

SUFISM

AHSAN O TASAWWUF

KHWAJA SHAMS-UD-DIN AZEEMI



SUFISM
(AHSAN-0-TASWWUF)

KHWAJA SHAMS-UD-DIN AZEEMI

DEDICATED
to the
FIRST SUFI
of the Universe
Hazrat Adam (A.s)

SUMMARY

Everybody's life is dependent to his Soul
And the Soul has seen her Creator in eternity
One who understands his Soul
Can see Allah in this world

Table of Contents

A Droplet of Rain	18
DEFINITION OF SUFISM	23
The Inner self Observations.....	23
Spiritual Explanation	24
Knowledge of Shariah {Islamic Divine Laws}	25
Knowledge of Irfan (Awareness)	26
Tazkia-e-Nafs (Self Purification)	26
Amaal-o-Ashghaal (Deeds and Pursuits).....	27
HISTORY OF SUFISM	29
Man's First Day on the Earth	29
Social Laws	30
Physical as well as Spiritual Dimensions	30
Another World.....	31
First Sufi Among Men.....	31
Presence and Devotion in Prayers.....	32
Call to the Right Path	32
The Promise of the Day of Azal (Eternity)	34
Allah's Representatives	35
The Members of Allah's Kingship.....	36
Good Tiding.....	36
The Holy Quran and Sufi'ism	37
Needles of a Watch	38
Sense at Birth time	39
Sense of the First Sky	39
Sufism and Priesthood	40
Renunciation of the World.....	40
Sufism and Religions of the World.	41
Greek Mysticism	41
Jewish Mysticism.....	42
Christian Mysticism	42
Hinduism and Mysticism	42

Science and Sufism.....	43
Sufism and Opponents	44
Objections.....	44
Imagined Branches of Knowledge	45
Hypocritical Attitude.....	46
Hater or Renouncer of the World.....	46
Theosophy.....	47
Conflicts in Islam.....	47
Haqooq Ullah	48
The Importance and Reality of Sufism.....	50
Islam.....	51
Eeman (Faith).....	51
Gratitude	51
Hazrat Rabia Basri (R.A.).....	52
Philosophy and Mysticism (sufism).....	52
Religion and Sufism.....	53
Love	54
Superior Awareness or Consciousness	54
Sufism and Sublimity of Good Manners	56
Good Manners	56
The Role of Ibadat (Worshipping God)	58
F o u r Pillars	59
The Life of prophet (PBUH) and Sufi	60
Metaphysical Base	62
Moral Traits of a true Muslim (Mo'min).....	63
Service to Humanity	65
Duty of the Creation	65
Eleven Thousand Species	65
Rights of the Humans as well as other Creation.....	67
Swearing of Fealty (Bait)	70
Quran and Bait	70
The justification of Shaikh.....	70
Competence.....	72

Role of Teacher	73
The Law of Swearing of Fealty	74
Training System.....	74
The Characteristics of a Spiritual Teacher.....	74
Relation (Nisbat)	77
Nisbat Ilmia	77
Nisbat-e-Sukaina	78
Nisbat-e- Ishaq (Relation of Love)	78
Nisbat-e-Jazb (Relation of Absorption).....	78
Makhlookat (Creatures).....	79
Appearance of Creatures	79
Space	80
Twenty Thousand Angels	81
Two Hundred Billion Cells	81
Breathing Process and Air	81
The Speed of the Blood.....	81
The Habit of God Almighty.....	82
Water, basis of Everything	82
The World of Trees	82
The Formula of Showering Rain	84
Laws of the Nature.....	85
The Universal System.....	85
The Right Path.....	86
The Human Beings	87
The Light of the Heavens and the Earth	87
The Journey of the Lights.....	88
Pre-Requisites of Learning	88
Three Dimensions of a Human Being.....	89
Jinna'at	91
Abu Aljin Tara Noos.....	91
The world of Jinna'at.....	91
Mushrik Jinna'at:.....	92
The Food of Jinna'at.....	92

Muslim Jinna'at	93
Witness of the Tree.....	93
Separate and Compound Waves.....	94
Disciple Jinna'at.....	94
One Million and Fifty Six Thousand Feet	95
The Age of Jinna'at.....	95
The Authority	95
The Number of Muslim Jinna'at.....	96
Four Groups of Creations.....	97
The Army of Hazrat Suleman	97
A Beautiful Spiritual Allegory	97
The Creation of Clay and Fire.....	98
The Twelve Sects of Jinna'at	99
A Strange Piece of Talk.....	99
Love between Man and Jinn	100
Hallucination and Reality	102
Nisbat Nama Shah Abdul Aziz	103
Treatment with amulets	106
Civilized Jinnat.....	108
C.I.D. in Jinnat	110
Civil Court of Jinnat	111
Angels.....	113
The Great Man	113
The management Angels of Heaven.....	113
The Order of the Sovereign Allah.....	114
The Favour of Allah to Holy Prophet (PBUH)	114
And When Allah Loves	115
Kinds of Angels.....	115
The Angels of Light.....	115
The Highest Band of Angels	116
Human Souls	116
Hizarat-ul-Quds	116
The Asfal Angels.....	116

The Heavenly Angels	116
The Elementary Angels	117
The Recording Angels.....	117
Inhabited Dwelling	117
The Groups of Angels	117
The Functions of Angels	118
The System of Universe	118
Book of Deeds	118
Munkir Nakir	119
Lataif	120
The Great Soul.....	120
Distant Attraction VS near Attraction	120
Four Canals of light	123
Illustration of this World	123
Lataif-e-Sitta.....	124
MIRACLE, WONDER, UNUSUAL ACTIONS	127
Three Kinds of Embezzlement (tasraf).....	127
Pebbles Recited Kalma.....	128
The Frequency of Sounds.....	129
Radii and Magnetic Waves.....	129
A Computer of Galaxy System	130
Sufism, Sahaba and Sahabiat	131
Hazrat Abu Bakr	131
Hazrat Farooq.....	131
Hazrat Usman.....	132
Hazrat Ali Abne Talib.....	132
Hazrat Khadija	132
Hazrat Ayesha	133
Hazrat Fatima.....	133
Hazrat Ans	133
Hazrat Saad Bin Abe Waqas.....	134
Hazrat Abdullah Bin Masood	134
Hazrat Asid Bin Hazeer Ibad.....	134

Hazrat Jabir	134
Hazrat Safeena	135
Hazrat Abu Hurera	135
Hazrat Rabi Bin Harash.....	135
Hazrat Ala Bin Hazrmi	136
Hazrat Usama Bin Zaid	136
Hazrat Salman	136
Prayer and Mysticism.....	138
Importance of Prayer	138
Mysterious World	140
Thoughts in Prayer	140
Allah's Irfan	141
Daily Worship of Soul.....	141
Allah's Sight.....	141
Fasting and Sufism	143
The Purpose of Fasting.....	143
Fasting is Asceticism.....	145
Lailatul Qadar.....	146
PILGRIMAGE TO THE HOLY KA'BA.....	147
AND SUFISM.....	147
Philosophy of the Rites of Hajj.....	148
Snare of Doubt	149
Philosophy of Sa'i (Swift walking)	150
Zam Zam Water.....	150
Observing Haq (The Truth).....	151
Philosophy of Halq (Head Shaving)	152
Electric Antenna	152
Magnetic Energy	153
SUFIS AND HAJJ	154
Hazrat Maulana Khalil Ahmad Saharan Puri:.....	154
Sheikh Akbar Ibne Arbi.....	154
Hadrat Bayazid	155
Hadrat Abdullah Bin Mubarak	155

Sheikh HadratYaqoob Basri.....	155
Hadrat Abdul Hasan Siraj	156
Hadrat Abdullah Bin Saleh	157
Hadrat Junaid Baghdadi	157
Hadrat Khawaja Moin-ud-Din Chishti	158
Had rat Ibrahim Khawas.....	158
Hadrat Sheikh Abul Khair Aqta	158
Hadrat Ahmad Raza Khan Bareilvi	159
Religious Struggle and Training System of Successions	160
Two hundred successions:	161
Silsa Qadria:.....	162
Abu Bakar Shibli:	162
Imam Ghazali	163
Change of Sex:.....	164
Creation of Man and Woman	165
Christian and Muslim	165
The logics of knowledge:.....	166
Change on the ETERNAL BOARD	167
Silsa Chishtia.....	168
Hazrat Mueen-ud-din Chishti Ajmeri:	168
Hazrat Khwja Mamshad Dinwari (r.a)	169
Services of Chistia Succession	170
Tone and Melody	171
Inner Eye	172
The Succession of Sehrwrdia	173
Bahauddin Zakariya Multani (RA)	174
The Honorables of Islam	175
PREACHING ACTIVITIES	175
PREACHING TRADERS.....	176
HAZRAT ZAKARYA MULTANI'S WELFARE SERVICES	177
Naqshbandia Succession.....	178
The Heart Should Be Guarded	179
Awaisi Inspiration.....	180

Religious Services of the Sufis	181
Azeemia Succession	183
First Institution/ School.....	184
Training	185
Employment.....	185
Bait	185
Place of Walayet	185
Morals	186
REVELATION AND SUPER NATURAL HAPPENING	186
PUBLICATIONS.....	186
The Services of Azeemia Order	188
Scientific Explorations.....	189
Religious Efforts	189
Remembering Allah.....	191
The Personal Name Of Allah	191
Eleven Thousand Senses	192
Hidden Treasure.....	192
Contemplation	194
ANGELS AND THOSE WHO REMEMBER ALLAH.....	195
MEDITATION	199
Concentration	199
Elevation	199
Meditation Defined.....	199
Flame Of Lantern	200
Observation.....	200
Intuition.....	200
Hearing.....	201
Smelling And Touching.....	201
Hazrat Maruf Karkhi.....	201
Visit or Perception.....	202
Advantages Of Meditation.....	202
Kinds Of Meditation	203
Essentials Of Meditation	205

Best Timing For Meditation	206
How To Meditate	206
Prohibitions	207
Meditation For Higher Spiritual Status	208
Meditation Of Death	208
Door In The Grave	208
What The Angels Said	210
Burning Coals In The Legs	210
Back-biting	210
Wealth Of The Orphans	211
Meditation Of Light.....	212
Past And Memory	212
Essence Of All The Lights.....	213
The World of Purgatory	214
The Garden Of Heaven {paradise}	215
Heavenly Grapes	215
Dress in Heaven	216
Video Film:	217
The Latent Caller	217
Universe is the echo of the Voice	218
Method of Listening to the Voice	218
Mysteries and Signs in the Voice	219
Meditation of the Heart.....	219
The Muslim Scientists	220
Quran says.....	220
Abdul Malik Asmai	221
Jabar Bin Hayan.....	221
Muhammad Bin MusaAl-Kharizmi	221
Ali Ibn-e-Sohail Raban-al-Tibri.....	222
Yaqoob Bin Ishaq Al-Kundi	222
Abul Qasim Abbas Bin Farmas	222
Saibit Ibn-e-Qart.....	222
Abu Bakar Muhammad Bin Zakarya Al-Razi	222

Abu Al-Nasar Alfarabi.....	222
Abul Hassan Al-Masoodi	223
Ibn-e-Sina	223
Shah Wali-Ullah.....	223
Baba Tajud-din-Nagpuri	223
Shah Abdul Aziz Mohaddis Dehlvi.....	224
Mohayyudin Ibn-e-Arabi	224
Qalandar Baba Aoliya.....	224
Quranic Theory	225
Universities	225
A Conspiracy against Spiritualism	226
The Secret of External Life	226
Today's Man.....	227
Electron	227
Thinkers and Global Nations	227
Creative Formulae.....	228
Atom.....	228
Matter and Energy	229
Sheaths of Divine-Light	229
The Fixed Quantities	230
Particles are of 3 types.....	231
A net of light.....	232
Mugheebat-e-Akwan	232
A net of waves.....	233
Sufi and Scientist.....	234
Acquired Knowledge and Presented.....	235
(Spiritual) Knowledge.....	235
Acquired knowledge (Ilm e husooli)	235
Scientific Scandal.....	236
Hypothetical Knowledge	237
Material Geologist	238
Every seed is a dye	238
Human Nature	239

Spiritual Geologist.....	239
% of Abilities.....	240
5 Percent Abilities	240
MATERIAL (PHYSICAL) AND.....	242
SPIRITUAL BODY	242
Evolution	242
What is Evolution?	243
Body and Soul (Zahir-ul-wujood- and Batin- ul-wujood)	244
The Mountains Fly.....	244
Analysis	245
Matter and Spirit are interconnected.....	246
Gold and Gems/ Material Wealth.....	247
Why are human restless?.....	248
Chapter No. 28.....	249
THE WORLD FREE FROM WHISPER	249
(OBSESSIONS).....	249
Mind of Heaven, Mind of Hell.....	249
Lessons of Mysticism (Euphemisms):	250
Animal Spirit.....	251
Human Spirit	251
The Greatest Soul.....	252
Angles of Sight/ Perspectives of sight:.....	253
A Water- Filled Glass.....	254
A Blind Eye	254
What is Hunger and Thirst?	255
Inter- relationship Among the Senses.....	255
How Sentiments are produced?	255
Chapter No. 29	257
Sleep and Awakening.....	257
Tores of Soul	258
Search /Quest of Soul	258
Swoon/Dream and Life	258
The journey of the Universe	260

Consciousness and Unconsciousness	260
The First Day of Conscious	260
Conscious Sub-Conscious	261
From Birth till Death	262
The Omnipresence of the Time and Space	262
The Reality of Past.....	262
Unification of Being Unification of Observation	263
We do not look outside.....	263
The First Focus of Sight	264
Theory of Color and Light.....	264
Time and Space	266
Embodiment of Adam.....	269
A Day of One Thousand Years.....	269
A Night of Twenty Three Years	270
Dimension	270
Age of a Parwana	271
The Quintessence of Man is not Matter	272
The Explanation of Knowledge	273
Labour Ants	273
Sagacity of the Birds.....	274
Social Animal	274
A Starry Night.....	274
The Index of Consciousness	275
A Computer in a Man	275
Current and Life	277
True Reality (Huqq-ul-Yaqeen).....	277
Film and Cinema	278
Human Mind	280
Sleep Laboratories	280
Intuitive Mind.....	281
Breath is Life	281
The Concealed World.....	282
Twelve Hundred Thousand Million Cells	282

Energy in the Lamp	283
Chapter No. 33	284
Spiritual Science	284
Infinite Meditation	285
The Galaxy System	286
In spite of having different aspects everything is one	287
The Law of Thought	288
Waves of the Self	289
Internal Urges	289
The Palace of Hazrat Suleman (A.S)	290
Quranic Science.....	290
Spiritual Senses	291
Strange Narrative	291
Inside the Grave	292

A Droplet of Rain

Many a scholar has written a lot about spiritualism and pantheism. One school of thought is of the view that as saints often used to wear wooly dresses therefore people would call them sufis. Wool is called sauf in Arabic. They used to wear such a dress, for it had been the habit of many a prophet, saints and pious people. According to some people, as they have been associated with the Ashaab-e-suffa that is why they are called sufis; whereas according to yet another school of thought the word sufi is linked with suf a.... but all these explanations are not satisfactory.

In fact, the terminological meaning of Sufi'ism (tasawaf) is self- cleansing. It is the name of a true spirit that is related to conscience and the light of conscience is always inherent. A sufi always thinks in the context of Allah. His talk moves around Allah. He lives with Allah and dies in the name of Allah. He recites His words and always praises Him and remains enmeshed in His love. He sacrifices everything in order to see and meet Allah.

A sufi sees Allah everywhere in the phenomena of nature, in peace and tumult of sea, and both in his front and his rear...

In every period of history, philosophers have been discussing....those philosophers who believe in Allah consider Allah to be the Lord Creator of this universe but at the same time they also say that no creation can contact Allah. Allah never directly talks to any man.

It means that there is not a clear difference between the viewpoints of a scientist and a philosopher. A scientist says that Allah is not visible so that His existence needs a logical justification and no man has any logic to prove that Allah is seeable.

It is a conviction of science that this universe is a manifestation of an incident. However a scientist considers electron to be the unit of creation. It is not visible and has never been seen. The foundation of science and philosophy lies in rationale whereas it could not be clearly explained in hundreds and thousands of years. Unlike science and philosophy, religion says that the basis of true belief is revelation and hallucination and both have got nothing to do with rationale.

Tasawaf means to be a sufi and a sufi means a person who cares more for soul than for his body. He is a person who relates himself to Allah in isolation. He has got the capability of having superior sincerity and understanding of rights. A Sufi believes that Allah reveals His message onto a person and a man is in contact with Him.

Allah says in Quran:

1. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise

(Surah Al-Shura: Verse 51)

2. If you call I will respond.
3. You ask for and I will give you.
4. I am nearer to you than your vein of life.
5. I am within you, why don't you see?
6. If you obey Me I will repay you and if you disobey Me you will deserve punishment.
7. If you love Me I will love you and that love will make My attributes dominant within your personality and you will see Me through your getting closer to Me.

The people who were dominated by wisdom considered obedience to Allah sufficient and they made paradise as their destination, but those people who were dominated by love considered relationship with Allah necessary besides obeying Him and they made witnessing Allah to be their destination.

Spiritualism or pantheism (tasawaf) is the passion of meeting with the spirit of man. It is the knowledge of looking for one's own ego.

Tasawaf is the acquisition of secret of life by diving deep into the sea of self. Spiritual knowledge dawns reality on us that every soul has seen Allah in the beginning. The souls have acknowledged the Lordship of Allah by

responding Qalu bala' after listening to His Voice. Sufi says 'if my soul does not know Allah then Allah will never ask me to love Him.' Sufi comes to know the secrets. Sufi comes to know that a soul wants to love an Entity that is its Creator and is the most beautiful Entity of the universe. Sufi firmly believes that Allah loves him and his soul also loves Allah.

A spiritual man, in the pursuit of Allah, through intense concentration becomes aware of the supreme reality (haqeeqat- ul-haqeeqat) as long as he gets engrossed.

Sane men ask why a non-sufi does not go through the observation that a sufi, proclaims. The basic reason for it is that a lay man does not want to meet with his soul and when he does not want to be aware of his ego that is his soul, so the reality of soul proves to be a secret for him.

A man spends all his wealth and energy to acquire material and worldly knowledge. A man in order to do matriculation spends 35,600 hours and a lot of wealth but he does not afford to concentrate for twenty minutes a day and night to achieve the knowledge of his soul. The worldly man becomes too dull to think about going towards Allah whereas he loves to enjoy every blessing gifted by Allah to him.

Every individual knows that the time of death is predestined. Unlike common people a sufi happily waits for this time to meet Allah.

The basic purpose of writing this book Ihsan-o-Tasawaf is to make aware the human beings in general and Muslims in particular about the reality of his birth, life and death, and about his seat of khilafat on earth. It is also to make him aware that every creation in this universe is full of knowledge. But man is the only knowledgeable creature who comes to know Who has created him, why he was born, where to he goes after death and what are the days and nights of life hereafter.

Thousands of books have been written on tasawaf Every book presents a new dimension of the same picture. People have raised a numerous objections on tasawaf and also some have acknowledged the importance of

tasawaf Amidst this heap of criticism and appreciation, tasawaf has been considered to be a very complex enigma. Someone says that tasawaf is the cult of lazy and stoic people only. Someone has said that it is the favourite pastime of gaddi-nasheen families and it is the best way in their hands to receive service from their followers.

Someone has told that it is mesmerism, hypnotism and the game of seers. It is also heard that the ideology of tasawaf is a good way of singing and dancing.

The persons with vision and feelings have described in a graceful and confident way and also with the grandeur of truth that tasawaf is the name of spiritual feelings and cordial observations. Every beat of a sufi's heart is associated with Allah. Hazrat Khawaja Ghareeb Nawaz says:

"Yar dum bad'am da bar bar ,ne ayad"

Men of knowledge and wisdom have made tasawaf so much complicated through their philosophical explanations, logical and rational justifications that it has become the knowledge of Chasten. They have dressed this knowledge in the garb of Judaism, Christianity, Vedant and Budhaism.

The nation-loving and sincere men and women have created bright examples of trust (tawakal), contentment and detachment (istaghna by adopting the superior genre of tasawaf They have practically proved that tasawaf is such a path that leads a man to every success in life here and hereafter.

The followers and practitioners of tasawaf are not recluse; rather they work hard to earn their livelihood, fulfill human rights and bow before Allah after waking up at midnights.

According to my limited knowledge tasawaf can be defined as: Tasawaf is a school of thought that teaches man as per the prophets' way of knowledge...A man after completing education when goes out of the school, he becomes superior human being to Adam and he reflects the last Prophet (Khatim - u-Nabeean) in his way of thinking and knowledge. He calls upon Allah in every affair of the life and desires to see and get nearer to Allah.

Allah says that the purpose of the creation of man is to be aware of his own self and achieve Allah's Love.

May Allah enable us to know our real self that is our soul. (Amin!)

Let's endeavor to achieve Allah's proximity and we may get nearer to Allah the way Allah wants.

Khawja Shams-ud-din Azeemi
Khanuwada silsala'Azeemia
12 Rabi-ul-Awal 1424 Hijri
Markazi Maraqiba Hall
Surjani Town, Karachi

Chapter No. 1

DEFINITION OF SUFISM

The Inner self Observations

A Sufi seeks to feast his eyes on his beloved through effort and practice. Concentration and meditation create in him the conviction that to know God is his aim of life.

SUFI'ISM is a branch of knowledge which fosters spiritual maturity and brings the creature closer to the Creator. A sufi on the way of God manages to see God and talk with Him through spiritual observation and states.

Respectable Devotee to the right path, Qalandar (a person who deserts the worldly life of pleasure) saints and holy men (God be pleased with him) have declared spiritual deeds and hobbies along with spiritual practices as sufi'ism. The concept of divine laws and mystic way of life in Islam makes it necessary for a man to seek awareness of his self through purity of body, meditation and good deeds in order to observe that human self (spirit), in reality, is man's entry into the transcendental worlds as spirit is a part of God which means a part of the whole. Thus through observation of a part, all the reality is realized.

Allah Almighty said,

'Whoever wants to see his God should do the rightful and obey Him and do not pray anyone save God'

(Surah Al kahf: Verse 110)

Sufi'ism bases itself on love, oneness of God, piety and self- awareness. The gist of the Quranic teaching is that Allah Almighty is One and there is none equal to Him, He loves His creatures. The Holy Quran came to the world when it was in the abysmal darkness of idolatry, polytheism and infidelity. Man involved himself in self-worship, pride, vanity and love of wealth. Some 360 idols were made worthy of worship to satisfy desires contrary to the natural phenomena.

In such a period of turbulence...incredulity....anarchy and apprehensions, the Holy Quran declared:

"Only He is the beginning as well as the end of everything. Only does He know the appearance as well as the formation of all the things."

Sufi'ism advises to believe in piety as Quran says that it is a guide for the pious.

"Surely, God is with those who are the pious and benefactors."

(Surah Nahl: Verse 128)

Mysticism is an ocean of love and a means to attaining the goal. The believer's gaining of faith is subject to his observation. Surely, there is a book which guides those who are pious. The pious are those who believe in the unseen, they say prayers and spend believing that all they possess has been granted by Him.

"And they believe in what is sent and also what was sent earlier. They believe in the hereafter, they are the righteous and successful."

(Surah Bakrah: Verses 4-5)

Spiritual Explanation

There is no doubt in the fact that the book guides the pious who are those men and women who believe in Ghaib (the unseen). Faith is subject to conviction which implies seeing a thing so that they may not be doubt of any kind about the existence of the thing believed in. The pious establish their link with God through saying prayers. The Holy Prophet (peace be upon him) said that the believer knows that he sees God and that God sees him. No doubt the believer perceives that whatever he spends is given by God. He is in the world because God has created him, God is the only One Who provides him with resources which he makes use of. As the life and death of a believer is in God's hands, his personal likes and dislikes do not matter.

The observers love God passionately.

"Only the believers love God most."

(Surah Bakrah: Verse 165)

"(O Prophet) say to the Muslims, if the things like their fathers, forefathers, sons, brothers, wives, relations, the belongings they earned, the trade whose loss they fear much and houses they like, are dearer to them than struggle in the way of God then they should wait for God's judgment. Keep in mind that

God never guides the liars."

.. (Surah Tauba: Ayat 24)

A sufi is ambitious for closeness with God and is restless to feast his eyes with the Holy Prophet's face. A spiritual man remains inclined to God.

Allah Almighty says:

"O Prophet, kneel before Him and remain close to the right."

Knowledge of Shariah {Islamic Divine Laws}

Divine laws tell that all the creations in the world have come into being by the orders of God who is Omnipotent. He does whatever He likes. Divine laws produce in man's consciousness capability of understanding the unseen. The cells of his mind to see the unseen are charged. Meditation on God's signs and purification of self tend to increase in a follower of divine laws. Meditation, mysticism or spiritual knowledge. leads man to see the world of the unseen. He gets his faith firm that the beginning and end of the world, the first and the last, the explicit and the implicit all lie in God's control. Sufi says prayers through which he feasts his eyes on God.

One person who follows the instruction of king and laws made by him, the other also does the same but has close relation with the king. Both are good citizens; the latter who enjoys affinity with the king is superior to the former.

The follower of Islamic divine laws, like an obedient person, complies with the instructions like ways, he abstains from doing evil things and repents over mistakes and errors and tries to do the good deeds. A sufi does the same but he is desirous for affinity with God. He knows God and observes that all the

things are under His control. God is closer than the throat. And like this verse, he feels himself close to God.

In Surat Bakrah Verses No. 1-4, one finds a complete description of closeness with God and conviction in absolute truth. The holy and divine Islamic laws guide us how to achieve absolute truth by being associated with God with complete mental consistency.

Man can produce ability to believe in the unseen through the knowledge of Shariah and the knowledge of Huзоory (presence and devotion)

Knowledge of Irfan (Awareness)

After acquiring knowledge of sufi'ism and presence, man enters the spiritual world of angels and Omnipotent from this world. One, who speaks the truth, earns the legitimate and follows the ways of the Holy Prophet (PBUH), seeks understanding of his soul sand recognizes God by acting upon the sayings and conduct of the Holy Prophet (PBUH) by heart and soul.

"So, O prophet, do work hard in prayers after execution of your duties and have recourse to God"

(Surah Alm Nashrah: Verse 7-8)

"And He (God) is with you wherever you go."

(Surat Al hadeed: Verse 4)

"Surely, Allah is with those who do the right, and are pious"

(Surah Nahl: Verse 128)

Tazkia-e-Nafs (Self Purification)

Regarding sufi code of conduct 'Tazkia-e-Nafs'Allah says:

"Allah is one Who sent a great Prophet to the Ummis (the people at Mekkah). He reads them out Verses of the Holy Quran in order to purify their self. He teaches them the Book and wisdom."

(Surah Jumma: Verse 2)

The initial Verses of Surah Muzamil tell of the guideline for self-purification which establishes that the mystics follow the

Holy Prophet's cherished deeds and abstain from the undesirable.

The men and women close to Allah have laid down the principles of sufism and spiritualism in the light of these verses of the Holy Quran.

"O, wrapped in clothes, keep standing at night, a short period or half of night or more than a half and read the Holy Quran loud and clear. We are to assign you a strenuous task. Undoubtedly being awake at night cleanses both heart and tongue and it speaks well. Surely the day is full of activity for you and you remember Allah. Be attentive to Him breaking with all as He is the Master of the East and the West, and none is worthy of worship save Him. Entrust all your doings to Him. Be patient on what these people talk about and keep yourself away in a beautiful manner. Leave the non-believers and over-pampered, and give them respite for a few days."

(Surah Muzamil: Verses 1-11)

The deeds and pursuits a devotee is advised in mysticism are in accordance with the orders of the Holy Prophet (PBUH).

Amaal-o-Ashghaal (Deeds and Pursuits)

- 1) Zikr-o-Tasbeeh and Hamd (praising God and His attributes)
- 2) Concentration, pursuit, struggle and meditation.
- 3) Establishing link with God through prayers.
- 4) Fasting in order to get closer to God.
- 5) Getting pious through self-chastity and purification.

- 6) Observing the unseen world after becoming Muslim.
- 7) Doing contemplation in order to search one's inner self by concentration.
- 8) Producing forgiveness by decreasing wrath and anger.
- 9) Sufi's serving the creatures of God without any interest except to please God.
- 10) A Sufi can see the beauty of minarets in the sky with his own eyes.
- 11) A Sufi does not have any grief and fear which is a sign of his friendship with God.
- 12) A Sufi recognizes God through removing darkness of his self.
- 13) A Sufi is cognizant with the formulas to explore the earth, sky and universe. God shows him the paradise in the living world and he tries to save himself from damnation all the time.
- 14) A Sufi is thankful for God's blessings and never grumbles at what he does not get.
- 15) A Sufi possesses true understanding and never usurps other's rights.
- 16) A Sufi thinks it obligatory on him to respect and help everybody regardless of his religion, community and fear.
- 17) A Sufi does not tell a lie neither he likes lying.
- 18) A Sufi initiates in greeting others.
- 19) A Sufi is magnanimous and hospitality is a tradition of Sufis.
- 20) A Sufi possesses *Ilm-ul-yakeen* (knowledge of truth), *Ain-ul-yakeen* (exact truth) and *Haq-ul-yakeen* (Firm faith in truth).

A Sufi enters the group of those who know the right through the influence of their mentor, link with the Holy Prophet (PBUH) and by the Grace of Allah Almighty.

Chapter No. 2

HISTORY OF SUFISM

When Adam and Eve came down to the earth, their consciousness was less as to how to exploit the resources. According to the law of nature, the human race increased from two to four and four to eight and exceeded to thousands the same way. Their consciousness also increased likewise. The offsprings of Adam and Eve felt disgust in eating roots, unripened fruit and raw meat. Their consciousness and sensibility guided then not to eat raw meat and to bake bread after grinding wheat instead of chewing it.

Man's First Day on the Earth

According to the law, consciousness is revealed when one focuses on one point. Among millions of people one picked up two stones and knocked them against each other involuntarily. This collision resulted in heat and subsequently flame was produced. The glimmer of flame made man attentive toward the fact that it would burn grass and in no time fire broke out.

It was man's first day on the earth when man got distinguished from other animals. He began cooking his food by this discovery. When man got himself distinguished from animals, new ideas began to strike his mind and a trail of inventions ensued.

Before the arrival of Adam and Eve (A.S), the earth existed and was inhabited by demons. Both man and demons are the inheritors of the earth.

When demons tried their best to do bloodshed and play havoc with the earth, nature declared the earth riots-riddled and deprived demons of the chieftainship of the earth, and made man the chief Ironically the sons of Adam (A, S) did the same that demons were doing. Brother was killed by another and this continued and enlarged further.

Social Laws

The successors of Adam (A.S) did not follow the social laws devised by him. After a long time, Prophet Noah (A.S) was born and he continued preaching oneness of God for 950 years. Prophet Noah (A.S) would praise God on each morsel and draught. In his 950 years preaching, only eighty men and women entered the fold of faith and the rest of the nation did not act upon his advice. As a result nemesis started and it rained so heavily to purge the earth of perpetrators that the earth was changed into an ocean as villages, towns and cities were inundated with rain water. His entire nation was drowned including his own son. All the eighty people who entered the fold of faith escaped God's wrath. The earth remained inundated with storm water for more than six months and at the end the boat named "Jodi" stopped at a hill.

Among the believers who landed safely from the boat could not produce posterity. From Prophet Noah's (A.S) three sons Haam, Saam and Yaafis who also boarded the boat started the human race once again. Haam was the youngest, Saam the younger and Yaafis the eldest. The people regardless of colour and race in the present day world are the descendents of those three brothers.

In order to guide His creatures, God sent instructors and prophets, numbering 124,000 as told, in order to instruct them in every nook and corner of the earth. The consideration of the holy life of these prophets makes man get acquainted with his soul. In other words, recognize the soul which sustains and supports physical existence. Prophets told about soul to be God's order and man has been given knowledge of this but a little. This little knowledge is a part of the unlimited knowledge.

A drop of an ocean though small yet it represents the qualities of the whole when it is analyzed. The seed of peepal (fig tree) is smaller than the tiny seed of poppy. The tree can be seen in so tiny a seed of it under the microscope.

Physical as well as Spiritual Dimensions

The teaching of the Holy Prophet (PBUH) directs our attention to the fact that man has two dimensions: physical dimension and spiritual dimension. Physical existence is characterized by wear and tear every moment, a body made of clay goes mingled up with it in the end. Spiritual existence is by the command of Allah Almighty. All physical movements are subject to spiritual

existence. If the relation between the physical and spiritual dimensions breaks, there will be no body movement. Activities like eating, drinking, waking, being influenced by sadness and Joy and marrying can only be possible if spirit sustains body. Since the inception of the world thousands of years ago, nothing was ever invented by a dead body nor did it commit any human action.

Another World

In the holy books including the Quran, it has been clearly elaborated that the world is transitory and there is another world where we are to live in accordance with the reward or punishment of our deeds. Similarly, there is another world before coming to this world like the world hereafter. This world is called the world of spirits (alam-e-arwah) where all of us have come from.

Each of the sent Prophets preached this commandment. Man's real legacy is the knowledge that was imparted and taught to Adam (A.S) by Allah Almighty. The father of man, Adam's (A.S) glory lies in possessing the knowledge that demons and angels were denied.

First Sufi Among Men

Knowledge is of two kinds: spiritual and non-spiritual. The latter includes knowledge of economics and sociology and sufism is the former kind of knowledge which started when Allah Almighty told the angels, "I am going to make My subordinate on the earth". Teaching names of things to Adam (A.S) falls in the type of spiritual knowledge. Spiritual and divine knowledge is Adam's (AS) legacy which establishes him to be the first Sufi or mystic among the humans.

Teachings of prophets are to guide humans as each of them made man aware of the concept of vice and virtue, and by practicing the concepts themselves they gave the lesson of leading a successful life.

According to prophets it is not at all sufism if Allah alone is not worshipped. They say that it is only Allah Who is One and Only to be worshipped. Allah wants fraternity among His people, He wants to see His creatures happy, He does not like to see His creatures restless. In order to sustain His creatures, Allah provides them with their necessities, declares His prophets' ways to be His way. Meditation over the life of prophets provides

determination to remain steadfast on the right path and preach it. Prophets would resort to forgiveness and advice, not encroach upon other's rights.

The prime motive behind prophets' teachings is to believe in the oneness of God and a sufi tells and practices all these things. The Holy Quran says:

"We adorned the skies with turrets for those Who see and concealed this beautiful decoration and embellishment from Satan the cursed or outcast."

(Surah Al-hajr: Verses 16-17)

The sufi, a lover of mysticism, explains the said verses that those who ignore or do not try to watch the beautiful turrets in the sky are not worthy to be called the human beings. Allah

Almighty has bestowed man with mystic capabilities and he can watch the turrets by awakening this capability.

Presence and Devotion in Prayers

The Quran reads:

"So there is destruction for those who say prayers and remain ignorant of them."

(Surah Maoun: Verse 6)

In other words_ they do say prayers but they do not say it with devotion. A sufi says that the prayers devoid of involvement of heart and devotion is not prayers rather it is destruction for the worshipper. A sufi believes that prayers, if said with zeal and zest and devotion and with the thought that Allah is present, bring about presence of heart for the prayers sayers.

Call to the Right Path

Allah Almighty asks whether they have not observed the system of the sky and the earth and have not seen with open eyes anything created by Him (here seeing with eyes means to see something with the eye of soul or see spiritually). Do they not think that the time allotted to them to live runs out quickly. The story of Noah (A.S) guides us that Allah Almighty is Omnipotent

Who may honour whom He likes and abase Whoever He wants to Allah likes humility.

Pride and vanity are some of Allah's despised deeds. Nature eliminates the disobedient when despicable deeds exceed the limit. Each human being is not answerable for his deed that is why father's piety cannot redeem disobedience on the part of son nor can son's obedience replace father's disobedience.

The story of Prophet Aad (A..S) reads:

"Did not you see how your God treated Aad-Irum of tall buildings?"

(Surah Fajr: Verses 6-7)

And Hood, Aad's brother who was sent to him, said:

"O nation, be obedient to God. There is none to support you save Him. Do you not fear?"

(Surah Araaf: Verse 65)

The nation which had gone astray asked in wonder if he came to them so that they might pray to one God and leave whom their fathers and grandfathers worshipped. Prophet Hood (A.S) asked them why they quarreled with him for those which were named like him by them and their fathers and grandfathers. God has not sent any authentication for them (the gods worshipped by them and their ancestors). Aad's nation showed averseness toward his teaching and said:

"Equal is it for us, you advise us or not."

(Surah Al shuara: Verses 136)

Prophet Hood (A.S) replied them:

"Remember One Who has provided you with what you

like. (He) provided you with animals, off springs, gardens and trees. And you worship those with Him who could neither be useful nor harmful. You have made multistory and grand buildings. Despite wealth and status you lack in

satisfaction at heart. The reason is that you have taken the material world to be all and end all."

(Surah Al shuara: V_erses 132-135)

The Promise of the Day of Azal (Eternity)

Prophet Saleh (A.S) addressed his nation as:

"You people have backed out of your promise (the promise your souls made with Allah on the day of beginning. You admitted by saying that God is the Creator). Anger and passion to revenge have made you blind and you disobeyed God's commandment overtly."

(Surah Araaf: Verses 76-77)

Prophet Ibrahim (A.S) got averse to his idol maker father and idol worshipper nation. He desired to recognize God and become aware of Him. One day he asked his mother, "O mother who is your god?" "Son, my god is your father who fulfills my needs." He then asked his mother, "Mother, who is my father's god?" Mother replied that the shining stars in the sky were his father's gods. Being unsatisfied with the answer, he got restless by his inner light in order to search God. When it was pitch dark, he saw a star and said it was his god, when it set he said he did not like those which set. On seeing the moon shining, he declared it to be his god but when it set he said that he would have been among those who have gone astray if his God had not guided him. Then on seeing the shining sun, he said that it was his god! As it was the largest. But when it set, he said that he was, no doubt, averse to his nation's infidelity and changed his direction towards the One Who created the skies and the earth. And he was not among the infidels.

Allah has got him associated towards Him through the display of nature. Allah Almighty says:

"Then we let Prophet Ibrahim (A.S) see wonders in the skies and the earth so that he may become the believer."

(Surah Anaam: Verse 75)

It is mentioned in the Holy Quran;

"And remember Ismael (A.S) who was true to his promise, who was a prophet and messenger, who ordered his people to say prayers. He was lovable to his God."

(Surah Maryam: Verses 54-55)

Allah's Representatives

Among the incidents with Moses (A.S) one is about his meeting with a spiritual personality (Sufi). Allah Almighty said, "O Moses, where there combine two oceans is our man." Prophet Moses (AS) said respectfully, "What is the means to reaching that man?" Allah Almighty asked him to keep fish in his food keeper or box and he would see the man where his fish disappeared. Reaching the place where that man was, Moses (AS) greeted him and told his name. The man asked him whether he was Moses, the son of Israel. Moses (AS) replied in affirmative and told that he had come there to seek the knowledge Allah had bestowed on him. He told Moses (AS) that he would lose patience in those matters while living with him. Moses (A.S) promised that he would be patient by the grace of Allah Almighty. He let Moses (A.S) to stay with him on the condition if he did not question him in any matter as long as both stayed together. Both boarded a boat. The man, whom the sufis call Khizer (A.S) the sufi, made a hole in the boat. Moses (A.S) wondered that the boatmen did not get fare and he made a hole in it. Khizer (A.S) repeated his stance that he would not be patient. As the boat reached the bank, both got off it and reached the plain where children were playing. Khizer (A.S) killed one of the children. Moses (AS) declared it very bad to kill an innocent child unjustly. Khizer (A.S) told him that he had already told him that he would not remain patient and calm. Moses (A.S) begged pardon that time and asked to overlook his act and promised that he would not let him excuse him if he made another mistake and would not mind his leaving him.

Travelling together, they reached a village where a wall of a house was going to collapse. Khizer (A.S) erected it. On this he inquired Khizer (AS) why he had made their wall though the inhabitants neither showed any hospitality nor let them have any place to live in.

Surah Kahf relates this incident as;

"So this is time to separate from you and to tell you the reality of the things you failed to remain patient."

(Surah Kahaf: Verses 78)

The Members of Allah's Kingship

The Moses-Khizer (A.S) incident reveals that there are people who are under the kingship of Allah though they are not prophets. All of them believe in the oneness of Allah and worship none but Allah. Their spirits are aware of Allah and those things that these people are the representatives or subordinates of Allah.

Maryam (A.S) is one of those high ranking people. When angels told her that surely she has been given saintly grandeur, and has been chastised and preferred other women of the world. They asked her to kneel before Him to say prayers with those who say it.

Good Tiding

The Holy Quran tells about what angels told Mary (A.S)

"O Maryam, Allah gives you the good news of his commandment, his name would be Masih (Christ) son of Maryam (A.S). He would be among the men of dignity and those who are close to Him."

(Surah Al-Imran; Verse 45)

"He would speak in his mother's lap (as infant) and would be among the righteous."

(Surah Al-Imran: Verse 46)

Maryam (A.S) said:

"How could she beget a son as no man has touched her?" The angel replied:

"Allah creates what He desires. When He orders something He just orders it to take place."

(Surah Al-Imran: Verse 47)

People surrounded Maryam(A.S) as she entered the city holding a baby in her lap and said:

"Maryam, what an act of calumny have you done? O Haroon's (A.S) sister neither was your father a bad man nor was your mother a whore, what have you done?"

(Surah Maryam; Verses 27-28)

Complying with Allah's orders, Maryam (A.S) beckoning to the baby asked them to question him as she was fasting that day. From this incident, it becomes clear that women were also granted spiritual capabilities equal to men by Allah Almighty.

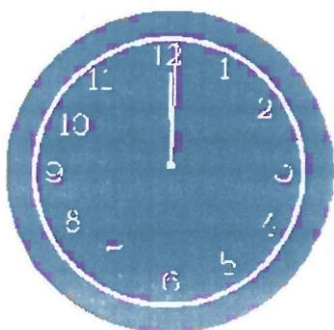
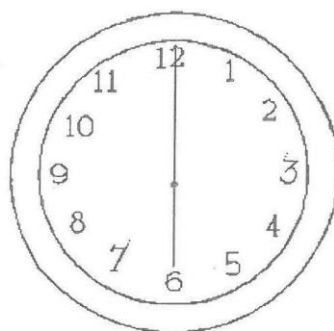
The Holy Quran and Sufi'ism

Allah Almighty says in Surah Al-Rehman:

"O group-of demons and men, try to go out of the limits of the earth and sky, you cannot but with the will of the Sovereign (Allah)."

(Surah Al-Rehman: Verse 33)

Sufi'ism involves mastering six senses. Anyone can transcend the earthly consciousness by mastering the six senses while living in the consciousness of the earth. Each sky is a kind of sense. The acquaintance with condition in the world of sky is essential to reach it by dominating the six senses. Man can be able to see the highest of skies if he possesses the perception of seven senses.



Needles of a Watch

There is shown a watch having numbers from one to twelve with the needles. The point where numbers are written is space and their movement is time. If the pace of the needle is at such a speed as it reaches number twelve from number six before twinkling of an eye, sense would remain behind and the sense, which is present while the needle moves from one to two and then to six passing the regular intervals between each number, would go off. In other words the speed of mind would increase so greatly that the gaps in spaces would be overlooked. And when the needle revolves at such speed that it reaches the number twelve in no time, the speed of mind would be so fast to cover the gaps between the numbers.

There are two types of sights working in man: one works in gaps and the other sees farther ahead ignoring the gaps.

Sense at Birth time

In reverse movement from twelve to eleven and ten and then so on to number one, one reaches the sense one has at time of birth. If the needle comes back direct from number twelve to ten, man gains that sense which enables him to dream. If the needle leaps from number twelve to nine suddenly, he gets that sense to contemplate. If the needle reaches number eight, he gets that sense which is called divine revelation the same about which Allah said that He descended divine revelation at the bee. If the needle at number twelve with a sudden movement comes down to number seven, man undergoes the state of divine inspiration. If the needle comes to number six, it produces that capability in man which the Holy Quran terms as Sovereign meaning that now man could transcend the limits of the earth.

Sense of the First Sky

A devotee who could see beyond the limits of the earth possesses the ability to produce the sense of first sky.

Chapter No. 3

Sufism and Priesthood

This objection is wrong that Sufism leads to priesthood and Sufis are prone to sloth. What about other people who don't work, don't provide for their children, their wives work and they

sit idle? Can all these people be declared as sufis?

Renunciation of the World

When a sufi comes into a shrine to develop his spiritual and hidden abilities and lives in the hostel of a shrine for a few years, the worldly people believe and say that a sufi has become a priest and hater of world. But when a student for the sake of worldly education, a car painter for the sake of car painting, servant for the sake of ruler's pleasure, a labourer for the sake of labour, a worker to work in factory - all these people remain absent from their homes and countries for years, no body says that they are priests and haters of world. A salik (novice of sufi'ism) observes his hidden conditions during his stay in the shrine. He gets the recognition of Allah and the sight of the Holy Prophet (S.A.W) in his dream. He learns to serve God's creatures without any reward or praise. Ultimately he gets rid of fear and grief by becoming a true lover and devotee of Allah Taala. But pity is that such a person is termed as priest and hater of world.

Sufism is the essence of religion and it functions within the parameters of Islam. There is no priesthood in Islam. Like the students of other disciplines, a seeker of spirituality works day and night to learn sufism and when he completes his training, he gives up the life of asceticism and starts leading a worldly life.

The objection leveled against the seekers of spirituality is that they are world haters. But can we say Hazrat Data Ganj Bakhsh of Lahore and Hazrat Bahauddin Zakariya are world haters?

Data Sahib's shrine is a source of illumination and pleasure for mankind. Thousands of people come to his shrine and eat there daily. Can we call this common feast a renunciation of world?

Sufism and Religions of the World.

How did sufism start and what is the origin of it? Whatsoever has been written about it in the history is a mystery. It is reported that Sufism first of all appeared in Prussia when Zoroastrian beliefs were pervasive in the world and these spread from Syria and Egypt to Greece and China. When these beliefs along with the traditions came to India, they were termed as sufism.

Greek Mysticism

Sufi mysticism started in Greece due to a mythological character Armenians. At that time semiotic thoughts and Zarthushti beliefs were widespread in West Asia which gradually gained the form of general ceremonies.

The philosophic thoughts created misunderstanding regarding these ceremonies in the minds of the rationalists. On the one hand, they started looking for permanent values of good and evil and on the other, they searched the ways of preventing from evil. Armenians' spiritual views emerged in this context. By announcing the piety and purity as the foundation, he propagated personal experience and his intellectual dimensions. Armenians constructed shrines for the first time in history. He presented the view if spirit got freedom from physical and material confines, there will be increase in its powers. The methods which were introduced to get freedom from physical confines included the practices and training which were renunciatory in nature. Priesthood started in this way but it had no positive effect.

After Greece, the Pythagoras philosophy was established in Alexandria, which argued that God, spirit and body are three different things. God has imprisoned the spirit that i.e. the absolute good in body. Therefore, spiritual culmination meant the mastery of physical feelings and desires and certain ceremonies came in vogue for the achievement of this culmination.

After Pythagoras, Platinius was great Greek Philosopher. In his eyes, God is superior to and beyond all things of the world. He believes that there are two

worlds: one is the world of sensation and the other is the world of reason. Spirit belongs to the world of sensation.

Jewish Mysticism

Judaism emphasizes the observance of external ceremonies. Under the Greek influence, the mysticism that took birth in Judaism, is best represented by Hakim Fellow. Fellow creates the division between religion and philosophy. Therefore, there are two entities of God: One, God the creator and the other, absolute God. To the Jews, the God of Torah is God, the creator but real God is a separate entity who is beyond man's comprehension. The God creator is a means of observing real God.

Christian Mysticism

The Christian mysticism has its origin in the products of the Babylon and Egyptian civilization. According to the mystics, all events of the universe don't appear either due to the laws of nature or due to human will. Rather all events are the results of God's decisions. These mythological decisions are considered spiritual secrets.

Hinduism and Mysticism

An impartial reader after reading the Vedas and statement of Bhagvad Gita comes to the conclusion that Hinduism is based on the oneness of God. As other prophets have preached oneness of God and the message of God, similarly there is an explicit message of the oneness of God in these two Hindu books. Whatsoever Krishan Jee has said, its essence is that evil and disorder should be abolished on earth and good should be propagated and promoted. Man has relationship with God and that relationship means that man is helpless and dependent on the providence of God. The attributes of creator are different from the attributes of creature. The separation from spirit causes evil and disorder and closeness to spirit causes such increase in power as it enables man to visit the upper world and to know the creator of earth and heaven as a result of his spiritual practice and training.

Everybody, more or less, is familiar with physical faculties but he does not know that physical faculty is governed by spirit. As long as, a man is unaware of the superiority of spirit, till then he remains imprisoned in mortal and decaying body.

Like other religions, the intellectuals of Hinduism have also interpreted religion according to their own views and incorporated the ceremonies which have no link with spiritual wazaifs (incantations). These views include the theory of transmigration. Because of this theory of transmigration, the terms like fusion and possession emerged. The true follower, and the elders of Hinduism tried to stop the influx of such false views of the religious intellectuals, but the minds of people did not support them. As a result, the element of idol worship dominated Hinduism. One of the biggest causes of the culmination of idol worship is the mythological stories which have been inculcated on the minds of the masses after attributing them to gods and goddesses. But even now, the true followers of Hinduism are monotheists, and believe in the oneness of God. The monotheist Hindu men and women obey the teachings of Hazrat Noah (A.S)

Science and Sufism

Rois mentions somewhere that the best man who travels on the basis of his experience is the sufi. He tests his experiences and conditions against all types of external standards. His utmost try is to reach the ultimate reality and to describe that reality in common, comprehensible language. In other words, he should have power of observation and logic in his communication. Science argues the same thing. A statement is acceptable only when it is logical and a result of observation. It means that the logical procedure of philosophy, *Sufism* and science is same. Now it is the duty of science to trace the mystical happenings and present all these observations according to the scientific logic which are up to now limited to personal and individual observations.

According to William James, every mystical happening and experience is communicable. In this experience, the sufi realizes the mystical happenings which he undergoes, tries to communicate them in words but as he does not belong to the world of sense, he is unable to put his experiences in words. If we ponder over, we come to know that not only mystical happenings but every emotional experience is also personal. Therefore every emotional experience can't be passed on to other e.g. it is very difficult to teach the emotions of love to another person. Love is divorced from logic and experiences and happenings are also personal condition in which no other body shares.

Chapter No. 4

Sufism and Opponents

One group objects that there is no role of in Islam. It has been forcibly incorporated in Islam. Another group argues that mysticism or spiritual school of thoughts is "Opium". Man gets paralyzed after learning it.

The mystic or sufi escapes from worldly blessing because he has no courage to face the bitter realities of life in the world. Because of lack of courage, sloth, idleness and cowardice, he becomes a recluse.

The debate has been going on for thousands of years. Some people think that sufism came from Buddhism. By renouncing world they, in fact, follow Lord Buddha. Lord Buddha adopted the life of renunciation and starvation by rejecting the throne. Similarly the Muslim Sufis chose jungles and caves by renouncing worldly pleasures, luxuries and rest.

Some people believe that Sufis fasten themselves in the shackles of impracticality because they lack courage to face the problems of life. That is why they look for escape after getting frightened from trials and trial tribulations.

The opponents have said a lot and the advocates have answered the questions of the opponents. In this way sufism became a mystery. But history gives the evidence that Sufis have been present in all periods. They not only protected spiritual branches of knowledge but they also passed on these branches of knowledge to their students, through written form, letters, books and from one man to another.

Objections

The study of history reveals that no objection leveled against sufism has been note worthy. All the objections are controversial and logical. It is said that:-

I. The religious scholars who followed the *Ishraqins* and interpreted the Islamic injunctions in the light of Ishraqi principles. Sufism is product of these principles.

II. The views of the experts of the knowledge of asools can be called sufism.

III. In the third and fourth century, a strange collection of deeds and beliefs suitable to personal interests was prepared and it was named mysticism.

IV. In sixth and seventh century the sufism gained worldwide popularity and the ancient principles of meditation and contemplation were incorporated into it.

V. In the tenth century and after wards, sufism was changed into a magical thing.

VI. Sufism teaches the lesson of priesthood so only the world haters embrace it.

VII. In the holy life of Hazrat Muhammad (P.B.U.H.), there is no other explanation or mention of sufism except **"the Ashab-e-Sufa."**

These are the objections which are not approved by the reasonable and sensible people.

Imagined Branches of Knowledge

The Holy Quran and hadiths show that God created creatures and revealed Himself unto His creatures to introduce Him with His creatures. This event took place with the spirits in the inception. When the spirit resided itself in the body and physical body made the worldly interests their goal, two types of knowledge emerged:-

(i) Imagined branches of knowledge

(ii) Real branches of knowledge

1- Imagined knowledge means that there is nothing certain in it. Each part of knowledge is based on imagination or fiction.

2- Real knowledge means that there is no human imagination in it. Fact and reality dominates each part of knowledge.

"The *Mustashrikin's* discussion" about knowledge, the views of the knowledge of asools, or the interpretation of the deeds and beliefs of personal interest all these things are based on imagination.

Everybody learns both branches of knowledge i.e. imagined knowledge as well as real knowledge. Real branches of knowledge are spiritual and these spiritual branches of knowledge are known as sufism or Tasawaf. The discussion that "sufism" is derived from Saof and Soaf is a rough woolen cloth which was worn mainly by the prophets, their disciples and dervishes and hence they are sufis, is not the exact definition of "Tasawaf".

Hypocritical Attitude

To argue that there was a group of "Ashab-e-Sufa" and they had devoted themselves to the preaching of Islam by renouncing world and if any person who devotes himself for preaching is a sufi.

This thing is against reality because when the "Ashab-e-Sufa...", married, the Holy Prophet (P.B.U.H.) assigned the task of Din (religion) to them in a way that they performed it along with performing their rights and responsibilities to their family, society and neighbours.

This objection that there is no priesthood in Islam and sufis follow priesthood is an intrigue and hypocritical attitude. Those people who have tried to make themselves prominent or shut themselves in the shell of their ego to pose themselves mystics or Sufis and went into the depth of "sufism" have no argument to solve this problem.

The word "Sufi" is neither Arabic nor Islamic rather is Greek in its origin which is derived from "Soaf". In Greek language, "Soaf" means "Wisdom".

Hater or Renouncer of the World

When Greek books were translated into Arabic in the second century, "the Israqi Hakims" translated "Soaf" as hakims". Gradually the word "Safi" became popular. It is also narrated that Ghoas Bin Mur had devoted himself for the 'Khana Kaba' and his popular name was "Sofa".

Those people who associated themselves with Ghoas Bin Mur were named Sufis. Ghoas Bin Mur is known as Sofa because his mother's children

died after their birth. Soafa's mother gave an oath if her child did not die, she will devote that child by putting wool on its head for 'Khana Kaba'. After the birth of Goas Bin Mur, her mother fulfilled her oath and Ghoas Bin Mur became popular as Soafa.

Some people think that "Sufi" is derived from "Sufana" which is a type of grass. The Sufi people lived on the grass and leaves of deserts so they got popular with the name of soafa" some people have exaggerated in the interpretation of the word sufi and they say that this name became famous due to the priests who lived in the church of Saint Sophia and who were haters of the world. This concept gradually became popular with the Muslim dervishes.

In short, there is unending debate about "Tasawaf" but the pity is that nobody has tried to consider that it means external as well as internal purification. In other words, those people who are purified from spite, ill-will, animosity, hatred and mischief making are *Sufis*.

God be praised! It is a good thing that even the opponents have not talked about the negative aspect of Sufism and Sufi.

Theosophy

The Greek word theosophy means the wisdom and prudence of God. From this point of view, anybody who searches for the wisdom of God is a *sufi*.

According to the Greek word, sophies, actually were those elders who renounced all other preoccupations and dedicated their lives for research, for the study of universe and for the search of the wisdom of God's universe.

This thing does not embody the renunciation of world. Therefore, when a scientist researches, he ignores all other worldly things and concentrates on his work.

Conflicts in Islam

The intellectuals of Iran consulted the wisdom of God during the period. These elders tried to trace the self of man (Nafas-e- Insani). They went against the pervasive cruelty and injustice in the society. Besides, they protested against the exploitation of human rights. As a result, the worshippers of world and powerful people have always tried to humiliate the Sufis. But the Sufis have

not given any importance to hostility, animosity or violence. They had to face the violence and indifference of rulers along with the intellectuals. By the grace of God, this group of Sufis will remain busy till the message of Allah and the oneness message of the prophet with courage and fortitude. We are sad due to the fact that our religious scholars should pay attention to the incomprehensible conflicts so that there may not be the explicit violation of God's command. Ummah (the followers of Islam) should gather on the platform of "And Collectively hold the rope of God (the path of God) with strength and don't quarrel with each other". It is due to the unity of Muslim Ummaha that the preachers can preach the whole mankind to follow the belief of oneness of God.

Haqooq Ullah

It is objected that the word sufi was not in vogue during the period of the Holy Prophet (P.B.U.H.). We are right in raising the question that there were no Ahel-Hadits, Ahel-e-Quran, Deobandis, Bralvies, Wahabies, Shias and Sunnis during the period of the companions of the prophet (P.B.U.I-I.)

There is no mention of the words like Maulana or Mo/vi es. Why have people not looked for the etymology of the words molait or molviat? Were some elders famous with the name of Molvi Abu Harira (R.A.) Molana Maaz Bin Jabal (R.A.) Mullaha Ibne-e- Masood, Allma Ibne Abbas, Hakim-ul Umat Ibne Umar, Molana Abu Bakar or Mufti Usman-e Ghani during the period of the companions of the prophet?

Why is the "Sufi" a focal word of the whole discussion?

Because a St(fi says that there should be harmony between word and deed, inner-self and outer-self. If there is no harmony between inner-self and outer-self, there is no promise of the acceptance of worship. If there is no belief (Eeman) with Islam, there is no completion of islam. If one does not offer prayer with sincerity and concentration, prayer will not become miraj-ul- momineen (zenith of the believers). If we do perform the Haqooq Ullah (human rights) we can't get rid of Shirk. The purpose of the creation will not complete if we do not get the recognition of God by understanding Allah, the only one. The message of sufi is:

Everybody's life is governed by spirit and spirit has seen Allah in the inception. A man, who is aware of his spirit, can see and understand Allah in this world."

Chapter No. 5

The Importance and Reality of Sufism

Its narrated by Hazrat Umar (R.A) that

"One day suddenly Hazrat Jibrail (A.S) came in the guise of a man in the service of the Holy Prophet (P.B.U.H.), sat respectfully and asked a few questions from Hazrat Muham1ad (S.A.W),

1- what is Islam? The Holy Prophet said :-

"Islam means that a person should give evidence that there is no God but Allah and Hazrat Muhammad (S.A.W) is the Prophet of Allah. Moreover, he should offer prayer, give "Zakat", keep the fast of" Ramzan" and Perform "Haj" of "Bait-Ullah" if he can afford." Upon which Hazrat Jibrail (A.S.) said, "you have described it properly."

2. Then Hazrat Jibrail (A.S.) asked; What is belief?

The Holy Prophet (S.A.W) said: "Have belief in Allah, His angles, His books, His prophets, in the day of Judgment and in the fate whether it is good or bad."

Hazrat Jibrail said "you have put it aptly."

3. Finally, Hazrat Jibrail (A.S) said; what is gratitude? The Holy Prophet (S.A.W) replied; Gratitude is that man should worship God in a way as if he were seeing Allah and if man can't do so he should worship in a way as if Allah was seeing him."

Hazrat Jibrail (A.S.) said, "you have correctly answered."

In these questions of Hazrat Jibrail (A.S.), three things are noteworthy:-

i. What is Islam? (ii) What is belief? (iii) What is gratitude?

Islam

'To believe that there is only one God and that He is worthy of worship' is Islam. The path of peace and security lies in following the holy Shariah (the deeds) of Hazrat Muhammad (S.A.W).

Eeman (Faith)

Eeman (faith) is that one has such a belief as a result of one's deeds and acts in which there is no iota of doubt. Eeman is belief and belief is linked with observation. No court accepts evidence without eye-witness.

Gratitude

Gratitude means that man should think during worship either he is seeing Allah or Allah is seeing him. This stage of belief is known as the stage of gratitude in Sufism. If man does not embrace Islam, he can't be a Muslim and if a Muslim has no wealth of belief, he can't be a believer and the believer's worth is that either he sees Allah or he observes that Allah is watching him. The Ulama (religious scholars) explain this hadith (sayings of Prophet Muhammad P.B.U.H) in this way. Islam means the knowledge of manners and injunctions of Shariah and a person acts upon them. Eeman means have a belief in Allah, in His attributes and qualities and in His angels.

Angels are obedient to Allah and we believe in His books because it is an ancient Kalam which He revealed to his prophets and Allah has sent prophets for the betterment of mankind. Prophets are infallible and we believe in the doomsday, the punishment of hell and the reward of heaven.

The sufis explain this hadith in this way:-

"The acceptance of Islam, the observance of the commands of Shariah, the belief in the angels means total self-surrender to Allah. We should know that this is the stage of observation and God is seeing me." This is the stage of meditation during which man gets awareness of the knowledge of God.

Anfas and Afaq

Allah Taala says : -

"Sooner we'll reveal our sings in Afaq and in their own Nafsoos (Selves)"

Hazrat Rabia Basri (R.A.)

Hazrat Rabia Basri beseeched in the service of Allah

"Oh, Allah! If I worship you because of the punishment of hell, shove me into it and if I bow and kneel in front of you due to the greed of paradise, deprive me of that paradise. And if I worship you for your own sake, then grace me with your vision.

The pious and stoics worship to avoid hell and enjoying eternal pleasures of paradise. Worship is compulsory for the sufis but during their worship they are constantly immersed in the thoughts of Allah. They are in contact with Allah because they have no other aim except Allah. They demand from Allah His own love and recognition.

Philosophy and Mysticism (sufism)

The importance of sufism in man's wisdom and spiritual life can be judged from famous philosopher, Bertrand Russell's this piece of writing:-

"All the great philosophers who have been in the world have admitted the necessity of Sufism along with philosophy. They have argued that great status in the world of thoughts can only be achieved due to the union of science and Sufism and best human qualities can only be expressed through *sufism*."

Bertrand Russell has presented the names of a few of philosophers to prove his point e.g. Pericles, Parmenides, Plato, Spinoza, Bruno, Hegel, Bergson and Whitehead and so on. These philosophers have written theses on the importance of *sufism* _____ what is Sufism and proved that sufism is a means of introduction between creator and creature.

Sufism reveals this reality to the salik (a novice in sufism) that physical body and the claims of body are governed by spirit. Without spirit material body is a dead body.

Religion and Sufism

Sufism is the essence of religion. What is religion? Religion gives this belief to its followers that God is everywhere and seeing them. Religion gives awareness that Allah gives Rizk (food) and whatsoever one spends is given by Allah. Religion asks man to follow the right path. When a man performs all the religious "Arkan" (deeds), he becomes aware of the reality of spirit and enters the zone of "Uminoona bilghaib".

Religion gives the lesson of equality and creates this belief in the followers that Allah is omnipresent.

A true man does not exploit the rights of other people. Religion is a platform to hold collectively the rope of Allah and to avoid the quarrels.

The religious scholar says:-

"Oh Muslim be God fearing." The Sufi says:- "Oh Muslim ! Don't only utter the name of Allah outwardly. Don't display hypocrisy. Enter the world of belief through your heart. Love Allah. Avoid sins to please Allah."

Everybody has some creed because one needs belief in one's entity for the security of unseen future. It is a famous saying: one lamp brightens another lamp. This lamp is those monotheist men and women who try to get the closeness of Allah with the help of piety and purification of self (nafs).

A God loving and God-fearing man loves all mankind. He values all branches of knowledge and arts. He follows the commands of Allah and the teachings of The Holy Prophet (S.W.A) willingly. He himself lives happy and keeps other people happy. He is purified of all evils. If he is not so, he is not a sufi.

Recognition can't be achieved without good deeds. So a man, who does not practice good deeds, is not a Sufi. He can be a philosopher and a debater. A sufi knows his inner self. He observes the attributes of Allah and the hidden world dawns upon him. He does not only preach the purification of self rather he tells his disciples that there is a world within man. The world is not outside

but within one's self. Allah has promised his believers that those people who struggle for the recognition of Allah, Allah illumines and enlightens them.

If man struggles with belief and perseverance and with the sincerity of heart, he will have the vision of Allah.

Love

Sufism is the essence of religion and spirit is a source of observation in the depth of inner-self.

A Sufi loves a believer and a non believer, a Hindu and a Muslim _ everybody_ because all are Allah's creatures. He does not compel anybody. People embrace Islam because they get impressed by his character and his deeds.

There is the saying of the Holy Prophet (S.A.W):- " Creature is the Allah's family"

Wali Ullahs also think themselves the members of Allah's

family. They believe that Allah's light is manifest everywhere and everything is his manifestation. He rules the whole world.

He creates, keeps alive and distributes death. Nobody else can control birth, death, and immortality.

Superior Awareness or Consciousness

Allah Taala dawns this reality upon man that there are more worlds than one. Worlds are uncountable and there are many other worlds like our world. And Allah gives sustenance to all the worlds.

He supplies continuous "Rizk" (food) for their drinking and

eating, dress, home, livelihood, balance in their generations and Hazrat Muhammad (S.A.W) distributes all these things with kindness and benignity.

It is impossible to see uncountable worlds besides one world, to understand them and to be aware of their days and nights with the help of common consciousness.

Everybody has superior consciousness. Sufism is the name of getting familiarity with this superior consciousness. The person who recognizes his superior consciousness, he ultimately recognizes his Allah.

Among all the mankind, Allah invited the most blessed person, Hazrat Muhammad (S.A.W) to him and brought Himself so close to Hazrat Muhammad (S.A.W) that there was only a distance of two bows or less than it.

"I (Allah) talked secret things with Hazrat Muhammad (S.A.W) and whatsoever he saw, was not falsehood."

(Surah Najam 10-11)

The Holy Prophet (S.A.W) has given the manifesto of the oneness of Allah to his Ummah after experiencing great trials and tribulations. These are the sayings of the Prophet (S.A.W):-

"Whatsoever you wish for yourself, wish for your brother."

- I. Knowledge is obligatory for every Muslim man and woman.
- II. Where there are four people, fifth is Allah Taala Allah Taala is closer to you than your life.
- III. Allah Taala encompasses everything.
- IV. Respect the scholars of other religions. Don't scold them. If you scold them, they will scold your scholars.

Hazrat Muhammad (S.A.W) doesn't repay evil with evil rather he forgive.

There is explicit message in the Holy Quran:- "So don't quarrel with each other"

(Surah Al-e- Imran 103)

Chapter No. 6

Sufism and Sublimity of Good Manners

A Sufi, an emblem of the life of the holy prophet (PBUH), reflects a glow of the life of the prophet in his life. He never frowns, and is forgiving. He entertains respect for every body whether child or adult, and is always at other's disposal; is determined to keep his word. He endeavors to keep himself aloof from every vice, practices every thing good and prompts others to do the same. He neither castigates nor curses anyone. He treats others nicely and the good becomes a token of his identity. The Holy Prophet (PBUH) says in this connection: 'Good manners are a great creation of God'.

Good Manners

Worthy is the manner which is an embodiment of divine qualities. There are certain qualities peculiar only to God which man cannot equal, with Him for instance, the creator is One, while the created. Greatness is specific only to God. The excellence of a man rests in humility as against the greatness which is associated with God.

It is incumbent upon man to be good mannered for it is a means to his spiritual culmination. The more a man gets to the light of divine qualities, the more spiritual sublimity he attains. There have been many proponents of good manners in the world and all have pleaded practice of good manners. All religions have been founded on good manners. All the one hundred, twenty four thousand prophets who came to this world have reiterated that speaking the truth is tantamount to doing a noble deed, and it is evil to tell a lie. Justice is virtue and oppression is vice. Benevolence is good; while theft is a crime. Working for others is such a habit as endears one to God and infringement of rights is abominable to him.

Prophethood started with Hazrat Adam and culminated in the last prophet of God, Muhammad (PBUH). It has been recurrent in Gospels and other divinely revealed edicts that the best of the creation would come and would announce the culmination of deen (religion) according to divine revelation.

Jesus Christ was followed by Muhammad (PBUH) who is the last messenger of God. It is he upon whom this deen culminated and God blissfully completed His blessings.

The Holy Prophet said: 'I have been sent to complete good manners'. He also said: 'I have been sent so that good manners may be accomplished'.

Prophet Muhammad (PBUH) had started doing this job even before prophethood was accorded to him.

Hazrat Abuzar sent his brother to Makka to study the teachings and life of the Holy Prophet (PBUH). On return he reported: 'what I observed was that he was instructing people in good manners'.

When Nijashi enquired of the Muslims about Islam, Hazrat Jaffar Tayyar (RA) said: 'O lord, we were ignorant people; worshipped idols; ate what was forbidden; did evil deeds; molested the neighbours; oppressed even our brothers; the powerful enslaved the weak. In those conditions, a man was born amongst us.....he taught us to abjure worshipping stone, to speak the truth, to shun bloodshed, not to fritter away what belongs to the destitute, to treat the neighbours well and not to bring dishonour to weak women'.

In the same way Abu Sufyan, who had still not embraced Islam, acknowledged in the court of the emperor of the Rome while summing up the reformatory call of Muhammad (PBUH) that the prophet of God (PBUH) called upon the people to adopt chaste behaviour, speak the truth and do the rightful to near ones.

"God! said commending that, 'This messenger purges the ignorant people and teaches them wisdom.'"

Two important points in this verse are note worthy:

(1) purgation and (2) wisdom

(1) Purgation connotes cleansing, making somebody tidy. The objective of holy Quran is to rid a person of all types of vices and impurities. In this connection, God Almighty says,

"Verily, the one who cleaned his self got successful, (but) the one who mired it into soil, got failed"

(Surah Al Shams: Verse 9-10)

"The one who purged himself and offered prayers became successful"

(Surah Ala :Verse 14- 15)

"He frowned and turned away Because the blind man came unto him.
What could inform thee but that he might grow [in grace] Or take heed and so
the reminder might avail him?"

(Surah Abas: Verse 1-4)

These verses also connote that the major objective of prophethood of Muhammad (PBUH) was to rid people of vices, untidiness, and impurities and to elevate their moral position.

(2) Wisdom has been bequeathed upon the prophet (PBUH) of God in the form of Noor (light) and manifested in this word wisdom in the form of commands and Sunnah (practice of the prophet).

Allah says,

"And We taught Luqman the word of wisdom, to be grateful to God"

(Surah Luqman: Verse 12)

The moral position is denoted by the term wisdom in the tradition (Shariah) of the prophet of God. Islam assigns the same importance to morals which it has accorded to Ibadat (Worship of God) and other commands. God says in this connection:

'O those who believe bow and prostrate before Him; and practise virtue so that you may become successful"

(Surah Hajj : Verse 77)

The Role of Ibadat (Worshipping God)

Haqooq-ul-Ibad (The rights of people) stand for interpersonal relations. Allah Almighty is Compassionate and Merciful. His mercy extends to all the

virtuous. Every vice except shirk (Polytheism) is forgivable. However, violation and transgression against the rights of the people (haqooquillbad) is not forgivable unless remission extended by the victims.

The prophet (PBUH) said, 'The oppressor should get his act of oppression remitted by the oppressed in this world; otherwise, he would not be able to make up for his wrongful act except that the reward of good deeds would be given away to the oppressed in lieu of his oppression'

F o u r Pillars

Misinterpretation of pseudo religious intellectuals and half baked preachers has given rise to the misunderstanding that Islam is based merely on unity of God, fasting, prayers and zakat (deduction and distribution of religious tax). The impression one gets is that the edifice of Islam, based on five pillars, does not admit of good manners.

Rather, these five pillars realize and complement good manners. The holy Quran informs us that prayers (salat) help prevent evil deeds; fasting teaches us piety; zakat (religious tax) underscores human sympathy; regard for others and Hajj (pilgrimage to Macca) are a source of our moral edification.

Although different in names, their end is same: moral sublimity. If no religious and moral edification can be obtained out of these religious practices, it should be understood that the objectives of divine pleasure have not been realized.

These Ibadat (religious practices) are akin to a tree which bears no fruit and to a Soulless structure.

Imam Ghazali says in his book 'Ahya ul Aloom':

'And Allah enjoins upon us to establish prayers and not to be among the forgetful and not to offer prayers while intoxicated unless you understand what you are saying'

The question arises as to how those, who offer prayers, are not used to liquor, but when they offer prayers they do not understand what they are saying, and are totally unaware of meanings and substance. Their hearts and minds

are not in the prayers and they are surrounded by doubts. Allah says in the revealed books: 'That I do not accept every person's prayers; I accept it from one who glorifies Me and who flaunts not His superiority over the people and Who feeds the hungry'

The prophet (PBUH) says: 'One, whose prayers prevent him not from indulging in vice, distances him from the Almighty'

The prophet says: 'Fast, and any one who does not abjure deception and lying is not needed by Allah.'

These teachings reveal that one of the important objectives of religious practices is the reformation of manners. The Almighty Allah says:

"Verily, those believers are successful who demonstrate humility in their prayers and who do not heed nonsense and who pay Zakat"

(Surah Almominoon: Verse 1-4)

"And those who do not breach the trust reposed in them"

(Sura Almominoon: Verse 8)

When a Sufi (saint) ponders over these words, it becomes apparent that the prophet (PBUH) of God asked for good manners even at the point of the best opportunity of proximity to God and of acceptance of prayer. A Sufi understands that good manners hold an important place in Imaan (belief). A Hadith (saying of the prophet) tells: 'Among the Muslims, a perfect believer is one who has the best manners'. The messenger (PBUH) of God said: 'Through good manners one attains the status which is accrued by the whole day fasting and the whole night awaking'.

The Life of prophet (PBUH) and Sufi

In hermitages, the first lesson given to a novice is,

"A respectful wins favour of luck while disrespectful loses all" He who has good manners will enjoy eternal blessings and one who deviates will be cursed forever

The novices are taught every aspect of the life of Muhammad (PBUH) and they are encouraged to practise it. They are brought home the point that:-

(1) If someone hurts you, forgive him though you are entitled to redress, but forgiving pleases God.

(2) If you hurt one, seek forgiveness from him whether he is from high or low caste, weak or powerful.

(3) D-o every effort in religious as well worldly affairs, but leave the outcome to God.

(4) Establishment of salat (prayers) means to be connected with God e.g., to worship Him as if you see and feel Him.

(5) Wherever you are, seek religious as well as worldly knowledge so that you may enhance your conscious competence.

(6) What is best liked by God is serving the humanity. The seeker should serve humanity without any personal motive. When a seeker selflessly serves humanity, he is endeared to God, and grief and fear never overpower him.

(7) The Holy Quran guides those who are pious, and pious are the people who believe in the unseen (ghaib) and belief is subject to observation.

(8) Prophet of God Muhammad (PBUH) is His beloved and He loves him. Allah elevates the status of those who love His messenger. The prophet is His creation and messenger. It is the duty of every person to love him.

(9) The very dear to Allah (Auliya) are friends of Allah through their link with to the prophet of God (PBUH).

When a man proves his friendship with the friend of Allah, he is showered with blessings.

Metaphysical Base

Mortal is the physical being with which a man moves drinks and has his being. The true essence of every person is his spirit. This knowledge of spirit familiarises him with his true self: and this awareness is a means to divine knowledge.

Allah says:

"Righteousness does not consist in whether you face. towards the east or the west, the righteous person is one who believes in Allah and the Last day, in the angels and the books and the prophets; who for the love of Allah gives his wealth to his kinsfolk, the orphans, the needy, the wayfarers and the beggars, and for the redemption of captives; who attends to his prayers and pays the alms, who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers; such are the God fearing."

(Surah Al Baqra:Verse 177)

What this verse implies is that just as the first consequence of right path and piety are belief, similarly, the second consequence is excellent qualities, benevolence, and being true to the word, patience and steadfastness.

"The true servants of the Merciful are those who walk humbly

on the earth, and when the ignorant address them they say: 'Peace!' who pass the night standing and on their knees in adoration of their lord; who say: 'Lord, ward off from us the punishment of Hell, for its punishment is everlasting ; an evil dwelling and resting- place'; who when they spend are neither extravagant nor niggardly, but keep the golden mean; who invoke no other god but Allah and do not kill the soul which God has forbidden except for a just cause; who do not commit adultery. For one who does this shall meet evil."

(Surah Al-Furqan: Verse 62-63)

"And the true servants are those who do not bear false witness and do not lose their dignity when listening to profane chatter; who do not turn a blind eye and a deaf ear to the revelation of their Lord when they are reminded of them; who say: 'Lord, give us joy in our wives and children and make us examples to those who fear You.'"

(Surah Al-Furqan: Verse 71-74)

Moral Traits of a true Muslim (Mo'min)

Allah Almighty describes the morals of the believers (i.e. observing men and women) through the word of the prophet of God(PBUH):

"Better and more enduring is that which Allah has for those who believe and put their trust in Him; who avoid gross sins and indecencies and, when angered, are willing to forgive; who obey their Lord, attend to their prayers, and conduct their affairs by mutual consent; who bestow in alms a part of that which We have given them and, when oppressed, seek to redress their wrongs. Let evil be rewarded with evil-like. But he that forgives and seeks reconciliation shall be rewarded by Allah. He does not love the wrongdoers. Those who avenge themselves when wronged incur no guilt. But heavy is the guilt of those who oppress their fellowmen and conduct themselves with wickedness and injustice. These shall be sternly punished. To endure with fortitude and to forgive is an act of great resolution."

(Surah Al Shura: Verse 36-43)

"Heaven has been prepared for those who are righteous, who spend in pleasure and in distress, and who suppress anger and forgive people; Allah loves those who do good deeds"

(Surah Al Imran: Verse 133-134)

""These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them, And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant."

(Surah Al Qasus: Verse 54 55)

"Who thought they hold it dear, give sustenance to the poor man, the orphan, and the captive"

(Surah Al Duhar: Verse 8)

The following sentence is contained in the prayers said by the Prophet of God (PBUH) :

"O my lord, guide me to the best of manners. There is no better guide to manners except You and no one but You who can prevent me from perversion."

Chapter No. 7

Service to Humanity

God Almighty has eulogized Himself in these words in the Sura Fateha, "All praises be to Him who is the Lord of all the universe."

All praises are to Allah who is master of the universe, the Most Compassionate, the Merciful of all, the Greatest of all from the beginning to the last, the Obvious, the Hidden, the Knower of past, present and future; and every thing in day, night, earth and firmament.

Duty of the Creation

Allah Almighty had provided all the necessary things for life before creating everything He created. He arranged this universe in such a way that every particle and individual complements each other. All praise be to God Who created the sun which is so obedient and sacrificing that it does not care who benefits from its light. Its rays fall on scorching fields; provide heat to heaven kissing mountains, light rooms of palaces as well as ordinary huts. The rays spread on the fields and provide life to mud-dwelling insects as well. Allah created the moon. Its beautiful rays decorate the animal-dwellings, sweeten the fruits, create ripples in the water when the bright rays of the moon penetrate the bosom of sea, and create movements in its water. This tumultuous situation gives rise to violent crests in the otherwise stagnant waters, and consequently these seemingly stagnant waves jump up to the height of thirty feet.

Allah decorated the sky with stars which guide the wayfarers, camel riders and the boat travelers through darkness. Allah created earth neither too hard for people to stumble nor too soft to get into marshes; God has created the earth to serve as a mattress.

Eleven Thousand Species

The eleven thousand species present in the each depend on water for life. Water is at the service of the creation by virtue of the direction of Allah irrespective of the considerations like whether the beneficiary is oppressor, depraved or whether he submits to the Will of God or not. He attends to all of them. 'All praise be to Allah who is the Creator of the resources of this universe and Who is the Most Beneficent and the Merciful and the Provider of worlds'

There are about eleven thousand five hundred attributive names of Allah. Every name is associated with an attribute of Allah's name. 'Raheem' (the Most Merciful) stands out among all other names. Every genus is dependent, in some measure, upon other species. Every created being looks alike at the earth as well as to the sky. When he looks at the earth, he sees mountains; when inside, he traces minerals. When his thinking focuses on water, he perceives the inmates of water. A deep brooding over the inhabitants of water unfolds a world of wonders on him. A fish smaller than an inch, a big whale, pearls, sea food are all creations of sea.

When human gaze transcends the surroundings of the earth and touches the sky, he sees ten thousand stars. Neither stars nor moon prevents him from looking at them. In the Sufi's world, it is taken to mean that in this universe, every species is related with every other species. If different species whether they are terrestrial, aquatic, airy, or any other, were not related with one another, there would be obstruction in every aerial view.

This secret relationship binds every tiny particle with every colossal sphere. This knowledge brings home the fact to a Sufi (mystic) that this universe belongs only to one entity. If different celestial bodies like moon, stars, angels, demon, earth, sun belonged to different entities, there would be clash in their spheres of action and there would be discord in their possessions.

The holy Quran has introduced such an entity by the name of Allah, "All praise be to Allah who is the Lord of all the universe" All praise is reserved to the master of universe called Allah. He is defined as One Who produced the creation and provides for their needs as such. Every particle of this universe obeys Him.

Allah is his original name with right of possession i.e. He is Master as well as Lord. Allah can make use of everything in His possession, can alter the system of creation and can assign duty, at His will, to anyone. No creature can interfere with His scheme of things.

"All praise be to Allah Who is the Lord of all the universe. He is the Most Beneficent and Merciful"

These two verses mention the two qualities of Allah e. g., mercy and possession. The word 'Allah' implies lordship rights and the word 'Most

Beneficent' and 'Most Merciful' imply His rights to power. The quality of power is called compassion in the language of sufism out of more than eleven thousand names of Allah. The qualities of power and compassion are present in every name. These qualities serve as secret relation between creations. The light of the sun can not refuse the service merely on the account that dwellers of earth and the sun are in the lordship of only one entity. That entity is the lord of ultimate values, and His proprietary rights and his attributes of compassion and power are never prepared to allow its possessions to withhold service to each other. A spiritual teacher transfers this secret to his apprentice that beings, the life of beings and all components of life were in the knowledge of Allah before this universe came into existence. When Allah wanted these components to come into motion, He simply said, "Kun" (Get done). This knowledge divulges that this universe, every individual of this universe including man, is a type of motion which is set forth by the orders of Allah. This motion has thousands of components which themselves are a type of motion. That is to say, that human self is a collection of countless motions. Just as every creation is a motion with its corresponding components (which are, in turn, themselves a motion) every motion is associated with every other motion.

Every motion begins with Allah and has recourse to Allah. Just as every creation is on the move, it is related with other creations.

Allah Almighty says:

"We have made everything in heavens and earth subservient to you e.g., they have been set into your service. The sun, moon, earth, vegetation, man and everything are engaged in service of creations. The one who is serving is not even aware of such service. Allah has delegated man the distinction to learn this knowledge.

Rights of the Humans as well as other Creation

A vassal (novice spiritual seeker) asked a Murad (one from whom spiritual guidance is sought):

"How to be befriended with Allah?"

The murad asked the vassal, "What will you do when you want to be befriended

with some one?" The vassal replied,

"I shall treat him well and take great care of him and leave no stone unturned to serve him"

The murad said,

"What will happen If you do not do this or do not get an opportunity for doing this?"

Vassal said," May be, this friendship ends." The murad said, "A friendship matures when one acquires the interests of friend. If you want to be a fast friend of a prayer-offered (one who prays), begin praying with him. A gambler is a friend of another gambler and a drug addict can not make friends with another drug addict unless he uses drugs with him. The murad asked the vassal, "What does Allah do?" The vassal told a lot about irrelevant things according to his capacity. Interrupting him, the murad said, "To sum up, Allah serves His creation. If you want to make friends with Allah, serve his creation". Murad further explained: "Have you seen a goat?"

The vassal replied, "Yes, I have" Asked:" What does it do?" The vassal replied: "It gives milk; people eat its mutton; its skin is useful for the human beings"

The murad said, "It implies that a goat is engaged in the service of man" The murad then asked, "What is the duty of land?"

The vassal said, "Crops and trees grow on it. Fruit grow on trees and land adds colours to them in order to please the human beings." The murad asked, "What is the relation between land and a goat?"

The vassal submitted, "A goat grazes the grass on land and eats leaves".

The murad further explained, "Universal system is such in which everything is engaged in serving others. When non- human creatures are serving the creation of Allah, it is man's duty to serve the creation"

When a seeker learns this secret and makes it his aim of life to serve the creation of Allah, the legacy of Hazrat Adam passes on to him"

Hazrat Adam(AS) is the first of such Sufis (saints) whom Allah taught secret knowledge. This secret knowledge is another name for Tasuvuff (sufi'ism) and it is the legacy of Hazrat Adam(AS).

Adam(AS) is the father of all. A father serves his children,rears them. Every son of Adam is father of Adam's progeny. It is incumbent upon father to serve his children. The progeny of Adam should also serve the creation because other creations are engaged in the service of them.

Chapter No. 8

Swearing of Fealty (Bait)

Like worldly knowledge, Bait (becoming student of spiritual knowledge) is a fundamental act in ecclesiastical (khankahi) order. Bait is not mandatory just as are many other acts in the world for instance it is nowhere written that learning the skill of a doctor, carpenter or engineering is necessary. However, acquiring knowledge is one of the fundamental requirements in a society. Allah has enumerated the advantage of bait in the holy Quran.

Quran and Bait

God said in Quran:

"O Prophet, those who swear fealty to you, swear fealty to Allah Himself. The Hand of Allah is above their hands"

(Surah Al- Fatah: Verse 10)

"Allah has purchased the faithful their lives and worldly goods in return for the paradise".

(Surah Al Tauba: Verse 111)

"Believers, have fear of Allah and seek the means by which you get His favors"

(Surah Al Maida: Verse 35)

The justification of Shaikh

According to exegesis and interpreters the word wasila (means) implies the meaning of murshid (spiritual teacher) e.g. the relationship of teacher and pupil. Shah Wali' ullah Dehlavi has taken this meaning of Wasila. The Aulia

(saints) are also in favor of the meaning of sheikh-e-tariqat (the teacher of spiritual order). But opponents of the spiritual school of thought favor the meaning of Wasila as "virtuous deeds"

Shah Abdul Aziz says:

"If a virtuous deed is a means the course of spiritual following for a vassal is also a means to achieve divine pleasure after his knowledge of the self or to tread the right path. Allama Zamahsh:-y, Shah Wali'ullah, Shah Abdurrahim, Bayazeed Bustami; Junaid Baghdadi, Moeenuddin Chishti, Nizamuddin Auliya, Mujadid Alf-e-Sani, Maulana Rome, Fariddudin Attar, Allama Iqbal, Qalandar Baba Auliya and other saints following Qadriya, Chishtiya, Suhwardia, and Naqsbandiya schools of spiritual thought also favour the meaning of Wasila as shaikh (spiritual teacher).

When we brood over human nature and instinct, we tend to take recourse to the need for a teacher in order to learn anything.

Some people object to the requirement of a teacher in the presence of the book of God and maintain that in the presence of the book from Allah, the need for a teacher raises a question mark.

It is an established fact that there is no skill in this world which can be learned without a skilled teacher or expert.

Deen (Islamic religion) is a complete knowledge and Shari'ah is also knowledge in deen and along with Shari'ah, Tariquat (spiritual following) is also a knowledge. Deen is a centre for unitheists. Shariah is the guidelines and procedures for sticking to this centre. Tariquat (mystic way of life) is a means to achieve enlightenment and blessings accruing from this centre.

When some person devotes himself to Allah after quitting polytheism and idol worship, he needs a teacher there as well. A teacher is also needed to learn Shariah (divine laws) after becoming a Muslim. A teacher is also required to get acquainted with prayer requirements, their timings, procedure of fasting, pilgrimage, social laws, Allah's rights, neighbor's rights and with collective duties of Muslims according to Islamic tenets.

The holy Quran is the last book of Allah which was revealed to the last prophet of Allah (PBUH). A teacher is also needed to understand this book as

well as tasavuff or mysticism. When we want to learn some discipline, we ensure that the instructor to expert. If we come to know that the instructor lacks in the skill we want to learn, we shall not become his pupil.

Competence

In order to learn spiritual knowledge, it is important to verify

whether the person whom we are going to choose our Murshid (Spiritual instructor or guide) knows the spirituality or not. Consciousness is not possible without education and training. Consciousness and unconsciousness both are taken to mean achievement of education and training. When some thing comes into existence in this world, it is not aware of anything except the realization of its self.

After the birth of man, God said: 'And (We) taught him what he did not know'.

Allah has also said: 'And We taught Adam the knowledge of names'. It implies that the first consciousness of a person is his knowledge.

Example

Suppose there is a person whose name is Zaid but he is named so after his birth. Before birth his name was not introduced in society. The first consciousness that he developed after being born was his proximity to mother. That, proximity to mother, is also knowledge. After the knowledge of proximity to mother, the child is nursed and with the passage of time his consciousness keeps increasing. His parents and other members of family keep transferring the knowledge of the needs of life according to their level of consciousness. At last, the child is able to expand the level of consciousness absorbing the conscious imprints of his parents, family and community. Then on the consciousness continuum, consciousness of the child multiplies by intermingling with collective consciousness of his nation and then of the nations of the world. The rule is that: the greater the accumulation of consciousness in a man, the greater the genius and expertise he gains. However, it is an undeniable fact that if the newly born baby lacks in the capacity to receive consciousness, he will never become a scholar; rather he will become handicapped.

Role of Teacher

It is an undeniable fact that without the role of a teacher in society, a child cannot become intellectual. Role of teachers in society means education and training, there should be schools, colleges, and universities. Just as schools, colleges and universities are necessary for acquiring worldly knowledge, ecclesiastical academies are necessary for learning spiritual knowledge. Since the time when ecclesiastical system was curtailed, man has fallen a victim to such dreadful diseases like restlessness, anxiety, AIDS, and cancer. It is also so because the material self of man is nothing but a decaying and putrefying matter which causes disease.

Along with worldly knowledge, the perception of the Quran and Sunnah (practice of the holy Prophet (PBUH), compliant supporting and energizing spirit are necessary (which are possible through swearing of fealty). The basic principal underlying bait is that spirit which is the essence of man is composed of light and as long as a man of light associates himself with the material self, he remains alive. When such a man leaves material self, he dies.

A spiritual teacher, who is called Murshid in other words, is aware of such a principle and this knowledge keeps on transferring via his Murshid and the prophet of Allah. When a mureed (spiritual vassal) comes within the ambit of a Murshid, the positive and negative lights are refreshed. The light of mureed comes in contact with that of a Murad. This phenomenon gives effect to reduced putrefaction. The lesser the putrefaction, the greater the accumulation of finer light.

It is necessary for a vassal to be satisfied with the affairs of the life of a Sheikh (Spiritual teacher). If intellectual incongruity exists between them, swearing of fealty between them runs counter to common sense.

To sum up, until there is conformity in conduct, disposition, habits, behaviour and etiquette of murshid and vasaal, there is no benefit in swearing fealty.

The Law of Swearing of Fealty

After swearing fealty to a Murshid, a vassal cannot swear fealty to another Murshid except with the consent of the first Murshid. It does not come to an end even with the death of Murshid as spiritual reward continues even thereafter. However, discipleship of spiritual master (an expert in spiritual matters) can be adopted. In fact, spiritual knowledge is a legacy. Just as a real father considers the best upbringing of children as his object of life, a Murshid engages himself in the training of his spiritual children; puts up with great difficulties, torments and anxieties in order to pass on spiritual framework to his vassal. He bears with his mistakes, forgives his delinquencies, and is all sacrifice for the sake of his spiritual pupil.

Training System

There are two methods of training: one is to train by hardship which involves the use of castigation. The training _ 1 this way does not prevent the trained from transgressing the limits in the absence of enforcers. The other method is to be patient over delinquencies and forgive mistakes so much so that one abjures them after feeling ashamed of them. Such a person does not repeat these mistakes; rather, loves his trainer to the extent of self-sacrifice.

The Characteristics of a Spiritual Teacher

The following are the characteristics of a spiritual teacher as described by Auliya Allah (saints of Allah):

- (1) He should fulfill the rights of people.
- (2) He should believe in the life in the hereafter.
- (3) He should be fond of seeing Allah.
- (4) He should not claim to be at the zenith of perfection.
- (5) He should not be desirous of demonstrating miracles.

- (6) He should have the proximity of Auliya Allah (saints of Allah).
- (7) He should lead life as led by the prophet (PBUH) of Allah and should train his vassals accordingly.
- (8) His objective in life should be the attainment of the best model of manners i.e., the prophet (PBUH) of Allah.
- (9) He should be expert in knowledge.
- (10) He should attribute every thing to Allah.
- (11) Those who keep his company should not have love of the world and should long for the love of Allah.
- (12) He should practise what he demands of the vassals because an action sans practice is not of any consequence.
- (13) He should be virtuous and knowledgeable.
- (14) He should attend and address to the complaints of the needy.
- (15) He should be pleased with serving the creation of Allah.
- (16) He should stay obliged with whatever Allah has given him, and not complain about what has not been given to him.

Passion is greatly required to acquire spiritual knowledge. No Muslim can become *momin* (perfect believer) without passion for Allah and His prophet (PBUH). 'Allah says, the believers passionately love Allah'.

'O prophet, say, if you love Allah follows me; He shall love thee'.

(Surah Al-e-Imran: Verse 31)

One whom Allah loves becomes His beloved. It implies that · obedience to the prophet (PBUH) elevates one to the status of His beloved. The prophet (PBUH) says; 'One sans love is sans belief

According to Hadith-e-Qudsi: 'I was a hidden treasure; I brought forth the creation with love so that the creation can recognize me'

In case of indecisiveness about the selection of a Murshid before swearing of fealty, one should decide whether his proximity evokes a particular effect or not i.e., it should evoke love for Allah and distance from vice. Ahadith describing a sign of the saints of Allah reads as:

'Seeing them brings before you the memory of Allah'

Chapter No. 9

Relation (Nisbat)

Nisbat Ilmia

In the period of earlier Companions (Companions of the Holy prophet (PBUH), people's jokes were coloured with the love of Prophet (PBUH). Their attention was focused on the meditation for the Prophet (PBUH)._Therefore their quest was for the acquisition of the sayings of the prophet. They had craze for the Hadiths. Therefore, they had the accuracy in terms of wordings and syntax of the Hadiths. Likewise, they were aware of the spiritual importance of the Hadiths.

The spirits of male and female companions were immersed with the blessings of the Holy Quran. The reason of the absence of the few spiritual values was due to the fact that the companions needed not color their spiritual anecdotes separately.

With the inception of the period of the sub-Companions (Taba-e-Tabeen) people's faiths started dwindling then the people of that reign discovered various sources of God' Love. Therefore,

Shaikh Najm ud din Kubraa and his disciples including Shahaab ub Din Saharwadi, Shaikh Abdur Qadir Jillani, Khawaja Moeen ud Din Chishty and their companions successfully motivated the communities making new innovations through their meditations. These new trends are not found in the reign of Shaikh Hassan Basri.

Nisbat-e-Sukaina

This nisbat is composed of the addition of absorption. This nisbat was also enjoyed by most of the companions. This relation is produced by the Prophet's love.

Nibat-e- Ishaq (Relation of Love)

When the blessings of God Almighty are in abundance, then the miracles of the Creator appear in human body time and again. Gradually, internal blessings also start appearing till they complete the human quest for spirituality. This process also invigorates the internal roots of the human body.

Nisbat-e-Jazb (Relation of Absorption)

This is the relation which was first named by Hazrat Bahauddin Naqshbandi as Nishan-e- bey Nishan, same is named as "memory" by the Naqshbandi Sect, when a sound mind moves to this direction, in which lights of the Beginning are prevailing, and these remains of the lights attack the hearts of the sound (arif) heart. And only the Wahdat encompasses the hearing and thoughts of that mind.

When that sound mind (Arif) finds himself surrounded by the succession of these factors and finds no way to get released, he then resigns to the mercy of these lights. Relation has also many types. God's devotees are defined as "that each of their actions is for the happiness of God Almighty".

Qurab-e Nawafal (affinity with voluntary act of worship),

Qurab-e- Faraiz (affinity with divine command).

There are two ways to enter the realm of spirituality, one of them is qurab-e-nawafal (affinity with voluntary act of worship) and the other is Qurab-e- Faraiz (affinity with divine command). Whatever it is, these are directly attached to God almighty.

Chapter No. 10

Makhlookat (Creatures)

Appearance of Creatures

Creatures, angels, Jinns (demons), and the human beings, play a vital role in the universe.

Out of these creatures, two creatures are mukalif and one is mukalif.

The people of each creature wear dress. Each creature has limbs but these vary in their features.

One creature has conical eyes, the other has flat nose with a oval face.

The eyes of other creature are like almond face is full round. The eye of the third creature is like a mushroom, nose is like a bouquet and face is round like full moon. This creature's head resembles the head of an adder.

The height of one creature is 12 to 16 feet or higher.

The other creature is of adolescent age with normal height.

The third creature is about 5 to 6 feet high.

One creature is powered electrically with a single core and the other is powered electrically with a dual core.

The third creature is just a composition of such a matter as can not be termed as light.

One creature has limited senses but the other is unlimited in senses.

One can travel on foot up to 3 miles per hour. The other can travel up to 27 miles per hour.

The flight of the third creature exceeds 180000 miles. The first creature is enclosed in the shell of a material. The other is closed in the shell of light.

The third creature is poisoned in a shell of light at the speed of 186282 per second.

One has power on the Earth, the other has supremacy in the space and the third has control in the heavens.

Creature one needs four elements to grow, the second needs phosphorus and the third requires colorless lights to grow.

Space

Space is a construction like embroidery on the cloth. The other portion of the universe is simply a construction; it has also signs of creatures on it. There is presence of a pulse in these three creatures, with the sense of happiness or unhappiness. But this sense is heavier as well as lighter at some points and certain places. The weightiness is due to a variable gravitational pull but this is not the only responsible factor. There is also a delicate pulse in each creature but there is difference of classification as well. One has the curtain of density while the other is lighter in density. The third has no curtain of density.

Sayings of the Holy Quran

"God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light I God doth guide whom He will to His Light: God doth set forth Parables for men: and God doth know all things".

(Surah Noor : Verse 35)

Upon passing by the troughs and crests, the wayfarer on way to spirituality finds the spark of light and his eternal eye opens up. Although Sufism provides guidance yet there is a condition for making friendship with God that whosoever He likes should do that.

Twenty Thousand Angels

Twenty thousand angels work with a man on constant basis. It may be elaborated as each man is a computer of God Almighty containing twenty thousand chips and the entire system is disrupted if any of these chips does not work.

Two Hundred Billion Cells

Two hundred billion cells are found in a human brain. Each cell is related to a sense, or organ or tissue or any vein. If even a single cell out of two hundred billion cells disrupts, it leaves lasting effects on the body.

Breathing Process and Air

The air passes through the body through nose or mouth and passing through the entire body with the help of different capillaries. As soon as air moves forward, the pressure increases and it gradually decreases the volume of the arteries and the air present in the lungs reaches the three million airbags. We hear from ears and sound waves enter the ears and the waves become meaningful and we can comprehend them accordingly.

The Speed of the Blood

When man gets attracted to the creations of God, a new world opens up for him unleashing the horizons of the world. The flowing blood inside the human body travels a journey of seventy five thousand miles (75000) in twenty four hours. A man travels a distance of three miles on foot in an hour. If he travels 26380 hours without any break then the distance of 75000 miles will be completed.

Heart works without human control and supply blood to each and every part of the body.

Praise be to Allah, Lord of the Worlds. The One who serves the universe.

The One who feed all the creatures.

The One who give resources to the creatures living in the worlds in their life and life after death.

The Habit of God Almighty

The student of Tasawaf (sufism) is informed by the Murshid (Mentor) that when a man establishes strong relations with God, his relation remains established with Him, and the same habits are transformed into him. The Sufi (mystic) tells his disciples that God love serving His creatures. Sufi loves his God regardless of his faith, and religious affiliation. It further says that who creates differences amongst the people is not a friend of God Almighty as God's friend is not selfish. He remains happy and contented and wants to see everyone happy. The Holy Prophet (PBUH) says "Have fears from the wisdom of a pious (Momin) as he looks through the light of God. Herbs, fruit and plants are also the creatures of God, as the growth of man takes place gradually these creatures complete the cycle of growth the same way. God has created every thing in pairs. And each side is composed of cells and external wall of these cells utilizes enough Oxygen (O_2) and Carbon Dioxide. (CO_2),

Water, basis of Everything

The basis of everything including life is water. If there is no water, the earth would become barren and desolate. Moisture, air and water are necessary for the survival of the human beings, Jinns (demons), plants and trees. Similarly growth cannot start if phosphorus, potassium and nitrogen are not present.

If there are no leaves on trees, their life also dwindles. Each leaf has gas and pores and in these pores runs the carbon like blood and these materials pump out the oxygen from the body.

The World of Trees

There is a complete world of leaves which provide life to the trees. If these leaves die, the trees are damaged. When these kd" fall and die then these form the manure or compost, man has not got such a power for doing this in a large

quantity. There is rain, thunder, and during this process the raindrops give nitrogen to fields.

God Almighty Says in the Holy Quran:

"Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?"

(Surah Al Anbiya: Verse 30)

"It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some we produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe."

(Surah Al An'am: Verse 99)

It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

(Surah Al Nahl: Verse 10-11)

He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others. Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding."

(TA HA: Verse 53, 54)

"Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be God, the Best to create!"

(Surah Al Mu'minun: Verse 13, 14)

"And made his progeny from a quintessence of the nature of a fluid despised:"

(Surah Al Sajdah: Verse 8)

"Have We not created you from a fluid (held) despicable?"

(Surah Al Mursalat: Verse 20)

"He is created from a drop emitted"

(Surah Al Tariq: Verse 6)

The Formula of Showering Rain

God Almighty further says in the Holy Quran:

And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of God (in gratitude).

(Surah Al Nahl Verse 13)

The knowledge of Tasawaf (sufism) provides us with guidance and tells that the world is very colourful and remains an integral for the creature. Each

one of the universal elements is offering a sacrifice for the other. In plants, colour and fragrance and nectar attract the attention of the worms.

There are a few saplings which do not get diet directly from the earth but are fed on the nectar of other trees, when these trees get dry, and the roots of the trees absorb water then there are no chances of becoming marshes on the ground. If a desert is replete with countless bamboos, it is the law of the nature that it would definitely rain, and there will be continuous rain if the presence of these bamboos is made possible in that particular area. The lives of animals depend heavily on oxygen and its shortage will instantly kill the organism. This is a Universal system of God Almighty.

Laws of the Nature

This brief description on the creatures of the earth has been written down in order to arouse new thoughts in our minds for new ideas. In the Universal system, there has been a coordinated effort and each one of them is closely attached with one another. Nobody can break up this relation. This is a comprehensive system that is serving the humanity.

The Universal System

The nature also wants that there should not be a part of the earth that remains devoid of the blessings of the universe. Man serves the trees and similarly trees are poised to serve the humanity. Man also secures the human beings and the animals serve the humans. The air disperses the seeds to far off area. Rivers, channels (aqueducts), canals and drainage system further transport these seeds. This rule is also applicable to the destruction and creation of nations. When a nation violates or supersedes this system, it gets ruined.

The Holy Quran says,

"If you show cold shoulders towards this Universal system, it shall be given to someone else."

No nation remains alive without using the treasures of the Earth. The process of using this treasure leads towards meditation. Hazrat Abraham (Ibraheem) (May God be pleased with him) has been pondering and he ultimately declared the worship of Creator compulsory for his nation.

God Almighty says, "I am going to make you Imam (Leader) for the human beings".

Hazrat Abraham, (Ibraheem), when inquired about his offspring, was replied by God Almighty as:

"And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My promise is not within the reach of evil-doers."

(Surah Al Baqarah: Verse 124)

The Right Path

The age of today is of selfishness and frustration. No doubt, those elements who make the faith a mysterious thing are the destroyers and cruel people. The Creator has created His creature and provided them with the best resources. The life hereafter (After Death) has been brought under the supremacy of God. God's sacred Scripture that was revealed on the Prophet Mohammad (peace be upon him) contains surely those teachings which are based on guidance for the believers. Each of the words in this book is full of light establishing relations between God and man His subordinate.

Chapter No. 11

The Human Beings

When God Almighty wants to create anything, it immediately comes into being. The process of creation does not consume the resources. The word of *Khaaliqeen* draws our attention toward the fact that the creature can also create that thing out of the available materials of God almighty. Electricity is the best example of this, with the invention of electricity, many inventions were made. The electricity was already present in this world in the shape of raw materials. This is the quality of Creator that millions of things were invented with the help of electricity. It also means that energy and electric current were created by God Almighty.. Similarly, metal is also one of the creations of God Almighty. Thousand Creations that evolve only from just a single Creation

This is another blessing of God Almighty that it has bestowed the power and intelligence to the man for converting and using its creations to invent new things. This is due to the Supreme knowledge of God Almighty that He has granted to a man.

Sayings of the Holy Quran:

"We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for). mighty war, as well as many benefits for mankind, that God may test who it is that will help, Unseen, Him and His apostles: For God is Full of Strength, Exalted in Might (and able to enforce His Will)." ·

(Surah Al Hadid:Verse 25)

If we consider the inventions of the period that spans over millions of the years, we find clear and vivid involvement of God Almighty.

The Light of the Heavens and the Earth

The Holy Quran says that God is the Light of the Heavens and the Earth; it means that the light is becoming the major cause for the creations of the earth and heavens. When man gets insight of this light, he gets the ability to make new inventions. Gold is a metal like iron, we make a bar of gold through the

combination of the particles of gold; Similarly, we make casted metals. We also make girders, iron rods and other different products from the iron, this all happens when human beings ponder and understand the secrets of these creations. God Almighty is not dependent on anyone for the creations;

All the required resources automatically come into existence. The specialty of the man is that he ponders into the available resources, combines the available resources and invents the finished product. The storage of water in a dam is good example of this in order to generate the electricity.

The Journey of the Lights

The various steps of creation include the usage of light. When man learns enough about light, he gets deep insight about the waves of light on which the light travels. God is all Seer even from those curtains where no one can imagine, He knows the movement of even a single particle. He also knows that sub-creations shall continue to grow by the man. Therefore God Almighty has called Himself the Supreme Creator, The greatest creator has created the man at His own shape, it means that the man has been bestowed the qualities of God Almighty as well.

Pre-Requisites of Learning

The learners of Tsawwaf should keep in mind this fact that the Spiritual faculties start developing where the worldly ones end, spiritual faculties are dependent on the unconsciousness. For example, we need a teacher, students and a school to acquire the worldly knowledge. Similarly, we have to make arrangements for the leaning of spiritual aspects. As soon as, the man is promoted to the next class, his mental faculties also flourish, a three year old fellow does not know ABC but through continuous practice, his mind senses the burden and this child gets a Doctoral Degree after the laborious work.

Three Dimensions of a Human Being

The human life is divided into three circles; Physics, Psychology and Para-Psychology. The knowledge of Physics and Psychology is granted by the Para-Psychology. There is also the revelation of the formulae about the creation of the Universe. The student of Tsawwaf gets an idea about the amount of knowledge that he possesses about the creation of the Universe. We learn through Para-Psychology, that no creation can happen in this world without a thought. Tasawwaf also tells us that a human being is the composition of the following three dimensions:

1. Qualities (Sifaat)
2. Being (Zaat)
3. The Individual or the Introducer of this dimension that is called as man.

Delicate Lights (Anwaar)-Dense (Kaseef) Emotions There are two types of prints in the consciousness, one print (naqsh) has the storage of Delicate Anwaar whereas the other naqsh contains the selfishness, narrow mindedness and dense emotions. God Almighty has created everything with a fixed quantity; fixed quantities are dependent on the commands. When a man follows the commands of God Almighty, he feels elated and is liable to meet the sorrows if he deviates from the command of his creator.

The Saying of the Holy Quran:

"We have sent the man as our sub-ordinate"

The Khila_fat of man is conditioned with the Ilm-ul-Asmaa, if he does not know this Ilm, his Khilafat is not discussed, when God Almighty said that I wanted to have my sub-ordinate on the earth, angels raised objections adding that the man would bring turbulence on the earth. God Almighty commanded the man (Adam) to repeat what he has been taught, when Adam re- produced what he was taught earlier, the angels admitted and said:

" we knew only that was taught to us"

The meaning is crystal clear here that the supremacy of the man is limited only to what he knows and what Angels and Jinns do not know. This knowledge has been transferred to the spirit of the man by the Creator. It is mandatory that a man should know his own spirit in order to seek this knowledge. The knowledge of matter and light (Noor) is also very necessary.

Chapter No. 12

Jinna'at

Hazrat Abdullah bin Umar bin Ala'as says that Allah has created Jina'at many a thousand year ago. Hazrat Abdullah ibne Abbas relates that:

Jinna'at used to live on earth and angels in the sky. Both the earth and sky were inhabited by them and there are separate angels for every sky and they have got distinct tasbeeh for each sky and the angels of the higher sky do more tasbeeh o zikr than those of the lower skies.

Abu Aljin Tara Noos

"The way today man connects his lineage to Hazrat Abu Albashar Adam Alaih Assalam, similarly the same feeling exists in the race A-Jinna'. Their lineage is linked to Abu Aljin Tara Noos and the way man and woman are born among human beings similarly they are born in the race *A-Jinna'at*."

The world of Jinna'at

Hazrat Ibne Abbas relates:

Allah has sent prophets to jinna'at. The prophets have ordered them to worship Allah and advised them to refrain themselves from shirk and forbade them to fight among themselves. But when Jinna'at disobeyed Allah and committed shirk and started fighting, Allah killed them as a severe punishment.

When Allah discussed the birth of Adam with the angels they thought of Adam none better than jinna'at and said that he would also fight and shed blood.

Hazrat Abdullah ibne Zubair saw a man of two feet and asked him who he was.

He answered that he was *Izb*. He asked him who *Izb*. He answered that he was *ajinn*. He hit the *jinn* with a stick at head and he ran away.

Mushrik Jinna'at:

Some people have narrated the incidents of seeing the jinna'at in different form. What ever is the type of changing form but it is a fact that angels and jinna'at can change their forms.

Hazrat Bilal ibne Haris says that:

We were traveling with Hazrat Muhammad. We camped at a place....Hazrat Muhammad went a little away from there. I heard a loud noise of the people quarreling with one another. I asked Hazrat Muhammad what that noise was about.

Hazrat Muhammad said that Muslims and Mushrik jinna'at were fighting about houses. I asked the Muslim jinna'at to live in the towns and on the peaks of the mountains and asked the Mushrik jinna'at to live in valleys and islands.

The Food of Jinna'at

When Sahaba asked Hazrat Muhammad about the food of the jinna'at, he answered that jinna'at were fond of eating bone rather than meat. To them bone is equivalent to the meat and the excretion of the animals is the food of the animal jinna'at. For them the excretion becomes lush green grass.

Once a messenger of the jinna'at came to Hazrat Muhammad and recited the Quran. Then he asked for the meal Hazrat, Muhammad said the halal bone would be filled with meat for you.

Muslim Jinna'at

Jinna'at heard the Quran from Hazrat Muhammad and embraced Islam and made tauba from kufr o shirk. Jinna'at are the *mukalaf* the *ahkama'ate* shariya. There are many ayaat about their being mukalaf.

In Quran Allah says:

Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins). They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path. "O our people, hearken to the one who invites (you) to God, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous. "If any does not hearken to the one who invites (us) to God, he cannot frustrate (God's Plan) on earth and no protectors can he have besides God: such men (wander) in manifest error."

(Surah Ahqaf Verse 29-32)

When this incident took place, Allah ordered Hazrat Muhammad to recite it to the people. Hazrat Muhammad recited this surah so that the people may learn that Hazrat Muhammad has been sent as a prophet to both Jinna'at and mankind. It is there the duty of all Jinna'at and mankind to believe in Allah and obey Allah and His prophet and never commit blasphemy (shirk).

When Hazrat Muhammad was returning from Ta'aif to Makkah he camped near a plum orchard. He was reciting the Quran in Tahajud prayer so that jinna'at heard it and embraced Islam on him.

Witness of the Tree

Once Hazrat Muhammad said to the sahaba in Makkah that whoever wants to meet with the jinna'at he should come to me at night. No body came there except Ibne Masau'd. Taking him along Hazrat Muhammad reached a high peak of Makkah. Hazrat Muhammad made a circle and asked him to not to come out of it. Standing at a place, Hazrat Muhammad started reciting

Quran. After a short while a group gathered around him and Hazrat Muhammad got hidden between them. The group of the jinna'at said who would become the witness of you being the prophet. Hazrat Muhammad said that that tree would be my witness. Hazrat Muhammad asked that tree who he was. The tree said that you were the prophet, you were the true man of Allah, and you were the last prophet of Allah. Seeing this all the jinna'at embraced Islam.

Separate and Compound Waves

There is a body on every physical existence. Sufia' call it silhouette (*heavla*) The spiritual eye observes its width and length, and all the features of the body i.e. hand, foot, eye, nose and brain. It not only observes but also feels the solidness of the internal lights of it.

The law of creation tells us that at first body of lights are created, then physical existence comes into being but both have the solidity in them. Separate wave is the amalgamation of such movements that are in progress from one direction to the other. From one side to the other these separate waves are mixed with one another and there appear designs and patterns on them they are then called jinn and the world of jinna'at. But if compound waves are mixed with one another so that they remain mixed and there also remains some distance as well and then there appear designs and patterns, it is called the man and the world of man. It means that designs and patterns on separate waves i.e. eyes, nose, ears, hand, foot etc are from the world of jinna'at and designs and patterns i.e. hand, foot and other limbs form the world of men.

Disciple Jinna'at

As besides man there are an innumerable creation in the world similarly in the world of jinna'at there also exist earth, sky,

moon, sun, stars and all other creations. The only difference is that man is the product of compound waves where as jinna'at are made of separate waves. As five senses work in the creation of compound waves similarly five senses work in the creations of the separate waves. Jinna'at speak and hear,

and ploughing is done and scientific inventions are made in the world of jinna'at. There are also schools, colleges and universities in the world of jinna'at.

One Million and Fifty Six Thousand Feet

The world of jinna'at is in the circumference of our globe and almost it is situated one million and fifty six thousand feet high in the space. As an example it is so that on a large territory a hundred storey building is roofed in a way that it is used for ploughing. A building is constructed, plants and flowers are implanted and the place is inhabited with men as well, but the creation (jinna'at) living on the roof is neither visible to that on the ground and vice versa.

The Age of Jinna'at

In the world of men, a child is born after nine months from the mother womb; and in the world of jinna'at, a child is born after nine years according to human calculations of time. From this we can guess the average age of jinna'at.

Both men and jinna'at are the *mukalaf creations*. Both can learn spiritual knowledge besides the worldly one. Allah has described about two, mukalaf creation in Quran.

"O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!"

(Surah Ar-Rehman: Verse 33)

The authority here means spiritual capabilities. If a man or jinn awakens and mobilizes their spiritual capability they can observe the hidden world by crossing the borders of earth and sky.

The Authority

It is got through the teachings of all the prophets that a man has to get to the nearness of Allah in physical existence and in order to get to the nearness

of Allah it is necessary to enter the unseen world that is only possible through the will of the authority (soul).

It is possible so that the soul has listened to the voice of Allah in the beginning, has seen Allah and has acknowledged Allah as the Creator in its full consciousness.

The Number of Muslim Jinna'at

There are billions of Muslim jinna'at in the world of jinna'at. As the Muslims perform Namaz, keep Fast (Roza), perform Pilgrimage (Hajj) and pay Zakat, similarly the Muslim Jinna'at fulfill the above obligations.

Any one can object to why jinna'at are not visible. So can we dare asking why man cannot see virus and bacteria? But if a Sensitive Device is made it can make us aware of bacteria or virus. In the same way if man seeks the knowledge of separate (mufrid) waves then he can see the Jinna'at and their world.

Allah says in Quran:

"But those who swerve, - they are (but) fuel for Hell-fire"

(Surah Al-Jinn: Verse 15)

"Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills-they have sought out (the path) of right conduct."

(Surah Al-Jinn: Verse 14)

Hazrat Muhammad recited the Quran before the sahaba. They kept quiet. Hazrat Muhammad said jinna'at had answered better than thee to the recitation.

"Then which of the favours of your Lord will ye deny?"

(Surah Al-Rehman: Verse 16) They used to say:

"O our lord all praises be to Thee, and we do not deny Thy any favour."

"In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched."

(Surah Al-Rehman: Verse 56)

Four Groups of Creations

Ibne Abbas says that there are four groups of creations. The entire one of them is destined to go to the paradise, the other to hell where as the rest of the two are destined to go to both paradise and hell. The first one of them is that of angels, the second of Satans where as the other two are men and jinna'at.

Hazrat Ayesha says that jinna'at were weepingly chanting the following verses few days before the martyrdom of Hazrat Umar.

"May Allah bless Ima'm Adil and repay him for his good deeds. He had taken a few initiatives which were not completely acted upon yet that misfortunes befell him. Whoso ever wants to witness it, he will find his every promise kept up. I do not apprehend that an ugly-faced culprit will kill him; the apprehension is that now the world will get darkened. You have met with your lord in paradise and have got dressed up so that it will never wear out.

The Army of Hazrat Suleman

In the army of Hazrat Suleman, there were distinct troops of jinna'at, men, birds and animals. Every living thing be it fauna or flora was under his control. The jinna'at used to wash up pearls from the bottom of the seas. They were deputed to construct great buildings; they used to make exemplary urns of lead. Hazrat Suleman could get whatever duty he wanted from them.

A Beautiful Spiritual Allegory

Abdale Haq Qalandar Baba Auliya has written a story about the / facts and revelations from the world of jinna'at:

Just like human children, the young ones of the jinna'at also used to study in the school of Shah Abdul Aziz Muhaddis Dehlvi. However, they were less in number. The boys of jinna'at were strictly advised not to perform any such deed that may frighten the boys of human beings.

Of those most of the jinn boys used to hail from the black mountain of Delhi. Today where there is the ice factory, that black mountain is situated at a short distance from it.

In those days a very few people used to go to there and come from. It used to often happen that if a detracted traveler came there he would never visit that place again as naughty jinn boys would tease and he would warn others of going there.

The Creation of Clay and Fire

Allah has described about jinna'at in Quran in the following way:

"He created man from sounding clay like unto pottery. And he created Jinns from fire free of smoke."

(Surah Al-Rehman: Verse 14-15)

There is many a place where jinna'at are inhabited. They usually live in wilderness. The people passing through such wild places have often seen and narrated their assemblies. There are many a place surrounding Delhi where jinna'at lived. Of these this was one of the inhabited places that we are writing about.

You would have seen that the sweet meat shops remain open till late at nights. The sweets adoringly displayed throughout the day are also purchased by the jinna'at late in the midnights. Apart from this jinna'at also eat phosphoric acid that is usually found in coal and mostly jinna'at get it from that source.

The Twelve Sects of Jinna'at

There are twelve sects of jinna'at and all these live on earth. The jinna'at of every sect are distinctly known. It is not necessary that jinna'at of one sect may live at the same place. There are many places where different sects of jinna'at live. The form and features of every sect are different.

However it was to be told that there used to live jinns from different sects on the peak of the black mountain. Their habits and form and features were quite distinct. That place still exists there as it used to be in the age of Hazrat Shah Abdul Aziz Muhaddis Dehlvi.

Soften jinn parents used to come to Shah Sahib-carrying gifts and making request to please get their children admitted to the school. Shah Sahib would ask for the fulfillment of a few conditions and usually would get their children admitted to the school if they fulfilled those. In this way their children would join the classes. Apart from studies, these boys would fill up water containers for ablution...and offer prayers in congregation.

A Strange Piece of Talk

One day Shah Sahib was taking rest in his drawing room (hujra) at night. A few boys including those of jinns were busy in serving the Shah Sahib. Some one was busy in massaging his head, and the other one was rubbing down his hand, a few of them were massaging his feet; a lot of time had been elapsed in doing so. It was late at night after the isha 'prayer.

Shah Sahib asked a boy to put off the lamp, its oil was getting wasted. And all of you should go to take rest.

Shah Sahib's Drawing room (hujra) was quite spacious. He was lying in the bed almost six yards away' from the lamp that was placed at one of the comers in the hujra. A jinn boy from there put off the lamp by stretching his hand.

When the boys (human) saw this strange thing happened they started crying in fear thinking it to be a non-human act.

Shah Sahib consoled them and scolded that jinn boy.

That day the human boys came to know of the fact that jinn boys also used to study with them.

There used to live a businessman in the rear of Shah Sahib's house. The jinn boy who committed that mistake had started loving the daughter of the businessman. But he had kept it secret till then. He had been trying to keep Shah Sahib happy by serving him day in and day out. He wanted to invite the family of the businessman to dine with them through Shah Sahib so that they might develop a good understanding with them before requesting for their daughter's hand. But he could not find out any way to request to Shah Sahib about it.

At last he could think of an idea that his parents would come and invite Shah Sahib and the businessman's family to dine with them at the pretext of being his neighbours.

For this he had been thinking for weeks. During this many years passed by but he could not tell his parents of it.

When the boys came to know of the fact that the join boys also studied with them, Shah Sahib asked him after scolding why he did so, the jinn boy summed up his courage to tell:

"I have done all this intentionally so that the boys may come to know of us and today I request you to please come to our place and dine with us. You are my teacher and I owe you a lot in this connection. That's why, I have ventured doing so."

At first, Shah Sahib got enraged but then being too kind-hearted he kept quiet but the boy was still insistent.

Love between Man and Jinn

After a long time, the jinn boy asked his parents, "I want to invite Shah Sahib at all costs; you please go with me to do so." He flatteringly cried and

said, "I love the daughter of the businessman. I can't breathe any longer without her. You please request Shah Sahib to bring along the businessman's family as well."

The parents got angry with him after hearing all that. They warned him after giving him severe beating but the boy persisted. He gave up taking any thing to eat or drink. He started turning weaker and leaner with the passage of time to the extent that he reached his death bed. Even then his parents did not accept his request to invite the businessman's family to dine with them. When the boy was about to breathe his last, the mother fainted in impatience. The father also took pity and said to his father:

"We shall think what we can do and how we can request Shah Sahib about it. You please give up abstinence and start taking food as per your usual routine so that we may feel capable of devising any plan. You don't know how much we are worried, you are our sole son."

The boy hearing this felt relieved and answered ecstatically; "You don't worry at all. In order to create the favorable situation I will do whatever I may have to. You won't have to face any problem in expressing your request there."

Then one day the jinn boy appeared before the businessman's daughter in the garb that nobody else could see him. The girl became frightened seeing him. She started crying to call her family members. She told them who had come to their place.

The family members unanimously said, "We can't see any thing, what do you see?"

The girl replied, "A handsome man is standing before me and is calling me."

The father said, "It is your hallucination, there is nothing here.

Where is he? Why after all we don't see him?"

The girl answered after controlling herself, "Look there he is standing..".

"The mother lovingly said to her it your daydream. Have you ever daydreamed like this before?"

She weepishly pleaded her mother, "You believe me mother! It is not a daydream. This boy is standing before me; don't you in reality see him?"

The businessman said in a sad tone, "If we could see, why would deny you..."

The girl said irritatingly, "You are denying me because you want me to become the victim of hallucination. You want me to think that it is my hallucination that wears the garb of a handsome boy. It is totally wrong and baseless. I won't believe in your explanations. Whatever I am saying and whatever I am seeing, it is undoubtedly true. Look! That boy is still standing before me."

The businessman first consulted a physician. He took his daughter to Hakeem Hamid Khan. Hakeem Sahib felt her pulse, examined her eyeballs and they checked up her hair for any irritation there. He examined her feet carefully. He wanted to find any symptom to reach at the conclusion that the girl was feeling any sort of mental imbalance, madness or hallucination. When he thoroughly checked her up Hakeem Sahib started interrogating her. He asked her when it happened.

The girl told him about the day and time.

Hakeem Sahib asked her again where she was that day. She said that she was at her home.

Hakeem Sahib asked whether or not the incident again happened to her like the first time.

The girl said that it happened many a time that he appeared before me when I had been alone in my room.

Hakeem Sahib further interrogated whatever she saw she should explain it in a detailed and reliable way.

Hallucination and Reality

"The way you are sitting before me is a reality and as there is no room for hallucination in it, similarly I say with the same cocksureness and confidence

that I do see a very handsome boy. He comes before me in different costumes and he looks to be a lad of a duke the way he behaves."

The girl said, "Hakeem Sahib! Please go with me, let's...they all take me for a lair, may be; you see him..."

Nisbat Nama Shah Abdul Aziz

Shah Abdul Aziz was the eldest son of Shah Wali ullah. Shah Abdur Rahim was the grandfather of Shah Abdul Aziz who was Farooqi by.....

It was Asa'r time, Asa'r prayer was about to be performed in Fateh Puri mosque of Delhi. As soon the Ima'm started the prayer a loud roar of noise got up outside the mosque. The people were shrieking and saying, "Kill that man." Many of the people offering prayers left the prayer and went outside to see what it was happening and who they were."

Many people were waving sticks; some of them were carrying swords and daggers. And some were armless but all of them were raising slogans.

"Kill him....Murder him....Cut him to pieces..."

Shah Wali ullah who was their target was offering prayer very peacefully. After offering the complete prayer without any fear he looked all around.

His followers were constantly asking him to get off. They were your foes. God forbade they might do something horrible. Please get off through the little door.

Shah Wali ullah said to his fellows,

"Do these people want to turn the house of Allah into a shamble? If I am not destined to die right now then nobody can harm me. If I am to die then everybody surely has to one day. "Kullo Nafsan Zaiqatul Maut"

The noise got up again!

"Catch him, don't let him go, don't let him escape, he has amalgamated our religion, he has patched up our religion, not only he but also his fellows

deserve severe punishment....they are non-believers...atheists...kill them....put them into hell." Some people came forward amid that tumult and entered the court of the mosque. Their intentions were not good. Shah Wali ullah asked them,

"Have you come here to kill us?" One of the hooligans said,

"Yes! We have come here to kill you. You do not deserve to be let off alive."

Shah Sahib asked, "What crime have we committed?" One man answered with contempt and irony,

"You don't know your crime. Do you really not know what crime you have committed? o Non-believer! Now I will call you disgracefully. Have you not translated Quran into Persian? Is this not blasphemy to Allah's book? You have misled the people. You deserve capital punishment. We will cut your head off."

Shah Sahib flared up at this answer.

He had a thin stick in his hand. He picked up this stick in his hand and raised a slogan of "Allah Hoo".

What an effect carried that slogan! Shah Sahib and his companions left the room one by one. The gathering was dispersed. Shah Sahib had reached near the salty well when someone called,

"Let not this dissembler go".

But this call brought no fruit. People were standing still like they were the idols of stone.

When Shah Sahib reached home, Shah Abdul Aziz embraced Shah Wali Ullah due to his adolescence and started weeping because the news of this agitation had reached in every corner of Delhi and the finally members had known this.

Shah Wali Ullah said, "Son, don't you know how much these people of world had tormented me and your Prophet (Peace be upon him). Son, wipe your tears. I am about to go. Knowledge is my patrimony, you save it".

Hazrat Shah Abdul Aziz Muhaddis Dahliwi, who was at an age of adolescence, lowered his head and said,

"Allah's will, If He has chosen me for this service, I will pass every moments of my life in these educational and practical services".

Hazrat Shah Wali Allah passed away in 1177 A. H. Hazrat Shah Abdul Aziz was eighteen years at that time.

This is to explain that the chain of "Muhaddiseen" has reached either right from Shah Abdul Aziz or through any other saint. Shah Abdul Raheem, the father of Shah Wali Ullah, was also in the writers of Fatawa-e-Alamgiri.

Shah Abdul Aziz was born in 1159 A. H. His historical name was Ghulam Aleem. The numerals of his name are 1159. His genealogical tree reaches Hazrat Umar after three generations. His grandfather, Shah Abdul Raheem, had founded Marassaa-e-Rahimia in Delhi. During the reign of Alamgeer, Shah Abdul Raheem was honored as great scholar. He had been told of the birth of Shah Wali Ullah by Khawaj Qutb-ud-din Bakhtyar Kaki.

Shah Abdul Raheem said,

"One I went to the place of pilgrimage of Khawaja Qutab-ud- Din Bakhtyar Kaki for pilgrimage. I was standing on an elevated place. Suddenly I raised my eyes and saw, the spirit of Hazrat Khwaja Qutb-ud-Din came and said, "You will have a son, name him after me, means Qutb-ud-Din. I was astonished to hear this saying of Khwaja Qutb-ud-Din Bakhtyar Kaki and thought, my wife has reached to that age when giving a birth to a kid is out of question.

After some time, I had an inclination for second marriage and when she gave birth to a baby boy, I named him Wali-Ullah. The saying of Khawaja Qutb-ud-Din Bakhtyar Kaki just slipped out of my mind and I forgot completely. But, after some years when I remembered this incident, I renamed Wali-Ullah as Qutb-ud- Din Ahmad.

To cut it short, this was the background of the birth of Shah Wali-Ullah. Shah Wali Ullah was a genius in childhood. God has graced him with such a brilliant mind that he wrote books like Hija tullah ul Baligh and other books by using this mind.

He had a special thinking and understanding when he reached to youth. It grew gradually. If we study the life of Shah Wali- Ullah, we will find a complete political and spiritual system in it. It was a short background to his life.

His eldest offspring came up with such wonders which were left incomplete by Shah Wali-Ullah e.g. educating the children of Jinns, such disclosures which he did relating service men. Anyway, here the purpose is to relate his relation to Jinns.

Hakeem Sahib went to the house of trader according to the saying of the girl; kept staying there for a long time and kept questioning her.

The girl continued telling by signals that he is standing in front of me; now he is approaching near; now he is stuck to the wall and looking at me.

Treatment with amulets

But Hakeem Sahib could see nothing. At last Hakeem Sahib gave the decision that the girl had attacks in this room and not in the other rooms. This disease started from this room. I will medicate her every way possible. He gave her many cooling syrups and then laxatives. He repeated this many times but the thing did not go out of the mind of the girl. In tension, Hakeem Sahib wrote a costly prescription which was to strengthen the mind of the girl. The situation remained the same even after using it completely. No change came in the state of attacks. At last Hakeem Sahib refused saying that there is a possibility that some man may cure it with amulets. I am tired of it. Now I have no medicine for her.

Some men of the locality advised the trader to visit Shah Abdul

Aziz. See what he says. Shah Abdul Aziz lived in the neighborhood.

Shah Sahib did not consider it appropriate to call the girl to the madrasa. Rather he went at trader's house during spare hours, saw the girl, talked to her and asked her name.

The interesting thing is that when Shah Sahib was at her house and in her room, the girl remained alright and in her senses. She did not tell anything about the boy. She said,

"This happens at some moments when the boy did not appear". Shah Sahib told the father of the girl that she was alright and what could he do for her she is failed to see anything in her room. Ask her to call that boy so that he may appear. I want to see him.

The girl called the jinn. She called him with his name but no incident occurred.

Shah Sahib returned but kept on thinking what plan he should adopt. If the jinn is attracted to the girl, how can it be discovered. He thought deeply over this matter and constantly thought that why it happens.

Then the girl started disappearing. She remained disappeared for days and then she appeared coming down from the stairs or

sometimes people find her coming out of a room.

Now the people asked her what this disappearance means and where does she go for so many days.

That girl told frankly that Jinnat took her and served her a lot there. She had no complaint against them.

Often I see when I feel my heart sinking, they leave me here. I found myself there in a garden. This is a very attractive and beautiful garden. There are patches of rose and flowers of different colors in the garden. There is pond in the centre of the garden and a palace made of marble is situated at the bank of this pond. Many women are at my service there. They only leave me when I come here. When I get from the sleep, a lady comes with a basin of water and a sink and helps me in making ablution. After having my ablution, I offer my prayers. A little later, the time of breakfast approaches. After having breakfast, many girls of my age from neighbouring houses gather around me. Though I keep quiet for most of the time, I feel neither any tension nor any loneliness in their company. Sometimes I think that these girls are Jinns and I am human

being. Even then no otherness comes to my mind. I only feel that we are from same race and nation and our conversations are also the same.

Civilized Jinnat

This is strange that I haven't seen that boy present there till now. The jinnat who take me there are not the same as who bring me from there. I recognize some jinnat among them.

But all of them are civilized. They send me back with a great respect. This has never happened that I had wished for a thing and they had not fulfilled it.

When Shah Sahib did not see that jinn boy in the madrissa during the same days and the incident of turning off the light came to his mind; and the saying of the boy that he had done so intentionally; and leaving the madrissa by him; all these things irritated his mind. Nothing seemed attach to the other and he could not reach a certain decision.

Shah Sahib was continuously given the news of the disappearance of the girl. Shah Sahib kept on thinking to stop it. During this thinking, a jinn came to his mind that kept lying as a dog but this dog was scabby. Based on his research, he knew many things about this dog. But nothing in these information was likely to make him acquainted with that dog. He thought for a long while, called the trader and asked if he had some trust worthy men.

The trader answered that I have a very old friend and a friend of my age. Both are reasonable for me. If I tell them a secret, they will not disclose it.

Shah Sahib said that I want the same. Now bring one of them to me.

Moreover he asked to bring two loaves of grinded pulse which should be baked at one side and unbaked on the other and Ghee (oil) must be pasted on the unbaked side.

Shah Sahib wrote on a paper and made many folds of it and inserted as long a thread as could be garlanded in the neck of dog.

When the trader came with the loaves and his faithful servant,

Shah Sahib saw the loaves, gave them the paper and said,

A scabby dog is lying near the wall of the garden. Go right to him and no need to fear. Seeing you, the dog will bark at you and will run to bite you. At the very moment, throw one loaf in front of him and when he will be busy in eating this loaf, garland him with this thread. Give him the other loaf when he had finished eating the first. When the dog starts walking from the wall of the garden, chase him. Stop where he stops. Then wait until he starts from there and keep walking with him. It will growl at you in the way but don't bother. At last it will sit on a place in the plane behind the black hill. You two also stop there and wait at answer you find for this page.

The page will disappear from the neck of the dog as soon as he sits there. Now it is your courage and this courage is needed as a must. If there comes any type of earthquake or any storm, or windstorms, you stick to your place. There is no need to fear.

The trader and his servant gave the loaves to the scabby dog and garlanded him with the thread according to the advice of Shah Sahib.

That dog started from there and walked through uneven roads and both of them kept on chasing him with courage and skill. At last it sat in the plane behind the black hill and the page written by Shah Sahib vanished from his neck in no time.

The trader and his servant kept on sitting in peace for some time and the dog also kept sitting motionless. Some moments had passed in this condition when they felt the earth and sky shaking like an earthquake and horrible voices started. Both of them looked around in tension but could see nothing. They were still unable to understand the direction of the horrible sounds when there raised a cyclone which engulfed and blackened the surroundings.

They tried to see with fully opened eyes. But the darkness was so deep that they could see nothing. Still they tried to find out the dog but in vain.

After some time this earthquake and storm ended and the environment was clear in the surroundings. Oh, what they see!

There is neither a hill nor that plane. Now there is a beautiful city which had a big population.

There were big houses, wide roads, and like big cities have colonies, this city was also divided into colonies.

There were courts where the hearings were in process and the courts were giving the decisions. Aman came to them searching them and said,

"Your case has a hearing. Let come to the court for decision".

At first they got feared but then remembered the hearing of Shah Sahib. Whatever the result is, they had to go in the hearing.

Then they say the page written in the hands of that man which satisfied them. Both of them escorted him.

The court gave the decree after reading the page that the jinn should be presented in the court against whom Shah Sahib had written the page.

The inspector went through the page and said,

"Sir, we need to find out him. We may kindly be granted some time".

The court said,

"Shah Sahib wanted an urgent decision of this case. And he also want that the culprit jinn should be presented to him".

C.I.D. in Jinnat

"We have no such law that we may hand our jinns to the humans. We will solve the problem of Jinns ourselves. First we need a time to find out the jinn and we need at least one month for it. It is obvious that the Jinn who has committed this crime, will not show himself, rather he will hid himself. And it is not possible without the co-operation of the CID of Jinns. SO the court is requested to ask the officer in charge of the CID that how much time he needed to find out the Jinn. This one month is supposed by me. We can not debate Shah Sahib directly as we have no right to. The reason is that he is such a man who is respectable and honourable for us. And in his regard, it is better to reply Shah Sahib with a fair answer through the same scabby dog, who live under the wall of garden, that has performed the duties of messenger of Shah Sahib.

This is to satisfy Shah Sahib that his case has been presented in the court for hearing. The procedural activity, search of jinn and arrest will take some time. This is to be done to save Shah Sahib from getting depressed and angry. We consider shah Sahib such a party whom we do not want to annoy. The page should contain such an extensive statement that Shah Sahib might know the entire situation and our short-comings. It should also give him a hope that the case will solved by hook or by crook; no matter early or late. He will not have to wait a long.

Everything was written briefly in the letter, it was folded'in the same way as Shah Sahib had did, and handed it to the Jinn who had brought the letter.

Then, many photocopies of the letter of Shah Sahib were prepared and given to the CID of Jinns and it was stressed that the Jinn who had committed this fault should be found out at urgent grounds.

Civil Court of Jinnat

The trader and his servant were presented in the court after some days. And the presenter of the court read the page of Shah Sahib for the court. It had written in it,

"You can hear the detailed incident from my neighbour trader and his servant.

It is necessary for this case. Firstly there is no relation between the Jinns and humans and even then the daughter of the trader is kidnapped. At first this girl used to return to the house of his father and she did not complained of any pains. But this coming and going has an end now. So, I am sending his father to you so that you may be able to know the details. Secondly, another considerable thing is necessary to be kept in mind that one of my jinn students is lost. He has not come to madrissa otherwise I might have asked him. Apparently these two things has deep relations for sure and I request you to search for the Jinn who was a student in the madrissa and suddenly disappeared. There is a possibility that my thinking is right and there is also a possibility that I am not completely right but right up to some extant; that the jinn, who disappeared, might have not committed the crime himself or he had done so with the help of some other Jinns".

When the letter has been read, the court addressed the trader and his servant and said,

"This was the statement of Shah Sahib. Now you give your statements one by one".

At this the trader said, "My girl keeps veil. She never confronts anybody without veil. She had no chance of going out of the town. She is not in the habit of wandering in the streets. If there is a need, she goes with her parents and goes up to the market maximum. On this ground, we cannot blame any human to kidnap her. Second thing is that only those relatives visit our house from whom no veil is observed and the girl has grown young from a child in front of them. All of them love the girl and are tense due to her disappearance. There is no such day when one or two of her friends and some of our relatives do not visit our house to enquire her. When we took this matter to Shah Sahib, he meditated for a long time with closed eyes but did not show any suspicion that the girl has been kidnapped by human beings. We accept Shah Sahib as our guide and elderly man. We are completely in the belief that no one other than jinns has committed this". Saying this, the trader got silent. And the court gave the date for next hearing.

Chapter No. 13

Angels

There are many kinds of angels. They are: the Angels of light, the highest band of Angels, the Heavenly Angels, the Elementary Angels, Mullai Rizwan, the Angels of Time and Space, and the Recording Angels.

The Great Man

Among all other creatures in this world, the angels and ghost are distinctive ones but human beings are the crown of all creatures. Allah has many angles from even among them human being is the superior of all. Allah has created Angles from light, ghosts from fire and human being from clay, air and gas. The throne of Allah is the greatest binding force of this universe. It is also considered the second place of beatific vision. The ever happening events appear from it and everything will return in the end. The highest throne of Allah surrounds every creature and no part of this highest throne or any other thing in the universe is beyond the reach of beatific vision. The waves of light emerge from this distinguished throne of Allah. There exists a sketch of whole humanity under the highest throne of Allah called the Great Man. The term the great man is found by the Sufis. The Human beings cannot exist without the connection with the great man and in fact the great man is the life blood of whole humanity. Similarly, all other creatures' one great sketch do exists under the highest throne and from which they link and get insight respectively. This connection is found through the inspiration of the angels.

The management Angels of Heaven

Allah says that the angels who support and surround the highest throne of Allah always pray to Allah and remain prepared to take order and pray for the believers.

The Order of the Sovereign Allah

The Holy Prophet (PBUH) says: when the Almighty Allah places any order in the heaven, the angels flutter their wings and this creates such a sound as is created by dragging a chain on the stone. The lower rank angels enquire of the message from the upper angels. The upper rank angels transfer the message by corroborating its veracity that Allah is great and then detail the message of Allah. When the Almighty gives any new order the angels who support the throne of Allah say Subhanalla till this prayer reaches the heaven near to the earth. After this the angels living near the angels who carry the highest throne asks the about the message of Allah. The angels of throne transfer the message of Allah to them with due permission of Allah and similarly the angels from the lower rank receive the message from the angels of higher rank till the message reaches both the heaven and earth.

The Favour of Allah to Holy Prophet (PBUH)

The Holy Prophet (PBUH) said, "One day after some part of night, I got up, did ablution and offered prayer in the given time. While praying I dozed and saw the almighty Allah. He said to me, "O Muhammad" I ensured my presence to Him. Allah asked me "what the Mullai Aala (the angels of highest rank) was discussing". I replied, "I did not know." Allah repeated this question three times and I replied three times in the same. Then I saw that Allah put His palm in between my both the shoulders till I felt the coolness in my heart and everything revealed to me. I got all and then Allah said to me, "O Muhammad" I replied, "Yes my lord." Allah asked me, "What was the Mulai Aala (the angels of highest rank) were discussing." I replied, "They were discussing the Kafarat." Allah asked, "What is Kafarat?" I replied, "It means to walk on foot to join prayers, to sit in the mosque after prayers, to perform ablution even in misery." Then Allah asked, "And they were discussing what?" I said, "They were discussing the things to raise their ranks." Allah asked, "What were they?" I said, "To feed people without any discrimination i.e. without differentiating the poor and the needy ones rather there should be an open invitation for all because there are many honorable persons who may not like to be included in the category of needy ones. And talk politely with every one and pray to Allah at that part of night when every one sleeps.

And When Allah Loves

The Holy Prophet (PBUH) says "when Allah loves any one, He calls Gabriel and says to him that He loves that person and you too love him". So Gabriel also loves him. It is proclaimed in the heavens that God loves the following person and you all are supposed to do. Consequently, all the angels from the heaven love him and he is made popular with other beings. Similarly when Allah dislikes any one calls Gabriel and says that He does not like the following person. So Gabriel does not like him and then it is announced in the heaven that Allah does not like the following. Consequently all angels dislike him. After this all types of creatures do not like him and he becomes the most cursed one on the earth. The Holy Prophet (PBUH) said, "Everyday when human beings awaken two angels descends from the heaven. One of them says, "O Allah! Bless those who spend their money on good deeds." The second one says, "Curse on those who practice black marketing." The beloved angels of Allah remain near Him and pray for every good person and curse those who try to create anarchy in the society. The angels transfer the message of Allah to the human beings and similarly report back what the human beings do. These angels inspire the human beings to do good acts. When the angels inspire the human beings, they tend to do good deeds. The angels came in the form of groups and fly in groups. They also talk with one another. The souls of noble human beings are also included in the groups of angels. The almighty Allah says, "O contented soul, be happy and attentive to Him and then join my beloved followers and enter the paradise." The Mulai Aala lives there from where Allah reveals His message.

Kinds of Angels

The Angels of Light

Thy almighty Allah has blessed them with certain characteristics. Their duty is to run the system of this universe according to its requirements and requisites.

The Highest Band of Angels

They are near to the angels of the first type as stated above.

Human Souls

They follow the Mullai Aala and consequently they perform such deeds as their mind and heart get purified: They can understand the message of Mullai Aali because they have pure hearts. When they pass away, they are included in the group of angels. The place where the angels and holy souls unite is called Hizarat-ul-Quds.

Hizarat-ul-Quds

The angels and holy souls in Hizarat-ul-Quds ponder over the ways to save the human beings from destruction and miseries. The agreed ways to save humanity are transferred to- human beings. For this a man who is most chaste is selected. The people are inspired to follow the chaste person and then there becomes a group which saves the whole humanity by working for the betterment of their followers. The soul of chaste person receives heavenly instructions in his dreams or in mystery through revelation because our chaste souls and Mullai Aala can talk face to face.

The Asfal Angels

The Asfal Angels are junior to Mullai Aala but they are not as great as the light angels. They do nothing themselves and wait for order from above. They know what they are told and worked without any consideration of any personal loss or profit. They do what they are revealed from their upper rank angels.

The Heavenly Angels

Firstly the order of Allah reaches Hizarat-ul-Quds from where it gets transferred to the angels of lower rank by Mullai Aala. The angels of lower rank further it to their juniors called the heavenly angels. The heavenly angels transfer the order of Allah to the elementary angels.

The Elementary Angels

They elementary angels after receiving order of Allah inspire the human beings. For instance if two groups fight with each other, they (the elementary angels) inspire one of the groups with bravery, patience and victory by helping them out while the other party is inspired by the thoughts of weakness, cowardice so that the result of this fight must be in accordance with the will of Allah and the party who Allah wants overcome the other. This type of function is performed by the Asfal angels

The Recording Angels

One of the types of angels is called the recording angels. They are always on duty with every person. One of them records the good deeds and the second keeps the records of evil acts.

Inhabited Dwelling

The inhabited dwelling is Sidratul Muntaha. It is the abode of Hazrat Ibrahim and this is the place where Mullai Aala lives. The angels who live over Mullai Aala are called light angles. They are followed by the angels of heavens and elementary angels respectively.

The Groups of Angels

The group of Gabriel

The group of Michael

The group of Israfeel

The group of Izrael

Each group has separate capabilities and separate use of them too. Hazrat Gabriel is the messenger of Allah. Among his salient attributes are: to reveal and inspire. The duty of Israfeel is to deal with all the matters of rain. The responsibility of Izrael is death and issues regarding it. The liability of Israfeel is dooms day and its matters.

The Functions of Angels

Among seven heavens, every heaven is a zone. The angels of every zone are different one but the angels of seven heavens are called heavenly angels. The capabilities of angels are revealed through their wings which can be bigger or smaller according to their capabilities and attributes. The difference also exists in the count of Wings too. As the wings of peacock have a lot of decoration so are they wings of angels. Every decoration reveals a competence. The angels' wings also glitter and they wings of the second type of angels reflects green light.

The System of Universe

The Gabriel, the Michael, the Israfeel, the Izrael, the recording angels,, the Munkir Nakir, Malika Rizwan and the Malika Zamania have got further groups. All the angels are performing their duties in the system of universe. All angels are Allahs and they obey Allah without fail. It is hard to know the total number of angels, however as stated with every single person a number of twenty thousand: angels perform their duties. Currently, the population of our world is six billion and like our World there are billions of other worlds. Comparatively our world is the smallest planet. Sufis sees our world as small as a big doom with a sign made through the point of needle. Allah says if the trees of this world become pens and seas turn into ink and even all the things would not be ,enough to mention the signs of Allah.

Book of Deeds

When a person dies whatever he does in this world is recorded, whether it be a minor virtue or vice. The recording angels record every deed and saying after death, which is seen by the soul. For instance a person intends stealing, the angels of virtues inspires him that it is a bad deed. He should not do as it makes Allah unhappy but if thief does not accept the angel's aspiration he moves out for stealing, breaks into someone's house, steals goods and returns home. Form religious points of view he knows that the punishment of stealing is to chop hands off. After death, the sinner would be shown his evil deeds. As a

punishment of theft his hands will be cut off. A sinner watching it forgets about his sin. As soon as his hands are amputated and he sees his amputated hands he feels a great pain.

Similarly, when a pious man goes to the mosque, offers his prayers. He sits there after praying for solace by reciting he: receives the heavenly lights from Allah; he becomes happy by receiving this from Allah. This starts as he moves from home he inundates himself with a lot of heavenly lights. When this person passes away watches his good deeds and gets solace and satisfaction.

Munkir Nakir

Munkir Nakir visits the soul in grave after death to decide his future. He tells him the difference between vice and virtue. The chaste soul is conferred favors from the sights of heaven and if the soul is an embodiment evil the curse of hell will be in front of him.

Chapter No. 14

Lataif

In every religion bath and ablution are important in prayers. It does not only have concern with body but also with mind. The aim of bath and ablution is to bring concentration in our prayers by furnishing our nature. We must ponder over that our engagement and deeds which we perform through our body are where created and how created. Sufis tell us that if we return towards the essence of any thing, we can recognize many species and creatures. There exist many kinds of creature in this world for instance, lions, eagles, the moon and the sun the heaven and the earth, human and ghost, air, water angels mountains, seas and insects. They all exhibit the same phenomenon. As a lion has got a particular form and structure, also possesses a particular type of temperament with special type of sound. These things are found in its all types. Similarly human beings do have a peculiar form and structure, habits and attributes. Although both the human beings and lions are different in their essence, yet they have same type of claims and opportunities. This unification does not exist in the essence of species but in the origin of the species.

The Great Soul

We receive the information about the two parts of soul from this law, First, the distinctive origin of every essence and second the only essence of all species which is called the great soul or the great man. But the separate essence of every great soul is called the minor soul and the manifestations of this phenomenon of minor soul make an individual. All human beings within the range of minor soul have the same essence. A lion recognizes another lion as a minor person but the same lion recognizes any other person, river, living places, winter and summer as a major person. The quality of minor essence attracts a lion toward the other one but when a lion is thirsty is attracted toward water, this move in his body is caused due to the major essence. A lion understands this just because of major essence that his thirst will be quenched by drinking water.

Distant Attraction VS near Attraction

In every individual whether animate or inanimate the understanding of whole life system comes through the major essence. A goat feels the heat of

the sun as both the goat and the sun are in contiguity within the range of major essence. If a person does not have perception within the range of major person, he can not either recognize the individual of other species or their use.

When an individual looks at the stars once, they are stored in his memory for ever. Memory has got this quality from the major person when a human being sees another human being, feels attracted towards him. This attraction is due to minor person or minor essence. From this, we can differentiate minor essence from the major one. Major essence is distant attraction and minor one is near attraction. In spiritual world an unintentional movement is called attraction and intentional one is called deed. All unintentional movements are caused by the intention of major person but an individual's all movements become deed just because of his own intentional movement.

Realm of divinity; The Realm of soul; the Realm of Behest; the Realm of Pantheism the canal Tasveed (concealment, secret)

Realm of Omnipotent: The beatific vision of Allah's attributes; the realm of commoners, the realm of soul, the knowledge of unseen the canal Tajreed (soul, myster)

Realm of angels: realm of angels, realm of heart and mystery, realm of meaning, realm of unseen the canal Tasheed (heart)

Realm of Human kind: Realm of ghosts and human kind, realm physical world the canal Tazheer (essence) Hungry

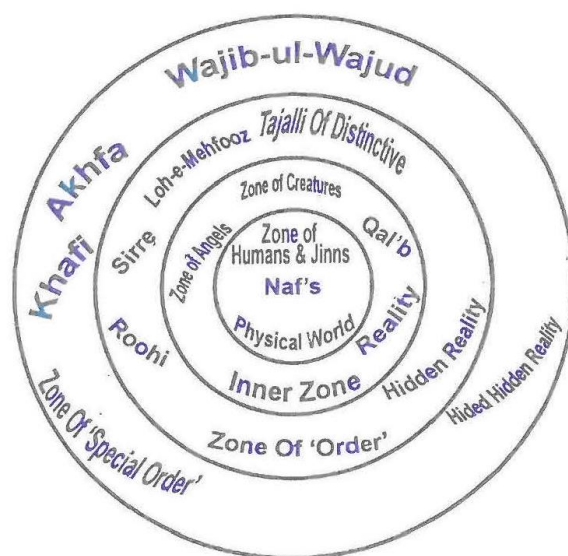
the realm of commoners, the realm of soul, the knowledge of unseen the canal Tajreed (soul, myster)

Realm of angels: realm of angels, realm of heart and mystery, realm of meaning, realm of unseen the canal Tasheed (heart)

Realm of Human kind: Realm of ghosts and human kind, realm physical world the canal Tazheer (essence) Hungry

TAJALLIAT OF THE GOD ALMIGHTY

Tajalli Of God



ZONE OF LAHUT:

Tajalli of God, Zone of 'Special Order', Wajib-ul-Wajud Canal of Tasweed Khafi, Akhfa

ZONE OF JABRUT:

Tajalli of Distinctive, Zone of Order, Zone of Spirits, Loh-e-Mehfooz Canal of Tajweed Roohi, Sirre

ZONE OF MALKUT:

Zone of Angels, Zone of Qalb, Zone of Meanings, Inner Zone.... Canal of Tasheed Qal'b

ZONE OF NASUT:

Zone of Human & Jinn, Physical Word Canal of Tazheer Naf's

Four Canals of light

When an unusual habit happens within the following four canals, the Tasveed canal, the Tajdeed canal, and the Tasheed canal called wonder and any unusual action within the range of the Tazheer canal is called embezzlement. The Almighty Allah has said in the Holy Quran that He is light of heaven and earth. It can be explained as all present things have been created from the same essence.

Illustration of this World

There is a globe of glass, within it there is second globe, and within the second globe there exists the third globe. In this third globe, there is a phenomenon of movement. And this phenomenon comes into existence by form and frame, matter and material. The first globe in mysticism is called beatific vision or the canal Tasveed. This beatific vision passes through the particles of every being every time so that its origin or essence should be inundated.

The second globe is called the Tajdeed canal or light. This is also like the beatific vision passing through the particles of this universe every moment of time. The third is called the Tasheed canal or light and its function is to maintain life. The fourth globe which is a collection of gases is called Nisma and from which the phenomenon of physical form and feature comes in to existence. This canal is called the Tazheer canal. "The God who created this world and every thing in it is the master of heaven and earth and does not live in man made temples." (The Bible) In this verse there is a mention of the canal Tasveed and Tajdeed. Allah's power to create surrounds every particle of this universe. The acquisition of this force in mysticism is called the canal Tajdeed or light. The canal Tasveed: it created the world and everything in it. The canal Tajdeed: it created heavens and the earth.

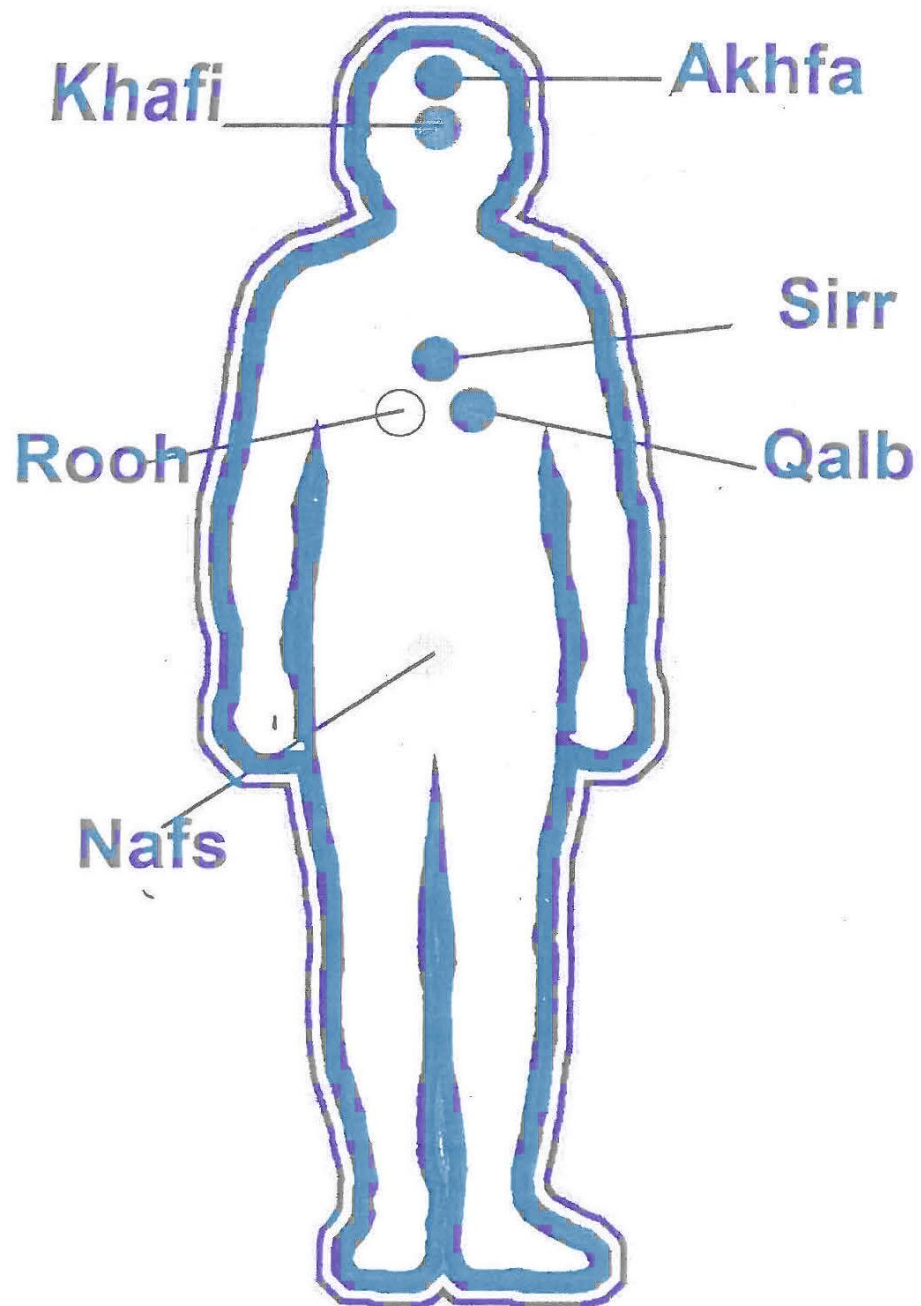
Allah is not needy one as to be served from human beings because He himself blesses every one with life and soul and everything. (The Bible) Life: the Tasheed canal, every thing the Tazheer canal. The Tasheed canal is called life in the Bible. The blessing of the canal Tasheed would continue eternally. The

function of the canal Tazheer or light which is also called Nisma is to keep the physical bodies of this universe safe and motile.

Lataif-e-Sitta

Every creation is alive due to heavenly light. Heavenly light is found in every creature within certain points and centers. In mysticism these points of light are called Lataif. In our body the center of energy does not exist every where but energy revolved through out the body and at the same time discharges from the body too. As in any system of galaxies, stars emit light as we emit light from our bodies. Like our physical body, there is another body made of light which is called the ideal body. The ideal body is the name of these basic rays of light which originate from it. Ideal body (made of light) is linked with physical body but the lights of ideal body are reflected in every part of our physical body. There work six Lataif in human beings.

1. Lataif Akfaa
2. Lataif Khafee
3. Lataif Seree
4. Lataif Rohee
5. Lataif Qalbee
6. Lataif Nafsee



In every creature with respect to their creation there work different Lataif.

1. There work five Lataif in ghosts
2. There work four Lataif in angels
3. There work three Lataif in the heavenly bodies
4. There work two Lataif in the animal
5. There works a Latifa in plants and inanimate things
6. There work six Lataif in human beings.

Angels: They are created by the four Lataif:

1. Rooh 2. Seir 3. Qalb 4. Akhifi

Ghosts: They are created by five Lataif

1. Nafs 2. Qalb 3. Rooh 4. Seir 5. Khafi

Human Beings: They are created by six Lataif

1. Nafs 2. Qalb 3. Rooh 4. Seir 5. Khafi 6. Akhfi

The Heavenly Bodies: They are created by three Lataif

1. Nafs 2. Qalb 3. Seir

The Animal: They are created by two Lataif

1. Rooh 2. Seir

Plants and Inanimate thing: They are created by single Latifa

1. Rooh

Chapter No. 15**MIRACLE, WONDER, UNUSUAL ACTIONS**

The beatific vision after revelation converts into the heavenly light. In other words, the beatific vision becomes the heavenly light which turns into an object or phenomenon. In this world every phenomenon is created from the beatific vision and light and then ends in it. This phenomenon can be manifested again if Allah wills. However, a Sufi can embezzle with that phenomenon directly.

Three Kinds of Embezzlement (tasraf)

1. Miracle (mojaza)
2. Wonder (karamat)
3. Atypical Actions (istidraj)

It is necessary to understand the difference among the three types of embezzlement. Atypical action is the knowledge of a purgatory or of a person who follows evil spirits due to some reasons. The person who has the knowledge of atypical action will not get cognizance of Allah. The difference between the knowledge of atypical action and the knowledge of Prophethood is that of knowing mysterious things and the cognizance of Allah. Miracle is some unusual habit of the Prophets. After the end of Prophethood this traditions got transferred to the saints and the unusual actions from the saints are called Karamat (contrary to nature). The embezzlement of miracle and Karamat is constant it remains as long as the Prophet (PBUH) wishes for it. On the contrary, the atypical action is not constant and its effect dismisses as the environment changes. Whatever happens under the effect of atypical action is called magic. One of its instances happened during the age of Holy Prophet (PBUH).

In that age there lived a boy named Saad Bin Ibne Syad in the garden near Madina. Once, devil's pupils carried him off and awakened his sixth sense. He used to cover himself with a blanket and use to observe and listen to the activities of angels. He used to mention those activities in the public. When the Holy Prophet (PBUH) heard about his popularity, he said to Hazrat Umer Farooq one day, "Let's visit Ibne Syad." At that time he was playing on the red hill near Madina. The Holy Prophet (PBUH) put a question to him, "Tell me who am I?" He stopped and started thinking and said, "You are the Prophet of illiterate but you say you are the Prophet of Allah." The Holy Prophet (PBUH) replied, "Your knowledge is limited, he was in doubt." Then the Holy Prophet (PBUH) said, "Tell me what is in my heart." He said, "Non believer." The Holy Prophet (PBUH) said, "Your knowledge is limited, you cannot make progress, you don't even know why it is." Hazrat Umer said, "O Prophet! if you allow me I will kill him." The Holy Prophet (PBUH) replied, "O Umer! If this is Dajjal you cannot control him and if this is not Dajjal then it is useless to murder him, so spare him."

No such person as Ibne Syad can be dear to Allah. It is difference between atypical action and the knowledge of Prophet (PBUH). The knowledge of atypical action is just confined to mystery but the knowledge of Prophethood leads us toward the recognition of Allah. Pebbles prayed in the hands of the Prophet (PBUH) and the sound of those pebbles was also heard by Hazrat Abu Bakr, Hazrat Umer and Hazrat Usman. This scientific era is the testimony to it.

Pebbles Recited Kalma

Once in the afternoon Hazrat Usman came to the Prophet (PBUH) and at that time Hazrat Abu Bakr and Hazrat Umer Farooq were also there. The Prophet (PBUH) asked him, "What thing have you brought here?" He replied, "The love of Allah and his Prophet (PBUH)." Before this Hazrat Abu Bakr Siddiq and Hazrat Umer had also replied in the same way. After that the Prophet (PBUH) took seven or nine pebbles in his hand and the pebbles started reciting in the hands of Prophet (PBUH) and their sound was similar to the buzz of bees.

The Prophet (PBUH) handed over those pebbles to Umer, Abu Bakr and Usman separately; the pebbles started reciting even in their hands too.

The Frequency of Sounds

Sound is important in our lives. Sound is the source of transportation and the way to exchange information with one another. We recognized many things due to their sound patterns and we also enjoy many musical talks. Some sounds are called ultra sonic. The use of ultra sound waves is now common to explore and search in trade and industry, to cure and diagnose the complicated diseases. These waves work on the base of vibration, echo and principle of vibration. These waves can differentiate between different states of matter. The human beings can hear sound waves with frequency of 20 to 20 thousand Hertz. But the frequency of non-audible sounds is between 20 thousand hertz to 2 billion hertz that's why we cannot hear them.

There are two major types of wave's first wave which contracts and expands while moving ahead and the second which moves ahead while moving up and down. The types of waves are due to the frequency and wavelength. The waves cover a particular distance while moving up and down. This is called its wavelength. In wave length, a particle moves up and down. A Peak and trough of a wave completes a cycle and number of cycles per second of any wave is called its frequency. Wavelength and frequency are reciprocal to each other.

Radii and Magnetic Waves

Radii waves are electromagnetic waves of short frequency and the waves of T.V broadcasting are higher electromagnetic. Electromagnetic waves don't require any medium to travel but the waves of sound do. These waves move ahead without water and air and but in space. If the frequency of a wave increases very much it is converted into rays that moves straight. The waves of less wavelength and high frequency can pass easily from anything. Allah says in the Holy Quran at many places that everything prays to him. It means that everything in the universe speaks, listens and recognizes each other.

A Computer of Galaxy System

Allah has created every individual in this universe. In the computer, all information is stored about the galaxy system. Like a computer disk the information is stored in every computer. This continuation of information of galaxy system travels every moment through waves. Every living object exchanges information with the other living ones. Scientists consider the speed of light the fastest but it is not as fast as it could disconnect time and space. The distance between time and space remains within the reach of waves. If any individual does not exchange the information regarding ghosts, angels, skies and earth in his mind then he cannot discuss about angels, ghosts, trees, mountains, the sun and the moon. Thoughts in individual of all types of species in the galaxy system and universe are transferred to us through waves. Similarly, all thoughts concerned with our lives use to transfer to every creature through waves. This is another matter that all other creatures except human are not aware of this law.

In fact, the transfer of thought can be the source of recognition of any creature. We are impressed by a man or any creature because the waves of that creature get absorbed in our inner self. The unconscious of human beings maintains a continuous link with the far flung corners of the universe. With this link a man can convey his message to every particle of this universe and can also be aware of the thoughts of others. But the only thing that a man should be aware of this law is that all creatures of this universe are linked through waves. Thought is information that every moment is closer to life or keeps us away from this worldly life.

Chapter No. 16

Sufism, Sahaba and Sahabiat

Spiritualism in Islam began since the age of Holy Prophet (PBUH). The Prophet (PBUH) and his followers used to relate everything and action to Allah. Their lives, death and everything belong to Allah. Undoubtedly, the hearts of these trained followers were filled with spiritualism and knowledge of civility. One group discusses life with respect to spiritualism and sufism the wonders of saints and their revelations. But the wonders of Sahaba and their revelations and unusual habits are not found in many books. The wonders of the Sahabas are quoted below from the authentic books of Islam for better comprehension of the people.

Hazrat Abu Bakr

Hazrat Abu Siddique gifted almost 200 kg dates and said before his death: O my daughter Ayesha, you are dear to me than wealth. No doubt, I gifted 200 kg dates if you had plucked and gathered them, they might have been your property but now they belonged to all inheritors including your two brothers and sisters. It is distributed according to the rules of the Holy Quran. Hazrat Ayesha replied, O my father! if they were more in number even then I would have withdrawn myself from them. But let me know I have only one sister Hazrat Asma who is the second one? Hazrat Abu Bakr replied, "I am expecting a girl from Binte Kharja." And lately Umme Kalsoom was born to her.

Hazrat Farooq

One day Hazrat Ummer was delivering a sermon and suddenly said, "O Saria recedes toward the mountain." He repeated this three times because the Muslim army could defeat their enemies by doing it. After a few days a messenger of army from shoaib Nahawind appeared and Hazrat Ummer asked him about the details of war. The messenger replied, "O Lord, we were about to be defeated and we listened a voice as some one was saying, "O Saria! recede toward the mountain." We listened this three times and we got support by receding towards the mountain and Allah bestowed us with victory over enemy."

Hazrat Usman

Once a deserted slave of Hazrat Usman, Majan says, "Once I

Went to a place with Hazrat Usman where a woman who was suffering from some pain appeared ahead and said to Hazrat Usman "O Lord, I have committed rape." Hazrat Usman ordered people to send her out so she was sent out. After a while she came again and professed her sin. Hazrat Umer replied in the same way. The third time the woman came and said, "O caliph of this age! Undoubtedly, I have committed a big sin and pronounce the ordinance of God against me." Hazrat Usman said, "O Majan! this woman is in difficulty and misery and these are the bone of contention. Feed this woman properly and dress her properly." I took this lunatic woman with me. I took care of her and after a few days she got senses and satisfaction. Hazrat said, "Good, now give her dates, flour and dry grapes." I loaded the luggage on a donkey and delivered it to her. I asked her, "Even now you say the same as you said before the Lord." She replied, "Whatever I said, I said due to the miseries and pains inflicted upon me.

Hazrat Ali Abne Talib

Hazrat Abu Rafay says that when the Prophet (PBUH) handed over the flag to Hazrat Ali and sent him to Khayber. As he reached the fort of Khayber, the people of Khayber attacked him. There was much bloodshed. A Jew attacked and the shield fell from the hands of Ali. Hazrat Ali moved ahead and picked one part of fort door and used it as a shield. In the end he threw it after getting over the enemy. In this war, seven people participated and when the time came to turn the part of gate. It was not possible without the strength of Hazrat Ali who came and lifted it with his hands.

Hazrat Khadija

Once the Prophet (PBUH) told that Gabriel informed me that "O Prophet (PBUH) Hazrat Khadija is coming to you and the utensil she has in her hands contains food and water in it. When she reaches you, pay my regards to her

and Allha has also paid His regards to you. Give her a good news that Allah has constructed a peaceful place for her."

Hazrat Ayesha

Once there was a draught in Madina the affectees went to Hazrat Ayesah and mentioned their worries. Hazrat Ayesha recommended to make a hole in the tomb of Prophet (PBUH) towards green doom. They did so, and resultantly it rained heavily. Hazrat Ayesha says the Prophet (PBUH) once said, "O Ayesha! Gibriel is paying regards to you. I also replied the same."

Hazrat Fatima

Hazrat Umme Salma states that Hazrat Fatima was sick and I was the attendant. One day early morning she felt better. Hazrat Ali had gone outside for some work. Hazrat Fatima Said, "O mother! I wanted to take bath. I assisted her water, and she took bath well as she used to take in routine. Then she asked for new clothes and I gave her. She put on herself and said, O Mother! Now lay down a sheet for me in the center of the house. I also did that. She lay down on her bed while facing Qibla. Mother, I am going to meet my Allah and I am very neat and clean. No one would disturb me without any reason and after that she passed away.

Hazrat Ans

Hazrat Ans Bin Malik the nephew of Hazrat Nazir says that his aunty broke the front tooth of a girl. Our family members apologized for that from the relatives of the girl. They did not accept our apology. Then they were offered to take some money instead of revenge. They claimed tooth for tooth. They also refused this and went to the Prophet (PBUH) and said that they could neither forgive nor accept revenge. They demanded retaliation. So, the Prophet (PBUH) ordered for the law of retaliation. At this Hazrat Ans bin Nazir said, "Will the tooth of my aunty be broken?" The Prophet (PBUH) replied, "The book of Allah gives permission for the law of retaliation." On hearing this other party became happy and they forgave them.

Hazrat Saad Bin Abe Waqas

Imam Bukhari mentioned in his long story that Hazrat Saad Bin Abi Waqas said, 'By God I curse the person who file three false complaints against me'. "O Allah, this is a liar who is standing to complain cleverly, bestow him a long life." Prayed Hazrat Saad. After the pray of Hazrat Saad when people used to go to him for best wishes to that person, he used to say that I had become an old and senile. Abdul Malik said "I have seen that person with long eyebrows due to his old age." He was wretched and used to stop slaves, maids and commit lose talks with them.

Hazrat Abdullah Bin Masood

Hazrat Ibne Masood said that we were dining together and we listened that food was _praying to Allah. It was saying Subhan Allah, Subhan Allah.

Hazrat Asid Bin Hazeer Ibad

Hazrat Anus says that Syed Ibaad presented same hypothesis before Hazrat Muhammad (PBUH). Night was so dark and they returned to their homes in darkness. They had sticks in their hands. One of the sticks lightened and worked as a lamp. When one person's turn was over, the stick of the other lit as a lamp to guide us.

Hazrat Jabir

Hazrat Jabir said that in the battle of Ohud one night my father called me and said tomorrow I will be martyred among all the sahabas of prophet Muhammad (PBUH). You are dear to me after the Prophet (PBUH). I have to pay debt to someone and you pay that. I advise you to treat your sisters nicely. I saw that my father was the first one to be martyred.

Hazrat Safeena

Abne Mnkdr said that Hazrat safeena was the servant of the Holy Prophet (PBUH). Once he was lost in Rome. He was finding the way out when enemy of Islam arrested him. He escaped and on the way he saw a lion. He called the lion with the kuniat and said "O Abu-ul-Haris I was the servant of the Prophet (PBUH) and I have lost the way." When the lion listened this it shook his tail and led me out. As soon as the danger ended, he started walking with him. The lion escorted Hazrat Safeena to the Islamic Camp.

Hazrat Abu Hurera

Hazrat Abu Hurera said that the Prophet (PBUH) asked about my prisoner. I requested that the he wish to teach me the thing that could benefit me. The Prophet (PBUH) said remember, whatever he says is right but for the last three nights who you

. are talking to, you know who is that? I said to the Prophet (PBUH) 'I don't know'. The Prophet said it is the devil."

Hazrat Rabi Bin Harash

Hazrat Rabi Bin Harash said that we were four brothers. Our elder brother Rabi was a true Muslim. In winter and summer he used to say nawafil prayers and observe fast. When he passed away we were around him and we had sent a person for coffin. All of a sudden he removed the piece of cloth from his face and said, "O brothers Aslamu Alikum." People replied walikum Aslam and asked, "You also talk after death." Hazrat Rabi replied, "Yes." When I separated from you I met Allah, I didn't find him furious. He blessed me with the scent of heaven, the food of heaven and the dress of heaven. He said, "Listen to me, the father of Qasim the Holy Prophet (PBUH) is waiting for me to offer my funeral prayer so hurry up and don't be late." When this story was told to Hazrat Ayesha Siddiqah she replied that once the Holy Prophet told her that there would be certain persons who would talk after their death in my ummah.

Hazrat Ala Bin Hazrmi

Sehm Bin Majanib says that we set for Jihad with Ali bin Hazrami and reached Darin. Behren which is situated on the beach of a sea is a big market of musk and the musk bags. So Hazrat Ala bin Hazrami said while standing on the coast of sea, "O Allah You are all knowing, You are omnipotent and You are Great, we are your ordinary creature; we are standing and the enemy of Islam is on the other end of the sea." O Allah! in order to defeat them, bring them toward the right path and to teach them kalma Islam, bless us with an access to them.

After this prayer we were able to cross the sea before the sea water reached the chest of our horses,

Hazrat Usama Bin Zaid

Hazrat Usama says that he saw Gabriel along with the Holy Prophet (PBUH).

Hazrat Salman

Hazrat Salman and Hazrat Abu Darda were sitting together in front of a bowl which was reciting Subhan Allah. The above stated event and wonder are given in brief otherwise in the life of every sahabe there exist many unusual habits. The wonders and unusual habits of the Holy Prophet companions are recorded in Islamic history. This object is also baseless that the companions of Holy Prophet did not meditate. Meditation means pondering, thoughts, contemplation, search and concentration. When we explore the prominence of any talk it also means meditation. The Prophet's companions spend their whole life to ponder over the sayings of Holy Prophet (PBUH) and the Holy verses of The Quran. The time they spent in thinking called meditation. In fact, meditation is a way to awaken and inspire ones spiritual qualities and insights with full concentration.

The lives of the Holy Prophet's (PBUH) companions were conferred benevolence by the light of Prophethood and to attain this status was no doubt spiritualism or sufism.

The companions of Prophet (PBUH) lives were illuminated by the light of Prophethood. When they contemplated the sayings and character of the Prophet (PBUH) they were led by their internal lights. They considered themselves near to Allah by thinking over the Quranic verses.

Chapter No. 17

Prayer and Mysticism

All the Prophets including the Holy Prophet Muhammad (PBUH) adopted Prayer --- a sublime way to attain mental peace. The Prophet Muhammad (PBUH) attached great importance to spiritual contemplation. In prayer, a link is established between Allah and His masses. When a person presents himself with a thought that Allah is watching him, the mind starts revolving around Allah's attributes. Of all the spiritual states, the state of contemplation is the most important one. In the cave Hira, the Holy Prophet (PBUH) meditated about Allah and His manifestations for a very long time. Meditation means to ponder over the signs of Allah seriously while leaving aside every other thing. After accomplishing this pillar of Islam, a person's link is established with Almighty Allah.

Importance of Prayer

Sala'at is the name of that prayer in which we admit the greatness, honour, providence and governance of Allah. That is why to offer Sala'at is an obligation on every Prophet and his umm'ah. A person can come close to Allah by observing prayer. The prayer stops us from vulgarities and the prohibited things. In fact, Sala'at is a certain source of establishing a link with Allah. The devotee with constant practice gets centralization through prayer. That is why meditating observers when offer their prayers, they establish their link with Allah quite easily. Hazrat Ibrahim settled his son on the barren land of Mecca and mentioned the following reason for this.

Hazrat Ibrahim prayed to Allah for his generation in the following way:

"O my lord! So that they establish prayers."

(Surah Ibrahim: Verse 37)

"My Lord! Make me to establish proper worship and also (raise such) among my posterity; my lord! And accept my prayers."

(Surah Ibrahim: Verse 40)

"He used enjoin on his people to prayer and Zaka'at"

(Surah Meryum: Verse 55)

The Holy Quran says about Hazrat Loot, Hazrat Ishaq, Hazrat Yaqoob and the Prophets of their generation in the following ways:

"We inspired in them the performance of good deed and keeping up prayer."

(Surah Anmbia: Verse 73)

Hazrat Luqman advised his son as:

"O my dear son establish regular prayer.:

(Surah Luqman: Verse 17)

Allah said to Moses:

"So serve me only and establish regular prayer for my remembrance."

(Surah Taha: Verse 14)

Allah ordered Hazrat Moses, Hazrat Haroon along with Bani Israiel in the fallowing way:

"Allah ordered to establish prayers."

(Surah Yunus: Verse 87)

The Jews and Christians observed Sala'at in Arabia:

"There are followers of Holy book who establish prayers at night and recite verses and prostrate to Allah."

"For, (we shall requite) all those who hold fast the divine writ and are constant in prayer verily shall requite those who enjoin the doing what is right."

(Surah Araf: Verse 170)

Mysterious World

When a person creates his link with Allah, there opens a door in his mind and by passing that gate the person enters the world of entry. Sala'at restores mental concentration. A person with mental harmony and peace leaves his conscious state and enters the unconscious state. The meaning of being attentive to Allah we must leave our both the conscious and unconscious world and be aware with the mysterious world.

Thoughts in Prayer

Following is the way to escape thoughts from the prayer, 'before offering prayer, sit properly and comfortably facing Qibla ', Recite Darud Sharif three times, Kaltna Shahdat three times, while closing your eyes imagine, I am under the throne of Allah, Allah is in front of me, and I am going to bow down before Allah.

Quran Hakeem is the speech of Allah and mentions those facts and known things which Allah has revealed upon the Holy heart of the Prophet (PBUH) through Hazrat *Gibriel* AS. Every word of the Holy Quran is a source of light and beatific vision. Apparently the topics of mystery are encoded in Arabic but behind these worlds of heavenly meanings do exist. The teachers of mysticism try that their disciples must comprehend the hidden heavenly lights packed in these words so that the Holy Quran should be understandable with its complete comprehension and meaningfulness.

Allah's Irfan

The spiritual mentors tell that whenever the Holy Quran is recited whether in prayers or in Nawafil of Night prayers, one who offers prayer must imagine that Allah is addressing to him and He is listening to him. During recitation one should keep in mind that illustration of light or being revealed upon him. When a person recites the Holy Quran whole heartedly, gets satisfaction and concentration. A connection is created with Mullai Ala by reciting the Holy Quran time and again. So one's heart gets chaste and purified and in this respect the heavenly world of its comprehension and meanings start revealing upon him. There are two things very important to establish closeness with Allah. They are to observe sala'at and pay zaka'at. To attain Allah's closeness the Holy Quran states the following: "Establish Prayers and Zaka'at."

(Surah Baqara: Verse 44)

Both the parts of sala'at of the Holy Quran are about the body and the soul's worship. Soul's worship means a type of activity necessary to maintain life. The holy Prophet said, "When get engaged in your prayer you must feel either Allah is watching you or you are watching Allah."

Daily Worship of Soul

Daily worship of soul in prayers does not only mean to physical organ in prayer but to meet with Allah. The worship of soul is in fact the meeting and consulting of soul to Allah. To move organs of body called body's worship. One gets habitual by observing prayer in every walk of life.

Allah's Sight

The more a follower of the Holy Prophet (PBUH) follows him the more he gets close to Allah. We must abstain ourselves from the things which distance us from cleanliness, chastity and enlightenment in order to create a light in our heart. We must reject the unfair means of our mind and soul and follow the right means and ways of our mind which lead us to heaven and consequently by practicing such things stated above our souls receive a lot of beatific vision. Prayer is such a repetition of organs of body and spiritual deeds as it includes

all physical movement and spiritual states. One who offers prayers reclines to Allah, gets purified after performing ablution, selects a clean place, raises his both hands to ears while facing Qibla', joins both hands, recites the Holy Quran i.e. talks with Allah, prays to Allah and eulogizes Allah, then kneels and recites Tasbeeh: My Allah is chaste and great stands up again and says: All prayer is but for you and prostrates humbly and proclaims: O Allah! You are Great, You are Great. One offers prayers recites the Darood for Holy Prophet (PBUH) to salute him. To wash hands, gurgle, put water into nose, wash up face, and draw hands over head in prayer is called physical repetition or worship of body. The purpose of all such deeds as stated above is to create a link with Allah. Sala'at is such a deed that one becomes habitual of being observed by Allah. Prayer is a way to Allah. In prayers we distance ourselves from the earthly gods and come near to Allah. When this practice is established between man and Allah, one gets obliged by Allah. It is through prayers that one gets fully obliged by Allah.

Chapter No. 18

Fasting and Sufism

"Month of Rama'zan in which the Holy Quran, was revealed, guidance for mankind, with clear signs of guidance."

(Surah Baqara: Verse 185)

The question is why the revelation of the Holy Quran is in the month of Rama'zan however the revelation of the Holy Quran were also revealed in other months as well. It is also necessary to search the difference between the common days and the days of Rama'zan and what type of change is observed in human beings' thoughts and feeling in Rama'zan?

"And when my servants ask you concerning me then surely I am near. I answer the prayer of the suppliant when appeals to me."

(Surah Baqara: Verse 186)

This verse of Allah indicates that there is no distance between man and Allah.

The Purpose of Fasting

Life is the name of claims and importunities. These claims come into existence due to our senses. Many types of interests such as hunger, thirst, sex and will are to meet others etc. all these are claims and importunities of our life as they are dependent on our senses. If these claims and demands are accepted by our senses, they are absorbed in senses and bless us with the knowledge of natural phenomenon. Except Rama'zan, we remain engaged much with all such sort of interests. We engage ourselves in earning and other worldly affairs. Contrary to this, fasting keeps us away from such activities and interests as stated above. For instance, we distance ourselves in certain times from external senses and prepare ourselves that there exist some other senses except external senses. These internal or other senses illuminate with the world

of mystery. Fasting suspends our external senses strictly we try round the clock to escape from the grasp of worldly affairs and try to return to the world of mystery by controlling our hunger and thirst, caring about our talks and lessening our duration of sleep. We are always overwhelmed by the idea that we are hungry for the sake of Allah (Hadith Qudsi). Allah says in this Holy saying, "I myself am the reward of fasting." The senses which work in the mind of fast observer prepare him to get sight of Allah. All senses which distance us from Allah or the phenomenon of this world and all senses which draw us near to Allah or the phenomenon of the world of mystery. One is bound with time and space in observing worldly phenomenon and in the world of mystery the notion of time and space is subservient to man. The senses which illuminate and introduce us with the world of mystery are defined as, "Night of power" by the Holy Quran. It is stated at another place:

"You make the night grow longer by shortening the day and You make the day grow longer by shortening the night."

(Surah Al-Imran: Verse 27)

"We rip up day from the night."

(Surah Hajj: Verse 61)

So senses are the one or same but they have different ranks and files. Senses of day are bound with time and space and senses of night are free from them. We can move to the world of mystery through senses of night and it is because of these senses that we can achieve the knowledge of Erebus, Purgatory, Angels and Mulai Aala. Hazrat Moosa Says:

"And when we appointed for Moses thirty nights of 'solitude' and added to them teP, and he completed the whole time appointed by his Lord of forty nights."

(Surah Araaf: Verse 142)

Allah says that He revealed Torah upon Moses in forty nights. Allah has not mentioned days in this regard but only nights. Moses stayed for forty days

and forty nights at Kohe Toor. It means during forty days and nights, only senses of night overwhelmed him. Allah says about the ascension of the Holy Prophet (PBUH) in the following:

"Glorified be He 'Allah' Who carried His servant for a journey by night from there in violable pace of worship (sacred mosque) holy Ka'aba to the far distant place of worship (mosque Aksa) the neighbourhood whereof we have blessed. In order that we might show him our token surely only He, is the Hearer, the Seer."

(Surah Bani Israel: Verse 1)

During the states of night we neither eat nor talk intentionally to bring worldly affairs in our mind and along with it we free ourselves from the limits of natural phenomenon. The programme of fasting teaches to adopt this type of order. We are nearly overwhelmed by all senses which symbolize night in fasting.

Fasting is Asceticism

According to Hadit Qudsi, "Fasting is for me, and I myself am the reward of it." Fasting is in fact asceticism. The fast observer devotes most of his time for praying. The fast observer works and leads a neat and clean life within a certain timetable merely for the sake of Allah, and Allah Himself leads him to heaven in reward. Allah is with him and Allah is near to Him. Some people think that the revelation of the mysterious world is restricted to certain selected persons through such type of programmes. If such programmes were meant for special people there would not be any mention of many successful ordinary people in books. Sufi women must have husbands and they must perform worldly affairs, Sufimen must have wives. They lead lives like a common man. The only difference is that Sufis know the taste of asceticism for the sake of Allah and we do not. For every follower of the Holy Prophet (PBUH) asceticism is possible. A person who remains hungry and thirsty from dawn to dusk for the sake of Allah, he knows well the taste of asceticism. That is why if we miss fasting we feel that something precious and costly has been lost. In the extent of scorching heat we do not drink water and prohibit ourselves even from the

allowed things, no doubt it suggests asceticism for the sake of Allah. Every fast observer relishes its taste.

Lailatul Qadar

In the first twenty days of Rama'zan, the fast observer rejects the external phenomenon of senses and the devotee of Allah comes closer to Allah with such a speed as to experience the world of mystery.

"We have indeed revealed this "Message" in the night of power, Oh, what will convey to you what is night of power is! The night of power is better than a thousand months. The angels and spirits descend their in by the permission of their lord with all decrees. "That night is Peace until the rising of the dawn, "

(Surah Al-Qadar)

The Holy Quran is a *modus operandi* which leads human kind to success. The night the Lailatul Qadar is better than the one thousand months and this night happens to occur only in Rama'zan. In one thousand months there are thirty thousand nights and days. During Rama'zan, fasting till Lailatul Qadar, the fast observer mind's speed increases sixty thousand times. With Allah's order a man can get sight of Hazrat Gabriel and other angels with this speed. According to one hadith, Hazrat Gibrael shakes hands with such a person.

Chapter No. 19

PILGRIMAGE TO THE HOLY KA'BA

AND SUFISM

On the completion of Holy Ka'ba (House of Allah), Allah Almighty commanded Abraham (PUBH):

"O, Abraham (PBUH)! make an announcement to people about

Hajj (Pilgrimage)". Prophet Abraham said, "O, my Lord, how ..

will my voice reach all the people? Here I can find only three people including me". Allah Almighty said, "O Abraham, it is My responsibility to carry your voice to all the human beings". Then Prophet Abraham (PUBH) made the announcement for Hajj. His Voice was heard by all the creatures in the skies and on the earth, and between the sky and the earth. This is the declaration of pilgrimage (Hajj). In response to this declaration, the pilgrims during the pilgrimage reiterate "Labbaik Allahumma Labbaik" which means, "Here I am to do thy bidding, my Lord!" Prophet Muhammad (Peace be Upon him) said, "People, whether born or still in the world of souls, responded to the voice (Call for Hajj) of Prophet Abraham by saying "Labbaik" and performed Hajj (Pilgrimage)".

The Holy Quran and Hajj (Pilgrimage)

In SuraAl-Baqra, Allah Almighty says:

"The months of the Hajj (pilgrimage) are well known; so whoever determines to perform the pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression and quarrelling during the Pilgrimage. And whatever good you do, Allah knows it."

(Surah Al Baqra: Verse 197) The Holy Prophet (PBUH) said,

"The person who performs pilgrimage for the countenance of Allah. And during Hajj he, who neither talks foul nor does any transgression, becomes as innocent as a newly born child."

(Mishquat)

Hazrat Muhammad (PBUH) said,

"when you meet a person, who has performed his pilgrimage, say to him, "May peace and blessings of Allah be upon you. Shake hand with him and ask him to pray to Allah for your forgiveness before he (the pilgrim) enters his home."

Philosophy of the Rites of Hajj

Prophet Abraham (PBUH) saw in his dream that he was being commanded to sacrifice his dear son Ishmael (PBUH). Prophet Abraham after meditations, research and observational process had been convinced that Allah Almighty (God) cannot be an entity that rises and sets. Prophet Abraham's firm belief in God transferred to his son Ishmael (PBUH) and when Prophet Abraham told his dream to his son Ishmael, he said,

"O my father, do as thou art commanded, thou wilt find me, if Allah please, of those who are patient."

Prophet Abraham (PBUH) took his son Ishmael (PBUH) to a place called Mina and laid him there. He asked his son to close his eyes. Then prophet Abraham (PBUH) closed his eyes also. Then he vigorously moved the knife on his son's throat. When he was sure that he had slaughtered his dear son, he heard a call asking him to open his eyes. When he opened his eyes, he found a well-fed, healthy ram lying slaughtered before him. God Accepts Abraham's (PBUH) Sacrifice

We called to him:

"O Abraham, thou hast indeed fulfilled the dream. Thus indeed do we reward those who do good."

(Surah Al-Saffat: Verse 104-5)

Tradition of sacrificing animals during Hajj as its pillar and on Eid-ul-Azha is in commemoration of the great sacrifice offered by Prophet Abraham. Allah has made this act of sacrificing animals obligatory on all those who can afford it.

After sometime, when this incident had occurred, angel Gabriel called on Prophet Abraham and said:

Allah Almighty sends His blessings upon you (Abraham) and directs him to construct His house on this piece of land so that the people may visit this place for the circumambulation of His house. Prophet Abraham constructed Ka'ba (the house of Allah) along with his son, Ishmael. At the points, where Satan (devil) tried to mislead them, both pelted him with pebbles. This action of theirs is still practiced as a pillar of Hajj. So we must have a firm belief that there is some hidden philosophy behind every commandment from Allah Almighty.

Philosophy of Throwing Pebbles

Throwing pebbles at Satan (devil) is one of the rites of Hajj. The logic behind this is that when prophet Abraham (PBUH) was taking his son Ishmael (PBUH) for sacrifice to the place called Mina, the devil (Satan) tried to dissuade him from doing so. He fled the devil by throwing pebbles at it. This is the point where pebbles are thrown at Satan during Hajj (pilgrimage). The philosophy behind this act is that if there is some hurdle in carrying out the commandments of Allah Almighty, we should forcibly remove it. We should use both mental and, physical energies until the commandment of Allah Almighty is materialized and Satan's whispering, and evil suggestions bring him disappointment and rejection.

Snare of Doubt

An action is performed or materialized when the time and place for the performance of that action is fixed. If we think of doing a piece of work, there is always some stimulus behind it in some form. For example, the snare of doubt has the shape or form of an entangled net. If a person is entangled in that net, they do not find any way out. The more a person tries to get out of that net, the more they are entangled in it.

Commandment of Allah Almighty is like storage of delicate lights while impure lights become a hurdle in obeying these commandments. Satan (devil), being the worst enemy of man, fills his soul with these impurities. A 'Soul' can fall a prey to the snare of doubt Satan's whisperings, vanity and arrogance, envy, disobedience and immoral behaviour. A soul makes its journey on two ways. First one is the way to materialism and the second one is the way to the Unseen World. In the World of materialism, Satan whispers into the heart of man and this whispering becomes a snare of doubt between human wisdom and God's commandments.

Philosophy of Sa'i (Swift walking)

"Sa'i" means to walk back and forth seven times between the two small hills, Safa and Marwah. Hadrat Hajirah walked back and forth in search of water for her dear son Ishmael (PBUH). It was the result of Hadrat Hajirah's struggle to seek water for her son and a fountain of water Zam Zam sprouted and became an external example of motherly love.

Love is an attribute of Allah Almighty. Allah loves His creatures more than seventy times a mother does. He nourishes His creatures with love and provides them resources so that they may fulfill their needs. Every mother is responsible for the sub-creation of a child. It is, in fact, the demonstration of Allah's attribute. A mother loves her child very much. She tries her level best to up bring her child in a proper way.

Zam Zam Water

To save the life of her dear son Hadrat Ishmael, Hadrat Hajirah devotedly tried to find water for him. She did this work with so much dedication and concentration that God started the fountain of water Zam Zam. This fountain became a source of life not only for Hadrat Ishmael but also for the believers. Allah's blessings are unlimited and eternal and Zam Zam water, which is the result of Hadrat Hajirah's efforts, is unlimited and eternal. Every year, more than 25 lacs Hujjaj (pilgrims) and other visitors, who come for Umra, use this water.

Philosophy of Ta'waf (circumambulation) Ta'waf (circumambulation) is an act of worship which is done in Batiullah (House of Allah) Baitullah is a symbol

of Allah's Oneness and Centrality. Everything comes from Allah Almighty and then it returns to Him. Everything, that comes from Allah Almighty, has some characteristic and the knowledge of these characteristics of things means the consciousness of this universe.

The knowledge about this universe is called sub-consciousness. Allah Almighty (The Lord Creator) is All-knowing and is the source of all knowledge. To reveal the lights and beatific vision of the Creator's knowledge on surface level is called the revelation or descending motion of the universe. In revelational or descending motion, light of knowledge demonstrates itself. When we circumambulate Baitullah, our intention is -to circumambulate the House of Allah Almighty. Circumambulation consists of two states of ascending and descending. Ascending motion means that man is turning towards his Sustainer and Creator while descending motion means that man physically circumambulates the House of Allah Almighty on the sacred piece of land. To stay in front of Hajre Aswad (The Black Stone) for a while or to kiss it or to make a hand signal towards it and to go round Ka'ba (the house God) is called Ta'waf (circumambulation).

Observing Haq (The Truth)

During the Ta'waf (circumambulation) of Ka'ba, one feels around one's self the collection of lights consciously and unconsciously. This storage of lights makes one's soul busy in the observation of Truth. The person, who is circumambulating, feels himself in a state of selflessness.

Spiritual lights and beatific vision keep descending each and every moment on sacred Baitullah (House of Allah Almighty) Angels keep circumambulating Ka'ba every time. Sacred souls of Prophets and saints (Friends to Allah) keep busy in Ta'waf (circumambulation). Spiritual lights from angels and prophets along with the spiritual lights of sagacity from saints (friends to Allah) create an atmosphere where a Haji (Pilgrim) is under the shower of spiritual lights. A large number of People feel themselves surrounded by these spiritual lights and delicate beatific vision and are not only moved but also fully benefit from them.

Philosophy of Halq (Head Shaving)

"Halq" means head-shaving. A man's thoughts and ideas are the basis of all his actions and deeds. Man's brain receives these thoughts which come from the unseen World. This unseen World is a world of delicate lights. Every bit of information coming from the unseen World is the fixed quantity of light.

Electric Antenna

Hair of head which is as thin as thread works as antenna. Electric current runs through these threads and one can observe the electric current of hair while combing. Having combed the hair, when one takes that comb near small pieces of paper, small pieces of paper fly to the comb and stick to it. Information, coming from the Unseen World, passes through the hair by electric current and permeates its roots. This electric current becomes energy and this electric energy is absorbed in the ideal body when one gets one head shaved. The World above the heavens is a source of positive thoughts while the lower World is the source of negative thoughts. These impure lights, being thick and opaque, become a hurdle in electric current and this hurdle changes into negative thoughts. After "Sa'i" (swift walking) one either gets ones head shaved or gets one hair shortened. This process removes impurities and flow of light fastens, thoughts become pure and delicate. When, on the commandment of Allah Almighty, (The Creator) one gets one's head shaved, ones relation breaks with the information coming from the mundane World and the relationship with the information, coming from the World above the heavens starts.

Philosophy of Wearing Ihram (two white unstitched cotton sheets)

An organization, which has a uniform (dress code), follows

high standards of discipline. We can see this discipline in army and police. Besides this, at public level, nurses and doctors are its examples. After wearing uniform, one feels oneself active. Ihram is also like a uniform.

Hajj (pilgrimage) is a program in which such environment is created as continuously turns a person's attention to his creator. Similar costume can easily capture one's attention. If the costumes are of different colors, every person would note the design, color and making of other person's costume.

white color is the symbol of purity and purity is an attribute of Allah Almighty (The Lord Creator).

Magnetic Energy

The colour of Ghilaf-e-Ka'ba (the robe of Ka'ba) is black and the pilgrims wear Ihram of white colour. Light combined of colours is like electro magnetic energy. Light passe through every thing and does not need any help to pass through things. Colour is, actually, such a characteristic of light, as takes its form after combination with darkness. We can see black colour because it absorbs all waves of light. We can see white colour because it reflects all the waves of light.

Spiritual lights and beatific vision keep descending on Baitullah (House of Allah). Black robe of Ka'ba absorbs and stores these spiritual lights in it and the white colour of Ihram (two white unstitched cotton sheets) reflects the waves of these spiritual lights on Hujjaj (pilgrims). Its result is that the bodies of the pilgrims are embellished with spiritual lights. A white- colored costume gives a feeling of purity. Rites of Hajj and circumambulation of Ka'ba are a source of seeking closeness to Allah Almighty. When Allah Almighty becomes the centre for man's apparent and hidden being, soul and body (the costume of soul) and the heart become righteous and pilgrims actually feel that Allah Almighty (the creator) is nearer to them than even their jugular vein.

Chapter No. 20

SUFIS AND HAJJ

Hazrat Maulana Khalil Ahmad Saharan Puri:

The Holy Prophet (PBUH) said, "To spend money on performing Hajj is like spending money in the way of Allah Almighty". Sheikh-ul-Hadith Maulana Muhammad Zakaria says that he went to Arabia along with his spiritual guide Maulana Khalil Ahmed Saharan Puri two times for Hajj. He further says that it was the habit of his spiritual guide not to accept gifts presented by Indian people. He would rather insist on giving those gifts to the deserving locals. He would sometimes tell the addresses of those deserving people. He used to advise his followers to purchase goods from the markets of Arabia so that the local people might benefit from it. Maulana Zakaria says, "I have seldom heard my Sheikh (spiritual guide) saying couplets. But when he entered Masjid-ul-Haram (House of Allah Almighty at in Mecca), he emotionally said this couplet.

There is no comparison between us and the perfume of rose. We can only thank morning breeze.

A Bedouin dreamt that the Holy Prophet (PBUH) was walking to somewhere swiftly. He asked the Holy Prophet (PBUH) where he was going. The Holy Prophet said, "Khalil Ahmed Hindi has passed away.

I am going to attend his funeral prayer."

The Bedouin attended the funeral prayer of Hadrat Maulana Khalil.

Ahmed Saharan Puri in Medina Munawara told his dream to the people who had come for funeral prayer.

Sheikh Akbar Ibne Arbi

Sheikh Akbar says that once he was circumambulating Ka'ba after Jumu'ah Salat (Friday Prayer). Akbar says that he was surprised to see 8 person who was circumambulating Ka'ba but he did collide with any body.

He says, "I, at once, recognized that it was a soul. When that person came near me, I greeted him. He responded to my greetings. We talked to each other for a while". Akbar says that it was the soul of Sheikh Ahmed Sayoti.

Hadrat Bayazid

Hadrat Bayazid says that when he first time went for Hajj, he saw the house of Allah Almighty (Ka'ba) but the second time, he saw not only the house (Ka'ba) but also the owner of the House (Allah). The third time, when he went for Hajj, he did not see the House (Ka'ba) he only saw the owner of the House (Allah)

Hadrat Abdullah Bin Mubarak

It was the habit of Hadrat Abdullah Bin Mubarak to perform Hajj one year and to go for Jihad (religious war wage by a Muslim) the other year. Once he set out for Hajj with five hundred gold coins. When he reached a point in Kofa where camels were sold, he stopped to buy a camel. Then he, suddenly, saw a dead duck lying on the garbage. A woman was pulling its feathers. Abdullah says that he went near the woman and asked her what she was doing. She said that he should not inquire about the matter not related to him. When Abdullah insisted, she told him that she was a widow with four children. She further told that they had been hungry for the last four days and therefore dead duck was halal (Not forbidden from religious point of view) for them. That woman's story made Abdullah feel conscience pricking. He gave those five hundred gold coins to her and cancelled his program of going to Arabia for Hajj. When people returned from Arabia after performing Hajj, they told him that they had met him at specific points during Hajj. He was surprised to listen to all this. At night, he saw the Holy Prophet (PBUH) in his dream. The Holy Prophet said, "O, Abdullah! do not be surprised at this. You helped a calamity-stricken needy person. I prayed to Allah Almighty to depute an angel, who would perform Hajj on your behalf."

Sheikh HadratYaqoob Basri

Sheikh Hadrat Yaqoob Basir says that once he stayed at Haram Sharif (House of Allah Almighty) for a long time. During his stay, he did not eat any thing and lived on Zam Zam water only. When he grew weaker, he went out of Haram and found a rotten turnip. He picked it up and then threw it away,

thinking that he stayed hungry for so long time and at the end found a rotten turnip for eating. He returned to Masjid-ul-Haram (House of Allah Almighty) and sat there. In the meantime, a man came there and told him of the sea-voyage he had been for ten days and perils he faced. When the boat was about to sink, each person in the boat made a vow that if he was saved he would give that pouch to a person whom he first met in Masjid-ul-Haram. Yaqoob says when he opened the pouch he found white sugar-candy, dried bread, peeled almonds and sweet meat in it. Yaqoob says that he took fistful of each item and returned the rest to the man.

Hadrat Abdul Hasan Siraj

Hadrat Abdul Hasan Siraj says that he was circumambulating Ka'ba (House of Allah Almighty) when he caught sight of a beautiful woman whose face was very bright. Siraj says, "I said, Good God! I have never seen such a beautiful woman before. It seems as if she had no grief." She listened to my words and said, "By God! I am grief-stricken and my heart is surrounded by worries and calamities. There is no person to sympathize with me".

Then she started her story and said that once on an Eid day her husband sacrificed (slaughtered) a goat while her two children were playing and an infant was in her lap. She went to cook mutton. In the meantime, one of those two playing children said to the other if he wanted to know how their father slaughtered the goat. He slaughtered his brother like a goat and then fled away because of fear and climbed up a mountain. There, a wolf ate him up. His father went out to find him and during search died of thirst. She left her infant in the room and went out of the house so that she might know about her husband. In the meantime, her infant moved to the fireplace where curry was being cooked in a kettle. He touched the kettle and the curry fell on him and he was badly burnt. Her eldest daughter, who was at her husband's house, came to know about all these tragedies, became senseless, fell on the ground and died on. Hearing all this. Destiny left her alone. Siraj asked her how she stayed patient in spite of these calamities. The beautiful woman said these three couplets.

"I stayed patient because patience is the best thing to be trusted in. And I know, impatience cannot give me any benefit. I showed patience on such troubles which if had fallen on mountains; they would have been turned into pieces. I held back my tears and my eyes dried. Now my tears fall on my heart.

These tears of patience have brightened my heart. Now Allah Almighty (God) is with me. He has liberated me from fear and grief'.

Hadrat Abdullah Bin Saleh

Hadrat Abdullah Bin Saleh kept moving from one city to another to avoid people. But he stayed at Mecca Mukarma for a long time. Sohail Bin Abdullah asked him why he stayed in that city for so long. Saleh replied that he had never seen such a city before where the blessings and mercy of Allah Almighty descend in so big a quantity. Angels keep descending on this city every time.

Angels in different shapes circumambulate Baitullah (House of Allah Almighty).

He swore by God and said that he had seen many miraculous things happening in that city. He further told him that the souls of all great saints come to this city on every Thursday night.

Hadrat Junaid Baghdadi

Hadrat Junaid Baghdadi says that once he set out for Hajj alone. During stay at Macca Mukarama, it was his habit to circumambulate Ka'ba at late night. Once he saw a young girl who was circumambulating Ka'ba and saying the following couplets.

"I tried my best to conceal my love but it could not be concealed. Now it has fully overpowered me. When the flame of love enkindles, it makes my heart restless and if I seek closeness to my beloved, He seeks closeness to me. When he appears, I am lost in him and then again I come to life for Him. He elevates me to that extent that I am devoid of senses and become selfless".

Junaid says I asked her why she was saying that type of couplets at such a sacred place. She turned to Junaid and said, "I am wandering in His love and His love has made me restless and crazy". After this, that girl asked Junaid if he circumambulated Allah Almighty (God) or Baitullah (House of God). Junaid replied that he circumambulated Baitullah (House of God).

The girl turned her face to the sky and said, "Good God, how Great and Elevated you are! Stone like unconscious creatures circumambulate stones while conscious people circumambulate the owner of the house. If these people

had 'been true in their love, their own characteristics would have disappeared and Allah Almighty's (God's) attributes would have awakened in them" Hadrat Junaid says, "After listening to this, I became senseless due to excessive grief and fell down. When I came to senses, the lady had departed.

Hadrat Khawaja Moin-ud-Din Chishti

Khawaja Moin-ud-Din chishti says, "Haji (a pilgrim) circumambulates Ka'ba with his body while a sufi (mystic) circumambulates by heart and soul. He further said that he circumambulated Ka'ba for a long time. Now he benefits the spiritual lights coming from Ka'ba.

Hadrat Ibrahim Khawas

Hadrat Ibrahim says that once during a journey he was so thirsty that he fell down because of the intensity of thirst, and became senseless. Someone poured water on his face. When he opened his eyes, he saw a very handsome man sitting on a horse. The horseman climbed down the horse and gave water to him and asked him to ride the horse along with him. They had moved a little ahead, when the horseman asked him about the populated area they had reached. He surprisingly told him that it was Madina Munawara. The horseman who was prophet Khezar (PBUH) asked him to climb down and requested him to convey his Salam (compliments) to the Holy Prophet (PBUH) when he reached his mausoleum.

Hadrat Sheikh Abul Khair Aqta

Sheikh Abul Khair Aqta says that once he went to Medina Tayyeba where he had to spend_ five days without eating any thing. Aqta says that he could not have the chance to eat anything even in small quantity. He went to the Holy Prophet's (PBUH) grave and conveyed his compliments to the Holy Prophet (PBUH) and Hadrat Sheikhain (The prophet's first two great successors). He went behind the pulpit and slept there. He saw in his dream that the Holy Prophet (PBUH) had come and Hadrat Abu Bakr Siddique (God be pleased with him) was at his right and Hadrat Umer (God be pleased with him) was at his left while Hadrat Ali (God be Pleased with him) was in front of him. Hadrat Ali (God be pleased with him) asked him to stand up as the Holy Prophet (PBUH) had come. Aqta says that he stood up and the Holy Prophet (PBUH)

granted him a loaf of bread. He ate half of the loaf. When he woke up, he found the half loaf of bread in his hand.

Hadrat Ahmad Raza Khan Bareilvi

Ahmed Raza Khan Bareilvi went to Medina Munawara during Hajj. When he reached the mausoleum of the Holy Prophet (PBUH), he wished that he could see the Prophet of Mercy Hadrat Muhammad (PBUH) with an open eye. He stood at head side of the grave of the Holy Prophet (PBUH) and kept repeating Da'rood Sharif (To Pray to Allah Almighty for the Holy Prophet) Then he wrote Na'at (poem in praise of the Holy Prophet PBUH) which starts with this couplet.

"He moves through the garden of roses".

"It is because of his arrival to the garden that spring has come before time".

He vocalized this Na'at, standing at the head side of the sacred grave and then closed his eyes, waiting in a respectful way for the sight of the Holy Prophet (PBUH). His destiny favored and he had the sight of the Holy Prophet (PBUH) with an open eye.

Chapter No. 21

Religious Struggle and Training System of Successions

Allah Says:

“There occurs no change and pause in my Sunnah.”

Allah has ordered to maintain the image of good or bad and to make distinction between good and bad through the prophets. All the prophets, by following the orders of Allah, have told human beings that the only way of salvation is to follow the orders of Allah. As Rasul-Allah (SAW) is the last messenger of God and Din has been completed. That is why, to continue the Sunnah of Allah, the group of Auliya-i-Allah (friends of God), the heirs of Rasul-Allah (S.A.W) have managed to continue the consistency of teachings and commands of Rasul-Allah (S.A.W). Aulia-i-Allah (friends of God), men and women have accomplished this obligation and this series will continue till resurrection.

Aulia-i-Allah preached in India, Pakistan, Burma, Malaysia, Indonesia, Africa, Iran, Arab China and in every country, served the creature of Allah and invited to believe in the Oneness of Allah according to the customs of the age. History proves if Sheikh Muhayyo-ud-dinAbudl Qadir Jilani, Khwaja Hasan Bassri, Hazart Daata Ghanj Baksh, Sheikh Mueen-ud- din Chishti Ajmeri, Hazart Bahud-ud-din Zakariya, Bahaul Haq Nakshband Laal Shahbaz Qalandar, Shah Abdul Latif Bhitai, Qlandar Baba Saints and other pious people (Sufia) had not cultivated Islam, there would have been no such great strength of Muslims in the world. The Sufis scarified their body, soul and assiduity to serve the role of vicegerancy and heredity of Rasul Allah (S.A.W).

Allah and Sufis know undoubtedly that no body can do anything except Allah. Whatever man does, he does according to the will and commands given to him by Allah. Allah says:

"May servant gets close to me through Nawafil, sees me, listens to me and talks to me".

It means that in this way the servant becomes the follower, of Allah in his actions and conduct.

Two hundred successions:

There are nearly two hundred successions in the world who lived in the boundary of Shariat and Sunnah, educated about self-awareness, formulas of captivating universe and Prophet- like thinking.

In the spiritual schools established by these successions, a devotee is trained to find himself surrounded by Allah. The devotee loves Allah, does what Allah likes not because of fear or threat but because of the love of Allah to please Him. He avoids all that displeases Allah believing that Allah is his advocate, guard and creator.

The devotee tries to search Allah through Sala'at, prayers and meditation. The goal of life of the devotee is to communicate with Allah.

It is through assiduity on the lessons of successions and through the association this act becomes his belief. 'I have come to Allah and have to go back to Him'. To serve creature and forgiveness becomes the goal of his life.

There are many successions except the well known successions in the subcontinent who teach the spiritual guidance and spiritual knowledge.

As:

- ❖ Silsla Qadira
- ❖ Silsla Kabroia
- ❖ Silslaa Soharwardia
- ❖ SilslaAzeemia
- ❖ Silsla Junedia
- ❖ Silsla Firdosia
- ❖ Silsla Shitaria
- ❖ Silsla Nakshbandia

The known number of the succession is said to be 200.

Silsila Qadria:

Syed Abdul Qadir Jilani, Imam-e Qadria Succession, a great spiritual leader got direct favor from our lord Hazur (A.S.W). He was born in a small town Gillani in 470 hijri. His name is Abdul Qadir and Mohyuddin is his surname.

The succession Qadria is related with his name Abdul Qadir. Our Lord Imam Hussain of Ameer-ul Momenen Ali son of Abi Talib is his predecessor.

The chain of spiritual predecessors of Hazrat Sheikh 'Abdul Qadir Jilani starts with Hamad Ilyas and Abu Saeed Mubarak Hazrat Hassan Basri, Hazrat Ali and ends on our Lord Hazur (S.A.W).

Apart from going through the stage of austerity and prayers and difficulties and hardships, it also happened that Sheikh Abu Saeed Mubarak enclosed him in a cell early in the morning and let him out the next day after Noon prayer for some time, Hazrat Abdul Qadir Jilani protested, got angry and questioned about his imprisonment. But when the mentor asked Abdul Qadir to go inside the room saying that time to stay outside is elapsed, he went into the room silently. He did not protest. The austerity continued till three years continuously.

The incidents related to austerity and divine workshop of Hazrat Abu Bakar Shibli and Imam Ghzali are the same.

Abu Bakar Shibli:

When governor of Bagdad, Abu Bakar Shebli requested Hazrat Junaid Bagdadi, the commander of Sufies to be a part of the group of the mystics. Hazrat Junaid said, 'Will you qualify the demands of sufi'ism?' Abu Bakar Shibli said, 'I am ready for it'. Hazrat Junaid Bagdadi said, 'As you have been a governor of Bagdad and have inculcated the pride of being governor, you can not learn sufi'ism until this pride leaves. And the first lesson to leave this pride is that you will have to beg in the streets of Bagdad and later the people of Bagdad found Shibli begging in the streets of Bagdad.

Imam Ghazali

Imam Ghazali was the unique person of his age. The great scholars got advantage from his disciplines. Suddenly he thought to observe the system of monastery to see what these people teach. He involved in that search for seven years. He travelled a long distance for this reason until got disappointed. Some one asked have you met Abu Bakar?

Imam Ghazali said 'I conclude that these are the imaginary things which the religious mendicants have made known about themselves'. Then he went on a journey to meet Hazarat Abu Bakar Shibli. When he started to leave, the cost of his clothes, horse and a saddle was a thousand 'Ashrafi'. The man of Sovereignty Imam Ghazali visited Abu Bakar Shibli after having a long journey who was sewing in a mosque 'gudri'. Imam Ghazali stood at the back of Hazrat Abu Bakar Shibli. Hazrat Abu Bakar Shibli without looking back said,

"Ghazali you have arrived., . you have wasted a lot of your time. Listen to me carefully! Knowledge comes first and practice comes later in Shariat. Practice comes first and knowledge later in manner. If you can sustain, stay with me otherwise go back"

Imam Ghazali waited for a minute and said 'I will stay with you'. Hazrat Abu Bakar Shibli Said, 'go and stand in the opposite corner'. Imain Ghazali did so. After some time, Abu Bakar Shibli called and took him his home after greetings.

After three years intense austerity, Imam Ghazali when arrived Bagdad, the whole city came out to welcome him. When people saw him in neat ordinary dress, get puzzled and said,

'Imam what did you get out of luxurious life'

Imam Ghazali said,

"I Swear God! If had not get such an opportunity and the vanity of being a great scholar had not vanished in me, my life had been distorted".

The recitation of 'Drud Shrif is devised in Qadria Succession, Zikar-e-Khafi and Zikar-e-Jali are done inabundance. Hazrat Sheikh Mohiyd-din Abdul Qadir Jilani has exposed hidden secrets of worldly rules. He has presented the

method of using the rules of nature and suggested the way to understand these rules where science has not reached yet.

Sheikh Abdul Qadir Jilani told that the existence of the earth and sky is fixed with that light which is feeded by the 'Noor of Allah. If the mind of mankind goes away from matter and is fixed on that light. Man will be able to understand that man is awarded with the grandeur spiritual abilities with whose use man cannot make only the things spread on earth his submission but also can utilize the inside forces and waves according to his will. The whole universe becomes a dot before him. At this point, man is not dependent of material sources. The sources bow before him. Our lost Sheikh Abdul Qadir Jilani is appointed as Mumassil and assist the Holy Prophet (P.B.U.H.).

Men and women have relation with the great saint all the time in the affairs of administration of this world.

The status of the great saint in the court of Hazur (S.A.W) is like this that Hazur (S.A.S.W) has not ever rejected his request. The reason is that the great saint is well acquainted with the temperament of Hazur (S.A.W). He does not say a word which is against the nature and temperament of Hazur (S.A.W). It is not possible to cover all the miracles of our lord.

In a limited time three miracles with scientific logics are a present for the readers.

Change of Sex:

Aman came to Hazrat (R.A) and Said "'O', Sheikh I wish to have a son,'

Sheikh said,

"I have prayed to Allah for your son".A daughter was born instead of a son. He took the daughter and came to see Hazrat.

Sheikh Said,

"Wrap the child in a cloth and took it home and see what is revealed. He went home and found the boy instead of the girl. The logic of this miracle is given as:

Creation of Man and Woman

The Quran says:

"And we created everything in pairs."

According to 'equation', every individual is a combination of the two layers. The apparent layer overpowers and the one layer that is overpowered, is hidden. A woman is also a combination of two sides similarly the man....The apparent side in a woman is featured with fair sex and the hidden side is out of sight. Similarly, the apparent side of man is visible in his features and the hidden side is not visible. It can be explained as the visible side of a man as a man is his apparent side; same case is with the woman. Equation is like this that the hidden side, woman the opposite side of the apparent man is stuck with him and with the apparent side of women, her opposite hidden side, man is stuck with her. The incidents of change of sex happen because of the reason that the change in hidden side occurs in the way that the opposite hidden side woman in a man overpowers. As a result, change in sex of a man and woman occurs.

As men of perception and supernatural power know these rules, so they can do change in the creative formula. The great saint Sheikh Abdul Qadir Jilani has the knowledge of the creative laws sustained in the universe. It is through the supernatural powers that he overpowered the hidden side man in a girl and she became a boy.

Christian and Muslim

One day Hazrat Sheikh Abdul Qadir Jilani passed by a Mohallah, a part of a town. There a Christian and a Muslim were engrossed in a quarrel. He asked:

"why are you quarreling" the Muslim said:

"He says, 'Hazrat Isa (A.S) is superior to Hazrat Muhammad Rasul-Allah (S.A.W)."

And I say that our messenger (S.A.W) is the most excellent' Hazrat Sheikh Abdul Qadir Jilani asked the Christian,

"With which logics you prefer Hazrat Isa (A.S) over Hazrat Muhammad Rasul-Allah (S.A.W)?"

The Christian said,

"Hazrat Isa made the dead ones alive." The great Saint (R.A) Said:

"I am not a messenger of Allah but a servant of the messenger (S.A.W).
If I make alive the dead one, will you come to believe Hazrat Muhammad(S.A.W)"

· · The Christian Said:

"No doubt, I will". After that Hazrat Abdul Qadir Jilani Said.. .. 'show me any old grave'.

The Christian took Hazrat Abdul Qadir Jilani to an old graveyard and pointing towards an old grave said:

"Make the dead one of this alive." Hazrat Ghosia Pak (R.A) Said:

"The person in grave was a musician in the world. If you wish, he will come out from the grave in a state of singing"

The Christian said:-

"Yes I wish this"

Hazrat Sheikh (R.A) paid attention of the grave and said:

"Stand up with the will of Allah". The grave exploded and the dead one came out of the grave in state of singing and the Christian became a Muslim. Seeing the miracles of Hazrat Sheikh, the Christian became a Muslim.

The logics of knowledge:

The logic of this miracle is that the man, whom we call a man, is a puppet, made up of the skeleton of flesh. The status of this puppet continues until spirit lives inside the puppet. We do not call that an alive man, if spirit goes out.

Allah Says:

"We made man from the burnt soil and blow a spirit in him spirit in the will of Allah".

Allah has defined the will of (The lord Allah) in Surah Yasin as: "His will is this that when he intends to do something, says, 'be' and it is done".

Its equation would be, ... Man is a puppet; a poppet is a space, .. There is a spirit in space, ... Spirit is the will of the Lord. And the will is this that when he intends to do something. He says, "be": and that thing is prosecuted. Allah has awarded the knowledge of spirit and creative formulae to Hazrat Sheikh Mohayud-din Abdul Qadir Jilani when Hazrat Sheikh (RA), according to the formulae of Israr-o-Ramuz-Eilahia", said. 'Stand up!' with the will of Allah, the dead one came out of the grave.

Change on the ETERNAL BOARD

Once a Wali (a holy man) lost his possession. As a result, people started calling him an apostate. Innumerable holy saints saw his name in the list of thieves. The man came to see the holy saint (Piran-e-Pir Dastagir (R.A) in intense suspension and disappointment and expressed his feelings in state of weeping. Hazrat Ghos Pak (R.A) prayed for him. There came a voice from Allah.

"I have charged him in your care. Do as you want". He (R.A)

asked him to wash his head and his name was washed away from the list of unfortunate ones.

The logic of this miracle is this:

This inherited knowledge and the authority was shifted from Hazrat (A.S.A) to Hazrat Sheikh Abdul Qadir Jilani. These disciplines and authority are awarded from Allah to those about whom Allah says:

"I keep my servant as a friend and I become his ear, eye and tongue, then he listens and speaks through me and handles things through me".

Sheikh Abdul Qadir Jilani is the master of Hidden knowledge

(Ilam-e-Ladunni).

When he prayed to Allah, his name entered into the list of holy spirits from that of the thieves.

In the beginning of Rabi-us-Sani 861a, Sheikh Abdul Qadir Jilani got ill and on 9 Rabi-us-Sani, died in the age of 90 years and 7 months. During illness, he advised his son not to expect anything except from Allah, perform prayers and be pious, do not be non believer in of Allah and do not trust anyone but Allah.

Silsila Chishtia

In chishtia succession, while reciting kalma shahdat, 'lallah is given stress. Members of the succession while pronouncing Allah, shake the upper part of the head and the body. The feelings of ecstasy overpower them at the time of hearing. Hazrat Mamshad Dinv1ari (R.A) is the Imam of Chishtia saccession and this succession wide spread through Hazrat Muaeed-ud-din chishti Ajmeri Khawaja Garib Nawaz and became acceptable.

Hazrat Mueen-ud-din Chishti Ajmeri:

Hazrat Mueen-ud-Din Chishti Ajmeri, Garib Nawaz was born in Sanjar, the province of Sestan Iran. His date of birth is 1141. Sultan Sanjar, the ruler of Saljonia family inhabited the city in the eleventh century lsvi. The name of the father of Khwaja Garib Nawaz is Syed Ghaous-ud-din and name of his mother wasMah-e-Nur.

When Hzrat Khwaja Gareeb Nawaz of thirteen years old, the fenders of Hasan Bin Sabah attacked on Sanyar and destroyed it.... The renown scholars and the were holy person Killed one by one the father ofkhwaja Garib Nawaz shifted to Nishapur in khrasan with the whole family. Health of our lord Ghyas-ud- Din was badly affected due to hardships during the journey. He died within two years of bad health and of critical circumstances. And his mother Mahe-Noor also died after one year. Khwaja Garib Nawaz started to remain silent most of the time due to continuous mishaps and grieves.

One day a dervish, Ibrahim Qandoze came, Khwaja Mueen-ud- din Chishti offered him to sit under shadow. He put out a piece of the dregs of mustard seed from his bag, chewed it with his teeth and gave it to Khwaja. He

ate the piece without hesitation. In the age of seventeen, he became pupil of Maulana Hassan ud-din Bukhari, a religious scholar of Samar Qand. He learned the disciplines of Tafseer, Hadith and Fiqah in the age of 20, got skill in Statistics, Astronomy and Medicine.

Hazrat Khwaja Mamshad Dinwari (r.a)

Hazrat Khwaja Mamshad Dawari (R.A) sent his pupil Hazrat Abdul Ishaq to the states of Middle East. A large number of fire worshippers resided in these states.

The leader of the succession, Hazrat Mamshad Dinwari awarded permission and Khaliph of the succession at the time he left named that succession as Chishtia. The world Chistia attracted the attention of fire worshippers towards themselves. The knowledge of Hazrat Mamshad Dinwari was of great support in the preaching of Islam. Innumerable fire worshippers accept Islam with the struggle of Chistia saints. Because the fire worshipers were well acquainted with the word 'Chisti', that is why, they did not felt these saints as strangers to them.

The Saints of Chistia succession made people close to them through services, moral behavior and hospitality and spread the light of Islam to them. In the age of 18 years old, Khwaja Mueen-ud-din Chishti came to visit Khwaja Usman Ilarooni, a saint of Chishtia succession Khwaja Usman Harooni gave him responsibility to supply water in his onastery after Bait.

Days changed into months and months into years. Khwaja used to serve in this way for nearly 22 years. When Khwaja Mueen-ud-din was of 40 years old, one day Hazrat Khwaja Usman Harooni called him and asked "what is your name?"

Khwaja replied sir; name of this servant is Mueen-ud-din. Mueen-ud-din Chisti writes in his composition "Anees-ul- Arwah. The spiritual mentor said, 'perform salat of 2 rakat'. I performed. Then he said, 'sit in front of Qibla'. I sat. He ordered to recite Surah Bakra, I recited. He asked to recite darud sharif

21 times. I recited. Then the spiritual mentor stood and clutched my hand and while facing at the sky said, 'come, let you meet the Lord'. Then said, 'look at the sky'. I looked at the sky. He asked to what extent you see. I replied, I see

till Tahat-us-Sara. Then he asked to recite Sura Ikhlas. I recited. He, then, asked to look at the sky. I looked at the sky he asked, to what extent you see now.

I replied, 'till Hijab-e-Azmat'. He asked to close eyes. I closed my eyes. He asked to open. I opened. Then by showing me two fingers, he asked 'what do you see?' I replied, 'I can see 18 thousand scholars'. Then he ordered to pick up a brick placed in front of me....I picked up and found handsome amount of dinar, he asked to divide these into the poor, I divided the dinars. Khwaja Garib Nawaz Says:

'In the end, the spiritual mentor made me close to his breast, kissed my head and eyes and said, I gave you in the way of God and went busy in the world of wonder'.

Services of Chistia Succession

Hazrat Khwage Garib Nawaz (R.A) after his meeting with the spiritual mentor, made his journey to Haram Shrif passing through different cities and countries. On the way, he met Khawaja Bakhtiar Kaki (R.A) in the city of Asfahan. He requested for Bait.

Khawaga Garib Nawaz (R.A) accepted his request. Both of them reached Makkah Muazma and performed Haij. Then he visited Madnia Munaware, he remained busy in continuous meditation and observation. One day he was honored with the visit of Hazrat Nabi Karim (S.A.W).

Rasul-Allah (S.A.W) said:

"O' Mueen-ud-din 'you are my assistant to my 'din'. I awarded you with the rule of India. Infidelity and darkness is spread over there. Go to Ajmer, infidelity and darkness will be removed with your _presence" and Islam will spread over there."

On this prediction by the prophet (PBUH), reading of ecstasy over powered Khwaja Garib Nawaz. He did not know about Ajmer. "What type of country is Ajmer?', 'how will I arrive there?', and 'which way should I adopt for the journey'. He slept while thinking about it. Hazrat Muhammad (S.A.W) gave him information about Ajmer.

He was shown the fort and mountains around Ajmer. In the some dream, Rasul Allah (S.A.W) bestowed him with a pomegranate of Jannat' and let him go to the journey.

He started urgently getting ready to travel. In 1189, he reached Bagdad from Madina. After staying for some time, he reached Lahore through the way of Afghanistan and involved busy in meditation on the tomb of Hazrat Syed Ali Hajweri (K.A) for forty days.

Tone and Melody

He came from Lahore to Multan. Hazrat Khwaja, stayed for nearly five years in Multan. He learnt Sanskrit and other local languages in Multan. He studied the history of India, did analysis of its culture and deeply observed the religion and beliefs. He received regular education of tone and melody to understand the religious value of music in Hindus. He learnt to play the music. Then he moved towards Ajmer. At that time, the ruler of Ajmer was Prithvi Raj.

Khwaja Garib Nawaz stayed in a green land with his friends. But the rulers of the area did not allow him to stay. He said the area is specific for the camels of Raja. Khwaja Garib Nawaz said,

"Let the camels sit". After that he selected a place beside Ana Sagar.

In the evening, the camels sat in the field. But the next day, the camels kept sitting. They were made to stand up after a great struggle. But the camels did not stand up. The sergeant informed the officers about the incident they also tried but the camels did not stand up. Finally the matter was discussed to Prithvi Raj. He was also surprised. When he came to know that a Muslim passed by from there, selected the place for their stay, Raja ordered the sergeants to ask for forgiveness from the pious men. The sergeant came to Hazrat Khwaja Garib Nawaz and asked for forgiveness.

Khwaja Garib Nawaz Smiled and forgave him by shaking his neck showing kind attitude. The sergeant reached that place and found the camels standing there. The Pandit of the temple, when looked at the miracles of **khwaja** garib Nawaz, got impressed. Amongst the Pandit and pious men who were passionate to search for the sigh as Shadi Dev and Raje Pal accepted Islam.

The word Ajmer, is made up of 'Aja' _ 'mer' 'Aja' means the sun and 'mer' means the mountain.

Inner Eye

Once a hermit came to Khwaja Ghareeb Nawaz (RA). Through contemplation, he had reached to a pedestal where the vision of a person broadens as a mirror and a confronting fellow seems as clearly as a picture on TV screen.

The hermit contemplated and saw that the whole body of Khwaja Sahab is enlightened but there is a black spot on the heart. When the hermit told Khwaja Sahab about his contemplation, he said you are true.

On hearing this, hermit was amazed and lost in the serious thoughts that this black spot does not suit such a divine spirit that is as bright as moon. And he said, can my powers erase this spot?

Khwaja Ghareeb Nawaz (RA) said, "YES" if you wish, this blackness can be washed away.

Hermit said with wet eyes and trembling lips.

"My life is a tribute to you" Khwaja Sahab said:

If you believe in Allah's Prophet Hazrat Muhammad (SAW), your black spot will be no more. Hermit could not get it. But as he had washed away the density of soil inside himself, so he started believing on the Prophethood of Allah's friend Hazrat Muhammad (SAW). Khwaja Sahab said, "Peep into inner self through the eye of soul". Hermit saw and found that the enlightened heart was free of black spot. Hermit humbly requested to Khwaja Ghareeb Nawaz (RA) with tied hands. He Lord "please unveil this unusual thing". Khwaja Ajmeri (RA) said, "That enlightened man on whose heart you have seen a black spot, was you. But in spite of such a great power, you could not get the metaphysical knowledge. And that knowledge is this that the heart of a person is like a mirror and that person can see its reflection in the mirror of others. That was not your belief on the Prophethood of Hazrat Muhammad (SAW). That's why there was the black spot on your heart. And if once you are gone through the Muslims confession of Faith (Kalma), your reflection was enlightened in my mirror.

The study of History shows that the shrines of the Holy Persons have been the centre of Islamic struggle. These shrines were the universities of Fear of God, Service of Humanity, Faith in Destiny and Metaphysical knowledge. In these shrines, the students were given such an atmosphere and the environment that their minds were convinced for the Purification of Inside and the Civilization of Self-Desire.

Hazrat Baba Farid Ganj Shakr was the centre for the acquisition of knowledge. Hazrat Baba Nizam-ud-Din Aulia (RA) raised this knowledge with its elegance and organized struggle to its climax. For over a period of fifty years, these shrines were the centre for command and instruction. People from all over the world kept on coming in groups. And being the regular attendant in his service, they went back with the love of God in their heart and the passion to spread the Faith of Islam to the people. These shrines were always open for the rich and the poor, urban and the rural, old and the young and the children.

Homage was made common by Hazrat Nizam-ud-Din Aulia (RA). When Right Seekers repented in front of him, presented

him a religious dress and reverend him.

Hazrat Nizam-ud-Din Aulia (RA) sent his majestic caliph Burhan-ud-Din with his four hundred comrades to Dacca for education. The caliph Burhan-ud-Din with his comrades benefited Dacca with Islamic, metaphysical and religious knowledge.

The Succession of Sehrwardia

The Chain of Sehrwardia is affiliated with Sheikh Abdul Qahir Sehrwrdi. Hazrat Sheikh Shahab-ud-Din Sehrwrdi (RA) and Hazrat Bahauddin Zakariya Multani (RA) is the descendant from the same chain. In this chain, after three years of crusade, spiritual mentor sees that how much power the heart has got and what is the status of the purification of inside? After the internal purgation and pure and beatific vision of heart, Grace is converted into them. In the Chain of Sehrwardia, the words "Allah Hu" are repeated time and again by holding the breath. God is praised evidently and secretly.

Bahauddin Zakariya Multani (RA)

Hazrat Bahauddin Zakariya Multani (RA) was Qureshi. His ancestor was Qamal-ud-Din Ali Shah. He came to Khwarzam from Mecca and settled in Multan. The name of his son was Wajihuddin Muhammad. He was married to the daughter of Maulana Hisam-ud-Din Tirmazi. Sheikh Bahauddin Zakariya is the son of Maulana Wajihuddin.

Bahauddin Zakariya went for a pilgrimage to Mecca at the age of 18 years. Then he went from Mecca to Madina. When he was of twenty one years, his father died. After this, he learnt Quran by heart and went to Kharasaan. He acquired the Grace from the scholars of manifest and the scholars of Inwardness for seven years. For days and nights in the vicinity of Hazrat Muhammad (SAW), he remained occupied with austerity, crusading and meditation. He arrived in Bait-ul-Mukaddas filled with the splendor of Madina. And from there he came to the holy city Baghdad. And there he remained a regular attendant in the service of respect Hazrat Shahab-ud-Din Sehrwrđi (R.A). He remained engaged in the praises of God with firmness and interest.

Spiritual mentor gifted a patched garment of caliphate. Shajra- e-Tariqiat (the succession) starts with Sheikh Shahab-ud-Din Sehrwrđi and moving from Khwaja Habib Ajmi, Hazrat Imam Hasan, Hazrat Iman Ali and ends with Hazrat Muhammad (SAW).

On the command of spiritual mentor Hazrat Bahauddin Zakariya Multani became resolute to travel for Multan. In this travel his brother, Sheikh Jalal-ud-Din Tabrezi (a spiritual guide) was also with him. When both the reverend reached Baghdad, Hazrat Sheikh Jalal-ud-Din Tabrezi went for the pilgrimage of Hazrat Sheikh Farid-ud-dinAttar (RA), he asked "which mendicant in Baghdad is seeking for rights?" Jalal-ud- Din remained silent. When Bahauddin got to know about this thing, he asked Sheikh Jalal-ud-Din "why did not you call out the name of your spiritual mentor?" He replied that the dignity of Sheikh Farid-ud-Din impressed my heart so deeply that I forgot Sheikh Shahab-ud-Din Sehrwrđi. On hearing this, Sheikh Bahauddin was very displeased.

The Honorables of Islam

On the way both of them separated. Sheikh Bahauddin Zakariya came to Multan and Jalal-ud-Din Tabrezi went to Khrasaan. And after a short period, Jalal-ud-Din Tabrezi went to Delhi.

At that time, the emperor Shams-ud-Din Altamash was in reign. He loved those who had love and reverence for Allah. When the emperor got to know about the arrival of Hazrat Jalal-ud-Din Tabrezi, the emperor came to receive Hazrat Jalal-ud-Din Tabrezi on the threshold of the city and gave him reverence by getting down the horse. At that time Najam-ud-Din Sughra was appointed on the post of The Honorables of Islam. When he saw such a great reverence of the emperor and extreme honor of Hazrat Jalal-ud-Din Tabrezi, there emerged the feelings of envy in him.

Because of malice and hatred, he started conspiring and falsely accused Hazrat Jalal-ud-Din Tabrezi. He involved a renowned prostitute named Gohar in this conspiracy and presented his case in the court of emperor Altamash. During the proceedings of the case, Gohar told the truth that this conspiracy was made by The Honorables of Islam Najam-ud-Din Sughra. Sheikh Bahauddin Zakariya says that people have made wrong conceptions about saints that they don't have anything else except for homage, dedications and offerings to the saints. If the spiritual leaders will be labeled as deserting the world, then nobody will come to them for the acquisition of spiritual thoughts and the solution of social problems. The apparent worshippers don't know that less eating, less sleeping, less speaking and not wasting the time in unnecessary interests...., ..is essential for the purgation of soul. We keep fast. Nobody can say that Islam is the religion of starvation. The benefits of fasting are the evidences that less eating, less speaking and less sleeping are the functions of the growth of soul.

PREACHING ACTIVITIES

The most prominent and renowned figure of the "Sehwardia" succession, Hazrat Bahauddin Zakariya Multani has got his distinct way of preaching. Due to this unified, spiritual movement, thousands of people in the areas of Sindh,

Multan and Balochistan succeeded in developing relationship with Allah and countless men and women entered into the boundary of Islam.

Hazrat Zakarya Multani had established an elevated and most dignified educational institute. In this institute-. teachers were appointed with very handsome salaries. Besides students, there were very good hostels for the teachers as well. The policy of the institute was to arouse the feelings of love for God and his proximity. After getting education, if any person requested to perform his/her duties in his/her desired area; the settlements were made regarding their training of the language and culture of that particular region. For this purpose, he/she had been given special training for two more years.

After two years, the teachers were provided with suitable funds, so that a teacher would start some business and perform their responsibility of preaching with some business.

Hazrat Zakarya Multani used to advise teachers; "Do sell goods with less profit. Do follow the practices of Hazrat Muhammad (PBUH). Do not sell defective goods. Do deal your customer open heartedly. Unless you win the credence of people, do not present the teachings of Islam"

PREACHING TRADERS

In guise of traders, these pious preachers of religion of Allah reached China, Philippine, Java, Sumatra and other areas. These men used to present cultural and other exhibitions in the big cities.

Due to this professional honesty, cleanliness and good behavior, everybody got impressed by them. People started loving them by getting impressed with their elevated character. And these godly people used to inform the secrets of spiritual serenity in a very heart touching way that people by embracing Islam became familiar with the proximity of God. Millions of Muslims in the islands of far-east were honored to embrace Islam after these pious saints.

In 7 AD, the trained followers and nobels of Sheikh Shahabuddin Sehrwardi established institutes all over the world for the exposure of religion and spiritual preaching. Sheikh Bahaudin Zakarya sent delegations in different

regions. His trained followers enlightened the regions from Kashmir to Ras kumari and from Gawadar to Bangol with the light of Islam.

HAZRAT ZAKARYA MULTANI'S WELFARE SERVICES

Hazrat Zakariya Multani used to manage the training sessions of people belonging to different professions respectively. This spiritual movement was based on scientific and modern standards. Nature has gifted Hazrat Zakariya Multani a mind- set of prosperity. He cultivated forests and arranged to dig wells, constructed canals and paid full heed to agriculture. He always remained worried about the prosperity of populace. For him, serving the God's creature was like the asset for the judgment day.

He served masses well and public loved him. It was his love and good behavior that people used to attend the divine contemplations in folks. People adopted honesty and sincerity as the standards of life for the discernment of Allah (S.W) and His prophet (PBUH). The congregations of Darud-Sharif and commemoration were held for corroboration of soul. People used to device all possible ways to avoid the horrible torment of selfishness and self conceit.

Once Sheikh Zakariya Multani was going on carriage that he

heard a voice.

O dwellers of Multan! fulfill my need otherwise I will destroy the city. Pious man stopped his coach and waited for a while and asked the bearers to move ahead.....

On hearing the call second time he asked to rest the coach in the ground after some time said, leave and pursue the way..... on hearing third time he asked the bearers to bring down the carriage from the shoulders and said after coming out of the coach., . . .

Satisfy the need of this bagger as soon as possible. People asked

why did you stop the coach twice and didn't utter anything but third time you asked to satisfy the need of this bagger as soon as possible? What is the philosophy behind this act?

He said when the bagger put question for the first time I noticed his nobleness. I didn't find anything. Second time I gazed at the nobleness of his spiritual mentor (Murshid), there again I found nothing special. His third call touched my heart.

When I paid attention then I saw that the devout and pious grand father of this bagger had privileged to stand in front of prophet Hazrat Muhammad (PBUH).

One day Hazrat Shiekh Bahauddin Zakariya Multani was busy in praying in his closet that a resplendent noble came and gave a letter to Hazrat Sadar-uddin. He presented this letter before his respected father. Respected father said, say my greeting to that saint and request him to come after half an hour. Hazrat Bahauddin Zakariya returned the trusted deposits and asked his son to recite Darud Sharif. It was heard "Dost badast Dost Raseed". After hearing this Hazrat Sadar-ud-din ran towards closet and saw that his father had died. After burial his son thought about the saint to whom his father asked to come after half an hour. His son searched for the letter and he found it under the pillow. It was written

" Allah (S. W) has called you in His court. What's an order for me?
angel Izrael".

Naqshbandia Succession

In this succession the spiritual mentor "Murad" addresses his followers by making him sit in front of him and the heart of follower started giving beats with the name of God. These people secretly pray God and sit in the contemplation by keeping their eyes closed. In this succession the spiritual mentor does not sit away from his followers rather he is also involved in the circle. It was started with Hazrat Abu-Bakar Siddique and is associated with the name of Naqshband. Hazrat Bahauddin was born on 4 Muharum 718 A.Din Bulk and died on 20th Rabi-ul- awal at night.

Before the birth of Khawaja Bahauddin Naqshband whenever the hermit Khawaja Muhammad Samasi Baba used to pass through near his home he said I smell the fragrance of a pious man from here. One day the beams of knowledge will arise from the house made up of bricks and mud. The grand father of Hazrat Bahauddin Naqshband put him in the lap of Khawaja Muhammad Samasi Baba. After taking that infant in his lap he said he is my descendant. He will be the preacher of age.

Hazrat Bahauddin Naqshband said when I have got the sense of perception then my grand father sent me to Samasi baba. Being affectionate Baba Samasi favored me. I prayed two Rakkat in gratitude. I was redundant in prayer and unconsciously prayed "O God bless me the courage to take up my trust".

In the morning when I presented before Baba Samasi he said dear son this is the way to pray "O God whatever is your consent bless this convivial man to be consistent" and then said when Allah makes some body his friend then he also blesses him with the courage to take that responsibility.

The Heart Should Be Guarded

One day, after having meals, he gave me some loaves of bread. I thought that I had had many meals to my heart content. Now what would I do with so many loaves of bread. After a while, he asked me to accompany him to his friend's home. On our way, I had the same thought in my mind. What would I do with so many loaves of bread? He (hazrat) heeded to me and said, "The heart should be guarded so that no suspicion might enter it." When we reached that friends home, he was very pleased to see him and offered him some milk. When he (hazrat) asked him about his meals, he disclosed the truth that he had not taken his meals that day. He (hazrat) said to me to offer him those loaves of bread. This incidence added to his honour, status and regard in my eyes.

He (hazrat) said one day, "when a teacher teaches his students, teacher wants him to accept p.is teachings"

Khawja Mohammad baba Samasi took khawja Naqshband as his bearer. Although he learnt the spiritual tanents from Amir Kallal yet actually he was Awaisi and he invoked inspiration from Khawaja Abdul Khaliq Najadwani.

He said that he visited three holy shrines of Nija one night. He saw a lamp burning at every Shrine. Although it was full of oil but it was being trimmed in order to set the flame higher. But as I saw the flame at Baba Smasi's Tomb constantly burning higher, I started gazing it.

Awaisi Inspiration

I saw that the wall towards kibla cracked and there appeared a large throne. I saw a green curtain hanging. Near by there was a group of people who recognized Baba Smasi. I realized that he was one of the men who had passed away from this world. One of them told me that there had appeared Khawja, Abdul Khaliq Najadwani on the throne. It was the group of his Caliphs. He pointed at every Caliph and told his name one by one. "he is Khawja Siddique. He is Khawja Oauliya Kallal. He is Khawja Devgry. This man is Khawja Mohammad-al- Khairi and he is Khawja Ali Rasti." As he wanted to introduce Khawja Muhammad Baba Smasi, he said, "He is ur spiritual guide and he has placed the cap on ur head and he has blessed you with karamat" at that time, he asked me to listen attentively that Hazrat Khawja, the saint, will tell you such things as would lead you in this world.

I requested to bid Hazrat Khawja and to see his holy face. All of a sudden, a curtain rose up and saw the lighted face of the saint. I bade him. He also bade me and also taught me things related to the balance and extreme of behavior.

He said that there was guidance and a hint in the lights shown to me that I had the capability to learn spiritual knowledge and there was a prediction for me that God will teach me secrets but lamp of capability must be trimmed in order to increase the light of the lamp.

The second time, he told me to adopt the ways of commands and prohibitions, to obey the commands of religion, to always avoid the prohibitions, to practice Hadith of Holy Prophet (P.B.U.H) and to always keep seeking and exploring the saying and doings of the Holy Prophet(PBUH) and his Caliphs (may God be pleased with them). As a proof of the truth of my condition or observation, I would go to such and such place at dawn tomorrow and I would do such and such things.

They introduced me "Now you intend to go and visit Sayyad Amir Kallal (may God Bless Him). Following their instructions, when I reached him he was

very kind to me. He guided me to meditate and secretly involved me in the meditation of commands and prohibitions.

A saint named Sheikh Qutub-ud-Din said, "In my early age, Hazrat Khawja asked me to go to such and such pigeon house and buy the pigeons. One of those pigeons was very beautiful. I did not hand it into the kitchen. After the meal was prepared, it was distributed among the guests but I was denied the food". The saint said, "You had already had your share of an alive pigeon."

Religious Services of the Sufis

There is Hazrat Bagi Billah's shrine in Dehli, Bharat. Imam Rabbani Mujadad Alf Sani was the Caliph of Hazrat Bagi Billah.

Before the birth of Hazrat Surhindi Mujadad Alf Sani, his father saw in a dream that the whole universe as surrounded by darkness. The monkey, the bear and the pig were killing the people. The holy light flashed from his breast and there appeared a throne with a saint seated on it, from it. The cruel, faithless and non believers were being killed in front of him. Hazrat Mujadad Alf sani's father told his dream to Hazrat Shah Kamal Kaithal (May God bless him) who gave him prediction that he would be blessed with a son, who will purify the religion of God.

The name of Mujadad was Ahmad and he was called Badarud din. He linked with the twenty seventh clan of the Caliph of the Muslims, Hazrat Umer Farooq (May God be pleased with him). He fought bravely against Atheism. He guided thousands of Muslims. He successfully fought against atheist activities of the powerful king of his time, Akbar.

Akbar had spread atheism to the extent that instead of Muhammad is the prophet of God in Kalma e Tayyeba, instead he gave the order that 'Akbar is the Caliph of God'.

Hazrat Mujadad Alf Sani not only fought courageously against these circumstances but he also bore many tortures/sufferings of imprisonment for rooting them out. So the religion of God established by Akbar and Jahangir was abolished. Hazrat Mujadad succeeded by the grace of God.

When the Islamic world was destroyed by the Chagatai Khan's army. The cities were deserted. The people were murdered and minarets were built with their cut off heads, out of eight lakhs inhabitants of Baghdad, four lakhs were massacred mercilessly.

The stones of books of knowledge and scholarship were burnt to ashes. The great religious scholars were disappointed of the future of Islam. Even at this time also, the Sufis tracked this monster.

They trained the enemies of Islam in the way that they themselves became the torch bearers of Islam.

A saint of Qadria order, went to Tagodar Khan, the son of Halaku Khan to invite him for Islam. Tagodar Khan was returning from hunting as he saw a piousman at the gate of his palace. He asked him by the way of joke, "O pious man! Are the hair in your beard better or the tail of dog?" this foolish and humiliating question did not annoy the saint. He replied with fortitude and seriousness, "If I am able to please my Lord with my devotion and loyalty, the hair in my beard is better. Otherwise, your dog's tail with which it obeys you and helps you in hunting, is better."

Tagodar Khan was so impressed by this unexpected and ego free replies that he kept the saint as his guest. He was so overcome by dignity, morality and affection that he embraced Islam secretly. But with the fear of opposition from his people Tagodar Khan let him go. Before his death, the pious man advised his son to go to Tagodar Khan and remind him of his promise. When his son arrived Tagodar Khan and told him the reason of his visit, Tagodar Khan said, "All the leaders have agreed on accepting Islam. But such and leaders is not ready. If he becomes Muslim, the problem will be solved".

When the young master talked to that chief (sardar), he said my whole life is spent in battle field. I do not understand philosophical logics. My demand is that you have a contest with my wrestler; if you defeat him I will become muslim.

The young master was very lean, thin and physically weak. Tagodaar Khan tried to reject this demand but Darvesh's son accepted Sardar's challenge. Place and date for the competition were announced. On the selected day, a huge crowd gathered to watch this strange competition. On one side

was a weak, thin and lean skeletal body and on the other side was a strong and muscular wrestler.

Tagodaar tried to avoid the competition but Darvesh was persistent for it. When the both wrestlers came in the arena, Darves's son slapped his rival with full strength. The wrestler could not bear that blow. His nose started bleeding. He fainted and fell down on the ground. Sardar came out in the ground and kissed darvesh's hand and according to the promise, announced himself muslim. Tagodaar also announced his faith and named himself Ahmad. Halaku Khan's cousin also accepted Islam through Sheikh Shamsuddin Bakhori (R.A).

The history of Qustuntuniya is an immortal chapter of Islam. Hazrat Shamsuddin was spiritual mentor of Sultan Mohammad (R.A). It was due to his instigations and tidings that Sultan Mohammad conquered Qustuntuniya. As we turned out the pages of history, a caravan of mystics and spiritual personalities comes in front of us, which seems sincerely busy in spreading Islam

Azeemia Succession

The Grand chain is consisted upon two spiritual parts of feelings and behavior. It does not have any traditional mentorship or follower ship, specific dress code or any particular style. Just the sincere fondness of the desire for spiritualism keeps the seeker in link with the chain. Followers are called with the surname of Friends in this series.

Instead of hard devotions, Lents and fights, recitations and prayers are easier for education. The axis of education is worship in cave Hira. Meditation and service of humankind are said to be its foundations.

The Grand series was established in 1960 with the consent of Sayyadna Hazoor (A.S.W)

Leader of the grand chain Hazrat Qalandar Baba Oliya was born in 1898 in Khorja town, district Boland Bharat. Parents gave him name Mohammad Azeem. Father's name was Babbi uddin Mehdi Sherdil and mother's name was Sayyeda Bibi. In poetry his pen name is Barkhiya.

He died on 2Th January 1979. His tomb is in a public graveyard in Shadmaan Town, North Naazim Abad Karachi.

Sayyedna Hazoor (A.S.W) used to call him Ukhra. Among the creative world and general and specific he was used to be called as Qalandar Baba Oliya(r.H)His full name is Hassan Akhra Mohammad Azeem Barkhiya famously known as qalandar BabaOliya.

Hazrat imam Hassan (R.H) was the pious son of Askari family being posted on the superior place of hermitship, he is famous by the name of Qalander Baba Oliya (R.A) among the heavenly and earthly masses.

Hazrat Qalandar Oliya (R.A) is the president of the creating system. Four creating departments are working in this and in other various worlds.

- 1) Law
- 2) Sciences
- 3) Heavenly bodies
- 4) Arrangement Systems

Heads of these departments are usually four religious devotees. Devotee of Nizamath post is called President. The chief/president has the Veto Power. Devotee Qalandar Baba Oliya (R.A) is the president at this time.

When Allah Almighty grants a person the status of Hermitship he then grants him the power to be free from the detention of time and place and according to the creating affairs every existing being is under his command but these pious people of Allah have no concern with hypocrisy, temptation, avarice or need. So when people present their problem to them, they listen to them suggest remedies as well because Nature has chosen them for this purpose. These are the pious and sacred people about whom Allah Almighty says:

"I make my people my friends and become their ears, eyes and tongue and then they speak through me and perceive things through me."

First Institution/ School

Qalandar Baba Oliya got Quranic and primary education from town's school, studied in high school in the “*Buland Shehar*” and got higher education from Ali Garh Muslim University.

Training

Baba Tajuddin Nagpori (R.A) is grandfather of Hazrat Baba Oliya. He remained under Baba Taj din for nine years. During education many times it happened that he was overcome by the feelings of immersion and absorption. So often he used to remain silent and sometimes talk abruptly (used to lose connection in conversation). But this condition did not last for much time.

Employment

To maintain means of earnings he worked in magazines and journals as organizer and journalist. He also used to do correction, arrangements and compilation of poetry of different poets.

After the establishment of Pakistan he came to Karachi and was appointed as the sub editor of Urdu Dawn. After that he worked for a long time in magazine Naqaad. He worked in organization of many magazines. He also wrote many famous series of stories.

Bait

In 1952, Qutab Arshaad became a disciple of Hazrat Abu Al faiz Qalandar Ali Saherwardi (R.A). Hazrat Abul Faiz Qalander Ali Seharwardi blew thrice on his forehead at 3' o clock in night. In the first blow the world of spirits/souls was revealed, the second blow revealed the world of angels and magnificence and the third blow the sublime heaven was observed.

Place of Walayet

After completing Qutab Irshaad education within three weeks,

Hazrat Abu AlFaez Qalandar Ali Saherwardi bestowed him Caliphship (Khalafat).

After that Hazrat Sheikh Najam Uddin Kubra (R.A) started the spiritual education of Qalandar Baba Oliya (R.A) and this process continued till the time where he was presented in court of Allah Almighty with the help and support of Sayyadna Hazoor (A.S.W) and got the knowledge of secrets and mysteries.

Morals

He had simplicity and grace in his personality since child hood. It was his virtue to take others' pains and difficulties as his own and to share the grieves of others more than their expectations.

REVELATION AND SUPER NATURAL HAPPENING

Many super natural happenings occurred by Hazoor Qalandar Baba Aulia which is published in 'Tazkira Qalandar Baba Aulia'.

PUBLICATIONS

Qalandar Baba published three books:

1. Ilm-o-Irfan ka Samundar: 'Ruabaiyat Qalandar Baba Aulia'.
2. Israr-o-Ramooz ka Khazana: 'Loh-o-Qalam"
3. 'Tazkira Taj-ud-Din Baba'.

He says in his Rubiyat:

"There was work and became a story;
There was city and became wilderness
The skies have thrown thousands of shadows
I became a dust and with a dust became a goblet"

"No sign of human is useless;
There are thousands of effulgence in the creation of this mud;
The hand is to lift the goblet;

This arm is being made by potter with silver

The doves in the garden are all mud
The fishes in the waters are mud
Whole of the world is an illusion
The butterflies in flowers are all mud

Though you come from the spiritual world;

Yet your state is no better than a captive of jail;

Azeem I don't know your state there but I am well-aware of the wilderness
of this world

Hazrat Qalandar Baba Aulia wrote in the first page of his book 'Loh-o-Qalam':

"I am writing this book with the order of Prophet Mohammad P.B.U.H. I received this command from Hazoor in the way of 'Awaisi' order".

He wrote in the end of his book:

"Allah says I have blessed you with hearing and sight; it means that I am the source of information. Whatever information you receive; the amount of the whole is almost equivalent to zero as compared to the given information. Received information is so limited that they are not worth-mentioning. There is no source other than spiritual knowledge to attain a wide range of information and for spiritual knowledge, we have to consult Quran-e-Hakeem.

This law is to be taken into account that most of our thoughts are about those matters which are unconcerned to us. They are connected with the creatures which are some where present in the universe. Their imaginations reach through waves to us.

Hazrat Qalandar Baba Aulia has drawn maps of divine world, earthly world, the world of Angels and earths and heavens.

The first edition of 'Roohani Digest' was published in 1978 in the supervision of Hazoor Qalandar Baba Aulia. Most of its titles; with minute changes are a reflection of these maps. Women are more interested than men. It is a tragedy that a huge majority of women is neglected where there is not marked difference of competence between the two. 'Azeemia order' has given a great opportunity to women in spreading the mission of Prophet Mohammad (P.B.U.H)

The Services of Azeemia Order

Supernatural and spiritual way of thinking is common in colleges and universities by the efforts of 'Azeemia order'. 'Imam' of this order told people that Spiritual Knowledge is an easy access to a layman. Men and women can lead peaceful lives when once they are strongly connected with Allah Almighty. 'Khankahi' system is established in the name of 'Muraqba Hall' in Pakistan, India, England, Holland, France, Denmark, Russia, UAE by the day and night efforts of 'Azeemia order'. The network of libraries is also established to acquaint common people with spiritual knowledge. With the help of electronic technology, spiritualities are recorded in Video and audio cassettes in the light of Quran and Hadith. It was necessary so that people are benefited in this era of scientific progress.

Print Media is also taken into consideration along with pictures and writings. Print media is used to strengthen the roots of the mission of Qalandar Baba Aulia. The publication of spiritual knowledge in digests is being continued for thirty-two years.

Allah Almighty says:

"There is neither change nor delay in my sunnah".

To banish infidelity, idol-worship and anarchy on earth, Allah established the chain of prophets. It is said that 1 lakh and 24 thousand prophets are sent in the world. Quran justified that prophet hood is closed for ever after Prophet Mohammad (P.B. U.H). According to Allah's sayings religion is completed. But

the spread of religion is necessary even after its completion because the world is still living. Its population is increasing day by day and the world remains till the dooms day. The heirs of Prophet Mohammad (P.B.U.H); the scholars and 'Aulia Allah' have offered their services to carry out the mission of prophet Mohammad (P.B.U.H) till the end of this world. With Allah's will, this will be continued for ever.

And the day will come when humanity will witness the splendors and glory of Allah by understanding quranic commands and there will be peace in the world.

Today's world is squeezed to the size of a mere room. Six months' distance is covered within a day and a day's journey is only a matter of few hours. It is now easy to understand whereabouts.

Scientific Explorations

Apparently, it is a belief of science that nothing is acceptable until it becomes a vision and is proved with logic. Let alone this fact that how true this claim of science; 'Azeemia order' has tried that such knowledge is imparted to men and women which acquaints them with supernatural and its creatures. This is done according to the mental capacity of people.

Religious Efforts

To attain the purpose, 'Azeemia order' has established the system of teaching. It consists of two parts. Each part consists of three years.

Students receive this knowledge after six years course, the basis of which is Quran, Hadith and Supernatural. Some mischievous people have declared 'Khankahi' system as disputable. For this reason, 'Azeemia order' has introduced this system as 'Muraqaba Hall'.

80 'Muraqaba Halls' are established up till 2003. Such atmosphere is created in these halls, the air of which is established by the reflection of the waves of peace and calm. The gatherings of 'zikr' are held. Meditations are held.

Prayer and fasting give mental solace. The aim of 'Azeemia order' is to attain self-knowledge and knowledge of Allah through the service of humanity.

Chapter No. 22

Remembering Allah

Sufism is based on the purification of self. The spiritual mentors have suggested certain lesson or exercises for the purgation of the self and the heart. These lessons have been derived from the verses of the Holy Quran and from the attributive names of Allah. Man gets piety and store of spiritual light only through repetition of these lessons. Soul gets elevated by repetition of some verse or some attributive names of Allah and thereby the inner eye of the devotee is opened. He gets such an insight that the intuition of the facts becomes quite easy for him.

The Personal Name Of Allah

The law of safe spectrum informs that all the happenings from the beginning to the end of the universe are due to the word spoken by Allah. And even the difference between present and future is based on the word. All the things in the universe are based on the word of Allah. The holy books and the Holy Quran are the explanations of the words said by Allah "word" is the manifestation of Allah's names and the verses of the Holy Quran. The different types of noun give existence to new creations. The name of Allah controls the whole universe. There are many kinds of word or noun, each kind has its own head. The same head controls all the nouns of its category. Allah's personal name is the head of words.

Allah's attributing names are light. The name controlling all lights of the same type is synthesis of all these lights, and these names are the elements of the creation of all the things present in the universe. For instance, the name which controls the senses and the requirements working within human body is the great name for human kind.

There is a separate great name for the genie, separate great name for vegetation and a separate great name for the angels.

Eleven Thousand Senses

There are nearly eleven thousand senses within man. The senses work for the fulfillment of elements and emotions. One name always controls these eleven thousand demands or situations. Besides the personal name, each name of Allah is an attribution which has creative values in it with perfection. "Allah is the Light of heavens and earth"

(Surah Noor: Verse 35)

The same light of Allah, in the form of waves, gives birth to life and vitality in vegetation, animals, human beings, genies and angels. It is the blessing of Allah gives on in the whole universe that each individual is connected with the other one through the waves of the light.

There is a solid contact between the planetary systems and human beings. We receive the thoughts in our minds coming from the other systems. The waves become light in no time. The big and small waves of light bring many images to us. These images are called thoughts, concepts, worries and cares. Allah says: "O people call me I shall hear. Seek from me I shall bestow "Allah has described his attributions through his names. "Allah's are the fairest names. Invoke Him by them"

(Surah Al-Ara'af: Verse 180)

"O ye who believe! Remember Allah with much remembrance. And glorify Him early and late"

(Surah Al-Ahzab: Verse 41,42)

Hidden Treasure

Each of Allah's attributes is a hidden treasure. The people are showered with Allah's blessings when they remember Allah. There are ninety attributes of Allah. In order to be benefited from this costly treasure, each attribute has its own way of its effects.

The reiteration of each name enlightens the mind. The storage of the blessings of Allah's attributes settles the disturbed things in this regard. And one can get the desirable results. It is worth- noticing that the sins dim our inner light. Man gropes in the dark due to his mistakes and sins.

When a man deliberately chooses a simple life, his life is a mirror of the following verse of the Holy Quran:

"Allah hath sealed their hearing and their hearts and on their eyes there is a covering theirs will be an awful doom"

(Surah Al-Baqra: Verse 7)

Each name of Allah is his attribute. Every attribute is active and working according to the natural law. Every attribute has strength and vitality. When we reiterate one of Allah's names, it has its own effect. We should refrain from mistakes and sins if the required benefits are not achieved. Good and evil are the direct result of our actions. We use our mind, tongue and limbs in all these actions.

For instance a man uses his tongue when he calls names. The same tongue can be used for saying good things for the betterment of the people. In the same way all our (good or bad) thoughts, ideas and feelings are directly related to our actions.

All the actions are good actions if we have sincerity, sacrifice for others, the betterment of Allah's creatures and we are the followers of the Holy Prophet (PBUH). What brings us close to Allah and the Holy Prophet (PBUH) is the contemplation of Allah's signs with hymns. Allah says, "Remembering Allah

brings heart's satisfaction". The Holy Prophet (PBUH) has said, "Act upon the teachings of the Holy Quran and do remember

. . . Allah. It will bring light to you on the earth and you will be remembered on heavens".

Contemplation

The basic theme of the recitation of the Holy Quran is to contemplate on Allah's sayings and to act upon his orders.

"O ye who believe! Remember Allah with much remembrance".

(Surah Al-Ahzab: Verse 41)

"O ye who believe! When ye meet an enemy, hold firm and think of Allah much, that ye may be successful."

(Surah Al-Anfaal: Verse 45)

Explaining the above-mentioned verse Hazrat Ibn-e-Abbas has remarked that Allah has exempted a handicapped man from all the worships. But remembering Allah is such worship as exempt no one and it has no limits. But there is a different case for a man who is out of his senses. Allah says:

"Such as remember Allah, standing, sitting, and reclining" (Surah Al-Imran: Verse 191)

Great significance is attached to the remembrance of Allah with soul and heart. It is more valuable if there is hidden remembrance of Allah.

HAZRAT AYESHA (R.A)

Hazrat Ayesha (R.A) has remarked that once the Holy Prophet (PBUH) said,

"The hidden remembrance of Allah which cannot be even heard by the angels is seventy times greater than the articulated remembrance of Allah".

It prevents the devotee from self-display. There are many verses in the Holy Quran for the remembrance of Allah and the remembrance of Allah in galore. Sometimes the emphasis is on remembrance of Allah's personal name and sometimes on remembrance of Allah in heart.

"And do thou (O Muhammad) remember thy lord within thyself humbly and with awe, below thy breath, at morning and evening. And be not thou of the neglectful".

(Surah Al..Ayraf: Verse 205).

Whenever, the generous people face some danger from the devil they start remembering Allah. Suddenly, they are awakened. It means the pious remember Allah whenever the devil throws a pall on their hearts with doubts. It is Allah who removes the pall from their hearts. Allah says "Remembering Allah brings an end to the devil's temptation".

The saints with their friends keep themselves busy in hidden and articulated remembrance of Allah. Such a gathering is called the gathering for remembrance of Allah. The Holy Quran has mentioned both individual and collective remembrance of Allah. Even the Holy Prophet (PBUH) is directed for remembrance of Allah in group.

ANGELS AND THOSE WHO REMEMBER ALLAH

The Holy Prophet (PBUH) said "The angels search for those who remember Allah. The angels call other angels when they find such a holy gathering. So the angels cover them with their wings from the earth to the sky. Then Allah says to the angels "You are the witness I have forgiven these men". One of the angels says that a man had come there due to his own deeds. He was not among those who were busy in remembering Allah. Allah says, No one can remain deprived of the blessings of such a holy gathering".

The Holy Prophet said, "Should not I inform you about such a best action as brings success to you in this world and the world hereafter. Listen; do join the gatherings where Allah is remembered".

Search for such gatherings and the participation of the angels in these gatherings are the signs of virtuous action. Such gatherings win Allah.'s favour as well as success in religion and the world. Remembering. Allah brings hearts satisfaction and shower of blessings.

"Establish worship for My remembrance"

(Surah Taha: Verse 14)

Remembering Allah during prayer means to be contacted with Allah. Such a contact makes the worshipper see Allah or he is seen by Allah due to his firm belief on Allah. Allah says: "Remember Allah as ye remember your fathers or with a more lively remembrance"

(Surah Al-Baqarah: Verse 200)

"Is he whose bosom Allah hath expanded for the surrender (unto Him), so that he followeth a light from his lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in the plain error."

(Surah Azzumar: Verse 22)

Hazrat Zakariya (A.S) was a very old man. He asked the angel how he could have a son when age had overtaken him already and his wife was barren. He asked to appoint a token for him. He was informed:

"The token into thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy lord much, and praise (Him) in the early hours of night and morning."

(Surah Al-e-Imran: Verse 41)

The Conquerors And The Fighters

Even the conquerors and the fighters are advised to remember Allah:

"O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful"

(Surah Al-Anfaal: Verse 45)

In the monasteries of the saints such an atmosphere is created as to bless the learners with the lights of Allah and the Prophethood. The theoretical lessons given by the saints as theory are within the sayings of the Holy Quran and the Holy Prophet (PBUH).

The Holy Prophet (PBUH) said:

"It is more endearing to me than anything of this universe to remember Allah along with those who remember Allah after morning and afternoon prayer".

The Holy Prophet (PBUH) said:

"The angels come upon those who remember Allah and they cover them with their wings. They are sheltered in Allah's blessings and Allah remembers them"

The devotees are made to remember Allah individually and collectively in the spiritual schools and colleges. So that they might be dominated by Allah's colour. The learners are directed to keep them busy in remembering Allah in all the conditions sitting, walking, with ablution or without ablution.

They are asked to say "Ya Hai-yo-Ya-Qayoum" in all the conditions.

Whenever a man remembers Allah in heart or with articulation, a vibration starts working within his inner-self and all his senses are attentive to Allah collectively.

Law

The law is that there are two types of senses working within a man. One type of senses brings him closer to the outer world. They rather captivate him in the shackles of the world. The hidden senses bring him closer to Allah and open to him the secrets of the unseen. In this state Allah's attributes cover him.

This thing can be explained in simple words that man's indulgence in worldly matters is actually indulgence in putrefaction though he may not feel any bad smell. But a complete analysis of all the material elements will disclose the fact that everything is based on decay and had bad smell. And actually the semen which causes our existence smells bad. After death the human body becomes putrid while giving bad smell. On the other hand the other body made of light is so soft that it makes him visit the other world. He even finds himself attending the gatherings of the angels.

When a mystic keeps himself busy in remembering Allah the current of light runs in the body of light. The waves of delight rid him of all his fears and griefs.

Chapter No. 23**MEDITATION****Concentration**

Meditation means fixing full attention on one point after getting rid of all other thoughts. It is a common observation that without concentration we can do nothing in a better way. Little children learn A, B, C when they focus on these letters. An accountant calculates accurately if his attention never diverts from his work. Concentration is a must for success in every field. The same thing is true in religious matters. Sometimes due to thoughts one cannot remember which Sura he has recited in his prayers.

Elevation

The religious scholars and sufis often arrange meditation and advise their pupils to do meditate. Sufi'ism means to follow Shariah and teachings wholeheartedly. For the elevation of self, Shariah is theory and sufism is practice. Religious theory lies in following the basic principles of Islam. The act of finding out reality after contemplating on the wisdom behind these principles is called practice. During practice devotee sees the praying angels in his own prayer. At that time he is blessed with the grace of Allah totally. This is the real meaning of prayer. "Prayer" is the elevation of the true believers. During the prayer one can see Allah in front of him.

Meditation Defined

Meditation is defined in different ways.

- 1). Focusing on one point after getting rid of all other thoughts,
- 2). When one loses control over senses, one enters the realm of meditation.
- 3). When one adopts the dream-like condition during waking, one finds himself in meditation.

- 4). During meditation one can see and listen to things from a distant place.
- 5). Coming out of world of consciousness and entering the world of unconsciousness.
- 6). The time comes when a meditator sees himself watching Allah.

There is a light in human soul which is without any limits. If we want to measure this unlimited light we shall have to acknowledge the fact that the whole universe is covered by this unbounded light. In the circle of this light present, past and future will be open to us.

Flame Of Lantern

The universe is a circle and its light is a lantern. The flame of this lantern is called "Basra" (Sight). Everything is seen in the reflection of the flame of the lantern. The lights in the flame vary.

In our mind the thought of things comes when the things receive little light. The things which receive fast light are more apparent. The things which receive the fastest light are perceived most clearly.

Human eye neither sees nor understands the detail of the things which are present in the form of abstract ideas.

Observation

Observation means looking at all types of light. Observation has the faculty to transport even the dim light in vision. Even the thoughts can be perceived in their proper shapes, appearance and colours. Observation is such a power of soul as makes thoughts or ideas visible with all their parts.

Intuition

Observation is faster than electricity. The storage of light increases to such an extent as the invisible becomes visible. It is the first stage of observation. All the actions in this stage are related to sight. An expert in observation is able to watch all the features of the unseen.

Hearing

The second stage of observation is hearing. This stage empowers the man to hear the thoughts of others transformed into voices.

Smelling And Touching

The third and fourth stages of observation are smell and touch. The expert in observation can even smell and touch the things lying at the distance of millions of years.

Once a companion of the Holy Prophet (PBUH) told him that he used to see the angels walking on the sky during his long awake at night. The Holy Prophet (PBUH) said, "Even the angels would have shaken hands with you if you had maintained the habit of keeping awake at night".

This incident is the example of the stages of observation. Looking at the angels is related to sight and shaking hands to touch.

A situation comes in the stages of observation when all the conditions of body and soul come to a focal point and body is directly affected by the inspiration of the soul.

Hazrat Maruf Karkhi

There is a long list of such incidents in the lives of the saints. Once, one of the acquaintances of Hazrat Mairuf Karkhi (R.A) asked about a recent mark of injury on his body. Hazrat Mairuf (R.A) said, " Yester night I started thinking about the Khana Ka'aba during my prayer. After walking around the Holy Khana Ka'aba, I slipped near Zurn Zum well and fell there. It is the mark of that injury".

Once, I (Khawaja Shams-u-Din Azeemi) asked my spiritual mentor Abdal-e-Haq Qalandar, mentor of Saints about a big mark of injury on his body He said that during spiritual journey at night he passed between two rocks. He was wounded by the sharp point of one of the rocks.

When one gets stability in the conditions of observation the spiritual learner walks, eats and does everything in the world of the unseen as-

Visit or Perception

When a sufi is fully observed in meditation he can touch both the beginning and the end of time due to his expertise. He can use his powers bestowed on him by Allah. He can see the events which took place thousands of years ago or the events which will take place in the coming thousands of years. The past events or future events are present between beginning and end of the universe. This state of observation is called visit or perception in sufi'ism.

A student of sufi'ism becomes aware of the lights present in his heart and he enters the senses of unconsciousness while leaving the realm of consciousness. He sees that the angels and the hidden things are disclosed to him. A mystic comes to know about the facts of the spiritual world. He sees the lights used in the control of the universe.

Advantages Of Meditation

The meditator gets the following benefits.

1. His sleeping faculties are awakened.
2. He gains spirituality.
3. He gets Allah's attention and company.
4. He gets mental calmness
5. He pays no attention to social evils.
6. His problems are solved. He faces no worries.
7. He is less vulnerable to diseases.
8. He has firm belief in Allah.
9. He can treat diseases through meditation.
10. He can transport his ideas to others.
11. He can go anywhere he likes.
12. He enjoys sound sleep.

13. His intellect sharpens.
14. He develops mastery over describing things.
15. Forgiveness and tolerance are his special merits. He has a soft corner for others and speaks politely.
16. He likes all the human beings irrespective of class, colour and creed. He serves them whole-heartedly.
17. He has a great affection for his mother. He respects his father and elders and treats the children with affection.
18. He is charitable and hospitable.
19. He prays for all the people.
20. The people are benefited from the soul of the meditator.
21. Humility and tolerance become his second nature.
22. He regards the evil thoughts just the wastage of time and tries his utmost to get rid of them. He seeks support from the souls of the prophets and the saints. His restlessness turns into peace of mind.
23. He feels presence of Allah in his prayers and watches the praying angels with him.
24. He visits the heavens and finds the gardens of paradise in front of him.
25. During the meditation for the knowledge about the conditions of the dead, a meditator meets the souls of the dead.
26. He watches true dreams.
27. He is blessed with the meeting with the Holy Prophet (PBUH) if he is his true follower.

Kinds Of Meditation

1. The maintenance of the prayer.

2. The full concentration on Allah during the fasting.
3. The full concentration on Allah during Hajj (pilgrimage)
4. Meditation of the spiritual mentor
5. Meditation of blue lights
6. Meditation of higher spiritual status
7. Meditation of flowers
8. Meditation of heart's observation
9. Meditation of Allah's seat
10. Meditation of inhibited dwelling
11. Meditation of paradise
12. Meditation of soul observation
13. Meditation of the black spot in heart
14. Meditation of death
15. Meditation of light
16. Meditation of hovering loose.
17. Meditation of the Messenger of Allah
18. Meditation of the knowledge about the secrets of the dead.
19. Meditation of accountability
20. Meditation of intuition
21. Meditation of self
22. Meditation of Oneness of Allah
23. Meditation of analysis of self and universe

24. Meditation of treatment of different diseases

25. Mediation of Lights of Various Colours

- 1). Mediation of blue light
- 2). Meditation of yellow light
- 3). Meditation of red light
- 4). Meditation of crimson light

26. Meditations with Open Eyes

1. Meditation of sun-observation
2. Meditation of Moon-observation
3. Meditation of Circle-observation
4. Meditation of candle-observation

Essentials Of Meditation

- 1). Moderate temperature
- 2). Peaceful atmosphere
- 3). Darkness
- 4). Sitting posture
- 5). No disturbance
- 6). No violation of basic principles of Islam
- 7). No anger
- 8). Respect to elders, affection for children 9). No drug addiction
- 10). Attending the religious gatherings 11). After food digestion
- 12). With ablution

- 13). A fixed time
- 14). No gluttony
- 15). No complete silence. A bit of conversation with others will give relief to the mind.
- 16). Reiteration of "Ya-hai-yow Ya Qayo _um"
- 17). A clean place, clean dress, a good fragrance. Asking blessings on the Holy Prophet (PBUH) and saluting him with a worthy salutation in a great number.

Best Timing For Meditation

- 1). Mid-night prayer time
- 2). After or before Morning prayer
- 3). After noon prayer
- 4). After night prayer

How To Meditate

- 1). Prayer posture
- 2). Crossed legs posture
- 3). After spiritual contact with spiritual mentor
- 4). Concentration on heart with closed eyes
- 5). Looking at the sky
- 6). Looking at the nasal tip
- 7). Keeping waist and neck straight without being tense.
- 8). Smooth breathing

- 9). Suitable time after empty stomach 10). After sound sleep
- 11). Meditation can unfold the secrets of others. A meditator should not exploit his power. It is against religious doctrines.
- 12). Facing the north, a meditator can read what he likes. Full concentration should be given to the topic of meditation.
- 13). Try to overcome thoughts.
- 14). Meditation for 24 hours is not allowed. Fifteen to twenty minutes are suitable for meditation.
- 15). Floor is the best place. Chair, sofa and cushions are not allowed.

All the Muslims know the fact that our Holy Prophet (PBUH) meditated in Cave Hira for a long time.

For a common man there should be temporary separation from all worldly links and pre-occupations.

"So remember the name of thy Lord and devote thyself with a complete devotion"

(Surah Muzzammil: Verse 8)

The meditator should choose a dark peaceful place. Full concentration is the first and foremost requirement.

Prohibitions

- 1). Minimum use of sweet
- 2). No drug addiction
- 3). No gluttony
- 4). Keep awake after a sound sleep
- 5). Minimum talk
- 6). Neither back biting nor fault finding

- 7). Complete avoidance of lies
- 8). A bit of cotton in the ears during meditation
- 9). In meditation of pass-e-Anfas (held breath), the meditator inhales very slowly and then exhales without holding it in the chest. The meditation must be done according to one's stamina from 5 times to 21 times under the supervision of a spiritual mentor.
- 10). One should face the south during meditation of held breath.

Meditation For Higher Spiritual Status

Before all the prayers, the meditator should envision that he is seen by Allah. With the passage of time, this thought will rid him of all worldly temptations during the prayers.

Such a situation during prayer unfolds the mysteries of the unseen world and the meditator is on the way to spiritual progress.

Meditation Of Death

Life never ends with physical death being released from mortal body, human soul takes up the new body of light.

After getting skill on meditation of death, one can overcome the bodily senses in order to be dominated by the senses of light for the time being. The Holy Prophet said, "Die before your death". It means one can experience the world hereafter after overcoming the worldly desires.

Door In The Grave

During his spiritual journey, a sufi narrated his observation about the secrets of graves "once I meditated sitting near an old grave. I started watching small and big circles in the shape of springs. These circles were worth watching and there was sudden darkness. Then a light appeared from the distant space.

My soul entered the door. Inside I watched a whole city inhabited by the people. There I saw the highest buildings as well as the mud houses, streams and rivers, forests, gardens and flowers. In the city, there were palaces as well as the caves of the stone-age. All the persons were naked. One of the inhabitants said to me "Why have you dressed yourself though you look like us in outward appearance"?

It was the world of dead people who belonged to the period when there was no social rule and the people had no concept of dressing.

Billions of people had been living there for millions of years. The people of the stone-age lived there. At the same time there were the people who belonged to the most advanced scientific age. They had made more powerful plane and missiles. Formulas were found to bring an end to the gravitational pull of the earth. Time and space were under their control. They lived on the earth, but were fully aware of the work of the angels and future happenings. Their invention enabled them to control winds and storms. There lived the people who enjoyed salvation. And the damned people who resided there. There were fields full of cups but no black marketing there were the bazaars with shops but without customers.

I met a shopkeeper who was sitting in an empty shop. He had nothing to sell. I asked the person the cause of his misery. He said that he had been sitting there for 500 years, but no customer came to him. He was a rich businessman in the world. He amassed his riches through hoarding, and profiteering.

I met another old shopkeeper. He was totally confused and haunted by some fear. There were bits of papers and registers of accounts in front of him. He was busy in calculating in this way. "Two and Two are equal to seven and Nine and seven are equal to twelve". When he noticed the wrong total he started crying in terror. When asked he replied that he had been doing all this for three thousand years. He always got wrong total. It was all due to his misdealing with the people in the world.

I also met a man with a long beard. The long beard caused a great trouble to him. Even he fell many times due to the beard. When asked he replied that he deceived the simple people due to his holy appearance.

What The Angels Said

I found a person calling aloud outside a village, "Listen to me O people, I inform you about Allah's teachings. Come I tell you what Allah says". Nobody paid any heed to him. Then a group of angels came there. They took interest in his call. But the preacher said at once, "I have been thirsty for a long time. Give me water" The angels gave him a glass of boiled water. His red lips burned and turned to black. The angels forcibly poured the boiling water into his month. The angels started laughing and said loudly that the man used the name of Allah in his dealings. The cries of the man were horrifying.

Burning Coals In The Legs

In this grand city there was a narrow and dark street. At the end of the street were fields and a jungle. There was a four-walled house covered with a rubber like material. It was open to the sun and rain. Some women resided in the house. They were unable to stand due to the low roof. Suffocation and anxiety could be felt there. A woman was sitting there with stretched legs. Her upper body was that of a woman but she had ten feet legs.

Being terrified I asked her the reason of her long legs. She said that in the world she told the secrets of a house to the members of another house. She instigated others to fight with one another. At present she was unable to walk. Her legs were filled with burning coals. She herself was burning and found no one to take pity on her.

Back-biting

During the meditation I saw a man who was moving stealthily with a knife in his hand fearing something terrible. O my Allah, he dragged a man attacking on his back and started sucking the blood like a dog. He drank fresh and thick blood and then started vomiting. Disgusted with such a miserable life he cried, "I wish I had been aware of the punishment of back-biting in the world".

Wealth Of The Orphans

Then I found a twenty feet giant with human appearance. Due to his big stature and weight he was unable to live in a room or house. He spent his time in moving to and from on the roofs of the houses. Neither did he sit nor did he sleep. He jumped from one roof to another roof. He beat his head and started weeping when asked he replied, "I deprived the orphans of their own wealth and property and constructed all these buildings in the world.

Now I am not allowed to enter these buildings. The delicious and luxurious meal has turned into wind and fire in my body. The stuffed wind has enlarged my body to this extent. It is impossible for me to live in a house. Ah, the fire burns me. I want to escape, but find no way".

Dialogue Between A Woman And The Angel Of Death

In the death-meditation I find a mud house at the end of a field.

In a walled-courtyard, there was a thick tree. There was a large gathering of the people under the tree. I found a woman debating with a man. The woman forbade the man to take her husband with him. But the man remarked he found no other way. He would act upon Allah's orders. The woman beat her chest and started weeping bitterly.

I moved toward them and inquired about the matter. I asked the man why he bothered the woman. The man said, "Look at me and try to recognize me". Through my meditation, I knew that the person was the angel of the death I shook hands with him and felt electricity shocks. Due to the shocks I moved upward and fell on the ground. The death angel (Hazrat Izrael) said "The man is most loved by Allah. His wife is also a pious woman. Now it is the death-time of the man. I am directed by Allah to take his soul to the other world provided that the man is ready for the next world journey. But his wife insisted on leaving the man in the world unless both of them die together".

Then the death-angel brought me to a mud-room of the house. I found a saint lying there covered in a brown blanket on the earth. A leather cushion was under his head. It was filled with dates-leaves. His beard was round and small. He was hale and hearty with a good height and large bright eyes. The rays of light could be seen on the forehead.

The death-angel entered the room and said “Aslarn u-Alaikum,

Abdullah". I also said the same thing. Hazrat Abdullah asked the death-angel about the orders of the Creator. Bowing his head the death-angel said "Allah wants to meet you". The death-angel sat near the feet of the saint. The saint was ready gladly with full obedience and humility. His whole body trembled and his soul left his body forever. The angel also flew upwards and was out of sight in no time.

Meditation Of Light

According to sufi'ism, light is the basic element of the creation of the universe as stated in the Holy Quran:

"Allah is the Light of the heavens and earth"

(Surah Noor: Verse 35)

Light is capable of showing itself and showing the other lights Waves and colours are its characteristic features. Light travels in the past and future simultaneously and connects past with the present. Without it, the universe will lose its contact with the past.

Past And Memory

Memory is the stance of light. When we remember our childhood or some past moment of our life, our past flashes in our present due to the light and the events of our childhood enliven in our memory.

The senses of genies, angels and other supernatural beings are based on light. In the way to spirituality, meditation of light is an important step. There are many ways for meditation of light.

- i) A student envisions the whole universe and all the creatures sunk in the vast sea of light. He himself is sunk in the same sea.
- ii) The shower of light coming from the heavens falls on the whole world including the meditator.

"Allah is the light of heavens and earth. This light is like the place for lantern and the lantern is in the glass globe"

(Surah Noor: Verse 35)

The student of spiritual journey envisions his whole body enlightened by the waves of light as exemplified in the verse.

Meditation Of Allah's Attributing Names Similarly, there is meditation of the Holy Quran and lights of Allah's attributes. One can recite Allah's attributes or some verse and understand its meaning fully. After this, the meditator tries to find out the same attribute of Allah in him. During meditation, the devotee is absorbed to the extent that he finds light in everything. He also sees everything enveloped in light. The sufi keeps in mind the following verse of the Holy Quran. "Allah is with you wherever you go"

(Surah Hadid: Verse 4)

The very idea gets maturity and depths. One feels oneself in contact with Allah in every condition standing or sitting, in isolation or in meeting the people, in his leisure time or doing some work.

Hazrat Junaid Baghdadi (RA) remarked: "To seek the knowledge of sufi.'ism through meditation is to be able to see Allah. Such a sight is got through heart".

Essence Of All The Lights

All the religions in the world have mentioned an invisible light in some way or the other. The light is the essence of all the lights

and is present everywhere as stated in the Bible.

Chapter No. 24**The World of Purgatory**

After death man gets transferred to the world of angels/spirits. Man's spirit has life in the other world too. Life after death is called "Purgatory". This life depends on the deeds of man done in the world during his life. If a person dies with ease and free from mental corruption and sins, he will enjoy comfort and contentment of heart in Purgatory. But if he enters Purgatory with discomfort, mental conflict and narrow-mindedness, he would suffer narrowness, anxiety, restlessness and discomfort there too.

The act of meditation for meeting with the buried or revelation about the buried is done on the grave of the buried person who is to be met in Purgatory. Through this act of meditation, the meeting with the deceased person is possible.

(When this act of meditation is performed on the grave or shrine of some Sufi or Wali-Ullah, it is meant for meeting and enjoying the spiritual benefits of that Sufi) or (The act of meditation done on the shrine of a Sufi or Wali-Ullah aims at the seeing that Sufi and enjoying spiritual blessings.

The Process/Method of the Act of Meditation for Meeting with the Buried

1. Sit down towards the foot-side of the grave.
2. Inhale breath through nose slowly and when chest is filled, exhale slowly without stopping. Repeat it for 11 times.
3. After this recite Drood Sharif and "Ya-Ba-e-Su" 100 times each and close the eyes. Then imagine being inside the grave.

4. After some time, feel mentally in the depth of the grave, as if grave were a depth and concentration is going deeper and deeper in the grave. By keeping this imagination steady, inner-sight gets active and the spirit of the deceased person appears in front. One gets triumph in it through mental power and strength with consistent exercise and attempt. This act of meditation should not be performed without the supervision of the religious leader (Murshad Kareem) because it can distract mind at once; the danger of madness is always there when spirits come in front of one's senses.

The act of meditation for meeting with the buried is mostly done one the shrines of the Saints (Aoliya-Allah) for obtaining their spiritual blessings.

The Garden Of Heaven {paradise}

A Sufi held meditation on the shrine of Hazrat Lal Shahbaz Qalandar in Sehvan Sharif. He felt a folding of Spirit coming out of his body and entering the grave. The buried was present in the grave. There was a small door or window on the left in the wall of the grave. Qalandar said, "Go, open this door and visit there. You are eligible for this visit."

When Sufi opened the door, he saw a garden. This garden was never seen by the Sufi before. In this garden he saw birds whose wings were pouring out light, flowers which were far beyond the imagination of man. The most particular thing about these flowers was that every flower had the combination of many hundred colours in it and each of there colours looked like a bulb of light. When the wind blew, these colourful flowers of light produced a sight of thousands of glowing colourful bulbs swaying on the branches of trees.

Heavenly Grapes

One particular thing about the trees was that stem, branches, leaves, fruit and flowers of every tree were created in a circle as in the rain the hoed of a smoke emerged out of the earth. Similarly the trees had round and straight stems. When the wind touched the trees and their leaves, it produced music. This music was so intoxicating that it filled man's heart with ecstasy. There were grape-wines in this garden. The grapes were of dark pink or dark blue colour.

Every grape of those big bunches was equal to the size of an apple of the mortal world. There were water falls and milk like clear springs of water in the great ponds, hundreds of lotuses were waiting for someone impatiently. The sight in the garden was like after the rain early in the morning or just before the sunset.

There were thousands types of birds in this garden but mammals were not there. Sufi asked a Parrot sitting in a beautiful tree where that garden was? The parrot answered in man's language, "This is Jannat-UI-Khuld. This garden belongs to Allah's friend Hazrat Lal Shahbaz Qalandar." And the parrot flew away singing the lyrics. Plucking a bunch of grapes he returned to the grave through the window.

Qalandar asked, "Did you like the garden?" The Sufi replied, "no one has seen such a garden and it is beyond Man to praise it."

Dress in Heaven

Spirits have the inborn ability to take up their attire in every world. As the spirit puts on the dress of flesh and body in the material world, similarly it makes up its dress in the life after death and this dress contains all the properties and characteristics that were there before death. There people do recognize each other and feel the pleasure and sadness. There people do discern the heavenly and the hellish among themselves.

"The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-

"Those who would hinder [men] from the path of Allah and

would seek in it something crooked: they were those who denied the Hereafter." Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance [thereof]. When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers." The men on the heights will call to certain men whom they will know

from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?. "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

(Surah Araaf: Verse 44-49)

Video Film:

Races of human beings and ghosts are classified into two groups. These two groups are called, "Illieyeen" and "Sijjeen". "And what will explain to thee what Sijjin is? [There is] a Register [fully] inscribed."

(Surah Mutaaffaen: Verse 8-9)

"And what will explain to thee what 'Illiyun is? [There is] a Register [fully] inscribed."

(Surah Mutaaffaen: Verse 19-20)

The written book is the recorded book. Every act of Man in the world is recorded in the form of a film. It is essential to note that every thought, imagination, movement and act has its form. Whatever we do, is recorded in the form of a film written in our own circle of knowledge.

The Latent Caller

The universe has a collective rationale. Every particle, planet, star, animal, bird, man, ghost and angel has the motivation of life though such a sense consist in the knowledge about the universe. In the modern day language, it is just like a computer which contains a complete record of a country's conditions and particulars.

The source of connection with this sense is voice. This voice is termed as "latent caller" or "Hidden Voice". It means the caller of the hidden; invisible. This voice keeps echoing in the universe forever. The person capable of making

mental fixation and free from corruption can listen to it and can have the answer to his question.

Universe is the echo of the Voice

All the religions prefer the voice. It is in the Bible: "God said, 'light' and light was there".

In Hindu religion, Om's voice is considered sacred. The Hindu Monks say that everything between the earth and the sky is the echo of Om. They maintain that a voice is constantly echoing is the universe which they name "Akashwami"-
- Heavenly voice.

The Sufis also talk about a latent voice, which is called Sot-e-

Sarmadi--Divine voice. The saints have revelations through the same voice.

Method of Listening to the Voice

Sit in Posture of meditation and fill both the ear holes with balls of cotton. Now being attentive towards the inner self, imagine such a voice as resembles one of the followings.

- i) Sweet and melodious voice.
- ii) Humming of the bees.
- iii) Sound of waterfall; the sound produced by the water fall is the water falling on the surface of the stone.
- iv) The sound of flute.
- v) The sound of bells.

Mysteries and Signs in the Voice

When the meditating person keeps constantly attentive to the voice, he listens to different voices. This voice is listened in various ways and manners with the passage of time, words and sentences are also heard. Through the voice, mysteries and signs are revealed upon the meditating person. The meditating person gets revelation of the hidden things and associates with the heavenly world. When the meditating person becomes an expert of his art, it is the time to talk to the hidden/latent voice and he holds a discussion with the voice. When a person becomes capable of listening to the latent caller, he automatically develops the power of arguments. The practical method is the following:

- Repeat your question once in the mind.
- Then sit in meditation posture, be attentive to the latent and show keen concentration.
- Don't think of the question at this moment. Just be attentive to the latent caller.
- Soon the answer comes to mind by mental fixation and strength.

For listening or meeting the latent caller, the supervision of The Leader (Murshad) is necessary. It is just like leaving a small unfamiliar child in a laboratory where there are dangerous chemicals. It may cause pain and anxiety instead of benefit.

Meditation of the Heart

Acting upon the leader's instruction, close the eyes and peep inside the heart and imagine through inward eye as if the heart were a dark spot. After some time, the concept of the Spot is fixed. Now go mentally deep into the depth of the Spot. Mind goes deeper into the Spot slowly and inside the Spot, First one world is seen and then many worlds according to the ratio of the depth in the Spot unfold themselves.

Chapter No. 25

The Muslim Scientists

1424 years ago, the whole earth was under the dark cover of ignorance. There was anarchy everywhere. There can be no worse instance of ignorance and cruelty than this that the parents used to kill their off-springs. Vulgarly was common. When the quarrels and bloodshed on earth crossed all the limits and the crown of creation, forgetting his status of humanity and of the representation of Allah on earth, became brutal, Allah revealed to his beloved man Hazrat Muhammad (P.B.U.H) to pacify the earth. This selected, respectable and pious man of Allah disclosed the most unusual, wondrous, finite and infinite signs of Allah in such a marvellous way that the reality about heaven and earth was dawned upon the Arabs in the very early days.

Quran says

"Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the [wonders of] creation in the heavens and the earth, [With the thought]: "Our Lord! not for aught Hast Thou created [all] this! Glory to Thee! Give us salvation from the penalty of the Fire."

(Surah Al-e-Imran: Verse 190-91)

. "Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it? And the earth- We

have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth [in pairs]- To be observed and commemorated by every devotee turning [to Allah]."

(Surah Qaf: Verse 6-8)

When the Muslims had gird up their loins in the search of knowledge, they spared no discipline from their research. Their research bears lessons and advice for the whole Muslim Ummah. The libraries of the Eastern countries are replete with the books of Muslim scholars. They are the intellectual Muslims who spread knowledge through their research. Muslims brought about the knowledge in the world at the time when ignorance was prevalent all around. There were Sufis and scientists among the thinkers and researchers who were experts of the latent knowledge. Today the Muslims are empty-handed. It is because we have done away with thinking , research and meditation over Allah's sign's on a nation.

Abdul Malik Asmai

Abdul Malik Asmai did his research on Mathematics, Biology, Botany, man's birth and evolution. Abdul Malik Asmai is the founder of science. Before him, we find no existence of scientific knowledge in the whole history.

Jabar Bin Hayan

The translations of Jabar Bin Hayan's books have been taught in various universities of Europe till the 15th century. This scientist invented the method of making the cloth water proof, saving the iron form getting rusty and painting the mirror glass.

Muhammad Bin MusaAl-Kharizmi

Muhammad Bin Musa Al-Kharizmi enhanced the value of the digits by adding 'cipher' (Zero). He drew maps of the earth and did research in geography.

Ali Ibn-e-Sohail Raban-al-Tibri

Ali Ibn-e-Sohail Raban-al-Tibri wrote a complete book in the name of Firdos-ul-Kikmat,

Yaqoob Bin Ishaq Al-Kundi

Yaqoob Bin Ishaq Al-Kundi was expert in Astrology, Chemistry, Music and Physics.

Abul Qasim Abbas Bin Faras

Abul Qasim Abbas Bin Faras kept experimenting on flying in the air and his efforts proved fore-runners of making aeroplanes. He also invented sun-clock or solar-clock.

Sabit Ibn-e-Qat

Sabit Ibn-e-Qat invented levers and gears. If there had not been levers and gears, we would not be able to invent new things with the help of big machines.

Abu Bakar Muhammad Bin Zakarya Al-Razi

Abu Bakar Muhammad Bin Zakarya Al-Razi was expert in surgery. He invented the method of stitching the skin after operation.

Abu Al-Nasr Alfarabi

Abu Al-Nasr Alfarabi had invented an instrument of music whose listener would sometime slept, wept and laughed.

Abul Hassan Al-Masoodi

Abul Hassan Al-Masoodi was the very first person who told about the presence of ocean and earth in place of each other at the time when there was no tool for measurement.

Ibn-e-Sina

Ibn-e-Sina was master of the medical science. He made the map of Physiology and made the pictures of every part separately. In the present day Medical Science, the book "Anatomy" is the translation of his written book.

Ibn-e-Sina invented the instrument for measuring the body temperature which is present even today in the form of Thermometer.

There are some other scientists also, apart from the above mentioned, who founded the scientific knowledge after research and efforts.

Shah Wali-Ullah

Shah Abdul Aziz's father translated the Holy Quran into Persian first of all. He uncovered the latent. He researched on Universal System and told that there was a body of light (Noor) with every human being. The deprived and declining nation paid for his services by plotting murder against. When science became popular and when it introduced AURA, God forbid, the nation accepted it acknowledging Divine Scripture (Sahifa)

Baba Tajud-din-Nagpuri

Baba Tajud-din-Nagpuri told that man's sight had great vastness. The sun is 90 million miles away from earth. When we could see the sun, it means that the far off things could be seen without any device and without the knowledge of the Sight. He told that in the universe, every creature had a relation with

other, every particle was attached with the other and when living organisms came together, they formed life.

Shah Abdul Aziz Mohaddis Dehlvi

The life experiences of Shah Abdul Aziz Dehlvi let us know that we can see the invisible creature; the ghosts. We can befriend them and take benefit of their services.

Mohayyudin Ibn-e-Arabi

Sheikh Ibne Arabi told that it was possible for men to see the spirits talk to them, visit the heavenly, world with their help and know the mysteries of the universe.

Qalandar Baba Aoliya

The great spiritual scientist Qalandar Baba Aoliya uncovered the reality of dreams. He revealed that man's half life is spent while awake and half while asleep. Both the parts are fed by spirits. Qalandar Baba Aoliya says,

"Spirit is the combination of Divine Lustre, Light and Shine." God has enabled the spirits to form "nasma". When divine light dominates nasma, the angels are created. When light shines in nasma, it generates spirits and human beings. This formula works in the creation of human beings and the spirits that both the creatures keep on exchanging in appearance and latent. The exchange in the latent is the life of dreams and the shifting from latent to appearance is reality. It means both the worlds of dreams and reality consist in sense. Constant and regular active information contributes to information. When this information descends, it forms such atoms as space and when this information ascends, it forms such atoms as create the heavenly creatures.

Quranic Theory

Before the Arabs, there was no contribution to science in China, India, Japan, Egypt, even the whole Asia, Europe and America. However, the science was present in Greece to certain limit. The conversion to scientific research and new inventions is the result of the teachings of the Holy Prophet (P.B.U.H). After the revelation of the Holy Quran when the Arab Land shone with knowledge, there was no civilization and culture in the West. The Russians drank in the human skulls. The Holy Prophet revolutionized the life of the Arab Bedouin.

The Muslims conquered more than the half of the world acting upon the glorious knowledge and teachings of the Holy Quran. The empires of Qaisar-o-Kisra fell at the mercy of the Muslims. The enlightened Muslims revolutionized the world and introduced the world to a new civilization and culture.

Universities

The translation of books written by the Muslim writers in the light of Islamic theory were appreciated so much in Europe that new universities were established there. The books and various sciences like Astrology and Mathematics remained in their syllabus for four centuries. The Europe historians acknowledge that there were no Muslims, the European world have been devoid of knowledge. The Muslims started declining knowledge wise after 5th and 6th Hijra century. The Muslim ummah abandoned the Islamic research and contemplation which brought about the Muslims' detachment with Quranic enlightenment and wisdom. The Muslims shun the contemplation. They neglected the very light of economic, social and spiritual life caused by the Quranic knowledge. They ignored the conquest of the universe which is a complete and 3rd comprehensive advice of Quran. They turned their backs to it and Islamic world lost the sense given by Islam 14th centuries ago when a nation discards contemplation. Research and search, insight and wisdom. It is deprived of light and reasoning and then it is divided into sects and groups and gets entirely disintegrated.

A Conspiracy against Spiritualism

Like other matters, the hypocrites and conspiring figures kept meddling with Spiritual process and attracted the people to revelation and wonders. This process was given air in such a way that made the people believe that Spiritualism was nothing other than revelation and wonders. The other thing propagated against reality was that the conquest of the universe or acquiring spiritualism meant only to abandon the world. It resulted in the Muslims' going away from research and leaving the place to the non-Muslims who made great progress in the universal knowledge. In the present world every one knows that the happenings described as wonders a century ago, are now commonly believed under the scientific system. Now the quotation of seeing a saint at certain 5 or 7 places seems absurdity only. If Quranic teachings are comprehended in the material sense, many misunderstandings appear in its meaning and comprehension. Therefore our religious scholars do not agree upon the translations of the Holy Quran given even by themselves. Every explanation is a new document of new rules and meanings. Quranic words are sage because Allah Himself has taken the responsibility of its safety.

The Secret of External Life

The Sufis' teachings tell us that man dies every moment and this moment's death becomes the fore cause of next moment's death. A little amount of contemplation reveals to us that all efforts of life as deeds, knowledge, comprehension or morality are the matters till the grave. If man comprehends the distinction between life and eternal-being, he finds the secret of eternal life in this world.

It is obvious that the human beings of the present times have lost in the material world so much so that pleasures. You may find many using the name of when there are few belief holders then who will ask for belief.

Today's Man

Today's man considers the present scientific progress in the absolute sense. This is a strayed thinking because Quran tells that man's progress in Hazrat Suleiman's time was so great that a person who was not a prophet shifted a crown in material form within the time of an eye-wink from a distance of 1500 miles. The intellectuals have disappointed since the past centuries. They never stirred the man's thinking and never told about the science an account of which the Holy Prophet (P.B.U.H) went on Meraj without any source.

Electron

Man is made from light. All his senses rest on electrons. If man becomes familiar with his inner electricity, he can shift any material thing anywhere at will. Science consists in speculation. The result depends on the functioning of speculation. Any theory based on speculation can stand with

· other theories for a short time and then dies away. All the prescribed methods of the people have failed in one way or the other. All the systems of wisdom except Oneness of Allah have either died out with their followers or are dying out gradually. Today's generation is more disappointed than the past generations and the next generation would be even more desperate.

Thinkers and Global Nations

The stipendiary of different nations and countries are different and it is impossible that the physical stipendiary of all human beings is the same. There are only spiritual stipendiary common among the whole human race. If the thinkers of the world succeed in correcting the wrong interpretations of the stipendiary they can unite the global nations under one flag.

Allah say's;

"We have indeed created man in the best of moulds."

(Surah At-Teen: Verse 4)

Man is superior among the creatures because of his ability of knowing the hidden sciences, understanding them and making use of them. The scientific inventions of the past centuries or of the present time, both are the demonstrations of the use of the latent faculties.

Creative Formulae

Sufism reveals that everything on earth is covered with light and in this cover of light the quantities are functioning. When man contemplates over something awakening his hidden faculties, he is revealed to the powers lying within the thing. The present scientific progress consists in the same principle. The more the scientists contemplated the more destructive and constructive forces found within the objects were revealed to them. Scientists are of the view that all the objects whether in liquid, gas or solid form are made of atoms and atom itself chiefly consists of space. In some objects all the atoms are same. They are called elements which include the natural elements like hydrogen, carbon, iron, gold, lead, platinum and uranium. Apart from elements, in compounds different elements are absorbed and interwoven with each other. The mutual absorption of the elements makes a whole.

Atom

Atom is a Greek word which means an undividable object. In the Greek language, 'tom' means 'to divide'. In Aryan languages, 'a' is a negative speech. Atom name has been given by a scientist name wemqrat.

Wemqrat had put forward a theory that every object in the world was made up of the smallest undividable particles called Atom. The size of one Atom is 2.5 croth part of an inch. It means millions of atoms can be put on the point of a needle. The atoms of the light objects are light and heavy of the heavy objects. Including man all animal's spirit is the compound of atoms. The atoms of the spirits are smaller and thinner those that of other objects. About death Wemqrat was of the view that when all atoms excluded from the body, death

took place. In this condition, even a single atom of the spirit does not remain in the body as should bring the excluded atoms back.

Therefore after the exclusion of the spirit, man does not remain alive.

Matter and Energy

Research and experiments have proved that matter and energy both are two forms of the same thing. All the particles discovered till today have become before in form of energy. These particles ultimately produce energy after the division and disintegration into the basic particles. What are the grounds of the detailed information about molecule or the basic particles invisible so far? In response to the above question scientists maintain that in the light of the impression and special demonstration obtained as a result of experiment, the basic knowledge about the atoms and its particles have been gathered. For example the vision as the T.V screen is blue to flow of the electron beam whenever this beam is not visible. In such experiments when an atom is brought under the influence of same external force or says this influence on the atom particles can be seen on a screen. This visible response on the screen is in the form of dots or twinkling of light. In this way the properties of the particles are known.

Sheaths of Divine-Light

The people holding the authorities nested by god. That best creator, determine light (Noor) in the creation of the universe. They call the flow of light(Noor) and shine the movement of the universe the biggest region in the universe or the smallest particle (Atom) are covered with the sheath of divine-height and the whole world consists in the quantities of every particle and element but these ratios are different. Every quantity is interwoven with each other. If on one side these quantities have relations but on the other hand they are divergent too.

Allah says in the Holy Quran:

"And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed."

(Surah Nahal: Verse 13)

"Allah is the Light of the heavens and the earth."

(Surah Noor: Verse 35)

"Not an atom's weight, or less than that or greater, escape the Him in the heavens or in the earth, but it is in a clear Record."

(Surah Saba: Verse 3)

Allah also says:

"Say [unto them, O Muhammad]: He who knoweth the secret of the heavens and the earth hath revealed it."

(Surah Furqan: Verse 6)

It means that each and every particle of the universe, every atom and molecule is in His knowledge.

The Fixed Quantities

Allah says:

"Glorify the name of thy Guardian-Lord Most High, Who hath created, and further, given order and proportion; Who hath ordained laws. And granted guidance."

(Surah Aalah: Verse 1-3)

It means that Allah has made everything with fixed quantities (atoms) and these fixed quantities are in fact the faculties working inward and outward of the thing which is existing in the patronage of a force under some prescribed

principles and morns. The biggest heavenly bodies. The most ordinary atom. The inner shield or parts of atom. Electron, proton. And neutrons are before the very eyes of that only force.

Allah says in the Holy Quran:

"Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware. He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth

' into it. He is the Merciful, the Forgiving. Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coining unto you surely. [He is] the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record (Quran)."

(Surah Saba: Versel-3)

Particles are of 3 types

· In this section of chapter saba 3 types of particles have been mentioned:

- I. Particle of the size of a rati (1/8 part of masha)
- II. Smaller than this
- III. Even smaller

In the creation 3 types of particles are found:

The inner parts of atom 1 and 2 and compounds of the 3rd atom. "Misqala zarrah" means equal to ratti in weight which proves the existence of weight. All of us know that ratti means the smallest weight. Equal to particle means of some weight or fixed quantities. As atom is unit with electron, proton and neutron in it, therefore it has both quantity and weight.

1. The smaller ones mean the alpha, gamma and beta rays excluding from electron, proton and neutron and centre of the atoms.
2. The bigger than atom mean the smallest and the biggest particles discovered till doom's day.

A net of light

By contemplating on the Quran means visionary sight gets enabled to see the net of light in the unit of Atom. A Sufi knows that the Creator of atom, its internal parts and heaven and earth is the same and He is the master of the whole universe. He has created the universal system under a discipline and has given existence to the objects with determined quantities. This knowledge of the quantities comes to that person who according to Allah's saying:

"As for those who strive in Us, We surely guide them to Our paths."

(Surah Ankabut: Verse 69) In Quran there is mentioning of iron.

"And We sent down Iron, in which is [material for] mighty war, as well as many benefits for mankind."

(Surah Hadid: Verse 35)

Mugheebat-e-Akwan

The individual who has learnt Sufism under the supervision of his leader when learns these quantities working in the creation of the objects he can come to know the reality by decreasing or increasing these quantities. This knowledge of quantities refers to the presence of such quantities in metal, lead as can overcome the force of atom.

A net of waves

The universe is being fed by the four canals or energies. These canals are;

1. Tasweed
2. Tajreed
3. Tasheed
4. Tazheer

Uranium and lead both the metals are fed by tasweedi canals. There is such a sheath of waves over lead. If it is discovered, the world can escape the destruction of the atom.

Allah says:

"And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him."

(Surah Jasia: Verse 13)

It means that whenever man contemplates over anything present in the heavens and earth, the quantities working within the thing are revealed to him. In short, atom is a compound of quantities and these quantities are the unit of matter. Every unit of matter is covered with the sheath of light (Noor). The light is supposed to travel at the speed of 186282 miles per second. The speed of the noorani waves is thousand times greater than that of the light. Noor and light is net compound and individual waves over which these in the smallest and the largest particle. When a Sufi enters Noor from mere light, the unspeakable energy in the smallest particle is revealed to him.

In the present day scientists progress. Individual thinking and matters gains are working. Therefore this whole progress has brought about worry and restlessness for man. If the same progress is made following the prophetic lines, it will bring about comfort and satisfaction for human race. At present this craze of progress has led man to the verge of destruction. If it is not checked properly, the world would come to an end at any time. The objects with existence are sure to be used,

Sufi and Scientist

The difference between the present time Sufi and the scientist is that the scientist prefers his interests while Sufi's work is dedicated to the creature. The ability of understanding the universe is known as mugheebat-e-akwan in Sufism. The Sufi men and women with the ability of mugheebat-e-akwan have such an insight that they can see the past events happened thousands of years ago and foresee the events going to happen in the coming thousands of years and get awareness to all the details of these events.

Chapter No. 26

Acquired Knowledge and Presented

(Spiritual) Knowledge

There are two types of knowledge in the universe and millions of worlds of this universe. First is acquired or attained knowledge (Ilm e husoolee) and the other is spiritual and presented knowledge (ilm huzooree).

Presented (Spiritual) Knowledge (/Ilm e Huzoori) Presented or spiritual knowledge is one that takes us to the unseen world (ghaib ki dunya) and introduces us with it. Unconscious movements are activated in the person who learns the presented knowledge. Activating these movements means that an image (naqsh) of those things that are being mentioned, appears. For instance, when a teacher of presented knowledge (Ilm e huzoori) says, 'pigeon', an image of the pigeon is created on the slate of mind; and when this word is looked in depth, image of the pigeon with all its features comes to the mind. Likewise, when a spiritual teacher mentions atom. one can perceive the nature, power and elements of atom and the molecules made as a result of mutual combination of the atoms. Presented knowledge (Ilm e huzoori) has three chapters and seventeen sections/ classes

Chapter 1 Abstract (ijmal)

Chapter 2 Detail (tafseel)

Chapter 3 Secrets I mysteries (israr)

Acquired knowledge (Ilm e husooli)

Acquired knowledge (Ihn e husooli) is explained here with an example. A teacher, while teaching his student the way of drawing a picture, shows him a picture on a graph. The more the student exercises it with zeal and zest, the better he becomes a painter. On the contrary, presented knowledge (Ilm-e-Hazoori) tells us that every human possesses ability to draw the pictures; the

teacher's job is only to activate ability of being a painter. We elaborate this point with more detail.

Knowledge of Information/Communication Whatever is existent in the world or is about to come into being or has passed away, everything is based on our thoughts. Same is the case with the information that we get about something. It is also based on our thoughts. And if we do not have any information within us or there comes no idea in us, that thing seems absent to us. When some person wants to become a painter or photographer, an idea of drawing a picture comes to his mind at first. A person invents a machine only when he has the idea of inventing a machine. If there were no ideas, no one would become an engineer, a doctor or a teacher.

Same is the case with every branch of knowledge of the world.

First of all an idea of that knowledge comes to us, we concentrate and ponder over that idea and knowledge activates particular working capability in us according to our taste and enthusiasm. The teacher's job is only to awaken the existent capability in the student. If the capability of learning all the branches of knowledge and skills is present in human being, capability (and competence) of learning mysticism (tasawwuj) or spiritual knowledge (rohani uloom) is also present in him. When a person learns to draw a picture, he is called a painter, and when a person becomes competent in furniture making, he is named as a carpenter. If a person invents something scientifically, he is called a scientist. When a student (of mysticism), with the help of his teacher (murshid), awakens the spiritual capabilities in him, he is named as spiritual man (rohani insan).

Scientific Scandal

A human skull was exhibited in the British Museum of England in 1912. It was written under this (skull) 'PITT DOWN MAN'. It was also written on the plate (of this skull), 'It is a skull of a creature that resembles human being that lived half a million years ago, was ancestor of man. A discussion on this skull continued for full fifty years, conferences on this issue were held and many books were written on it.

But, when radio-carbon method was invented, it was disclosed that this was a human skull actually, while the jaw was of a monkey. The human skull

was one and a half century old while the jaw of the monkey was only forty years old. In fact, it was a scientific scandal of a higher level. So, this skull was removed from the show case at once.

But it is very strange that the diplomas awarded on the basis of skull were not cancelled and the books written were not declared wrong. The researchers opine that history dates billions of years back, on the basis of scientific result established on suppositions (and analogy) and the reality is that they don't have an authentic source to prove it.

Hypothetical Knowledge

The judgment and evaluation of creation of this world is also based on hypothesis and supposition. It is said that this world is five billion years old. Some scientists see the development of the earth in four periods.

The first period is extended to nearly five hundred million years. The second period covers seventeen million years, the third period consists of six and a half million years and the fourth period consists of two and a half million years.

Some scientists, without any proof or convincing reason, claim that man came to the earth one million years ago. While some other scientists say, 'man appeared on the earth from one to five million years ago.' It means that scientists are not united on one point regarding the creation of man and the earth. Some scientists just guess and hypothesize; the other scientists refute their views as the time progresses.

It is also said that about ten billion humans have been living since Hazrat (worthy) Adam (A.S.) arrived in this universe. It is told that six billion humans are living on the earth in our age. It is also very astonishing that only five years population is counted on the earth in five billion years. We are not concerned with the motives behind whatever scientists say. Whatever some scientists say, the other ones refute them, But one point is decided that the earth has been existent since long and the places have been colonized and towns continued to be inhabited and ruined. When we study the life after Hazrat Adam had come down to the earth, there come different periods of time to see and all these

periods, after completing their developmental stages, reach the point where the evolution started.

Material Geologist

$\frac{3}{4}$ th of the earth is water (ocean) and only $\frac{1}{4}$ th of it, is land. The earth is made of geological strata in the form of layers. As onion has numberless layers, likewise the earth consists of stratum and layers. If the earth is ripped open and peeled off, every layer of it seems a different creation. We name some layer as iron, some as coal, the other ones as bronze or copper or brass. We know some layers with the name of uranium or other metal.

A geologist knows that the particles of the earth are, actually, formulas of new creation. Same is the case with clay (soil). The clay on the earth has different colours; it is red, black, or gray. At some places, the soil is hard like a hill and at the other place it is a marsh and a swamp. Another self-explanatory quality of the soil is that, like a mother, it nourishes any seed in its womb. A mother, from very first day, nourishes and begets a child according to the natural (genesis) process. Likewise, the earth also gives birth to babies with a difference of species. When we ponder over the creations of the earth, we are assured that the earth, in fact, provides the basic ingredients, condiments and materials for making any creation a phenomenon. It is like plaster which is put in the dye to make a toy.

Every seed is a dye

Allah Almighty has bestowed the earth with the quality that it completes the process of creation according to each and every dye. When we think of the seed, we can understand that every seed is a different dye. It is the quality of the earth that it expands and shrinks the dye as it likes. It expands the smallest seed, smaller than a mustard seed, in a way that it becomes a great tree. The salient feature of the earth is that it supplies the three shares of water to the dye in as much as that it (water) dissolves itself in the dye according to its nature. The quality of the water is flowing. If the flow is stopped, the water is decomposed and stench and bad smell is created in it.

Human Nature

The ¾th in the body of human being is water. It means that human nature is like the nature of water. So, man passes his time according to his nature i.e. continuous movement (and flow). He is near to his nature, and when some person deviates from his nature i.e. movement, he becomes inactive and that inactiveness and suspension shapes the form of stink. The layers in the earth and on the earth e.g. trees, plants and nature of minerals etc., are nothing but movement and action.

Spiritual Geologist

There is misconception about Tasawwuf (mysticism) that this is the field of those people who are fed up with the world, make themselves aloof from the society so as to avoid the bitter realities of this world. It is totally a false conception. The Sufis (mystics) are well known of the fact that this universe is continuously in movement and action. That's why the responsibility of the propagation of the message of Allah Almighty is imposed on those Sufis who deflect from inactiveness and passivity.

The propaganda of passivity and inactivity and averseness from desires is a great conspiracy of casting aspiration on sufi'ism. The Sufi is not averse to the world. He is so active that none can compete with him. He wakes all the night in worship of Allah; he earns his livelihood to bring his children up. He runs his business abiding by the trade rules. He follows the accepted norms and traditions of the society. He lives a pure and chaste life. He serves and loves all the creatures of Allah Almighty. While the swindlers and cunnings exploit Allah's creatures as a means of their income. He says his prayers five times a day; he prepares himself before going to worship and he has regards for the norms of the prayer in bowing (rakko'o) and prostration (sujood); he works from dawn to dusk for earning livelihood for his children; he brings his children up and teaches them. He also performs his duties regarding the rights of the relatives. He attends society's functions and ceremonies- from birth to death. He adopts piety and restraint (taqwa) with purified mind. How can all this be called escape and averseness from the world? As there is no priesthood in Islam, a Muslim cannot

be called an escapist. A Sufi does whatever the masses do. But there is a huge difference in their work. A Sufi does each and every thing for the sake of Allah Almighty while others do for their own sake. A Sufi really practices the teachings of Allah as mentioned in the first section of the Sura (Part) Al-Baqarah from the Holy Quran. If otherwise, he is worthy to be included in the group of Sufis.

% of Abilities

At this time, the population on the earth is six billions. This is one third of the whole population of the earth. If we look at the inhabited cities and populated areas on the earth, all of them, infact, seem to be valleys. Somewhere, these valleys are narrow and small and at the other places, they are big and wide. In the north of the earth, there are mountains and hills and in the south there are valleys and plain areas. These valleys and plains have been pressed down by the mountains. There are oceans on the sides of the earth, and inside the oceans there are islands and these small or big islands are turned into cities. This is called a known world. Besides this, there is another population of the world also (which is unknown to us).

Science had made a great progress. The present scientific development is the display of only 5% to 10% of the human capabilities. When we claim that man uses only 10% of his capability, the question is where other 90% of capabilities are. Man has been able to use 10% of capabilities in billion years. How much time will he take to use the rest 90% of his hidden capabilities?

5 Percent Abilities

According to science, man has been able to use only five to ten % of his capabilities in five billion years. How can we name the present time the age of a culmination and climax of the scientific development?

The scientists also claim that there have been some inventions in the past, of which today's science is ignorant still. The deep study of the holy books, the Holy Quran, the Bible, the Psalms of David and the Torah (the Psalms of Moses) reflects that man is combination or compound of two bodies (two dimensions), one is material and the other one is spiritual. The material body

comes into existence in mother's womb. It is called consciousness. And spiritual body exists before going to mother's womb. It is compared to unconsciousness.

If man, living in the domain of consciousness, does research, he is able to know 5 to 10 % of his abilities in billions of years. If he researches, after having familiarized himself with his spirit, the rest 90% of his capabilities can possibly be disclosed on him. The manifestation of space and time becomes easier to him. The Holy Quran declares,

"Nor is there anything less than that, or greater; but is in the record perspicuous."

(Surah Al Saba: Verse 3)

Chapter No. 27**MATERIAL (PHYSICAL) AND****SPIRITUAL BODY**

In this world, every person is a record of physical nature and whole his life is a film, and every individual of this mortal world (aalam-e-nasoot) is a drama. Drama gathers the character roles at one place----the characters which are life-like and useful for the living society. These are the characters (roles) that make one's individual life prominent and bring to light whatever in his surrounding is. When we write a drama, all the characters are exposed to us and we can see them in imagination. And when we watch any drama we forget our self and are absorbed in those characters through which we ourselves have passed or are passing through. When we ponder over any phase of the passed life, all persons' lives seem alike. Every one steps in this world with his material and physical entity (existence) and, gradually, keeps on getting away from his material existence. The distance and remoteness from the bodily existence is an admitted fact. But the platform where this material body appears, proceeds and develops and then disappears from the scene is the same for all (humans).

Evolution

There is no knowledge which came to the height of the phenomenon that can explain what the platform is. People tried hard to unveil the platform of life but it would be unveiled if the veil is there. If somebody is lucky enough to have acquaintance with it, it is itself a veil -a secret. This secret is disclosed, every word of wisdom becomes a hard nut to crack. If we say something, by using 'subconscious and unconscious', the secret on which the foundation of human evolution is laid, is disclosed.

What is Evolution?

In evolution, man hides his shortcomings, offences, mistakes and misdeeds, and he tries to prove himself better. I am also one of the members of the family which lives in this universe, and which is parasitic in nature. The creator of the baby is other (none other than Allah.) but it is presumed that mother has given birth to it. Some one brings the baby up and becomes his surety (He is none but Allah) but it is claimed that father brings him up. Where does wisdom come from? What is the source of sense and reason? The people assert that wisdom comes from (*hujroon aur madrasoon*) chambers of religious scholars and schools (colleges and universities). Man moves about on the earth freely. Ploughing and cutting the earth with pointed and sharp daggers and blades (to break up and turn over it), he sows the seeds in the earth and gets grains from it He never thinks of its right.

He is none but Allah Almighty Who bestowed man with earth

and water for nothing. He also granted him more than enough air. If some body mentions His Being, it seems useless and none is ready to pay heed to it. Whether great or small, fool or wise, poor or wealthy ---all are parasites not only parasites but ungrateful and discontented also.

Man is an effigy or statue which has vacuum and hollowness. He is stuffed with small pieces (*kal purzae*) which are joined together and mixed with one another. They are merged in a way that if a single one moves, the whole organs start to move. To make the machine of these organs run, the vacuum statue is charged with energy. When this statue gets capability of speaking, moving, jumping, and feeling, ego (*mein*) emerges in it. This ego has a sense. Its existence will come to an end with the failure of energy and there would remain nothing except a hollow body.

The people consider this ego a separate individual. They believe that ego is a being one. No body knows why 'self' (*zaat*), ego (*anaa*) and being (*hastee*) are there. It is a strange phenomenon that ego does not know itself. When a man sees himself in the form of an individual body, it looks a physical phenomenon, and he looks at his self in the trunk made up by bones, muscles and skin, he sees no self in himself.

There is not a single world rather there are many which have thousands of milky ways. The whole universe seems a continued process of sparking. This universe is bound in the tender light, more tender than beams of lasers. And it is full of all that can not be seen with the eyes of this physical existence. Neither can consciousness apprehend it, nor can wisdom have access to it. If somebody claims to have seen it, it is tantamount to having seen nothing.

Body and Soul (Zahir-ul-wujood- and Batin- ul-wujood)

Soul is the real nature of everybody. Physical and material body is just a reflection and replica of soul or spiritual existence. So, as long as I live on this earth, I am 'I'. But it is strange the earth is not one; the earth is also enveloped in outward and inward bodies---body and soul (zahir wujood aur batin-ul-wujood) When the earth is in its material form, it is solid and when it is in its spiritual body (soul), it is a vacuum. The physical phenomenon of the earth is gravity and its spiritual phenomenon is light. And light is invisible light (Noor) in the layers. 'Allah is the Light of the heavens and the earths' (Sura Al-Noor)

The Mountains Fly

The earth, too, like man, possesses reason and sense. It knows that pomegranate plant can never bring forth guava and vice versa. It is also familiar with sweet, sour, and bitter taste. It knows well that a flower grown on a thorny bush looks more beautiful. The flower without thorns, no matter how colorful it is, is never worth the flower which is surrounded by thorns. The earth is also aware of the fact that its womb is a nursery of different types of seeds. As it brings forth flowers of elegant colors; produces sweet and bitter fruit; gives birth to birds and quadrupeds; likewise, it also makes mountains balance its movement. But when these miles long and heaven-kissing mountains manifest in their external form, they look like sticking to the earth; but when they appear in their internal form, it looks as if they are flying clouds.

"Today, you see the mountains and think that they are firmly set, but on that day, they will be flying about like the clouds".

(Surah Namal: Verse 88)

The earth existed even when Adam was not created. It will remain even after his demise. The apparent self was originally a particle, another particle joined the first and the number kept on increasing until a complete self came into being.

Free and unconventional mystic (Qalander) knows only two words:

Nobody,Never

The intellectuals, the scientists, the scholars, the mufti (Muslim Jurist and counsel) and mashaikhs (saintly guides) assert that there are two words:

Negation.....Affirmation . Mysticism tells us that the origin of matter is not affirmation (isbat) but negation (nafee) [Islamic creed as comprising negation of all deities save God]

Analysis

There is a lump of mud weighing 2 kg. A person will be hurt when it hits him at his back.

If this lump is grinded like flour, it will diffuse in the air. The question arises what became of its 2 kg weight?

Will it hurt if this grinded matter is struck at somebody's back? The experiment proves that it will not. Still it has also been observed that the particles will not cease to exist no matter how much the lump is crushed. But it will surely hurt if the particles are recomposed again somehow to hit somebody.

It came out that accumulation of a large number of particles, their joining together, or their merging into each other is all gravity or, what we say, apparent or external self. The external self will remain behind, but the reality of this external self is annihilation/death. A Qalander (mystic) is, in fact, negating the external self when he talks of fanaiya (mortality) because his vision can witness nothing save the inner self.

*Qalandar juzwe do harf la Ilalah kuchh naheen rakhta Faqee-eshahir
qaroon hei lughat hijazee ka*

[The qlander (mystic) possesses nothing except the Lord Creator while the theologian is rich in knowledge of the world.]. As long as the process of negation increases, the external self of man keeps entering into his internal self. When a man becomes wholly internal self and is able to witness himself therein, he leaves the material world and gets into the world of eternal light.

All of us are in the know that every member of human community is a compound of spirit and matter. One third of water in human body maintains its function. The blood keeps circulating in arteries and veins. The contracting and expanding of lungs is also bound with oxygen. The earth, on which the son of Adam lives, walks, leads a life of vile and treachery, erects his collar like the hump of a camel due to his pride and haughtiness; the earth whose womb produces resources and embraces man with all his arrogance and stink, is also matter.

On the contrary, the soul is subtle, pure and connected with the realm of Truth. The Beatific Vision feeds it. The soul remains strong with the love of Allah.

As body weakens in the absence of food, likewise, the soul slackens if it has no contact with the Creator.

Matter and Spirit are interconnected

The waves rise in the sea and get back into it after striking against the ocean. Why is it so? What lies beneath the restlessness and intense disquiet of the waves?

The wave, when away from its origin-the sea, is overpowered by a sense of bereavement. It strikes against the ocean again and again because every moment of separation falls heavy upon it. When the sea displays its position through dignity, rank and grandeur, the high waves come out of its womb and bow down on the ocean in humility. The display of rank and grandeur forces them to prostrate in humility. As soon as the waves show their humility, the sea embraces them again until they are merged into each other.

When the water negates itself after getting divided into drops, the air tosses it up into space. And when the space is overwhelmed by fanayat (mortality) and achieves a moment of eternal serenity, it transforms all this

drizzle, the moist to itself in the form of a cloud. Large bags of clouds set off to the east flying in caravans from north south and west. They stand still wherever they stay. And when the coagulation finds itself motionless, it seeks help from the sun. As the sun casts a deep glance at the moonlight spread on the tops of high mountains, its rays break the congealed matter into thousands of fragments. This fragmented coagulation, after being converted into fluid, starts moving like an immense flood to the descent in the form of fountains, waterfalls and small streams and at last reunites with its real (origin) , the sea. Why does all this happen? It is because each drop of water craves to re-establish its relationship with its origin, the sea.

No seed likes to be extinct in a way that death may engulf its future. Every seed protects a corpulent tree inside itself. It takes on the guise of Jana (mortality) but preserves the existence of the tree. Where fore? It is because the seed, too, wishes to maintain its relationship with its real.

Movement is always movement. Why does this movement keep on transforming the mountains and huge mounds into small stones, small stones into crushed pieces, these pieces into gravel, and gravel into sand? So that the attribute common to all these may not be lost.

When man broke ties with his soul by ignoring mysticism and valued abundance of wealth and luxuries of the world, his soul became more and more restless because the soul knows that the shell of materialism poisons the food of soul. As soon as man's relationship with his soul weakens, he loses the love of the Great Creator.

Gold and Gems/ Material Wealth

The world is gripped in wars, bloodshed, contempt and horrible dark death because the human soul is restless. It has lost peace because man, the crown of creations, has become a beast. He values material wealth and has only a superficial relationship with the One Who has gifted him with all these resources of gems and gold.

Facts and figures show that people, in the countries which are so profusely rich in wealth and facilities of life, tend to find new ways of getting luxuries. More than half of the population there, suffering from mental diseases,

lie in every hospital of each city, and more than half of the total number of beds in every hospital is devoted to the mental cases. There a millionaire can buy everything except peace of mind. An unending disquiet never lets him take rest. He strolls on thick carpets under precious chandeliers and wonders why he is restless and worried in spite of all his material belongings.

Why are human restless?

Who could tell the money-worshippers that they are restless because there is Someone in them Who supports them from within and who is responsible for their existence. Who is that is their soul which wants to love Allah. Until and unless it is provided with that love, man will remain restless in spite of all the luxuries of life. The truth is that man's physical self is dependant on soul and not the vice versa.

The Muslim of today is deprived of faith; he is a hypocrite he takes falsehood for truth and mirage for reality; hypocrisy, spite, malice, prejudice, hatred, and bestiality have taken hold of him; he is haggard and woebegone with eyes downcast and cries that he has neither peace nor calm.

He asks, ' How can I get rid of this disquiet?'

Man is restless because hypocrisy and vile have entered into his life. The closer he is getting to wickedness, the farther he is moving away from God's love and contact.

When man unmask his hypocrisy, he will be able to see his horrible image.

If the environment is poisonous, the people are bound to fall ill.

If we have no love for Allah and His creatures, we can never be happy, and if we are not happy we will remain restless.

Chapter No. 28

THE WORLD FREE FROM WHISPER

(OBSESSIONS)

.It is taught in spiritual schools of thought that it is necessary to enter the world of mysticism; that we must believe in the presence of that invisible word. Belief is necessary because we cannot get benefit from anything without belief. Water quenches our thirst, because we believe that water quenches our thirst. We are alive because we believe that we are alive. Man dies on the very moment when his belief of life is broken. When someone arrives at the stage of belief that if he goes out of his home, he will meet with an accident, he will not go out of the home.

Mind of Heaven, Mind of Hell

Two kinds of mind work on man. One mind is the mind of obedience which is the mind of heaven. Because of that mind Adam lived in heaven (paradise). Other is the mind, which came into being (existence) after disobedience.

Mind of heaven (paradise) - Mind of obedience & belief

Mind-of disobedience

Room (residence) of Satan's whispers

In the case of later (mind), man indulges in doubts and whispers.

"Then Satan caused them to deflect there from and expelled them from the (happy) state, in which they were. Then Satan whispered to them to show them both their private parts (their shame) which were hidden from them both and he said, "Your lord forbade you from this tree only lest you should become angels or become among the immortals. And he swore to them (saying) I am sincere advisor to you. Thus by deceit, he brought about their fall and when they tasted the fruit of the tree of knowledge their shameful parts were

manifested to them". "And we already made a commitment with Adam, but he forgot, and we found no steadfastness (determination) in him. But the devil whispered to him, saying: O, Adam, shall I lead you to the tree of eternity and power that never decay?"

Adam felt, when he touched the forbidden tree that he had no dress on his body and he had to cover it.

In the result of these feelings, paradise (heaven), rejected (kicked out) Adam and he (Adam) was thrown down to the earth.

Lessons of Mysticism (Euphemisms):

How many lessons, recitation of a sacred phrase or verse, daily worship, actions and engagements and practices are done in mysticism; the aim of all these is that the achievement of paradise for Adam (mankind) may be possible.

God taught Adam three kinds of knowledge (learning).

- 1- Introduction of the Creator and the Universe
- 2- Creatures
- 3- Self Awareness

God says that we created everything in the form of pairs (couples) similarly, every kind of knowledge has duality and the three kinds of knowledge (learning) have six aspects. These six sides are six circles of mysticism called (known) six generators.

- 1- Self- substance Generator
- 2- Heart Generator
- 3- Soul (Spirit) Generator
- 4- Head Generator
- 5- Hidden (Concealed) Generator

6- The Most Hidden Generator

Self and Heart -----Animal Spirit

Soul and Head----- Human Spirit

Hidden and the Most Hidden----- The Greatest Spirit

Animal Spirit

Animal spirit is the combination of ideas and feelings which is called awareness (wakefulness) in this world of water and earth (mud). Man feels himself subjugated (bound) in the force of gravity at each moment (step).

Eating, drinking, sleeping, waking, making marriage and all worldly tastes are done (performed) by Animal Spirit.

Human spirit provides demands (requirements) of living and informs us that at this moment food is required and now water is needed. We call all these requirements as hunger and thirst etc.

Human Spirit

Child birth is related to animal spirit but love for children, growth of children and tendency of the best bringing up in the heart of the mother is transferred (transmitted) due to human spirit. When man sleeps, in fact animal spirit sleeps. When animal spirit sleeps, human spirit wakes.

Time and space has no hindrance for human spirit such as when we live in human spirit, it is possible for us to travel (voyage) the distance of thousands of miles, to see something at the distance of thousands of miles, and to meet (see) spirits of dead people (bodies).

We are bound with animal spirit at every step while the human spirit liberates us. We cannot, due to the senses of animal spirits, see behind the wall.

If a thin piece of paper is placed before our eyes, we see nothing. On the contrary, our senses are so powerful in human spirit that we can see beyond the limits (boundaries) of earth. God says in Surah_Al-Rehman,

"O company of jinn and men, if you can manage to penetrate (all) regions of the heaven and the earth; then penetrate them! You will never penetrate them except with (our) sanction (authority)".

(Surah Rehman: Verse 33)

In mysticism, authority means human spirit i.e. when the senses of human spirit start to work in man; he penetrates from the boundary of heavens and earth. It is the observation of every day, when we concentrate to something, and the rest of things sink in the realm of negligence (ignorance).

When we continuously (constantly) concentrate on something, that thing happens (occurs). For example, when we think (ponder, meditate) about a friend or a relative and we think in such a way that we are observed (soaked) in his personality leaving everything, we are actually seeing (meet) that friend.

The Greatest Soul

Those kinds of learning (education) which are related to God's splendor, order (will) wisdom are hidden in the greatest spirit. The person who is aware of the greatest spirit becomes devotee of God. These are the pious (devoted) persons to whom, God says,

"My servant becomes akin to me with his obedience; I start to love him. Till, I become the eye through which he sees, become the ear by which he listens and become the hand, by which he catches".

The relationship with Allah is not possible without entering the unseen realm. To enter the unseen realm to see something beyond the limitation of time and space is possible when a person is acquainted (familiar) with the methods of liberation from the shackles of time and space.

Example:

Sometimes, we study such books as make us unaware of our surroundings. After having finished the book, we realize that several hours have passed without the realization of time. So, we feel astonished that long hours have passed. Similarly, when we sleep we are out of the realm of time.

_The Holy Quran says,

"We alter day into night and night into day". At another place The Holy Quran says,

"We make the night grow longer by shortening the day and We make the day grow longer by shortening the night,"

(Surah Al-Imran: Verse 27) At another place The Holy Quran says:

"And that We make the night grow longer by shortening the day and We make the day grow longer by shortening the night,"

(Surah Hajj: Verse 61)

Angles of Sight/ Perspectives of sight:

Then we stand in front of a large (gigantic) mirror, we see our image in it and say that we are looking at the mirror. In fact, we are not looking at the mirror rather our image is reflected in the mirror. First of all, the mirror absorbed our image and after absorption, reflected it. If the mirror had not absorbed and reflected back our image we would have not seen the image.

First of all, the mirror absorbed our image and then we looked at our image. It means that we are not looking at the mirror rather we are looking at the image in the mirror. Same is the case with all the activities of life. If everyone considers his mind as a mirror then his angle of direct look will be as if our mind looks at that image or thing. So, whatever we are watching is the reflection of our mind.

A Water- Filled Glass

We have a glass of water with us. It is filled with water and we are watching it. This kind of observation is called fiction in mysticism and exact way of expressing this observation is that the image of glass emerged O", the screen of our mind through sight (eyes) and a sub-conscious accepted the nature of water. Our insight felt and looked into the image of the glass and water with all our knowledge and nature.

Human eye first converts the image of anything on the slate of our mind, only then we are able to look at it.

One of the angles of watching is that a thing is placed before us and we are watching it. Another angle of watching is that the image of the thing appears on our subconscious and we watch it. It means that we are looking into the image of our soul.

A Blind Eye

When a man dies, the eye and its eye lids remain with his body but he is unable to watch anything. This condition can occur in common life other than in death. For example, if all the things in the world are placed before blind, he would not be able to watch them. He is unable to watch them as the medium of sight is lost. It shows that the eye has not imprinted an image of the mind. Sometimes, it happens that the eyes are restored, but the cells of mind which sensitize man, become non-functional. In this condition, neither man can watch nor can he feel. When an ant stings a man, he feels pain even if he has not seen it. It means that, the thing that sensitizes the man tells the mind that something has stung him. Whatever the first knowledge man gets is achieved by the sense of touch, hearing and sense of sight. It is the first rank of sensitivity. Deriving some meanings after hearing something is the third grade of sensitivity. Acquisition of knowledge for the first time is the first grade of sensitivity. Seeing is the second grade and the hearing is the third one. Feeling the fragrance or the bad odor of anything is the fourth grade of sensitivity. Tactile is the fifth grade of sensitivity.

What is Hunger and Thirst?

A man feels thirsty. It is a natural demand. Senses guide us to fulfill our natural needs. They tell us whether the water is hot or cold, bitter or sweet.

The motives working behind the needs of thirst are not those working behind the need of hunger. The motives of hunger have their own status; that's why eating something doesn't satisfy the need of thirst.

Inter- relationship Among the Senses

The status of man stands from other animals until he remains within the spheres of collective sentiments shared by men and animals alike. And when the man feels these emotions through human sentiments and he resorts to them in the completion of his sentiments, he remains prominent from other animals. The inter link between the senses and sentiments is also found in men like the animals. But the difference is that a goat or a cow can't translate its senses into meaningful action. Its knowledge is limited to the sustenance of the needs of life. It only knows that drinking water satisfies the thirst and eating leaves removes its hunger. It drinks water irrespective of knowing whose water it is. In contrast to this, when an urge produces in man, he uses his senses to understand the kind of this urge and how to satisfy it.

Since Allah has granted men the knowledge of senses he, therefore, is superior to the other creatures.

The natural needs of all the creatures to sustain life are the same. A man feels hungry likewise a goat or a parrot do feel hungry. Man and the other animals alike feel thirsty; both of them satisfy their needs of hunger and thirst. But the man is well known for the use of senses and needs. The knowledge of these things gives man the rank of the Crown of Creation.

How Sentiments are produced?

In mysticism, it is taught how the senses and sentiments. are produced? A Sufi (mystic) becomes familiar with the law to acquire this knowledge.

Man is a machine consisting of 1.2 trillion parts. Some parts make senses, others make sentiments still some others help in the completion of these sentiments. Man is granted this capability to know about these constituent parts and gets to know how these parts function and is fitted in this machine.

The goat doesn't have the ability to understand the creation of this machine and its constituent parts. If man doesn't understand this machine and its relation to the universe then he is no better than a goat. A goat and a cat both feel hungry. A bitch does nourish its children and love them. The mouse and the sheep both feel thirsty. Instinctively, a man nourishes his offspring and loves them. In the same way, a goat also loves its children and suckles them and trains them how to live. If a man does all what is done by goat then there is no difference between the two. He can't be considered superior to the goat.

Chapter No. 29

Sleep and Awakening

After a brief definition of the spiritual knowledge and the acquired secular knowledge it can be deduced that there is no real and authentic means of understanding or recognizing the soul except the presented knowledge. We can not recognize the soul with the help of acquired knowledge. If a man tries to understand the soul with the help acquired knowledge only, he is led astray and is entangled in to the scholastics quibbles and logical arguments. Every one keeps own speculations about the reality of the soul according to his own thinking. For instance some one says that man was originated from the monkey, others says that man is son of sun. Someone relates the creation of man to the creation of fish and the so called sages. When they do not know the reality of soul, make this worldly (material) life the arisen deter of their life. It means who tries to understand the reality of soul with help of acquired knowledge, could never reach the ultimate and accurate conclusion. Whereas a person who tried to understand the soul in the light of presented knowledge, all the doubts and whispers with him were illuminated, it becomes his faith that this body of flesh and blood is only a postulation and fiction, and the body holding this postulation and fiction is the soul. That's why our moments come to an end as soon as this relation is broken up.

Who am I? Who are you? Now we are facing the curiosity that what is man? How do we know and recognize him and what is his reality in our perception. Man is structure of bones. We are

composed of number of bones covered with some muscles, veins and skin. But this body has power of movement of its own without soul. There is something else to keep it moving. For example we make a lion out of mud and place/keep it on dusty place. The lion is covered with a layer of dust. When a person sees a lion, he does not mention the dust. He says it is a lion. As the dust lying on lion becomes the part of lion. In the same way the soul, with the combination of light veins, muscles, flesh and blood, has adopted the particular shape that is called body.

Tores of Soul

It is our observation that when a man dies there is no immunity left in his body. Death means, soul has put off the bodily dress in such a way that now there is left no attraction in the body for the soul. This matter of dress is not limited to Alam- e- Nasoot or Alam- e- Takhleeq.

Soul in every zone at every place and every decline makes a new dress and expresses its movements and actions through this dress. It not only expresses its movements and actions through this dress but also guards this dress. It nurtures this dress.

At one place, this dress is prepared by decay and at some other place; the same dress is formed from the warp and woof of light. When the soul embodies itself through matter, some limitations of time and space are imposed on it because of matter's own qualities. The reality of dress (by dress we mean the dress of flesh and blood) is unfolded to us when we die. After the death the body of flesh and blood takes the shape of dress.

Search /Quest of Soul

It is necessary to find such twist in life that is like a kind to death. In the reactive of life when we quest for such a situation that looks like death, there we are prepared to pause and such condition is like sleep.

Elderly people say, "The slept and the dead are alike." The difference is that the relation of body and soul remains intact in the sleep and the soul remains alert to guard its dress i.e. the body and soul breaks up its relations with this dress that is called the body. Sleep is such a phenomenon in our life as discloses the qualities of soul. We live in two conditions: in one condition our eyes are wide open, our conscience is wide awake, we are walking. We are listening, feeling and moving. This condition is awakening.

Swoon/Dream and Life

In the second condition of life (known as sleep) we see hear, feel ourselves moving about, but the body remains still. This process proves that soul is not bound to move with the body which is composed of flesh and blood. The soul moves even without body. Movement without the body of flesh and

blood is called dream. There are theories about dreams. Some say that dreams are mere imaginations of those ideas in which moon remains involved the day long. Such things appear in his dream. Some say that the dreams are reflection of our unfulfilled desires. When some desires remain unmet, that takes the shape of a dream to materialize it.

Many such stories are familiar about dreams and everyone has said something about dream according to his thinking and knowledge. But not a single man can deny the fact that as soul moves about with the body of flesh and blood, in the same way it can move without this body and the movements done in the dreams are just imaginary things. Its denial takes place in a way that when a man wakes up after having two or three dreams, the influence of his action done in the dreams is still on him. The glaring example is that one has to take bath in the consequence of his deeds performed during his dream. It is also seen that the dreadful events seen in dream results horror to man when he wakes up. In the same way the heart beat becomes faster by watching some horror scene at awakening. The man becomes happy by watching good dreams at his awakening.

Chapter No. 30

The journey of the Universe

The cosmos travels in three spheres.

The first one is of the soul.

The second one is the dress of the souls known as *nasma*. the third one is the material body made of *nasma*. All the three circles move simultaneously.

The dress made of the soul has two sides. One is composed of a single layer and the other one is composed of compound layers. The single and the compound sides are separated at the same time they are integrated.

Consciousness and Unconsciousness

The active life is conscious whereas the life of dreams is unconscious. Both the mind and the memory work in active life. Likewise they work in unconscious life. The needs of the life, be they conscious or unconscious, are dependant on the information. Conscious is dependant and limited. Unconscious life comparatively has a greater freedom.

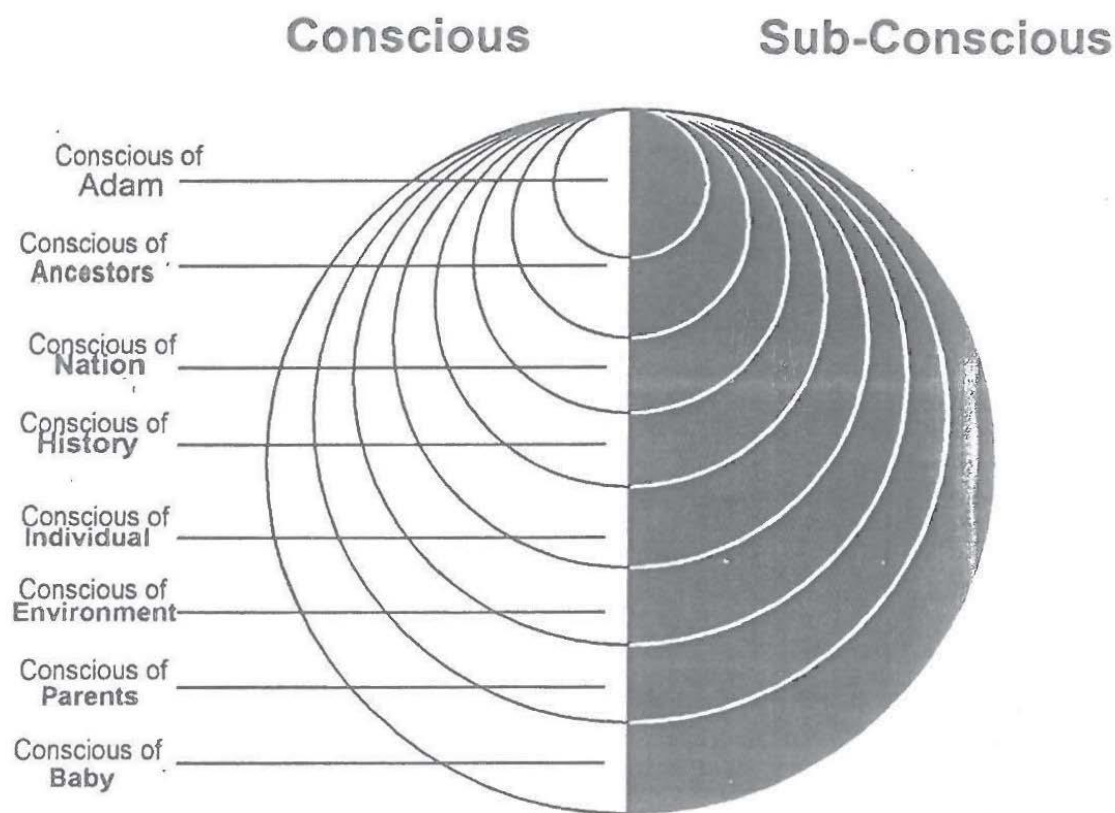
The Quran and the all other related books describe the alternation of the conscious and unconscious as day and night.

The First Day of Conscious

At the first day after the birth of a baby, the unconscious dominates. The page of unconscious remains blank. As time passes, the imprints of the parents, family and the environment get imprinted on the conscious. By the age of 12 the conscious becomes so enlightened that the unconscious part becomes blurred. Yet the imprints are not erased altogether. If the conscious becomes so enlightened that nothing can be separated from the unconscious then the hypothetical senses overcome, and the unconscious part becomes obscure. Thus, after puberty, individual becomes unaware of his unconscious. Being

unaware of the unconscious does not mean the obliteration of the imprints of the unconscious. If the unconscious becomes obliterated, life will become disintegrated. Nature has divided the senses into two halves of the conscious senses and unconscious senses to maintain her integrity. When an individual enters the realm of night s/he enters the realm of the unconscious. And when she enters the realm of the day, in fact s/he goes two steps into the conscious word.

Conscious Sub-Conscious



From Birth till Death

A human being passes his whole life, (till his death) half in conscious and other half in the unconscious.

Conscious and unconscious keep alternating in the life. The conscious has a very slow and limited speed whereas; the unconscious has a great speed. The mystics, who are aware of the creative formula, say that man can nowhere be free from time and space. Freedom means that the feeling of the break up of the limitation becoming prominent.

The Omnipresence of the Time and Space

In the realm of unconscious the speed of human senses becomes sixty thousand times more. This increase in speed is called the freedom from the realm of time and space. A man walks (on foot), the other is riding a bicycle, the_ third one by car, and the fourth one is flying in the plane. In these instances the speed is different.

When man exiting from a day enters the senses of night, it appears that he has got free from time and space. In fact, he is not in every moment both the conscious and unconscious work together. The dominance of unconscious is called freedom.

The Quran says .

"O' mankind and jinns! Can you go beyond the limits of the sky and the earth? You can't but the orders of (sultan) power."

(Surah Rehman: Verse 33)

The word sultan here means "consol on the unconscious."

The Reality of Past

The realm from which man comes into this world is called past. When a person grows young his childhood goes into the past. When he grows old his youth goes into the past. Similarly, when he dies his whole life becomes a part of the past record.

Unification of Being Unification of Observation

The philosophy of the unification of being is a much discussed area. Different religious scholars and the researchers have commented or written a great deal on the topic. Many families related to mysticism have been the supporters of this philosophy specially; Ibn-e-Arabi has influenced the Islamic world by representing this philosophy. His disciples have also written noteworthy books on this philosophy. Then Arabic presented the theory of unity of being but the misled mystics of Akbar's region competed this theory by adding misconception of hallol-o-irtihad. They told the people that whatever is in the word is God. The earth, the sky, the flora and fauna, the darkness and light, the good and evil, the Islam and disbelief in Islam, everything exists by virtue of God.

Hazrat Majaddid Alif Sani fought against this misleading theory. He said these people are misinterpreting the theory of "unity of being" he gave the concept of "unity of observation" to check the growth of these derivations.

What unity is being explained in the light of the theory of "color and light" the example of a mirror is presented.

We do not look outside

A man looks into a mirror. He says that he is looking at a mirror, in fact he is looking at a mirror rather he is watching the action of mirror. When we ponder over the looking action of the mirror, it dawns upon us that we are looking at our shadow reflected through the mirror. It's a common thing to say that we are the mirror. The same is the case with all the fields of life. We think that we are looking out with our eyes but, insightful man says that what we are not looking outside rather outside is being reflected in our mind. We are just looking at this shadow. If a man does not know the reality of the phenomenon of watching, he thinks that he is looking outside. But a man who does know the reality of phenomenon of watching is aware of the fact that everyone is not looking outside but inside.

The First Focus of Sight

When our sight sees something indirectly, it feels itself imprisoned in the limitation of time and space. The more our ways of seeing something become profound, the more grades are created (in abundance).

Observation is constrained (limited within time and space because the activities are descended. God says in the Holy Quran that every thing is created with two prospects i.e. every descendent has two sides.

On the very first day when man saw and listened to Allah Almighty, he entered the second descent and in this descent gained discernment (awareness) of sight, shape and form, speaking and listening, beauty (colorfulness), scene of attraction and touch. The first descent i.e. to see God is the first stage of unification and the second descent has five stages. In this way there are six descents. The first descent is called descent of subtlety and other descent in term of sufis (mystics) is called subtleties of abundance.

Theory of Color and Light

According to the theory of color and light, the realm which is called unification, is nothing but the innovation of human mind whatever man says with his limited intellect (understanding) or according to limited thing capability is nothing but his own limited vision.

It is not altogether correct to say that the realm of unification is the unification of Allah Almighty because human mind is unable to describe Allah Almighty or any of His attributes.

When we describe oneness of Allah Almighty, it is in fact, the description of our own thinking facilities. It is impossible to cover attributes of Allah Almighty by means of any word. Man mentions the attributes of limitlessness of Allah Almighty. Actually he mentions his own limitation, i.e. the extent to which Allah's attributes are absorbed (contained) in man's limited thinking is called limitlessness by man. It means that when we mention the oneness of God, we want to say that we understood the attribute of God to some extent.

Man talks about god according to the status he gives to G d (Him), or he shows his activities or actions to understand Him. Since man's insight is limited, though he thinks it to be unlimited, he can't see his limits. Man calls the realm, he can't understand, realm of Unification or realm of observation. The last prophet of God (S.A.W) said, "We can't understand as you deserve to be recognized."

This saying of the Holy Prophet guides and tells us that no one can recognize God fully. Man recognizes and understands God to the extent with which he observes the beautiful vision and attributes of God with the grace of God.

Scholar of the Right path, Father of the Monks & Saints (QALANDAR) says

When I was bestowed with the chance of visiting the real of soul, I thought to see the souls of the saints of Allah to discover how many sufis or saints have seen the face of Allah in form or in His quality. I chose those saints of Allah whose souls were one lakh years old and asked them if they had seen Allah. No one admitted that he had never seen Allah in one form. Every sufi has observed Allah in different forms and different light.

Chapter No. 31

Time and Space

Allah says:.

"Allah doth wish to make clear to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise."

(Surah An-Nisa: Verse 26)

Everything needs to be explained in an allegorical way, and expressing in least words makes that thing easy to comprehend. We try to make the boys and girls (students) comprehend the complex phenomenon of time and space.

Two travelers....two friends....two men....were walking on the road.

One of them was short whereas the other one was tall in stature. Apparently both walked at the same pace but when the shorter one would take step he would cover less distance and the taller one's step would help him cover more.

Both were walking. Their steps would take them forward and the road would fold like a suff (sheet) behind them as if someone was wrapping up the suff (sheet) from the back....They started talking to each other during their walk. When one spoke the other responded. Then the other responded to the first. After covering a long distance they came across the third man... He joined them listening to their talk while coming from behind and then he also started talking to them.

Now the two turned to be three friends....three travelers.....and three men.

This man was also tall in stature. The shorter man came in between the two taller men and they started walking... While walking ahead the road started getting backward and before their eyes, ..the road started spreading. When they would take two steps...the third step would make the road leave

behind...and the steps got walking ahead...During the walk as the parts of space or road were being left behind, the hands of the watch were moving at the same rate. One man looking at his watch said that they had been walking since twenty minutes.

When we walk, the earth pushes us forward.

It means that when the road in yards and furlongs underwent the steps similarly twenty minutes also passed by.

Of the three the shorter one asked....Chums! Since we have started walking the road has been skipping back...we have been getting forward...the road has been leading backward...We can also say that the road has been pushing us forward.

The second man spoke....Friends! If the road has been pushing us forward twenty minutes have elapsed since then. What after all, if this is the phenomenon of twenty minutes?

The third man said....I could fairly say that when we take up first step our second step is placed on the road...when we take up second step our third step is placed on the road and whatever is there in between the taking up of these steps, it is the SPACE....and if a friction of a second elapses between these steps it is the TIME.

All the three men stood still, ...and sat down under a shady tree on the bank of the road. After a short pause one of them spoke.

Chums! Our company naturally has shaped in a form of a triangle.

Is such shaping up of a triangle a coincidence...or is there some insight behind it?

The shorter man said wonderingly....look up! The earth is round.

It seems as if this triangle is either under a round circle or an umbrella. But it is queer that there exists an umbrella over the earth and we three are sitting on the earth.

When we were walking the earth was getting backward. Now since we are sitting the earth is holding its place...the roundness of the tree (umbrella) and our sitting in a triangle is somewhat synonymous.

The third man intervened...he said.... "Friends!, ..the roundness of the tree exists on a stem and the stem of the tree exists on the earth, .. is there any message in the formation of the round umbrella from the earth, the stem, leaves and the branches of the tree?"

There must appear some wisdom in it....

The three of them got so much involved in solving this riddle that they could not sense the passing time. When they sensed of it an hour had elapsed...one traveler spoke... "When we were walking on the road...since we were taking up our steps...the road was therefore leading backward. We were moving forward...between our successive taking up the steps and falling on the earth when the road was left far behind we found that twenty minutes had elapsed; but now we are talking while sitting here...not walking then how did one hour get passed by?.. Is the passing of time associated with the movement or the time passes by without movement"...The traveler who had joined the other two on the way...said... "Brothers! It is worth- wondering that when we were walking the time passed by and now when we are sitting the time passed by, ..it means that time is secondary and space is supreme.

It was such a complex and difficult analysis that both the friends remained bewildered, ..that when there is SPACE there will be movement and time. When there is no SPACE time will not pass by.

Of the three one said....

"Man was born in SPACE. The mother's womb is not less than SPACE... When the clot gets in there time also starts. It has never happened that a clot does not get in the womb and birth takes place after nine months..."

It has also never happened that the earth is no SPACE and a child turns youth...and a youth turns age...If a man turns sixty year old or then a hundred...there will be if SPACE is there...No man can turn sixty or hundred without SPACE...The spreading or compressing of the SPACE determines time.

Embodiment of Adam

When Adam and Eve committed disobedience they felt themselves to be nude...so that they felt themselves stripped off. It means that the embodiment of Adam is a SPACE. Before committing disobedience they could not see those features of their body that come under satar and soon as they committed it. The SPACE of Adam's embodiment also changed. It means that Adam entered the inferior SPACE from the superior SPACE. If there had been no embodiment of Adam he would not have felt himself nude.

A Day of One Thousand Years

Of the three one spoke... "As it is the matter of Adam and Eve, we would solve the riddle of TIME and SPACE through Divine books only...it is so for the Divine Books have introduced Adam and Eve to us.

Thinking about the vastness of the skies the third traveler said...

"Day and light are SPACE." Allah says:

- My one day will be of fifty thousand years
- My one day will be of ten thousand years
- And my one day will be of one thousand years

It means that the length and shortness of a day is related to its spreading or shrinking.

A Night of Twenty Three Years

Allah says:

"I have revealed the Quran in Shab-e-Qadr."

As Quran was completed in twenty three years...it means that one night got equal to twenty three years. Moses was called upon by Allah for thirty nights and kept him for forty nights at Koh-i-Toor. Here only the SPACE of nights has been described whereas Moses stayed at Koh-i-Toor for forty days and forty nights. It means that Moses remained in the SPACE of forty days and forty nights. Time spreads in the SPACE of a night. Time shrinks in the SPACE of a day.

Dimension

One of them spoke... "I remember two examples related to this subject matter."

The other two travelers unanimously said... "Describe them please"

He said... When we read newspaper we use our eyes for it. Simultaneously we read newspaper aloud. It means we use the SPACE of eyes and when we read it aloud we use the SPACE of speech. If the newspaper is a bit away from us, the SPACE of eyes could see merely insects on its surface and would not read it correctly. If the distance between man and newspaper is

widened, the forms of the words would get diminished and if the newspaper could get still farther away from the capacity of touching it whereas touching is possible only when there is SPACE then there would appear no word on the surface of the newspaper. This proves that the existence of everything, and dimension in every existence and the formation of every dimension depends on SPACE.

We would name it by the word SPACE. It is so because nomenclature is the identification of SPACE, .. if SPACE...body...dimension...are not there we won't call it by any name. For instance we are three travelers. We have got three names...My name is Mahmood...your name is Zaid...and my third brother is called Ayaz...All these three names are indicative of SPACE.

And this SPACE is an embodiment. And every embodiment carries brain to think, eyes to see...ears to listen, a heart to feel, a blood circulatory system to touch...a nose to smell...pores on body to feel the heat or cold...tension or satisfaction in environment to feel sad or happy...Environment, ..is subordinate to the earth...the earth is SPACE...SPACE spreads or shrinks.

Age of a Parwana

A Parwana (Moth) covers all the stages its life span i.e. childhood , youth and old age with in six hours. Whereas a whale completes all the stages covered by a parwana in one thousand years... a parwana lives only for six hours whereas the life of a whale lasts for one thousand years.

A snake swallows a very large sized mouse for to it the mouse appears very small. If a mouse appears to snake as big as it appears to man then a snake will never dare swallowing it. It is clear then that a mouse does not appear as big to snake as it appears to a man.

A lion is bigger in size than an elephant. Though an elephant overweighs a lion yet it feels afraid of the lion. An elephant does not fight a lion. It runs away inf ear from the lion.

As per this analysis we can say that when a man enters inferior SPACE from superior SPACE he starts feeling fear and it is that fear which checks him from entering the superior SPACE. If a man rejects the inferior SPACE then he

automatically enters the superior SPACE and entering into the superior SPACE is the life of paradise on earth. There does not exist any feeling of fear or grief in paradise.

Allah says in the Holy Quran:

"O Adam and Eve! Thou live in paradise without any dimension of space; eat merrily where ever from thou like." Sound wisdom is inherent in the above ayah of the Quran that happiness is a superior space and of course sadness is an inferior one. In order to get into the superior SPACE the right way told by the prophets is tawakal, trust, contentment, detachment (istighna)... and belief in tawheed and risalaat.

We can see the body made of matter and flesh but on what ground this body of flesh is founded our apparent eye cannot see it. If matter is transformed into the extreme extent of destruction then merely separate gleams of colours will be left. The physical life of all the creatures and phenomena is based on this chemical process. In fact the congregation of specific number of waves gives birth to different forms through different processes.

The Quintessence of Man is not Matter

The true purpose of describing this formula is to suggest that the quintessence of man is not matter; rather the true quintessence of man is the texture of waves. On one side these waves present the human body in physical form whereas on the other side these waves introduce man to the body of lights. Until and unless man is confined to that matter he lives the life of imprisonment and oppression. And when he is introduced to the genuine body of lights, he gets rid of imprisonment, fret and fever, and complex and cureless diseases.

The true man that is his awareness of the man of light is symbolically considered his freedom from the phenomenon of Time and Space. It is the same life where unseen knowledge is dawned upon and the doors of the will of Allah are opened.

The Explanation of Knowledge

Knowledge means to know, or to acquire information about anything. There is not a single creature of all the living creations in the universe that may escape the circle of knowledge. Every creature, virus, ant, honey bee, deer, beautifully adorned bird, zebra, lion, elephant or ten thousands of years older and bigger in size than elephant i.e. dinosaur...all of them cater to knowledge. It means that all of them have got the knowledge of living their lives, garnering their edibles and then benefiting from the garnered edibles.

When we look at the residential place and the security measures of a honey bee we can see a complete code of life and a thorough administration. The same situation applies to an ant.

Labour Ants

Allah says in the Holy Quran:

"The ant queen looking at the great army of Hazrat Suleiman said to her subject ants that you at once get into your burrows otherwise you would be killed under the steps of the horses and peddlers of the king Suleiman."

The labour ants garner grain and store it in the separately made cells in the earth, a labour ant can pick ten times heavier weight than that of its own body. Engineer ants prepare royal palace for the queen ant, this royal palace is interconnected through galleries from every side. The palace made by engineer ants is durable like a fort so that water does not affect it and extreme heat also does not affect it. It is so because the palace in a fort and the galleries in the palace are centrally air-conditioned. A kind of ant does know about how to transform into the waves. As a picture is seen on TV after getting transmitted through waves in a TV station, similarly ants reach far off places by transforming into waves. It means that scientist ants know how to transform into waves since hundred of thousand of years.

Sagacity of the Birds

In the Quran, the incident of Queen Saba is very interesting. In the incident, the sagacity of a bird has been described. In the same way every creature on the surface of the earth is endowed with the wealth of knowledge. Some have got the wisdom and consciousness in abundance, some have little but in almost eleven hundred thousand creatures on the surface of the earth and there does not exist a single one out of these billions of creatures that does not know.

Social Animal

It is said that man is a social animal. If by social animal we mean that man is bound to group system and a man lives with the other, chats, hates, loves and when one eats something the other also eats the same then such a way of expression is in fact the ego of the man; whereas every man knows and sees that a sheep is also a social animal. A sheep always sits in the herd of sheep; a goat always lives with its own herd. An elephant lives with elephants. It has never happened that an elephant has sat with a buffalo or the some one has seen a buffalo sitting with a camel. All these animals keep themselves aware of the others of their sort. They help one another; share their happiness and sadness. Since a man is the victim of his own sense of superiority, he has introduced himself to be a social animal to the rest of the creations.

A Starry Night

Paving the paths of meditation, Hazrat Ibrahim (Abraham) saw a bright star in a starry night and said this was my God, but when that star disappeared Hazrat Ibrahim (Abraham) said he did not believe in a thing to be God that could disappear. Then he looked at the cool and full ruddy moon, but as soon as the time of dawn approached near, the moon also started eclipsing. Hazrat also negated to believe the moon to be God. After the dawn when the sun started eclipsing and it eclipsed to the extent that it also disappeared.

Then Hazrat Ibrahim (Abraham) concluded with conviction through the God-gifted knowledge:

"My God is the One Who never hides and never gets eclipsed." The king Nimrod came to know of it. He used to consider himself to be God of his subjects and the subjects considered him god and worshipped him. It was customary to bow before him in his court. Hazrat Ibrahim (Abraham) asked the religious preachers and followers of wrong theologies, the men of high status and the public:

"Why do you worship the wrong gods instead of the Owner and

Creator of the universe, the Sovereign Allah, why don't you use your wisdom?"

The Index of Consciousness

When a person gets detracted of the knowledge of sufism and spiritualism then his consciousness gets limited to the extent that his consciousness turns dull. A thick layer freezes on the index of consciousness. He tries to see but cannot; he tries to listen but cannot, and at last the aimless life becomes his sole destination.

A Computer in a Man

Scientists consider human mind to be the fountainhead of force and energy. It has got an amazing capacity of collecting information. Fore-mostly it makes new and unique inventions out of this collected information. But if life does not flow man is just like robot made of iron that does not have any current.

When man was not on the earth, he was then at the place where

everything could be got without any effort. He was not used to hard work. After coming on the earth he had to face the life full of struggle. Man has ever been desirous of leading the heavenly life; and he has been impassioned by this desire of leading the heavenly life. This impatience bore fruit and invented

machine, by exploiting his inherent talent. He did so to lead a care-free life by utilizing it. All this happened but man never thought over what after all was the source of his inherent capabilities; and where from the current comes to mobilize these capabilities?

After the invention of wheel, man could pave the way of acquiring facilities and by moving forward he slowly and gradually entered the computer age. Now man has become aware of the fact that no machine can work without a current. Since the day man stepped on the earth he has been endeavoring to bring down the heavenly life on it.

As long as man pondered over, the implanted computer in, man has been leading him. As a result robots have been invented. Man gets fed up of working a monotonous piece of work whereas robot can repeatedly perform the same deed day in and day out. Robots are relatively less affected by changing weather than a human being. Many a factory in Europe and America has been utilizing robots. Like men, industrial robots are busy in welding, painting, moulding and picking up and placing things; but if they are not switched on, they cannot even move. Every movement theirs is determined by a control panel board through electric devices. When it is switched off the supply of information is disconnected through the control panel and the movement of the robot ceases.

The same situation applies to a human being. If man is not provided with the information regarding the life and its needs then the supply of current is disconnected.

Robots have been utilized in agriculture, construction and nuclear plant besides extremely sensitive and dangerous departments in space research as well. The research started with making simple robots of compiling the data has reached the state where work is on progress to make the robot with the capabilities of human mind.

Allah says"

"Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the · dead by My leave."

(Surah Al-Maida:Verse 110)

After making the struggle of hundreds and thousands of years the scientists could not reach the state where a Muslim can easily reach by pondering over the Quran.

Current and Life

.. Hazrat Essa (Christ) used to make sparrow of clay and then he used to breathe into it and the sparrow made of the clay would fly away and perch at a tree. What is the difference between such a sparrow and a robot made of iron?

The difference is this that electricity is being made current in the robot and in the sparrow the blowing of Hazrat Essa (Christ) is taking the form of life.

True Reality (Huqq-ul-Yaqeen)

"Or like him who, when passing by a ruined and desolate city, remarked: 'How shall Allah give life to this city after its death?' Thereupon Allah caused him to remain in a state of death for a hundred years and then raised him to life. Allah asked: 'How long have you tarried here?' He replied: 'I have tarried a day, or a part of a day.' Allah said: 'No, but you have tarried a hundred years. Now look upon your food and drink: they have not rotted; and look at your ass. We will make you a sign for all men: and look at the bones, how we raise them erect and then clothe them with flesh.' And when this was made clear to him, he said: 'Now I know that Allah has power over all things.'"

(Surah Al-Baqarah: Verse 259)

Looking at the spectacle of the Realm of Behest (Aalam-e- Amar), Hazrat Uzair said,

"I acknowledge that no doubt Allah is ruling supreme over everything."

A sixty year old man died; his heart, kidneys, brain, eyes—all the limbs were there in his body but none of them was working. In this system, all of us have got the same status...be he a great scholar or an ignorant, be he a poor

or rich when all the limbs are present in the body, why does that man not move then.

A simple answer to this is that a system within the body has gone fused. Though there still is electricity or oxygen in the air but the body has turned dead...It means that man is operating upon lights...light is engulfing light...light is talking to light, people become parents only when there is light with in them...when light goes off everything else goes off.

"Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things"

(Surah Al-Noor: Verse 35)

When man becomes aware of this formula as described in the Quran, then he won't need dependence upon the heavier robots any longer in his life. He won't need to switch it on and off. His thinking will play the role of a robot, whatever will he desire and he will get it by His leave.

Film and Cinema

The waves emitting out from the projector are not only felt but can also be seen. But no meaning is produced in our minds by seeing at them. We are watching in the cinema that a layer of lights, waves or gleams is coming and these waves or gleams

> are striking at the curtain. When these waves or gleams strike against the curtain then we can see many a different form, shape and colour.

We can compare these waves with thinking and then we can attribute the process of waves striking at the curtain to knowledge. Whatever colours or shapes formed out of the process of the waves striking at the curtain or screen, we can call them meaning or sense. We can learn through observation and

experience that until and unless thinking strikes at any screen to manifest itself no sense or meaning can be produced in knowledge till then.

Chapter No. 32

Human Mind

Human beings use two minds to lead their lives. We experience one of these minds during day, when we are awake while the other during night when we are asleep. One of them is present on the right side while the other is found on the left side in the head.

Right-sided mind is concerned with unconscious senses and the left-sided one is concerned with conscious senses. Right-sided mind is intuitive mind while the left-sided is reasoning and critical mind. There is infinite store of knowledge in the right-sided mind while the left-sided mind contains limited store of knowledge.

According to the experts if we record eight thousand bits of memory every second in our mind, it has such a large capacity that we can keep on recording for 85 years without interval.

Famous scientist Einstein's brain is preserved in an American laboratory. Great researchers have conducted their research on his brain simply to find the special features of Einstein's brain which made him genius. But till now they have not found anything which could distinguish the mind of a genius from that of a common person.

Einstein is called the great and genius scientist of this century. He himself said that he did not think about theories but those were all revealed to him. Remember this was the same Einstein who was considered to be the dumbest student in his school days. The question arises how a dumb student became a genius?

Sleep Laboratories

The research conducted in Sleep Laboratories all over the world has shown that when a person (genius and common man) sleeps, his mind starts data processing. If the electric wave in the human brain works to a specific limit

when he is awake, the conscious works properly. On the other hand if these waves increase their function, the man becomes restless. He suffers from the fits of unconsciousness if the electric waves increase further.

Usually most of the people live under the influence of left-sided brain. Forgetfulness is more concerned with the left brain. It means that the human beings face problems and difficulties if they are unaware about the worldly knowledge.

Intuitive Mind

The brain is used relentlessly during day time while the intuitive mind is not used. That is why man remains unaware of the real knowledge of the universe. To remedy this unawareness man should remain constantly in touch with his intuitive mind. By keeping a contact with intuitive, the conscious mind becomes strong enough that the man understands the workings of intuitive mind. In this situation the mind works as a complete unit, not as a half one. As a result the possibilities of errors, pains, unrest and complicated diseases decrease surprisingly. The purpose of all types of research conducted in the developed countries to maximize the utilization of human faculties is to create a link between the right and the left side of the brain. The mystics tell that if man becomes aware of the part of his life sleep, then a link will be created between right and left side of the brain. By creating this link man becomes aware of the hidden knowledge and the secret world.

Breath is Life

Life and all the life related emotions and feelings, occurrences and conditions, imaginations and thoughts, and all interests about life are there as long as man breathes. Inhaling and exhaling - both are important: inhaling creates a link with the secret world while exhaling with the senses. Closing our eyes, when we inhale with deep concentration, the conscious self is attracted towards the secret world, and when we exhale our attention is drawn towards the outer world. As a result we move away from the world of peace and comfort by shifting to the world of doubt, avarice, lie and hypocrisy.

The Concealed World

The Concealed world is like a pond if we look into the stagnant water we see our own reflection. In the same way all the people in the world are linked with one another in the hidden world. The universe is like a factory of Nature. The sky, the earth, heavenly bodies, trees, mountains, birds and animals, worms, jinns, angels and human beings all are the parts and bits of this factory of the world. Every bit is linked with other bits. If the function of a single part of the machine leaves normalcy, the machine stops working or starts to jerk. Every small part is aware only of its own working, but is unaware of the mechanism of the machine.

Movement is a hidden scheme which works under the guise of natural phenomenon. In the depth of darkness and light, this hidden scheme creates such marks as are perceived and felt by our senses. For example, look at your wrist watch, the hands for hour, minute and seconds are present in the dial. The hand of seconds moves quickly so the eye can see its movement. The minute hand and hour hand are also moving but our eye does not see their movement. When we look at these hands after some time, we perceive their movement. One movement is the less or more speed of the hands and the other movement is the working of the whole machine which is not visible to the eye. There are springs, lever and a pulley in the watch and their mutual share in the work produces an unending movement: one moves ahead while the other in a circle, one is increasing and the other is decreasing its size every moment. It is beyond understanding why this movement is not the same. But one can understand all this with meditation. Experimentation of months and years reveal that life is like a machine built up of millions and billions of parts and bits. Like a small or large machine made by man needs energy (mobil oil), same way the machine inside human cage needs energy (fats) for work.

Twelve Hundred Thousand Million Cells

Heart, brain, kidneys, lungs, stomach, and intestines all function with help of invisible energy. About twelve hundred thousand million cells function automatically with preliminary organs. It is the ignorance of a human being that he can neither perceive the machine within him that works with sound, jerks, fast and slow speed, listen to its sound, nor can repair it if there occurs a shortage in the continuous supply of energy.

Energy in the Lamp

Energy burns itself to keep the machine working. If the energy is kept moderate, the life span increases, if the energy is wasted, the life ends.

Breathing practice and meditation increase the stock of energy inside man.... and fewer calories are consumed because of which the energy level goes up.

The person who meditates, remains calm and enjoys comfortable sleep, his face gets wrinkle- free. All and sundry start liking him because of his attractive face. He is librated from doubts and suspicions.

A suspicious person gets tense according to the intensity of the suspicion, and tension creates various problems. The easiest way to save oneself from suspicions and mental stress is to: read the life ('seerat-e-tayyaba') of Hazrat Muhammad (S.A.W); serve the God's creatures; consider God to be the surety for needs; and meditate regularly.

Chapter No. 33

Spiritual Science

The famous Indian Sufi Baba Tajuddin Nagpuri (R.A) expressed such basic points in his discussions, not only in dealing with specific problems but also in common situations, which were directly related to the core of the laws of nature. Sometimes it seemed that the rays of light passed from his mind to the minds of the devoted listeners. Usually it happened that he sat silent but the audience felt and understood everything exactly as it was present in the mind of Baba Tajuddin (R.A). It was a common practice that some question arose in the minds of a few people and Baba Tajuddin (R.A) answered immediately.

Marhatta Raja Ragho Rao was his great devotee. Maharaja was also interested in concealed knowledge and he had the ability to be benefitted. Once, the maharaja said to Baba Tajuddin (R.A): "Baba Sahib, the invisible creatures like angels and jinaat, who have the persistent knowledge, are mentioned in all the Holy Books. Each religion tells something about the evil spirits but the absence of logic and description of knowledge make a sensible man to ponder sceptically. They hesitate to say with certainty that they had perceived. All expressed experiments which are the talk of the town, are individual, not collective. Please say something on this issue."

Baba Tajuddin (R.A) was resting when this question was asked. While looking upwards, he said: "Mian Ragho Rao, since the times we are born, we have been watching the stars above. There is hardly any night when we have not seen upwards to the sky. It is a very interesting and common saying that the stars are before us and we are watching the stars, we are aware of the world of sky, but what we are looking at, and what type of the world of stars we know, we cannot explain all that. Whatever we say is nothing more than the speculations. Even then we believe that we are familiar. The more surprising aspect is when we claim that man knows something, we never think whether there lies any fact in that claim or not.

What is Day and What is Night?

He said, "Try to understand whatever I have said and then tell me how deficient the human knowledge is! Without knowing anything, man believes that he knows a lot. These things are beyond reach. Also keep an eye at the things

which are commonly experienced by human being. The day breaks, try to understand this. We do not know what is meant by the day break and what are day and night. The reply to this query is often given that this is day and the night after this. This is the whole of human experience. Mian Rago Rao, just think, can a serious minded fellow be satisfied with this answer? Day and night are neither angels nor jinaat, and still they are real facts and no one can deny their existence. You can say that the eye watches the day and night so they are believable but it is necessary to understand that if the meditation does not work behind the eye, the tongue cannot tell anything about what the eyes see. In fact the whole process of observation and thinking is meditation. Eye vision is just a speechless and shapeless thing. Meditation gives rise to all types of experiments. Suppose all other senses like the sense of vision. All are dumb, blind and deaf. Only meditation gives listening and watching ability to the senses. Senses are considered to be separate entity from meditation, although they have no existence without meditation. Human being is meditation. Angel is meditation. Jin is meditation. So every living creature is meditation."

Infinite Meditation

He said, "In this debate, a stage comes when many secrets of the universe are revealed. Listen carefully! Many things rise during our meditation. Actually they come from the outside. Human meditation is influenced from all other meditations like that of angels and jinaat which have been mentioned before. It is a natural phenomenon that loneliness is benefitted from unlimited meditation. If this favour of the Nature discontinues, the mutual relationship of the individuals would be broken.

It is the part of the process of Nature that one type of meditation influences the other type of meditation. Humans are made of mud, jinaat shapeless and the angels are made of noor (light). These are three different types of meditations and all of these are the universe. If these are not linked together and the waves of type of meditation do not interact with the other type of meditation, the connection would be broken to make the universe collapse.

The proof to this is that our meditation is aware of the shapelessness and all types of shapeless beings. Similar is the case with noor and its all types although our experiences of meditation are of that of mud. So this is evident

now th.at the experiences of shapelessness and noor have been achieved through stranger meditation. Meditation is usually considered synonymous with self. Self and meditation are the combination of such conditions which are collectively referred to as 'individual'. Stars and particles are the similar types of creation. We seldom think that we converse with stars, particles and all creations through our meditation. It means that their self (waves of meditation) exchange many things with us. Whole of the universe is a combination of this type of communication. Angels and jinaat are the most important creatures for us. They are nearer to us from the point of meditation and familiar to us in communication."

The Galaxy System

Baba Tajuddin (R.A) was looking towards the stars at that time and said: "there is a strong relationship bet ween us and galaxy systems. The thoughts which come to our minds one after the other are received from other systems and their populations. These thoughts reach us through the medium of light. The small and large rays of light bring unlimited number of picture galleries of thoughts. In our language, we call these picture galleries as superstition, imagination and meditation etc. It is considered that these are our own contrivances. Actually this is not so. Instead the thinking ways of all the creatures have a point in common and this common point gives the knowledge of these picture galleries collectively. This knowledge depends on its type and the consciousness of an individual. The picture galleries change to match the manners and methods set by the consciousness according to values set by itself."

It is necessary to mention at this stage that these three types of behaviours have more things in common These have been mentioned as humans, angels and jinaat in heavenly books and The Holy Quran. These types are found in all the galaxy systems of the universe. The Nature has developed such a system in which these three types have become creative workers. The creative waves emit from their minds and spread in the universe and when these waves reach a particular point after travelling a settled distance, they get tlie form of universal phenomenon.

In spite of having different aspects everything is one

Meditation, self and individual are all one. We cannot differentiate their meaning only because of the difference of words. The question is after all what are these self, meditation and individual? These are the beings which have been made up of unlimited number of shapes of conditions, for example, vision, hearing, conversation, love, pity, selflessness, speed, flight, etc. Each one of these has its own separate condition, shape and entity. The Nature has collected so many entities like these at one place in such a way that in spite of having different entities they have become one and the same thing. Every human has thousands of organisms. In the same way jinaat and angels also have the same structure. These three structures are special simply because they have more entities of conditions than the other types of creatures. There is present single entity and a large number of entities in the structure of the universe, however, all types of individuals have same number of entities.

Dakhaan (Concealed Smoke)= positive condition/ negative condition

Humans live in a large number of planets and it is hard to imagine how many kinds they have. The same can be said about angels and jinaat. Whether they are humans, angels or jinaat, every individual of their organism is a lasting condition. The life of every entity is either conspicuous or concealed. When the function of an entity is conspicuous, it is conscious and when it is concealed it remains in the unconscious. The results of conspicuous function are called innovations and inventions by the human beings. But the outcomes of concealed function do not fall under consciousness although they are more grand and consistent.

This mystery is worth considering here that the whole universe is replete with the outcomes of concealed function. However, these phenomena are not the product of concealed human unconsciousness. Man cannot keep constant contact with the far off quarters of the concealed universe. The human traits are the reason for this weakness. This is beyond human understanding why the humans associate their meditation with mud. A creature that is helpless and bound in the distances of space and time cannot fulfill the requirements of the meditation functioning in the universe. In this situation a creature was needed which had the ability to fill the empty corners. So the angels and jinaat were created with the purpose to fill the space. Till now human meditation has not revealed all those phenomena which could complete the universe. Universe is

the name of the distances of space and time. These distances are formed with the small and large heterogeneous waves. The change is caused because of their small and large size. In fact, both time and space are its different shapes. The concealed smoke which is not well known to the world is the real existence of the outcome of this heterogeneous phenomenon. Here the Dakhaan (concealed smoke) does not refer to the normal smoke. The smoke is visible while dakhaan is the smoke that is not visible to the human eye. Human are the product of positive dakhaan while the jinaat are the product of negative dakhaan. The angels are made of their gist. The three ingredients of the worlds are the founders of concealment and presence. Without them the corners of the universe remain devoid of possible commotion. As a consequence our conscious and unconscious is lost in the void far away from life.

A strange and marvelous process is going on among these three types. One of the positive dakhaan is sweetness. A large quantity of this condition keeps on moving in human blood. The negative condition of dakhaan is salty. A large quantity of this condition is found in jinaat. The angels are made with the combination of these two same conditions. If the positive conditions decrease and negative increase in humans, all the capabilities of jinaat are awakened in human being and he starts functioning like jinaat. If the positive conditions increase and negative decrease in any Jin, the gravitational pull is born in him. The same rule applies to the angel. If the positive or negative conditions increase above the fixed level, then with the force of the positive he can create human characteristics and with the force of the negative, the characteristics of Jinaat can be created. In the same way if the positive and negative conditions fall from the fixed level, he can act like an angel.

The method is quite easy. We can liberate ourselves for some time from the distances of time and space by decreasing the level of sweetness and salt from the fixed level. By decreasing the level of sweetness only, we can shorten the distances of space and time like jinaat. But it is very essential to seek the guidance of a spiritual man to work on these methods.

The Law of Thought

This rule should be instilled carefully that the thoughts coming in our minds are mostly irrelevant to our affairs. They are concerned with some

creature that is present somewhere far or near in the universe. The perceptions of that creature reach us through wave. When we try to relate these perceptions with our lives, we fail in spite of trying our level best. There are some more things to be considered about the waves of self which have just been discussed.

The scientists consider light to be a speedy thing but its speed is not fast enough to break the distances of time and space. However, the waves of self are present everywhere in , company. The distances of time and space always remain in the r control. In other words we can say that the distances of space and time do not exist for them. The distances which are shortened by the waves of light, the waves of the self do not consider them to be existing at all.

Waves of the Self

The manners of conversation have been established among human beings since the very beginning. The waves of sound whose meanings are decided, inform the listeners. This is the reproduction of the same method which is followed by the waves of the self.

It has been seen that a dumb person says everything with a slight movement of his lips and the sensible people understand all that. This process is also the reflection of previous method. The animals communicate to the others with their sound. The waves of the self work in this situation also. Trees also converse among themselves. This conversation not only takes place between the nearer trees but also among the trees at the distance of thousands of miles away. The same rule is established among minerals. Pebbles, stones and dust particles communicate exactly in the same way.

Internal Urges

Many of the incidents of prophets and the men with spiritual power witness that only one unconsciousness is reigning in the whole universe. Through this unconsciousness one wave of concealment and conspicuousness understands the other whether these are existing far apart. Discernment and meaningfulness of concealment and conspicuousness is the jugular vein of the universe. Through this jugular vein we can reveal the signs and conditions of our own and other planets by meditation and concentration. We can also know the perceptions of humans and animals, the movements of jinaat and angels and the internal urges of plants and minerals.

The Palace of Hazrat Suleman (A.S)

Hazrat Suleman's (A.S) palace was built with the bricks made of gold and silver. The gold and silver mosaic work was done on the walls. The ceilings were studded with emerald and red ruby. The imperial throne was studded with emerald, precious stones, ruby and turquoise. Trees with transparent branches were engraved on all the four edges of the throne. The branches were decorated with colourful lights. Each branch bore nests where the birds were shown in sitting posture. Aloes woods smouldered (the price of aloes wood was Rs: 560000/- per kg in the year 2002) and used to serve the purpose of air fresheners. The royal throne was situated at a height. On the right and left side of the throne, chairs were placed where the human and jinaat nobles of the state and their assistants used to sit. When Hazrat Suleman appeared with the royal crown on his head, the birds sitting on the trees spread their wings which emitted sweet fragrance and the peacocks studded with jewels and decorated with colours used to dance. All this was a scientific miracle.

Quranic Science

When Hazrat Suleman came to know that Queen Saba was coming, he addressed his courtiers: "I want that the throne of Queen Saba should reach the royal court before she arrives." A gigantic Jin said, "I can bring the throne before the court is dismissed." Listening to the Jin's claim, a man, who had the knowledge of the Book, said, "I can bring the throne to this court before the blink of an eye." Hazrat Suleman turned his direction and found the throne of Queen Saba in the court. He ordered to change the shape of the throne a bit and said that he wanted to see whether after seeing that Queen Saba would choose the right path or not.

When Queen Saba reached Hazrat Suleman's palace, she was asked whether it was her throne. The wise queen replied, "It appears to be the same one." At the same time she said, "I have already come to know about your unique and matchless power. That is why I have come to you as a submissive and obedient person. This wonderful incident of the throne is yet another show of your matchless and incomparable power, so I express my obedience to you."

Hazrat Suleman got constructed a grand palace with the help of jinaat and engineers who were human beings. This was matchless because of the shiny precious stones, eminence of palace, and strange handicrafts. The courtyard at the entrance was dug up as a huge pond and filled with water. A fine floor was laid with clear stones and pieces of crystal. The onlookers thought in deception as if clear water was flowing in the courtyard.

Spiritual Senses

Aguava was presented to Baba Tajuddin Nagpuri. When a piece of it touched his lips, he said, "It is the flesh of a dead body." After saying this he threw away that piece. Some of the people present there were curious to know what could be the relationship between a piece of guava and the flesh of a dead body. Two of the noble men went to the fruit shop from where guava was bought. The shopkeeper told the address of the broker and the broker told the address of the farmer from where the guava was brought to him. The farmer told them that the orchard of guava was grown at a place where there was a graveyard once.

Strange Narrative

A famous sufi,, sage and remarkable personality of Indo-Pak Sub-continent Hazrat Ghaus Ali Shah Panipati (R.A) narrated the following incident that provides strange information about time and space: "A man came to Shah Abdul Aziz (R.A). His dress showed that he belonged to the royal court. He asked Shah Sahib (R.A). 'Hazrat, My tale is so strange that no one is ready to believe. Even I myself am unable to understand this. I am at a loss what to say, whom to say, what to do and where should I go? At last I have come to you.' While narrating his account he said: 'I lived in Lakhnow and had a job. Everything was alright. Suddenly my fortune changed. My financial condition became worse. Most of my time was spent in idleness. I thought it better to search for a living in some other city instead of doing nothing to earn livelihood. I took some provisions for journey and went towards Odey Pur. On my way I stayed at Rawari. Except an inn, it was a deserted land at that time. A few prostitutes lived in that inn. I was sitting worried in the inn. I had run short of

money also. A prostitute came and said, 'Mr. Why are you sitting tense and not taking meal?' I said, 'I am tired after a long journey and will eat my meal after taking some rest.' Then she went away, and came back after a short while and asked the same question. I gave the same reply and she went again. She came the third time and asked the same question. I told her everything in detail that I had spent all what I had and now thinking to sell my horse and weapon. She went to her room quietly and brought ten rupees for me.

When I hesitated to accept the money, she said, 'I have saved this money for my funeral purposes by doing spinning work. There is no need of any formality. I am giving you this money as a loan without interest. When you are better off, return my money. I accepted and reached Odey Pur by spending that money. I got a good job there. By the grace of God I became well off. I received a letter from my home that my son had come of age. His in-laws were stressing for marriage. I was asked to go back to get relieved from the responsibility.

I went to my home after getting leave. When I reached Rawari, past events came to my mind. On reaching the inn I came to know that the prostitute was severely ill and she was about to die. When I reached near her, she was breathing her last. She passed away before my very eyes. I arranged her funeral requirements and laid her body in the grave with my own hands. Then I came back to the inn and went to sleep. I thought about the money in my pocket at midnight. I found five thousand rupees missing from my pocket. I searched but could not find it. A thought occurred to me that I might have dropped the money while burying her. With great difficulty I reached grave yard and opened the grave bravely.'

Inside the Grave

'I had to face strange situation when I got down into the grave. Neither the dead body was present there nor the money. A door was visible on one side. Mustering up the courage, I entered the door. I found a new world there. A row of gardens were seen all around and green fruit trees were grown there. There was a splendid building on one side of the garden. When I entered the building, I found a beautiful woman who was wearing royal dress with complete make up. The servants were standing around in obedience. The lady addressed me, 'Have you recognized me? I am the same who gave you ten rupees. God liked this act of mine to give me salvation and blessed me. This is your money which you dropped in the grave. Take your money and leave this

place immediately.' I said, 'I want to walk around here for some time.' That beautiful lady replied, 'You cannot complete the round of this place even if you continue walking till the doom's day. So go away immediately. You cannot imagine how far the world will have gone during this time. I acted upon her advice and came out of the grave. I saw that neither the inn nor the old town were present there. There was a city all around. I asked about the inn from some people. All of them were unaware of the inn. Some people considered me a lunatic.

At last a man said, 'I can bring you to a sage who is very old, perhaps he could tell you something about the inn. That sage listened to the detailed account and said after thinking a while: 'I remember that my grandfather used to tell about the presence of an inn at this place. A rich man came to stay at that inn. Mysteriously, he disappeared on a night. No clues were found about his where about.' I said that I was the same rich man who had disappeared from the inn. The sage and the people present and opened the grave bravely, there were all surprised to listen to my words and started looking blank."

That rich man became silent after narrating his story and then requested Shah Abdul Aziz (R.A): "Tell me what should I do? Where should I go? I have no home and no place to live. The other thing is that this incident has trapped me in straitened circumstances." Shah Sahib (R.A) said, "Whatever you have seen is all fact because the measurement of time of this world is totally different from that of the next world." Shah Sahib (R.A) said, "Now you should go to Baitullah and spend the remaining time of your life in praying to God."