




PARAPSYCHOLOGY

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PREACHING AND ADMINISTRATION

When any branch of knowledge is taken into consideration, two things, because of their significance, immediately become important. The first one is theoretical knowledge, which we possess about that particular branch of knowledge and in its final stage practical demonstration and implementation of that branch of knowledge is observed. In other words, knowledge is the name given to the combination of theory and practice. Like any other branch of knowledge, the spiritual sciences, too, are no exception to this rule, that is, after learning and Rules, Laws, Principle and Formulae Theoretically; they are tested, analyzed and examined practically. There are two possible ways of learning and acquiring knowledge. One method is to learn the theory first and then to use the learnt formulae, principles and laws practically. The other method is to start learning through practical experiments directly.

Example: - There is a person who learns carpentry under the guidance and supervision of a teacher and makes a chair successfully. There is another person who first acquaints himself with the preliminary and elementary principles of carpentry by studying books and other materials and then attempts to make a chair. Now this person might not be able to know, which wood of a particular tree would be most suitable for making various items of furniture, whether the wood, he intends to use, is seasoned enough or not? What is the ratio of water in that wood? What is the pattern of tissues and fibers in that wood? How heavy is a cubic foot of a particular wood, how much shine will be there if that wood is polished, if it is painted what would be its final shape? How long would it last, how much would be its average age, whether termites would eat it or not?

Many a things like these are automatically known by the one who starts learning directly through experiences and handling of tools and the wood practically. One who enjoys the fundamental knowledge of a particular field can be called an engineer but he might not be able to make a chair but the engineer has its own importance. One form of the knowledge is to know something only theoretically and the other form is to know it

through direct involvement in its practical use. In such a case one who has practical experience would very naturally be preferred to the one who has only theoretical knowledge of something. And, the third form of knowledge is when one has theoretical knowledge as well as knowledge of its practical implementation.

The universe created by the most exalted God is based and established upon an organized and systematical scheme. To acquire and acquaint ourselves with the knowledge of the cosmos and its structure, in spiritualism, there are two ways. In the first instance, a spiritual master, by exercising his spiritual influence enable his disciple to become a person with practical knowledge. But there is a flaw in this method. If the attempted experience fails, goes wrong or the constructive aspect of the knowledge takes a destructive turn then he finds himself in a helpless situation and is unable to rectify the wrong. But someone who besides having practical knowledge has theoretical knowledge is not only capable of commanding control over any adverse situation but contributes and modifies new discoveries and inventions in that particular science.

Gist of this whole discussion is that only that knowledge is reliable and authentic which is learnt gradually, stage by stage, just as one learns ABC and then the same is practically experienced and exercised. According to the teaching of Holy Prophet (PBUH) and the Holy Quran, spiritual science also has two distinct sections of theory and practical. During the course of learning through practical experimentation, the teacher or mentor advises his disciple to recite something or suggests a particular exercise, the student or the disciple to comply with the instructions of his teacher obediently starts practicing the suggested exercise or what he is told to recite. As his pupil's learning ability and

capacity increases to absorb knowledge, the teacher by exercising his spiritual influences makes him witness one or the other thing. That is, the spiritual mentor called 'Shaikh' conducts his spiritual influence which enables the disciple to behold angels, start communicating with the soul or start peregrinating the gardens of paradise and if the progress of the disciple is considered adequate enough he is made the cognizor of the

Attributes of God. According to the other method the laws serving as foundation of a branch of knowledge and the formulae governing the cosmos are taught by the mentor. With the increasing understanding of laws and formulae of this remarkable body of knowledge the ability to enact and operate these formulae and laws is produced in the disciple.

Allah, the most merciful, proclaims that we have subjugated the moon and the sun for you and all that is there in the earth and the heaven is also put in your domain. In the Holy Quran, the phenomenon of conquest and ruling the universe has been presented in two different ways. One approach is self-centered i.e. good or bad is interpreted and understood with reference to one's self the other approach is when the self is negated and is no longer given any preference. Things are comprehended and grasped in the light of that law of God, which is called 'Destiny'.

This thing has been discussed in the story of Moses where he encounters with one of God's servants who were bestowed with a special knowledge out of mercy. That knowledge in terms of Sufism is called 'Insinuated Knowledge' (Ilm-Ladduni). As we all know that according to that story Moses and that man both sailed in a boat in which the man made a hole. They stayed in a house as guests. That man killed the lad of the housekeeper. In the last stage of their journey they repaired a wall that was about to collapse without any expectation of reward in a critical state of thirst and hunger. Moses objected on all these three occasions. That man separated himself from Moses by saying that all he did was done in accordance with the command of his Lord. Moses admitted that he couldn't keep his words regarding not questioning him and they both separated after that. The knowledge possessed by Moses is related to that approach which is based upon the concept of good and bad, evil and virtue. And the knowledge of that man is associated with that approach in which there is nothing except God. Purpose of this discussion is not to suggest that Moses enjoyed a lower position than that man but this thing is required to be taken into careful consideration that Moses went in search of that man. That man never came in search of Moses.

God the most exalted is the greatest of all law-makers. One who manages to establish his relationship with Allah and his mind is tuned with the destiny appointed but Allah he himself becomes the law. And, getting the law enacted is the duty of every individual of the universe. That man during the course of his conversation with Moses told him that it is very much according to the policy of God that he has bestowed this Administrating Knowledge upon him and indoctrinated Moses with doctrines to be preached.

When this event which is related in the Holy Quran is taken into deliberate consideration, it is revealed that law governs in every situation and circumstances. And since that man was a representative of administrative laws operative in the universe whatsoever he was doing was done according to the Elohist destiny planned by God, the wisest. Moses, for this very reason, undertook the journey in search of that man and after undergoing the hardships of traveling, found that man and did not enforce the laws of his religion upon that man.

THE TRUST ENTRUSTED

God is the Lord Creator, that is, He is the one who created after providing all the resources for life so that he could be recognized. For recognition it was necessary that there should be a creation that could recognize God as God wills and wants to be recognized.

God has appointed two different approaches for his recognition, according to the first approach, the creatures enjoy only that much knowledge that they are creatures and have been created by God, the most gracious. The other form of recognition is to know with a conscious awareness, why we have been created and what is the purpose and motive for our creation. Why God has fashioned the creatures is one of the secrets of the God. To unveil this secret Holy Quran states "We created man and jinn's so that they worship us and as; a token of their bondage and subjection should bow down before us." Acknowledgement and subjection and bondage to God is indicative of the fact that one is admitting and accepting his insignificance and significance actually belongs to that Supreme Being before whom one is bowing down in submission.

One approach is the general approach and is common for the whole universe. Man, jinn's, angels, animals and inanimate are all correlative in this general approach. All the creatures are busy in worshipping God whether these are plants, birds, hills or mountains. Jinn's and angels are also actively busying worshipping Him. One aspect for worship is to know only in the literal sense that we have been created by some one and the other aspect of worshipping is to practically observe and recognize that someone is our Creator. We should be able to listen to Him directly and act upon His directives after receiving them directly from God the best of all creators.

It has been discussed earlier that there are two states of knowledge one is to know only and the other is to have observations or; the experiences resulting from the knowledge. One state of knowledge is to know that we have been created by God, the most exalted so that we worship him and should adopt that which is liked by God and should refrain from that

which is disliked by Him. In this knowledge, observation of anything is not present. The other form of knowledge is that in which besides theoretical aspect the practical aspect of knowledge is also included. The practical aspect of knowledge duly substantiated by experiences has been declared the "Entrusted Trust" by Allah, the most High.

A unique position of man establishes when the trust reposed in man by God, the most sublime, comes under discussion. In the Holy Quran besides introducing Himself God has defined how His fabulous craftsmanship is in operation in fashioning the universe and what laws, formulae and rules are responsible for the existence of the cosmos. This is that form of knowledge which if believed, transforms into practical observation.

In Holy Quran the opening verse of 2nd Surah (Baqara) God, the most Exalted, has declared, "This book is the sure guidance for those who are pious and pious are those who believe in the Unseen" Believing the unseen means that they possess that observing sight which can witness the unseen. The universe will not be subjugated and put to man's domain if the observing sight is not activated in him. One aspect of subjugation of the universe is that it is one of our routine observations that the earth is providing us sustenance's systematically and according to certain rules. When a house is built on the earth it does not prevent us from doing so. It does not become so hard that walking on it become impossible nor turns so soft that we start sinking in it. The sun and the moon are performing their duty to serve us according to a strict rule and system. The moonlight is responsible for sweetening of fruits for man's use. Their performance is proving beneficial for man whether they intend to benefit him or not. Another form of man's domain over the universe is to harness the forces of nature. Man by using his power can make use of the sun, the moon, the earth, the ocean, the rivers and the mountains in order to benefit mankind. But the most superior form of this domain is to split the moon into two halves merely by pointing towards it by the Holy Prophet (PBUH). Hazrat Umar (R.A) commands the Nile (River in Iraq) to maintains its flow by sending this

message that if you are flowing at the behest of Allah then refrain from arrogance otherwise my whip would be enough for you.

Once a peasant came to Umar (RA) and complained, "I work on my land. After tilling when I sow the seed it doesn't yield any harvest as it crumbles to dust despite my effort to improve the land. I don't know what to do." Hazrat Umar told him to hear up till he happens to be there on that land. When Hazrat Umar was passing that way the peasant pointed out the land. Hazrat Umar lashed the land with his whip and said' "when this man fulfill all your requirements then why do you spoil his labor." After that the land started bearing harvest in abundance.

Once the mentor of the writer; His Divine Grace Qalander Baba Auliya, relating the following incident said that once an astrologer came to see the Holy Prophet (PBUH). The Holy Prophet at that time was on a hill, when the astrologer approached him. The astrologer introduced himself and said that if the rock under the Prophet's feet turns soft enough to bear the impression of his feet he would become a believer and be amongst the faithful. Holy Prophet reciting 'Bismillah' placed his foot on the rock. The astrologer looked up towards the sky and then towards the rock. The rock now bore the impression of the foot as if it was made on soft clay. Seeing this act of conquest that astrologer believed the Holy Prophet (PBUH) and became a Muslim. Later explaining his peculiar request he stated that he was one of the great astrologers of his time and was unparalleled in knowledge of astrology. There is a star in the sky, when the star is right above somebody's head the hard rock like clay turns soft beneath his feet. According to his estimation, where the Holy Prophet was standing, that star was due many thousand years later. When upon my request the Holy Prophet (PBUH) lifted his foot to place it on the rock I saw that star turning and coming to that point and after staying overhead above the Holy Prophet (PBUH), momentarily returned to its actual position.

Yet another form of conquest is to know, how many types of waves, and in what magnitude, are operative in gold and one could add that

adequate quantity in those of the copper to make them equal to those of the gold.

No creation of God by any chance is imbalanced. This universe is also not the outcome of an accident. There is no room for any thing like by-chance or accidental creation. According to the laws of creation every existing thing is composed of certain definite quantities. As far as the creative process is concerned, the process of birth in goats and man are one and the same. Birth process of a goat is similar to that of a man. A goat also feels the hunger just as it is felt by man. A goat also feels thirsty just as man does. A goat also sleeps just as man yields to sleep. And a goat also strives for its food just as man does. The only difference is that of the creative quantities operative in these two species. With one amount of these quantities donkey is produced, with another, man is created. Certain fixed amount of these quantities produces mountains and the angels. The halls and paradise are no exception to this creative law; these are also produced from certain fixed quantities.

CREATIVE SYSTEM

Being the best of all creators God has granted man that knowledge which is responsible for activating the creative abilities in man. In order to introduce his remarkable attribute of creation God has used the phrase, "the best of all creators". To wit, God has delegated His Creative Potential to man. One who creates enjoys the right to create and fashion something according to his will and wish. When should something be brought into existence and when it shouldn't, all depends upon the sweet will of the Creator. And if something causes unpleasantness he may dispose it off as he pleases. The same right to exercise his will has also been granted to man by God, the most sublime. Man can benefit mankind, by his creations and can also causes destruction through his inventions. It has become quite easy to understand these things in the perspective of the present era. Radio, for instance, is an invention, or to say, a creation that works according to various frequencies depending upon the component installed in it. Similarly another invention called television also functions on various channels. Different channels, in fact, are indicative of reception of waves of different wavelengths. Yet another invention 'atom bomb' that possesses huge quantity of energy sufficient to annihilate habitations along with their inhabitants. Hydrogen bomb possesses still greater energy for destruction than atomic bomb. The atomic energy used for destruction in the form of atomic bomb can also be used for peaceful purposes.

A healthy person can do more work, can run faster and perform his duties better than that of a sick or weak person who in his every movement expresses lesser vitality. In this case too, the quantities of health and vitality are responsible for the health and vigor of one person and their decreased amount in sickness and weakness in the other.

Let us take another case. We find a person who is more intelligent than the other. In the intelligent person the waves of intellect are operative in greater quantity than that of a simpleton. If the quantities responsible for proper functioning or requirements of life are adequate enough then, it is said, that the man is living a normal life otherwise he will not be called normal or wise. We feel thirsty. This feeling of thirst, in fact, is a signal

from the creative system that the system of our body requires water. A balanced man would take only that much water which is actually required by our physical system whereas someone with immoderate approach towards water would take so much water that it would make his belly swell. Feeling of unstable thirst, in medical terms, is considered a disease and the reason for this disease is that the quantities responsible for producing the feeling of thirst undergo a deterioration causing abnormal feelings of thirst any one suffering from this disease drinks so much water that his stomach is ruptured and he dies due to this cause.

One feels hungry. If the food is taken in moderate amount the physical fitness is maintained. But if the feeling of hunger is disturbed either one would not feel like eating or would become gluttonous. If one doesn't eat he would become weak and if one eats excessively he would fall ill because of indigestion or stomach disorder. All these examples explicitly prove that all the phases, aspects, features and movements of life, whether it is the life of this world or the life hereafter are all based upon various quantities. As long as these quantities are there life is there. When these quantities undergo a change whether this change result in increase of these quantities or decrease, life also undergoes a change from normal to abnormal causing such a rift in life that one despite looking like a living soul is much closer to those who are deceased. For conquest of the universe it is necessary that we should have the knowledge of those creative formulae upon which this creative is founded, is kinetic, is sensible and enjoys consciousness.

Law: - All the demands concerning life originate from certain quantities and the very same quantities are responsible for creation of these demands and no demand of life can exist without a formula.

God, the Lord Creator, has created us after formulating various formulae. When, intentionally or unintentionally, we get this formulae activated new discoveries or inventions come into being.

Since man himself is also a formula therefore the creative element responsible for the life of this formula remains in action. Since man is a creative formula and he is granted the knowledge of creative formulae

therefore he is capable of learning the formulae required for the creation of angels and the formulae for production of heaven and paradise. He can acquaint himself with those quantities and formulae upon which the seven heavens are established and, to top it all, he can even study those formulae, which are used for the creation of the High Throne (arsh).

The tragic aspect is that, the quest for knowledge, curiosity for finding reality and the habit of thinking is no longer a prominent trait of Muslims. Muslims claim to be the vicegerents of God but seldom bother to make use of their thinking abilities, not even to the extent, which is customary for the ants. Without granting exception to anyone God's laws remain in operation. It has been clearly incorporated in the Holy Quran that this book is a sure source of guidance for those who exercise their thinking abilities, conduct researches and observe minutely. God is He, who is One and only, the Absolute, the Insouciant. He begets not nor is He begotten. And, there is none like unto Him. One who seeks, he finds and one who denies remains deprived.

POINT IS UNRAVELLED

When someone using all his concentrative abilities focuses his attention on a point and ponders with deliberation his sight attains that depth which helps him to explore all the hidden and latent potentialities of that point upon which he is concentrating. When more depth resulting from persistent concentration is achieved the point starts manifesting techniques and methods to make its use. After discovering the hidden forces of that point one observe that, how the galaxies system are peregrinating along with us in this vast expanse of the cosmos. It comes to our knowledge that every existing things is based upon a network of waves. We and our universe is nothing but a conglomeration of waves. Everything in this phenomenal world whether it is water, tree, plant, man, stone, rock, quadruped, bird, beast, energy, oxygen, atom or its molecule is enveloped in a ring of light, that is, everything is enclosed in a shell of lights. When, through ponderous contemplation this cover of lights is penetrated and something is taken into the focus of sight the first thing that is discovered by the sight is the energy contained therein. When depth is produced in the sight the second thing that transpires is the use of that energy. When more depth is achieved that energy is discovered in the form of a manifestation. Hiroshima and Nagasaki are living examples of exhibition of energy of atom. This energy was displayed when atom bombs were dropped upon these cities. The display of energy of atom was so complete that the hill that was struck with the atomic bomb transformed into smoke. People couldn't believe their eyes but when those hills were physically felt it was found that the hills do not exist any longer and only smoke of the hills is there. Now the question is that who traced that energy, who used it and who was affected by this display of energy.

The answer to this question is quite simple. Man discovered the energy of atom, man used it and it was again man himself who suffered the consequences of the destructive use of this energy. Had this power been used for the constructive purposes man would have enjoyed its benefits. We would be justified in concluding that the energy present in atom is the creation of God, the most high, and God taught the method of its use

to man. Logical conclusion is that God has ordained man with that much ability and capability that he can use the energy of the atom according to his will and choice. It would not be out of place to mention that Creator is anyhow more powerful, more potent and more effective than his creation. When the human role as a creator of the atomic energy is taken into consideration we cannot conclude anything else but that God has granted those hidden powers and latent potentialities to man which render, upon comparison, even the atomic power insignificant. The only thing that matters is the use of the atomic power i.e. we discover those qualities of atom which result in destruction or search for those waves in atom which are useful for the construction and improvement in the quality of man's life on this planet, earth.

Everything is based upon waves and human beings are no exception to it, so human existence also depends upon the waves. Contemplation regarding the existence of human being because of waves enables us to explore the creative abilities incorporated in man. Just as the atom is a point filled with a thriving power which if used by a destructive mind can destroy cities in second and turn the earth upside down and if this power is used with a constructive approach then it can be used for producing electricity; the electricity which is the most vital functioning force for operating our inventions. Similarly, there is an atom; an unadvisable point in man which possesses incalculable energies. When this point is unraveled, man after rising above the dependency of material means and sources, starts witnessing, obviously spiritually, those formulae from which the suns are produced, moons are created, heavens are established and embedded with stars and the movement of the earth is regulated.

Example: - We know that for making syrup we are required to dissolve sugar in adequate quantity in water. If flavor is added to this solution it will give us flavored syrup. If color is added to this solution the syrup will become good looking too. And, if some medicine with refreshing effect is also added to it, it will become medicinal syrup. Baking of bread is also based upon a formula. When bread is mentioned all the actions relating to it, manufacturing automatically come under consideration. This include sowing of wheat, the influence of the waves and lights circulating in the earth affecting the wheat-seed, mixing of waves operative in seeds with the one circulating in the earth, ripening of wheat because of sunlight and moonlight caring for sweetness in it, maturity of seed, its grinding in the mill, preparing of dough after mixing water in it and finally the baking of the mixture with the help of the fire. All these factors play their respective roles in the preparation of bread. Very ordinarily stated words 'have some bread' by someone might be intriguing for the one who contemplates, what bread is and how does it come into being? Just like this one point of considered deliberation man is also a point worthy of contemplation. When this point is discovered after penetrating and breaking down its code one witnesses all the wonders that have been called the cosmos by the Lord Creator. Record of man's all generations, rather the whole record of human beings, jinn's and their whole species, angels, heavens, hills and paradise, the High Throne and, to sum up, even the Lord Creator Allah Himself is found there in this point. When this point opens man reaches his ultimate aim and object rising, step by step, in his observation. The ultimate aimed object of man's pursuit is nothing but Allah, the most high. This point, in Sufism, is called 'fawad' (the Heart). It is the same Heart that has been declared the abode and the house of Allah. The Heart that never lies or falsifies facts, all that it witnesses is the reality. It observes the Lord Creator, the Fashioner of the worlds, and the Creator keeps this Heart in His sight, the Heart where Allah, the most sublime, resides.

Fawad, infact, is the only faculty through which one can succeed in having the cognition of the Lord Creator after having heartfelt understanding of the signs of God.

RELATIONSHIP

Every creature has common semblance with every other creature and is related to one another for one or the other reason that provides a basis of mutual relationship between them. Just as the soul enshrined in Adam is operative in every man and the stimuli of the soul, responsible for production of the senses, help him to live through sentiments and emotions and enables him to experience feelings of all sort including feelings of delight and joy¹ grief and anguish. Similarly, an ant also possesses the various emotions and expresses its feelings in different ways. Just as man strives and struggles for the means of livelihood an ant also remain busy for the same. A fly, too, struggles and a mosquito also makes efforts in this regard. If the aspect of man's imparting training to his offspring's is taken into consideration then our observation confirms that every living creature is painstakingly occupied in rearing and bringing up its young ones. A lion trains and rears its cubs to develop their instincts and inherent qualities. A cat too teaches its young ones all the tricks and methods that are essential for getting the means of livelihood. If man claims it supremacy that he is intelligent then it has been observed that other creatures also possess wisdom and intellect. This is altogether a different issue that the degree of intellect in one species is more than in the other one.

It is the holy proclamation of Allah, the most exalted that we inspire to bee. Now for inspiration or to receive revelation one who is inspired or is the recipient of the revelation, is required to be sensible, obedient and must have the ability to contemplate. And after understanding the meanings of the message inspired must be able to act in accordance with the inspiration received. When the proclamation regarding inspiring the bee is studied this thing is clarified, in the first place, that the bee possesses intellect, ability to understand the meanings of the inspiration. If man is declared superior to other species on the basis of intellect than a bee should also be declared superior to others because the bee also possesses sagacity of understanding. The Crux of this discussion is that only knowledge, wisdom, sagacity, intellect and reason is not the basis of man's superiority over other species.

Everything that exists in the universe is kinetic, alive and therefore possesses consciousness. It has senses to meet the demands of life, has the ability to adjudge what is good or bad for it. If man experiences the cold a cat also reacts to cold. If man knows how to protect himself from cold whether by building houses or by wearing warm woolen clothes then a cat also knows different ways to guard itself from cold weather. Then what is the supremacy that is enjoyed by man and what is the vicegerency that has been granted to man because of his supremacy over other creatures. Contemplation in the Holy Books leads us to conclude that man's actual supremacy is because of that knowledge which was granted to him by God, the most wise and has been termed as 'the Knowledge of the Names'. When we compare the angels with man it is observed that man knows the secrets of the Elohist Appellation which have been kept secret even from the most exalted angels. Here this also should be clearly understood and borne in mind that by teaching the Knowledge of the Names, God does not bestow the ability to assign names to various things of the universe. It is not so that man can call a tree, a tree, a dove, a dove, and a lion a lion. This tantamount to belittling the knowledge granted to man. Reality never changes, it always remains same. Reality is invariant. If the Names are taken to be the names of the worldly things then every individual of the human race would have had only one name for each thing and that one name would have been used for identifying that particular thing by every one in every language. In the light of this assumed definition we couldn't have words like 'darakht' or 'shajar' (name of tree in Urdu language) for tree. This would not have been possible at all. Names, in fact, are indicative of those attributes of God which in the form of Attributive Lordship are responsible for creation. The Knowledge of the Names is that knowledge which represents the creative formulae of the universe. The Elohist Appellations is that knowledge and insight which enables us to explore that realm which is the realm of revelations pertaining to the unseen, a realm where the secrets of nature exist; the secrets that are the basis of the whole universe.

It is the holy proclamation of God, the most gracious, 'We offered Our Trust to heavens, mountains and the earth. All submitted that we cannot bear it because we know that if we accepted this responsibility we will disintegrate and will be annihilated.'

Besides other things this verse also clarifies this thing that as a matter of law every existent of this universe has a conscious whether it is the heaven, the earth or the mountains. Denial or acceptance itself is a proof that one who is capable of refusing or accepting something is ordained with consciousness. If the mountain, ordinarily considered as lifeless and inanimate object composed of rocks had no sensibility, reasoning, understanding and cognition of its abilities and capabilities then how could it have been possible that it could have refused to undertake the responsibility of accepting the Trust offered by God Almighty saying that I am unable to bear this burden of responsibility and if I accepted it I shall disintegrate. Deliberation further clarifies that stone and rocks also have the ability to listen just as man enjoys the faculty of hearing; they too possess the thinking ability just as man does and they can speak as well, just as man is versed with the act of articulation. Our approach towards the Quran verses should be like that one, which we exercise towards logical or philosophical reasoning. For having access to the inner most recesses of meanings of Quran words we have to have faith and belief that whatever is stated in the Holy Quran is the word of the Supreme Lord God.

It is something to be taken into consideration with great care that if a stone can speak, hear, has knowledge of its abilities, enjoys cognition of itself without having any misunderstanding about its capabilities and its judgment is by no means far off than accuracy then how can man be superior to it This also is stated by God, the most wise, that man accepted to undertake this Trust, indeed man is ignorant, unjust oppressor. This clearly indicates that the heavens, the earth and the mountains are neither ignorant nor unjust whereas man is both ignorant and unjust because by every rule of logic he without giving it a thought as to whether he would be able to fulfill the requirements of the Trust reposed in him or not, he accepted to undertake it. It was only his short-

sightedness and folly of highest order that he accepted to undertake the Elohistc Trust. Since he has the honor of accepting the Elohistc Trust to his credit therefore he is qualified to be the most superior creature of the universe. But this thing should be clearly understood that for enjoying this supremacy one should be aware of the trust reposed in him. If one is not aware of the trust reposed in him by Allah, the most exalted, then he can not be declared as the most eminent of the created beings. His ignorance would render him one of the lowest of all creatures and the same is the verdict of Allah that man without proper awareness of the trust reposed in him and the knowledge required to meet the obligations of the trust would be amongst the group of ignorant and unjust oppressors. And he cannot be considered a superior creature in comparison to the others.

Man is required to equip himself with the Elohistc Knowledge; the only qualification of his vicegerency to Lord Creator and the distinguishing feature of his supremacy over the other creatures of the universe otherwise he would remain amongst the most degraded and inferior creatures.

Advancement of the modern sciences has established this fact pretty clearly that there exist other worlds, other than our planet earth. That which is called space has countless settlements. Although space is full of planets inhabited like our own, we cannot see this inhabitation of other planets. All that has been found out by modern science is only guessing work and conjectural idea that this is possible that there are other living creatures in the vast expanse of the space. But, the conversation between Adam and God, as reported in the Holy Quran, and the other scriptures, is evident upon the fact that besides mankind there exist other forms of life. One of them is the Angels and the other is Jinn's. We cannot see them because we are not equipped with that power of vision or that sight through which one can behold the angels and the jinn's.

When the sight and its functioning mechanism is taken into consideration it comes to our notice that it is one of our routine observation that there is a limit upto which the sight helps us in beholding a thing i.e. it has a specific range of its function beyond which it cannot see. If somehow or the other the limited range of sight could be enhanced then the range of visibility for the sight would also be increased and we would be able to see even those distant things which ordinarily cannot be sighted from a distance. When, for instance, we use a binocular we start seeing those distant objects, which our sight could not see. How does it happen? The lenses of the binocular or the telescope make it possible by enlarging the tiny images of the distant objects hidden in the waves coming from those objects and we start seeing an object even from a distance of miles. Similar is the case of a person suffering from myopia (short-sightedness) who cannot see clearly the objects at a distance but when he uses the glasses he can see the distant objects normally. This clearly proves that a lens has that quality of magnification, which can be used for sighting the distant objects. A close study of this quality of the lens reveals an interesting thing that the magnification of a lens is nothing but the proper use of the curvature of a glass. If by using the curvature of a glass properly one can see miles away then why can't he see the unseen world by using that sight which has the experience of beholding Allah, the

most exalted and the angels to it credit. It is just a matter of finding that sight within ourselves, which has sighted the angels and has the honor of beholding God, the most exalted.

For acquiring that sight we have to revert back to that state in which Allah had conversed with man (Adam). The laws inscribed on the Preserved Scripturum (Loh-Mahfooz) are very dear on this issue that it is not so that. Adam was bestowed with certain faculties and his descendants have been deprived of them. Every individual of mankind, in fact, is a replica of Adam. Adam was the prototype of man and all the individuals of mankind are duplicate copies of that original-print. Every man has this innate ability of learning that divine science of Elohist Names that was taught to Adam by God, by virtue of his resemblance and similitude with Adam. As long as man's interests remain associated with this material body his spiritual potentialities remain dormant in him but when it is learnt by him that this body of flesh and bones is only a veil to incarcerate him because of his disobedience, his mind starts searching the reality and this pursuit of reality eventually enables him to have acquaintance with those abilities because of which sons of Adam can peregrinate the unseen world.

The words 'Unseen World' indicate that realm which is invisible to our material senses, that is, the senses with which we are versed in this material world and are in use to comprehend this phenomenal world only. This thing should be clearly understood and remembered carefully that the set of senses required to witness the unseen world is altogether different from those which we are using for comprehending the material world around us.

ADAM'S LEGACY

According to the verdict of God the first place that was granted to Adam was the Garden (Paradise). After learning about the knowledge of the Elohist Names i.e. the Attributes of Allah the first thing that man was blessed with was Paradise. The Attributes of God, in fact, are representative qualities of Lord's craftsmanship and creative powers. The attribute of a creator is to create. Since God is the Lord Creator therefore every attribute related to Him is a creative power capable of creating and fashioning anything according to the will of God Almighty

God introduced his creations to Adam by teaching him the divine knowledge of the Elohist Appellations in such a way that Adam had supremacy over all other species of this universe. As a token of acknowledgement of his superiority and cardinal position he was awarded paradise to live in. To wit, when the Knowledge of Elohist Appellation was activated in man he found himself in paradise; a place where he was free to exercise his will as and when he wanted, a place where unpolluted and most refined senses are operative, no problem or worry can exist there, there exists no concept of restriction and restraints, one is not to worry about earning livelihood, no fear of admonition for doing or not doing something, no feeling of regret over losses. Paradise has that calm and tranquil atmosphere which is a source of comfort and luxury in all respects.

The purpose of this prolegomenon is to establish that the first step of vicegerency and deputization of God is to be liberated from the feelings of anguish, anxiety, distress, mental agony, insecurity, uncertainty, grief, adversity, fear and phobia. Only that phase of life is there in which one enjoys peace, comfort, luxury and authority. Since Allah the Lord Creator Himself is free from all wants, sublime and insouciant therefore when this attribute of God is activated in man he experiences the same state which is consequential to activation of this Elohist Attribute of insouciance.

Adam was made to reside in paradise after God had conferred upon him His Bounties. And, God told him, O' Adam, Reside in the Garden with your wife and eat of the bountiful things therein as where and when you will

but approach not this tree otherwise you will be amongst those who run into harm and transgression? Our father, Adam, could not restrict himself from approaching the forbidden tree and committed disobedience. As soon as the disobedience was committed the trust reposed in Adam was veiled and this veil was this new form of life in which we now find ourselves. This new life is ephemeral and a life of deprivations in contrast with the life of entrusted Trust which was a life of tranquility and comfort. When Adam broke his relation with the life of paradise peace and tranquility vanished. Darkness replaced light. Grief substituted delight and liberty and freedom was replaced by confinement and incarceration. Adam was forced to leave paradise in a state of dismay and regret. Despite Adam's disobedience and ingratitude for God's blessings God, the most merciful neither did nor divests him from that granted treasure of trust reposed in him, upon which, Adam using his discretion and authority put a covering veil. That is to say, Adam closed his eyes, after putting the treasure of knowledge regarding conquest of universe, under the cover. Despite such devastating oppression, transgression and disobedience God out of sheer mercy told Adam that your actual abode 'Paradise' would remain yours provided you could remove the cover of self-adopted disobedience. As soon as you will lacerate this veil you will be re-admitted into Paradise. Although your soul; the Unconscious and the agency of disobedience; your conscious mind which was expelled from paradise both have this innate knowledge that their actual abode and dwelling place is Paradise and there life is in tranquility, peace and freedom, we shall keep on sending our messengers, who would be amongst you, to remind you of the great blessing of God possessed by you of which you have deprived yourselves.

When you will go astray, forget and become unmindful that you own a sublime treasure we shall be sending those who would remind you of the sublime treasure of knowledge possessed by you and will tell you not to remain ignorant of your treasures. These holy men would be making laws and rules for you to enable you to lift that veil easily which has obscured the free life of Paradise from you so that you could return to your eternal dwelling place.

Remember! The life that you are living in this phenomenal world in comparison to the life of the Paradise is nothing but a life in prison. This life is short lived, based on fiction, no matter how you live and what you do ultimately this world prove to be ephemeral and you would have to quit this phenomenal world. If you failed to lift the veil drawn between you and Paradise in this life then Paradise will reject you permanently. As long as you are living this life of incarceration on the earth that disobedient mind is in operation which had disobeyed in Paradise and because of which you were awarded the sentence of expulsion from there. Nature keeping its promise sent one hundred twenty four thousand prophets to guide this oppressor, rebellious and disobedient man but alas man turned a deaf ear to all these prophets and kept on following that reprobate Satan who was responsible for man's expulsion from Paradise.

Everybody who has common sense can observe this phenomenon at any time that every moment of life is expiring. When one moment expires it is replaced by another one. Expiry of the day results in the birth of the night and the birth of the day is subject to the expiry of the night. When childhood passes away boyhood is produced. When the boyhood annihilates, youth is born. When youth passes away old age is born. And when the old age expires man vanished from the scenario in such a way that the body of man is eaten away by the earth. Each and every organ of the beautiful body turns into dust particles. The skeleton of bones; the basis of human structure transforms into ashes. The brain, upon which the edifice of man's greatness depends, of which man is so proud and because of which ruthlessly oppresses others and start considering himself a god is also eaten away by the earth and other people like

himself trod down these particles. But if, contrary to this situation, someone living in this state of degraded life acquaints himself with that mind which had caused the angels to prostrate before him then he becomes immortal and the legacy of Adam; the Paradise lost is found again.

BLIND MAN

When one expires, in fact, one enters that world where the spatio-temporal restrictions do not exist any longer. Non-existence of restrictions is one thing and the non-existence of time and space is altogether another thing. One who after expiring is transferred to purgatory (Aaraf) experiences both the time and the space. Time and space both remain there in his mind. Just as in this worldly life one is constrained to live under a roof and it is necessary to consume food similarly in Aaraf also it is essential that one should have a house, supplies of food and someone to talk and converse with. Life hereafter is not very different than it is here. Man experiences the same feelings and sentiments, which he experiences in this world.

The only difference is that this body of flesh and bones mixes into earth to become dust and the soul after leaving this material body makes a new body for itself in Aaraf Just in this life as this body remains associated with various demands and needs in the same way these demands and needs are felt and fulfilled even in life after death. He feels hunger and thirst and to meet these demands he takes food and drinks water. He also lives through the moments of grief and enjoys the pleasures of delightful moments. At first sight there seems to be no difference between this worldly life and the life hereafter. The difference, in fact, is that of the speed of the conscious. The working of conscious, in life hereafter, becomes so swift that the work ordinarily requiring months for its completion in this world is carried out in hours. This could be easily understood from the following example.

If one undertakes the journey from Karachi to London on foot one would require months to reach there but in an aero plane one can reach there only after a few hours. One who wants to cover the distance of months in hours in this world is required to use an airplane whereas in the world hereafter even for a journey of years one would not be requiring an airplane, the speed of his mind would serve as an airplane. All this is about that realm where every one of us has to go willingly or not but one has to go. There exists no exemption for anyone. One who is once born in

this phenomenal (material) world has to go to that realm whether he likes it or not.

We are familiar with the phenomenon of dreaming. In Aaraf more or less the same situation prevails. This could be stated that the dreams of this phenomenal world become the life of wakefulness in Aaraf (hereafter). The veil drawn between the unseen and the manifested is lifted after death but the veil drawn between the disobedient mind; the conscious and the Paradise remains there and is not removed unless it is lifted in the life of this world. If one could not be salvated from the disobedient mind in this phenomenal world then the same would remain predominating even after death. The most prominent features of life governed by this mind are anxiety, anguish, distress, tension, uncertainty about future, confusion, fears and phobias whether it is the life in this world or the hereafter. If someone is worried, under the influence of this mind, in this world, then he would remain worried even after death in life to come.

According to the laws stated by Allah, the highest, for lifting the veil drawn between the obedient and disobedient minds; the conscious and unconscious minds, it is necessary that the actual abode of man; the paradise should be witnessed in this life. If man could not acquaint himself with the life of Paradise in this world then he would never be able to enter the gates of Paradise in life hereafter. This thing has been very clearly explained in the Holy Quran by telling us about two classes of people residing in two different regions, namely, Sijjiyin and Illiyin. "And what will explain to thee what Illiyin is? And what that will explain to thee what Sijjiyin is? This is a register fully inscribed. A register in which every action, every movement, every motion and every breath of your life is recorded." That is, it is such a book in which every movement and every aspect of one's life is inscribed like a film.

Every act performed in this worldly life is picturised. If man is heading towards the Paradise and he witnesses Paradise then this whole journey would be picturized as a film of journey on the straight path. But if

someone goes astray then this every step is leading him towards Hell, or to say, film of such a person's life would be ending in Hell.

When one passes away, on completion of his tenure in this world, appointed by God according to his will and plan, in his life in hereafter he watches the film made on his life in this world. If his life is spent, in this world, in traveling on that path which carried him away from Paradise and led him towards Hell then the film which he would be watching there would keep on reminding him that he had been heading towards Hell. And, if he lived in this world according to the laws of God only for the sake of Allah then the film watched there would be showing him that he had been heading towards the Paradise and he is entitled to the blessings of Paradise.

LAW: - If the Paradise is not sighted in this world by someone then the life of Paradise would not be recorded in the film of his life.

This thing had been stated by the Holy Prophet in the following manner. "See the death before you are dead." Seeing the death before one is actually dead does not mean that one should stop eating to commit suicide, start living in jungle after abandoning the cities and towns, desist from wearing clothes and sever relations with ones children and parents. Seeing the death before one is actually dead means that one should become acquainted with the life after death in this life. When someone living in this life of material world manages to acquaint himself with the life of hereafter it is observed by him that Illiyin is the class of privileged people upon whom the favors of their Lord have been bestowed and they are the one who have been blessed with exaltation and Sijjiyin is that group of people who are deprived, distressed and convicted because of their wrongful deeds. It is the verdict of the Holy Quran that if one is blind in this life and cannot see owing to sightlessness then to would remain blind and sightless in hereafter. And, if one has managed to equip oneself in this world with the sight through which one can see the light that represents Allah then one would be able to behold God in life hereafter.

It is the proclamation of the Holy Prophet (PBUH) that be cautious of the sagacity of the believer because he sees through the Light of Allah. This statement of the Holy Prophet is not a similitude. Seeing through the Light is no simile. All that is stated by the Holy Prophet (PBUH) is factual reality, a reality in which there cannot be any variation. One with the ability to see the light can behold the world of light and if the sight required to see the light is not made operative in this world before dying then one would remain blind in life in the hereafter.

THE CAVE OF HIRRA

Material world is such a place where one cultivates flowers or thorns for life hereafter. If someone under the influence of evil apprehensions has sown the seeds of thorns in this land then harvesting thorns, reaping thorns and consuming thorns is the appointed fate for him. And, if someone in the light of the teaching of the Holy Prophet (PBUH) and the practical examples of the lives of saints and sages has cultivated in such manner that results in gardens, orchards and farms of fruits and flowers then after death he would be enjoying this remarkable asset. Straight forward thing's that whether we deserve a rewarded life or we earn a life of destitute hereafter, all this depends on what we do here in this life.

The holy statement of the Holy Prophet (PBUH), "See the death before you are actually dead" is an explanation of this thing that we should learn and understand in this life of material senses that life hereafter depends upon our own deeds performed by our own choice and free will. It has been reiterated in the Holy Quran that we are required to ponder, contemplate and think sensibly to explore the Signs of God scattered all over the earth. Let us take our own creation into consideration, how did we come into existence, how have we been carefully reared up by God, the most exalted. In exuberance of youth God granted you the strength that enabled you to move around on the earth using your own will and choice and by using the same free will and power you searched for resources so much so you were able to ride in sailing boats on the rivers. Man kept on asking for more strength and God granted it to man so that he could harness the forces of nature and tame them according to his will. All the resources scattered on the earth are now within his reach. The man who was powerless, unable to move after his birth, unable even to sit if he wanted, was granted so much ability that by using his hidden potentialities he invented and discovered so many things of comfort and luxury.

When man discovered the phenomenon of electricity his quest enabled him to explore various methods to harness this powerful force and to put it to work for him. Electricity is one creation of the Lord Creator, man using this creation produced by-products in uncountable ways. God, the

most High stated that he is the Best of All creators, that is, He is the Best Creator of all those who can create. All the inventions that require electric energy for their operation are created and produced by man. The electricity can be used in so many ways and styles and all these would have remained in obscurity if man had not used his creative abilities. It was the quest in man which caused him to be attentive for electricity and his pursuit enabled him to explore almost every possible use of electricity resulting in creation of various products by man; one of the creators.

When man thinks deeply about matter he discovers ways to make use of energy hidden in matter constructively or destructively. In the background of man's material advancement one hidden force known as 'soul' is operative. Exploration of energy possessed by matter, in fact, is just a vague reflection of the abilities of the soul. It has been stated earlier that man reaps what he sows in this life. His reward is always according to his deeds. He earns as much as he invests. If contemplation can lead him to explore the mighty force of electric energy then, by every rule of logic, he can also discover within himself that remarkable eye which sees beyond the veils drawn between man and the unseen realm after rising above the limiting spatio-temporal restrictions. The eye which has no difficulty in observing the life hereafter after penetrating the material screens existing between the life here and hereafter. The eye which is the actual source of observations for the sages and the saints. When this eye starts functioning one can see the spirits, souls of deceased and angels. One can, not only see them but can converse and communicate with them as one does in this phenomenal world.

The very same eye enables the friends of God, the Great, to behold the Beatific Vision of God, the most sublime on the High Throne. The first thing that comes before this eye, when it starts functioning, is that realm which is known as Purgatory (Alam-e-Aaraf) or the life after death, that is, the realm where one goes after leaving this body of flesh and bones. It becomes an ordinary thing, for this inner eye, to witness Paradise, to see the activities of the life hereafter before he actually enters there.

If one is failed to open this inner eye in this worldly life deprivation would set over him for ever. His vision would remain limited even in hereafter. Just as one cannot see beyond a wall similarly one would not be able to see beyond a limited range. Now the question is that how can this inner eye be put to work after getting it open, how the cataract causing blindness and opacity be operated upon to remove the short-sightedness. The answer is not very difficult. For this purpose, people with the legacy of the Holy Prophet (PBUH) have designed lessons. All these lessons are based upon the example of meditation, set by the Holy Prophet, in the cave of Hirra, now known as Muraqabah.

A COMPUTER

For the learning of any knowledge one's acquaintance with the ABC of that knowledge is basic and essential. One cannot learn to read or write Urdu if the primer of Urdu is not studied by him even if Urdu is his mother tongue. Learning of any language, other than the mother tongue, is also possible only when the basic primer is studied. For learning to read and write, for instance, English, is only possible when ABC of English is studied. If someone does not know how to read by joining various letters to form a word then one cannot be called a literate person even though if he is an extra-ordinarily intelligent and capable person.

Just as for learning the worldly sciences one has to study primer of specific branch of knowledge similarly for learning metaphysical sciences and spiritual knowledge primer designed by the Prophets of God and their disciples is required to be studied. For learning the physical sciences one has to study the primer and for learning the metaphysical sciences one is required to have a change in one's thinking approach. For teaching spiritual science no primer or elementary book of its grammar has ever been published in the history of mankind for the simple reason that the spiritual knowledge can not be taught like physical sciences rather it is transferred from the teacher to the student. Its most common example is that of the learning of the mother tongue by a child. No mother has ever taught her children any primer for teaching her kids the language she speaks. The language that a mother speaks is gradually transferred to the child almost imperceptibly. No one has ever been taught one's mother tongue by teaching him ABC of that language.

A child is automatically molded into that thinking pattern which his parents have. A lamb eats grass. It would never go for meat. A tiger-cub would not eat the grass. It would only eat the meat. Offspring's of pigeon will neither eat the grass nor the meat but they will peck the grain. Man's child eats everything including meat, vegetables, roots, stones and wood. Stones include the salt and minerals; the wood includes the cinnamon and turmeric. Man's child eats all these things because his parents eat them. Had the dietary habits of man been similar to those of a lion man's child would also have had them. A cub without learning knows it well that

what it has to eat and what not, how it should prey and how it shouldn't. All these things transfer to it from its parents without learning them with the help of a primer. Every existing creature of this world knows its mother tongue and conveys its feelings using that language to its fellows. When a hen senses danger it cries in a typical voice which inform its chicks about the hovering danger and they all rush to hide under its wings for protection.

Every species has its own particular language to communicate amongst its individuals. In human beings various languages and dialects are in use. Besides articulation of one or the other language there exists one another method of communication; the language of signs and symbols. And, every one of us is versed with this method of conversation and uses it when the need is felt.

Every one is well acquainted with it. When a father wants his child to do something he gives him a particular look which clearly tells his child what does his father want. The way a child cries tells his mother why he is crying, whether he is hungry or in pain. There can be other examples too, for instance, you are having a good time with your friends and such a conversation is going on which, according to you, is improper for a child to hear and if your child comes in, you look towards the child with the thought in your mind that he shouldn't come over there. Despite the absence of a forbidding notion the child understands that he is not wanted there and he retreats, not to intrude again.

Sometimes someone dear to you living far away faces some sort of difficulty and you start worrying about him regarding his difficulties and later on all the worries and the difficulties faced by him prove to be real. Sometimes it occurs to you that you haven't met a particular friend of yours for a long time. When you come out of your residence you meet him, as if, by chance. Sometimes, all of a sudden, you start imagining about an accident and it causes such a tremendous tension upon your nerves that you feel exhausted. This also happens that without any ostensible reason you start feeling delighted and happy. You cannot

figure out a reason for the cheerfulness but still it persists and cannot be ignored.

There is such an inbuilt computer installed in every one of us which instruct us at every stage of our life. Sometime, following its instructions, we feel sad and at times we experience delight even in the absence of any ostensible reason. At times it commands to drink water and at times the computer informs us that our muscles have exhausted and cannot take any more strain so go to sleep. When one over sleeps the computer informs that if you continue lying in bed and do not enter the conscious senses the body will be seized by cramps, therefore leave the bed and get into action. Man or any living thing cannot do anything if they are not supplied with information's from this inbuilt computer. This inbuilt computer is installed in every existent of this universe. There is no exemption for anything, man, animals, plants or minerals all have this machine to provide information's according to situation and circumstances.

This computer, in terms of metaphysical science, is called the soul. Every existent, living or non-living, all have this inbuilt computer. The difference between man and other creatures is that man has knowledge of this computer and other creatures do not only man has been given comprehensive knowledge about this computer by God, the Omniscient. It is the same knowledge that has been mentioned in the Holy Quran. Allah, the most High said to the angels, "I am to appoint My vicegerent on the earth." The angels submitted, "will You place therein one who will make mischief and shed blood, whilst we do celebrate Thy praises and glorify Thy Holy Name." God said, "I know what you know not."

And to clarify it further Adam was taught the knowledge of the Elohistc Names and angels were asked, 'Tell about this knowledge if you are in the right.' The angels submitted humbly, "Glory to Thee, of any knowledge we know none save that has been taught to us by You. "Being the descendent of Adam every man can experience the same observation that were observed by his father; Adam. If anyone cannot observe what Adam did i.e. the dialogue taking place between God, the most sublime

and the angels, prostration of angels in token of acknowledgement of his superiority as commanded by God, then he has no right to be called the child of Adam and to enjoy the status of vicegerent of God as his father was declared.

In short, if man is not aware of the granted knowledge and vicegerency of God and does not observe the events that took place on the day of his creation then he cannot be regarded a true child of Adam. On the basis of mere physical resemblance with his father he is not more than a disobedient child of degenerated progeny.

DRESS OF THE SOUL

When the human life as a whole is taken into consideration this fact is revealed that all the feelings, sentiments, emotions, all the demands responsible for the smooth functioning of life and the various styles depicting life in different forms are the eventual outcome of information's perceived. At times we are informed that it is cold and at time the information comes it is hot. Hunger, thirst, pain, delight, love, hatred, pity, cruelty and any other need experienced in life is based upon information's or in other words information's are perceived and expressed in the form of different needs, emotions, sentiments and feelings.

After settling upon this point that life is a conglomeration of information's it becomes necessary that we should find out 1) what is the source of these information's or from where these information are coming, 2) where is the receiving station located which perceives these information's, 3) which agency ascribes meanings to the information perceived, 4) which machine is giving us the printouts of phenomena after the information are ascribed meanings, 5) what is the nature of that matter which is being used in this printing process and 6) when information, after passing through various stages, become manifested phenomena why and where do they vanish as if they never existed.

In the elementary stages of spiritual science it is explained that this body of flesh and bones is not the real man rather this physical body which is composed by muscles, tissues, flesh and bones is merely a cloak of the real man in it. Just as clothes of wool, leather or cotton are used for the protection of this physical body similarly this physical body is an attire of the soul; the real man as called by Allah, the most High.

When someone intends to learn spiritual science on a regular basis according to its rules and regulations then this belief is required to be firmly established in him that the physical body of flesh and bones is hypothetical and fictional. When this belief is strongly adopted and takes its roots deeply in ones mind that this physical body is perishable so it is fiction, then very naturally the mind starts receding from the hypothetical

senses and when this retraction of mind from the hypothetical life takes place, the journey towards reality begins because reality and fiction both cannot rally at one point. The most prominent and distinguishing feature of hypothetical senses and objects both is that they suffer change, variation, deterioration and annihilation whereas reality remains invariant, unchanged, lasting and imperishable. Reality which is independent self-existing, self-subsisting and permanently flowing towards its center us explored, resulting in the efforts of that man, who has been called the soul by the Holy Quran.

But then the soul has its own gradations. Due to lack of knowledge usually the soul is considered to be a human being just like the one which we see in the form of physical body of flesh and bones. Soul is such a reality which is an indivisible entity, self-subsisting and unwaveringly related and established only with its own self. It has this unique quality of demonstrating itself in a variety of forms and shapes remaining perpetually kinetic and subsisting. It is one of its main characteristics that it never exhibits itself in hypothetical and fictional senses, though it uses them as its robe. But since to remain perpetually kinetic is one of its attributes therefore it makes itself manifested in various dresses. Sometimes its manifestation is in the form of a goat; sometimes it expresses itself as a cow, sometimes it is a jinn and at times the angels.

Spiritual scientists have pointed out the existence of about eleven and half thousand species on this planet earth and indicated that each species is an integral part of the soul. One of the definitions of the soul is that on one hand it selects species' dress for its manifestation and on the other it designs dresses for itself in the form of the individuals of the species.

For the sake of understanding this working of the soul, we can say that the manifestation of the soul in species' dress is the negative and the individuals of that species are the positives of that negative. It is an amazingly wonderful system under which the soul keeps on creating its dresses of species and the individuals of the species, and these dresses keep on wearing down just as ordinary clothes of wool and cotton do.

It is not very difficult to understand this. When the real person or man; the soul makes a beginning of its dress, this dress appears in the form of a beautiful, tender and charming baby and then this dress keeps on replacing by a new one at every second. Every second one dress is taken off and the other is put on. In each change of the dress some variation also takes place. At times the printing ink is more and at times it is in lesser quantity. The same one picture is being printed on the same one machine using the same materials but still the impression of each print of the picture differs.

Replacement of dresses one after the other finally reaches that stage when exhaustion starts overpowering and this dress (carnal body of man) perishes. Exhaustion and inability to change the dress is termed as old age. This law has been stated so that it could be clarified for our comprehension that soul remains kinetic perpetually. Movement of every second towards the other, in fact, is a dress of the soul. This very dress is that thing which we see in the form and shape of one or the other manifestation.

CLAY FIGURE OF LION

Just as we observe and witness various features in the carnal body of man, the spiritual body; the soul, also has features. When a dress is prepared for the physical body of man it is attempted that the maximum portion of the body is covered with it. But still it does not cover the whole body. In shirt and trousers, for example, many parts of the body remain uncovered. Whereas on the contrary when the soul makes a dress for itself it is complete in all respects. By a complete dress we mean that the dress of the soul is for the whole body, in one piece, according to its features and outlines.

Example: - Let us consider this example. Take a clay-figure of a lion. We call this toy as clay Lion. If this toy is painted a fine layer of paint would cover it all over. This painted lion will also be a clay Lion. But the clay with which the lion is made is now covered with the paint. This layer of the paint, in other words, is the dress for the clay Lion covering each and every part of the lion. When the soul makes a dress for itself, it is complete and is according to the features, curves and outlines of the body. The features and out lines of the limbs and parts of the carnal body are crafted according to the features and out-lines of the soul. The nose, ears, feet, hands, head etc of the physical body are exact depiction of these part in the soul.

Now it could be said that this carnal body is the painting material produced by the soul; the entity existing with all its features, to cover it completely. Just as various coatings of coloring paints produce layers, the physical carnal body is also composed of layers. Like the physical body the human soul is also made of innumerable layers and every layer of the soul is in constant motion with all its features as one single body. The movement of the layers of the soul never ceases, not even for the most negligible fraction of time; a femto-second (trillionth part of a second). The whole system will collapse if the movement of the soul stops even for a tiny fraction of time like a femto-second.

All that exists in the universe, on the earth, the heavenly creatures, the seven heavens or that which is in the unseen realm e.g. the High Throne,

soul is there in every thing. And, all that which we observe and witness through the material eyes or because of the inner sight is the dresses of the soul. We see a pigeon. It is not different from the carnal body of man. Just as the soul of man exhibits itself in the form of human body and just as the human body becomes insignificant when the soul quits it, similarly the physical body of the pigeon which is the dress of the pigeon's soul also becomes insignificant when its soul quits it. When the soul severs its relation from the human body it starts decomposing and changes into dust particles. The bodies of pigeon, wolf or monkey are not different, in this respect, from the human body. Every thing decomposes and disintegrates when the soul turns away from that body.

LAW: - Soul is a featured being. These features of soul, in fact, indicate their respective abilities. Soul is a sort of computerized machine having countless dies. These dies mold the matter into various shapes and forms. Die-cast toys of plastic are prepared when the plastic is molded in dies with desired features and designs. If the die has been designed to produce pigeon then the plastic poured into it would be molded into a pigeon. If it contains the design of a flower, a flower will be produced. So on and so forth. Various things can be produced from the same material by using different dies and molds, or to say, different dies are used for producing different things.

We do not need to conduct a research for finding the difference between a die of pigeon and the die of a cat. Even a child can point out that the only difference is that of the designs of the two dies. The Holy Quran has termed this difference as quantities, that is, different dies are made from different specific quantities.

These quantities despite their similarity in nature are different in their magnitudes which result in variety of shapes and forms. The material used in preparation of different dies is the same, the material used for molding things is also the same but still the dies are different hence the difference of shapes and forms.

One set of quantities is used in the creation of one specific species. Slight variation in this specific set of quantities results in production of its

individuals. When the quantities exhibited themselves in that specific magnitude which was required to create man, the result was Adam. Excitement in these specific quantities, after taking the form of the Adam, altered the balance of these quantities. This alteration in the specific set of quantities of Adam resulted in the form that was identified as Eve by Adam. This determined two facets of the specific quantities of a species.

In consequence of alternation in quantities when some new form took shape quantities for that form were also determined. Determination of quantities means collection of quantities of specific nature, color, weight and magnitude in a die mold. Variation of quantities in one set of quantities is responsible for new forms and shapes of individuals of that species. The beautiful form and figure of Adam (man) is the result of a collection of certain fixed quantities in a molding die. And with a change in color and nature of the same quantities the obtained figure is termed as Eve (woman). The matter used for the creation of Adam and Eve was the same but the slight variation of the quantity of this matter resulted in two types of human beings; the male and the female.

It has been stated by God, the most exalted, "Holy and Exalted is He who created from fixed quantities, adorned the creatures by a compound of these quantities. Creatures have been made from colors." The creatures of the earth are created from the substance called matter and the thing, which distinguishes them from one another, is the quantities that can be termed as colors. Variation in intensity of colors results in formation of a particular shape and form. Just as the different figures and shapes are created from specific quantities (colors) similarly our senses are also made up of particular quantities. As long as the combining ratio of these quantities is balanced we have healthy senses at our disposal but when the quantities responsible for producing senses increase or decrease in magnitude the senses become unwieldy

1.2 X 10¹² COMPONENTS

A brief description of life would be that, life is constructed from emotions and the emotions of life are dependent upon senses. The control of emotion is only possible by means of senses.

Example:- One feels thirsty. Thirst is a desire or need to drink. For fulfillment of this desire and need our senses guide us towards water. Senses inform us that this water is warm, this is cold and this water is suitable for drinking or not. Thirst is quenched by drinking water and identification of water is carried out by our senses. Just like thirst, hunger is also a need. To love someone is one need and to be loved by someone is another need. When all these desires and needs are collected together they are collectively called Life.

Analysis of these needs and desires reveals that each and every need is different because the different quantities are operative in different needs and desires. The difference in quantities working in different needs and desires is responsible for the difference in the nature of the needs. The quantities operative in thirst are not the same as those in hunger. For the very reason hunger cannot be satiated by drinking water or thirst cannot be quenched by eating food.

The senses identify each desire separately. One of the needs of life is love. Love as a whole is such a need without which life remains incomplete. The emotion of love is separately classified by our senses. For instance, It is our senses which tell us that this lady is our wife, this girl is our daughter, and that lady is to be respected as our mother. When love is taken into consideration, it comes to our mind that love is too long for someone but when we try to feel love for someone the senses produce various shades in our desire of longing for someone. For a man a woman anyhow remains a woman. But senses segregate the various status of a woman. The senses inform him that this woman is his mother, this woman is to be treated as a wife, this woman is to be treated like a sister and this woman is to be considered a daughter. Similarly for woman a man anyhow remains a man. But their sense makes them identify men as husbands, sons, fathers and brothers. As man and

woman both have common and resembling needs but senses tell us that even in the common needs there are rules to be observed.

The thing intended to be defined is that the human life is based upon two pillars. One of them is the emotion and the other is the senses. As long as man remains in the frame of emotions he is no different from the animals but when these emotions are understood and complied with the help of human senses then he become distinct from the animals. One may say that animals also have emotions and senses and therefore they share this common trait with man. But there is difference between the senses of human beings and those of the animals. A goat, for instance or a cow cannot ascribe meanings to the information given to it by its senses. Its knowledge is limited to meet only those needs of life which are necessary for maintenance of life. It only knows that water quenches thirst and vegetation satiates hunger. It has no concern whose water it is drinking or whose grass it is eating. For maintenance of life a need; an emotion surges in it and it straight away goes for its fulfillment whereas contrary to this when a desire to meet a need is felt by man, his senses guide him as how this desire should be satiated.

Since man has been granted the particular knowledge of the senses therefore man enjoys distinction over the other creatures and this very distinction renders him duty-bound to follow the rules and laws. This has now been clearly established that the demands and needs to maintain life are common in all the creatures of God. Man, goat or cat all equally feel hunger, thirst , etc. and all strive to meet these demands of physical body but man knows about the nature of these desires and senses. And, this knowledge of man is the actual cause of man's supremacy over the other creatures. Having knowledge of the laws of senses is the beginning of the journey on the spiritual paths.

These 1.2 billion components in that machine which is operative in man, some of these components are responsible for producing and controlling the senses and some remain busy in creating emotions. God almighty has granted this knowledge to man that if he desires, he can know how these components are installed in this remarkable machine and how do they

produce the emotions and senses. As far as the emotions and senses are concerned man and other animals are at par with each other but a goat or for that matter any animal does not have the ability to understand the working and procedure of production of senses and emotions by the components of the machine. And, if man, like a goat, remains oblivious of working of micro-cosmic system operative in him then he cannot be better than a cat or dog in any case because when a dog feels hungry it satiates its hunger by eating one or the other thing. Man also does the same when he is hungry. When a mouse is thirsty it quenches its thirst by drinking water. A man also does the same when he is thirsty. Like any other animals man also instinctively feels love for his young children, rears them up, imparts training and look after them as much as it is possible for him.

A cat too just like man, loves its kitten, feeds them, looks after them and train them by teaching them all the basic tricks of preying and living. According to the spiritual science if a man is just performing those functions of life which a cat also does then he cannot be declared superior to a cat. Man is superior to any animal only because of the fact that God, the most exalted has granted him the knowledge of inbuilt machine or the computer in him. If man is ignorant or oblivious to him then his life is equipollent to that of an animal.

GOD AND ADAM

Fulfilling the urges impulsively and under the influence of emotion is the instinct. And, understanding emotions and senses separately and being aware of their purposefulness is self cognition and self cognition is the nature. Instinct modulates whereas the nature remains invariant and unchanging. Nature of any thing created by God never changes.

God, the Omniscient has granted the knowledge of Elohistc Attributes to man after declaring him superior to animals and other creatures, to wit, Adam was taught the coherent Attributes of God, the most exalted. Coherent Attributes mean that God granted the knowledge of His creative attributes to Adam as much as He considered necessary. The Appellations of God are the Attributes of God. Therefore, every Attributes of God is directly related to God, the Almighty. Since God is the Lord Creator of the universe therefore it means that God granted that knowledge of His Attributes to Adam which is the basis of the creation of the universe. God did all this because God wanted to be recognized. For recognition it was necessary that Adam should have the knowledge of the Attributes of the Creator. God has granted this knowledge of his Attributes to other creatures; angels as well as the knowledge pertaining to His creative Attributes has been granted to Adam and has not been revealed upon the angels.

It means that the basis of Adam's supremacy is that he has been bestowed with the creative attributes of God and because of this knowledge he can have access to God. This does not mean that the other creatures are not familiar with God. The other creature are aware and know that their creator is God, He keeps them alive as long as He wills and He is providing them with resources of every type.

Here it would not be out of place to see, what is the difference between the knowledge of other creatures as compared with the knowledge of man and also recognition of God by man and by the other creatures. There are two types of acquaintance. One type of acquaintance is only to know that someone is there and to have general idea of his qualities and characteristics. Whereas the second type of acquaintance is that in which

one not only has an introduction of the other but can also enjoy his company and because of this company he can see him, listen to him and Can present his submission to him

All the creatures have the acquaintance of the first type only. But, man enjoys the acquaintance of the second type he knows God as God wanted to be known. Since man is gifted with the knowledge of Elohist attributes therefore he cognizes God after making his access to Him. And, this cognition is not in a verbal sense of cognition it is that true cognition when one truly believes that he has been created by the Lord Creator and this belief enables him to see God, to hear Him, feel the presence of God and communicate with God. When something is said by God he complies with it in a state of raptness and ecstasy. It comes to his knowledge that his existence is because of the mercy and love of God, the most merciful. This thing firmly establishes in his mind that every movement and every action of his life is being supported by God and is taking place only because God has granted him strength and ability to do it. This also comes to his knowledge that according to which plan God has created him and what is the purpose of his creation, in what state he was existing before he was born here and to which realm he would transfer after his death. He becomes aware of his position in the universe and that's why he had been an object of prostration for the angels, that is, the whole situation which has been described in the context of grant of vicegerency to Adam becomes clear to him.

This thing invites our considered deliberation that the descendents of Adam are also Adam and being the descendents of Adam they are in the position to witness all that which has been witnessed by their father Adam. If man, being the descendent of Adam, cannot witness all that which has witnessed by Adam i.e. to see angels prostrating before him, the conversation between God and angels, God's declaration that He has taught Adam the knowledge of his Attributes, Submissions of angels that they know only that which they have been told, then he is not amongst those who are true heirs of Adam. If man cannot see the complete film depicting all these events then he cannot be the inheritor of Adam about whom God has stated that he is His Deputy and Vicegerent on earth. And,

if someone does not know how to exercise the powers of the one whose deputy he is or he lacks in ability to exercise the power on behalf of the authority then he is not at all the deputy or worthy of being called Vicegerent.

The summary of this discussion is that if man does not have the knowledge about the events of the First Day and does not witness the events which prove to be the basis of Adam's vicegerency then he cannot be considered worthy of having this heritage and, if only on the grounds of his physical resemblance with Adam he is declared the descendent of Adam then he cannot be considered more than a disobedient and degenerated progeny because he does not enjoy the inheritance of his father. One who is deprived of heredity is unfortunate degenerated and remains in destitution. If someone is oblivious of the knowledge of Elohist Names then he cannot be the vicegerent of God on earth. The actual cause of the supremacy enjoyed by man is only the knowledge of Appellations of God because of which he is the deputy and vicegerent of God. And, since man is the vicegerent of God therefore he is duly authorized to use, and exercise all the powers of God that have been delegated to him. Being the creator of the universe God's powers include the power to create and man is fully authorized to exercise these creative powers.

God, the most High in order to introduce Himself has stated, "I am the best of all creators." This thing clearly explains that God, the most exalted has bestowed His creative abilities to others as well but being the actual source of all these abilities. He is the best of all those who by exercising these granted abilities create. All these creative abilities have been indicated in the Holy Quran by Attributes and Appellations of God about which it has been graciously stated by God, the sublime, "And we taught Adam the knowledge about the Names. These Names are those Elohist Appellations, which are the creative formulae of the universe; the creative formulae that have made the existence of the universe possible after bringing it into being.

YES INDEED!

Religious scholars say that it is not possible for man to hear the voice of God, the Lord Creator. Majority also believes that it is also not possible for man that he could witness God. In this vast world of ours there are people who consider the spiritual values as hypothetical and artifacts of man's imaginations and illusions. It is only because of this ideology that the major part of human population was bereft of the opportunity of talking to God, the most merciful.

But mystics and parapsychologists have altogether a different version in this regard. Their stance is that one can directly talk and communicate with God after having His cognition and if one desires one can witness God, the Lord Creator. Man's association and separation from God both have been mentioned in the Holy Quran. After the creation of the universe when God addressing the creatures of universe asked them, "Am I not your Lord?" The creatures responded, "Yes, indeed we acknowledge and testify that You are our Lord."

Even a man of ordinary intellect can easily understand that when God addressed the creatures, the creatures heard the voice of the Speaker. Upon hearing the voice the creatures looked for the Speaker. When they witnessed the Speaker and observed His Exalted Presence they humbly acknowledged, "Yes, indeed we testify that You are our Lord God."

Two things have been indicated in this event stated in the Holy Quran, Hearing the voice of the Lord Creator by the creatures and after hearing the voice beholding God. After witnessing God and acknowledging His Lordship. To wit, creatures made use of the granted faculty of hearing and when the hearing activated and they listened to what was said by God they had sight and they exercised the ability to see.

The first voice they ever heard was that of their Lord Creator and the first thing they ever witnessed was the Exalted Being of God. Thus the basis of the creatures hearing is the voice of God and the basis of their sight is the vision of their Lord. All the creatures existing in the universe have collectively acknowledged the lordship of the Lord Creator after hearing His voice and witnessed Him. This acknowledgement is also a proof of the

grant of the collective consciousness to the creatures by the Creator. The other thing which the creatures had after having the collective consciousness was that the creatures perceived themselves, that is, it was understood by the creatures that we have been created by the Creator. This awareness that they have been created by someone helped the creatures to perceive themselves.

It can also be said like this, that God Almighty according to His Divine Will, Plan and Policy created a universe consisting of every sort of creatures. Then the creatures were granted the faculties of hearing, articulation, taste, sight and touch. All these abilities are the reflection of God's Attributes related to these faculties. When God said, "Am I not your Lord?" The voice of God proved to be the first voice for the hearing of creatures. When the creatures looked for the Speaker, the first thing that proved to be the target of their sight was the Exalted Being of God. When it was felt by the creatures that their Creator is before them it firmly established in their minds that they are creatures created by someone to accomplish His Divine Plan.

All this is about that realm which, in terms of parapsychology, is called the Realm of the Soul. Perception, hearing, and sight are collective in their nature, that is, these faculties are enjoyed by every creature equally. The creatures included pigeon, sparrow, cow, bull, beasts, jinn's, angels, man etc. After this address and acknowledgement every creature after perceiving itself identified itself, that is, they were classified into different species.

At this stage the collective program was compiled and displayed on the Preserved Scripturum (Loh-e-Mahfooz). From the Preserved Scripturum this program was sub-divided into individual program for each species. The stage where the species were introduced individually, in terms of parapsychology, is called 'Hazira'. Hazira is that generating point upon which the tape of the film runs which contains the display of individual and species programs simultaneously. This film is projected upon the screen of the earth for its display. The screen upon which the film produced by God is displayed is the earth. The films produced by man is

displayed upon the limited screen of cloth or that of some other material whereas the film produced by God is displayed upon the earth, that is, the earth is made to act like a screen for the film produced by the God, the Great.

When the basic concept of creation is taken into consideration this fact is revealed that man hears due to the hearing of God the All-Hearing, Sees through the sight of God, the All-Seeing and thinks through the mind of God, the most Wise, then how far would it be correct to say that man cannot see Him nor can converse with Him. It is unfortunate and ill-luck for us that we are not interested in seeing God, do not strive for hearing His voice. Those who for the sake of getting closer of God, for seeing Him, for listening to Him strive and make efforts finally succeed only because the sight through which they are observing is the sight of God. The hearing through which they are listening, in fact, is the hearing of God.

We have curtailed that sight, whose first target was God, to that limiting range where it has become our belief that we cannot see on the other side of the wall. We have restricted that sight into the confines of the material world only, which according to God's statements has the honor of witnessing God and man; Adam, had acknowledged the Lordship of God only after seeing Him.

WHAT DOES GOD WANT?

God, the Gracious created the universe so that the creatures entrusted with duty and authority, by exercising their will and authority may advance on that path which would, step, by step take them to God. The Creator wants from his creatures that the creatures should acknowledge his Lordship after witnessing Him, after understanding Him, after recognizing Him and after talking to Him. It should be firmly established in the minds of the creatures that He who has created us, protects us as well. He is our custodian and provides us with all those resources which are essential for maintenance and smooth functioning of life.

The purpose of this elaborately organized and consistent system devised for guarding and protecting man is only to make this thing clear to man that He created him with His cherishing Love. And the Love, with which God has created His creatures, should be responded by the creatures in a befitting manner and with Love they should seek their association with their Lord Creator. The binding force of relationship between the creatures and the Creator should not be anything other than Love. God has expressed His Love for the creatures by creating them, by providing them with sustenance's, by providing them protection and by ordaining them with faculties reflecting His own Attributes and He wants that now the creatures should also express their love for Him by acknowledging His creations, by drawing closer to Him with love and by living as their Loving Lord wants.

Love of God for the creatures, on a small scale, can be witnessed in the love of a mother for her children. Mother is a means of creation. Development and growth of a child starts taking place in the womb of a mother. Although mother does not partake in the growth of the child on her own, still the love of mother is unparalleled. As for the child; the production of a natural process taking place in the womb of the mother, is loved by his mother and no other person can feel that much love for him. If a sensible and sane child denies the existence of the mother, one can easily imagine what will be the feelings of the mother. How bad she will feel, only a mother can tell. Another living example of love and creation is that of a father. A father strives to rear up his child, imparts

education and training that could enable his child to be on his own and to have his position in the society. Despite all these things if a child disowns his father, denies recognizing him, considers his company as useless and waste of time. What will be the feelings of a father? This thing can only be understood by the one who himself is a father or at least has the ability to appreciate the affection of a father.

The actual Creator, in fact, is God. Parents are only instrumental in bringing forward the creation of God. This fact is well known to the parents whether they will have a child or not, will it be still-born or alive, whether it will be free of all handicaps or not, whether it will be dull or intelligent, all depends upon God, the most High. Even those who do not believe in God, acknowledge that some mighty being is there to control, organize and run this fabulous system of the universe. This is altogether a different thing that instead of calling him Allah or God they have named it, Nature.

Despite the awareness of parents that they are merely instrumental in procreation of a child and if it is not willed by nature they can never be parents, they justifiably expect recognition and due respect from the children. This desire, in fact, is a reflection of that personal attribute of the Creator, that is, it is desired by the Lord Creator that the creatures of the universe should acknowledge and recognize Him with the same love and affection with which He has created the universe. Just as a child after disobeying his parents and violating the social values is declared an undutiful, disobedient and degenerated progeny similarly if someone refuses to recognize God, the most merciful then he too is a transgressor, unjust and disobedient. And, when after making one's choice one selects to be ignorant and transgressor, this misfortune becomes his life. Peace and tranquility vanishes from his life. Worries and anxieties play a key role in his life.

When someone embraces this distressful and miserable life the Laws of God, The Almighty provides him this much protection that he should remain alive and the supply of sustenance's should not be discontinued but the peaceful living is no longer available to him. Such people due to

getting far away from God are debarred from the special favors of love and affection of God, the merciful.

The method to invoke the blessings and special favors and love of God and the rules and regulation to have friendly relationship with Allah has been revealed by the spiritual sciences. The basis aim of these sciences (parapsychology) is to acquaint man with those principles and laws according to which the creatures were able to acknowledge the lordship of their Creator, on the Day of Beginning saying, "Yes, indeed, we acknowledge that you are our Lord."

This whole show that is taking place before our eyes, day in and day out is a ceaseless chain of events. The birth of people, their crawling in infancy, their frolicking in youth, after crossing the threshold of youth entering old age and after living through old age passing away into some other realm. All this is such a chain of events in which the birth, infancy, childhood, boyhood, youth, old age and death are like the links of this chain. The same one chain containing the same links is exhibited in an ever-new form and shape every moment and every second.

The Spiritual Guide and mentor of the author; His Divine Grace, Qalander Baba Auliya in his most remarkable book 'Loh-o-Qalam' has stated, "Every moment and every second is Eternity (the Beginning)." That is, The Elohist Command, 'Be!' kun uttered by God has been recorded and this record is being played on and on and this recorded voice is echoing in the universe day in day, out. Man's appearance on this earth resulting from his birth in the form of an infant is just a recurring display of that event when Adam was expelled from Paradise. Every baby born in this world is, Adam who was residing in Paradise and if he hadn't committed disobedience he would not have been sent to the earth.

Interpreting the Holy verse, "And He created you from one self" our scholars insist that the word 'one self' is indicative of Adam i.e. Adam is being reproduced by Adam and this is resulting in increase of Adam's generation. But, the question is Adam committed disobedience to God's Command and the result of this disobedience was that Adam was rejected by Paradise and so he was expelled from Paradise because

Paradise is such a place having such an atmosphere where only those can exist and reside who are not disobedient. And, if we consider that millions of centuries ago Adam committed disobedience in Paradise as a result of which he was turned out of Paradise. Then, this appears to be very strange and rather illogical that the descendents of Adam are being punished even after millions of centuries. It is quite perturbing that a child born today is being punished for a crime committed by our ancestors, about a million centuries ago. This thing is very much like the incident in which someone on his way injured a person and ran away. Some other person, who was also going on the same path and had nothing to do with the injury, was caught and punished for the injury.

Man of today is worried and distressed because he is intentionally ignoring those realities and facts which are the cause of Adam's exaltation before he had committed disobedience. The cosmic creativity is in operation continuously. Just as our father Adam used to reside in Paradise and after committing disobedience he was forced to leave Paradise, similarly, every son of Adam and every daughter of Eve resides in Paradise before coming to earth. Very much like their father and mother they are committing disobedience over there in Paradise and consequently Paradise is rejecting them and they are appearing on the earth.

WE EAT LIGHT

When the relation between God and man is mentioned it is felt that these two are at far off distance from each other. This remoteness is felt due to the fact that the material life depends upon the confined and limited senses and when one, with limiting senses, tries to think, his thinking also becomes confined and limited. Analysis of confined limited approach of thinking reveals that the axis of man's life is materialism. Every movement of mind and every activity related to man's thinking faculty is encased in matter. Consumption of food, production of dress for protection from cold and hot weather, living a social life comprising of various family units etc. are all examples of man's life in the material world. In spite of all these factors of man's life one thing is quite obvious, that is, no matter how deeply man involves himself in the material life or the matter is set over one's life, one has to ultimately leave this material life. When death over takes, man's relation with matter and the material world comes to an end and physical body which enables him to function in the material world; the center of all man's activities, crumbles down to become dust

Let us suppose that a man consumes 2-3 kgs of food per day. But we observe that the weight of a man's body does not increase according to the weight of food taken. If the growth of man's physical body had been depending upon the material diets and food items then at the age of thirty five one should have been weighing in tones whereas we observe that it is not actually so. This proves that man, in fact, consumes lights. Yes, the lights operative in food items. Man actually is consuming the lights with which the wheat or corn is made up. Just as man's physical body is living upon the lights, the things like wheat and vice versa also exist because of the light operative in them.

One versed with the direct approach of thinking would say that light is consuming up the light. Lights are feeding the real man made of lights existing over this physical body of man. Man is acquiring energy from the lights. Just as after death a man decomposes into dust particles, the wheat grain also transforms into dust after decaying but the network of lights upon which the wheat grain is established remains existing. For this

very reason despite consumption of tones of food, one's weight does not go into tones. Life of any man, animal, tree, bird or house depends upon specific quantities of light in these things.

The first lesson to explore these lights and to find out the qualities of these lights is the concentrative focused attention or simply the concentration which means that after taking away one's mind from everything it is focused on only one point, so much so that one reaches the state of absent-mindedness or a state of thoughtlessness. The act of becoming thoughtless not requires an elaborate explanation. Every one of us experiences this state of mind when the mind seems to be empty of everything. Mind becomes free of apprehensions and thoughts of any type even if it happens only for few minutes in a day but it does take place all the same. Sometimes it is considered that our mind has stopped working but this is only because that we are not familiar with the state of absent-mindedness due to concentrative focused attention and we do not hesitate in treating it as an ailment.

Every moment, every second of the day or night the human life is flowing in two directions. Existence of life is not possible if it is not flowing in two ways. It cannot keep itself if it is not moving dihedrally or bifacetedly. In its one dimension one is close to mental concentration and in the other one draws away from the mental concentration. When someone is away from the mental concentration the material aspect of life becomes predominating and when someone is in the state of mental concentration the lights become prevalent predominantly upon him. Both these aspects of life flow together side by side and also flow individually and separately. When it is said that they flow together, side by side, it means that man remaining in the material senses is enjoying his affinity with the senses of light or vice versa.

Separate flow is indicative of that situation when one is either dominated by the matter or the lights take over completely. The life in which one travels in material senses is the life of wakefulness and the life in which the grip of material clutches is relaxed is the life of dreaming or sleep.

Teachings of Prophets of God are aimed at inviting man to live in the senses of lights after releasing himself from the clutches of material senses. The first step of this journey is to perform Muraqabah which helps man in acquainting him with that path which is free from the pollution of the material senses.

Through Muraqabah one can intentionally, using his own will and power, live in that state in which matter is no longer dominant. When, for instance, man yields to sleep. The first stage is that one feels a mild pressure on the eyes. The heaviness of eyes turns into a state of inebriation resulting in cracking down of the senses. At this stage the eyeballs become static and inert. The inertness of the eyeball is indicative of man's transformation from the diurnal senses into the nocturnal senses.

THE THIRD EYE

Past, present and future are basically the states of wakefulness and sleep. Ordinarily sleep is not considered as active life. When the scholars of physical sciences happen to mention about sleep and the world of dreams they pass it off by pronouncing it as illusive and imaginary life whereas life of dreams and wakefulness are not two separate and distinct things. It is only a classification of senses. During the senses of wakefulness, we find ourselves restrained and confined and in the sense of the dreams, we are free from the limiting constraints with a difference of freedom and constraints the journey of life is traveled in these two states of wakefulness and dreams. The only thing that can introduce us with both the versions of senses simultaneously is Muraqabah (Transcendental Meditation). When we feel exhausted and our nerves cannot take the pressure of restrictions any longer, we yearn to enter that state where there is no restriction. When one wants to relax after exhaustion and intends to relieve himself from worldly problems, anxieties and worries, one is taken to that world which is known as sleep. One method to induce a change in the diurnal senses is to go to sleep due to exhaustion and weariness. The other method is to transform into the nocturnal senses remaining awake intentionally and willfully with relaxed nerves. Progress and advancement in E.S.P (Extra Sensory Perception) is directly related with the transformation of the nocturnal senses in the wakefulness state.

When one lies down to sleep first of all the tension of nerves is replaced with Relaxation and inebriation. The eyes grow heavy, the movement of the eyeballs gradually comes to a halt and a state of drowsiness becomes prevalent. At this stage the conscious senses start transforming into the unconscious senses. When the drowsiness reaches its height, one is sound asleep, that is, when the conscious senses are completely transformed into unconscious senses one is fast asleep. This is one of the routines of our life and is continuously followed by every living creature. Just as a man is constrained to sleep when he is tired, weary, fatigued and exhausted similarly a goat, a cat, a pigeon, a sparrow, a fish, too, are constrained to transform into nocturnal senses from the diurnal ones.

The alternating process of sleeping after awakening and awakening after sleeping is found in every creature of the Lord Creator God; the most Exalted.

Adam has been bestowed with the knowledge of the Attributes of God, which has not been granted to any other creature by God, the Omniscient. The whole body of the knowledge of Elohistc Attributes consists of secret revelations. Secret revelations purport to delegation of those powers to man by God which can enable him to enter the unseen realm. Since it is desired by God that man should witness His craftsmanship after entering the realms of Unseen and cognize Him and have discernment of His Attributes therefore it became necessary that man should be ordained with those faculties which could enable him to fulfill the object of the Lord Creator. The life incarcerated is wakefulness and the free life is the world of sleep. Anyone can very easily enter the world of dreams (sleep) through Muraqbah. Muraqbah, in fact, is an act of dreaming in a state of remaining awake, that is, one, in his conscious senses, with comprehensive awareness of his environs, witnesses the world of dreams.

Example:- One is writing a letter to one of his friends. During the act of writing the letter his mind is absorbed in the work, the hands are busy in writing, awareness of the surrounding is also there, if somebody is talking, he is understanding what is being said and if feels necessary he responds to that, if it is cold he is feeling the cold and if it is hot he is feeling the heat. All this is done simultaneously. Yet his mind remains focused on the subject of the letter, words and their meanings. This means that one is making use of many of his abilities simultaneously. Likewise, when one equips oneself with nocturnal senses, countless potentialities become active in him and by remaining in the life of wakefulness he can still fully participate in the world of Unseen, making a good use of the metaphysical senses so acquired.

STAGES OF MURAQBAH

Traveling in the free world of the Unseen, consciously or unconsciously, is Muraqbah. As a matter of law before sleeping one experiences three states. First is to grow calm, second is to feel drowsiness and the last is sleep itself. When someone remaining awake practices Muraqbah he also experiences these three states. Initially a light slumber is set over the one who is performing Muraqbah. This state, in terms of Sufism, is called 'Ganood' (drowse). In this state one, remaining in the senses of wakefulness, witnesses something extra-ordinary which a common man cannot see with open eyes, but something; a sort of hindering veil, causes it to forget. Regular practice of Muraqbah enables the conscious mind to keep track of the seen things and the things seen with closed eyes in the diurnal senses are remembered, comparatively, more vividly. Because of the accelerated speed of mind the conscious mind fails to relate different things with one another. Mind, on one hand, observes something of this world and on the other it witnesses something of the heavens. This state is technically called 'warood' (Reminiscence). In this state the things observed appear to be more bright and vivid and remembered but mind cannot grasp the meanings actually underlying the seen things. Later on, using the common sense, the seen objects are attempted to be interpreted. These interpretations can be right and can be wrong. But the chances to make mistake in interpretation are more. This faculty is termed as 'mukashifa' (apocalypse). When meanings of the things seen in Muraqbah also come to mind it is called apocalypse. This state can also be experienced when one is not performing Muraqbah. If someone, intentionally or unintentionally gets the concentrative focusing of mind he can start witnessing the things at far off distances. But in this way, display of scenes on the mental screen causes pressure on the conscious mind and the spiritual associate finds it difficult to withstand this pressure and becomes unconscious. Gradually this apocalyptic faculty grows stronger and stronger, with the growth of strength of conscious mind and its ability to accommodate such apocalyptic information.

When the conscious is strong enough to withstand the pressure resulting from the perception of unconscious stimuli and the nerves keep on

functioning as they do during the wakefulness the next stage to apocalypse termed as 'mushahida' (observation) is experienced. In this state of observation, one remaining busy in mundane affairs, like seeing things with open eyes, enjoying worldly activities, having food and participating in the worldly affairs, at the same time peregrinates the extraterrestrial worlds spiritually at the same time. During the observation state one enters the Purgatory (Alam-e-Aaraf) the realm where the earthlings go to reside in life hereafter. It is witnessed that there is no difference between the life of this world and that life of Aaraf. Just as one drinks, eats, sleeps, wakes up, expresses delight or grief, laughs and cries, feels love or hatred, needs the company of friends, wants to favors his friends and gets favor from the friends, requires means to protect oneself from cold or hot weather in this world in the same way in the life in Aaraf, too, he drinks, eats, sleeps, wakes up and fulfills all the needs of life. One lives under the shelter of a roof in the life of Aaraf just as one is used to living in this phenomenal world. The only difference is that one is not required to strive, individually or collectively, for the means and resources over there as is done here.

The world existing in Aaraf is so enchanting and beautiful that the beauty of the world of matter is nothing as compared to that. When someone, after entering the state of observations, witnesses the Aaraf he is liberated from the gravity. Liberation from the gravity does not purport that one starts flying in the air but it means that he is purged from the density of thoughts, lust, greed, evilness, pride and false vanity resulting from accumulation of wealth etc. This fact that one day one has to leave this world to go to world of eternal life is believed with certitude. It would not be out of place to mention that the occult sciences based on sorceress knowledge can, at the most, excel to the limits of 'Ganood' and 'Warood' only in their meditating practices. They manage to arouse the abilities of 'Ganood' and 'Warood' by continuous and regular exercises enabling them to perform supernatural activities.

VELOCITY

When someone expires it is considered that man has annihilated whereas demise does not mean the end or total annihilation rather it is transference from one world to another, that is, man leaving this carnal body transfers to another realm. The words 'to pass away' also purport to passing into life immortal. We can say that man leaving this temporary life passes away into that realm where he has to live for a much longer period of time.

Apparently expiring physically and spiritually appear to be one and the same thing but actually it is not so. There is difference in leaving this body willfully and intentionally to come back and in leaving this body discarding not to use it again and let it perish.

Example: - When we go to sleep we see -ourselves, in dreams, at far off distances. We enjoy the taste if we eat something there. Experience the weather conditions of that place. Someone residing in a country of hot climate dreams that he is standing on a snow covered peak of a mountain and he is shivering all over with cold. This shivering causes him to wake up, and, after awakening he finds himself still shivering with cold which actually is not there.

Every one of us experiences a couple of such dreams in which he happens to see his deceased relatives. Meeting the souls of the dead people indicates that one has transferred to Aaraf during his state of dreaming. This is one of the objectives of parapsychology that one could manage to arouse that ability in oneself which becomes activated in dreams only. One should be able to command that ability which liberates man from the spatio-temporal restraints.

The statement of the Holy Prophet (PBUH), "See the death before expiring" clearly tells us that we should be able to witness, after liberating ourselves from the clutches of time and space, and that realm where the spatio-temporal restraints are non-existing, when we are living in this physical world. We can do this by acquainting ourselves with that state in which one thrives when one is asleep.

Before yielding to sleep first thing that we do is to lie in bed in a comfortable manner. Secondly, our mind strives to transform the diurnal senses into the nocturnal ones. Thirdly, we close our eyes and lastly, we enter the realm of sleep. Let us try to sleep with awakening mind. Sit in a relaxing posture. Let your mind be free from all worldly affairs. Close your eyes and enter the world of unconscious. The world of unconscious will appear on the screen of our mind when the grip of our conscious mind will grow weak. Enter the world of unconscious. Now you will be in the metaphysical realm. You will find your-self in a big metaphysical city of Aaraf. You will be sighting inhabitants of that world just as a traveler upon entering a city in this world witnesses the inhabiting people of that city.

Our soul, in this material world, forms our carnal body from blood, flesh and bones, which are produced from dust and clay. The dust and clay have weight because of gravity and density. One finds oneself incarcerated and tied of various limiting confinements. In Aaraf the body fashioned by our soul is composed of lights. Since this body is made of lights which do not have gravity or density therefore man does not find himself incarcerated in the limiting confines like those experienced in this physical and material world. In this world of confines and restraints we always remain in need of resources and means to overcome our helplessness.

The speed to perform something can vary, it could be more or less but we cannot do without the means and resources. We remain dependent upon them. One covers a distance of 3 km per hour on foot. if a bicycle is used this speed can be increased to 20 km per hour.

Use of motor vehicle can make it up to 70-80 km per hour. And, by using on airplane the speed could be hundreds of km per hour. Just as there cannot be any dispute about the increase of velocity and speed similarly there cannot be two opinions about our indigence and dependency on means and resources. Man is indigent of means and resources because his carnal body is made of dust and clay and all the means and resources which he puts to use are also made of soil and clay.

A bicycle is nothing but clay because all the parts of a bicycle are made from iron and the iron is one of the constituents of the soil which is separated from the soil after heating the soil in a melting pot. All the parts of an airplane are also made from one or the other constituents of the soil. The basic raw material of any metal or non-metal is the soil. The soil keeps on changing shapes and forms. Whether it is man, bicycle, motor vehicle, airplane, a tree with flowers, an elephant or an ant, all these are those various forms in which the soil particles have been arranged by their creators. These particles of the soil are the most wonderful signs of creative power and most sophisticated craftsmanship of God, the most merciful. The holy statement of God, " And ponder upon Our signs." Invites our considered attention towards the mastery and craftsmanship of God as is so generously displayed everywhere all around us. And, those who care to contemplate and ponder upon the various signs of God are adorable and near and dear to God, the most merciful. One can mold the kneaded clay in any form to depict any shape. One can make a sparrow from the clay. A building can also be erected from kneaded clay and it can also be molded into an effigy of man. The clay can be used for creating anything, no matter how great it is or how small it is.

For acquiring knowledge there are two ways. One is to explore the resources remaining within the confines of time and space by contemplating on them. The more profound the contemplation is the more will be the abilities that will be aroused and activated. The other is to meditate directly about the creative abilities that are the reflection of the Elohistic Attributes after liberating from the spatio-temporal restraints.

WHERE ARE THE URGES FORMED?

All that is witnessed by the eyes is composed of all those constituents with which the eye itself is fashioned. Sighting by the eye is an ability that can be polished to its maximum. The more polished this ability is the more clear and bright the eye sees. The outlines and features of the images captured by a healthy eye are more vivid and clear than those of the unhealthy eye. The images transferred to the mental screen by an unhealthy eye are vague and unclear. If the lens of an eye is not functioning properly, for one or the other reason, then the eye will not be able to receive the images of the seen object properly just as if the lens fitted in a camera is defective then, no matter how costly the camera is, the picture will not be clear and of poor quality.

There are two human bodies. One of them has scratches, with broken limbs, is covered with bandages all over. This body certainly cannot be called anything but a deformed and ugly body. This is the state of man's carnal body. Over the physical body of man there exists another bright body of lights. This body has many names but two denominations are more popular and common. The Astral body and Aura or Nasma. Existence of the physical body depends upon the Aura. if the aura is healthy then the physical body will also be healthy. All that is found in the aura influences and affects the carnal body just as the images of the material world are displayed upon the mental screen through the two lenses fitted in the physical body. This physical body, to wit, is a reflection of the astral body or aura displayed upon matter. This body of lights is not particular for man only rather all the creatures living on the earth are the by-product of the very same aura; the body of lights.

A further detail of this is that all the urges related with the human life are not produced in the carnal body of man. They after generating in the aura are conveyed to the physical body to be displayed there. When someone eats food apparently this body of flesh and bones appear to be taking food but actually it is not so. Man cannot eat or drink if the urge to eat or drink is not conveyed to the physical body of man, unless it is not produced in the astral body of man or the aura. This thing is not very

difficult to understand. A little bit of contemplation can enable us to understand this thing very clearly.

There are many layers and tiers in the astral body. When we peregrinate in the world of dreams with the nocturnal senses we are performing all those activities which we perform and enact through the carnal body in a state of wakefulness. All the activities performed and actions enacted during dreaming are the activities of aura which are enacted by it without involving the medium of the physical body. The consequential effectiveness of movement and actions of physical body and the aura are uniform in their nature.

All the sacred scriptures have declared dreams a potent source of predictions about future and prophesying which purport to witnessing of that realm which does not exist before our material eyes but it exists beyond the spatio-temporal limits of our material world. When the aura; the body of lights, diverges from the physical body which is composed of dust particles, it annihilates.

When, one who performs Muraqabah, steps into the second stage, he encounters the astral body; the aura, and that pattern of belief is formed in him which gives him this knowledge that the body of flesh and bones which is composed of dust particles is mortal, unstable and short-living. He also becomes aware that one passes away when the body of lights prevalent upon this material body disconnects itself from the physical body that is, death means transference of the body of lights into the resplendent colorful realm existing hereafter, after disuniting itself from this material world.

REGIONS OF PARADISE AND HELL

God Almighty told His Beloved Prophet (PBUH) 'These people ask you about the soul. Tell them Soul is by command of my Lord and the knowledge that is communicated to you, in this regard, is a little.' It means that the knowledge concerning the soul communicated to man is a little as compared to that of the knowledge possessed by 'God. Here an interesting point is to be noted. God, the most sublime is Absolute, Eternal and Boundless. His knowledge being the Omniscient is also boundless, invariant, fathomless and infinite. Since part of infinite is also an infinite therefore the little of infinite would also be limitless and infinite.

In the verse cited above it has not been said that the knowledge concerning the soul has not been given to man. This knowledge has been duly passed down to the 'Auliya' friends of God) with prophetic legacy and vicegerents of the Holy Prophet (PBUH). It is difficult to determine that who had how much knowledge but one thing is sure that even the smallest part of the infinite knowledge is also infinite.

In order to explain the phenomenon of life and death in terms of spiritual science it could be said that the astral body; the body of lights, produced by the soul disconnects itself from the corporeal body and after wearing a dress made of resplendent lights pervading the atmosphere some 200 miles above this material world, starts residing in that realm which is known as Aaraf. This is the same realm where people from Adam to the last man of this planet earth till the Doomsday have been and will be transferred to reside till the Day of 'Resurrection'.

Just as the astral body is kept in perpetual motion by the soul, the body of lights; the aura, is also kept continuously and perpetually moving in Aaraf. The Realm next to Aaraf is the Realm of Resurrection. The atmosphere of this realm is altogether different from the atmosphere of Aaraf and the material world. The halo in that Realm becomes much stronger than it is in Aaraf (Purgatory). In the Realm of Resurrection the velocity of mind is so swift and is so accelerated that the record of whole life of the astral body is displayed before the person concerned. After the

Realm of Resurrection there exists the Realm of Judgment. In this realm cover of more subtle lights 'Noor' is formed over the bodies of lights. This Noor is the same light which enables us to behold the Beatific Vision of our Lord Creator.

It has been mentioned in the Holy Quran that no eye can perceive God unless God Himself becomes the perception. When someone starts witnessing with the help of perception of God the realm of Day of Judgment is sighted by him and he witnesses the affairs of that Realm. After the realm of the Day of Judgment are the Realms of Paradise and Hell and both having many regions or zones for different classes of people?

Existence of Paradise and Hell are evident upon the fact that man will suffer and feel discomfort in Hell and will enjoy the life of comfort and luxury in Paradise. If it is admitted that this delight, comfort and luxury will be enjoyed by the soul then we also have to admit that the torments of Hell will also be suffered by the soul and this under any circumstances cannot be true because the soul is an integral part of God, the All-pervading. It is an entity indivisible, boundless and beyond any perceivable exaltation. It is not confined in the limiting features. Soul knows about the will of God. It demonstrates itself in ever new 'robes' according to the holy will of the Creator of the universe and feeds information's to each 'robe' about existence and self of the 'robe'. These are the same information's which are given meanings according to the authority and power possessed by each robe; the body produced by the soul. Rewards and penalties, favors and punishment both are information's which descend upon the body created by the soul which itself is free from any pain or ease.

IN EVERY NOOK AND CORNER

We cannot acquaint ourselves with anything if knowledge about that particular thing is not available to us. And, for knowledge, there are few things which are necessary in this regard; first there must be a source of that knowledge. Second, there must be an agency in which that knowledge could be stored. Third, there must be also an agency that could ascribe meanings to the knowledge obtain from the store-house and lastly there must be an agency which could help in manifestation of that knowledge.

Example: - One feels hungry. It means that man receive this information that the body requires something to eat. The agency which received this information, it ascribed this meaning to this information that bread or fruit or something like that should be taken. The astral body after receiving this information demonstrated it so and man experienced the eating of bread, fruit or something else, accordingly.

As far as the fulfillment of one's urges is concerned they are fulfilled in the same way whether it is the material world, Purgatory (Aaraf), Paradise or Hell. Fulfillment of urges is carried out in the same manner in every station of man's existence. Paradise is Paradise because the brooks of milk and honey are there. Fruits of every kind are available besides the countless means of comfort and luxurious life in Paradise. Hell is Hell because one has to live there in those circumstances which are considered, according to our knowledge, painful and agonizing. Food is available both in Paradise and Hell. In Paradise it is milk, honey and fruits and in Hell the food consists of those items which are disgusting.

Law: - Concept of eating food, knowledge concerning having diet is common for both the places. Provisions and supplies are also common for both but the implications are different. The food of Paradise is good because its implication is good and the food in Hell is not good because it involves repentance, persecution, moaning and lamentations.

Briefly, this could be said that this whole universe, in fact, is a body of knowledge and the different branches of this knowledge are that in how many ways this knowledge is implied. The astral body is such an agency

which ascribes meanings and implications to the knowledge. When man descends to this world from the Realm of souls the astral body causes implication of the knowledge in such a way that man finds himself confined, restricted and incarcerated at every step. When, the astral body, after disconnecting itself from the physical body of flesh and bones, weaves a new robe for itself according to the atmosphere of the realm it enters the style, meanings and sense in implying the knowledge over there also undergoes a change. Time and space in their implications become so short and condensed that these are almost negated. Here negation of time and space is not suggestive of their total annihilation, because in Aaraf, too, the same earth and earthlings, their houses, and inhabitations are existing. There, too, man eats, drinks, ambulates, visits his near and dear ones and feels delighted or sad. The feelings of pleasure and sadness, living in the houses, enjoying the sun and other weather conditions, taking a walk or running around does not imply to negation of time and space. Only the speed of life is increased there.

Example:- Someone having his relations in Delhi expires in Karachi. In Aaraf when he intends to see his relatives residing in Delhi the spatio-temporal distances between these two places would condense to two steps only. The distance curtails but the step exists and the earth exists all the same, therefore, time and space also exist. With transfer to every next realm man's speed increases so much so that he can cover the distance between the material realm and the High Throne in one step only.

Knowledge tells us that if man wants to cover the distance of 3 km in one hour remaining in limiting confines his speed will be very slow and if the man after liberating from restraints and incarceration negates the distances then his second step treads the heavens. One sitting on the earth, for instance, intends to prostrate before God, the most exalted, occupying the High Throne. When with this intent he prostrates he beholds God occupying the High Throne with all His adorable attributes and that he is prostrating in His Exalted Presence.

It is maintained that one cannot peregrinate heavens, no one can behold God, the most sublime and that it is not possible for man to prostrate in the Exalted Presence of God but this assertion tantamount to ignorance and injustice of that order where no injustice or ignorance can compete it How ludicrous it is that we in Karachi see one talking in America on television but are still not ready to believe the role of light in one's ability that can take us to any height of heavens. If someone could acquaint himself with that creative ability which rendered the invention of TV possible then how it is not possible to reach any nook and corner of this universe and to pass on from one realm after the other as and when intended and willed.

All that which was once considered to be magic and sorcery and our scholars would mention them as wonder-workings are now available as articles of our routine usage in the form of inventions of science. How strange is man? On one hand he is so helpless that he cannot see or hear the things existing at a distance of hundreds of yards but on the other hand, he is so resourceful that he can appear on Television screens; one of his own inventions, even at the other corner of the world.

A LITTLE KNOWLEDGE

God is the One Who is encompassing everything. All that we do is witnessed by God. All that we hide is known to Him. Where we are one the other is God. Where we are two, third is God. God, the Absolute, the Eternal is the Beginning and the Final Ending. In the light of these facts the knowledge of God is infinite and boundless.

When God, the most Merciful intended to create the universe he said, "Be!" and the universe came into being. In simple words its explanation would be that the universe, in fact, is the knowledge of God that has been displayed in the form of the knowledge. Manifestation of the universe is the transformation of God's knowledge It is the knowledge of God that is expressing itself in the form and features of the universe therefore the whole universe is nothing but the knowledge of God.

Knowledge is knowledge whether it is little or much. Droplet of the water of ocean is also water. Water in the form of an ocean is water and in the form of a droplet is also water. It remains water whether it is in the form of an ocean or a droplet. Since this universe is a manifestation of the knowledge of God therefore the reality, the basis and structural formation are all knowledge. When the incarcerated life of material world is analyzed it becomes amply clear that the whole life is nothing but knowledge. And knowledge is knowledge only when there are meanings and purpose in it.

A strange feeling creeps in when one deliberates upon the cosmic system established by God, the Fashioner of the worlds. It appears very strange that why has God made such a system in which pain and pleasure, agony and delight, sorrow and comfort are existing, side by side. For instance, no one can live without taking food. Everyone is constrained to sleep. One encounters restriction after restriction and there seem to be no ending. This sense of the knowledge is altogether different from the actual purpose of the knowledge of God. God told Adam, "O, Adam dwell in Paradise with your spouse and eat of the bountiful things with delight as and where you want."

Paradise is such a dwelling where the limits have not been appointed, or to say, it is limitless. The holy statement of God, "Eat delightfully as and where you want." indicates that Adam was granted control over the limitless vast area of Paradise. In other words our father Adam was enjoying the sole ownership of the limitless area of the Paradise.

Besides this Adam was also told by God, the most wise, "Don't go near that Tree or you will run into harm and transgression." In the vast expanses of Paradise there are countless trees and plants. Amongst all those trees one was pointed out to Adam and he was instructed not to go near that particular tree. It happened that Adam committed disobedience though he never wanted to do so. Consequent to his mistake the atmosphere of Paradise rejected Adam. And, he was deprived of the land which was given to him. This whole episode was something like this.

There is an enchanting Garden with trees, plants, brooks and streams and magnificent palaces to reside in. Man has been granted every right to use anything according to his satisfaction and will. Only one part of the Garden has been restricted for Adam and he has been told that though you have the power to enter that part but it would be better for you not to exercise that power. As long as Adam did not commit disobedience to that decree of God which was forbidding him from nearing a particular tree in Paradise, time and space remained at the disposal of Adam's command. But once by neglecting the forbidding instructions he committed disobedience, the spatio-temporal restrictions were imposed upon Adam. Various versions are found regarding the Forbidden Tree. According to some people it was a wheat plant, some claim it to be the apple tree and some believe that it was the tree of grapes.

Different people have different stories to relate about that tree but as far as the Holy Scriptures and divine books are concerned no name of the tree has been mentioned.

When this tree is observed according to the spiritual view point and in the state of unconscious activities experienced during the transcendental meditation, it is found that this tree, in fact, is a symbol of particular

approach of thinking pattern. All that existing in Paradise has been placed at man's command and authority. When it is desired that one should have an apple though the apple trees are there in Paradise but plucking of apples from the trees never come under consideration. Just the desire to have apple renders it available for consumption. Desire to drink water is enough for the availability of water. This approach discloses that there are two ways to influence something.

One of them is that one after planting an apple-tree, waits for its growth, when after considerable time the tree bears fruit and one desires to enjoy the fruit one has to walk towards the tree, gather the fruit and eat it. The other way of influencing is that there are trees laden with fruits. These trees have not been planted by anyone after tilling the soil nor has anyone looked after these trees to nurture them. Now if one desires to eat an apple without taking the trouble of gathering the fruit the apple becomes available for the pleasure of one's taste. The skill and wisdom required to conduct this type of influence can be explored by comparing it with the acts of God.

It was an integral part of the Holy Will of God that the universe should come into existence so when He commanded it to be by saying Kun (Be!) it came into being. In the Paradisiacal life, the will to eat apple was incorporated in the mind of Adam so when he willed to have one, he said, 'apple' and the apple came into being. Utterance of Kun caused the universe existing and by saying 'apple' the apple was made available. This thing has been acknowledged by God, the Lord Creator by stating, "I am the best of all creators." To wit, God has bestowed the creative abilities upon His creatures enabling them to create just as He Himself does. The difference in the creation of God and the creation of man is that God creates without any resources. The resources are produced automatically to accomplish the Will of God regarding the creation of something. All that God wanted to manifest was created when 'kun' was pronounced by God, the Omnipotent. The creative abilities of man are related with the use of resources. Man is dependent upon means and resources for creating anything.

When the creative abilities are put to use after liberating from the spatio-temporal restraints one enjoys the spiritual life and when these creative abilities are used depending upon the resources with constraints of time and space one lives in the material life. The life incarcerated the dependent upon means and resources are the life of obliviousness, ignorance and injustice. Just as the intellect, wisdom and sagacity grow and thrive like a tree, the knowledge grows into branches of various types, ever new philosophies are initiated, new discoveries and inventions are made, similarly and exactly the same way, the tree of injustice and ignorance also have branches, leaves, flowers and fruits. If the basis of man's advancement and progress in injustice and ignorance then all his inventions bring him unhappiness instead of happiness and pleasure. He grows restless instead of becoming peaceful, instead of feeling satisfied of his achievements dissatisfaction creeps into his life.

When the advancement of modern sciences is studied we find this progress based upon all those things that have been described as transgression, injustice and ignorance by Allah, the Omniscient. The advancement of today has inflicted sufferings upon mankind. Everyone of us is restless, dissatisfied and perturbed. The dragon of anxiety and uncertainty is anxious to swallow the whole of mankind but since all this was carried out depending upon confined resources and observing the restraints of time and space, man is distressed and perturbed.

The one who has liberated himself from the spatio-temporal constraints and opted for spiritual approach, follows nature in harmony and when we study the nature we observe that all the sources and means available on earth are based upon credence and sincere service without any expectation of reward, personal motive and lust. The sun, for instance, dutifully rises daily just to benefit the creatures of its Lord. The water that irrigates the creatures does so without any expectation of any favor or reward from the creatures. Same is the case of air, oxygen, plants and minerals. The inventions of modern science have become miserable and torturing because these things have been created with the mixture of means and resources produced by Allah and low mentality of man seeking monetary benefits from these inventions. Lust for personal gains

even polluted the credence of the means utilized for creating a modern device and instead of benefiting mankind these things are proving to be a source of mental torture and agony for mankind.

COSMIC FEATURES

The universe, the creations existing in the universe, all the species of universe, all the individuals of the species, birth cycle, to perish after expiry, the heavens, the sun, the moon, the stars, the galaxies system, Paradise, Hell, urges and senses required for the life of Paradise or Hell, alteration of senses, undulation of senses, increase or decrease in the speed of mind, segregation of senses into sight, hearing, smell, taste and touch, upsetting of physical system, emotional crises, softness or harshness of disposition, etc are all reflections of the knowledge existing in the Mind of God. Every thing that existing in the universe whether it is giant star, some big planet, an atom, some virus or some other tiny particle, it all existed in the thought of God before it came into being. When God, the most gracious intended to manifest this beautiful world He ordered it to be, saying Kun (Be!) and all the existing things came into being. It is such an endless chain of creation constituting that vast cosmic family about which God has stated that if all the trees become pens and the oceans turns into ink even then the things done by God cannot be penned down, that is, the ink equal to the quantity of waters of all the oceans will not suffice to note down the detailed account of all that is created by God.

Why was this universe created? Why were all these things created? What is the purpose of this whole cosmic program? Why were two separate groups of people belonging to Paradise and Hell made? How are the wonderful creations of the seen world made from the wonders of the unseen realms? We might have never been able the reply to all these questions but God, the Gracious has Himself resolved this for our guidance, stating; "I was a hidden treasure. I wanted that I be recognized so I created the universe with cherishing love." Contemplation of these holy words of our Lord God reveals that the purpose of creation of the universe, as is desired by Creator, is the cognition of the Lord of the Worlds.

For enjoying the recognition in its true sense it was necessary that from the whole lot of the creatures one should be selectively chosen and

ordained with more knowledge than the other creatures. Besides knowledge they should also be granted the ability of finding purposefulness and the true meanings of the knowledge bestowed upon them. In this cosmic family there are two creatures who have been granted the ability of having quest for the knowledge and to identify the meaningfulness. One of them is man and the other is jinn's. Since we are not dealing with the creation of jinns at the moment therefore we shall focus our discussion upon the sciences of human beings.

This universe is that knowledge of God which existed in the Mind of God, or to say, it was the knowledge of God that what the creative features of the cosmos are. And creative features existing according to the knowledge of God were commanded by God to appear in forms and shape exactly in the manner as it was intended by God, that is, the personal and special knowledge of God, the Omniscient was displayed in the form of shapes and figures.

God, the Omniscient, bestowed the knowledge of His Attributes and Appellations upon Adam. Appellations are indicative of cosmic features. It is that divine knowledge about which even the angels know nothing. When this knowledge was learnt by Adam, the angels had to prostrate before Adam. God informed Adam that this whole universe is a part of my personal innate knowledge and there are countless formulae that are the essential part of this knowledge and from which this whole universe has been created. After teaching the creative formulae to Adam he was sent to Paradise to dwell therein. In Paradise Adam's position is that of the scientist who enjoys the knowledge of the creative formulae used in the creation of the universe. The basic catch of these formulae is that the whole universe is merely a form of knowledge in which man can induce alterations even upto the extent of influencing the meanings and purposefulness of the knowledge casting the one's influence upon them.

The practical experiences after the study of Spiritual Science establish firmly that the basis and the main constituting part of every thing existing in the universe is light, the light which keeps on altering in specific quantities, the specific quantities of light keep on increasing or

decreasing. Study of life cycle of man testifies that a child does not maintain himself as a child throughout his life. The specific quantities responsible for the birth of a child keep on undergoing a gradual, systematic and regular change. With the change of the quantities the child also keeps on changing but despite all the changes, since infancy to old age, he remains a man; the descent of Adam. Despite all the changes, in his size, weight, and feature his form and shape remain that of a man.

The universe created by God is composed of various species. It is one of the characteristics of the specific quantities of each species that despite the changes their total magnitude remains the same, that is, man remains a man in every state and stage of his life. A monkey in any case would remain a monkey. The needs and urges of life change with the growth of age. This also is a change that features of a new born baby change altogether in youth and the features of youthfulness transform into altogether different features when old age approaches. The difference in the features of youth and those of old age is so striking that the pictures of youth and old age of the same one person appear to be pictures of two different persons.

This is one of the properties of the self-determining specific quantities that whether the man is day old infant or an old man of hundred years the urges of thirst and hunger are found in them equally. It is quite a strange thing that a child of two years also takes food and a man in his hundredth years of age also eats the food but still the child cannot be like an old man nor can an old man be a child. The spiritual sciences define that despite that the urges of childhood and old age are similar, why do the form and figure, shape and features change and which principles are operative in transformation of form, shape, figure and features from one state into the other. For having an intimate acquaintance of these principles it is necessary that we should acquire knowledge about those lights that have been called the Attributes of God by God, the Omniscient.

LIGHT

The Lord Creator; God is the best of all creators. The word 'creators' is indicating that besides God, Almighty there are others who can also create. But the difference between the creations of God and those of the others is that God does not depend upon means and resources when He creates whereas the creatures are indigent for resources and means for their creations. One of its examples in this modern age is the electricity. Basically the current of electricity is the creation of God, the Lord Creator. When man using this creation devised implements so many things came into being and man claimed them to be his creations. In other words, man created many things in which electricity is used as the driving force. It all became possible when man contemplated in electricity. Man's contemplation in this regard enabled him to invent various things which can very rightly be called the creations of man e.g. Radio, TV, AC. and so many other things. All that made it possible is man's influence which he induced and exercised in order to explore the various uses of electricity. This power to influence the creations of God is the eventual result of that knowledge of Names which was taught to Adam by God, the most Wise.

Knowledge concerning the Names or Appellations purport to that knowledge in which the creative formulae have been described. When someone learns this knowledge, new things come into being. Formation of huge machines, planes, ships, rails, guns, and ammunition by molding iron into various component is also a form of man's influencing the iron. In terms of Sufism, this is called 'transformation'. There are two ways to induce transformation. One is to do so remaining in the limits of material means; like extraction of gold by heating particular particles of soil in a crucible or manufacturing of iron after processing the soil in a special manner. Other is to directly influence the lights operative and functioning in an object. One who enjoys the power of influencing the lights can make gold by separating those lights that are responsible for the creation of gold. One method for transforming something into another is to do so by combining various resources together remaining within the constraints of means and resources and the other one is to induce

transformation by activating the light through casting the one's influence upon them.

The practical experiences after the study of Spiritual Science establish firmly that the basis and the main constituting part of every thing existing in the universe is light, the light which keeps on altering in specific quantities, the specific quantities of light keep on increasing or decreasing. Study of life cycle of man testifies that a child does not maintain himself as a child throughout his life. The specific quantities responsible for the birth of a child keep on undergoing a gradual, systematic and regular change. With the change of the quantities the child also keeps on changing but despite all the changes, since infancy to old age, he remains a man; the descendent of Adam Despite all the changes, in his size, weight, and feature his form and shape remain that of a man.

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THE BEING AND ITS ATTRIBUTES

We can perceive something because of its properties, qualities and attributes but cannot have access to its reality and the real existences that underlie the appearance. To elucidate this let us consider this one thing from everyday life. There lives a person named Mr. X. It is the characteristics of Mr. X that he is a very gentle, generous and kindhearted person who shares the problems of others. Contrary to him, character wise, there is another person named Mr. Y who is harsh cruel, has superiority complex, creates troubles for others and likes to tease his fellow beings. When we happen to mention about these two persons because of their habits and characteristic their personalities can be easily identified but what actually Mr. X and Y are we are not sure about that. It is quite possible that today's Mr. X undergoes a personality transformation and become what he is not today. This is also possible that Mr. Y changes and start helping others becomes polite and kindhearted. One may have an idea about the personality of same one in view of his habits and characteristics but what qualities one actually possesses and what actually he is, it is difficult to say something with certainty. Because the moods. Characteristics and qualities keep on varying but the actual self; the real being of a person seldom changes. If today Mr. X is a soft polite and kindhearted person and in future he becomes a harsh and difficult-to-deal-with person then this, in fact, would be a change in his qualities and characteristic only but the person would remain the same Mr. X. He was Mr. X when he was a kind and polite person and when he became a harsh and strict person he was still Mr. X.

Law: - Modes of identification and recognition are predetermined. One of them is to identify something because of its qualities and apparent characteristics and the other is to recognize something because of its intrinsic character, its real being and the actual self.

Example: - Let us consider the example of a piece of iron. When we happen to mention the properties of iron, in fact, we think about various things which possess the properties of iron. A knife is manufactured from iron and the railway track is also manufactured from iron. The knife

manufactured from iron, besides the properties of iron has its own properties as well. This knife is used for peeling and slicing fruits and vegetable and can be used for many other useful and constructive things. The same knife can also be used for stabbing someone. One of the properties of water is that it satiates thirst. Another property of water is that because of it we generate hydro-electrical power. Although we know about various uses of water, what is water in actual fact? In fact, we do not yet know much about it. Although the scientists have identified the elements which constitute the water when compounded, the water prepared in a laboratory could not be declared as good as the natural water.

Human knowledge, philosophies, reason and intellect might be able to explore the properties, qualities and attributes of one thing but to find out the real essence and the real existence underlying the appearance is beyond the range of human conscious and intellect. What, actually, is water? What are its real constituents? This fact is revealed upon those who being the spiritual heirs of Holy Prophet (PBUH) are the vicegerents of God.

When we invent something the expenses, sometimes, exceeds billions and trillions of rupees but still the harms remains more than the benefits sought. Our inventions lack in harmony and balance of their constructiveness and progress. The wonderful inventions of modern age have left us bewildered because of their enchanting novelties and it is said that science is advancing, man has achieved the excellence and perfected his knowledge and has conquered time and space but the fact is that all our inventions are related with those things that already existed on the earth. Our inventions could not benefit us as much as it was expected from them because our knowledge is limited. What is the real substance, the real existence underlying the appearance and the significance of an object, after its properties were taken into consideration; we have not paid any attention to this. Labyrinths of properties, apparent qualities and attributes cannot trap a spiritual person. He uses them as medium of his advancement or light to guide him. He remains in pursuit of that absolute being which is the real source

and root-cause of every energy. In the lessons of meta-physical science it is very much stressed and its students are made to note is carefully that the attributes are only a reflections and the reflection is always temporary in its existence.

Wherever the attributes have been mentioned in the holy books and divine scriptures God has declared these attributes as His signs so that the Absolute Being existing behind the attributes could be explored with deliberated contemplation. In different times different methods have been determined to explore the attributes and this also is right that religions, too, have supported these methods but no book has declared the attributes as the ultimate target and aim.

The first and basic thing, amongst these methods, is to concentrate, that is, for acquiring a particular knowledge one is required to focus ones attention concentrative on one predetermined point making one oblivious of the existing views and knowledge about that thing. For teaching to develop ones concentrative abilities many methods like yoga, breathing exercises, hypnotism, mesmerism, telepathy, Muraqabah (transcendental meditation) etc. have been devised. When the purposefulness and benefits of these exercises are taken into consideration it is concluded that one is desirous of observing that real being within oneself which is the basis and root-cause of every attribute. Or to say, one intends to get that perception activated in oneself, which could enable him to behold the ultimate and real existence underlying the attributes.

Adam (man), since the day he started dwelling on earth, has been having this knowledge that there exist such hidden forces in the earth which are responsible for providing sustenance's for life. It is quite frequently observed that when a seed is sown in the earth the latent potential of the seed is multiplied after mixing with the latent forces of the earth resulting in physical existence and appearance of another thing. In scientific terms this thing would be stated that when the latent energy of seed after mixing with the latent energy of the earth displays itself its eventual outcome results in the form of a plant which grows into a tree and yields flowers and fruits. But this thing is still in obscurity, for the scientists of this age, that what is the reality and root-cause of the energy hidden in a seed and the earth.

In order to understand this important issue in simple words it could be said that seed is a mark of identification of an existing being and the tree that is displayed because of this seed is its attributive characteristics. Another trait of the seed is that when it displays its attributive characteristics; after becoming a tree it bears flowers, they also bear the seeds. The seed displays its features in the form of leaves of specific design and we have yet to discover a calculating method, which could enable us to count all the leaves of a tree. So limited is the human intellect that it cannot encompass even the total spreading of a seed. When a spiritual person, in the light of insight, contemplates about a seed he finds it to be an attributive manifestation.

When we find ourselves incapable of imposing the traits, characteristics, properties and qualities of a tiny seed owing to our limited conscious faculties of comprehension then ultimately we have to resolve that, comprehension of the Attributes of God is beyond the scope of human intellect and conscious with all its limiting constraints, therefore we are constrained to seek the help of those methods which could be taken us beyond the limiting sphere of human intellect and consciousness.

For acquainting ourselves with the realms existing beyond the limitations of human intellect and reason Muraqabah is one of the methods which

enables us to develop our concentrative abilities and to learn the focusing of attention penetrative. When the well-educated people; people baffled from the paradoxical theories of modern sciences and the scholars having tall claims of intellectual activities and learning, happen to consider the spiritual sciences they fail to express proper understanding of these sciences because they try to comprehend an infinite subject with the help of finitude of human intellect i.e. they attempt to confine the limitlessness into limitations. They declare spiritualism as an artifice of imaginations. This attitude traps them in the confines of their conjectures debarring them from quest and researches in this direction.

As far as the imaginations are concerned, nothing can exist without obligation of imagination. All the functions and activities of life are based upon imaginations. The scholars do mention that spiritualism is a product of imaginations but they do not describe what the imagination is. All that has been discovered so far and all the progress and advancement which has been made so far or will ever be achieved is nothing but the eventual outcome of the proper use of imaginative powers.

A scientist, for instance, had this idea that there should be a weapon which could be able to destroy thousands of people simultaneously. Another scientist thought of inventing a device which could catch the sound waves relayed from a transmitter. Yet another one conceived this idea that there should be a screen upon which the pictures from far off distances could be displayed. All such inventions were made possible only because one or the other person fantasized them and his imagination triggered the quest and research which resulted in the materialization of his imagined article, denominated as invention.

The question is that if the scientists pursuing their imaginations had not focused their attention on their imagined invention then how would it have been possible for that invention to be invented?

It is the most fallacious and fatuous statement that spiritualism deals with imaginary things. In terms of spiritual sciences, thought is information focused on a point persistently and when a thought or

information remains focused on a point that which existing in the thoughts ultimately comes into being, displayed with all its properties and traits. When an oak tree is mentioned by a spiritual person he tells that the seed, in order to display its properties and traits, focused its thoughts on one point. Focusing of the thoughts of the seed result in the display of traits and features in the form of a huge tree establishing itself on the surface of the earth.

Law:- The traits, properties and attributes, in fact, are the stores of information in man. When few or all the information's, under the influence of concentrative power, are focused on one single point the thought excites the infinite information's and one starts beholding the scenes of manifestations. This very thing is called the concentration of thoughts on one single point by the spiritual teachers and Muraqabah by the explorers of the inner realms.

IMAGINATION - II

The human body depends on the soul, that is, the corporeal body of man is not the real person. Every sane person who is not suffering from any mental ailment or disorder has the natural and instinctive urges in him. The social values of our society, according to which we live our life, are based upon instincts.

Example:- If someone, who is sensible enough to understand, does not know who his parents are he would feel frustrated. This ignorance causing frustration keeps on haunting him. It seems that it should not be having any effect if someone doesn't know who his parents are because one keeps on living even when his parents die, despite the death of his parents he enjoys his life, takes interest in all the activities of life, feels delighted in the company of his friends. But if he is ignorant of his parents his life becomes a symbol of frustration and deprivation.

Children, who do not have in order knowledge of their parents, have to seek the support of someone to remain linked with their origin. Example of this thing is found in the western countries where the children having no knowledge of their parents are called His Majesty's Children. Although this amounts to acknowledging the fact that they have no idea who their parents are, still it gives them a consolation that they are royal children. The relation between child and parents is acknowledged by all the civilizations of mankind and is protected by enforcing laws in the society. Existence of casts and family systems is also based upon the idea of protection of this sacred relationship. The laws of nature also safeguards this relationship and instructs mankind to respect and honor their 'origin'; the parents. As a matter of fact one who is born out of wedlock has no status in the society. To be an orphan is one thing and existence without having knowledge of parents is altogether another thing.

When a spiritual person, in pursuit of his quest for having knowledge of his origin, starts searching for his origin, his search, because of his impetus and far reaching thinking, takes him to the origin of the cosmos. Search for one's origin is the first lesson of spirituality. A spiritual associate first of all searches himself. When he succeeds in exploring and

discovering himself he searches for the origin of his ambience and surroundings. When the discovery transpires that the environment is based upon various gases and lights, his mind becomes attentive towards the origin of these gases and lights. Once he is aware of the lights and their reality, the veils hindering his view, start lifting and he starts beholding those creatures of the unseen realm which are created from the lights. When his quest for reality propels him towards the original source of these lights, he observes that the originating source of these lights is such an invisible and subtle light which because of our limitations of vocabulary cannot be termed anything else but Light (Noor).

We know that the shape and form of electric current cannot be determined. Despite its existence and routine operations No one has ever tried to explain the shape of electricity. Now one can deny the electric power. When electricity displays itself we do witness its reflective display. At the most electricity could be called a wave but its shape cannot be described. If the electric current is made to pass on a screen we might be able to see sparks of various colors but still the form and shape of electric current remains beyond description. The sparks or the colors displayed on the screen cannot be called electricity. Here the vision was that of the screen and not of the abstract electricity.

Coming back to our original point of discussion. The quest of discovering the reality of lights takes the spiritual student to that Light which is called 'Noor'. After acquainting himself with Noor he searches for the reality of Noor. This enables him to explore and he discovers that the Noor is composed of the Attributes of God, the Almighty. Introduction of Elohist Attributes further excites his quest and he starts thinking of beholding the one who possesses these attributes. If the blessings of God are there and he enjoys the affinity of the Holy Prophet (PBUH) he tracks down, that the origin of the attributes is the Holy Will of God. When he concentrates on the Holy Will of God, his propelling quest, his love for the Holy Prophet, his profusely offered prayers and his passion for the reality reveals upon him that the basis of the Holy Will is the Beatific Vision (Tajjalli). When he still keeps on longing for more, it transpires that the base and foundation of the Beatific Vision is the Elohist Inclination

(Taddalla). At this stage negating the consciousness and senses he advances ahead, further ahead and forward. Ultimately he succeeds in cognizing the Absolute Being, the Eternal and Infinite God.

The purpose of narrating all this is that for reaching the climax there must be something to begin with and for taking the initial step we have to be attentive. For having an undistracted attention we have to have interest, involvement and concentration and to enjoy the concentrative focused attention the simple method is the Muraqabah. It is said that Muraqabah triggers the imaginations. There are few interesting things that are said to criticize the concept of imagination and its activation. There are, for instance, many people who have the faculty of imaginations and admittedly they perform certain remarkable deeds because of this power but there exists not even a single example that after getting the imagination activated with the help of physical sciences or the worldly formulae one has ever witnessed an angel or one's own soul. This imagination business is quite an enigmatic puzzle. If someone happens to see his soul which resembles him in every aspect one simply gets upset or is frightened.

It is not very difficult to understand this. One who does not have courage to face his own reality or doesn't want to bother in this regard, so to by-pass the issue, it appears easy to say that all this is the work of imaginations and if something is witnessed at all it is all illusionary, accidental or things happening by-change. But the fact remains unchanged and cannot be hampered by such ideas.

Many great scientists have contributed a lot in the advancement of mankind through their legendary inventions. Scientists of the past have even greater achievements to their credit; few of them have not been understood despite all the advancement claimed in the field of physical sciences. Scientists of this age who have tall claims of walking in space, conquering the moon and having access to the far reaches of the cosmos have not properly understood the Pyramids of Egypt. Their construction, their purpose and their working is so mind-boggling that every list prepared on the wonders of the world remains incomplete without their

inclusion. Muqanna; the veiled prophet of Khorasan, had contrived a moon which used to rise at its appointed time and after illuminating the world for a specific time would set. In the famous Sanskrit epic; Mahabharat, firing weapons are mentioned and amongst them was the 'Chakar wart' which would create a devastating inferno on the earth. Obviously all these inventions were made possible when someone following his imagination constructed them and they were acknowledged widely, or in other words, the imaginations of the inventors were appreciated openly and indiscreetly.

CEASELESS INFORMATION

One of the definitions of knowledge is the activation of the process of knowing or learning about something. If we do not have knowledge about something it remains nonexistent for us. Knowledge can be classified into three categories. First one is that we are supplied with information about something and that information is accepted by us with believing certitude. Second one is that in which we believe only when it is actually sighted by us. And third type of knowledge is that when we could feel the intrinsic qualities of the thing witnesses and could explore its inner depths. Spiritual people have denominated these three classes of knowledge as 1) True Knowledge, 2) Exact Truth and 3) the True Reality.

True knowledge (um-ul-Yaqeen) is that state of knowledge when we are informed that the scientists have invented a device which could annihilate hundreds of thousands of people instantaneously. Although we have not seen the atomic or nuclear bomb, we believe and are certain that there exists such a device.

Exact truth (Ain-ul-Yaqeen) is that state of knowledge when we are informed that scientists have invented a screen, which can display the pictures of an object, located at far off distances. Since we can see the phenomenon of transmitting a view from a distant station and its reception on a TV set therefore this knowledge is called the Exact Truth because the exactness of the truth of the knowledge has been confirmed by sighting it. We are informed that the basis of the universe and all that is existing in the universe is the light because the lights cannot be sighted by us nor do we have any knowledge about the structural formation of these lights therefore we would say that we do not enjoy the knowledge of True Reality (Haq-ul-Yaqeen). And, if we know the source and the structural formation of the lights and we can witness the reality of the light then it would be the state of knowing the True Reality.

Scientists have discovered that all that is existing on the earth is enveloped in lights. The lights surrounding an object has been witnessed to some extent with the help of specially designed photographic cameras in particular circumstances but anyhow now it has been confirmed that

everything is encased in a shell of lights but this is yet to be discovered that what is the source of feeding for these lights. Since our knowledge is lacking about the source of feeding of these lights therefore it cannot be claimed that we have discovered the reality. Although now we know that this physical body is depending upon the feeding of the lights our knowledge about the source of feeding of these lights is almost nil. The spiritual students through practicing Muraqabah continuously enable themselves to have access to the True Reality after crossing the limits of the first two stages of knowledge; true knowledge and the exact truth.

When a spiritual master dwells upon something existing in the universe or explains some theory or idea he has three stages of knowledge in front of him. First of all he observes, examines and comprehends that thing scholarly then he observes that thing closely, minutely and in depth and then he contemplates to explore the reality of that thing. He does not feel at ease unless he has not succeeded in discovering the reality underlying the appearance of the thing under consideration. Before delving into the depths of these classifications of knowledge it is necessary that one should first of all enter the circle of information's, that is, one should accept something as manifestation of knowledge.

It has been elaborately discussed in all the heavenly books and the Holy Scriptures that existence of something is only an information Before learning the knowledge of the Names, Adams was nothing, not even worthy of mentioning. Adam was granted knowledge first by God, the Omniscient and then was asked to tell about the knowledge learnt by him. Angels were also told to express.

They responded saying, "We know only that which You have taught us, we do not know more than that." This conversation of angels decisively divulges that whether it is man or angel, in fact, is an aggregate form of knowledge achieved by him.

Angels were existing prior to Adam's creation. The knowledge of angles was telling them that Adam (man) would be shedding blood and doing mischief. God did not refute them rather He said, "You know not what we know." And, the angels also admitted that they know not except what

they are taught by God. There is sagacity and wisdom in it that God himself says, 'First I taught Adam the knowledge of Names and then commanded him to tell'. This explanation clearly proves that man's whole life; whether it is internal or external, it is life in Purgatory before coming to the earth, the life on earth, The life hereafter in Aaraf, life in Doomsday, or in the Day of Resurrection, or the life in the Day of Judgement, or the life in Paradise or in Hell all depends upon the knowledge. If we are oblivious of Paradise and Hell then both are non-existing for us. If we do not know that we live even after death and the entire urges remains operative as they are here in this life then life in hereafter would be meaningless for us and we won't be able to even mention the life of Aaraf. If we do not have this knowledge from the Holy Quran. Divine Scriptures and the Auliya with the prophetic legacy that we are accountable after death and we have to live in one of the two states then death and life in hereafter would become an absurd and useless thing for us and the concept of good and evil will lose its significance. The good and evil both are existing because we have been informed about them by the prophets of God.

One type of knowledge is that which is acquired through various means of learning available to us. This knowledge, in, terms of spirituality, is called the Acquired Knowledge i.e. the knowledge which can be acquired according to one's conscious abilities. This knowledge, too, is a sort of ceaseless information. For example, we are familiar with one, two and three because it is passed down to generations as ceaseless uninterrupted information. We do mention one, two, three but we are unable to tell, what comes before one? if someone contradicts that this one is not one and two is not two then we have no authority to prove that one is actually one and it cannot be denominated as two and the two is actually two and nothing else.

The most striking difference between the mothers of man and cat is that the Human mothers have expectations from her children whereas the animal mothers do not expect anything from their children, although they also cater for the needs of their offspring's to rear them up and this renders the animals mothers superior to human mothers. Adam does not enjoy the distinction over the other creature because he procreates and animals do not, he feels hunger and thirst and animals do not, or that he has the sense to safeguard himself against rough weathers and animals cannot. No, it is not so. All these urges are catered in animals too, rather there are certain things, which are found in animals more than mankind. Dogs, for instance, have premonitions of approaching dangers more than human beings. Birds gets alarmed of approaching storm much before it actually strikes and they settle themselves in shelters. Man claims to be the most eminent of all created beings but he cannot physically fly as a pigeon does.

As far as the urges and needs of species are concerned, man and other creatures are almost equipollent in this regard. Now the question is that a sparrow has all the urges and needs relating to life and enjoys the necessary knowledge and awareness to accomplish them but it cannot manufacture an airplane, a TV, Radio or atomic bomb and man can make all these things.

But even this knowledge is not that knowledge which was bestowed upon Adam specially granting him distinction over all the other creatures, because this knowledge to create something, concerns intellect only. This knowledge too has its limitations. Just as a sparrow cannot make a TV but can fly in the air. Similarly man is also handicapped, as he cannot fly in the air though he can make a TV. Then this also is a fact that all human beings are not equally wise and capable. Excess or dearth of intellect is the basis of inventions in mankind but there exists such knowledge, which is beyond the range or limitations of intellect. This knowledge can enable man to fly in the air like birds. This is the knowledge, which can enable us to see the objects of far off distance without any obligation of material means like telescope etc. Many events of Auliya Allah (those

who possess this special knowledge because of their affinity with God) are evident that they could hear the voices uttered in the remote past and expressed their comprehension and understanding of those voices.

When it comes to intellect, we observe that even this faculty is not the sole property of man. If man possesses intellect than a monkey also demonstrates intellect. If a monkey is taught according to its intellectual capacity, it also learns. But the case of the spiritual science is altogether different. For learning the spiritual science man has to have cognition of his own self. If one is oblivious of self-cognition then he is not better than a cat or dog. Man enjoys the specially granted knowledge. If he does not bother to learn this special knowledge he is doing injustice to himself. After the prophets of God this knowledge can be learnt from those spiritual masters who have been declared, by God, the most Kind, friends of Allah (Auliya) and they enjoy a close affinity with God, the Omnipotent.

No God except GOD

God, the most high has mentioned His vicegerency and deputization as a trust reposed in man, that is, the knowledge that enables man to fulfill the obligations and duties as a vicegerent of God and the authority to command the control over the universe is a conferred trust. One can use the entrusted thing with the permission of the owner bearing this fact in mind that this thing actually does not belong to me and I am only a trustee. Trustworthiness means that one will not claim the ownership rights of the thing entrusted and use it with care, conceding that conferment is not the achievement because of any quality in him.

God, the most Gracious announces that We entrusted Adam with a Trust and empowered him to exercise authority so that he could make use of Our Trust according to Our Wish and Will. There are few things that require profound understanding about the Acquired Knowledge and the Presented Knowledge. The trust conferred upon man can only be executed when he excels in Presented Knowledge. The Acquired Knowledge cannot help us in this regard because it only deals with worldly intellect and material senses. This knowledge is acquired through consciousness and intellect which by the mankind as a whole is termed understanding and common sense. But, it appears quite perplexing that when the Consciousness and intellect are analyzed with prudence and sagacity the intellect is found to be not more than imbecility, dearth of understanding and lack of vision. When, for instance, we take the case of statistics into consideration, the first step, the first letter which is taught is 'one'. Unless it is not admittedly learnt two doesn't come under discussion and unless the 'two' is not acknowledged 'four' is not mentioned. The prudence and reasoning demands that we should consider what there is before one. These types of questions are not supposed to be asked because the intellect has no answer to them.

We are told that a child is born and he has been named Tom, Dick or Harry. The same child with the passage of time transforms into that shape and form in which features of that child cannot be traced out any longer. Apparently the child vanishes behind the features of a youth. The youthfulness gradually and slowly, with the passage of every day, every

hour and every minute of the hour transforms into such form and figure in which no image of the youthfulness reflects. Now how strange it is that the child born today is given the name of Tom and the same name is carried to his eightieth year. How greatly is the intellect at fault, deficient and indiscreet that it has only one name for the ever changing phenomenon Tom, in his eightieth year is totally a changed person than that infant who was born eighty years ago. It is worth noticing that when a thing is changed altogether then how it is that its name remains unaltered and unchanged. Reason and intellect, obviously, has no answer to this question as well.

A child is sent to school so that he could learn to use intellect and reasoning. But what a child is taught there is all that nonsense and foul logic which has been denominated as logic and reasoning. Now if that innocent child who is not familiar with the so called standards of intellect asks what comes before 'A' or, why this 'A' is not called 'B' and 'B' is not called 'A'. The intellect and reasoning again have no answer.

The fact is that few postulates and suppositions have been amassed to erect the building of learning's and it is insisted that these postulates should be accepted and treated as reality. But what type of reality is this which has no logical explanation and we have to accept these suppositions blindly to express our own irrational approach. The more one believes and accepts this hypothesis, postulates and suppositions the more learned he is considered. For example, one intends to do Ph.D. in statistics. Leaving out this fact that the whole body of Mathematics is established upon postulates and suppositions, one has to excel in accumulating postulates. Prudence and contemplation tells that this man has allowed the suppositions to ride him more than any other person, that is, in the world of suppositions he has scored that position which is not available for others.

Such a man is called a Ph.D. scholar. No rule of logic or any philosophy allows us to accept that what is based upon suppositions could be accepted as a reality. For learning fiction and suppositions, existence of intellect is of vital importance. And, for cognizing reality we have to get

rid of fictional life and its suppositional senses. One cannot enter the world of reality if he is not liberated from the fictional senses.

The difference between the spiritual sciences and the worldly sciences is that intellect claims to accept and acknowledge only after observation, experimentation and comprehension. But when it comes to faith and belief if one starts comparing them with intellect he would find himself nowhere, for the simple reason that God, the Gracious cannot be sighted with these material eyes, God, His Attributes and His Knowledge all lie beyond the range of the fictional senses. All the prophets of God, and the divine scriptures including the Holy Quran tells us that it is very much possible that man could behold, could touch God, the most High and can present his submissions in His Holy presence. This witnessing, touching and feeling the Exalted Presence is only possible when one could step out of the circle of fictional senses and the acquired knowledge.

There are two spheres of intellect in one, a person despite possessing intellect does not make use of it and as long as he does not use it he learns nothing. In the other one, a person without referring to his intellect unwittingly enters the intellectual territory and then intellect itself start guiding him and, in this guidance by intellect, he explores a variety of information's, discovers various laws of science and manages to invent various inventions. This clearly suggests that for having intellect the use of intellect is required and for having knowledge negation of the knowledge already possessed becomes necessary and the more one succeeds in negating oneself the more knowledge he assimilates whether it is knowledge relating to fiction or reality.

Law: - For learning any knowledge a person has to negate himself and the knowledge which he already possesses. As soon as he forgets about the knowledge already assimilated by him, new horizons of knowledge open unto him. This law is equally valid for the Acquired Knowledge and the Presented Knowledge. When one becomes a Muslim, first of all he denies that which he intends to accept, that is, first he repudiates God and then acknowledges Him. If denial and repudiation at the first step is not there one cannot be a Muslim. For becoming a Muslim the first condition is the

recitation of the First Creed (Kalimah tayyibah). In which he says 'La illaha'; There is no god, and then says 'Illallah'; except God. It means that before acknowledging God he repudiated anyone worthy of worship. Or to say, the first condition is a Muslim is to know the law of negation and affirmation. When the Islamic creed (La illaha illallah, Muhammad dur rasso Allah) is recited, in fact, one is made to say that I repudiate that worshipping Deity and God which according to my hypothetical knowledge is God and confirm that Deity is God (Allah) about which the Holy Prophet (PBUH) has testified. Prophets and messengers of God always remaining beyond the limiting hypothetical senses live in the sphere of real senses. By saying, "there is no god save that God which is defined and testified by the prophet of God; Muhammad (PBUH)" a person proclaims that after cutting himself off from the hypothetical and intellectual senses he is entering those senses which according to the seer and godly teacher; the Holy Prophet (Peace and blessings of Allah be Upon him) are the real senses.

SIGHTING DIRECTLY

The observing sight which can explore unseen realm reveals this fact that all that we see, hear, feel, understand and touch remaining in the sphere of intellect cannot be justifiably pronounced as real. And when any activity performed in the limits of intellect and conscious is analyzed with prudence and intuition we find ourselves groping around in the darkness.

For comprehension of anything sight plays the most vital and basic role. When we see something our curiosity propels us together more information's and to know more about that thing. Otherwise when we happen to have knowledge about something we feel like having more information's and yearn to see it. As far as the sight is concerned, we all know that for witnessing something, sight is required to be provided with a target. If there is no target available for the sight the sight will not be able to behold. This renders it compulsory that some target should be there for witnessing so that the properties of the object upon which the sight is focused could be reflected upon the screen of the viewer's mind.

Law: - Only that can be sighted which is reflected upon the screen of our mind. It win not be wrong to say that our mind feels only that which is transferred to it by the sight. When something is sighted, our thinking guides us to determine its reality and purposefulness, or, that how far or close it is to reality. In the limits of Acquired Knowledge, working of the sight is functional and hypothetical. This means that sight keeps on changing with the variations of the object. The sight operative in the Presented knowledge is real because there is no change or variation in this sight. If, for instance, a spiritual associate happens to witness an angel, he would not find any change in that angel if that angel is sighted even after a lapse of hundred years. When a soul is witnessed whenever it would be sighted it would appear the same as sighted earlier.

Contrary to this is the case when a person happens to see Tom in his youth and when he see him again after a lapse of ten years he finds considerable changes in the features of Tome. Conscious senses deal in changes and variations. And, witnessing that realm where there is no variation or change is called sighting directly and the method other this is

sighting indirectly. Indirect witnessing is the conscious sight and direct witnessing is the Unconscious sight. The conscious sight is fictional and hypothetical. The unconscious sight is factual and real.

The gist of the teachings of the prophets of God is that man after negating the fictional sight should equip himself with that sight which witnesses the reality. Entering into one after leaving the other or getting something after quitting the other is only possible when we can disunit ourselves from that which is to be quitted. This act of disuniting ourselves, in terms of spirituality, is called negation and when a person manages to negate himself the world of realty is witnessed by him. Muraqbah is the first lesson of self-negation. Performance of Muraqbah is such an act which has no logical explanation except that there are two types of sight functioning simultaneously in man. One' is limited and cannot see without a medium and the other one is unlimited and needs no medium to behold. Space having dimensions is the medium. The material eye cannot see beyond the limits of space and if space is removed it will not be able to see any thing. This can be proved by performing a simple experiment Just focus your eyes on a point steadfastly so that there should be no movement in the eyelids and the eyeballs. When the eyes will cease to move there would remain nothing before the eyes save light and empty space.

Law: - In fictional senses the operation of sight takes place when the eyeballs move and eyelids are blinked. If the eyelids of a person are stopped from moving, within few seconds, he will not be able to see anything except darkness.

The act of blinking of eyelids slightly strokes the eyeballs which help in transferring the images of the external objects to the screen of our mind.

Example:- There is a camera with a photographic film in it. The camera is fitted with lenses of superior quality. Adequate light required for snapping shots is also there. The lens of the camera is representing the eyes and the photographic film is the screen of mind. The shutter of the camera is working in the same manner as the eye blinks. If the button for shutter is not pressed the camera will not snap a picture; the image of

the object will not transfer on the film. Similarly, until the eyeballs are not stroked with eyelids by blinking no impression will be registered on the screen of the mind. According to the modern sciences the image of an object remains lingering on the screen of our mind for about fifteen seconds. Initially this image is dim then it becomes vivid and bright and then it starts fading out and before the fifteen seconds are over it is replaced by another image. If the act of blinking of eyelids is controlled and stopped for duration of more than fifteen seconds then the same image will keep on recurring on the screen of our mind.

When someone sits for Muraqabah and closes his eyes, the movement of eyeballs and eyelids remains in action. Although the blinking temporarily stops when the eyes are closed, the movement of eyeballs does not stop and with the movement of the eyeballs the eyelids also keep on moving which replaces the movement of the blinking, that is, the transfer of images keeps on taking place on the screen of the mind. The person doing Muraqabah focuses his mind on one single point. The point in this case is usually the concept of his spiritual mentor, that is, he focuses all his witnessing abilities concentrative in thinking about his spiritual teacher, in order to get the image of his mentor on the mental screen, as long as he remains in the state of Muraqabah.

Law: - The properties, characteristics and potentialities related to an image also transfer on the screen of the mind when the image is formed on the mental screen and the mind perceives them accordingly. For instance, a person is looking at fire. When the image of fire transfers on the mental screen the warmth and heat of the fire is perceived by the mind. A person who is present in a garden enjoys the freshness and coolness of trees and plants present in the garden to create their image on his mental screen. Similarly when image of the spiritual mentor transfers on the screen of mind, the Presented Knowledge which is operative in the spiritual teacher, also transfers with it and the mind of the student gradually assimilates the same.

'Be!'

What is to 'be'?

The program present in the mind of the One who uttered 'Be' should come into being, spiritually. When the program took the shape and form of incorporeal manifestations, The One who commanded 'Be', appeared before the spiritually displayed world so that the ignorance could change into knowledge and awareness. We know, the sight gets activated when a focal point to concentrate is available to it. In that stage of creation, the focal point was the Creator and the Divine Planner. After coming to this world the focal point undergoes a change but the law remains the same. Just as the reality is transpired upon the mental screen, the hypothetical and temporary senses are also carried to the screen of the mind. It is only that the constraints of short lived and temporary states of mind keep us incarcerated in the limiting senses. And in Muraqabah, thinking about the spiritual mentor, an attempt to concentrative focus our thoughts on someone, so that his image could recurring reflect upon the screen of our mind, we are liberated from the limiting senses. The more frequently a thought is displayed upon the mental screen, the more vivid would be the formation of a pattern in the mind. And, this pattern of mind, in terms of spirituality, is called the 'thinking approach'.

When we imagine the spiritual mentor or 'Shaikh', as a matter of eternal law, the knowledge of Elohistc Attributes operative in the mentor or Shaikh is reflected upon our mind with frequent repetitions resulting in enlightenment of the mind of the spiritual associate with the lights functional in the mentor and transferred to him. The enlightenment of the mind of the spiritual associate finally reaches the level of his mentor. This state, in Sufism, is called 'Affinity' (nisbat). The best and tested way to enjoy the affinity, according to spirituality, is the longing passion of love.

The mind of the mentor keeps on transferring to the spiritual associate according to the passion of love and longing for the mentor flows in him

and there comes a time when the lights operative in Shaikh which actually are the reflections of Beatific Visions of God are transferred to the spiritual associate. This enables the spiritual associate to be familiar with the effulgent lights and Beatific Visions. This state, in terms of Sufism, is called 'Be one with mentor' (Fana fish Shaikh). The Lights of Shaikh and the refulgent Beatific Visions operative in mentor are not the personal trait of the mentor. Just as the spiritual associate, with devoted attention and concentration, assimilates the knowledge and the traits of his mentor, the mentor has absorbed the knowledge and attributes of the Holy Prophet (PBUH) with devoted attention and concentration of the mind.

In the state of spiritual associate's oneness with the mentor those abilities of the Shaikh become activated in the spiritual associate (salik) because of which the Shaikh enjoys the affinity of the Holy Prophet (PBUH). This stage, in terms of Sufism, is called 'Oneness with the Holy Prophet' (Fana fir Rasool). It is the holy statement of the Holy Prophet (PBUH), "I am a human being just like you but I receive revelation'. When this statement is closely examined, it is found that the exaltation of the Last Prophet is that he received Revelations from God, Almighty which reflects the Divine Knowledge (Ilm-e-ladduni); the knowledge directly inspired by God, the Beatific Visions of God and the refulgent Lights upon the blessed Mind of Holy Prophet.

In the state of 'Oneness with the Holy Prophet' a spiritual associate because of his passion, longing and love gradually, step by step, assimilates and cognizes the knowledge of the Holy Prophet. Then comes that auspicious moment when the knowledge and learning is transferred to him according to his capacity from the Holy Prophet (PBUH). The spiritual associate absorbs in the traits of the Holy Prophet (PBUH) according to his aptitude, ability and capacity and because of his affinity with the Holy Prophet and his support he manages to reach that state when he had acknowledged the Lordship of Cod, the Lord of the worlds saying, 'Yes, indeed you are our Lord God!. This affinity, in sufism, is called Oneness with Allah' (Fana fi-lah) or simply 'oneness' (wahdat). After that, if one is bestowed with ability one explores those areas about

which narration has no words to explain them because of their delicacy and subtleness.

The purpose of narrating all this is that there is a screen in the human mind upon which images are transferring ceaselessly. It is yet another thing that meaningfulness and purpose of these images are interpreted differently by different people. If the mind of the Holy Prophet interpretation of these images is taking place in the sphere of the Acquired Knowledge then the information's of these images will be considered fictional and hypothetical. And, if the images are transferring in the sphere of the Presented Knowledge then the knowledge contained in the images is real and pertains to reality. But the law remains the same that man's sight and comprehension cannot do anything if the

SORCERY

The spiritual knowledge is inherited by the spiritual descendents just as the worldly riches of a father are inherited and distributed amongst the children. According to the system of this material world the thinking pattern of the parent's transfers to the children and they, just like their parents, remain in pursuit of wealth and riches, worldly respect and honor giving preference to the worldly gains. Contrary to this, the children of a spiritual father give no importance to the worldly riches and wealth. Their interest in this world remains limited to fulfillment of their routine worldly needs and even in that they believe that God is the Giver of sustenance's and the Granter of means to fulfill the needs.

The combination of these two approaches in which spiritual values are mixed with the worldly temptations and greed for the material gains, in terms of Sufism, is called sorcery. Sorcery is the knowledge which is transferred to the disciple from the teacher just like those of the spiritual sciences but are used purely for the material gains and the worldly benefits. Sorcery and similar occult sciences are those sciences which are based upon the devilish and demoniac approach of thinking. And the spiritual sciences are that knowledge which transfers to the spiritual associates from their mentor. According to the thinking pattern of the mentor this material world does not have more than fictional and hypothetical existence.

The spiritual sciences have two categories, the Sorcery and the Presented Knowledge. All those sciences and arts that are acquired after activating the demoniac abilities and through the devilish approach of thinking are sorcery, which just like any other spiritual science are transferred in disciple succession. For learning occult sciences and sorcery a person is made to go through austere exercises and rigorous endeavors. A sorcerer can also perform a supernatural activity just as sometimes it happens by a spiritual person. In that case it is called a miracle or wonder-working (Karamat.) Happening of miracles under the influence of spiritual knowledge and performance of supernatural activities are both testified by the Holy Quran.

In the story of Moses it has been elaborately stated that Pharaoh summoned all the expert magicians of his country to assemble on an appointed day. In a large ground the magicians and sorcerers were gathered, to contest with Moses. Moses was also present in that ground to expose their tricks of sorcery. Moses was asked whether he would like to begin or they should start. The Exalted Prophet; Moses said, "O, magicians you throw first". The sorcerers threw their ropes which turned into snakes and their rods which turned into dragons. Moses felt sort of frightened.. God, the most Gracious said, "O, Moses fear not I am with you", throw your scepter". Moses cast his scepter on the ground which transformed into a big dragon and consumed up all the contrived snakes and dragons of the magicians. And in this way the Presented knowledge won over all the expert sorcerers and magicians but one is required to notice that when the magicians threw ropes and rods they transformed into snakes and dragons and when Moses threw his scepter that also transformed into a dragon. If there is any difference in the acts of magicians and Moses, it is that, the scepter of Moses prevailed after consuming the snakes and dragons produced by the sorcerers. The difference between the magicians and Moses was that Moses had God on his side, so he an upper hand. In simple words, faith in knowledge is common in both the categories. In one, the foundation of the knowledge is lust for wealth, desire of rank and dignity and need of worldly respect and honor. And in the other, the knowledge of reality tells that reality is nothing except God. All that a person with the knowledge of reality hears or beholds is nothing but reality. He is not ambitious for fame, wealth or worldly gains. It never enters his mind that he should perform some supernatural activity in order to impress people and earn respect. Whereas opposite to this is the approach of the sorcerers who want to earn worldly gains by demonstrating their feats of sorcery. This has also been mentioned in the Holy Quran.

Pharaoh summoned the magicians and told them that if they would defeat Moses they would be rewarded with wealth and ranks in his court. This sufficiently establishes that all the tricks and feats of magicians were performed with the motives of earning worldly benefits whereas nothing

of the sort occurred to Moses before entering the place of contest. He was there to prove the supremacy of reality, to proclaim the sublimity and majesty of God and to demonstrate that the demoniac knowledge, in comparison to the knowledge of reality, is false, baseless and invalid. The holy statement of God, "Fear not and throw your scepter," indicates that Moses was not ready for the feats of magic demonstrated by the magicians and he was there to face these powerful sorcerers having faith and relying on God, the most Reliable. Moreover, the ropes and rods thrown by the magicians turned into snakes and dragons was all fictional and illusionary because when Moses threw his scepter they all vanished as if they never existed whereas when Moses recovered his scepter, it turned back into a scepter. The difference between magic and miracle is that the former is short lived and temporary.

Law:- Reality remains unchanged. Reality remains reality under all circumstances. The snakes and dragons contrived due to magic and sorcery annihilated and the scepter of Moses remained existing. In this, there is a lesson, for the students of spirituality. If the thinking approach is unreal and is not based on reality it is temporary and short-lived. And, if the thinking approach is based upon reality it is real and the reality is invariant and there is no change in it. When a sorcerer teaches sorcery to his disciples and transfers his thinking into the disciple the disciple also becomes a teacher but remains isolated from the reality but when a person learns according to the prophetic approach he embraces reality after cognizing the reality. History of mankind cannot offer even a single example when a person after having the real thinking approach had reverted to sorcery or expressed his inclination for that whereas there are thousands of such examples when the great sorcerers and expert magicians became penitent of their knowledge and embraced Islam to become cognizes of reality.

A mentor or the spiritual teacher is like a guru. They both feed their disciples with knowledge. The difference is in their approach of thinking. If the teacher has the demoniac approach he will pass that down to his disciples and if the teacher has his thinking approach based on the reality, that approach enables a person to be familiar with God, the most

Kind. This very thinking approach enables a person to behold God by advancing step by step on the paths of spiritual associability and communication with God, the most exalted enables him to be friends with God, a friend who neither fears nor grieves.

SURROUNDINGS

The thinking approach of a person constructs the character of that person. If there is complexity in the thinking the character will also be a complex and intricate one. If the thinking is simple and straight forward the life of such person is simple. If the thinking is superficial, the life will be shallow and if there is depth in the approach then the person will be a man of profound deliberation who can contemplate in depth for exploring the reality. God has indicated this approach of thinking in the story of Ibrahim, as stated in the Holy Quran. Thinking of one single person is different than a multitude of hundreds of thousand people and there is depth and realism in it.

It has been indicated in the story of Hazrat Ibrahim that one can have a different approach in spite of one's living with the people of typical thinking. Now this gives rise to an interesting question that from where was this realistic approach of thinking transferred to Ibrahim, when it was found nowhere in the surroundings. The answer is not very difficult. The realistic approach of thinking is an innate trait of everyone but everyone does not use it.

Idolaters asked Ibrahim, 'Who demolished the gods?'

Ibrahim responded, 'Ask your gods'.

People knew that the idols cannot exercise their will and they can be smashed up but still the realism did not stir in them. The manner in which changes are induced and incorporated in the thinking approach of a person, who is journeying on the paths of spiritual associability, by the mentor, is that in his conversations he gradually points out those things which are either not existing in the surroundings or the people are unaware of their existence. The mentor instills in his students that which is hypothetical, cannot be reality. He also establishes that though man considers himself worthy of controlling things but he has no control of any type in his life. He cannot exercise any choice regarding his birth. After birth he keeps on growing involuntarily. After youth, despite having no wish, he grows old. No single person of the world wants to die but anyone who comes into this world must expire. Man can control the diet

but he cannot live without taking food. One cannot live his whole life without drinking water. One cannot remain awake for months or for weeks. All these are those things which are adhering with everyone, 'for all times. Moments change into seconds, seconds into minutes, minutes into hours, hours into days and nights, days into months and months into years and this change is that variation which no sane person can deny. After pointing out all these changes the mentor explains that there is someone who is controlling the strings of these changes. When the spiritual associate is made to observe all these things day in and day out which are covered by a veil for the people of materialistic approach, his mind automatically turns towards that one who is controlling the strings of changes and variations.

This seed of the thinking approach is sown by the mentor in the mind of the student which is then nurtured and looked after by him. He introduces his student with those sages whose approach of thinking is exemplary with respect to realism. He, for instance, with his spiritual influence causes his student to witness that realm, in his dreams, where Auliya and prophets are residing. Repetition of this experience tones his thinking approach and he gets closer to the thinking approach of Auliyas and prophets.

The mentor installs a pair of spectacles over the inner eye of his student. The spectacles show only that which is in conformity with the thinking approach of the mentor. When the student starts seeing through these spectacles he sees the world from the view-point of his mentor. Through spectacles one sees only that color which is the color of the glasses. If the glasses are pink every thing witnessed through them would appear pink and if they are blue everything would become blue. If they are opaque or translucent, objects will not be sighted clearly. And, if the glasses are blind one won't be able to see through them despite straining and having his eyes open.

The color of the glasses, in fact, is like the thinking approach of a person. If the glasses are clear one can see the objects of far off distance whereas if the glasses are blind, one will not be able to see even that which one

can see without using the glasses. Whichever type of glasses of thinking pattern are used the same thinking pattern will become operative in man.

The ability to find out the actual structural formation and value of things, by observing and contemplating is present in everyone, but we do not know how to make use of these abilities. Since the spiritual teacher knows the art of using these abilities and he has built his own life by contemplation therefore when the characteristics and abilities of the mentor are transferred to the spiritual associate the seed of thinking pattern and contemplation sown in his mind by the mentor gradually grows into a tall tree. The only thing which hinders the growth of seed into a tree is man's own personal will and his intellect. When a person allows his self to guide him and considers the intellect everything then his success becomes impossible because the conscious and intellect operative in him are related to that thinking approach in which there is neither any depth nor any realism.

MUNIFICENCE

It is one of our common observation, that no particular system of coaching is established to teach that language which a child speaks. A child starts uttering the words, which he hears from his parents. In the beginning when he imitates his parents the words are not pronounced clearly but with the passage of time he starts speaking his mother tongue so fluently as if he was born with this fluency. Besides this the child learns dietary habits from his parents. He eats what they eat. If the atmosphere of a house is pleasant, clean and tidy then the child also possesses a neat, clean and tidy personality. If abusive language is used by the parents then the child too will not be hesitant in doing so. A child accepts all the effects of the atmosphere at home and when he enters the world outside the four walls of the house the effects of that atmosphere cast their influence upon the mind of the child.

Everyone who is born in this world, according to the spiritual point of view, is half trained by the parents and half by the society. After this initial involuntary training the second round of training commences, that is, what do the parents intend to make their child. If they transfer the traits of show-off, pride and fake vanity to the child the child remains under the influence of the ostentatious ness. If the parents educate moral values and etiquettes to their child the child grows into a well-mannered and well-behaved person who is respected and honored in the society. And if the parents have materialistic approach then the child will also automatically develop the same approach of thinking inclined towards material world and its riches. There are basically two methods to bring up and train a child. One is involuntary and the other is voluntary. The involuntary method is that the child accepts and adopts what he observes in his house. He learns from his parents by imitating them consciously and unconsciously. And, in voluntary method, the parents consciously impart training to their child by telling him what to do and what not to do when he is in the society. Upon maturity this person has his own personality resulting from this up bringing.

It is necessary for the formation of character of a person that he should be provided with a particular atmosphere which could enable him to

cultivate the desired approach of thinking. Just as the society, parents, educational institutions and relatives plays an important role in up bringing and formation of the character of a person similarly for up bringing and character building of a spiritual person his association with such a person is necessary whose own character is encompassed with spiritual values. Such a person, in terms of Sufism, is called Murshid (mentor). The character of a mentor is distinguished from those who are ignorant of spiritual realities. The more one draws near and closer to one's mentor the more spiritual qualities and characteristics are transferred to him from his mentor; the spiritual teacher. And, each and every part of the mentor's thinking approach is inscribed on the mind of the spiritual associate; the disciple. This method, in terms of mystics, is called the spiritual associability (salook). This is the only way which is followed by the spiritual associates to acquaint themselves with the spiritual potentialities existing in them. They explore and equip themselves with latent spiritual abilities by following this path of spiritual associability.

It is established from the events and instances quoted from the lives of prophets in the Holy Quran that it was their mission to preach a particular approach of thinking. Everyone can distinguish between good and bad, vice and virtue, right and wrong with the help of prophetic teachings and the standards defined by them in this regard. To wit, prophets have given the concept of good and bad to the mankind and man enjoys distinction over the other creatures because he is familiar with the concept of good and evil. Man has been given this knowledge that a particular approach for living the life would make him good and the other approach would take him away from goodness and righteousness. Besides this, this also comes to his knowledge that for becoming a good person one is required to be aware of one's own reality. Acquaintance with the reality helps him to have that knowledge which enables him to discover the unexplored hidden abilities from within himself. One's character becomes virtuous and pure accordingly as the latent potentialities are put to use. Contrary to this, one's character

remains shady and under as much as one is oblivious of one's latent potentialities.

If the lives of a goat and a man are comparatively examined, it is found that both live their lives almost the same way. The only thing which distinguishes man is his ability to make use of his latent potentialities. If a person is oblivious of his hidden qualities and is ignorant of his self then he cannot be distinguished from a goat or any other animal. For acquainting with the hidden abilities it is necessary that he enjoys the affectionate guardianship of such a father who is well versed with the mystical knowledge and a virtuous atmosphere is available to him. Here father is an epitome of the spiritual teacher or mentor and the atmosphere epitomizes the spiritual associability.

The conscious of a child is formed from the up-bringing by parents and the atmosphere available at home. If there is congestion, restlessness, anxiety and filth in the atmosphere of home, the child will also become a prey to anxiety and perturbation. But, if there is peace and tranquility at home the child's parents are soft-spoken, affectionate and enjoy mental peace then the child will involuntarily have a peaceful character. It is our common observation that the children of those parents who have harsh tone to address their kids or speak yelling loud also speak harshly and yelling. Children of greedy and lustful parents are also greedy and covetous. Children of parents with superiority complex will behave arrogantly. Parents of stubborn and aggressive children are sure to have these traits in their children. Children of sober and affable parents possess the same qualities. Generous parents usually have generous children.

It is recovered in the history that once when the list of the prisoners of war was presented to the Holy Prophet, he found, amongst others the name of a woman having the last name as Tai. When inquired it was found that the lady belonged to the tribe of the legendary munificent Ha tam Tai. The Holy Prophet ordered her release. When the lady was told that she has been set free, she refused to have freedom and said that it is against her family traditions that she should abandon her tribe in

distress. When the Holy Prophet came to know about her decision he not only granted freedom to the companions of the lady but also awarded gifts and valuables.

A study of prophets' lives leads us to conclude that God, the most Exalted has established a system which is based upon people of particular character. Those who associate themselves with this chain devotedly enjoy the same values which are the distinguishing characteristics of people of that particular character. It is necessary for a spiritual associate to have the guidance of someone on the paths of spiritual associability so that he could enjoy the affectionate patronage of a spiritual father and thrive on the atmosphere of spiritual associability, required for the up-bringing of spiritual.

REWARD AND PUNISHMENT

If a person with no aptitude for music and songs happens to go to a place where exhilarating parties are given and people dance and sing, music is played in high notes, he would eventually start developing a taste for music and songs. He will gradually learn the manners to behave in such parties. If a person lives in a place where gambling, liquors and other vices are going on, no matter how pious he is, ultimately he will also get affected. One proverb tells, 'company makes a man', the other says, 'sickness is catching'.

All the people inhabiting this world belong to one or the other type of thinking approach and because of this thinking approach, the character of a person, a family, a tribe, a caste or a group is determined. We have the exemplary character of prophets on one hand and on the other there were people who not only opposed prophets but even slew them. History has reserved its pages for those whose generosity and munificence is legendary and there we find the stories of those, as well, whose misery is unparalleled. The consummate example of misery, niggardliness and stinginess is Qarun. As long as the world will last the people of that typical character will last and similarly to counter balance them the people of generosity and munificence will also remain there. And, there are people with prophetic character in this world.

When the character of a prophet is examined closely we do not find anything save goodness, virtuousness and righteousness. - It means the main constituents of their character and personality are gentleness and kindness. Two types of characters can be determined. One, when a person involving in demoniac activities and getting closer to evilness himself becomes a devil. The other, when one, by getting closer to God, epitomizes kindness and mercy and enjoys representation in the Kingdom of God. Every approach of thinking which takes a person away from God is the demoniac approach. And, every approach that causes a person to get closer and nearer to God is the Prophetic approach of thinking.

When we analyze the demoniac and prophetic approaches, it is observed that one who strives to adopt the Elohistic Attributes is bestowed with

the prophetic qualities of character and personality. The qualities of prophets are the Attributes of God, or to say, prophets epitomize the Elohist Attributes. When someone travels in prophetic life he, in fact treads in those Attributes of God which are the Personal Attributes of God and when a person deters from the prophetic qualities, he loses his way and goes astray on those dark paths which are full of gravity and density. The most prominent feature of the demoniac approach is that a person remains grieved and frightened. The grief and fear which obstructs life at every step. Days and nights are spent in fear of one thing or the other. Sometimes he grieves for wasteful spending of life and on others he fears that how and from where the economic needs and requirements will be fulfilled. Sometimes diseases of various types keeps on troubling him and at times he finds himself trapped under the crushing burden of problems and finds himself so helpless that the way out seems to be non-existing. Death; the ultimate reality from which no one has ever and can never escape, appears to be the most frightful thing and its fear keeps on haunting him. One great blemish and hazardous trait of the demoniac and evil approaches is that a person remains sightless and blind in reasoning and insight.

In prophetic approach man remains immune from grief's and fears therefore he is also protected from the sense of insecurity. Since death is an inevitable reality he prepares himself to greet it open mindedly and when he becomes ready to die, death becomes the most beatifying phenomenon for him. It comes to his knowledge that death is not a horrible thing and expiry is not so awesome, as it has been made to appear, rather it is a process according to which one transfers to another realm which in every aspect is better than this gloomy world of ours. He would enjoy life in hereafter fulfilling every urge and desire just as it is done in this phenomenal world. He not only enjoys life in hereafter but satisfies all the requirements of body and soul in a much better way than it is carried out in this temporary life. And, it is not in his conjectures or work of his imaginations but he actually observes the delightful life, which he is to live after this life which is marked with confinements, constraints and restrictions.

People of one thinking approach can easily be identified and distinguished from the people of other approaches and styles. A person who is living his life under the influence of an evil and demoniac style will deter to enter the circles of people with prophetic approach a

nd, a person having a prophetic life style will not mix up with people of dissimilar approaches.

One of the major flaws and defects of the demoniac approach is that every action of a person is interest-oriented, his every deed is based upon one or the other expectation and hope for some material and worldly gain, that is, he wants his every action should be rewarded materially. Whereas, mysticism declares that by associating any interest with an action or deed we render it deficient and defective which is liable to yield undesirable results in the end.