

**Verily, in the remembrance of Allah do hearts find rest (Holy Scripture)**

## PREFACE

This book was written after collection of the experiences of hundreds of people. Those experiences combined, were revelations of the tombs of Saints, observation of objects, contemplation of the heart, spirit and soul. The contemplation of jinn's and spirits and the experiences of having the hearts -ignited and vibrating with the remembrance of Almighty Allah. Individual and independent proclamation by each and every Lataif (invisible spirit) of the remembrance of Almighty Allah, at their respective places and the meditation and contemplation that followed. The research in order to find the evidence from the Holy Quran, prophetic traditions and treatises written by Saints.

In order that Almighty Allah's creation would recognize the phenomena of this esoteric divine doctrine and receive this spiritual benevolence this task was carried out. Furthermore in order to propagate the teachings of this religious order an organization came into existence in 1980.

*Gohar Shahi*

## INTRODUCTION

His Holiness Shah Sahib (Riaz Ahmad Gohar Shahi) belongs to Dhok (village) Gohar Shah, of Tehsil Gujarkhan, District Rawalpindi. Shah Sahib is the fifth generation descendant of Syed Gohar Ali Shah, whose family was further linked to the Mughals' family later on. As Gohar Ali Shah was a Sadat Bukhari and had been living in Srinagar Kashmir. Once, some scoundrels kidnapped a Muslim girl. His Holiness took to his sword and executed seven scoundrels thus paving their ways into hellfire. The English Government intended to arrest His Holiness, but His Holiness left motherland (Srinagar) and moved to Rawalpindi where His Holiness spent some time in an area known as Nala Lei. When His Holiness felt unfavourable condition, then His Holiness went to a jungle of Tehsil Gujarkhan, where His Holiness started to perform the mystic exercises and worship.

Several years later, His Holiness' Spiritual Benevolence (Fays) became apparent. The area of the jungle that was owned by Gujar family, they then devoted it to His Holiness which is known as the Dhok (village) of Gohar Shah now. His Holiness married into Kashmirian Mughal family and had sons & daughters. It is for the reason, Shah Sahib's (RIAZ AHMAD GOHAR SHAHI) mother is the descendant of Syed Gohar Ali Shah's paternal grandson and his father is the descendant of Baba Sahib's maternal grandson. And His Holiness' grandfather belonged to a Mughal family. Baba Sahib, for some unhappiness spent the last episode of his life as a hermit in Bakra Mandi, Rawalpindi, which then became Gohar Ali Shah Sahib's resting place where the shrine has been constructed. It is narrated that Gohar Ali Shah Sahib's spiritual gown, staff and other belongings were buried there (in Bakra Mandi) and His Holiness' holy body was brought into the native village of Gohar Shah. It is for the very fact, there is also a shrine. As Baba Sahib spent most of his time in performing the mystic exercises and divine worship there (in Bakra Mandi), hence, much of his Spiritual Benevolence (Fayz) is be found there, whereas the spiritual benevolence also pours abundantly from the Shrine of his native village Gohar Shah.

His Holiness Syed Riaz Ahmad Gohar Shahi was the owner of F.Q. Steel Industries (Regd.) Rawalpindi, where gas and electrical equipments were manufactured. Merely, at the age of

twenty, His Holiness started to search for spiritualism amongst the saints and dervishes. But heart could not be satisfied by anyone. Eventually, upon becoming disillusioned with the saints and dervishes, and being disappointed from tombs, he got himself absorbed in worldly affairs. Shah Sahib then married. His Holiness had three children after marriage.

At the age of about thirty four years, Hazrat Sarkar Bari Imam R.A appeared before Shah Sahib and said: "Son! Your time has come. Go to the shrine of Sakhi Sultan Bahoo Sahib R.A for the inner (sacred dimensions of) spiritual knowledge." Shah Sahib then left his work, family and parents and came to Shorkot, where under the blissful supervision of Sakhi Sultan Bahoo Sahib R.A, the "**Noo´r-ul-Huda**" (a book written by Sultan Bahoo Sahib R.A) became his destiny's companion. His Holiness then went to Sehwan Sharif for self satisfaction and for the state of rest of heart. His Holiness performed the self satisfaction for a period of three years in the mountains of Sehwan Sharif and the forest of Laal Baag. Thereafter, pursuit to a revelation, Shah Sahib spent six months in a hut behind the Jaam Shorow Textbook Board Building, eventually, with Allah SWT's will, the Allah SWT's creation started to be blessed upon with the benevolence through His Holiness Shah Sahib. As his seekers increased in number, then His Holiness moved to Latifabad, Breily Colony and started to spread his spiritual benevolence and guidance. It is a common phenomenon of Shah Sahib's religious chain; to cause the happening of vibration of Qal'oob through the remembrance of Allah SWT, to teach the methods of engaging Lata-èf (spiritual bodies) in remembrance, i.e. Qal'bi, Ru'hi, Sifi etc., taking the seekers of path through the stages of Kashf-Al-Qaboor (revelation of the grave) and Kashf-Al-Hazoor (revelation of the Prophets' Higher Realms), to bring back to normal life of those who have fallen into resurrection, divine intoxication or absorbed through reciting the incantation, healing those people who have been affected by magic wrought those haunted by infernal through evil spirits and treating those who are suffering in the hands of Demons. Be Praise to Allah SWT that thousands of men and women have blessed with the spiritual benevolence emanating from Shah Sahib's teachings, for example many have arrived at the stages of Kash´f-Al-Qaboor (revelation of the graves) and Kashf-Al-Hazoor in addition to (the stage of) Zik´r-e-Sultani. (Furthermore), several savants are progressing through the stages of revelation and Qal´b with the strength of Shah Sahib's esoteric glance. On many occasions, it has been

witnessed that when Shah Sahib gave Zik'r to a person, the recipient's heart immediately revived with the remembrance of Allah SWT's name. Many witnessed the word "Allah" (written) on their hearts. Many have been blessed with the Ghosia Court (the Holy Court of Ghaus Al Azam, Hazrat Sheikh Abd-Al-Qadir Jilani R.A). And some were fortunate enough to witness the Holy Court of Prophet Sallallahu Alaihi Wa-Al-e Hee Wasallam. It is for these reasons that the youth are embarking upon this path and in order to maintain Shah Sahib's spiritual teachings and to propagate the same Anjuman-e Sarfroshan-e Islam Pakistan was established.

## THE INNER OUTER DIMENSIONS OF MANKIND

What humans are like externally, does not need explaining but what they are internally like, Hazrat Ali R.A, has declared:

دواء ك منك وما تبصر\* وداء ك فيك و ماتشعر  
وتزعم انك جرم صغير\* وفيك انطوى العالم الا اكبر

**Translation:** You are your own remedy but you perceive not, your sickness also lies within you but you are unaware of it, you think that your body is a small thing, where there is a great world which is hidden inside you.

The descriptions of this world are given below:

When sperm enters the womb it is followed by Rooh'-e-Jamadi (spirit that unites) which brings the blood together. This spirit is found in minerals, i.e. in stones etc. Just as some special people do remembrance (Zik'r) of Rehman (Rehman is a attributive name of Allah SWT) at all times, likewise, there are some special types of Aqeeq and Feroza etc. which do remembrance (Zik'r) of Subhan (Subhan is also a descriptive name of Allah SWT) at all times. As Allah SWT has declared in the Holy Qur'an:

سبح لله ما فى السموات وما فى الارض وهو العزيز الحكيم (القرآن)

**Translation:** Whatever is in the skies (heavens) and on the earth, praises and Glorifies Allah SWT for He is the only who is exalted in honor and wisdom. (Surah Hasher-1)

Thereafter, Ruh-e-Nabati (Botanical Spirit) enters and generates the growth of the blood. Ruh-e-Nabati also generates the growth of the blood. Ruh-e-Nabati is also found in trees as Allah SWT has declared in Surah Rahman.

والنجم والشجر يسجدون ة

Translation: The stars and trees do prostrate in adoration.

(Surah Rahman-6)

After a period of six months Ruh-e-Haywani (animal spirit) enters the womb, as a result of which the embryo is able to make small movements. When the child is born, a human spirit is placed in the child's body, which is taken from Alam-e-Arwah, (the realm of spirits), Accompanying this human spirit are some invisible "assistant spirits" also. These assistant spirits are called LATAIFS, (plural), (Perceptive, Invisible Spiritual Bodies.) The Lataif (spiritual bodies are the receptive mediums through which knowledge wisdom and the lights of Allah SWT are attained, received and contemplated. This is so, as animals too possess fleshy hearts but do not possess the faculties found in humans. Hadith:

لا فرق بين الحيوان والانسان الا بالعلم والعقل

**Translation:** The only difference between animal and human is reason and knowledge.

The **Latifa-e-Qalb** (1) is one of the Lataif's (spiritual body S.B.). It sits on the fleshy heart. It protects the heart and is the recipient of the "lights" of Allah SWT.

The second, **Latifa-e-Ruh** (2) (S.B.) is located on the right side inside the chest. **Latifa-e-Akhfa** (3) (S.B.) is in the centre of the chest. **Latifa-e-Khafi** (4) (S.B.) lies between the **Latifa-e-Akhfa** and **Latifa-e-Ruh**. **Latifa-e-Sirri** (5) (S.B.) lies between the **Latifa-e-Qalb** and **Latifa-e-Akhfa**. The **Latifa-e-Anna** (6) (S.B.) is located in the head, whilst

**Latifa-e-Nafs** (7) (S.B.) lies at the naval point. These Lataif 's (S.B. 'S) exist inside every human being and they dwell at their respective places as mentioned above.

Just as the Ruh {soul cannot be seen by the naked eye, the Lataif cannot be seen by the naked eye. The Lataif exist and are found at their respective locations in the inner spiritual dimensions of human beings. Each Lataif has its individual status and individual exhortation (Dhikr) of Allah SWT. As is stated in Hadith Qudsi:

ان في جسد آدم مضغته في فؤاد في فؤاد قلب و قلب في الروح و روح في  
السروسر في خفي و خفي في انا

**Translation:** There is a piece of flesh in the human body which is the heart, the heart lies in the Qalb, the Qalb lies in the Ruh, the Ruh lies in the Sirri, Sirri lies in Khafi, Khafi lies in Anna.

When the Latifa-e-Nafs (S.B.) enters the human body brings along with it five vices, which dwell close to all the Lataif. Each Latifa (S.B.) has one vice attached to it as follows:

- Latifa-e-Qalb** - Lust
- Latifa-e-Ruh** - Anger and Tyranny
- Latifa-e-Sirri** - Desire
- Latifa-e-Khafi** - Jealousy and Greed
- Latifa-e-Akhfa** - Pride and Arrogance

These vices exist, their purpose is to influence and finally to take control over these spiritual bodies, and to lead them astray. Amongst the Lataif, the Latifa-e-Qalb and

Latifa-e-Nafs are the most dominant.

Depending upon which one of these two Lataifs is the most dominant, the remaining Lataifs then follow, are obedient to its dictates. In other words Might is Right. There is a constant struggle inside the human body between the Latifa-e-Qalb and the Latifa-e-Nafs. Further in order to support and assist the Latifa-e-Nafs (in its purpose) there lies between the Latifa-e-Qalb and the Latifa-e-Nafs a body known as Khannaas.

A reference of Khannaas is found in the verse "**Wannaas**". A description of the Khannaas and the Latifa-e-Nafs follows.

1. When Prophet Adam's (AS.) body was created, Satan spat at it. The saliva landed at the naval point on the body, from which a bacterium came into being, which resembled an evil jinn. (as Satan too is from amongst jinns) This bacterium entered into as Satan's spy.

2. It is in relation to this that Prophet Muhammad stated that when a human is born a Satan Djinn is born along with the human being. The companions asked the Prophet Muhammad "O" Prophet was one (Djinn) accompanying yourself?" The Prophet Muhammad PBUH stated most definitely, and due to its proximity to me it became a Muslim.

3. When Prophet Adam was thrown onto the earth, due to the mischief, perpetrated by



this Nafs he started to repent and asked for forgiveness. Satan observed that Adam's Nafs gradually became weak and in order to assist the Nafs Satan intended to place Khannaas inside Adam's body. One day, In Adam's absence Satan along with a child attended upon mother Hawa (Eve) and said to her, I leave my child in your trust; I will collect him upon my return. Adam returned and saw the child, became angry and asked mother Hawa (Eve) why have you allowed the enemy's child to sit here. Adam killed the child and buried it in the earth. The next day Satan returned, again in Adam's absence. As he could not see the child he shouted "Khannaas, Khannaas" the child emerged out of the ground calling "here, here". Satan left leaving the child there. On this occasion Adam cut the child into four pieces and scattered the pieces on four mountains far and wide. Satan returned and again called, at which Khannaas reappeared. Satan then left it and went away again. On this occasion Adam burnt him and threw the ashes in water. Again Satan returned and called, upon which it reappeared. Leaving it, Satan went away. Adam by this time was very angry and could not think of a solution. He cut it into pieces and ate it. Satan then returned and in Adam's presence called Khannaas a voice came from close to Adam's heart, which said "Here" Satan replied, now remain there, this was my intended plan.

Now as the child grows, eats food for physical body. Likewise, these internal forces do need feed. If the child belongs to Hindu or a so called Muslim, if its lifestyle is like an infidel and also, the child's upbringing is done in the same manner that does not follow the Holy Quran, Prayers and (Zik'r – the exhortation and remembrance of Allah) then that child's Latifa-e-Naf's will become powerful. And the remaining Lata-ef will then

become dependent upon the Naf's and being to take their sustenance (Nār – the evil fire) from it. But the Latifa-e-Qalb is concerned to angels and never rations Nār. It remains alive with its own strength until the age of forty. Even then, if could not receive Noo'r (the Divine Light) sustenance then it dies. What remains is the heart, a lump of flesh and same of lump of flesh is also found in dogs.

It is for these hearts that Allah SWT has declared:

ختم الله على قلوبهم (سورة البقرة)

**Translation:** Allah SWT has sealed their Quloob (hearts).

In short that Nafs is engaged in the commission of sinful actions, The Nafs-e-Ammarah is found in the non-believers, polytheists, hypocrites and infidels. When a child receives a proper upbringing from pious parents, the child's Nafs becomes weak and the Qalb becomes very strong. Until a day comes when the Nafs dies due to not receiving Naar sustenance or helplessly starts taking (Divine Light) sustenance from the Qalb, and will start to become purified. This stage of the Nafs is known as Nafs-e-Lawwama (repenting self).

Described in the Holy Quran thus:

لا أقسم بيوم القيمة ه ولا أقسم بالنفس اللوامة ه

**Translation:** I do call to witness the day of resurrection, I do call to witness the Repenting Self. (Surah Qiamah).

When the process of the purification of the Nafs commences, it passes through various stages. It progresses from *Lawama* to *Ilhama* (revealing self), and from *Ilhama* to

*Mutma"lnna*, (satisfied self). Some children after passing the age of puberty possess a dual state. In other words both the Nafs and Qalb are strong. Such children do not find peace neither in the Mosque nor in the Temple. What is meant is that they are on occasions in the/ cinema and at other times at a shrine of a Holy Saint. Sometimes they are pious and at other times sinful. Should' such children receive the benevolence and be in the proximity of a perfect Holy Saint, they then are able to free themselves from the grip of the Nafs. These are the effects of being born into a Muslim home, but not the effects of being a true Muslim believer, as faith has been declared by word of mouth but has not reached the stage where it is endorsed by and on the heart. The religious scholars have taught the knowledge relating to ablution, prayers and recitation of the Holy Quran but in order to obtain purification of the heart, and the purification of the Nafs it is essential to seek the guidance of a perfect holy spiritual guide.

One becomes a Muslim by reciting the declaration of faith and through external worship; but until the inner dimensions are purified and until Allah's light enters the heart one can not be known as a *Mo'min*. As is declared in the Holy Quran:

قالت الاعراب امنا ط قل لم تو منوا ولكن قولوا اسلمنا ولما يدخل الايمان في بكم ه

**Translation:** The Arabs said We believe (are faithful), (Allah SWT declared) (a MUHAMMAD) say to them you hope not entered, into faith, but you have only, embraced Islam. You mil be entitled to call yourselves Momins only when faith enters your hearts. (Surah Al-Hujrat -14).

External worship is related to Shariah (Islamic Law). Those who recite the Quran frequently, others who perform additional obligatory prayers, pray using rose beads or

those who exhort and praise Allah SWT verbally, the Hafiz and the Qari are all within the confines of Shariah. They are the seekers of Paradise and the pure companions of Paradise. Their Nafs did not die nor was it purified, although it most certainly did improve to some degree. External worship is like a snake inside a hole who is being beaten from the outside, but itself is unaware of the attempt being made upon its life.

As Shariah is **Maqam-e-Shunied** (a state where divine revelation, is confined to only verbal transmission recollection and submission.) This state is connected to **Alam-e-Nasoot** (place of abode of Satan jinns and humans, the earth). Should a person have a dream or a premonition or start to receive revelation then such experiences are untrustworthy as the worshipers, the pious and the religious scholars in the Alam-e-Nasoot become arrogant. Some claim to be Reformers and others claim the titles "Ghous or Qutab" (very senior spiritual states). Mirza Ghulam Ahmed also claimed to be a prophet, although he was a pious man, he did not have a Perfect Holy Guide, who would have interpreted for him his secret revealing and directed him with their true meaning.

ومن يضل فلن تجده، وليا مرشده (القرآن)

**Transaltion:** Whom Allah SWT leads astray, shall never find any Wali Murshid, (Saints of Allah SWT). (Surah Kahaf- 17)

A Hadith Qudsi also states

من لا شيخ له، فشيخه الشيطان

**Translation:** One who has no Guide has Satan as his Guide.

**Muraqaba (meditation)** nowadays is being taught through spiritual magazines, and with the exception of one or two the majority are false, as meditation cannot occur within the stage of Shariah, but what actually occurs in this stage are dreams. Meditation is suited to the person who has cleaned his Qalb, Purified his Nafs (self) and enlightened his Ruh (soul) to some degree. Upto this point, the progressive stage, can be described as Pandora's Box where faith is accompanied by arrogance, malice, envy, and greed. The Muslim at this stage cannot be regarded as a true Muslim and neither can he be considered a practicing Scholar. The books and publications of such people are doubtful. To eradicate this confused state and to reveal and highlight the truth there exists *Ilm-e-Tariqat* (knowledge of the divine path.). The perfect Holy Saint controls and purifies the Nafs (self) of his pupil and makes him a *Zakir-e-Qalbi* (by reviving his heart with the remembrance of Allah SWT). The heart is strengthened with the light which is made from the continuous Dhikr (remembrance) of the heart. Further, the remaining Lataifs (spiritual entities) also obtain sustenance in this way and eradicate the vices which accompany them. A verse from the Holy Quran relating to Zakireen (those who engage in the remembrance of Allah SWT) declares:

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

**Translation:** By men who neither traffic nor trade can divert from the remembrance of Allah SWT. (Surah Al-Noor).

When a "Jussa" (a spiritual body made of light, of which there are nine in the human body, in addition to the seven Lataif, totaling sixteen) of the Qalb, becomes strong through the sustenance of the light it receives (from the remembrance of Allah SWT) it begins to leave the human body, during sleep and hovers around the Holy Ka'aba and

the shrines of holy Saints. The Zakir (one who exhorts Allah with his heart), experience this in this dreams. The first of these "Jussa" which leaves the human body in this way, through the remembrance of Allah SWT is named in the Holy Quran as "Qalb-t-Saleem". The Holy Quran further names the second of these ideal bodies as "Qalb-e-Muneeb" and the third ideal body (belonging to the Qalb) names in the Holy Quran as "Qalb-e-Shaheed." In contrast those individuals whose Latifa-e-Nafs is very strong due to the sustenance of Naar (fire) Their Latifa-e-Nafs (Spiritual body of the self) leaves their body during sleep. It wanders around in bad (evil) societies and keeps the company of jinns. After the Latifa-e-Qalb (S.B) of the Zakir has been engaged in the remembrance, of Allah SWT for some time, his Latifa-e-Ruh (S.B) also begins to engage in the remembrance of Allah SWT.

**Translators note:** (It should be noted that the remembrance of Allah SWT which is done by these Lataif's, spiritual bodies, is done independently

This process progresses until all seven Lataif (Spiritual bodies) are occupied and engaged in the remembrance of Allah SWT, at their respective places in the human body. Eventually they burn away the accompanying vices through the heat generated by the remembrance of Allah SWT. After this, finally the Latifa-e-Nafs recites the Kalima (Declaration of faith) and it then passes through the four different stages, and at every stage (of purification) one of the "Jussa's" (belonging to the Latifa-e-Nafs, of which there are four) leaves the human body. Those ideal bodies are the Nafs-e-Ammarah, Lawwamah, Ilhama and Mutma'inna.

Four ideal bodies from the Latifa-e-Nafs, three from the Latifa-e-Qalb and the two souls known as Jamadi (uniting soul) and Nabati (botanical soul) leave the human body. These nine ideal bodies completely resemble the seeker (from whose body they leave) in physical appearance. Some of these ideal bodies then visit shrines of Saints and their assemblies and under their supervision are nurtured with the remembrance of Allah SWT, and the ensuring reward to the Zakir, the seeker, (to whom those ideal bodies belong). All this takes place whilst at the same time the seven Lataif (S.B) of the seeker of the path are cleansed and purified. It is only then that the seeker of the Path qualifies and is able to be in the company of the HOLY PROPHET MUHAMMAD. The seekers ideal bodies are presented before the PROPHET MUHAMMAD- The seeker either through meditation or contemplation sees himself in the company of THE PROPHET MUHAMMAD, then he is rewarded with a rank. Further if the seeker of the path, in the apparent knowledge (Shariah) was not an Alim (Savant) men he attains the stage of a Dervish and if he is a Savant in the apparent knowledge men he attains the stage of Mujadid or Imam, or the stage of Ghous or Qutab. It is men that he becomes Alm-e-Ba-Amal (a true practicing Savant), some are selected as "Rijal-ul-Ghaib" (men of the unseen) who are the selected individuals who are the official members of the PROPHET MUHAMMAD office. The official members can physically approach the PROPHET MUHAMMAD's court.

In the realm of Tariqat (the path) When the seekers Qalb and the ideal bodies begin to be purified, he first experiences true dreams and gradually at a later stage has meditation experiences. Thereafter whilst conscious and through contemplation they (seekers) communicate with departed souls. After attaining the knowledge of "Gnosis

and the Truth" Marifat and Haqiqat whatever is spoken by such people is spoken with the consent, of Allah SWT. It is with reference to such people that the Holy Quran declares;

نحن اقرب اليه من حبل الوريد

**Translation:** We are close to you than your jugular vein. (Surah Qaf).

When such a seeker dies his soul goes to Alam-e-Barzakh (the realm of departed soul), at a place known as Maqam-e-Illiyyin, and it is these ideal bodies that remain at his grave which then bestow Fayz (spiritual benevolence) upon people.

With reference to such people the Holy Quran declares:

ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء

**Translation:** Those who have been martyred in the way of Allah SWT; do not call them dead they are alive. (Surah Baqara -154).

People say that this verse refers to martyrs, but such people are known as Shaheed-e-Akbar because such people have spent their entire lives fighting against their Latifa-e-Nafs (self). Hadith:

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

**Translation:** We return to Jihad-e-Akbar from Jihad-e-Asghar.

When an ordinary person dies his soul goes either to illiyyin or Sijjiyyin but the ideal bodies remain in the grave because they do not contain the qualities of light or fire and therefore after some time they disintegrate. Should anyone attempt to control these



ideal bodies, then by using ***Amal-e-Hamzaad*** (act of contemporary spirit) he can enslave these ideal bodies. When magician or Sorcerer dies his soul goes to *Alam-e-Barzakh* and as some of his ideal bodies are very strong due to the abundant Naar (fire) they contain, they (ideal bodies) dwell in *marghats* (place where Hindu's burn the bodies of their dead) and together with evil spirits they torment and harm Allah's SWT creation, (human beings). These are evil spirits which are referred to in the Bible also. It is said that Jesus treated people possessed by evil spirits. A practitioner of evil spells performs his deed with the assistance of evil spirits Satan and contemporary spirits (bad spirits). As these ideal bodies become a creature in their own right they are affected by the cold, heat and rain. It is for this reason that shrines are made on the graves of Saints and seekers of the path, and if a shrine is made on the grave of an ordinary man (as his ideal bodies have disintegrated) and the shrine is vacated then satanic jinns occupy the "shrine" and it becomes their dwelling-house. Some people have made shrines in their homes after receiving sign in their dreams. There is danger in this as it is possible that the sign was from Satan and as a consequence their home may become the dwelling place of Satan, as it may later be difficult to get rid of the house of it's evil occupants. The ideal bodies of Saints and seekers of the path are more powerful in strength than jinns. It is for this reason that those possessed by Djinns are exercised at the shrines of Saints and seekers of the path. Those seeking spiritualism also benefit from such Shrines. Allah SWT listens the prayers of these ideal bodies as the ideal bodies are at all times engaged in the remembrance and worship of Allah SWT. It is the light emanating from such worship that becomes their sustenance. On occasion these ideal bodies enter human bodies and communicate with people, though this is rare. What is

common is that Satan and evil jinns enter human bodies and make saintly claims thereafter becoming the medium for misleading masses, just as Satanic spirits enter and occupy shrines they also occupy empty idols. It matters not whether the idol is made of stone or whether it is the human idol (referring to spiritually empty human body). Today, when the chests of Muslims are bare and empty of the Divine Light of Allah SWT as a result they (chests) have become the dwelling place of Satan. Who with various means torments Muslim and causes Satan worship to materialize.

It is narrated that at the conquest of Makkah THE PROPHET MUHAMMAD PBUH sent Hazart Khalid Bin Walid along with seventy thousand soldiers to Nakhla in order to destroy and demolish the temple of Uzza. At the time of destroying the idol Uzza a black nude witch came out of the idol screaming and shouting. She was one of Satan's lots who then ran away. It had entered the idol and had been the subject of worship (by using its evil powers).

Europeans learnt to control ideal bodies through the use of the alphabet (Ouija board) and obtained information from them, and to the point that images have been obtained of the ideal bodies. Many people in Pakistan have come across Noori' (of light) and Naari (of fire) ideal bodies. In the war of 1965 against Pakistan many Sikh pilots confirmed sightings of ideal bodies during the war; but many of our Muslim scholars who claim to be Mujadid on the basis of the apparent knowledge openly deny the existence of the ideal bodies, when the Saints of all orders confirm their existence, and many have received Fayz (spiritual benevolence) from their shrines. Just as ***Sultan-ul-Hind Hazrat***

**Knawaja Moen Uddin Chishti** received spiritual benevolence from the shrine of **Data Sahib (Data Ganj Baksh R.E.)**

گنج بخش فیض عالم مظہر نور خُدا  
ناقصان را پیر کامل کاملان را رہنما

(Ganj Baksh spiritual benevolence of all the world, the mirror of the light of Allah)

(The perfect Holy Spiritual Guide for imperfect seekers and The Guide to perfects)

## **WHAT IS REMEMBRANCE AND WHAT IS CONTEMPLATION?**

There are five pillars of Islam; *Kalima, Prayers, Fasting, Hajj* and *Zakat*. Four are bound by time and must be performed at designated times, but one of these pillars of Islam, the *Kalima* is eternal.

The greatest form of remembrance is the *Kalima Tayyib* (declaration of faith). In other words this declaration forms part of remembrance. In relation to remembrance the Holy Quran declares:

فاذا قضيتم الصلوة فاذا کروا لله قيا ما و قعو داو على جنوبکم ه

**Translation:** When you have performed your prayers engage in the remembrance of Allah SWT whilst standing sitting and whilst tossing on your sides. (Surah Nisaa-103)

There are twenty four letters in the Sacred *Kalima Tayyib*. Twelve of which are **LAILLAH ILL ALLAH**, whose quality is of heat, energy and might. The remaining twelve letters are **MUHAMMAD DUR RASOOL ALLAH** whose quality is of beauty and coolness. By engaging in the remembrance of this *Kalima* a person maintains his physical balance. It is like ' a medicine but for immediate effect like a vaccine its

concentration is "ALIF, LAM, LAM, HEY". This is prescribed form of remembrance for people who are the subject to the laws of Shariah and its place is in the *Alam-e-Nasoot* (Where satans, jinn, and humans live together; The Earth). Remove the "ALIF" from Allah and "LILLAH" remains; this indicates and reveals the means and cause (of all actions), i.e. I am doing it for your sake (for the sake of Allah SWT). It's (LILLAH) place is in Tariqat (the path) and the realm of *Alam-e-Malkoot* (the realm of angels.) Remove the "LAM" from "LILLAH" and we are left with "LA HU", which indicates and points to the essence of the personal name of Allah SWT. Its place is in *Haqiqat* (truth) and its realm is the *Alam-e-Jabaroot*, (the realm of Power). Remove the "LAM" from "LA HU" and we are left with the core of all "HU" which points towards the "Essence of God". Its place is in *Marifat* (GNOSIS) and in the *Alam-e-Lahoot* (the realm of the Essence). It is in the remembrance of "HU", that the seeker reaches the state of "*Fana*" (where the self perishes before the Essence of Allah SWT). In other words, the perishing of the Nafs (self) and the perishing of sins. Many people are frightened of the remembrance "HU", as they believe that "HU" has destructive qualities and they believe that it should be practiced in isolated places. Indeed the remembrance of "HU", destroys the Nafs (self), There are some people who are dominated by the Nafs (self) and they therefore avoid and run away from the remembrance of "HU" like the crow flees from the arrow, As they are known as Muslims they cannot deny the existence of this form of remembrance, but they say "engage in silent internal remembrance but they oppose Dhikr-e-Jehar, open loud verbal remembrance. It should be noted that *Dhikr-e-Jehar*, loud verbal remembrance is the vehicle the means of achieving *Dhikr-e-Qalb* (Dhikr, remembrance by the heart.). This is the acceptance by word, verbal and endorsement by the Qalb, (hearts).

A reference from Hadith in relation to loud verbal remembrance declares:

ان فى ذكر جهر عشر فوائد الاول صفاء القلوب و تنبيه الغافلين و صحته الابدان و محاربتة با عذاء الله تعالى<sup>١</sup>  
واظهار الدين و نفى خواطر الشيطانية النفسانية والتوجه الى الله تعالى<sup>١</sup> والاعراض عن غير الله تعالى<sup>١</sup> رفع  
الحجاب بينه و بين الله تعالى<sup>١</sup> (الوايل الغيب)

### **Translation:**

Loud remembrance has ten benefits:

1. Purification of the heart
2. A reminder against forgetfulness
3. Physical health
4. War against the enemies of Allah SWT
5. The propagation of religion
6. Remedies against Satan
7. Remedies against the Nafs (self)
8. Inclination towards Allah SWT
9. Hatred towards that which does not relate to Allah SWT
10. The lifting of the veils between man and Allah SWT

Should a person have all seven *Lataifs* (S.B.'s) engaged in *Zikar-e-Khafi* (silent inner remembrance) then by *Zikar-e-Jehar* all seven *Lataifs* will vibrate with sound in the seekers chest furthermore the remembrance will vibrate and be heard from every hair on the seekers body.

### **METHOD OF DOING ZIKAR (Remembrance)**

At the time of doing *Zikar-e-Jehar* (loud verbal remembrance) sit down on your leg with your hands on your knees and concentrate on your heart, whilst making striking motions with your heart (over the right and left side of your chest). The seeker if he is in and subject Shariah then he must focus and imagine the name *Allah* written on his heart and if he is in and subject to Tariqat (the path) then he must imagine the name *Lillah* written on his heart and focus his attention on the same. During remembrance one should concentrate on the remembrance and avoid thoughts relating to the world and its contents. Concentrating, and focusing on his imagination and the remembrance. The seeker will arrive at his goal with speed. This type of remembrance cannot be maintained for a long period of times one becomes out of breath and the chest feels

heated and the throat becomes dry also. Thereafter one should engage in *Zikar-e-Khafi*, silent inner remembrance just as the Prophet Muhammad instructed Hazrat Ali R.D.

غمض عينيك يا علي واسمع في قلبك لا اله الا الله محمد رسول الله

**Translation:** (O' Ali close your eyes and hear in your heart *LA ILAHA ILLAL LA HO MUHAMMAD-UR- RASOOL ALLAH.*

When you finish *Zikar-e-Khafi*, Silent remembrance, thereafter you must remain engaged in continuous silent inner remembrance whilst occupied in work, trade and even during turning on your bed. The *Zikar-e-Jehar*, loud verbal remembrance that is practiced these days is undoubtedly objectionable and fruitless, as there are some groups who walk on the streets chanting and engaged in loud remembrance, whilst their eyes and thought are on tress passers and those that look at them. It is this form of remembrance that has been forbidden, as there is no respect and no room for concentration and Muraqaba meditation, during this form of remembrance, the opponents are against all forms of loud remembrance. As the Holy Quran commands time after time with regard to prayers so does the Holy Quran command time after time in relation to Dhikr (remembrance). Should one be in and the subject of Shariah (Islamic Law), then he must do *Dhikr* (remembrance) every day to the sum of five thousand times, other wise his prayers and supplication and D'ua, is flawed. As is declared in the Holy Quran:

**Translation:** Observe prayers in order to maintain my remembrance.

Just as ablution is required for prayer so too is remembrance a requirement for the fulfillment of prayers. Should one be an Alim-e-Shariah (Savant of Shariah), then he must have a daily remembrance to the sum of twenty five thousand only then is the elevated and "superior" over his congregation and followers. Should one be in Tariqat (on the path) or be a Dervish then he must engage in remembrance on a daily basis to the sum of seventy two thousand, otherwise he is only making a verbal claim to his

status and position. It matters not whether this remembrance is Jehry (verbal loud) or Qalbi, (by the heart) but it should be noted that inner Zikar-e-Qalb (by the heart) is superior to loud verbal remembrance, as long as the heart has opened for remembrance. Should the Qalb heart be engaged in silent inner remembrance and at the same time the tongue be engaged in loud remembrance, then this state is indeed a coating of Gold".

Allah SWT has ninety nine names, "**ALLAH**" is personal and the remaining are the names of his attributes. The prophet Jesus engaged in the remembrance of "YA QUDOOSO". The Prophet Solomon engaged in the remembrance of "YA WAHABO", Prophet David engaged in the remembrance "YA WADOODO", and the Prophet Moses in the remembrance "YA RAHMANO". All of the above are the names of Allah SWT's attributes. The light that was produced by the continuous remembrance of these attributive names which entered into each prophet was the "attributive light". The prophets, desired to see (during their lifetime) the essence of God; but they were unable to endure the personal light and illumination of Allah SWT.

This personal name bestowed upon our beloved Prophet Muhammad it is for this reason that where Moses fell unconscious the Prophet Muhammad are smiling. Due to the grace of the Prophet Muhammad the personal name "ALLAH" was given to the Ummah of the Prophet Muhammad It is then that the Prophet Muhammad declared in the HADITH "***The Prophets of Bani Israel will envy the Saints of my Ummah***".

It is due to the personal name of Allah SWT that this Ummah has been granted elevation and superiority and the light of this personal name of Allah SWT will be the feature by which this Ummah will be identified. This is the personal name of Allah SWT for which the prophets longed and sought to be amongst the Ummah of the Prophet Muhammad, but regrettably the Ummah has deprived itself of the personal name.

All other names can be achieved by personal effort but the personal name "**ALLAH**" is only conferred by Allah SWT. This can never be achieved by personal effort; a perfect

and complete spiritual guide is a necessity for this purpose. Some people attempt to mark the personal name on their hearts: They either do not endure its illumination and become madmen or go into a state of *Ruj'at* (spiritual suspense) or they do not benefit in any way from the personal name they become doubtful and lose faith in it. If losing faith in the personal name "ALLAH" is not infidelity then what is it?

Without doubt the personal name is Majestic and contains heat energy but it is divine law that nothing bears fruit without first being treated with heat. When something is about to be burnt to a cinder then Allah SWT showers his mercy in the form of rain, as a result of which it becomes abundantly nourishing. The "showers of His Mercy" in relation to remembrance is "" MUHAMMAD-UR-RASOOL ALLAH. This God given remembrance can be attained in two ways: The first during the lifetime of a "*KAAMIL-E-HA'YAT*" (a complete and perfect spiritual guide) and secondly from the grave of a "*KAAMIL-E-MAMAT*" (a complete and perfect spiritual guide). The second way is known as the "*OWAISIYA*" order just as Hazrat Ba Yazeed Bostami R.H. received spiritual benevolence from Imam Jafar Sadiq R.H., as they were born after the departure of Imam Sahib R.H. Hazrat Abu Bakr Hawari R.H. received spiritual" benevolence from Hazrat Abu Bakr Siddique R.D. When Hazrat Abu Bakr Hawari established the "*HAWARIA ORDER*". There is a gap of a few hundred years between Hazrat Abu Bakr Siddique R.D. and Hazrat Abu Bakr Hawari R.H. Sakhi Sultan Baku Sahib R.H. received and took the "*BA'YAT*" (oath of allegiance) from the Prophet Muhammad (in the "*BATIN*" spiritually) and Sultan Sahib has stated in their book "*NOOR ALHUDA*".

دست بیعت کرد مارا مصطفیٰ

ولد خود خواننده است مارا مجتبیٰ



## **MURSHID-E-KAMIL**

### **(Perfect Spiritual Guide)**

There are those who had saintly ancestors, there are story tellers and others who are so called saints, and there are those who occupy saintly throne. We find many people disguised as saints who belong to one of the above mentioned categories. But there are only three kinds of perfect spiritual guide.

#### **1. One the perfect in life**

#### **2. Perfect after demise perfect**

#### **3. The perfect in self (during his life tuned and after his demise)**

##### **1. The perfect in life:**

The perfect in life possesses spiritual benevolence during his life time but his spiritual benevolence ends with his demise. Such guides enable the seeker to be in communion with Allah within seven days. In other words they enable the seekers heart to be articulated with the remembrance of Allah. It is possible that the guide shows the seeker various spiritual stations through contemplation.

##### **2. The perfect after Demise:**

Such guides lived their lives as hermits and after their demise they returned spiritually to the world to confer their *Zakat* (spirit benevolence) upon seeker such guide articulate the remembrance of Allah in the hearts of seekers within a period of 3 days

##### **3. The perfect (In-self):**

Their spiritual benevolence remains unchanged during both their lifetime and after their demise such guides unite seekers with in one eye glance. It is therefore necessary the aspirant or seeker of the truth should test the guide for a period of seven days otherwise he should abandon his guide and prevent his life from being destroyed. It may be that his guide is imperfect or that the seekers fortune lays elsewhere or it may be the seeker's "land is infertile". Should the seeker be unable to gain spiritual benevolence

from any where then he should try to attain spiritual benevolence from the shrine of a perfect spiritual guide.

إذا تحيرتم في الأمور فاستعينوا من أهل القبور

**Translation:** When you are confused about a certain matter then seek guidance from the occupants of shrine"

People who neither believe in living spiritual guides nor visit shrines of saints deprive themselves from this greatest pearl all their lives. Such people call upon Allah directly. Allah's *amar* (command) can be diverted but Allah's law cannot be changed. A prophet is without an intermediary and received directly from Allah. A Prophet's Ummah has an intermediary, and receives from Allah via their prophet. Just as there is a difference between Allah's common and special people, so the common one's are united with the Prophet by the special (saints of Allah) and the special ones are united with Allah by the prophets. The Almighty Allah declares in the Holy Quran:

اهدنا الصراط المستقيم ه صراط الذين انعمت عليهم

**Translation:** "Show us the straight path, the path of those upon whom you have bestowed your reward". (Surah Fatiha 5-6)<sup>1</sup>

Therefore, a person who follows the chosen people upon whom Allah (SWT) has bestowed his rewards, he/she will be guided by that group of people. Further there are such chosen people (saints of Allah SWT) in all times, and if any person is deprived of their guidance then he must understand that he has not reached the path of guidance or the path of those people upon whom Allah has bestowed his rewards. As the Holy Quran declares:

فاولئك مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين ج وحسن اولئك رفيقا ه

**Translation:** "Those people upon whom Allah (SWT) has bestowed his rewards are prophets, siddiqueen (truthful), shohada (Martyrs) and saliheen (saints) such are the people, for good companionship and guidance" (Surah NisaV.49.)

Some People rely and restrict themselves to this verse. "We worship only You and seek only Your Help". In other words some people use this verse as an indicator "worship You and seek Your help only" and therefore they do not turn to anyone else for assistance. But such people only become capable of worship when an *Alim-ba-Amal* (Practicing Savant) taught them something of religion. Likewise, the saints of Allah SWT are a channel through which Allah SWT's help is obtained.

The soul departs from the human body at the command of Allah SWT, but the mechanism by which this is done is through the services of the *Angel Izrael* (AS). No leaf moves without the permission of Allah, but in order to move the leaf Allah has designated the wind for this purpose. Even those people i.e. the prophets with whom Allah SWT had direct contact, the *Angel Gibreal* (AS) is the intermediary through which revelation was proved to the prophets. In the same way, Man's daily bread, faith, guidance, education and medical treatment is achieved through the service or assistance of man. When a *salik* (traveler of the path) through proper channel travels through all the spiritual stations and approaches the Essence of Allah, he is then designated as Fana Fillah (becoming extinct in the Essence of Allah) only then does he leave behind all intermediaries and obtains the sole refuge and assistance of Allah. For such people Allah declares in the Holy Quran.

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون ه

**Transaction:** "Beware the saints of Allah are afraid of nothing and nothing can cause them anxiety." (Surah Yunus -62)

Nowadays, many *Ulama-la-salasil* (Savants without spiritual guidance) and *Murshad-e-Lahasil* (Useless bogus saints) consider *Tariqat* (way to path), *Haqiqat* (the realm of

truth) and *Marifat* (realm of the recognition of the Essence of Allah, Gnosis) to be within *Shariah* (the apparent Islamic law). It should be noted *Shariah* is listening and speaking about, the hidden world, hoors (pure female companions in paradise), Angels, heaven and hell, within which the ratio of *Zakat* (alms) is 2.5%, those are the people (in *Shariah*) worldly people occupied in fulfilling the desires of their *NAFS* (Self), who in order to improve the state of their *NAFS* (Self) fast one month in the year, during the month of *Ramadan*; and their knowledge is *Hadith*, *Fiqah* (Islamic Law), *Mantaq* (Logic) and Philosophy in which they use their intellectual discretion, and its (*Shariah*) end result leads one into discussion and debate and nothing more, which can possibly be a state of *Sharr* (contention). In contrast those of *Tariqat* (the path) are in the realm of seeing (the realm about which the people in *Shariah* talk about). Such people see the unseen. Further in order to purify the *self* and to achieve self-mortification they often subject themselves to the hardship of refraining from food and water. Such people are referred to as *Tariq-i-donya* (Those whilst living in the world refrain from the worldly life). Whilst living in the world they remain free from sensual desires their *Zakat* (alms) is 97.5% their knowledge is based on nothing but the *Ishq-e-haqaqi* (purest love of Allah) which is free from discussion, debate and sectarianism, and leads such people to the court (audience) of the Prophet.

**Hadith:**

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

**Translation:** "We had turned towards, *Jihad-e-Akbar* (The great spiritual holy war) from the *Jihad-e-Asghar* (small physical holy war).

Indeed to fight against the *NAFS* (self) is *Jihad-e-Akbar*. After a person has undertaken the long twelve year journey of fighting against and purifying his *NAFS* (self) and there after recognizing and awaking of the truth, he is then referred to as *Farigh-uddunya* (hermit); such people refrain from all lawful and unlawful deed of the world. Their *Zakat* (alms) is 100%. Such people deal with the people in the world at the command of Allah

almighty and his Prophet S.E.W.S only for the purposes of Deen-e-Islam. After this is the stage of *Marifat* (the realm of the recognition of the Essence of Allah Almighty, Gnosis) in which *Ilm-e-laddunni* (the sacred inner spiritual knowledge) which can only be obtained from the Prophet. And the keys to the authority of apparent and hidden world are conferred. All the hidden treasures in the earth are revealed to one in this realm, at this point he becomes *LA YAHTAAJ* (Self sufficient). The realm of *FANA* (extinction) and *BAQA* (Immortality) are further ahead. In which the *Deedar-e-Elahi* (Essence of Allah) may be seen during dream, *MURAQABA* (Contemplation) or during *KASHAF* (in a state of inner vision). Some sects deny the possibility of *Deedar* (Vision of Allah). But it shall be noted that the Holy Quran bears witness to the reality of *Deedar*

فمن كان يريد لقاء ربه فليعمل عملا صالحا ه

**Translation:** "Who so ever intends to see the Essence of Allah must perform pious deeds".

Those who have seen the Essence of Allah are recognized thus, that if they focus on a brick they are able to turn it into gold, Even so, there is doubt as this power is possessed by *Iblees* (Satan) also. Further if he has the power to take a persons eyesight or physical power, or if possessed person gains health at his hand, there is still doubt as *Iblees* (Satan) can do such things also. The only original and final proof of recognition (of the one that claims to have seen the Essence of Allah) is that one glance upon an (otherwise) dead *Qalb* (heart) and irrespective of whether that heart belongs to a believer or an unbeliever, revive the remembrance of Allah in that *Qalb* thereafter connect the seeker to the path leading to the Essence of Allah.

The criterion which distinguishes truth from falsehood in the spiritual realm is the light of *Ism-e-Zaat Allah* (Allah's personal name) and *Kashaf* (spiritual insight). This *Noor* and *Kashaf* are only gifted by a perfect spiritual guide. However *Kashaf* (revelation) can be obtained or experienced through other means also but all *Kashaf* are unreliable except the *Kashaf* which is due to the *Noor* (light) of *Ism-e-Zaat* (the personal name of Allah).

Jogies (ascetics) (Non-Muslim hermits) can also possess *Kashaf* (spiritual insight) and some matters relating to the heart can be ascertained due to telepathy, *Amal-e-Hamzad* (act of contemporary spirit), *Djinns*, *Muakalat*, good and evil can also be the means through which *Kashaf* can be acquired. But the above-mentioned *Kashaf* are unreliable and belong to the realm of *Alam-e-Nasoot* (physical world of men and jinns). *Nasoot* is the world in which Man and jinn live together. It is through the *Dhikr* (remembrance) of Allah (God) that one crosses the *Nasoot* and his *Kashaf* enters the realm of *Malakoot* (realm of Angels). *Jabaroot* (realm of power) and *Lahoot* (realm of the Essence); where satanic forces cannot interfere. But as long as it remains in the *Nasoot*, It is unreliable. One becomes *Malkooti* (relates to the realm of Angels) when all seven of his *Lataifs* (spiritual bodies) have become purified, and his *Jussa-e-Qalb* (ethereal body of the *Qalb*) stands in the row of Angels, and recites the declaration of faith. This is known as verbal admittance and confirmation by the heart. (*Iqrarum Billasane Wa Tasdiqum Bil Qalb*).

As long as the *Nafs* (self) exists (in its unpurified state), anything pure, like prayers and Quranic recitation will not remain in the body. Only after all seven *Lataifs* have been purified does the human body becomes *Jism-e-Azam* (totally purified spiritually) only then the body become capable of receiving *Ism-e-Azam* (the personal name of God). This is the reason that worldly (*Nafsani*) people, in their Endeavour to obtain *Ism-e-Azam* (the name of Allah) are left with their heads in their hands and achieve very little.

Knowledge, reciting Quran from memory, Recitation and the study of prophetic tradition, does not destroy or purify the *Nafs* (self). Thus practices only show the path towards love as *Rumi* said, "*Without knowledge, recognition of God is impossible*". Knowledge which does not bring about action and there after the love of God, breeds and is involved in jealousy and arrogance, such knowledge becomes *Hijab-ul-Akbar* (the greater veil).

The *Latifa Anna* (spiritual body) of the *Hafiz* (one who memories the holy Quran) (found in the head), most definitely is purified, but all the other *Lataifs* remains unpurified. The

prophetic tradition reveals time and time again, "*Da'a Nafsika Wia Ta'al*", in other words leave your ego and come forth so that you may arrive to the Essence of God. How can the worshipper and the pious without leaving his Nafs reach God.

Most Muslims are even unaware of the names of the Lataifs and those who know the names are unaware of their purpose, and many are the subject of the misunderstanding that the spiritual bodies can be purified by physical worship, Quranic recitation and additional prayers. But the spiritual bodies sit in a cave in the human body, which are not affected by external remedy, even if one becomes a *Zakir-e-Qalbi* (one whose heart commemorates the name of God) his other Lataifs remains unaffected nevertheless having (*Zikar-e-Qalb*) does facilitate the revival of the remaining spiritual bodies. You must remember that in order to revive the spiritual bodies, there are separate and different *Zikar* and *Fikrs* (commemoration and concentration). For example *Latifi-e-Sirri* involve the *Zikar* "*Ya Hayyo Ya Qayyum*" and its contemplation is (*HOO*) and the direction of its concentration is the above-mentioned *Latifa-e-Sirri*. Fourteen types of *Zikar* are sustained in the human body. Seven are *Zikars* and seven are *Fikrs* (concentration). Those who commemorate God's name verbally are known as *Zakir-e-lisani* (verbal *Zakir*) and who have no status amongst the above mentioned *Zakirs*. The *Zikar-e-Qalb* (heart which commemorates God's name) has no special status either, one then becomes *Zakir-e-Ruhi*, This is far from *Faqr* also. When all the Lataifs engage in the remembrance of God, only then is one known as *Zakir-e-Sultani*, and when in one instance and with one glance all seven Lataifs are engaged in the remembrance of God, he is then known as *Zakir-e-Rabbani* when due to the *Dhikr* the major joints of the body are reported, this is known as *Zakir-Qurbani*, and the genuine *Faqr* begins thereafter. It is in respect of this knowledge (*Faqr*) that the Prophet Muhammad said:

**"Obtain knowledge even if you have to go to China"**

## WHAT IS FAQR?

The knowledge of Faqr is of two types, for one of the types, the Prophet said

**Hadith:**

نَعُوذُ بِاِللّٰهِ مِنْ فِقْرِ الْمَكْبُوتِ هـ

**Translation:** "I seek refuge from unorthodox Faqr",

For the other type of Faqr, The Prophet said,

**Hadith:**

الفقر فخري والفقر مني

**Translation:** "Faqr is my pride and Faqr is my heritage".

In the early stages of Faqr, the seeker of path is considered as blamable, through the period of worship, struggle and self mortification, 'the seeker of the path is called as *veiled (Mahjoob)*. And if upon the special sight from God one loses his intellect, he is known as *Majzoob*. And the one, who, upon the special sight of God do not lose senses and remain steadfast, becomes *Mahboob* (Beloved of God). He is then authorized to regenerate the Hearts of the people (Aspirant). To take spiritual benevolence from a *Majzoob* is of a great loss because they don't follow the sacred law of Shariah. Undoubtedly they are attached to the chain of saints, but they don't produce any saintly order. Because they, in the way of the true love of God, lost their intellect, they possess very high rank, regardless of their physical state whether they are naked.

It is very difficult to distinguish them because in the physical state, they do not differ an ordinary worldly mad and half mental. Some, of the above mentioned categories, possess the features of *Majzoob*. *Salik* (those, who did not lose their intellect totally and are left with some senses) possess a bit of sense. They confer their spiritual



benevolence to whom they like, and transfer the light into the chest of the seeker of the path by embracing him or shaking hands with him, for this they do not put him through the hardship of worship, self-mortification and remembrance of God. Through this, the seeker of the path attains the enlightenment of the chest and becomes spiritually illuminated. Thus through the above mentioned process of light his spiritual benevolence starts to progress. If the seeker of the path stops making progress and stays on this spiritual station, and he does not acquire the knowledge of spiritual bodies (Lataif) which produce light (Noor), cover up the deficiency of (Noor),-purify the self (Nafs). As a result of it, involvement with public causes the seeker of the path, loss of spirituality and eventually he loses all of his spiritual power like Peer Sipahi of Multan. Most of the seeker who possess enlightenment of the chest as being conferred from saints either they lose it or somebody snatch it from them. Through acquisition, along with the conferment of the light, they manage to stabilize the level of spiritually. This is the reason that to attain higher ranks, even the saintly born went through the process of self-mortification, purgation and remembrance of God.

Most saints of (the category of beloved) join the chain of *RIJAL UL GHAYAB* (Men of unseen). Only those, who bear the rank of Ghous or Qutab are appointed for the guidance of people, while all other types of saints hide their secret (sainthood). After every forty miles of distance, one of the above mentioned categories of saints is appointed, they possess a special spiritual insight, by the help of which they communicate with each other, and they get together on the occasion of Hajj.

Apart from the category of beloved there are some, those, who are spiritually equivalent to Ghous and Qutab they do not bear the rank. There are *Mu'arif* (a type of saint), Sultan and Ashiqeen (lovers of God). They are unofficial (in a sense that they do not belong to the chain of Rijalul Ghayab, which is considered as official group of saint (appointed by the Prophet). They are recommended as the best for guidance of People.

There are those, who in the way of path (Tariqat) get struck in evil evaluation or involvement with people and could not progress (spiritually) having attained some

power through a small act of jinn or *Muakalat* (creation of unseen); they trap people presenting their outer look by wearing apron and holding *tasbeeh* (string of beads). Most of those who occupy saintly throne belong to the above mentioned category of saints. Taking gift (Nazrana) is not a sin but wasting the life of aspirants (who deserve spiritual benevolence) is a severe crime.

Fifth type is of those international saints who for the sake of their self (Nafs) disguise themselves as all sorts of saints) they put on long aprons, big rosary (*Tasbeeh*) around their neck ironic bracelet in their hands, most of them don't grow beard they are faithless, they do not perform prayers nor they fast they smoke drugs, even giving charity to them is a gross injustice with the religion. As they spend the charity money on drugs, which keep their (drug-places) lively and there are then those, who in the state of intoxication claim to be god some of those claim to be prophet there are others who abuse the companions of the Prophet and so many other shameful deeds occur (God for give us).

For them, the Prophet declared:

**Hadith:**

لا تجلسوا مع اهل البدعة

**Translation:** Don't keep the company of Ahley bidet (those who performs certain deeds which are unrelated to the religion).

**Hadith:**

اهل المبتدع كلاب النار

**Translation:** Ahley bidet are the dogs of the hell.

It's really very difficult to recognize a true saint of God. Thus the real saint of God Almighty is one in whose company and by whose esoteric glance the heart of the seeker of the path is revived with the remembrance of Allah.

## IMAM-E-HAQ AND A PRACTICING SAVANT (Alim-e-ba-Amal)

When the seeker of the path through any spiritual order attains self-mortification, enlightenment of soul and purification of heart, he achieves the rank of Ghous and is called *Imam-e-Waqat* (leader of the time). He reforms the religious learned internally and externally. The religious learned, who start their reformation manage to achieve the rank of *Imamat* with the permission of Ghous. There are three Qutabs and one Ghous to maintain this chain at all times. Imam-e-Haq (the learned of the Essence of God) is spiritually equivalent to Ghous and Qutab. An Alim. (learned) even after the completion of his educational period, does not qualify for the rank of *Imamat* unless he joins a spiritual order and attains the consent from a perfect spiritual guide. A Hafiz (one, who memorizes the whole Quran by heart) relates to brain (ability of it), a recite of holy Quran relates to his voice, an ascetic relates to his good deeds but Imam-e-Haq relates to the decree and will of the Prophet, and an ordinary savant is only authorized with his permission to be an Imam. *Imamat* of a savant other than his authorization is uncertified and doubtful, and a doubtful thing is abominable according to the sacred law. Persons of insight (special type of saint) do not participate in prayers led by them and if they do, they do it in the benefit of the religion.

مولوی پرگز نہ شد مولائے روم  
تا غلام شمس تبریزی نہ شد

Most people believe in the deceased saints but only by word of mouth. There are those who link with the spiritual order of the Ancestors. There is a possibility that their descendants do not belong to the chain of saints. And that their disciples are deprived of the spiritual benevolence they deserve. Therefore, the spiritual guide should have

necessarily been seen by face, whether he relates to the category of saints (perfect in life), or (perfect after demise) and one should have experienced through his spiritual instructions. If one does not fulfill the above mentioned requirements the *Ba'yat* is not established. Whoever a spiritual guide buys (take the seeker of path under his *Ba'yat*) he educates him with the sacred law of the Prophet, for him to approach his spiritual station or destiny.

The sacred law of the Prophet is contained in only 14 families (who bear the orthodox doctrine of faith) and four spiritual Sufi orders. One of which is the spiritual order of *Qadria* which is the result of the spiritual benevolence the saints of the order received from the Prophet through his chest and later they continued this spiritual benevolence through chest to chest method. The order *Naqshbandia* which is bestowed from the chest of Hazrat Abu bakar Siddique R.D. and spread over chest to chest. The order of *Chishtia* is the result of the spiritual benevolence from Hazrat Ali. The order of *Soharwardia* is the result of mutual spiritual benevolence of both the orders of *Qadria* and *Naqshbandia*. There were also some other spiritual orders, such as *Usmania* (which relates to Hazrat Usman, *Farooqia* (which relates to Hazrat Umar Farooq). Each of Hazrat Abdullah Bin Masqod, Hazrat Abdualh Bin Abbas and Hazrat Abu Hurarah produced a spiritual order. Later the spiritual order, *Hawaria Owasia* was introduced by Hazrat Abu Bakar Hawari. He was a robber, once during his sleep in his dream he was spiritually illuminated and taken under *Ba'yat* by Hazrat Abu Bakar Siddique R.D., 'Hazrat Abu Bakar wore him his Turban and when he wake up from the steep he found the turban on his head, there were nine spiritual orders in the religion of Ahle-Sunnah. Through which the chain of saints was established. Six of the above-mentioned spiritual order are spiritually disconnected as yet and are restricted to the ritual knowledge of Shariah only and later these spiritual orders were divided into many groups by the logic and false philosophy of the heedless savants. The savants opposed and confronted each other as a result of which they divided themselves into several sects. A new sect of shiat' was made after the martyrdom of Hazrat Imam Hussain A.S. The savants, who belonged to this new sect, were again logical heedless as a result of it was divided into several other sects; list of sect in Islam is as under

**Khanarij 15**

**Ahle-Sunnha 7**

**Mutarah 6**

**Shiat 32**

**Jamia 1**

**Khadiaria 1**

**Masa 3**

**Bukharia 1**

**Kalbaia 1**

**Marjia 12**

It's really difficult to distinguish the true Ahle-Sunnah. The sectarianism is the result of ritual oratory knowledge. These all sects are non-spiritual and they don't believe in spirituality as well. The Muslim Ummah is severely involved in sectarianism. Should one be lucky enough to get rid of the sectarianism, only through the act of panacea, which is like a test to judge false from the truth.

There are three stages of *Shariah-e-Naqisa* (the defective station of the sacred law) First, those who are unpurified both spiritually and physically. They may belong to the descendants of the Prophet's spiritual family or descendants of saint, and taking spiritual instruction from them is a great sin. Second is of those type who are spiritually illuminated but their exterior is unpurified. Such as majazeeb (unorthodox saints); taking spiritual instruction from them is not recommended. Third is of those type who are active in ritual prayers but they are spiritually dead (our savants are the best example of this type). Taking spiritual instruction from them is of great risk and doubtful.

**Hadith:**

اتقوا عالم الجاهل قيل من العالم الجاهل يا رسول الله قال عالم اللسان و جاهل القلب

**Translation:** "Avoid company of an ignorant scholar, when asked, the Prophet declared, one whose knowledge is restricted to the word of his mouth only and whose heart is ignorant (not spiritually illuminated).

According to the sacred law of *Shariah Haqqa*, a *Kaamil* (perfect) is one who is illuminated both internally and externally. Practicing savants and perfect spiritual guide are the, best example of this type. One would be lucky enough to receive spiritual instructions by these people, with reference to them the Prophet said:

**Hadith:**

العلماء امتي كالانبياء بنى اسرائيل ه

**Translation:** "The savants of my Ummah are like the prophets of Bani Israel"

*Mujadid* (renovator), Ghous and Qutab, they are also taught the sacred spiritual knowledge, which is verified by an act of miracle (they possess from God), which they show with the permission of God.

One may be a son of a Ghous or Qutab, or a Savant, but considering and making a claim of one's self to be a Ghous or Qutab, Mujaddid (renovator) without spiritual knowledge and consent (of the spiritual guide or the Prophet!) is to be a great sinner.

Faqir Noor Muhammad of Kalachi tells the recognition of a perfect spiritual guide "The seeker of the path should test his spiritual guide. He should immediately leave his company as soon as he finds out the spiritual guide is sensual, ardent and self-prone. A Spiritual guide is not supposed to be a customary and inherited but he should have acquired spiritual stations and ranks under guidance of a perfect spiritual master. Through struggle and hard core of self mortification, a spiritual guide is supposed to know all concerned spiritual stations and ranks. Reading mystic books, acquisition of the knowledge of Fiqah. knowledge of ma'ni (meaning), logic, philosophy, being born in a saints house or acquiring Khilafah (Sainthood) through an impostor does not make one a spiritual guide. Spiritual benevolence and guidance can not be obtained by these fake guides (impostors). There are some hereditary pirs (guides) who belong to the chain of saint) ask their disciples to prostrate before them. For this they convince them with logical reasons, and are leading the disciples astray. It should be noted that neither

the Prophet himself and his companions nor any one of the chain of saints asked anybody to prostrate before them. But they have rejected it for any one other than God Almighty. Kissing hands of saints or bowing before them with or without desire and respect is the custom of love and respect. Because it's a custom of admirers of the Prophet, which is also the custom of the admirers of the saints of God. But prostration for a saint either with respect or as compulsion is Shirk (Polytheism) and a favor in the way of Dajjal, this is a custom of pharaoh. One must give it up immediately, and asking forgiveness is compulsory. The Ummah is to be blamed for the mischief, for they don't study Quran and are not aware of the decree of God. They should only believe in which is clearly understandable and unanimous decision of the religious scholars, and act with heart and soul, such as salat (Prayers), fastening, Haj and Zakat (alms). And if something is beyond understanding and the religious scholars have different views about it, should be ignored. If a spiritual guide is involved in an unorthodox act, he should not be followed and be quit immediately. The holy Quran is the word of God, the best and the most truth. No religious scholar or a spiritual guide is superior to the holy Quran. An act that involves impiety, *bidet* (new invented thing in the religion) or endanger the faith (religion) is a great sin (sin upon sin). One must refrain from it himself and others as well. If a *Majzooob* (unorthodox type of saint in a state of intoxication) or a saint of God (that relates to the category of beloved or lover of God) in the state of blamableness, as a coincidence or in a state of spiritual pleasure do any thing against the sacred law, is an act, which is not common among public and restricted to them only. If the persons of rank involve in an act which is apparently against the sacred law of Shariah are *Tasdiq dor ma'afi* (confirmed to be forgiven) (as it takes place due to some spiritual reasons). If anybody other than persons of rank involves in the above mentioned deeds is considered to be a *Zandiq* (heretic and unforgivable).

There are five stages of the sainthood. Hazrat Adam received the sainthood through heart which is first stage of sainthood. The Prophet Ibrahim received two stages of sainthood through the soul, the prophet Moses received three stage of sainthood through Latifa Sirri (secret). Jesus Christ received four stages of sainthood through Latifa Khaffi and the Prophet Muhammad was given all five stages of sainthood through

Latifa Akhfa. The category of saints who possess the first stage of sainthood, receive spiritual benevolence from Prophet Adam. Those of second, third and fourth stage receive spiritual benevolence respectively from Ibrahim, Moses and Jesus Christ. The saints who possess the all five stages of sainthood receive spiritual benevolence from the Prophet of Islam and are considered the real follower of the Prophet.

### **Saying of Ghous Pak:**

وكل ولي له، قدم واني على قدم النبي بدر الكمال ه

**Translation:** "All saints are spiritually attached to one or another prophet, through them they receive spiritual benevolence."

Through the Prophet of Islam, all five stages of sainthood have been granted to Ummah. Almighty Allah instructed the prophet Adam with the divine knowledge (Directly from God) (*Ilm-e-ladunni*). The prophet Adam was both internally and externally (spiritually) illuminated. He could see the tablet of manifest (*Loh-e-Mahfooz*) with the spiritual insight. The saints of his Ummah received this miraculous deed through him. The prophet Ibrahim, was cast in to the fire but was unhurt, this attribute was transferred to the saints of his Ummah as a result they could walk on fire. Moses was granted by Almighty Allah a scepter which would turn into a python on occasions. This miraculous deed was transferred to the saints of his Ummah. Jesus Christ was given this authority by Almighty Allah that he would bring the dead to life and the same, the saints of his Ummah did. The above-mentioned category of prophet longed for sighting (seeing) the Essence of Allah (See the essence of God) But many saints of the Ummah of the Prophet can see, and have seen the essence of Almighty Allah. The difference between saints and prophets is that a prophet is granted an act of wonder by Almighty Allah which has to be practiced and shown, while a saint of God is granted the power of miracle which he must hide.

There are occasions when, in states of spiritual (perfect) and eminence, these miracles



automatically take place. As the greatest saint Abdul Qadir Jilani of Baghdad saved a yacht which had been sunk for the past twelve years (and regenerated all the deads). Shah Shams Sabzwari revived the dead son of a Hindu-King by proclaiming the word *Qum-bay-Izni* and later He was imposed *fatwa~e-Kufr* (religious verdict), the incident when Hazrat Adham brought out the deceased daughter of a king of that time, from her grave. He revived her and got married and later on Ibrahim bin Adham was born to them. The tomb of Hazrat Makhdoom Jahania flew off the crowd, Hazrat Lal Shahbaz Qalander twisted the fort. Hazrat Imam Bari revived the dead buffaloes and made them run off the pond. He also turned the calf into stone. Hazrat Sultan Bahoo turned the lumps of clay into gold by putting his esoteric glance on them and said.

**Verse:**

نظر جنہاں دی کیمیا ہووے سونا کردے وٹ  
 اللہ ذات کر یندائی کیا سید تے کیا جٹ

One who can tell the circumstances and conditions with the help of divine spiritual knowledge (*Ilm-e-ladunni*) is considered to be *Khizar* of the time (the act in which one disappears and can not be seen by eyes). There are many more examples and thousands of different types of miracles that relates to one or another saint. Most of our Muslims don't believe it and are doubtful. They regard it as Shirk (Paganism), on many occasions the holy Quran mentions miracles. The incident when the Moses went to Khizar to learn the divine knowledge (*Ilm-e-ladunni*). Jesus Christ revived a dead man and asked him who he was; the fire did not affect Hazrat Ibrahim and went cool. The Moses spoke to God on the mount of Sanai, was it all paganism or what? A saint is a substitute of a prophet.

No doubt Almighty Allah gave so much power to magicians as well. The magician Samri made a golden calf who could speak. The incident when the pharaoh was informed by about the birth of Moses through astrology. The incident when the magician made snakes out of ropes and encountered the prophet Moses. There are the incidents which prove the powers of magicians and astrologists, would the saint of God have no

powers? There is this famous incident that a saint of the prophet Solomon brought such a heavy throne of Queen Bilqees in a blink of an eye from a distant place. The Solomon made his saints present their powers before jinns, animals and human beings. Would this all be considered as Shirk (polytheism)? The Prophet of Islam thus said, "My saints are so powerful that the prophets of Israelites would envy them".

There is an incident which is related to Hazrat Sheikh Jamal uddin Abu Muhammad bin Abdul Basri. He said that he once met Hazrat Khizar, who told him about the saints of this Ummah. He said; He was traveling along the bank of a surrounding sea. He saw a man lying, wearing a cloak. He said he recognized him that he was saint. He said he pushed him by his foot and asked him to stand and serve. The saint said, mind your own business. Khizar warned him that he would tell the people he is a saint of God unless he obeyed him. The saint of God then asked him to leave or he would tell the people that he was Khizar. When Khizar enquired as to how he recognized him, the saint of God asked him as to who he was. Khizar said he tried to find this out with his divine spiritual power but failed to do so. Khizar stated, he made a spiritual contact with God Almighty and whispered in his heart "O Lord I am *Naqeeb-ul-Auliya* (Proclaimed or leader of saints) this particular saint is beyond my understanding. Allah Almighty replied, "O Khizar, you are leader of my friends (saints) but this particular man is one of those special people, whose friend I am". Later the saint disappeared. Khizar said, "The saints are not able to disappear from me. Khizar further said "O Jamal, the saints of this Ummah are beyond my access." This, however, does not mean that the saints are superior to the prophets.

The saints are lost in the Essence of God through personal name of Allah Almighty, Just as the lover of Allah (a saint of the Ummah of Moses) who cut the flesh off his body and presented to Moses in the name of God. There are many of Muslims who are doubtful about the Prophet of Islam as having possessed knowledge of unseen, and miracle of the breaking of the moon. They also reject that the Prophet of Islam ascended on Maraj physically. However they admit that Jesus Christ was lifted onto the skies alive. Why should a prophet of highest authority, who possesses all five stages of sainthood, be

considered doubtful of physical ascension while a prophet who possesses only four stage of sainthood climbed the skies physically. Two of the prophets (Jesus Christ and Hazrat Idrees) dwell with the physical body, in the realm of Malakoot (Angelic) they have not physically died as yet.

Another two (Khizar and Ilyas) they live physically on the planet earth. The eminence of the Prophet Muhammad is so majestic that Allah Almighty forgave Adam in his name. All of the prophets longed for to be included in the Ummah of the Prophet Muhammad. The prophet of Islam is the cause of the creation of whole universe:

**Verse:**

لولاك لما خلقت الافلاك هـ

**Translation:** If it were not for you to create, I would not produce the lands and skies. •

The Prophet Muhammad walked past all boundaries where the *Buraq* (Splendor flashing Horse), the angel *Gabrielle* and *Ruff Ruff* (the conveyance of light) started burning on one occasion all kinds of conveyance failed to continue, only thus Allah Almighty sent the soul of Piran-e-Pir Abdul Qadir Jilani, on whose shoulders then the Prophet Muhammad traveled and completed his journey, this was on that occasion that the Prophet happily declared, "My feet are on your shoulders and your feet will be on the shoulders of all saints of my Ummah" As on one occasion during his address Pir Dastgeer Abdul Qadir Jilani said.

قدمى هذه على رقبتك كل ولى الله

How might a sensual and ignorant scholar know the glory and dignity of the Prophet Muhammad! Who might not have even seen the Satan all because of his stained and dead heart.

The soul of the Prophet Muhammad was in the union of Allah Almighty 10 thousand years before the creation of Adam. This is why the Prophet Muhammad, soon after his birth, bowed in prostration before Allah, thus declared "I was already prophet before I came here (on earth). Hypocrites object as to how an infant may speak! History tells us that Jesus Christ spoke in his infancy and it has been revealed in the Holy Quran.

**Verse:**

ويكلم الناس في امهد و كهلا و من الصالحين ه

**Translation:** "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous." (Aal-e-Imran 46)

The name of the Prophet Muhammad was written on Emyrean and throne in the Kalima (the word of God) This is when Adam through spiritual insight again saw the name of Prophet Muhammad written on the Emyrean and asked forgiveness in the name of the Prophet and was thus forgiven.

Adam then requested Allah Almighty that he be shown the Prophet Muhammad. Allah then showed the light of the prophet of Muhammad in the nails of Adam's thumbs which he then kissed. This is the custom of Adam which now Muslims follow and kiss their thumb's nail when during the prayer the name of the Prophet is recited.

The light of the name of the Prophet Muhammad was Jamali (Amiable) in the realm of *Yahoot*, it is also called as *Maqam-e-Muhammad* (place or station of the Prophet light (Noor, splendor) of the soul of the Prophet Muhammad on account of being in the union of Allah Almighty was Jalali (glorious). When the soul and name of the Prophet were entered into the body, it was so heated and highly enlightened that it became "Noor ala Noor" (light upon light).

This is the reason that under the right foot of the Prophet was *Jamaliat* (coolness of loveliness), and *Jalaliat* (terribleness of glory) the commemoration of the personal name

of Allah is Jalali (glorious) and produces Zati Noor (personal light of the essence). Similarly the commemoration of the name of the Prophet Muhammad produces Jamali Noor (light of the elegance). There are some saints (belong to the category of Arif), who approach the court of the Prophet by means of practicing the name of Jamal (elegance). The universe, in whole is under the effect of Jamali (elegance) and Jalali (glory) names. The sun belongs to the glory and the moon elegance. There are quite a number of Quranic verses which are either glorious or elegant. Even human beings and edible things (food) are under the effect of these two above-mentioned states.

There are some of Muslims, who are doubtful about the live hood of the Prophet Muhammad. However they believe in the life of Martyrs. However the martyrs are not superior to the prophet of Islam. Their doubtfulness is the result of darkness of heart and narrow mindedness. This is how they have been unable to see the Prophet of Islam either through a dream or in the physical company. One, who has not seen (through a dream or any other way) the Prophet, has no proof of being a follower of the Prophet. The sight (seeing) of the Prophet Muhammad is assistance towards the Waseela (intermediary) to approach the Essence of Allah.

One must purify his inner self and ethereal spiritual bodies as this are supposed to be intermediary to approach the Prophet Muhammad. For attainment of the inner self's purification one must seek a perfect spiritual guide as a spiritual guide is the basic intermediary to attain all the spiritual stations. The holy Quran declares:

يا ايها الذين امنوا تقوا الله وابتغوا اليه الوسيلته وجاهدوا في سبيله لعلكم تفلحون ه

**Translation:** O Ye who believe! Do your duty to Allah, (Fear Allah) Seek the means (intermediary) of approach unto Him, And strive (with might and main) in His cause: That Ye may prosper. (Al-Maida 35)

The superiority of Ayatul Kurcy lies in Allah's names as follows Allah, Hayee, Qayyum . Similarly the excellence of the holy Benediction is due to the name, body and soul of the Prophet Muhammad PBUH. This is the reason that angels stand affirm in respect as

they see the *Ayetul Kurcy* written any where, and when the holy benediction is recited upon the Prophet Muhammad , the angles are intoxicated.

ان الله و ملائكة يصلون على النبي يا ايها الذين امنوا صلوا عليه وسلموا تسليماً ه

**Translation:** Allah and His Angels, send blessings on the prophet: O ye that believe! Send ye blessings on Him, and salute Him with all respect.

The holy benediction on the Prophet Muhammad had already been sent even before the Prophet Muhammad came into this world. When the first woman of the world, the Eve was born from the left rib of Adam, He felt attracted towards her and tried to touch her. The angels said, be patient, O' Adam, you must pay Mehar (favor) first". When - Adam enquired, "What is Mehar (favor)? The angels told, "Say the holy benediction on the Prophet Muhammad three times".

The origin of the Holy Quran bears bright words of Noor (high of God), which was delivered onto the Prophet Muhammad heart by angel Gabrielle which the deserved (Spiritual people) attain through different Sufi orders, through .the process of chest to chest (benevolence). The spiritual benevolence and miracles of the Saints relate to the inner dimension of the holy Quran. The printed holy Quran is only reflection of the original Quran, which has been saved and compiled on paper. The religious scholars and protector of the holy Quran (those who memories the holy Quran by heart) relates to the printed book of the holy Quran. The religious scholars then decorated themselves with the exterior knowledge of the holy Quran. The saints purified the inner self with the spiritual and inner dimension of the holy Quran.

Abdal (category of saints) are not authorized for spiritual instructions. Qutab (saints who bears higher rank than Abdal is half a spiritual guide), can give spiritual instruction with the permission of perfect spiritual guide. Ghous is supposed to be perfect spiritual guide who educates the people (who relates to the sacred law) with the exterior and interior knowledge of shariah (the sacred law).

Mu'arif (category of saints) is of higher rank than the others and is supposed to be Mukam'mal (accomplished). He educates the aspirants, the knowledge of the path (Tariqat) Ahnal (complete spiritual guide) is of higher rank than the above mentioned category. He educates the pupil of the knowledge the truth (Haqiqat). Noor-ul-Huda is on? who instructs the pupil of gnosis.

Noor-ala-noor is the highest rank among all saints, a noor-ala-noor takes the aspirants to the highest spiritual station of Baqa (immortality), and Laqa (seeing). This is the spiritual station of Ma'raj (where one sights the Essence of Allah Almighty). This is where the Prophet ascended physically and sighted the Essence of Allah Almighty and the Fuqra of this umma reaches this destination spiritually with the help of ethereal bodies).

## **THE ACT OF PANACEA**

In the very first place, wash and purify your self. Sit on a clean place of land or at a tomb of a perfect saint alone, after midnight or between dawn and sunset. Thursdays, Fridays and Sundays are recommended days for to commence the act of Akseer (Panacea).

Recite the Holy Kalima, Ayatul Kurcy (the verse of the throne) all four qul (Four verses of Holy Quran which starts with the word qul) and the verse of Muzummil, each three times, make a circle around yourself, blow in on your hands, rub it all over your body.

Get rid of all worldly thoughts, close your eyes, concentrate on your heart, consider your finger is a pen, try to mark word Allah (الله) on your heart (through imagination) Say Allah, when inhale and hoo (هو) when exhale. If your spiritual guide is perfect, he will definitely appear and assist you regardless of whether he relates to the category of

perfect in life or perfect after demise.

The spiritual guide may possibly appear before the aspirant through one of his ethereal (invisible spiritual) bodies, or acknowledge his spiritual arrival through inspiration in aspirant's heart. Some of the aspirants may be assisted by any saints, some may sight the holy shrine of the Prophet Muhammad (P.B.U.H).

Some of the aspirants are potential saints by nature, they may manage to converse with the soul of the Prophet Muhammad. When the aspirant commences the act of panacea, it irritates the satan. The satan plays all sorts of tricks to refrain the aspirant from performing the act, if he avails the assistance and support of a perfect spiritual guide, it increases the enthusiasm and eagerness in him. Which results in spiritual pleasure and comfort. Eventually, such aspirants attains the access to the personal name of Allah. They, either witness word Allah engraved on their hearts. The very sight of word Allah makes the aspirant spiritually lost. This is when the heart is revived with the remembrance of Allah. Which means the heart engages in the remembrance of Allah involuntarily itself. Further reformation of heart thus continues.

#### **Hadith of 'the Prophet:**

ان في جسد بنى آدم مضغته اذا صلحت صلح الجسد كله الا وهي القلب

"O, Son of Adam, there is a piece of flesh in your body, when it's reformed the whole body is reformed.

#### **These are the people for whom the holy Quran declares:**

اولئك كتب في قلوبهم الايمان ه

These are the people on whose hearts (we have) marked faith.

Penetration of the light (Noor) of the name of Allah in the body of aspirant makes him loose his sleep and he feels a kind of pain in the left side of his chest. He loses his



appetite. He feels a bit of temperature as well. The aspirant should not be worried of these symptoms as this is the process through which the body is purified with the blessings of the name of Allah. Eventually, the aspirant restores his health altogether. When the heart is in full swing with the remembrance of Allah, it continues even during sleep.

#### **Tradition of the Prophet (P.B.U.H):**

ينام عيني ولا ينام قلبي

**I sleep with my eyes but my heart is awake.**

When the light of the name of Allah enters the eyes of the aspirant, he attains the spiritual inner sight. The aspirant, then sees the objects of unseen, spirits, djinns and (Mu'akalat) (Invisible Creation). There are times when the aspirant seeks solitude, behaves harshly and easily irritated. In these circumstances the aspirant is advised to send the holy benediction on the Prophet Muhammad more frequently. The aspirant must always abide by the sacred law.

There are some of those people who don't manage to avail the assistance of a perfect spiritual guide, there are those whose hearts have been sealed (with disbelief)- They feel distressed when performing this act. The aspirant, during the act of Panacea, may likely be engulfed by satanic whispers. He may also feel frightened.

Those who don't find any positive omen (response) out of this act, are advised to quit Immediately, or else it may be harmful.

Every tree is not fruitful, every weed is not alchemy.

When the aspirant advances in this act, he experiences dreams and he may as well attain the spiritual insight temporarily. He may sometimes receive spiritual hint and good-tidings from the spirits of martyrs, ethereal (Invisible Spiritual) bodies of saints or

angels. There are times when satan Interferes and the aspirant may as well receive hints from satan which is very difficult to distinguish for the aspirant at the early stage. There are some aspirants who misunderstand these hints and consider themselves saints even without attaining self mortification and purification of heart. They make false claims, entangles in public affairs. Hints and inspirations from satan, produces arrogance, greed, misguidance, in them, and eventually they lose their faith. At this point, to be on the safe side, one must not follow any hint that is against the sacred law. The satan is able to appear in visions, in the image of saints, the planets and the stars. He can not but appear in three particular images, had it been so, the distinction between truth and falsehood would have been impossible. First, he is not able to appear in the image of the Holy Quran (in its original form). He can but appear in an image of a thick book similar to Holy Quran in which he might present something in arable script other than the verses of holy Quran. second he is not able to appear in the image of holy Ka'ba in its original form. He may but misguide the aspirant by showing an artificial K'aba.

Third, he can never appear in the true image of Prophet Muhammad in his majesty's original appearance. To distinguish the original appearance of the Prophet Muhammad , one must have already Seen The Prophet Muhammad through contemplation, revelations or in the dreams. The aspirant may, otherwise be misguided .

At present, there are thousands of people, who have been deceived and misguided by satan, and they consider themselves as saints. Mula Jeevan claims to have seen the Prophet three times in the image of of Molana Ashraf ali Thanwi (Sadaq-e-Koya).

Moulvi Hussain Ali Claims that he has, in a dream saved the Prophet from falling off from the Bridge of Sirat. They are satisfied with what they have seen; they present the following prophetic traditions as a proof.

من رانى فقد رأى الحق هـ

One who has seen me in a dream has truly seen me. As the Satan can not disguise in my appearance.

The above mentioned prophetic saying was instructed to the companions of the Prophet who had seen the Prophet with their physical eyes, and when so ever they saw the Prophet in a dream, they saw the true image of the Prophet. One, who has not seen the Prophet before, can not distinguish the Prophet in a dream. In the sacred law; the people of path (Tariqat) usually fall prey to satanic deceptions. Therefore, the secret is disclosed as to how one may truly recognize the Prophet, when sight in a dream, through meditation or revelations.

Just as one appears face to face before the presence of the Prophet, (through dream, meditation or spiritual insight) the intensity of the divine light emanating from the Prophet, will dazzle his eyes and, thus prevent him from focusing upon any part. If he attempts to capture the Prophet's image in his eyes he risks death, on the other hand, should he not attempt to look, then he will become bewildered and depressed. He will notice the recitation of the Holy Kalima and Holy Benediction upon the Prophet in the assembly. Subsequent to seeing the Prophet, his heart will turn away from the world and its contents. Healthy interest in the worship will develop, eyes bearing tears all the time, he will become humble and all evil and sensual desires will vanish from his mind. If experiencing what appears to be a vision of the Prophet and there is silence in the background (in the assembly) and furthermore, one is occupied in pride and arrogance and full of evil desires then the vision is false.

Those, who sight or approach the assembly of the Prophet through meditation or dream, are involuntary and have no control to interfere in but the person. of spiritual insight are conscious and authoritative. It is, therefore recommended and advised that, on approaching the assembly of the Prophet, they must recite the Holy Benediction upon the Prophet and further more, the words of "La haula wala Quat", to judge whether or not the vision in real.

## **Description of the Prophet Muhammad is as follows:**

Whitish brown complexion, high nose, broad forehead, long hands, wide (well-balanced) teeth, black eyes, full and heavy beard.

One can sight the Prophet Muhammad only through one of his purified ethereal spiritual bodies, which has attained the capability of access to the court of the Prophet . Only after these ethereal invisible spiritual bodies are nourished (with the light of Allah), the aspirant becomes able of performing the act of Taksir. Through the act of Taksir, the aspirant attains the spiritual help from angels and souls. Further knowledge and detail is beyond common intelligibility.

In the very first place, the aspirant learns the following acts by his physical tongue and later by his ethereal (Invisible spiritual) bodies the act of (Captivating hearts) (Captivating life) (Captivating Mo'aklat) and the act of calling angels and souls.

Many people at present call the spirits (Souls) through mesmerism. This is known as istidraj (an act related to devil.)

Satans disguise themselves as spirits and misguide the aspirants just to injure the reputation of the act of taksir.'

An act of taksir, for a night, at a tomb of saint is more beneficent than hundreds of chilla's (an act in which people retire to their cells or to mosques and engage themselves in divine worship). I'tikaf (retirement to a mosque for religious and years of discipline and struggle. If the saint, at whose shrine the act of Taksir is performed, assist and cooperate with the aspirant, he teaches the aspirant all the spiritual stations he has possessed in his life time. To learn the act of taksir, the aspirant has to see the saint of the' tomb face to face. When the heart is revived with the remembrance of Allah, the aspirant should incline towards the revival of Lataif (Spiritual bodies).

Procedure of Dhikr for Lataif is similar to an ordinary assembly of dhikr for except different contemplation on each Lataif (Spiritual bodies). In some cases, all Lat'aif (spiritual bodies) are revived only by the personal name Allah. But as they have their respective places, so are their different dhikr and contemplations, provided they engage in their respective dhikr and contemplation, they are rapidly nourished. Dhikr-e-Qalb (remembrance by heart) is the utmost unit of the sacred aim.

**the chart of zikar (different types of zikar given below is considered to be the threshold of the path (tariqat).**

NO	LATIFA	ZIKAR	CONCENTRATION
1	QULB (Heart)	لا اله الا الله La ilala il lallah	الله Lillah
2	RUH (Soul)	يا الله Ya Allah	له laho
3	SIRRI (Secret)	يا حي يا قيوم Ya hayee-o ya qayoom	هو hoo
4	KHAFI (Hidden)	يا واحد Ya Wahid	محمد Muhammad
5	AKHFA (Most Hidden)	يا احد Ya ahad	فقر faqr
6	ANNA (Ego)	يا هو ya hoo	الله محمد Allah Muhammad
7	NAFS (Self)	لا اله الا الله محمد رسول الله la ilaha il lallah Muhammad ur Rasool allah	الله Allah

According to the list given above, Qalb (Heart) is the first and Nafs (Self) is the last.

Do one or two rounds of beads of the above mentioned adhkar, daily. Revive all Lat'aif one by one. Continue Dhikr-e-Qalb with word Allah or Lillah during the normal routine of life, or engage in the remembrance with any revived Laftifa (ethereal spiritual body). When all Lat'aif (spiritual bodies) are revived, one becomes Dhakir-e-Sultani, which is followed by the stage of Dhakir-e-Rabbani. Later, one attains the stage of Dhakir-e-

Qurbani, which is the last stage.

This is the least required spiritual status which a Ghous and Qutub must attain before he can render his spiritual benevolence and instruction. Their affection, spiritual glance and instruction guide the aspirant towards the right path.

There are those, who are spiritually equivalent to Ghous and Qutub, they also go through the same process of acquiring the above mentioned spiritual status.

Upon concentrating on the respective places of Lat'aif, they vibrate with the remembrance, as similar as heart does and the aspirant attains the state of ecstasy, this is the true distinction of revival of Lat'aif and their Adhkar. On completion of the stage of Dhakir-e-Suliani, all seven ethereal bodies are purified and the aspirant is supposed to be ready for the performance of the act of Taksir.

### **SPECIAL NOTE**

Allah Almighty created the ethereal body of Qalb (Heart) of the Prophet seven thousands years before the creation of the spirit of prophet and kept the heart at the station of love.

Anna (ethereal body of ego) was created one thousands years earlier than the creation of spirit (soul), kept the Anna (ego) at the station of union (Wasal).

Allah Almighty created and kept in the presence the spirit (soul) of the Prophet Muhammad seventy thousands years earlier than the creation of Adam.

Allah Almighty created the body of the Prophet Muhammad 5879 years later than the creation of Adam.

Later, Allah Almighty inserted Anna into the spirit, spirit into heart, heart in the body. Allah almighty would sight the heart of the Prophet with affection 360 times and Anna

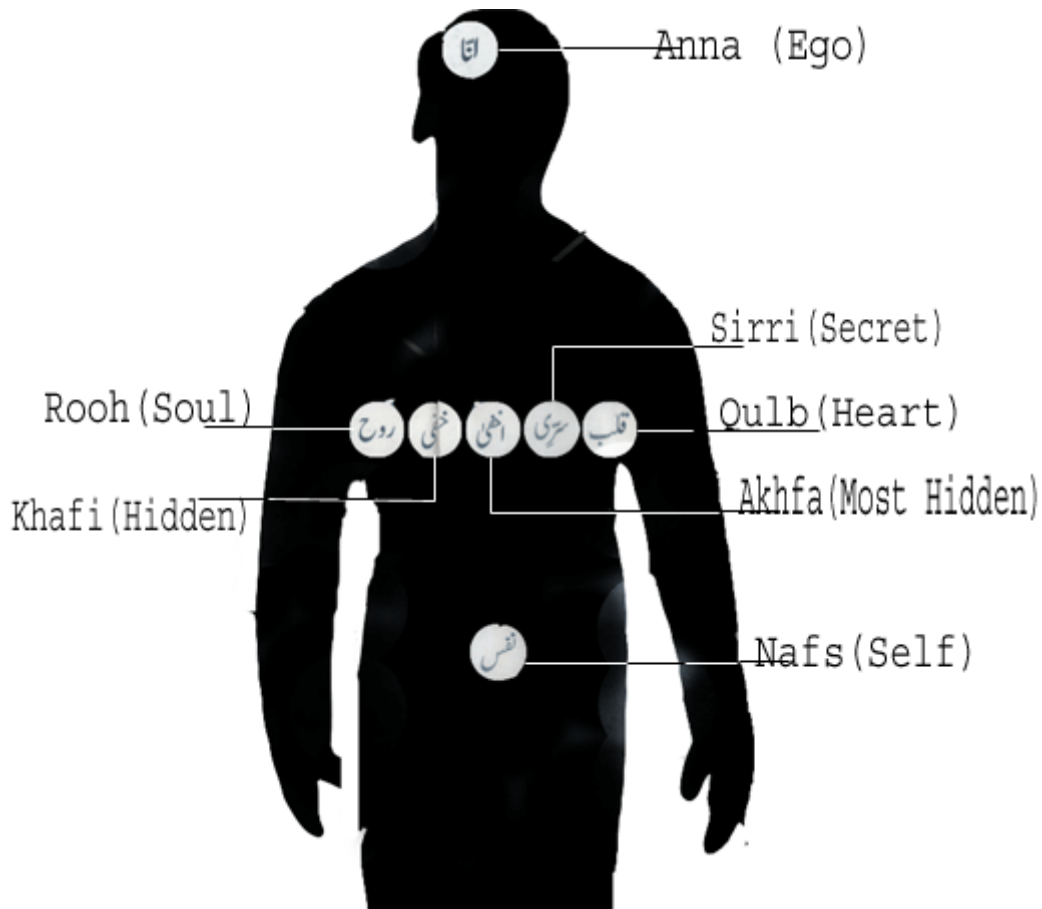
500 times daily.

The spirit (soul) of the Prophet , after the creation would live in the presence of Allah Almighty as in a relation of beloved-lover. After the Lata'aif were inserted in the body Allah Almighty would sight the body with divine blessing. One sight of Allah Almighty of divine blessing burns seven great sins. This is how the companions of the Prophet got purified of their sins and attained the highest ranks of sainthood without struggle, chillas and much efforts.

Adam lived for 930 years and three thousand twenty two years later, the series of resolute messengers was commenced, and the messenger Abraham was sent, who was followed by the messenger Moses after a gap of 2157 years. Jesus Christ was sent, a century later than Moses.

And finally 600 years after Jesus Christ, The Prophet Muhammad arrived. It is 1458 years now since the arrival of the Prophet.

## HUMAN BODY WITH ZIKAR SCENE



### *QALB (Heart)*

### *Malakoot (The realm of Angels)*

First stage of Sainthood, Spiritually linked with the Prophet Adam.

Station of Angels and Spirits of Perfect Saints, souls of martyrs.

#### **Colour (yellow)**

Source of Information - Angels

Station of Purification of heart .

Station of Khizar and Prophet Ilyas

Lights of Allah's names appear in the shape of the moon.

Station of the Path

Meditation of malakooti through the ideal body of heart Satan has no access.



The Hell	The Heaven
1. Hawaii	1. Firdous
2. Jahannum	2. Na'eem
3. Jaeem	3. Ma'va
4. Hutama	4. Eden
5. Nata	5. DarulQarar
6. Sa'eer	6. Darus Slam
7. Saqar	7. Khuld

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**ROOH (Soul)**

**Jabroot (The Realm of Power)**

**Colour (Red)**

Lights of the attributes appear in shape of the sun.

Tajalli-e-Ruh (enlightenment of the spirit)

Second stage of sainthood. Spiritually linked with the Prophet Ibraheem.

Source of information is Gabrielle (The Angel)

Station of Gabrielle

Sidra tul Muntaha (Lote Tree) (A Spiritual Station)

Bayait tul Ma'Moor (Place of worship for angels)

One engages in Dhikr-e-cfulb and Dhikr-e-Ruh along with the performance of external

prayer.

Meditation through the ethereal body of Spirit (Ruh)

One remains in this world with the body and the core of his body (spirit) approaches the realm of Jabroot.

**(The realm of Unkaboot)**

The World of Spirit

When the Jussa's (Ethereal ideal bodies) are fully revived and come out of the body. He attain the state of performing the salah (ba-Jamat) .

This is to say that he leads the salah whereas his ethereal spiritual body follow him.

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**SIRRI (Secret)**

**Lahoot (The realm of the divine presence)**

Beams of light both glorious and elegance.

**Colour (White)**

Attribute of life (sift-e-hayat)

Ilm-e-Irada (Knowledge of Intention)

Nature, hearing (Sam'a) Seeing (Basr) appearance of word.

Dhikr-e-Qalbi, Ruhi, Sirri along with external worship.

Source of information - inspiration

Third stage of sainthood, spiritually linked with Moses (Station of Moses) ,

Above the realm of spirit.

World of secrets (Israr-e-Lateef) Burraq (Conveyance made of Light)

Takhliya-e-Sirr (Seclusion of Secret)

Stations of Gnosis

Angels have no, access

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**AKHFA (Most Hidden)**

**Wah'dat (Anwar-e-Jamali) (The beam of light of elegance)**

**Colour (Purple)**

Tajalli-e-Oula (The primitive appearance of light)

Barzakh-e-Kubra (The greatd world of spirits)

Fifth stage of sainthood.

Knowledge of existence (Ilm-e-wajood)

Noor (light) - Shahood (Observation) - Zahoor (Appearance)

Station of the spirits of the great seven Sultan-ul-Fuqra

Station of extinction

Station of Sobriety

Station of Surprise

Station of Prophet Muhammad

Source of Information, through seeing the guarded tablet.

Haqiqat-e-Ahmadi (Truth & reality of Muhammad and his (soul)

Station of Dhikr-e-Qalbi, Ruhi, Sirri, Khafi, and Akhfa at all times.

Meditation through Akhfa (Spiritual body)

**Realm of Wahdat**

Colour (Green)

Station of Fana (Extinction)

States: Sukr (Intoxication) Jazb (Absorption)

Fourth stage of sainthood

Spiritually linked with Jesus Christ

Station of Ruf Ruf (Means of Conveyance made of light)

Source of Information - the divine knowledge (Ilm-e-ladunni)

Dhikr-e-Qalbi, Ruhi, Sirri, and Khafi, at all times.

*ANNA (Ego)*

*Nasoot*

*The Realm of Hierarchy of man*

**Colour (Blue)**

Meditation (Maraqba-e-Rehmani) through Ism-e-Allah.

Station of revelation of the tombs of saints, contemplation of the heart, (satan can interfere within this stage).

Station of Alim (learned) Amil (performer of act)

(at this stage they attain the spiritual meditation through wird-o-wazaif (external worship)

Station of self-mortification, external worship, prayers fasting, haj, loud-remembrance.

Stage of the sacred law.

Source of Information Djinns, Muakalat, ethereal bodies beam of light (of act) appear in the shape of stars.

in this realm men and Djinnns live together.

**Asfal**

The World of satan and evil-spirits

Tarik-us-salat (those who do not perform prayers)

Bideti (Innovator in the religion)

Hypocrite (Munafiq)

Infidel (Kafir)

Meditations through Satanic power.

Evil revelation (Istadraj)

Source of Information. Evil Djinn and evil-Spirits.

## *NAFS (Self)*

### *Ahdiat*

The realm of oneness (Anwar-e-Jalali) (Glorious beam of light)  
Colourless (Baqa, Laqa) Immortality and seeing of the Essence of Allah.

Stations of the Essence

Station of revelation and special inspiration

Stage of Hurriyat (Freedom), Free from the limits of the sacred law.

Station of Ma'raj-e-Jismani (Physical ascending) reserved for the Prophet Muhammad  
only.

and Ma'raj-e-Ruhani (Spiritual Ascending) for the favourites (Ashiqeen-e-Ilahi) of Allah.

Station of seeing the Essence of Allah unveiled in front and in presence of Allah.

reality of salah. (prayers)

No body has the access to it, no passage leads to Him, No access of Man, No sight of  
the Spirit. Haqiqat-e-ma'boodiat-e-harfa.

## ACT OF TAKSIR

To become a performer of the act of taksir, one is required to recite the whole of the holy Quran in two Ra'kats (part of the prayers) as zakat (aim) in a forest or at a shrine of a saint, consecutively for three days at night. Or as an alternative, recite the verse of Muzammal 200 times followed by **الله لا اله الا هو** (Allah Hoo la tlah Ha Itta Hoc), to be safe from R'ujat (spiritual disorder). It is recommended that the act should be commenced on the first Thursday of New Moon. One must finish the course of one thousand recitation of verse Muzammal in a period of 5 days. Each day before commencing that act, one should wash himself, wear clean clothes and put on perfume.

During the act, one must refrain from all sorts of (Jilali) glorious, (Jamali) illustrious objects, and refrain from all food that relates to and come from animals. It is recommended that the whole period of five days is spent in private.

One must carry on to recite the verse of Muzummal eleven (11) times daily even after the completion the act, in order to maintain the act under control.

In order to attain the assistance and make a contact with the saint of .the tomb, one should visit the holy shrine after midnight. One should start with the recitation of the holy benediction once, the opening chapter (Surah Fatiha) once, the holy benediction one more time followed by recitation of the verse of Ikhlas, and donate the recompense to the spiritualist of the shrine. Further, one should, on all four corner of the grave, repeat the words of prayers call (Azan) and finally say to the saint of the grave the following words: (Ya Abdullah Qum B'Izn'Allah, Imdad Kun Fi Sbeelillah) and later one should sit at the head side of the grave and recite the verse of Muzammal eleven times. If no signal or response is received from the spiritualist, one should repeat the process again from right and left side of the grave. If no signal or response is received as yet again, one should repeat the process from the right and left of foot-side of the grave, one will definitely receive a response now as the spiritualist is forced and compelled by this act. If the performer of the act does not possess the spiritual insight, he might notice one of

the given below signals:

Vibration in the grave, fear and fright, smell of fragrance, brightness in eyes, ecstasy in heart, rattling sounds in ears, feelings of heaviness in the body.

As soon as one notices one of these above mentioned signs, he should terminate the act, one should meditate through remembrance and contemplations of the name Allah and Muhammad until he falls asleep there and then.

This is how, one establishes links with spiritualist of the grave, through the act of Taksir. Once the link is established with the spiritualist they assist the aspirant in all sorts of deeds. This is an easy act.

There is also the act of Aksir Hazoori (presence), which enables one to make contact with the Prophet Muhammad wherein all three invisible spiritual bodies, Qalb, Self, Spirit, performs the act of Taksir with their respective tongue. Detail and ranks of these are beyond the intelligibility of common people.

All sorts of act of Taksir must only be performed with the consent and assistance of a spiritual guide, without this one will only waste time or might as well fall prey to state of resurrection. A secret (that relates to the special people) should not be disclosed among common people. But the secret of this divine knowledge is disclosed now, so that the aspirant may ask this from their spiritual guide and do not waste their lives. Only the acts of Aksir and Taksir can distinguish between truthfulness and falsehood. One who makes this knowledge the intermediary, would not be misled from the right path. There is otherwise a risk that one may be misguided by sectism or fall prey to an imposter saint.

## QUESTION & ANSWERS

**Q. Which is better out of two?**

**1. The Holy benediction**

**2. Dhikr-e-Allah by stroke.**

Ans. Becoming a momin (true believer) is better of all. Sura-e-Hujrat defines the characteristics of a true believers as follows:

Arab say, "They have committed faith", O, Prophet, Tell them, They have only accepted Islam, and faith has not entered their hearts yet", (Faith enters hearts as in shape of light, which is produced through repetition of the Holy Kalima in heart). There are two ways through which the light of Allah enters hearts. One is Wahbi (Bestowed), in which the Prophet Muhammad enlightens the chest of the aspirant by his majestic and elegant glance, just as the incident of Abu Bakar Hawaii, when Abu Bakar Siddique (the most closest friend and companion of the prophet Muhammad ignited the chest of Abu Bakar Hawari by his esoteric glance, to achieve him the rank of sainthood.

There is an other incident when Abdul Qadir Jelani of Bagdad sighted a thief with his special esoteric glance, and enlightened his chest to grant him the rank of Qutub.

This method of enlightenment is known as Wahbi (Bestowed) and reserved for only selected people.

The other method relates to the revival of heart by personal name of Allah or any other names of the attributes of Allah, it takes some considerable time to attain it. This method is known as Kasbi (Acquisition).

When the aspirant, through any method has attained the spiritual benevolence, his chest is enlightened, and heart purified, greed, jealousy' and arrogance are expelled out of his chest. He is saved from being under the effect of the so called prophetic tradition



as follows: One who bears arrogance and ardent even of the size of mustard seed, would not enter the heaven.

At this stage his body is Jism-e-Azam (All-purified). He is now able to be granted Ism-e-Azam (The greatest name of Allah).

His heart is now open and ready to receive all sort of benevolence. His heart is linked with the great Empyrean. His prayers (Salah) attains the authority of Ma'raj. Being a Hafiz (Protector of Holy Quran) attains the state as Allama Iqbal explains as follows:

A true believer resembles a rector of the holy Quran, whereas he is Quran himself in real. If the aspirant at this stage, recites the holy benediction frequently, he attains the rank of Faqr and approaches the court of the Prophet Muhammad and attains the authority of being lover of the Prophet Muhammad . If the aspirant at this stage practices the remembrance of heart with the personal name of Allah, he attains the rank of Faqr-e-Bakamaliat. At this particular stage, recitation of holy Quran and performance of the holy benediction become the means of spiritual progress.

This is the station of a lover of Allah. Dhikr-e-Allah is far better than the performance of holy benediction, provided the Dhikr is derived from a saint of Allah. While the performance of holy benediction is greater than a Dhikr not derived by a perfect spiritual guide the recompense of Dhikr-e-Qalb is far greater than that of holy benediction. (Muktobat-e-Rabbani page 232.)

**Q.2. is Dliikr-e-Allah an abligatory or a custom of the Holy Prophet Muhammad (P.B.U.H).**

Ans. Zikar-e-Allah is both a custom of the Prophet and an obligatory. Its a kind of debt and the decree of Allah as well.

When the Prophet Muhammad was nine years of earthly age, his sacred chest, was dissected, wherein Tifl-e-Noori and Juss-e-Tufeeq-e-Ilahi were inserted. As these

unearthly and granted invisible bodies relate to the light of Allah. Because of- presence of these, the name of Allah started to echo in the prophet's chest.

When due to the Dhikr, the Prophet would feel ecstasy and state of jazb (absorption) he went to the cave of Hira and would engage in the remembrance of Allah.

As the order of Salah did not yet come, therefore it is proved that Dhikr-e- Allah is the first custom of the Prophet PP. The Kalima is the first of all five pillars of Islam and is considered as the greatest Dhikr. The Kalima is an obligatory. Therefore, Dhikr-e-Allah is an obligatory as well.

### **Holy Quran States:**

When you have performed your prayers, engage in the remembrance of Allah standing, sitting and even on your sides.

There are five pillars of Islam, four of them provisional, compensation of these are to be awarded on the day of judgment. The compensation of the first pillar, (which) is eternal and Dhikr-e-Qalb) is awarded here in this life as a rank of sainthood (through remembrance of Allah). He attains the authority as described in the given below verse of holy Quran.

الان اولياء الله لا خوف عليهم ولا هم يحزنون

### **Q.3. Why a dervish and a scholar is opposite of each other, whereas both of them, call people for Allah?**

Ans. A student of religion spends nearly 12 years for acquisition of religious knowledge he learns logic, prophetic traditions and religious problems. He is insisted during the schooling that he would not do any thing against the custom of the Prophet and that he is the heir of the prophet's religion and for him is the prophetic tradition as follows:

The religious scholars of my ummah are like the prophets of Israelites.

He is told that he is superior to all men, this produces arrogance, ego, conceit in him. If he belongs to a spiritual school of thought and the religious instructor is a Saint of God, he is equipped with the spiritual knowledge as well, here he is taught the given below prophetic tradition as well.

"Fear and avoid the company of an ignorant scholar, when enquired by the companion of the prophet, "Who is an ignorant scholar". The prophet replied, one, who is a scholar of exterior knowledge and his heart is black (unaware of Allah's essence) is an ignorant scholar.

In the spiritual school, the student goes through the process of self-mortification, purification of heart and struggle to get rid of arrogance, greed and jealousy. As one attains the predication of self and cleanliness of heart, he becomes a religious scholar and a Dervish at the same time. Viz (Noor-ala-Noor). Some of these are dominated by the knowledge as for example. Imam Ghazali, Hazrat Junaid Bugadai and Imam Abu Hanifa. There are some, other who are dominated by love of God. Like Abdul Qadir Jalani of Baghdad Moeen-ud-Din Chisti of Ajmair, Ali Hajwari of Lahore. Both of the above mentioned categories are correct and not opposite of each other. There are those who are not aware of the station of purification and cleanliness of heart and self such as Maudodi, Mirza Ghulam Ahmad, Abdul Wahab, and so many ignorant scholar of this time. And some unorthodox dervish (who do not possess the knowledge of exterior), they have only acquired a kind of spiritual status of heart through remembrance and got stuck in the state of intoxication or absorption. They are really opposite of each other.

**Q.4. What of a man, who considers himself as saint, whereas he is not and people also believe him to be a saint? What is true re-cognition of a saint?**

Ans. This is the unanimous decision of the religious scholars of this umrnah that a person who claims to be a prophet is an infidel and so are his followers. The prophet hood is subject of revelation and miracle.

So is the unanimous decision of the saints of this ummah, that a person who makes a false claim of Sainthood is severely misguided, unfortunate and daft. He has just burdened himself with the great number of disciples and wasting their lives. His followers are unfortunate, deprived of the benevolence. A saint of God is one who possesses inspiration spiritual insight and a miracle to be able to be a useful saint (Mufeed). One may be so close to God but does not possess the spiritual insight, miracle and inspiration, will be considered as unique (Munfrad) he should avoid public contacts. The lowest miracle of a saint is that he revives the heart of the seeker with the remembrance of Allah within seven days. Which means that he actually changes the heart beats into remembrance of Allah. There could at least be four men or eight; women, who confirm that they have attained the presence and access to the court of prophet through the particular saint. The saint is supposed to be able to speak with the essence of Allah. This is the rank of Faqr-e-Bakamaliat. Those of Faqr-e-Bakaram speak with the essence of Prophet. They grant the Seeker Dhikr-e-Qalbf presence and access to the court of Prophet after they have gone through the process of Self mortification and hard core of worship.

If a man of miracles abide by the sacred law it takes him to upgrade his ranks, if he abandons the sacred law, he ceases to make progress.

**Q.5. The personal name of Allah is glorious and should only be practiced at isolated places. Is it true that it may turn a man insane?**

Ans. The personal name of Allah is with out any doubt glorious and very hard to be practiced. It is said that Phoenix (a bird) heard Allah Hoo from a dervish. He recited the personal name of Allah until with the heat (produced by recitation) his, body was burnt into ashes, which later produced an egg. Another bird was produced, of the particular egg and when he grew up he also started to recite the personal name of Allah and burnt into ashes again. This routine is continued for centuries now. Allah almighty revealed his personal name on the mountains and they did not accept it but a human heart accepted it. But only those hearts accepted it which were enlightened with the name and love of the Prophet . As the name of prophet is amiable and cool which controls the

heat produced by the remembrance of the personal name of Allah. Knowledge, worship and struggle relates to external part of religion but the lights of God relates to the inner self. There were nine (9) spiritual orders for to attain the spiritual link and knowledge which have been cut to four spiritual orders now (Qadri, Naqshbandi, Chishti, Soherwardi). The religious order of Soherwardi has almost ignored Zakoariat (chapter of remembrance) and is engaged with Na'at Khawani (praise of the Prophet). This religious order is now on the edge of being cut off from spiritualism.

One can not be granted the remembrance of the Personal name of Allah until and unless he enters one of these spiritual orders and attaches with a perfect spiritual guide. Once the dhikr is granted it is automatically controlled. If somebody engages in the remembrance of the Personal name of Allah without permission from the spiritual guide, he will definitely burn like a Phoenix and the very heat of it will turn him mad.

**Q.6. Can women go to the Shrine? where as Ahmed Raza Khan Brailvi opposed it?**

Ans. According to the religious books of Shami and Dur-e-Mukhtar an aged women can visit the holy shrine of a Saint and for young girls it is act of obscene as in the past there was a risk of (Bay-Pardaghi) unveiling at these places and Shrines of Saints became the place of entertainment in India. Because at that time there were no places of entertainment like cinemas, clubs, parks, girl's schools and colleges. The girls would pretend to be going to the Shrines as for to pay homage, but they made it source of entertainment and there were times that the fair were held at the shrines and many of the girls had been kidnapped. It was only then that Ahmed Raza Khan forbade women from visiting shrines.

Even today if a woman visits a shrine with an intention to find entertainment and perform an act of obscenity the-saints of the shrine curses such women. But a woman who intends to attain the spiritual benevolence and cure, is allowed to visit shrines.

**Q.7. When humans destiny is out of his control, why should he be accountable for it.**

Ans. Destiny is of two types. One is Taqdeer-e-Azal, which is eternal, the other is Taqdeer-e-Mu"aliq which is suspended or pending.

If a person is destined in his Taqdeer-e-Azal that he would not have any progeny or he would not expire as an infidel. In this case, the Taqdeeer-e-Mu"alik would not benefit or avail him any thing.

Blessings and prayers of a (Kami! dhat) perfect spiritual master, can certainly change (Taqdeer-e-Azal) (eternal Fate)

نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں  
جو ہونوق یقین پیدا تو کٹ جاتی ہیں زنجیریں

(A glorious glance of a saint changes the fates...)

This particular destiny of Taqdeer-e-Azal is out of human beings control. If a person is destined in his Taqdeeer-e-Azal that he would have four children or that he would be of true believers. Taqdeer-e-Mu'alik would benefit him in this case. This is to say that he would have four children provided he married somebody.

One must avail an intermediary to utilize the Taqdeer-e-Azal, without which one can't avail what he is destined for. If a person is destined to become a true believer, an intermediary must be sought. Therefore, Taqdeer-Mualik is within the access of human beings and of course, one is definitely accountable for it.

Some body asked Makhdoom Jehania, "why one must struggle for the food he is destined for."Makhdoom Jehania replied, " struggling for food is the part of destiny."

**Q.8. It is said that Paradise is under the feet of mother, can the paradise be obtained without the performance of rights of God and only through serving one's mother?**

Ans. First and foremost is the, command of Allah and his Messenger Muhammad which is followed by the rights of parents and later the rights of fellowmen ship. As growing a beard, performance of Salah (Prayers), attending the assemblies of Dhikr is the decree of Allah and his Prophet Muhammad.

If the rights of parents and fellowmen ship hinder in the way of God, should be abandoned. The companions of the Prophet faced great opposition from their parents in accepting Islam. Their parents prevented them from accepting Islam. They gave up their parents for the sake of Allah and his messenger. Growing beard is a command of Allah. If ones mother prevent him from keeping beard and on contrary he grows beard he would not be considered as sinner, as growing a beard is a decree of God. If some body does not grow beard even being insisted by his mother would be considered as double sinner. This is to say that one disobeys Allah Almighty and his mother at the same time.

Paradise is under the feel of mother, this particular phrase is in use since the time of Adam.

When Hab'a'il and Qabail used to fight each other their mother would forbid them and they would not listen to her, that is when Adam used to say, "obey your mother, as paradise is under her feet". This particular phrase was said even at the time of the Prophet Noah when the Prophet Noah announced his Prophet-hood, his wife did not believe neither did his son, his son obeyed his mother just according to above mentioned phrase that paradise is under the feet of mother. As a result of it both mother and son died as infidels, neither the son nor his mother could enter the Heaven.

Once Moses asked God, "Who would be my associate in the Heaven?". God replied. "There is a butcher in the city. He would be your associate." The Moses went to see him, the butcher sold poor quality of meat and weighed less. He used to tell lies. The

Moses was surprised and he thought "How could he be my associate". The Moses was confused and he thought that his associate might be some one else. He intended to go back when in the mean time Gab rail came and confirmed that the butcher was his associate. Soon the night fell, and the butcher decided to go back home. The Moses said to him, "I'm a traveler and want to spend a night with you." The butcher took the Moses home. He cooked food. He put some food on a plate and approached a tree. He took the swing off which hung on the tree in which was an invalid woman. He fed her. when he finished the Moses noticed that the women was saying something inaudible. Moses asked, "Who is that woman ?". The butcher replied, "She is my mother, she is paralyzed". The Moses asked him, "What was she saying?". He replied, "My mother is a follower of Prophet Moses, I have not seen him. When I feed her she prays to God, "Oh God let my son be associate of Moses'

It proves that obedience of an infidel mother misled a son of a Prophet, and he ended up in the hell and a sinner ended up in the heaven, all because of his pious mother's blessing and prayers. Of course under such mother's feet lies paradise, as that of butcher's mother. Such, mother's obedience, command, service and prayers all lead to the heaven.

**Q.9. Ac-coring to Menar-e-Noor one must sight the Prophet to become a true believer, unless otherwise, it is a state of doubtfulness.**

Ans. At the time of the Prophet, many people took the oath of allegiance and converted into ISLAM. There were some of those, who were expelled out of the religion because of their suspicion, short-sightedness and disobedience.

Those of Schismatic still consider themselves as MUSLIMS. They perform the salah and recite the holy Quran as well (all in vain). There is a possibility that we might have as well been expelled out of the (ummah) religion by the Prophet, thanks to our disobedience, greed, jealousy, arrogance and ardent.

Therefore, it is doubtful to be a true-follower of the Prophet Muhammad unless he sights



the essence the Prophet Muhammad.

One, who sights the Prophet Muhammad is the true follower and deserves the intercession of the Prophet Muhammad

(Prophetic Tradition)

Lairs can not be my followers.

Our deeds are worse than mere telling lies. May Allah shower his mercy upon us.

Those, who were sworn us by the Prophet, some of them accepted Islam by mouths and the faith did not enter their heart (they could not manage to achieve the sincerely of heart).

Most of the above mentioned people turned hypocrite and were expelled out the ummah. There were those, who in the company of the Prophet Muhammad with his love attained the sincerity and cleanliness of heart, were awarded to be as companions of the Prophet and real followers of the Prophet Muhammad.

There are those, who were sworn in by the Prophet after his earthly spent 63 years (he lived open with public for 63 years and after this period of time he actually hid himself and made the access to his being possible only for special people). They are supposed to be admitted followers.

Those, who obtained Murtab-e-Irshad (Authority to render spiritual Instruction) after the bayat, became saints.

As Sultan Haq Bahu said:

دست بیعت کردمارا مصطفی  
ولد خود خواننده است مارا مجتبی  
I was sworn in by the Prophet,

When a common person is attached with a saint and receives spiritual benevolence, he becomes a true follower of the Prophet. One who has neither access to the Prophet or sighted him, nor he is attached to any saint of God, he would be considered as unreal follower. Children of a Prophet can not necessarily be Prophet and Children of any saint can not necessarily be saint as well. Similarly a follower would not automatically be a follower whether a real or an admitted follower.

According to a Prophetic Traditions, "On the day of judgment the nations (of the Prophets) would be distinguished by their respective lights, this is to say that, People glittering with the light of the attributable name of God, Ya Rehman, will be known as the followers of Moses. There are those who will be glittering with the light of the attributable name of God, Ya Wahab, these will be the follower of Solo man. There are others who would be glittering with the light of the attributable name ,Ya Wadood, these will be the followers of the prophet Da-wood and the followers of the Prophet Muhammad would be enlightened with the light of the personal name of Allah. And those who didn't bear any light would be considered as spy among the nations and these are those who prevented people from Dhikr-e-Allah in the mosques, as it appears in the holy Quran.

"Who would be more cruel than the one who prevents from the remembrance of Allah in the mosque."

For the acquisition of light, the saints of God strongly recommend the assemblies of Dhikr and instruct the seeker of the path with Dhikr-e-Qalb. Some of the saints even said, "A moment of heedless ness from remembrance of Allah is a moment of Kufr.

According to a Prophetic tradition, "one who remembers Allah is regarded as alive and the one who does not, is considered as dead. Many People of this umma commemorate with the names of attributes of God, it is a kind of worship and it produces some benevolence as well, it is but a pity that despite the personal name of Allah has been granted to them, they are engaged in the attributes.

All Prophets and messengers have been longing for it, but it was only granted to the Prophet Muhammad.

It was further granted to the saints of nine "9" spiritual orders, 12 Imams and finally it was in the whole, granted to Abdul Qadir Jelani of Baghdad, this is how the title of the Ghous-ul-Azam was given.

The authority (key) of the personal name of Allah will be given to Imam Mahdi from Ghuos-e-Azam eventually. All four religious orders were spiritually benefited with the personal name of Allah through Ghoust-e-Pak. If a person or any spiritual order holds grudge against Ghous-e-Pak, he must not, however be able to attain the personal name of Allah.

The personal name of Allah is the means through which one can attain the proximity of God.

The Commemoration of the personal name of Allah Purifies heart and enables him to receive the inspiration of God. The heart hardens and gets dark Without Dhikr-e-Qalb (whether with the name of attributes or personal name of Allah) ithout Dhikr-e-Qalb one falls prey to arrogance, greed and jealousy. The effect of the external worship confines to the faces only, he becomes the perpetual patient of arrogance and jealousy, because these relate to sins and he becomes an eternal sinner.

Due to external worship his heart is filled up with vanity and arrogance. Because he performed five time prayers, he considers himself as better than others. He does not communicate with public and shake hands with them, just because considering he spends nights in worship, he becomes proud. This all develops arrogance and pride in him. Even during Salah his heart is occupied with pride, perhaps he is not aware.

Maulana Roomi says:

it was due to vanity that Azazeel was rejected by God.

According to a tradition of the Prophet. Arrogant and greedy people would not enter the Heaven. Eventually he is expelled out of the ummah. A true follower of the Prophet must not be deprived of the intercession (Shifa'at) of the Prophet.

None of real or admitted followers of the Prophet would go into to the hell. They would be even punished in the heaven (for any thing they have done wrong). his is an incident related to Hazrat Abdul Qadir Jelani of Baghdad, when somebody pushed him into a pond (as a matter of enjoyment) long after he had gained the spiritual ranks, once he was passing by the grave of the above mentioned person, (who pushed Ghous Pak into the waters). Ghous Pak spiritually sighted that he was strolling in heaven with his hand tied together. When enquired as to why his hand was tied up, he replied. "Once I pushed you into a pond and as for punishment my hands are tied up. He further said, "Had I not been illuminated with the light of personal name of Allah I would have ended up into the hell.

Abdul Qadir Jelani then forgave him and his hands were released.

**Q.10.some people recite (Sallallahu aliaka ya Muhammad ) after performance of Dhikr-e-ilahi. Why do not they say any respectful words after ya Muhammad such as Muhammad Ur Rasool Allah?**

Ans. aker- Bin Mujahid once dreamt that the Prophet Kissed Abu Baker Shibli between his eyes. It is said that it was because, Abu Baker Shibli used to recite 2 (two) verses of the chapter Tuba and thrice the above-mentioned holy benediction of صَلَّى اللهُ عَلَيْكَ يَا مُحَمَّد . This is also the recommended holy benediction of chihsti order. Khuwaja Moeen Uddin Chishti used to recite this particular foly benediction after the performance of Zikar. It is to be noticed that word Allah is Glorious and Muhammad (P.B.U.H) is amiable (cool). In the first part of Kalima word Allah (الله) is the personal name of God the rest are attributes and the second part of the holy kalima is Muhammad ur Rasool Allah contains words Muhammad (P.B.U.H) which is the

personal name of the Prophet. Many people strikes this particular name on their hearts or chest as for Commemoration.

Commemoration of Muhammad ur Rasool Allah and the holy benediction (Darood-e-Ibraheemi) can not be performed through striking on hearts and chest. Whilst *sallaaho Alaika ya Rasool Allah* can be performed through striking. But its benevolence relates to the attributes only. Those, who receive spiritual benevolence of the personal name of the Prophet. They strike the name Muhammad (P.B.U.H) on their chest.

They commemorate by saying *Sal lal laho alika ya Muhammad* (P.B.U.H) when inhale, which means they purify the chest by commemorating *sal lal laho aliaka ya Muhammad* (P.B.U.H). They then concentrate the word Muhammad (P.B.U.H) on their chest.

They start it with (ل) on heart, (ح) on sirri, (ا) on Khafi and finally (و) on the spirit.

As this process of contemplation takes a bit of times, so they recite the name in the end of the Holy benediction. Many people strike *Isme-e-Jamal* (Name of Elegance) on their chest for to attain spiritual insight.

In the method revelation of spirits they strike *ya ahmed* at the right side of the chest and *ya Muhammad* on the left side. Then they strike the heart with *ya Rasool Allah*. It has been noted in a book called *Akhbar ul Akhyar*. Page 199 that for to attain the personal benevolence striking and contemplation of the holy benediction is better but for *Tasbeeh* (bead of string) and holy benediction the *Benediction of Ibraheem* is the best.

## CHAPTER OF ZIKAR (Zakoorat)

In the light of Quranic verses, prophet traditions and sayings of saints.

1. Remember Allah, while standing, sitting and on your sides, (holy Quran)
2. You remember me, I shall remember you in return, (holy Quran)
3. There is a way of washing every thing, for cleanliness of hearts, remembrance of Allah is recommended. (Tradition of prophet)
4. Nothing satisfies the aspirant other than remembrance of Allah.
5. All that exists is cursed except remembrance of Allah, (Tradition of Prophet)
6. If my servant remember me in his heart I remember him in my heart, and if my servant remember me in an assembly I remember him in a better assembly of angels. (Tradition of prophet)
7. If a person spends whole his life in performing prayers, fasting, pilgrimage and paying aim, but neither he is aware of the personal name of Allah and Muhammad . the prophet, nor he has studied them, all his worship goes in vain.
8. The person, irritated by remembrance of Allah is either enemy of Allah, hypocrite, infidel or arrogant jealous (Sultan Sakhi Bahoo).
9. The recompense of Dhikr-e-Qalb is many times greater than that of the holy benediction. (Mujaddid Alf Sani)
10. Women can perform loud remembrance too. (Pir Mehar Ali Shah).
11. It should be noticed that heart is situated at the left side in the chest. There are two doors for the entrance into heart. The upper one is opened through loud remembrance, the lower is opened through hidden remembrance (Khafi) (within the heart). (Shah Wali Allah).
12. Why loud remembrance is forbidden, enquired a devotee from Mujaddid Sahib. "Mujaddid Sahib replied".

The custom of the Prophet is of two types. One relates to the method of worship, the other relates to habitual deeds. To do against the .first custom, I regard as (bid-dat-e-Munkira) and strangely disapprove. I consider it as a new invention in the religion and a rejected thing.

To do against the second custom, I do not regard as (Bidat-e-Munkira) neither I disapprove it nor it relates to the religion. As it relates to the habitual act and not the religion.

The habitual custom of the prophet should be observed as it is very holy and beneficent. (Maktobat Mujaddid Alf-e-Sani, Letter No. 231).

<b>LOUD REMEMBRANCE</b>					
<i>Those, In Favour of Loud Remembrance</i>			<i>Opponents of Loud Remembrance</i>		
1	Abu Hurarah	Loud remembrance is allowed	1	Maulvie Sarfraz Ghakhervee	Loud remembrance is forbidden
2	Ibne-Abbas	Loud remembrance is allowed	2	Bazazia Sahib	Loud remembrance is forbidden
3	Tradition Of Muslim	Loud remembrance is allowed	3	Tradition relates to	Loud remembrance is forbidden
4	Tradition Of Bukhari	Loud remembrance is allowed	4	Abdullah Asam Bin Zayeed	Loud remembrance is not advisable
5	Nisai, Dawood	Loud remembrance is allowed	5	Mohammad Bin Abdul Rehman	Loud remembrance is not advisable
6	Tirmizi Ibne-Maja	Loud remembrance is	6	Hazrat Saad	Loud

		allowed			remembrance is not advisable
7	Abdulla Bin Zubair	Loud remembrance is allowed	7	Hazrat Sa'ad	Loud remembrance is not advisable
8	Imam Bin Humbal	Loud remembrance is allowed	8	Hazrat Abi Waqas	Loud remembrance is not advisable
9	Ghous ul Azam	Loud remembrance is allowed	9	Abu Muhammad Abdullah bin Abdul Rehamn	Loud remembrance is not advisable
10	Imam Bukhari	Loud remembrance is allowed			
11	Sheikh Abdul Haq Muhaddis Dehalvi	Loud remembrance is allowed			
12	Shah Wali Allah	Loud remembrance is allowed			
13	Shabbir Ahmad Usmani	Loud remembrance is allowed			
14	Imam Sha'fai	Loud remembrance is allowed except with funeral			
15	According to the religious order of Naqshbandia Loud remembrance is not prescribed but not prohibited				
16	Manlvia Ashraf Ali Allowed with low voice				
17	Gangohi Sahib allowed but not very loud				



## Glossary

<b>ABID</b>	<b>AHLEY MU'MAT</b>	<b>AHLEY MARATIB</b>
Worshipper	Saints perfect after demise	Persons of ranks
<b>ALAM-E-GHAYB</b>	<b>ALAM-E-BARZAKH</b>	<b>ALAM-E-ARWAH</b>
The realm of unseen	The realm of departed spirits	The realm spirits
<b>ALIM</b>	<b>AMAL-E-AKSIR</b>	<b>AMAL-E-HAMZAD</b>
Religious scholar	The act of panacea	The act of contemporary spirits
<b>ANWAR</b>	<b>AQL</b>	<b>ARIF</b>
Divine lights of Allah	Intellect	A category of saints
<b>ATA-EE</b>	<b>BATIL</b>	<b>BAQA</b>
Bestowed	False-relating to Satan	Subsistence
<b>BAY'AT</b>	<b>BUKHL</b>	<b>BUGHDH</b>
Swear allegiance	Parsimony	Grudge, Malice
<b>DARUD SHRIF</b>	<b>DEEDAR-E-ILAH</b>	<b>DHAKIR-E-SULTANI</b>
Holy benediction upon the prophet	Seeing of the Essence of Allah	Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance
<b>DHAKIR-E-RABBANI</b>	<b>DHAKIR-E-QURBANI</b>	<b>DHIKRE-E-LASSANI</b>
Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance upon concentration on any of them	Spiritual stage wherein all major joints of the seeker are separated in seven pieces	Verbal remembrance
<b>DHIKRE-E-QALBI</b>	<b>FANA</b>	<b>FAYZ</b>
Remembrance by Heart	Extinction	Spiritual benevolence
<b>FIQAH</b>	<b>FIRQAH</b>	<b>FAWAD</b>
Understanding of the religion	Religious sect	Fleshy Heart
<b>FAKHR</b>	<b>FASIQEEN</b>	<b>FAJ'REEN</b>
Pride	Those who do not practice the religion	Sinner
<b>GHUSSA</b>	<b>GUNAH</b>	<b>HI'RIS</b>

Anger	Sin	Covetousness
<b>HASAD</b>	<b>HAFIZ</b>	<b>HOOR</b>
Jealousy	Protector of the Holy Quran	Beautiful angelic female
<b>ILM</b>	<b>ILM-E-ZAHIR</b>	<b>ILM-E-BATIN</b>
Knowledge	Knowledge of the exterior	Knowledge of the interior
<b>ISHQ</b>	<b>INSANI RUH</b>	<b>IQRAR-E-ZUBAN</b>
The Devine Love	Human spirit	Verbal admittance
<b>ISHARAY</b>	<b>ILHAMAT</b>	<b>ILM-E-TARIQAT</b>
Allegories	Revelations	Knowledge of the path
<b>ILLIYIN</b>	<b>ILM-E-LADUNNI</b>	<b>ILM-E-NAJUM</b>
Place in the heaven	Knowledge directly from God	Astrology
<b>JUSSAH</b>	<b>JUSSAH-E-TOFEEQ-E-ILAH</b>	<b>JILALI</b>
Ethereal body	Reflexive body for the appearance of Allah's light	Glorious (light of terribleness)
<b>JIMALI</b>	<b>KHANNAS</b>	<b>KHAWAB</b>
Amiable (light of coolness)	Evil creature	Dream
<b>KASBI</b>	<b>KASHF</b>	<b>KA'MIL HA'YAT</b>
Something attained though self struggle	Spiritual insight	Perfect in life
<b>KA'MIL MUMAT</b>	<b>KA'MIL ZAAT</b>	<b>MAJZOOB</b>
Perfect after demise	Perfect in self	One absorbed in the divine light of God
<b>MANTAQ</b>	<b>MURSHID-E-KAMIL</b>	<b>MURSHID-E-NAQIS</b>
Logic	Perfect spiritual guide	Imperfect spiritual guide
<b>MUJADDID</b>	<b>MURAQABA</b>	<b>MUQAM-E-NASOOT</b>
Renovator	Meditation	Hierarchy of man
<b>MUNAFIQEEN</b>	<b>MUQARIBEEN</b>	<b>MUQAM-E-SHUNID</b>
Hypocrites	Nearest to Allah	Station of hearing
<b>MARAJ</b>	<b>NABUWWAT</b>	<b>NARI</b>
Spiritual ascension	Prophecy	Of fire
<b>NOORI</b>	<b>NOOR-ALA-NOOR</b>	<b>NOOR-UL-HUDA</b>
Of light	Light upon light	One who teaches the knowledge of Gnosis

<b>NIMAZ</b>	<b>NAFS</b>	<b>NAFS-E-AMMARAH</b>
Salah (Prayers)	Self	Wicked soul
<b>NAFS-E-LAWWAMA</b>	<b>NAFS-E-ILHAMA</b>	<b>NAFS-E-MUTMA'INA</b>
Blamable soul	Revealing soul	Satisfied soul
<b>QARI</b>	<b>RAF RAF</b>	<b>RUH-E-NABATI</b>
Reciter of the Holy Quran	Conveyance of the Prophet during the incident of Maraj.	Botanical spirit
<b>RUH-E-HAWANI</b>	<b>RUH-E-JAMADI</b>	<b>SHAHWET</b>
Animal spirit	Spirit that unites	Lust
<b>SHARIAT</b>	<b>SAJIYEEN</b>	<b>SUHBAT</b>
The sacred law	A place in the hell	Company
<b>SIDRA-TUL-MUNTAHA</b>	<b>SUKR</b>	<b>TAKABUR</b>
Lot tree (The wild lot is thorny under cultivation it yields good fruit and shade and is symbolic heavenly bliss)	Intozication	Arrogance
<b>TASDEEQ-E-QALB</b>	<b>TAHARAT-E-QALB</b>	<b>TALQEEN</b>
Confirmation by heart	Purification of heart	Spiritual instruction
<b>TAJALLIA-E-RUH</b>	<b>TAJALLI</b>	<b>WADHU</b>
Brightening of the sprit	Appearance of Allah's light and His power	Ablution
<b>ZATI NOOR</b>		
Personal Light of Allah		