

Reward of Congregations

by

His Holiness Syedna Riaz Ahmed Gauhar Shahi

Sarfaroosh Publications Pakistan

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A collection of sermons

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Please Note:

Some abbreviations:

A.S.	<i>'Alaihis Salam'</i>
Pbuh	peace be upon him/her
Pbut	peace be upon them
r.a.	<i>Rahmatullah 'Alaihe/'Alaiha</i>
R.A.	<i>Radhiallahu 'Anhu/'Anha</i>

With the name of Allah, the Beneficent, the Merciful

Foreword

All gratitude to Almighty Allah for having blessed us with a great personality like the truthful guide, His Holiness Syedna Riaz Ahmed Gauhar Shahi whose remedial vision has brought a spiritual revolution in lives of thousands of youth like us. Those whose hearts are occupied in remembrance of Allah all the time, are really the fortunate people because this is the most precious treasure for this world and the hereafter and is, in fact, not only the means of our salvation but also a source of recognizing God. By virtue of this remembrance, one is granted high positions like those of *Fana Fi* (meditative in) *Sheikh*, *Fana Fil Gous*, *Fana Fir-Rasool* and *Fana Fi-Allah*.

Every member of the organization remains anxious to hear the words of holy Shah Sahib. An effort has been made to pen down those “addresses and talks” of holy Shah Sahib that were held with the seekers of truth at various conferences and spiritual congregations. May Allah reward abundantly those who have helped in compilation of this book. The organization offers cordial gratitude to them. Before this, *Tohfatul Majaalis* contained four parts that have been put together in the form of this book. It is expected that truth-seekers, in particular, and common people, in general, will fully benefit from these spiritual writings. We pray to Almighty Allah to accept our efforts made for compilation of *Tohfatul Majaalis* - (Amen)!

Chairman, Safarosh Publications Pakistan

Benediction (*Darood Sharif*) and Reciter by Heart

It is narrated about the Companions (pbut) of the Prophet (pbuh): “Whenever we faced some difficult situation, we used to recite the benediction.” What did they do before that? Before that they repeated ‘*Allah, Allah*’ all the time. Should there be any hurdle in this repetition, they would recite benediction at which the hurdle would be cleared.

Now people ask benediction to be performed through heart. In the beginning, it is not possible to do so because the heartbeat sounds ‘tick tick’. How can one pay benediction with the tick sound? With this tick sound, one can recite only ‘*Allah, Allah*’ which means that when the heartbeat, alongwith the tick sound, says ‘*Allah, Allah*’, man will be successful. In turn, several ticks together will sound ‘*La Ilaaha Ill-Allahu*’ (there is no god but Allah). Similarly, many sounds together will, later, recite ‘*La Ilaaha Ill-Allahu Muhammadur Rasoolullah*’. It will then be said that such a person has become a Muslim from heart. After that when that person says prayers, these will be said with heart. When you recite benediction, it will also be recited by heart at the same time and only then you will be able to recognize the real blessings of benediction. Those who are reciters-by-heart, when recite benediction, their hearts also begin to recite the same. When they recite a poem to praise the Holy Prophet (pbuh), their hearts, too, praises the same way. When such people sleep at night, their hearts recite Na’ats, benediction or repeats ‘*Allah Hu*’ sometimes. On waking up, when told by their family members that they had been reciting *Na’at* or *Darood Sharif* (benediction) or *Allah Hu*, they would say, “I was asleep, I don’t have any idea about it.”

Search of the Cherisher (Allah)

These days, people do not try to search their Sustainer. Prayers are offered out of some greed and purpose, benedictions and incantations are made for the sake of promotion of business or cure from some sickness (prayers are also said for the sake of entering the paradise). No activity is aimed at finding the Sustainer (Allah). If there were any effort made to search the Cherisher, the Cherisher certainly would be sought.

Hazrat Baa Yazeed Bastaami (r.a.) was asked by Allah, “O’ Baa Yazeed, do you make all your efforts and deeds for the sake of paradise?”. He replied,

"I am not greedy." The Sustainer then said, "Do you do all this to be safe from hell?" He replied, "Hell is a place for the atheists, and I am not an atheist." The Sustainer once again asked, "Do you do all this then for the purpose of getting high positions and elation?" This time he replied, "High positions and status are the places of angels, and I am not an angel." The Sustainer then asked, "What for, after all, you do all your deeds?" He said, "O, my Lord, I do everything for Your sake." The Sustainer said, "If you don't get me, then?" Hazrat Baa Yazeed humbly said, "If I cannot get You, then my life is useless." Saying this, Baa Yazeed sighed and passed away.

Even a child knows that prayer is useless if heart is defective. This is so -- right? As brain of someone is out of order, and you put that person in learning the holy Qur'an by heart, he will not be able to memorize this holy Book despite repetitions. Eventually, you will be constrained to say that he will be able to memorize only after treatment of his brain.

Similar is the relation of worship with the heart. If heart is deficient, then worship will also not be good which means that purification of heart is essential for a true worship. Before saying prayers, we read radiant words from our tongue. We say "*Qul Hu Allahu Ahad*" but at our hearts we have the thought of non-availability of flour at home, for bread. Similarly, the light of "*Qul Hu Allahu Ahad*" is consumed in the flour that now becomes gratified. Now flour is managed for you from somewhere.

In the whole prayer, wherever you divert your attention, the fluorescence is diverted in that way and our worldly affairs get on improving. Unaware of the reality, we are happy and assume that our prayers are being accepted whereas these prayers are confined to business --- and this is the state of affairs with us. And, there you have a *Deo Bandi* sect that claims to be saying such prayers wherein their concentration is not disturbed to worldly things. A *Deo Bandi* follower concentrates on heavens in order to search God. No doubt he is successful in this effort because his attention is not diverted to ordinary utilities of life, rather are focused upon Allah. Such a poor man does not know that when the Sustainer is where even the angels do not have access, then how can his mind reach there. It means that prayers of such a person circulate within space. The former person is hence better than the latter as at least his (former's) business is improving.

But how to get access to Allah? Prayers are for the Sustainer but you consumed the prayers in the business and hanged them floating in the space. Now let's see how to get access to Allah.

To make it, first of all you have to grasp the name of Allah. You recite this Name and set it strongly in your heart. When you say prayers, you fortify the Name of Allah on your heart through your vision. Such prayers are purely for Allah and reach the highest heavens (*'Arsh-e-Mo'alla*) wherefrom they come to the *Bait-e-Ma'moor* and from *Bait-e-Ma'moor*, reach Allah. That is to say that for learning and performing such prayer, you will have to, first of all, learn incantation of '*Allah Allah*'.

Once a person needed to find the Sustainer. He worshipped for this purpose at home for five, six years. His face became bright and he tells that "People started taking me for a saint while from inside I was just dark. With the thought that perhaps I could find the Sustainer at a mosque, I kept on worshipping at home and then went to the mosque where I passed another five, six years and kept on worshipping. But when I viewed my inside, I found it empty. Being a true lover, I then thought of the possibility of finding the Cherisher in rivers. So, I started searching at the rivers, and consumed five, six years there. After that when I looked at my inside, there was still nothing in it. I then asked myself where could I find the Sustainer. Now I recalled that Moses (pbuh) found God at the mountain of Toor, so, may be I can also get Him at the same mountain. So I went there and passed another five, six years, but despite all this, I still find no traces of the Sustainer."

At last came the moment of his death and he felt sorry for himself as he had abandoned his home and family, had to eat clay and leaves of trees, but could not find Allah – the Sustainer. He had absolutely no idea where to find Allah, the Cherisher. He then heard a sound that said, "O' simpleton, I was present in your house." The man asked, "Then in which corner have You been O' Allah?" The sound answered: "I was in your heart. If remaining at home, you had remembered me from the core of your heart, you could have found me."

Hadith regarding naissance of knowledge of the faith:

Translation : "*The broadness of the earth and heaven cannot confine me within, but I fit in the heart of a faithful servant.*" (*Hadith-e-Qudsi*)

Now, what is heart? The Sustainer concerns the heart. As the House of Allah, *Khana Ka'ba* is an imitation of *Bait-e-Ma'moor* in the heavens, the same way, your heart is like the highest heaven. People term heart to be very exalted. A heart is only exalted when Allah settles in there and the person involves in repetition of 'Allah Allah'. The '*Arsh-e-Mo'alla*' trembles at this stir of 'Allah Allah' and the angels ask, "O, Lord of the Universe, what is happening?" God replies, "Heart of the same man, prostration before whom was refused, is asleep today but his heart is repeating 'Allah Allah' and this sound is causing this highest heaven to tremble." The angels wish that they were also be human beings with such hearts.

Now you practice the worship, benediction and incantations for a maximum period of 50, 60 or 100 years. But how can you take lead over the angels who have been worshipping for thousands of years? Some of the genii are the Companion genii, that is, they had performed oath of allegiance with the Prophet Muhammad (pbuh) and are still there with the only difference that these poor souls do not possess hearts, whereas you do.

Allah has designed seven heavens for you and placed seven creatures within you. You know just to the extent that you bear a spirit within you, whereas it is not only one, rather there are seven spirits in you, that are enclosed in eggs around which webs are formed. If one of these creatures is linked with the worship by the heart, then it deserves eternal heavens. Worship with the spirit can win the next heavens i.e. *Dar-es-Salaam*. Intrinsic worship will make you deserve the next heaven and so on. Similarly, a light-soul (*Latifah*) *Anna* present in the brain, when worshipped through it, you will be deserving *Jannat-ul-Firdous*. Many pious genii have performed oath of allegiance at the sacred hand of the Prophet Muhammad (pbuh) but they do not possess hearts. Therefore, they cannot reside in the heavens but they will be given some places outside the heaven. They will be able only to visit the heaven, but those human beings who despite having hearts do not utilize their heart in the right way, the Qur'an says about them:

"These are quadruples, rather worse than those."

It is possible that a faith-bearing Muslim, who loves the Holy Prophet (pbuh) gets salvation for his sins, but he cannot be equal, in the heavens, to those who have performed worship through *Lataaif*. The former people will, no doubt, be saved from the hell, but at the heaven, they will live as servants

of the pious ones. At such time, many people will repent on realizing that they, too, had the potential, but could not make use of it.

Over the mind of human being is a shield. If you are told to leave for Murree (a hill station near the capital of Pakistan) for a month, you will first ask about the weather there. Then you will buy blankets, arrange money and all other necessities accordingly so that you would face no difficulty at Murree. Imagine, a period of just a month and so many arrangements! Death, the time of which is not known, may approach any moment, may be tomorrow, then why do not you make arrangements for the life after death? What is the reason for this lapse? The reason is a veil drawn by the Satan over your mind. Well, how to remove it? It is removed when a person is about to die. When the angel Israel (R.A.) approaches a dying person, the Satan removes that veil. At that moment the person wishes that he may get the opportunity to do something. But at that time when the Angel of Death has arrived, there is no chance. According to a Hadith: "Die before you die."

First of all the invocation by the heart, then by the spirit and this way all the seven *Lataif* go on. When one recites *Latifah* of brain or invoke 'Allah Hu' its heat will tear that veil and after tearing this veil, you will come to know even before your death, what the objective of your life in this world is. At this time people will call you insane, but you will call those people insane. So, this way, man understands the purpose of his advent in this world.

If Allah, from the heavens, were to drive our spirits into paradise or hell, then the spirits already driven into the hell would object and ask, "O'Lord, What was our fault?" To satisfy this objection, Allah put those spirits into bodies and basing the decision of paradise and hell on their deeds, sent them into this world. Now Allah will say to them, "You were sent to the world for some years, so tell Me what you have earned there. You forgot Me altogether and lost in the worldly affairs."

Now the world is coming to an end. Real life will commence after death and will be eternal. The total of your life will be 50, 60 or 100 years. If you wasted these years, you wasted, say, whole of your life. So, do say prayers, perform benedictions and incantations, but for the sake of Allah alone! But it is a sad fact that you do so for the sake of worldly gains. You wish promotion in your business, getting rid of sickness, so that all your needs are satisfied. All this is for the world and will remain in this world. You will enter the world hereafter empty-handed. Your advent in this world is for the

business of making such earning that could accumulate for the world hereafter. His holiness Ghous Paak (R.A.) once said:

“World is a market. So, buy and sell in it such stuff that would bring you profit in the world hereafter.”

The holy Qur’an says:

“Man should see to it what he sent for his future?”

(Chapter *Al-Hashr*”, verse 18).

You deem the worldly business so important that when you are asked to say prayers, you tell that you have no spare time, whereas, you have been sent into the world for worship. In holy Qur’an Allah says:

”And I created genie and man so that they would worship Me.”

(Chapter *Az-Zaariyat*, verse 56).

You argue that, “For worship, angel are there and we deal the worldly affairs just for the sake of our belly (for making a living).” What is it in your belly? It is your desires, it is the Satan. This means that for the Satan, we keep busy day and night, and for the Beneficent, Allah, we do absolutely nothing.

If you wish that you should win the love for Allah and the Prophet (pbuh), then you should perform incantation of ‘*Allah Allah*’. Believe me that if you remember, for forty days, a person residing in London, there will be a stir in his heart and he will write to you because there is a link between hearts. If you remember Allah, with sincere heart, for forty days, there will be a stir on His side, too, and He will ask, Who is this man who remembers Me all the time?” That is why He has said:

Translation: “You remember me, I will remember you”

(Chapter *Al-Baqarah*, Verse 152)

Perform worship with you heart, be that less. Such a worship is good in deed. Then there is some one who is immensely involved in the worship but the more he performs the worship, the darker his heart becomes. Such a worship is of no gain. Worship of this kind was performed by Satan as well. People think that by worship one finds God. If it were true, then everyone would find Him. God can be found not through worship, but through heart. Worship is only a means to purify heart. This worship turns one’s concentration towards heart and so purification of heart takes places. That is

why in a Hadith it is said:

”Allah says,”I do not see the faces and acts,
rather I count intentions and hearts.”

When heart is clean, then intention will also be clean and when a beneficent sight of Allah falls on such heart, you should understand that you found Allah.

Repetition of ‘*Allah Allah*’ all the time will create in you love for this name. In turn this love will change into passion. After such stage, even if you are tied up with ropes and dragged, you will exclaim, ”I will say *Allah Hu Allah Hu*”. Some people are tied at their homes but they still do not refrain from reciting *Allah Hu*, due to their passion for God. Companions (pbuh) of the Prophet (pbuh) were tied up with ropes and dragged on hot sand, but they still did not avert from the passion for Allah. So, when you possess passion for Allah, it means you got passion for the Prophet Muhammad (pbuh) as well. In other words, reciting *Allah Hu* creates passion with Allah, and this achievement brings about passion with the Prophet (pbuh), too. Poems in praise of the Prophet (pbuh) (*Na’at*) are recited for the sake of passion for Prophet (pbuh) and this passion gets created. Once love for Prophet (pbuh) is achieved, then love of God is also there. In brief, these are the ways to win love and passion for Allah and His Prophet (pbuh). If someone does not recite *Allah Hu*, nor recites benediction or *Na’at*, then how can this person create passion for Allah and His beloved Prophet (pbuh)? What that person does, is just to pass the time. In a Hadith it is stated:

“Of all obligations, the top most important one is of remembrance.”
(*Kulliyatul Tauheed*).

Our respected scholars assign great emphasis to saying prayers, but in fact more emphasis than prayers is to be upon remembrance. Instructions of remembrance are to such great extent that even making business transactions, one must not ignore this remembrance. Almighty Allah says:

Translation:

“They are who remember Allah standing and sitting and on their sides.” (Chapter *Aal-e-Imran*, Verse 191).

Just think now, how emphatic are the instructions that we have abandoned. Is this commandment outside the Qur'an? According to a Hadith, the Prophet (pbuh) said, "We do sleep, our hearts do not."

Why then we are not attracted to this remembrance? This remembrance of Allah is a killer for the lascivious self. You say prayers, perform worship but your self is inside you, that is why its purification does not take place. You are making efforts for what is outside but your self is fixed inside. When your remembrance reaches your self, only then it will be cleansed and it will then become Muslim. It is the very self of yours that refrains you from coming to the remembrance of Allah. It inspires you to attend the superficial things and forbids you to attend to what is inside. Hence it abstains you from the real remembrance and, as a result of this, the self becomes healthy and strong, and after some time overwhelms you.

When hidden creatures come, they see us. We appear to people as human beings but those creatures see and recognize us according to our selves. The angels coming from the heavens do not see our bodies, rather our selves. A human being will appear to them with the face that his heart bears. There is a story that at the time of Shah Abdul Aziz, a woman used to roam about naked. His caliph asked him, "This woman roams about naked, but how come at seeing you she hides into a corner while you are old and noble?" He (Shah Sahib) said, "This is a secret." He gave his caliph a ring and advised him to wear it in his finger when that woman came. When the woman came, the caliph wore than ring. On his sides, in front and behind he saw donkeys, dogs, bears and monkeys. On viewing himself he found himself to be a he-goat. Only that woman and Shah Abdul Aziz (R.A.) appeared as human beings. At this Shah Abdul Aziz said, "That woman says : "I finds all of them animals, so what for I should cover myself. You look to me a human being, that's why I hide on seeing you."

Her Holiness Rabia Basari (R.A.) gave a hair from her head to her servant and asked him to bring oil from a human being who would be seen through the roundness of that hair. The servant wandered all the day but could not find any human being because he would see faces of dogs and donkeys etc. After much difficulty, at last, he saw a human being from whom he got oil. Similarly, when angels come into this world, we do not know what we are doing at that time. May be we are reciting the Qu'ran, but we don't know what we appear to them. Some people recite the holy Qur'an whereas the Qur'an curses upon them. If our selves are dogs, then we are debase, though

we might appear faithful overtly, but internally we are unclean. In such conditions, when we touch the holy Qur'an, we are unclean.

Mujaddad Sahib (r.a.) advised that a beginner should start with remembrance of Allah and so purify his heart. He further says that when the person approaches the end, and his self gets purified, then he should read the holy Qur'an. At that stage, a moment of thoughtfulness is better than worship of thousands of years. We act contrary to this. That is why people complain, "When we read the holy Qur'an, we feel giddy and we cannot see the words clearly and feel embarrassed." This means that the Qur'an does not want these people to read it. So the first and fundamental thing is the remembrance and thought. Earlier, mothers used to be readers of the holy Qur'an, and performed remembrance, and their children in their wombs would hear the sound of *Allah Hu*. After birth, these children would be lulled with *Allah Hu* by their mothers. On growing a little bigger, the child would attend the gatherings where there was remembrance of Allah. And so, by the time he was able to say prayer, his self would become purified and such children would become even saints.

The first element of our faith is remembrance i.e. declaration of oneness of God. We claim that this declaration is the first element, the basis, about which it is mentioned in a Hadith that this declaration of oneness of God is the most exalted of all the incantations.

"The most exalted of all the remembrances is 'There is no god but Allah, Muhammad is His Messenger.'" (*Tirmizi Sharif*)

And about the remembrance, it is mentioned in the holy Qur'an that:

Translation :

"Mention Allah standing, sitting and while lying on your sides."
(Chapter: *Al-Nisaa*, Verse 103)

This was the first and the basic element that we abandoned. Ignoring the foundations, we are constructing a house. When we left the foundations aside, how will the house be constructed? And, when no house was built, then people became *Mirzaees*, *Deobandis*, *Qadiyanis*, *Ehl-e-Hadith* and God knows what else. If that house were built then how would people be divided into other sects? Hence, first of all, you have to strengthen your foundation that is possible through remembrance of Allah alone.

Our Sarkar Sahib (Syedna Riaz Gauhar Shahi) says, “I was also very keen in the search of God and in this search, one day I was reciting the holy Qur’an at the shrine of Baba Gauhar Ali Shah (r.a.) (Baba Gauhar Ali Shah (r.a.) was among ancestors of Sarkar Shah Sahib) whose shrine is built at *Dhodak Gauhar Shah, Gujar Khan and Bakra Mandi, Rawalpindi*). “I just knew that recitation is a means to find God. Meanwhile a fakir wearing a long gown came there and asked, “Are you chewing peas?” I felt much enraged as I was reciting the holy Qur’an and this man was asking whether I was chewing peas. I did not take notice of that and remained engaged in what I was doing, thinking that this person might be a Satan. After a long time I went into the *Lal Bagh* jungles and remained busy in *Allah Hu*. Then a time came when my heart also recited when my tongue did. One morning I was reciting with tongue and the heart was repeating it along with it. At that moment, the same dervish, whom I had seen ten, twelve years ago, came there and said, “Now you are doing the true recitation.” So, this is not really difficult. You must have the desire to get it and the desire must be true. With a true desire there is no way that Allah will not show you the right path. Keep your desire true and abandon the worldly affairs.

Some African people told us, “A group of Muslims came to us and told us certain things from the Qur’an and Hadith, and people of our town became Muslims. One of us was also taught how to lead the group in prayers. Prayers, fasting, everything was taught and we started saying prayers, reciting the holy Qur’an and so on. After a year or so, we came to know that another group of Muslims had come there. This group after their arrival asked us first of all what type of Muslims we were. We replied that Muslims are only Muslims. They asked which sect of Muslims we were. We told them that we knew only that we are *Ahmadi* Muslims. At this, they said, “You are then non-Muslims, as in Islam, the *Ahmadi* people have already been declared as non-Muslims. They delivered a lecture after which half of us turned Muslims like you. Now we were real Muslims. Hence, there were two sects with a separate mosque. After a long time we came to know that some Muslim preachers were again there for a visit. They visited the mosques and inquired about their religious status. One of the groups said that they were *Ahmadi* Muslims, while the others claimed to be *Deobandis*. Both of the groups were told that they were apostates as the *A’laa Hazrat* also declared them as apostasies. They now said that they once again converted back to Christian faith as they did not know which of the Muslim groups was the true one. Efforts of the first sect proved fruitless and so were that of the second and the third group. And a number of people are still

unaware who the true Muslims are. All of the sects are satisfied with their own beliefs and the thought that they are the right ones and the rest, false. You go into a dialectic (*Manazirah*) with them. You will spend your entire life in this competition, and still neither they nor you will give in.

We are in need of the right path as well as the faith, and we are not aware which of the 72 or 73 sects is the right Muslim.

1. One type of people are those whose exterior and interior are deficient. They neither overtly observe prayers and fasting, nor do their hearts recite *Allah Hu*. The holy Qur'an declares such people as quadruples, rather worse. Whosoever's children they are, they are not on the straight path.
2. The second category people are overtly bad but their inner is good. They may not be observing prayers and fasting, but their hearts recite *Allah, Allah*. These people are called the 'absorbed ones'. It is sure that they are insane but if we become like them, we will be hypocrites. If we become hypocrites, we will be involved in heresies. This sequence does not continue, nor is it the right path.
3. The third sort of people have a good exterior, but their inner is false. These are our scholars who obviously possess much knowledge. They grow beards, observe prayers, fasting, recitation from the holy Qur'an, practise chaplets and incantations etc; but their inner is dark. They, too, are not on the right path. The right path is that in which one's tongue observes prayers and fasting and the heart also recites *Allah Allah*.

How does this heart say *Allah Hu*? It is just a piece of flesh. People mostly inquire how a piece of flesh can recite *Allah Allah*. Such questions arise due to lack of knowledge. In fact, inside us there are seven other creatures and we know only one of these i.e. the 'spirit'. The rest of six that are enclosed in eggs, we don't have any idea about. At night, while asleep, you dream and find yourself at some other place. It means that inside you, there is something hidden, and that is not the spirit, because if the spirit left your body, you would be dead. So, it is a creature concealed in eggs. These eggs are covered in *Zannaar* skins. His holiness Sultan Bahoo says:

"The Satan has wrapped one lac and a quarter of webs over your heart, rather more than that. Now someone who has not seen egg of a hen and you tell him that this egg will make creak or it will fly into

the air, that person will not believe you and argue that this egg cannot do so as it does neither have legs and mouth, nor does it move, then how can it fly or creak. Similarly, inside us is an egg that is wrapped over the piece of flesh. It, too, does not move, it is just silent. The hen's egg is so strong that it can survive even if not supplied with heat for forty days. And the heart is so strong that it can survive even if it gets no heat for forty years. An egg needs physical warmth which is supplied, a chick comes out of it. A heart needs the warmth of *Allah Hu*. Those who recite and strike at the name of *Allah Hu*, in fact, give the heart this warmth. This then bursts out with the warmth of *Allah Hu*. That egg (of hen) when bursts with warmth, a chick comes out that starts creaking by itself, without having anyone taught it to do so, while this egg, called *Nasooti* (physical) egg, on bursting, starts reciting *Allah Allah*, without being taught. A man wonders who is reciting *Allah Allah* inside him, but in fact his heart performs the recitation automatically. Now the man wishes that *Allah Allah* should penetrate into his entire body, but this is possible through hidden incantation, visible incantation and *Zikr-e-Anfaas* (remembrance by hearts), but only that *Zikr* which penetrates into the body. Tick of your heartbeat pushes the blood ahead in your entire body. Then that mystic follower synchronizes this *Allah Allah* with his heartbeat. It is his job to recite *Allah Allah* and it is man's job to synchronize this *Allah Allah* with his heartbeat. This *Allah Allah* matches the heartbeat, it penetrates with it in the entire body and reaches each blood vessel. Shah Waliullah (r.a.) says, "Then, if you say *Allah Allah* once, you will be rewarded equal to repetition of 35 million times. Then he tells how to get this reward: "Inside you there are 35 million blood vessels. The heart says *Allah Allah* once and 35 million blood vessel are activated."

Sultan Sahib says, "Besides you will get reward equal to that for seventy two thousand recitations of the obvious holy Qur'an and do you know how? There are seventy two thousand pores in your body. Your heart will once say *Allah* and this sound will be produced from these seventy two thousand pores as well. A heart repeats *Allah Allah* six thousand times an hour and during the twenty four hours, this number exceeds one hundred twenty five thousand." Allama Muhammad Iqbal also says:

(Translation) "God should Himself ask the man what his wish is!"

Earlier, you used to sleep at night and visit satanic companies in your dreams. That 'self' i.e. the satanic element, of every person is free. Now your spiritual element is free and has become strong. You imagine what the holy Prophet (pbuh) is doing, and the next moment this thought reached the feet of the Prophet (pbuh).

The saint Bulhay Shah (r.a.) says:

(Translation) "People visit Allah five times, but a true lover visits Him all the time; People are at the mosque, but the true lover is at the feet of his Beloved."

This means to say that people punctual of five-time prayers keep their approach up to visiting the mosque and, at the maximum, they will perform group prayers regularly. But those who recite *Allah Allah* all the time, their approach is at the feet of the holy Prophet (pbuh) and they reach there. Now the devotee just thinks of going up to see what happens up there and at the moment of this imagination, his thought elevates. Angels assume perhaps some genie or Satan is coming, so they read and blow on him and hit with rods; but to no avail. They think whatever it is, it will be burnt at the *Bait-ul-Ma'moor* as ahead of that even angels cannot advance. But lo, this thing passed even ahead of *Bait-ul-Ma'moor* and reached where Allah is. At this moment the angels admit that man is of course the best of all creatures. Then on his due time, that person dies. The spirits, be those good or evil, deserve hell or paradise, move upwards and the thing left behind, stays at the grave and recites *Allah Allah*, says prayers and benefits the people.

At the night of elevation (*Shahb-e-Me'raj*) when the Prophet (pbuh) passed by the grave of Moses (pbuh), he saw Moses (pbuh) saying prayer. When the Prophet went up, he found Moses over there as well. What was that? Nine people simultaneously invited the Ghous Paak and he dined at the nine invitations at the same time. What was this? People asked Mujaddid Alif Thani (r.a.), "We saw you at the House of Allah." He said, "No, I did not go there." Another person said, "I saw you at the shrine of the Prophet Muhammad (pbuh)." He said, "No, I did not go there." A third man said, "I saw you at the mausoleum of Ghous Paak". He replied again, "I did not go there." "What was all this eventually?" He said, "It was my inner." Hazrat Ali (R.A.) says: "Inside you is a whole world concealed, which you are unaware of." Inside everyone such things are there but these go

wasted when a person bears no knowledge about these. That is why Allama Iqbal says that eggs of this race are bad. When these are bad then thousand times recitation of *Allah Hu* also proves fruitless. The fruit can be obtained during one's youth time when a child turns to goodness, performs prayers and fasting and attends congregations of remembrance of Allah. His family members and friends tell him that he is young and the activities he is involved in are suited to elderly people. When he grows beard and attends the remembrance gatherings, his family members remind him that he is young and it is for old people to attend such sittings. Later, he starts realizing that he is still young. He gets married, then has children and still feels himself young. Then with the time, his hair turns grey and he refers the cause of its colour to flue, and assumes himself to be still young. The angels have orders to bring the sheet of deeds of a person, when he is forty years of age, to Allah so that He could bestow rewards. So the angels take to Allah the book of deeds. When Allah looks at it, there is written: "I am still young". This was the time to get something from Allah, but the man did nothing. Those who join this field at an age before forty, they make their hearts their chaplet. This is a very special line and field.

Translation of Persian verse:

“To repent on sins during youth is the way of prophets;
It is not just to become pious when one becomes old”

During the youth, he feels that tick sound with his heart beat. Such potential to feel it is there. His heart joins the remembrance of Allah. But after the age of forty, there is hardly some person found with this matter alive, otherwise after forty years age, heart does not become a chaplet. Then such a person uses the chaplet of stones. Allah orders his book of deeds to be presented to Him at the age of sixty. Upto forty years, the way is a special one; upto sixty years, it is a common way. Even if by the age of sixty, the person fails to make achievement, then Allah is no more interested in him and the Prophet (pubuh) expels such person from the Muslim community.

Now (on becoming old) we want the faith, so we show abundance in saying prayers. It is important that we correct our prayers wherein there are three essential conditions: (1) Declaration through tongue (2) Confirmation through heart and (3) Action through body.

Qul Hu-Allah is of great significance. Allah commanded the holy Prophet Muhammad (pbuh): “Say that Allah is One.” The Prophet (pbuh) told the Muslims that Allah is One and they agreed and followed him. While saying prayers, who do we refer when we say: “*Qul Hu-Allah*”? These word we in a very low tone conveyed to our hearts asking them to say that Allah is One. But in return it tells us that there is no flour at home for food. Then we say: “*Allah-Hussamad*” (while we are remembering that) my wife is sick; saying “*Lamm Yalidd*” (and having in mind that) I am late for my duty. In other words the heart did not confirm what his tongue said. Such prayers are not accepted though continued throughout life. Such practice of prayer is called prayer-like. Mujaddad Sahib (r.a.) says :“prayer of common people is a prayer-like. You should search the truth, and do not abandon the prayer-like unless you get the true prayer.” What is this true prayer? The Holy Qur’an says: (Translation):

“Disaster is for such prayer-sayers who are ignorant of their (true) prayers. They are the ones who show off .”(Surah Al-Ma’oon vs. 4-6) This practice of prayer is prayer as well as disaster at the same time. How does it become a disaster? When a person says five-time prayers, people call that person a *Namazi*. Allah says that He sees neither deeds nor faces, but sees only intentions and hearts. What prayer of yours Allah sees now, contains thoughts of your wife, children, food necessities, business etc. What the world sees, is that we are very active and punctually standing in prayers. This prayer was meant for Allah, but there was no remembrance of Allah in the heart at all. Rather, the heart was full with worldly thoughts. So, it became a mere show off and this is how it becomes a disaster. A man says prayers five times and others say that he is a very good person. Saying five time prayers makes him proud of himself. People then say that he is regular in supererogatory prayers, and pay him respect, but this also develops arrogance in him. He then looks down upon those who do not say prayers and considers himself superior on the basis of saying prayers. He is unaware that this arrogance is favouring the way of Satan. According to a Hadith: “Whoever bears arrogance even equal to grain of rye, will not enter paradise.”

So, when you engage your heart beats in *Allah Allah*, then even during your normal work, your heart will be saying ‘*Allah Allah*’; you will say prayer and your heart will repeat ‘*Allah Allah*’. Your tongue will

say “*Qul Hu Allahu Ahad*” and your heart will say ‘*Allah Allah*’ i.e. Allah is only One. Sound will say “*Allah Hussamad*”, the heart will say ‘*Allah Allah*’. In short, your tongue will declare, your heart will confirm and your body will practice. At this time people call such a person a very good man, regular in prayers. This thought again tends to create pride but when it enters heart, the heartbeat *saying* ‘*Allah Allah*’ drives this thought out of the heart, thereby keeping his breast safe from pride and arrogance.

How does prayer become zenith of a believer? Like the *Bait-e-Ma'moor* up in the heavens, you have the holy *Ka'ba*; like the ‘*Arsh-e-Mo'alla*’ we have our heart: During the BBC broadcast they speak at the broadcasting station and here we can hear them. When our heart stirs here, those at the heavens listen to its sound because its cable is connected to the ‘*Arsh-e-Mo'alla*’ and when this heart of ours transmits our prayers to the ‘*Arsh-e-Mo'alla*’, such prayers are the true prayers and zenith of the believer. So, when you say prayers, go for the true prayers. Some people say that if we get even two *Rak'ats* of true prayer in our whole life, we can expect salvation, otherwise this practice of prayers is nothing special, all people perform these prayers. There have been Hindus and Sikhs who have led you in prayers. If such simple prayers were the source of salvation, then those people should have also got salvation. In order to talk to Allah, Allah has installed inside us a telephone that can be used any time for a talk.

Translation of a Hadith:

“Who performed two *Rak'ats* in such a way that during these he had no worldly thought in mind, all his former sins will be forgiven.”

With the name of Allah, the Beneficent, the Merciful

Deeds, Belief, True Love

Deeds precede belief. Both are different things. Only those deeds are good ones that are performed with heart, and the deeds without heart are casual, show off and concern greed about paradise. After belief comes the true love and when true love is there, it also includes belief and deeds. Common people are concerned with deeds, believers with belief and saints with true love. Place of true love is ahead of belief and deeds. That is why Sultan Bahoo (r.a.) says:

“The destination to which true love takes one, is not in the knowledge of the belief”.

Some qualities of saints are so unusual that a man becomes confused if he does not inquire about. Sultan Bahoo (r.a.) says that halting the breath is a very good thing. A devotee should halt his breath. At another place he says that halting the breath is useless. A man could get detracted as to why two different versions about the same thing. To make it clear, halting breath is correct for a beginner devotee because it is necessary for raising his heart beat. When the devotee becomes perfect, halting breath becomes useless to him. By perfect means such devotee whose heart becomes fluent and continues repetition of *Allah Allah*.

Those performing incantations are of several types. Some use sight, some use heart, some apply efforts. Those using sight are made to work with sight in the beginning. They do not have control by themselves and then that sight is taken off so that they would go ahead with the help of their efforts. As far as help of sight is there, they continue their remembrance and on removing that sight, they function with the help of their efforts and it is really meaningful when someone approaches the target with one's own efforts.

Supererogatory prayers mean extra prayers like supererogatory fasting i.e. fasting at times other than the month of *Ramadhan*. You have been assigned worship that numbers five thousand, and any worship in excess thereof will be supererogatory. This extra remembrance is also supererogatory. You cannot say prayers all the time, also when you are asleep. But this

remembrance can be performed even during your sleep -- every time. Worship is the one that is done all the time. Worship exceeding five thousand is additional for you. Upto five thousand is your duty and the additional is supererogatory.

According to explanation by the religious scholars, a man should continuously say supererogatory prayers. In fact, these scholars have confused us. The Qur'an says:

Translation: "When you have finished your prayers, remember Allah standing, sitting and lying on your sides."

(Chap. *Al-Nisa*, v. 103)

In the beginning, a scholar told us that meaning of this verse is that "after your prayers, you should get engaged in remembrance." What sort of remembrance will that be? Say this prayer when coming out of the mosque and say that prayer when you wake up. That scholar explained the verse this way and did not mention the remembrance at all. On being inquired the meaning, another scholar told that when your prayers due time is gone, then you should perform the remembrance. He further said that he never used to be late for prayers, that is why he did not need remembrance. This is how they change the meanings. The Qur'an says in a verse :

Translation: " If you are unaware, ask those who carry out invocation." (Chap. *Al-Anbiyaa*, v. 7)

Incantation is bestowed upon one at the will of Allah. Without this will, incantation is not possible. You can learn all other fields of knowledge but this incantation is not for everyone. It is bestowed only upon the will of Allah.

An Overt Guide

If you had had an overt guide, you would have not benefited to this much extent. Then we would also engage you in obvious chaplets, summons and incantations. It is to the credit of the veiled guides that a heart performs remembrance. The benefit and bounties that I have got, were from Bari Imam Sarkar (R.A.). He referred me to Data Sahib (R.A.) and then to Sultan Bahoo (R.A.) who in turn sent me to Qalandar Paak (R.A.) and I kept on benefiting from all of them. But till the time I was at Qalandar Paak (R.A.), my oath of allegiance was performed with none of them. You must have

read in the book '*Tiryaaq-e-Qalb*' that:

Translation of verse: "The guide, too, has not appeared yet"

I kept on benefiting from these personalities but no oath of allegiance was performed as yet with any of them. I wished that someone would take me into his allegiance. Then Qalandar Paak referred me to Holy Prophet (pbuh) and so Muhammad (pbuh) has taken me into his allegiance as we believe that he (pbuh) is a live Prophet and when he (pbuh) is a live prophet then it is not becoming for us that we should perform oath of allegiance with someone else. I also believe that no bounties are there without the oath of allegiance and when bounties are there, it is clear that oath is there, too.

There is a sequence named 'Ovaisia' which is occasional. This continues since the time of Hazrat Ovais Qarni (R.A.) when he had not even met the holy Prophet (pbuh). But he has been intrinsically benefited. When he got this intrinsic benefit from the holy Prophet (pbuh), then who was his guide? Naturally, the holy Prophet (pbuh) was his guide! Intrinsic bounties are of great nature. No other Companion, but Ovais Qarni (R.A.) had broken his teeth (in the love of the holy Prophet (pbuh)); this was all due to concealed true love that moves hearts and the spirits.

After that, Abu Bakr Hawari (r.a.) was taken into oath by Abu Bakr Siddique (R.A.) while Bayazeed Bestami (r.a.) was taken into allegiance by Imam Ja'far Sadiq and later, Bayazeed Bestami (r.a.) took Imam Ghazai into his viled allegiance.

Sakhi Sultan Bahoo (r.a.) used to avail of bounties from saints since his very childhood. Later, on insistence of his mother, he performed oath of allegiance with Hazrat Abdur Rahman (r.a.) but at last the holy Prophet (pbuh) took him into allegiance.

Translation of verse:

"He performed allegiance at the hands of (Muhammad) Mustafa (pbuh)"

Now there is Fakir Noor Muhammad Qadri (r.a.) taken into allegiance by Sultan Bahoo (r.a.). People say that this oath is for Sultan Bahoo only. When this is for him then it is for all, if not for him, then for no one. This is the Ovaisia connection that requires no obvious guide and it links a person

directly to the holy Prophet (pbuh) and this connection will sustain till the Day of Resurrection. Imam Mehdi (A.S.) will also be from this very link.

Hazrat Bahauddin Naqshband (r.a.) used to say *Allah Allah* all the time. When he married, he remained busy in his wedding for two three days. He had, in his time, a friend of him, equal in status. When that friend visited the court of holy Prophet (pbuh), he was asked whether Bahauddin was alive or dead, as his voice used to echo there. On return that friend told Bahauddin Naqshband (r.a.) about this event. Learning this Bahauddin began to weep and said that for three days he could not perform remembrance that's why it was asked whether he was alive or not. So, he at once paid dowry to his wife and divorced her. This he did just because he was deprived from remembrance and as Allah had asked where the person had disappeared.

In the field of remembrance, a stage comes when incantation becomes strong and then it does not discontinue. It depends on one's luck that Allah counts this remembrance as seventy two thousand or a hundred and fifty thousand (125,000). Remembrance of a Zakir of one hundred twenty five thousand times, does not ever stop while that of seventy two thousand time stops sometimes. Now one may think while his heart is alive, why remembrance stops for the one with seventy two thousand times and not for who does it one hundred twenty five thousand times. The reason is that the latter acquires a higher status. May be this is at the will of Allah. Those linked to this connection are also put to test by Allah in order to consolidate their faith. They are hardened in the furnace of true love and dedication where they face troubles, but later they come out of it and come to this world like a *Paaras* (a very precious stone). The world also tests their genuineness.

Types of Remembrance

Remembrance is of many sorts and one of these is *Paas Anfaas* (through consideration by heart) in which on inhaling breath you read "Allah" and, on exhaling, say "Hu". Even if you succeed in doing so and do it twenty four hours a day, your take twenty four thousand breaths in twenty four hours. Due to *Paas Anfaas*, the remembrance gets rapid and you can perform *Paas Anfaas* remembrance from twenty four to fifty thousand times.

The other type of remembrance is *Zikr-e-Jehr* (overt remembrance) which cannot be performed during your work or during your sleep, but you can do it for a short while only. This is done in a loud voice.

The third type is secret remembrance and it is performed when you are meditative and concentrating, otherwise not.

The fourth type is breath-halt remembrance that is performed by halting breath. It also needs concentration, otherwise it discontinues.

Another sort of remembrance is by chaplet using chaplet, and on keeping it aside, remembrance discontinues. If you get busy at work, then, too, it will cease.

All these sorts of remembrance are in practice and the most exalted one is the *Zikr-e-Paas Anfaas*. You have the ability to perform any of these remembrances.

But there is a type which, if asked for, you won't be able to do, because it is not an activity, but a blessing from Allah. For such remembrance, one has to travel here and there. If you can perform all your jobs yourself, then why would you need to go here and there? If you can say prayers by yourself, you can say it without a spiritual guide. People also perform supererogatory late night prayers. Now you may be thinking what sort of remembrance is that. You will find it difficult if asked to synchronize *Allah Allah* with your heartbeat since it is not an activity or practice, rather a blessing from Allah. If He wills, you will get this otherwise this synchronization is not possible.

When this incantation synchronizes with the heartbeat, then '*Allah, Allah*' is repeated six thousand times an hour, as science reveals that human heart beats six thousand times an hour. So, the repetition exceeds one hundred twenty five thousand in twenty four hours. Imagine that *the Zikr-e-Paas Anfaas* is no match to it. The former is twenty five thousand times in twenty four hours while the latter exceeds a hundred and twenty five thousand. *Zikr-e-Anfaas* cleanses your lungs and takes you to the level of worship whereas *Zikr-e-Qalb* (remembrance by heart) brings you the status of spiritualism. When this remembrance mixes with your heartbeat, it carries it along to all parts of body with the blood and in every vein. Hazrat Shah Waliullah (r.a.) says that you say Allah once and you will be rewarded equal to 35 million repetitions of the word 'Allah'. This is because in your body

there are 35 million veins, arteries and capillaries. Heart says ‘Allah’ once and 35 million veins and capillaries are activated and echo ‘Allah’. Sakhi Sultan Bahoo (r.a.) says that you will be rewarded equal to seventy two thousand times recitations of the holy Qur’an. This is possible because there are seventy two thousand pores in your skin. Calling once Allah makes this sound come out of these pores as well. So just once remembering, and how great a reward that exceeds six thousand an hour and hundred and twenty five thousand in twenty four hours! That is why Allam Iqbal has said:

Translation: “Allah should ask the man what his wish is”

This is the remembrance by heart. You may get it from any source; may be from a saint or a dervish -- does not matter, you should get it. All other sorts of remembrance stop at night when you are asleep but this *Zikr-e-Qalbi* does not discontinue even during your sleep.

Worship means to purify your self and cleanse your heart and this is the real purpose of worship. An overt worship can neither purify your self nor can it cleanse your heart even if you try to do so all your life.

When the *Zikr-e-Qalbi* penetrates into veins, then your self located near the navel that gets its food through air whereas we eat food that provides it with a burnable (*Naari*) food. When it receives this burnable food, the repetition of ‘Allah Allah’ in your veins burns this food. When this food is burnt out, he becomes hungry. This is a creature having face like that of a dog. It tells another creature i.e. the heart, “I am dying, give me food”. It is given a little light and hence it gets this light to save itself from death. Next day it asks for some more food and some more light is provided. Similarly, third day it asks for food and gets some more light. It is then asked to say the words of declaration of faith (*Kalimah*) if it wants more food. Now to avoid death it repeats on the words of faith. It is then told to continue this practice as the very light of this practice will provide it with food. So it carries on this recitation to live. Some performers of incantation say that they hear the sound of *Kalimah* from their navel as well. The reason is that their self is reading *Kalimah* under constraint; it is not yet Muslim but by virtue of the *Kalimah*, within some days, from black it turns white; then takes the shape of an ox or a camel; then it turns into a he-goat and finally acquires your face. He is then taken to company of the holy Prophet (pbuh). Those present over there and the holy Prophet (pbuh), exclaim with pleasure that a dog has

been purified and cleansed and turned into a human being. Praiseworthy is a spiritual guide who turns a dog into a human being!

Permission to perform remembrance by heart

Some people say that remembrance of Allah burns you away. Some people invoking '*Allah Hu*' tell that it burn you up; it maddens you. But there are many who perform this practice and nothing happens to them. Have you ever thought what this secret is after all?

It is in fact the remembrance by heart that cannot be performed without permission. You can perform mention of all names without taking permission, but the Name of Allah cannot be performed until allowed. You are saying your supererogatory late night prayers while the devil standing at a corner is laughing since, according to him, your heart is in his hands and he can twist it at his will. And then there comes a time when you think why you cannot say even the essential prayers while earlier you used to say prayers regularly and also perform late night prayers. This all happens because the Satan has diverted your heart. However, you will like that when you perform worship, this mention of '*Allah Hu*' should penetrate in your hearts. The Satan is worried because if the mention of '*Allah Hu*' enters your heart, then what is left for him, since the light burns the Satan. The Satan has a Hindu force which is ordered by him to go and destroy by any means the person engaged in remembrance of *Allah Hu*. He orders them to stop that man from incantation of Allah lest it should enter his heart. For this purpose, the Satan first of all enters your homes. Your family members come to know that you repeat *Allah Hu* and they will oppose you, scare you. When the Satan is not successful in this effort, he will enter house of some prayer leader/priest (*moulvi*) who will warn you that the remembrance will ruin you. When you still do not obey him, the army of Satan will damage your business. On your continued resistance, they will turn you mad. People will think what happened to this man who used to recite *Allah Hu* and has now become insane. And mind that if you do the remembrance of heart with the permission of a perfect guide, then the source where you get this remembrance, will be provided with a divine army from Allah. Whenever the satanic forces attack at you, the divine forces will retaliate and they will set in fight and meanwhile you will have the opportunity to perform *Allah Hu*. If someone is not strong enough to obtain permission, he cannot succeed in the mention of *Allah Hu*.

This remembrance is not bestowed upon everyone. It was first given to the holy Prophet (pbuh), then to the nine Companions of the Prophet (pbuh), then to the twelve chiefs (Imams), then to Gous Paak (R.A.) who possesses the key of remembrance by heart.

If you are given the remembrance by heart through dream, you should understand that it is from Ghous Paak (R.A.). This Name of Allah is with Ghous Paak at present till the advent of Imam Mehdi (A.S.). Whoever gets this incantation, becomes an intrinsic follower of Ghous Paak (r.a.). A person not believing in Ghous Paak (R.A.), a person brought up with illegitimate earning or is a *Deobandi*, is not blessed with this remembrance. Moreover, those insulting the holy Prophet (pbuh) also kept deprived of this blessing. Only those who bear love of the holy Prophet (pbuh), get this bounty.

Try this remembrance, it will broaden your bosom and if at the will of Allah, this continues, then you should know that Allah has become merciful upon you; otherwise you will have to seek some other way. What is required is the synchronization of *Allah Allah* with the heartbeat and this is the loftiest remembrance. After midnight, a certain group of angels descend from heavens and ask the *Kiraman Katibeen* (the two angels keeping records of deeds of people) what every person had done last before going to bed. If the reply is that he had fed a hungry person, the angels pray that Allah may keep him pleased and content. When asked about another person and the reply is that he had said the '*Isha*' (night) prayers before sleep, the angels pray for his contentment and happiness as well. About a third person they are told that before going to bed he had recited *Aayat-ul-Kursi* (from the holy Qur'an). The angles advise to respect this verse and protect that person. Then, when asked about the fourth person, they are told that he went to sleep while he was mentioning *Allah Hu Allah Hu*, the angels suggest that perhaps during this remembrance the man went to sleep, and they advise the two angels to speak in a low voice (lest the man should get disturbed).

So, this is the elated place for those who perform remembrance by heart. You should nurture *Allah Allah* in your hearts. Do other jobs as well; say prayers, too, but it is the best that you penetrate this remembrance in your heartbeats. According to a *Hadith*, a person who dies while reciting the words of oneness of Allah (*Kalima Tayyabah*) on his lips, will enter paradise without any accountability. But you must have observed that before death,

usually one's tongue stops speaking, and a person is not able to say the *Kalimah*. One out of hundreds of thousands is so fortunate to depart from this world while reciting the *Kalimah*. Tongues of most of the dying persons stop. But those, whose heartbeats are repeating *Allah Allah*, are able to recite the *Kalimah* at the time of their death. This repetition of *Allah Allah* continues even after death for a second and a half although the tongue of heart is seventy times superior to obvious tongue. Sultan Bahoo (r.a.) says that despite wasting your time all life long, if you get the Name of Allah (*Ism-e-Zaat*) a little before death, you are fortunate as you will depart carrying faith. That is why Gous Paak (R.A.) has said, "My follower will not depart (from this world) without faith." He took promise from Allah seventy times and then said, "Only he who performs incantation, will be my follower and I recognize that person as *Zakir* whose heart recites *Allah Allah*, and such a person is my follower with no fear or danger. (Further detail is given in the book '*Ejaz-e-Ghousia*').

When you continue with the Name of Allah, then there will be squeeze in your other incantations. Similarly, you enjoy saying Allah Allah and when you engage in incantations, then there is less remembrance and you will feel so automatically. So, when you have got the Name of Allah, you should abandon all sorts of incantations. But, until you get the Name of Allah, you should continue other incantations. On getting remembrance by heart you need not other incantations because heart is seventy times superior to tongue. By tongue you perform remembrance seventy hours but remembrance of *Allah Allah* for only one hour has an edge over the former that is performed for seventy hours. Among the oral remembrances, the superior most is *Darood Sharif* (benediction) but when *Zikr* is bestowed upon, then *Darood Sharif* becomes a source of it. The holy Companions (R.A.) tell that when they met some misfortune, they recited *Darood Sharif*. Rest of the time they spent reciting *Allah Allah*. People claim to obey Allah and nothing else. They say that they recite *Darood Sharif* and Allah also recites it but *Darood Sharif* is fruitful for you when it has a base in your heart. Therefore you will have to perform remembrance by heart for its cleansing.

The House of Ka'bah

Some saints settle *Khana Ka'bah* in their hearts; others have the Name of Allah and some have the shrine of the holy Prophet (pbuh). Once Mujaddad Alif Thani (r.a.) observed that hidden creatures including genii were

prostrating before him. This disturbed him as prostrating before the human being is not allowed.. Prostration is only for Allah. A sound from unseen (Ghaib) said, “This prostration is not for you but for the *Khana Ka’bah* that rests in your heart”. This is the same House of Allah founded by Hazrat Ibrahim (A.S.); and the *Khana Ka’bah* that settles in heart is founded by Allah Himself. This is the reason for its superiority over the other *Khana Ka’bah*. Some people recite *Darood Sharif* and quit it after some days complaining that it is bringing no fruit. Remember that you will be blessed only when your heart is enlightened.

Some people are tired of mentioning the Greatest Name (*Ism-e-A’zam*) and then tell that they do not know which of the Names is *Ism-e-A’zam*. They find their incantations with no outcome. They are unaware of the fact that this Name is effective when your body becomes greatest (*A’zam*); when *Allah Allah* settles down in every vein of your body, then not only the words ‘*Allah*’ and ‘*Rahman*’ become the Greatest Name but every verse of the holy Qur’an appears so.

Types of Worship

As regards worships, there are four types of people among the Muslims. Some pertain to worship through ears, some through tongue, some through heart and others through vision.

1. Those who concern worship by ears, are in great numbers. They listen to lectures and speeches and *Qawwalis* all night and enjoy it, but in the morning they do not care about prayers or fasting. Such is the worship through ears. For such type of worshippers there are scholars who make speeches before them; there are *Na’at* sayers and *Qawwals* and also *Huffaz* (those have memorized the holy Qur’an) who recite the holy Qur’an to them.
2. The second sort of people are those who do not enjoy listening and are not content until they read something through tongue. For these people, Allah has made persons who are perfect in Islamic laws and taught them incantations to recite on and they do so using their tongues, and enjoy it. This worship is superior to the one performed through ears as besides ears, tongue is also involved in the worship.

3. Third sort of people are performing worship through heart and they claim that just listening or reciting through ears and tongue is insufficient unless heart does not recite *Allah Allah*. For such people, God created persons Perfect in Mystic Practice (*Kamil-e-Tareeqat*) and set their hearts in the mention of Allah. They remain content in repetition of *Allah Allah* and hence acquire higher status because besides their ears and tongues, their hearts also perform worship.
4. The fourth kind of people are those having vision and who say that it is not desirable to recite *Allah Allah* by tongue, ears or heart when you can visualize Allah Himself. For this reason, those *Lost in Allah* and *survivors with Allah* have been created. If they confront someone, they advise to keep on looking upwards. This sort of worship is of the superior most level.

Now people refer to their relevant categories. If one is by-tongue worshipper, he cannot be among the by-heart worshippers; if a by-heart worshipper goes among those of tongue, he will not find contentment there. The greatest of all worships is of those blessed with vision but such persons are scarce – may be one or two persons in the whole world. So if only one or two persons acquire this status then what shall the rest do? There is a large number of by-heart worshippers while by-tongue worshippers are more and by-ears worshippers are found most. That is why the holy Qur'an terms them having resemblance with animals.

Reciting *Na'at* is also worship and so is *Qawwali*. People terms it forbidden but it is not. Any activity that creates love for Allah and His Messenger Muhammad (pbuh) and makes one remember them, cannot be forbidden. Yet, more priority is assigned to *Huffaz* (those who learn the holy Qur'an by heart), who recite the holy Qur'an to others. And those repeating *Allah Allah* all the time have got an edge over the *Huffaz*; superior to the former are those who visualize Allah but more exalted are those whom Allah sees.

Now we have to complete all stages but we are set at one point and do not advance. From worldly point of view someone having a cottage tries to build a house; if he has got a house, he tries to own a bungalow, a car, and many other wishes. Similar is also the situation in faith. We wish to be exonerated from sins with the help of worship we perform. It is correct that all the members of the Muslim community will be given salvation.

But what about what Qur'an says: "Do these people assume that we shall bring them equal to those with good deeds?" You will be given salvation and if it was only for paradise then it would be just one, why has Allah created seven paradises? and those, too, such that one is better than the other. The best paradise is for the true lovers. As seven paradises are created, similarly there are seven creatures within you. One performing worship through the creature of heart, will deserve *Khuld* (the eternal paradise); if worship is performed with creature of ego, he will be entitled to *Firdous*. Without these (heart and ego), worship may not bring salvation. Even if given salvation, a person will not be equal to the former and will live as their servant. He will be safe from the fire of hell, but will become servant of those blessed with paradise. He will then repent and realize that he had a heart which if he had used for the repetition of *Allah Allah*, he would have been at par with them. A by-heart worshipper will wish that he would have performed the worship by spirit and enter *Dar-es-Salam*. Categories are such that one is superior to other. Believe that this life that we consider as life, is but a toy. As children hold toys in their hands and after some time break it away, the like of such toy is this world. The actual thing concealed in it is the spirit and this body is a house of this spirit. A child born out of a body is a child of the body and not a child of its spirit; it is made up of clay. The spirit has got no father or child and these all were created by Allah on the same day. Those who are father and child, their spirits will say in the hereafter that they used to live together in houses. On *Soor* being blown, all blood relations will cease (Al-Qur'an).

After the Resurrection Day, these spirits will get such bodies that on being put into fire they will feel pain but will not die. This is a secret that very few people are aware of. If many people were having this knowledge, then there would be no seventy two sects among the Muslims. It is not known who is a by-ears worshipper, a by-tongue-, a by-heart- or a by-vision worshipper. One should always strive; may be he is a by-vision worshipper.

It is mentioned in '*Kitaab-e-Ghousia*' that when Hazrat Ghous-us-Thaqlain Syed Muhiuddin Abu Muhammad Abdul Qadir Jilani (R.A.) departed from this world and set for the eternal world, one of the saints of high status of that period visited Sheikh Abdul Qadir Jilani (R.A.) in dream and asked, "O, your highness, noble Sheikh Sahib, kindly tell how you dealt with the questions of *Munkir* and *Nakir* (the two angles

assumed to be appointed to ask man, when he is dead and buried in grave, certain questions).” He replied, “You should rather ask me how they got rid of my questions.” and then said, “O, you man of Allah, listen! When these two angels came to me and asked me who my Sustainer is, I told them that according to Islamic way first comes salutations and shake-hand before a dialogue. There is no tradition of entering into conversation without salutations and shake-hand. This made the angels feel ashamed, so they paid salutations and extended their hands for a shake and I held their hands tightly and told them that before their questions, I had one to ask them. They asked what it was. I told them that when Allah wished, He created Adam and appointed him His caliph on earth. Allah said, “I made you caliph on earth (*Al-Baqarah*, v.30). At this verse all the angels abruptly wowed: “Do you appoint one who will make mischief on earth and shed blood, and we are there to praise you and state your greatness (*Al-Baqarah*, v.30). So there are several objections on this statement of yours (angels). The first objection is that you supposed Allah to consult you in his orders while He is above all such needs and wants no consultation. Second, you referred mischief and blood-shed to all human beings, without the knowledge that there will be many with superior and higher status than you angels hold. Third objection is that you committed rudeness by considering yourselves possessing more knowledge than Allah has. You realized your error when Allah said, “I know what ye know not”. Now reply to my objections after which I will reply yours, and I will not leave you until you reply to all my questions.”

The narrator says that the *Munkir* and *Nakeer* got confused and puzzled at the objections of Hazrat Ghous-us-Thaqlain and knew nothing what to do. They very much used their mind but could offer no answer. So they wanted to disappear from there by freeing their hands using their angelic potential so that they could get rid of answering the objections raised by the *Mehboob-e-Subhani* (Beloved of Allah)(R.A.). But their angelic power could not stand before this great person who possessed abilities to visit the oceans and heavens. On the other hand, without answering the objections, it was not possible to free their hands from his strong grip. Consequently, they were constrained to say that they had not said the referred words alone but all the angels participated in this dialogue, and hence this objection should be answered by all of them. “If you free our hands we shall go to them and ask the clarification to the objections”. He said, “What will I do if you do not return? So, I let one of you go so that

he should go to other angels and ask answers to my questions, while the other one should stay here.” So he let one of them go. This angel went to his colleagues and told the whole event but all of them were helpless as concerned the answers. At that moment, Allah conveyed his message upon the angels that their objection concerning Adam included all the human beings, hence they should appear before the Beloved man and get their mistake excused, and until he did not excuse, the held up angel would not be freed.” Eventually, all the angels came to the Beloved Man of Allah (R.A.) and offered apology. Allah also indicated His recommendation. *Ghous-al-Azam* (R.A.) respectfully stated before Allah, “O’ Creator of everything, O’ Great Sustainer, please forgive my followers by virtue of Your mercy and graciousness and exempt them from the questions of *Munkir* and *Nakeer*, and I will excuse these angels for their mistake.” A message was received from Allah saying that his prayer was accepted, so he should forgive the angels. It was then that Ghous Paak (R.A.) freed the angels and they set for the angels world (*Gulistan-e-Auliya*).

With the name of Allah, the Beneficent, the Merciful

Categories of Worship

Worship is of two types, one that is overt and known to all and the other one is hidden worship that is not known even to aged people of present time (old people have forgotten this worship). In this era of selfishness, every man seems enemy of the other while the Messenger of Allah (pbuh) has told that Muslims are brethren among themselves. How these brethren turned to sectarianism? And how can they free of this evil?? Let us consider these two aspects. Satan, our eternal enemy has the power to penetrate in the human blood. According to the holy Prophet Muhammad (pbuh) said, “Satan is flowing in your veins”. Then there are spirits in the human being that are also linked to these veins. When a man performs overt worship with tongue, effect of worship does not reach these spirits and the blood running in these veins because both these are within the man. Overt worship of such a person is like the example of a snake staying in a hole while that man strikes batons on ground outside that hole. Certainly the snake is safe inside and not affected by this baton. The same way, overtly we are reciting the holy Qur’an, performing incantations, saying prayers but the Satan present in our veins is not affected by this overt worship. This devil will not escape from these veins until light penetrates in our veins through blood and spirits present within man are not illuminated with this light.

Sainthood is no heritage

The question is how will this light penetrate in human veins, how the spirits within man will get illuminated and the devil driven out of man? To find an answer, people refer to the aspects linked to these connections and perform oath of indigence and then we are known as *Naqshbandi, Chishti, Sohrawardy and Qadiri*. But it is a pity that, today, a great number of people have performed oath of allegiance with one of the guides of these sequences and linked with them, but a majority of these people has been unable to know this secret for the reason that this secret and fortune one gets from the perfect saints of Allah. Those who got linked with these saints, remained successful. Children of these followers, followed the sons of these saints and the

chains continued. Remember that sainthood is no heritage. If any thing had to be inherited, it would be prophethood that is superior most. When son of every prophet could not be a prophet, then how can son of every saint be a saint? That is why those acquired seats of sainthood from their ancestors by way of inheritance, remained empty and ineffective.

What is sainthood

People term such son of a saint as noble since he has got a beard and says prayers regularly. But remember that there is a lot of difference between the prayers he says and those his saint father used to say. This is because when Allah selects someone as His saint, He, at least once, sets His blessing and a sight of love upon him. At this moment, either that saint loses his sanity and becomes an absorbed person. If he cannot withstand this blessing from Allah, he dies and if he withstands the blessing, he becomes a beloved man of Allah. Then onwards, sight of mercy starts being showered upon him three hundred sixty times a day. If he becomes absorbed, he would throw stones upon people, strike them with batons, abuse them and so on. This abuse and beating by him results in blessing. On the other hand, when the said blessing is withstood and a saint becomes beloved, then sight of mercy of Allah falls on his body. One merciful sight of Allah burns away seven great sins and hence in just one day two thousand five hundred twenty great sins of that saint burn into ashes. A moment comes when all his sins are burnt away the same way, leaving no sins in his deeds record, and he is free of sins. Sight of mercy keeps falling on him all the time and then this sight, with the grace of Allah, starts burning away sins of his searchers, followers and believers. A day comes when all those attending the company of that saint also get free of their sins. This was the very reason that Companions of the Prophet (pbuh) used to spend maximum time in his company. Just because of this exalted gathering, every Companion, even without incantations and solitary worships, acquired places higher than those of saints because sight of mercy kept showering upon the holy Prophet round the clock, that is why those attending his gathering acquired the high status of Companionship, without any solitary worship and incantations, while those keeping away from the company of the holy Prophet became hypocrites and were expelled from faith even despite their late night

prayers. On the other side when sight of mercy fell upon those related to the event of *dog (Ashaab-e-Kahf)* had near them a dog and by virtue of that merciful sight of Allah, that dog, too, became Hazrat *Qimteer* (R.A.).

This is the very sight of mercy that awakens the interior of human being and when the holy Prophet (pbuh) in his company pays a merciful look, it awakens our interior as it did to the Companions, then what should we do? In the Names of Allah and the holy Prophet (pbuh) and the slaves of Allah, there is fluorescence and graciousness, so we should penetrate this light in each and every vein of ours.

How to penetrate this light

Praise by chaplet is of two kinds. The first, the chaplet made of stone, is obvious, sound of tick and tongue accompany it in the mention of *Allah Allah*. It recites *Darood Sharif* (Benediction) as well. This sort of chaplet (glorification) concerns visible fingers and is not linked with the interior of man. The second type of glorification, Allah has placed within you, and it also sounds tick and known as glorification by heart. As with the tick of stone chaplet, the tongue repeats *Allah Allah*, similarly with the beat of heart, *Allah Allah* is synchronized. After some days of exercise, the empty beats start giving sound of *Allah Allah*. Glorification by heart continues twenty four hours a day but the chaplet, made of stone, cannot be used twenty four hours a day. Chaplet by heart performs mention of Allah all the time turning heartbeat into the sound of *Allah Allah* that continues even when the man is eating, working, buying or selling or even sleeping. This beat pushes blood ahead hence the fluorescence of Allah being made to reach all the blood vessels and it drives the Satan out of the veins of man, and the spirits wake up and take the light of *Allah Hu* as their food. This very light flourishes these spirits.

Translation:

“There are some people who perform worship while awake but they are considered among those asleep, and there are some who are asleep in their beds but are counted among those alive and awake, because overtly they are asleep but their hearts are saying *Allah Allah* (in worship).” About the same people, Allah says in the holy Qur’an:

“Among my obedient men there are some who mention me standing, sitting and even (lying) on their sides.” It is further said in the holy Qur’an that: “Neither buying nor selling throws, those remembering Allah, into neglect.” (Chapter: Aal-e-Imran, v.37 – Al-Qur’an).

A person having converted his heartbeat into the mention of *Allah Allah*, his standing, sitting, walking, talking and even sleeping, all actions are considered as worship, all the time, in the eyes of Allah. About the same sort of people, Sultan-ul-‘Aarifeen Hazrat Sultan Haq Bahoo (r.a.) states: (translation) “Some awake are in fact asleep while some asleep are in fact awake.” The holy Prophet (pbuh) says: “We do sleep but our hearts do not”. According to Baba Bulhay Shah (r.a.):

(Translation of couplet):

“People only five times, but a true lover (visits his beloved) all the time; people are at mosques while the true lovers find themselves actually at the feet of (their beloved)”.

It means that those who remember Allah five times a day (prayer is also a remembrance) they keep their approach up to a mosque where they perform five prayers in group regularly, but those remembering Allah all the time, their target is to reach the feet of the holy Prophet (pbuh) (i.e. the company of Muhammad (pbuh)) and they succeed in reaching his feet. Now the Mercy for all the Worlds (Rahmat-ul-Lil-‘Aalameen) is beneficent and gracious towards such person. At that moment that person thinks as to what is happening up in the heavens, and with the very thought, that thing (spirit) flies up, the angels try to stop it but it does not stop. The angels assume that this thing reaching beyond *Bait-al-Ma’moor* will burn away as even angels do not have access to that point. But then the angels witness that the said thing goes beyond *Bait-al-Ma’moor* and reaches where there is Allah; where the holy Prophet (pbuh) reached in his physical person at the Night of Elevation (*Shab-e-Me’raaj*). At this point saints of Allah reach by virtue of the holy Prophet (pbuh), by their spirits (and their hidden faculties), and the angels have to admit that human being is for sure the best of all creatures. Everything has to taste death. Every human being, either good or evil, has to face death one day. According to our belief, after death, spirit of everyone leaves for heavens. Then have we ever thought why we visit shrines and courts. If spirits have left for heavens, what is left in these shrines? Know that the creatures that you awakened through repetition

of *Allah Hu*, are additional and the same in the form of saints, stay at courts (shrines) and benefit the creatures of Allah. They say prayers in their graves, recite and continue performing mention of Allah till the Day of Resurrection and hence their reward is given to the spirits. At the *Shab-e-Me'raaj* when the holy Prophet (pbuh) passed by the grave of Moses (A.S.), he saw Moses (A.S.) saying prayer and immediately when the Prophet (pbuh) reached in the heavens, he found Moses (A.S.) there as well.

Kinds of people

People are of two kinds, '*Aarif*' and *M'aarif*. '*Aarif*' is a person performing hard worships and spiritual exercises, keeping his stomach empty of food even for as long as forty days. In this person, Allah fills his fluorescence. As for *M'aarif*, overtly he performs prayers and fasting as much is his duty (essential) but he awakens his inner self that performs remembrance of Allah all the twenty four hours. Similarly when manifestation of Allah is set upon some creature of *M'aarif*, that creature becomes spirit of a saint. '*Aarif*' is given physical sainthood and that body attends gatherings of the holy Prophet (pbuh), whereas *M'aarif* gets sainthood through an inner creature. A *M'aarif* finds an '*Aarif*' in the gathering of the holy Prophet (pbuh) and says to himself, "How fortunate is he who is present with his body in the gathering of the Prophet (pbuh). Meanwhile the holy Prophet (pbuh) talks to someone and '*Aarif*' asks, "My lord, who are you speaking to, as I can see no one?" In response, the holy Prophet (pbuh) says : "I am talking to that person whose body is in the world and his spirit is with me." At that moment, the '*Aarif*' ones have envy for such a person and abruptly say, "How fortunate are those (*M'aarif* ones) that their bodies are in the world and they are present here (in the company of the Prophet (pbuh)) as well. Meanwhile it is time for prayers and it is commanded that all '*Aarif*' ones (present physically in the Prophet (pbuh)'s company) should go and say prayers while prayers of those who are *M'aarif*, are performed, through their hidden creatures, under leadership of the holy Prophet (pbuh). A *M'aarif*, even after his death, keeps on saying prayers behind the holy Prophet (pbuh). Sainthood of body ends with the body. A *M'aarif* gets sainthood through his inner creature hence

after his death, that creature, even staying in grave, gives bounties to the people.

Guarantee of the faith of Islam

An Englishman once at Gujranwala said, “I believe Islam to be a true faith. Islam asks to give up drinking (alcohol) which I am prepared to obey, I am also prepared to say prayers and bring all my actions in accordance with the Islamic teachings, yet despite all this it is not guaranteed whether I will be entered into the hell or paradise and whether all my worships are acceptable to Allah or not.” The answer is that there is no good deed without a guarantee and no prayers, acceptance whereof is not guaranteed. If a person performs prayers and other forms of worship for twenty five or thirty years and then joins one of the false and misleading sects of *Deoband* or *Mirzaiya (Qadiyai belief)*, then such a worship goes wasted. But you should believe that the faith of Islam gives guarantee for every deed. Within a day you will realize the truth of this guarantee that you will know through your heart. When a persons is bestowed upon the by-heart remembrance, the angels take this person up to *Bait-ul-Ma'moor*. Allah asks the creature at *Bait-ul-Ma'moor* as to who has brought that person there. In response they humbly say that so and so person has brought. The next question of Allah is ‘why’, at which it is replied that in order to extend hand of friendship with Him (Allah). Allah then asks if there is any guarantor for him, and at that time Ghousul Azam (R.A.) comes to help. Those who used to love and have affection with Ghousul Azam (R.A.), arranged *Fateha* of *Giyarhween Sharif*, this deed of theirs helps them at that moment and hence Ghousul Azam (R.A.) becomes their guarantor. After that Allah asks as to who will be their witness. At this point, the saints and noble men of the faith whose shrines that person used to visit with love and deep affection, will be his witnesses and this fact is verified finally by Hazrat Muhammad (Pbuh). Only after this, that person acquires the status of by-heart *Zakir*. So, there is, for sure, a guarantee that his worship is being accepted.

Special Graciousness from Allah:

Everyone conceives that Allah bestows special kindness upon him. If he is asked how he thinks so, he replies that he has got a vehicle, a bungalow and a lot of money which is all due to kindness of Allah. Another person with

the same argument tells that all my children are employed at high positions, so and so child of mine is employed abroad and sending a lot of money from there, moreover I have got lands and properties which are a good proof of Allah's kindness upon me.

When a third man, who claims the kindness of Allah upon him, is asked the same question, he tells that even at an old age Allah had given him courage and strength, and that is nothing but kindness of Allah. I would say that if all these worldly luxuries alone are kindness and blessings from Allah, then non-Muslims have them in abundance, even more that you do. So, what special kindness of Allah do you enjoy? You got the same things that the non-Muslims have got. I tell that if you want to observe and experience kindness of Allah, then get permission from a perfect guide for by-heart remembrance; make this remembrance a regular practice and follow the way you are told. Now after some days if your heart starts beating with the remembrance of Allah, you should understand that you have been bestowed upon special kindness from Allah (since He gave authority of all worldly things to the people of this world but authority upon heart is with Him alone and he allows the person He wishes, for His remembrance). Kindness of Allah is not all here, but it is stated in the holy Qur'an that :

(Translation): "Mention Me, I will make mention of you." (2:152)

Keep in mind that you mention a person who becomes your friend. If despite efforts you feel nothing, it turns you frustrated or your mind takes an opposite course, you should understand that you do not have kindness of Allah upon you, otherwise He would include you among those who mention His Name.

Remembrance with the Heartbeat

Our way of remembrance concerns heartbeat and we synchronize *Allah Allah* with the beat of heart. But praise by heart for forty years enables you to mention the Name of Allah through heart since after forty years of age, heartbeats of man decrease and at that point it becomes extremely hard to synchronize the heartbeat with the Name of Allah. But those who get to the mention of Allah in their youth, they experience success in a short time because they have got more heartbeats and hence these youth are successful in the field of thoughts and mention. When old people see these young

people, they express their inability to understand why their hearts are not fluent in the remembrance of the Name of Allah while the youth are children in their eyes and when heart of these children can perform remembrance, why not theirs?

In fact, it was still the right time for the youth, and those who engage in their job at the right time, they get success early while those who start the job at a later stage, they face two situations. The first is that they may be successful but only after a lot of hardship and efforts, and the second case is their failure since the right time has passed. Anyway, such people need to make more efforts, concentrate as much as possible, pass five or seven days in solitary worship and repeat the Name of Allah and this is the only way of their success.

Remembrance vanishes arrogance and miserliness

Mere overt worship, too, sometimes cause difficulty to a man. You say five prayers regularly and people admire you for your five prayers and this praise creates arrogance and pride in you. Another person praises you for your late night prayers and again you feel pride and snobbish. Another man praises and respects you and out of his respect he kisses your hand or feet, and again you get arrogance in yourself. Now, how to drive this arrogance and pride out of one's self which is not within your control. The same arrogance causes disaster for *'Izazeel*.

Translation of a Persian verse: "Arrogance of *'Izazeel* ruined him"

But this pride is driven out by the remembrance of Allah when the Name of Allah joins your heartbeat, and so, your chest remains safe from pride and arrogance.

According to a Hadith, "Whoever bears the slightest arrogance and miserliness, does not deserve paradise." In order to drive arrogance and miserliness out of you, Allah has bestowed His Name that should be mentioned all the time. Other forms of worship are bound to be performed with ablutions, but for this worship (remembrance) it is not compulsory. You could do it without ablutions, lying on bed or walking, working or eating: all the time you can perform this mention. In case of other worships, an error discontinues your worship, for example, you ate something without

ablutions and your whole incantation is gone. In short, with every sort of worship, there are conditions, but no conditions are there for the mention of Allah. On erring in saying *Allah Hu*, your incantation may be disturbed but benefit of the mention is not wasted, rather the Name of Allah makes up for your mistakes and errors. According to the holy Qur'an:

(Translation): "No doubt, good deeds vanish the bad deeds."

Blessings of Remembrance (*Zikr*)

A farmer used to perform by-heart remembrance (*Allah Hu*). One day while he was busy with his work, he felt like going to make water, so he halted his oxen. A young man standing nearby told that it will take about half an hour till he was finished with the bathroom, so he asked the farmer to hand over the oxen to him so that he (the young man) could continue the work. The farmer refused to do so. When the farmer returned from bathroom, the young man asked him why he was refused about the oxen and, let about half an hour go without work.

The farmer said, "I perform remembrance of *Allah Hu* all the time, and when I continue this chaplet during plough, it brings blessings in the plough, when I scatter the seeds on ground, they are also blessed, when the crop is ready and it is brought to the market, the market people also are blessed and those homes also are blessed where the cereals and grain eventually reaches.

It is worth believing that abundance of incantation of *Allah Hu* strengthens your faith, your livelihood and your business as well.

What is the Prayer of True Love?

Once Hazrat Junaid Baghdadi (r.a.) along with another noble man were passing through a forest when it was time for prayers. Both of these men insisted each other to lead the prayers considering each other having higher status. Meanwhile a woodcutter appeared there. These men asked the woodcutter if he could lead the prayer. The woodcutter told that it was not a difficult job at all, and he put his wood aside and started leading prayers. During this prayer, the leader would either take much time in prostrate position or would hurry up from this position. After end of prayer, both the noble men asked the woodcutter the reason for spending long and short

spans while in prostrate position. He replied, “When I said ‘*Subhaana Rabbiyal A’ala*’ in prostrate position, I could hear the reply ‘I am there my slave!’. Until I received this response, I did not lift my head from prostration.” So, this is the true love prayer. We are still stuck up in overt and superficial prayers and despite having passed a considerable part of our life, have been unable to advance in this regard (in the case of prayers we are still where we had started), whereas according to a Hadith, “Staying of the believer at one point is forbidden.”

So, it is forbidden for a believer to stop and stay at a point. Hence, you should advance and increase the liking for the prayer of true love till you sacrifice your life for this purpose. If so happens, you will be considered among martyrs.

Love and Passion (*Ishq*) relate to Heart

The factual source of loving Allah and His Messenger (pbuh) is the benediction as love and passion (true love) concern heart, and not the tongue. If you recite *Allah Allah* all your life, with your tongue, it can be a worship but not love, because love comes from heart. So, when your heart mentions *Allah Allah*, this mention will prove fruitful, and Allah has revealed this Name to no other prophet than Hazrat Muhammad (pbuh). That is why prophets of the children of Israel could not see Allah while even the followers of the holy Prophet (pbuh) were blessed to see Allah. When Moses (A.S.) wished to see Allah, he was told by Allah that he would not be able to stand the vision. Moses (A.S.) asked Allah who then had the strength to stand it. The reply was that “My Beloved Friend and his followers”. However, when Moses (A.S.) insisted, Allah did exhibit to Moses His Fluorescence that Moses could not stand, and fainted, and on recovering his senses, he wished that Allah had not made him a prophet but a member of the community of Muhammad (pbuh). What is the reason that Moses faints at the vision of Allah while Muhammad (pbuh), even arriving the high place of *Qaaba Qausain*, was smiling. The difference is that Moses (A.S.) had got characteristic Name or mention of Rahman which he used to perform and his body possessed the light of *Ya Rahman*. But this characteristic light could not stand the vision of Allah whereas in the body of the holy Prophet Muhammad (pbuh), it was the light of the Name of Allah. That is why light of the Name of Allah smiled on facing Allah, and by virtue of the holy Prophet (pbuh), that Name was conveyed to this Muslim nation, and this

distinction assigned superiority to the Muslim community over people of all other prophets (pbut). Now remember that you have got this superiority just due to the Name of Allah, otherwise better than you (people of Muhammad – pbuh) are the people who mentioned *Ya Rahman* who at least possess characteristic light.

If your mention rest of the Names, for example, *Ya Rahman*, it is possible that you would automatically start saying *Ya Haman*. Haman was a satan; or saying *Ya Raheem*, you might say *Ya Heem* – Heem was a goddess. But the word of ‘Allah’ is the only name that it does not get distorted when pronounced ‘*Allah*’, ‘*Lah*’ or ‘*Hu*’. All this is indicative that for characteristic name you have to draw a boundary, have to remain in ablutions; but mention of Allah is overwhelms everything; every human being. That is why whether you are with ablutions or without, you could repeat this mention all the time.

Acquiring the Blessing of Benediction (*Darood Sharif*)

In the present times, Allah has sent this Name in your towns so that you disseminate it, practice, observe and enjoy it, otherwise its acquisition used to be very difficult. You had to abandon your family and home, eat leaves of trees and only then you were able to get this Name. But now there is scarcity of its seekers and efforts are being made to develop such seekers. Performance of this mention is very simple if anyone would wish to. When your heartbeat begins repeating ‘*Allah Allah*’ 6,000 times an hour, the frequency exceeds 125,000. This takes angels by surprise. Assuming that after that you do not say prayers it will be a great sin, but you make a lot of mention of Allah, the light of this mention will penetrate in your entire body and enter your heart. Now your heart will inspire you to go to mosque and say prayers. Hence your heart will help you say prayers. Then it will advise you to grow beard. In fact, you will start hating sins. Such prayers are really good but those who do not pay attention to prayers, they should perform the mention of Allah and by virtue of this, they will be attracted to prayers. I believe that if a seeker of the Name of Allah remembers Allah even for forty days only, with a true intention and in a right way, then he should know that Allah is more merciful than seventy mothers together can be, and so opens the doors of his mercy and kindness to such person.

But there is a condition that nothing should disturb the mention of Allah. He should not perform it to see improvement in his business or removal of his sickness, but only and only for the sake of Allah, whether business is disturbed or sickness stays there. Those who involve sickness or business etc. in the remembrance, cannot succeed. So, keeping all worries and thoughts aside, you should remember Allah and your success is sure then. Due to this mention, Allah will flourish your business, give good health and so on. You should think that when Allah can give His favours upon non-Muslims, then why would He not shower the blessings to His friends.

With the Name of Allah, the Beneficent, the Merciful

THE SINNERS AND THE PIOUS

It was said in a gathering that prayers, worship and good deeds of a pious person are written by the *Kiraman Katibeen* in the record of his deeds. But worship and piety is likely to develop arrogance and egoism in a man as well. If a pious person, considering himself as such, sets a look of hatred and inferiority upon a person neglecting prayers, this is considered as arrogance. This gradually turns bosom of that man black. Now such a person with the help of prayers and worship has corrected his overt condition, but he has failed to learn the way to cleanse his interior, to cleanse his breast of meanness and arrogance. Usually in a pious person, pride of piety and arrogance goes on increasing. Sometimes Allah bestows special favours upon His slaves and in this regard, He takes into account their hearts and not their deeds. Allah may find heart of a pious person filled with egoism and pride. If so, Allah replaces His care from that person, hence pride and arrogance of a pious person ruins his good deeds.

Now let us have a look at the sinner. When man commits a sin, the *Kiraman Katibeen* write up his evil deed and there also appears a black spot on his heart. Hence, not only deeds but heart, too, of a sinner turns black. But if a sinner gets the advice given in a Hadith saying “that to clean everything, there is a way and cleansing of heart is done by the mention of Allah”. (*Mishkat*). When the sinner involves in the mention of Allah and the words *Allah Allah* set a base in his heartbeat, his heart becomes transparent and luminous and though book of his previous sins remains black, his heart becomes bright. Special favour of Allah continues upon men and when Allah sets a look at the heart of that sinner, seeing the brightness of his heart,

Allah becomes merciful and kind upon that sinner. Now Allah puts His love in that heart and this creates love of His beloved Prophet (pbuh) as well in the heart. This is because the beloved Prophet (pbuh) is no God but is also not separate from God. Similarly, love of saints develops in that heart and for such cases it is said:

(Translation of couplet):

“Sinner got access to the holy shrine (of Prophet – pbuh)
while the pious people remained taken by surprise”

Arrogance of the pious wastes effects of their good deeds while mention and remembrance by the sinners converts the darkness of their evil deeds into radiance and takes them nearer to Allah.

True Education

Addressing various spiritual gatherings, Sarkar Shah Sahib has said that in every town, area and house, persons with good hearts are found. We are teaching these people to come out of the world of ignorance and to refine their hearts. It is sad that faith brought by the Prophet (pbuh) has got upset these days. Hearts of people, that could become house of Allah and heaven of Allah, are getting ruined. Followers of the holy Prophet (pbuh) have become ignorant of the true knowledge, and have dedicated themselves to the obvious and authored sciences. If you wish to come to the true knowledge and true worship, you should comprehend the reality that two sorts of knowledge and worship have been in practice since the time of the holy Prophet (pbuh).

One is oral knowledge and overt worship and the other is the inert knowledge and inert worship. During the period of the holy Prophet (pbuh) those who assigned all importance to overt knowledge and worship and, considering the Qur’anic teaching alone as the standard of guidance, did not pay attention to the company and observance of the holy Prophet (pbuh), they proved hypocrites and then were expelled from faith, and such people caused mischief in faith. But those who considered the person of the Prophet Muhammad (pbuh) and besides their oral knowledge and worship, also learnt the ways of performing worship by heart and purification of heart by attending the sittings with the holy Prophet (pbuh), they won the status of Companions of the Prophet of Allah. Due to efforts of these dignified people, the faith was disseminated. Such knowledge is known as inert

knowledge and knowledge of practice (*Tareequat*) and this very knowledge is real and advantageous. The holy Qur'an gives indications about such knowledge that *Khizr* (A.S.) got the 'Knowledge from Allah' and Allah gives knowledge of the unseen to those Prophets whom He wills. Similarly Hadith also points that Hazrat Abu Hurairah (R.A.) states, "We got two sorts of knowledge from the Messenger of Allah (pbuh) – one is already told to you and the second one is of such nature that if you are told about it, you will kill us. (Reference: *Israar-e-Haqeeq*). The Prophet (pbuh) said: "I got three kinds of knowledge from Allah. One of these is for the common, one is for the special people and the third one is purely for me." Distinction between the overt and the inert knowledge stands also proved from the sayings and events of the Muslim saints. Hazrat Ibrahim bin Adham (r.a.) says: "Allah bestowed upon me His Appearance seventy times and each time I learnt more than a hundred issues, but out of these I explained only four issues and people refused to follow even these four."

Maulana Room (r.a.) was a significant scholar of his time. One day he was sitting at his school when a dervish Shams Tabrizi (r.a.) came there and, pointing to the books, asked what it was. Maulana Room (r.a.) replied that it was something he (Tabrizi) did not have knowledge of. Shams Tabrizi (r.a.) picked up a pen-written book and threw it away into water. This confused and worried Roomi (r.a.). Now Shams Tabrizi (r.a.) took the book out of the water dry, at which Roomi (r.a.) asked in surprise what it was. Shams Tabrizi (r.a.) said, "This is the sort of knowledge that you do not know of." These references and events throw light on the importance and factuality of inert knowledge, but the Muslims kept themselves entangled in the book and obvious knowledge and remained far away from the real education of the inert, resulting in disperse and division of the community into many sects.

The Real Satan

People usually look down upon the ignorant and the sinners and terms them as satans whereas these poor sinners are unreal satans, and the real satan is the one who was so perfect in knowledge that he was appointed teacher of the angels. When it came to worship, he was ahead of all the angels but under influence of pride of worship and knowledge and by not recognizing the dignity of Adam (A.S.), he was overcome by arrogance and jealousy and hence these very characteristics are really satanic. Those who are very careful about prayers and incantation but are used to arrogance, jealousy and miserliness, they are the real satans. These very people divided people into

various sects, troubled the saints, and such people are there in every era. Such very people declared religious verdicts against great personalities like Ghous Paak (R.A.).

Overt and Inert Allegiance

It was asked by a student in a gathering whether spiritual sequence could continue without overt allegiance. Sarkar Shah Sahib said that allegiance is of two types – overt allegiance and inert allegiance. Inert allegiance is also known as Ovaisi allegiance. The holy Prophet (pbuh) took Ovais Qarni (R.A.) into his allegiance and in this regard *Bai'at-e-Rizwan* is well known. Ovaisi allegiance takes its root through Ovais Qarni (R.A.). Since Ovais Qarni (R.A.) was a true lover and devout of the Prophet (pbuh) but could not visit the holy Prophet (pbuh) physically, hence the Prophet (pbuh) took him into his allegiance inertly. Overt allegiance brings bounties through body whereas as a result of inert allegiance, one gets blessings through spirit. Ovais Qarni (R.A.) was bestowed upon the same sort of spiritual blessings. The inert and Ovaisi allegiance continued along with the overt allegiance. It is essential to believe in the Prophet (pbuh) as a living Prophet (pbuh). When he (pbuh) is alive, then the reality of allegiance with him and his giving away blessings upon others should also be trusted.

Sayings of Gous Paak (R.A.) and Sultan Bahoo (r.a.) prove that they obtained benefit and blessings from the holy Prophet (pbuh). Similarly, Abu Bakr (R.A.) turned Abu Bakr Hawari (r.a.) from a bandit into a believer and then took him into allegiance, gave him *Kharqa*. Later, from Abu Bakr Hawari (r.a.) the chain of *Hawariya* took its beginning. Imam Ja'far took Bayazeed Bastami (r.a.) into his allegiance inertly. Faqir Noor Muhammad Sarwari Qadri (r.a.) was inertly benefited by Sultan Bahoo (r.a.). Sarkar Shah Sahib further told that overt allegiance deals with the training of body while in the inert case, heart is taken into allegiance. Thousands of people are performing today the overt allegiance but they are rude and contemptuous to the holy Prophet (pbuh) at the same time and also use unbecoming words for the Companions (R.A.) and divinely saints. But in case of inert allegiance wherein alongwith body, heart is also taken into allegiance, the heart adopt the way of enlightenment. When heart is set on right path, it mends body as well. The inert allegiance and inert fortunes continue till today. So, effort should be made for acquiring inert fortunes. Though one can become a follower of a number of spiritual guides, but

unless he gets inert blessings, he had obtained nothing. In following and being taken into allegiance of a guide, the objective is not to get access to that guide, but the real purpose of allegiance is to get access to Allah, the Sustainer of the universe.

Acquisition of Spiritual Blessings

In one of his spiritual gatherings, Sarkar Shah Sahib addressing the truth-seekers has said that they may have performed allegiance with any guide and still they can go to any other place or person in order to obtain spiritual blessings. For example, La'l Shahbaz Qalandar was follower of Ibrahim Qandouzi (r.a.), but for the sake of bounties, he went to Sadruddin (r.a.) at Sukkar. Thereafter, he went to Bu Ali Shah Qalandar (r.a.) as well for the sake of blessings and then to Bahaul Haq (r.a.) at Multan for the same purpose. But when Qalandar Paak (r.a.) returned from this journey, he became chief of all of them. Similarly, Khawaja Moeenuddin Chishti who was follower of Usman Harooni (r.a.), laer sought blessings from Daata Ganj Bakhsh (r.a.) and Ghous Paak (R.A.). After being blessed at the shrine of Daata Ganj Bakhsh Ali Hajveri (R.A.), he imbued:

(Translation of couplet):

“Ganj Bakhsh, a bounty for the world is phenomenon of the glow of Allah; he is a perfect guide for the imperfect, and a leader for those who are perfect”.

Hence, one may have performed allegiance with any one, and can go to any one else for the sake of blessings. Even I do not compel anyone to take oath of allegiance with me. I have been gifted with a secret of inert and spiritual blessings but only after arduous practices and hardship. It is the will of Allah that other Muslim brethren also get these blessings. Our teachings deal with synchronization of heart with the mention of Allah. On a successful synchronization, blessings start to be bestowed upon. Those whose heart start functioning as such, they are included among the followers of Ghous Paak (R.A.) since Ghous Paak (R.A.) has said, “A Zakir (one who performs mention of Allah) shall be among my followers and I believe only that person as my follower whose heart also performs mention of Allah.”

We are disseminating the by-heart remembrance of Allah, sincerely and without any greed. If you are bestowed upon this blessing, you may pray for

me, and in case you cannot get it, you will be rewarded for the remembrance of Allah that you have performed for a certain number of days. There is no loss at all in this practice.

Faith inscribed on hearts

Verses of the holy Qur'an invite the Muslims to think and use their imaginations. Allah says in a verse: "There are some people on whose hearts faith is written (*Al-Mujadilah*, v.22). This verse is recited frequently but efforts are not made to understand and act upon its true meanings. Let us explain the way to inscribe faith on hearts. Faith is not written on heart in form of a detailed text or orders, rather setting of the name of Allah on hearts is called faith. The way how this Name of Allah is printed on heart is that everyday, on getting time, especially after the morning prayers, write the name of Allah 66 times in black ink on a white paper. As the number 786 is linked to *Bismillah*, similarly, the number 66 is related to the Name of Allah. Similarly, writing repeatedly, a day will come when this name will start floating in your eyes. You should then try to set this Name on your heart. With your eyes closed, imagining heart as paper and finger as pen, keep writing the Name of Allah on your heart. Attraction of heart is more than that of eyes. God willing, after some time this Name of Allah will find a base at your heart. Some people can see the print of the Name of Allah on their hearts as soon as they are blessed with the by-heart remembrance while others experience it after some time depending on their luck. The settling down of the Name of Allah raises the beat of heart with which 'Allah Allah' should be synchronized. Once you see the Name of Allah on your heart, you will be considered among those having high imagination. After that maintain the imagination of the Name of Allah while moving and during your work and activities. You should remember that some people do see the Name of Allah on their hearts but they do not feel it in their pulse while others can feel it in their pulse but do not see this Name on their hearts. Any of the two conditions if obtained, you should be grateful to Allah because cardiac conditions of everyone is different. Someone is *Jalali*, some one *Jamali* and someone of moderate nature. In the beginning, the above said method should be followed as it brings quick success.

Concentration in Prayers

Sarkar Shah Sahib has said, "It is a common complaint that although we say prayers, yet our heart and mind are engaged in worldly thought. The one and only solution to this complaint is remembrance of Allah. 'Allah Allah' settles down in the imagination and thoughts of those who perform this remembrance. They do move and engage in their work and business, yet their hearts remain busy in remembrance of Allah. When such people stand for prayers, their thoughts and attention is focused towards Allah only and due to this reason their heart and mind are not diverted to worldly thoughts. To clarify this point just think that when you are overwhelmed by a certain important thought or idea, then it possesses your attention wherever you are and whatever you are doing. For example, your child is hospitalized but you are unable to leave your office, so in such a case still being in office you must be thinking much about your child, or, if you have got a booking by air or train for your journey and the time of departure is in the evening, then even despite meeting people all day and having various activities, the time and thought of journey will remain prominent on your mind. The same way, when you have strengthened the imagination and remembrance of the Name of Allah, it will get influence over all of your senses and your condition will be like (translation of a proverb) "Hands at work and heart at the friend". A prayer in which along with tongue and body, heart and mind also are attentive to Allah, that prayer wins access to the court of Allah. Contrary to this, a prayer, wherein body is there but mind is entangled in worldly and devilish thoughts, becomes a disaster and mischief.

He cannot go astray from the straight path

In a gathering, Sarkar Shah Sahib said that there are a lot of bounties and advantages of by-heart remembrance. However, the most important aspect is that heart should start performing this remembrance. Such a heart cannot deviate from the straight path. It is a different matter that those who perform by-heart remembrance, become somewhat lethargic due to worldly atmosphere, devilish obstacles and tests. But after some time they again become active. They go on up and down like a wave. After having blessed with by-heart remembrance, at least for three years, a follower must perform incantations and benedictions under the guidance of his guide. If is unable to do so, then the heart can stop doing remembrance. Since negative powers like self and Satan never want to see the by-heart remembrance prosper,

these are always thinking of causing damage to one who performs such remembrance.

Whom Allah Wills

Answering a question from a student, during a meeting session, Sarkar Shah Sahib said that will and desires of different people are different. Some want to become very rich overnight; some wish to become saints with the help of little worship; some people come to me and obsess that as soon as they get remembrance from me, they should start experiencing revelations and observations. But the people are unaware that there happens only what Allah wills. Whom Allah wills, get bounties within seconds. I have seen some people who fainted on being given the remembrance and on recovering their senses said that they were seeing the holy *Ka'ba* or the holy city of Madina. One gets a thing that Allah wills. I advise the by-heart remembrance, but make no claims in this regard. If Allah wills, you will start seeing hidden things and if Allah does not will, you can see nothing all our life. I have introduced you to Allah, now it is upto Him to accept or not.

Recitation of ‘Allah, Allah’ in the body

Sometimes in various part of body, one feels a stir and movement just like heartbeat causes such movement in the heart of one who performs by-heart incantation. Thumping is felt in arms, eyes and waist etc. The reality behind this reason is that when the remembrance of Allah penetrates in blood that is pumped by the heart to all part of body. Hence, absorbed and frenzied by ‘Allah Allah, every drop of blood, out of heart, reaches every part of body thus creating movement in them by virtue of by-heart remembrance.

Protection of Zakir

In a gathering, he said that with the help of by-heart remembrance, man can fight against self and the satan, and get over the evil powers. That is why evil powers never want to see anyone become a by-heart *Zakir*. Hence, when someone refers to by-heart remembrance, the satan orders his workers to embarrass such a person, make him sick, destroy and ruin him and not to let him become a by-heart *Zakir*, because if he became so, each of his vein and capillary will be enlightened and the satanic control will never be able to get over him. Therefore, the perfect guides who bestow by-heart

remembrance, are given from Allah such divine creature that keeps on fighting the satanic creature. I, too, assign two servant angels to the *Zakir* whom we bestow upon by-heart remembrance. These angels protect him. I patron and support those whom I give remembrance.

Fifty Thousand and Hundred Thousand Times Reward

Sarkar Shah Sahib has said that it is common that you get reward for one hundred thousand prayers if you say a prayer at *Khana Ka'ba* and for fifty thousand prayers, if you do so at *Masjid-e-Nabavi*. It is usually observed that every year, during performance of pilgrimage at Mecca, hundreds of thousands of people say abundant prayers at Makkah and Madina and hence they deserve reward for billions of prayers. But on return to their home, most of these people involve in neglect and worldly affairs whereas according to the holy Qur'an, prayer emancipates from evil deeds and desires. It means there is something else in reality. One hundred thousand and fifty thousand reward is for those prayer-performers on whose hearts *Khana Ka'ba* and shrine of the holy Prophet (pbuh) is imprinted. He, on whose heart *Khana Ka'ba* is imprinted, gets reward for his prayers equal to one hundred thousand prayers wherever he says his prayers. And he whose heart bears the print of shrine of the holy Prophet (pbuh) get reward equal to fifty thousand prayers wherever he says prayers. This reward is for the true believers and not for common pilgrimage performers. Usually all pilgrims assume that they deserve reward for billions of prayers and proud of this thought, they consider themselves very important and special. In fact if they know reality about billions of prayers, they will not fall into neglect and wrong beliefs or fall astray.

Name of Allah controls everything

One gets the Name of Allah with His permission only after lots of hardships and efforts. Those who looked for the truth, were allowed by the saints of Allah, to perform the incantation of '*Allah Hu*' after many efforts and struggle. Moreover, this permission used to be for limited people. Even if you ask some dervish or a noble man about practice of by-heart remembrance, they will term it as a great blessing given to limited persons after much hardship. But it is a great bounty from Allah that in the present times, this blessing of the Name of Allah is being freely given to people who have neither to leave their home and set for jungles nor do they need take up

complex exercises and struggles. Right in your time of youth, this blessing is available at your doors. Now despite all this convenience, if someone is unable to benefit from this blessing or he hears of the by-heart remembrance but does not try to perform it, such a person is really unfortunate. Some people try to find Allah through benedictions (*Wazaiif*), but benediction is just a means to cleanse hearts. To recognize Allah, one must after all refer to 'Allah Hu'. Methods of incantations are difficult. If one eats something without ablutions during incantation, it is broken; on telling a lie, it breaks up; feeling asleep during incantation too breaks it up. This way, a large part of life is consumed in incantations and still one usually is not successful. As a result, those who have taken up incantations, consequently get tired, fed up and attracted to wrong deeds. But, if care is taken to the remembrance of 'Allah Hu', one can get nearer to Allah through incantation of 'Allah Hu' while dealing with the worldly affairs and being free of all restrictions at the same time. The Name of Allah has got authority over everything and it by itself ends up all the evils and defects in a human being. One despite making an error or neglect, does not get away from his destination, rather the Name of Allah vanishes the errors with its light. The Name of Allah cannot be controlled by anyone, it rather controls human beings; it has got authority over everything and due to this power you enter into its favours.

Monasticism in Muhammadi Way of Life

A number of saints remain present in the world. Step of every saint is after step of one of the prophets (pbut). A saint bears life style and way of the prophet whose step that saint follows. Some is Christian way of life and he follows the steps of Jesus Christ (A.S.) and his worldly affairs and death take place in the same way as Jesus Christs (A.S.) did. Some follow way of life of Moses (A.S.), Soloman (A.S.) or David (A.S.). But there are some whose steps follow the holy step of the holy Prophet Muhammad (pbuh). Such saints are called *Muhammadi Mashrabs*. Those having Christian way abandon their homes and families and pass their life here and there like the absorbed ones. Whereas way of Muhammad (pbuh) is not monasticism, rather they very much remain linked with the world, do their businesses and man 'Allah Allah'.

And keeping their secret they inspire others as well towards 'Allah Allah'. In Christian way of life, one becomes recluse while in Muhammadan way of life, one has to follow the Hira Cave like tradition of the Prophet (pbuh) and

pass some time in solitaire for the sake of cleansing of self and reconciliation of heart. After that completing the stages of spiritualism these people return to the worldly affairs again and engage in guidance of people. Followers of the way of Muhammad (pbuh) pay their duties towards their human fellows as well as duties for Allah. So, in this way of life there is no place for monasticism.

The Distinguished, beneficent and the Profiting

Sarkar Shah Sahib has said that in the mystic way, a stage comes when Allah confers His enlightenment upon someone making him distinct, beneficial or beneficiary. Distinct are the people who neither need to acquire favour nor to give beneficence. They do not either have any duty to act for guidance or leadership. Hence, such people keep themselves to a corner and in the worldly affairs, they have no participation. Whereas the beneficent ones bear the capability to give people favours, and so they remain on duty to guide them. For such people it is not permitted to recluse. Similarly, the profiting people can benefit others and get benefit as well. That is why they also remain active in the worldly affairs and for them, too, it is not permissible to become hermit. They have the capability to acquire status of devotees and highest degree of sainthood (*Abdaal wa Qutab*).

Indigence by Beneficence and Indigence by Perfection

The sphere of indigence consists of two sorts of chains of saints. One is indigence by beneficence and the other by perfection. Saints of the former category are those who got favours or status through another saint, and these saints remain at the stage of sainthood. Among such saints are *meditated in Shaikh*, *meditated in Ghous (R.A.)* and *meditated in the Messenger Muhammad (pbuh)*. Their favours can be taken away by others, that is, another Shaikh can take away favour from a *lost in Shaikh*, *Ghous Paak (R.A.)* can take away favours from a *lost in Ghous* and the holy Prophet (pbuh) can take back the favours from someone *lost in the Messenger Muhammad (pbuh)*. This type of saints are not bestowed upon enlightenment from Allah, they rather get this favour through other saints. So, any other can take these favours away. On the other hand, saints of indigence-by-perfection category are bestowed upon enlightenment of Allah. They become contemplative in Allah and enter Allah's enlightenment. Now their favours cannot be snatched away by others as they have acquired these

direct from Allah. There are some saints who are deputies to the Prophet of Allah (pbuh), i.e. that are *Ghous*, *Qutub* and *Abdaal*. They are among the 360 saints but they are not under enlightenment of Allah. They belong to indigence-by-beneficence category, whereas those belonging to indigence-by-perfection category are under the enlightenment of Allah. Those of by-beneficence category have a lower status while indigence-by-perfection in linked to Allah. You may have observed that some saints insist a lot on Shari'ah (Islamic laws) while others do not but marvels and favours of the latter are more than those of the former. In his early time, Imam Bari Sarkar (r.a.) used to strictly observe Shari'ah and performed a lot of incantation and benediction. Then a time came when things changed. Once a king sent for him but he did not go to the king. The king wrote a Qur'anic verse 'Obedience to Allah, Obedience to Messenger (pbuh) and Obedient to the Shaikh' and sent it to him. In reply to this, Imam Bari (r.a.) wrote: 'At the moment I am so occupied in the obedience to Allah that I am ashamed before obedience to the Messenger (pbuh) and turn of rest of my deeds comes even later'. Such saints have got stages and status. Some in *Shari'ah*, some in mystic way, some in realistic way of life, some in recognition (of Allah) and some in contemplation in Allah. But, this point can be comprehended only by someone bestowed upon this status.

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