

HIS HOLINESS RIAZ AHMAD GOHAR SHAHI MAY HE LIVE LONG



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[A few facts about the spiritual personality of His Holiness Gohar Shahi](#)

At the age of 19 the spiritual entity of God-head Jussa-e-Tofiq-e-Ilahi was attached (to His Holiness.) It remained for a year and due to its effect (His Holiness) tore away his clothes wrapped a piece of cloth around his waist and went to the jungle of Jaam Dataar. The spiritual entity of God-head was given for a temporary period of time. It (spiritual entity of God-head) disappeared for fourteen years and then it was this spiritual entity that was responsible for the return (His Holiness) to the jungle, of Laal Bagh in 1975.

At the age of 25 the "spiritual entity of Gohar shahi" was exalted and made the Commander-in-Chief of the spiritual forces as a result of which His Holiness was protected from the mischief of the forces of Satan and worldly Satans. The spiritual entity of God-head and the spiritual entity Tifl-e-Nuri are spiritual entities which are very special and far superior to the souls, angels and (ordinary) spiritual entities. The former like the angels have a direct connection with God and their station is the realm of the Essence of God.

At the age of 35 on the fifteenth night of the month of fasting in 1976 a spiritual seed (entity) of light, was placed in the Qalb of His Holiness. Some time later for education and training (His Holiness) was called to many different realms and spheres. On the fifteenth night of the month of fasting in 1985, that spiritual seed of light transformed into the spiritual entity Tifl-e-Nuri and it was completely handed over (to His Holiness) as a result of which His Holiness was honoured in the highest and most superior "gathering of the Prophets" and the crown of glory was placed on his head.

[Reasons for celebrating the days of "Appointment and Ordination" of His Holiness Gohar Shahi](#)

On the 15th of the fasting month in 1977 the process of special inspiration (communication) from God started. The promise of Razia-Marzia was made by God (acceptance of each others will) and His Holiness was exalted.

In 1978 His Holiness came to Hyderabad and the process of guidance and teaching started and before our eyes this message spread all over the world. The hearts of thousands of individuals are meditating with the Name of God Allah and thousands of individuals had the Name Allah inscribed on their hearts and they were able to see the Name written on their hearts.

Thousands of individuals achieved (illumination) "vision of the graves" (whereby they were able to see into graves) and "vision of the Prophets gatherings" (whereby they were able to attend the most superior Prophetic gathering.) Thousands of people with terminal diseases have been cured (by His Holiness).

People from all religions every nationality and race after receiving teachings and guidance from His Holiness Gohar Shahi started to find the Love of God and started to reach the Essence of God.



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*Introducing the personality of
[His Holiness Riaz Ahmed Gohar Shahi](#)*

His Holiness was born in the Indian Sub-continent on the 25th of November 1941 in the small village of Gohar Shah in the district of Rawalpindi. His mother is "Fatimi" a descendant of the Prophet Mohammed's daughter Fatima. She is of Sa'daat lineage (descendant of the Prophet Mohammed) as she was the daughter of one of the (paternal) grandsons of Syed Gohar Ali Shah. The father of His Holiness is the descendant of one of the (maternal) grandsons of Syed Gohar Ali Shah and his grandfather was linked to the Mughal family. From an early age His Holiness was attracted towards tombs of Saints. The father of His Holiness states that from the age of five or six years His Holiness used to disappear and after searching for him, he used to be found sitting at the tomb of the Saint Nizam-Uddin Auliya (in Delhi). His father further states that he felt as though His Holiness (at that age) was talking to the Saint Nizam-Uddin Auliya. This was at a time when the father of His Holiness was settled in Delhi due to his work. In March of 1997 Gohar Shahi visited India and (during his visit) he went to the tomb of the Saint Nizam-Uddin Auliya. On the direction (spiritual) of the Saint Nizam-Uddin Auliya the attendant of the tomb, Islam-Uddin Nizami (a descendant of the Saint Nizam-Uddin Auliya) honoured His Holiness by placing a "turban of honour" on his head, close to the head side of the (tomb of the) resting Saint. From a very early age whatever His Holiness uttered would happen and for this reason his father would fulfil every request and demand of His Holiness. His father says "Gohar Shahi, as is the custom, comes into the lawn every morning and upon his arrival I stand up, out of respect for him." He states that Gohar Shahi gets upset at this and says that as he is my son, he is embarrassed by this and that I should not stand up in this way. I say to him on every occasion that "it is not due to you, but because of God who lives inside you that I stand up out of respect."

The headmaster of the primary school in the village of Nuri says "I was known in the area as being a strict teacher and I used to chastise unruly children." He (Gohar Shahi) would arrive at school late and whenever I was angry and wanted to punish him, I felt as though someone had taken hold of my stick and in this way I would start smiling.

Comments made by the family and friends of Gohar Shahi

"We have never seen him fighting, arguing with any person or beating any person and if ever a friend would be angry with him and come to attack him he would just laugh."

[The wife of His Holiness states:](#)

"In the first instance he is never angry and if he is angry it is very extreme and this is usually in relation to some obscene matter." In relation to the generosity of His Holiness she says, "In the morning when he goes to the lawn his pockets are full (with money) and

when he returns his pockets are empty." He gives all the money to the needy and when I need some money he makes a face and this upsets me. Then she looks at his innocent face and reads the poem:

"He is very generous of heart, he sits having given away everything."

The sons of His Holiness Gohar Shahi and their views about him

"Our father loves us dearly and takes good care of us but whenever we ask for money he gives us a very small amount and says that we will waste it. It is then that we ask him to make sages (ascetics) of us too, or to give us some money."

[The mother of His Holiness Gohar Shahi and her views](#)

As a child if he did not go to school or (later in life) if he suffered a loss in his business I would criticize him but he would never raise his head in reply. A Saint, Kakka Mian from the village of Shams would say, "Don't curse Riaz, whatever I see inside him you are unaware of it." His love for humanity is such that when he used to hear that a bus had broken down eight or ten miles away he would have food prepared for those people and take it to them on his bicycle.

[A close friend of His Holiness Gohar Shahi, Mohammed Iqbal of Fazoliyanh](#)

Mohammed Iqbal states that in the rainy season they (His Holiness and Iqbal) would sometimes walk across the farmland and notice that a vast number of ants would be passing on the path. He would walk on the path ignoring the ants when (His Holiness) would walk in the mud to ensure that the ants came to no harm. When His Holiness was accused of murder, Qudoos Sheikh of the crime branch came to investigate. The locals told him that in their view Gohar Shahi would never have killed a mosquito let alone the murder of a human being.

[An Aunt of His Holiness Gohar Shahi](#)

At the time I was a pupil in the 8th class. One day my Aunt who was religious and a keen worshipper (who possessed envy and desire which is commonly found amongst the religious and the worshippers) said that everything else was right about me except that I did not say my prayers. I said to my Aunt that prayer was a gift sent to God and I did not want to adulterate my prayer with stinginess, arrogance, envy and grudge and send it to God. I told her that I would pray when my prayer was proper and right (unadulterated) unlike people like her who say their prayers and at the same time commit grave sins like back-biting, slander and falsely accuse others.

[His Holiness Gohar Shahi talks about his childhood](#)

From the age of ten and twelve I used to talk to God whilst in the dream state and I was able to see the realm of communication and commandments but I was unaware of its reality. After the completion of my spiritual seclusion when the same communication, visions and sights came again, their reality became clear. I had an Uncle in the army who used to visit brothels. As his family would object to this, on one occasion he took me with him so as his family would not suspect (his intentions). I had no understanding of brothels and prostitutes, he would give me some tea and biscuits (leave me waiting) and would go inside the brothel himself. He would tell me, "this is an office for women." A few days later my heart was upset due to this place, when my Uncle said to me, "these are women and God made them for this purpose," in other words he tried to involve me also. I was disturbed by my Uncle's words and by my "self" (ego) in such a way that I was unable to sleep, then suddenly I fell asleep.

I then saw a large round elevated stage and I was standing under it. From above it I heard a rough voice saying, bring him forth and I noticed that two men who had hold of my Uncle brought him forward. They pointed towards him and indicated that he was the one. The voice was heard again and said beat him with the metal bars, upon which the men started beating him. He then screamed and wailed and continued to scream when eventually his face turned into that of a swine. The voice then said, "if you became involved with him then you would be treated in the same way." I then repent, seek forgiveness after which I awake with these words on my tongue, "my lord I repent, my Lord I repent" and the effects of this dream remained with me for many years.

The next day I was travelling towards my village on a bus when I noticed that some thieves were attempting to take a cassette player from a taxi. The driver shouted at them as a result of which they took out their knives attacked and killed him. Our bus witnessed this scene and stopped. The thieves then saw us and escaped. The driver died in agony before our eyes. I thought in my mind that life cannot be trusted (is very short.) I slept that night and heard this poem echoing inside me: "Forgive all my errors, I have come and fallen at your (Holy) Court." The whole night passed in weeping. Some time after this event I renounced the material world and went to the tomb of the Saint Jaam Dataar. I did not find any station (my goal) there and my brother-in-law brought me back to the material world (home.)

At the age of thirty four the Saint Bari Imam appeared in front me and said, now was the time for my return to the jungle. After three

years of spiritual seclusion (austerities) when I achieved something I returned to the tomb of the Saint Jaam Dataar. The Saint (came out of his tomb) and appeared in front of me. I said to him that if he had accepted me (initiated me) when I first came to him I would have been spared the material life (that I had lived before I went to the jungle.) The Saint replied, "it was not your time then."

"By God! I too am from amongst those people on whose hearts the Name Allah is beautifully written and shining."

[Sheikh Nizam-Uddin, Maryland, U.S.A](#)

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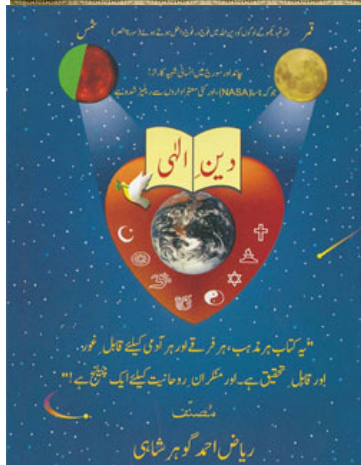
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**THE RELIGION OF GOD
DIVINE LOVE
THE HIDDEN SECRETS OF GOD**

Introduction

The religions that exist as a result of the Heavenly Books are proper as long as the Scriptures have not been altered.....
 Religions are like boats and Scholars are like oars, if either one is defective then it becomes difficult to reach the destination.....
 However Saints do take even the damaged "boats" (people) to the shore. It is for this reason that incomplete and broken people gather around Saints.....
 The love of God is superior to religion and it is the essence of all religions. Whereas the light of God is the guiding and illuminating lantern of the path.....

There are four parts of knowledge. Three parts are of the apparent, the "seen" and one part is of the hidden, (the spiritual) which was spread by Khidr (Vishnu Maharaj).....

It is only the love of God that is the way to getting closer to God. The Dogs are better than an individual's heart that is empty of God, as dogs love their master and it is because of that love that they achieve the closeness and favor of their master. Otherwise an "unclean" dog and a divinely ordained human being cannot be compared.....

If you desire paradise, the pure maidens and palaces in it then worship abundantly: so as to reach the highest of heavens.....

If you are searching for God then you must learn spirituality also, so that whilst remaining on the straight and guided path you arrive at the essence of God and achieve the union with God.....

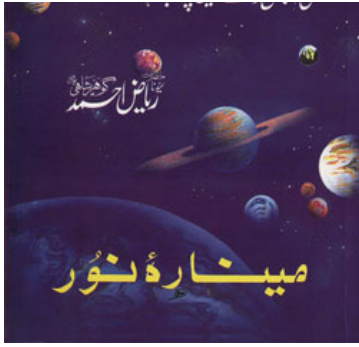
R.A.Gohar Shahi

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MENAR-E-NOOR

الا بذكر الله تطمئن القلوب



Beware!
Without doubt, in the remembrance of Allah, do hearts find satisfaction

SAYING OF
HIS HOLINESS

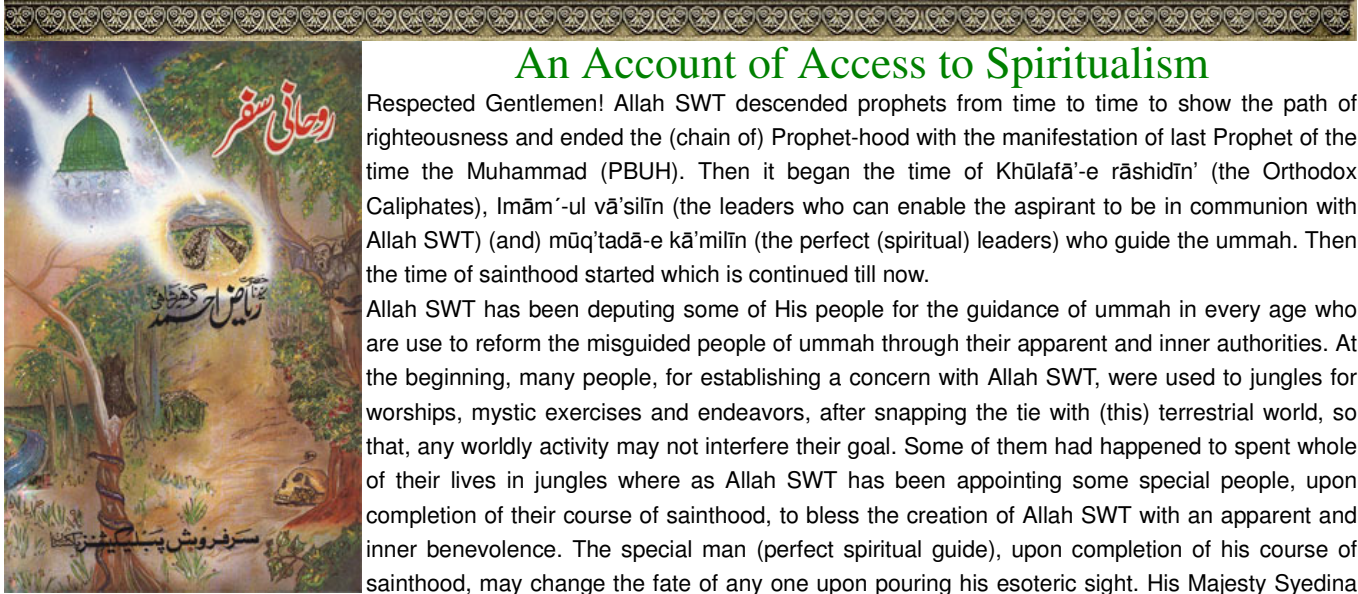
RIAZ AHMAD GOHAR SHAHI

One who claims to be a prophet is KAFIR (Disbeliever in Islam), His Followers are also KAFIR

One, who makes a false claim of sainthood, is very near to KUFIR (Disbelief in Islam) and his followers are unfortunate, severely misguided and deprived of the truth, as he is responsible for "Killing" the sixteen (16) "Lataif" and Jussa's (Spiritual bodies) which exists in every human being.

A true saint of God (Allah), is that person who, speaks with the Essence of God or has Seen the Essence of God, if he has not achieved either of these, then he is an imposter and should put an end to his fraudulent sainthood.

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An Account of Access to Spiritualism

Respected Gentlemen! Allah SWT descended prophets from time to time to show the path of righteousness and ended the (chain of) Prophet-hood with the manifestation of last Prophet of the time the Muhammad (PBUH). Then it began the time of Khūlafā'-e rāshidīn' (the Orthodox Caliphates), Imām'-ul vā'silīn (the leaders who can enable the aspirant to be in communion with Allah SWT) (and) mūq'tadā-e kā'milīn (the perfect (spiritual) leaders) who guide the ummah. Then the time of sainthood started which is continued till now.

Allah SWT has been deputing some of His people for the guidance of ummah in every age who are use to reform the misguided people of ummah through their apparent and inner authorities. At the beginning, many people, for establishing a concern with Allah SWT, were used to jungles for worships, mystic exercises and endeavors, after snapping the tie with (this) terrestrial world, so that, any worldly activity may not interfere their goal. Some of them had happened to spent whole of their lives in jungles where as Allah SWT has been appointing some special people, upon completion of their course of sainthood, to bless the creation of Allah SWT with an apparent and inner benevolence. The special man (perfect spiritual guide), upon completion of his course of sainthood, may change the fate of any one upon pouring his esoteric sight. His Majesty Syedina

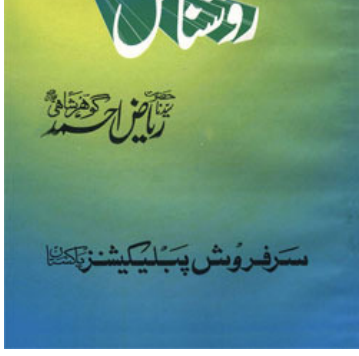
Riaz Ahmad Gohar Shahi (May He live long), the first rated guardian (founder) of Anjuman Sarferoshan-e Islam Pakistan, is also among such people (Perfect Spiritual Guides) of Allah SWT who spent a major part of his life in jungles to manage and accomplish the spirituality. And when (His Holiness) was appointed to bless the creation of Allah SWT with spiritual benevolence then (His Holiness) not only has revolutionized the lives of innumerable men and women but also has revived the dead Quloob (hearts) with the remembrance of Allah SWT in mere one resolute and perfect glance. In short, it is our good luck that upon our old & anxious wish and strong insistence, His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long) has dictated us his memories comprising of the access to spiritualism in this presented booklet, so that, the aspirants and followers could find not only mere guidance but also be blessed with favor in true sense after reading this book. It is (our) prayer that may Allah SWT bless Him with long life and His favor (support) may stand firm ----- upon us for innumerable years (for ever) and may Allah SWT enable us to get favor from His Holiness in true sense.

In the name of most merciful, most bountiful Allah (SWT)

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ACQUAINTANCE



Author: *His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long)*

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(We) apologize in advance, for any error of composing or printing. (Please) identify the errors so that they could be rectified in the next edition

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INTRODUCTION

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

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

His Holiness Syed Riaz Ahmad Gohar Shahi was the owner of F.Q. Steel Industries (Regd.) Rawalpindi, where gas and electrical equipments were manufactured. Merely, at the age of twenty, His Holiness started to search for spiritualism amongst the saints and dervishes. But heart could not be satisfied by anyone. Eventually, upon becoming disillusioned with the saints and dervishes, and being disappointed from tombs, he got himself absorbed in worldly affairs. Shah Sahib and (then) married. His Holiness had three children after marriage.

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

It is for these reasons that the youth are embarking upon this path and in order to maintain Shah Sahib's spiritual teachings and to propagate the same Anjuman-e Sarfrosan-e Islam Pakistan was established.

THE INNER OUTER DIMENSIONS OF MANKIND

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

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

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

The descriptions of this world are given below.

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

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

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

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

والنجم والشجر يسجدون ة

Translation: The stars and trees do prostrate in adoration.
(Surah Rahman-6)

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

لا فرق بين الحيوان والانسان الا بالعلم والعقل

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

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

The second, Latifa-e-Ruh (2) (S.B.) is located on the right side inside the chest. Latifa-e-Akhfa (3) (S.B.) is in the centre of the chest. Latifa-e-Khafi (4) (S.B.) lies between the Latifa-e-Akhfa and Latifa-e-Ruh. Latifa-e-Sirri (5) (S.B.) lies between the Latifa-e-Qulb and Latifa-e-Akhfa. The Latifa-e-Anna (6) (S.B.) is located in the head, whilst Latifa-e-Nafs (7) (S.B.) lies at the naval point. These Lataif 's (S.B. 'S) exist inside every human being and they dwell at their respective places as mentioned above.

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

ان فى جسد آدم مضغته فى فؤاد فى فؤاد قلب و قلب فى الروح و روح فى السروسر
فى خفى و خفى فى انا

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

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

Latifa-e-Qulb - Lust

Latifa-e-Ruh - .Anger and Tyranny

Latifa-e-Sirri - Desire, Want

Latifa-e-Khafi - Jealousy and Greed

Latifa-e-Akhfa- Pride and Arrogance

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

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

1. When prophet Adam's (AS.) body was created, Satan out of spite spat at it. The saliva landed at the naval point on the body, from which a bacterium came into being, which resembled an evil jinn. (as Satan too is from amongst jinns) This bacterium entered into as Satan's spy.
2. It is in relation to this that Prophet Muhammad have stated, that when a human is born a Satan Djinn is born along with the human being. The companions asked the Prophet Muhammad "O Prophet was one (Djinn) accompanying yourself?" The Prophet Muhammad pbuh stated most definitely, and due it's proximity to me it became a Muslim.
3. When Prophet Adam was thrown onto the earth, due to the mischief, perpetrated by this Nafs he started to repent and asked for forgiveness. Satan observed that Adam's Nafs gradually became weak and in order to assist the Nafs Satan intended to place Khannaas inside . Adam's body. One day, In Adam's absence Satan along with a child attended upon mother Hawa (Eve) and said to her, I leave my child in your trust, I will collect him upon my return. Adam returned and saw the child, became angry and asked mother Hawa (Eve) why have you allowed the enemy's child to sit here. Adam killed the child and buried it in the earth. The next day Satan returned, again in Adam's absence. As he could not see the child he shouted "Khannaas, Khannaas" the child emerged out of the ground calling "here, here". Satan left leaving the child there. On this occasion Adam cut the child into four pieces and the scattered the pieces on four mountains far and wide. Satan returned and again called, at which Khannaas reappeared. Satan then left it and went away again. On this occasion Adam burnt him and threw the ashes in water. Again Satan returned and called, upon which it reappeared. Leaving it Satan went away. Adam by this time was very angry and could not think of a solution. He cut it into pieces and ate it. Satan then returned and in Adam's presence called Khannaas a voice came from close to Adam's heart, which said "Here" Satan replied, now remain there, this was my intended plan.

Now as the child grows, eats food for physical body. Likewise, these internal forces do need feed. If the child belongs to Hindu or a so called

Muslim, if its lifestyle is like an infidel and also, the child's upbringing is done in the same manner that does not follow the Holy Qufan, Prayers and (Zik'r – the exhortation and remembrance of Allah) then that child's Latifa-e-Naf's will become powerful. And the remaining Lata-ef will then become dependent upon the Naf's and being to take their sustenance (Nār – the evil fire) from it. But the Latifa-e-Qulb is concerned to angels and never rations Nār. It remains alive with its own strength until the age of forty. Even then, if couldnot receive Noo'ri (the light) sustenance then it dies. What remains is the heart, a lump of flesh and same of lump of flesh is also found in dogs.

It is for these hearts that Allah SWT has declared:

ختم الله على قلوبهم (سورة البقرة آيت)

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

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

Described in the Holy Quran thus :

لا اقسم بيوم القيمة ه ولا اقسم بالنفس اللوامة ه

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

When the process of the purification of the Nafs commences, it passes through various stages. It progresses from Lawioama to llhama (revealing self), and from llhama to Mutma"lnna, (satisfied self). Some children after passing the age of puberty possess a dual state. In other words both the Nafs and Qulb are strong. Such children do not find peace either in the Mosque nor in the Temple. What is meant is that they are on occasions in the/ cinema and at other times at a shrine of a Holy Saint. Sometimes they are pious and at other times sinful. Should' such children receive the benevolence and be in the proximity of a perfect Holy Saint, they then are able to free themselves from the grip of the Nafs. These are the effects of being born into a Muslim home, but not the effects of being a true Muslim believer, as faith has been declared by word of mouth but has not reached the stage where it is endorsed by and on the heart. The religious scholars have taught the knowledge relating to ablution, prayers and recitation of the Holy Quran but in order to obtain purification of the heart, and the purification of the Nafs it is essential to seek the guidance of a perfect holy spiritual guide.

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

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

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

External worship is related to Shariah (Islamic Law). Those who recite the Quran frequently others who perform additional, obligatory prayers, pray using rose beads or those who exhort and praise Allah SWT verbally, the Hafiz and the Qari are all within the confines of Shariah. They are the seekers of Paradise and the pure companions of Paradise. Their Nafs did not die nor was it purified, although it most certainly did improve to some degree. External worship is like a snake inside a hole who is being beaten from the outside, but itself is unaware of the attempt being made upon it's life.

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

ومن يضل فلن تجده، وليا مرشداه (القرآن)

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

A Hadith Qudsi also states

من لا شيخ له، فشيخه الشيطان

Translation: One who has no Guide has Stan as his Guide.

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

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

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

When a "Jussa" (a spiritual body made of light, of which there are nine in the human body, in addition to the seven Lataif, totalling sixteen.) of the Qulb, becdmes strong through the sustenance of the light it receives (from the remembrance of Allah SWT) it begins to leave the human body, during sleep and hovers around the Holy Ka'aba and the shrines of holy Saints. The Zakir (one who exhorts Allah with his heart), experience this in this dreams. The first of these "Jussa" which leaves the human body in this way, through the remembrance of Allah SWT is named in the Holy Quran as "Qulb-t-Saleem" . The Holy Quran further names the second of these ideal bodies as " Qulb-e-Muneeb" and the third ideal body (belonging to the Qulb) names in the Holy Quran as "Qulb-e-Shaheed." In contrast those individuals whose Latifa-e-Nafs is very strong due to the sustenance of Naar (fire) Their Latifa-e-Nafs (Spiritual body of the self)

leaves their body during sleep. It wanders around in bad (evil) societies and keeps the company of jinns. After the Latifa-e-Qulb (S.B) of the Zakir has been engaged in the remembrance, of Allah SWT for some time, his Latifa-e-Ruh (S.B) also begins to engage in the remembrance of Allah SWT.

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

This process progresses until all seven Lataif (Spiritual bodies) are occupied and engaged in the remembrance of Allah SWT, at their respective places in the human body. Eventually they burn away the accompanying vices through the heat generated by the remembrance of

Allah SWT. After this, finally the Latifa-e-Nafs recites the Kalima (Declaration of faith) and it then passes through the four different stages, and at every stage (of purification) one of the "Jussa's" (belonging to the Latifa-e-Nafs, of which there are four) leaves the human body. Those ideal bodies are the Nafs-e-Ammarah, Lawwamah, Ilhama and Mutma'inna.

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

In the realm of Tariqat (the path) When the seekers Qulb and the ideal bodies begin to be purified he first experiences true dreams and gradually at a later stage has meditational experiences. Thereafter whilst conscious and through contemplation they (seekers) communicate with departed souls. After attaining the knowledge of "Gnosis and the Truth" Morifat and Haqiqat whatever is spoken by such people is spoken with the consent, of Allah SWT. It is with reference to such people that the Holy Quran declares;

نحن اقرب اليه من حبل الوريد

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

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

With reference to such people the Holy Quran declares:

ولاتقوا لولا لمن يقتل في سبيل الله اموات بل احياء

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

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

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

Translation: We return tofehad-e-Akbar from fehad-e-Asghar.

When an ordinary person dies his soul goes either to illiyyin or Sijjiyyin but the ideal bodies remain in the grave because they do not contain the qualities of light or fire and therefore after some time they disintegrate. Should anyone attempt to control these ideal bodies, then by using Amal-e-Hamzaad (act of contemporary spirit) he can enslave these ideal bodies. When magician or Sorcerer dies his soul goes to Alam-e-Barzakh and as some of his ideal bodies are very strong due to the abundant Naar (fire) they contain, they (ideal bodies) dwell in marghats (place where Hindu's burn the bodies of their dead) and together with evil spirits they torment and harm Allah's SWT creation, (human beings). These are evil spirits which are referred to in the Bible also. It is said that Jesus treated people possessed by evil spirits. A practitioner of evil spells performs his deed with the assistance of evil spirits Satan and contemporary spirits (bad spirits). As these ideal bodies become a creature in their own right they are affected by the cold, heat and rain. It is for this reason that shrines are made on the

graves of Saints and seekers of the path, and if a shrine is made on the grave of an ordinary man (as his ideal bodies have disintegrated) and the shrine is vacated then satanic jinns occupy the "shrine" and it becomes their dwelling-house. Some people have made shrines in their homes after receiving sign in their dreams. There is danger in this as it is possible that the sign was from Satan .and as a consequence their home may become the dwelling place of Satan, as it may later be difficult to get rid of the house of it's evil occupants. The ideal bodies of Saints and seekers of the path are more powerful in strength than jinns. It is for this reason that those possessed by Djinns are exercised at the shrines of Saints and seekers of the path. Those seeking spiritualism also benefit from such Shrines. Allah SWT listens the prayers of these ideal bodies as the ideal bodies are at all time engaged in the remembrance and worship of Allah SWT. It is the light emanating from such worship that becomes their sustenance. On occasion these ideal bodies enter human bodies and communicate with people, though this is rare. What is common is that Satan and evil jinns enter human bodies and make saintly claims thereafter becoming the medium for misleading masses, just as Satanic spirits enter and occupy shrines they also occupy empty idols. It matters not whether the idol is made of stone or whether it is the human idol (referring to spiritually empty human body). Today when the chests of Muslims are bare and empty of the light of Allah SWT as result they (chests) have become the dwelling place of Satan. Who with various means torments Muslim and causes Satan worship to materialize.

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

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

گنج بخش فیض عالم مظہر نورِ خُدا
ناقصان را پیر کامل کاملاًں را رہنما

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

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

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WHAT IS REMEMBRANCE AND WHAT IS CONTEMPLATION?

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

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

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقَعُودًا عَلٰى جُنُوبِكُمْ ۝

Translation: When you have performed your prayers engage in the remembrance of Allah SWT whilst standing sitting and whilst tossing on your sides.

(Surah Nisaa-103)

There are twenty four letters in the Sacred Kalima Tayyib. Twelve of which are LAILLAH ILL ALLAH, whose quality is of heat, energy and might. The remaining twelve letters are MUHAMMAD DUR RASOOL ALLAH whose quality is of beauty and coolness. By engaging in the remembrance of this Kalima a person maintains his physical balance. It is like ' a medicine but for immediate effect like a vaccine it's concentration is "ALIF, LAM, LAM, HEY" this is prescribed form of remembrance for people who are the subject of the laws of Shariah and it's place is in the Alam-e-Nasoot (Where Satans, jinn, and humans live together, the earth.). Remove the "ALIF" from Allah and "LILLAH" remains, this indicates and reveals the means and cause (of all actions), i.e. I am doing it for your sake, (for the sake of Allah SWT). It's (LILLAH) place is in Tariqat (the path) and the realm of Alam-e-Malkoot, (the realm of angels.) Remove the "LAM" from "LILLAH" and we are left with "LA HU", which indicates and points to the essence of the personal name of Allah SWT. It's place is in Haqiqat (truth) and it's realm is the Alam-e-Jabaroot, (the realm of Power). Remove the "LAM" from "LA HU" and we are left with the core of all "HU. This points towards the "Essence of God". It 's place is in Marifat (GNOSIS) and in the Alam-e-Lahoot (the realm of the Essence.). It is in the remembrance of "HU", that the seeker reaches the state of "Fana" (where the self perishes before the Essence of Allah SWT). In other words the perishing of the Nafs (self) and the perishing of sins. Many people are frightened of the remembrance "HU", as they believe that . "HU" has destructive qualities and they believe that it should be practised in isolated places. Indeed the remembrance of "HU", destroys the Nafs (self), There are some people who are dominated by the Nafs (self) and they therefore avoid and run away from the remembrance of "HU" like the crow flees from the arrow, As they are known as Muslims they cannot deny the existence of this form of remembrance, but they say "engage in silent internal remembrance but they oppose Dhikr-e-Jehar, open loud verbal remembrance. It should be noted that Dhikr-e-Jehar, loud verbal remembrance is the vehicle the means of achieving Dhikr-e-Qalb (Dhikr, remembrance by the heart.). This is the acceptance by word, verbal and endorsement by \ the Qulb, (hearts).

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

ان في ذكر جهر عشر فوائد الاول صفاء القلوب و تنبيه الغافلين و صحته الابدان و محاربتة با عداء الله تعالى و اظهار الدين و نفى خواطر الشيطانية النفسانية والتوجه الى الله تعالى والاعراض عن غير الله تعالى رفع الحجاب بينه و بين الله تعالى (الوابل الغيب)

Translation:

Loud remembrance has ten benefits:

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

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

METHOD OF DOING ZIKAR (Remembrance)

At the time of doing Zikar-e-Jehar (loud verbal remembrance) sit down on your leg with your hands on your knees and concentrate on your

heart, whilst making striking motions with your heart (over the right and left side of your chest). The seeker if he is in and subject Shariah then he must focus and imagine the name Allah written on his heart and if he is in and subject to Tariqat (the path) then he must imagine the name Lillah written on his heart and focus his attention on the same. During remembrance one should concentrate on the remembrance and avoid thoughts relating to the world and its contents. Concentrating, and focusing on his imagination and the remembrance. The seeker will arrive at his goal with speed. This type of remembrance cannot be maintained for a long period of times one becomes out of breath and the chest feels heated and the throat becomes dry also. Thereafter one should engage in Zikar-e-Khafi, silent inner remembrance just as the Prophet Muhammad instructed Hazrat Ali R.D.

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

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

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

Translation: Observe prayers in order to maintain my remembrance.

Just as ablution is required for prayer so too is remembrance a requirement for the fulfillment of prayers. Should one be a Alim-e-Shariah (Savant of Shariah), then he must have a daily remembrance to the sum of twenty five thousand only then is the elevated and "superior" over his congregation and followers. Should one be in Tariqat (on the path) or be a Dervish then he must engage in remembrance on a daily basis to the sum of seventy two thousand, otherwise he is only making a verbal claim to his status and position. It matters not whether this remembrance is Jehry (verbal, loud) or Qulbi, (by the heart S.B.) but it should be noted that inner Zikar-e-Qulb (by the heart) is superior to loud verbal remembrance, as long as the heart has opened for remembrance. Should the Qulb heart be engaged in silent inner remembrance and at the same time the tongue be engaged in loud remembrance, then this state is indeed a coating of Gold".

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

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

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

All other names can be achieved by personal effort but the personal name "ALLAH" is only conferred by Allah SWT. This can never be achieved by personal effort, a perfect and complete spiritual guide is a necessity for this purpose. Some people attempt to mark the personal name on their hearts: They either do not endure its illumination and become madmen or go into a state of Ru'at (spiritual suspense) or they do not benefit in any way from the personal name they become doubtful and lose faith in it. If losing faith in the personal name "ALLAH" is not infidelity then what is it?

Without doubt the personal name is Majestic and contains heat energy but it is divine law that nothing bears fruit without first being treated with heat. When something is about to be burnt to a cinder then Allah SWT showers his mercy in the form of rain, as a result of which it becomes abundantly nourishing. The "showers of His Mercy" in relation to remembrance is "" MUHAMMAD-UR-RASOOL ALLAH. This God

given remembrance can be attained in two ways: The first during the lifetime of a "KAAMIL-E-HA'YAT" (a complete and perfect spiritual guide) and secondly from the grave of a " KAAMIL-E-MAMAT" (a complete and perfect spiritual guide). The second way is known as the "OWAISIYA" order just as Hazrat Ba Yazeed Bostami R.H. received spiritual benevolence from Imam Jafar Sadiq R.H., as they were born after the departure of Imam Sahib. R.H. Hazrat Abu Bakr Hawari R.H. received spiritual" benevolence from Hazrat Abu Bakr Siddique R.D. When Hazrat Abu Bakr Hawari established the "HAW ARIA ORDER". There is a gap of a few hundred years between Hazrat Abu Bakr SiddiqueR.D. and Hazrat Abu Bakr Hawari R.H. Sakhi Sultan Baku Sahib R.H. received and took the "BA'YAT" (oath of allegiance) from the Prophet Muhammad (in the "BATIN" spiritually,) and Sultan Sahib has stated in their book "NOOR ALHUDA".

دست بیعت کرد مارا مصطفیٰ
ولد خود خواننده است مارا مجتبیٰ

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MURSHID-E-KAMIL

(Perfect Spiritual Guide)

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

1. One the perfect in life

2. Perfect after demise perfect.

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

1. The perfect in life:

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

2. The perfect after Demise:

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

3. The perfect (In-self):

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

إذا تحيرتم في الأمور فاستعينوا من أهل القبور

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

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

اهدنا الصراط المستقيم ه صراط الذين انعمت عليهم

Translation: "Show us the straight path, the path of those upon whom you have bestowed your reward".

(Surah Fatiha 5-6)1

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

فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين ج وحسن أولئك رفيقا ه

Translation: "Those people upon whom Allah (SWT) has bestowed his rewards are prophets, siddiqueen (truthful), Shohada (Martyrs) and Saliheen (saints) such are the people, for good companionship and guidance"

(Surah NisaV.49.)

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

Allah SWT are a channel throughout which Allah SWT's helps is obtained.

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

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون ه

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

Nowadays, many Ulama-ay-lasalasil Savants without spiritual guidance and Murshad-e-Lahasil (Useless bogus saints) consider Tariqat (way to path), Haqiqat (the realm of truth) and Marifat (realm of the recognition of the Essence of Allah, Gnosis) to be within Shariah (the apparent Islamic law). It should be noted Shariah is listening and speaking about, the hidden world, hoors (pure female companions in paradise), . Angels, heaven and hell, within which the ratio of Zakat (alms) is 2.5%, those are the people (in Shariah) worldly people occupied in fulfilling the desires of their NAFS (Self), who in order to improve the state of their NAFS (Self) fast one month in the year, during the month of Ramadan; and their knowledge is Hadith, Fiqah (Islamic Law), Mantaq (Logic) and Philosophy in which they use their intellectual discretion, and its (Shariah) end result leads one into discussion and debate and nothing more, which can possibly be a state of Sharr (contention). In contrast those of Tariqat (the path) are in the realm of seeing (the realm about which the people in Shariah talk about). Such people see the unseen. - Further in order to purify the self and to achieve self-mortification they often subject themselves to the hardship of refraining from food and water. Such people are referred to as Tariq-iiddonya (Those whilst living in the world refrain from the worldly life). Whilst living in the world they remain free from sensual desires their Zakat (alms) is 97.5% their knowledge is based on nothing but the Ishq-e-haqaqi (purest love of Allah) which is free from discussion, debate and sectism, and leads such people to the court (audience) of the Prophet.

Hadith:

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

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

Indeed to fight against the NAFS (self) is Jihad-e-Akbar. After a person has undertaken the long twelve year journey of fighting against and purifying his NAFS (self) and there after recognizing and awaking of the truth, he is then referred to as Farigh-uddunya (hermit) such people refrain from all lawful and unlawful deed of the world. Their Zakat (alms) is 100%. Such people deal with the people in the world at the command of Allah almighty and his Prophet S.E.W.S only for the purposes of Deen-e-Islam. After this stage is the stage of Marifat (the realm of the recognition of the Essence of Allah Almighty, Gnosis) in which Ilm-e-laddunni (the sacred inner spiritual knowledge) which can only be obtained from the Prophet . And the keys to the authority of apparent and hidden world are conferred. All the hidden treasure in the earth are revealed to one in this realm, at this point he becomes LA YAHTAAJ (Self sufficient). The realm of FANA (extinction) and BAQA (Immortality) are further ahead. In which the Deedar-e-Elahi (Essence of Allah) may be seen during dream, MURAQABA (Contemplation) or during KASHAF (in a state of inner vision). Some sects deny the possibility of Deedar (seeing the Essence of Allah). But it shall be noted that the Holy Quran bears witness to the reality of Deedar (seeing the Essence of Allah).

فمن كان ير جو القاء ربه فليعمل عملا صالحا ه

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

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

The criteria which distinguishes truth from falsehood in the spiritual realm is the light of Ism-e-Zaat Allah (Allah's personal name) and Kashaf

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

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

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

The Latifa Anna (spiritual body) of the Hafiz (one who memories the holy Quran) (found in the head), most definitely is purified, but all the other Lataifs remains unpurified. The prophetic tradition reveals time and time again, "Da'a Nafsika Wia Ta'al", in other words leave your ego and come forth so that you may arrive to the Essence of God. How can the worshipper and the pious without leaving his Nafs reach God.

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

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

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WHAT IS FAQR?

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

Hadith:

نعوذ بالله من فقر المكب ه

Translation: "I seek refuge from unorthodox Faqr",

for the other type of Faqr, The Prophet said,

Hadith:

الفقر فخري والفقر منى

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

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

It is very difficult to distinguish them. Because in the physical state, they do not differ an ordinary worldly mad and half mental. Some, of the above mentioned categories of Majzoob, possess the features of Majzoob. Salik (those, who did not lose their intellect totally and are left with some senses.) they posses a bit of sense. They confer their spiritual benevolence to whom they like, and transfer the light into the chest of the seeker of the path by embracing him or shaking hands with him, for this they do not put him through the hardship of worship, self-mortification and remembrance of God. Through this, the seeker of the path attains the enlightenment of the chest and becomes spiritually illuminated. Thus through the above mentioned process of light his spiritual benevolence starts to progress. If the seeker of the path stops making progress and stays on this spiritual station, and he does not acquire the knowledge of spiritual bodies (Lataif) which produce light (Noor), cover up the deficiency of (Noor),-purify the self (Nafs). As a result of it, involvement with public causes the seeker of the path, loss of spirituality and eventually he loses all of his spiritual power like Peer Sipahi of Multan. Most of the seeker who possess enlightenment of the chest as being conferred from saints either they lose it or somebody snatch it from them. Through acquisition, along with the conferment of the light, they manage to stabilize the level of spiritually. This is the reason that to attain higher ranks, even the saintly born went through the process of self-mortification, purgation and remembrance of God.

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

Apart from the category of beloved there are some, those, who are spiritually equivalent to Ghous and Qutab they do not bear the rank. There are Mu'arif (a type of saint), Sultan and Ashiqeen (lovers of God). They are unofficial (in a sense That they do not belong to the chain of Rijalul ghayab, which is considered as official group of saint appointed by the . Prophet) They don't posses proper spiritual insight But from time to time they get awareness spiritually. They are recommended as the best for guidance of People.

There are those, who in the way of path (Tariqat) get struck in evil evaluation or involvement with people and could not progress, (spiritually) having attained some power through a small act of jinn or Muakalat (creation of unseen) they trap people presenting their outer look by wearing apron and holding tasbeeh (string of beads). Most of those who occupy saintly throne belong to the above mentioned category of saints. Taking gift (Nazrana) is not a sin but wasting the life of aspirants (who deserve spiritual benevolence) is a seven crime.

Fifth type is of those international saints who for the sake of their self (Nafs) disguise themselves as all sorts of saints, (they) put on long aprons, big rosary (Tasbeeh) around their neck ironic bracelet in their hands, most of them don't grow beard they are faithless, they do not perform prayers nor they fast they smoke drugs, even giving charity to them is a gross injustice with the religion. As they spend the charity

money on drugs, which keep their (drug-places) lively and there are then those, who in the state of intoxication claim to be god some of those claim to be prophet there are others who abuse the companions of the Prophet and so many other shameful deeds occur (God for give us).

For them, the prophet declared:

Hadith:

لا تجلسو امع اهل البدعتہ

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

Hadith:

اهل المبتدع كلاب النار

Translation: Ahley bidet are the dogs of the hell.

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

IMAM-E-HAQ AND A PRACTICING SAVANT

(Alim-e-ba-Amal)

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

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

Most people believe in the deceased saints but only by word of mouth. There are those who link with the spiritual order of the Ancestors. There is a possibility that their descendants do not belong to the chain of saints. And that their disciples are deprived of the spiritual benevolence they deserve. Therefore, the spiritual guide should have necessarily been seen by face, whether he relates to the category of saints (perfect in life), or (perfect after demise) and ore should have experienced through his spiritual instructions. If one does not fulfil the above mentioned requirements the Ba'yat is not established. Whoever a spiritual guide buys (take the seeker of path under his Ba'yat) he educates him with the sacred law of the Prophet, for him to approach his spiritual station or destiny.

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

Khanarij 15	Ahle - Sunnha 7
Mutarah 6	Shiat 32
Jamia 1	Khadiaria 1
Masa 3	Bukharia 1
Kalbaia 1	Marjia 12

It's really difficult to distinguish the true Ahle-Sunnah. The sectism is the result of ritual oratory knowledge. These al sects are non-spiritual and they don't believe in spiritual a: well. The Muslim Ummah is severely involved in sectism Should one be lucky enough he gets rid of the sectism onh through the act of panacea. Which is like a test to judge false from the truth.

There are three stages of (Shariah-e-Naqisa) the defective station of the sacred law) First, those who are impurified both spiritually and physically. They may belong to the descendants of the Prophet's spiritual family or descendants of sairit, and taking spiritual instruction from

them is a great sin. Second is of those type who are spiritually illuminated but their exterior is impurified. Such as majajeeb (unorthodox saints) taking spiritual instruction from them is not recommended. Third is of those type who are active in ritual prayers but they are spiritually dead (our savants are the best example of this type). Taking spiritual instruction from them is of great risk and doubtful.

Hadith:

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

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

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

Hadith:

العلماء امتي كما الانبياء بنى اسرائيل ه

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

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

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

The seeker of the path should test his spiritual guide. He should immediately leave his company as soon as he finds out the spiritual guide is sensual, ardent and self-prone. A Spiritual guide is not supposed to be a customary and inherited but he should have acquired spiritual stations and ranks under guidance of a perfect spiritual master. Through struggle and hard core of self mortification. A spiritual guide is supposed to know all concerned spiritual stations and ranks. Reading mystic books, acquisition of the knowledge of Fiqah. knowledge of ma'ni (meaning), logic, philosophy, being born in a saints house or acquiring Khilafah (Sainthood) through an impostor does not make one a spiritual guide. Spiritual benevolence and guidance can not be obtained by these fake guides (impostors). There are some hereditary pirs (guides) who belong to the chain of saint) ask their disciples to prostrate before them. For this they convince them with logical reasons, and are leading the disciples astray. It should be noted that never the Prophet himself and his companions nor any one of the chain of saints asked anybody to prostrate before them. But they have rejected it for any one other than God Almighty. Kissing hands of saints or bowing before them with or without desire and respect is the custom of love and respect. Because it's a custom of admirers of the Prophet, which is also the custom of the admirers of the saints of God. But prostration for a saint either with respect or as compulsion is Shirk (Polytheism) and a favor in the way of Dajjal, this is a custom of pharaoh. One must give it up immediately, and asking forgiveness is compulsory. The Ummah is to be blamed for the mischief, for they don't study Quran and are not aware of the decree of God. They should only believe in which is clearly understandable and unanimous decision of the religious scholars, and act with heart and soul, such as salah, (Prayers) fastening, Haj and Zakat (alms). And if something is beyond understanding and the religious scholars have different views about it, should be ignored. If a spiritual guide is involved in an unorthodox act, he should not be followed and be quit immediately. The holy Quran is the word of God the best and the most truth. No religious scholar or a spiritual guide is superior to the holy Quran. An act that involves impiety, bidet (new invented thing in the religion) or endanger the faith (religion) is a great sin (sin upon sin). One must refrain from it himself and others as well. If a Majzoob (unorthodox type of saint in a state of intoxication) or a saint of God (that relates to the category of beloved or lover of God) in the state of blamableness, as a coincidence or in a state of spiritual pleasure do any thing against the sacred law, is an act, which is not common among public and restricted to them only. If the persons of rank involve in an act which is apparently against the sacred law of Shariah are Tasdiq dor ma'afi (confirmed to be forgiven) (as it takes place due to some spiritual reasons). If anybody other than persons of rank involves in the above mentioned deeds is considered to be a ,Zandiq (heretic and unforgivable).

There are five stages of the sainthood. Hazrat Adam received the sainthood through heart which is first stage of sainthood. The prophet Ibrahim received two stages of sainthood through the soul, the prophet Moses received three stage of sainthood through Latifa Sirri (secret). Jesus Christ received four stages of sainthood through Latifa Khaffi and the Prophet Muhammad was given all five stages of sainthood through Latifa Akhfa. The category of saints who possess the first stage of sainthood, receive spiritual benevolence from prophet Adam. Those of second, third and fourth stage receive spiritual benevolence respectively from Ibrahim, Moses and Jesus Christ. The saints who possess the all five stages of sainthood receive spiritual benevolence from the Prophet of Islam and are considered the real follower of the Prophet.

Saying of Ghous Pak:

وكل ولى له، قدم وانى على قدم النبى بدر الكمال ه

Translation: "All saints are spiritually attached to one or another prophet, through them they receive spiritual benevolence, I am attached with the prophet of Islam.

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

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

Verse:

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

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

No doubt Almighty Allah gave so much powers to magicians as well. The magician Samri made a golden calf who could speak. The incident when the pharaoh was informed by about the birth of Moses through astrology. The incident when the magician made snakes out of ropes and encountered the prophet Moses. There are these incidents which proves the powers of magicians and astrologists, would the saint of God have no powers? There is this famous incident that a saint of the prophet Solomon brought such a heavy "throne of Queen Bilqees in a blink of an eye from a distant place. The Solomon made his saints present their powers before jinns, animals and human beings. Would this all be considered as Shirk (polytheism)? the Prophet of Islam thus said, "My saints are so powerful that the prophets of Israelites would envy them".

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

prophets.

The saints are lost in the Essence of God through personal name of Allah Almighty, Just as the lover of Allah (a saint of the Ummah of Moses) who cut the flesh off his body and presented to Moses in the name of God. There are many of Muslims who are doubtful about the Prophet of Islam as having possessed knowledge of unseen, and miracle of the breaking of the moon. They also reject that the Prophet of Islam ascended on Maraj physically. However they admit that Jesus Christ was lifted onto the skies alive. Why should a prophet of highest authority, who possesses all five stages of sainthood be considered doubtful of physical ascension while a prophet who possesses only four stage of sainthood climbed the skies physically. Two of the prophets (Jesus Christ and Hazrat Idrees) dwell with the physical body, in the realm of Malakoot (Angelic) they have not physically died as yet.

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

Verse:

لولاك لما خلقت الا فلاك ه

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

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

قدمى هذه على رقبته كل ولى الله

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

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

Verse:

ويكلم الناس فى امهد و كهلا و من الصالحين ه

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

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

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

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

This is the reason mat under the right foot of the Prophet was Jamaliat (coolness of loveliness), and Jalaliat (terribleness of glory), the commemoration of the personal name of Allah is Jalali (glorious) and produces Zati Noor (personal light of the essence). Similarly the commemoration of the name of the Prophet Muhammad produces Jamali Noor (light of the elegance). There are some saints (belong to the

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

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

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

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

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

The superiority of Ayatul Kurcy lies in Allah's names as follows Allah, Hayee, Qayyum . Similarly the excellence of the holy Benediction is due to the name, body and soul of the Prophet Muhammad W&. This is the reason that angels stand affirm in respect as they see the Ayetul Kurcy written any where, and when the holy benediction is recited upon the Prophet Muhammad , the angles are intoxicated.

ان الله وملكته يصلون على النبي يا ايها الذين آمنوا صلوا عليه وسلموا تسليماً ه

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

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

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

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

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

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

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THE ACT OF PANACEA

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

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

Get rid of all worldly thoughts, close your eyes, concentrate on your heart, consider your finger is a pen, try to mark

word Allah (الله) on your heart (through imagination) Say Allah, when inhale and hoo (هو) when exhale. If your spiritual guide is perfect, he will definitely appear and assist you regardless of whether he relates to the category of perfect in life or perfect after demise.

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

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

Hadith of 'the Prophet:

ان فى جسد بنى آدم مضغته اذا صلحت صلح الجسد كله الا وهى القلب

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

These are the people for whom the holy Quran declares:

اولئك كتب فى قلوبهم الايمان ه

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

Penetration of the light (Noor) of the name of Allah in the body of aspirant makes him loose his sleep and he feels a kind of pain in the left side of his chest. He loses his appetite. He feels a bit of temperature as well. The aspirant should not be worried of these symptoms as this is the process through which the body is purified with the blessings of the name of Allah. Eventually, the aspirant restores his health altogether. When the heart is in full swing with the remembrance of Allah, it continues even during sleep.

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

ينام عيني ولاينام قلبى

I sleep with my eyes but my heart is awake.

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

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

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

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

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

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

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

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

من رانى فقد رأى الحق هـ

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

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

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

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

Description of the Prophet Muhammad is as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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SPECIAL NOTE

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

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

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

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

Later, Allah Almighty inserted Anna into the spirit, spirit into heart, heart in the body. Allah almighty would sight the heart of the Prophet with affection 360 times and Anna 500 times daily.

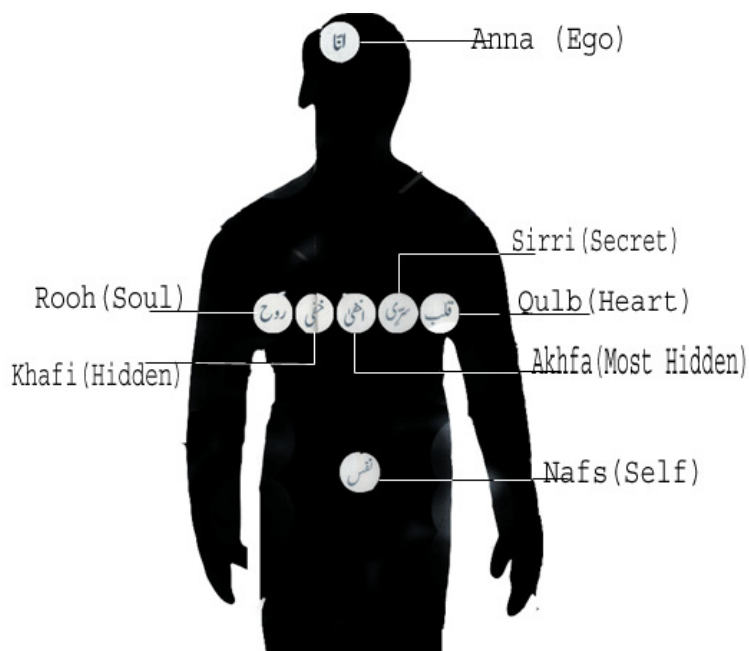
The spirit (soul) of the Prophet , after the creation would live in the presence of Allah Almighty as in a relation of beloved-lover. After the Lata'aif were inserted in the body Allah Almighty would sight the body with divine blessing. One sight of Allah Almighty of divine blessing burns seven great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

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

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

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HUMAN BODY WITH ZIKAR SCENE



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

QULB (Heart)

Malakoot (The realm of Angels)

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

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

Colour (yellow)

Source of Information - Angels

Station of Purification of heart . ,

Station of Khizar and Prophet Ilyas

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

Station of the Path

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

ROOH (Soul)

Jabroot (The Realm of Power)

Colour (Red).

Lights of the attributes appear in shape of the sun.
Tajalli-e-Ruh (enlightenment of the spirit)
Second stage of sainthood. Spiritually linked with the Prophet Ibraheem.
Source of information is Gabrielle (The Angel)
Station of Gabrielle
Sidra tul Muntaha (Lote Tree) (A Spiritual Station)
Bayait tul Ma'Moor (Place of worship for angels)
One engages in Dhikr-e-cfulb and Dhikr-e-Ruh along with the performance of external prayer.
Meditation through the ethereal body of Spirit (Ruh)
One remains in this world with the body and the core of his body (spirit) approaches the realm of Jabroot.

(The realm of Unkaboot)

The World of Spirit

When the Jussa's (Ethereal ideal bodies) are fully revived and come out of the body. He attain the state of performing the salah (ba-Jamat) .
This is to say that he leads the salah whereas his ethereal spiritual body follow him.

SIRRI (Secret)

Lahoot (The realm of the divine presence)

Beams of light both glorious and elegance.
Colour (White)
Attribute of life (sift-e-hayat)
Ilm-e-Irada (Knowledge of Intention)
Nature, hearing (Sam'a) Seeing (Basr) appearance of word.
Dhikr-e-Qulbi, Ruhi, Sirri along with external worship.
Source of information - inspiration
Third stage of sainthood, spiritually linked with Moses (Station of Moses) ,
Above the realm of spirit.
World of secrets (Israr-e-Lateef) Burraq (Conveyance made of Light)
Takhli'a-e-Sirr (Seclusion of Secret)
Stations of Gnosis
Angels have no, access

AKHFA (Most Hidden)

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

Colour (Purple)

Tajalli-e-Oula (The primitive appearance of light)
Barzakh-e-Kubra (The greatd world of spirits)
Fifth stage of sainthood.
Knowledge of existence (Ilm-e-wajood)
Noor (light) - Shahood (Observation) - Zahoor (Appearance)
Station of the spirits of the great seven Sultan-ul-Fuqra
Station of extinction
Station of Sobriety
Station of Surprise
Station of Prophet Muhammad
Source of Information, through seeing the guarded tablet.
Haqiqat-e-Ahmadi (Truth & reality of Muhammad and his (soul)
Station of Dhikr-e-Qulbi, Ruhi, Sirri, Khafi, and Akhfa at all times.

Meditation through Akhfa (Spiritual body)

Realm of Wahdat

Colour (Green)

Station of Fana (Extinction)

States: Sukr (Intoxication) Jazb (Absorption)

Fourth stage of sainthood

Spiritually linked with Jesus Christ

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

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

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

ANNA (Ego)

Nasoot

The Realm of Hierarchy of man

Colour (Blue)

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

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

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

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

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

Stage of the sacred law.

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

in this realm men and Djinn live together.

Asfal

The World of satan and evil-spirits

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

Bideti (Innovator in the religion)

Hypocrite (Munafiq)

Infidel (Kafir)

Meditations through Satanic power.

Evil revelation (Istadraj)

Source of Information. Evil Djinn and evil-Spirits.

NAFS (Self)

Ahdiat

The realm of oneness (Anwar-e-Jalali) (Glorious beam of light)

Colourless (Baqā, Laqā) Immortality and seeing of the Essence of Allah.

Stations of the Essence

Station of revelation and special inspiration

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

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

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

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

reality of salah. (prayers)

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

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ACT OF TAKSIR

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

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

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

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

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

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

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

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

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

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QUESTION & ANSWERS

Q ' Which is better out of two?

1. The Holy benediction

2. Dhikr-e-Allah by stroke.

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

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

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

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

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

When the aspirant, through any method has attained the spiritual benevolence, his chest is enlightened, and heart purified, greed, jealousy' and arrogance are expelled out of his chest. He is saved from being under the effect of the so called prophetic tradition as follows: One who bears arrogance and ardent even of the size of mustard seed, would not enter the heaven.

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

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

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

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

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

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

When the Prophet Muhammad was nine years of earthly age, his sacred chest, was dissected, wherein Tifl-e-Noori and Juss-e-Tufeeq-e-llahi were inserted. As these unearthly and granted invisible bodies relate to the light of Allah. Because of- presence of these, the name of Allah started to echo in the prophet's chest.

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

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

Holy Quran States:

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

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

الان اولياء الله لا خوف عليهم ولا هم يحزنون

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

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

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

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

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

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

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

Ans. This is the unanimous decision of the religious scholars of this ummah that a person who claims to be a prophet is an infidel and so are his followers.

The prophet hood is subject of revelation and miracle.

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

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

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

Ans. The personal name of Allah is with out any doubt glorious and very hard to be practiced. It is said that Phoenix (a bird) heard Allah Hoo from a dervish. He recited the personal name of Allah until with the heat (produced by recitation) his, body was burnt into ashes, which later produced an egg. Another bird was produced, of the particular egg and when he grew up he also started to recite the personal name of Allah

and burnt into ashes again. This routine is continued for centuries now. Allah almighty revealed his personal name on the mountains and they did not accept it but a human heart accepted it. But only those hearts accepted it which were enlightened with the name and love of the Prophet . As the name of prophet is amiable and cool which controls the heat produced by the remembrance of the personal name of Allah. Knowledge, worship and struggle relates to external part of religion but the lights of God relates to the inner self. There were nine (9) spiritual orders for to attain the spiritual link and knowledge which have been cut to four spiritual orders now (Qadri, Naqshbandi, Chishti, Soherwardi). The religious order of Soherwardi has almost ignored Zakooriat (chapter of remembrance) and is engaged with Na'at Khawani (praise of the Prophet). This religious order is now on the edge of being cut off from spiritualism.

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

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

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

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

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

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

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

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

نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں
جو بوزوق بقیں پیدا تو کٹ جاتی ہیں زنجیریں
(A glorious glance of a saint changes the fates...)

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

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

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

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

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

If the rights of parents and fellowmen ship hinder in the way of God, should be abandoned. The companions of the Prophet faced great opposition from their parents in accepting Islam. Their parents prevented them from accepting Islam. They gave up their parents for the sake of Allah and his messenger. Growing beard is a command of Allah. If ones mother prevent him from keeping beard and on contrary he grows

beard he would not be considered as sinner, as growing a beard is a decree of God. If some body does not grow beard even being insisted by his mother would be considered as double sinner. This is to say that one disobeys Allah Almighty and his mother at the same time.

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

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

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

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

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

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

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

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

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

(Prophetic Tradition)

Lairs can not be my followers.

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

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

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

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

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

As Sultan Haq Bahu said:

دست بیعت کرد مارا مصطفیٰ
ولد خود خواننده است مارا مجتبیٰ
I was sworn in by the Prophet,

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

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

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

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

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

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

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

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

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

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

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

Maulana Roomi says.....

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

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

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

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

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

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

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

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

They start it with (ل) on heart, (ح) on sirri, (ر) on Khafi and finaly (ج) on the spirit.

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

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

CHAPTER OF ZIKAR (Zakooriat)

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

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

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

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

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

LOUD REMEMBRANCE					
<i>Those, In Favour of Loud Remembrance</i>			<i>Opponents of Loud Remembrance</i>		
1	Abu Hurarah	Loud remembrance is allowed	1	Maulvie Sarfraz Ghakhervee	Loud remembrance is forbidden
2	Ibne-Abbas	Loud remembrance is allowed	2	Bazazia Sahib	Loud remembrance is forbidden
3	Tradition Of Muslim	Loud remembrance is allowed	3	Tradition relates to	Loud remembrance is forbidden
4	Tradition Of Bukhari	Loud remembrance is allowed	4	Abdullah Asam Bin Zayeed	Loud remembrance is not advisable
5	Nisai, Dawood	Loud remembrance is allowed	5	Mohammad Bin Abdul Rehman	Loud remembrance is not advisable
6	Tirmizi Ibne-Maja	Loud remembrance is allowed	6	Hazrat Saad	Loud remembrance is not advisable
7	Abdulla Bin Zubair	Loud remembrance is allowed	7	Hazrat Sa'ad	Loud remembrance is not advisable

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

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Glossary

ABID Worshipper	AHLEY MU'MAT Saints perfect after demise	AHLEY MARATIB Persons of ranks
ALAM-E-GHAYB The realm of unseen	ALAM-E-BARZAKH The realm of departed spirits	ALAM-E-ARWAH The realm spirits
ALIM Religious scholar	AMAL-E-AKSIR The act of panacea	AMAL-E-HAMZAD The act of contemporary spirits
ANWAR Divine lights of Allah	AQL Intellect	ARIF A category of saints
ATA-EE Bestowed	BATIL False-relating to Satan	BAQA Subsistence
BAY'AT Swear allegiance	BUKHL Parsimony	BUGHDH Grudge, Malice
DARUD SHRIF Holy benediction upon the prophet	DEEDAR-E-ILAH Seeing of the Essence of Allah	DHAKIR-E-SULTANI Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance
DHAKIR-E-RABBANI Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance upon concentration on any of them	DHAKIR-E-QURBANI Spiritual stage wherein all major joints of the seeker are separated in seven pieces	DHIKRE-E-LASSANI Verbal remembrance
DHIKRE-E-QULBI Remembrance by Heart	FANA Extinction	FAYZ Spiritual benevolence
FIQAH Understanding of the religion	FIRQAH Religious sect	FAWAD Fleishy Heart
FAKHR Pride	FASIQEEN Those who donot practice the religion	FAJ'REEN Sinner
GHUSSA Anger	GUNAH Sin	HI'RIS Covetousness
HASAD Jealousy	HAFIZ Protector of the Holy Quran	HOOR Beautiful angelic female
ILM Knowledge	ILM-E-ZAHIR Knowledge of the exterior	ILM-E-BATIN Knowledge of the interior
ISHQ The Devine Love	INSANI RUH Human spirit	IQRAR-E-ZUBAN Verbal admittance
ISHARAY Allegories	ILHAMAT Revelations	ILM-E-TARIQAT Knowledge of the path
ILLIYIN Place in the heaven	ILM-E-LADUNNI Knowledge directly from God	ILM-E-NAJUM Astrology
JUSSAH Ethereal body	JUSSAH-E-TOFEEQ-E-ILAH Reflexive body for the appearance of Allah's light	JILALI Glorious (light of terribleness)
JIMALI Amiable (light of coolness)	KHANNAS Evil creature	KHAWAB Dream
KASBI Something attained though self struggle	KASHF Spiritual insight	KA'MIL HA'YAT Perfect in life
KA'MIL MUMAT Perfect after demise	KA'MIL ZAAT Perfect in self	MAJZOOB One absorbed in the divine light of God
MANTAQ Logic	MURSHID-E-KAMIL Perfect spiritual guide	MURSHID-E-NAQIS Imperfect spiritual guide
MUJADDID Renovator	MURAQABA Meditation	MUQAM-E-NASOOT Hierarchy of man
MUNAFIQEEN Hypocrites	MUQARIBEEN Nearest to Allah	MUQAM-E-SHUNID Station of hearing
MARAJ Spiritual ascension	NABUWWAT Prophecy	NARI Of fire
NOORI Of light	NOOR-ALA-NOOR Light upon light	NOOR-UL-HUDA One who teaches the knowledge of Gnosis
NIMAZ Salah (Prayers)	NAFS Self	NAFS-E-AMMARAH Wicked soul
NAFS-E-LAWWAMA Blamable soul	NAFS-E-ILHAMA Revealing soul	NAFS-E-MUTMA'INA Satisfied soul
QARI Reciter of the Holy Quran	RAF RAF Conveyance of the Prophet during the incident of Maraj	RUH-E-NABATI Botanical spirit
RUH-E-HAWANI Animal spirit	RUH-E-JAMADI Spirit that unites	SHAHWET Lust
SHARIAT The sacred law	SAJIYEEN A place in the hell	SUHBAT Company
SIDRA-TUL-MUNTAHA Lot tree (The wild lot is thorny under cultivation it yields good fruit and shade and is symbolic heavenly bliss)	SUKR Intozication	TAKABUR Arrogance
TASDEEQ-E-QULB Confirmation by heart	TAHARAT-E-QULB Purification of heart	TALQEEN Spiritual instruction

TAJALLIA-E-RUH Brightening of the sprit	TAJALLI Appearance of Allah's light and His power	WADHU Ablution
ZATI NOOR Personal Light of Allah		

An Account of Access to Spiritualism



Author: His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long)

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(We) apologize in advance, for any error of composing or printing, (Please) identify the errors so that they could be rectified in the next edition.

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Chapter1
FOREWORD

Respected Gentlemen! Allah SWT descended prophets from time to time to show the path of righteousness and ended the (chain of) Prophet-hood with the manifestation of last Prophet of the time the Muhammad (PBUH). Then it began the time of Khūlafā'-e rāshidīn' (the Orthodox Caliphates), Imām'-ul vā'silīn (the leaders who can enable the aspirant to be in communion with Allah SWT) (and) mūq'tadā-e kā'milīn (the perfect (spiritual) leaders) who guide the ummah. Then the time of sainthood started which is continued till now.

Allah SWT has been deputing some of His people for the guidance of ummah in every age who are use to reform the misguided people of ummah through their apparent and inner authorities. At the beginning, many people, for establishing a concern with Allah SWT, were used to jungles for worships, mystic exercises and endeavors, after snapping the tie with (this) terrestrial world, so that, any worldly activity may not interfere their goal. Some of them had happened to spent whole of their lives in jungles where as Allah SWT has been appointing some special people, upon completion of their course of sainthood, to bless the creation of Allah SWT with an apparent and inner benevolence. The special man (perfect spiritual guide), upon completion of his course of sainthood, may change the fate of any one upon pouring his esoteric sight. His Majesty Syedina Riaz Ahmad Gohar Shahi (May He live long), the first rated guardian (founder) of Anjuman Sarferoshan-e Islam Pakistan, is also among such people (Perfect Spiritual Guides) of Allah SWT who spent a major part of his life in jungles to manage and accomplish the spirituality. And when (His Holiness) was appointed to bless the creation of Allah SWT with spiritual benevolence then (His Holiness) not only has revolutionized the lives of innumerable men and women but also has revived the dead Quloob (hearts) with the remembrance of Allah SWT in mere one resolute and perfect glance. In short, it is our good luck that upon our old & anxious wish and strong insistence, His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long) has dictated us his memories comprising of the access to spiritualism in this presented booklet, so that, the aspirants and followers could find not only mere guidance but also be blessed with favor in true sense after reading this book. It is (our) prayer that may Allah SWT bless Him with long life and His favor (support) may stand firm ----- upon us for innumerable years (for ever) and may Allah SWT enable us to get favor from His Holiness in true sense.

In the name of most merciful, most bountiful Allah (SWT)

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Chapter2

When (I) reached the age of adolescence, the thirst for darve'shī (saintliness) had gone to its peak but was not being satisfied by any of the ways. (I) used to praise darood' sh'arīf' (to express respect and admiration for somebody i.e. Divine Worship – the Holy Benediction) sitting in the shrine of BABA GOHAR ALI SHAH day and night, said as much nava'fil (a voluntary act of religion, the observance of which is not prescribed) as could be, and tahaj'jūd (A form of prayer said after midnight) as well. But the quested path was untraced as yet.

A police inspector who was one of our relatives - the follower of Pir Sahib (a spiritual guide) of Devel Sharif advised me, "This path can't be traversed without a Pir. First of all, be a devotee to someone." And I became disciple of Pir Sahib of Devel Sharif. He urged me to say prayers and recommended to say ALLAH-HOO as rosary. Whenever I found privacy I was used to say ALLAH-HOO repeatedly. About one year later, prayers were left and that ALLAH-HOO had also become tasteless. (I) found myself like an ox of an oil-press who works the whole day with a strip of cloth tied on his eyes and (ox) thinks that he may had traveled a lot and finds himself at that same (starting) place when that strip is got off. It started suspicion upon Pir Sahib. (I) met his other followers; some of them had spent five and others six years in his follower-ship and were used to say ALLAH-HOO fluently. But none of them could have access to neither the assembly of Prophet Muhammad (PBUH) nor remembrance through heart as yet. Anyway they had confirmed to prayers and fasting. I requested Pir Sahib to release me from his discipleship. He asked me, why (do you want to) break "Ba'yat" (oath of allegiance)? I replied that my thirst was not satisfied and wanted to try my luck at GOLRAH SHARIF. He notified me that a Qadrian devotee can't be benefited from Chishtian guide. I told him, "My luck and "Ba'yat" (oath of allegiance) are broken." Then I became disciple of Sahibzada (A young gentleman of good family) Moeen-ud-Din Sahib of Golrah Sharif. He urged me to say prayers along with Darood Sharif. I requested to be recommended such a worship which I could perform at all times. Like the words of the verse, be occupied in my remembrance whilst sitting and getting up even turning in (your bed), after saying prayers. He replied, "What things you are talking about in this era? Such seekers are extinct, say your prayers, and renounce upon your sins, praise one rosary of DAROOD SHARIF daily, serve your parents, have rightful earnings, and keep on visiting me frequently, this is enough" I argued, "I have been saying prayers and praising lots of rosaries of darood' sh'arīf' (to express respect and admiration for somebody i.e. Divine Worship – the Holy Benediction) as well but the thirst is not quenched." He did not reply and proceeded towards other person turning his face away from me and then left the Astana after a while. I could conclude that his exhibition was not based on reality because no one could turn his face away from seeker and it happened that "Ba'yat" (oath of allegiance) was broken even sitting there.

It happened that I used to remain distressed at all times with the intention that could be I blessed with such a spiritual guide so that the satisfaction of Qal'b could be achieved through him. One of my friends, who had some acquaintance with mysticism (Sufism), took me to his friend. That Darvesh' was wearing a long gown. When we reached there, his caliph served us with glasses of hot milk; there developed trust a little bit. Discussion upon Faqī'rī (Darvesh'ī) went on for some time, the destination started coming in vision. Meanwhile, his caliph forwarded huq'qah (a device used for smoking in early days that has small container of water where some tubes (pipes) emerge having a cap on them which holds some tobacco and hot coal in it). The Faqī'r pulled at huq'qah deeply (long puffs) and the smell of hemp reached everywhere in the room. I came out of the room quickly. (The) friend followed me as well and started to make me clear that such Faqī'r possessed secrets and hints of their own. The hemp is lawful to them and (on the other hand), if such (Faqī'r) blesses someone with some puffs of this (hemp), then one may achieve ones objectives as well. I argued that intoxication is unlawful (forbidden) and I hate its stench. If essence of Allah SWT could not be achieved through prayers, fasts and rosaries then how could be expected through hemp. He recited a verse.

I argued, "My heart does not bear testimony about him for being pious person (saint of Allah SWT)". He replied, "You are unlucky then". One of relatives came from Nawab Shah after some days. A detailed discussion held with him. He said, "Who does know that whether success is there in your fate or not? Certainly you are wasting your time. You (should) go to the shrine of Jaam Dataar. He is a living saint. You will be blessed with hint about your expedition". I reached the shrine of Jaam Dataar. It was Thursday. Dancing girls were dancing, singing (reciting) something in sindhi language. All the visitors including children, elders and youngsters were attending them (the dancing girls). I performed my Ishā prayer and some Nava'fil (A voluntary act of religion the observance of which is not prescribed) and I felt sleep soon due to tiredness. It was late in the night, somebody awakened me (and) then I saw an old man standing in front (of me). Two more men were there near to him who were wearing mere waist piece (a sheet of cloth used to cover the lower parts of body) individually. The old man said, "Go with them and bring some misvāk' (a tooth brush made of delicate branches of tree)". I went with both of those men in nearby jungle (forest) and started to cut the misvāk' of jhāl (a tree). I had collected almost branches weighing 1 or 1.25 ser (ser is a weight equivalent to about 2 lbs). The other companions had collected more than me. They said, "Pick them up and let's go back now". They picked them up straightaway. I put my every effort but could not pick them up. (I) was surprised, "I was used to pick up the (the load of) bag of two (2) mounds but why this very little load is not being picked up (by me)?" They laughed at my dilemma and said, "(How surprising is this) without spiritual guide he has set for Faqī'r (Darvesh'ī)". They moved away after passing that comment. And I did not incline to get back even having the hint of my failure. I thought that even Abou Bakar Hawari (R.A) had not spiritual guide, how did he get success? If (I) had come out from home then I should try (my) luck with full effort. I proceeded onward and set forward through jungle while reciting Holy Benediction. I neither knew the destination nor the line of track to move (ahead). There was only one thing in heart, "where ever would I go; the land

(earth) would belong to the very same Allah SWT to whose exploration I had come out". I had few dried loaves. I put off shoes, shirt and bŭnyān' (a class of under garments, normally worn under shirt) and threw them away. There was (left) only a dho'tī (waist piece passing between legs and fastened behind – sheet used as cover for lower part of body) on waist and Holy Qur'ān hanging around the neck. Journey was in progress for several days. Prayers were being performed at one place, Nava'fil (A voluntary act of religion the observance of which is not prescribed) at some other place and recitation (of Holy Qur'ān) at other place (by me). Hunger had gone away. I used to chew few morsels of dried loaf by habit (only). I had strange peace (of mind and heart) then and used to consider that (I) had become Faq'r (Darvesh'). (I) used to Order sparrows to come in verification, they did not come. Then I used to order them to die. They did not even die. Then I concluded that Faq'r (Darvesh'ṭ) is still incomplete.

When (I) started the journey after the prayer of 'As'r that day, then a donkey happened to follow lose at heels on my left side. I ignored (the donkey) with a view that it would leave me itself when it'd be exhausted. But (I noticed that) it happened to keep on changing (my) thoughts since it (donkey) had joined me. e.g; "it was about to prevail the night, what type of beasts would be there in jungle, how would you settle with those beasts whereas even the sparrows did not obey your order. Those (beasts) would eat you (certainly) and then you would be left (hunted) like very same way as "the man who have been running after this world and religion but could not catch either". I controlled those thoughts with great effort. Then a verse (of poetry) started to resound into my ears.

Then I thought over that verse (of poetry) again and again. Meanwhile it happened that my sight went at donkey. It (donkey) stared and laughed at me. I was almost surprised that what kind of donkey was that who could laugh. Then it (donkey) signaled me through its eye and a sound appeared as well, "ride on me". I stepped back. The lips (of donkey) kept on vibrating and I was kept on being attracted towards (donkey). And at last, I mounted over the donkey automatically. The donkey ran for a while and then it started flying in the air. I noticed really, while being passed over the rivers Ravi and Chenab and even flew over my village. That is to say, the donkey took me to the travel of whole Pakistan indeed. And it (donkey) dismounted me at that very place where from it had picked me up. The wish for Faq'rī (Darvesh'ṭ) had gone completely. I was flying into passion upon my state and stupidity. I wanted to reach my home as soon as possible to live through of leisure of the world. I reached the shrine of Jam Datar through the day and night journey with fast and swift stepping. My brother in law had (already) reached there in my search. He gazed at my state and enquired, "What you have decided?" I replied that I had achieved the goal and let's get back."

After that day, i.e; from the age of 20 to 32 years, I remained under the influence of that donkey. All the prayers had been left. Even the Friday prayer could not be performed. I got vexed to Pir, Faqir and Alim (spiritual guides and scholars). And used to taunting them in most of the gatherings. (I) got married, had three kids and got engaged in business. (I) concluded about life in way, "The life has limited days for its existence, so, enjoy it" (I) used to spend the extra time in cinemas and theaters, even the distinction between lawful and unlawful ways had faded away for the sake of collecting money. It became accustom (to me) the dishonesty, fraudulence and falsehood in (running) the business. You may wrap up in a way that life happened to be going on within the confined limits of Naf's-e Ammā'rah (evil genius – baser self). Even, (I) had come under certain effects of Mirzayat (those who follow the teaching of Mirza Ghulam Ahmad) and Wahabiyat (those who don't believe in sainthood) due to societies. Thanks to Allah SWT, "those effects have gone now".

My younger sister had been living in Nawab Shah. It happened that her litter daughter (who was at the age of almost 15 or 16 years) came under the effects of fits. (She) used to cry loudly and her limbs (usually) were use to get stiffed and sometimes (she) used to chat with members of house during the effect of fits. Normally (she) had been declaring a different name for herself and her religion. The family members inclined to doctors primarily then upon non betterment they called for 'Ā'lam (Savant). They spoke out that there was a powerful devi (goddess) who was out of control of them. One day, they (goddesses) proposed to present the girl before the shrine of Shah Shams R.A Multan in order to get the girl released. Her mother took the girl to Multan shrine. (They) went to elder sister after attending (the shrine) who had been living in a village near to Multan. The girl came under the effect of fits at night and also the daughter of elder sister came under the effect of such kind of fits. They (mother of both girls) got worried and brought the both of girls to Rawalpindi. I looked into the entire particulars and suggested, "Let consider any specialized doctor, fits and all such effects are lame". I concluded that it was an effect of hysteria which the spiritualists declared as supernatural. I took both of the girls to a doctor who was my friend who too declared that it was a matter of hysteria. (He suggested that) got the marriages of those girls. The girl got red when he attempted to inoculate. She said, "I would appreciate if you could even inoculate" and offered her arm. The doctor put hard effort but the needle could not be injected into flesh. It seemed that the arms had become rock. The doctor suggested worriedly for taking the girls to any Pir, Faqir (spiritual guide). (He concluded that) it was some other matter. I put a question, "do you too believe in ginnat (demons), spell and evil spirits etc?" He supported his wordings that even an affirmation (verification) to spell was there in the first chapter of Holy Quran, mention of demons is in surah Jin and narrated a verse relating to evil spirits. Its translation was: "Satan makes man insane through evil spirits". He suggested that there was a Sā'in (mendicant) Aslam in la la zaar (bed of tulip), (request him) for the check-up (of girls). I brought the girls back to home and started thinking that human being is the most eminent of created beings. How the demons could penetrate human beings! It is impossible. But why the needle of that injection could not go through flesh?

Both of the girls went on sleeping at night and I started guard them while sitting near to them because sometimes they went under the effect

of fits and the other time they run outside while screaming. There was almost 1 o'clock of night and I saw that blaze came and entered into the chest of one of the niece and she came under the effect of fits. I took both of the girls to Sā'in Aslam early in the morning. He blew on his palm and told all about the architectures of their homes, and the way they were affected and all those shrines that we had attended. He narrated me the architecture of even my village house. He sat the girls down before him and blew after reciting something. The voice and complexion of girls went on change. He asked them who were they and where they come from? One of them reported (to him) that she was a devi (goddess) and the other was her sister. Sā'in Aslam beat the girls hard with stick. They swore not to come back and they got themselves converted to Islam. The girls remained okay for five days and then after they came under the same effect again. Being the witness to those observations had changed my mind. (We) took the (girls) to Sā'in Aslam again, he suggested to took (them) to an old lady who was there inside the house. The old lady put a white pillow before (us). (She) recited something over it then a shadow of a white beard old man appeared. (She) asked us that could any of us see something. I and one of my nieces jolted our heads. The old lady advised, "say salam and narrate your story to him, he is Bari Sarkar R.A". He had been mere seen to me and it also been observed that he was in conversation, even I noticed that hands and head were also jolting, but the detailed discussion took place with nice (sister's daughter). He also added that all those losses happening to the business of Riaz were also because of spell and said (more) that girl belonging to Multan will soon be recovered but the girl (belonging to Rawalpindi) to (get rid of) effects and Riaz to (minimize the) losses would had to attend the shrine for seven Thursdays. And the same number of attendance would be given there to shrine of old lady that was near to Rawat. Right after that day the nice belonging to Multan got recovered and went back to Multan. And we (both) uncle and niece got busy in the circumambulation of shrines. We used to say Al-Salam-o Alaikum when we go to the shrine of Bari Sarkar R.A or any other saint then also have been receiving the reply as Wa-Alaikum-us-Salam in heart secretly. I used to witness the shadow of saint some time on the sheet of tomb and on the walls (of shrine) on the other time. I felt in affection with the shrine livings then (I) started bearing them in mind even in the worldly affairs. (I) used to listening to the cassettes regarding saints and the passion and interest that was there twelve years ago, have happened to gain prominence again.

One night (I) saw a white colored light similar to the sharp lights of car that got spread in the room. There was winter season and even the room was closed completely all around. I and my elder brother who was 18 years old and my wife were sleeping in room. Brother got frightened and started screaming and my wife got embarrassed and I was confused that where did the light come from and where did it go in a moment? I was still in those thoughts that the room again got enlightened. It was a dazzling light. It got off after a minute or half (then). After that light, it happened a sever fever to me and the bed also kept on shaking all the night. The second night, at that same time, an old man appeared in the light, (he) addressed me and said, "Son, your time has come now, get prepared, say your prayers regularly, renounce over your sins, make a practice of praying for souls of saints and prophets on some sweat thing daily after the evening prayer so that an atonement for your sins could be achieved and take (your) sleep on floor.

The saint kept on being seen frequently. Sometimes talked (to me) or vanished without talking on other time. One day I attended the shrine of Bari Sarkar R.A, the same saint seen to me in the form of shadow sitting on the sheet of shrine. (He) answered me satisfactorily to each question. I was sure then that the saint was holy soul of Bari Imam R.A. All those facts did come into the notice of my friends and relatives. Some said that it might be true but most of them considered it as fraud. A young girl of my mohallah (area) went on mad for some days. (She) could not be cured neither through doctors nor the amulets of 'A'mal (spiritualist). My uncle was in perplexity. (He) took me to their house and asked me to call my saint so that the girl could be cured. In nut shell he wanted to analyze between truths and false. The very same shadow appeared in front of me, blew over her after incantation and blew over water as well. The girl got healed up then. The same kind of diseases kept on approaching me after that and the business of my industry also went on producing huge profits. Almost after three years, the very same shadow ordered to leave the world within three days for the self purification it was the third day of order. It was striking 12 of night. (I) saw (my) wife from top to toe, kissed last time to (my) most dear son and set out noiselessly for unknown destiny with tears in eyes, staggering at feet. Meanwhile a taxi approached me, got stopped and asked me, "Where to go". I replied, "GTS bus stands". The tax was running on road and I was saying good bye for ever to my native city. (I) attended the shrine of Data Sahib R.A then Sakhi Sultan Bahoo R.A and purchased Noor-ul Huda as per his order and then set out for Sehwan Sharif. I kept on reading Noor-ul Huda in the long journey of bus. Each line was influencing my heart. There was stated somewhere in the book, "The one who could not come in communion with Allah SWT is an unlucky and ill-fated". And I was on the way again to try my luck but with a support now. Bus stayed at some stop and I went to a hotel to drink water. I observed that my face got longer very much. It happened that chin and lips become (more) visible. My foot goes there if I put my step here (staggering). People were staring me surprisingly and I also drew conclusion that I had gone to mad body after reading the book. I thought that I was not even able to stay here in the world. Everyone would laugh at this abnormal face and strange way of walking. Jungle is the best suitability for such animals (abnormal). (I) traveled through Sukkher by bus and then had to go to Sehwan Sharif by train. (I) felt drowsing in train (and) observed that shrine of Laal Shehbaz Qalander R.A was in front (of my eyes). I was standing there and a turban was being tied around my head. And when for the first time (I) reached Sehwan, I observed the same shrine. It was an evening and people were dancing and were being restless (in love) regardless of there condition. A voice struck to my ears, "It is a condition of lovers of Shehbaz R.A and you are claimant of love for Allah SWT. Go to the mount in front of station. And remember Allah SWT through his personal name with contemplation as per the procedure given in Noor-ul-Huda." I went to mount at once and got engaged in remembrance of personal name. I felt drowsing during remembrance (and) observed that it was an assembly (gathering), several old men

(saints) were sitting there. An old man (saint) who was having fat body, tall with wider moustache, pointed me and said in Punjabi:

It had started tremulousness in (my) body since the night of light and the heart beat had gone high-flying since the visit of shrine of Sakhi Sultan Bahoo R.A and the very same (heart) beat had got converted into Allah Hoo on that day. I was very pleased over my luck and found that secrete within my Qal'b that (I) had been searching for through caves, shrines and jungles since (my) childhood. I enjoyed (the favor bestowed upon me by Allah SWT) like a drunkard on the mountain for three days. (I) had neither fear for warmth nor care for hunger (and) thirst. It was month of Ramzan, thought for fasting. (I) used to go to station for Sehri (pre-dawn meals during fasting month), purchase and bring stuff for breaking the fast. The mountain happened to fear me in early period but it had gone completely after few months. My eyes had got used to darkness and could see every thing in the distance at night. (I) used to go to the nearby river for taking bath and buy grams at station while returning back (to mountain). (I) used to stay for night there at mountain at every cost. It used to happen some Kash'f (revelation) definitely every night. And the heart beat did keep on progressing through the (personal) name of Allah SWT. One night many dogs approached me and started barking. They used to advance to bite but they go on a stop when come closer to (me). Then it started tinkling everywhere. And then stone hailing took place upon me. And I crouched there down silently. Some stones hit me and other skimmed over. I kept on sitting at station the next whole day but it was frightening to go to mountain at night. Then (I) taught (myself) that it is beyond the trust in Allah SWT to fear from death for remembering Allah SWT and went to mountain. That night when I was reciting the chapter entitled Muzamil, I observed that it occurred an atmosphere of daybreak dawn and countless chairs were arranged around the mountain and then numerous old men (saints) in Arabic dressing graced the occasion through sitting in those chairs. Thirteen men were caused to stand near me and a voice arouse, "it is going to be a selection this day". Those men were very much elder to me, some of them were wearing a cloth dho'ti (waist piece passing between legs and fastened behind – sheet used as cover for lower part of body) while others had covered their bodies through the leaves of trees. It seemed that (they) had been retired in mystic seclusion and incantation in jungles for centuries (many years). I was considering myself at lowest position among them and was even feeling ashamed while standing among those brightened faced (men). Meanwhile a long stream of light like electricity aroused and it fell upon my body. It took gentlemen aback that how could it be possible (that) a new comer took the lead over seniors! It uttered by those thirteen men that it might be an oversight. In the meantime the electric stream of light again provoked and strokes me. Out of those thirteen men, some gazed at me in anger and others astonishingly and went away. After that incident, my body got heavier and I lied down without doing any exercise [Zik'r (remembrance)]. It was being heard the sound of Allah Hoo altogether completely (from the whole body). Such a rhythmic sound was being emerged from heart that it seemed, a kid was reciting Allah Hoo. I witnessed the word "Allah" written every where and even viewed the word "Allah" written graphically (beautifully) in golden letters on (my) heart. Sub'hā'n-allah' (Allah be praised) escaped automatically (having no control) through (my) lips. It used to visit me several kinds of creatures and souls of Holy Saints after that day.

One morning when I started to come down from mountain to answer the call of nature (then) I observed that lots of large ants were there around me drawing a circle. I was afraid (thinking) that how could I escape from them safely? They might bite at foot. Meanwhile a fatty (large) ant moved from its place and addressed (told) me. A voice rose, "Don't be scared, we have been appointed for your security" I asked, "How could you guard me being tiny lives?" It replied, "There are many snakes, scorpions and poisonous insects, we have potential to fight with them". Afterwards they released to let me pass the way. Sometimes those ants did set up an enclosure to me.

I used to witness several Holy Saints sitting or standing near me at mountain during the Zik'r (remembrance) of personal name (of Allah SWT) in early days and some very beautiful ladies used to come and make obeisance (salute respectfully) for them. They used to have rounded (curved) (manual) fans in their hands and fanned (flared) them but when those ladies come to me, they then used to pass about me with a smile giving themselves air and I used to feel lower. After that electric stream of light, those ladies did come the next night. When (they) were passing about me boastfully, a voice aroused, "Allah has blessed him with honor, so you are (directed) to show your respect to him" And then they bowed on their waists and went away feeling ashamed. Whenever I felt embarrassed or missed my children, those ladies used to appear at once, do dance and then recite some na't (encomium on the Holy Prophet (PBUH)) and the embarrassing time used to pass away then. And if, on some times, I used to feel pain in my body (fatigued), they used to come then and hush (relax) me, through that activity I used to get settled down (getting rid of the fatigue). It should be remembered that all these are worldly incidents whereas the superficial incidents and superficial secrets are not allowed (to be discussed). It had started winter season, therefore I was ordered (to go to) "Laal Bagh". I reached Laal Bagh at the time of late afternoon prayer ('as'r). (I) examined the place and circumstances. There was an almost rounded dais (terrace) made up of soil upon which a tree was bent and (whereas) the order was to sit underneath that very same tree. There was a cottage (hut) in the corner of Bagh (garden) wherein a middle aged woman was sewing something. There was another old man sitting in the other corner who was at the age of almost 100 years. I became known to the news of Bagh through him. I told him that I wanted to do worship (retire in mystic exercise) in that retiring place. Old man informed me, "I had been in seclusion for mystic communion for forty years; (even had) left family (and) cereals, ate clay, (and) disturbed the stomach but could not find Faqīrī (Darvesh'ī), it is better for you that you should not destroy your youth. (Go and) serve your parents and bring up (your) children. Thus, the Faqīrī (Darvesh'ī) rests only in this (activity), every person cannot become qalan'dar (a person not tied down by religious or worldly conventions)". He further informed me, "retiring place is dangerous, several people came here with an intention of seclusion but couldn't stay even a night, several (of them) experienced mortality".

It was mid-night, intended to enter retiring place but heavy darkness and information given by the old man became an obstacle. (I) started the exercise of remembering "Allah Hoo" sitting at a distance on sandy place keeping eyes closed. I sat cross-legged upon getting tired of sitting on hams (sit with folded legs). (I) experienced feeling resembling the creeping of some thing over my thighs. (I) opened eyes, saw that a long, healthy, black colored snake was passing over (my) thighs, half of it had passed and the remaining half passed before my very eyes. I was in tremulous state that what would happen if it bit me? A voice arouse, "if the protector can guard you here then he can safeguard you even in the retiring place". I stood up at once and sat down there under very that tree in retiring place and started exercise again. I was left with five hundred rupees; (I) gave some of those to the lady and distributed the balance among other Faqīrīs (seekers). Someone offered me tea sometimes and meal on the other times.

"I am feeling a strong hunger today, distressed of hunger, stomach is (demanding meals and) crying of hunger and feeling headache because of hunger. Some pilgrims came in garden (Bagh) at noon in a bus. They had an intention to give pūlā'o (rice cooked in meat soup) as charity upon gaining some wish. The he goat was slaughtered and rice was got wet (in water) in front of me. (They) lit the fire and pūlā'o got ready. They, then started to serve (pūlā'o) in clay made pots to their fellows. Meanwhile, I too, reached there holding a metallic bowl. As per my perception, charity is meant for poor and meek. Even I was appearing as meek at that time. The man standing on deg – the big pot (the man on duty to serve and distribute charity) scolded me severely and (also) said, "These beggars reach (everywhere) wherever one goes". A man (among them) showed pity upon me for my (poor) condition and said politely, "Sit there, let our men eat first, if something is left, we would give it to you". And I moved from there abusing my Naf's (self) but it was not getting down the graph of my hunger after (such) severe insult. Then, I started eating the leaves of pī'loo (a tree having very bitter leaves) which were unpalatable, yet I ate in heavy quantity. It happened to pustule my tongue due to leaves. Mastani (a lady) gave me some dried pieces (of bread) on third day but (those) could not be chewed. Mastani was too at the status (economic condition) where was I. If any pilgrim gives some coins (rupees) as charity then she used to bring flour (and) sugar (food stuff) from shop. And when nothing could be offered then hunger disturbed (her). (She) used to endure for two to three days, (and) then used to pick the rags at last and beg dried pieces (of bread) from someone or the other village managing my livings as well. I put those dried pieces (of bread) in the root of a tree and went to retiring place at night. It happened that the Zik'r-e-Anfās' (remembrance through breath) could not be performed properly due to hunger. I found my tongue better (lesser pustule on tongue) in the morning. When I reached the tree (then found that) dried pieces had been picked up by some dog. (I) felt distressed. Then I went to the hut of Mastani. Mastani had gone to Bhatt Shah to celebrate Eid (a religious festival) early in the morning. I searched in the hut with a view that might find some food stuff for eating but could not find anything. It was an Eid day that day. The lovers of Sakhi Shehbaz Qalander R.A were gathering in Bagh (garden) to celebrate Eid. Various types of food were started being cooked on oily stoves. I was observing that drama sitting in a corner. Naf's (self) requested (me) to beg for it so that it could eat something on Eid day and it stroke my mind the expressions of that man of deg – the big pot (to serve the charity) I used to scold it; "Be patient, Allah SWT loves modesty". A young looking lady was cooking sweet vermicelli dish with milk in front of me and even was reading my eyes. It is said that the sixth sense in women is very sharp. She got the bottom line and sent me sweet vermicelli dish with milk in a plate through her five / six year's old daughter. I was eating and thanking Allah SWT as well because I fell to the lot of sweet vermicelli dish with milk first time in two years. The Naf's (self) got stronger again after the taste of that sweet vermicelli dish with milk and demand (for something to eat) in a state of hunger had increased. (I) used to chew some leaves because a week had gone but Mastani did not come back. I was feeling frail very much that day because of starvation and the headache was also in its full force. I thought that it was better to die. I started hitting my head with stone so that it could be injured through someone or the other way. But neither head got damaged nor did I die. It was blowing a strong wind and I was going to retiring place very carefully lest should I fly due to weakness. I was reciting soo'ra-e fa'tehah (the opening chapter of Qur'ān') as per my routine that a man came and sat very near (to me). He had a plate containing the sliced apples in his hand. I had recognized the plate; it was the same plate that I had been using to offer fa'tehah (make offerings to Allah SWT with such prayers for dead) in Rawalpindi. He gave me that plate and said that Hazrat Fatima-tul-Zahra R.A had sent who (also) sent (a message for me) that I had been remembering Her in happy times and in the gloomy time She had remembered me then. I ate those apples and had been feeling that my stomach was fully saturated. I ate food if it is served otherwise never felt hunger. One day I was passing urine on a stony place. The urine liquid got accumulated on stones and the shadow who had rightly guided me, I found the same shadow smiling in the urine liquid. I cannot express my feeling for that time. I had been ranking him some spiritual entity (guide) upon whose instructions I left my family, (even) trample the love of my parents, children and wife, I got disbelieved of him. If that was a divine shade then how could be it sighted on dishonored place? There was only conclusion and believe that it was some satanic spirit who joined me and had become apparent after destroying me completely. The name of Allah SWT too had become resident of my veins and fibers (whole body) and I was not ready to leave that as well. When (I) used to consider (the status of) my heart then conclude that it all was only because of and his assistance. But it used to happen to come upon that incident again. I could not decide, "What to do?" At last I studied my life very carefully then it come up the result that every of my actions was contaminated with sin before accompany of that shade. (I) had forgotten Allah SWT and even I had neither love for Allah SWT nor his beloved (PBUH). I used to weep in the love of Allah SWT and his beloved (PBUH) then, had hatred for sins, had consolation in Namaz (prayer), recitation, remembrance and contemplation, though it was a satanic shade but had awarded me the guidance (for truth). I should not have any concern with that shadow rather concentrate on guidance. "Namaz (prayers), Roza (fasting), nava'fil (a voluntary act of religion, the observance of which is not prescribed) and recitation are sufficient adoration (whereas) Noor-ul Huda for guidance", I became

stronger again after that thought. After that, the shade did appear in retiring place but I did not pay any attention to it and that shade gone to an end then (after some time). It developed only one yearning that should it comes upon the sight of Huzoor Pak (PBUH) through some or other way. It was mere the first part of night (when I) saw that brownish, bare headed man was standing in front of me. There was a slate hanging around his neck that had a text of Muhammad (PBUH) without any vowel points. A voice aroused, "This is the Rasool-ul-Allah (so) have a respected prostration. It grew a question in my mind that Rasool-ul-Allah (PBUH) is Noo'ri (composed of light, heavenly) then why was he brownish. It transformed an answer that my heart was black as yet, the black mirror displayed only the black image of even white entity". I got the bottom line (and) tried to get ready but (soon) I felt a strong grip over my body and that very same shade was suppressing (me). The time of obeisance went away. There was a deep grief (upon that happening), I had enraged upon that shadow. I had desire to abuse that shade very much. But it did come to my mind that I got guidance through that shade and I had to keep myself patient in anticipation. Time kept on creeping and the remembrance of name of Allah SWT Qal'bi, Rooh'i and Sifi etc also kept on progressing. One day I was making strokes of Zik'r-e-Jehar (open loud verbal remembrance), saw that a black healthy dog came out through breath and it ran very fast to a distant mountain, it started staring at me sitting there. And when I wrapped up the exercise of Zik'r (remembrance) then it penetrated into my body again. Then it started to happen to sight that dog occasionally. After sometime, I observed that it had become very feeble. A day came when it used to come out but could not run due to weakness. It cried in such a way due to the strokes of Allah Hoo that it had been beating with sticks by someone. It had been abolished the emerging out of it of body for several days. But it used to hear the crying like a child at the navel point during Zik'r (remembrance) (saying) that ah! I would die, ah! I would be burnt. Almost three years later, the point where crying been emerging had then been tuned into reciting Ka'lima (declaration of faith) and that voice progressed every day. I used to feel all the time a beat at navel point like a baby in the uterus of a pregnant (woman). One day (I) was engaged in Zik'r (remembrance), again, another entity came out of body, saw, it was he goat that was in a state of an ecstasy owing to Zik'r (remembrance) in front of me. Sometimes that he goat used to get back into my body while on the other time it stays with me.

Few months later, the form of that he goat started changing then sometimes it sighted me as he goat and on the other time it took particulars resembling my physique. It had adopted my image then. The only difference lied in eyes. It had round and prominent eyes. It used to join me in Zik'r (remembrance), offer Namaz (prayer) and sometimes talk to me. And one day it put his head in (my) foot and said, "O' brave man, do you know who I am?" I replied, "Don't know". It informed, "I am your Naf's (self) and my master tried very hard to misguide you but your master was perfect who saved you". I asked, "Who is my master?" It replied, "The shade that guided you was your master and one who put you in suspiciousness was my master – the iblis' (Satan) who disguised in your master and happened to sighted you in urine, came as an artificial Rasool was also my master and one who seized you to prostrate before iblis' (Satan) was only your master.

It had gone half night then and I was engaged in Zik'r-e-Anfas' (remembrance through breath) as usual. It started rising the sound of bells outside the retiring place and became louder gradually like music. I stood up in the retiring place and saw. A little number of girls was dancing in a rounded circle having delicate bodies with average heights. (They) had wings like birds at their backs with hairs on them. Dance and creature were strange, even the environment had become like day. (I) though they were fairies and got absorbed in watching their dance. A voice arouses, "leave them and get engaged in Zik'r (remembrance)" I replied, "I have been doing Zik'r (remembrance) daily and shall keep on doing daily but (I) never saw such dance before and there is a probability that shall not be able to sight it again hereafter". I wanted that their faces should also be viewed clearly. I used to advance by two steps and they too, get back by two steps. And due to that movement and curiosity (to view their) faces I came out of garden. And then that creature got vanished. The long heightened and blackish men attacked me, gave me such a sound beating that I got unconscious. When the sunlight hit my face then I got back into (my) conscious. My body was under heavy pain. An ache was emerging from every bone. (I) thought that what would happen if die. All those shades that had been hovering around me all the time, even they could not help (save) me. Trusting in them was absurd. I had been considering myself a saint but it drew out that I was nothing then. (I) wasted (my) time certainly. It started again those (very same) thoughts, like, "dog that had been running after two bones could not catch either. If my master is perfect then he certainly would have helped me. And the statement of that old man too struck my mind that "every person cannot become qalan'dar (a person not tied down by religious or worldly conventions)". I started missing my parents and children then. (I) made plan that I would go to Nawab Shah by borrowing some money from someone. (My) relatives are there (and I) shall go to Punjab by getting (an amount of) fare from them. There was an attendant in the retiring place whose name was Saleh Muhammad. He used to consider me a saint on duty and had great respect (and devotion) for me. I made my mind about him (for raising money). He did not come to retiring place that day. I could not perform even a single prayer (Namaz) because of pain and suspiciousness. I remained there idly all along in the hut of Mastani. Even it had gone the time of Maghrab (evening) prayer (Namaz) and of fa'tehah (make offerings to Allah SWT with such prayers for dead) tended to go to an end as well. It had prevailed darkness over the sky. All of a sudden, it came into my view some Arabic words on the sky on the northern side. (I) saw that carefully. There written . I thought, the (Qur'an'ic) verse that had been displayed in the sky would be as per the commandment of Allah SWT. It (my activity of seclusion for retiring) was in the willingness of Allah SWT and Allah SWT is happy then there was no reason to be scared (or lose determination). (I) collected (my) willpower and reached retiring place. My trust had been established in Allah SWT rather than saints (old men). One day (I) was trying to be engaged in Mura'qaba (meditation) lying in garden (Bagh). I heard the (such) sound emitted for urging upon quarry. (I) opened (my) eyes (and) saw that a snake of almost a length of yard was staring at me. It then advanced towards me, that verse stroke my mind, (then I) made a plane to experience its reality. It reached very close to my face. I closed my eyes as it attempted to bite me at forehead. (It) touched my forehead with its tongue and got back. And so, it took tree attempts to bite me, at last it went away. My belief (in Allah SWT) had got

more determination after that incident.

It was almost 3'O clock of night. I was reciting holy benediction standing after having an exercise of Zik'r (remembrance). The environment had gone to like that of Fajar Namaz (early Morning Prayer). Numerous men and abundant number of women were standing in plentiful rows from the fountain side. (I) thought that it was a day to be blessed with any rank. They had come to visit me then (I) asked (myself) that their backs were towards me; (they) would be waiting for someone else. A green colored mausoleum was approaching while fly in air and descended there where those people were (standing) together. It appeared a Noo'rānī (composed of light, heavenly) face from mausoleum. The women went in the state of ecstasy owing to sight (it). They were reciting men too, had come in the state of ecstasy and were reciting. Then that saint advanced towards me passing through gathering. It burst into tears because of happiness as he was approaching me. But (my) eyes had no power to see him. (It) was a Noo'r (heaven light) for which eyes are unable to endure. (I was in state that if) attempted to sight him then I might die otherwise I would have been left with wishes (in my heart).

When there left a distance of almost 10-12ft. (to me) then my body got abandoned in the state of ecstasy and got lifted up about 3-4ft. from ground. That is to say that the holy benediction was being recited in the air in state of ecstasy (joy). The intensity of joy got increased and it started to dominate the unconsciousness. And then (I) heard the sound of being felling down of the body on ground. When senses got restored then the entire area was a fragrance like that of musk. The holy mausoleum did appear the next night. When I entered through door, it was emerging the heavenly light from the wall in such a massive quantity that eyes could not be supplied power to see (Him (PBUH)). I advanced forward a few steps but owing to unable to endure, (I) had to come back. The holy mausoleum happened to be sighted (by me) again after three days. The doors had the very same appearance even that day. But eyes had got some power to endure, that is why my sight approached the foot of Hazoor Paak (PBUH) but (I) could not sight His (PBUH) face. Then after several days, at last (my) sight got stared at holy face. Then it (sight) stared in such a way that it used to refuse to be driven back (from sight). It used to come back in the state of compel. And this verse (of poetry) resonate inner side.

The retiring place had no roof at that time. It rained (and kept on raining) at night and I kept on being wet. It cleared (the cloud) in morning. I had a strong desire that should a man of Allah SWT (simple man) pay the charges of cup of tea for me. There was the hotel of Ramzan in front of me. Tea was being made and people were taking it and I was absorbed in thoughts that I had my parents, bothers & sisters, progeny and even business but that day I had not even a unit of money so that I could pay for even a single cup of tea. I felt my helplessness. And some tears were shed. Meanwhile a man came and beckoned me to pray putting his hand on his tongue. Ramzan also reached. He informed me that he could not speak for the last one year. He had got every medical treatment and visited every shrine but could not speak. I placed an order to bring a piece of paper, wrote the ā'yat-ūl kūr'sī (Throne Verse describing God's authority and gave him in formality causing him to drink. That man started speaking (got cured) soon after drinking water. It raised slogans (shouted) in the Laal Bagh and it accumulated dumps of tea and biscuits and shed the tears by my eyes again with impression that "O Allah SWT thank you that you have bestowed this worthless slave with your blessings". It used to be respected me very much by people after that incident and served with every necessary thing without demand. It happened that worn out shoe was put off after four years and I was put on with new kūr'tah (collarless shirt, old fashioned shirt) pā'e-jā'mah (old fashioned trousers). Owner of every hotel used to have a wish I should be served with food and tea by him. Even people used to visit me from very (distant areas) (and) often brought with them the home made desi ghee, butter and sweets.

One night it happened to listen to a voice from the fountains side. (I) assumed that there might be a seeker. It was moonlight night. A middle aged man was engaged in Zik'r (remembrance) ignoring every thing. (He) used to expand his hands open while say Allah SWT and bring his both hands towards his mouth while saying Hoo in such posing in such a way that (he) might be putting something in (his) mouth. I kept on observing that strange kind (of worship) and came back to (my) retiring place. Few moments later it arose the voice of azān' (Muslim summon to prayers, call to namaaz – prayer) for fajar (Morning Prayer) in the nearby mosque. (I) went to mosque, that very same Zā'kīr (one who remembers Allah by his heart) was offering his namaaz (prayer). I also finished my namaaz quickly so that I could find some secrets from him. (I) asked him, "Were you doing Zik'r (remembrance) at night?" He replied, "Yes". I asked, "How much period has gone while doing this?" He replied, "It has gone almost 12-13 years". (I) asked, "Which is this method (of doing Zik'r (remembrance))?" He replied, "When I raise my hands then (I) imagine that (I am) catching Allah SWT whereas putting (my) hands to (my) mouth (I) imagine that Allah SWT has gone into my mouth". (I) asked, "Who taught you this method (of doing Zik'r (remembrance))?" He replied, "A mendicant (friar) was met by him, he taught this method." (I) asked, "Did you succeed?" He replied, "(Zik'r (remembrance)) have not reached heart as yet but I could succeed only that I could hear voice of azān' here when it was said in the Holy Ka'aba". He told me, "I am a fisherman, there is my hut in front of maachi goath (it is a name of area) wherein living my children and wife. I use to catch fish in day time and spend my night time in the same way while doing Zik'r (remembrance), three months have gone that a beautiful woman sit in my boat all alone, I caught her finger unconsciously, after that incident the voice of azān' has vanished. I just concluded that the struggle of 12-13years has gone to wastage." He had tears in his eyes and went away.

The Laal Bagh had been visited by visitors in the daytime whereas the seekers try their luck at night. One night when I was engaged in my Zik'r, it raised the voice as Haq Allah SWT outside the retiring place. It kept on saying as Haq Allah SWT for a little time then (I) observed in such a way that someone is beating someone with stick. Then it started to listen to the voice of abusing. (I) spent the whole night in a state of insipidness. When I came out of (my) retiring place, saw that a very frail man was lying. He sat after seeing me and called me and started

saying, "You are used to do Zik'r the whole night, don't you feel any problem?" I replied, "It never happened before but it happened this night because of you because you were beating the ground with stick at one time and abusing on the other time. "By God, I was not abusing you, on the contrary, some people used to come with sticks whenever I did Zik'r and bate me and then I used to beat them with my stick then they used to abuse me and (then) I abuse them (in response). It has been happening since six years (then I) decided to try my luck at retiring place but (those) scoundrel followed me ever here". I suggested, "Be sign up with a (spiritual) master who will control them". He replied, "As such, there is no one apparently who could help me in this line. One day, I went to the shrine nearby a cave to become disciple but I met with an (unseen) voice that he is sufficient for me. I assumed that it was a voice of Allah SWT and since then I never thought about any (spiritual) master." The old man kept on disturbing. One morning (I) saw that the old man was staring at sky and remained in that same state till Zoh'r (early afternoon, time immediately following midday). People had perceived that the old man was busy in Deedar-e-Elahi (Essence (seeing) of Allah SWT). Some shadows appeared at the 'as'r (late afternoon prayers) time who were carrying the old man to a river after tying him up and dropped (threw) the old man into river.

People took him out of river (rescued him). He was speaking these words, "get me to saintly court (shrine) at once, he has been disturbed by satan here." People took him to Sehwan Sharif by a tonga and laid him down there near the big entrance. There he got recovered a little bit but had lost the power to identify and died after some days.

One day, there came a tall and stout man of advanced years (very old man) and started gazing at me and then went to the mountain side. He came again at about 3'O clock in night. His eyes were glowing like red hot coals in darkness. I used to feel tingling in my body as he was approaching me. Even there left 2-3 ft. distance to me. I observed that my Zik'r of my chest got swiftness and there emerged a while colored blaze from my chest that hit his body and he held few steps back owing to pain of that blaze. He then, started to hit me by throwing stones at me after picking them (stones) up. Then it appeared another man resembling me before him and I became out of his sight. It was my Jussa (a spiritual body made of Divine Light, of which there are nine in the human body, other than seven Lata-ef; totaling sixteen). That man blew at Jussa after incanting something in his mouth then there come out blazes and it used to feel pain by Jussa. And when Jussa blew at him after reciting something then he used to feel pain. It continued for almost half an hour and then it happened to produce the blaze continuously by his mouth and Jussa flew like a bird and sat in the date tree. The flames produced by his mouth had no ability to reach there, so he started throwing stones at tree. And none of the stones could hit the Jussa, so he started to climb up the tree in rage and when he reached near the Jussa, then it flew away in the sky like an falcon and he stood there gazing in dismay. He was just assuming that entire miracle was due to my apparent body. And then he went out of bagh in a state of perplex and embarrassment. After that occasion, my Jussa started meeting several people apparently. Those people who witnessed me in Sehwan also find me present here in Laal Bagh when they used to come here. And then it appeared 9 human beings resembling me. When (I) used to do Zik'r, they usually sat forming a circle and when (I) offer my namaz (prayer) then they used to become my followers. When I used to sleep they used to guard me and wake me up for namaz and later on only those were the Jussa who complied with helping out general public. That is to say; (they) healed those people who have been suffering in the hands of Demons, (they) used to guide the (seekers of) Kash'f (revelation, divination) and used to communicate my messaged to my devotees either apparently or in the state of dream. (They) used to assist in synchronizing Allah-Allah with the heart beat of those people who had been consented (by me) to do Zik'r (remembrance) of personal name of Allah SWT. Thus the hearts of innumerable people got enlightened with the personal name (of Allah SWT).

I went to the fountain side at one noon. A young woman was laying on the way. She called me very humbly, "Saeen Baba! Please come here." I moved to her and asked that why she was all alone in that desolated place and how had she reach here. She began weeping and said, "I don't have any progeny, (please) pray for me that Allah SWT bestow me with a son." I replied, "I don't have ability to pray for anyone as yet." Then she said, "Well, put your hand (at my belly) and guess whether there is a baby or not." I replied, "(You should) get it observed by a woman". She said, "You are everything (for me) at the moment." And then (she) embraced with arms. Her eyes were sparkling like crystal. And I had been trying to pull out my arms from her (to get myself liberate of her) but she had a powerful grip. At last I requested her humbly, "O' lady, leave me please, I am in the state of seclusion and have left the worldly affairs owing to abstention from Jalā'ī (of heat, energy) and Jamā'ī (of beauty and coolness) things (activities as well)." She replied, "I dam care and caught me by my collar as well." Meanwhile 3-4 men appeared coming from the fountain side and she left me and I reached back in Bagh. That lady encamped even in Bagh. She use to move close on the heels in the day time but could not be seen anywhere in night (used to vanish). There had gone a week in those activities. One night she reached the retiring place and began irritating me.

There was lying Qur'ān'-e majīd' nearby. She attempted to pick and threw it away (but) I wrenched away at once Qur'ān'-e majīd' from his hands. Then she was trying to embrace me and I was trying to get her out by pushing her around. All of a sudden, her face went on changing. (I) observed her carefully; (she) was appearing as a frail and a jet black old woman instead of being a fair young beautiful lady whose face was squeezed and long teeth were grown outwards (like witch). I got scared and wet (perspired) even in the winter season. (I) concluded the best in my interest to run (leave) out from there. (I) ran and went to the hut of Mastani. Mastani was sleeping covering her body with a stole. I displaced (a part of) her stole and laid there to her foot side. The lady followed me like a lioness (and) even came across the hut (but) went back upon being unable to find me. She was not seen again after that incident.

Almost half an hour later, Mastani took another side (while sleeping) in the bed. Her feet touched my head, (that caused her to) woke up. I directed her, "Don't be scared, it is me." She asked, "Why did you come here at night?" I replied, "Unintentionally." She asked again then, "Perhaps felt cold?" I replied, "I don't know." She assumed that I had fallen in love with her in consequence of her expressions of that day. She came near to me and laid down and then clung to my chest. "Out of the frying pan into the fire." I tried to drove myself back but I felt like that I had no power in my body (then). (I) kept laying there down tolerantly and thinking that (I) left the world for the sake of Faq'ar (Darveshī), left (every) pleasure of the world, left (my) beautiful wife, got encamped in jungle but satan (devil) reached even there. "It is Allah SWT who will support and succeed (me)." There recited azān' (Muslim summon to prayers, call to namaaz – prayer) a little while later for morning, (I) felt a strong jerk like someone had caused me to sit. That current was felt even by Mastani and due to that jerk the hands of Mastani were driven back as well and I went to retiring place.

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Chapter3

Now, it is being narrated something about Mastani.

The first day, when I reached Laal Bagh then there was not an extra ordinary multitude. There was only one employee of the endowment department. Everyone left the retiring place in the time of evening. When I finished the Maghrib Namaz (the evening prayer) and fa'tehah (make offerings to Allah SWT with such prayers for dead) then the same Mastani came to me and said in good manners and love, "Brother, if you need anything then please tell me, I am ready to serve." And (then) she took me to her hut and served me with salty boiled rice and then offered me a glass of hemp which I did not accept. I informed her, "I came here for the sake of Faq' r (Darvesh' t)." She replied, "(It is practice that) Faq' r (Darvesh' t) do take hemp and hemp extract." I said, "It is an intoxication which is unlawful in Shar' at (Islamic Law)." She reminded me, "Didn't you hear the event of Hazrat Kaz' r A.S (name of a Prophet immortalized by the fountain of life) and Mosas A.S. Mosas A.S was the savant in Shar' at (Islamic Law) and Kaz' r A.S was Faq' r (Darvesh' t) of Tar' i' qat (the mystic way of life). The activity that could a sin was a good deed in Kaz' r A.S' point of view. Listen! Why do we Faq' r (Darvesh' t) drink it? When we miss the world or relatives then we used to take hemp or hemp extraction, all the thoughts evaporate after drinking it and there remains the remembrance of Allah SWT only. And the other thing is that the people begin following us after perceiving that we are Faq' r (Darvesh' t) but they become disgusted with us due to this activity and are reprehended as well which acts as security for us. Qalan' dar Pāk (a person not tied down by religious or worldly conventions) has appointed me to serve and guide the seekers like you. You have a wife who has fair complexion. She has a comparatively bulky physique with an average height. You have three children, one of them has died after your disappearance and about which you don't know. There are three rooms in your home with a mulberry tree in the courtyard. Your photograph in shave off beard is laying in the eastern room. Don't you even believe me? Should I speak more?" I said, "Ok" and moved towards retiring place while thinking that the lady had been living all alone and without any fear in the hut. Where as there was a desolation and howling wilderness all around. And whatever she told was true as well. I was doubtful only about the death of child. Even the lady was serving the retiring place. How could it be a deception! She might be a friend of Allah SWT (saint). I used to visit that lady occasionally in day time. She used to narrate me stories of strange kind of Faq' r (Darvesh' t) and sometimes serve me with qah' vah (tea without milk) and on the other time with foodstuff. After spending two and half years in the Bagh, it happened to come around with one of my relatives in the Sehwan Sharif. He informed me in that short meeting, "You are looking for Faq' r (Darvesh' t) where as you have been mourned at your home. Your female cousin and little child have died. Your parents, brothers and sisters are very much worried about you. The matrimonial ceremony of your wife could be held with your younger brother this month. You (should) go home and inform them that you are all right." It started missing my home again and there developed a firm believe upon Mastani as well in a sense that whatever she told about child was concluded a truth. I reached straight away to Mastani's hut from Sehwan Sharif and laid down. Meanwhile Mastani stood up respectfully. She beckoned me too. I also stood up respectfully like Mastani. Mastani told me, "Qalan' dar Pāk R.A and saint Bhatt Shah R.A have come and are saying that Riaz is missing home today, he is trying very hard but not getting success. Give him a glass of hemp so that all the (worldly) thoughts could slip out of his mind." After that Mastani paid salam by bending her body and started crushing hemp. She assumed that I might drink hemp but I moved towards retiring place leaving here crushing the hemp. I felt drowsiness when I finished Zik' r (remembrance) that day. What I saw was that a white beard old man with a smile height was standing before me and was saying in anger, "Why did you not drink hemp?" I replied, "It is prohibited in Shar' at (Islamic Law). He said, "There is a difference between Shar' at and love. Any kind of intoxication that produces sinfulness and impiety, eliminates the difference between sister and daughter, causes maladies for the creation of Allah SWT is really forbidden. And the intoxication that multiplies love for Allah SWT, devotion sustains and even the creation of Allah SWT does not feel any trouble is permissible but lawful. Then he said, "The intoxication of only wine is prohibited in Qur' ān' -e maj' id' that was customary in those days. Hemp and hemp extracts are not mentioned anywhere. Only savants have declared its intoxication as unlawful. If there is only a matter of intoxication then there is intoxication also in (chewing) betel (leaves), intoxication also in tobacco, intoxication also in cereals, addiction also in woman, intoxication also in wealth, then abstain from all intoxications." The old man then offered me a glass of hemp and drank it found it very delicious.

What a flavorsome beverage is hemp! I thought. Our savants have declared it unlawful baselessly. The time eyes opened sun had risen. My steps began forwarding to the hut of Mastani automatically. Mastani shook the hands (say welcome) cordially and said, "Bhatt Shah R.A came at night and went after offering you hemp. You have definitely tasted it. Mere this is the heavenly beverage." Mastani said, "Bhatt Shah R.A has passed an order to server you daily a glass (of hemp) after adding cardamom." I was thinking that should I take or not and was unable to take decision. Because (I) had read events relating to some saints in books that their sainthood was admitted (true) but had committed some activities against the (rules of) Shar' at (Islamic Law). For instance; drinking hemp by Saman Sarkaar, taking snuff and hemp extract by Laal Shah R.A, and wearing the dress like women by Sda Sohaagan R.A and not offering Namaz (Prayer), playing kabad' dī (a popular Pakistani game resembling prisoners' base or (bars)) by Ameer Kalaal, hunting by dogs by Saeed Khazari, murdering a child by Kaz' r A.S (name of a Prophet immortalized by the fountain of life), not offering Namaz (Prayer) by Qalan' dar Pāk R.A (a person not tied down by religious or worldly conventions); having small beard and long moustaches even dancing, disguise into a prostitute by Rabia Basri R.A, wandering about of a she saint in nude state in the time of Shah Abdul Aziz R.A. But Sakhi Sultan Bahoo R.A has said that the rank holders are Tasdiq' (confirmed to be forgiven, because it is assumed that it took place due to some spiritual reasons) and the imitators (impersonates) are zindiq' (religious hypocrite) who will not be forgiven. I also had no proof of being Tasdiq' apparently except inside. So, I

concluded that lest should I become zindīq' (religious hypocrite) for drinking it. Then it came to my mind that if were a rank holder then I would remain deprived of this divine blessing. So, (I) decided at last to taste (experience) it a little bit. If it were delicious like that of night then it would definitely be heavenly beverage.

Mastani was very happy upon my assent. She also had added pistachio nut, almonds and cardamom in hemp (drink). There was also (a little) snow in the glass. (I) took the glass in hands. The hands were also trembling and did not move up (towards mouth). At last (I) took it to mouth with courage (and) observed that there were lizard shaped insects moving up and downwards in the drink. I put the glass in embarrassment, stood up and went out silently. Mastani was displeased very much over my particular movement, did not speak to me for many days, even I left going to hut. It was 9th of Moharram (first month of Hijri year). Mastani called me and began crying in the memory of Imam Hussain R.A embracing me. (She) cried in such a way that I seemed that there would not be any sympathizing (friend) like her in the world. And I also began shedding tears in His memory. After that incident I and Mastani came more near (to each other). She used to call me brother on every occasion and sometimes even hushed (relax) me in case of headache. She was not forcing me any more to take hemp even did not take hemp in my presence. It used to overspread a strange kind of devoid of senses in her eyes occasionally, then (she) used to chat in different expressions (styles), whitened the black face with flour, behave boastfully like girls although she was at the age of almost 50 years, sometimes used to hold my hand and put it to her chest and on the other times start dancing and I had been ignoring her with a view that it were habits.

I was used to spend the whole night in Zik'r (remembrance) and contemplation and used to go to the hut of Mastani for the sake of a cup of qah'vah (tea without milk). One day I felt that there was a different taste of qah'vah. I asked Mastani, "What is the reason?" She replied, "The tea leaves are not good". (I) felt a strange odor at the second sip and I left the qah'vah. Because I had got the bottom line that it was an odor of hemp in qah'vah. I had observed that odor in the hut of Mastani for several times. The activity of taking qah'vah too went on winding up. I used to go to hut in 2-3 days; if the qah'vah is prepared in my presence then I drank it. I and Mastani had been living together for more than three years at the same place. Both of us had got familiar with each other and were used to ignore the mistakes of each other. If I don't go to hut then she was used to bring me with her forcefully and offer me some food stuff that I was used to eat after a careful observation and verification. After the incident of dumb, the people of vicinity had begun visiting me in huge number. I had been blowing over water after incantation to some one where as giving Ā'yat-ūl kūr'sī (Throne Verse describing God's authority) in writing to other one. Then I thought that I had been caught in serving the people. So it was to get rid of people and should move to such a place where there would be no one. There should only be water, air and some trees to satisfy stomach with the leaves of those trees. And I decided to go to the shrine of Shah Noorani R.A in Baluchistan. I informed Mastani about my program. Mastani told me very next day, "Order for me has been issued for me as well to go to Bhatt Shah." Mastani wore rosaries around neck, took kashkol' (beggar's bowl) in hands, decorated the stole on shoulders and rags around the waist and got ready for journey on foot. (She) shook hands with me while leaving and then began crying after getting me embraced. She said, "We people are unlucky. We also are among Ummah (follower) of Rasool (PBUH) but we are under the firm grasp of Satan (devil) and are delegated with duties to seduce the people like you by satan. The revelation that I have is satanic and I have led astray several seekers like you. You are the first ever who have escaped from my craftiness. Pray for me that let me Allah SWT grant me a divine help to follow the righteous path because you are about to be delegated with a responsibility for this world. Keep in mind an advice of an intimate like me, "Never share your secretes with any woman though she is your wife, be careful of Molvi (Muslim Priest) though he is your son, never trust in policeman though he is your fast friend and (please) keep in remembrance in special times." I asked, "Where does your family, parents or relative live?" She replied, "I don't know. All I know is that I had been living somewhere in Lahore city with my family. I could memorize a little the love of mother. A man kidnapped my in my little age and sold me to a prostitute in Shikar Pur. The prostitute loved me like mother and kept me in a full supervision. She taught me wine, hemp and cannabis and when I grew up a little bit, I too became prostitute. (I) lived (my) life among these sins. President Ayub banned brothels. As I had got old as well and there left no more solicitous. (I) started begging to pass my days. But all those intoxicants for which I had become addicted could not be made available. There is not any let or hindrance for these at shrines. The police department too does not investigate considering us as saints. So I disguised as Faq'r (Darvesh), wore rosaries around neck, took kashkol' (beggar's bowl) in hands, started raising slogans as "Ya Ali A.S, started sweeping at the shrine of Shah Latif R.A. There had been several more of my fellow men and women who were used to spend on drinking the hemp or cannabis, whatever oblations could be offered by visitors. kafyon mein jatay. One day there appeared an old man (saint) in dream. Then he began meeting in the state of vigilance. Whatever he used to say about whom so ever, (it) used to come true. He had been assisting me financially occasionally. I came here in Laal Bagh to seduce you only as per his order. I could understand one thing that he is not a saint rather is a gender against saints." I proposed her, "Why don't you get rid of him?" She replied, "I have been breeding at his money. My marriage has taken place with him inside." Mastani went away saying Khuda Hafiz (good bye). I also set out for Hyderabad and then for Karachi a week later. I enquired for Shah Noorani bus. It came to know that it will leave after two days. Meanwhile a spiritual order occurred to go back to Hyderabad and bless the creation of Allah SWT with spiritual benevolence. I said, "If there is an intention to get me back to world then appoint me in Rawalpindi. The creature of Allah SWT is living there also. If (I am to) live in the world then why there is a separation from children? It was ordered to ask them to come to you. I responded, "I will have to take up a service for their livelihood." It occurred a reply, "Allah SWT helps those who serve the religion of Allah SWT and Allah SWT supplies them subsistence through such a source about which they usually don't have even an idea."

(I) pitched a tent behind the text book board in Jaam Shoro and it began the routine of Zik'r-e-Qal'bi (remembrance through heart) and (treatment of) haunted by evil spirits. Those people who knew me since Sehwan began visiting and became the source of my necessities. A flux of people kept on running. Security police began observing. (It) used to examine my activities keeping themselves underground even a camera was installed in a nearby tree. The students of university of medical used to visit. (They) used to listen to about Zik'r (remembrance) and contemplation. There also developed a passion for Zik'r (remembrance) among them. It came to the notice of principal who was the follower of other believes, forbade them strictly but they did not abandon. And one day principal ordered the peons to uproot the hut or submit (their) resignations. Some peons came to me in the morning and informed that they had been under an order to uproot the hut. I did not make any interference and uprooted the hut and threw away the necessities.

I began living in Siray Ghaat in Hyderabad. People initiated to visit me even there. People used to meet with great devotion. (I) planned, why not be it used to serve the religion. (I) discussed the Zik'r-e Qal'b (remembrance through heart) with aged people at first. They used to admit it and even appreciated it very much but none (of them) made his mind to act upon. Then (I) decided to get assistance from 'Ā'lim-e Dīn Muslim Theologians, (I) met with several savants. They considered the apparent (knowledge) was everything. Even sainthood was also lying in the apparent knowledge as per their perception. On the contrary, most of the savants had disguised in spiritual type of priests (or) Faqīr. A very little number of savants nodded for the spiritual knowledge. (Where as) most of the (savants) went on opposition. Then (I) moved to youngsters after being fed up from such worshippers and ascetics. As their hearts were uninfected as yet, so the desirable heart discussion captivated by the hearts. And they accepted it practically and the particular key to spiritualism became wide spread in general public. And the matchless tip (to spiritualism) – the Personal Name got revival in streets, Mohallas (a set of streets) and mosques and then got penetration to the hearts of public. When its demand rose then laid the foundation of Anjuman Sarfaroshan-e Islam Pakistan for management and then the Anjuman has shaken, enliven and revived the thousands of hearts.

May Allah SWT make this Anjuman more progressive and blessed with double reward to its members. (Amin)

One day a patient was brought in Latifabad who had fits about whom it was known that the Holy Soul of Ghous Pak (one of an upper category of mystics) was used to appear in his body. People were use to have devotion for him. When I blew after reciting Ā'yat-ūl kūr'sī (Throne Verse describing God's authority) then his face got red and eyes grew bigger. He said, "Recognize me, who am I?" I replied, "You (will have to) tell." He said, "I am Ghous Pak." It became evident through revelation that it was a Satan demon that has been betraying the confidence of simple mindedness Muslims. Several patients of such kind visited, women had been in majority among them. A young of 20-22 years was brought from Latifabad No.11 who had been uttering these words i.e "I am Muhammad Rasool-ullah, O sinful, come and obtain pardon." The boy was caught in Ru'at (spiritual suspense) due to certain incantation. There are several such incidents but the mere objective to narrate them is to inform you that thousands of people are suffering from such deceptions. The source to be on safe side is mere the Zik'r (remembrance) of personal name of Allah SWT.

A female patient was brought from university. She had got fed up with life due to ailment. She was not getting any relief from any of the treatments. It came to know through revelation that demons had made her patient. An owl was seen sitting in her kitchen, I caught that owl and brought to an end (its) light. Numerous demons assaulted in evening and raised demand for returning the owl. I also had many demons and Mo'ak'kil'āt (supernatural beings). It commenced fight. There occurred some injuries on our side and some injuries occurred on their side. They threatened, "We shall come again", they said while going. Millions of demons, evil spirits and wicked spirits attacked in the morning. There occurred a heavy battle. There happened heavy losses on both sides. They warned to attack in the 6 p:m in the evening then. There was a heavy force with them in the evening. It came to know that it was an army of Iblīs' (Satan). There held a vigorous war. (I) looked that strange kind of planes were bombing over my army in the sky. My army was also bombing over them through their trenches. I thought that how could demons arrange planes and how entrenchment took place in no time. And what from those machine guns were supplied? I thought that the war between Pakistan and India or world war had begun in the meanwhile then thought that it might be an eye deception. In the meantime, a cannon ball hit my leg. There could not cause an injury but it began a heavy pain in leg. If those balls hit Mo'ak'kil'āt (supernatural beings), they were used to get injured then. Certain Mo'ak'kil'āt (supernatural beings) pick the injured and carry them to Bar'zakh (the realm of departed soul) and they were used to come back after being healed up in short time. I saw that my Jussa were also gone injured and they were used to being carried to an underground room after getting picked. Nurses and doctors wearing Arabic dresses were used to present there who were used to dress the wounds for them. And if the demons were hit by cannon balls, they were used to die at the spot then. They were not able to get life again. The fight continued for three days and was finished without any victory of defeat. It was informed after fight, "It is a contest between you and Iblīs' (Satan), perform the act of Taksir as soon as possible." And (I) decided to perform the act of Taksir at very that night, went to jungle at night, drew the sketch of holy grave and set up and enclosure around (myself), there spread demons and Mo'ak'kil'āt (supernatural beings) from the circle (enclosure) to the maximum extent of visibility and even begin a watch over my head. When I began reciting the verse Muzummal after saying Azān', a camel came out of ground from the circle (enclosure). Its neck was very long and it had a widened face. (It) moved to my head very slowly and my head up to neck went into his mouth. I really felt the pricking of its teeth on my throat and I kept on reciting the verse Muzummal without any fear of death. It tried to shut its mouth (keep my head in its mouth) but it could only be felt the friction of its teeth on my throat. When (I) finished the verse Muzummal

then it seemed that someone has whipped it. And it ran screaming. Its scream alerted the demons and Mo'ak'kil'āt (supernatural beings) but it could not be seen by anyone. It was informed that it was Iblīs' (Satan) to cease that act but could not succeed. My courage was multiplied and took the demons and supernatural beings in the inner side and attempted to attack it. Huge palaces and forts were seen in mountains. It took fight with its guardian usually, (they) were used to run away from there but Iblīs' (Satan) could be found anywhere. I too, not give up after it. Once a time (we) approached it in a fort but it flew away getting converted into a parrot. Three days had gone for hunger and thirst. I was absorbed in thoughts to catch and finish the Iblīs' (Satan) so that everyone could get rid of it. I was devising a plane sitting in desert, look that some saints came to me riding the horses. They spoke, "What are you looking here?" I replied, "(I) had an intention to capture and finish the Iblīs' (Satan)." They laughed very much and said, "O' innocent! If it were to die then could we let it go." It really satisfy my intention, thanked them and came back to hut. I started performing act of Taksir through my Jussas to strengthen myself along with the commencement of incantation of Risala Roohi Sharif and Dua-e Saifi. The act of Taksir resulted in the advantage of satisfactory assistance from every saint of shrine. In addition the visit to any shrine by any of our devotee was used to be blessed by the shrine holder and thus the chain of Kashf-Al-Qaboor (revelation of the grave) could spread.

The advantage of Risala Roohi Sharif was witnessed as the assistance from the spirits of seven Sultan in the time of trouble. And the second effect was observed in such a way that if any evil spirit was not used to release then it definitely was used to release (the victim) upon reciting the Risala Roohi. The third benefit is that the reader of Risala Roohi doesn't have the risk of being caught in Ruj'at (spiritual suspense). One night (I) was lying that a man among those thirteen (who were candidates) for selection appeared before me. He shook hand with me. (I) felt that he was sucking up some thing from my inner. I tried to get released but found myself powerless. Meanwhile a sword approached his hand and he pulled back his hand at once and went out of room. The sword was the result of act of Dua-e Saifi that appeared for my help. I have put these three acts under trials for several times through different ways which have been successful. Then I permitted my Zākīrīn' (those who remember Allah through their hearts) so that they could benefit from it as well.

There passed three years living in Latifabad. One day (my) wife teased me more (than before) then I set out for jungle again, reached in Laal Bagh then (I) saw that there built a big wall around the Bagh. There was a bit gate at front that was locked. I could not enter the Bagh even with great effort. (I) returned back and asked from employees of the hotel that was on road, "Since when this wall has been built?" They replied, "There is not any wall at all." One of them justified that he had come from Baght recently. I got the bottom line that there was not any permission to entrance Bagh. The hotel members acquainted with me, they did the bedding and I slept (there). It happened in the dream that food stuff of every kind and fruits of every kind are dumped at a place and some body is calling.

"Your seclusion of jungle has been converted into urban ship. Your acme has been characterized by attending the creature rather than adoration. Publicize the personal name (of Allah SWT). Manage with (your) wife because it is also a topmost rank of endurance, you may even divorce her if cannot endure."

There occurred a change in the temperament of my wife after that day and people began offering such kinds of fruits and food stuff after cooking and this is in progress as yet.

One day, my mind recalled Mastani again in Latifabad and decided to keep her with me so that she could also be blessed with righteous path. Then there appeared a point, it might happen that she could change my wife into Mawali too. Then (I) left the idea, but few days later, I again thought about her that she also had attended me, so she should also be blessed at least. (I) searched for her at Sehwan Sharif, Bhat Shah R.A, Jae Shah Noorani R.A (and) every where but could not get a clue of her from anywhere because I was used to find her through her figure but some were used to know her as Mastani where as the other with name as Lahotan.

One (I) was going to Sehwan from Laal Bagh. There is a small shrine on the terrace in front of the house of Khalifah. When I was passing through there then shrine bearer (saint) was sighted who called me. I reached his grave and recited fa'tehah (make offerings to Allah SWT with such prayers for dead). There was a man who was sweeping and also pulling at cannabis. He had come very near to me and I was surrounded with smoke. (I) asked the shrine bearer (saint), "Why you do you not drive such people off." He replied, "These are Mawali and debauched people, even we are annoyed of them. But we are enduring only for the reason that if we drive them out then these will get themselves settled in cities and will harm the creature of Allah SWT." Then, I got closer to them to know the hidden facts. Wherever I used to see a few drug addict people sitting, (I) used to sit there. They used to consider me one of them. They used to admonish to each other. It drew a conclusion that there were some fugitive thieves and the others were escaped dacoits and most of there were the brokers (commission agents) of former prostitutes.

Once, there increased the state of drunk (but of) divine love due to remembrance and then it started being converted into (divine) divine intoxication and absorption. I used to be absorbed in the remembrance and contemplation of Allah Hoo. (I) used to run here and there on the mountains under heavy sun. It started committing the shortness in Namaz (prayers). There grew the hairs of beard, moustaches, head and armpits etc. very much. Even (I) left taking bath daily. It began to feel the odor out of body. It proved to be a nuisance for washing the face without ablution. It used to perform ablution once in a day and it used to be filled to the brim of face, beard with dust. I was staring into space sitting at fountains in the same condition. (Meanwhile) some saints arrived. I stood up in respect. One of the saints informed, "He is the

(spiritual) master of the (spiritual) masters.” and embraced with His feet. He fondled at my back and said, “There is no difference between you and demons. Did you not hear that cleanliness is half faith? Your body has gone loathsome. Remember:

“It is sin while offering Namaz (prayer) with defiled body

It is perdition while offering Namaz (prayer) with loathsome body

It is half faith while offering Namaz (prayer) with clean body and the inner is purified then it is a full faith while offering Namaz (prayer) that is to say it becomes the real Namaz (prayer) which is an acme of a believer. Now recite holy benediction abundantly. Recite (it) until there ends the state of absorption.” And then I controlled the state of intoxication (absorption) at its beginning.

Once, there happened to go Jae Shah Noorani R.A. There is a cave in the mountains of Lahoot where there were marks of the stone made she camel. There was no population even miles away around the cave. There were big (and) dangerous mountains where the loins and leopards were seen wandering about. There lived a young man living in isolation near the cave. He guided me about the way to cave and served me the dinner as well, i.e; bread slices of almost 1½ inches thickness were served. We offered our Maghrib and Isha Namaz (prayer) together. I was thinking that he might be a hermit.

Meanwhile he lit the cigarette and the smell of cannabis spread all around and he was begun to be hated by me. There developed a revelation state.

“This man is better than the thousands of adorers, abstinent and savants who are active in the worship refraining from every kind of addiction (intoxication) but niggardliness, jealousy and arrogance are customary with them.

The man to whom you showed detestation is amongst friends of Allah SWT. To love is his customary with him and this addiction (intoxication) is his habit, where as Love destroys the bid'at (heresy) Looking with bless devastates the sins. And arrogance & niggardliness ruins the adoration. Thus, (I) concluded in this way

One day I studied my autobiography carefully and then analyzed according to Sharī'at (Islamic Law). There is an event that there was a man in the times of Ghous Pak R.A (one of an upper category of mystics) who use to a do adoration very much. People used to enquire him (Ghous Pak R.A) that he would have been blessed with something. You (Ghous Pak R.A) used to said, “No.” At last felt anxiety and began observing secretly the particular adorer. The adorer left his place and went behind a shrub where opium was lying. He took a little from it i.e. (he) did intoxication. He narrated the whole event to Ghous Pak R.A. You (Ghous Pak R.A) said, “The adoration of addicted (person) is not accepted.”

A second event is in contrary to that incident. A Muslim was arrested in the accusation of drinking (wine) in the time of Hazoor Paki (PBUH). He was whipped. He was shipped again in the same charge. When (he) was brought third time in the same allegation then venerable companions (R.A) of the Holy Prophet (PBUH) imprecated curse upon him that he was being brought again and again in the same charge. You (PBUH) said, “Don't imprecate curse upon him because he loves Allah SWT and His friend (PBUH) and one who loves will never be charged with hell.” The first man was also a drug addict whose worship went fruitless. The second man was also a drug addict who was blessed with paradise. The love was not emerged in the first man but the second man had love in heart because he was sighting Rasool (PBUH). So, the conclusion is “If some body manages to achieve the destiny of divine love then his bid'at (heresy) keeps on being expiation (automatically) and this destiny cannot be achieved with out glance (of blessing) and Qal'b (heart).

There were many saints who had been committing such activities those were against Sharī'at (Islamic Law). For instance Sahaili Sarkar R.A in Muzafarabad. He was neither used to offer Namaz (prayer) nor to beard. After his death, Molvi (Muslim Priests) said, “He was irreligious, so we would not say his funeral prayer. But when the cloth was displaced, beard had been grown on his face. Laal Shah R.A was used to sit in the Murree in the nude state. (He) was used to the addiction (intoxication) of snuff and was not used to say even Namaz. But whatever he used to speak got truth. Sda Sohagan was also used to wear red dress like woman and put on bangles. Sakhi Sultan Bahoo R.A says, “When a body is enlightened with the divine love of Allah SWT then the heat of light is use to convert this impure thing into lawful (pure) if has eaten forbidden item.”

Certain people say that Hazoor Pak (PBUH) did not act like this. Prophets are used to live in the state of Sehiv because they are characterized for the completion of religion. Saints fall even in intoxication and absorption. If certain activity against Sharī'at (Islamic Law) is committed by them (saints), it does not have any affect on religion. But if something against Sharī'at (Islamic Law) was happened by them then it would have become Sharī'at and would be the reason for the defect in religion. Amee Klaal R.A was used to play Kabad'dī (a popular Pakistani game resembling prisoners' base or (bars) since his childhood even in the period of sainthood he was used to play Kabad'dī but their successor did not follow it after his demise.

The ummah would have include it (Kabad'dī) in sunnah if (Kabad'dī) could have been played by Hazoor Pak (PBUH). This is the reason that Prophet hood is free and innocent of intoxication & absorption and sins & bid'at (heresy) but sainthood is not exempted. If any saint attains

the status of perfection in the apparent and inner as well then he too get exemption and there is a Prophet (PBUH) saying for such a saint:
"The savants among my ummah will be like the prophets of Bani Israeel"

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Chapter4

ANSWERS TO QUESTIONS OF THE OBJECTIONS FINDERS IN “AN ACCOUNT OF ACCESS TO SPIRITUALISM”

Note: Certain distracted (detracted) and jealous types of savants (learned men) went on against even “An Account of Access to Spiritualism” improperly (unreasonably) like (they have done with) Minart of Light, Antidote to Qal’b (Heart). (They) attempted to harm the mission by portraying the false meanings of the correct words through proclaimed propaganda. So, the answers to their objections are being given for the satisfaction of the general public.

The foremost point is that the book “An Account of Access to Spiritualism” contains mostly the dreams, revelations and inspirations (divinations) which occurred in the beginning during mystic path. There has not been claimed as the true faith for any of the revelations or inspirations (divinations) but every one, along with the writer, has his own judgment that which is true and which will be a deception. Dreams, revelations and divinations does not fall in Sharī’at (Islamic Law), it does not matter whether they are unethical.

An Account of Access to Spiritualism; page no.20, the objection is: “This man has called Hazrat Rabia Basri R.A as prostitute.

Answer: The event relating to Hazrat Rabia Basri R.A comes in the books like this, your parents sold Hazrat Rabia Basri R.A to the members of a convoy and those convoy members sold Her R.A to a mistress of brothel. The prostitute caused her to manage the brothel. One day the mistress observed that why was the man not used to come again if once he had visited her. When a man entered the room, the door of room got shut then the mistress of brothel peeped through the whole of door that the man approached Rabia Basri R.A, met the gazes of each other, he was overshadowed by awfulness and his mouth began reciting Allah Allah like having no control. She R.A said to him, “Go, I have united you spiritually with Allah, so (always) keep yourself passionate with the divine love of Allah and don’t ever try to think to come here.” When mistress viewed the whole scene then heart also began trembling and fell into Her R.A foot and applied for being forgiven that I came to know your magnificence today. You are released from now. Hazrat Rabia Basri R.A said, “Would that you never know secrets of me. Whoever had been coming here was used to be blessed with Faqīr (Darvesh). I have made four hundred till now.”

Mūjad’did (revivalist) Alf Sani R.A has written in his Holy Maktoobaat (texts) relating to victories of Maka at page no. 730, 731, “The cursed Iblīs (Satan) cannot captivate (disguise) that particular face of Muhammad (PBUH) with which He (PBUH) is buried in Madina Munnawara. (It) can disguise in every that face of Muhammad (PBUH) other than that particular face.”

Mūjad’did (revivalist) says, “I am saying that it is difficult to know an intention and extracting the orders with that face. Because it is possible that the curse enemy would have come in between and had shown the impossible into the form of possibility and would have thrown the viewer into suspiciousness and would have shown its own expressions and gesticulations in the form of expressions and gesticulations of (PBUH).

(Extracted from “Holy Maktoobaat, Published by: Madina Publishing Company Karachi)

Note:

The event relating to Mastani is objectionable in “An Account of Access to Spiritualism”. No doubt, several mistakes against Sharī’at (Islamic Law) were committed by me in the beginning accidentally and innocently. They were mere an accident and were not my practice and belief. When Allah SWT blessed with divine help and comprehension then I begged before Allah SWT bitterly, repented and prayed for getting forgiveness. In the name of most merciful, most bountiful Allah (SWT)

There held a discussion on “Heavenly Illumination, Minart of Light and An Account of Access to Spiritualism” between the savants of Ahl-e Sunnat (namely) Maulana Mufti Ahmad Mian Barkati, Hazrat Maulana Qari Abdul Rashid Noori and Mr. Muhammad Arif Maimon the central president of Anjuman Sarfaroshan-e Islam and Mr. Wasi Muhammad Qureshi the central nazm-e Aala in the presence of Maulana Muhammad Saeed Ahmad Asad the central convener of “Pakistan Sunni Itehad” at Gari Khata Hyderabad today dated 26th October 1991 at 11:00 PM night. The mutual consultation resulted that the following phrases will be altered item wise.

- No. 1 “They were involved in several bid’at (heresy) even in the sainthood.” (An Account of Access to Spiritualism, Page no. 20). This phrase will be written like this.....“Their sainthood was admitted (true) but some activities against the (rules of) Shari’at (Islamic Law) were observed among them.”
- No. 2 Some of the Muslims believe in Sheikh Sanaan while the others believe in Mirza Ghulam Ahmad as “Prophet”. (Heavenly Illumination, Page no.10). This phrase will be written like this.....Some human beings believe in Sheikh Sanaan while the others believe in Mirza Ghulam Ahmad as “Prophet”.

- No. 3 or had altered the creed, they had fell into severe seduction. (Heavenly Illumination, Page no.10) This phrase will be written like this....."or had altered the creed, they had become infidel."
- No. 4 Had come under certain effects of Mirzayat (those who follow the teaching of Mirza Ghulam Ahmad) and Wahabiyat (those who don't believe in sainthood). (An Account of Access to Spiritualism, Page no. 7). This phrase will have addition of these words..... Had come under certain effects of Mirzayat and Wahabiyat. Thanks to Allah SWT, "those effects have gone now".
- No. 5 Naf' s (self) stirred up..... As the instigation of Naf' s (self) had come to an end that is why there announced by you, "thanks to Allah SWT that there will be one amongst my progeny who will hold this status." (Heavenly Illumination, Page no.9) This phrase will be eliminated.....
- No. 6 "and through saliva..... (it) began to strengthen your Naf' s (self)". (Heavenly Illumination, Page no.8) This phrase will be eliminated.....
- No. 7 "and the way without ablution..... Or either have got their waists slanted." (Heavenly Illumination, Page no.6) Following words will be written after eliminating this phrase....."The Namaz (prayer) pleasures double in this way."
- No. 8 "One day when Adam A.S..... Iblīs' (Satan) said, "Now live live, that I wanted" (Minart of Light, Page no. 7-8) This whole phrase will be eliminated.

It has also been decided that: one should contact to Maulana Saeed Ahmad Asad Sahib of Faisalabad, if some body finds any phrase suspicious. By the grace of Allah SWT it will be solved (answered) with reference to Qur'ān' and sunnah. The scholars of Ahl-e Sunnat and Anjuman Sarfaroshan-e Islam will keep mutual love and will defend together the Maslak (conduct-school of thought) Ahl-e sunnat and Jmaat (association).

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Chapter 4

ACQUAINTANCE

His Majesty Sayedina Riaz Ahmad Gohar Shahi
(May He live long)

FOREWORD

Misfortune of the time where youth class has gone unacquainted of religion. And the irony (of youth) went on multiplication for denial of spiritualism, enmity for religious savants and distrustfulness on spiritual guides. The youth, merely could not be blamed for that. On the contrary they neither could observe that particular act among most of the religious savants nor witness that specific luminosity among most of the spiritual guides, the stories and miracles of whom they had been studying in books, there appended two to each line such that some religious savants possessing just apparent knowledge and so-called saints did characterized those miracles baseless and impossible, but reality is standing on the other side. There exist not only 360 friends of Allah /saints all the time in every age but remain entirely busy in serving human beings, just because of them the world is in standing flourishing state. It is a flaw of our sight exclusively. Thousands of believers of Allah are still present there in spiritualism at the moment, and most of them are pure of their hearts, but that formula is not so widespread. There are still Zā'kīr-e-Qal'bi, Zā'kīr-e-Rooh'ī, Zā'kīr-e-Sūltā'nī, and Zā'kīr-Qūrbā'nī busy with us in daily affairs in this saturated world but we don't have any awareness, we have started this chain of preaching and spiritualism to recognize these particularities and to make this formula common. May Allah help and support us and accept this effort (attempted) by us.

Devotee

Chairman Sarfrosh Publications Pakistan

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There are five elements of Islam, Ka'lima/declaration of faith, Nāmāz'/Prayers, Ro'zah/Fasting, Haj/Seasonal pilgrimage of Mecca and Zakāt'/Religious tax as a basic in function of Islam. The first Islamic element i.e Ka'lima/declaration of faith is eternal and basis as well and the remaining four are bounded by time.

There is a Hadith Sharif (Referred in Muhak-ul Fuqra KLaan page 225) من لم يؤد الفرض الدائم لن يقبل الله فرض الوقت

Translation: If there is one who does not perform the eternal duty then Allah does not accept his performance of the duty bound by time.

There is another Hadith Sharif that: افضل الذكر لاله الا الله (ترمذى شريف)

Translation: The most supreme in remembrance is the that is Ka'lima Tay'yib/declaration of faith. (Tirmizi Sharif)

Declaring by tongue is a Muslim of word of mouth and one will be recognized as true Muslim only if there is a confirmation by heart. There are millions and trillions who recite the Ka'lima through tongue but few reciting through the tongue of heart. Because those who say Ka'lima by tongue do not have knowledge of reciting from the bottom of heart, this one in particular is a formula of spiritualism. This is not an easy recipe because the fight against Naf's/self is indispensable to transmit (this recipe) to the bottom of heart. Once the mouth of heart is unlocked then it never gets shut. And it keeps on reciting Ka'lima all the time. As the personal name is the core of whole Ka'lima, that's why some chain (style and mode of bringing people towards Allah) bearers avoid even name of Allah . When Latifa-e-Qal'b/a Spiritual Body commemorates all the times or most of the times then heart gets to be purified from sins and when the heart attains purification through the light of Zik'r/remembrance then it deserves the blissful supervision of Allah.

There came in Hadith Sharif that: ان الله لا ينظر الى صوركم ولا اعمالكم ولكن ينظر الى قلوبكم و نياتكم

Translation: Allah neither considers your faces nor your deed but considers only your hearts and intentions. (Referred in Noo'r -ul Huda Page 60)

When someone falls in blissful supervision then he experiences ecstasy in goodness and abstinence from evils, and inclination towards righteousness multiplies, and at that time or before that Allah causes him to introduce with some perfect spiritual guide for the right way, as has been stated in Surah Kahaf:

Translation: Whom Allah leads astray, shall never find any Wali, Murshid/Saints of Allah.

It should be remembered, there is a clear distinction between Dil/heart and Qal'b, heart is a piece/lump of flesh that is common in animals as well. But Qal'b is a Latifa out of seven Lata-ef that belongs to creatures like the soul of human. It is a protector of heart. When it is made to wake up then it recites the Ka'lima with its own tongue (standing) in the rows of angels and spirits/souls appearing in the image of human after getting strength and coming out of the body of human being which the human can experience in the state of dream or meditation or revelation. This is the secrete of certification by heart and the Holy Court of Hazoor Pak PBUH can be bestowed upon by purely this Latifa-e-Qal'b, the arranging of groups of Zik'r/remembrance and strokes (knock) are applied only to get this Qal'b woke up.

Those people who are unfortunate or against this wisdom can never access the Qal'b through apparent knowledge or adoration because an ultimate end of apparent understanding is prolonged arguments & debating and polemical speech that may lead to a station of malicious objection/contention as the 72 sects are the creation of very this apparent knowledge and an extremity of this inner divine wisdom/adoration through Qal'b is the court of the Prophet PBUH which is secured and pure from malicious objections/contentions of every type.

Muslims are left like a shell and the nucleus that was present in chests, have become deprived of them. That was the true hub, the pleasure in prayer, ecstasy in Zik'r/remembrance, taking initiative in generosity and the mutual brotherhood and love was due to that nucleus, and there was a passion of putting supreme effort to preach religion. But all these particulars crept out of chest upon the destruction of this nucleus. And jealousy, haughtiness, malice, rancor, enmity and miserliness occupied in replacement of them, now the very same Muslim has become an enemy of each other due to these (above mentioned facts), even the very same Muslim who had been teaching infidel, Christians to become a Muslim has now become the spy and tool of them, and many of Muslims have embraced communism and Christians leaving their own religion so it has become vital to make an effort to transmit the nucleus of personal name (of Allah) into the chests of Muslims, and to comply with this assignment an Anjuman/association was established in 1980. (When) Anjuman Sarferoshan-e Islam Pakistan came out practically then to let (the others) acquainted with the education of perfect saints through literatures and libraries an administration and accomplishment of holding meeting for remembrance and contemplation was undertaken.

Travel back into the past for a while that the nucleus of name of Allah had been bestowed upon by some perfect spiritual guide whereas some may be granted by way of Owaisi. The method of attaining through any of both is being given. It is better either to find some perfect spiritual master or is a disciple somewhere then one should request for being blessed with the remembrance through Qal'b of personal name (of Allah), the spiritual masters who are perfect in self take merely a glance, the spiritual masters who are perfect after demise within a period of 3 days and the spiritual masters who are perfect in life within a period of 7 days make (the aspirant) Zā'kīr-e-Qal'bi/one who remembers Allah by his heart after opening the mouth of Qal'b. If any master evades for more than seven days then it is better get abandoned from him and should not destroy its precious life-time, either the master is imperfect or his own land is not worth sowing or his fortunate (will flourish) from somewhere else.

Zakāt' / Religious tax as a basic in function of Islam of Zik'r / Remembrance

foreword

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A sum of five thousand times of (Zik'r) every day for a general/common Muslim, and Zakāt' of a sum of twenty five thousand times every day for an Imām' Masjid/leader of mosque is levied, only then he excels over his followers. To attain the rank of Ghous/one of an upper category of mystics and Qūt'b/highest cadre in spiritual pivot is a Zakāt' of seventy two thousand, only then he surpasses over Imām' leaders. And the Zakāt' of a Faqī'r/Darvesh' is one hundred and twenty five thousand, only then he excels over Ghous and Qūt'b.

Once the mouth of Qal'b is opened then it can commemorate six thousand times the Zik'r/remembrance of name of Allah, it may do it during contemplation in some aspirants or even without thought in other seekers. The learned scholars are sufficient to teach the apparent prayers and way of living. The spiritual guides Faqī'r/Darvesh' are subject to take (the aspirants) to inner/spiritual gatherings and to teach the spiritual adoration i.e, Qal'bī, Rooh'ī, Sif'ī, Naf's'ī etc, if one cannot find any perfect spiritual guide then one should go to the shrine of some Ghous, Qūt'b or Shaheed/martyr to try his luck, perform the exercise of Zik'r-e-Anfās'/remembrance by breath i.e say Allah while inhaling and say Hoo while exhaling and try to centralize/impress the name of Allah on heart through imagination after getting itself cleaned. Zik'r-e Anfās, Hab's-e Dum'/remembrance by holding the breath, Zik'r-e-Khafi/a silent inner remembrance, strokes (emphatic recital of Allah's name so as to cause a minor concussion of one's heart) of Zik'r-e-Jehar/open loud verbal remembrance these all are means of approaching Zī'kīr-e-Qal'bi/remembrance by heart, once the Qal'b falls into the force of remembrance then there does not hang around the need to work much harder, an identification of Qal'b for being fallen in force of remembrance is that there will be an ecstasy in Qal'b at the time of remembrance, occur a pleasure in remembrance, there is a possibility that some station may even be revealed during Zik'r/remembrance, a cheerful feeling will be there in disposition, there will start Allah Allah in heart during contemplation or even without thought, a calm in Qal'b will be there, there will start a reduction in worldly and sensual thoughts, if the matter is against to this then abandon the exercise of Zik'r unless will be consented by a perfect spiritual master because every herb is not for chemistry. This exercise can even be practiced at an isolated place but drawing a circle/setting up an enclosure is compulsory.

Latī'fa-e Naf's / Self

Link No. 1 was describing Qal'b. Now the description of Latī'fa-e Naf's/self is being given.

The Latī'fa-e Naf's/self is the seventh and mean/low amongst all. It has impression/effect of physical universe of water, air, dust and fire. Its physique is like Jinnat/demons. And its sustenance does comprise of Nā'rī/fire like them, and they are used to come out of human body while leaving him sleeping and attend the meetings of its species which we call as dreams. It residents at the umbilical point in human and has domination to forehead.

Ka'līma Tayyabah/holy declaration of faith.....is a source of forgiveness of punishment, source of getting Qal'b be reconciled and Naf's be purified. Though one gets counted as being Muslim after reciting Ka'līma Tayyabah just for once but to remain on safe side from the fire of Nāsoot' and to get the Qal'b, Rooh/soul, Naf's be purified, its Zik'r or Zik'r of its nucleus the personal name (of Allah) is eternal. That has a minimum indulgence of five thousand times (of doing Zik'r) daily. Qur'ān'-e majīd' /The Holy Quran states:

قالت الاعراب امنا قل لم تومنوا ولكن قولوا السلمناولما يدخل الایمان فی قلوبکم

Translation: The Arabs said we believe in (are faithful), (Allah declared) (O' MUHAMMAD PBUH) say to them you have not entered into faith, but you have only, embraced Islam. You will be entitled to call yourselves Mo'mins only when faith enters into your hearts.

(Surah Al-Hujrat -14)

The name through which Adam A.S was forgiven did that name exist already even before Adam A.S i.e beginning took place upon sight of name of Muhammad PBUH and extremity occurred upon the arrival of body of Muhammad PBUH. That is why You PBUH said that I was Prophet even before coming to world, Sakhi Sultan Bahoo R.A did write in Risala Roohi Sharif that the Holy Soul of You PBUH was in communion with friend even 70 thousand years before Adam A.S.

Prophet hood came to ground with لا اله الا الله i.e there were Zik'r regarding to attributive names only and of Naf'y isbāt'/Islamic creed as comprising negation of all deities save Allah and Prophet hood left with محمد رسول الله ﷺ That is to say there was nothing after it therefore it comes in Surah Ahzab in Qur'ān'-e majīd' /The Holy Quran. ولكن رسول الله و خاتم النبيين

Well, those people who embraced to any other Prophet after You PBUH or committed an alteration became infidels..... and have become deprived of intercession of the original one upon holding the false Prophet! For instance some human beings believe in Sheikh Sanaan while the others believe in Mirza Ghulam Ahmad as "Prophet".

Even Huzoor Pak PBUH, apart from Hazrat Adam A.S and the other Prophets A.S, did perform the sunnah of (going into) caves, keep the stomach free from foods and nipped Naf's/self in the bed through the remembrance of personal name owing to the very fact You PBUH said:

Translation: There comes in birth a demon too when a human being comes into existence, Venerable Companions of Holy Prophet (PBUH) asked that did it take birth with You (PBUH) as well, replied yes it did but it has become Muslim in my company"

It was signaled to that particular Naf's/self. There comes in Hadith:

Translation: Fight against your Nafsoos (selves-plural of self) it is Jehād'-e-Akbar (greatest spiritual holy war).

Even Allah orders: فاقتلوا انفسكم

Translation: Slay down your Nafsoos (selves-plural of self).

Stated at an event:

قد افلح من تزكياها وقد خاب من دسها

Translation: One who gets ones Naf's (self) be purified gets liberation.

(Surah Shamas – Verse9-10)

These verses and Hadiths conclude that fight against Naf's/self is obligatory to attain freedom, and the current time where Naf's/self has changed the human being into an animal (donkey) how one can get liberty while the fight against it (Naf's) is impossible. If a man is living in Alam-e-Nāsoot'/the earth and not committing a sin i.e keeps on sleeping day and night in the very same state even then his Naf's/self gets strength due to the effects of Nāsoot' and the same Nār/the evil fire closes the mouth of his Qal'b, that is to say webs are spun, even (a stage comes when) Latī'fa-e Qal'b dies one day owing not to be supplied with Noo'ri sustenance (composed of heavenly light) from outside and Naf's enjoying a full power without any interference of Qal'b causes one to become its slave the very same is called Naf's-e ammā'rah/evil genius as Naf's has relation with demon. And that body goes under their control as well, a state of revelation may happen to someone. Which is called Istdirāj'/deception. Therefore there is an order of Allah to be on safe side.

فانكروا لله قياما وعودا وعلی جنوبكم

Translation: Remember Allah, while standing, sitting and even tossing into your beds. (Surah Al-Nisa Verse 103)

When one engages oneself in Zik'r-e Anfās, Zik'r-e-Khafī/a silent inner remembrance, or Zī'kīr-e-Qal'bi/remembrance by heart, Sūltā'nī etc then the Nārī (composed of evil fire) sustenance enters into the body through air or water. Gets burnt into ashes owing to warmth of Noo'ri (heavenly light) produced due to Zik'r/remembrance and those trustworthiness which are locked up within this skeleton Nār/the evil fire and a time comes that when those Latī'f start doing Zik'r by themselves after getting being provoked due to excessiveness of Zik'r. In this way the supply of Nārī sustenance (composed of evil fire) to Naf's gets abandoned. When it is compelled at the hands of hunger then requests for being supplied with rations before other Lata'ēf (invisible spirits) they do not supply it Noo'ri (composed of heavenly light) rations until it embraces Islam by reciting Ka'līma when it becomes Muslim then it gets itself engaged in Zik'r automatically. And then from Naf's-e Ammā'rah/evil genius to Lavvm'ah/accusing self then to Mūl'himah/inspiring-intellect self subsequently reaches the title of being Mūtma'in'nah/satisfied self the bearer of Naf's-e Ammā'rah/evil genius is infidel but if there is a Muslim with Naf's-e Ammā'rah then it is a matter of pity that he did not correct the Naf's because he is a Muslim apparently and constant companion of infidels internally. Undoubtedly the Muslim bearing Naf's-e Ammā'rah is not an infidel but unhygienic surely and there is a Hadith for very theses:

Translation: There are some Muslims who recite Qur'ān'-e Pāk but Qur'ān' curses upon them.

And there comes in Qur'ān'-e majīd' (The Holy Quran):

Translation: There is destruction for those pray performers who are negligent of true pray.

Owing to very same Hazrat Mujadid Alf Sani Sirhindi Farooqi – a revivalist too writes in his Maktoobāt:

Qur'ān' is there to be recited only by those people whose Nafos (selves-plural of self) have attained purity against lust (human wishes). Doing Zik'r is the supreme (duty) of follower and reciting Qur'ān'-e Pāk is the superlative (duty) of learned / proficient.

Referred in Maktoobāt Sharif.

Therefore it is necessary to rectify the Naf's first the one who is sitting inside a hole has no concern for being beaten from outside i.e adoration. The frames/bodies through apparent worship and Qal'b and Naf's are purified through inner worship the scholars of Sharī'at are there to fix the frames/bodies and narrate tales of hidden/invisibles but there are religious savants having the knowledge of divine path to rectify the Qal'b and to take to the invisible gatherings, both of these are two arms of a religion Islam, scholars and saints had been walking together in religion for some time, religious savants became disciple to saints and saints became students to religious savants. But religious savants started neglecting practice little by little and most of the (so called) saints got vacant as of treating it like the legacy of ancestors. The religion started be hollowing, religious savants/scholars were fed up with imperfect saints and the saints complaining scholars and ummah became sick with both (of these). Vacant saints claimed for being Ghous/one of an upper category of mystics and Qūt'b/highest cadre in spiritual pivot and the non practicing scholars made false claimed for being Mūjad'did/revivalist and prophethood. Both of these vacant deny the miracles and declare them as insignificant but infact miracles are the recognition of va'lī/friend of Allah , Ghous, Qūt'b and Mūjad'did which Allah keeps on disclosing frequently for their (holy saints) authentication and faith/trust of ummah. The identification of a va'lī is that he causes people busy in remembrance and contemplation and takes (them) to the Noo'ri gathering while being in the inner, and satisfies the needs of indigents and cures for the patients through the mediation of Allah moreover takes to the Kash'f-Al-Qaboor/revelation of the graves/tombs and Kash'f-Al-Hazoor/revelation of the person after provoking the Qal'oob the matter is that (if) the disbeliever of Prophet is an infidel then the person claiming false prophethood is also an infidel and his follower is infidel too, but the disbeliever of va'lī is cursed and unfortunate and deprived of benevolence. The person claiming false sainthood is also an unfortunate and perpetrator of severe sin, those who started the practice of spiritual guidance as being a Ghous and Qūt'b without the prior permission of Muhammad PBUH or being a student of spiritualism fall into deep seduction. And are responsible for creating 72 sects among Muslims and for squandering the seed/origin of spiritualism. The extremity has been achieved by the apparent wisdom in the time whose consequences drew into prolonged arguments & debating and polemical speech, contention and sectarianism, but the inner wisdom that has an extremity to the (Holy) Court of Hazoor Pak PBUH became extinct/unavailable. The Muslims in the apparent time of Hazoor Pak (PBUH) had acquaintance to this knowledge and been practicing, the mothers were used to be a she Zā'kīr (one who remembers Allah by his heart) the child was used to take birth having the influence of Zik'r, the mothers were used to sing a lullaby of Allah Hoo while causing the child to sleep, feeding through their breasts and the

delicate bodies (spiritual bodies) of child were used to digest/absorb this name (of Allah) and as and when the child was grown up was used to be pulled towards those gathering automatically and the rectification of Naf's was used to keep on progressing. The reality is as against at the time. The child is caused to sleep through singing and musical instrument at present which contain the sustenance for Naf's. And the children are being taken to cinemas and theatres. And then they become the tool and disciple/follower of satan owing to their Naf'sani (worldly) meetings/gatherings. And go away leading their whole lives like animals there is a saying of Allah for people like these
اولئك لا نعالم بل هم اضل

Translation: They are like quadruped even inferior to them.

Surah Araaf Verse 179

But despite of being a follower of satan (one) still claims for being one among ummah just like as a father disinherits his son on account of disobedience likewise Hazoor Pak (PBUH) disinherits a disobedient follower. Such Naf'sani (worldly people) cannot succeed in rectifying their Naf's even if they effort, because Naf's booms large before them nothing good can happen until the special favor of Allah (in the form of) the support of some perfect (spiritual guide) is not in connection.

نفس نتوان کشت الاظل پیر
دامن این نفس کش راسخت گیر

There is a hint to recognize one who bears Naf's-e Ammā'rah that one does not feel any distress and grief while committing even mortal sin and venial sin rather one feels pleasure and proud. And one who bears Naf's-e Lavvm'ah feels distress/sorrow and intends a determination to abstain from sin.

If any sin is about to commit by the one who bears Naf's-e Mūl'himah then one is signaled, warned through holy spirits or angels at the commandment of Allah . Those who bear Naf's-e Mūtma'in'nah are prophets and saints. Naf's-e Ammā'rah is found as the structure of dog in human beings. Naf's-e Lavvm'ah as the formation of horse and Naf's-e Mūl'himah as the shape of he goat and Naf's-e Mūtma'in'nah attends the (Holy) Court of Hazoor Pak PBUH taking the figure of that particular human being, at that time only one is awarded with the status of authority. These structures are shown to one through dream, Mūrā'qaba (meditation) or revelation when one engages oneself in correcting ones Naf's.

foreword

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Latī'fa-e Rooh´ / Spirit

Link No. 2 was describing Latī'fa-e Naf's. Now the Latī'fa-e Rooh´/spirit is being described.

One day Allah thought to see Himself then the image produced in front of (Himself) got developed into a spirit, Allah fell in love with it and it fell in love with Allah, it is an incident of 70 thousand years before the creation of Adam A.S, therefore You PBUH claimed that I was already a Prophet prior to come into world. And was a Prophet even when Adam A.S had no existence.

Then Allah created this world for the sake of own recognition and respect of that spirit, decorated with Hoors (black-eyed heavenly nymph) and angels.

لولاك لما خلقت الافلاك

Translation: (I) would never have created the earth and sky (world) but You PBUH.

Then countless spirits came into being at the commandment of Allah in Alam-e-Ankaboot´ then Allah addressed them. **الست بربكم** Am I not your Lord? All replied: **بلى** i.e Yes (Surah Al-Araaf Verse No. 172)

Then they were exhibited the world and its pleasures, many spirits happened to demand for the pleasures of world and many demanded for Allah.

Their verdict devised their eternal destiny, then a sculpture of clay was developed to make a show and examination of declaration of those spirits, a soul/spirit was consigned to that (sculpture) there initiated a movement and souls/spirits started to appear in this world in the costume of human beings.

When the spirit of Adam A.S entered body, it recited "Ya Allah" it dwelled to the right side of chest and the very same Zik´r (remembrance) was dedicated to souls. When sperm enters the womb it is followed by Rooh´-e-Jamadi (spirit that unites) which brings the blood together. Thereafter, Rooh´-e-Nabati (botanical spirit) enters that generates the growth of the blood. After six months, Rooh´-e-Haywani (animal spirit) enters which causes the embryo to make movement in the womb, all these spirits have connection merely with Nāsoot´(the earth), when the child gets birth then a human spirit along with Lata-ēf (spiritual bodies) from Alam-e-‘Ankaboot´ (the realm of spirits) is placed in body. Its color is red. The only distinction between human beings and animals lies in very same spirits.

The sculpture was indigent to soul for movement and then the soul became destitute to body (sculpture) for sustenance Alam-e Nāsoot´ was only for demons. There was a Nār/the evil fire as per the requirement of their disposition. The very same the Nār/the evil fire penetrated into body through sustenance and respiration, got access to Rooh´ after weakening or demising the Latifa-e Qal´b after some period and a day came when the Rooh´ also became the Nār/the evil fire i.e satan, its (Rooh´) assistant Lata-ēf (spiritual bodies) got expired as well, and the Jussa (spiritual body) of Latifa-e-Naf´s became more strengthened. After death, the Rooh´ departed to Bar´zakh (the realm of departed souls) but the very same Jussas (spiritual bodies) of Naf´s got busy in harming the creature of Allah while joining the band of satan which are called as evil spirits. When Nā´rī (fire) words are recited again and again along with Nā´rī (fire) sustenance, then they become sorcerers, all the divine competences of their inner are used to go to an end and the satanic and animal aptitudes grow up. At that time one's friendship and reference with Iblīs´ (Satan) and its nation (the followers) is established and exhibits different funs in their assistance. Becomes a source of good or bad for people some fly in air whereas other can walk on water their Naf´s (self) develops into Ammā´rah (evil genius). Naf´s-e Ammā´rah (evil genius) is found in infidels (disbelievers) and so these are also called alike infidels (disbelievers) fear of God, fear of grave etc all leave them, they feel happy committing mortal sin and by teasing living things.

The body that falls in the second category who neither recite Nā´rī (the evil) words. Nor Noo´rī (divine) words their Rooh´ too goes on weakness day by day, its assistant Lata-ēf (spiritual bodies) also become lifeless, the conclusion is that there comes the domination of Naf´s (self), as there are some suppressed divine powers among them, that's why there comes the fear of God occasionally, even sense of adoration does build up, but the intention does not get execution due to the supremacy of Naf´s. Even, if they perform any worship, the same cannot reach Rooh´ due to shutter down condition of Qal´b. Their worship too remains with tastelessness and dullness, if they happen to meet any Perfect (Spiritual Guide) then they may undergo with radical change.

The Jamadian (spirit that unites), Nabatian (botanical spirit) and Haywanian (animal spirit) have connection with very this Nāsoot´(the earth), they do not have any concern with resurrection day and day of judgment, keep on wandering in this world. (They) keep on adopting and leaving bodies one after the other, but the human spirit is dedicated to one body, is put into body through angels. Then the twin recording angels (guardian angels) take their positions to left and right of the body for looking after/guarding and recording the angels take it (Rooh´) to Bar´zakh (the realm of departed souls) in their custody, if the Rooh´ was pious then it moves there freely, keeps on visiting the world for twelve years occasionally then after wards (it) uses to be familiar with Iliyin whilst being disconnecting the relation with world (earth). It can be reappeared through angels at the discretion of any perfect spiritual guide certainly.

Third category of people belongs to special, their spirits acknowledged the love for Allah there, the same acknowledgement became their resolute while coming to this world and they succeeded to find the means of approach to Allah. One of the approaches is Qur´ān´e Pak (The Holy Quran) that deals with the apparent knowledge, correcting Qal´b and Naf´s

ذالك الكتاب لاريب فيه هدى للمتقين

Translation: There is no doubt in this book, shows the path of righteousness to virtuous. (Surah Baqarah Verse No. 2)

It was allocated among religious savants, and general public got the path of righteousness through their tongue (teachings) this is called Muqam-e-Shūnīd' (a state where divine revelation, is confined to only verbal transmission recollection and submission) and Sharī'at (Islamic Law).

The second approach is the company and love for Hazoor Pak (PBUH). As love is a matter of heart and love begets love (reciprocal phenomenon). The divine light of the heart of His Highness (PBUH) enters into one's heart and one finds the path of righteousness through mere this divine light. As heart has a relation with inside so they got acquaintance with inner secretes this is called Tarī'qat (knowledge of the divine path) its station is sight those people were called saints of Allah and those were also shown the path of righteousness through the divine light who were used to sit in their (saints) company. According as:

يهدى الله لنوره من يشاء

Translation: Allah blesses with the path of righteousness through divine light to whom so ever He wants. (Surah Al-Noor Verse No. 35)

Some people were followers of Sharī'at where as the other were Tarī'qat, there in a town, Hazrat Abdullah Ibn-e Mubarak Marozi who was fully conversant with apparent and inner knowledge corrected the followers of Sharī'at through Qur'ān' and provided access through the commemoration of Allah to the followers of Tarī'qat since then he (Hazrat Abdullah Ibn-e Mubarak Marozi) is known as Raazi-ul Fareeqain (agreeable to the both parties).

But there has been a mutual confliction between the savants of Sharī'at and Faqī'r (Darvesh') of Tarī'qat, has been criticizing each other savant said that memorize the knowledge of Fiq'h (Islamic Law) and Hadith (saying of Mohammad PBUH) all these encompass the religion Faqī'r (Darvesh') said that commemorate Allah a lot otherwise there would be an ignorance. Savant said, "Faqī'r is outrageous" Faqī'r said, "Savant is out of the group (of Allah)" there is an evidence of the apparent and inner knowledge in Qur'ān'-e majīd' (The Holy Quran) telling about Hazrat Khizr (name of a prophet immortalized by the fountain of life) and Hazrat Moo'sā (Mosas).

There is another tradition when Shah Shamas Tabraiz (R.A) asked Molana Jalal-ud-din Roomi about the Qa'imi book (hand-written book), what is this? Molana said that it is a knowledge that you don't know. Molana got displeased when Shah Shamaz (R.A) threw that book into the pond of water he (Shah Shamaz (R.A)) said, "Don't be upset, I will pick it out", when book was brought out from water it was dried. Molana surprisingly asked, what this is, (Shah Shamaz (R.A)) replied that it is a knowledge that you don't know.

When the divine light settled into heart, it traveled from heart to Rooh' from Rooh' to Sifi from Sifi to Kha'fi from Kha'fi to Akhfā' and from Akhfā' to Latī'fa-e Annā'. Then what ever Nā'r (fire sustenance) that came from outside, these Lata-ēf (invisible spirits) burnt it even Naf's got deprived off the Nā'r (fire sustenance), and it recited Ka'lima (declaration of faith) for survival. And the divine light of Ka'lima becomes its sustenance, and it reached from Ammā'rah (evil genius – baser self) to Il'hama (revealing self) and then to Mū'tma'in'nah (satisfied self) and this Rooh' becomes illuminated entirely with the divine light. There is a hadith:

Translation: One will enter into paradise without being taken into an account, if one would have recited Ka'lima sharif at the time of death.

(Muslim Sharif)

But most of the times, one got struck dumb already due to agony of death, but those whose beats of Qaloo'b have merged into Allah Allah the mouths of their Qaloo'b do not went for being closed.

A Turkish man underwent heart operation recently, the word "Allah" was cared very prominently on heart and his news and picture were even published by Pakistani newspapers Khawaja Baha-ud-din Naqshband was called Naqshband (the person who have ability to impress/carve upon) owing to the fact that he was used to carve the word "Allah" upon hearts of people with his spiritual power that the people were used to witness the same while meditation, dreaming or revelation.

Qur'ān'-e majīd' (The Holy Quran) also witnesses that there are some people upon whose hearts the faith has been carved.

اولئك كتب في قلوبهم الايمان

(Surah Mujadla, verse22)

Whenever such a man departed from world. Mūrkar Nakīf (names of two angels cross-questioning the dead in the grave) descended to grave for questioning found the Rooh' enlightened with divine light, sighted the name Allah on heart remain silent would started saying, O' man of God! Have a restful sleep we feel ashamed to put any question to you your limbs are witnessing by themselves, the grave observes that even Mūrkar Nakīf did not question him lest I should be called for explanation, it goes on spaciousness and the grave becomes enlightened with the divine light of name of Allah then after words an angel named as Amaan whose duty is to bring the Rooh' to Bar'zakh (the realm of departed souls). Mūrkar Nakīf usually leave a mark of number of questioning, but this (man) does not bear any number. He (Amaan) brings the Rooh' to Rizwan (the name of an angel who is Paradise janitor) to let him be entered to Paradise Rizwan asks number Amaan replies that he bears no account, his divine light should be considered as his number and that Rooh' enters into Paradise without being taken into an account and the Jussas (the spiritual bodies) of his Naf's, the Jamadi (spirit that unites) Nabati (botanical spirit) spirits dwells into his grave owing to the fact for being strengthened through divine light, bless the general public with Nāsoot'ī (the earth) benefits apart from Nāmāz' (Prayers), recitation, remembrance and contemplation and the jussas of Qal'b inhabit in the Malkoot' (the realm of angels) and the Lata-ēf (invisible spirits) move to their respective stations disguising the very same man for example the time when Hazoor Pak (PBUH) passes the grave of Moses A.S during me'rājī'(ascension – acme) sees that Moses A.S was offering prayers, when He (PBUH) reaches the sky immediately found the Moses A.S there as well.

These Lata-ëf are present in every man. Revive through remembrance and their strokes. Then this station can only be achieved through bringing them up and their education. These Lata-ëf go on being wasted in the chest for not being brought up and sustenance and the man who was ash'raf-ul makhlooqāt' (man, i.e the most eminent of created beings) owing to the fact (the above mentioned detail) becomes the afzal- ul makhlooqāt' (most despicable).

The recognition of disciple is categorized with name, act, appearance and Ka'lima Tay'yibah (Islamic creed – the declaration of faith) in this world but the recognition of one is categorized with the divine light over there, like the spirits of disciples of Jesus A.S will be shining with the light of 'Ya Qudooso', the spirits of disciples of Moses A.S with 'Ya Rehmano', the spirits of disciples of Solomon A.S with 'Ya Wahabo' and the spirits of disciples of David A.S with 'Ya Wudodo'.

And these spirits which were shining with the divine light of personal name the same belong to the disciples of Muhammad PBUH, those spirits which will be found without any shine, indolent or weak or Nā'rī will never be considered among any ummah (disciple), rather will be measured as infiltrators among ummah.

As translated in Qur'ān':

ام حسب الذين اجتر حوالسيات ان نجعلهم كالذين امنوا!

Translation: Those who adopted the immorality as their habit, (how) have they thought that I shall grant them an equality with mo'min (muslim having perfect faith in Allah). (Surah Jasia Verse 21)

The Isrāfīl' (name of the angel) will sound the trumpet on the day of resurrection, everything bearing any of the spirits, Nabati (botanical spirit), the Jamadi (spirit that unites), Haywani (animal spirit), human, demons, angels, Lata-ëf, Jussas all (spirits) will be terminated, (the time) when it will sound the trumpet again then only the human, demon spirits and angels will be brought back to life, the adoration practiced by Lata-ëf Jussas will be endorsed to (respective) Rooh' (spirits). Owing to it their ranks will be promoted, the Rooh' (spirits) will be bestowed with new bodies which shall neither embrace death nor be consumed by flames. Some of the spirits will be sent to hell with these bodies and the other will be sent to paradise.

Those who are in paradise may have copulation with Hoors (black-eyed heavenly nymph), may taste the fruits of paradise but shall never be dirtied, like the way Adam A.S and Eve A.S had been living in paradise. All those spirits which are in Bar'zakh (the realm of souls) before these bodies have no distinction of being male and female and neither have they had any characteristic of male or female.

When spirit gets adult with Noo'rī (composed of heavenly light) sustenance then it may access Jabroot' (the realm of Power) through meditation through body. It becomes attached there with the spirits and angels, such a man is called Jabroot'ī. This is the second grade of saintliness. It is a step on Abraham A.S. There is Bai't-ul-ma'moor' (prototype of the Holy Ka'bah in heaven) slightly below the Sid'rat-ul-mūntahā' (the heavenly tree beyond which even the Holy Ghost can't advance), where all the angels and pious spirits worship Allah. The Holy Ka'bah is a facsimile of Bai't-ul-ma'moor', was exposed to Abraham A.S through Kash'f (revelation, divination), then he laid its foundation as per that. Allah speaks to the establishment of Bai't-ul-ma'moor'vocally by himself (The time) when the meditation was observed by the holy Rooh' of Syed-e-na Ghaus-e Azam R.A in jungle. The bandits of the area were used to take Him to grave for the burying activity but He woke up early before being buried this happened a lots.

The Rooh's are used to live together in Alam-e-'Ankaboot' (the realm of spirits) like the twelve years old child they used to forget the events of that Alam while coming on to the world. When they move to Bar'zakh (the realm of departed souls) after coming here then they adopt the figure of the very same body and when come to earth from Bar'zakh they adopt the image of white and green color birds and the Rooh's will forget every relation after sounding the trumpet, there will be new bodies there will be new faces, there will neither be a progeny nor senility, there will only be one distress (repentance) that which ever moment went without the remembrance of Allah "Would that should never happened"

The book Acquaintance has been published for the recognition (learning) of the very same sciences that is a guideline for Muslim.

Well wisher

His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long)

Al-Markaz Roohani, Anjuman Sarferoshan-e Islam Pakistan

Khursheed Colony, Near Khuda Ki Basti

Kotri District Jamshoro

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Kinds of Ba'yat (Oath of Allegiance)

The First Kind of Ba'yat The chain of benevolence commences after giving the oath of allegiance in the hand of some perfect (spiritual master) In this category the special benevolence does not bestowed upon for mere relation (reference) or being attached This chain exists all the times but it is impossible to find the original one. For instance a man is conferred with Qadri Saintliness and he was ranked as Ghous (super category of mystics) or Qūt' b (highest cadre in spiritual pivot). His son claimed an accession to the throne after his death then his son and this practice continued. But it is not indispensable that father is a Ghous and the son as well Even the whole generation could not be a Ghous because the Saintliness is not a legacy rather it is a gift of God And even the progeny of the spiritual successor of that perfect (spiritual master) got an accession to the throne the generation after generation Now all these shall be called as Qadri Saints Many among them may even be 'Ā'mīl (spiritualist) of daily reciting (of some holy word) and incantation and several among them will be apparent 'Ā'lam (Savant) but will claim for being called as Faqī'r (Darvesh'). Who may not be conversant even with ABC of Faqī'r (Darvesh'-saintliness) Some one will be claiming for being Ghous while the other as Qūt' b then (they) shall spurn and give the lie to original Thousands of such Ghous and Qūt' b and thousands of such thrones and successor to saint can be found all the time in every city.

Whereas there can only be one Ghous and three Qūt'bs at a time It is useless to be Ba'yat (take oath of allegiance) with these (above mentioned) people It was far better to accompany a saint even for a moment Then he might fall in the category of the dog of ashā'b-e kah'f (Catacomb Comrades) that shall be converted into Hazrat Qitmīr' by virtue of mere accompanying them.

یک زمانہ صحبت با اولیائ
بہتر از صد سالہ طاعت بے ریا

The Second Kind of Ba'yat The benevolence instigates in a (mere) personal attachment or connection with any perfect (spiritual guide) in Awaisia Chain but this chain occurs seldom that is why its recognition is difficult as well. One falls in the category of Awaisi Ba'yat whether the spiritual master takes an oath of allegiance or not and (thus) called a candidate and is kept under the supervision and responsibility by the perfect spiritual master till the perfect endorses him some where else.

Hazrat Awais Qarni R.A was also blessed with benevolence by Hazoor Pak PBUH without an oath of allegiance in His PBUH hands Hazrat Abu Bakar Hawari R.A was also in the awaisi benevolence from Hazrat Abu Bakar R.A. The Hawaria Chain emerged absolutely from him Ba Yazeed Bustaami R.A came in the awaisi benevolence from Hazrat Imam Jafar Saadiq R.A as well A Bustaami Chain came out from him as well. Sakhi Sultan Bahoo R.A was also in the awaisi benevolence from Hazoor Pak PBUH. You went for an oath of allegiance (in the hands of) Hazrat Abdul Rehman R.A at the extreme insist of his mother after having achieved some ranks in the mystic voyage that was not obligatory for you Even you showered benevolence without an oath of allegiance in hand and convert into being Muslim through an influence of holy eyes and takes one to Allah. One gets linked with this chain and merged into saintliness automatically if has a benevolence of Qal' b and Rooh' of chest from any perfect (spiritual guide).

Difference Between Nāmāz'-e Haqeeqat (Real Prayer) And Nāmāz'-e Soorat (Apparent Prayer)

An apparent prayer has concern with tongue The followers in 72 sects perform very this prayer. Also the Khavā'rij (expelled), even the Mūnā'fiq (hypocrite) and those Qaadiyani (followers of Mirza Ghulam Ahmad) who have been verdict by ULā'mā-e-Islam (Savants of Islam) perform the very same prayer. Even the infidel detective had been performing the very same prayer. A fairy witnessed the satan performing the prayer in the times of Hazoor Pak PBUH. If such prayer is a key to paradise then every one will be a heavenly blessed person. Whereas there is a Hadith sharif that:

Translation: "There shall only be one true and heavenly blessed sect"

What is real prayer. It is very difficult to find it. And this can only be found by saints. There are three (3) requisites for real prayer. Lacking of even single proves the incomplete prayer.

First: The tongue should declare It should be declared by tongue because the tongue of infidel does not proclaim.

Second: The Qal' b should certify that is to say the Qal' b should also recite prayer along with tongue or the Qal' b should only say Allah Allah during prayer because the Qaloob of hypocrites do not certify. The Qal' b shall only say Allah Allah if every heart beat has been converted into Allah Allah that is called Zā'kīr-e-Qal' bi (one who recites Allah through heart).

Third: The body should also act accordingly that is to say one should also perform bowing and prostration in prayer because the bodies of sinful do not act There is another strict requisite that (either) we are seeing Allah or Allah is seeing us. It is obvious that we are not seeing Allah and Allah does not see us as well because there is in Hadith Sharif that:

ن الله لا ينظر الى صوركم ولا ينظر الى اعمالكم ولكن ينظر الى قلوبكم و نيا تكم

(Referred in Noo'r -ul Huda Page 60)

Translation: "Allah neither considers your faces nor your deed but considers only your hearts and intentions"

Undoubtedly our acts are pious. But the Qal' b that is a hub for divine notice is black.

People observe (and say that one is) pious but Allah did not observe it owing to black Qal' b then this prayer became an ostentation for which there is a divine order that:

Translation: "There is a misery for those who are unaware of real prayer and their prayer is display" (Surah Ma'oon Verse 4-5-6)

The tongue has authority in Alam-e-Nāsoot' (the earth). The voice of BBC London reached Pakistan and even beyond it An extreme verbal

adoration creates lovability and impression in tongue. The public admires greatly for one speeches and sermons. An excessive adoration and daily reciting (of some holy word) and incantation grants a kind of saintliness that has a connection between the public and himself. But this is left among public after one's death and (one) departs as penniless. The Qal'b (heart) has a connection with the throne of God. Its voice reaches there to throne of God when it sounds here. An extreme adoration through Qal'b creates kindness and adorability in Qal'b for which Allah has great adoration. Another category of saintliness is also awarded owing to eternal adoration of Qal'b that has a connection between the creator (Allah Almighty) and himself and this saintliness accompanied after death and the very same Qal'b becomes the source to take this prayer to the throne. And the very same prayer then becomes ascension for mo'man (a true believer). There is a hope for being forgiven even two rak'at (one set of standing, genuflexion and prostration in prayers) of such prayer is availed. One is still away (beyond) from Allah even one is offering apparent prayer day and night.

Hazrat Mujadid Alaf Saan R.A says (real prayer is for selected persons of God. The general public should also try to achieve this whether one has to go to China for it).

That is why there is in a Hadith that:

Translation: "The prayer is not acceptable without the attendance of heart"

Explanation: Latifa-e Qal'b (either) gives attendance at throne of God by itself or the Latifa-e Qal'b sounds there at throne of God by itself and (while) the adorer is in bowing and prostration here at earth! As there is in me'rāj'(ascension – acme) when Hazoor Pak PBUH passed the grave of Hazrat Moosa A.S (Moses) then Moosa A.S was offering prayer in grave. And when You PBUH reached the throne instantly and observed that Moosa A.S was offering prayer there as well.

Some Rare And Scarce Gifts For Those Who Are Interested In Spiritualism

The masterpieces of spiritual writing of His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long) wherein the divine beams of recognition of divinity and the spiritual love for Rasool PBUH are overspread.

Source of Divine Light: Wherein His Holiness wrote in detail about Faqī'rī (Darvesh'ī), Perfect Spiritual Master and Zā'kīr (one who remembers Allah by his heart).

An Account of Access to Spiritualism: This book contains the autobiography of His Holiness.

Antidote of Qal'b: This book contains an anthology comprising of mystic poetry.

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HIS HOLINESS RIAZ AHMAD GOHAR SHAHI MAY HE LIVE LONG



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In The Name of Most Merciful, Most Bountiful Allah

It is the greatest kindness of Allah who has blessed us with a true spiritual guide like His Majesty Sayedina Riaz Ahmad Gohar Shahi (May He live long) for our guidance whose influential sight (glance) brought a spiritual revolution in the lives of thousand youngsters like us. Lucky are those people whose hearts have got engaged in the whole time remembrance of Allah and the very same is the precious treasure of this life and the hereafter which is, indeed, not only the source of being forgiven for us but also the source of the recognition of Allah. Owing to very this factor one is awarded with the supreme rankings of being Fana Fi-I-sheikh (absorbed in love for Spiritual Guide), Fana Fil-Ghous (absorbed in love for Ghous), Fana Fil-Rasool PBUH (absorbed in love for Prophet PBUH) and Fana Fillah (absorbed in love for Allah).

Every member of Anjuman is always keen on listening to the saying of His Holiness Sarkar Shah Sahib. This section of web site deals with the effort of recording those addresses, questions and answers or discussion which were delivered in conferences and spiritual sittings by His Holiness on different occasions with the seekers of right path. May Allah SWT remunerate a lot those who assisted in its compilation and editing. The organization is thankful to those from the core of heart in this regard. It is being expected that the seekers of right path in particular and common run of mankind in general shall benefit completely with these spiritual sayings. May Allah SWT recognize our effort! Amin

- [Monthly Newspaper Sada-e-Sarfrosh Hyderabad Sindh Pakistan](#) (Question & Answer)
- [Monthly Newspaper Farz MeerPur Khas Sindh Pakistan](#) (Question & Answer)

Al-Markaz-e-Rohani Kotri, District Jamshoro, Sindh, Pakistan

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What is true Spiritualism?

When the human sperm enters the womb it is followed by *Rooh'-e-Jamadi* (spirit that unites) initially that brings the blood together. Thereafter, *Rooh'-e-Nabati* (botanical spirit) enters which generates the growth of the embryo. After four months, *Rooh'-e-Haywani* (animal spirit) is entered into body which causes the foetus to make small movements. These are called terrestrial spirits. Then after birth, human spirit along with other creatures (spirits) which are called *LATA-ĒF* (perceptive - invisible spiritual bodies) comes. These are called celestial spirits. These very *Lata-ēf* (spiritual bodies) are the receptive mediums of knowledge and wisdom and are the admittance to divine light energies of Allah. Otherwise, mere flesh (tissue) and heart is also possessed by animals. These *Lata-ēf* develop their residence in chest. There are five different names for these *Lata-ēf*. The first is *the Qal'b*, second is *the Rooh'*, third is *the Sifī*, fourth is *the Khafī* whereas *the Akhfa* is fifth is *Latifa*. These five *Lata-ēf* belong to five determined Prophets. The inner wisdom concealed in these five *Lata-ēf* was also blessed to very these five Prophets. The knowledge of *Latifa-e-Qal'b* was blessed to Hazrat Adam A.S, *Latifa-e- Rooh'* to Hazrat Ibrahim A.S, *Latifa-e- Sifī* to Hazrat Moses A.S, and the knowledge of *Latifa-e- Akhfa* was awarded to Hazrat Muhammad PBUH.

Half of the wisdom of each *Latifa* was passed on to saints by Prophets, so there became ten fractions of it. Then special people were blessed with this knowledge through saints. The apparent (outer shell) of this knowledge is in book (the Holy Qur'ān') that has thirty partitions (chapters). The inner wisdom was also blessed upon Prophets through revelations, that's why, even the very same is called the Inner Qur'ān' too. Later on this knowledge kept on being transferred from chest to chest among saints. It has been opened (for every one) through books. These *Lata-ēf* are present in every human being. Many of the Muslims are unacquainted with even the names of these *Lata-ēf*, many know (their names) but are ignorant of their functions. There are different corresponding remembrances and meditations to bring these creatures (bodies) i.e *Lata-ēf* to vibration (revived). These revive through the strokes of divine light energy of remembrance. These are wasted (usually) within the ones' chest for not being supplied with the sustenance of divine light energy. The attributive divine light energy is produced through the repeated remembrance of verses (of Holy Qur'ān') and attributive names (of Allah) which is an indirect. Where as the divine light energy of the repeated remembrance of the personal name of Allah has access to His Almighty which is a direct one. The detail description is available in my books. These very same remembrances are the basis of inner knowledge and the first lesson of spiritualism.

A very negative propaganda is conducted by Savants concerning the claim for Prophecy. What is the reality?

I have declared it many times (earlier) that if any body has any evidence regarding contempt of Prophecy or denials of seal of Prophecy then burn me alive certainly. My every vein and muscle is absorbed in the love for Allah and Prophet PBUH. National newspapers are witnesses to the fact that I have contradicted it many times. But a particular group is using this issue as a source of its recognition. *Vahābī* (Muslim followers of the Holy Prophet's Traditions only), Deobandi and *Maul'vī* (Muslim priest) are in front line over the issue of seal of Prophecy. They are against the teachings of great saints in reality and they are use to either registered a false report against those who have love for Allah and last Prophet PBUH or bring a false accusation against them. These are really those liars upon whom Allah imprecates curse.

Why are your personality and books being exhibited in controversial (contentious) way?

I have neither connection with political party nor I interfere in government matters. What ever am I doing is with the consent of Allah. I have declared many times that if there is any proof for country enmity, Islam hostility, contempt of Prophecy or the denial of Prophecy then with any body then burn me alive certainly. As for as the matter of antagonism of some elements is concerned, there are anti spiritual and mystic sects and narrow minded *Maul'vī* (Muslim priest) who have malice, hostility and enmity against saints. Some of the confused, jealous kinds *Vahābī*, Deobandi *Maul'vī* of the very same nature are carrying unreasonable news propaganda against me. They are on a continuous failure attempt to sabotage this great activity of love for Allah even suffering a disgrace. There are most of the sleeping dreams, revelations and inspirations in my book "An Account of Access to Spiritualism" which happened to me during my mystic activity. None of the revelations and inspirations was declared as a real truth. Moreover, if the sleeping dreams and revelations are found even unethical then the *Sharī'a* laws cannot be enforced. Any how, some of the words of phrases of scripts have been made intelligible to the common man; no doubt the evidences of these events are available in the reliable books of saints. Yet, despite of all these measures, some jealous savants are neither defending the allegations charged by those who are against the believes of Sunnis and are flinging insults to great saints nor even denying, in the passion of making statements and meanness with Gohar Shahi. They have adopted pardon as a measure of expediency or jealous. Now, as for as the matter of comparison of images on Moon, Sun and Black Stone is concerned, it is purely from Allah and such indications from Allah are not usually meant for creating disturbance rather to obliterate the disturbances. A very evident proof of it is the teachings of Gohar Shahi for peace and love for Allah through which the follower of every religion have engaged in their self reform. Today, Hindu, Muslims, Sikh and Christian are coming together at one platform in the firm believe in Gohar Shahi. They are inviting me for speech and preach in their churches, Hindu temples and Sikh temples. There could not be found any such example in history before this.

It becomes ones' moral duty that such man should be appreciated who is a source of pride for country and nation, for which Allah is showing his indications as witness for His credibility. But on the contrary, the enemies of saints, enemies of *Aih'-e bā'it* (members of the Holy Prophet's PBUH family comprising Hazrat Fatima A.S, Hazrat Ali A.S and their children) especially *Vahābī* and Deobandi *Maul'vī* and

their groups have stood against me. They are putting efforts to divert the attention of general public from these indications of Allah through baseless suit cases and baseless propaganda. When it became difficult to give the lies these apparent pictures then they started lamenting that Moon is under magic charm. Whereas Hazoor Pak PBUH said that Moon cannot be put under magical charm. Then they say that the Black Stone is also entangled with magical spell. If *ka'aba* is also happen to entangle with magical spell then what the last resort for Muslims will left with? No doubt, Hazoor Pak PBUH was cast with a spell but there was revealed Surah Walnnas for its neutralization. They may drive blows over Moon and Black Stone through Surah Walnnas, if these could not be erased and get even more enlightened then they shall have to accept the truth.

I have been making appeals to governments to investigate these signals and bring the facts into public view. If savants consider that they are on truth then it is their moral duty to demand for the investigations of these images from government without hesitation so that a common man may also get benevolence with these indications of Allah.

Remembering Allah or prayer! Which adoration you focus to?

Just as one cannot reach ones' destination without the engine, steering and wheel etc, likewise prayer is incomplete without purification of *Naf's* (self) and reconciliation of *Qal'b*. Such prayer is called showiness prayer where there is a prayer on tongue and obscenity in heart. Adoration is a source of purifying heart if heart could not be purified through worship then it means that you are very far from Allah. Believe it that Allah also wishes to see you but you are either unaware or careless or unlucky. You clean it daily with soap what people watch, apply cream and get the beard trimmed but did you ever clean what Allah watches. There is some one or the other source to clean every thing whereas hearts get purified with the remembrance of Allah. Remembrance with Heart is a mean to approach the remembrance with *Rooh'* as prayer and fasting are means of approach to remembrance with Heart. It is a proof of reverence and obedience for Allah to remember and pray with tongue. Whereas, the remembrance through heart is a mean to approach the love for and have liaison with Allah. Remembrance of the name of Allah through heart also keeps on expiating for apparent worship and sins and makes one the lover of Allah and pious later on. And Allah feels love for some one when He likes any of his blandishments. And feeling the love for some one in this way burns ones' sins. Even all those who use to sit with him also come under the blessing of forgiveness.

What is meditation?

To reach any place by bringing together the powers of spirits through divine light energy is called mediation. Every sleeping dream, meditation or revelation of Prophet is true. Whereas the forty sleeping dreams, meditations or revelations out of hundred of saint are true. It should be practiced by only those whose *Naf's* (self) have got purified and *Qal'b* have got reconciled whereas the meditation practiced by a common men is a folly.

Why is it obligatory to seek permission of a saint for the remembrance of Allah?

Religions are like boat and savants are like boatmen. If there is a defect in any one then it is impossible to reach destination. Saints of Allah can even run the boat up on ashore surely. There are ninety nine names of Allah. Allah is the personal (name), the other are attributive (names). Every name can be acquired with effort but the name Allah is bestowed one. It can never be consolidated over heart with personal effort. The assistance of perfect spiritual guide is obligatory to get it consolidated over heart. There are contemplation, heart remembrance and saints of Allah to impress Allah upon heart. The fortune of every true Muslim is in the hands of some saint or the other. An apparent life of saint is mandatory. Lots of Prophets and saints were commissioned to this world. You may concentrate upon them one by one as trial during remembrance. Upon whom consideration your remembrance gets swiftness or progresses, your fortune are there with him. Then make selection of him for contemplation. Allah SWAT says in surah Kahaf:

Translation: Allah introduces them to some saint / spiritual guide.

If none of them helps you during your concentration then try Gohar Shahi.

What is religion of God? Is it another different religion?

The book "Religion of God" is a gift for the seekers of Allah and who have love for Allah. This book is a worth consideration and worth investigation for every religion, sect and every man and a challenge for those who disagree with spiritualism. And as for as the matter of religion of God is concerned; all the revealed books and scriptures are not religion of Allah. These books contain (order for) prayer, fasting and beard, whereas Allah is not bound down with it. Those religions were created to enlighten and purify the ummah of Prophets whereas Allah itself is a holy light. Love is the religion of Allah. The meaning of ninety nine names is a lover of His friends. Those whose destination is progressing from *Qal'b* to *Rooh'*, very those have either fallen in religion of God or on the brink of religion of God. They are taught by divine light energy instead of books. If one has become divine light energy (saint) after having unit with Allah, he also enters in the religion of God. Allah Himself is a love, Himself is a lover and Himself is a beloved. If someone is blessed with some part of it from him (such a saint), he enters in the religion of God. Then his prayer is a God sighting and his passion is remembering God. The compensation of all the sunnah and obligations of life is also the God sighting. The combined adoration of demons, angels and human being even cannot reach

(find) his status. Where all rivers merge together, that (merger) is called a sea. And the religion where all religions become a single string after merger, the very same is a love of God and religion of God.

There is a lack of unity among Muslims. What is its reason and when (how) will we be united?

There was a time when the men of book were standing at a single platform. They had been making meals together and seeking consent from one another regarding marriages. But the book was on tongue and was temporary, slipped out. But the men of remembrance will unite together today and will be eternal because the name of Allah will be in (their) hearts and blood. The very same is the supreme remedy of dissension. Because the love that dissolves in blood or whose love resides in heart, its escape is difficult. It is usually an everlasting one. The unity lies in the bonding of hearts. And once hearts get tied up then all this violence will be finished. And all these shall become like beads needed in a string of the rope of love for Allah whether they are Muslims or non Muslims.

As the terrestrial spirits move from one body to another body, do the Lata-ef too change bodies likewise?

The terrestrial spirits leave the human body only after death and keep on being transferred in any other body. But the celestial spirits are dedicated to only one body, although they may even make conversation for the time being appearing in the body of a particular alive man. A certified claim for being Imam Mehdi A.S is not come into public view as yet. Are the circumstances pointing to that direction so that Imam Mehdi bring Himself into public view and make a claim?

مُشک آن است که خود بیوید نه که عطار بگوی

Public will recognize Imam Mehdi through the indications and miracles of Allah. Several artificial Mehdi have gone who were claiming (for being Mehdi). And the one who is appointed by Allah shall be announced Allah for being Mehdi. He shall be attested by the saints of time. Trees and stones, sun and moon & the earth and sky will bear testimony for Him. And everyone, no matter what religion does he belong to, will have love and respect for Him in ones' heart. Mere devil (Satan) and followers of *dajjāl'* (great deceiver) will hate Him and fight (against Him).

Please comment on the divergence of your teachings and the teachings of religious savants?

Religious savants focus on apparent education whereas I teach inner knowledge along with that of apparent education. Actually the *Sharī'at* (Islamic Law) and *Tarī'qat* (the mystic way of life) are like the two wings of a bird. The balance between these two is compulsory. Apparent worship is like a snake inside a hole that is being beaten from outside. The *Naf's* (self) of those who practice an apparent worship and recite or do verbal remembrance neither dies nor gets purified rather gets corrected (improved) surely. The divine light energies resulting from any holy verse cannot reside in heart unless there is a *Naf's-e Ammā'rah* (evil genius) in human body, it does not matter even if one has become Hafiz (one who learns Holy Qur'ān' by heart) of words and verses. Only a purified heart may earn divine light of Allah. There is a saying that *Ka'lima* (declaration of faith) is compulsory for an entrance into paradise. Spirits are meant to go to paradise instead of these bodies. The body is mere a house (made up of) clay. If you aspire for paradise and *Hoor-o Qasoor* (black-eyed heavenly nymph) then worship a lot so that you may be paid a higher ranked paradise. If you are desirous to find Allah then you must learn spiritualism as well so that you may get an access to spiritual union with Allah traveling on *Strāt-e Mūstaqīm'* (the right way).

Who is superior among Muslims, Jews and Christians in your perception?

There is a belief in every religion that its Prophet has supreme dignity, and the very same belief became the reason of wars among men of book. It is better you should go into the meetings of these Prophets through spirituality then you shall come to know that what dignity is possessed by whom and who is bearing what status. As for as me is concerned, one is admirable and is highly ranked who has love for Allah in ones' heart, no matter what religion one belongs to.

بن عشق دلبر کے سچل کیا کفر ہے کیا اسلام ہے

Just as your eye hangs about the shining star likewise Allah too notices the shining hearts, it does not matter that those are religious or non religious.

Is there any concept of monastic life in Islam?

Every religion adopted monastic way of life. Hazoor Pak PBUH too was used to go to Hira cave. Ghous Pak R.A, Khawaja Sahib R.A, Data Sahib R.A, Bari Imam Sarkar R.A, Qalandar Pak R.A, all these could earn such supreme status after monastic life and religion could preach owing to very these.

Please comment over the images appearing on the Moon, the Sun and the Black Stone.

Some people of Manchester England pointed out the images on Moon in 1984. Later on, it started an emergence of witnesses regarding the resemblance of that image to me from all over world. For the verification of those images, an order was placed to NASA and foreign countries to send the photographs of Moon. Those were dim in the beginning but these have become so clear for last two years that these

can even be seen without telescope or computer. There published a news in newspaper regarding the image on Black Stone that an image is appearing on it too. Then I verified it, although I already had information about it but was silent lest a trouble could occur among Muslims. Every Sarfrosh (member of Anjuman Sarfroshan-e Islam) has investigated by himself. As the image was so evident that it was difficult to deny it, as a result a huge population of general public also agreed to it. Kingdom of Saudi Arabia and her alliance got incensed. They quoted these arguments that photographs are forbidden following the custom of disbelieving. How can it appear on Black Stone? They did not ponder that any hint coming from Allah can never be unlawful. The images are now apparent even on Sun. these hints of Allah cannot be denied. The mentions of Allah are not meant for disturbance rather for the eradication of disturbance. Allah says in Qur'ān'-e *Majīd'* (The Holy Quran):

Translation: *I shall exhibit you my allusions (references / hints) on earth and sky and even among you.*

I informed the Government of Pakistan a lot on the subject of investigation of causes of suits and images but these allusions of Allah have been denied at the government level owing to the pressure of disbelievers of teachings of supreme saints. Even the Nawaz Government advised strictly the Government of Sindh to trap, pressurize or eradicate Gohar Shahi through any of the means. Now I have contacted the Military Government too that it should also make a justified investigation, and should not repulse these hints of Allah owing to the scare and fear of group of any Deobandi or Vahābī or under the pressure of so called sectarians or evil Maul'vī, otherwise this Government also has no right to rule, because the king without justice and equity remains crownless from the side of Allah.

You were penalized under 295. What is the reality?

I have been put under this attack by the preachers of Vahābī Deobandi (and) Tohafaz-e Khatam-e Nabooat who have been severely against the teachings of saints and their shrines. Even they attempted to demolish the tomb of Hazoor Pak PBUH in twelfth century. And Shah Saood, following the teaching of Abdul Wahab, announced that only one was a Muslim and allowed to perform pilgrimage who would adopt the sect Vahābīa. Those who did not agree to this sect were massacred from Makkah to Madina and the dead bodies of those Muslims were hanged in trees to teach a lesson and their mosques were squashed in compensation of mosque Zarrar and those Muslim countries were banned to perform pilgrimage who protested. And since then to date, enormous holy shrines have been demolished which also include the shrines of father and mother of Hazoor Pak PBUH. Apparently these people seem very pious, virtuous and well mannered. But God knows better that why they loss their faiths usually at the time of giving fake witnesses, false oaths, bogus suits, allegations and spurious propagandas. I wish that my suit should be conducted in the open court of general public. If the charge is really proved there then I should be burnt alive. On contrary, the general public should cause to get rid off the people from these false pious, owing to cruelty and cheating and deception of whom, lot of innocents were disrepute and scandalized in the world and died before the death.

Many savants, hafiz and religious preachers are preaching Islam today, whereas (they have the same and) one Qur'ān', Prayer, Ka'lima (declaration of faith), Prophet and Ka'ba, then why is there contradiction among themselves and even the heathenism?

Actually the preaching is permissible and true only when the activity of purification of *Naf's* (self) and reconciliation of *Qal'b* (heart) has been completed, for instance the preach of Data Sahib or Khawaja Sahib in Hindustan who turned the infidels into Muslims. The ones' preach without the purification and reconciliation is troubling, no matter that how highly one qualified (savant) is. If the infidel self is present within one's body then how will he turn the other infidels into Muslims? Surely, one shall make Muslims fight with each other by declaring the other Muslims as infidel. The true preach which is through *Shar'at* is the bodily worship and cleanliness and is the *Tarīqat* (the mystic way of life) for the correctness of inner self, i.e., it is compulsory to clean the chest through authoritative remembrances.

What are your teachings and who are in opposition?

I am teaching a lesson of love for Allah without any discrimination in race and complexion, it is my message that the existence of such a man is worthless altogether whose heart is without love for Allah. Human evils pass away gradually in the love for Allah. I am facing an antagonism of so called monopolists of religion in the mission. The reason for their opposition is their own jealousy and haughtiness; the people who really fall in love for Allah go along with me with all their hearts and souls and keep guiding the others as well for true path. Molvi (the Muslim priest) talks about imaginary paradise whereas the friends of Allah motivate about love for Allah, when one falls in love for Allah then Allah reveals the real paradise and station in the very life. Molvi can teach mere *Shari'at* (Islamic Law) whereas my teaching is beyond the *Tariqat* (the mystic way of life), *Haqiqat* (the truth) and Ma'rifat (recognition of Essence of Allah), the personal name Allah had been being conferred in jungles fortuitously before but is now being blessed with least exertion.

Does it not contrary to Islam that you claim for access to Allah without converting someone into Islam?

There are two paths leading to God, one path passes through religion whereas the second path is the path of love and divine affection. The path that passes through religion is like a vehicle that passes through town; lots of rules follow that (conveyance) for being passing through town, there also come (traffic) signals and halting places (small destinies) do keep on occurring, it has to be abode by the traffic (rules) and vehicle has to be driven as per certain rule as well. Another path leading to God is the path of love and divine affection. Just like a vehicle that is moving towards its destination without entering into the town, the rules of town are not imposed on it and it keeps on progressing towards its destination without following the rules of every town. Such path is called by-pass. But this path is for those people whom Allah picks for this path, there are two examples of it; one of them is about that thief who entered into the house of Hazoor Ghous Pak R.A (a super category of mystics) with an intention of thievery and became Qūt' b (highest cadre in spiritual pivot) and the other one is Hazrat Abu Bakar Hawari R.A who was great bandit, mothers were used to frighten their children by quoting His name, you know he became saint over night; these people neither said prayers nor fasted and even those people were not pious (religious), mere perfect sight made them clean and they became saint (friend of Allah), there is a law for human being that one should hold religion to get access to God but there is not any law for God, He has authority to bless anyone with His access to whom He wishes, He wished the dog of *ashā' b-e kah' f* (Catacomb Comrades) then even it became Hazrat Qitmīr' (name of dog accompanying the Seven Sleepers in the Catacomb), what adoration and mystic exercise was performed by that dog? What was its religion? That is to say He (Allah) has supreme authority, He may bless anyone with His access to which He wishes, Allah is for everyone, someone calls Him Rama where the other calls Him Raheem but He is neither found in mosques nor in (Hindu) temple, He resides in the heart of true believer. Whoever found Him, found Him from the inner and even love is bonded with heart and it is the hypocrisy to say something through tongue which is a contradictory with heart. If someone wished to have love for Allah then one must have to recite Allah Allah through heart then the divine light energy shall accumulate in heart and mixes with blood and these *Rooḥ'* which are called *shak'tiān* (strengths) by Hindu shall absorb this divine light energy as sustenance and then shall come out of body and then shall be able to sight Allah, it is a medicine like an injection, the time when heart recites Allah Allah then the inner gets enlightened and *āt'māen* (*Rooḥ'*-souls) also get enlightened and there increases the love for Allah (Bhagvān') in heart, there is not love for Allah (Bhagvān') by saying through tongue, you know the love is bonded with heart and heart is a residence of Allah and He does not reside in heart till the heart gets clean and purified and heart gets cleaned only when certain cleansing medicine is applied over it and the process is that you fall in love with Creator, someone calls Him Rama and the other *Īsh'var* (Hindu word for Allah) whereas someone calls Him God, but His personal name is Allah and He neither resides in mosque nor in (Hindu) temple, He lives in the heart of human, if you want to find Him then seek Him in heart, body is made up of clay and this is either burnt, it gets turned into clay in grave then who will be entitled for paradise of hell, your spirits (souls) are meant for it which are lying within your body, the Muslims call them *Lata-ēf* (invisible spirits) and the Hindu call them *shak'tiān* (strengths), if you want to revive them, you will have to worship, adore the Creator through heart then there shall develop the divine light energy in heart through remembrance. That divine light energy shall be then transferred to these *shak'ti* (strengths), at that time these spirits shall be able to sight the Creator through the power of divine light energy of Allah Allah while you are sleeping. The body has religion but spirits don't have. The religion left behind here when someone dies. If the soul of someone is spiritual then it is moved ahead that is to say to 'Ā'lam-e bā'lā (heavenly world), there is no religion, such spirits shall unite there because the religion is for every one and spiritualism is not for every one, if people get spiritual here then they shall be united.

How is your belief about the Holy Prophet PBUH as Allah's last messenger or the seal of Prophet's?

I am expressing the true belief very clearly once more that I have firm belief over the Holy Prophet PBUH as Allah's last messenger or the seal of Prophet's and the one who does not agree the Holy Prophet PBUH as Allah's last messenger or the seal of Prophet's is infidel and *zindīq'* (religious hypocrite). I never claimed prophecy, my every vein and muscle is absorbed in the love for Allah and Prophet PBUH. All the law-suits and allegations in this context are baseless and fake and are a segment of disgusting intrigue of sectarian Molvi (the so called Muslim priest) who are against the teachings of mysticism (and) are in search of making a damage to my mission but the opponents should remember that they can not cause GOHAR SHAHI to stop through their intrigues.

It is a general perception that claims for appearing of your simile in Black Stone, Moon, Sun, Mars, Space and Nebula Planet are ingredients to straighten the way for awaited Mehdi A.S.

I never claimed that I am the awaited Mehdi A.S. It is propaganda of opponents. Surely I conveyed in deed that there shall be a stamp of being Mehdi A.S at His Holy back like that Hazoor Pak PBUH had stamp of being Prophet at His Holy back. Stamp of being Mehdi A.S shall be growing through tissues and there shall also be the Holy Islamic Creed along with it, owing to these facts the occurrence of artificial stamp of Mehdi A.S is an impossible phenomenon. Where as those people who are having the divine light energy in their hearts shall stand with Imam Mehdi A.S. As long as the matter of my similes in Black Stone, Sun, Mars and in the other existences of nature is concerned, I don't know that how are they appearing but the real facts can be accessed very easily through solid scientific witnesses and modern technology. Where as the other space research organizations of the world apart from the American research organization NASA have already completed their research in this context. Yet they are escaping to acknowledge the truth just because of the fact for being a Muslim and Asian, where as I have filed several appeal with the Government of Pakistan to help us in conveying the facts pertaining to these existences of nature to even a common man. A top level board must be organized for this purpose comprising of the intellectuals, scientists, journalists having justifying disposition and those practicing savants who have love for the teachings of mysticism and including the elite selective people performing their duties in different branches of life who must inform the general public all the minor details and background of this sensitive matter after pursuing their research (ascertainment).

Is it true that you are struggling to cease the religious laws specially the section 295-a, b, c of contempt of prophecy (blasphemy) along with non Muslims?

First of all I want to inform you that the incorporation of ALL FAITH SPIRITUAL ORGANIZATION – the common world wide spiritual organization of world religions under my supervision is not meant for the cease of any law rather is organized in Ireland two years back for the correction of people belonging to different religions and teaching the love for Allah. This organization has full support of the S.G.A.R International of Britain, the American Sufi Institute of America and Anjuman Sarfroschan-e Islam of Pakistan. As for as the blasphemy law is concerned, I repudiate this allegation again, even may take oath, that neither I am against the blasphemy law nor have wish for any kind of alteration with this law. But an objective of our struggle is to end the maltreatment of above mentioned law and to serve with justice to guiltless because a religious group by means of strength of its party is using against other sects and religion as a weapon in the God gifted country-the Pakistan. A lot of guiltless people have been penalized with life imprisonment and death till now only for that their ideologies are colliding with that of particular group. This extremists' class is collecting its contemptible objectives of the propagation of believes of its choices by driving back the attention of general public from their insolently ideologies by imprisoning those innocent mystics having love for Prophet PBUH and *darvéshī* (saintliness) characteristics through the contempt of prophecy (blasphemy) law of 295-a,b,c. Whereas the administration have no hearing for these faultless people. None of the newspapers is ready to publish the reality of those cases registered under 295-a,b,c. Most of the newspapers, magazines and individuals are under the influence of it (extremists' class), the other are afraid of and are silent. I am communicating you these facts because all of us are also victims of this oppression and tyranny and you could be a victim for the same in future. (Imagine that) how much one has to face the bad name and disrepute in the false accuse of contempt of prophecy (blasphemy). I am not against this law but against its maltreatment through which that particular group picked the unfair advantage. In the history of Pakistan, these are such people who burn the Qur'ān' by themselves and get others trapped in it by acting as witness (to it). A Hafiz-e-Qur'ān' (one who knows the Holy Qur'ān' by heart) was stoned to death for being accused in almost same way in Gujranwala. This community is a deadly enemy of shrines and mysticism. To demolish shrines in Pakistan and to cease the general spread of the teachings of Saints of Allah, their hands have reached to the collars of religious noble men. They consider the killing of any one as virtuous deed for the sake of their contemptible objectives, it does not matter what sect or religion one belongs to. You may find out the evil achievements of Molvi (the so called Muslim priests) of this particular group if you consider those law-suits which have been registered under this law. The government of Pakistan has complete updates regarding this. The group of these people comes to roads if government attempts to take step. The administration is scared of taking any action against them. If government makes public the true facts of these law-suits through media before taking any action then people, after being informed of the real facts, will unite together making a power for the failure of this group. These have been registered using fake and false means. The victim is used to have lost his dignity through fake propaganda till it starts any process in courts; there is mental torture, the devastation of family and disrepute even the plunderers are used to have succeeded in their contemptible objectives either by occupying their property or burning it to fire. The abominations are developing among innocent hearts owing to this barbarity and Islam and Pakistan are getting bad names world wide and I wish that my efforts could bring favor for every one. A platform ALL FAITH SPIRITUAL ORGANIZATION has been incorporated to prevent this cruelty and injustice. Its objective is to provide the protection to every innocent and guiltless and one who wishes that religious extremism and violence should end may join this movement. No goodness is higher than to raise voice against cruelty and to help poor persons and aggrieved in the rights of people. This is a message for every religion and sect so that facts and truth could be brought to light and the aggrieved public could get rid of this brutality.

Please quote some examples regarding the misuse of law of contempt of prophecy (blasphemy)?

Hafiz Sajjad of Gujranwala was stoned to death is an example, later on it was discovered that he was faultless then the authority declared that we (did it) in misunderstanding and then court penalized them with imprisonment for ten (10) years in near past whereas Hafiz Sajjad can not be brought to life at confess of their misconception. As it is a murder so, court should punish those culprits with death in

compensation then it will be considered as justice. The prisoner in Lahore Jail, Abu Mohammad Yousaf Ali is the second example. Even upon a very clear statement and the publication of pamphlets from him wherein he stated that he was an ordinary devotee of Hazoor Pak PBUH and he owned up as follower of faith and gave declaration that Hazoor Pak PBUH is the last Prophet but perhaps the antagonists of Yousaf Ali learned more knowledge (and concluded) that he had claimed as being prophet and had disapproved the completion of Prophecy. Even court penalized him with death owing to false witnesses. Now you tell me that how Yousaf Ali shall face this world and who will be responsible for the severe damage of his life and grace if he is declared guiltless in near future through appeal. There is no one who is accountable. On the other hand, Sufi Shabaan did not obey certain impermissible order of the Chaudhary of village; it created the contention of land, Chaudhary entrapped him for his whole life in the false suit of contempt of phrophecy giving bribe of huge amount of money to S.H.O. He will neither be granted bail nor will he get the chance to argue. Either the punishment of death or at least life imprisonment seems to be his fate. The relation of Sufi Shabaan with whole world has got abandoned. I and you (i.e People) start abusing him sitting in our homes. Neither someone investigates nor does someone sympathize to him rather considers a virtuous deed to kill him. A suit was registered against a slightly insane named Mohammad Arshad of Karachi Orangi Town under 295 without investigations in accuse of burning Qur'ān' which is equivalent to a joke with this holy law. I just want to say that F.I.R should be registered after investigations because what ever is registered in F.I.R by middle (lower of secondary education) qualified police officer in Pakistan it puts the future of the accused on stake. Three (3) false suits of contempt of prophecy (blasphemy) have also been charged against me (Riaz Ahmad Gohar Shahi) following the same pattern for which any body is unable to present any kind of proof till now. For instance the claim of prophecy PBUH, the contempt of prophecy, the contempt of Qur'ān' or any thing other than this and yet court has declared its decision on the basis of false witnesses and false suits. Other suit cases are also in progress. Like wise false suits under 295 against more than 100 people of ANJUMAN SARFROSHAN-E ISLAM are also registered. Apart from this, you may even pick a list of innumerable faultless from office of the organization Aman-o Insaaf; many among them are either died or imprisoned or living a miserable life. This tactic had been in practice over minorities then we were of the view that they might have committed some insolence. But it is the duty of government to provide justice, no matter what religion or sect does one belong to. The duty of newspaper (media) falls in second level. One's personality goes on defaming upon wrong reporting. All those who had been in assistance for the murder of humanity shall be answerable in the court of Allah. All of us afflicted of 299 a,b,c shall continue this effort till every faultless without a discrimination in race and complexion is released from the charge of 295 a,b,c, the withdrawal of false suit cases is done and the abandon of its misuse. We are ready for every kind of sacrifice for this cause.

Would you like to give any message?

یہ راز چھپا کر کریں گے کیا ، اب تو دنیا فانی ہے
 انتظار تھا جس قیامت کا ، عنقریب آئی ہے
 دجال و رجال پیدا ہو چکے یہ بھی رازِ سلطانی ہے
 ظاہر ہونے والا ہے مہدی بھی ، یہی رازِ سلطانی ہے

HIS HOLINESS RIAZ AHMAD GOHAR SHAHI MAY HE LIVE LONG


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[Book's](#)
[Saying's](#)
[Cases](#)
[Alert](#)
[اردو ویب](#)
[Sun](#)
[Moon](#)
[Black Stone](#)
[Nebula](#)
[Mars](#)

In 1994, in Manchester England, a number of people pointed out the image of His Holiness Gohar Shahi on the Moon. Then we started to receive sightings from Pakistan and other countries. Images of the Moon were recorded onto video. Then we requested photographs from overseas including NASA. In the beginning the images were not so clear, but during the last two years (1998-1999) the images have become so clear that they can be seen without the use of binoculars or a computer aid.

In 1996 our representative Zafar Hussain brought this matter to the attention of NASA. NASA stated that they were aware of the face on the Moon and stated that it was the face of Jesus, which was composed of a 200 mile long light. People living in the United States requested that NASA give an explanation of these images. As His Holiness Gohar Shahi was of Asian origin, NASA remained silent on the matter. Instead a NASA expert Dinsmore Alter in his book 'Pictorial Astronomy' altered the image and presented it as an image of a woman and spread the news all over the Christian world, that the image on the Moon was that of the Lady Mary. After this news was published in Pakistani newspapers many people investigated it and then affirmed it. Many without investigation laughed at it and many regarded it as magic. Some time later there was noise about an image in Space, but its importance was not seen except amongst the followers of His Holiness Gohar Shahi.

In 1998 the 'Parcham' newspaper published an article stating that a face had appeared on the Black Stone in Mecca. We were already aware of this image. Furthermore we had many photographs of the Black Stone showing the face and nearly all the devotees had investigated this matter. Our silence was because of the potential backlash amongst the Muslim community. We were encouraged after the publication of this newspaper article after which press releases were vigorously produced and released. Nearly every Muslim investigated this matter, as it was a question relating to the Muslim faith. Many agreed, as the image was so clear that it was difficult to deny it. Thereafter many people widely dismissed it as magic. The images on the Moon and the Black Stone were published in nearly all countries. Saudi Arabia and her allies were very disturbed, as if His Holiness Gohar Shahi had placed the image on the Black Stone himself. They say that an image is unlawful (in Islam) and how can it appear on the Black Stone. Without thinking that: How can any sign from God be unlawful? Saudi Arabia obtained judgements from its Shariah Courts declaring that Gohar Shahi be given the death penalty. Further if Gohar Shahi should step foot in Mecca he should be killed. Sects supporting Saudi Arabia in Pakistan have been trying very hard to eradicate Gohar Shahi and his teachings. False cases, including the blasphemy

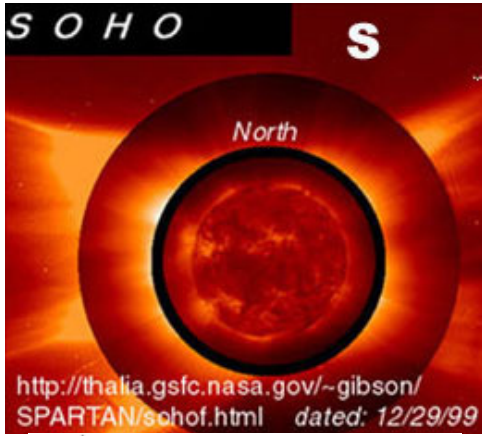
cases under section 295 have been instigated. Further many attempts have been made on the life of Gohar Shahi.

We have explained the background to these cases to the Government of Pakistan and requested, on many occasions that it investigate the matter of the images. But these signs of God were dismissed due to sectarian pressure. Furthermore the Nawaz regime put pressure on the provincial authorities of Sindh to frame, quieten, or even to destroy Gohar Shahi by any means whatsoever. Now we are trying to contact the military regime and request that they have this matter investigated honestly and that these signs of God not be dismissed because of any fear or pressure. These signs of God are not to cause discord and division but are to prevent such. The proof of this is that the teachings of His Holiness Gohar Shahi are of peace and the Love of God. As a result of which all religious communities have received guidance. Further, today, Hindu, Muslim, Sikh and Christians are gathering together on the same platform, due to their belief in His Holiness and for the first time in history it has been seen that any Muslim is invited to Churches, Mandirs and Gurdwaras and is invited to speak from their pulpits.

Such a personality should be encouraged, who is a reason for pride for the nation and who is appointed by God and whose truthfulness God is showing through his signs. Further through his spiritual glance peoples hearts are meditating the name of God and becoming Godly. Instead enemies of the Saints and the descendants of the Prophet (p.b.u.h); scholars and groups are active against such. Baseless cases, baseless propaganda and baseless methods are being used to turn the attention of the masses away from the Black Stone when this is a very sensitive and important matter, as it puts the faith of Muslims in danger. So why are they silent in the matter of its investigation? Such has been the negative and positive propaganda over this affair all over the world, that it is difficult to cover this matter up. Hence, so called scholars who believe in Saints but due to their enmity and jealousy they too have become speechless. As the image has become so apparent, denying it has become difficult; so they say that some magic has afflicted the Moon. Whereas the Prophet (p.b.u.h) has stated that the Moon cannot be subjected to magic. They then say that the Black Stone too has become the subject of magic. If the Holy Ka'aba has become the subject of magic, then what place do the Muslims have left for refuge? They give the example that magic was done against the Prophet (p.b.u.h); the Ka'aba is not greater than the Prophet (p.b.u.h).

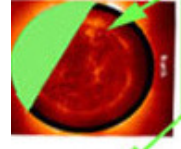
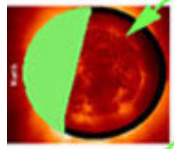
Without doubt magic was done on the Prophet (p.b.u.h) but the verse 'AINaas' was revealed to break it. You (the scholars) may use 'AINaas' and blow on the Moon and Black Stone and if these images do not disappear but rather glow even more then you will have to accept the truth. Otherwise you have Abu Jahil (falsehood) inside you.

سورج پر تصویر



سورج کی تصویر S کو North کے مطابق گھما کر دیکھیں

لوہاک لہا دیکھ، زمیں دیکھ، فضا دیکھ مشرق سے ابھرتے ہوئے سورج کا ذرا دیکھ (اقبال)



تصاویر گوہر شاہی مختلف اوقات میں

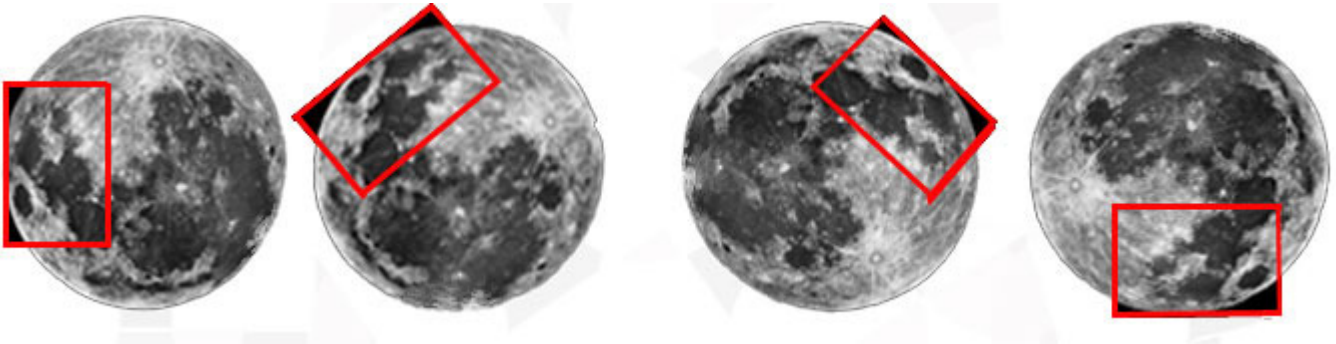


سورج میں گوہر شاہی کی شبیہ
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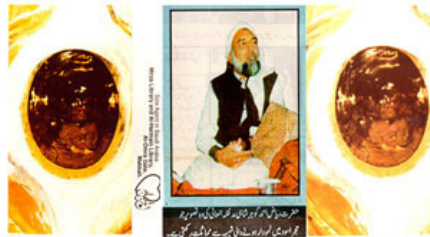
جس کے مطابق فلسطینی بندرگاہ غزہ سے غروب ہوتے ہوئے سورج کی کی گئی تصویر جس میں انسانی چہرے کا عکس نظر آ رہا ہے

چاند پر تصویر

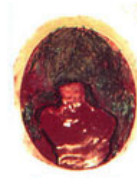
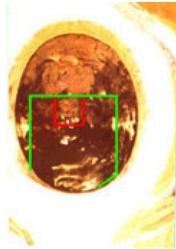
ہم تمہیں عنقریب دکھائیں گے اپنی نشانیاں کائنات میں
اور تمہاری جانوں میں، حتیٰ کہ تم مان جاؤ گے کہ یہ حق ہے (کلام الہی)



حجر اسود پر تصویر



مرزا لاہیری کی مکہ کا شائع شدہ



اس تصویر کی تیار ہی انجیل کے درجہ کی گئی ہے

25 سال کی ہی عمر میں گوہر شاہی کو باطنی لشکر کے سالار کی حیثیت سے نوازا گیا تھا اس عمر اور اس وقت کی نشان دہی، حجر اسود اور ساتھ دی ہوئی تصویر میں ملاحظہ ہو !

A human face is discovered on the black stone (Hijr - e - Aswad) in Makkah, Saudi Arabia.

Sheikh Hamad bin Abdallah Spiritualists in Makkah say that this is the face of Imam Mehdi

Daily Farcham Karachi, Pakistan 26th May 1998



(Al-Muntazar)



Computer Report from Pakistan

APTECH CENTRE... THE MESSAGE... FOUNDATIONAL REPORT ON MESSAGES BY 27.12.98 AND MESSAGES 'THE GREAT GIFT' OF MAY 1998...

It is said amongst spiritual circles around the world that in addition to his facial images appearing on the sun and the moon, the face on the black stone (Hijr - e - Aswad) in Makkah, Saudi Arabia, is that of Riaz Ahmed Gohar Shahi of Pakistan.

دی گریٹ گائڈ





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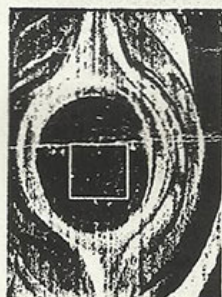
Fax: 783698

Ref: _____

Date: 31-5-98

THE EXPOSURE OF PICTURE ON HAJRA-E-AASWAD.

I have the read the news on Mohasib on 27-05-98 and Monthly "The Grate God" of May 1998 the Messages Imam-e-Kabba, About the inverted exposure of Picture on Hajra-e-Aaswad, So in order to Confirm this news, We Compare this picture on Computer it is fact the message of Imam-e-Kabba is true because Computer Show a Picture of Some Personality. So in order trace this personality we compare the many picture of Ulma-e-Deen on Computer, But Only one Psonality with Closed resembled with is respected. **"Mr. Raiz Ahmed Gohar Shahi"**



Compared & Examined by

Mr. Rizwan Shaikh.
(Sales Executive)

نیولا پر تصویر

یہ تصویر نیولا Nebula نامی سورج نما ستارے پر ظاہر ہوئی ہے اور ناسا Nasa نے ہی ریلیز کی ہے تفصیلات کیلئے مندرجہ ذیل ویب سائٹ پر رجوع کریں

<http://spacedaily.com/spacecast/news/hubble-00b1.html>

SPACE SCOPES

Hubble Brings "Eskimo" Nebula Alive <../news/hubble-00b2.html>

Greenbelt - January 11, 2000-

The Hubble Space Telescope has captured a majestic view of a planetary nebula, the glowing remains of a dying, Sun-like star.

This stellar relic, first spied by William Herschel in 1787, is nicknamed the "Eskimo" Nebula (NGC 2392) because, when viewing through ground-based telescopes, it resembles a face surrounded by a fur parka.




اوپر والی تصویر کو Up کے مطابق گھما کر دیکھیں، جس کے چہرے پر کچھ لکھا ہوا ہے



سیارہ مرتخ پر بھی حضرت گوہر شاہی کی شبیہ نمودار

National Aeronautics and
Space Administration
Headquarters
Washington, DC 20546-0001



SB AUG 8 2001

Mr. Sunny Peter
126 Warwick Road
Thornton Heath, CR7
Surrey, U.K.

Dear Mr. Peter:

In response to your letter dated June 21, 2001, to the Associate Administrator for Space Science, Dr. Edward Weiler, regarding evaluation of features in the Cydonia region of Mars revealed by the Viking missions and Mars Global Surveyor, we are pleased to provide the following information.

On July 25, 1976, as NASA's Viking 1 spacecraft was circling the planet Mars photographing the surface for possible landing sites for its sister ship Viking 2, the spacecraft took a picture of a feature in the Cydonia region of the planet that resembled the shadowy likeness of a human face. On July 31, 1976, the "Face on Mars" image was provided to the public in a NASA press release. The press release noted, "The picture shows eroded mesa-like landforms. The huge rock formation in the center, which resembles a human head, is formed by shadows giving the illusion of eyes, nose and mouth."

The "Face on Mars" as well as other features in the Cydonia region generated widespread public interest as well as speculation that they were artificially-shaped by extra-terrestrial intelligence. Although few scientists interpret the "face" to be an artificial artifact, photographing the "face" and other features of public interest became a priority for NASA and the Mars Orbiter Camera (MOC) team when the Mars Global Surveyor (MGS) arrived at Mars in September 1997.

The MGS mapping orbit permits high-resolution viewing of a specific location on the surface only a few times during the entire mission. Specific targets for imaging are chosen by the scientists selected competitively by NASA to conduct the mission experiments, based on their collective judgment as to the best and most cost effective use of mission resources. These limitations notwithstanding, the MOC has continued to make observations within the Cydonia region.

During the early science phase of the MGS mission in Spring of 1998, the MOC team performed a specially-planned maneuver that allowed the camera to photograph the "Face on Mars" and other nearby features. On April 5, 1998, the MOC acquired a new image of the "face" feature. The raw image was posted on a Jet Propulsion Laboratory (JPL) website on April 6th. A contrast-enhanced image processed by the JPL Mission Image Processing Laboratory was posted later the same day. These MOC images of Cydonia are currently available for public viewing at the following Internet website:

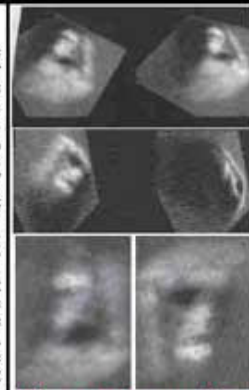
http://mars.jpl.nasa.gov/mgs/msss/camera/images/4_6_face_release/index.html.

Secrets pertaining to Mars and other planets

Jesus Christ is a renowned personality; therefore he does not need an introduction. He is God's favorite. His images appear on many planets and locations. Many people of our age have the honor of meeting him in person. On the other hand, Gohar Shahi, who is also present among us on earth, does not have a permanent place as of his abode, he travels all around the world. His images are visible on various planets including Mars. He has written many books, which can be accessed at www.goharshahi.com. Gohar Shahi is from Pakistan. He belongs to a Sufi order. He declares "I am not a prophet, but I have got the support of Jesus Christ, Muhammad (P.B.U.H) and many other prophets". According to him, a person who does not follow a religion but bears the love of God in his heart is better than the one who follows a religion but does not possess divine love. Muslim clerics insist Gohar Shahi on declaring the Muslims the best of all, but Gohar Shahi states, "The best of all is the one who bears Divine Love in his heart even if he does not follow any religion". According to Muslim clerics, none would enter the heaven without declaring (Kalima-e-Muhammadi) the affirmation of Muslim faith. Gohar Shahi tells us that "It is not the physical body that would enter the heaven but the soul. An enlightened soul would declare the affirmation of faith having entered the heaven". The affirmation of faith may belong to any prophet. According to a sect of Islam Sufism and mysticism is unlawful. Whereas Gohar Shahi declares that "all kind of worship is fruitless without first purifying the heart". According to Muslim faith: a man is only born once, but Gohar Shahi states in his book "Deen-e-Ilahi" that the earthly souls are reborn more than once, however celestial souls are born only once. Due to such teachings of Gohar shahi many Muslims have severely opposed him and become his enemies. This is why the government of Pakistan banned the book "Deen-e-Ilahi". Many attempts on his life were made. He was attacked with bombs on many occasions. Many Muslim organizations have set a huge amount of money as bounty on his head. A Pakistani court has convicted him in a false case of blasphemy against Islam. He does not propagate any specific religion, but he teaches and preaches the Divine Love and the way of entering it into hearts. Gohar Shahi states, "When a person's spiritual connection is established with God, then God guides that person towards the right path". Many seekers of the path see The Name of God written on their hearts during the meditative exercise. According to Gohar Shahi any word in any language that points towards God is worthy of respect and useful for attaining spiritual benefits. People of all religions love Gohar Shahi. He has addressed people of all religions and faiths in different places of worship (e.g.) Hindu Temples, Mosques, Sikh Gurdwara's, and Churches in USA, UK, Europe, Africa, Asia and the Middle East. He has cured many people with incurable diseases by his spiritual grace. In order to spread and promote the universal teachings of Divine Love and healing, Gohar Shahi has planned to establish an institution in London by the name of All Faith Spiritual Organization, which will commence to work this year on an international level. The institution will offer its services free.

Do not reject the signs of God either on the basis of religion or race.

Most probably God has sent him (Gohar Shahi) for your help and reformation. Look for him and research into his teachings personally. Any organization or individual wishing to obtain information about him may contact us. We are committed to provide all necessary information justly. We can also arrange for a meeting with him. RAGS International UK have been promoting his teachings successfully for the past 7 years all over the world. All Faith Spiritual Organization Ireland, American Sufi Institute USA and Anjuman Serfroshan Islam Pakistan are also affiliated with RAGS International.



These pictures were taken from the book "Martian Enigmas" by Mark J. Carlotto

These prints illustrate five grades of contrast. The highest contrast represented here approximates that of NASA's print of Viking frame 35A72 in which the face originally appeared.

Click here: [Disturbing Controversies like the Cydonai region of Mars](http://www.creation-science-prophecy.com/links.html)

R.A.G.S. International UK.

After Politicians use their influence, NASA at last acknowledges the existence of Human Image on Mars. There are images on various other planets, which NASA has yet concealed, NASA is still reluctant to verify its identity as to who does this resemble to.

تاساتے ہوی مشکل سے، اور کئی سیاستدانوں کے امر پر بڑے سے عرصے کے بعد مریخ پر تصویر کا اقرار کیا ہے جبکہ دوسرے سیاروں کی تصویروں کو چھپائے ہوئے ہے۔ اب اسی طرح مشابہت کی تصدیق کیلئے حیل و چمت کر رہا ہے

\$16.95



The Martian Enigmas

Mars has stirred our imagination since ancient times; until the second half of this century Mars was thought to be a world much like earth. But in the late 1960s NASA's Mariner probes shattered the illusion, revealing the Red Planet to be more like our Moon. Evidence of water erosion and other discoveries, however, fueled the hope that vestiges of life might yet be found on Mars.

In 1975 two Viking spacecraft, each consisting of an orbiter and a lander, were sent to Mars. Their primary mission was to soft-land two robotic probes on the surface to search for signs of microbial life in the red Martian soil. Late in July 1976 one of the orbiters sent back a curious photograph of what appeared to be a mile-long humanoid face staring straight out into space from a northern region known as Cydonia. The "Face on Mars" was promptly dismissed by NASA as a "trick of light and shadow" and the photograph filed away.

Several years later the Face was rediscovered by two engineers, Vincent DiPietro and Gregory Molenaar, and became the focus of a decade-long series of independent multi-disciplinary investigations. Professionals in physics, engineering, cartography, mathematics and systems science, as well as anthropology, architecture, art history, theology, and other fields, have now discovered and studied nearly a dozen features on the Martian surface that may pose a serious challenge to conventional beliefs about the improbability of extraterrestrial life.

The Martian Enigmas is a report by Mark J. Carlotto on his state-of-the-art digital image processing of the controversial Viking photos. Dr. Carlotto illustrates the processes used to digitally restore and clarify the Viking photographs, and presents striking three-dimensional renditions of the Face and other intriguing objects on Mars. He argues that these objects may be precisely what many scientists have sought for decades; the first hard evidence that we are not alone.

Mark J. Carlotto is a Division Staff Analyst at The Analytic Sciences Corporation (TASC), a high-tech firm in the Boston Area. He earned a Ph.D. in Electrical Engineering from Carnegie-Mellon University in 1981. From 1981 through 1983 he was an Assistant Adjunct Professor at Boston University. Dr. Carlotto has over ten years of experience in image processing and related fields, and has published over forty papers in computer vision, digital image processing, pattern recognition and other areas. He is a senior member of the Institute of Electrical and Electronic Engineers.

ISBN 1-55643-129-5



A Closer Look MARK J. CARLOTTO

North Atlantic Books, Berkeley, California
Cover and Book Design by Daniel Drasin



Photo Credit: Mary Kay Reardon (Erowid)



Two faces in one picture when rotate it at 180 degree

1) This News along with the above photographs was published by weekly Paksam Manchester UK. Dated: August 15 1997

2) Sada - E - Serfrosh (Pakistan), a fortnightly newspaper published the same news in September 1997

3) BBC broadcasted this news on GMR radio (UK) in October 1997

Jesus and Gohar Shahi meeting took place at New Mexico in 1997

مرتبگی یہ تصاویر ناسا (NASA) نے مختلف انداز اور مختلف اطراف سے اتاری ہیں۔ دیکھنے دیب سائنٹ

NASA has taken these photographs from different angles and different views. Visit the following website.
<http://www.psrw.com/~marke/marshome.html>

یو سنسن یونیورسٹی کے پروفیسر مارک جے نے ان تصاویر کی تحقیق اور تصدیق کر کے کتابی شکل میں شائع کر لیا ہے

Professor Mark J. of Boston University having researched and verified these photographs published them in his book.

سید رحیمی تصویر میں حضرت عیسیٰؑ اور اسی تصویر میں حضرت گوہر شاہی

When picture is straight the image of Jesus is visible and when turned upside down the image of Gohar Shahi is visible

Gohar Shahi Jesus

Science and Technology

سائنس اور ٹیکنالوجی

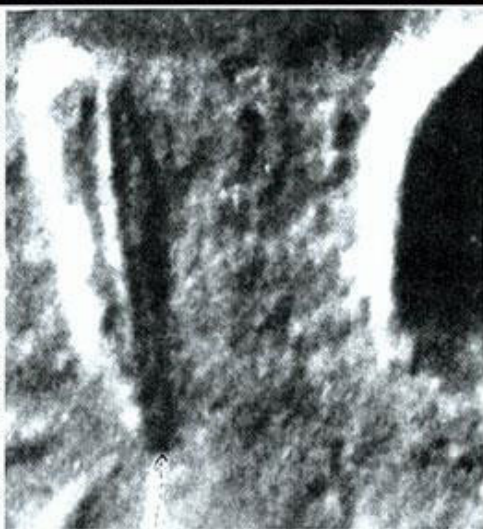
In 1998, The Mars Global Surveyour took pictures of Mars. On the surface of Mars there was a rock found which resembled the face of a human being. It was one mile long and 2000 feet high. It was made by beings who were similar to us and had lived there in the past. An astrologist Dr. Frania says "This is the proof of the one we have been waiting for, for a long time."

جوت ہے جس کا گھبراہٹ سے لگا ہوا ایک سکل ہے اور وہ ہزاروں اونچے پتھر کے چرے سے تقریباً دو لاکھ سال قبل انسانی ہاتھوں نے مریخ کی سطح پر تراشا تھا اس بات کی کھلی سیٹھ ہے کہ مریخ کے مریخیوں نے انسان کی موجودگی سے قبل مریخ پر اپنی ترقی یافتہ تہذیب موجود کی۔ تاریخ

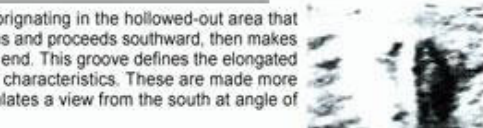
Published in the Sunday Magazine, The Jang, Pakistan on 18-03-01

People should research into this matter

The "Cliff" from 35A73. A peculiar, cliff-like mesa that rises 25-30 meters above a pancake-like "crater pedestal" (the surrounding ejecta blanket formed when the Martian permafrost was melted and ejected by the original cratering impact). Hoagland has demonstrated that the Cliff participates with the Face in solstice alignments and in several other angular and positional relationships. The Cliff's overall shape, surface texture and internal appears to differ markedly from that of the surrounding crater ejecta, which suggest that its formation post-dates the intense cratering impact. Supporters of the intelligence hypothesis theorize that if the object had pre-dated the impact ejecta material would have piled up on the east side of the Cliff, displaying peripheral splash patterns and formed a "blast shadow" on the opposite side. However, the adjacent terrain on the crater side, rather than being piled-up appears instead to have been hollowed-out—the opposite result to the expected from natural forces. This and the striated or "plowed-field" effect between the Cliff and the crater, have fueled speculations about the quarrying of material for the Cliff's construction.



There appears to be a continuous groove or path originating in the hollowed-out area that rises ramp-like to the northeast end of the Cliff, turns and proceeds southward, then makes a final hairpin turn and terminates at the northwest end. This groove defines the elongated "nose" of what appears to be another set of facial characteristics. These are made more obvious here by artificial foreshortening that stimulates a view from the south at angle of about 70° from nadir.



Jesus and Gohar Shahi facing each other in the picture

This matter given is a clipping from Pakistan Post New York dated 14-06-01. It also published in Nawa-e-Waqt UK on 29-06-01.

WWW.GOHARSHAHI.ORG

The Moon

Nebula Star

مرتبگی کے علاوہ بھی نیوولا اشار لور چاند لور دیگر مقامات پر گوہر شاہی کی تصویریں آچکی ہیں۔ دیکھنے دیب سائنٹ

Gohar Shahi's images have appeared at other places besides Mars, Nebula Star Moon. Visit WWW.GOHARSHAHI.ORG

اکثر لوگ پوچھتے ہیں کیا یہ حقیقت ہے؟ اگر حقیقت نہیں ہے پھر ہم بہت بڑے جھوٹے ہیں (جھوٹوں پر لعنت)

People Often inquire whether it is the truth? If it is not then we are big liars (Curse upon liars).

**ASIAN INFORMATION TECHNOLOGY CONSULTANTS**

Reference: AITC/CNC/CERT/099/2K1

Dated: 21-07-2001

From: *Panel of Research Consultants
Asian Information Technology Consultants*

To: Mr. Tariq

Subject: **IMAGE ON MARS**

This is to inform you that your request to analyze and find computerized evidence to the findings on the surface of Mars, resembling a human being, were carefully studied and following incredible facts were clearly identified.

After day to night research study from different angles, it was finally concluded that the image found on the surface of Mars is neither based on spurious findings nor on illusions or mirage rather it is a universal truth or concrete evidence hereby scientifically proved that it resembles a human being.

Now question arises that who is this universal character whose presence, is being certified by the creator of this universe, the All-mighty GOD

Once again it was a colossal challenge to under go an exhaustive and comparative study to find the individual. Anyhow, we are contented to announce that ultimately we got the perfect match to the findings and it was no other than *Syedna Riaz Ahmed Gohar Shahi*.

Allow me to state my personal feelings that it seems, the All Mighty GOD, for some universal responsibility, has selected *Syedna Riaz Ahmed Gohar Shahi*.

In the last, it is certified that the findings stated above are based on the actual facts and truth.

We will be pleased to answer any other query

Sincerely,

Riaz Ahmed
Consultant-in-Chief
AITC

ASIAN INFORMATION TECHNOLOGY CONSULTANTS

Email: aitc9@hetnet.com