

Chapter 1

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 Sarfiroshan-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

Riaz Ahmed Gohar Shahi

Roohani Safar

AN ACCOUNT OF ACCESS TO SPIRITUALISM

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.

International Spiritual Movement Anjuman Serfaroshan-e-Islam

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

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 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 have travelled 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) is 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 Faqīrī (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 Faqīr 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 Faqīr possessed secrets and hints of their own. The hemp is lawful to them and (on the other hand), if such (Faqīr) 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 Faq'r (Darveshī)". 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 no 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 būnyān' (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 Faqīr (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'ī) 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'ī) 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 Ja 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 nice 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'teah (the opening chapter of Qur'an') 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'teah (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’rī (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’bī, Rooh’ī and Sifī 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’līma (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 iblīs' (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 iblīs' (Satan) was only your master. It had gone half night then and I was engaged in Zik'r-e-Anfās' (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'ān'īc) 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 Mūrā'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-èf; 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'r (Darvesh'ī), 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.

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'ī)." She replied, "(It is practice that) Faq'r (Darvesh'ī) do take hemp and hemp extract." I said, "It is an intoxication which is unlawful in Sharī'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 Sharī'at (Islamic Law) and Kaz'r A.S was Faq'r (Darvesh'ī) of Tarī'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') 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') 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 Faqīr (Darvesh) 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 Faqīrī (Darvesh) 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 Sharī'at (Islamic Law). He said, "There is a difference between Sharī'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 majīd' 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) Sharī‘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 zindīq’ (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-ul 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 me 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 (Darveshī), 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 Zī'kīr-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

Ruj'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 an 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 Sehv 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. Ameer Khaal 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"

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 Shari’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 secretes of me. Whoever had been coming here was used to be blessed with Faqīr (Darveshī). 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..... Iblis' (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'an' 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).