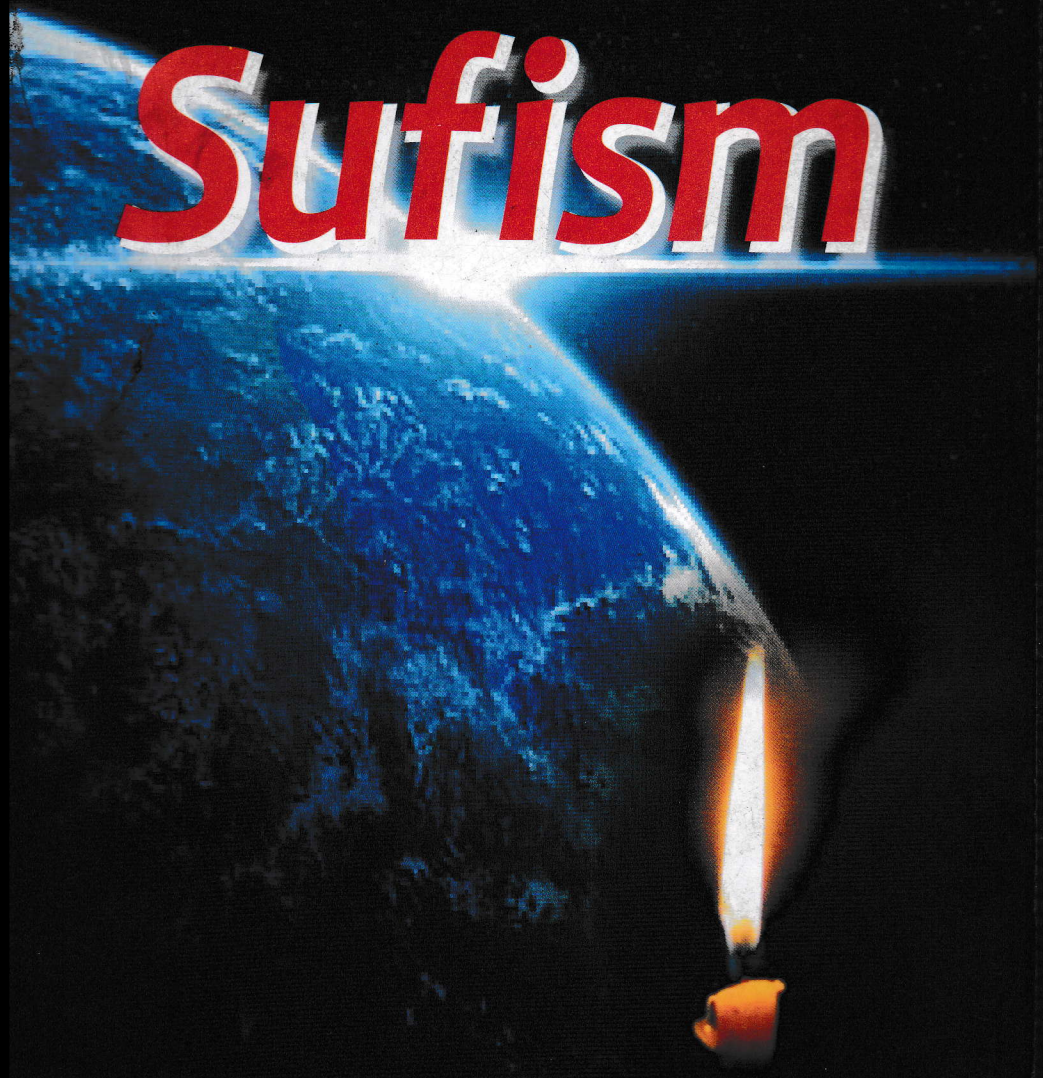
Sufism



By

Khwaja Shamsuddin Azeemi

Sufism

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Dedication

This work is dedicated to Adam,
The first Sufi of the Universe

Summery

Soul rules the life of every man; the soul has witnessed Lord Creator, God. And, the one who manages to acquaint with his soul, witnesses God Almighty, here in this world.

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In the name of God, the most Beneficent and Merciful

Raindrop

Sufism, according to some, originates from the Arabic word *soof*, meaning wool and, as the saints and sages in olden times used to wear rough woolen clocks, they were called Sufis. And, they had this custom from the traditions of the prophets and the holy men who for certain mystic reasons used woolen clothes to dress up. Whereas some opinion that Sufi had their name because of their affinity with the Companions of *Suffa* (A platform in the Holy Mosque of Medina) and, some say that the word Sufi is a derivative of the '*Saffa*' meaning purity or cleanliness. But no such explanation satisfies the serious minded searcher.

Sufism, in actual effect, means purging the self. Sufism is the name of that emotion of sincerity, which is related to with the consciense. And, the Conscinse is the Inner Light. Paradigm of thinking of Sufi is that God is the centre and axis of all his thoughts and deeds. He thinks care of God, he lives with God and dies for God. He remains surrounded by with the love of God and is scarifying everything which he possesses in the fondness of meeting with his Lord Creator. Sufi witnesses his Lord Creator in silence and turbulence of the sea, in the nature, right, left, over and below, before and behind...everywhere.

Philosophers, in every era, expounded every sort of philosophies, and those who believing in God admit that He is the Creator and Fashioner of the universe but refuse to acknowledge that the creatures can have an affinity with Him. God, according to them, does not talk to anyone.

Deliberation reveals that there is not much difference in the statement of the scientists and the philosophers. Scientists hold that beholding of the Creator demands proof. Man has no such evidence, convincing enough to acknowledge the witnessing of the Creator.

Science believes that Cosmos is an accidental manifestation. scientists acknowledge electron as the basic unit of creation, which, too, can neither be sighted nor has ever been witnessed. This believing of the unseen electron and rejecting witnessing the Creator is paradoxical in nature. Intellect the basis of the Science and Philosophy, couldn't with a definite agreeable definition come up in the millions of years. Religion, in contrast to Science and Philosophy, suggests that faith must be based upon Inspiration and Revelation (*wahi*) and intellect has the role, whatsoever, in Inspiration or Revelation.

Sufi is to practice Sufism and a Sufi is more concerned about the inner than the out. Sufi is a person who after secluding him from everything, associates him with God. He enjoys sincerity of the highest order and capability of perceiving the realities. A Sufi believes that God directly communicates with His servant and man is in contact with his Lord. It has been stated in the holy Quran;

1. *It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, the Most Wise.* (S: 42, V:51)

2. *And, I shall answer your prayers.*
3. *We are closer to you than your jugular vein.*
4. *And, I am, indeed, within thee, then why don't you see?*
5. *I shall grant thee, ask me.*
6. *If ye will obey me, I shall reward thee but, if ye shall disobey Me, I shall punish thee.*
7. *If you will love Me, I shall also love thee and because of that love, your person will reflect My Attributes and ye will be able to get closer to me and to behold Me.*

Intellectuals considered that their submission was enough to achieve the objectives and the Paradise became their ultimate objective. But, those who were influenced by love, considered, besides submission, love and association mandatory and witnessing of the Lord Creator became the aim and objective of their life.

Spiritualism or the Sufism is the desire to be affiliated with the human soul and it is the knowledge of exploring one's true self (*Anna*).

Sufism is the name of exploration of the pearl of life after submerging into the inner most recesses of the heart. Spiritualism explicitly announces the fact that the soul has witnessed the Lord Creator in the Eternity and acknowledged Lordship of the Lord after witnessing Him by stating "*Qaloo Balaa*" (They said, Yes, indeed Thou art our Lord.)

Sufi says if my soul had not been blessed with the cognition of the Lord, He would not have ordained me to love Him. He knows it well that his soul desires to love the one who is his Creator and He is the Most Beautiful in the entire universe. He firmly believes that God loves him and his soul, too, and wants to reciprocate His Love. A spiritualist after performing exercises of concentration develops the ability of engrossment and succeeds in knowing the true Reality of the Facts.

Intellectuals question that why a non-Sufi does not observe with which a Sufi is usually versed. The answer is quite simple. Since man does not want to merge into his soul or, to say, one does not want to acquaint with his soul or the true self, the reality of the soul becomes a veil drawn for him.

Man spends all his energies, time and wealth for the sake of worldly and material knowledge. For matriculation, one spends 35,600 hours and lots of money but in order to have the

cognition of his soul, he is not willing to spend 20 minutes a day. The thought of passing away and meeting the Lord grieve him but he still loves enjoying every bounty of God.

Every man knows it, and knows it well that the time of death for every living individual is predestined, contrary to others a Sufi looks forward for that time anxiously because he considers it a lasting opportunity for beholding the Most Supreme, Lord.

Purpose and objective of authoring this work is that mankind, in general, and Muslims, in particular, could come to know the reality of man's position as the vicegerent, the life and death, and the purpose of their birth here. And, that he should be aware of the fact that every creation has consciousness but among them man is the only creation who can know about his Creator, objective of his creation, where does he go after his death and how life continues in the hereafter?

Thousands of the books have been written on the subject of spiritualism. Each one of those books offers a new vista. People have raised many objections concerning Spiritualism and many have praised this sublime body of knowledge as well. These contradictory and controversial remarks have made the subject a very complex and enigmatic issue. Some say that Sufism is the norm of the life of lethargic people and those who detest the world. Some say Spiritualism is a mean of sitting on a decorated coach and to enjoy the services and gifts offered by the followers. Some call it a game of hypnotism and mesmerism and a play of object and subject. According to few it is a way of singing and dancing violently.

People gifted with insight and vision have related that, Sufism is the name of spiritual experience and observations of the heart, whence every beat of it is filled with the feelings of association with Lord God.

Intellectuals and the philosophers have made Sufism a convoluted and perplexing enigma and they have enrobed it with monasticism of Jewish, Christian, Hinduism and Buddhism.

Sincere and sympathetic people, after adopting the refined taste of Sufism, set examples of contentment, self-sufficiency and detachment. They practically demonstrated that Sufism is such a path that traveling on which, good in this world and of the hereafter can be earned.

The followers of Sufism are not monks; they fulfill their obligations after earning their livelihood through the sweat of their brows and stay awake in the august presence of their Lord.

I think that the true definition of Sufism is:

"Sufism is such a school of thought where prophetic approach is taught and after completing the studies, when one leaves the school, becomes a distinguished human being and reflects the thinking pattern of the Holy Prophet. He keeps God in his remembrance ever and anon and strives to get closer and closer to his Lord.

According to the proclamation of God, purpose of man's creation is to cognize Lord after equipping oneself with self-cognition.

God may grant us the ability to be acquainted with our own root-cause; the soul. Let's strive to get closer to God, the way He wants.

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Definition of Sufism

Observations of the inner recesses

A Sufi wants to behold his beloved God and for this purpose he undertakes rigorous and austere exercises; exercises like Meditation and Muraqba and he believes that the purpose of life is nothing but to have the cognition of the Lord Creator.

Sufism is the knowledge, that elevates the soul and brings the creations closer to their Creator. A Sufi or the spiritual associate, through inner observations, witnesses God and is blessed with the good opportunity of communicating with his Lord.

According to His Divine Grace Qalander Baba Auliya Sufism is the name of physical and spiritual acts and deeds performed for the cognition of the soul.

Basic concept of the teachings of Islam is none other than acquainting man with his inner self (Soul) through physical cleanliness in worshipping rites and virtuous deeds and deliberations.....so that he could observe that inner self is the name of that agency, which enables a person to get into the extra celestial realms. And, observes the Absolute Reality because when the Soul is witnessed, which is part of God..... the entire whole is also witnessed.

God has stated, "And the one who is desirous of meeting his Lord is required to do virtuous deeds and avoid adjoining partners to Him"..... (S: Kahaf, V:110)

Bases of Sufism are Love, Unitarianism, Self-Realization and Piety. Summery of the teachings of the Holy Quran is that God, the One and Only, loves His Creations. This Book was revealed when the world was engulfed in the darkness of Infidelity and Paganism. Man had fallen prey to High-

headedness and wealth worshiping. Arabs had 360 gods to seek fulfillment of their unnatural wishes and desires. In such devastating times of uncertainty and faithlessness Quran declared; God is the Alpha, He is the Omega, He is the Immanent and He is the Manifested and He is the One who knows the Reality of everything."

Sufism emphasizes upon practicing *taqwa*. Quran says, and this Book is guidance for those who are *muttaqi*.

Indeed God is with them who are muttaqi and do good. (Surah Nahal V: 128)

Sufism is an ocean of love that is a way to get to the destination. *Momin* (Believer) enjoys certitude that is based upon observation.

There is no dubiety in this Book...it guides those who are *muttaqi*....and *muttaqi* are those who believe in the Unseen and establish *salaat* and they spend with this belief that all that is given to them is from God.

And, those who believe in that that is revealed to you and was revealed before thee and believes in the Hereafter.....Indeed they are the one who are guided towards their Lord and verily they are the one to reach their goal. (Surah: Baqqara, V: 4-5)

Spiritual Exposition:

There is no dubiety in this Book...it guides those who are *muttaqi*....and *muttaqi* are those men and women who believe the Unseen. Belief is conditional to certitude and certitude means to witness and observe something in such a manner that there remains no doubt it that, And they establish *salaat* means that *muttaqi* has an established connection and a correlation with his Lord.

According to the statement of Holy Prophet (PBUH) a believer knows how to witness his Lord and at the least he knows that his Lord is watching over him. He knows it clearly all that he is spending is given to him by his Lord. He is here in this world because God has created him. He is using the resources that God is providing him. A believer neither lives nor

dies at his will. Only those can love God ardently who can witness Him.

"And, the believers! They love their Lord the most intensely." (S: 2, V: 165)

"Say, and if your fathers, your sons, your brothers, your mates or your kindred; the wealth that you have gathered, the commerce in which you fear decline or the dwellings in which you delight are dearer to you than God or His Apostle or the striving in His cause then wait until God brings about His decision and God guides not the rebellious." (S: 9, V: 24)

Sufi is fond of nearness to God and strives hard to witness Holy Prophet (PBUH). A spiritual person remains engrossed in God.

God says, "O My messenger, prostrate and get closer to your Lord."

Religion

Religion tells us that every thing came into existence because God commanded it to be. God is Almighty and He can do anything as and when He wants it done it happens according to His behest. Practicing religion enables man's conscious to know the unseen, his brain cells are charged and he is more inclined to ponder upon the signs of God besides purging himself.

Man versed with spiritual knowledge or Sufism is capable of witnessing the Unseen and is filled with certitude that seen and unseen, beginning and ending of the world are all in control of God. A man practicing religion says his prayers, however a Sufi witness Him to whom he is praying.

A man who observes the laws of a state is a good citizen. Another man also observes the laws of the state but also enjoys a close affinity of the king. Obviously both are good citizens but the one who enjoys a correlation with the king is better.

A religious person obeys the laws of the Kingdom of God like an obedient servant, avoids bad things, repent and seeks forgiveness for his mistakes and tries to be virtuous. A Sufi does all these things too but he is also desirous of his closeness to

God. He knows God. He witnesses God encompassing each and everything. And, he feels God closer to him than his Jugular Vein.

The initial four verses of Surah Baqqara are the complete code of conduct for our affinity with our Lord. Religion guides us to act in a manner that our minds are also present when we are doing something and we are associated to God with a presence of our mind cons.

After learning and practicing the religion and spiritualism one can have the ability to behold the creatures of the Unseen realms.

Cognition of the Self

After mastering the spiritual knowledge man can get into the Realm of the Souls, Angelicity and Divinity after rising above this mundane level. One who is truthful, earning his livelihood honestly and the follower of the foot steps of Holy Prophet (PBUH) gets to have the cognition of his soul and the self and by acting upon the sayings of Holy Prophet (PBUH) wholeheartedly manages to cognize his Lord.

"Therefore, when thou art free (from your duties) still labor hard and turn attention to thy Lord." (S: 94, V: 7-8)

"And, He is with you where-so-ever you may be." (S: 57, V: 4)

"God is with those who restrain themselves and do good." (S: 16, V: 128)

Purging the Self

Chief component of spiritualism or Sufism is the purging of the self. God says, *"It is He who has sent amongst the unlettered, an apostle from among them, to rehearse to them His Signs, to sanctify them, and to instruct then the Book and the wisdom."* (S: 62, V: 2)

Initial verses of Surah Muzzamil give us the guiding principles of sanctification and purging of the self, which clearly establishes that Sufis follow every desirable act of Holy Prophet

(PBUH) and restrain themselves from all those things which he disliked. The people close to God formulated the principles of Sufism in the light of these very verses.

"O thou folded in garments! Stand by night but not all night, half of it or a little less or a little more and recite the Quran, in slow measured rhythmic tone. Soon shall We send down to thee a heavy message. Truly the rising by night is most potent and suitable for uttering proper words. True by day there is prolonged occupation with ordinary duties for you, but keep in remembrance the Name of thy Lord and devote thyself to Him wholeheartedly. He is the Lord of the East and the West, there is no god but He, take Him therefore as Disposer of thy affairs. And have patience with what they say and leave them to Me with noble dignity. Those, in possession of the good things of life, who yet deny the truth, bear with them for a little while." (S: , V: 1-11)

All the lessons taught and exercises suggested to a spiritual associate in Sufism are according to the commandments of God and His apostle.

Characteristics of a Sufi:

1. Remains busy in chanting and rehearsing the Names and praising his Lord.
2. Reflecting, cogitation and searching with quest.
3. Establishing his correlation with his Lord during *Salaat*.
4. Fasting to get closer to God.
5. Carefully develops his taste for God after purging and sanctifying himself.
6. After having the proper understanding of Islam witnessing the Unseen.
7. To explore his inner self after dissociating himself from everything around, that is, to meditate.
8. After controlling his temper nurture forgiveness in him.
9. God is serving His creatures without any expectations so a Sufi also serve his fellow beings only for the sake of

God so that he could have the Attributes of his Lord inculcated in him.

10. A Sufi witness the decorating ways (*brooj*) in the heavens.
11. Sufi is free from fears and sorrows, which is a sing of friends of God.
12. Sufi cognizes his Lord after having been enlightened with the light of his Lord.
13. Sufi knows the formulae that are required for the subjection of the cosmos.
14. Sufi witnesses the Paradise in this world and knows how to keep himself safe from the Hell.
15. Sufi is ever grateful to God for all that he enjoys and never complains about which he doesn't have.
16. Sufi is wise and understanding.
17. Sufi respects everyone without any prejudice and tries to be helpful to every one irrespective of cast and creed.
18. Sufi does not lie neither he does like it.
19. He takes lead in greeting others.
20. He is generous. Hospitability is the tradition of the Sufis.
21. A Sufi is blessed with Certitude and
22. With the blessings of his mentor, his affinity with Holy Prophet (PBUH) and by the grace of God Almighty he is one of those who are firmly established in the knowledge that each and everything is from God.

History of Sufism

When Adam and Eve came down on the earth they had little knowledge as how to use the resources. Man started multiplying, with the increase in population; the conscious also developed and became many thousand folds and man learned to cook meat on fire and grind wheat to flour and bake the bread.

Man's advent upon the earth

Whether it is a single conscious or one thousand, as a matter of law, when the conscious is focused upon a point, it is bound to be manifested. Someone out of millions of people picked up two stone and struck them together unintentionally. It sparked, and man had the idea that it can light up fire in dry bushes and thus man discovered fire.

This was the first day when man advanced one step ahead of other animals as he learned to tenderize his food using the fire. After this distinction his mind started conceiving new thoughts and ideas and a chain of invention started.

The earth was inhabited by jinns before man's advent on this planet earth. And, both jinns and men are the heir to this earth.

Nature debarred jinns from leadership when they transgressed and created too much chaos on the earth and every form of destruction was inflicted upon earth and appointed Adam as vicegerent of God. But, ironically the sons of Adam are doing the same that jinns did. Brother slaughtered his brother and this is ever increasing.

Social Laws

Children of Adam did not follow the laws that Adam

formulated for the human society. After a long tome Noah was born. He preached the divine laws for 950 years and could manage to get only 80 people follow him. Rest of all the people refused to follow him, so they were inflicted with punishment and to purge the land so much water poured down the shy that entire earth turned into an ocean. Everything, all the villages, towns and cities submerged in the down pouring waters. All the people including Noah's son drowned except those eighty men and women who had accepted God's message. The earth remained submerged in the water for six months. After the great flood was over Noah's boat stopped at mount Judy.

Those who had embraced faith got down the boat safely but they didn't have children. Noah had three son's Ham, Sam and Yafs. Their progeny started mankind. Yafs was the eldest, and Sam was younger to him and Ham was the youngest. All the men of any color and creed are the descendants of these three sons of Noah.

God sent His messengers in every part of the world. We are told that one hundred and twenty four thousand prophets and messengers of God were sent to guide the people of this world so far. When the life and teachings of all these prophets of God are taken into consideration, it is observed that they all instructed man to get acquainted with his soul. They preached to know the soul that supports and keeps this physical body moving. The prophets of God told that soul is God's Edict and man is blessed with the knowledge of His Edict though it is only a small amount of knowledge out of the unlimited knowledge about the Soul.

If a drop of water of an ocean is analyzed, we can see all the properties of the entire body of water in the ocean. Seed of an oak tree is not bigger than a poppy seed but it contains an entire oak tree in it.

Physical Vs spiritual side

Teachings of the Holy Prophet (PBUH) and all other prophets of God tell us that every man is composed of two

dimensionl; sides. One of these two is the physical body and the other one is his spiritual being. The physical body is variable and, wear-tear keeps on taking place in it. The material body perishes and turns into dust whereas the spiritual body is the Edict of the Lord. The physical body lives in subjection of spiritual body or the soul. If soul dissociates itself from the physical body, the physical body becomes devoid of any movement. Any movement like eating, drinking, walking, feeling happy or grieved wedding etc are only possible when the soul is supporting this physical body.

This world is exiting for thousands of years and the entire history of mankind cannot offer even a single instance when any dead body have done anything or performed any activity which it used to do in its life.

Another world

Elaborated in all the Divine Books and Scripture including the holy Quran is that this world is temporary. There is another world after this world where we will live according to the reward or punishment for deeds and acts of this world. Just as there is a realm exists realm after this world, before this world, from where we came. That realm is known as Realm of the souls.

Holy Prophet (PBUH) preached that true legacy of man is the knowledge which God had taught to Adam. This knowledge is the actual cause of man's supremacy, which has not been bestowed to jinns and angels.

The First Sufi

One is the knowledge about the manifested world and the other is the knowledge of the inner self. First type of knowledge is the economics and sociology and the other one is the Sufism.

Sufism started when God said to angels, "I am to appoint a vicegerent in the earth." Teaching of the Knowledge of the Names is related with the Inner Self. The spiritual and divine knowledge is the legacy of Adam for the children of Adam. This

means that Sufism started with Adam and thus Adam was the first ever Sufi.

Teachings of prophets lead us to conclude that every prophet of God gave us awareness about good and bad, vice and virtue, good and evil. They practiced what they preached and taught us to lead a purposeful life.

According to the teachings of the prophets if God and only God is not worshipped, it cannot be Sufism.

Prophets told us to worship the God who has none like unto Him. God wants brotherhood amongst His creatures. He wants to see his creations happy and He does not like restlessness and anxiety in His creatures.

God fulfills all the needs of His creations so that they could live happily. God declares the path followed by His prophets as His path. When the life of the prophets of God is taken into consideration, it is observed that they are determined to follow the straight path, they invite people to that path they are forgiving and ask people not to usurp rights of others. Teachings of prophets are basically monotheistic and this is what a Sufi practices.

Quran says. "And, we decorated the heavens with Paths for those who can see and concealed them from the Satan the rejected one. (S: , V 16-17)

A Sufi explaining this verse says that the people who does not see or does not attempt to see the decorations of the paths in the heavens are do not deserve to be called humans.

God has blessed every human being with spiritual faculties and everyone can see the heavenly paths after awakening his dormant spiritual potentials.

Presence of mind in Salaat

"Woe to those who are neglectful of their Prayers. (Quran: S: 107, V: 4-5)

That is, they say their prayers but are unmindful of what they are saying. Sufi says, if a person is not feeling the presence of God while offering prayer, he is actually not offering his

prayer properly and such prayer invokes God's wrath rather than yielding blessings. Sufi believes that if someone prays considering himself present before his Lord, eventually he starts feeling the presence of God.

Invitation to truth

God says, have they not taken the heavenly system into consideration and did they not see things created by God? (Here seeing is to witness things using the insight.) And, they also never bother to consider that the respite to live in this world is about to be over. Moral of the story of Noah is that God is All Powerful, He may bless anyone with respect and honor and may degrade and dishonor anyone whom He may please. God likes humbleness and dislikes haughtiness and high headedness and when these exceed a limit Nature destroys the arrogant. Every man is answerable of his deeds therefore good deeds of father cannot replace son's arrogance or son's obedience cover father's rebelliousness.

Hud was sent to Ad. He said to his people, "O my people worship the God, there is no one to support you except Him, and don't ye fear Him?"

His people asked him hadn't he any other thing to do but to remind them to worship only one God and leave all that their fore fathers worshipped. Hud told them, why do ye argue with me about the names that you and your forefathers ascribed without any authority. His people expressed their disgust about his teachings and said,

"Your advice means nothing to us whether ye do it or not."

Hud told them to remember Him who had blessed them with all that they wanted, cattle, children and orchards and they were so ungrateful to Him that they ascribed partners to Him, who cannot benefit or harm them. They had built multistoried buildings to demonstrate their greatness. In spite of having so much wealth and riches they did not have peace of mind because they had given priority to the material world only.

Pact made in Eternity

Prophet Saleh addressing his people said, "You have become oblivious of the promise which your souls had made in the Eternity after accepting the lordship of God. You are blinded by your anger and revenge and you have disobeyed God's command."

When Abraham guided by his insight and vision felt disgusted by his people and his father who was also an idolater, his curiosity made him to have the quest of his Lord Creator, he asked his mother, "Who is thy Lord?"

Your father who provides us sustenance is my lord, his mother replied.

Abraham again asked her, "And, who is the Lord of my father?"

The stars shining in the sky are the lords of your father, mother responded.

He listened to his mother but her answers did not satisfy him and his quest to find the right answer did not let him rest.

When night prevailed upon him and he saw a bright star, he considered it his lord but when it set down, he said, I don't like to have a lord that sets down.

Then he saw the moon rising in all her splendor, he thought this might be my lord but when that too was set down, he thought had my Lord been not guiding me, I would have certainly been amongst those who are gone astray. Then he took the sun into consideration and weight it to be his lord but when that too was set, he said, O my people I am certainly tired of your ascribing partners to God and I turn my face to Him who created the earth and the heavens and I will not hold anyone partner to Him.

God declares this interest of Abraham and his pondering in the manifestations of nature as His guidance saying, "And thus We showed Abraham the wonders of the nature so that he be among the believers." (S: Anaam, V: 75)

God's Representatives

One important episode in the stories of Moses is his meeting with a servant of God (Sufi). God informed Moses one of My servants you would meet where two oceans meet.

Moses asked how he could have access to that man. God told him to have a fish with him in his traveling satchel and where the fish would vanish from his bag, he would find the man there. Moses arrived that particular point, saw that man, introduced him after offering his greeting and expressed his desire to learn the knowledge that God had taught him. The man replied to Moses that he won't be able to have patience with him. Moses assured that he would exercise his utmost patience. He permitted Moses to remain with him on the condition of not asking any questions. Moses agreed and they started their journey together. They sat in a boat.

The man who is named as Khizer by the spiritualists, stealthily made a hole in the boat before getting down. Moses could not keep his promise and asked why he did such a bad thing especially when the boat man had given them a free ride. Khizer said, didn't I tell you that you won't be able to have patience with me. Moses apologized and they continued. When they were passing by a ground where few kids were playing Khizer killed a boy. Seeing this Moses could not resist and said you did a very wrong thing and slay an innocent boy for no reason.

Khizer once again warned Moses for his impatience and said, "Didn't I already have your word not to ask any question?"

Moses again apologized and begged for the last chance. Khizer, while they were going through an inhabitation, seeing a wall that was about to fall, started repairing it. Moses failed to control his curiosity and asked, how strange, the people of the area were in hospitable and yet he labored for them for free.

This story is related in the Surah Kahaf of the holy Quran and it concludes that Khizer told Moses about the real purposes behind his doings and bade farewell to Moses.

Worker of God's Kingdom

The story of Moses and Khizer reveals the fact that in God's system, there are people who are not prophets, are monotheists, worship God and enjoy the cognition of their souls. They are the people who are the workers in God's Kingdom. They are the one who are the vicegerents of God or the representatives of God on the earth.

Marry is one of such great persons. When an angel informed Marry, "O Marry, God gives you the glad tiding of his Word, his name would be Masih, Isa son of Marry, he will be among the respected ones here and in the hereafter and he will be close to Him."

"And he shall talk to the people in the cradle and in his maturity and shall be of the righteous"

"She said, 'O my Lord! From where shall I have a son, no person has touched me.' He said, 'Allah creates in such a way as He pleases. When He decrees any thing, then He only says to it, 'Be!' and it is." (S: 3, V: 45-47)

'Then Marry brought him to her people taking him in her lap. They said, "no doubt, you have committed a very vile thing. O sister of Aaron, your father was not a wicked man, nor was your mother an unchaste woman.' (S: 19, V: 27-28)

Then Marry as God had commanded her, pointed towards the child, and said, "ask him what you want to ask, I am having a fast.'

This incident clearly tells us that God has blessed women with spiritual abilities like men.

Quran and Sufism

God says in the holy Quran, "O ye the assembly of men and jinns, get ye out of the limits of the earth and the sky, nay, you cannot except with authority."

Authority in Sufism means to have control over six levels of the conscious. If someone remaining in the earthly conscious could dominate the six conscious, he transcends the earthly conscious.

Every firmament is a conscious. To be able to have control over these conscious one is required to know and be familiar with the celestial world. When a person perceives these seven conscious, he can witness the High Throne.

Hands of a clock:

A diagram of a dial of a clock is drawn here. The dial has numbers from 1 to 12. The place where these numbers are written is the space and the movement of the hands of the clock is the time. If the hand of the clock is moved with such a speed that it reaches 6 from 12 in a jiffy, the conscious would go into the background. The conscious that is accustomed of passing through the numbers in a serial would be deleted, that is, speed of mind would overlook the spaces and if the hand of the clock is made to complete the cycle in a jiffy, the speed of mind would overlook all the intervals falling from1 to 12.

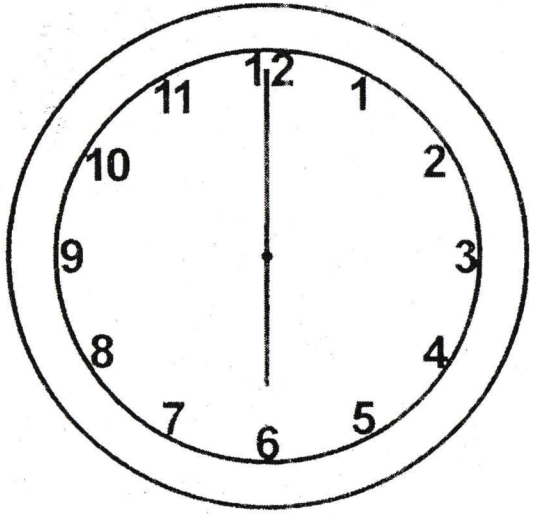
Conscious at Birth-time

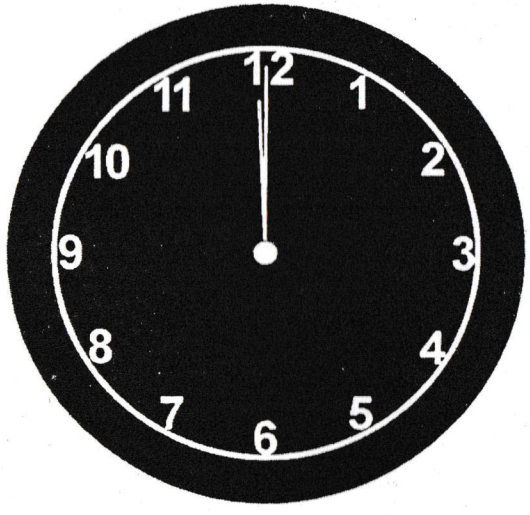
If the hand of the clock is moved anticlockwise gradually, i.e. from 12 to 11, from 11 to 10, from 10 to 9 and is made to reach the digit 1, then this would be the Conscious at birth-time.

If the hand of the clock is reversed back to 10 from 12, man would get into the conscious, that makes him to witness dreams.

If the hand is jumped back to 9 from 12, man gets that Conscious, which is operative in Muraqba. If the hand of the clock is made to jump back to 8 from 12, man would get the conscious of revelation. This is the same revelation, about which God has stated, "We revealed upon the bee."

If the hand of the clock made to jump back on 7 from 12, man would enter into a state of *Kashf* (Knowing things intuitively) and if the hand of the clock jumps back to 6, man gets that ability, which is termed as Authority in the holy Quran, that is, in this state of Conscious man can escape the limits of the earth.





Conscious of the first firmament

Spiritual Associate versed with the ability of seeing out of the limits of the earth are blessed with the Conscious of the first Firmament. In this way he is able to witness the seven firmaments and can even enter them.

God says, "We created the Sky and the earth in folds."

"God is He who created seven firmaments and the earth, too, is like them."

"And We made seven ways above you and We are not heedless of creation."

'Folds', in actual fact, are those conscious abilities with which God has blessed man. Seven tiers of the sky and the earth tells that each and every tier or fold is a complete system each having a perfect code of life, there is no conflict between them and all are linked with the Lord Creator; the Creator of the Universe.

Every thing and all the creations know that God is their Creator and they celebrate His praises with gratitude and certitude. If a single creature out of billions ands trillions of creatures denies the Creatorship of God, the system of life suffers. This is what God has proclaimed that all the things in the heavens and the earth celebrate His praises, that is, they do not defy His Lordship as the Creator.

Sufism and Monasticism

The objection that Sufism a recluses a person and the Sufis are sloth is the most ridiculous thing to say. People who are languid, do not work, do not fulfill their duties towards their children, their wives go to work and they waste time, can all such people could be termed as Sufis?

Abdication:

When a Sufi enters a Khanqah (monastery) and stays in the hostel of the Khanqah for the sake of developing his spiritual potentials and arousing his dormant abilities, opponents call him a hermit, monk and recluse. But, when a student for learning the worldly knowledge, or skills of carpentry, a servant in the service of the crown, a laborer for the sake of working or a worker for working in a factory stays away from his home for years then nobody calls him a monk or hermit.

A spiritual associate witnesses his inner states during his stay in the Khanqah, is blessed with the opportunity of sighting the soul of Holy Prophet (PBUH), cognizes God, enables him to serve the creatures of God, he is liberated from the fears and grief and people knowing nothing about such things call him monk and hermit.

Sufism is the spirit of the religion and it has been founded upon the principles of Islam. There is no monasticism in Islam. Spiritual associate devotes himself for learning this discipline like any other discipline and when he completes his training, he comes out of the reclusion or ends his stay in the hostel and attends to all his worldly duties.

Spiritual associates are blamed for reclusion but can we really call Data Gunj Bakhsh of Lahore and Bahuddin Zakariya of Multan hermits or recluse? Shrine of Data Sahib is the center of attraction for the people and thousands of people have food there. Can we call this general invitation as seclusion?

Sufism and the religions of world

How did Sufism originate and from where it actually started? All that is stated in the history is quite enigmatic. We are told, it originated in Persia. When the Zoroastrian beliefs became widespread in the world and reached Syria, Egypt and from there into Greece, then into China and India, the traditions that accompanied those beliefs were named as Sufism.

Greek Mysticism

In Greece, a mythological person Arminious, is said to be the originator of mysticism. At that time the Semantic and Zoroastrian thoughts were thriving in Western Asia and they had taken the form of commonly practiced rituals. Philosophical thoughts made the rationalist aversive of those rituals.

On one hand, they started exploring for the stable values of good and evil and on the other hand, they sought the methods of protection from evils. In this atmosphere, Arminious' philosophy of introspection emerged. He started advocating the personal experience and its intellectual interpretations on the basis of piety. He constructed monasteries for the first time in history. He advanced the idea that if the soul is liberated from the physical ties of the body and material limits, its powers are increased substantially. The methods devised for liberating from the material bondage included austere exercises in seclusion. This was the commencement of mysticism but it did not yield any positive result.

After Greece, philosophy of Pythagoras took roots in Alexandria, in which it was told that God, soul and the body are three different things. God incarcerated the soul that was indifferent, in this physical body; therefore controlling the urges

and desires is the ascension of the soul. For achieving the purpose special rituals were practiced. After Pythagoras, Platinius, a great Greek philosopher, said, God is above all things and there are only two states; one is that of reason and the other is that of senses. The soul belongs to the realm of senses.

Jewish Mysticism:

Judaism emphasize upon observance of ostensible rituals. Under the Greek influence, the mysticism that started in Jewish society is best represented by Philo, who attempted to harmonize religion and philosophy.

In Jewish Mysticism God has two existences; the God of creation and the Absolute Deity. The God of Torah, according to them, is the God of creation but the real God is a separate entity, who is beyond human comprehension. They consider the Creator God a mean of witnessing the Real God.

Christian Mysticism:

Christian mysticism has its roots in Egyptian and Babylonian civilizations. They were of view that all universal happenings are the results of the decisions of gods and have nothing to do with the laws of nature and human will. These mythological decisions were considered the innate mysteries.

Hinduism and Mysticism:

An impartial study of Vedas and Gita makes us to conclude that Hinduism is based upon monotheistic belief. Message of oneness of Godhead is clearly present in both these books like the teachings of other prophets of God. All that Krishna has stated means that evil and vice be abolished from the earth and the good be spread. There is a correlation between man and God and man is forced to live under guardianship of God. Attributes of God and His creatures are two different from one another. Getting away from the soul results in evil and vice and closeness of soul increases man's powers, which enable him to perambulate in the higher realms and austere exercises help

him to cognize Lord Creator.

Every human being, more or less, is acquainted with physical potentials but does not know that all these human faculties are subordinate to soul.

Scholars of Hinduism, like other religions, interpreted their religion with vested interests and included such rituals, which does not belong to any spiritual activity. One of such things is the idea of reincarnation. Because of this ideology terms like Transmigration and Reunion came into practice. Followers of true Hinduism and righteousness tried to obstruct the vested interests but people did not support them and it all resulted in idol worshipping. One of the causes of idol worshipping was the myths that were attributed to gods and goddesses and people were made to have firm belief in them. Followers of true Hinduism are monotheists and believe in oneness of Godhead. They follow the teachings of Noah.

Science and Mysticism

Russell has written, "Best person who moves on the basis of his experience is the Sufi, he cross-checks his findings and strives to reach the pure truth and can express that truth in a common language using his observations and logic. Science also believes that anything is acceptable when it has a reason and is observed. It means that philosophy, science and Sufism have a common logic. Now it is the duty of science to explore is Sufi experience and present them with scientific reasoning, which are individual and personal so far.

William James thinks that every mystical experience is beyond narration. Sufi does feel and attempts to relate his experience, but, as it is not related to with the material world therefore he cannot get it materialized.

Deliberation leads us to conclude that not only the mystical experience but also every emotional experience is individual and personal therefore no emotional experience can be transferred to others, for instance, it is difficult to make others understand the feelings of love. Love does not need any logical

justification and as an experience is personal in which no other can participate.

Sufism and its Critics

Sufism has no role in Islam, objects a class of people. It has been included in Islam by force. Another class insists that spiritualism or the Sufism is like opium and this only paralyses the person who learns them. A Sufi is an escapist because he does not have the nerves to face the bitter realities of the world. His cowardice, laziness and lack of courage make him seek refuge in recluse.

This debate is on going for thousands of years. Some say mysticism is a derivative of Buddhism and the detachment from the worldly things, is deriving from Buddhist teachings because Buddha abdicated the throne to adopt the life of austerity and starvation. likewise the Muslim Sufis started living in jungles and caves after renouncing the worldly comforts and luxuries. Some argue that Sufi have chained themselves in the golden chains of inactivity because they do not have the courage to face the circumstances so they escape from the hardships of life.

Much has been said by the critics of Sufism, many answered their objections and the Sufism become a convoluted and perplexing problem but, the history testifies this fact that Sufis existed in every era and they not only conserved the spiritual knowledge but also transmitted it to their students in the ways of letters, writings, books and by word of mouth and by transferring it in disciplic succession.

Objections:

Not even a single objection found in the history is tenable as all objections are superfluous and irrational. They say:

1. Sufism is the fruit of the teachings of those scholars who followed the teachings of spiritualists (*Ishraqieen*) and rearranged the Islamic injunctions in the light of those teachings.
2. Views of the experts of followers of Rationalism (*Ilm-e-Asool*) are called Sufism.
3. Sufism is an odd selection of favorable acts and beliefs of various religions made in 3rd and 4th century.
4. In the 6th and 7th century when Sufism entered into its golden era, ancient principles of meditation and transfixing were brought into its folds.
5. In the 10th century and afterwards, Sufism became a magical riddle.
6. Sufism preaches monasticism and only uninterested in the world are attracted to it.
7. We don't find any clue about Sufism during lifetime of Holy Prophet (PBUH) except his companions of *Suffa*.

All these objections for person having sense and reason are not tenable.

Conjectural Knowledge:

We know by virtue of the Quran and ahadiths that God created the creatures to introduce Him to the creatures, He Appeared And before the creatures. This incident took place in Eternity in the presence of the souls. When the souls started residing the physical body and the physical body made the worldly interest its life-goal, two types of knowledge emerged; Conjectural and Real

1. Conjectural Knowledge is the one in which nothing is certain, every segment of this knowledge is hypothetical, fictional and based upon conjectures only.
2. Real Knowledge is the one which is free from human conjecture and its every segment is ruled by incident reality.

Whether it is the researches about Orient by the Occidentals, the views of Rationalism (*Ilm-e-Asool*) or the descriptions of suiting beliefs and acts, all are nothing more than conjectures.

Everyone can learn both the types of knowledge. Non-conjectural knowledge is spiritual knowledge and the same is known as Sufism.

The discussion that Sufi is a derivative of *soof*, which means woolen cloth and since the woolen clothes were mostly used by the prophets and saints therefore they were named Sufis, is not correct.

Hypocritical Attitude:

Now, coming to the statement that there was a group of the companions of Holy Prophet (PBUH) know as *Ashab-e-Sufa*, who renounced the world and devoted themselves for preaching Islam and hence anyone renouncing the world and devoting himself for preaching, is a Sufi. It is against actual facts because anyone of those companions got married, Holy Prophet (PBUH) made him fulfill his duties related to his wife, children, neighbors and the society and then to serve the cause of religion.

Now, the objection that there is no monasticism in Islam and Sufis practice monasticism is a hypocritical approach towards Sufism and blatant conspiracy against Sufism because the actual facts do not support this and no Sufi has ever became a monk.

The people who have delved into the word 'Sufi' and its possible roots to for the sake of gaining prominence or with a self-centered approach also could not come up with anything capable of resolving the issue.

Sufi is not an Arabic or Islamic word. It is a derivative of a Greek word Sophie meaning 'wisdom'.

Asceticism:

In the second century AH, when the Greek books were translated into Arabic, the Spiritualist scholars adopted the word

for wise men and *Sophos* became Sufi.

According to a tradition, Ghous bin Mur had been devoted to serve Ka'aba whose nick name was Sofa. He was nicknamed because his mother had vowed that if her child lived to an age, she would devote him for Ka'aba with some wool (*soof*) on his head, so in fulfillment of her vow, she devoted her son Ghous bin Mur for Ka'aba and he got the nickname of Sofa. The people who followed him were called Sufis.

Whereas, some are of the opinion that Sufi is a derivative of *Sofana*; a type of desert grass and since the Sufis lived on that grass so they were known as Sofa. Some have crossed every limit and attributed it to the monks living in the Church of Saint Sophia and practiced monasticism, and this name found its way for the Muslim dervishes.

In short, opinions are ever diverse but its most pitiable that nobody bothered to consider that it could be related with the physical cleanliness and the purging of mind and heart or that the people who manage to purge themselves from hatred, malice, spite, grudges, animosity and mischief are the Sufis.

Theosophy:

Meanings of theosophy in Greek is wisdom of God and from this point of view Sufi, in actual fact, is a person who seeks the wisdom of God. According to the Greeks, sophists were the people who devoted them for research in their own lives and the universe and sought the wisdom of the Lord Creator. And, in this, abdication of the world was not a purpose by itself because when a scientist is busy in his researches, he has to set aside his worldly activities when he works for his research.

Conflicts:

During anarchy, intellectuals of Iran got inclined towards the wisdom of God and tried to explore the human self, boycotted prevailing injustice and colonial power, protested against violations of human rights, which resulted into attempts of their degradation by the materialists and sovereigns. But,

Sufis did not submit to any opposition in advancing the mission of Holy Prophet although they had to suffer tortures from Shahs and scholars. And, this class of Sufis will continue to serve in spreading the monotheistic mission of Holy Prophet (PBUH) as God wants.

We hope, our scholars would give due consideration to the meaningless conflicts so that the open disobedience to God's commands could come to an end and the Muslims could gather under the banner of "Hold the rope of God tightly and don't have conflicts amongst yourself". Unity of the Muslims is the only platform that can enable the preachers to invite the mankind to embrace monotheism of Islam.

Rights of God

Objection is raised that the word Sufi was not in use during the era of Holy Prophet (PBUH), therefore, it is not acceptable. We are justified to raise the question that in that era words like *Ahle-Hadees, Ahle Quran, Deobandi, Brailvi, Wahabi, Shia, Sunni*, etc. were also not in use. We also don't find any mention of words like Hakeemul Ummat, Allama; Maulana Molvi etc. Then, how come nobody ever bothered to discuss the roots and origins of these words? And, were there anyone named as Molvi Abu Huraira, Maulana Muaz bin Jabal, Mulla Ibn-e-Masood, Allama Ibn-e-Abbas, Hakeemul Ummat Abn-e-Umar, Maulana Abu Bakar or Mufti Usman-e-Ghani? Why the entire discussion is about Sufi only? Is it only because Sufi says practical is necessary along with rhetoric. Involvement of heart is also mandatory with physical actions. If the heart is not involved in worshipping God, it would not be acceptable to God. If certitude and belief are not there Islam would not be complete. If the presence of God is not heartfelt in the Prayers, then it won't be Ascension. If the rights of God are not observed, there cannot be any guarantee for the safety from Shirk (adjoining partners to God). If cognition of God is not achieved after witnessing Him, the purpose of our creation would not be achieved.

Message of Sufism is:

'Life of every human being is governed by the soul and the soul has witnessed God in Eternity; anyone who acquaints with his soul, witnesses God here in this world, too.'

Significance and Reality of Sufism

It has been reported by Umer bin Khitab that:

One day Gabriel appeared before Holy Prophet (PBUH) in human form and sat respectfully and asked few questions:

1. What is Islam?

Holy Prophet (PBUH) replied:

"Islam is to testify that there is no god except Allah and Mohammad (PBUH) is the messenger of Allah, establish *Salaat* and pay *Zakat*, fast during *Ramadhan* and perform Hajj, if you can afford."

Gabriel acknowledged saying, "How very true of you!"

Then he asked, "What is having faith?"

Holy Prophet (PBUH) replied: Having faith in Allah, in His Angels, in His Books, His prophets and in Dooms Day and His appointed destiny be it good or bad.

Gabriel acknowledged saying, "How very true of you!"

Then he asked, "What is *Ehsaan*?

Holy Prophet replied, "*Ehsaan* (Beatitude) is to worship God in a manner as if you are witnessing God and if you cannot do that then at least be aware that He is watching you."

Gabriel acknowledged saying, "How very true of you!"

In these inquiries three things are pertinent for consideration.

- What is Islam?
- What is *Emaan* (Faith)?
- And, what is *Ehsaan* (Beatitude)?

Islam:

Believing that there is only one God and He has no partner worthy of worship and following the Divine Laws with heart and soul is the path to peace and tranquility.

***Emaan*:**

Faith is to enjoy certitude about one's acts and deeds without an iota of doubt. Faith is certitude and certitude is conditional to observation. No court of law can accept testimony unless it is not testified by eye-witness.

***Ehsaan*:**

When someone worships God in a manner and with a feeling that he is in the presence of his Lord, this degree of certitude, in Sufism, is called *Martaba-e-Ehsaan* (the state of beatitude). If a person would not embrace Islam, he cannot be Muslim and if a Muslim is not blessed with Certitude he cannot be a *Momin* (one having faith) and the faithful is the person who witnesses God or at the least he sees that God is watching him.

Scholars interpret this *hadith* (Saying of Holy Prophet PBUH) in the following manner:

"Islam is to know the laws and practice them, Emaan is to have faith in God and His Attributes and angels are there as He tells. Angels are obedient to God and we believe in His books that His Word is eternal, which he sent upon His prophets, who have been sent for the guidance of mankind, they are innocent and free from sins and we also believe in the Dooms Day and punishment and reward as hell and heaven."

People of Sufism describe the same saying of Holy Prophet (PBUH) in the following manner:

"After embracing Islam, following the laws in their true spirit with heart and soul and witnessing God and His angels and remain in His Exalted Presence."

This state of witnessing God is *Murtaba-e-Ehsaan* and having this awareness that I am being seen by Him is the state of Muraqba. In Muraqba one is blessed with God's knowledge.

Micro and Macro-Cosms

God says, "Soon shall We make them witness our signs within and without their selves.

Once Rabia Basri supplicated, "O God, if I worship Thee fearing Hell, cast me into it and if I worship Thee in greed of Paradise, deprive me from it but if I worship Thee for Thy sake then, bless me with Thy Vision."

Worshippers worship God for the safety from Hell and to have the eternal blessings of Paradise. Sufis also worship but they worship God considering it their duty and in their worships they are fully attentive to God and remain associated with Him. They seek God and ask for God from God.

Philosophers and Mysticism:

Significance of Mysticism in man's intellectual and spiritual life can be noted from an excerpt from the writings of Bertrand Russell. He writes:

"All the great philosophers of the world have acknowledged the need of Mysticism besides Philosophy. They opinioned that union of Science and Mysticism is the only way for reaching the highest place in the world of thoughts and the best human potentials can only be expressed by means of Mysticism."

He mentioned names of many philosophers as example; Pericles, Plotinus, Plato, Spinoza, Bruno, Hegel, Bergson and Whitehead et al. Philosophers wrote papers on significance of mysticism. What is Sufism? Sufism is a way to introduce the Creator to the creatures. It reveals upon the spiritual associate the fact that the physical body and all urges related to it are subjects of the soul. Physical body without soul is a dead body.

Mysticism and Religion:

Mysticism is the soul of religion.

What is religion?

Religion gives belief to its followers that God is watching over them.

It gives awareness that God is the provider of sustenance and all that we spend is given to us by God.

Religion keeps its followers on the straight path.

When someone performs all the religious rites, he becomes aware of the soul and enters into the zone of having certitude in the Unseen.

Religion teaches equity and equality.

A true follower of a religion never usurps anyone's right.

Religion provides a platform to stand united and to avoid differences.

Religious scholars tell the followers to fear God.

A Sufi says:

Don't mention God's name only verbally, don't be a hypocrite and enter the world of certitude through your heart. Love thy Lord and avoid sins to please Him.

Everyone has one or the other belief because for the security of the unseen future one has to have belief in some one.

It is said, a candle lights another candle. This candle is those monotheist men and women, who get closer to God by piety and purity of their hearts and souls.

A kindhearted person loves everyone, respects the arts and skills, acts upon the laws of Allah and follows the teachings of His Beloved Prophet (PBUH) with pleasure. He is a happy person and makes other happy too. He is purged of all lowly manners, if it is not so, then he is not a Sufi.

Cognition cannot be achieved without pragmatic approach, therefore, one who does not practice, he cannot be a Sufi. We can call him a philosopher or an orator only. Sufi is well versed with his inner. He witnesses God's Attributes. He is aware of the Unseen. He doesn't only preach purging of the self, he practices it. He tells his students that the entire cosmos is within the man, it is not outward but inward. God has promised his servants that He opens up His ways for them who strive for Him, if you will struggle consistently with certitude and love, you will be able to witness God.

Love:

Spiritualism is the soul of the religion and the soul is the mean of observing the depths of the inner self. A Sufi loves everyone, whether he is a Muslim or non-Muslim, black or white, because they are all creatures of God. He does not force anyone to do something. Charisma of his character makes people embrace Islam.

Holy Prophet (PBUH) has stated, "Creatures are the family of God." A Sufi considers himself a member of this family and he believes that within and without everything the Light of God is kindling and everything is a manifestation of His Attributes. Entire universe is governed by Him. It is He, who creates, keeps alive and causes death. No one has any control over his birth, living or dying.

Ultra-conscious:

God reveals this fact upon man that there is not only one world, they are countless. There are millions of earths like that of ours and He provides sustenance to all these worlds.

God creates sustenance for their eating and drinking, dressing, livelihood and generations continuously with immaculate balance and Holy Prophet (PBUH) distributes them with mercy.

Knowing, sighting and understanding of the countless worlds and their systems is not possible for the mundane conscious. Every human being is blessed with an Ultra-Conscious besides this mundane conscious. Getting acquainting with this Ultra-Conscious is Sufism.

Holy Prophet has stated, "One, who cognizes his inner self (Ultra-Conscious), cognizes his Lord."

God blessed the most distinct person of entire mankind and invited him to get close to Him, at a two-bow distance or even less.

"And, He revealed unto His servant that which He revealed. The heart lied not, what it saw." (S: 53, V: 10-11)

Holy Prophet (PBUH) granted his followers a system to remain monotheistic after suffering so much and laboring so hard. His teachings are:

- Desire the same for thy brother that you wish for yourself.
- Learning of knowledge is mandatory for every Muslim man and woman.
- Where there are four, fifth one is God.
- God is closer to you than your Jugular Vein.
- God is encompassing everything.
- Respect the scholars of other religions. Don't speak badly about them, if you will do so they will eventually speak ill about your scholars.

Holy Prophet (PBUH) didn't do bad against bad rather he would forgive.

It has been very clearly stated in the Book of God; the holy Quran:

"And, do not separate amongst yourself." (S: 3, V: 103)

Sufism and Good Manners

A Sufi is a replica of the character of Holy Prophet (PBUH). He does not get angry, is forgiving, respects elders and younger alike, is helpful to others, keeps his promises, attempts to keep himself safe from immoral things, acts upon every good thing and tempts others to do the same, castigates nor curses anyone, greets everyone cheerfully and is recognized by his good manners.

Holy Prophet (PBUH) has stated, "Good manners are God's greatest virtue."

Good Manners

Only those manners are good that reflect godliness. There are some attributes of God, which man cannot compete. For instant, God is one and the creatures are many, God is the Creator and the creatures are but creatures. Greatness is the specialty of God only, man excels when he is humble in contrast to God's Greatness, has good manners because Islam declares that manners are the mean for spiritual completion. The closer one gets to the Attributes of God, the more he advances spiritually.

World has seen many great teachers of ethics and they all invited man to act upon the ethical values and principles. Basis of all the religions is also ethics and moral principles. One hundred and twenty four thousand prophets of God came to this world and all reiterated that lying is bad and truth is good, justice is good and injustice and tyranny are bad, charity is good and stealing is crime, to be helpful to others is an act, which God

likes and usurping others' rights, which displeases God.

Learning of Manners

Prophethood started from Adam and this chain ended by Holy Prophet (PBUH). All heavenly books and scripture forecasted about coming of the best of all men and that he would declare the completion of the guidance in the light of divine knowledge. After Christ, Holy Prophet (PBUH) came as the last prophet of God and God was pleased to complete His blessings upon him.

Holy Prophet (PBUH) has stated, "I am sent to complete the goodness of manners."

He also said, "I am sent so that the good manners are perfected."

He was set to this task before he could actually resume his duties as Prophet (PBUH)

Abu Zar (RA) sent his brother to Makka to find out about the teachings and manners of Holy Prophet (PBUH). On his return, he reported, "I saw him teaching good manners to people."

When Najashi; the king of Abyssinia, called the Muslims and enquired about Islam, Jaffar Teyyaar (RA) said, "O King, we were ignorant and groping in the dark, worshipped idols, did bad things, did wrong, oppressed the weak and made them our slaves, tortured the neighbors. That was the situation when God blessed us with his messenger, he taught us to stop worshipping idols of stone, be truthful and stop blood shedding. We should not consume that belongs to orphans, be good to our neighbors, and must not desecrate weaker sex by defaming them."

Similarly, Caesar of Rome asked Abu Suffiyan, who had not embraced Islam then, about Holy Prophet (PBUH). He described his teachings and admitted that he taught them to be chaste, truthful and fulfill their obligations towards the near and dear ones besides teaching them to be monotheist and to worship God only.

God has said about Holy Prophet (PBUH), "This prophet

teaches the ignorant, purges them and makes them to learn wisdom."

Two words of this verse are worth considering; *Tezkiya* (Purging) and *Hikmat* (Wisdom).

Literary *Tezkiya* means to cleans, purge, purify and improve so this Quranic term means to purge the human self from all vices and purify from impurities to make it clean and tidy.

God says in the holy Quran:

"Indeed he is successful who purged his self and, he failed who covered it with sin." (S: 91, V: 9-10)

"Undoubtedly, he succeeded who purges himself and establishes Salaat by rehearsing the name of his Lord." (S: 87, V: 14-15)

"He frowned and turned his face, because the blind man came to him, and what you know, haply he might have purged." (S: 80, V: 1-4)

The meanings of 'purging' are evident from these verses, which are one of the attributes of the Holy Prophet (PBUH). This can also be inferred that the greatest responsibility of the prophet was to purge the souls of human beings and purify them from bad and impure and correct their manners by teaching them etiquettes.

Holy Prophet (PBUH) was blessed with *Hikmat* (Wisdom) in the form of divine light that manifested in his teachings and in his practices.

"We blessed Luqman with wisdom so that he is grateful to God." (S: 31, V: 12)

Excellence of manners is expressed by the word, '*Hikmat*' in the teachings of Holy Prophet (PBUH). Ethics, in significance, is parallel to worshiping rites and other laws of Islam. God says, *"O ye, who believe, bow, prostrate and worship thy Lord and do good so ye be successful."* (S: 22, V: 77)

Role of worshipping rites

God is All Merciful and Compassionate, doors of His

mercy never closes upon any good or bad. Every sin, except infidelity and joining partners with His is excusable but lack and misappropriation in the rights of people and ethical crimes can only be excused by the sufferers.

Holy prophet (PBUH) has said, "One who oppresses his brother must get his oppression remitted here in this world because nobody would have any money to pay in compensation in the hereafter, and his good deeds would be transferred to the oppressed."

Four Pillars:

Preachers lacking understanding and the time server religious scholars created the misunderstanding that only Monotheism, Prayer, Fasting, Pilgrimage and Zakat are the bases of Islam. This gives the impression that there is no room of ethics in this building standing upon five pillars, whereas these five things are only a mean for the completion of ethics and good moral values.

Quran tells us that Praying stops you from bad things, Fasting teaches you piety, Zakat is an education of sympathizing fellow beings and Hajj is a mean of our progress and correction of our morals. If these worshiping rites do not bear ethical and spiritual fruits it only means that the real objectives of Divine Biding are not met.

Worshiping rites are such a tree that does not bear fruit, or are the flowers that have no fragrance or these are bodies that have no soul in them unless they purify your moral character.

Imam Ghazali, in his work, *Ahyaul Aloom*, writes, "And God say to establish *Salaat* for Him and don't be unmindful of your praying, and not to offer prayer if intoxicated unless you know what you are saying."

How many of us who offer their prayers regularly and do not take hard drinks but when they are praying they know not what they are saying. They are oblivious of the meanings, their attention is not focused and they remain trapped in whimsical thoughts even while they are praying.

God say, "I do not accede to everyone's prayers, I accede to only that person's prayers who glorifies Me and does not impose his superiority upon others and feeds the hungry and needy.

Holy Prophet (PBUH) has stated, "Prayer that fails to prevent the praying person from misdeeds, carries him away from God."

He also said, "One who does not refrain from lying and cheating, God does not need him."

These teachings are evident that the main purpose of all these worshipping rites is to purge man ethically.

God says, *"Indeed those believers succeed who offer their prayers with presence of heart and mind and heed not for nonsense things and pay zakat."* (S: 23, V: 1-4)

"And they do not breach trusts reposed in them." (S: 23, V: 8)

When a Sufi ponders upon these words, he comes to know that Holy Prophet (PBUH) asked for the excellence of manners and morals even in his proximity to God and the best opportunity of acceptance of his prayers. Sufi knows that ethics has great value for believing and having faith.

Holy Prophet says, "Amongst Muslims, perfect believer is he who has the best of manners."

He also stated, "Good ethics can get you to that position where day long fasting and night long awakening for worshipping can take you.

Life of Prophet and Sufis:

The first lesson that a spiritual associate is taught in Sufism is: Fortunate is the respectful, disrespectful is unfortunate.

Spiritual associates are taught every angle of the Life of Holy Prophet (PBUH). They are asked to idealize him and act accordingly. It is inculcated in their memories that:

1. If somebody happens to hurt you, excuse him though, according to Laws of God, you are

entitled to requite, because forgiveness earns the pleasure of God.

2. If you happen to hurt someone, apologize and ask for forgiveness, irrespective of his caste, age or status.
3. Strive wholeheartedly and actively in the affairs of life, but leave the results to God.
4. Establishing *Salaat* means to remain associated with God, therefore, worship him with a feeling of His Presence and as if you are witnessing Him, or at the least, that He is watching over you.
5. Learn worldly as well as religious knowledge so that capacity of your conscious mind could enhance and you could serve the fellow beings.
6. God likes the habit of serving the creatures. A spiritual associate is required to serve the creatures without any expectation. When someone serves the creatures of God sincerely, he is blessed with God's friendship and friends of God do not fear nor grieve.
7. Quran guides them who are *Mutaqi* and *Mutaqi*s are those who have faith in the unseen and faith is conditional to with observation.
8. Holy Prophet (PBUH) is the beloved prophet of God, God loves him dearly and those who love Holy Prophet (PBUH), God bless them, by raising their ranks. Holy Prophet (PBUH) is the messenger of God and everyone is mandated to love him.
9. Auliya are friends of God due to their association with Holy Prophet (PBUH). When a person befriends the friend of God and pays homage to them, blessing of God shower upon him.

Metaphysical Basis

The physical body with which man moves around

in this world, eats and drinks and remains busy in other activities is perishable. Basis of every human being is his soul. Cognition of the soul enables a person to be acquainted with his original basis, which is the actual mean of the cognition of God, Almighty.

God says, *"It is not righteousness that you turn your face to the east and the west; but righteousness is to have faith in Allah, the Last Day, the angels, the Scriptures and the prophets; and to spend one's wealth, for love of God, for kinsfolk, orphans, needy, the wayfarer and those who ask and to set slaves free; and to establish Salaat and pay zakat. And, those who keep their treaty when they make one and are patient in tribulation and adversity and time of stress, such are they who are righteous and this is what Taqwa (Piety) is.* (S: 2, V: 177)

The verse clarifies that righteousness and *Taqwa* not only result in faith but also in good manners, generosity, fulfillment of promises, patience and perseverance etc.

God has stated, *"The servants of the Merciful God are they who walk upon the earth modestly, and when the foolish ones address then, their answer is: peace; and spend the night before their Lord, prostrating and standing; and say, 'Our Lord, avert from us the doom of Hell', Lo! The doom thereof is anguish. Lo! It is wretched as abode and station, and those who, when they spend are neither prodigal nor grudging and there is ever affirm station between the two; and those who cry not unto any other god along Allah, nor take the life, which Allah hath forbidden save in justice nor commit adultery and who so doth this, shall pay the penalty."* (S: 25, V: 63-68)

"And those who will not witness vanity, but when they pass near senseless play, pass by dignity; and those who, when they are reminded of the revelations of their

Lord, fall not deaf and blind, thereat and who say our Lord! Vouchsafe us comfort of our wives and of offspring, and make us patterns for those who ward off evil. They will be awarded the high place for as much as they were steadfast, and they will meet therein with welcome and word of peace." (S: 25, V: 72-75)

Moral traits of Momin:

God, through His Prophet (PBUH), narrates the moral traits of the believers (who observe the unseen):

"And those who believe and put their trust in their Lord, and those who shun the worst of sins and indecencies and when they are wroth, forgive, and those who answer the call of their Lord and establish Salaat, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them, and those who when great wrong is done to them, defend themselves. The guerdon of ill-deed is an ill, the like thereof. But, whosoever, pardons it and amends, wage is the affair of Allah. Lo! He loves not wrong-doer, and whoso defends himself after he has suffered wrong for such, there is no way of blame against them. The way of blame is only against those who oppress mankind and wrongfully rebel in the earth. For such there is a painful doom. And, verily, whoso is patient and forgives that verily, is of steadfast heart of things. (S: 42, V: 36-43)

"A Paradise as wide as are the heavens and the earth, prepared for those who ward off evil; spend of that which Allah has given them, in ease and in adversity, control their wrath and forgiving toward mankind, Allah loves the good." (S: 3, V: 133-134)

"They will be given twice over, because they are steadfast and repel evil with good and spend of that wherewith We have provided them and when they hear vanity they withdraw from it and say: unto us our works and unto you your works, peace be unto you! We desire not the ignorant." (S: 28, V: 54-55)

"And, they feed, for love of Him, the poor, the orphan and the prisoner." (S: 76, V: 8)

Holy Prophet (PBUH) used to pray, "O my Lord! Guide me to the best of manners, no one but only Thou can guide me to better and better manners and cast me away from bad manners, no one but only Thou has the power to do so."

Serving the creatures

In the very first verse of the first Surah of the holy Quran, God says, "All praises unto Allah, the Lord of the worlds."

God is worthy of all praises. He is the master of the universe and He created all that is there in the universe, be it the past, future, present, day or night. God is worthy of praises more than any other thing.

Duty of Creatures:

God created the creatures and before creating them, He provided all those resources that were needed for their life and arranged the cosmic system in such a way that every individual of the universe and every particle is serving the others.

Only God is worthy of praises, who created the sun and appointed it to serve the creatures with obedience and sacrifice without thinking about the beneficiary of its sunlight. The sunlight falls on plains, gives heat to snow covered peaks of mountains, brightens the palaces and huts of the poor alike, spreads upon the fields and gives life even to the insects living in the mud.

God created the moon. The silvery rays of moonlight make the plains appear enchanting, transfer sweetness to fruits, causes turbulence in waters. When the bright moonlight descends down the heart of the ocean, smooth sailing water takes the form of tidal waves reaching the height up to 30 feet.

God decorated the sky with stars that guide the travelers in the dark nights. Caravans walking on foot or the passengers

riding camels or boats seek guidance from stars.

God did not make the earth so hard that people would stumble or so soft that they sunk into it. God spread it like a mattress for the creatures.

Eleven Thousand Species:

Life of eleven thousand species depends upon water. Water is serving by the command of God. It does not care whether the thirsty is tyrant oppressor or a sinful or he is the one who celebrates the praises of God obediently. It is giving life to everyone.

"All praises unto Allah, the Lord of the worlds."

All praises are particular for the One God, who no equal or partner to Him; Creator of the worlds and the Provider of the resources, the Most Beneficent and the Most Merciful, fostering all the worlds.

God has about eleven and a half thousand Attributive Appellations; each one represents one Attribute of God. *Raheem* (The Most Merciful) dominates them all. Species are also estimated to be eleven thousand five hundred.

Every creature is linked with another creature.

Every individual of every species sees the earth as it looks at the sky. When he looks around on earth he sees mountains and when he explores it, he finds minerals, when his mind searches the water; he perceives the water-creatures. A world of wonders unfolds when someone with understanding ponders about the creatures of water. From large whales to tiny fish, shells with pearls and corals and the sea food are sea creatures.

When one looks at the sky; one looks at tens of thousands of stars. Stars or moon do'not forbid man to view them. Sufism concludes, from this, that every creature is bound with every other creature in a hidden relation. If the creatures whether it is the earthly creature, or of air, or of the water, or of the heavens; were not bound in a hidden relation, every heavenly scene would have hindered from sighting it in one or the other

way. This very hidden relation is keeping the small particles and the huge heavenly spheres associated with one another.

This awareness reveals upon a Sufi that the entire universe is owned by one single deity. Were the various cosmic bodies; earth, moon, sun, stars and jinns possessed by different masters; there would certainly be a conflict about knowing one another. Possessions of one would not like to know the possessions of the other master. Quran introduces the very same owner by the name of Allah.

"All the praises unto Allah, the Lord of the worlds."

All praises are only for one Lord God, whose name is Allah. Allah is He who creates the creatures and being the Lord provides them sustenance, every particle of the universe is bound to obey Him.

Allah is the personal innate Name of God that has all the rights of possession, that is, Allah is the Lord and Master besides that He is Omnipotent and Almighty. He can use His possessions the way He may Desire. He can alter the system of creation at His Will and can appoint anyone to run the cosmic system. No one can dare to interfere into His system.

"All the praises unto Allah, the Lord of the worlds; the most Beneficent and Merciful."

In both these verses, God's Attributes of Ownership, Mercy and Omni-potency are mentioned. The personal innate Name; Allah, holds the rights of possessing and Rehman and Raheem are His rights of Lordship. In Sufism, this very Lordship is termed Mercy. Two Attributes of Allah; the Lordship and Mercy, are present in all the eleven thousand five hundred Appellations of God and these very two Attributes are the hidden relation between the creatures.

The sunlight cannot deny serving the existents of the earth because they both; the existents and the sun are the property of the same one Owner, who is Omnipotent in His Rights of Ownership and His Mercy and Lordship do not allow His possessions to deny one another and refuse to serve one another.

Spiritual mentor transfers this secret to his disciple; spiritual associate that the existents, their lives and all the components of their lives were pre-exiting in the knowledge of God. When God desired to put these components into motion, He commanded them to be. This knowledge also transpires that everything in the universe including man is a movement that commences on the behest of God. This movement has thousands of components and every component is also a movement. It means that human self is a collection of inestimable movements. Likewise every creature is also a movement with thousands of components, each one of them is also a movement. Every movement is associated with other movement.

Every movement begins from Allah and is returning to Him. Since every creature is moving on a moving-belt so every creature is having a relation with other creature.

God says, "We have made all that is in the heavens and the earth subjugated for you." That is, they have been put to your service. The sun, the moon, the earth, the vegetables and minerals and man too, are all busy in serving the creatures. It is such a service, which the server is not aware of. God has blessed man that he can learn this knowledge.

Rights of humans and other creatures:

A disciple asked his mentor, "How can we befriend God?"

His mentor asked, "What will you do, if you want to have friendship with someone?"

The disciple submitted, "Shall treat him well and take good care of him."

Mentor asked, "What if you don't do all that or you don't get a chance to do all this?"

The disciple said, "Then, I might loose him altogether."

"Friendship strengthens when the interests of the friends are accepted. If you want to be friend of a person who is a staunch Praying Muslim, you have to go with him for prayers. Friend of a gamble ought to be a gambler and if the friend of an

addict does not company his friend in his activity, their friendship cannot last long," said the mentor and asked the disciple, "What do you think, what does God do?"

The disciple guessed many things according to his mental caliber. The mentor said, "Cut it short. God serves His creatures. If you want to befriend God, serve the creatures."

To further elaborate, the mentor asked, "Have you seen a goat?"

His reply was, "Yes, I have."

He asked, "What is a goat for?"

Disciple replied, "it gives milk, people have its meat and its skin is also used by people."

Mentor commented, "You mean, it is serving the humans. OK, tell me, what's the duty of the earth?"

Disciple answered, "Crops and trees grow on earth, trees bear fruits and for man's pleasure, it brings forth colorful flowers."

Mentor asked another question, "What is the relation between a goat and the earth?"

He replied, "It grazes the grass and eats the leaves of trees grown upon the earth."

The mentor stated, "It is the cosmic system in which everything is busy in serving the other. When indistinct creatures are serving the creatures of God then, man is also required to serve His creatures."

When a spiritual associate understands this point, serving the creatures of God becomes the purpose of his life, then; the bequest of Adam is transferred to him.

Adam was the first Sufi whom God taught the spiritual knowledge, another name of this body of knowledge is Sufism and the very same knowledge is the heritage of Adam.

Adam is the father of all. Father serves his offspring, rears them up, every son of Adam is the father of Adam's progeny. A father is duty bound to serve his children. Sons of Adam should be serving the creature indiscriminately because other creatures are also serving him.

Induction

Induction (to become a student) is one of the basic things in mysticism, spiritual orders. It is not religious obligation but there are many things which are not mandatory by virtue of religious laws. But, then, for instance, it is also not prescribed anywhere to become a doctor, an engineer or a carpenter and still people learn these things. However, education is one of the basic needs of the society. God has defined the benefits of Induction.

Induction and the Quran:

God says, "Those who swear allegiance unto thee swear allegiance only unto Allah." (S: 48, V: 10)

"Allah has bought from the believers their lives and their wealth in exchange for the Garden." (S: 9, V: 111)

"O' believers! Be mindful of your duty to Allah and seek the way of approach unto Him." (S: 5, V: 35)

Exigency of sheikh:

According to the exegetes, great interpreters and Religious scholars, 'way to approach' (*waseela*) means the mentor, that is, to have the teacher-student relation. Shah Abdur Rahim, Shah Wali Ullah and Shah Abdul Aziz held this meaning. Auliya Allah also maintains the same that it only implies to the spiritual teacher whereas the disapprovers of spirituality consider it to be the 'good deeds'.

If the 'good deeds' are the 'way to approach' then, the spiritual teacher also makes his students to perform good deeds

or to make them follow the straight path and after making them self realizing gets them to the cognition of God, Almighty.

Alama Zamhashri, Shah Wali Ullah, Shah Abdul Aziz, Shah Abdur Rahim, Bayazeed Bastami, Junaid Bughdadi, Moinuddin Chishti, Nizamuddin Auliya, Mujaddid Alif Sani, Maulana Rome, Fariduddin Attar, Allama Iqbal, Qalander Baba Auliya and all the Imams of various spiritual orders and all Auliya Allah maintain that *waseela* (way to approach) is to seek the spiritual mentor.

When the human nature and its instinct is taken into consideration we cannot conclude anything else but that for learning any knowledge a teacher is needed anyhow.

Some raise the objection; why to have a sheikh when we have the Book of God. This objection is not tenable because, in actual fact, there is not even a single art or skill that can be learnt without guidance and supervision of the teacher.

Religion is a complete system of knowledge. *Shariyat* (the tenets and dogmas of Islam) also is knowledge and *Tariquat* (the system of spiritual following), too, is knowledge. Religion is a platform for the monotheists to rally together, *Shariyat* is the rules and regulations and guiding principles to remain associated with this center and *Tariquat* is to reach up to the light that encompasses this center.

When someone embraces monotheism leaving behind infidelity and idol worshipping, he certainly needs a teacher as a guide. After getting into the folds of Islam and becoming a Muslim, for learning *Shariyat* one needs a teacher to acquaint him with the laws, rules and regulations governing performance of the articles of faith like manners of Praying, its timings, its procedure, requirements of Hajj, social laws, rights of neighbors, rights of God, and as a Muslim nation, for knowing the duties as a Muslim.

The holy Quran is the last of the God's Books, which was given to the last Prophet (PBUH), for learning and understanding this Divine Book, too, a teacher is needed. Similarly, for learning the spiritual knowledge, too, a teacher is a

prerequisite.

When we intent to learn some knowledge, we ensure that the teacher is well versed with that knowledge, which we want to learn from him. If, we get to know that he does not know about that which we want to learn, we do not opt to be his pupil.

Conscious capability:

Before opting to learn the spiritual knowledge it must be ensured that one whose is going to be the mentor knows this science.

Without education and training the conscious does not take any roots nor does the unconscious is arranged. When someone is born in the world, he is not aware of anything except himself.

After man's birth, in the words of holy Quran, "And, taught man, what he knew not." And that, "We taught Adam, the knowledge of Appellations."

This means that the first consciousness, in man, is the knowledge.

Example:

A man by the name of Tom is named after his birth. Before his birth he was not known to the society. The initial awareness that Tom had, after his birth, was that of his closeness with his mother, or to say, closeness of mother is also knowledge, that leads him to suckle upon her. Gradually, with the passage of time, his conscious keeps on growing and his parents and the members of the family, according to his conscious capability, keep on transferring knowledge about the needs of life. Finally, after learning the conscious patterns of his parents, his family and tribe, he is able to have an extended conscious, which further multiplies with the conscious of his nation and the nations of the world, to become at par with hundreds of thousand conscious. It is the law that the more is the conscious capability of a person, the more learned and genius he is.

The fact remains that if the baby born does not have conscious and the capability to accept and accommodate the data provided to him, the child would never be able to learn anything and would be considered a mentally retarded or handicapped person.

Role of the teachers:

This is a manifested fact that if the teacher is not playing his due role in the society, the child cannot be a learned person or scholar. Due role of the teacher in the society also implies to have educational institutions like schools, colleges and universities for education and learning. Educational institutions for spiritual knowledge and learning are also necessary just like the institutions of worldly sciences.

Imposition of ban upon the Khanqahi (Spiritual training) system has resulted into man's restlessness, anxiety, worries and diseases like cancers, HIV AIDS and Hepatitis etc. because the physical body of man is nothing but putrefying and decaying matter, which can only give rise to diseases.

Besides education of worldly sciences, education of the Quran and Hadiths is also necessary. According to the teachings of the Quran and Hadiths perception of the soul that keeps our body alive and supports it, is of basic importance and for this Induction; becoming the pupil of a spiritual teacher is necessary. The basic principle of Sufism is that the Soul (the original person) is made up of *noor* and lights. Man remains alive till this body of lights keeps this physical body its subject and when this body of lights abandons this material body, man dies.

Spiritual teacher, commonly called *Murshid*, knows this law and this knowledge is transfered to him from his mentor and the Prophet (PBUH). When someone is inducted into the circle of *Murshid*; the Mentor, the system of positive and negative lights in him is restored. Lights of the mentor start mixing with the lights of the pupil and the putrefaction gradually reduces. The more reduction of putrefaction; better is the storage of subtle lights.

Before getting inducted, the spiritual associate is required to satisfy himself that he has mental harmony with his Sheikh. Induction without ensuring the mental harmony between mentor and the pupil is against all reason and logic. And, such an Induction will bear no fruits whatsoever.

Law of Induction:

Once Inducted cannot be inducted by another mentor unless is permitted by his mentor. This Induction cannot be terminated even after the death of the mentor because the spiritual blessings continue even after one's demise. Though, one can be a student of some spiritualist, after the demise of his mentor.

Actually the spiritual knowledge is the inheritance of one's spiritual father; the mentor. Just like a father providing the best training to his progeny, a mentor also keeps on striving to transfer the spiritual paradigm of thinking to his disciples. He suffers greatly in this regards, he forgives his mistakes, is patient with his shortcomings and is a symbol of sacrifice for his disciples.

Training System:

Training could be in two ways. One is to train someone with harshness and anger be expressed in forbidding. In this manner the trainee, after the completion of the training tends to do those things from which he was forbidden whenever he gets a chance to do them or when the fear is overcome.

Other manner of training is to train someone with forbearance, tolerance and patience excusing the mistakes of the trainee till he start feeling sorry and quit the mistakes and shortcomings at his own accord. Such a trainee seldom let those mistakes repeat in the love of his mentor. He would go to any length of sacrifice to obey his mentor.

Qualities of a Spiritual Teacher:

The qualities, which a spiritual teacher, according to

Auliya Allah, should have, are given below:

1. Fulfills the rights of people.
2. Believes in the life of hereafter
3. Is fond of witnessing God.
4. Does not make tall claims of perfection.
5. Is not fond of performing wonder-workings.
6. Must have fellowship with Auliya Allah.
7. Must be following the life style of the Prophet (PBUH) and trains his disciples according to the same.
8. In everything which he says or does, his manners must be according to the manners of Holy Prophet (PBUH).
9. Must have firm belief in the knowledge, which he possesses.
10. Must attribute everything coming to him to God.
11. In his company, love for worldly things should be felt diminishing and love of God surges.
12. Must act upon those things which he expects from his disciples.
13. Must be a virtuous teacher by any norm.
14. Should attend to the submission of needy people with care and attempt to rectify their problems.
15. Must take pleasure in serving the creatures of God.
16. Must be profoundly grateful for all that he is blessed with and must not be having a complaining attitude.

For learning the spiritual knowledge one has to have the love. Without loving God and His Messenger (PBUH) no Muslim can be a true believer.

God says, *"Believers love their Lord passionately."*

"O Prophet, Tell them that if they love their Lord, they should love you so that God may love them." (S: 3, V: 31)

The one whom God loves is the beloved of God, so by loving the Prophet (PBUH) one is blessed by the love of God.

Holy Prophet (PBUH) has said, "He has no faith that has no love."

God told the Prophet (PBUH), "I was a treasure hidden; I created the creature with love so that I be recognized."

Before Induction if any difficulty is felt in the choice of the mentor, one should try to feel that whether in his company heart is influenced or not, that is, does the love of God surges and aversion is felt from sins or not.

A *hadith*, describing the qualities of Auliya Allah, says, "It reminds God when you look at them."

Correlation

Correlation of Knowledge:

In the primary ages of Islam and during the era of the Companions of the Prophet (PBUH), those who had been blessed with beatitude had their subtleties toned up with the love of Holy Prophet (PBUH). They used to assiduously deliberate and think about the Prophet (PBUH) for most of their time. For the very reason, they did not bother much to venture into the domain of spiritual values as by paying attention and contemplating on the sayings of the Prophet (PBUH), they quenched their spiritual thirst. They were very much interested in *Ahadiths*. The main reason for their interest, in *Ahadiths*, was their ability of appreciating literary values besides comprehending the true meanings in depth. After hearing and reading the words of the Prophet (PBUH) and by reciting them, they enjoyed the optimum benefits of the luminescences (the electrifying effects) of *Ahadiths*. Thus, they never felt like delving into the words of *Ahadiths* for their luminous illustrations. They were fully and familiar with the luminous illustrations of the words without any conscious knowledge and any particular effort on their part in this regard.

The souls of the Companions were full of luminescences of the Quran, the Prophet (PBUH) and that of Divinity. So they did not require striving hard separately. Perhaps, for this reason, that era is found to be devoid of recital and other like materials concerning spiritual values. But, when the glow of the luminescence's of the Quran and Ahadiths started fading away from the hearts of the people after the third generation of the Companions of the Prophet, people owning to spiritual thirst began to look for the means of contiguity with Allah. Sheikh

Najamudding Kubra and his pupil like Sheikh Shahabuddin Suharwardi, Sheikh Abdul Qadir Jillani, Khwaja Moeenuddin Chishti and their followers devised many styles for contiguity of Allah through supererogatory prayers and a variety of recital exercises and practices were started by them. These things are not found in the ear of Sheikh Hassan Basri.

These sages and saints industriously attempted to explore the Attribute of God and established norms of His understanding. This very affinity, by the Sufis, is termed as Correlation of Knowledge, because the main constituents of this Affinity or Correlation mostly comprise of knowledge.

When a Sufi cogitates to understand the Attributes of Allah, he is on those paths of cognition, which are decorated with contemplation besides recital exercises. Therefore, this path is termed as *Qurb-e-Nawafil* (Closeness because of Supererogatory Rites).

Correlation of Quiescence:

This correlation is a collection of Raptness, at the first place, then of Love and then Quiescence. Quiescence is that correlation, which was enjoyed by most of the Companions of the Prophet (PBUH). This correlation generates due to the achievement of the Prophetic luminescence through the regardful love of Holy Prophet (PBUH)

Correlation of Love:

When the passion of gratitude for the bestowed favors of Allah, the Most High, overwhelms the heart and man cogitates about the granted gifts of nature, the illustrations of the Elohistic Lights starts recurring in him. This lays the foundations of this affinity or the correlation of Love. Gradually, the states of innate absorption of this correlation begin to happen. Then, the Subtleties or the circles of light encircling the human soul become toned with the light, i.e. Elohistic Luminescence keep on infusing in these circles over and over again, thus the Correlation of Love firmly establishes itself in him.

Correlation of Raptness:

This is the Correlation, which, after the followers of the successors of the Prophet's Companions, for the first time, was given the name of 'Trace of Untraceable', by Khwaja Baha-ul-Haq Waddin Naqshband and the same is termed as the 'Memory' by the Naqshbani Spiritual Order. When the mind of cognizer turns towards that direction where the Luminescence of Eternity prevails and the Pre-eternity impressions exist. These impressions recur and circulate in the heart of the cognizor and 'Oneness' engulfs his thinking and *Hoiyat* (the state where none except Allah is found) pervades all over. At this point the rays of this Correlation descend upon his soul. When, he is trapped in these rays and finds no way out, he lets go off the reins of intellect and consciousness and submits to them.

There are many types of Correlations. Only a few of them have been mentioned just to give an idea.

Technically, *Nisbat* (Correlation) means to let your thinking paradigm mold into the thinking pattern of that person with whom one develops spiritual affinity.

Definition of Godly people is that whatsoever they do, they do it for the sake of Allah, that is, their thinking is always care of Allah. They sleep for the sake of Allah, the awake for the sake of Allah. Life of such steadfast people is devoted to Allah and they say, "We believe, everything is from Allah."

Two ways of Closeness:

For learning spiritual knowledge, basically, there are two ways. One is termed, Qurb-e-Nawafil (Closeness by supererogatory rites of worshipping) and the other is Qurb-e-Fraiz (Closeness by means of mandatory worshipping). Both types of knowledge is transferred through the spiritual mentor or by waliullah (saint). The knowledge that transfers through the souls of Auliya Allah is transferred by virtue of Owasian Correlation.

Creatures

Appearance of the creatures:

Three types of creatures are of primary importance; Angels, jinns and humans.

Two types of creatures are accountable for their actions and one is not.

Each of them wears dress, has limbs but all differ in their features.

One type of these creatures has conical eyes, nose is either flat or raised and face is oblong.

The other one has blood-shot eyes that are shaped like almond with thin nose but not pointed and face is oval with bowel like head.

Third one has mushroom like round eyes, nose resembles a bouquet, and face is round like moon with a snake like head.

One is 12 to 16 feet or even more in height, the other one appears to be in its teens with moderate height; whereas, the third one is 5 to 6 feet in height and its body appears to be composed of lights.

One is having dual electric currents running in its body, the other has single charge and third one is a compound of such lights that cannot be called light.

One type of creatures has limited senses, the have such senses which are unlimited remaining in their limits and the third one has senses with unlimited reach and access.

One type of creatures travel at a speed of 3 miles per hour, the other is fast enough to cover 27 miles in an hour,

whereas the thirds type of creatures have a speed of 180 thousand miles.

The first type of creatures are confined in the material shell, second one is encased in a shell of lights and the third type of creatures are living at the speed that is equal to the speed of light, i.e. around 300,000 km per second.

One type of creature is based at the earth, the other one is stationed in the space and third one is stationed in the heavens and *baitul mamoor* (Second last station of Angelic realm).

One type of creature needs the four elements for their thirst and hunger, the other one caters them using phosphorous and the third one meets its urges with achromatic lights.

Space is the warp and weft of the fabric of creation and the creatures have been embroidered upon it or are woven into the fabric just as a lion is made on in a carpet. The other side of space is only warp and that too has features of creatures imprinted upon it, third side of space is made of such waves where the warp and wet both become invisible.

All the tree types of creatures have the sense of touch. They have emotions to feel happy or unhappy but these feelings are either light or heavy. Where they are dense and heavy, gravitation is also there, where they are slightly light, the gravitation does not hinder them from traveling in the space and where there is subtleness, the gravity ends.

All the three types of creatures have subtleness of the senses with a difference of its grades in them. One type is heavily curtained by density, the other is lightly veiled and third one is free from density. When the two types of creatures could remove the curtain of density and the darkness, they can observe the Dive Light of God in them.

God states in the holy Quran:

"Allah is the Light of the heavens and the earth. The similitude of His Light is as a niche wherein a lamp is. The lamp is in a glass. The glass is as it were a shining star. This lamp is kindled from a blessed tree, an olive neither of the east nor of the west, whose oil would almost glow forth (of itself) though no

fire touched it. Light upon Light, Allah guides unto His Light whom He wills. And Allah speaks to mankind in allegories, for Allah is Knower of all things." (S: 24, V: 35)

When a spiritual associate is passing through the ups and downs of the path, a light flashes in his conscious and his inner eye is activated.

Sufism directs that the condition of the friendship of God is to work that God likes. A virtuous man feels delighted only doing that, which pleases God.

Twenty thousand angels:

Twenty thousand angels remain working for every man. It is just something like working of a computer. Man is a God made computer with twenty thousand chips installed in it and if even a one single chip stops working the entire system gets out of order.

Two Billion Cells:

Human brain has two billion cells and every cell relates with a sense, an organ, some tissue, vein, muscle or nerve. If, even a single cell gets affected entire functioning of physical body gets the impact.

Breathing and air:

Air gets into the body through nostrils or the mouth and after passing through various tubes permeates the entire body. As the air is pushed forward, its pressure increases, the diameter of air carrying ducts decreases, and finally, the air reaches the three million alveoli of lungs, from there, oxygen present in the air reaches every cell of the body.

We hear through the ears. Sound waves enter the ears. We ascribe meanings to the movement of the cilia of eardrum due to the sound waves.

Speed of blood:

A whole world of wonders brightens up upon the one

who gets attentive towards the handiwork of God and ponders upon the signs of God. The blood rushing in the veins and arteries in the body travels an unbelievably long distance of 75,000 miles in every 24 hours. Man travels at a speed of 3 miles per hour and to cover the distance of 75,000 miles he is required to continuously non-stop walk for 26,380 hours. God has made the heart to keep the body moving by beating involuntarily without involving his will. It keeps on supplying blood to each and every part of the body by its ability of contracting and expanding

All praises unto Allah, the Lord of the worlds, who serves the worlds, provides sustenance to the worlds and the creatures living therein, for their life, here and hereafter.

God's habit:

Mentor tells the student of Sufism that when one gets associated with God, the Attributes of God start transferring to him. Servicing the creatures is the personal attribute of God and if someone serves the creatures, he, in actual fact, starts following God. The more the interest increase, the closer the gets to God. No prophet of God, saint or sage lived without serving the creatures with delight.

Sufi tells his pupils:

Serving creatures is the favorite habit of God. ....

Sufi loves the creatures without any distinction of caste or creed.....

The one who hates the creatures and creates differences cannot be a friend of God.....

Friend of God cannot be selfish.....

God's friend remains happy and wants to see everyone happy. He preaches that sincerity, fraternity, sacrifice for others and sympathy pleases God.

Holy Prophet (PBUH) has stated, "Be Afraid of the wisdom of the believer as he witnesses things in the light of God's Light (*Noor*)."

A believer is blessed with that wisdom, which makes him to witness the world of *noor*.

Water is the basis of everything:

Water is the basis of everything. Creation depends upon water. Without water the earth would be barren.

Moisture, air and heat are necessary for the growth of man, jinns, plants, trees and all other creatures. Growth is not possible without phosphorus, potassium and nitrogen and Nature has made them available in water.

Plants, herbs and shrubs, fruits and flowers are all are the creations. Just as the human are born due to a phased process, the trees, vegetables, minerals' life and death is also based upon phased process. God has made pairs of everything in the universe, that is, everything has two sides. And, each side is composed of quantities (cells, in case of living things)

Oxygen, hydrogen and carbon remain functioning in the outer wall of every cell.

If trees are without leaves, their life becomes difficult. Each leave has veins and pores; through these pores carbon passes like blood and through the same pores oxygen is released.

There exists a whole world of leaves. Leaves keep a tree alive and if the leaves are sick the tree gets sick and expires. When these leaves fall upon the ground, they become manure for the vegetation of the earth. Man has no power to produce manure for so very vast land. When it rains and lightening is there, it provides precious nitrogen to the plants and crops.

God says, "

Do not the Unbelievers see that the heavens and the earth Were joined together (as' on Unit of Creation), before We clove them asunder? We made from water Every living thing. Will they Not then belive?

(S: #,V: 30)

It is He Who sendeth down Rain from the skies: With it We produce Vegetation of all kinds: From some We produce Green (crops), out of which We produce grain, Heaped up (at

harvest); Out of the date-palm And its sheaths (or spathes) (Come) clusters of dates Hanging low and near:

And (then there are) gardens Of grapes, and olives, And pomegranates, Each similar (in kind) Yet different (in variety): When they begin to bear fruit, Feast your eyes with the fruit And the ripeness thereof. Behold! In these things There are signs for people Who believe.

(S: #,V:99)

It is He Who sends down Rain From the sky; From it ye drink And out of it (grows) The vegetation on which ye feed your cattle.

With it He produces For you corn, olives, Date-palms, grapes, And every kind of fruit: Verily in this is a Sign For those who give thought.

(S: #,V: 10-11)

"He Who has made for you The earth like a carpet Spread out; has enabled you To go about therein by roads (And channels); and has sent Down water from the sky". With it have We produced Divers pairs of plants Each separate front the others.

Eat (for yourselves) and pasture Your cattle: verily, in this Are Signs for men Endued with understanding.

(S: #, V:53-54)

Then We placed him As (a drop of) sperm in a place of rest, Firmly fixed;

Then We made the sperm into a clot of congealed blood; Then of that clot We made A (foetus) jump; then We Made out of that jump Bones and clothed the bones With flesh; then We developed out of it another creature. So blessed be God, The best to create !

(S: #, V: 13-14)

If We had so willed, We could certainly have brought Every soul its true guidance: But the Word from Me Will come true, "I will Fill Hell with jinns And men all together."

(S: #,V: 13)

Have we not created You from a fluid (Held) despicable?

(S: #, V:20)

He is created from A drop emitted.

(S: #, V:06)

And the things on this earth Which He has multiplied In varying colours (and qualities): Verily in this is a sign for men who celebrate The praises of God (in gratitude).

(S: #, V: 13)

Knowledge of Sufism tells us that everything in the world is colorful and is necessary for one another. Everything is sacrificing for the others. Colors and scent of the flowers attract the insets. Fig has a pair of male and female reproductive organs. A typical fly enters the fig and lays her eggs there. When the eggs hatch the larvae help pollination of figs.

Some tendrils do not get their food from the soil directly and live upon other trees' juice, which gradually wither away. Since the roots of a plant absorbs water from the ground. This does not allow it to make mire. When the atmosphere is laden with the breath of trees, the clouds become heavy and it starts raining.

If, many bamboos, painted in different colors, are erected in a desert, it's the law that it will rain and it would continue till the bamboos are not removed or the desert is not turned into an oasis or jungle.

Animals' life depends upon oxygen and plants' life depends upon carbon. If the oxygen is reduced, the animals would die and if the carbon stores are exhausted the plants would annihilate……this is the system, which God has made…..and knowledge about this system has been granted to man. The entire universe is the family of God's creation. Every individual of this family is associated with the other member. Everything is at service of the other. Everything is sacrificing itself for others by becoming their food.

Laws of Nature:

This brief account of creatures existing upon the earth is presented with a view of establishing deliberation and that we could see, understand and believe that, in the system of the universe, everything is bond with other thing in a hidden relation and this hidden relation is so strong that not even a single individual amongst the creatures can deny it or defy it. Something exists as long as it is at others' service, otherwise it is obliterated. This system of common semblance is prevalent upon the earth, in the world of water, in space, in the heavens, in the humans and, in short, in all the creatures.

Cosmic System:

Nature also wants that no portion of land remain deprived of its blessings. Man serves the trees and trees are serving man. Man protects animals and animals serve man.

Air carries the seeds and takes them far and wide, rivers, and streams and brooks takes the seeds and roots in every part of the world. The very same system is regulating the rise and fall of the nations. When a nation deviates from this system and does not sacrifice for others nature destroys her.

It is stated in the holy Quran, "If ye shall turn your face from the cosmic system, this land would be given to others."

Only those nations remain on the earth that knows the prevailing laws of nature and studies the wonderful system of creation and it maintenance. This is the height of tyranny and ignorance that a nation is unaware of the fact that without having the faculty of witnessing the heavenly world, no nation can get to know the cosmic system. No nation can survive without using the treasures of the earth and the methods of using these treasures of the earth, as given in the holy Quran, is concentration and meditation.

Abraham deliberated in the universe and declared the worship of One and only God mandatory for his progeny and followers. God says. "I am to appoint you the leader of men"

When Abraham enquired about his progeny, God

informed him, "Transgressors, in your progeny, would be deprived."

Straight Path:

Today is an era of selfishness, opportunism and disturbances. Indeed the one who are making the Religion (Godly System) an enigmatic thing, are transgressors and ignorant. Straightforward thing is that God has created the creatures and provided them sustenance to maintain their lives and he governs the life of hereafter as well.

The one who manages to have a heartfelt affinity with his Lord, is on the straight path and those who are on the straight path are the friends of God, they do not fear nor do they grieve.

The Book that God revealed upon His Beloved (PBUH) and has no ambiguity in it, is guidance with illuminating reasons for them that care to understand it. Each and every word of this Book is light, the light that establishes an affinity of man with his Creator. This very light is the root cause of the earth and the heavens. When someone, in the light of the Quran and the Sayings of the Prophet (PBUH), putting the methods of Sufism in practice, searches for this light, God doth guides him to this light, whom He may pleaseth.

Man

When the best of all creators, God Almighty intends to bring anything into existence, He commands it, to be and it is done. In this creation sources do not come under discussion. It happens that God utters.

The word 'creators' makes us notice that besides God other creatures can also create using the resources that God has provided. Electricity is one of such countless examples. When an individual thought about electricity and got engrossed in its search and exploration, the electricity became manifested. When electricity became available millions of electrical things were made. The fact remains that the electricity pre-existed in the world.

This is the attribute of God, when he uttered 'Be!' electricity, along with millions of creations, was also produced and when man, using his authority, delved into the knowledge of electricity, the electricity became manifested. This means that electrical energy and current is purely the creation of God and harnessing this energy and make it flow in the wires and appliances like bulbs, tube lights, air conditioners or in small or gigantic machines is the contribution of man in the creation of God.

The metal from which the wire are drawn is the creation of God but molding that metal into dies or casting the dies is the creation of man.

Thousands of creations from one creation:

God has blessed man with power to make thousands of

sub-creations from His one creation and this power is manifested through that knowledge which God has termed as 'The Knowledge of the Appellations'. Knowledge of the Appellations purports to the knowledge that God taught man directly and when deliberates in the depths of that knowledge, ever new creations and inventions are manifested.

God has stated in the holy Quran, "We did sent down iron and there are countless benefits for man."

When the progress and invention made by man over hundred thousands of years are taken into consideration, it transpires that every progress is related to, somehow or the other, with metal or resources that God has created.

Light of the earth and heavens:

It is stated in the Quran that God is the Light of the earth and heavens, that is, the light is a mean in the creation of the earth and the heavens. Deliberation on this verse leads us to conclude that light, too, is an existing being. When man acquires the knowledge concerning lights, it becomes easier for him to make new inventions. Gold is also a metal like iron. We cast the gold particles into an ornament and likewise, cast the iron metal into bars and rods or make steel from it after melting it in a furnace. But, all this happens when man using the God gifted potentials delves into resources. God is not indigent of anything in His creation, when he wants to create He simply wills it to be and all the resources needed for that creation come into being automatically.

Whereas, for his creation, man studies and deliberates in the available resources then collects them and then makes something out of them. Water is accumulated in dams and then making it to pass through a process, electricity is generated or, something is made from the metals after collecting them. Similarly, wheat is acquired by cultivating it, and then it is grinded in a mill to have flour, which is then used to bake bread. These sub-creations are made remaining in the limits of available resources and by gathering them in one place.

Journey of Lights:

Other method of creation is to make use of the lights. In order to influence the lights we have to have the. When someone is versed with this knowledge of lights, he becomes aware of those waves, upon which the lights are traveling. God is Knower of the Unseen and Invisibles. He knows about movements of each and every particle of the universe. He knows that man would be contributing in his creative process and sub-creations would keep on coming, so he declared Him, 'The Best of all creators.'

God has created man on His own image, that is, man is blessed with the knowledge of the Attributes and Thought Pattern of God. Thought pattern is the store of those lights that produce senses. And, the conscious gets into the senses. When the store of lights, in the though pattern, gradually, increases, the speed of the senses also increases accordingly and, the conscious becomes strong enough to accommodate the maximum unconscious stimuli.

Pre-requisites of Learning:

Students of Sufism must bear this thing in their minds that the spiritual knowledge begins where the worldly sciences end.

Spiritual knowledge is subjected to Unconscious ability. There are pre-requisites for learning the spiritual knowledge just as for learning the worldly sciences we have to have students, teachers, schools and time. As man advances in learning and progresses from one to another class, his conscious capacity also develops. A three year baby cannot read ABC; it appears quite burdensome for him to learn it. Then, gradually the same child as he grows in age one day he becomes a PhD. If, we expect a student of class one to be able to read the books of fifth grade, this would be against logic and experience.

Three Tiers of Human Self:

Human life is divided into three circles; Physics,

Psychology, and Parapsychology. We get physic and psychology from parapsychology, which transpires the formulae concerning the creation of the universe.

Students of Sufism come to know, how much command they can have over the knowledge of the universe. Parapsychology reveals that no action, in this world, is possible unless a thought is not received in that regard, whether it is a matter of grief or delight.

Sufism tells us man is composed of three tires:

1. Of Attributes,
2. Of the Self and,
3. The being that introduces the Attributes to the Self. This tier is our physical body or the man that we know of him.

Feelings and senses of every tier are separate. The tier of Self after converting the whims and thoughts into concepts transfers them to the conscious that keeps on alternating them into delight or grief.

Subtle lights-----dense emotions:

Conscious has two types of impressions; one that has subtle lights and the other one, which are stocked with selfishness, narrow-mindedness and other dense emotions.

God has created everything with appointed measures of quantities, which are subject to the God's command, When man obeys God's commands, he remain happy and when he acts against them his life is filled with fears and sorrows.

God has stated, "I am to appoint man as My deputy and vicegerent upon the earth."

Pre-requisite of his vicegerancy is the knowledge of the Appellations. If he is not versed with the knowledge of the Appellations, this vicegerancy is out of question. Because, when God announced that He was about to appoint a vicegerent upon the earth, the angels submitted that he would be make mischief in the land. God, after teaching Adam the knowledge of Appellation, commanded him to express what He had taught

him. When Adam expressed the knowledge which God had taught him, the angels confessed that they only knew what they were taught.

It's clear that supremacy of Adam is only because of the knowledge, which angels and jinns do not know. This knowledge was transferred into the soul of Adam. Therefore, in order to know this knowledge man is required to know of his soul and for learning about the soul, one is required to have the knowledge of the matter and the light…..and light and *noor*.

Jinns

Abdullah bin Umer bin Alaas says that God created the jinns many thousand years before Adam

Abdullah bin Abbas reports, "Jinns used to live on the earth and angels in the heavens. Earth and the heavens were inhabited by them only. Angels of every heaven are different and duties of the angels of every heaven are also different. Angels of higher heavens have more duties to perform than those of the lower heavens.

Abul Jinn; Taranos:

As man traces his line of ancestry back to Adam similarly jinns take their genealogy to the father of jinns, Taranos; the Adam of jinns. Jinns, too, like human beings have males and females.

World of Jinns:

Abin Abbas reports:

"God sent his apostles to jinns who preached to worship God and not to join any partner to Him and forbid them from blood shedding amongst them. They disobeyed God and joined many partners to Him and killed one another so punishment of God seized them."

"When God mentioned the creation of Adam, they, taking him something like jinns, thought that he would also shed blood."

Abdullah bin Zubair saw a man that was only 1.5 foot in height. He asked him that who he was. He replied that he was

Izb. He asked him, "Who is Izb?" he said, "I am a jinn." He struck him with his club on his head and he made his escape good.

Some have reported seeing jinns in various forms. Whatever is the nature of their changing forms but this is an established fact that angels and jinns can transform themselves into various forms.

Billal bin Haris says: Once we were traveling with holy Prophet (PBUH), when we broke our journey and camped at a place. Holy prophet (PBUH) went nearby. I heard some noise as if some people were fighting over something. I asked the Prophet (PBUH) as to what that noise was. He told me that Muslim and non-Muslim Jinns were having a row about their houses and he told the Muslim jinns to reside in the inhabitations and upon the mountain peaks and the non-Muslim jinn to go to valleys and islands.

Food of Jinns:

When people enquired about the food of jinns, the Prophet (PBUH) told that jinns like to have bones rather than meat. Bones are like meat for them and the excretions of animals is the food for the animals of the world of jinns that becomes grass for them.

Once an envoy of jinns came to Holy Prophet (PBUH) and rehearsed the Quran to him then he asked about food. He told them to have the bones of the animals slaughtered by reciting the name of Allah and that would be meat for them.

Muslim Jinns:

Jinns came to Holy Prophet and listened to him. He recited some portion of the Quran for them. They embraced Islam and vowed not to be infidel anymore. Jinn are accountable according to the laws of the Book. There are many verses that mention about this.

It has been stated in the holy Quran about jinns:

(S: , V: 29-32)

Behold, We turned Towards thee a company Of Jinns (quietly) listening To the Qur-an: when they Stood in the presence
Thereof, they said, "Listen In silence!" When the (reading) Was finished, They returned To their people, to warn (Them of their sins).
They said, "O our people ! We have heard a Book Revealed after Moses, Confirming what came before it: it guides (men) To the truth and to a straight peth.
"O our people, hearken To the one who invites (You) to God, and belive In him: He will forgive You your faults, And deliver you from A penalty Grievous.
"If any does not hearken To the one who invites (Us) to God, he cannot frustrate (God's Plan) on earth, And no protectors can he have Besides God: such men (Wander) in manifest error".

When this happened God bade him to narrate this to his people, so the Prophet (PBUH) rehearsed these verses so that people could know that he was the Prophet for jinns as well. It is made mandatory for all human beings and jinns to believe God and obey God and His Prophet and should not join partners with God.

When Holy Prophet was coming back from Taif towards Makka, he stayed near an orchard of date trees. When he was reciting the holy Quran in his late night prayer, jinns heard him and they all embraced Islam.

Testimony of a tree:

Once in Makka, Holy Prophet (PBUH) asked his companions that if anybody wanted to see jinns, might come to him at that night. No one turned up except Abin-e-Masood. Prophet (PBUH) took him along and went up a hill near Makka. There he drew a circle upon the ground and told Ibn-e-Masood to stay within that circle and started rehearsing the Quran. After a while, a group of jinns came there and surrounded the Prophet (PBUH). They asked the Prophet (PBUH), "Who testifies that you are the Prophet of God?"

Prophet (PBUH) said, "This tree would testify." And, addressing the tree asked, "Who am I?" The tree testified that he was the messenger and the last prophet of God. This convinced jinns and they all embraced the faith.

Simple ---compound waves:

Every physical body is encased in another body of lights. Sufis have named this body of lights as Hiola. Spiritual sight witnesses the width and length, features and limbs and parts of this body; hands, feet, nose, eyes and brain etc. It not only witnesses it but also feels solidity of the lights therein.

Law of creation tells us that first the body of light is created only then the physical body comes into being. Both these bodies possess solidity in them.

Simple wave is a collection of those movements which flow from one to another direction. When these simple waves infuse into one another and forms and features are produced upon them, this is known as jinns and the world of jinns.

And, when the compound waves infuse into one another in such a manner that the distance is also maintained despite their infusion and, form are features are produced upon this net of waves, it gives rise to man and the world of man.

This means that forms and features like eyes, nose, ears and limbs inscribed upon the simple waves is the world of jinns and the forms and features designed upon the compound waves, is the world of man.

Student Jinns:

The world of jinns has its own earth, sky, sun, stars and all other creatures similar to those of the world of man. The only difference is that the former one is the product of the simple waves and latter one is made of compound waves. Same five senses are operative in the creatures of the simple waves as they function in the creatures of the compound waves. Jinns, too, articulate and hear. They, too, cultivate and invent things. They, too, have schools, colleges and universities.

The world of jinns is situated in space, at a distance of about 10,56,000 feet, like a glob over our planet earth. Just consider the example of a 100 storied sky-scraper, built on a large area. Roof of such building is used for living and cultivation etc. The creatures living upon that roof would not be able to see the humans down upon the ground nor would man be able to see them.

Jinns and their ages:

In the humans, a child is born of his mother, in nine months whereas in jinns this period of pregnancy, according to human calendar, stretches to nine years. Same is the ratio of the age in jinns as compared to humans.

Men and jinns both are the creatures that have been made accountable for their deeds. Both are ordained with faculty of learning the spiritual knowledge like worldly knowledge.

God has mentioned about both of them in the holy Quran, *"O ye; the assembly of men and jinns, ye cannot get out of the zones of the earth and the heavens. Pass ye, not without authority shall ye able to pass."* (S: 55, V: 33)

Here authority purports to possess the spiritual potentials and capabilities. If anyone, be it man or jinn, arouses and activates his spiritual potential, he can witness the Unseen after getting across the limits of the zones of the earth and the heavens.

Authority:

Gist of the preaching of all the prophets of God is that one is required to cognize God remaining in this physical body and for cognizing God, one is required to be able to enter into the Unseen world, which is only possible through authority that our soul enjoys. And, this is possible only because soul has witnessed God and has also heard the voice of God in Eternity and has acknowledged His Lordship with willing consciousness.

Population of Muslim Jinns:

In the world of jinns, there are billions of Muslims and they observe all the tenants of Islam just as Muslims in this world do.

Now the question, why can't we see jinns? Then, what's the reason for inability of not sighting bacteria or viruses? And, very aptly the answer comes that using sensitive devices we can see them. Similarly, when we get to have the knowledge of the simple waves, we can witness the jinns and the world of jinn.

God has stated, in the chapter of Jinns in the holy Quran, *"The unjust (jinns) would be the fuel of hell."* (S: 72, V: 15) *"Now those (jinns) who submit their wills to God, they have sought out the path of right conduct."* (S: 72, V: 14)

Once Holy Prophet (PBUH) recited Sura Al-Rehman before his followers, they didn't say anything. Holy Prophet (PBUH) said, *"When I rehearsed this Sura before jinns, they had better response to the oft repeated Verse; 'O ye both, (men and jinns) which of the favors of your Lord would ye deny,'* (S: 55, V: 16). They had responded, every time, in these words, "O our Lord! Praise be unto Thee, we deny not any of Thy favors."

Hoors are mentioned in the Quran, *"Therein are those of modest gaze, whom neither man nor jinn will have touched before them."* (S: 55, V: 56)

Four Groups of creatures:

Ibne Abbas reports that there are four groups of creatures. One is of those who would go to Paradise, second one are those who would go to Hell and rest of the creatures of two groups have combination of both. Angels are the creatures that would straight away go to Paradise, Satan and demons would go to Hell for sure and men and jinn have both the options of Hell or Paradise.

With reference of Aysha (RA) this is stated that three days before martyrdom of Umar bin Khitab (RA) jinns had been crying and saying, "May God bless the just Imam and reward him. He has done some good things, before these could bear

fruits, he would face sufferings, those who want to see, would find his every promise fulfilled. I have no worry of his assassination at the hands of an ugly and bad man, I am worrying that now darkness will engulf the world, He would see his Lord in the heavens and he has been made to wear a dress which will never be depleted.

Solomon's Army:

Army of Solomon had separate contingents of jinns, men, beasts and birds. Every living or nonliving thing was under his command. Jinns used to take out pearls and corals from the deep seas. Construct lofty buildings. They were expert in manufacturing copper utensils. It was the discretion of Solomon to assign any work to them.

A beautiful spiritual illustration:

Proclaimer of Reality, Qalander Baba Auliya has written an account of the world of jinns in which he has disclosed some facts about jinns. He writes:

In the school of Shah Abdul Aziz Muhadas Dehlvi besides children of men, children of jinns were also taught, though they were very few. They were under strict instructions not to do anything that could scare the human children. Most of them lived at the base of black hill of Delhi, which is at a close distance from where there is the ice factory nowadays. In those days that area was least visited. If some one would happen to go there the naughty jinns would tease him to scare him away and he not only never like to be there but also forbid others from going that way.

Creation of fire and clay:

God has mentioned the jinns in this way, "I created man from clay and jinns from fire." (S: 55, V: 14-15)

There are many places where jinns have their inhabitations, which are mostly in the wilderness. People passing those wildernesses have seen their gatherings many a time.

There were many such habitats around Delhi. The one that we are mentioning was one of them.

You might have notice the sweetmeat shops remain open till late night. All those sweets that we see decoratively placed in those shops are not consumed by men only but jinns also purchase them late at night. Besides that jinns also eat phosphoric acid, which is found in coals and they get it from there.

Twelve classes of Jinns:

There are twelve classes of jinns that inhabit our planet earth. Jinns of each class can easily be identified. It is not necessary that jinns of only one class reside at one place. There are many places where many classes live together. Features and forms of every class of jinns is different form others. Their habits and features also differ from class to class.

Any, at the base of black hill, jinns of many classes lived. That habitat of jinns still exists there where it was in the era of Shah Abdul Aziz.

Jinns visited Shah Abdul Aziz and brought gifts for him so he could admit their children in his school. And, Shah Abdul Aziz, on his terms and conditions, allowed them to come to his school and attend the lessons. Besides their curricular activities they were assigned various tasks like filling water tanks and partaking in congregational prayers.

One night, after the night prayer, when Shah Abdul Aziz was retiring in his room, he asked a lad to put out the lamp to save oil. They boy, remaining at his place, extended his hand and put out the lamp that was about six yards away from him. When human children saw this strange thing they got scared and started crying. Shah Abdul Aziz consoled them and censured that jinn boy. This is how they came to know about their jinn class mates.

There lived a merchant on the back of Shah Abdul Aziz's house. The jinn boy had his reasons for what he had done. He was in love with the daughter of that merchant. And, he wanted to have the blessing of his mentor in this regard but couldn't find

any way for that. He thought of inviting Shah Abdul Aziz and his neighboring merchant at his place through his parents, so that he might have a chance to seek the help of his mentor. But, he couldn't dare.

When, Shah Abdul Aziz, after censuring him asked as to why he did that, he submitted that he did that on purpose to make others aware of his presence. He also extended his invitation to Shah Abdul Aziz of coming to his place. Shah Abdul Aziz minded it but remained silent as he was very soft hearted person. The jinn lad insisted but he didn't accede to his request.

After many days, the jinn lad told his parents that he wanted to invite his teacher, at any cost, at their place so they should go to invite him. He also told them about his feelings of love for the merchant's daughter and begged them to request Shah Abdul Aziz to bring the merchant and his family as well. Parents of the get got very annoyed. They punished him and warned him. But, the lad got stubborn and stopped eating and drinking in protest.

Within days, weakness resulted into sickness and sickness reached its last stage. Despite all this parents of the lad did not surrender to their son's will of inviting merchant's family at their place. When the lad was about to breathe his last, his mother could not stand to it and she fainted. This moved his father and he agreed to his son's proposal and told him that he should give them some time so that they could think of a way to request Shah Abdul Aziz and that he should start having food so that they could be able think.

When the lad heard this he was pleased and told his parents not to worry. He would make a situation suitable for them to present their request to Shah Abdul Aziz.

Then, one day the lad appeared before the merchant's daughter so that no one else could see him. The girl got scared and she cried and called her family to come and see. They said that they couldn't see anything, what was that she seeing? She told them that a handsome youth was there and was asking her to

get close to him.

The merchant told her that there wasn't anyone and that she must be having hallucinations. But, the girl insisted that a youth was there. Her mother also couldn't agree to what she was saying and she thought it might have been some sort of dream.

The girl kept on pleading them to believe her and refused to accept that she was having any hallucination or was dreaming by any chance.

Her father consulted doctors and then took her to Hakeem Hamid. He checked her pulse, inspected her eyes and examined her in detail to see for any sign of mental disorder or abnormality, which he couldn't find. So he asked her questions, "Ok, so when did this happen?"

The girl told him the date and time.

Where were you, when this incident took place? He asked.

"I was at my home," she replied.

"Did the same thing happen again after that?" he questioned.

"Yes, many times," was the answer. "When I am in my room, he suddenly appears from nowhere."

"Ok, tell me what did you see, tell me in detail," the doctor made her to narrate her story.

Hallucination or fact:

"This all is as real as you are sitting here. It is not any hallucination nor any whimsical though. I see a lad. He is always in a different dress and appears to be of some rich family," she stated and pleaded him to accompany her and see by himself as all her family thought that she was only making it up.

About Shah Abdul Aziz:

Shah Abdul Aziz was the eldest son of Shah Wali Ullah. Shah Abdur Rahim; the renowned sage was his grandfather, who belonged to the linage of Caliph Umer Farooq (RA).

In Fatehpuri mosque of Delhi, people were offering Asar Prayer, when noise was heard outside the mosque. People were shouting, "get him, don't let him go, kill him." People got out of the mosque to see what was going on. They saw many people with knives, swords and batons, some were unarmed but all were shouting slogans, "get him", "kill him". Shah Wali Ullah who was their target was busy with his prayer. After finishing his prayer, he glanced around very calmly. His followers told him to escape the scene through back door. He said, "Do they want to make the house of God a slaughter house? If my time is not over nobody can harm me. But, if the time is over then every one is destined to go as every living soul has to have the taste of death."

Some of the people also broke in the mosque and they wanted to stab him then and there. He asked them, "Are you here to kill me?"

One of the miscreants very rudely said, "Yes, we are here to finish you, you don't deserve living any more."

He asked, "What's my fault?"

"Lo! He doesn't know what his crime is. You really don't know? You have turned infidel. You have translated the Quran into Persian. You have desecrated the holy Book, you have misled people. You deserve capital punishment. We are here to punish you, and we shall chop your head off."

This offended Shah Wali Ullah, he raised his stick and chanted Allah hoo. It spell bonded all the miscreants and Shah Wali Ullah and his companions went through them and nobody could dare to touch him or his companions. When he reached 'Khari Bowli' some one shouted, "Don't let this actor go, get him." But, all remained unmoved as if they were statues.

When he reached his house, Shah Abdul Aziz, who was young at that time, embraced his father and cried. Shah Wali Ullah, addressing his son, said, "Don't you know how much our Prophet (PBUH) was tortured at the hands of the people of this world, wipe your tears, soon will I be gone and you have to take care of our legacy, which is knowledge."

of the cosmic system according to overall needs of the universe is their responsibility.

Arch Angels (Mala-e-Aala).

These angels stay closer to the angels of above type.

Human Souls

The souls that learn from Arch Angels are the people who manage to purge their mind and heart and due to storage of the piety and lights they are able to understand what Arch Angels tell. They become part of the group of those angels.

Holy Station (Hazira tul quds)

The place where angels and the pious souls gather is known as Holy Station. Angels and the souls gathered there keep on searching the means and ways of saving humans from destruction and misery which are communicated to humans unanimously. They elect the most pious person amongst humans. Peoples are inspired to follow that person. Thus, a group of people is formed, which serve the humanity. Things beneficial for the nation are revealed upon that person in his dreams or are inspired to him. Arch Angels converse with that person directly.

Lower Angels

These are the angels that are second in rank to Arch Angels. They are not of the caliber of the Noori angels. They do not think anything at their own. They wait for the orders from the above. They know only what they the angels above them tell them. They work like machine and work selflessly. They do only which they are told to do by the angels above them. These angels also influence the change of movement.

Heavenly Angels

When God issues an order, it reaches the Holy Station. Arch Angels conveys it to the angels of lower ranks known as

Heavenly Angels. They convey the order to the Elemental Angels.

Elemental Angels

Elemental Angels inspire God's Order to the creature. If two groups start fighting, these angels get there to inspire courage, perseverance and victory and help the group of whose domination is according to God's Plan and inspire weakness, hopelessness and cowardice in the opponents.

These angels belong to the type of Lower Angels.

Nobel Reporters

It is the duty of these Reporting Angels (*Karaman Katibeen*) to record the activities of every individual human being. One of these angels records every good deed and the other one record the bad. It is quite similar to recoding of the video film.

Inhabited Dwelling

The station below Lote Tree (*Sidra-tul- Mintaha*) is known as *Bait-ul-Mamoor* (Inhabited Dwelling). This station is ascribed to Abraham. Arch Angels also live there. Angels above them are the Noori Angels. Angels below them are the Heavenly Angels. Angels below Heavenly Angels are the Elemental Angels.

Groups of Angels

There are four groups of Arch Angels

1. Gabriel
2. Michael
3. Azrael
4. Israfeel

Every group has different abilities and so are their workings.

Gabriel is the messenger of God. His duty is to deliver Revelations and Inspire.

Shah Abdul Aziz, was in his teens at that time lowered his head and said, "Whatever is the will of God. If God wants me to serve in this way, I will spend each and every moment of my life in fulfillment of this mission."

Shah Wali Ullah breathed his last in 1177 AH, at that time Shah Abdul Aziz was only 18 years of age. He was born in 1159 AH and numerology-wise his name was Ghulam Aleem, which has the same numbers.

It must be remembered that the chain of Muhadiseen (Interpreters of Hadiths) in subcontinent is either linked to Shah Abdul Aziz directly, or through one of his elders.

His linage reaches Umar Farooq in thirty generations. His grandfather established Madrassa-e-Raheemia in Delhi. He was amongst the renowned scholars during the era of Mogul Emperor Alamgir. Khwaja Qutabuddin Bakhtiar Kaki foretold him about the birth of Shah Wali Ullah. Shah Abdur Rahim, in this regard, tells:

"Once I went to the mausoleum of Khwaja Qutabuddin Bakhtiar Kaki. I was standing on a high platform when the soul of Khwaja Qutabuddin Bakhtiar Kaki appeared before me and told me that I would be blessed with a son and I should name him after his name i.e. Qutabuddin. I was taken aback because my wife had reached that age whence she couldn't bear children any more.

After some time, I entered into second marriage and the son we had from that marriage, I named him Wali Ullah. I had forgotten what Khwaja Qutabuddin Bakhtiar Kaki had told me but when I recollected it, I named him as Qutabuddin.

This was the background of Shah Wali Ullah. He was very intelligent even in his childhood. He has such a fertile mind that he could write his famous book 'Hajatullah Albalegha' and many more. When he matured he had a typical thinking approach and wisdom. When we study his life, from a to z, a spiritual and political system emerges before us.

His eldest son, Shah Abdul Aziz, performed those feats, which Shah Wali Ullah couldn't complete, for instance,

educating the jinns and revealing facts about the people of Divine Administration.

Coming back to his dealings with jinns, Hakeem, according to the girl's request, went to merchant's house and stayed in her room for quite some time. The girl kept on telling him that how and where the invisible lad was standing or what he was doing.

But Hakeem couldn't see anything. Finally, he decided that she had the fits in that room only and her ailment started from that room so he started treating her with laxatives and coolants but to avail. Then he gave her costly tonics to improve the brain and the nervous system but that also failed. The situation remained the same. Finally he refused to treat her any longer saying that she might get well if she is taken to some amulet man, he didn't have any medicine for her.

Few of the neighbors advised the merchant to consult Shah Abdul Aziz and see what he has to say in this regard.

Shah Abdul Aziz didn't consider it befitting to call the girl so took out some time and went to his neighboring merchant's house. Now, this was interesting that as long as Shah Abdul Aziz stayed there the girl remained perfectly well. She told him that it happens some time, not always and the lad was not there then.

Shah Abdul Aziz told her father that the girl is perfectly well. There is nothing for him to do. And, he asked the girl to call him so that he could see him. She did call him but nothing happened.

Shah Abdul Aziz returned and kept on thinking as to what course should he take to solve the problem. How could he confirm that she is possessed and what all that was after all?

After that the girl started vanishing. At times she would disappear for days then she was found coming down the stairs or out of her room. When she was asked about her disappearance, she told that jinns take her to their place and they treat her well and she had no complaint against them. She told:

Often when I feel bore, they drop me here. There I find

myself in a garden which is very well kept and has colorful flowers in abundance and nicely made beds of roses. There is a water poll in the center of the garden. A lofty palace of marble is there beside that pool. Many maids are there at my service, they remain with me till I am there. When I wake up from sleep, a lady comes with water bowel and bucket for my ablution. Then I say my Prayer. After a while it is breakfast time, after breakfast many girls of my age come there from the nearby houses. Though I remain silent most of the time, I don't feel any anxiety or loneliness. I do feel that all those girls are also jinns and I am human being but still I don't feel myself a stranger. It seems that we are all one and our conversation is also like that.

But, the strange thing is that I never saw that lad there. Jinns that carry me there and the ones that bring me back are always different. Now I have started recognizing few of them. They are all very well behaving and well mannered. They give me respect and treat me respectfully. Whenever I have asked for anything, they have fulfilled it.

Shah Abdul Aziz noticed that his jinn student is absent from the school, incident of extinguishing lamp and his saying that he had done it on purpose, flashed back to his mind. But, he couldn't make anything out of it. The news of disappearing of the girl and her return had also been reaching him. Then, he thought of a jinn, who lived near the wall of the garden in the form of a dog. This was a scabby dog but Shah Abdul Aziz knew much about him. He gave it a good thinking and then he sent for the merchant and asked him, "Do you have anyone trustworthy?"

He replied, "I have two very trustworthy people, one is an old servant of mine and the other is my age fellow a friend of mine. If I share a secret with them, they will not leak it."

Shah Abdul Aziz said, "That should do, I want you to bring one of them with you to me. And, also two loaves of bread, cooked from flour of grinded pulse on one side, with butter oil on the other uncooked side."

Shah Abdul Aziz wrote a letter, folded it and tied it to a

string long enough to fit in the neck of a dog. When the merchant came with the breads and his faithful servant, Shah Abdul Aziz gave him that letter and said, "Near the wall of the garden, you would find a scabby dog, you approach that dog. No need to be frightened. It would bark on seeing you and would run to scare you away. Put one of these breads before it and put this string around its neck and then let it have the other bread too. When he would move, follow it till it reaches the field at the back of Black Hill. When it would sit there you have to wait for The response of this letter because, this letter would disappear from its neck. Now it would be up to you, you have to have courage, no matter whether it is the quake, or winds, you have to stay there. Just don't be scared.

The merchant did what he was instructed. He let the dog have the bread, tied the string around its neck and followed it through all the windy ways carefully and finally reached the field. When the dog sat down, the letter disappeared from it neck. Merchant and his servant spent few quite moments and then the earth started shaking, they heard frightening voices.

They were looking around to see from where those voices were coming when a whirlwind seized them and darkness fell all around them. They tried to see but they couldn't make out anything. When it got clear, they saw a beautiful city instead of the hill and the field. The houses of the city were big with wide roads. It had streets. Courts, where cases were being decided were also there. They saw a person approaching them and said, "Your case is ready for hearing. You have to appear before the court."

They weren't ready for that but when they saw Shah Abdul Aziz's letter in his hand, they accompanied him. The court, after perusing the letter, ordered to present, before that court, the defendant jinn against whom that letter of Shah Abdul Aziz was.

Prosecutor went through the letter and asked for time to search for that person. The court remarked, "Shah Abdul Aziz wants summery adjudication of this case and that the culprit be

sent to him."

The prosecutor replied, "We don't have any law that allows us to hand over any jinn to humans. We can handle the case of the jinn but first we have to find out and we need time for that at least of a month. Obviously, whosoever has done this will try to hide and this would not be possible with the aid of CID, therefore the court is requested to mark this case to CID and the authorized officer should inform the court as to how much time would they require to find out that jinn. This one month time is my assumption. We don't have the privilege of negotiating with Shah Abdul Aziz directly; therefore the august court may please sent an adequate reply to this letter to him through the same messenger dog-jinn. This may satisfy Shah Abdul Aziz to some extent that his case has reached the court and is under investigation. He is such a person whom we cannot dare to offend. Our letter must give him this assurance that the case, sooner or later, would be eventually resolved and he should know of our limitations.

Thus the court issued the letter and made it delivered to Shah Abdul Aziz through the same messenger. Then many copies of Shah Abdul Aziz's letter were prepared and were given to the CID officers with the instructions to investigate and bring the culprit to justice as soon as possible.

After few days, the merchant and his servant were again presented before the court. The letter of Shah Abdul Aziz was read out to them. It was written in that letter:

"My neighboring merchant and his companion, who would be appearing before you, to brief you personally about the happening, which is necessary for this trial; his daughter has been abducted by jinns though there cannot be any relation between man and jinns. The girl would return in the beginning but now she is not returning any longer. Although, she never complained about any torture, I am sending her father to you to brief you about details. The information that I have I am sharing it with you. Another thing, which I would like to bring into your notice, is that since the girl disappeared or started disappearing,

one of my jinn students is also untraceable. Apparently both these two have some relation with one another so my request is to locate him. I might be right or might not be fully right to conclude that this abduction is carried out by the same jinn or through few of his accomplices."

After the letter was read out, the court ruled, "This was the statement of Shah Abdul Aziz, now you both have to get your statement recorded."

The merchant submitted, "My daughter observes veil and seldom come into public without veil, nor she has ever been out of our city. She does not go alone to bazaars and if she ever had to, she always go with her parents. So we don't see any reason in suspecting any human being could be involved in her disappearance. Secondly, we only have relatives coming to our house and they all love her and are very much worried about her well being after her disappearance. There isn't a day when we are not asked from her friends and our relatives about her. When we brought this thing into Shah Abdul Aziz's notice and he meditated with closed eyes, he also didn't express any doubt that this could have been done by humans. We take Shah Abdul Aziz as our leader and a spiritual person and are sure that this cannot be anyone else but the jinns."

The merchant grew silent and the clerk of the court announced the next date of hearing.

NB: What happened next?....Qalander Baba Auliya didn't write any account of that. But obviously it all ended well and the girl returned.

Angels

There are many types of Angels; Angels of *noor*, archangels, angels of heavens, angels of elements, guardian angels, angels of time, angels of writing etc.

Persona Major:

Angels, jinns and men are the distinct creatures but the most distinct of them is man. Angels have been created from *noor* (invisible light), jinn are the product of fire and man is the created of clay, empty space and gases. The central force of the universe that is the origin of all events and everything returns to that. That is the second stage of the *Tajali-e-Azam* (the Great Beatific Vision) and is occupying Arsh (the High Throne), which encompassing all creatures, that is, no portion of the High Throne is out of the Great Beatific Vision. Waves of noor are descending from this exalted station. A silhouette of whole mankind, known as Persona Major, is below the Arsh (the High Throne). This is a term coined by Sufis. Human species is related to this Persona Major and cannot exit without it. All life of human species is active because of this Persona Major.

Persona Major of each and every animal species also exists and every individual of each species is related with its own Persona Major. This relationship or connection is established through inspirations of angels, just as every particle of earth is bound due to the force of gravitation.

Rizwan:

Administering Angels:

Allah says all the angels holding the *Arsh* (High Throne) and surrounding it celebrate His Praises and remain at attention

to carry out His Orders and pray for the believers... .....
(S: 40, V: 7-9)

Order of the Supreme Lord:

Holy Prophet (PBUH) has stated:

When God issues orders, angels move their wings which results in a sound that resembles the sound of chain dragged upon stones. Angels below ask the angels above them, what Orders have been issued? "God is Great and His Orders are right!" And, they tell the details of the order.

When God issues a new order, angels holding *Arsh* utter the words of praise that reach the heaven close to the earth. Then the angels close to the Angels of *Arsh* as them as to what did God pronounce? They inform them about God's behest and thus the order passes down to the earthly angels.

God Patronizes Holy Prophet:

Holy Prophet (PBUH) has stated; one day I got up at night, did ablution and Prayed. I dozed off during praying. I saw God in an awesome form. God addressed me, "O Mohammad!" When I confirmed my presence, He asked me, what the Arch Angels are discussing. I had no answer to that. God asked me three times and had no answer. Then I saw God placing His Hand between my shoulders. I felt the coolness of His Touch filling my chest. All became clear to me. Then, God again addressed me, "O Mohammad!" I confirmed my presence. He again asked me, what the Arch Angels are discussing.

They are discussing Kafarat, I submitted.

What are Kafarat? I was asked.

Walking towards the congregation, to sit in mosque after Prayer and to do ablution in spite of difficulty, I submitted.

And, what other matters they are discussing, I was asked.

Things concerning improvements, I submitted.

And, what are those? I was asked.

To feed indiscriminately (no condition in serving and everyone has an open invitation because people with self respect

do not like to be treated as poor and indigents), to talk politely with everyone and to establish *Salaat* in the night when people are sleeping, I submitted.

When God Loves

Holy Prophet (PBUH) has stated; when God loves a person He calls in Gabriel and tells him that He loves so and so and he should also love him. So Gabriel also loves that person and this is announced in the heavens that God loves so and so person so all heavenly beings start loving him and thus he is made popular in the world too.

Similarly, when God dislikes a person He Informs Gabriel about His displeasure and announcement to this effect is made in the heavens and all the angels too start disliking him and thus he disliked in the world too.

Holy Prophet (PBUH) has stated; when people get up in the morning, two angels descend from the heaven. One of them prays, O God! Bless those who spend in the right ways. The other one prays, O God! Kill those who amass wealth.

Angels near to God pray for every good person and curse those who distort society.

Angels also work as messengers between God and His servants and report to God about the works carried out by His servants. They also inspire people for the good deeds. When these angels become attentive to someone he becomes inclined to good deeds.

Angels gather in groups, hover around and communicate with one another. Souls of pious and virtuous people also company them.

God says; O the soul at peace! Be contented and happy and be attentive to thy Lord and be amongst my servants and abode in My Paradise.

Types of Angels:

Noori Angels

Knowledge about these angels rests with God. Operation

Michael is responsible for the matters concerning rains.
Azrael is look after the matters relating to death.
Asrafeel is responsible the affairs of the Doomsday.

Abilities of Angels

Each of the seven firmaments is a zone. Every firmament has separate Angels but all the angels of these seven firmaments are collectively known as the Heavenly Angels. Abilities of the angels are depicted from their wings. Size and number of their wings vary according to their abilities. Just like the feathers of peacock wings of the angels, too, have beautiful features. Every feature represents ability. Lights twinkle in their wings.

Green lights reflect in the wings of other type of angels.

Cosmic System

There are many strata of angels, for example, Gabriel, Michael, Azrael, Israfeel, Administrator Angels (*Rizwan*) Reporting Angels (*Karaman Katibeen*), Angels of Time, Accounting Angels (*Munker Nakeer*), et el their duty is to run the cosmic system. They are the creation of God and they perform their duties diligently. Their numbers can not be estimated. There are twenty thousands angels on duty with each and every human being. Presently world population is estimated to be 6 billion and there are millions of worlds like that of ours.

Our earth is the smallest of all the worlds. During perambulation a Sufi sees this earth as if a small mark is made on a large doom with a pin.

God says if all the trees of the world are made pens and all the oceans become ink, God's things cannot be accounted for.

Deeds record

When one expires, all that he has done in this world become a record, whether it is a virtue like grain or a bad deed. Reporting Angels keep on shooting each and every thing said or done. After one's death man is made to see this film.

For instance, a man decides to steal. The angel inspires him that this would not be a good thing to do, God will not be happy with this but the thief did not accept this inspiration and got out of his abode to carry out his evil design and broke into a house, stole things and returned. Now, he knows that punishment of this crime in his religion is to cut off his hand.

After his death he would be shown this film and he would also witness the punitive action taking place. When he would be witnessing this film he would experience it as re-enactment of the scene. When he would see his hand being cut off, he would experience the pain of the punishment.

Likewise, a virtuous man goes to mosque and after offering his Prayer he sits there and enjoys the blissful affinity with God and showering peace upon him from remembrance of God. This film starting from his getting out of his abode and sitting in mosque and enjoying the bliss of showering waves of tranquility would be shown to him after his death, in the hereafter. He would experience the same ecstasy, peace and bliss, increased many folds.

After one's death, Accounting Angels (*Munker Nakeer*), in their first meeting with the deceased, make it clear to him, by posing different questions to him, what his position and status would be. If he is a virtuous person he is blessed with the scenes of Paradise and if he is an emblem of evil, Hell would keep on emerging before him.

Subtleties

Bathing or ablution, before worshiping rites is categorically suggested in every religion, though the worshipping is related with mind and not with the body. Purpose of ablution or to bathe is to have a refreshing effect upon the mind which is needed for added concentration during worshipping.

We should be taking it into our consideration as to where and how the actions and activities, performed and enacted by our limbs and organs of body, are creating?

Sufis, in this regard, tell:

We recognize various species by virtue of their Formational Construction or their Structural Nature. Lion, horse, eagle, stars, moon, sun, earth sky, jinns, angels, man, air, water, mountains, oceans and the insects are various creatures, that we know of, and these all are manifested in the same one way. For instance, a lion has a typical form and appearance, particular nature and temperament, even its voice, too, is specific for its species. Similarly, man also a typical form and figure, specific habits and manners and certain abilities. Although both the species in their Formational Construction are entirely different from each other, they both have common urges. This concurrence is not in the formational Construction of the species but in their Origin.

The Great Soul:

This law gives us information regarding two parts of the soul; one is the individual and separate formation of each species and the other is the single united formation of the species, and the same is the Great Soul and the Persona Major, whereas, the

individual formation of each species is the Persona Minor and the manifestations of the very same are known as the individuals. For instance, all the human beings have the same formational structure within the perimeters of the Persona Minor.

A lion recognizes another lion as its fellow being by virtue of the Persona Minor, whereas, the same lion would identify a man, a river, the water of the river, its dwelling land, warmth and the coldness of the weather by virtue of Persona Major. A lion is drawn towards a lion because of the Sub Formation but, when a lion is thirsty and he wants to have water, this tendency takes place because of the Super Formation. And, only because of the Super Formation, i.e. the Persona Major he understands that water quenches thirst.

Attraction: remote and close:

Thus, every individual, living or nonliving enjoys the sense of the community life because of the Super Formation. A goat feels the warmth of the sun because both are associated with one another within the limits of the Persona Major. If someone does not possess understanding to the level of the Persona Major, he cannot recognize a member of the other species nor would its usage be known to him. Man's memory preserves the species of the stars, when the same is sighted by man's eye for the first time. This ability of the memory is acquired by virtue of the Persona Major but when a fellow of his own species is witnessed, he feels attraction towards him, which is the characteristic trait of Persona Minor. A line of distinction can be drawn between the Sub Formation and the Super Formation. Former is known as the Close Attraction and the latter is called the Remote Attraction.

Involuntary activity, in the spiritual world, is named as the Attraction and voluntary activity is named as Action, Act or Deed. All involuntary activities take place because of the will of Persona Major and all the voluntary activities of an individual take place because of the individual's own will.

Four Channels of *Noor*:

Any metaphysical change taking place within the limits of the Channels of Black Draught (*Tasveed*), Abstraction (*Tajreed*) and Evidence (*Tashheed*) is known as wonder-working (*karamat*) whereas any paranormal activity in the limits of the Channel of Manifestation (*Neher-e-Tazheer*) is know as sorcery (*Istedraj*).

Allah, the most High has stated in the holy Quran, "Allah is the Light of the earth and the heavens." Explanation of this point is that all the existents, whether they are of higher-cadre or of lower-grades, are created from one single Origin.

Example:

There is a big globe of glass and enclosed in it is another globe. There is a third globe of glass therein the second one. Movement is exhibited in the fourth inner-most globe through form and figure, matter and body. The first or the outer-most globe, in terms of Sufism, is called the Channel of Black Draught (*Nehr-e-Tasweed*) or the Beatific Vision (*Tajalli*). This Beatific Vision keeps on flowing, intermittently, through each and every particle of the existents in order to feed their Origin (Basis).

The second globe is called the Channel of Abstraction (*Nehr-e-Tajreed*) or Noor, which also flows like Beatific Vision, intermittently, through every particle of the universe. The third globe is called the Channel of Evidence (*Nehr-e-Tashheed*) or the light and it duty is to maintain life.

The fourth globe is that of *Nasma*; a conglomeration of gases. Concentration of the very Nasma is responsible for the material forms, figures and manifestations and is known as the Channel of Manifestation (*Nehr-e-Tazheer*).

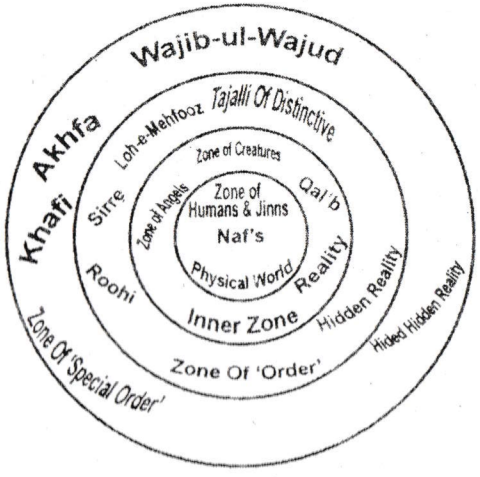
The Bible, in this respect, says:

"*God that made the world and all the things therein, seeing that He is the Lord of the earth and heavens, dwelleth not in temples made with hands.*" (Act: Ch. 17, V: 24)

In this verse, Channels of Black Draught and Abstraction

Beadific Visions

(TAJALLIAT)



ZONE OF LAHUT:
Tajalli of God, Zone of 'Special Order' ..... Wajib-ul-Wajub.....Canal of Tasweed.....Khafi, Akhfa
ZONE OF JABRUT:
Tajali of Distinctive, Zone of Order, Zone of Spirits, Loh-eMehfooz....Canal of Tajweed .....Roohi, Sirre
ZONE OF MALKUT:
Zone of Angels, Zone of Qalb, Zone of Meanings, Inner Zone...Canal of Tasheed.....Qal'b
ZONE OF NASUT:
Zone of Human & Jinn, Physical Word.....Canal of Tazheer.....Naf's

have been hinted. First is the Creative Power that is encompassing every particle of the universe which is known as Channel of Black Draught and enforcement of the very same power, in Spiritualism, termed as the Channel of Abstraction or simply the *Noor*. (Made the world and all things therein = Channel of Black Draught; to be the Lord of the earth and the heavens = Channel of Abstraction.)

"*Neither is worshipped with men's hands as though He needed anything, seeing that He giveth to all life and breath and all things.*" (Act: Ch. 17, V: 25)

(Life = The Channel of Evidence (*Nehr-e-Tashheed*), All things = The Channel of Manifestation (*Channel of Tazheer*) or the Nasma).

The Channel of Evidence, or the Light, that has been named in Gospel, as Life, is continuously bestowed upon the creatures, for all times from Eternity to Eternity. The Current of Manifestation, which is also termed as *Nasma* (Aura) is keeping the material bodies of the universe kinetically energized and protected.

Six Subtleties:

Life of each and every creation is based upon *Noor* and the light. For the storage of *Noor* and Light, every creature has certain points or energy centers where *Noor* and light are stored. These very bright points or the energy centers, in Sufism are called Lati'aif (Subtleties). Energy centers are not found all over the body but the energy circulates throughout the body and keeps on discharging. The human body also discharges light just like the stars emitting light in a galactic system.

The body of lights over the physical body of man, which is known as Astral body, is the name of those basic rays or waves that initiate. Astral body (the body of lights) is almost adhering to with the physical body but its reflection spreads over and around the body up to nine inches.

Man has six subtleties functioning in him; namely,

1. *Latifa-e-Akhfa* (Latent Subtlety),
2. *Latifa-e-Khafi* (Obscure Subtlety),
3. *Latifa-e-Sirri* (Arcanum Subtlety),
4. *Latifa-e-Roohi* (Stubtlety of the Spirit),
5. *Latifa-e-Qalbi* (Subtlelty of the Heart), and
6. *Latifa-e-Nafsi* (Subtlety of the Self).

Every creature, according to its creative status, has different numbers of Subtleties.

Jinns have five subtleties working in them, angels have four, celestial bodies have three, animals have two and plants and minerals both have one subtlety each, whereas, man is blessed with six.

The six Subtleties of man are; Latent, Obscure, Arcanum, Spirit, Heart and the Self.

The five Subtleties that jinns have are; Obscure, Arcanum, Spirit, Heart and the Self.

The four Subtleties which angels have are; Latent, Arcanum, Spirit and Heart

The three Subtleties that celestial bodies are made of are; Arcanum, Spirit and the Heart.

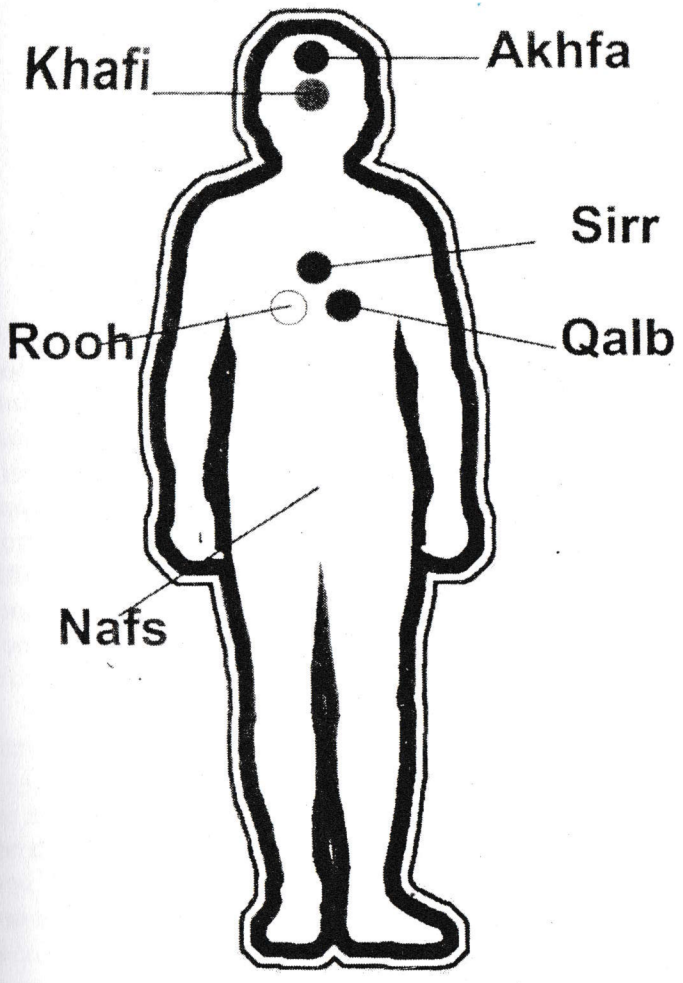
The two Subtleties that animals have are Spirit and Arcanum.

The plants and minerals have only one Subtlety of the Spirit.

Descent of the Noor Waves:

All these six Subtleties are irrigated by four Channels.

1. Channel of Black Draught (*Nehr-e-Tasweed*), which descends into the Latent Subtlety (*Latifa-e-Khafi*),
2. Channel of Abstraction (*Nehr-e-Tajreed*), which descents into the Arcanum Subtlety (*Latifa-e-Sirri*),
3. Channel of Evidence (*Nehr-e-Tashheed*), which descends into the Subtlety of the Heart (*Latifa-e-Qalbi*) and,
4. Channel of Manifestation (*Nehr-e-Tazheer*) which descends into the Subtlety of the Self (*Latifa-e-Nafsi*).



Miracle, wonder-working and the sorcery

Beatific Vision descends to become Noor and Noor descends to become light and then a manifestation, or in other words, Beatific Vision descends and turns into Noor, which further descends to become light and takes the form of a manifestation. Every manifestation is created from Beatific Vision and Noor and exterminates back into the Noor and the beatific Vision. And, when God would want it to re-appear, it would be existing once again. A Sufi exercises Conducting Influence in the Knowledge of the Object ensuring a direct effect upon the Object under his consideration.

Conductive Influence (*tasurruf*) is of three types, Miracle, Wonder-working and Sorcery.

It is imperative to understand the difference between them.

Sorcery is that knowledge, which is induced in a person for a specific purpose by or through the evil spirits of Limbo or the demonolater jinns. A sorcerer cannot have the cognition of God. This is the main difference between sorcery and prophetic knowledge that the former remains confined in the limits of necromancy, whereas the prophetic knowledge takes a man beyond the limits of prophesying and enables him to reach the goal of Divine Cognition of God. When something supernatural is made to happen by a prophet, using his prophetic knowledge, it is called 'Miracle' and when something paranormal is made to occur by a saint, exercising the prophetic knowledge that transfers to him as the legacy of the Holy Prophet (PBUH); it is

termed as Wonder-working (*karamat*). Effects of miracle and wonder-work are lasting and they last till these are not removed by their exerciser. Whereas, all that is made to happen under sorcery, is not lasting and the effects are wasted with the change of the atmosphere. All that happens under sorcery is called magic.

Example of such a case is also found in times of Holy Prophet (PBUH).

A lad, named Saaf Ibn-e-Sayyad, used to live in an orchard situated in the vicinity of Medina. Demonolaters, upon getting a chance, took him into their possession and activated his sixth sense. He used to lie down covering himself in a sheet of cloth and would close his eyes and kept on watching and seeing the activities of the angels, which he narrated to the people.

When Holy Prophet (PBUH) heard about him, he urged Umer to accompany him to see Ibn-e-Sayyad. He was playing on a red mound near Medina when they reached there. Holy Prophet (PBUH) asked him, "Tell, who I am?

He paused, thought and replied, "You are messenger of the Illiterates but proclaim to be the messenger of God."

Holy Prophet (PBUH) commented, "Your knowledge is imperfect and you have fallen prey to doubt, anyway, tell, what is in my heart?"

He replied, "Dukh" (one who does not believe) i.e. you think that I'll not believe.

Holy Prophet (PBUH) told him, "Then, your knowledge is limited, too. You won't be able to progress. You also don't know why it is so."

Umar said, "May I put him to sword?"

Holy Prophet (PBUH) replied, "Umer, if he is '*Dajjal*' you won't be able to get him and if he is not, his killing would be of no use, leave him.

No sorcerer, like Ibn-e-Sayyad, can have the Divine Cognition of God.

Once, Usman (R.A) came to see Holy Prophet (PBUH). It was noontime. Abu Bakkar (R.A) and Omar (R.A) were also there. Holy

Prophet (PBUH) inquired from him as to what made him to come there. Holy Prophet (PBUH) had asked the same question from Abu Bakkar (R.A) and Omar (R.A). Usman (R.A) replied that the love of Holy Prophet (PBUH) has made him to come there.

Upon hearing that Holy Prophet (PBUH) took seven or nine pebbles in his hand. The pebbles started reciting creed that sounded like the humming bees. Holy Prophet (PBUH) passed those pebbles turn by turn to Abu Bakkar (R.A), Omar (R.A) and Usman (R.A) and the pebbles kept on reciting the creed even during the change of hands.

* * * * *

Sounds and voices are one of the components of our life. Sounds are not only a medium of exchange of information but also a means of our contact with others. We know of many things because of voices and enjoy many a things because of their sounds. Chirping of birds sitting in the trees, laughter of baby in his cradle, hawker's provocative announcements, voices of machines running in a factory and so many other sounds keep on striking against our ears. Besides all that there are many a sounds that are inaudible for our hearing and are known as ultrasonic sounds.

Usage of ultrasound waves in diagnosis of complicated diseases, in industrial research and other exploration has become a common thing. These waves work on the basis of their vibratory effects and on the principle of their echoing. Using these waves, different states of matter can be easily identified.

Scientists have discovered that range of the human hearing is between 20 Hertz to 20,000 Hertz whereas the frequency of the ultrasound waves can be up to 20 million Hertz and for this very reason these waves remain inaudible for the human hearing.

Basically waves are of two types; one in which the waves move by compression and expansion of particles and the other in which the particles move up and down forming crests and ebbs. Another division of the waves is made on the basis of their

frequency and wavelengths.

A wave travels a particular distance moving up and down. The distance between two crests or two ebbs is known as its wavelength. Movement of the wave from crest to crest or from its ebb to ebb is known as one cycle. The number of wave cycles passed from a certain point is known as its frequency. In case of a longer wavelength frequency is less and the waves having shorter wavelengths have higher frequency.

Radio waves are electromagnetic waves of lower frequency. T.V. broadcast involves electromagnetic waves of higher frequency. Electromagnetic waves unlike ordinary sound waves do not require any medium for their traveling from one place to another. These can move forward without medium of air or water and can continue their journey even in empty space.

When the frequency of a wave exceeds a certain limit it becomes a ray that travels in a straight line. Because of shorter wavelength and higher frequency, ability of these waves to penetrate and pass through other objects increases many folds.

In the holy Quran, God has stated many a time that everything of the universe celebrates His praises, that is to say, everything in this universe speaks, hears and recognizes others.

"The seven heavens and the earth and all beings therein declare His glory. There is not a thing but celebrates His Praise; and yet ye understand not how they declare His Glory. Verily He is Oft-Forbearing, Most Forgiving." (S: 17, V: 44)

Computer of Galactic System:

Every individual in this universe is a computer made by the Nature. All information about galactic system are stored in this *computer*, just like the data is stored in the hard-disc of a computer. Information prevailing in the galactic systems travel in the form of waves and the information are shared with others through waves.

Science considers that the speed of light is the swiftest but it is not swift enough to abrogate spatio-temporal distances that remain in the gripping clutches of waves.

If information about jinns, angels, earth and heaven had not been transpiring in the mind of a person, mentioning of all these things would have not been possible. Thought waves of all the individuals of each and every species existing in all the galactic systems of the universe keep on transferring to our mind and waves of thoughts related to our life disseminate for all other creatures. This is a separate issue that other than humans no other creature happens to know this law.

Transference of thoughts, in actual fact, is the mean of recognition of a creature. Another person or creature impresses us only because the waves of that individual are absorbing in the waves circulating in us. Man's unconscious keeps in a constant touch with far away places of the universe. Using this connection man can deliver his message to every particle of the universe and can be aware of the thoughts of others provided that man is familiar with this law that all the creatures of the universe are in constant and perpetual contact with one another through their thought waves.

Thought is the name of that information, which either draws us closer to life or takes us away from worldly life.

Sufism and Companions of Prophet

Spiritualism in Islam started in the very era of Holy prophet (PBUH). Prophet (PBUH) and his companions remained attentive towards God and associated everything, said or done, with God. There life and death were all for God. No doubt, hearts of those, who were trained by the Prophet, were full of Knowledge bestowed upon them from God and its usage, or to say, real Spiritualism.

A group of people comments that wonder-workings of the saints and Auliya, with respect to Sufism, are emphatically mentioned, whereas, no reference is found about the wonder-workings, foretelling or paranormal relating to the Companions of the Prophet, in the books. To rectify this misunderstanding few excerpts from the authentic books of Islam are presented here.

Abu Bakar Sidique (RA)

Abu Bakar had gifted about 200 kgs dates to his daughter Aysha. Before his demise, he said to her, "O my dear daughter, I dear none more that you about wealth, I had indeed gifted you 200 kgs dates, if you had collected them, those would be have been your property but now those would be shared by my heirs, which includes your two brothers and two sisters. Distribute them according to the directives of the holy Quran."

Aysha replied, "I would have surrendered even if they would have been much more, but tell me, I have only Isma being my sister, who is my other sister?"

Abu Bakar said, "I am seeing a daughter from Bint-e-Kharja."

Eventually, after his demise, Um-e-Kalsom was born of Bint-e-Kharja.

Umer Farooq (RA)

One day while Umer (RA) was addressing the congregation, all of a sudden, he uttered these word, "O Sariya, get to the mountain!" He thus said three times.

After a few days envoy of army from Shaib Nehavand came and reported, "One day when we were at the brink of defeat we heard someone calling, 'O Sariya, get to the mountain,' we heard this voice thrice and we pulled towards the mount and God blessed us with victory over infidels.

Usman Ghani (RA)

Muhajjan; a slave liberated by Usman tells, "Once I accompanied him to his lands. A woman came there and confessed that she had committed adultery. Usman ordered me to send her away. So I ushered her away but after a while she again came and said the same and he again told me to get her away. That woman appeared for the third time and said, "O Caliph, indeed I have sinned, and I deserve the punishment. Order them to stone me to death." Usman said to me. "O Muhajjan, she's been inflicted with misery and misery always creates problem, feed and cloth her."

So took her into my care and fed her and made her live in comfort. After few days, Usman told me to give her a donkey load of flour, dates and resins. While I was handing over the supplies to her, I asked her, "You still maintain what you had confessed before Caliph Usman?"

She said, "No, I confessed only to get rid of my troublesome life and miseries."

Ali Abin-e-Talib (KW)

Abu Raffay says, "When the Prophet (PBUH)

dispatched Ali towards Khyber and he reached near that fort, the enemy attacked him and that was a bloody assault. A Jew struck his shield drop away. Ali picked the door of the fort and used it as his shield. Finally, the fort was conquered. We were eight men and when we tried to lift that door, we all found it difficult to move it collectively, which he had picked in hand all alone.

Khadija Alkubra (RA):

Once Holy Prophet said that Gabriel came to me and said, "Khadija is coming to you with a pot of food, when she is here, give her my regards and tell her that God has blessed her with peace and for her pleasure she is given a house in the Paradise, which is made of pearls and is free from any noise and trouble."

Aysha (RA):

Once, there was famine in Medina, people came to Aysha (RA) and told her about their miserable condition due to famine. She said, "Make a hole in the green doom of the Mausoleum of Holy Prophet (PBUH) right above his grave to

People did as were told and it rained heavily.

She also told that one day Holy Prophet (PBUH) said, "Aysha Gabriel is wishing you peace."

"I was obliged to return his greetings saying may God shower His blessings upon Gabriel."

Bibi Fatima Alzuhra(RA):

Um-e-Salma relates:

Fatima was sick and I was nursing her. One day she felt better in the morning. Ali (RA) wasn't home. She told me that she wanted to bathe. So I prepared the water for her and she bathed just as she used to bathe when she was well. Then she asked for her new clothes, which I brought. After putting them on, she told me to prepare her bed right in the center of the house. She lied upon the bed on her side facing Ka'aba and

placing her one hand under her cheek, she said, "I am going for meeting God Almighty, I am all clean. Now need not to open my dress." And with that she breathed her last.

Uns (RA):

Nephew of Uns bin Malik, Uns Nazeer tells: "His auntie happened to break a tooth of a girl. His family regretted the event and asked for forgiveness from the relatives of the girl but they refused. We offered them ransom but they refused that too and insisted to avenge and complained before Holy Prophet (PBUH) and demanded the punishment. Holy prophet (PBUH) ordered the penalty. Uns bin Nazeer asked, "O Prophet (PBUH) do you mean that a tooth of my auntie be also broken?"

Holy Prophet (PBUH), "Yes, this is what the Book of God says."

Upon hearing this, those people were pleased and they forgave.

Saad Bin Abi Waqas:

Imam Bukhari, in a long narration states that Saad Bin Abi Waqas swore upon God and cursed that person who wrongfully complained against him three times say, "O God, grant longevity to this liar who complains mischievously."

After this, that man lived a very long time and when people inquired about his well being, he would say, "I have grown very old, I am not in my senses, I am inflicted with the curse of Saad." Abdul Malik (RA) tells that he had seen that man. His eyes were covered with his sagging brows due to old age and he would tease the maids on their way and talked indecent things to them. He was quite wretched and poor.

Ibn-e-Masood (RA)

Ibn-e-Masood (RA) reported that many of them were having food, when they heard the food glorifying God. The food was reciting *subhanallah* (Sanctified is Allah).

Aseed Bin Hazeer Ibad:

Uns (RA) reports that Aseed Bin Hazeer Ibad along with another companion came to Holy Prophet (PBUH) to make few submissions. It was very dark when they returned. One of their staffs lighted like a torch and they reached back safely.

Jabber (RA) narrated that during the war of Uhad, my father summoned me and said, "Tomorrow, I will be the first of the Companions to martyre. After Holy Prophet (PBUH) you are the dearest to me. I am in debt, please pay that debt and it is my will to you, be kind to your sisters."

Safeena (RA):

Ibn Mankadar have repoted that Ibn-e-Safeena was a slave of the Prophet (PBUH). Once, in Rome he lost his way. While trying to find the way he was arrested by enemies. Somehow, he managed to escape and on his way he saw a lion. He addressed the lion, "I am a slave of the Prophet Mohammad (PBUH), I am lost." The lion wagged its tail in submission and started walking with him like a body guard and when sensed any danger, it would turn its head on that side and remained cautious till the danger was over. The lion returned, when he reached the camp of Muslims' Army.

Abu Huraira (RA):

Abu Huraira says, "Once Holy Prophet (PBUH) asked me, "how your prisoner is doing?" I submitted that he intends to teach me something beneficial. Holy Prophet said, "Mind it, all that he said is right but do you who is he with whom you have talking for the last three nights?" when I told him the I didn't know. He said, "He is Satan."

Rabia bin Harash (RA):

Rabia Bin Harash says, "We were four brothers. Our eldest brother was very staunch Muslim, he would fast and prayer in winters and summers, when he died, we gathered around him and were waiting for the coffin for him when he

removed the cloth from his face and greeted us all. We returned his greetings and asked him, "You are talking when you dead?" He said, "Yes, after departing from you, when I met God, I did not find him wrathful, He showered mercy upon me and blessed with scented air, sustenance and dress of Paradise. Listen, Holy Prophet (PBUH) is awaiting for my funeral prayer, hurry up and don't delay any longer."

When this incident was related to Aysh (RA) she said, I remember Holy Prophet (PBUH) saying that among my followers there are people who talk even after their death.

Alla Bin Hadhrami (RA):

Seham Bin Majanib relates: we were going for war with Alla Bin Hadharmi (RA), when we reached Darrin; a notable sea side market of Indian Musk in Bahrain, Alla standing upon the shore said, "O God, You are the Knower of all thing, Omnipotent, the Great, we Thy humble servants are standing here, the enemies of Islam are on the other side of the ocean, we want to take your message to them, make us to reach them." After thus praying, he made us to ride into the sea and we reached the other side of the sea.

Usma Bin Zaid (RA):

Usam has related that he had seen Gabriel along with Holy Prophet (PBUH) many times.

Salman (RA):

Salman and Abu Darda were sitting around a bowel and that bowel was glorify God saying, *Subhanallah* (Sanctified is God).

The above incidents apropos above are stated briefly out of countless such events and wonder-workings of the Companions of the Prophet (PBUH), which are on the record of Islamic history.

The objection that the Companions of the Prophet did not perform Muraqba, is only due to misunderstanding because

Muraqba literally means to meditate, cogitate, think, ponder, remain engrossed, to research and apply mind with concentration. Searching for the root-cause and hidden benefits of anything is also Muraqba. Entire life of the Companions was spent in pondering upon the verses of the holy Quran and the Sayings of the Prophet (PBUH). All the time that is spent in deliberations falls in the ambit of Muraqba. Muraqba, in actual effect, is a way to get the spiritual potentials and the far-sighting vision activated.

Muraqba is a state of Beatitude, with which the companions of the Prophet (PBUH) were blessed through the prophetic luminescence and, indeed, to be blessed with the state of Beatitude, is the Spiritualism or the Sufism.

The spiritual bodies of the Companions of the Prophet (PBUH) radiated the prophetic luminescence, which stored into them, when they would ponder and deliberated upon the acts, deeds and sayings of the Prophet (PBUH). Their deliberations in the verses of the holy Quran only brought them closer and closer to God.

Sufism and Salaat

Salaat (Praying) is that mechanism of having mental concentration that the prophets of God and Holy Prophet (PBUH) practiced, in which, the most important of all things, is musing and contemplating. One establishes an affinity with God during *Salaat*. When a person, presents himself before God, bearing in his mind that God is watching over me, his mind focuses on the Attributes of God. Musing and contemplation are of great significance for spiritual attainment. Holy Prophet (PBUH) mused and contemplated in the Signs of God for a long time. For profound deliberations in the Signs of God one has to take off his mind from everything else. Practicing the articles of Islam enable to have an established correlation with God.

Importance of Salaat:

Salaat is the name of that worship, in which Greatness, Reverence and Sovereignty of God is accepted. It is an obligatory rite of worship for every Prophet and his followers. It brings closer to God, hinders from vulgar and forbidden things. *Salaat*, in actual fact, is a sure shot way of having affinity with God. Continuous deep meditation helps a spiritual associate to have the practice of having mental concentration, therefore, people who meditate, get themselves on grid with God easily, when they stand to *Salaat.*

When Abraham, made his son to live in the deserts of Makka, he gave his reason, "O' Lord, so that they establish *Salaat* (correlation with Thee)."

In Order, O our Lord, that they may establish regular

prayer: so fill the hearts of some Among men with love towards them, And feed them with Fruits: So that they may give thanks.

(S: 14, V: 37)

"O my Lord! Make me One who establishes regular Prayer, And also (raise such) Among my offspring O our Lord! And accept Thou my prayer.

(S: 14, V: 40)

He used to enjoin On his people prayer And charity, and he was Most acceptable in the sight Of his Lord.

(S: 19, V: 55)

And we made them Leaders, guiding (men) by Our Command, and we sent them inspiration To do good deeds, To establish regular prayers, And to practice regular charity; And they constantly served Us (and Us only).

(S: 21, V: 73)

"O my son ! establish Regular prayer, enjoin what is Just, and forbid what is wrong: And bear with patient constancy Whate'er betide thee; for this Is firmness (of purpose) In (the conduct of) affairs.

(S: 31, V: 17)

"Verily I am God: There is no god but I: So serve thou Me (only), And establish regular prayer For celebrating My praise.

(S: 20, V: 14)

We inspired Moses and his brother with this Message: "Provide Dwellings for your People In Egypt, make your dwellings Into places of worship, And establish regular prayers: And give Glad Tidings To those who believe!"

(S: 10, V: 87)

As to those who hold fast By the Book and establish Regular Prayer, - never Shall we suffer the reward of the righteous to perish.

(S: 7, V: 170)

Unseen World:

When a person manages to establish his correlation and

affinity with God, a door opens up in his mind that leads to the Unseen World. *Salaat* restores and enhances the mental focusing and concentration to enable him to enter into the Unconscious states getting out from the conscious ones.

Paying attention, in actual effect, is to take away mind from everything else and after emerging from the Conscious world around and getting into the Unconscious world or the World Unseen.

Onrush of thoughts during Praying:

The method of remaining safe from the onrush of thoughts experienced during the course of offering Prayers is: Before staring with *Salaat*, sit facing Qibla, in a relaxing posture recite three times Darood and three times Kalima-e-Shahadat and then, with closed eyes imagine, just for three minutes that "I am under the Ursh (The High Throne), God is there on it and I am prostrating before Him with love and adoration.

The Quran is the word of God that explains those facts and realities, which God sent down upon the heart of the Holy Prophet (PBUH) through Gabriel. Each and every word of the Quran is a store of Beatific Visions and Divine Luminescence. Apparently, reporting of Unseen world is in Arabic but underlying these words a whole world of illuminating meanings is there. Teachers, in Sufism, attempt to enable their students to behold the hidden Noor in the words of the Quran so that the true meaningfulness of the holy Quran is revealed upon them.

Spiritual teachers tell that whenever the Quran is recited, whether it is during praying or when rehearsed, one should be reading it with this thought in mind that God is addressing him through these words and the illuminating illustrations of the words rehearsed, read or recited are revealing upon him.

When one recites the words of God, he is blessed with mental concentration. Repetition of the verses of the Quran enables to come in contact with the angels of higher strata and the heart is purged. Cleaner the mirror of the heart is, the more enlightening meanings transpire upon it.

Two things, according to the program given in the Quran for befriending God, are important,

"*Establish Salaat and render Zakat.*" (S: 2, V: 43)

Both the components of the Quranic Program; the *Salaat* and *Zakat* are the activities of the soul and the body, respectively that are needed for maintaining life.

Holy Prophet (PBUH) has said, "When you are busy in offering *Salaat*, feel that you are witnessing God, or at least, feel that God is watching us."

Activity of soul:

Habit of remaining attentive towards God is required to there when the body parts are busy in moving during *Salaat*. Mental inclination and remaining attentive toward God is the activity of the soul and the movements of parts is the activity of the body. *Salaat* makes us remaining attentive towards God, habitually, in every state of life.

Sighting God:

The more one follows the steps of Holy prophet (PBUH), the more heartfelt is the presence of God, the Omnipresent. For the sake of purging the heart, we have to keep ourselves at distance from those things, which can carry us away from piety and enlightenment and we have to reject that mental approach, which causes us to be disobedient and have to acquaint with that mind, which is the mind of Paradise and upon which the Beatific Visions of God descend. *Salaat* is such a comprehensive activity of the body and spiritual functioning that includes all the body movements and the spiritual states.

Praying person with the intention of turning towards God, has ablution to cleanse, selects a clean place and stands, facing Qibla, raises both his hands up to his earlobes and holds his hands over his naval. Recites some part of the Quran and hears what God says. Praises God by mentioning His Attributes and bows, chants, "Holy is my Lord, the Great", and straightens saying, "We celebrate Thy Praises our Lord" and prostrates as a

token of humility and says, "My Lord is Most Exalted, the Holy One." After reciting *Darood*; to invoke blessing upon Holy Prophet, offers his salutations to all.

Washing hands, rinsing mouth and nose, washing face, wetting the head and neck; are all physical activities. Standing for Praying, bowing, prostrating, and sitting upon heals and moving head right and left; are also physical activities. Purpose of all these activities is to practice to keep mind attentive during physical movements and activities.

Salaat is such an activity that makes the mind to be used to witness God in every act and deed. It is the path that leads a man to God. One, who is busy in *Salaat*, gets away from non-gods and is drawn near to God. When one is deeply-rooted in this state, he is blessed with beatitude. *Salaat* is a complete program to achieve and practice the state of beatitude.

Fasting and Sufism

Ramadhan is the (month) In which was sent down The Quran, as a guide To mankind, also clear (Signs) For guidance and judgment (Between right and wrong). So every one of you Who is present (at his home) During that month Should spend it in fasting, But if any one is ill, Or on a journey, The Prescribed period (Should be made up) By days later.

God intends every facility For you; He does not want To put you to difficulties. (He wants you) to complete The prescribed period, And to glorify Him In that He has guided you; And perchance ye shall be grateful.

(S: 2, V: 185)

Now the question is that why the revelation of the Quran is being associated with Ramadhan, especially, when the Revelation was not particular with Ramadhan only? This also is required to determine that what's the difference between Ramadhan and the other months of the calendar? And, what are the changes that take place in the human feelings and thoughts during this month?

In the same context of Ramadhan God has stated, "

When My servants Ask thee concerning Me, I am indeed Close (to the): I listen To the prayer of every Suppliant when he calleth on Me: Let them also, with a will, Listen to My call, And believe in Me: That they may walk In the right way.

(S: 2, V: 186)

This verse clarifies that no distance exists between man and his Lord Creator.

Purpose of Fasting:

Life is the name of urges that are responsible for the generation of our senses. Hunger, thirst, sex, desire to communicate and talk with others and so many other interests are all urges and all these urges depend upon the senses. If the senses accept the urges, the urges after absorbing into senses make us aware of the manifested features and forms. Other than Ramadhan, our interests, for most of the time, remain more involved with manifestations like putting in efforts for earning livelihood and other worldly things.

But, in contrast to this Fasting brings us to such a point where negation of manifestations starts. For a certain time, for instance, we tempt our mind to ignore the external senses and make it attentive of those senses that help us acquainting with the free world of Unseen. Fasting strikes down the external senses and suspends them. Control over thirst and hunger, caution in talks and decreased sleep; all these attempts are to become liberated from the clutches of the manifestations and travel in the Unseen with a predominating thought that we are hungry and thirsty for the sake of God.

God Sayeth:

It is one of the holy statement of God, "I, Myself, am the reward of Fasting." This means, those senses become operative, which makes a man to witness the Beatific Vision of God. The senses that carry us away from God all relate to manifestations and the senses that bring us closer to God, relate to the Unseen. Manifestations keep man in the bondage of Time and Space and in the Unseen, Time and Space become under man's control. The senses that introduce us with the Unseen are named as *'lail'* (Night), that is, the Nocturnal senses.

God has stated, "And, We cause the night to enter the day and the day into the night." (S: 3, V: 27)

At another place it is stated, "We peel off the day from over the night."

(S: 3, V: 27)

It means senses are the same, only they have grades. In diurnal senses we remain in bondage of Time and Space whereas in nocturnal senses this bondage is no longer there. These very nocturnal senses are the vehicle to carry us into the Unseen and through them we learn about Purgatory, Angels and the Archangels.

In the story of Moses, God tells us, *"We appointed thirty nights for Moses and completed it with ten more, to complete the term of forty nights of thy Lord."* (S: , V: 142)

God is telling that Torah (Revelations of Unseen) was granted to Moses in forty nights. God is not saying that He fulfilled His Words in forty days; only the night has been mentioned.

Moses stayed on the mount of Sinai for forty days and forty nights, which means that nocturnal senses prevailed upon him all this time.

About the Ascension of Holy Prophet (PBUH) God says, *"Glory to Him Who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless and showed him His signs."* (S: 17, V: 1)

In the state of nocturnal senses (while we are sleeping) we do not eat or talk nor do we use our mind intentionally in the worldly things and with that we also enjoy liberty from the confined manifestations.

The program of fasting directs us to exercise the very same strategy. During Fasting all those senses dominate us which are termed as the night.

Fasting; a system of relinquishing:

Fasting, in actual effect, is the system that enables us to relinquish. One who fasts, spends most of his time in worship, and lives a pious life only for the sake of God with punctuality; God guides him and gets closer and closer to him.

Some are of the opinion that any program which can help to reveal the Unseen World, is particular for specific people

only. If this kind of programs had been for specific people, we would not have been able to see so many names of men and women in the books that have succeeded. Sufis do have family life and they perform all the worldly activities of their lives just like any other person would do. Only difference is that they are aware of the blissful ecstasy of relinquishing for the sake God whereas we do not know of it.

Relinquishing is possible for every follower of Holy Prophet (PBUH). One, who remains hungry and thirsty all day, gets used to the ecstasy of relinquishing and this is the reason that if a fast is missed one feels as if something valuable is lost. In the heat of summer abstaining from having food and water and forbidding all permissible things for oneself only for the sake of God, indeed, is the relinquishing for God and everyone who fasts knows this ecstasy quite well.

Night of the Power:

Relinquishing of external senses and activities in 20 days' Fasting of Ramadhan helps a spiritual associate to get closer to that speed, which enables him to witness the unseen.

"We sent it down in the Night of Power and what do you understand, what this Night of Power is? Night of Power is better than a thousand months, angels and the soul descend, by the decree of their Lord, on every errand. Peace is this Night till it dawns." (Surah Qadr)

The holy Quran is the Code of Conduct that guides the mankind. Night of Power is better than a thousand months and this Night falls in the month of Ramadhan. A thousand months have thirty thousand days and equal numbers of nights, thus the speed of the mind of the Fasting person increase by sixty thousand times. At this speed of the senses on can behold Gabriel and angels by the decree of God. Holy Prophet (PBUH) said, "Gabriel shakes hand with such a person."

Hajj and Sufism

When the construction of the House of God; Kabba completed, God decreed, "Abraham, call the people to pilgrim this house."

Abraham submitted, "How my voice would reach people we are only three people."

God said, "Leave the carrying of your voice to people to Us."

Abraham made the announcement for the pilgrimage, which carried to all the creatures of the heavens and the earth. And, the same call which is answered by every pilgrim saying, "I am here, my Lord."

Holy Prophet (PBUH) said, "Every soul, whether born or was still in the Realm of the Souls, heard the call of Abraham and those who said, Yes (*labaik*), they do come for pilgrimage.

Pilgrimage and the Quran:

"For Hajj are the months well known, if any one undertakes that duty therein, let there be no obscenity or wickedness or wrangling in the Hajj and whatever good ye do be sure, God knows it." (S: 2, V: 197)

Holy Prophet (PBUH) has said, "Anyone who performs Hajj in a manner that there is no obscenity, wickedness or disobedience, he would be as was at the time of his birth." (Mishqwat)

This was also said by Holy Prophet (PBUH), "When you see a Hajji (A pilgrim after he has performed Hajj), greet him and shake hand with him and ask him to pray for your atonement

before he enters his house."

Idea behind Hajj rites:

Abraham saw in a dream that he has been asked to sacrifice his dearest son; Ishmael. Curiosity, search and observations had lead Abraham to the conclusion that God is not the one that rises and sets down. This tenacity of certitude transferred to Ishmael from his father and when his father narrated his dream to him, Ishmael said, "Fulfill what you are told, you shall find me persevering." Abraham took his son to Menna and told him to close his eyes and blindfolded himself after making him to lie down.

Reciting God's name, cut the throat underneath, when he opened his eyes, he found a healthy ram slain before him.

God Called Out:

"O Abraham, indeed, you fulfilled your dream, thus, We reward those who do good."

Offering sacrifice, amongst the rites of Hajj and on Eid every year, is the continuum of unprecedented sacrifice of Abraham, which has been made an obligation for every Muslim who can afford.

Sometime after this incident, Gabriel came to Abraham and said, "God has sent His Salutations to you and asked you to build a house of God in this land so that people could come and circumambulate it. Abraham together with his son Ishmael constructed the House of God; Kaa'ba.

The place, where Satan tried to mislead and both of them pelted pebbles on it. is continuing even today in the form of a rite of Hajj.

Idea behind casting pebbles:

One of the rites of Hajj is to pelt pebbles on Satan, the background of this rite is that when Abraham took his son to sacrifice him, at Menna, Satan attempted to stop him from what he wanted to do but Abraham pelted stones at it and made it to

escape. This is the same place, where Satan is pelted with stones during Hajj. The idea behind this rite is to resist any hurdle in the course of carrying out Divine Command of God. Besides mental resistance physical force is also required to be used till God's decree is carried out fully and Satan is defeated completely.

Net of doubt:

An action completes only when place and time for that is also decided. When an idea to do something occurs, it has some form. For instance, doubt is in the form a cobweb, an entangled net, one trapped in it, does not find way out of it. The more one attempts to escape, the more it entangles.

Decree of God is a store of subtle lights whereas the dense lights of world cause hindrance in carrying out that decree. Satan, being an 'enemy manifested', fills the human self with density. Doubt, uncertainty, whims, pride, haughtiness, jealousy, disobedience and immoral things keep on coming into the 'Self' (compound of the earthly elements). The 'Self' travels on two paths; the worldly path and that of the Unseen world. Satan insinuates whims in the material world, which become a doubt between the decree and the human intellect. Abraham's pelting of stones was to reject the inspirations of Satan.

Idea behind Sai:

Swift walking between Saffa and Marwa is called Sai. This was how Hegira walked in search of water for little Ishmael and resulting her effort water spring had started gushing forth, which was named Zam Zam. The act of Hegira is a lasting emblem of the love of a mother, which is one of the Attributes of Allah. God loves His creatures more than seventy times than a mother could love her child. He rears the creatures with love and provides them with resources to fulfill their needs. Every mother caters for the needs of her by-production, which, in fact, is a demonstration of God's Attributes. Mother loves her child intensely and attempts everything in her reach to rear and

nurture her child.

Zam Zam Water:

Hegira searched for water; the most essential thing for the life of her child, when she became focused in her duty of searching and her concentration reached at its optimum level, God made the Zam Zam spring gush forth for her. Water of Zam Zam resulting from Hegira's struggle and striving became life for Ishmael and monotheists. God's blessing are unlimited .and everlasting and so is the Zam Zam water, which also is an unending and unlimited source of water, which 2.5 million pilgrims on the occasion of Hajj and through out year more than that, quench their thirst.

Idea of Circumambulating:

Circumambulating is such a worshiping rite which is performed around the House Of God, Kaa'ba. Kaa'ba is the symbol of God's centrality. Everything is coming from God and is returning to Him. Attribute of everything coming from God, is the Conscious of the Universe and the knowledge about the Universe is the Unconscious. God is Omniscient and God is the source of all knowledge. Descent of effulging lights of the Knowledge of God at the manifestations level is the descending movement, in which the Beatific Vision of Knowledge displays its knowledge.

During circumambulating we have this in mind that we are circumambulating the House of God. This circumambulation involves both descending and ascending movements. Man's remaining attentive towards God is the Ascending movement and man's revolving around the House of God on a holy land with his physical body is the descending movement. Pausing before Black Stone, kissing it or just blowing a kiss towards it and completing the round around Kaa'ba is the circumambulat ion .

Witnessing the Reality:

During circumambulating Kaa'ba, Conscious and Unconscious are overwhelmed with lights and due to the storage of lights, the soul gets busy in witnessing the Reality. A state of ecstasy befalls upon the circumambulating person. Effulging lights and radiant Beatific Visions shower upon Kaa'ba every second of every minute. Angels circumambulate it besides the souls of prophets of God and Auliya Allah. All this develops such an atmosphere, in which a Hajji is drenched in these showering lights. The subtleness of these lights is experienced by a majority of pilgrims and they enjoy the blessings and feel them.

Idea of Hair Cutting:

All activities and actions that a man performs are based upon the network of thoughts. Mind receives thoughts that come from the Unseen realm, which the realm of subtle lights. Information coming from Unseen Realm is a specific quantity of light. Hair, upon skull, function like an antenna. Hair is like very fine capillaries in which the electric charge keeps on circulating. Presence of electric current in the hair can be witnessed during combing the hair. When after combing the hair, the comb is brought closer to small pieces of paper, it attracts them and like a magnet.

Information coming from the Unseen Realm using the passage of the electric current of the hair gets down to the roots of the hair to convert the current into energy and hair cutting at the end of the pilgrim makes this energy absorb into the astral body. Source of the positive thoughts is the Upper Realm and those of the negative thoughts, it is the Lower Realm. The worldly lights due to their density hinder the electric current and the very hindrance becomes the negative thoughts.

Hair cut is done after Sai, whether it is complete shaving of the head or cutting of some hair only, it helps in removing the density and the flow of the lights increases, the thoughts become subtle and purged. When a person gets his hair cut in obedience

to the decree of God, he cuts off from the external information and gets connected with the information coming from the Upper Realm.

Entering into Ihram:

Any organization that has a uniform has a quality and standard in its discipline and orderly manners just as in army and police or doctors, nurses and paramedics at public level. Uniform makes a person feel smart. Ihram is also a sort of uniform.

Hajj is a program that is made to make a person attentive towards God for all the time. Dress plays the most significant role in keeping mind attentive. If there had been a variety of colors of the dresses, mind could have been attracted to their designs and styles. White color is a symbol of purity, which correlates with God's Attribute of Holiness (*Subhaniat*).

Magnetic Force:

Covering of Kaa'ba is of Black color and the pilgrims have white Ihram. The light of compounded colors is an electromagnetic force. Light passes through everything and it does not need any medium for its passage. Colors, in fact, are that property of the light which forms from its combination with the dark (black).

We see black as black because it absorbs all the waves of light and we see white as it reflects all the waves of light.

Lights and Beatific Visions keeps on showering upon Kaa'ba all the time and its black color keeps on absorbing them and the white color of Ihrams of pilgrims reflects the waves of lights upon the pilgrims to adorn their astral bodies with these lights and *noor*. Besides, the white color gives the feelings of purity.

Rites of Hajj and circumambulation of Kaa'ba are the means of getting closer to God. Whence God is the centre for the internal and external selves, soul and body, the inner eyes start functioning and the pilgrims witness God closer to their Jugular Vein.

Sufis' Hajj

Khalil Ahmad Saharanpuri

Holy Prophet (PBUH) said, "Spending during Hajj is spending for the sake of God."

Sheikh Alhadees Mohammad Zakariya said that he had the honor of performing Hajj twice in the company of his mentor Maulana Khalil Ahmad Saharanpuri. He said, in India, his mentor used to politely refuse to accept gifts and would say that the people over there were more deserving for these things and even suggested the names of such deserving people. During Hajj he would say, "Buy things in bazaars, this would be helping people here."

Maulana Zakariya says that he rarely found his mentor rehearsing any poetry but during his visit of the Sacred Mosque he couldn't resist and chant, "How very lucky to have the fragrance of the flowers, thanks to you the morning breeze."

A Bedouin saw in his dream, Holy Prophet (PBUH) going somewhere in haste, when asked where he was heading, he said, "Khalil Ahmad Hindi has expired, and I am going for his funeral."

This Bedouin attended the funeral prayer of Khalil Ahmad Saharanpuri, in Medina and related his dream to the people present there.

Sheikh Ibn-e-Arabi:

Sheikh Akbar says, "I was circumambulating after Friday Prayer, when I saw a man circumambulating without colliding anyone, I gathered he was a soul so I greeted him and had a chat with him. It was the soul of Sheikh Ahmad Sayooti.

Bayazeed:

Bayazeed said, "when I went for the Hajj, first time, I saw the House, second time I saw the House and the Resident and the third time I didn't see the House but the Resident."

Abdullah Bin Mubarak:

Abdullah Bin Mubarak would go for Hajj one and the second he would go for Jihad. He says:

I intended to go for Hajj; I had five hundred gold coins. I went to camel market in Kofa to purchase a camel for the journey. There I saw a wretched woman plucking feathers of a dead duck, which she had picked up from the garbage. I went up to her and asked as to what she was doing. She told me to mind my business. I insisted and she finally told me that she was a widow with four kids and they hadn't had any thing for the last four days, so in the circumstances, she had no alternate but that dead duck. I felt ashamed and gave her all those gold coins to her and postponed my intention of going for the pilgrimage.

When people returned, many Hajjis told me that they had seen me performing the rites of Hajj at different places. I was wondering as to why they were saying so. Then, in the night, I saw Holy Prophet (PBUH), in my dream. He said, do be surprised, you helped a wretched woman, I prayed to God to appoint an angel to perform Hajj for you.

Sheikh Yaquoob Basri:

Sheikh Basri says: Once I stayed in Makka. I didn't have anything to eat for many days; I lived on Zam Zam water. When the weakness grew beyond my tolerance, I went out and found a rotten turnip. I picked it up but then I thought, after remaining hungry for days I shouldn't be having this rotten turnip. So I threw it away and returned to Kaa'ba and sat down. A man approached me and said that they had been in the ocean for the last ten days and they were all caught up in a storm and their boat was about to capsize, when everyone vowed to give something for the sake of God. I vowed to give my satchel, if I

survived, to the one whom I would first see upon my entrance in Kaa'ba. I took his satchel and found white sugar, dried bread, almond kernels and sweets, I had handful of each and returned the satchel to that man.

Abul Hassan Siraj:

Abul Hassan Siraj says: Once, during circumambulation, I happened to see a pretty lady. I said, "Praise be to God, so charming and beautiful lady! She seems to have no grief or sorrow."

She heard me and said, "By God, no other person would be as grieved as I am. My husband had slain a goat for sacrifice. I had two kids playing nearby and the infant was with me. I got up to cook the meat, when one of the boys said to the other, let me show you how father slew the goat and imitating his father he cut his brother's throat. When saw the blood, he got scared and ran away towards the hill where a wolf preyed him. His father went out in the search of his son and died with thirst. I put down the infant and went up to the door to ask for my husband, the baby crawled up to the stove and hit the cooking pot, the boiling pot burnt him. When, my eldest daughter, who was in her husband's house, came to know of these grave events she fainted and fell and died. Destiny made me all alone."

I inquired from her, "How could you have the patience to bear all this?"

She said, "I had to be patient, because only patience gives courage. Impatience would have not benefited me in any manner. I survived the miseries which could have left a mount asunder. I controlled my tears and my eyes are dry but they are soaking my heart. The tears of patience have washed my heart and cleansed it. Now God is with me and He has liberated me from every grief and sorrow."

Abdullah Bin Saleh:

Abdullah Bin Saleh used to roam about from city to city to avoid people of his acquaintance but he stayed in Makka quite

for some time. Suhail Ibn-e-Abdullah asked him, "How come that you stayed here for this long."

He said, "I haven't seen a city where blessing shower like this. Here angels descent in the morning and in the evening and circumambulate Kaa'ba in different forms.

"I requested him to relate to me some more wonderful things like that," Suhail tells.

He said, "There is not even a single *wali-e-kamel* (A perfected sage), who doesn't come here on Friday night.

Junaid Bughdadi:

Junaid Bughdadi says:

Once I went for Hajj. During my stay, I used to circumambulate late in the night. Once I saw a young girl circumambulating. She was chanting love song:

"I attempted to hide my love but I couldn't. Now love resides with me openly. When I mention his name, my heart grows even more impatient. When I want to get closer to him he draws nearer and I drown in him when he is before me and I resurrect only for him again. He makes me succeed and I am lost in ecstasy."

Janaid in a censuring way asked her, "How you dare to rehearse such words in a holy place like this." She looked at him and said, "Junaid! I am wandering in His love and His love has baffled me. You tell me, whom do you circumambulate, the House or Allah." After hearing Junaind say that he circumambulate the House of Allah, she looked towards sky and said, "Praise be to God, stone like dummies circumambulate the stones and the creatures with Conscious circumambulate the Owner of the House. If these people would have been true in their love, their qualities would have vanished and the Attributes of God would have aroused in them." Junaid says that her words had such a powerful effect that I fainted and when I recovered, she had gone.

Khwaja Moeenuddin Chishti:

Khwaja Moeenuddin Chishti says that Hajjis circumambulate Kaa'ba with their physical bodies and Sufis do it with their hearts and soul as well.

He also said, I had been revolving around the house of God for a long time and now I am blessed with the lights of Kaa'ba.

Ibrahim Khawas:

Ibrahim Khawas said that during his pilgrimage journey, he fainted due to heat and thirst. Someone put water upon his face and upon recovering he saw a very handsome man on a horse. He gave him water to drink and asked him to ride the horse with him. After a while seeing some houses he asked him what that place was. When Ibrahim told him that it was Medina, he told him to disembark and said, "When you go to the Mausoleum of Holy prophet (PBUH), say my regards to him, I am his brother Khider."

Sheikh Abul Khair Aqta:

Sheikh Abul Khair Aqta has stated, "Once, I visited Medina; I couldn't get any thing to eat for five days. I went to the Mausoleum and after paying homage to Holy Prophet and his two companions, I lied behind the rostrum of the mosque. I saw in my dream that Holy Prophet (PBUH) is there with Abu Bakar Siddique at his right and Umar Farooq at his left and Ali at his front. I rose and Holy Prophet (PBUH) gave me bread. I ate half of it, then, I woke up and saw the rest of half bread was still in my hand."

Ahmad Raza Khan Brailvi:

Ahmad Raza Khan Brailvi during his Hajj, visiting Medina, came to the Mausoleum having the desire of seeing Holy Prophet (PBUH). Standing in front of the door of the tomb he recited Darood, when nothing happened he composed few verses to compliment the Prophet (PBUH) and rehearsed them

and stood there very respectfully and to his good luck desire of his heart was fulfilled.

Training System of Silasil And their religious striving

It is God's holy statement:

"There is no change in my ways nor do they suffer any suspension."

Thus, according to His Policy, He commanded through His Prophets, the concepts of distinguishing between good and evil, vice and virtue. All the prophets of God after practicing the Laws of God informed the mankind that salvation lies in obeying the God's Commands. Since Mohammad (PBUH) is the last prophet of God and the Godly System has been perfected, therefore, saints and sages who enjoy his legacy, made arrangements for the continuation of the teachings and commands of the Holy Prophet (PBUH). These saints and sages met their duties in every era and it will continue till the Last Day.

In every country; Africa, Arab, Burma, China, India, Indonesia, Iran, Iraq, Pakistan, saints preached, served and invited people according to the needs of the time and cultures, towards monotheism.

History is evident, if people like Sheikh Mohiuddin AbdulQadir Jillani, Khwaja Hassan Basri, Data Gunj Bhukhsh, Sheikh Moeenuddin Chishti Ajmairi, Bahauddin Zakaria, Bahaulhaq Naqshband, Lal Shahbaz Qalander, Shah Abdul Latif Bhittai, Qalander Baba Auliya had not irrigated the garden of Islam, world wouldn't have been having so many Muslims. In doing justice with the prophetic vicegerancy and legacy Sufies

sacrificed everything in kind or cash. God blessed them with His approval of their services and they succeeded.

Sufis know it well that no one can do anything save God. If, man does anything, he does so by virtue of control and decree of God bestowed upon him.

God says, "My servant gets nearer to me by supererogatory rites, he sees me, hears me and talks to me." This means that acts and deeds of such a person are subjugated by God.

200 Silasil:

There are about 200 Silasil that remaining in the spheres of Religious Laws educate people about cognition of self, formulae concerning conquest of the universe and prophetic paradigm of thinking. The spiritual associates are educated in the institutes established by these Silasil in such a manner that they could see God prevailing upon them. They love God, not out of fear but for the sake of loving God and for the pleasure of God. They avoid the dislikes of God because they consider Him their Creator, Protector and the Provider of the sustenance.

They search Him within through Meditation and establishing *Salaat*. Purpose of the life of a spiritual associate is to witness God and to be able to talk to Him. By continues follow up of the lessons of Silsila and by his correlation and love of his mentor, it is firmly incorporating in him; I have come from God and I have to return to Him. Service, forgiveness and piety become his motto in his life.

Besides the famous Silasil of Subcontinent there are many other Silasil in the world that are imparting knowledge about divine guidance and parapsychology. For instance:

1. Silsila-e-Qadria
2. Silsila-e-Junaidia
3. Silsila-e-Kibroia
4. Silsila-e-Firdusia
5. Silsila-e-Chishtia
6. Silsila-e-Shataria

7. Silsila-e-Suharwardia
8. Silsila-e-Naqshbandia
9. Silsila-e-Azeemia

Known Silasil are said to be two hundred.

Silsila-e-Qadria:

Imam of Silsila-e-Qadria; Sheikh Abdul Qadir Jillani was directly blessed by Ali and Holy Prophet (PBUH). He was born in Gillan in 470 AH. His name was Abdul Qadir alias Mohiuddin. Silsila-e-Qadria took its name after his name. His linage reaches back to Imam Hussain (RA) and Ali (KAW). And his spiritual linage extends back to Holy Prophet (PBUH) through Ali (KAW), Hassan Basri, Abu Saeed Mubarak and Hamad Ilyas.

Besides other austere exercises, Sheikh Abu Saeed would lock him up in a cell in the morning and the next day in the afternoon he was allowed to come out. For sometime Abdul Qadir felt greatly agitated on this confinement and he protested but when his mentor say, "Time is over, get back to your cell." He would submissively enter the cell. This program continued for three years.

Similar to this is the incident of Imam Gazali and Abu Bakar.

Abu Bakar Shibli:

When the Governor of Baghdad; Abu Bakar Shibli asked Junaid Baghdadi to induct him into the Sufi Order, Junaid asked him, "Do you think, you would be able to withstand the needs of Sufism." Upon hearing yes from Shibli, Junaind said, "Since you have the Governor, your self-esteem would not permit you to learn this knowledge. And, to curb this haughtiness you have to beg for charity in the streets of Baghdad." And, saw Shibli asking for alms like a beggar.

Imam Ghazali:

Imam Ghazali was one of distinguished scholars of his

time. Great scholars would come to him to consult him. Once he thought of looking into the system of spiritual teaching and that what do they teach and how do they teach. His quest took him to various schools but nothing could satisfy him in seven years. When left the hope, someone asked him, "Did you see Abu Bakar Shibli?"

He said, "I have concluded that these are only stories, which Sufis have spread about themselves." But then he decided to visit Shibli. When he started for the journey to see Shibli, the dress that he was wearing was worth a thousand gold coins. In that aristocratic manner he reached Shibli, who was mending his waist-coat. Without looking back at Ghazali, Shibli said, "So you could come, Ghazali you wasted too much time. Now listen. In Religion first learn and then act, but here in Sufism, you have to act before learning. If you think you can adapt to this, you may stay otherwise you may return."

Imam Ghazali, after considering the offer for a minute or so, agreed to Shibli's terms. Shilbli told him to stand in the corner. Ghazali, went up to the corner of the mosque and stood there waiting. After some waiting, Shibli called him and took him along to his house. After three years rigorous training, when Imam Ghazali returned Baghdad, entire city came out to greet him and was taken aback to see him in very ordinary dress and asked him as to what did he gain by relinquishing that pomp and show. Imam Ghazali replied, "By God, if I hadn't been through these times and the pride of a scholar hadn't been purged away from me, my life would have been wasted."

In Silsila-e-Qadria, much emphasis is laid upon recitation of Darood besides chanting of the holy names, silently and in loud voice.

Sheikh Abdul Qadir Jillani expounded many hidden secrets of the laws operative in Universe. He suggested such methods of using and understanding the laws of nature, where the modern sciences haven't reached yet.

He told that the earth and heavens' existence is upon that light which is being fed by the *Noor* of God. If, man could

focus his attention in that light after taking it away from the matter, he can be able to understand that how great are his abilities, which can make him not only to subjugate the earthly things but can also control the forces and waves working in them as he may desire. The entire cosmos appears before him like a dot and at that stage man is no longer indigent of material resources. The resources subjugate themselves for him. Sheikh Abdul Qadir Jillani is working on the post of Mumassil in the Divine Admistration and in the court of Holy prophet (PBUH) he is the Minister of Protocols. People working in the unseen world and those on Administrative duties have to remain in touch with him.

In the court of Holy Prophet (PBUH) he enjoys such a unique status that Holy Prophet (PBUH) has never refused his any submission because Sheikh Abdul Qadir Jillani so well versed with the temperament of the Holy Prophet (PBUH) that he hasn't ever submitted anything to him which is against his temperament.

It is not possible to delve into his wonder-working in a short time. Three of his wonder-workings are related with their scientific explanation.

Change of sex:

A man requested Sheikh to pray for him so that he could have a male child. Sheikh told him, "I have prayed to God and you would be having a son." But, when the time came his wife delivered a baby girl. That man, in his frustration, wrapped the baby in a towel and took her to Sheikh. Sheikh upon seeing the child said, "Wrap it up and go back and see."

When the man returned home and open the wrapped baby he found a boy instead of the girl.

Explanation of this wonder-working, in the light of the spiritual science, is given below:

Creation of man and woman:

It has been stated in the holy Quran, "And we created

everything in dual pairs."

Every individual is composed of two tiers. One of these two tiers remains manifested and dominating while the other remains dominated and hidden. If, male is composed of these two tiers, the female also has these two tiers. The external manifested side is that which we see as feminine or woman before our eyes and her internal side is that tier which is hidden from our eyes. Similarly, external manifested side of a male is the one that we see as masculine or man and his internal side is that tier which remains obscure from our sight. It means, that man as we see him, is his external side and the woman, as we see her, is her external dimension. Thus, the equation would be that the opposite dimension of the external side of a male, which is the female, is wrapped in him and similarly, in a woman, the opposite side of the female; the male is adhering within her.

Cases of change of sex are not uncommon for the very same reason. Some change undergoes in the inner dimension of a male and the dominated side becomes dominating and the hidden female within overpowers the external dimension and the male transforms into female or vice versa.

Men of wisdom with the ability of conducting influence know this law and they also know how to induce the change. Minister of Protocol Sheikh Abdul Qadir Jillani knew the creative formulae operative in the cosmos, he induced the change and suppressed the external dimension of the girl and caused her internal male dimension overpower and take the form of a male child.

A Christian and a Muslim:

Once, Sheikh Jillani was passing through a street when he saw a Christian and a Muslim scuffling. He asked them, "Why are you fighting?"

The Muslim said, "He says that Jesus (PBUH) is superior to Holy Prophet Mohammad (PBUH).

Sheikh Jillani then asked the Christian as to why did he think so. He said, "Well, Jesus (PBUH) resurrected the dead."

Sheikh asked him, "What if I, despite that I am not a prophet, could resurrect a dead, then, would you convert?" The Christian couldn't dare to say no and he said, "Indeed, I would start believing in your Prophet."

Sheikh Jillani asked him to take him to any grave. He led him to an ancient graveyard and pointing to an old grave said, "Ok. How about resurrecting the man in there?"

Sheikh said, "Man in this grave was a street musician, if you say, he would get up from his grave playing music."

The Christian responded affirmatively and Sheikh Jillani focused his attention upon the grave and said, "*Qum ba iznillah* (Rise at the behest of God)."

The grave split and the dead rose playing on his instrument. The Christian was so amazed to see that, that he embraced Islam then and there.

Explanation:

Explanation, in the light of spiritual science, of this wonder-working is that man, in his physical form is nothing more than a puppet made of flesh, bones and skin. This puppet retains its state as long as the soul is there in it. After the soul departs we do not call it a living person.

God has stated, "We created man from decaying clay and breathed into it our soul." Soul is the Edict of the Lord. And, this Edict is defined in Surah Yasin in these words:
"Verily, when He intends a thing, He says to it, 'Be!' and it becomes."

The equation that can be had from these verses is that man is an effigy, which is empty space within…this empty void has soul in it…..soul is the Edict of the Lord and His Edict is that when He intends a thing it comes into existence. God had blessed Sheikh Abdul Qadir Jillani with the knowledge of the soul and the creative formulae so when, in accordance to those formulae he said, "Rise! By the decree of God," the dead came out of the grave.

Change in Preserved Scripturum:

A saint lost his status and people accursed him. He went to many sages for help, but they all seeing his name written amongst unfortunate people avoided him. In a state of despair and hopelessness he managed to see Sheikh Abdul Qadir Jillani and asked him to help him out. He prayed for him. A voice from God was heard saying, "You may do what you want to do with him, I have handed it over to you." Skeikh Jillani asked him to wash his head and his name expunged from the list of unfortunates.

Explanation of this wonder-working is that Sheik Abdul Qadir Jillani enjoys the authority and the knowledge that were transferred to him from Holy Prophet (PBUH) and these powers are bestowed upon those people about whom God has stated, "I befriend My servant and I become his ears, eyes, and tongue and he sees and hears through me, speaks through me and holds things through me."

Sheikh Jillani is the one who enjoyed the Insinuated Knowledge (*Ilm-e-Ladunni*), when he prayed to God, the man in troubled was saved and his name was expunged from the list of unfortunate people and was included list of fortunate obedient men.

In the month of Rabius Sani 761 AH, he fell sick and on 9th of the same month, in the age of ninety years and seven months he breathed his last. During his illness, he advised his son to never expect from or trust anyone but God, be God fearing and worship Him alone.

Silsila-e-Chistia:

Mumshad Deenwari (RA) is the Imam of Silsila-e-Chishtia and it was introduced and made popular in India because of the efforts of Moeenuddin Chishti Ajmeri alias Khwaja Ghreeb Nawaz. During the chanting of Kalima-e-Shahadat, the words illallah is very much stressed and followers of this Silsila shake their head and the upper part of their body. They feel an intuitive state when they are listening to *Qawali*

(poetry sung in chorus).

Moeenuddin Chishti Ajmeri:

Moeenuddin Chishti Ajmeri Khwaja Ghareeb Nawaz was born in Sanjar, Sistan Province of Iran, in 1141 AD. Name of his father was Syed Ghayasuddin and mother's name was Mah Noor City of Sunjar was built by Sultan Sanjar, king of Saljoqia dynasty in 11th century.

When Moeenuddin was 13 years of age, Sujar was invaded and destroyed by the army of Hassan Bin Sabah. All notable scholars were put to sword. His father shifted to Neshapur in Kharasan along with his family members. The tiresome journey affected his father's health badly and he passed away in two years. His mother also died the next year of the demise of his father. All these sorrows and shocks caused him to grow silent. A dervish; Ibrahim Qandozi came by, Moeenuddin facilitated him and made him to rest in shadow, which pleased the dervish greatly. He took out a piece of dreg, bit it with his teeth and gave it to Moeenuddin as his blessings, which he ate readily. In his seventeenth year of age he started learning the laws, Hadiths and tafseer from Maulana Hisamuddin Bukhari; a religious scholar of Samarqand, for two years. In his 20th year of age he learnt and excelled in mathematics, astrology and medicine.

When he went to see Khwaja Haroon Usmani, he was 18, after his induction into Silsila, he was entrusted with the duty of filling water in the storage tank of *Khanqah,* which he carried out for 22 years. When he was 40 years of age, Khwaja Usmani called for him and asked his name. He submitted, "This servant is called Moeenuddin."

Moeenuddin Chishti, in his book 'Aneesul Arwah' has written:

My mentor told me to offer two rakats of Prayer. I did as I was told. Then he said, "Sit facing Qibla." I sat as I was told. Then he told me to recite Surah Baqra. When I finished the recitation he told me to recite Darood 21 time. After that he

stood up, I followed him. Holding my hand and looking towards the sky he said, "Come let me take you to God." And, asked me to look towards the sky, I looked.

He asked me, "Up to where do you see?"

I submitted, "Up to *Arsh-e-Azam* (Great Throne)."

Then I was told to look towards the earth. "Up to what limit can you see?" He asked.

"Up to Tehtussara," was the answer from me.

Then he told me to recite Surah Ikhlas. When I recited, my mentor asked me to look towards the sky. When I did, he asked me, "Now up to what limit you can see?"

I submitted, "Up to the Hijab-e-Azmat (Grand Veil).

He told me to close my eyes. I did. He said, "Now open." And held his two fingers before my eyes and asked, "What do you see?"

I submitted, "I am witnessing eighteen thousand realms."

Then he told me to pick the brick that was lying near by. When I picked it up, I found a handful of Dinars. "Distribute them among the needy. I distributed them as was I told.

Khwaja Gharib Nawaz says, "My mentor hugged me, kissed my head and eyes and said, "I hand thee over to God." and, got occupied with his state of Bewilderment (*Alam-e-Taheear*)."

Services of Silsila Chishtia:

After departing from his mentor, Khwaja Ghareeb Nawaz set on to the journey towards Kaa'ba and saw many cities and countries on his way. In the city of Isfahan Khwaja Bakhtiar Kaki (RA) met him and requested to accept him as his disciple and to induct him in Silsila Chishtia, which was acceded to. Then both reached Makka and performed Hajj. Then they went to Medina, where Khwaja Ghareeb Nawaz remain occupied with his Meditation. One day, he witnessed Holy Prophet (PBUH). Holy Prophet said, "Moeenuddin you are the support of my Religious system. I confer the supervision of India upon you. Darkness of ignorance and infidelity is prevailing there. You go

to Ajmer. Your presence will help in removing the darkness and Islam would become known."

This glad tiding from the Holy Prophet (PBUH) left him in a state of raptness. He didn't know where Ajmer was. Sleep fell upon him in these thoughts and he saw Holy Prophet (PBUH). He informed him all about his mission, showed the fort and hills around Ajmer and gave him a pomegranate from the Paradise and bade him farewell.

He set on the journey and in 1189 AD he reached Baghdad. Then via Afghanistan, he reached Lahore and Meditated in the tomb of Syed Ali Hajwari (RA) for forty days.

Musical note and symphony:

From Lahore he went to Multan where he resided for about five years and learnt Sanskrit and other local languages. He also studied the history, culture and religious thoughts of subcontinent. Considering the significance of music in the Hindu Religion, he educated himself about music and learned to play musical instruments and set on to Ajmer where Perthvi Raj ruled.

Khwaja Ghareeb Nawaz camped in a green area near Ajmer but the officials didn't allow him to camp there saying that place was reserved for the camels of Raja. He said, "Ok, if the camels want to sit here, let them." and, settled near the river of Ana Sagar.

In the evening camels came and sat in. the next morning they refused to get up despite every effort of their keepers. The incident was reported to high ups. They also tried but to no avail, the camels were in no mood to get up. Finally the matter was brought into the notice of Perthvi Raj. He expressed his displeasure when he learnt about the Muslim Sadhu and his desire to stay in the area. He ordered his men to go and apologize. They came to Khwaja Ghreeb naze and asked for his forgiveness. Kwaja Ghreeb Nawaz smiled and nodded to parden them. When those men returned to the camels they found them standing. Priests of nearby temple were amazed to see this

wonder-working and started liking him. Shadi Dev and Ajay Pal were those of the priests and sadhus who embraced Islam.

The word Ajmer is a combination of two words, Aja and Mer. Aja means sun and Mer is a mountain.

Inner Sight:

A sadhu came to see Khwaja Greeb Nawaz. Practicing Meditation had made him a clairvoyant and he could see people as are seen on the screen of a television.

Shadu Meditated and saw that Khwaja's body is radiant body of light with a black spot in the heart, he narrated what he had seen to Khwaja Ghareeb Nawaz. Khwaja Ghreeb Nawaz readily accepted what he had told him. Sadhu in his bewilderment said, "On a soul shining like the moon, this spot doesn't look good. Can my powers help in blotting it out?"

Khwaja Ghreeb Nawaz said, "Indeed, you would want it."

Sadhu with moistened eyes and trembling lips said, "I am at your disposal."

Khwaja Ghreeb Nawaz said, "This spot will vanish if you could have faith in Holy Prophet (PBUH)."

Sadhu did not understand but he had successfully purged him from the density of matter, he expressed his belief in the prophethood of Holy Prophet (PBUH). Khwaja Ghreeb Nawaz asked him to see within through his spiritual eyes. Sadhu saw. There wasn't that spot any longer. Holding both his hands together, he implored to Khwaja Ghreeb Nawaz, "Please tell me how did it happen?"

Khwaja Ghreeb Nawaz said, "The radiant man, with a black spot, which you saw was none other than yourself. Despite having this much powers, you were not versed with spiritual knowledge, according to that; heart of a person is a mirror. In the mirror of others he only sees himself. When you saw in me, you witnessed the reflection of your own soul. Since you didn't believe the prophethood of Holy Prophet (PBUH), this appeared in the form of a black spot to you and when you embraced Islam,

you saw your own radiant reflection in the mirror of my heart."

Study of history reveals that the shrines of sheikhs of Chishtia remained a center of striving for Islam. These shrines were the universities for learning spiritual knowledge, public service and personality development. These shires provided such an atmosphere where mind would automatically attracted to purging and culturing the self.

Baba Farid Gunjshakr proved to be a beacon of light and a center of learning. But, these teachings were made to see their actual bloom by Baba Nizamuddin Auliya. These shrines remained a center of guidance and teaching where people from all over the country would come and stay in the company of these noble men, which would make them have the zeal of spreading the love of God and teachings of Islam to the masses. Doors of these shrines were always open for everyone; be a rich, poor, old or young, villager or city man. Baba Nizamuddin Auliya made induction common. When people seeking truth would come to him, he would adore them with patched dress as a token of their saintliness and respected them.

Nizamuddin Auliya sent his ardent disciple Burhanuddin with four hundred companions to Daccan where they benefited people with Islamic, religious and spiritual knowledge.

Silsila-e-Suharwardia:

Imam of Silsila-e-Suharwardia is Sheikh Abdul Qahir. Sheikh Shahabuddin Suharwardi and Bahauddin Zakariya Multani are khanwadas. Three years after induction, mentor checks as to how much purging is done and how much ability is generated in the heart. Spiritual knowledge is transferred only after the heart is purged and cleansed. In Silsila-e-Suharwardia Allah ho is chanted with breath held in lungs besides chanting of Appellations in loud voice and in the heart.

Bahauddin Zakariya Multani:

Sheikh Zakirya was a Qurashi, his ancestor Kamaluddin Shah had come to Khawarzam from Makka and finally settled down in Multan. His son was Wajeehuddin who was married to

the daughter of Maulana Hisamuddin Tirmzi. Bahauddin Zakariya Multani was born of them.

Bahauddin Zakariya Multani went for Hajj in the age of eighteen. He went to Medina from Makka. When he was 21 years of age his father passed away. After that he memorized the holy Quran and went to Kharasan and learned form scholars of worldly and spiritual sciences.

He remained occupied with austere exercises and Meditation for days and nights in the mausoleum of Holy Prophets. Then, he went to Jerusalem and from there he reached Baghdad, where he remained in the company of Sheikh Shahabuddin Suherwardi and carried out the lessons and exercises with zeal and fervor.

His mentor decorated him with the patched robe of his vicegerancy. The chain of Silsila stretches back to Khwaja Habib Ajmi, Imam Hassan, Imam Ali and Holy Prophet (PBUH).

After departing from his mentor, Bahauddin Zakariya Multani came to Multan as per his mentor's directive. His brother in Silsila Sheikh Jalaluddin Tabraizi was with him. In Baghdad, Skeikh Jalal went to see Sheikh Fariduddin Attar, who asked him as to which dervish, according to him, was actually busy with God. Jalaluddin didn't answer and kept quite. When Bahauddin Zakariya came to know of this thing, he said to Jalaluddin that he should have mentioned the name of their mentor. He replied that Attar's grace had left him dumb founded so it did not occur to him. This reply saddened Bahauddin Zakariya Multani.

Sheikhul Islam:

Jalaluddin went to Kharasan and from there to Delhi and Bahauddin Zakariya came to Multan. At that time India was ruled by Sultan Shamsuddin Altmash. He had great respect for Auliya Allah. When he heard about Jalaluddin Tabraizi, he came all the way out to the main gate of the city to receive him and paid homage. Najamuddin Sughra Sheikhul Islam was also with

him, when he saw Sultan revering Jalaludin he felt very jealous. He conspired against him and involved a prostitute named Gohar and leveled an allegation against Jalaluddin. When the case was presented in the court of the Sultan, Gohar couldn't dare to lie and she told the truth that she was hired by Sheikhul Islam, Najamuddin for playing her role in the conspiracy.

Bahauddin Zakariya Multani says: people propagate that Sufis have nothing except living on charity. When the spiritual people would be labeled as hermits then very obviously no one would like to come to them for getting solutions of their socio-economic or spiritual problems. Materialists know not that eat less, sleep less and talk less; are crucial for purging the self. We fast and no one can that Islam is the religion of hungry and beggars. Benefits of fasting are evident upon the fact that lesser eating, sleeping and talking are the activities for nurturing the soul.

Preaching Activities:

Efforts of Bahauddin Zakariya Multani concerning preaching were unique and his concerted and organized spiritual movement helped thousands of people from Sindh, Multan and Baluchistan to have a spiritual affinity with God and countless men and women embraced Islam.

Bahauddin Zakariya Multani established a great institution, where teachers were paid handsomely and quality boarding facilities were available for both the teachers and students. Inculcation of love and nearness to God was the policy of that Institute. Student was further educated about the language and culture of the area where after the completion of education the student want to go for preaching duties. Thus he was given two years extra training in this regards especially. After the period of two years proper funds were provided to the students of that Institution with which they could start a business for themselves to earn their livelihood and preach.

Zakariya Multani advised his students to sell the good on lesser profits, follow the conduct of Holy Prophet (PBUH) in all

business transactions, never to sell low quality things, be polite with the customers, do not attempt to preach unless he have earned the trust of the people whom you want to preach. After this he would bade them farewell with his prayers and blessings.

Merchants spreading Islam:

These noble men, for spreading the Godly system on earth reached up to China, Java and Sumatra as merchants. They even held exhibitions and shows in big cities for their goods.

They attracted everyone by virtue of their professional integrity, good manners, cleanliness and high moral standards and character. People would love them and they could introduce to them the secret of inner peace and calm in a heart touching manner which tempted people to embrace Islam and get closer to God. Millions of people embraced Islam at the hands of these noble men in numerous islands of far-east.

In seventh century A.H., able students of Sheikh Shahabuddin Suharwardi established centers for preaching Islam both in its apparent and spiritual forms all over the world. Sheikh Bahauddin Zakariya Multani sent groups of people to various areas. Students trained by him spread the light of Islam from Kashmir to Ras Kumari and from Gwadar to Bengal.

Welfare Services of Zakariya Multani:

Zakariya Multani arranged to train people of various trades separately. This spiritual movement was organized on modern and scientific lines. Nature had blessed him with a social welfare service mind. He planted trees to increase the area of jungles, got the wells dig and constructed canals to irrigate lands. He remained most of the time preoccupied with thoughts of the prosperity of people. He considered the service of fellow beings and the creatures of God his earning for the hereafter. He was a true servant of people and people used to love him ardently. This love of people and his good mannerism made the people to come and participate in meditation sessions held by him. Sincerity and honesty had become the standard of life of

the people around him for the sake of cognition of the Allah and His Beloved Prophet (PBUH).

Functions of recitation of Darood and chanting of holy Appellations were held to strengthen the soul. People did everything to avoid the torments of selfishness and self conceit.

Once, Zakariya Multani was going in a palanquin when he heard a voice, "O the people of Multan, meet my need or I will turn this city up side down." He asked the palanquin-carriers to halt and after a brief pause he said, "Ok, let's move!"

The same again got his attention. He again got his palanquin halted and then again after a brief pause he told them to continue. But, when he heard the same thing for the third time, he told them to off load the palanquin and got out of it and said, "Hurry, give him what he is asking for."

When he was asked about this happening, he said, "When the beggar voiced his demand for the first time, I looked into him and saw no such ability, so I told to continue. Second time when I heard him and saw his mentor, there, too, I didn't notice any such ability. But, when I heard him the third time, it drew my attention and I saw his grand-mentor standing before Holy Prophet (PBUH) respectfully."

One day when Bahauddin Zakariya Multani was busy with his worship, his son Saddaruddin came with a letter and told him that it was brought by a man with radiant face. He studied the letter and told his son to tell the gentleman to come after half an hour. Then he wrapped up his work, returned the things that were kept in his safe custody and told his son to recite Darood. Then a voice was heard, "Friend reached his friend." Upon hearing this voice, his son rushed towards his room and saw that his father had passed away. After the burial, his son thought of the gentleman who had brought a letter for his father and had asked him to come after half an hour. So he searched for the letter, which was found under the pillow of the deceased father. It was written in the letter: "God has asked for your presence before Him, what's thy command for me. Angel of Death; Ezazeel."

Silsila-e-Naqshbandia:

In this Silsila, the mentor pays attention to his student by making him to sit in front of him and the heart of the student starts beating at the specific rhythm. They mostly chant the Appellation in their hearts and meditate with lowered heads and closed eyes.

Mentor does not occupy any special seat when he is amongst his students and sits in the circle. This Silsila goes back to Abu Bakar (RA) and is named after Bahauddin Naqshband, who was born in Balukh on 4th Muharam 718 AH. He died on Thursday night, 20th Rabiul Awal 791 AH, in his seventy third year of age.

Before the birth of Khwaja Bahauddin Naqshband, whenever Khwaja Mohammad Smasi Baba happed to pass by his house he said that he could smell a great man there and one day knowledge and cognition would dawn from this house of clay and bricks. After his birth, his grandfather put him in Samasi Baba's lap, who greeted the baby saying, "He is my son, one day he would lead the world."

Khwaja Bahauddin Naqshband says, "When I grew to the age of consciousness, my grandpa sent me to Samasi Baba. He blessed me with kindness. I offered two rakats of Prayer to God as token of my gratitude and prayed to God that he may bless me with the strength to lift the burden of His Divine Trust."

Next day when I saw him he said to me, "Son, prayers are required to be like this, "O God, let this humble man be steadfast onto that, which is Thy Will." And, added saying, "God blesses him with the strength to pick the load whom He befriends."

Watching over the heart:

One day after having meal, he gave me few loaves of bread. I thought when I had taken my meal, what these breads are for? After a while he told me to accompany him to his friend's house. On the way, it again occurred to me as to what

the breads were for, when he said, "One must be careful so that no doubt could enter his heart."

When we reached the destination, his friend was pleased to see Baba Smasi. He presented a glass of milk to Baba. Baba asked him about his meal, whether he has taken it or not. He frankly said, "No, I didn't." so Baba told me to give those loaves to him. This incident only added his respect and reverence.

One day he said, "When a teacher trains his student, he also expects his student to submit and accept the teachings." Khwaja Mohammad Samasi adopted Naqshband though he apparently learnt the manners of spiritual association from Syed Ameer Kalal but, in actual fact, he is Owasian and he was blessed by the soul of Khwaja Abdul Khaliq Najadwani.

He says, one night I went to three revered shrines of Najad and upon every grave I found a lamp kindling. I noticed that although the oil and wick of the lamp were there, the lamps were flickering so the wicks were being raised but the lamp placed upon the grave of Baba Samasi was burning with a steady flame so I focused my gaze upon it.

Owasian blessing:

I saw the wall on west giving way to a big throne with a green curtain around it. Some people were also there among them I recognized Baba Samasi so I gathered that those all were the ones who had passed away from this world. One of those men told me that Khwaja Abdul Khaliq Najdani was occupying the throne and they were all his deputies and then I was told the name of each one of them. They were Khwaja Siddique, Khwaja Auliya Kalal, Khwaja Devgri, Khwaja Mehmood Alkhair Faqtviy and Khwaja Ali Rasti and when Baba Samasi was mentioned I was told that he was my Sheikh and he placed the turban upon my head and blessed me with wonder-working. Then I was told to pay heed to Khwaja Najdani's enlightening words.

I requested them to allow me to pay my homage to Khwaja Najdani and see him. The curtain raised and I saw him

sitting in all his radiance. I saluted him and he greeted me and taught me things about the beginning, the middle course and the final stages of Spiritual Associability.

He said that the three lamps shown to me were an indication that I had the ability of learning the spiritual sciences and gave me the glade tiding that God would bless me with the dive knowledge of His secrets and for that I was required to keep the wick of my capability rising.

I was also told to follow the path of God's Do's and Don'ts, observe the Religious Law and avoid the forbidding, to act upon the deeds of Holy Prophet, remain away from bad additions in the Religion, to keep the sayings of the Holy Prophet (PBUH) my guiding light and to remain in search of words and deeds of the Holy Prophet and his companions. And, as the proof of my witnessing all that would be that tomorrow morning I would be visiting such and such places and would do so and so things.

Then I was told to take my leave and go to Syed Ameer Kalal, who taught me methods of chanting the Appellations and the creed and how to do it remaining silent.

Sheikh Qutabuddin reports that when he was in his youth, Khwaja Naqshband told me to fetch pigeons from the a particular shop. One of them was very pretty and I kept it for myself and delivered rest of them into the mess. When meal was served Khwaja Naqshband didn't serve me saying, "He has had his share as a live pigeon.

Religious services of Sufis:

Tomb of Khwaja Baqi Billah is in Delhi, India. Imam Rabani Mujadad Alif Sani is the Caliph of Baqi Billah.

Before the birth of Ahmad Sarhindi Mujadad Alif Sani, his father had a dream that darkness is pervading the world, monkeys, bears and pigs were killing the people, when a beam of light enlightened him and he saw a throne with a holy man on it before whom the transgressors, oppressors and infidels were punished. He related this dream to Shah Kamal Kathel. He,

interpreting the dream, told him that he would be blessed with a son, who will abolish the bad additions in the religion. He was named Ahmed alias Badruddin and his linage stretches back to Umar Farooq in 27th generation.

He fought back the infidelity and monotheism in India and led thousands of Muslims and opposed the irreligious activities of Most Powerful Mughal King Akbar very successfully.

Akbar had transgressed to this extent that he had added his name as vicegerent of Allah in the Muslim Creed. He was imprisoned and suffered many hardships but eventually the religion invented by Akbar and Jehangir was put to an end. And God blessed Mujadad Alif Sani with victory and success.

When the storming Changaze Khan was rampaging the world of Islam, cities were destroyed, minarets were built of the heads of slain people, over four hundred thousand; half of Baghdad's population was put to death by the invaders, stores of book in the libraries were put to fire, future of Islam seemed hopeless and in those troubling times, it was the Sufis who faced this storm. They trained the enemies of Islam in such a manner that they stood out like a beacon of light of Islam.

One of the saints of Silsila Qadria, went to preach Islam to Tagudar Khan son of Halaku Khan. Tagudar was returning from an expedition, seeing a dervish at the doors of his palace, he asked him in a ridiculing manner, "which of the two things is better; your beard or the tail & my dog?" The dervish did not feel offended and in a very cheerful tone said, "If I could please my Lord by my sacrifice and sincerity then my beard is better otherwise the tail of your dog that is faithful to you and helps you in preying, is better than my beard."

This unexpected and free of egoistic approach reply impressed Tagudar and he treated the dervish with hospitality and asked him to stay as the guest in his palace and when he had talks with him he was so impressed that he embraced Islam secretly and fearing his own men he bade farewell to dervish with the promise to declare his belief when he would have paved

the way for it.

Dervish asked his son, before his demise, to visit Tagudar Khan and remind him of his words with him. Dervish's son visited Tagudar Khan, he told him that all his chiefs are willing to embrace Islam except one and if he could also be convinced then there would be no problem. Dervish's son visited that chief, who, after listening to him, said, "I have no taste for words, I have spent all my life in the battle-fields, if you have the guts then fight my worrier and if you defeated him I will be all yours."

Young Dervish was a thin and lean person in his stature. Tagudar wanted to dismiss this demand but the young dervish accepted the challenge and the date were fixed for the bout. On the fixed day multitude of people gathered to witness the amazing fight between a huge worrier and a thin dervish. Tagudar attempted to stop the fight but the young man remained unmoved. When both the competitors got down into the arena young dervish slapped the giant worrier, who fell on his knees bleeding and fainted. The chief got down the arena and kissed the hands of young dervish and embraced Islam then and there. Tagudar also embraced Islam and named himself as Ahmed. Haluku Khan's first cousin also embraced Islam at the hands of Sheikh Shamsuddin Bakhori.

History of Constantinople is an immortal chapter of Islamic history. Shamsuddin was the mentor of Sultan Mohammad upon his advice and suggestion he conquered Constantinople. When the history is studied we see a caravan of Sufis and spiritual persons, busy in spreading Islam, passing before our eyes.

Silsila Azeemia:

Silsila Azeemia encompasses both the spiritual sections; *Juzb* (Raptness) and *Salook* (Spiritual Associability). There is no traditional ways of mentor and disciple; interest and involvement are the only prerequisites for a student who wants

to benefit from Silsila Azeemia. Mentor addresses his students as 'Friends'.

Instead of austere practices and rigorous exercises simple and easy-to-practice lesson are there for teaching and training the Spiritual Associates. The Tradition of the Holy prophet of worshipping (Meditation) in the Cave of Hira is the pivotal of teachings and learning. Meditating and service above self are the basis of this Silsila.

This Silsils was founded with the approval of the Holy Prophet (PBUH). Imam Silsila His Divine Grace Qalander Baba Auliya born in Khurja, District Buland Sheher, India in 1898 AD. Parents named him Mohammad Azeem. His father was Badiuddin Mehdi Sherdil and mother was Saeeda Bibi. He used Burkhiya as penname for his poetry. Holy Prophet in the Owasian style named him Hassan Ukhra. In people at large and in the Spiritual Administration sections, he is known as Qalander Baba Auliya. He is from the family of Imam Hassan Askri. Thus his full name is Hassan Ukhra Syed Mohammad Azeem Burkhiya alias Qalander Baba Auliya.

Qalander Baba Auliya enjoys the designation of Presiding President (*Sadrus Sador*) in the Spiritual Administration, which has four sections of: Law, Knowledge, Extra-terrestrial bodies and Management. All these four sections are headed by four *Abdals*. *Abdal* heading the Management Section is called *Sadrus Sador*, who enjoys veto powers, in decision making.

When God blesses someone and raises him to the rank of Qalander, he is given powers to become liberated from Time and Space and all the living beings for the Administrative Purposes are given in his charge but these pious godly people are far above from greed, self-indulgence, temptations and expectations therefore, when people make any submissions before them they not only listen to them but also rectify because this is what they are appointed for. These are the people about whom God has stated, "I befriend My servants and become their ears, eyes, tongue and hands and they talk,

hear and hold things through Me."

First School:

Qalander Baba Auliya learnt holy Quran and had his primary education in the primary school near his residence and then went to Buland Sher for High School and then joined Aligarh Muslim University.

Training:

Baba Tajuddin Nagpuri is his maternal grandfather. He remained in his service for nine years. During his spiritual education with him he experienced such times when he was lost-fully engrossed and remained silent. Sometime his articulation would grow incoherent. But, all these state didn't last longer.

Livelihood:

In order to earning his livelihood he worked as journalist and editor for various magazines and monthly digests and editing of poetry collections of various poets. After partition he migrated to Karachi and was appointed sub-editor of the daily Dawn. After that he worked in the monthly Naqqad. He also wrote many famous serial stories.

Induction:

In 1952, he was inducted into Silsila Suharwardia by Abul Faiz Qalander Ali Suharwardi, who caused him to sit before him at 3.00 am, and blew, upon his forehead, three times. The first blowing revealed the Realm of the Souls, the second made him to witness the Realms of Angels and Divinity and the third one made him to witness the High Throne (*Arsh-e-Muala*).

Spiritual Position:

Abul Faiz Qalander Ali Suharwardi completed the teachings of *Qutab-e-Irshad* in three weeks and conferred upon

him the august position of his vice.

After this, the exalted soul of Sheikh Najumuddin Kubra (RA) started his teachings and this concluded upon bestowal of *Ilm-e-Ladunni* from Holy Prophet (PBUH). Then, because of his correlation with Holy Prophet (PBUH), he was admitted in the most sublime presence of the Lord Creator, where he was taught about the secrets and policies of God.

Mannerism:

Qalander Baba Auliya had an exemplary mannerism. He was simple by nature and had a very dignified personality. He would share the others pains very affectionately and would help others more than their expectations.

Wonder-workings:

Many wonder workings performed by Qalander Baba Auliya have been published in the book, "Tazkira Qalander Baba Auliya."

Publications:

Qalander Baba Auliya authored three books;

1. Rubiyat-e-Qalander Baba Auliya,
2. Loh-o-Qalum,
3. Tazkira Tajjuddin Baba.

On the first page of his book Loh-o-Qalum, he has written;

"I am writing this book on the behest of Holy Prophet (PBUH) and I received this command by him in Owasian Style."

At the end of this book, he writes:

"It has been graciously stated by Allah, the most High, 'I granted the sight, I granted the hearing.' This means, He granted us the information.

What is the ration of ordinarily received information with those of the given ones? Perhaps, something around cipher, the information actually received by us is negligibly limited and meager in numbers. If we are desirous of having information of

larger vista and greater magnitude, there is no alternate for the purpose except the spiritual sciences and for learning spiritual sciences we have to seek guidance of the holy Quran."

This law is to be understood carefully that all the thoughts that keep on emerging in our mind, most of them are unrelated with matters concerning us. They belong to the creatures existing in the universe, somewhere, far or near. Imaginations of those creatures reach us by means of waves.

Qalander Baba Auliya has drawn the maps of the Realms of Divinity, Omnipotence and Angelic Realm and of heavens and the earth.

The first issue of the monthly Roohani Digest was published under the supervision of Qalander Baba Auliya in December 1978. Most of the titles of the Digest, with partial changes, represent the very same maps.

According to the statistics of census, female population exceeds the male population and it is tragic that women are being ignored especially when there is hardly any difference between the learning potentials and abilities of both genders. Silsila-e-Azeemi has provided the opportunity to the women folk to play their role effectively in the spreading of the mission of Holy Prophet (PBUH).

Services of Silsila Azeemia:

Awareness about the spiritual sciences and spiritual paradigm of thinking is increasing in colleges and universities because of the efforts of Silsila-e-Azeemia. Imam Silsila Azeemia has told the people at large that every man can learn the spiritual sciences very easily and after having affinity with Allah, life of men and women grow peaceful.

Relentless striving of Silsila Azeemia has resulted in founding of Muraqba Halls in Pakistan, India, England, Holland, France, Denmark, Russia and UAE being spiritual training centers. Besides this, in order to acquaint people with the spiritual sciences Silsila Azeemia has also established a vast network of libraries and using the electronic technology

spiritual sciences have been made available in the form of Audio-video recordings so that this facility could reach the maximum people for their advantage. Print media has also been given due consideration along with other measures. Khanwada Silsila made an extensive use of print media to spread the mission of his mentor Qalander Baba Auliya and for the last 32 years spiritual sciences are presented in newspapers and journals.

God has stated, "My ways do not suffer change nor are they suspended."

God established a chain of prophets to curb atheism, idol-worshipping, infidelity and chaos on the earth. According to traditions, one hundred twenty four thousand prophets have come to the world. According to the Quranic testimony, prophethood and the chain of God's messengers have been concluded by Holy Prophet (PBUH) because the system of guidance has been perfected. But, perfection of the system demands preaching and spreading of the perfected system, which is needed all the more because the world is existing and the population is ever increasing and would continue till the Last Day. Auliya Allah blessed with the legacy of Holy Prophet (PBUH), has offered themselves for spreading this religious and spiritual mission amongst masses till this world lasts and, God willing, it will continue. And, a time would come when the world would be able to witness the God's Beatific Vision and Noor after comprehending the Quranic commandments and the world become a peaceful place to live in.

Scientific discoveries:

Today's world has shrunken to the size of a room. Journey of months is made in a day and that of the days is covered in hours. Understanding of Time and Space has become comparatively easier. Apparently science believes that anything, which is not supported by evidence and logical proofs, cannot be accepted as fact.

Whether the claim is right or wrong, leaving it aside,

Silsila Azemia has strived to present the teachings in the light of modern scientific discoveries and according to the mental capacity of men and women so that they could be able to become versed with the Unseen world along with the world in which they are living and be able to acquaint them with the creatures of the Unseen Realms.

Religious striving:

For achieving this purpose, a curriculum has been made which is divided into two parts of three years course. Successful completion of this course enables the students to learn that knowledge which is based upon the Quran, Hadiths and the Unseen Realm. Since the khanqahi system has been made a disputed subject, Silsila Azeemi has introduced it by the name of Muraqba Hall.

Till 2003, 80 Muraqba Halls have been established the world over, where an atmosphere created by the waves of peace and tranquility is maintained, people gather to meditate and chant. Worshiping rites of praying and fasting are performed with mental focusing and concentration of mind. Aim of the Silsila is to cognize the self and has the cognition of the Lord Creator by serving God's creatures.

Chanting

Basis of Sufism is Purging of the self. Lessons are designed by spiritualists for purging the self and the purification of the heart, which are prepared using the verses of the holy Quran and the Appellations of God. Chanting of these verses and Appellations store purity and *Noor* in man, soul is strengthened and the inner eye becomes active and man is blessed with an insight that enables him to perceive the reality.

The Great Appellation:

It is one of the laws of the Preserved Scripturum (*Loh-e-Mehfooz*) that it is the word that is prevalent since Eternity and would remain so till Eternity. The intermediary duration of past, present and future are also nothing but a word. Everything in the universe is only a word uttered by the Lord Creator. All the heavenly books, Scriptures and the holy Quran are expositions of the words of God. Illustrations of Quranic verses and the exhibition of the Appellations of God is the 'Word'. Ever new creations come into being because of various styles of appellation. God's Appellation controls the entire universe.

The word or the appellation is of many types. Every type of appellations has a head-appellation, or to say, the principal name. This very head-appellation controls all the appellations of its type. This very Principal Name is also an Appellation of God, and is termed as *Ism-e-Azam* (the Great Appellation).

Appellations are the light and Noor. Lights of one type are controlled by the Appellation composed of the same lights. These appellations are the components of the creation of the

existents in the universe. For instance, the appellation controlling the urges and senses in the human beings is the Great Appellation for the mankind. The Great Appellation for Jinns is different from that. Similarly, for the inanimate objects, plants, animals and angels separate appellations are there.

Eleven Thousand Senses:

The senses operative in man for fulfillment of urges and emotions total up to about eleven thousand. One of the appellations of God dominates all these urges or the states. These are the very same appellations that were taught to Adam. Other than the personal innate name of God; Allah, each and every appellation of God represents an Attribute of God, which possesses the creative values in completeness of all its norms.

"God is the Light of the heavens and the earth." (S: 24, V: 35)

This very Light of God, in the form of waves, generates life and all the stimuli of life in plants, animals, men, angels and jinns. It is the blessing of nature that each and every individual of the universe is associated with one another by means of these waves of lights.

We have a very strong affinity with the galactic systems. The thoughts that keep on emerging in our mind come to us from other planetary system and inhabitations. Waves of Noor transform into the light. Waves of light of all frequencies bring countless picture galleries to us. We term these very pictures as fantasy, thought, idea, and thinking.

God has proclaimed, "Call Me, I shall hear, ask Me, I shall bestow."

"And, beautiful are the Names of Allah, so call Him by those good Names." (S: 7, V: 180)

"O ye, who believe, keep Allah in much remembrance and glorify Him in the morning and the evening." (S: 33, V: 41-42)

Hidden Treasure:

Every appellation of Allah is a hidden treasure. When

people chant the Name of Allah, blessings of Allah shower upon them. Ninety nine appellations of God are popular. To take advantage of the effects of this priceless treasure, method of chanting each of the Names is different.

Repetition of an appellation fills the mind with effulgence of that Name. The more is the store of the electrifying effects of the names is there in the mind; the more are the correcting effects regarding the wrongs and producing the desired results. But, just like the good effects; darkness of our sins covers up our inner light. Mistakes and shortfalls in deeds bring closer to darkness and density. When someone intentionally indulges in sinful activities and the same become the purpose of one's life then he becomes the living example of this Quranic Verse:

"God has put a seal upon their hearts and their ears and veils have been drawn upon their eyes and they will have severe and grievous punishment." (S: 2, V: 7)

Every appellation of God is an Attribute of God and every attribute of God is active and functioning according to the laws of Nature. Ever attribute has life and power. When we recite or chant an appellation of God, the power and effects of that appellation are bound to take effect and if desired benefits are taking place, we should take our erroneous and wrongful ways into account. God or bad both are subject to acts and deeds and for both of them, human mind, tongue, hands and feet are used.

For instance, a person abuses; it+ is a bad thing made using the tongue. Similarly, another person, says sweet things, exerts his mind for the welfare of fellow beings and commands others to do good things, now, this also involves use of the tongue. Thus, thinking, ideas, emotions and feelings, good or bad, depend upon human attitudes. If there is sincerity and self-sacrifice in our thinking pattern and attitude and is based upon desire of goodness for others and are in line with the paradigm of the life of Holy Prophet (PBUH), then all these acts and deeds are virtuous. Meditation upon the Signs of God, celebrating the

praises of God and acting upon the teachings of prophets is the way to get closer to God and His Beloved Messenger (PBUH).

God has stated that mentioning of God pacifies the heart. Holy Prophet (PBUH) has said, "Hold fast the teachings of the Quran and keep God in remembrance; you would be mentioned in the heavens and there would be light in the earth for you because of this."

Contemplation:

Recitation of the holy Quran is enjoined so that the words of God be delved and contemplated upon and the commands are obeyed in their true spirit. Wherever, in the holy Quran, remembrance of God is commanded, it is also demanded that it should be made abundantly.

"O ye, who believe, remember Allah with much remembrance." (S: 33, V: 41)

"O ye, who believe, in facing opponents, be steadfast and remember Him much, so that ye be successful." (S: 8, V: 45)

Abn-e-Abbas explaining this verse says: God has not enjoined His servants any worship in which exemption to handicapped is not granted but mentioning and remembering Him has no limit and no one is unable to mention save who is not in his senses. Remember Allah whether you are standing, sitting or reclining, it is daytime or night, by using tongue or in the heart, in the land or in the sea, rich or poor, healthy or sick, in every state one should be keeping God in his remembrance.

Remembrance becomes more significant if it is made involving the heart and the soul. It must also be made in such a way that no one should know of it.

Ayesha (RA):

Ayesha (RA) has reported that Holy Prophet (PBUH) had said, "Rehearsing God's Name silently, which the recording angels can't hear, is seventy times better than mentioning Him loudly. Silently calling God to remembrance keeps the one saved from show off."

There are many verses in the holy Quran that emphasize the significance of remembrance of God and doing it as much as possible. In some chanting of the personal Name of God is directed and at some places chanting in the heart is suggested.

"And, do thou remember thy Lord, within thyself humbly and with awe, below thy breath, at morn and evening. And, be thou not of the neglectful." (S: 7, V: 205)

When the men of piety feel any alarm from Satan, they get to call God in their remembrance and they are alert, that is, pious men upon facing whimsical thoughts and worry from Satan they call God to their remembrance and God lifts the veil from their heart. God says that troubles created by Satan are removed by remembrance of God.

Auliya celebrate God's praises with their friends loudly and silently; such gatherings are called *Halqa-e-Zikr* (Gathering for Remembrance). In the holy Quran, both collective and individual remembrance is mentioned. God says, *"And, keep thou with those who worship God, in the morn and the evening, seeking only Him."* (S: 18, V: 28)

This verse purports that God wanted Holy Prophet (PBUH) to arrange gatherings for calling God into remembrance.

Angels and the Chanting:

Holy Prophet (PBUH) has stated, "Angels remain in search of those groups of people who chant God's name and when they find, they call in other angels too and they take that group of people under their wings, filling the entire sky of the earth."

God says to angels:

"Be a witness that all these men have been blessed with My forgiveness." One of the angels says, "But, that one amongst them wasn't there for chanting, he just happened to be there."

And, God would respond, "This is a gathering whence no one can be without blessings."

Holy Prophet (PBUH) has stated, "Shouldn't I be telling

you of an act beneficial for here and hereafter. Listen! Do join the gatherings where God is mentioned and His name is sanctified."

A glade tiding it is about searching for the gatherings and participation of the angels therein. Such gatherings are means of winning God's favors and success in the world and the hereafter and, Mentioning of God and Chanting His Holy Names causes showering of Mercy and peace of mind and heart.

"Establish Salaat for My remembrance." (S: 20, V: 14)

Remembrance during *Salaat* means to have such an affinity with God whence man is able to witness God or at the least he is sure of the fact that God is watching over him.

God has stated, *"Then remember Allah as ye remember your fathers or with a more lively remembrance.* (S: 2, V: 200)

"Remember Allah, standing, sitting and reclining," (S: 3, V: 191)

God has also stated, *"How one whose heart has been opened for Islam, which is light from God, could be equal to unfortunate ones? Woe unto them whose hearts have been hardened against remembrance of God."* (S: 39, V: 22)

Zakariya had grown very old, in that state God told him, *"The sign of the birth of your son is that you won't be able to speak to people for three days except by making signs and remember thy Lord much...."* (S: 3, V: 41)

Fighters and Soldiers:

Muslims fighting in the cause of Islam have also been instructed to keep Allah in their remembrance.

"O ye, who believe, when fighting against non-believers, hold firm and remember Allah much so that ye be successful." (S: 8, V: 45)

Such an atmosphere is created in the shrines of Sufis, which irrigates the spiritual associates with the lights of God and those of Prophet's. The lessons that Sufis teach to their students are according to the holy Quran and *Hadiths*.

Holy Prophet (PBUH) said, "Remembering Allah in a gathering after the Morning Prayer till the sunrise and after the Afternoon Prayer till the sunset is endearing to me more than anything else in the world."

Holy Prophet (PBUH) also said, "Angels descend to cover such a gathering of people who are busy in remembering Allah, under their wings, peace and mercy of God shower upon them and God blesses them with His pleasure of remembering them."

Spiritual associates, in the spiritual schools and colleges are made to call Allah into their remembrance, individually and collectively so that their Subtleties could be toned up with God's Colors and God's color could prevail upon them. Students are directed to remain busy chanting Name of Allah in every state, sitting, standing, and walking, with or without Ablution. Every Silsila makes chanting of one or the other Appellation of God customary for its followers. For instance, in Silsila-e-Azeemia, spiritual associates are made to chant *Ya Haeeo ya Qayyum*, day in day out and in every state of their life, sitting, standing, walking or doing work,

When someone remembers Allah, silently or loudly, a vibration takes place in him and all his senses become directed towards Allah.

Law:

As a matter of law, there are two sets of senses operating in every human being.

One type of senses get him not only closer to the material world but they also trap him in the world of matter whereas the other type of senses bring him closer to the Unseen and God. Attributes of God encompasses a person when he is in his inner senses.

To state the same thing in simple words, it can be said that when one is engrossed in the material world, he is actually engrossed in the putrefaction and decay of the material elements though the same are not felt directly but if the elements are

analyzed, it transpires that everything of this material world is composed of putrefaction. The food he eats and the drop from which he is made and comes into this world are all nothing but putrefaction. When one dies his entire body turns into a mass of putrefaction....whereas, in contrast to that the other body of man, which is composed of light and *Noor*, is so subtle and supple that it peregrinates the upper realms and finds itself in the meetings of Angels.

A current flows through his body of light and Noor, when, a Sufi is busy in chanting the holy Name of Allah and waves of ecstasy remove every shade of grief and sorrow from him.

Muraqba

Concentration of mind:

Concentrating on a single point after taking mind away from everything else is called Muraqba (Meditation). It is our general observation that nothing can be accomplished if concentration s lacking. Children learn abc only when their attention focuses upon the words of the teacher. An accountant can keep his accounts only when his attention is not divided otherwise he is bound to make mistakes. For keeping one's attention on the job at hand is a must for success in any thing.

Religious rites also demand concentration of mind just as is required in the worldly affairs; lack of concentration in religious duties results in onrush of thoughts during performance of worshipping rites, which at times is so much that one cannot even remember as to which *rakat* of the Prayer is in progress.

Cognition:

Sages and Sufis perform Muraqba and instruct their students to practice the same. Definition of Muraqba is to carry out the rites of religion and spirituality with faith and certitude and regularly and punctually.

Shariya (Rites and Laws of Islam) for the cognition of the Self are like theory and Sufism is the Practical of that theory. When a person fulfills the articles of Islam, this action is the theory of the religious system and when a Muslim ponders upon the wisdom of the articles and finds the reality, this is known as the practical. During the practical a spiritual associate witnesses the angels bowing with the bowing person and prostrating with

the prostrating one and God's bounty encompasses him and this is the real meaning of the saying of Holy prophet (PBUH); "*Salaat* is the ascension for the believers." Praying person actually witnesses that he is prostrating before God.

Definition of Muraqba:

Muraqba can be defined in various ways:

1. Concentrating upon a single point after liberating the mind from all thoughts.
2. Man enters into the state of Muraqba when the grip of the fictional senses abolishes.
3. One enters into Muraqba when the dream like state prevails in the wakefulness.
4. This also is the definition of Muraqba that one's ability of clairvoyance and clairaudience is aroused.
5. Entering into the world of the Unconscious after emerging from the world of Consciousness is also a state of Muraqba.
6. One becomes so focused during Muraqba that he witnesses that Allah is watching him.
7. And, a time comes when he finds himself witnessing Allah.

There, in the human soul, is such a light which expands to infinite limits. In our attempt to demarcate this light, we would eventually conclude that the entire universe is within the confines of this very light. This light is encompassing everything existing; nothing can escape from the limits of this light. All that had ever happened is happening now or would happen ever, rests before the sight of human self.

Flame of lamp:

One ray of this very light is called Sight. This ray keeps on circulating the entire sphere of the cosmos.

Cosmos is a sphere and this light is the lamp whose flame is termed as sight. Wherever the reflection of the flame falls the flame captures all that is there and all around it. All the

lights in that flame have grades. At places the light of the flame is very dim, at others it is dim, at some places it is bright and at some it is intensely bright. Things upon which the light is very dim our mind experiences a fantasy about them. Fantasy is the supplest form a thought, which can only be perceived in the depths of perception.

Things upon which come under the dim light, our mind experience them as thought. Things which come under bright light, our mind has a clearer concept of them and the things that come under the intensely bright light, our sight manages to see them.

Nothing in the form of fantasy, thought or concept is clear for the sight. Sight cannot comprehend its details.

Observation:

Observation is the name of capturing of the light by the sight whether it is very dim or intensely bright. It is such a faculty that transfers even the dimmest light to the sight so that the things that were in the stage of fantasy could be sighted in form, features, shape and colors. Power of the soul, which is termed as Observation brings the fantasy, thought or concept before the sight and reveals their details upon the sight.

Vision:

The electrical system during Observation becomes very fast and the storage of lights increases to such an extent whence the unseen features also become visible. This is the first stage of the Observation in which all the acts belong to the sight, that is, one versed with Observation witness the affairs of Unseen in forms and features.

Hearing:

After the power of envisioning the second stage of Observation is activated. In this stage thoughts of any living being start reaching the hearing of the Man of Observation.

Smell and touch:

Third and fourth stage of Observation is to be able to smell or feel tactually something even if it is at a distance of hundred thousand miles.

One of the companions of Holy Prophet, talking about his night long wakefulness and keeping vigil told him that he used to witness the angels moving around in the heavens. Holy Prophet (PBUH) said, "Had you maintained your vigil, angels would have shaken hands with you."

In this incident various degrees of Observation have been mentioned. Witnessing of angels relates with sight and vision and shaking hand purports to power of feeling them tactually which awake after sight. One of the degrees of the Observation is a state when feelings of the body and soul become concentric and the body is directly affected by the stimuli of the soul.

Maroof Karkhi (RA):

Many events of Sufis are there in this regard, for instance, one of the acquaintances of Maroof Karkhi, seeing a bruise on his body, asked him that how he received that bruise. Maroof Karkhi said, "Yester night, during Praying, I got attentive towards Kaaba, during circumambulation, when I reached near Zam Zam, I slipped and fell and received this bruising."

Once, seeing an extraordinary bruising on Qalander Baba Auliya's body, the author asked him about that and he told him that during his spiritual journey in the night, while he was passing through between two cliffs, a rock had hit him and the bruising was the result of that accident.

When one gets settled in his states of Observation, the spiritual associate starts perambulating the world of Unseen, he eats and drink, moves around and partakes in all activities just he does so here in the world of matter.

Perambulation or Introspection:

A Sufi, after learning command over different states of

Muraqba, gets his vista enlarged to reach out to the opposite Poles of Time; Eternity to Eternity and can exercise the powers granted to him by God. He can witness, if he so desires, the events and happenings of thousands of years ago or hence. Because, all that ever existed, or will ever exist or is happening now do all exist between the span of Time since eternity to eternity. This state of Observation, in Sufism is called Perambulation or Introspection.

When a student of Sufism; a spiritual associate, is acquainted with the lights churning in his heart, he enters into the Unconscious Senses emerging out from the Conscious senses, he starts seeing the angels. He becomes aware of those realities which normally remain obscure. Realities of the Realm of Behest (the Spiritual World) transpire upon the Sufi. He witnesses the lights that are used in the structural formation of the universe and that how do the subtler lights are supporting them. Then that Beatific Vision is revealed upon him, which is the basis of the *Noor* that is supporting the lights.

Benefits of Muraqba:

One who performs Muraqba, regularly and punctually, has the following benefits:

1. The dormant abilities arouse.
2. Spiritual knowledge transfers.
3. One gets closer to God and is blessed with His attention.
4. Peace of mind is achieved when single mindedness is achieved.
5. Mind is diverted from moral turpitudes.
6. Problems are solved and one is safe from worries.
7. One who performs Muraqba regularly seldom falls ill.
8. It's nature's secret to treat diseases using Muraqba.
9. Belief and faith in God is enhanced many folds.
10. Thoughts can be transferred to others.
11. One can go wherever he may desire spiritually.

12. He sleeps well and easily.
13. His wisdom increases.
14. He excels in explaining and describing things.
15. He grows soft spoken, kind hearted and forgives.
16. Takes pleasure in serving others and befriends people irrespective of cast or creed.
17. Loves his mother profoundly, respects his father and elders and is kind to younger.
18. He is generous and hospitable.
19. He wishes well for everyone.
20. People at large are benefited from him.
21. Humbleness and tolerance becomes his second nature.
22. He considers having bad useless thoughts as wastage of time and energy and strives to get rid of them. He seeks help from the souls of Prophets and Auliya till his restless comes to an end.
23. Presence of Allah is felt during *Salaat* and witness ranks and files of angels bowing and prostrating with him.
24. Peregrinates in the heavens and sees the gardens of Paradise.
25. Muraqba for knowing the situations of the deceased people enables him to see the people who have passed away.
26. Witnesses true dreams.
27. Abiding the laws of Religion and Sufism enables him to witness the Holy Prophet (PBUH).

Types of Muraqba:

Few of the numerous types of Muraqba are:

1. To establish Salaat,
2. Paying attention to Allah during Fasting,
3. Remaining attentive towards God during Hajj,
4. Imagining The Mentor,
5. Meditating about Blue Lights,

6. Meditating to feel the presence of God,
7. Meditating about Flowers,
8. Observing the Heart,
9. Meditating about The High Throne,
10. Meditating About the Inhabited Dwelling,
11. Meditating about the Paradise,
12. Observing One's soul,
13. Observing a black Dot in the Heart.
14. Introspective Meditation,
15. Meditating about Death,
16. Meditating about Noor,
17. Gazing in the Dark,
18. Meditating to Hear the Unseen,
19. Meditating to know about the situation of the Grave,
20. Meditating to Have the Understanding,
21. Meditating about the self
22. Meditating about Oneness of God,
23. Meditating about the Micro and Macro-cosmos,
24. Muraqba to treat a disease is suggested according to the nature of the disease.
25. Muraqba of different colorful lights like, Blue, Green, Yellow, Red and violet Lights.
26. There are certain Muraqba that are performed with open eyes.
    a). Sun-gazing,
    b). Moon-gazing,
    c). Staring at a circle or black dot
    d). Gazing the Candle

Prerequisites of Muraqba:

1. A place with moderate temperature,
2. A peaceful atmosphere, free of noise,
3. Complete darkness, if not possible, optimum darkness,
4. Sitting Posture,

5. Muraqba cannot be performed while lying as it induces sleep,
6. The posture must comfortable so that one could sit for longer duration,
7. Abiding the articles of Islam,
8. Anger and rage is to be avoided,
9. Be respectful to the elders and be kind to the younger,
10. Avoiding the intoxicants,
11. Attending the gatherings where the chanting is done,
12. After having the ablution,
13. Punctuality is to be observed,
14. Muraqba is to be performed at least after two and a half hour after having the meal and that, too, should be taken in moderation.
15. One should try to remain in ablution as far as possible, but exerting too much to control to attend to the call of nature is to be avoided, so that one should not be feeling stressed.
16. Recitation of *Ya Haeeo Ya Qayyum*, during the day, and at night, Darood, with special preparations like wearing clean cloth, using perfume and sitting at a quite and clean place, as much as possible.

Best Timings for Muraqba:

1. After the midnight
2. Before or after Morning Prayer,
3. After the noon Prayer, and
4. After the Night prayer.

How to perform Muraqba:

1. The best sitting posture is to sit on heels as we do during Praying or squatting or holding both knees in the arms. Some cloth can also be rounded around the back and knees.

2. Spiritual connection with the mentor is necessary for Muraqba.
3. After sitting as during praying, look towards the sky and keeping the eyeballs raised,
4. Focus the eyes upon the tip of the nose,
5. Head, neck and back must remain aligned but in doing so there mustn't be any stress in the muscles.
6. Breathing must be smooth and harmonious,
7. Better to be on empty stomach,
8. If, feeling sleepy, better to first complete the sleep before starting Muraqba.
9. One can read others' thought, show various feats to impress them, but all such things come within the ambit of sorcery, which is against religious norms and they ultimately prove to be of great disadvantage, here and the hereafter so one should avoid any violation of religious norms.
10. If something is to be recited or chanted before Muraqba, after completing it sit facing North and make the mind attentive towards that about which meditation is intended.
11. Thoughts do come during Muraqba; one is not to indulge in the incoming thoughts, let them pass and let your mind return to that about which the Muraqba is being performed.
12. Minimum duration of Muraqba is 15 to 20 minutes. It can be done for longer durations as well. But one should not be doing it at one's convenience only or doing it all the time.
13. Muraqba is to be done sitting on a hard bed or on the floor. One tends to recline while sitting upon chair or sofa and this may cause distraction or sleep.

Every follower of Holy Prophet (PBUH) knows it well hat Holy Prophet (PBUH) performed Muraqba for a long time in the Cave of Hira.

Muraqba is to remain attentive towards God with mental

concentration, after retiring into a peaceful corner and severing away from all worldly affairs, problems related to with family life and friends, temporarily.

"And, call the Name of thy Lord into remembrance after severing away from all and devote thyself with complete devotion." (S: 73, V: 8)

It is necessary that the place where Muraqba is to be performed is free from noise and is dark. Mind should remain focused upon the point of concentration with all its abilities as long as one is doing Muraqba.

Precautions:

1. Minimum in take of sweet things.
2. Refrain from taking any intoxicant.
3. Eat only half stomach,
4. Sleep only as is necessary and remain awake as much as possible.
5. Care is to be exercised about the words said and should speak only when it is necessary.
6. Fault-finding and backbiting is to be avoided strictly.
7. Lying is to be discarded from the life altogether.
8. Plug the ears with cotton swabs while performing Muraqba.
9. Muraqba is to be performed in a comfortable posture but head, neck and back must remain aligned in a relaxed position.
10. Before starting with Muraqba, inhale deeply through both nostrils and exhale without holding very slowly. This is to be done, under the supervision of a teacher, according to one's ability and tolerance, from 5 to 21 times.
11. Better to do the breathing exercise in a sitting posture and facing the North.

Muraqba of Beatitude:

Before the five times *Salaat*, sitting for Muraqba, this is

to be imagined that God is watching me. Gradually this thought becomes so strong that the onrush of thoughts during *Salaat* is no longer there.

When someone performs *Salaat* with these feelings, the doors of Unseen opens up for him and he keeps on gradually progressing.

Muraqba of Death:

Life does not end with the extinction of the material body. Human self or ego makes a new body of lights discarding the physical body after death.

After mastering the Muraqba of Death one can suppress the material so that the senses of the light could take over and can return to the material senses as and when he may want to.

Holy Prophet (PBUH) has stated:

"Experience Death before you actually die."

This has been hinted in this statement that one is to know of the senses of death remaining in the material world and overpowering the material senses, that is, remaining in the material senses, one could witness the world of hereafter.

A Door in the Grave:

A spiritual associate; a Sufi saw in his Muraqba of Death is related below:

When I Performed Muraqba, sitting beside an old grave, I saw spiraling circles of vibrant colors appearing before me. Then, all went dark and in that darkness I saw light at a far away distance. Then, a door like that of a fortress in a huge wall appeared before me. My soul went through it and I saw a city with skyscrapers, building made of bricks and small mud-houses, washer-men's area, rivers and canals, forests and gardens with flowers and orchards with fruits were all there. It was such a place where palaces and the caves of Stone Age were all there. People of that age were also there when man was not familiar with dress and used to live naked. One person of them advanced and asked me, "You look like us, why you are carrying on so

many clothes on you?"

This is the world (Purgatory) of the people of that era when there were no social laws on the earth and man had no concept of wearing clothes.

This great city with population exceeding billions of people exists for millions of years. One can study the civilization of millions of years. Here people live who didn't know the use of fire and those who are of Stone Age. This city has colonies of nations much more advanced than modern age of science and they had built much more powerful planes and missiles than today and with the passage of time they were called the fairy tale flying object. In this city that nation of scholars is also found who had invented such formulae which could abolish the gravity and the weight of the rocks of thousands of tons could be reduced to few kilograms. And, those nations are also here that had negated the Time and were aware of the activities of the angels remaining on the earth and knew what would happen upon the earth before its actually happening. They could control the winds and subdue the cyclones with the help of their inventions. In this extraterrestrial place those pious people are also living who are guests of God in the Paradise and those tyrants are also here who are destined to be the fuel of Hell.

Farms and fields and markets are also here. Harvesting is done in these farms and fields but no one can hoard them up. Such markets are there where shops are there but there is not buyer.

I saw a man with a worried look on his face. He was sitting in a shop that had all sorts of boxes but no items on sale in them. I greeted him and asked, "How do you do?"

He said, "I am worried as I haven't had a customer in my shop for the last five hundred years." When inquired I found that he was a capitalist in the world and earned in black-marketing.

There was another man sitting in the next shop. He was an old man with messy hair with an expression of anxiety and worry on his face with account books in front of him. This shop was comparatively spacious and cleaner. He was totaling the

figures somewhat like this; two plus two, seven and two, ten and ten plus ten nineteen. After finishing the totaling he starts all over like this; two plus three five, five plus five seven, seven and nine are twelve. And, this is going on and every time the totaling gets wrong and he pulls his hair and shouts hits his head against the walls and again gets to his totaling. I asked him, "Sir, what's going on and how long you are in this torment?"

He said, "Have no idea why I can't put my totals right, which I am trying to reconcile for the last three thousand years. And, I know why it is happening. It's happening because I had been embezzling the accounts and misappropriation was my habit in my worldly life.

Come let's look at this quack religious scholar with so large beard. He wraps his long beard around his back while he has to walk. During walking the beard opens up and entangles into his feet and he falls on the ground. He told me that he had been wearing the beard to deceive people because simple hearted people believed his appearance.

Angels say:

Out side a colony a man is inviting people to listen to his sermon saying, "Come people, come and listen, What God says". But nobody bothers. Few passing by angels stop to listen to him and he says, "Well, before I could start telling you, help me to quench my thirst and let me have a glass of water. Angels grab him and a glass of boiling hot water is touched to his lips. When he refuses to drink they pour that hot water upon his face. Angels laugh and mockingly say, "Damned man traded God's name in the world and is attempting the same thing here." Heart cannot withstand the screams and cries from the burnt face.

Embers in legs:

In this great city there is a dark and narrow street that is ending on fields and forest. In this street a house or to be exact four walls of a house that has a covering of rubber like netting for its roof so no protection from sun and rain and is so low that

one can hardly stand underneath it. There are only women in this house. The atmosphere is quite depressing and gloomy. A woman is sitting spreading her legs. Her body is of normal size and stature but she has legs that are ten feet in length. Seeing this, I inquired, "How do you have so very long legs, lady?"

She told me that she was in the habit of visiting various houses and used to gossip about others and said bad things about others. Now I am unable to walk and feeling as if my legs are filled with embers that are burning me and no one in here has any sympathy for me.

Back-biting:

During the Muraqba of Knowing about the Graves, I saw that a man with dagger in his hand is stealthily advancing towards another man and stabs him in the back and started licking the oozing blood like a dog. After that he vomited all that blood he had licked. Vomiting made him weak and exhausted and he said, "I wish I had known it in the world that I would face this for the back-biting that I did there."

Orphans' Goods:

A giant like man, about 20 feet tall, due to his so huge stature he cannot live in any normal house so is moving upon the roofs of the houses from one to another in great anxiety crying and pulling upon his hair. Asked him, "What has caused you to suffer this? And, why are you so tormented?"

He said, "I had constructed buildings by usurping the goods and belongings of orphans and now the doors of the very same building are closed for me. The sumptuous food have filled my body with fire and air that has inflated me so much that I cannot even think of living in a house. The fire is burning me from inside and I cannot find a way to escape it."

A dialogue of the angel of death and a woman:

One in the Muraqba of death I saw that there is a hut near a field. The hut is surrounded by fence and a huge tree is there in

that enclosed compound. Under the tree many people are present. I also joined them and I saw a woman arguing with a person that he cannot take her husband. That man is trying to console her saying that he cannot help her in that regard because it relates to God and it happens as He wants them. The woman couldn't control her and she started crying.

I advanced and asked as to what as the matter. That gentleman said, "Look at me and see who I am." I meditated and found that he was the angel of death. I greeted him with respect and extended my hand to shake with him. Azazeel took my hand. I felt as if current was running through my entire body. I suffered many electrical shocks.

I asked as to what was the issue with that lady. He told me that her husband is a pious man and she is also near to God. Her husband's time in this world is now over I am under instructions that if he would want to come only then should I take his soul. He is also willing to go but she is adamant to go with him.

Then he led me to a hut like mud room where a sage like man was lying upon a brown blanket spread upon the floor having a leather pillow under his head. The pillow is filled with date leaves. Man has a small round beard. He is quite tall and is his body has an air of fullness. He has large and bright eyes. His forehead appeared to be radiating rays.

Angel of Death greeted him saying, "Peace be upon you Abdullah." So I also following him greeted Abdullah who asked the angel, "What my Lord has commanded you?"

Angel very respectfully said, "He wants to see you." And, sat upon his heels near the feet of Abdullah, who submitted him with great pleasure and his body shivered and his soul left his body. The angel flew towards the sky and rose higher and higher and vanished from the sight.

Muraqba of Noor:

Noor, according to Sufism, is the basic constituent of the creation of the Universe. As is stated in the holy Quran, "Allah is

the Noor of the earth and the heavens." (S: 24, V: 35)

Noor is that special Light that can be sighted and also causes sighting the other lights. Light, colors, waves and dimensions are all various properties of Noor. Traveling in the past and future simultaneously is yet another characteristic of the Noor and keeps past related with future. Breakage of this connection would render the universe lose its relation with its past.

Past and Memory:

Memory is one of such instances. When we recollect our childhood or any moment of the past, our past gets into the present and the happenings of childhood or that particular moment is refreshed in our memory. Senses of the Angels, Jinns and other creatures are also based upon Noor and in Spiritualism, in order to familiarize with Noor; one is made to perform Muraqba of Noor, in many ways.

1. Student imagine and attempt to feel that he and the entire universe and all its creatures are submerged in an ocean of Noor.
2. Noor is falling upon the world from the Arsh (The High Throne) and this Noor is also falling upon him.
3. *"Allah is the Noor of the earth and the heavens. The similitude of His Noor is as a niche wherein a lamp. The lamp is in a glass. The glass is as it were a shining star."* (S: 24, V: 35)

   The spiritual student imagines according to the example given in this verse of the holy Quran that the bright rays of the lamp are causing his entire body glow.

Muraqba of Appellations:

In the same way, Muraqba of Appellations or the verses of the Quran is performed to benefit from their radiant

effects. After rehearsing some verse or an appellation of Allah, it meanings are deeply pondered upon and the Attributes of God mentioned therein are imagined. Performance of this Muraqba causes such a state of engrossment in the spiritual associate whence he started witnessing Noor and light in everything that he looks at and he observes that everything is encased in light and Noor.

When a Sufi performs Muraqba according to this verse of the holy Quran:

"God is with you wherever you might be." (S: 57, V: 4)

The feeling of the presence of God grows so strong in him that his mind remains associated with God in every state and every situation.

Junaid Baghdadi says that learning Sufism through Muraqba is learning to see God and this observation is through the heart.

Origin of the lights:

Religions of the world in one or the other way have mentioned about the invisible light, the light that is the origin of all the lights and found in all existents.

In the Old Testament it is stated; "God said, Light! And, there it was."

Moses saw a light on the Mount of Sinai in the bush and through that light he talked with God.

Hinduism called the same light as Jot.

Purgatory

Knowing the states of graves:

Man after his death transfers to the angelic world and spends his days in the other realm. Life after death is termed as the Life of Purgatory, which depends upon the acts and deeds of the worldly life. If, at the time of one's death, one is enjoying inner peace and calm and is free from mental complexities then, his purgatory would also be dominated by the same states. But, if a person carries there with him anxiety, guilty conscious and mental suffocation, he would remain anxious, restless, worried and disturbed.

Muraqba for knowing the inner situation of a grave (*Kashf-ul-Qaboor*) is performed upon the grave of the person with whose soul one intends to meet as this Muraqba helps in meeting with the deceased. When this Muraqba is performed in the tomb of a sage or saint, its purpose is to get spiritual benefit and blessing from him.

Method of performing this Muraqba is:

After sitting towards the feet side of the grave, inhale through the nostrils very slowly till the lungs are filled and exhale without holding the breath very slowly. This is to be done for eleven times.

After this recite *Darood* 100 times and *Ya Baisu* 100 time and imagine with close eyes that you are inside the grave. And, let the mind sink into the depths of the grave. Continuous focusing of attention on this thought helps in activation of the inner eye and the soul of the deceased come before into vision. Success is related to with mental capability, ability, interest,

regular practice and efforts. This Muraqba must not be performed without permission and supervision of the Spiritual Mentor because witnessing of the soul may prove to be burdensome for the conscious and one can become insane.

This ability is normally used for getting the blessings of the saints and sages.

Garden of Paradise:

A Sufi performed the Muraqba of *Kashf-ul-Qaboor* at the tomb of Lal Shabaz Qalander, in Sehwan Sharif. He saw that a layer of his soul got out of him and entered into the grave.

"Occupant of the grave was present there. On the left hand side of the grave there was a small door. Qalander said, "You may go there in through the door and have a look around."

Sufi got through the door and saw a garden unparallel to any garden of the world. There were birds with feathers emitting lights, saw flowers of unmatched beauty. Those flowers were combination of hundreds of brightly lit colors. These flowers of light and colors swayed on the branches of the trees in the blowing breeze.

Grapes of Paradise:

It was note worthy that the trunks of the trees and their branches, leaves and flowers all were created in a circle. The tree trunks were round and straight like the mushrooms. Passing breeze caused the leaves of those trees to produce musical notes. The garden also had vines. Grapes were of dark pink or blue hue. Large bunches had the apple-sized grapes. The garden had waterfalls and fountains of waters. Lotus flowers of hundreds of types in large ponds were felt awaiting someone.

Atmosphere of the garden is as it is early in the morning or as it is soon after the rain in the evening just before the sunset. The garden had birds of thousands of kinds but no quadruped was seen. The Sufi asked a parrot that was sitting on a branch of the tree as to where that Garden was. The parrot replied in the same language that it was the Abode of the friend of Allah; Lal

Shabaz Qalander, in Paradise and flew away singing the hymn and song of praises of Allah. Sufi plucked a bunch of grapes and returned through the same door into the grave. Qalander asked him that did he like his garden. He told him that his garden was beyond any praiseworthy comments by any human being.

Dress of Paradise:

It is one of the eternal characteristics of the soul that it prepares a dress for itself in every realm. It prepares a dress after one's death just as it makes one of flesh and skin in this world of matter. The 'dress' made in the hereafter has all those qualities and abilities, which were specific in the 'dress' of this world. People recognize one another and they have the realization of delight and sorrow and they also distinguish the people of Paradise from the people of Hell.

"People of the Garden will call out to the people of the Hell: we have indeed found the promise of our Lord to us true, have you also found the prose of your Lord true? They shall say, "Yes." Then an announcement would be heard, "Curse of Allah is upon the wrong-doers, who hindered men from the path of Allah and seek in it something crocked, they were those who denied the hereafter. Between them shall be a veil, and on the heights will be men who would know everyone by his marks. They will call out to the people of Paradise, "Peace on you." They will not have entered, but they will have an assurance thereof. When their eyes shall be turned towards the people of Fire, they will say, "Our Lord! Send us not to the company of the wrong-doers." The men on the heights will call to certain men whom they will know from their marks, saying, "Of what profit to you were your hoards and your arrogant ways?" Behold! Are these not the men whom you swore that Allah with His mercy would never bless? Enter ye the garden; no fear shall be on you nor shall ye grieve." (S: 7, V: 44-49)

Video Film:

Two stations for men and jinns are there which are

known as the Higher (*Illiyun*) and Lower (*Sijjiyun*). *"And, what do ye know of Illiyun? It is a book written"* (S: , V: 8-9)

"And, what do ye know of sijjiyun? It is a book written." (S: 83, V: 19-20)

This written book is the record. All that a man does in this world gets recorded in the form of a film. This must be born in mind that every thought, imagination, movement and action has a typical form and all that we do becomes a film within the limits of our knowledge.

Invisible Caller:

The universe has a collective understanding. A conscious that has a record of the information about universe provides stimuli of life to each and every particle, planet, star, bird and animal, man, jinns and angels. In the modern terminology it can be exemplified with a computer that has the complete record of the particulars and situations of a country.

The mean to contact with this conscious is the voice, which technically called *Hatif-e-Ghabi* (The Invisible Caller). This voice keeps on circulating the universe perpetually. Any one with the ability to focus his mind with concentration and free from impurities can listen to this voice after becoming attentive to it. And, if he would ask a question he will be answered.

Universe; an echo:

All the religions value the voice greatly. Old Testament declares; God said, Light! And, there it was.

In Hinduism, the sound of word 'Om' is considered holy. Hindu Sadhos say, "All that exists between the earth and the heavens is the echo of the word Om. A voice is continuously circulating in the universe, which according to them is called The Heavenly Voice (*Akashwani*).

Sufis also mention a voice which according to them is the Godly Voice (*Sot-e-Sarmadi*). This very voice inspires Auliya Allah.

The method to listen to this voice is:

To plug both ears with cotton swabs and sit in Muraqba Posture and to imagine a voice, after becoming attentive towards the inner, which may resemble to one of the following:

1. A sweet and enchanting voice,
2. Buzzing sound of bees,
3. Sound of flowing water especially when it is falling upon stones,
4. Sound of flute or
5. The sound of ringing bells.

Secrets in the Voice:

When the performer of Muraqba keeps his attention focused upon this voice, he starts hearing it in different ways and manners. With the passage of time, words and sentences are also heard and secrets are revealed upon the one who performs Muraqba regularly and he is connected with the upper realms. After one masters this practice of this Muraqba, he can converse with this voice and his questions are answered. When someone is able to hear the voice of the invisible caller the ability to get answers to his questions also arouses in him. But, practical method for this is;

- Repeat, mentally, once what is to be inquired.
- Then sit in the Muraqba posture and remain attentive to the voice of the invisible caller and stay focused.
- Do not repeat the question, just stay alert and remain focused to the voice of the Invisible Caller.
- The answer would come according to the mental capacity and concentration.
- The basic need for performing this exercise is the supervision of the spiritual teacher. This is important because if a small child is left alone in a lab, where hazardous chemicals are there, it

could be dangerous for the child and instead of having some benefit it could prove injurious.

Muraqba of Heart:

Acting upon the instructions of the spiritual teacher, after sitting in for Muraqba in a comfortable posture, close your eyes and peep into your heart and envision that a black dot is there in your heart. After practicing for some time one gets hold of the imagining the black dot. Then let your mind enter into the depths of this dot. Gradually the mind would become able to get into the depths of the black point and according the depth attained, one starts seeing the world in this point (dot) and latter on he starts witnessing other worlds as well.

Muslim Scientists

1424 years ago, the world was covered with ignorance and was in the grips of anarchy. The most pathetic of all scenes was killing of the children by their parents. Vulgarity was the common norm of the society. Chaos and bloodshed had filled the earth and man turned into animal forgetting his distinction of his vicegerancy upon earth. To set peace upon earth God sent His beloved prophet Mohammad to earth, who described the signs of Allah in such a wonderful manner that reality of the earth and the heavens became known to Arabs.

Quran told:

"Behold! In the creation of the earth and the heavens, and in the alternation of the day and night; there are indeed signs for men who deliberate; men who celebrate praises of Allah, standing, sitting and lying down on their sides and contemplate upon the wonders of the creation of the heavens and the earth; and say, "Our Lord, not for aught hast Thou created all this, glory to Thee! Give us salvation from the penalty of the fire." (S: 3, V: 190-191)

"Do they not look at the sky above them? How have we made it and adorned it and there are no flaws in it? And, the earth We have spread it out and set thereon mountains standing firm and produced therein every kind of beautiful growth in pairs to be observed and commemorated by every devotee turning to Allah." (S: 50, V: 6-8)

Following the teachings of the holy Quran when Muslims set upon the researches they left no corner of

knowledge unattended. Their researches are both enlightening and thought provoking for the Muslims of the world. Libraries of the western countries are stacked with the books of Muslim scholars of the past. Those were the scholars who lit new candles of sciences. They spread light in the world when it was gripped by darkness. These scholars were expert researchers, scientists and spiritualists. Muslims have degraded today only because that they as a nation have lost the taste for thinking, researching and taking the signs of God into consideration.

Abdul Malik Asmaai:

Abdul Malik Asmaai researched in the fields of Mathematics, Zoology, Botany and man's evolution and birth on this earth. He is the pioneer of scientific studies. Before him, science wasn't found in the pages of history.

Jaber Bin Hayan:

Translations of Jaber Bin Hayan's books remained the part of curriculum of various European Universities till 15th century. This scientist invented methods to make cloth water-proof, to save the iron from rusting and to make colored glasses.

Mohammad Bin Mosa Alkhwarzmi:

Mohammad Bin Mosa Alkhwarzmi added cipher (zero) to increase the value of digits, made maps of the planet earth and researched in Geography.

Ali Ibne Sohail Raban Tabri:

Ali abne Sohail Raban Tabri wrote a complete book titled as Firdusul Hikmat on Medicines.

Yaqoob Bin Is'haq Alkundi:

Yaqoob Bin Is'haq Alkundi was an expert researcher in Astrology, Chemistry, Music and Physics.

Abul Qasim Abbas Bin Farnas:

Abul Qasim Abbas Bin Farnas experimented in aeronautics, which proved to be a milestone in man's air born journeys. He also invented the sun-clock.

Sabit Ibne Qarta:

Sabit Ibne Qarta invented lever and gears. Had he not given us these devices man would have not been able to develop gigantic machines.

Abu Bakar Mohammad Bin Zakirya Razi:

Abu Bakar Mohammad Bin Zakirya Razi was an expert surgeon. The method of stitching the skin after operations was devised by him.

Abu Nasr Alfarabi:

Abu Nasr Alfarabi invented a musical instrument which made the listener to laugh, cry or sleep.

Abul Hassan Masoodi:

Abul Hassan Masoodi was the first man who disclosed that there was water where it is land now. He suggested this in those times when there man did not had the luxury of using modern gadgets.

Ibne Sina:

Ibne Sina was expert in medical science. He drew charts of anatomy and portrayed the body organs illustratively. Book on Anatomy is the translation of his works. He invented the instrument for measuring the body temperature which is still in use as thermometer.

Besides above scores of scientist laid foundations of disciplines of science after making valuable researches.

Shah Waliullah:

Shah Waliullah the father of Shah Abdul Aziz, translated

the holy Quran into Persian for the first time. He revealed facts about the Unseen World and defined the cosmic system and expounded that there is a body of lights that is encompassing the physical body. This degrading and deprived nation rewarded him by conspiring against him for his murder.

When the science introduced the Aura, the nation accepted it as it is one of the holy statements of God.

Baba Tajuddin Nagpuri:

Baba Tajuddin Nagpuri disclosed that man's sight has unlimited range. When our sight can see the sun, which is at a distance of 90 million miles away, after acquainting with the laws of sighting, we can see far away things without using any material devices. He also told every creature in this Universe is correlated with other creatures; every particle is associated with the other particles. When life embraces life; life generates.

Shah Abdul Aziz Muhadis Delhivi:

Life story of Shah Abdul Aziz tells us that we can acquaint with invisible creatures like jinns and can benefit from their friendship.

Mohiuddin Abne Arabi:

Mohiuddin Abne Arabi expounded that sighting of the soul, conversation with the soul, peregrinating the upper realms through the soul and knowing the secrets of Micro and Macro-cosmoses is very much possible for man.

Qalander Baba Auliya:

Great spiritual scientist of this age Qalander Baba Auliya unveiled the secrets of dreams. He disclosed that man spends half of his life in wakefulness and the rest of the half is spent in dreaming.

Soul, which is composed of Beatific Vision, Noor and light, feeds the life, whether it is the life of wakefulness or that of dreaming. Qalander Baba Auliya tells that God has

characterized the soul with the ability to create Nasma. When Beatific Vision dominates Nasma, Archangels are created; when Noor covers Nasma angels come into existence and when it is over-ridden with light man and jinns come into being.

Seen and Unseen remain alternating both in man and jinns, which is the formula of their creation. Dreaming is the Unseen and transferring to the Seen from the Unseen is the wakefulness. This means that the world of wakefulness and that of dreams is based upon the senses. Senses are created by constant and active supply of information. When the flow of information descends it generates those atoms which are responsible for the creation of Space and when the flow of information is directed upwards, those atoms come into being which create the creatures of upper realms.

Quranic Ideology:

Before Arabs, science had no role in America, Europe, Egypt and Asian countries like China, Japan and India except Greece where some knowledge existed. Tendency towards the scientific research and ever-new inventions was the fruits of the teachings of Holy Prophet (PBUH). When Arabs were enlightened with the light of knowledge after the revelation of the holy Quran, the west did not have even an iota of culture or civil society. People of Russia used to drink water in human skulls. Holy Prophet changed the life of Muslim Bedouins.

Acting upon the bright teachings of Quran and the knowledge Muslims conquered half of the world within fifty years. Great kingdoms of Rome and Persia were made to kneel down before Muslims. Muslims filled with light of teachings of the Quran revolutionized the world and gave the world a new civilization.

Universities:

The books based upon the Quranic ideology by the Muslim scholars when those were translated, the west received them earnestly and Universities were established in the Europe.

Books of various sciences and disciplines remained part of the curriculum of the European universities for four centuries. European historians unanimously acknowledge that without contribution of Muslims Europe would have remained deprived of the light of knowledge.

Decline of Muslims started between the fifth and sixth century AH. Muslim got away from the Quranic ways of research and deliberation (Sufism), which resulted into Muslims self adopted distance from the wisdom and light of Quran. Muslim abandoned thinking and it extended to such limits whence Muslims practically shut their eyes from the light of the social, economic and spiritual life established upon the teachings of the Quran.

Muslims were no longer heedful to the conquest of the universe; which is a complete knowledge and constitutes one third of the entire Quran. And, Muslims as a nation, lost interest in the consciousness that Quran had given them. When a nation dissociates her from learning, thinking, research and wisdom, she divides into groups collectiveness comes to an end and the nation disperses.

Conspiracy against spiritualism:

Hypocrites and intriguers played their role even in spiritual matters like other things of the world and distracted people towards wonder-workings and paranormal feats. This approach of thinking was advocated in such a manner that people were made to think that spiritualism is nothing other than paranormal wonder-workings. Other thing was the false propaganda that purpose of learning spiritual sciences and the conquest of the universe is nothing but escapism and to take refuge in the jungles to avoid the world. This all eventually resulted in deprivation of Muslims from learning, research and exploration. Non-Muslim nations advanced in the knowledge and now all those things that were hard to believe have become common things due to advancement of science. Now, sighting of

a man at more than one place, for instance, is no longer an extraordinary thing.

If the teachings of the holy Quran are attempted to be understood remaining in the limits of material conscious, it is bound to make serious mistakes. This is the reason that Muslim scholars have difference of opinions about that great book in which there is no doubt. Every exegesis of Quran is a document of a new style and exposition. The words of Quran are preserved only because God has proclaimed its safety.

Secret of Eternal Life:

Teachings of Sufis tell that man is dying every moment and the death of every moment proves to be the life of the very next moment. It needs only a little deliberation to conclude that all the activities of life whether these are related to with deeds, thoughts, wisdom, knowledge or ethics last only till one breathes his last. If one could conceive the harmony that is there between life and death the secret of eternal life transpire upon him here in this mortal life. We can see it clearly that man of today is lost in the materialism to such an extent whence even the religion has become a mean for his material comforts. Many are those who are making use of the name of the religion but fewer are those who have any desire for faith, belief and certitude. Obviously when the men of faith have become scarce who would want the faith?

Today's Man:

Today's man considers the advancement of knowledge and science man's ultimate achievement. This is indeed a misleading thinking because the Quran tells us that a man, who was not a prophet, in the era of Solomon; was capable of bringing the Throne of Queen Sheba into the court of Solomon from a distance of fifteen hundred miles without using any material means; an event to prove that man had progressed this much whence he was not obliged to use the material means.

Role of the scholars for the last so many centuries have

remained hopeless. They never tempted man's thinking towards this fact that Holy Prophet (PBUH) made his journey into the heavens without any ostensible means of transportation and what science that was which made it possible.

Electron:

Man is made of light and all his senses base upon electron. If man could acquaint with the electric current in him, he can transport anything from one place to another without using any material means. Theories of science are founded upon conjectures. The results are produced as long as the conjectures work, when the conjectures fail, no result take effect. Any theory based upon conjectures do collaborates with another theory for some length but eventually fails. All the theories that man expounded all proved to be wrong at one or the other stage. All the philosophical systems made so far other than monotheism annihilated along with their followers or are in the throes of invalidation. Present generations of man are much more frustrated than those of the past while the future generations would even be abjectly worse.

Thinkers and the nations:

Functioning of people vary from country to country and nation to nation. It is not possible by any chance that the entire human species could adapt to uniform functions of body, it is only the spiritual activities in which the mankind enjoy a common semblance. If thinkers of the world could effectively struggle to correct the misinterpretations of spiritual functioning, they would be able to unite the nations of the world in one single bond of unified system.

God has stated, "Man is the best of all Our creations."

Man enjoys distinction over all other creatures because of his potentials of learning and knowing the hidden things. All the invention of the present or those made centuries ago are all manifestations of his hidden potentials.

Creative Formulae:

Sufism discloses that everything existing on the earth is enveloped in light and quantities are operative in this cover of lights. When man deliberates upon something, after arousing his hidden potentials, the forces hiding in that thing become known to him. Present advancement of science is the typical example of the very same law. When scientist deliberated upon things, the creative and destructive forces of those things came to their knowledge. Scientists are of the opinion that all things of the universe whether they are in solid, liquid or gaseous form; they are all composed of atoms and the atom is mostly an empty space. Things that have similar and alike atoms are called elements e.g. Hydrogen, Carbon, Iron, Gold, Lead, Platinum and Uranium are natural elements. In compounds, atoms of elements are bond together to form molecules.

Atom:

Atom is the Greek word meaning an indivisible thing. Democritus named the tiniest particle of matter that cannot be further subdivided as 'atom'.

Democritus had expounded that everything of this world is composed of tiny indivisible particles. An atom is only 25 millionth part of an inch. Or to say, tip of a needle may contain hundreds of thousands atoms. Atoms of light elements are light and those of heavy elements are heavy. Soul of all living things including man is also composed of atoms, which are the smallest and lightest of all other atoms.

About death, Democritus had opinioned; that death occurs when all the atoms of the soul leave the body. In that state not even a single atom of soul is left behind, which could bring back the discharged atoms; therefore, man cannot live after the soul has left him.

Matter and Energy:

Experiments and researches have proved that matter and energy are the two sides of the same one coin. Because all the

particles discovered so far are found to be made of energy, that is, energy releases when these particles are subdivide and broken down during experimentations.

How so much detailed information has been collected about sub-atomic particles, which cannot be seen so far?

Scientists, in this regard, say that the resulting effects or the specific display during experiments led them to conclude what are these sub atomic particles. For instance, all that we see upon the TV screen is the display of the electron beam, which is invisible by itself. Thus, in experiments, when an atom is brought under some external force or a ray, results of the effects upon the atomic particles can be witnessed upon a screen. The response appearing upon the screen is in the form of a color or a small dot of light or twinkle of light, which helps them to conclude the characteristics of the atomic particles.

Coverings of Noor:

People blessed with the authority by the Best of the creators; God Almighty, tell that Noor is the principle determinant in the creation of the universe and the flow of light and Noor is the movement of the universe. From huge heavenly sphere to the tiniest particle...atom every thing is encased in the covering of Noor. Every particle and the entire world made of elements is founded upon quantities that are separate from one another but still linked to each other. The quantities, on one hand are correlated and on the other they are separate from one another.

God proclaims in the holy Quran, *"And the things on this earth which He has caused to grow from earth in varying colors and qualities. Verily in this is a sign for men who consider these things, that is, they research."* (S: 16, V: 13)

"God is the Noor (Light) of the earth and the heavens." (S: 24, V: 35)

"There is not a thing, big or small, that hasn't been described in the Quran." (S: 34, V: 3)

God also proclaims, *"O Prophet! Tell them, that He has*

sent down this Book, who knows the earth and the heavens." (S: 25, V: 6)

This means that each and every particle of the universe including each and every molecule and atom are in His knowledge.

Fix quantities:

God says, *"Glory to Lord, the most High, who created things with fixed quantities and made the creative formulae known."* (S: 87, V: 1-3)

This means that God created everything using fixed quantities and these specific quantities are the potentials operative internally and externally in things, and are maintained under the supervision of One All-Knowing Being according to certain laws and discipline. From large celestial bodies to tiny atoms and all the subatomic particles like electron, neutron, proton and quarks are all before Him and nothing can go out of His control.

It has been stated in the holy Quran: *"He knows all unseen things and nothing is out of His knowledge whether that is the least little atom in the heavens or on the earth nor is there anything less than that or greater and formulae of all their kinds are inscribed in a Book, Open and Manifested."* (S: 34, V: 1-3)

Three types of particles:

Three types of particles have been mentioned in the above verses of *Surah* Saba; tiny like an atom, greater than than and smaller than that. Three types of particles are found in any creation, atom, subatomic particles and molecules.

The word used in the Quran is *misqal*...meaning small particle that has weight in it. So it purports to anything that has some weight and specific quantity. Since atom is such a unit that has electrons, protons and neutrons, therefore it carries both weight and quantity.

Smaller than *misqal* means electrons, protons, neutron, positrons, quarks and the alpha beta and gamma rays emitted

from the nuclei of atoms.

Larger than atom includes all the compounds of atoms no matter how small or big they are.

Net of light:

Continuous deliberation in the holy Quran enlarges one vista of vision enabling him to see the net of light in the unit of atom. A Sufi comes to know that there is only one creator of the atom, subatomic particles and that of the earth and the heavens and the entire universe is His property He has created the cosmic system according to certain laws and every thing exists due to specific quantities. Those learn this knowledge concerning the quantities who according to God's statement: *"Those who strive for Me I show them the ways so that reach Me."* (S: 29, V: 69)

Iron metal has also been mentioned in the holy Quran, *"And We sent down Iron (including other metals like uranium) in which there are benefits for man."* (S: 57, V: 25)

Invisible Controls:

When a spiritual associate during completion of the lessons of Sufism under the supervision of his mentor comes to know of those quantities that are working in the creation of things then he can also transform something by increasing or decreasing the Quantities. Knowledge of quantities hints that there exist those quantities in lead which can overcome the powers of atom.

Network of waves:

There are four types of waves or energies that are feeding the Universe. In Sufism they are known as; the Channel of Black Draught (*Nehr-e-Tasveed*), Channel of Abstraction (*Nehr-e-Tajreed*), Channel of Evidence (*Nehr-e-Tashheed*) and the Channel of Manifestation (*Nehr-e-Tazheer*).

Uranium and lead; both these metals are fed by the waves of the Channel of Black Draught. If the net of waves encompassing lead could be explored the world would be saved

from the atomic catastrophe.

God has said, *"All that is there in the earth and the heavens have been subjugated for man."* (S: 45, V: 13)

It means that whenever man would deliberate upon anything existing in the earth and the heavens, the knowledge about the quantities working in that thing would come to his knowledge.

In short, atom is a compound of quantities or quanta, which are the units of materialism. Each and every unit of matter is enclosed is Noor and this Noor is encased in light. Speed of light is told to be 300,000 km per second and the speed of the Nooric Waves is thousands of times more that the speed of light. There is a net of waves of simple and compound waves of light and Noor upon which are made the smallest and the largest particle. When a Sufi emerging from the surface of light enters into the Noor, the incredible energy is revealed upon him.

Individual thinking and material interests are the main factors operative in the progress of today's science and this has rendered the entire development and advancement the cause of man's anxiety and restlessness. Had this development was made with the prophetic approach of thinking, it would have proved to be a source of peace and security. Present scenario of this captivating progress has only brought man at the brink of a volcano, which, if not checked positively, it will cause the world to explode because a thing that comes into existence is ultimate used.

Sufis and scientists:

The difference between the present day scientist and the Sufis is that the former works for his personal interests and the latter's knowledge is dedicated for the creatures of God.

The ability to understand the cosmic system, in Sufism, is known as Invisible Control (*Mughibat-e-Ikwan*). Sufis blessed with this faculty have such an insight that they can see the events and incidents of thousands of year ago and can also see and

remain informed about the events and happenings that might be taking place thousands of years hence.

Physical and Spiritual Sciences

Basically only two types of knowledge are prevalent in the universe and the millions of the worlds therein. One is the Acquired Knowledge and the other one is the Presented Knowledge.

Presented knowledge is the knowledge that enables us to enter into the world of Unseen and acquaints us with the Unseen. Unconscious stimuli becomes functioning in the person who learns this Knowledge. Functioning of the Unconscious Stimuli means that an impression is formed in the mind of the things related. For instance, upon utterance of the word 'pigeon' by the teacher of Presented Knowledge, an outline of a pigeon emerges upon the screen of the mind. And, when further depth is produced, a pigeon with all its features is seen mentally. Similarly, when a spiritual teacher mentions atom, the structure of the atom, the energy contained in an atom and the element to which that atom belongs and the molecules forming from the bonding of atoms are perceived.

There are three sections of the Presented Knowledge and seventeen chapters in all.

First..... Abridged Account
Second...Detailed Account
Third.....Secrets and Purposes of Details

Acquired Knowledge:

Example of the Acquired Knowledge is that when a teacher teaches his student to draw a picture, he demonstrates to draw certain features upon the graph paper. The student becomes

a painter according to his practice in the supervision of his teacher and his zeal and interest.

Contrary to that, in Presented Knowledge we are told that every man enjoys the intrinsic ability of drawing pictures and teachers only helps in activating this capability in his student.

Further explanation of this thing follows:

Knowledge of Information:

All that is happing in the world or has already happened or will happen ever is based upon thoughts. Something exists for us if if are provided information about that and if we do not receive any information or no though about that thing comes to our mind, that thing does exist for us.

When somebody wants to be a painter, first of all he receives this idea in his mind that he should be drawing a picture. Someone invents something when a thought comes to his mind. If no thought comes to his mind, he cannot invent, cannot be a doctor, an engineer etc.

Likewise, this holds good for every science and every form of knowledge. First of all we happen to be having a thought about learning something; we get attentive towards that thought or idea, only then, knowledge, according to our zeal and zest, activates that particular ability. Teacher only facilitates his student in activating his pre-existing capability.

Ability of learning spiritual science or Sufism is also pre-existing in every man just like any other skill or knowledge. When a man learns to draw a picture, he is known as an artist or a painter and when he learns to make wooden furniture he is called carpenter. And, when someone invents something that has any significance scientifically, he is known as scientist. And, when a person, gets his spiritual potentials aroused in him with the help of a teacher he is known as a Spiritual man.

Scientific Scandal:

A human skull was exhibited in the British Museum in 1912, which was captioned as PIYT DOWN MAN, this skull

belongs to man-like creature that existed about five hundred thousand years ago and the ancestor of present-day homo-sapiens. This skull remained the center of discussion for forty years. Many conferences were held about it and books were written about that skull.

But, when the method of Radio Carbon was introduced to determine the age of a relic, it was found that it was actually a human skull with a jaw of monkey and was not older than one hundred and fifty years only.

In fact that was a great scientific scandal so that skull was taken off the show-window.

But, strangely enough all the certificates and diplomas issued and the books written about that skull were neither abrogated nor declared false.

Researchers expand the past for billions of years on the basis of scientific conclusion derived from a conjecture and they do not have any sure-shot method of proving the antiquity.

Hypothetical Knowledge:

Estimation about the creation of the earth is also based upon human conjectures. We are told that earth is five billion years old. Some scientists have divided its age into four epochs. First epoch, according to them, lasted for half a billion years, second one lasted for 170 million years, third one lasted for 65 million years and the fourth one is continuing for the last 2.5 million years.

Some scientists, without any proof or authority, are of the view that man came into being only one million years ago whereas some think man started inhabiting this earth some 50 to 10 thousand years ago. This means scientists are not unanimous in their views about the creation of the earth or that of man. Few making use of their conjectures and hypothecations suggest one thing, which the others tend to refute.

This is also said that since Adam about 10 billion people have lived on this planet earth. And, in this era or ours, we are told that the earth is resided by about 6 billion people. This also

is very strange to note that in five billion years only five billion populations is there on the earth. It does not concern us what factors are there for what the scientists say and others refute them. But, one thing is sure that this earth is here for a very long time. Colonies are formed and annihilated. When we study the periods after the advent of Adam upon the earth, we see different eras, which after passing through an evolutionary process return to the point of its beginning.

Materialist Geologist:

The ratio of water and land on earth is 3:1. The earth has strata or the layers like an onion. If the earth could be peeled it would be observed that every layer of the earth is new creation. We name these tiers as iron, coal, copper, brass, uranium etc.

Geologists know that particles of the earth are formulae of new creations and the same holds good for the soil, which is of various types and kinds. If it is red at one place, it is black at another, if is soft at one place it is hard at another like a rock and at places it is miry. But, one of its characteristics, which is displayed every where is its nurturing of the seeds like matrix. Just as a mother nurtures her child in her womb, the earth, too, is growing seeds in great diversity. When the creations taking place in the earth are taken into consideration, we tend to believe that the earth provides the basic materials to manifest a creation just as a plastic toy is made by putting plastic in its die.

Every Seed; A die:

God has characterized the earth with the ability to bring forth every creation according to its die. When a seed is deliberated upon, we come to know that every seed is a die and it is one of the characteristics of the earth that it can expand or reduce any die that it uses. A small seed of an oak tree which is smaller than a mustered seed is expanded into a huge tree. This also is the characteristic of the earth that it provides three parts of water in such a way that it dissolves itself according to the die. Flowing is the characteristic of the water. If it ceases to

flow, it rots, becomes smelly and putrefies.

Human Nature:

Every human being has three parts of water in him. This means that human nature is similar to that of water. As long as man spends his time according to his nature, that is, remains continuously active, he remains close to Nature but when he deviates from his nature, that is, he avoids activity; inertia prevails upon him, which causes him to rot. All that things found on the earth like plants or minerals, their nature is nothing other than motion.

Spiritual Geologist:

Normally, it is considered that Sufism is the knowledge of the people who have no interest in the world and, in order to escape the hardships of life, dissociate them from the society. This is not the case, in actual effect; the Sufis know it well that universe is in perpetual motion. And, Sufis, males and females, have been given the responsibility of spreading the Godly Mission only because they avoid inertia.

It is a conspiracy to defame Sufism by mentioning intriguingly of inertness and aversion. Sufis are so active that a common man cannot compete them in their working. He keeps his vigil, earns his livelihood by working hard. If he engages himself in business, he follows the law and respects the norms of the society, remains clean, serves the creatures of God. He loves the creatures whereas; clever and cunning people have made people a source of their earnings.

He stands before his Lord five times a day and takes a good care of his bowing and prostrations. How can it be aversion from the world when he works for earning livelihood for his children, educates them and teaches them, fulfills his duties concerning his relatives, partakes in the ceremonies of life and death of others, is careful about his words and deeds and keeps on purging himself? When there is no monasticism in Islam, then how a Muslim can be a monastic hermit. A Sufi does all

those things which a common man would do but the difference is that A Sufi does everything care of Allah. A Sufi follows the teachings of the Quran and especially those that are mentioned in the first passage of 2nd Surah and if this is not the case, he cannot be considered worthy to be one of the Sufis.

5% of Potentials:

Presently the population of the world is about six billion people that is occupying one third of the planet earth. When we look at the population of the earth we see that the cities and dwellings, in fact, are the valleys, which, at places are small and at others, they are large. If mountains are in the north, valleys and open plains are in the south, which are surrounded by hills and mountains that have oceans around them with islands that are inhabited and turning into cities. There are many habitats besides the population of the known world.

Science progressed greatly and the present day development is the result of only 5% to 10 % use of the human potentials. It is really thought provoking what would be rest of the 90% potentials?

If in billions of years man could succeed in using only 10% of his potentials then in how much time he would be able to use the rest of his potentials?

When man could use only 5-10% of his potentials in five billion years, as the science says, then, how this can be termed as the ultimate stage of advancement?

Scientists also tell that science of today could not find the formulae of the inventions which were invented in the times before this advancement.

When the holy books; Old and New Testaments and the holy Quran are studied, it is found that all these books teach that man is composed of two sides. One of these two is his material or physical body and the other one is Spiritual body. Man's physical body is made in the mother's womb and this is known as the Conscious whereas the spiritual body exists even before that and the same is called the Unconscious.

If man explores and searches remaining in the Conscious, he acquaints only with 5 to 10 percent of the potentials but if man, after knowing his soul explores and researches into the Unconscious, he can be acquainted with the rest of the 90 percent of the potentials. And revelation of the formulae of Time and Space become easy for him.

It has been stated in the holy Quran,

"Everything whether it is the smallest of all or the biggest one has been mentioned in the holy Quran."

Physical and Spiritual Body

Every human being in this world is a record and all his life merely a film. Life is a drama that is making all the characters of life to rally at one place; characters that makes an individual prominent and bring forth all that is there in the ambience surroundings.

When we write a play, we have all the character of that play before us in our mind and when we watch a play we get absorbed in the characters before us through which either we are passing or have passed through. When one peep into any stage of one's past life, story of every one seems to resemble. Everyone steps into this world in his physical form and then gradually recedes away from the material body. Despite this receding process the base plane upon which this material body is being displayed, advances and vanishes is one and the same for all.

Evolution:

Not even a single branch of science is capable of explaining what this base plan is? Many attempted to unveil this base but to no avail because actually there is no veil at all. Even if someone gets some information about such a veil, this news by itself becomes a veil.

This mystery can be resolved if it could be explained in terms of Unconscious and the Ultra-unconscious.

What is evolution? Evolution is to conceal one's weaknesses and shortcomings and attempts to prove to be better than others.

I, too, am a member of the cosmic family, which inhabits the earth and is thriving like parasites. Someone else causes us to

born and it is said that mother gave birth to us. Someone else nurtures us and it is said that father rears us up. Don't know from where we are getting the wisdom and prudence but it is said that we learn from schools. Man is walks upon the earth haughtily and sows seeds in the earth after scratching it with his sharp knives and benefits him from its produces and never thinks that this earth too has some rights on him.

God, who gave us this earth, provided us with water without any cost and supplied us with air more than what we actually need, if somehow He comes under discussion, it seems as a frivolous thing is being mentioned. Whether one is old or young, rich or poor all are parasites of this earth and not only that are parasites but ungrateful too.

Man is an effigy, with void in it. There are parts in this void and every part is linked and connected with the other part and if one part moves all parts become active. The machine made of parts is wound and this effigy starts moving, walking, feeling and functioning, which causes him to have ego that calls him I (First Person Singular). This 'I' knows that the one day this all would come to an end, the machine would stop and only the effigy of clay would be left behind. People call this very I an individual and a being. Why this being, self or ego is there, strange enough that that even this I doesn't know it. When an individual witnesses himself, he finds him as a manifested being and when he searches for himself in the box that is made of flesh and bones wrapped in a skin, he finds his self nowhere.

There is not one realm there is a multitudes of realms and each realm consists of millions of galaxies. It seems as if continues sparking is taking place. The entire universe is tied in light subtler than laser beam and all that is there in the universe cannot be witnessed or perceived by the manifested physical being or human intellect. If someone claimed sighting it, that equals to a naught.

Inner and External Being:

Basis of every human being is the Inner Self and the

External Being is merely a reflection of the Inner Self. When I am, I am on the earth and then the earth is also not one. The earth, too, has an Inner Self and the External Being, which is solid but its Inner Self is a void. Gravity of the earth is its External Being and light is its Inner Self, which layer upon layer is Noor.

"God is the Light of the earth and the heavens."

Mountains fly:

The earth, too, like individuals has conscious. It knows it well that a guava tree is not to bear pomegranate nor can a pomegranate tree have guavas on it. It is also aware of sweet and sour things and this is also in its knowledge that a flower in a thorny bush is prettier than other flowers. No matter how beautiful is the flower, without thorns its value does not match the one with thorns. The earth also knows that various seeds are to be nurtured in its womb. If the earth on the one hand grows flowers of countless colors, produces fruits of varying tastes, creates birds and animals, on the other hand, it creates mountains to keep its motion smooth. When these sky reaching high mountains take the manifested form, they appear to be firmly established upon the earth but when the inner of the mountains is sighted, they are seen like clouds sailing on the sky.

You imagine these mountains are firmly established upon the earth. Nay, they are in flight like clouds." (S: , V: 88)

The earth existed even when man was not there and it would remain when man would no longer inhabit this earth. The manifested being was a particle. When another particle joined it they became two and they started multiplying to form a being.

Qalander know only two words; nothing and never.

Scholars, scientists and religious leaders call them negation and affirmation.

Sufism proclaims that not affirmation but negation is the origin and basis of matter.

Analysis:

We have a lump of soil, say of 2 kgs. If someone is struck with that mass of 2 kgs soil, it would hurt him. But, if that mass is grinded into powder, it can be blown into air by a gust of wind and cannot hurt as well. Now the question is, where did the 2 kgs weight go?

If someone is struck with this powdered form of the clay, will it hurt? We know by experience that it won't hurt. Then this also is in our knowledge that no matter how finely the clay is grinded, the particles would exist and if these particles are put together and struck against some one's back...it would certainly hurt him.

This reveals the reality that collection of many particles, getting them united or embracing each other is the force of gravity, or to say, is the affirmation (the Manifestation of being). The manifestation would be there but its original base is the annihilation. When a Qalander mentions Annihilation or Extinction he negates the Manifested Being. Why does he negate? He negates because he seeing nothing but the Inner Self.

The more he advances into negation the manifested man enters into the Inner Self and when he completely transforms into the Inner Self and witnesses him in his Inner Self, he enters into the world of Noor rising above the material world.

We all know and know it well that man is a combination of the soul and the body. Three parts of water in his body maintains the body functions, the blood keeps on circulating the veins and arteries. Expansion and contraction of lungs is based upon oxygen. The earth, upon which man resides, moves around, builds a world of deceit and deception and his neck remain stiff. The earth that provides him sustenance and resources to live and gathers his remain with all his stubbornness and putrefaction is all matter.

The soul, in contrast to that, is pure, subtle and is linked with the higher realms. Beatific Vision keeps on feeing it and it remains healthy from the love and nearness to God. It grows weak if it doesn't get nearness of God just as the physical body

grows weak if food is not available to it.

Matter and soul:

Waves rise in an ocean and return after hitting against the shore. Why does it happen? And, what's the secret of their restlessness?

When a wave gets away from the sea; its origin, feelings of deprivation overpower it and it strikes its head against the shore because the separation torments it. When the sea demonstrates its grandeur and majesty high tides emerge from its inner and place their foreheads upon the shore. Display of ocean's splendor forces them to prostrate and as soon as they surrender themselves before the majesty of the ocean, the ocean takes them back into its embrace to make them one with it.

When water negates itself by turning into vapors air causes them to soar into atmosphere. When the atmosphere is filled with the subtleness of disintegration, the vapors are transformed into clouds. Large laden clouds are then set of their journey to various directions. Whence they stay and their movement is arrested, they seek assistance of the sun. Rays of the sun focus upon the stationary clouds and the condensed vapors start melting into liquid to flow downstream in the form of flowing water turning into springs, brooks, waterfalls, streams, rivers towards it origin; the ocean. Why does this all happen? It happens because each and every vapor that emerges from the ocean wants to keep its relation with its origin; the sea.

No seed of a tree wants to be exterminated in such a manner that it is annihilated altogether. Every seed preserves the huge tree within. It annihilates only to give life to the tree contained therein. Why is this happening?? It is happening only because the seed wants to keep its relation with its origin.

Movement is perpetual. This is the movement that is converting the mountains into rocks, rocks into pebbles and pebbles into sand. Why? It is happening so that the mutual values of mountains, hills, rocks and sand should not come to an

end.

When man, ignoring Sufism, severed away from his soul; wealth, comfort and luxuries became the sole purpose of life, it increased the restlessness of the soul because the soul knows that the shell of materialism turns the food of soul into poison. The weaker is the relation of man with his soul, the away he grows from the love of the Lord Creator.

Gold and Diamonds:

Horrifying wars, bloodsheds, hatred, extremism and horrors of death are pervading the world only because man's soul is restless and anxious. This state is the result of man's turning into beast. He gives importance to gold and diamonds but has only a verbal connection with the one who bestowed these things upon him.

Statistics are evident that the countries with affluent wealth and means of comforts and luxuries, half of the patients in every hospital of every city are suffering from mental disorders of one or the other type. More than 50% beds are reserved for the mental patients. Billionaires of those countries may buy anything except peace of mind; an unending restlessness does not allow him to rest. He paces around on costly carpets under chandeliers and wonders that in spite of having everything why the peace of mind is not there?

Why is man restless?

Who would tell the worshippers of riches, they are perturbed because there is an entity that is supporting them and because which they are alive. What that entity is? That is their soul that wants the love of God; it's Creator. Soul remains perturbed till it gets the love of its Creator. Man would remain distressed and in agony despite availability of everything in abundance, unless the soul gets the love of God. This is the fact that the physical body of man is dominated by his soul and this soul, by no means, is under control of the material body.

Muslim of today, whose heart are devoid of faith, has

contradictions in his words and deeds and is considering the false as truth and illusive mirages as reality; hypocrisy, malice, prejudice, hatred and bestial feelings are occupying his inner self, has become a horrifying picture of sadness, says that he is not at peace and is restless. And, asks: how can he get solace from this anxiety and restlessness?

Man is anxious and restless only because hypocrisy and malice have taken roots into his life. The closer he is to hypocrisy and malice, the more away he is getting from the love and nearness of God. When he would be able to lift the veil of hypocrisy and malice, he would see his horrifying face. When the atmosphere would be poisonous, how could man would be able to stay healthy. When we won't be having the love for God and His creatures, we would never be able to stay happy.

And, when we wouldn't be happy, we won't be at peace.

A world free of doubts

For entering into the world of the Unseen, it is taught in the spiritual schools and colleges that we have to have belief of the existence of that world, which is necessary because without certitude we cannot take advantage of anything. Water quenches thirst because we are certain that it quenches thirst. We are alive because we are certain of our life. As soon as this certitude about life and living drains out we pass away. If, someone imagines that he would meet an accident if he would go out and if he happens to believe this thought, he would not go out of the house.

Mind of Paradise and Mind of Hell:

There are two minds operating in man. One is the mind of obedience, which is the mind of Paradise and Adam inhabited the Paradise due to that mind. And, the other one is that mind which came into existence after disobedience.

Mind of the Paradise = The Mind of Obedience and Certitude

Mind of Disobedience= Abode of Satanic whims and temptations. This mind causes dubiety and whimsical approach.

"Then Satan began to whisper suggestions to them bringing openly before their minds all their shame that were hidden from them. He said, "Your Lord only forbade you this tree, lest ye should become angels or such beings as live forever. And, he swore to them both that he was their sincere adviser, so by deceit he brought about their fall; when they tasted of the tree their shame became manifest to them.....And, their Lord called unto them: "Did I not forbid you from that tree and tell you that Satan was an avowed enemy unto you?" (S:7, V: 20-22)

And, we had already beforehand taken the covenant of Adam but he forgot and we found on his part no firm resolve.... Then Satan whispered evil to him, he said, *"O Adam shall I lead you to the Tree of Eternity and to a Kingdom that never decays?"* (S: 20, V: 115-120)

After nearing the Forbidden Tree Adam felt that his dress was no longer there and he had to hide himself. As a result of these feelings, Paradise rejected him and Adam was thrown upon the earth.

Lessons of Sufism:

All the lessons and exercises suggested in Sufism have single aim of making the acquisition Paradise possible for Adam.

God taught Adam three types of Knowledge.

1. Introduction of the Creator and the Universe,
2. Creatures,
3. Sel-realization.

God tells that everything has been created with its pair. Thus, each type of knowledge, too, has two sides, making them six sides in total of these three types of knowledge, which, in Sufism, are called Six Subtleties (*Lataif-e-Sita*) or six generators, namely;

1. Self,
2. Heart.
3. Spirit,
4. Arcanum,
5. Latent, and
6. Obscure.

Self and the Heart, together form the Animal Soul
Spirit and Arcanum are collectively known as Human Soul and the Latent and the Obscure are called the Great Soul.

Animal Soul:

Animal Soul is the collection of those thoughts and

feelings, which are called wakefulness. In this world of matter man finds himself tied up in force of gravity. All the worldly things like eating, drinking, sleeping, awakening, having matrimonial relations are performed by the Animal Soul. Human soul provides us with urges to live our life. It provides information as and when to eat, when to drink. We name these urges as hunger, thirst, etc.

Human Soul:

Birth of children is related with the Animal soul but the love in the mother's heart, concern about their better rearing and upbringing transfers from the Human Soul. When man sleeps, in actual effect, it is the Animal Soul that sleeps. Human Soul awakens as soon as the Animal Soul yields to sleep. Time and Space do not cause any hindrance for the Human Soul, to wit, when we live in the Human Soul journeying for thousands of mile and sighting a thing from far away and to see the souls of the people passed away becomes possible for us.

We are bound and constrained on every step when we are in Animal Soul but in the Human Soul, we become librated and freedom dawns upon us. We cannot see behind a wall with the senses of the Animal Soul, even a thin paper placed before eyes obstructs our vision whereas in Human Soul our senses become so sharp and strong that we can see beyond the limits of earth.

God has stated in Surah Rehman, "O ye the assembly of men and jinns, get yet out of the limits of the earth and the heavens, Nay, ye cannot except by the authority."

In Sufism, Authority means to have access to the Human Soul, that is, when the senses of the Human Soul become functioning man can escape from the gravity of the earth and can get out of the limits of the earth and the heavens.

It is our routine observation, when we are attentive to something with full concentration; all other things go into the background. When our mind remains focused upon something, it comes true, for instance, we happen to have thoughts about a friend in such a manner that our mind sinks deeply in his

thoughts and then we see him in person or hear from him.

The Great Soul:

The knowledge concerning the Will, Policies and the Beatific Vision of God is treasured in the Great Soul. A person acquainted with his Great Soul knows God in His Person and he is amongst those about whom God has stated; "My servant gets so close to me by his obedience that I love him so much so that I become his eyes though which he sees, I become his ears through which he hears and I become that hand through which he holds things."

Nearness to God and His association is not possible until one gets into the Unseen World. Entrance into the Unseen World or to witness something that is above Time and Space is possible only when a person is familiar with the method of emancipation from spatiotemporal ties.

Example:

When, we study so interesting a book that makes us oblivious of the passing time and only after having gone through with it, we realize that we had spent so many hours. We do not feel the passing time and we feel quite amazed. Similarly when we go to sleep, we do not have any realization of the passing time as long as we sleep.

God has stated in the holy Quran, "And we cause the night enter into the day and day into the night."

At another place it is stated, "We draw the night out of the day and the day out of the night."

Yet at another place this is stated, "We peel off the day over from the night and the night from the day."

Norms of sighting:

When we stand before a full length mirror and see our image in it, we say, we are looking in the mirror. Though we are not looking in the mirror, we are looking at our reflection in the mirror. Mirror absorbs our reflection and then reflects our image.

If the mirror did not reflect our image after absorbing it in itself, we could not have looked into the mirror.

First the mirror absorbed our reflection in it only then we could see our image in it, or to say, we do not look into the mirror but watch what the mirror sights.

If we imagine our mind a mirror, the direct approach of sighting would be that anything that we see first is sighted by our mind and then we see it, that is, all that we see, we in fact are seeing the sighting of our mind.

Water-filled Glass:

We have a glass filled with water before us and we are looking at the glass. In Sufism, this sighting is not real, it is fiction. The right way of saying would be that the screen of our mind accepted the reflection of the water filled glass and our Unconscious accommodated the structural formation of water, to wit, our inner eye saw and felt the reflection of water and the glass along with its related knowledge and structural formation.

Our sight first transfers the reflection of something upon the screen of our mind and only then we can see it.

One way of saying is that we are looking at the thing before us, and the other way of saying it, reflection of the thing placed before our sight is inscribing upon our Unconscious and we are witnessing the sighting of our soul.

Blind Eye:

When a person is dead, his eyes and corneas remain in place but he cannot see anything. This thing can happen even other than death, for instance, if a person goes blind, he won't be able see things before him. He cannot see because the the medium of sight is not there, that is, the reflection of the things before is not transferring to his mind. Sometime, this can also happen that the eyes are all right but the optic cells that produce the sense of sighting or the cells that transfer the pictorial features to the sight become defunct. In such a case, too, man cannot see nor feel.

An ant bites a person, he didn't see the ant biting him but still he feels its biting. This means that the sense which becomes knowledge informed his mind that something has bitten him.

Knowledge about anything in its initial stage whether it comes to him because of the sense of sight, smell, taste or touch, is the first level of the sense. Deriving results or getting to the meanings after hearing something is the second stage of the sense. Getting knowledge is the first stage of the feeling, sighting a thing is the second stage of feelings, hearing is the third stage, smelling and felling its fragrance or odor is the fourth stage and touching some thing is the fifth and final stage of our feelings.

What is this hunger or thirst? Thirst is an urge. Our senses guide to meet the urges and they inform us as to whether the water is cold, warm, sweet or bitter.

Quantities forming the thirst are altogether different from that of hunger and for this reason water that quenches the thirst cannot satiate the hunger, just as, the quantities of hunger are different from those of thirst and this is the reason that after having food one still feels thirsty.

Semblance of feelings:

As long as man remains in the sphere of collective feelings of human beings and animals, he is not different from the animals and when he understands his emotions through human feelings and seeks the support of the human senses he becomes distinguished from the animals.

Animals also have emotions and feelings like humans but the difference is that a goat or a cow cannot interpret its senses. Its knowledge is limited to fulfill the needs of life. It knows that taking water would quench its thirst. Leaves and fodder are to cater the hunger. It does not concern it, to whom does the water belong. But, in contrast to it, when an urge is there in a human being, he knows it by his senses as to how should the urge is required to be met.

God blessed man with the knowledge of the senses, and

this made him distinguished from the animals and other creatures. This distinction made him answerable to God. Urges to maintain the life are common in all the creatures of God. Man feels hungry and a goat and parrot also feel hunger. All animals feel thirst just as a man does. Both satiate their urges. But, man knows what this senses are and what are the urges and this very knowledge is the cause of his distinction.

In Sufism it is taught that how do the urges and the senses come into being. And, after learning this knowledge a Sufi becomes aware of the laws governing the senses.

Man is a machine composed of about 12 billion components and parts. Some of which produces senses, some make emotions, and some enable him to get his emotions fulfilled. Man is granted the knowledge about these components and parts and he can learn as to how these parts and components are installed and how do they work.

A goat does not have the faculty of learning about the machine or its components that are responsible of making the senses. If a man is not aware of the machine installed in him and does not know how this machine installed within is related with the universe then he is not different than a goat. Because, a goat or a cat also feels hunger, a bitch also rears its puppies and loves them, a rat or sheep, too, feels thirst. Man rears his offspring instinctively, loves his children just as a goat does and feeds and imparts training to live to its young ones. If a man is also doing the same which a goat does then, he cannot be distinct from it.

Sleep and Wakefulness

After the brief definition of the Presented and Acquired Knowledge, we can conclude that Presented Knowledge is the only real and sure shot method of learning about the soul. Acquired Knowledge cannot help us in exploring the soul. If a man tries to understand the soul through the Acquired Knowledge, he goes astray due to intellectual and logical arguments. Every one attempts to guess about the soul according to his thinking. For instance, some say, in the beginning man was an ape; some declare him the son of the sun, some associate his creation with fish and the people having better understanding when do not find any satisfactory answer about the reality of the soul, they tend to ignore the soul altogether and take the material life as everything and final.

This means that whosoever tried to learn about the soul through the Acquired Knowledge, he couldn't make out any real or final conclusion.

But whosoever attempted to reach the soul through the Presented Knowledge, uncertainty and doubts were abolished from that person and it became his belief that this body of flesh and bones is fiction, which is being carried along by another body that is the soul. This is the reason when this soul dissociates itself from the body, it stops moving.

Who am I? What are you???

We are curious, what man is? How do we know him and what, in actual effect, he is? The way we know a man is to know him in terms of his body of flesh and bones. There is a skeleton of bones which is covered with muscles and veins and skin, which has no movement of its own without soul. There is something else that is moving him. We, for instance, make a

clay toy lion and put it in such a place where it could gather dust on it. When we see this lion we do not mention the dust and we still call it a lion. Similarly, the soul has also weaved a fabric of flesh and bones using the rays of light, which is known as the physical body of man.

Zones of the Soul:

It is our observation that after death man cannot offer any resistance to defend him. Death means that the soul has discarded the robe of the physical body in such a way that no attraction for the soul is left there in it. This simile of dress is not limited to this world of matter only. Soul prepares a dress for every zone at its every descent and displays its movements and activities through that body. Soul not only displays its activities through the body that it prepares but also protects it, causes it to grow. If soul weaves its dress with putrefaction and rotness in one zone, at another it makes it using the lights and yet at another it makes it of Noor. When the soul prepares its dress with matter, this dress, due to the characteristics of the matter, remains in the limits of Time and Space.

We come to know of the real status of the dress (the dress purports to be the body of flesh and bones) when we are dead. After death this body of ours, is no different than a dress discarded by it owner.

Search of Soul:

It is mandatory for us to search a state in our life that resembles death or is similar to that in one or the other way. When we examine our days and nights, we come to conclude that it is the state of sleep that is very much similar to the state prevailing after death. It is a folk saying that a sleeping person is equal to a dead one. The only difference between sleep and death is that during sleep soul remains linked with the physical body and guards it whereas after death the soul dissociates itself from the physical body altogether.

Sleep is such an activity of our life that gives us a lead

into the potentials of the soul. We basically live our life under two states. One is that when our eyes are open, our conscious is awakening, we are seeing everything, hearing and feeling things around and we are moving too. This is the state of wakefulness.

Dreaming and Life:

We see, hear, feel and see ourselves walk around but our body does not move, is the other state of life, which is known as sleep. This process is evident upon the fact that our soul is not bound to move around along with the body. Soul moves around without the body as well. Movement of the soul without any obligation of the physical body, technically, is called dreaming.

There are different views about dreams. Some say these are mere thoughts. One witnesses similar things in his dreams that keeps him mind occupied during his awaking. Some say dreams are only representatives of our unfilled desires. The desires which are not fulfilled are met in the dreams. Thus, numerous things are said about dreams. Everybody has contributed view about dreams according to his thinking and knowledge. But, one thing that nobody can deny is that the sul which moves around with the body of flesh and bones can also move around without physical body. If someone objects that witnessing dreams and the acts performed in the state of dreaming are mere thoughts. This argument is contradicted when we consider such dreams that leave their impacts even when we get up from sleep. The most vivid example of this thing is to have wet dreams. A person experiences sexual ecstasy in his dreams and actually discharges just as he does during awakening. If one has a nightmare and even after awakening, the impact of the horrifying scene causes his heart beat grow faster. And, like a good scene witnessed in the dreams leaves a pleasant effect even after his awakening.

Journey of the Cosmos

The universe is traveling in three spheres.

The first one is that of the soul, Second one is dress made of the soul, which is called *Nasma*. And, the third one is that of the dress made by *Nasma* and is called material Body.

All these three circles move simultaneously. The dress made by the soul too has two sides. One that is weaved of simple waves and the other that is made of compound waves. Both these simple and compound sides despite their separation are infused into one another.

Conscious and the Unconscious:

Life of wakefulness is the Conscious and the life of dreams is the Unconscious. Mind and memory both remain active during the life of wakefulness as well as during the life of dreams. Urges of life whether they are they are Conscious or the Unconscious ones are subject to the information. Conscious at every step is indigent and needy and is limited whereas the Unconscious life is comparatively free.

Holy Scriptures like Old and New Testaments and the Quran called the alternation of the Conscious and Unconscious as Day and Night.

First day of the Conscious:

The child is dominated by the Unconscious on the first day of his life after birth. No writing appears to be there on the page of his Consciousness. With the passage of time impressions of the atmosphere, family and parents are inscribed upon the white page of the Conscious of the child. By the age of twelve, the page which we call conscious becomes some bright that the

unconscious is diminished but the impressions do not fade out When the conscious becomes so bright that the writing on the Unconscious pages cannot be read the hypothetical senses over power and the writing of the Unconscious page is over looked all together and after adolescence he become oblivious of the Unconscious.

Oblivion does not obliterate the writing. If the unconscious impressions are obliterated altogether, the continuation of the life would suffer. To maintain this continuation, nature has arranged to divide the Conscious and Unconscious senses into two equal halves. We man enters in the night he actually enters into the Unconscious and when he enters into the Day, he enters into the Conscious.

Man lives half of his life, since his birth till his death, in the Unconscious and the half in the Conscious. The Conscious and the Unconscious both keep on alternating in the life. Speed of the Conscious is very slow as compare to the speed of the Unconscious. Sufis versed with the creative formulae tell that man is not free anywhere. Freedom only means that the increased speed of the conscious gives us a sense of liberty and liberation from the limitations.

Time and Space:

Speed of the human senses increases to sixty thousand times in the Unconscious. This increase in speed is considered as liberty from the spatio-temporal limits. For instance, a person is walking on feet, other is using a bicycle, third one is in a car and fourth one is in the aero plane; speed changes at every stage.

After emerging out of the Diurnal senses when a person enters in Nocturnal senses he experiences a sense of freedom and liberty but actually he is not liberated as such. Conscious and Unconscious both remain operative in every movement. Domination of the Conscious is called bondage and the overpowering of Unconscious is known as freedom.

"O ye the assembly of men and jinns, ye cannot get out the limits of the earth and the heavens unless you have the

authority." (S: 56, V: 33)

Here 'Authority' means ability to exercise control over the Unconscious.

Reality of the Past:

When a person comes to this world, he comes from somewhere. The place from where does he come to this world is called the Past. After coming upon the earth, man lives his childhood, then, the childhood becomes the past and man enters his youth. When the youth becomes the past, old age commences and when he dies the entire life become the past.

Unification of Being ...Unification of Observation:

The philosophy of the Unification of the Being has been much discussed by the scholars and much has been written about it. Many discourses are found on this subject. Many great schools of thought advocated this philosophy especially Mohiuddin Ibn Arabi's support for this philosophy had great impact upon the Islamic world. His students wrote many books on this subject. Ibn Arabi had forwarded the doctrine of Unification of Being but the misled Sufis in the era of Akbar; the Mogul Emperor incorporated many vices of Transmigration and union with Godhead. They said that everything existing in the world is God, the earth, the heavens, the tree and the stones plants and animal, light or darkness, good or evil, or, anything that we see or feel is existence of God.

Mujaddid Alif Sani fought against these misleading views and said, "These people are misinterpreting the philosophies of Unification of Being and Everything is He. To counter such misconceptions he advocated the philosophy of Unification of Observation. What this Unification of Being is? We would present it, in the light of Theory of Chromolucis. We can take the example of a mirror, for understanding it.

We do not see outside:

Man looks into the mirror and says, "I am looking into

the mirror."

He, in actual effect, is not looking at the mirror but is witnessing what the mirror is showing him. When we delve into the process of looking into the mirror deeply, we notice that actually we are witnessing our reflection in the mirror. This is what we call looking in the mirror.

This is almost the same about every thing we see in our life. We think that we are looking outwardly with our eyes whereas a man of wisdom says that we do not look out but we see the reflection of things that is transferring upon the screen of our mind and we are sighting that reflection. Anybody who is not aware of the real approach of sighting thinks that he is seeing things in the out but a man versed with real approach of sighting knows it well that everybody is actually seeing in his inner and not in the out.

Initial focus of the sight:

When our sight functions indirectly, it finds itself incarcerated in Time and Space and when more depth is there in the ways of sighting things, plurality comes into existence degree by degree. Our observation remains limited into Time and Space because of the descent of the movements and activities. God has stated in the holy Quran that everything has been created with two sides. Thus, every descent also has two sides.

After hearing the voice of God and witnessing Him, in Eternity man entered into the second descent and in this descent he became aware of his faculties of sighting forms and features, hearing, speaking, colorfulness, feelings, attraction and touch.

First descent, that is, to see God, is one stage of Unity and the second descent is the five stages of plurality, thus, making it six descents in all. The first stage of descent is known as Subtlety of Unity and others five descents, according to the Sufis, are known as Subtleties of Plurality.

Theory of Chromolucis:

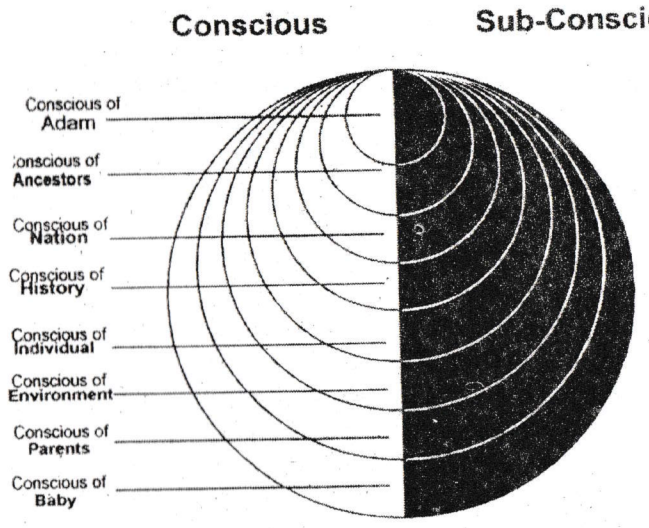
The realm, which is known as Unity, according to the Theory of Chromolucis, is merely a contrivance of human mind. Whatsoever, man says is his own limited thinking resulting from his limited understanding and perception. Considering the state of Unification of Being is the Godhead is not correct because the Holy Being of God or any of Attribute is far above any human narration.

When we mention the oneness of God, we actually refer to our own thinking abilities. It is not possible to encompass the Attributes of God fully in words. The limitlessness which we ascribe to the attributes of God, in actual effect, is a reference to his own limits, that is, the extent to which the attributes of God are accommodated by man's limited thinking; he names that extent as Limitlessness. This means that when we mention the oneness of God, we actually intend to say that we have understood the Attributes of God to this extent.

Man mentions God according to his degree of access or reach of understanding. Since man's unlimited vision too has its limit, therefore he cannot see farther and father. He named this incomprehensible state as Unification of Being or the Unification of the Observation.

Holy Prophet of Islam's statement, "We couldn't comprehend Thou, as it was Thy right," tells that no man could cognize God completely. Man gets to know God as much as God transpires upon him His Beatific Vision and His attributes.

Qalander Baba Auliya states, "When I was blessed with the opportunity of visiting the upper realms, I wanted to know that how many men of God, Sufis and saints saw God in one form, so I decided to inquire this thing from Auliya of past hundred thousand years but no one told him that he had witnessed God in similar form, each and everyone had witnessed God in a different form. Every Sufi has witnessed in a different form and a separate Beatific Vision.



Time and Space

God has stated, *"And, we explain things to people by giving examples and God knows all about everything."* (S: Noor, V: 30)

Things narrated allegorically and in illustrations help us understand profound facts in lesser words. We will attempt to describe the enigmatic problem of Time and Space so the students could get to its core easily.

There were two wayfarers, two people or two friends walking together, side by side. One of them was tall and the other was short.

Apparently, they both were walking at the same speed but, in actual effect, every step taken by the short man covered lesser distance than that of the taller one so his pace was slightly brisker than that of the taller one or the pace of the taller one was comparatively slower to match the speed of the shorter man.

In order to move forward, their steps were falling upon the road one after the other, the ground under their feet was rolling away as if they were walking on a, sort of, conveyer belt that keeps on rolling. They both were discussing something. When one talked the other would listen intently and thus they were exchanging their views besides walking together.

On their way, one of their acquaintances joined them and started walking alongside. This fellow was also tall in his stature. Now these three were walking together, side-by-side, keeping the short man in the middle. The road stretched in front of them with every step they advanced or, the road was slipping away behind them under their steps. They were enjoying their

stroll and the light discussion that was taking place between them, when one of them, after glancing over at his wristwatch, announced that they had been walking together for the last twenty minutes. It means that the space covered by the steps can be taken into account in two possible ways mentioning the measuring units of length like meters, kilometers, feet, yards, furlongs or miles and/or the units of time; seconds, minutes, hours and days etc. Thus, spending of twenty minutes in walking was an indirect reference to the length of space covered by the feet at a certain speed.

"Well, fellows, ever since that we had started walking, the road is slipping away behind us under our feet, as we are advancing forward, the road is being left behind---so, can we say that the road is pushing us in the forward direction?" the shorter of the three commented in an asking tone.

"As you say the road is pushing us ahead and this process is continuing for the last twenty minutes or so, then let us consider, what this time of twenty minutes is?" commented one of the two tall men.

"Well, how I look at this thing is that during the process of walking when we take a step, or to be more precise, when we lift one of our feet the other remains on the ground. We lift the other foot only when the first one is grounded back onto the road. All that is there between the two feet or, a step taken, is Space and, if even a fraction of a second is spent in this activity, it is Time," the third one said giving his opinion.

They all fell silent, lost in their thoughts. Then, they saw a tree on the roadside. The tree had dense foliage. They all sat on the grass under the cool shade of that tree.

"Look, if we draw a line to join the three points of our sitting, it will form a triangle, or to say, we are sitting in a position that resembles a triangle. Is this formation of triangle is merely a coincidence or does it have any meaningful significance?" said the one, inviting the others to ponder and explore.

"Look, up there! Out line of the tree overhead is round and

circular," said the short man, pointing upwards.

"Our presence underneath this tree is suggestive of a triangle covered by a round circular umbrella. It may sound strange but the fact is that this round umbrella is being established upon the earth and we three are sitting on this round globe of the earth; a big sphere... When we were walking, the earth was moving backward and now, when we are sitting here, the earth has come to a standstill. Is there any relation between the roundness of this umbrella of the tree stretched overhead and our sitting underneath it in a triangular formation?" he concluded his statement on a question.

"Well! Then, is there any message for us from Nature in this overall circular form of the tree, which is based upon a cylindrical trunk standing upon the round spherical planet earth? You see—we have a whole set of round and circular objects around us as this tree, its trunk and the semi-circular umbrella of branches and leaves. Does it indicate anything significant or meaningful? " Third one asked taking part in the discussion.

They were so deeply involved in resolving this enigmatic puzzle that the track of passing time was lost and when, eventually, they had realization in this regard, more than an hour had been spent in their quest-full discussion.

One of them observed, "When we were walking, our steps were moving. Resulting from the movement of our steps, the road kept on rolling back as we were marching. Continuous movement of our feet upon the road kept on taking us away from the point we had started our walk and thus, we spent twenty minutes time in this activity but, now, when we are not walking and are sitting here talking to one another, how did the one hour time pass? Is Time related to with our movements or does it pass even when we are not moving?"

The fellow who had joined them on the way said pointedly, "It needs great consideration that time passed when we were walking on the road and even when we are sitting here at this place. This proves only one thing that Space is the primary thing and Time is secondary in its essentiality because the question of

passing of Time comes under discussion only when the Space is there. If the Space is not there, Time will also be not there. "

Now this was such an amazing analysis that perplexed the other two fellows.

After a long pause he started telling them, "Birth of man also takes place in the space; the womb of the mother is nothing but a space. Time starts only when the mother conceives a child. It has never happened that a mother has delivered a baby after nine months without conceiving it."

"This has also never happened that the earth (space) is not there and a child could have grown into a youth or a young man could have entered into the old age. Time, used for measuring the age of people whether they live up to their sixties or hundredth year, will be there only if the space (person) is there. Nobody can live up to sixty or hundred years if the space is not there. In actual effect, the expansion and contraction of the space is the determining of time." He added.

"Adam and Eve experienced nudity when the disobedience was committed by them, that is, they saw themselves in an undressed state. It means that the entire body of Adam is also a space. Before the act of disobedience, Adam and Eve could not see those parts of their bodies, which are required to be kept veiled, but soon after the disobedience, the space of Adam and Even underwent a change and Adam was forced to enter into a lowly state of space from the exalted space." He elaborated his point of view.

One of the two, who were listening to him intently said, "Since you have mentioned Adam and Eve, let me tell you that we know about both of them only because of the Holy Books and if we are really desirous of exploring the reality of Time and Space, we have no other option but to look for it in the Holy Books."

Third fellow staring in the vast expanses of the sky, said; "The Day, Night and Light are also few of the names for Space. God has stated in the Divine Book:"

1. *Measure of One Day belonging to Me would be Fifty thousand years.*
2. *Measure of One Day belonging to Me would be Ten thousand years and,*
3. *Measure of One Day belonging to Me would be One thousand years."*

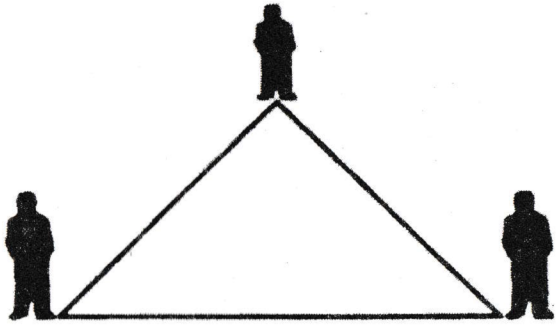
"This means that the lengthening and shortening of a day entirely depends upon its expansion or contraction. God has stated: "Verily I sent down this Book in a Night of Power." Whereas, the whole Quran was actually revealed in a span of more than twenty-three years, that is to say, that one Night of Power equals to twenty-three years."

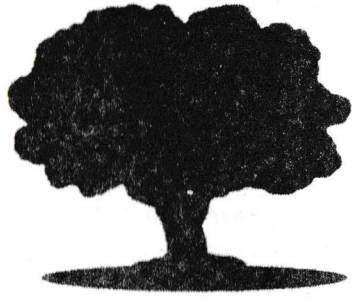
"God has referred to the *night* only whence He invites Moses to stay on the Mount of Sinai for thirty nights and extended it to forty nights. Here the space of nights is mentioned, although Moses stayed there for forty days and forty nights, that is, Moses remained in the space of night for forty days and nights. Time stretches in the night-space and shrinks in the day-space."

One of them said, "This reminds me of two examples."

"Yes, what are those? We would love to know," said the others.

He said, "when we read a news from a newspaper, we use our eyes and, at times, we read it out using our voice, i.e., we make use of the space of our eyes for reading the paper and when it is read with voice, the space of speech is also added to it. If the paper is held away from the focal length of the sight, the words appearing on the paper cannot be read. And, if the distance of paper from the person is further increased, shapes of the words vanish. And, if the paper is taken away from the reach of our tactual senses, no word can be sighted. Use of the tactual senses is only possible when the space is there. Thus, this illustration proves this fact that the existence of every being along with all its related dimensions is based only and only upon the space. Similarly we are constrained to acknowledge that a noun or a name is also a space, for the simple reason that a name helps us identifying a particular form of space. If the space—





body—dimension is not there, it cannot be named. For instance, we three who are sitting here, all have a name. My name is Tom you are Dick and Harry. All these names represent that space which we occupy respectively. Space is the chief constituent of our form, figure and body. And, each and every body is blessed with a brain to think, eyes to see, ears to hear, heart to feel, circulatory system of blood to maintain the tactual abilities of body, nose to smell, pores of body to feel the hot and cold, peace and unrest in the atmosphere to delight or make us unhappy. The whole atmosphere is also related to with the earth and the earth is nothing but space."

The space keeps on enlarging or shortening. A moth passes through all the stages of its life, from its birth, childhood, youth to its old age in a span of only few hours whereas the blue whale covers all those stages in a thousand years time. The whole life of a moth is lived in few hours and the life of a whale is lived in a thousand years.

A snake swallows a rat bigger than its own width only because the rat appears very small to it. If the rat appeared to it as big as it appears to us the snake would have not dared to think of swallowing it. This establishes very clearly that the rat does not appear as large to the snake as is seen by us. Similarly, a lion is very small as compared to an elephant's large body but the elephant fears the lion. Elephant does not have the courage to combat a lion and prefers to run away in fright than to fight a lion. Because, the elephant witnesses a lion larger than itself and the lion sees the elephant much smaller than what it appears to us. These illustrations are clear indications of the fact that the same one space is viewed differently by different species.

We can say, in the light of this analysis that when man enters from an exalted space into a lowly space, fear clutches him and this is the same fear that hinders him from entering back into the higher exalted space. If man could reject the lowly space, he is bound to enter the higher space of exaltation automatically.

This entrance into the higher space is the life that has been denominated as the life of Paradise in all the divine books. God

has stated in the Holy Quran:

"O' Adam, live with your spouse in Paradise and eat as and from where ye wish, without having restraints of any space."

The main clue hinted in this verse of the Holy Quran is that the delight and happiness is the exalted space and grief and unhappiness is the lowly space.

In order to enjoy the blessings of exalted space, we have to follow the teachings of the prophets of God who preached for contentment and satisfaction, which can only be had by practicing total dependency upon the Lord Creator and detachment from the lowly space of the material world.

Matter is not the base of humans?

We see the physical body of man that is composed of matter but the base upon which this body of flesh and bones is staying is not visible to our physical eyes. If the matter is broken down to its smallest of all limits, only the different waves or rays of colors would remain. Life of all the creatures and the existents is based upon such a wonderful chemical process. In fact, accumulation of typical quantities at one place gives rise to various species in various stages.

It means matter is not the base and root cause of man but a net that is woven by waves, which on the one hand is displaying man in his physical body and on the other it keeps in touch with the body of lights. As long as a person remains in incarcerated in matter, he spends his life in bondage and sufferings and when he becomes acquainted with his origin; the body of lights, he becomes liberated from the bondage, sorrows and complex disorders and ailments. Acquaintance with the real man in us; the body of lights is a sign of freedom from Spatio-temporal restraints. And, this is the same life whence the knowledge about the Unseen is revealed and the doors of the cognition of the Lord open up.

Explanation of the Knowledge:

Knowledge means to know or to get information about

something. No creature in the earth or in the sky is out of the sphere of knowledge. Every creature, be it a virus, an ant, bee, deer, bird with feathers of pretty colors, zebra, lion, an elephant or the prehistoric mammoth dinosaurs....knowledge encompasses them all, that is, all have the knowledge to get to their livelihood and to live their lives and to make use of things beneficial to them. When we look at the beehive and the formation of their tiny rooms and their security arrangements we witness a complete code of life and a comprehensive system of administration in place. And, a similar situation can be observed in ants.

It has been stated in the holy Quran, "The Queen of the ants, seeing the great army of Solomon marching, called its subjects to take shelter in their burrows lest they are trodden down under the feet of the army."

Labor ants collect grains and store them in separate underground cells especially made for the purpose. The labor ant can lift up to ten times of her body weight. Engineer ants build a palace for their queen, which is connected to galleries on all sides. This palace is strong like a fortress and it is water resistant and it remains cool even in the server hot weathers as if it is centrally air-conditioned.

There is one type of ants that knows to transform themselves into waves and they can teleport them to any distance. This means the scientist ants are familiar with the knowledge of dissolving into light waves and to transfer back into the physical form.

Conscious and intellect in a bird:

An interesting event about Queen of Sheba is related in the holy Quran, in which the use of intellect and wisdom by a bird has been mentioned. Every creature upon the earth is blessed with knowledge. Some have less conscious and some have more but none of the existents of the world is devoid of knowledge.

Social animal:

It is said that man is a social animal. If by social animal they mean that man lives in groups, talks to other humans, loves them, hates them, eats what they eat; this manner of speech, in actual effect, is man's superiority complex. Because, everyone knows that a sheep is also a social animal. A sheep always prefers to remain with sheep, a goat likes to remain in its herd, and elephant likes to remain with elephants. It never happens that an elephant is seen sitting with buffaloes or buffalo is found grazing along camels. And, then this also is seen that the animals of a herd look after one another, they help on another and even share one another's delight and feelings of sorrow, warn others about the approaching danger. Man is suffering from superiority complex so in order to distinguish himself due to his false pride he calls himself social animal.

Animals Cry:

When a calf of a cow or a deer dies, they can be seen in tears and crying silently. When young one is born in a herd, members of the herd feel delight and express their joy, which can be felt by observing them. Man claims that his distinction is based upon his powers of reasoning, intellect and possessing consciousness, but when the life of animals is taken into consideration, this claim also found to be baseless. Many insects in the animal kingdom are much wiser, clever and smarter than man. We should ponder and deliberate as to how man is superior to other creatures in learning and getting knowledge.

Pattern of Certitude:

Knowledge is the pattern of certitude; a pattern that is the basis of life, its continuation, it expiry, its evolution, progress and development.

What is certitude?

Certitude is such a concentration and focusing of mind in which there is no doubt or any uncertainty.

Billions of people living on this planet have this pattern of certitude that drinking water quenches thirst. Water quenches thirst and if the urge of thirst is not there the water will abolish from the earth. Water quenches thirst because water exists to quench it. Ins and outs of life are the result of the activity that is known as certitude. Certitude is not possible without knowledge. Knowledge plays its vital role in irrigating Certitude.

Knowledge and certitude are best defined in the holy Quran. God had enlightened and blessed Abraham with vision and wisdom. His knowledge had reached the degree of certitude that idols cannot hear, cannot see nor can benefit or harm anyone. His knowledge guided him to see that the statues, which his father would made, were placed in the temples and king, his courtiers, officers and people prayed and prostrated before those lifeless idols and sought their help to fulfill their needs.

One day he asked his father, "O Father, Why do ye worship that does not hear, see and help you?"

Abraham's knowledge negated what his father said in reply to his query.

When the certitude developed in Abraham after ability to delve deeper aroused resulting from the knowledge, he thought:

How everything is moving according to a set system automatically?

Who is causing the sun to rise daily?

Who is converting the light of the day into the darkness of the night?

Who is causing fruits to appear upon the braches of the trees?

Who is causing the rain?

Who is causing the crops to grow?

Who is making every individual of the universe work without any clash with others?

And, it resulted that he refused to acknowledge the stone and wood statues being his gods, proclaiming, "I turn my face to Him who created the earth and heavens and I am not amongst those who join partners to Him."

Starlit night:

Trudging on the paths of his thoughts, in starlit night, Abraham saw a bright star and thought might that be my Lord; but when it disappeared from his sight, he concluded that one that hides cannot be my Lord. Then he witnessed the full moon spreading its silvery moonlight and when that too disappeared when the sun rose, Abraham had to negate her Lordship. Then the sun too declined and set down and vanished from his sight. Abraham concluded with certitude resulting from the knowledge that God had blessed him with, "My Lord does not suffer decline nor does He hide."

Emperor Nimrod, who proclaimed to be the lord and the master of his people, came to know about Abraham and his thoughts. People used to worship hi as their god and prostrated before him. Abraham told the people, courtiers and the religious priests, "You worship false gods leaving the Almighty Lord Creator of the universe, why don't you use your mind and reason."

When a person goes astray from Sufism and Spiritualism his conscious becomes limited and heavy. A thick layer of doubts covers the bright surface of his conscious and he looks at things but doesn't see them, he hears the voices but doesn't listen. Purposeless life becomes his sole aim.

Computer in man:

Human mind, according to scientists, is the source of energy. It is wondrous ability of gathering information and invents ever new and unique inventions from the information collected. But, if the currents of life are not there, he is no different than a metal robot that has no power supply.

When man was not here on this earth, he was in a place where everything was available to him without laboring for it. He wasn't used to work. After his coming to this world, he is made to live a life full of hard work and hardships. Man's always wants to lead the life of Paradise. Thee desire for the Paradisiacal life kept him restless and he started inventing

things, machines and appliances to provide him comfort and ease. Since his advent, he is striving to bring down the Paradise upon the earth.

He did all this but didn't bother to think, what the source of his hidden potentials and abilities is and from where the current is supplied to him for activation of his hidden potentials?

After the invention of wheel, door to facilities opened up for him and he started advancing step by step and entered the era of Cyber Age. Now man knows it well that no machine can perform without power supply. As a result of his deliberations, the computer installed within him, kept on guiding man and it resulted into the invention of robots because of man's nature of feeling tiredness of doing the monotonous work whereas the robot can do such work untiringly and is immune from atmospheric conditions and changing weathers as well. Most of the factories in America, Japan and Europe are using robots for welding, painting, molding things and for lifting and carrying them from one place to another. But, they do not start working unless the switch is turned on. Their movements are controlled by an electric control panel having switches to control their movements with precision. If the information supply from the control panel is disconnected the movements of the robot comes to a halt.

Almost similar is the situation with man. If he is not provided information about the urges the supply of currents to him comes to a halt.

Robots are being used for dangerous and sensitive works, in constructions, agricultures, nuclear plants and in researches for space stations. Researches started from the simple calculating machines have reached that stage whence working for making a super computer with artificial intelligence is underway.

God has stated in the holy Quran; *"And when you would made animal from clay and blow into it by my leave, it would become an animal living by my leave, and would cure a born blind and leper by my leave, and when you would raised the dead to life by my leave."* (S: 5, V: 110)

Scientists couldn't reach this point despite their efforts of hundreds and thousands of years, which man can achieve by deliberating into the holy Quran.

Christ made sparrow of clay and when he blew his breath in that, which would become alive and flew to a tree. What's the difference between the robot made of steel and a sparrow made of clay?

The robot functions due the electric current and the sparrow flew due to the breath of life that Christ inspired in it.

Certitude of faith:

Or take the similitude of one who passed by a hamlet, all in ruins to its roofs. He said, Oh! How shall God bring it ever to life, after its death? But, God caused him to die for a hundred years, then raised hum up again, He said, How long didest thou tarry thus? He said, Perhaps a day or a part of a day. He said, Nay, thou hast tarried thus a hundred years but look at thy food and thy drink; they show no signs of age; and look at thy donkey and that we may make of thee a sign unto the people, look further at the bones, how we bring them together and clothe them with flesh. When this was shown clearly to him, he said; I know that God hath power over all things." (S: 2, V: 259)

Seeing the wonderful demonstration of the realm of Behest Uzair called out in awe, "I wholeheartedly acknowledge, indeed, God is All-Powerful."

A man dies in the age of his sixtieth year. All his body parts and organs, heart, brain, lungs, eyes, ears and all other parts are still there but no part or the organ of the body is functioning. And, in this there is no discrimination for old or young, rich or poor, literate or illiterate, scholar or ignorant, male or female. This system is for all, indiscriminately. So, when all the body part are there then why a man does not move?

The answer is quite simple. The system causing the body to function has stopped working. Oxygen; the current is there in the atmosphere but the body dies. It clearly establishes that man is being operated by the lights. Light is eating the light. Light is

communicating with light. People give birth to their offspring when the light is there in them, when the light is switched off everything finishes.

"God is the Light of the heavens and the earth, the parable of His Light is as if there were a niche and within it a lamp; the lamp enclosed in glass; the glass as it were a brilliant star,; lit from a bless tree, an olive, neither of the east nor of the west, whose oil is well-nigh, luminous, though fire scarce touched it; light upon light! God doth guide whom He wills with light; God doth set forth parables for men; and God Doth know all things." (S: Noor, V: 35)

When man would come to know of the formula stated in this verse of the holy Quran, he will not need heavy steel robots to get his work done; he would need not to switch it on or off. His thinking would become a robot for him. All that he would want is done by the leave of God.

Cinema and film:

In a cinema, we feel and see waves emerging from the projector but sighting of the waves does not convey any meanings into our mind. Sitting in a cinema hall, we see a beam of light, rays or waves coming from behind us and are falling upon the screen and we see different form, figures and colors.

We can take these waves as thoughts and the falling of the waves upon the screen as knowledge and the forms and pictures appearing upon the screen are similar to ascribing meanings to the incoming thoughts.

Experiences and observations tell us that no meanings can be ascribed to any knowledge unless the thought is not displayed upon a screen.

Human Brian

Human beings are blessed with two brains to live their lives; one that works during wakefulness in the day and the other that operates during sleeping at night. One brain is on the left side and the other is on the right side of our skull.

The right-hand brain is related with the senses of the Unconscious and the brain of the left hemisphere deals with the Conscious senses. Right hand brain is intuitive and has stores of unlimited knowledge and potentials whereas the left hand brain is logical, critical and stores limited knowledge to a certain limits only.

Experts are of the view that if we start recording at the speed of 8000 memories per second, the brain has so much capacity that it may take it 75 years before it is completely full.

Brain of the famous scientist; Einstein's has been preserved in a laboratory in America and many researches have been carried our on it to find out, what was special in his brain, which made him such a genius person but so far they could not see any difference between the brain of a common man and of a genius like Einstein. He is considered to be a great and genius scientist of the century. He very honestly confessed that all the theories that he expounded were inspired to him. He was the dullest student in his school age. Question is how a dull student became a genius?

Sleep Laboratories:

Researches carried out in the sleep laboratories, irrespective of man's mental caliber, when a person goes to sleep

his mind starts working like a data processor. If the electric current flowing in the brain during wakefulness works to a certain limit, conscious works properly but if the amount of this current exceeds a limit, man grows restless and anxious. If these waves are increased further it can result into the fits of unconsciousness.

In the present times, most of the people remain under the influence of the left brain, which is forgetful. And, this means that our obliviousness of the knowledge about the universe results into man's worries and difficulties.

Intuitive Brain:

During the day our left brain remains under pressure and the Intuitive brain is seldom gets a chance to function. For this reason man remains oblivious of the real knowledge about cosmos. The only way to over come this ignorance is to get in touch with the right hand side of the brain. By remaining in touch with the Intuitive brain the conscious capacity increases and one can be aware of the working of the intuitive brain and the brain, in such a case, functions as a complete unit and this helps in curtailing and minimizing the chances of mistakes, problems and complex diseases.

All the research being carried out in the developed countries to make the optimum use of the human potential is aimed at to find a way to make the two sides of the brain connected with one another.

Sufis tell that if man could acquaint him with the abilities that become aroused during sleep....which is half of his total life, the left and right sides of the brain will get connected and this can enable man to know about the unseen world and is can learn the hidden knowledge.

Breathing is life:

All the activities of life, all the feelings, sentiments and emotions, thoughts, ideas and interests concerning life are there as long as the breathing is there. During breathing we inhale and

exhale. When we inhale, we get connected with our inner self. When we exhale our senses get graded. When we hale after closing our eyes, with concentration, our Conscious gets attentive to the inner self and when we exhale our attention is attracted to the outer world. And, we are shifted to the world of dubiety, uncertainty, fears, greed, falsehood and hypocrisy and eventually get away from the world which is nothing save peace and tranquility.

Unseen World:

World of unseen can be exemplified with a pond....looking at the surface of the still water of a pond we can see our image on its surface. In the same way, in the inner recesses all the individuals of the universe are infused into one another.

Universe is the wonderful machine of nature, the sky, earth, moon, sun, stars, planets, trees, mountains, beasts and cattle, birds and insects, man, jinns and angels are parts and gears of this machine. Each and every part is connected to other part. If one part malfunctions the machine stops or suffers. Each and every part is aware of its function but the mechanism upon which the entire machine is working, is not known to every part of the machine.

Motion is the hidden scheme that is working in the background of the manifestations. This hidden scheme of events creates such features in the depths of the light and darkness which our senses notice and feel. For instance, look at the wrist watch. The dial of the watch with the hands of the watch to indicate seconds, minutes and hours are there. The hand of the seconds is moving faster so the eye perceives it movement, the hands of the minutes and hours are also moving but our eye does not perceive their movements. But when we look at them after some interval, we see they have moved from there previous position. Movement of the hands of the watch is one type of movement which we can see and other type of the movement is that which is obscure from our sight but is causing the watch to

function. There are springs, gears and levers in the watch with their mutual interaction a chain of ceaseless movements continues. Some parts are moving backward, some are moving forward, some are moving in circles, few are expanding, few are contracting, this all seems mind boggling but when the mind is applied and all these things are deliberated upon, we realize that the life is also a machine made up of millions and billions of components. The machine contained in our skeleton also needs lubricants in the form of fats for its smooth functioning just like man mad machines that needs lubricating oil.

12 billion components:

Heart, lungs, kidneys, brain, stomach, intestines etc are all functioning due to an invisible energy. With these organs of the body about 12 billion cells are also functioning automatically. It is the height of shortsightedness of man that he is oblivious of machine working in him, the machine that is working with sounds, with jerking jolts, slow and fast moving components. He cannot see it working and if it stops working he cannot restore it.

Energy in the lamp:

Energy makes a machine running. If the energy remains in balance the life increases and if the energy is wasted the lamp is put off. Breathing exercises and Muraqba (meditations) helps in increasing the stores of the energy in man and by spending lesser calories, the energy graph rises higher.

One who performs Muraqba remain calm, sleep is easy, comforting, the wrinkles are removed, because of attracted face everyone likes him. He remains safe from doubts and whims.

The doubt is there in a person the more worried he would be. And, the worries make him have all sorts of problems. The easy way to safe guard from tension and whims is to study some books about the life of Holy Prophet (PBUH) repeating them as often as one could, serve the fellow beings, have heartfelt consideration that God is the Provider of all sustenance and perform Muraqba punctually.

Spiritual Science

Renowned Indian Sage and Sufi Baba Tajuddin Auliya Nagpuri used to hint those points in his normal conversation which were directly related with the depths of Laws of Nature. Sometime it was felt as if waves of light from his mind were transferring to the mind of people listening to him. And, this also would happen that he was sitting silently and the people around would feel all that which was there in his mind. This was quite common that someone thought of something and before he could ask about it, Baba Tajuddin would utter its answer.

Maratha Raja Ragho Rao held him in great esteem and respected him a lot. He had an inclination towards mystic knowledge and was blessed with the ability to learn as well.
Once Raja Ragho Rao asked Tajuddin Baba Auliya, "Do the invisible creatures like jinn's and angels that have been mentioned in all the Holy Books revealed upon the prophets of God do really exist?" He went on to add, that Satan and the evil spirits have also been mentioned in these books but the reality was not entirely understood by man because experiences of human encounters with these spirits etc., were all individual in nature and not general.

When Raja asked this question, Tajuddin Baba Auliya lying on his bed was looking up skyward, he said, "Ragho Rao! We are looking at the stars since our birth and there is hardly any night when we do not look up and see them. We say that the stars are before us and we are looking at them. But, what we know about this universe of moons and stars, we cannot explain;

all our explanations are nothing more then speculations. What truly is surprising is that, when man claims to know something, he does so without noticing whether his words are reflecting the truth or not."

"Try to understand what I am saying and then tell me how limited is the human knowledge. Without really knowing anything man thinks he knows much. Stars are located at far off distances but everything that is close to us and is felt nearby also remains beyond comprehension. For instance, the breaking of dawn; what is it? We know not. Similar is the case of the night and the day that are following one another in a ceaseless succession.

"Ragho Rao! Can anyone, having a serious approach, be satisfied of such an answer? Day and night are neither jinns nor angels but visible phenomena, which everyone witnesses and experiences. You can say that you believe in day and night because you can witness them; but the sight does not function alone; thinking also participates in this process. Without having thoughts our tongue cannot say what our sight sees. Actually, the whole phenomenon is related with the thinking process. Sight is useless if thinking does not back it up. Merely sighting is the dumb form of perception. We experience a happening only through the thoughts. It is our thinking that provides the senses like sight and hearing. Senses are dumb, deaf, and blind without thinking. It is the thinking that makes the senses capable of hearing and sight. Senses do not exist without thinking. Human individual is merely a body of thought processes and, similarly, the angels, the jinn's and other living creatures are also a paradigm of thinking. It means that every creation is a paradigm of thinking. Man, jinn's and angels are different species only because of the difference of their thinking patterns."

Unlimited thinking:

"Such discourses unveil many secrets of nature; so listen carefully. We think of many things that come to our mind from outside. Ideas of other creatures besides the human beings like

jinns, angels, affect our thoughts. It is the way of nature to feed the finite body-of-thoughts by the infinite body-of-thoughts. Were this not the case, the interpersonal relationship of all the species would break away. Influencing of one thought by another is just a part of the active pattern of Nature. Man is earthbound, jinns are *Nasma*-bound (*Nasma* or aura is hidden form of body) and angels are Noor-bound (Noor is the hidden form of light). These are the three creatures, each of which manifests an expression of the universe. If these creatures do not coordinate and intercommunicate, the connection responsible for smooth functioning of the universe shall break and the cosmos shall collapse."

"The proof of what I have said is that the body of our thoughts is aware of *Nasma* or creatures of *Nasma* and Noor or the creatures of Noor. Our thoughts are earthbound. So it becomes obvious that our experiences of Nasma and Noor are dependent upon alien thought sources."

"In common language, the body of our thoughts is termed as *Anaa* or the Self that comprises of feelings, which taken together, constitute an individual being. Star and a particle are also creations of similar nature. Our consciousness either does not comprehend or imperfectly comprehend the fact that we are in communication through our thinking of the thought body with stars, grains of sand and all other creature. The wave of Self (*Anna*) give us much and take much from us.

The entire cosmos is a family that is communicating amongst its members and of all the creatures, angels and jinn's are more important to us because these are closer to us in terms of their thinking patterns or approach and we are more familiar with them in terms of communication.

System of Galaxies:

Tajuddin Baba, looking towards the stars said, "There is a very strong relationship between galactic systems and us. The thoughts that invade us, one after the other, are received from other systems and their inhabitants. These thoughts reach us

through light. Short and long waves of light bring us innumerable thought-images, which we call ideas, thoughts and imaginations etc. we believe them to be our own intellectual inventions, which they are not; rather the thought patterns of all creatures have a common point and all thought-images are collected in that common point, which gives us knowledge about them. This knowledge depends upon the conscious of the species and that of the individual. The thought-images received take the shape and size of the moulds prepared for them by the conscious mind."

At this juncture it is necessary to mention that three species of God's creation have more in common.then the others; these have been mentioned in the holy Books as man, jinns and angels. These are found in every galactic system. Nature has devised their roles making them creative workers. Waves of creation being discharged from their minds disseminate and disperse in the universe and when these waves after covering the appointed distance reach a specific point, they take the form of a cosmic manifestation.

Thinking paradigm, Self or the Person are one and the same thing. We cannot distinguish in their meanings in spite the difference of the words. Now the question is what this Self, Thinking Pattern or the Person is after all?

These are existing beings that are composed of innumerable feelings and states like sight, hearing, articulation, love, affection, tenderness, sacrifice, speed, flight etc. Each and every state has a form and shape. Nature has brought such countless forms together in such a way that despite their separation from each other they remain united. Thus, a man has thousands of bodies and similar is the case of angels and jinns. These three are more significant because they have more layers of feelings and felt states than other species. There are species with one layer and there are species with countless layers but the numbers of layers in one species are equal for all its members.

Smoke: Positive and Negative States:

Man inhabits countless planets and how many types are there? This is beyond human estimations and the same is true for angels and jinns, too. Whether it is man, jinn or angel, every one is living and permanent state. Life of a layer is either ostensible or is hidden and obscure. When it is apparent and visible iy gets into the conscious and when it is hidden and obscure, it remain with in the peripheries of Unconscious. Results of the apparent and visible movement are termed as invention and discovery but the results of the obscure movement remain obscure from the Conscious though they are greater and more continuous.

This is a secret and it demands great deliberation that the entire universe is full of such manifestations which are the result of the obscure and hidden movements. These manifestations are not the resulting product of the human Unconscious working. Obscure inner of man cannot continuously remain in touch with the far away nooks and corners of the universe. This weakness is due to man's own characteristics only. Why man has confined his thinking into the mould of the clay, this thing is beyond his conscious knowledge till now. Needs of the thinking operative in the universe cannot be met by any creature that is confined in the gripping clutches of time and space, therefore, it required such a creation which could have the ability to fill its empty gaps so the jinns and angels were created to fill those gaps.

Human thought alone could not make all manifestations possible and complete the universe; the universe, which is another name of the spatio-temporal distances. These distances are formed by the varying waves of the Self. Variability of these waves is known as Change. Time and Space, in actual effect, both are the forms of this variation and change. *Dukhan* (Smoke) about which less is known to man is the result of the mixing of these two and is the root of all manifestations. *Dukhan* is not the smoke. Smoke is visible, whereas *dukhan* is such a form of smoke which is not visible. Man is the product of the positive *Dukhan* and the jinns are of the negative *dukhan*. Angels are the produce of the essence of both these two states of *dukhan*. These

three components of the cosmic creation are the foundations of seen and the unseen, without them certain places in the cosmos remain devoid of feasible waves and our conscious and the unconscious after getting away from the life is lost in annihilation.

A wonderful working is going on between these three species of man jinns and angels. Positive *dukhan*, one of the states of *dukhan*, is the sweetness, large quantities of which remain circulating in the human blood. Negative state of *dukhan*, which is salinity, is found in jinns in large quantities. Angels are made from a combination of these two states. If the positive state of *dukhan* in a person is decreased below from a certain level and the negative state of *dukhan* is increased, the properties similar to jinns are produced in him and he starts behaving like jinns. And, if the positive state of *dukhan* increases in jinn with reduction in the negative state of *dukhan*, gravity would be produced in him. Similar is the case with the angels. If the positive state of *dukhan* is increased in an angel he gets closer to the human characteristics and if the negative state is increased, the angel gets closer to the properties of jinns. Likewise, if the positive and negative states of *dukhan* are reduced below a certain level, man can perform angelic activities.

Method to do this is quite simple. By reducing the quantities of salt and sugar below a specific level man can temporarily become free from the bonds of time and space in angelic ways and by reducing only the sugar quantities below a specific level man can overcome the time and space distances like jinns. But, for acting upon any such methods, supervision of a spiritual person is of utmost importance.

Law of Thoughts:

This law is to be given great consideration that most of the thoughts coming into our mind are not related to with us directly; these concerns with the creatures that exist some where in the universe. Thought and concepts of those creatures reach us through waves. When we attempt to correlate these thoughts

with our life we fail to do so despite our best efforts. Few things about the waves of the Self (Ana), mentioned earlier, need deliberations.

Scientists declare the light is the swiftest thing but that is not swift enough to cancel the distances of Time and Space, whereas the waves of the Self (Ana) remain present and existing everywhere simultaneously in the limitlessness. And, the distances of Time and Space remain in their grip. In other words, we can say, the spatio-temporal distances do not exist for these waves. The distances covered by the waves of light are not even acknowledged by these waves at all.

Waves of the Self:

Men have the method of conversing amongst them since eternity. Sound waves with predetermined meanings inform the others. This method is the replication of the method existing between the waves of the Self.

It is our common observation that a dumb person tells what he wants to say with slight movements of his lips and people versed with him gets what he wants to tell them. This method is also the same like the previous one. Animals communicate without using sounds. They make use of the waves of the Self. Even tree also communicate and this is not only between the trees nearby but they communicate with trees at far away distances. The very same law holds good for the inanimate things like stones and pebbles.

Internal stimuli:

Many events of Prophets of God and Auliya are evident that only one Unconscious is operative in the universe and through the very same Unconscious each and every wave of unseen and unseen knows and understands the meanings of one another even if they are on the opposite poles of the Universe. Understanding of the seen and the unseen is the life line of the universe. We can explore the situations and the circumstances prevailing in our planet and the planets of far away distances by

deliberating upon the very same life line, which is our own life line, as well as know the thoughts of humans and animals, movements of jinns and angels and the internal stimuli of plants and inanimate thing.

Solomon's Palace:

Legends are that the Palace of Solomon was made of gold and silver bricks. Walls were decorated with gold and silver, roofs were embedded with rubies and emeralds. The Royal Throne was decorated with pearls, emeralds, rubies, sapphire and turquoise. On all the four corners of throne, plants craved from quartz, had transparent branches emitting colorful lights. Nests with birds in them were also there on those transparent branches. The sweet smelling wood of Oud used as incense in the court. (Presently this wood costs Rupees 560,000 per kg.) Musk and ambergris were used as air fresheners. At the lower level from the royal throne chairs for the courtiers were kept in rows and files. When Solomon would come to the throne, with a crown on his head, the birds sitting in the nests of the transparent branches of the craved trees open their wings releasing aroma of musk and ambergris. Peacock decorated with dazzling colors and ornaments danced to welcome him.

And, all these were the wonder workings of the science and technology.

Quranic Science:

Solomon upon learning that queen of sheba has started with her journey to come to Jerusalem, said,"I want that the throne of Sheba be brought here before here she reaches here,"

One of the jinns said that he could bring that throne before the court is adjourned. Listing to that claim of the jinn a man, whose name in the legends is reported as Asif bin Burkhia, rose to his feet and said, "I can bring it here before you could wink your eyes as I posses the knowledge of the book of God."

And with that Solomon saw the throne present before him. Seeing that throne in his court he told them to transform

that throne out of recognition for the Queen so that he could see whether she recognizes it or not.

When the Queen reached Solomon, he pointed towards that throne, asked her,' your throne look like this one?'

She said, 'It does look like that' And submitted, 'We had learnt about your matchless powers and now after seeing all this is another eye opener for us, so we express our submission to you.'

Solomon had made the men and jinn engineers to construct a splendid palace that was fabulous by all standards. The passage of its entrance was paved with quartz slabs under which flowing water made everyone believe that he would be soaked when he would walk through that passage,

When Queen of Sheba was led to the Palace and there she saw the water flowing in the courtyard, she tucked her skirt up. Seeing her doing that Solomon informed her that water wouldn't soak her because that was flowing under the transparent slabs of quartz.

Spiritual senses:

Once guava was presented to Tajjuddin Baba Auliya Nagpuri, when the piece of the fruit touched his lips he said, "This smells like the flesh of a dead body," and threw it away. Some of the people present got curious as to how the fruit could be related to the flesh of dead. So they reached the fruit shop, the shopkeeper led them to the fruit merchant, who guided them to the farmer and when they reached the farmer he confessed that the piece of land where the fruit was cultivated, was a graveyard.

A strange incident:

Famous saint of Subcontinent Ghous Ali Shah has related the following incident that gives an insight about the phenomenon of time and space.

Once a man, who looked like a courtier for his dress, came to Shah Abdul Aziz and told him that he had been through a strange situation and no one is ready to believe him and he is at

loss to understand or interpret all that happened to him and had come to him to seek his advice.

Then he related the episode, thus:

"I use to live in Lucknow, was earning my livelihood and had a settled life when the situation changed and there was no work for me. So I thought of migrating to another city. I set upon my journey to Odaypur. On my way all my funds exhausted. Rowari, in those days, was a small town in wilderness. There was an inn where few maid servants served the way farers. I got in there. One of the maids came to me and asked about meal, I told her that after resting I would have food. She came after a while and asked me the same and I again answered the same. When she came to me for the third time I told her that I was broke and was thinking of selling my horse and the sword. She left in silence and returned with ten Rupees. When I hesitated to take that money from her, she said, don't worry, that money was her hard earned money that she had saved for her burial, and that I could return her as and when I would have the resources.

I took the money from her and reached Odaypur, where I got a better job and my situation improved. Then I received the letter from back home that my son's in-laws were insisting for his wedding to take place and I was wanted to be there at home in this connection. So I applied for the leave, when leave was sanctioned, I set on the journey to back home. When I reached Rowari, the past flashed back to me so I went into the inn and asked about the maid. I was told that she was very sick. I went to see her and she breathed her last. I arranged her burial and descended her dead body in the grave and came back to the inn and went to sleep. At mid night I woke up and found my pro-note for five thousand Rupees was missing. I searched for it but couldn't found it. It occurred to me that I might have dropped it in the grave while I was lowering her into the grave. So I went to the graveyard and dig out the grave. When I got into the grave to my surprise there was nothing. No dead body nor pro-note.

The grave was empty. A door leading to a passage was there. I entered the door mustering my courage. A whole new

world was spread before my eyes. Gardens, trees laden with fruits were there to please my eyes. I saw a grand building at one side of the garden. I went up to that building and entered where I saw a beautiful lady sitting amongst her attendant maids. She was wearing some royal dress and all made up. She asked me, "Didn't you recognize me? I am the same maid who had lent you ten Rupees. God liked my sacrifice and blessed me with His forgiveness and graced me with His bounties. Take your pro-note, which you had dropped into the grave and leave the place immediately. I said, "How would I like to see around. That pretty lady said that you would not be able to do even if you have all the time at your disposal. Just leave, only God knows where would be your world by now." Taking her advice I got out of the grave and saw the inn wasn't there, the old habitations were also not there a whole new city was there. I asked about the inn from the people. Everybody expressed his ignorance about existence of any inn some thought I was nuts. Finally a man took me to a very old man. After listening to my story, he said, he recollects that his grandfather used to mention something about the existence of an inn from which a rich man had vanished into thin air mysteriously without leaving any sign behind. I told them, I was that man who had been in that in and disappeared. This left them bewildered and they looked amazed.

After relating his story the man grew silent and then he asked Shah Abdul Aziz, "What should I do, Where should I go? I don't have a place to go, this incident has paralyzed me."

Shah Abdul Aziz said, "All that you saw, felt and experienced and been through was true and real. The units of time of this world and the realm where you were, are different. You better go to the House of Allah and spend the rest of your life in remembrance of God."

Books

Also by the Author

1 Rohani Illaj
2 Rang aur Roshni say Ilaj
3 Tazkara-e-Qalandar Baba Auliya
4 Tajalliyat
5 Rohani Nimaz
6 Telepathy Seekhiya
7 Colour Therapy
8 Aik su aik Auliya Allah Khawateen
9 Roohani Dak Part I, II, III & IV
10 Muraqba
11 Janatki sair
12 Khwab aur Tabeer
13 Qalander Shaur
14 Sharah Loh-o-Qalum
15 Parapsychology
16 Nazaria-e-Rang-o-Noor
17 Muhammad-ur-Rasool Allah (Part I, II & III)
18 Allah kay Mehboob
19 Awaz-e-Doost
20 Kashkool
21 Mehboob Bagal main
22 Taujihat
23 Ism-e-Azam
24 Ahsan aur Tassawaf
25 Quos-o-qzah
26 Loh-o-Qalum
27 Rohani Haj aur umrah
28 Sada-e-Jurs
29 Baray Bachon K lie
30 Hamaray Bachay
31 Mamolat-e-Tib

Pamphlets

Also by the Author

1) Aadmi aur Insan
2) Isme- Azam
3) Barish
4) Markazi Muraqaba Hall
5) Roohani Khawateen
6) Hazrat Adam (AS)
7) Hazrat Ismail (AS)
8) Hazrat Yaqoob (AS)
9) Hazrat Nooh (AS)
10) Hazrat Ibrahim (AS)
11) Hazrat Idrees (AS)
12) Peer Aur Mureed
13) Kehkashan
14) Quos-o-Qzah
15) Roshni Qaid Nahi Hoti
16) Bay Rooh Aqal
17) Insani Machine
18) Dolhan
19) Aamil Mamool
20) Talimi Nashist
21) Insan Aur Looh-e-Mahfooz
22) Zamin Naraz Hai
23) Yaqeen Aur Mushaida
24) Anbia Ki Maian
25) Nimaz Aur Muraqaba

26) Taroof Silsala Azeemia
27) Kun Fayakoon
28) Soona Banane Ka Gur
29) Atom Bum
30) Humara Dil
31) Shab-e-Qadar Main Allah Tala Ki Tajjali Ka Didar Kijiea.
32) Kia Aap Ko Apna Nam Maloom Hai.
33) Har Insan Allah Ka Dost Ban Sakta Hai.
34) A Waizo A Minbar Nasheeno
35) Muraqba Sai Bimariyon Ka Elaj
36) Mehboob Baghal Main
37) Ahsan-Ul-Khaliqeen
38) Sans Ki Lehren
39) Istaghna
40) Hairat K 14 Saal
41) Hazrat Saleh (AS)
42) Hazrat Yousaf (AS)
43) Hazrat Loot (AS)
44) Kainatee System
45) Ilmul Kitab

Sufism, an oft debated phenomenon,
has been a bone of contention between
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from its basic concept to advance levels of the techniques
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dusting away all the misconceptions that are
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