

## Frequently Asked Questions

(All these below questions have been answered by His Holiness Riaz Ahmed Gohar Shahi)

1. Who is superior among Muslims, Jews and Christians in your perception?
2. Is spiritualism only confined to Islam?
3. Why it is necessary to have permission of heart meditation before starting this practice?
4. What is Muraqaba (vigilance or transcendental meditation)?
5. How many spiritual entities/ souls are there in a human body and what are their names?
6. What are the functions of spiritual entities inside the human body?
7. Sarkar, Imam Mahdi will have miracles (karamat) by which people from every religion will recognize him. On the other hand, Dajjal will also have satanic powers e.g. resurrecting the dead. How a believer of miracles (karamat) can distinguish between miracles (karamat) of Mahdiat and tricks of Dajjal?
8. What is the quantity of inner/spiritual and apparent zikr (chanting)?
9. Is it possible to have vision of Prophet Muhammad (SAW) without purifying the Self? Is it also necessary to purify Nafs/self for vision of other prophets and walis (saints)?
10. There has not been any credible announcement established regarding Imam Mahdi [AS]; are the circumstances leading towards this direction that Imam Mahdi [AS] will come in front of the world and make a clear announcement?
11. Please explain about the 'images' on Moon, Sun & the Holy Black Stone (Hijr-e-Aswad)?
12. What your teachings are, and what people are actively against you?
13. How the Wali/Saint can become Sayed (سيد)?

### **1. Who is superior among Muslims, Jews and Christians in your perception?**

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

## (without love of the beloved, O' Sachal, what is infidelity, what is Islam)

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

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### **2. Is spiritualism only confined to Islam?**

Infact spirituality is not associated with Religion. It is to awaken the souls/spiritual entities inside human body. Some people use to absorb the light of Moon, Sun even Candle within them and acquire many types of abilities like telepathy, Hypnotism, mesmerism etc but this is connected with creations only. It is not possible to approach the vision of God through these mean/ways. Some people use to absorb the light of the name of God (Allah) within their bodies. They match the name Allah Allah with their heartbeats, then (Noor) the Divine Light ( due to the name Allah Allah) penetrate from blood and approach into the souls, then souls get enlightened by (Noor) the light of God, then through dream or vigilance (transcendental meditation) they starts cognize by God and able to approach different places for stroll, then these souls emerge from state of hear and goes to the state of sight/vision.

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### **3. Why it is necessary to have permission of heart meditation before starting this practice?**

Religions are like Boats and the Scholars are like navigators. If either one is defective it is impossible to reach the destination. However the Saints do take the damaged Boats (people) safely to the shore.

It is in fact the remembrance by heart that cannot be performed without permission. You can perform meditation of all attributed names without taking permission, but the personal Name of God "Allah" cannot be performed until allowed. You are saying your supererogatory late night prayers while the devil standing at a corner is laughing since, according to him, your heart is in his hands and he can twist it at his will. And then there comes a time when you think why you cannot say even the essential prayers while earlier you used to say prayers regularly and also perform late night prayers. This all happens because the Satan has diverted your heart. However, you will like that when you perform worship, this personal Name of God of 'Allah' should penetrate in your hearts. The Satan is worried because if the personal Name of God of 'Allah' enters your heart, then what is left for him, since the light burns the Satan. The Satan has a Hindu force which is ordered by him to go and destroy by any means the person engaged in

remembrance of Allah. He orders them to stop that man from incantation of Allah lest it should enter his heart. For this purpose, the Satan first of all enters your homes. Your family members come to know that you repeat Allah and they will oppose you, scare you. When the Satan is not successful in this effort, he will enter house of some prayer leader/priest (moulvi) who will warn you that the remembrance will ruin you. When you still do not obey him, the army of Satan will damage your business. On your continued resistance, they will turn you mad. People will think what happened to this man who used to recite Allah and has now become insane. And mind that if you do the remembrance of heart with the permission of a perfect guide, then the source where you get this remembrance, will be provided with a divine army from Allah. Whenever the satanic forces attack at you, the divine forces will retaliate and they will set in fight and meanwhile you will have the opportunity to perform Allah. If someone is not strong enough to obtain permission, he cannot succeed in the mention of Allah.

This is the only meditation of heart through which one can approach God face to face without any veil.

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#### **4. What is Muraqaba (vigilance or transcendental meditation)?**

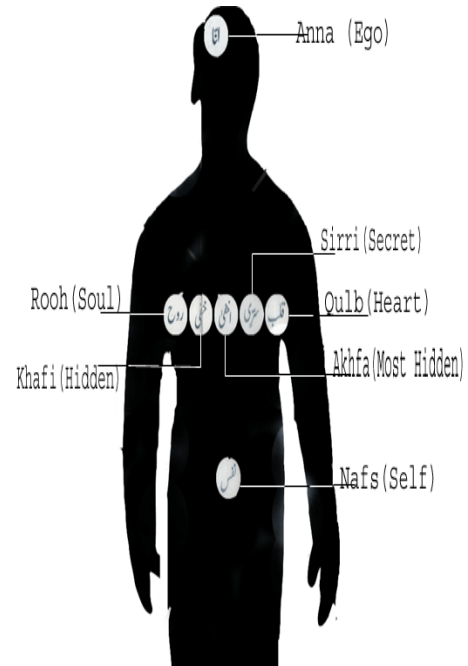
Muraqaba is literally journey/meditation in which the soul leaves the Human body. Many people try to engage in Muraqaba without awakening the spiritual entities (Lataif/Shaktain) and without learning spiritual strength. They either fail to reach the meditative state or become the object of the satanic modalities. The meditation is for illuminated people, whose the self has been modified and the Qalb has been purified. This type of meditation is foolish for common folk, no matter what type of physical worship is used (to achieve this). To collect and gather the strength of the spiritual entities by light and then to travel a place is what is known as Muraqaba.

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#### **5. How many spiritual entities / souls are there in a human body and what are their names?**

**There are seven types of spiritual entities (Lataif / Shaktain) within a human body.**

- 1) The spiritual entity Qalb (The Heart)
- 2) The spiritual entity Rooh (The Human Soul)
- 3) The spiritual entity Sirri (The Secret)
- 4) The spiritual entity Khaffi (The Hidden)
- 5) The spiritual entity Akhfa (The Deeply Hidden)
- 6) The spiritual entity Anna
- 7) The spiritual entity Nafs (The Ego)



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## **6. What are the functions of spiritual entites inside the human body?**

### **The entity Akhafa (The deeply hidden)**

A person speaks due to spiritual entity Akhfa, otherwise a person is dumb even with a normal tongue. The difference between human being and animals is due to this entity. At the time of birth, if Akhfa was unable to enter the body for any reason, the respective Prophet had the duty (to treat the condition), and then the dumb would start to speak.

### **The entity Sirri (The Secret)**

A person sees due to the spiritual entity Sirri. If it's failing to enter the body, the person is blind from birth. The respective Prophet had the duty to return the spiritual Entity (at the time of birth), then the blind would start to see again.

### **The entity Qalb (The Heart)**

A person is like an animal, unacquainted, far from God, miserable and purposeless in life without entity Qalb. Returning this entity into the body was the task of the prophets also. The miracles of these prophets were also granted to the saints in the form of marvels, as a result of this the

impious and the transgressor reached the Lord.

When the respective spiritual entity is returned through any Saint or Prophet, the deaf, dumb and the blind are healed.

### **The entity Anna**

When the spiritual entity Anna fails to enter the body a person is regarded insane, even though all the nerves of the brain function normally.

### **The entity Khaffi (The Hidden)**

A person is deaf without the spiritual entity Khaffi entering the body, even if the ear canals are wide open. The physical condition also can cause these defects in the body and are curable. But there is no cure for inborn defects till a Prophet or a Saint patronizes.

### **The entity Nafs (The camal or the Ego)**

A person turn towards the material world due to Nafs and towards God with Qalb.

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## **7. Imam Mahdi will have miracles (karamat) by which people from every religion will recognize him. On the other hand, Dajjal will also have satanic powers e.g. resurrecting the dead. How a believer of miracles (karamat) can distinguish between miracles (karamat) of Mahdiat and tricks of Dajjal?**

Differentiation is utterly not possible. Thief recognizes a thief, noor(divine light) recognizes noor. Two thieves sitting close to each other, will recognize each other by eyes. Momins (a person having divine light in the heart) sitting before each other will have attraction because of their hearts. People of Heart, those who will be having Noor in their hearts will recognize Imam Mahdi, while those who have Satan in their hearts will support Satan. Or those people, these religions are created in this World; it was not there up on heavens, there was only Love. So, whoever loved Allah there in primordial times wherever they went i.e. in Hindus or infidel will follow Mahdi naturally. That is why those people, non-Muslims and Muslims also will support Imam Mahdi. But devilish powers will be against them. Just like Imam Mahdi will be given all powers of Prophet Muhammad (SAW), likewise Dajjal will have full powers of Satan.

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## **8. What is the quantity of inner/spiritual and apparent Dhiikr (chanting)?**

About their quantity..... Prayers/Salats are obligatory for everyone. Only five are obligatory prayers, if anybody does not offer prayer, it is his/her own will. But beyond this there is a stage of Zakoariat (Chanting the name of Allah) and it has specific number. It is order for ordinary person, just like it is order for prayers; in the same way it is also instructed to do zikr. 5000 time daily zikr if you are punctual in five time prayers. If you are a Maulvi (cleric) do zikr 25000 times daily, only then you will be superior to the person doing 5000 times. If you want to become Qutab or Abdaal do zikr for 72000 times daily. If you wish to be passionate Lover of Allah do zikr for 125000 times a day. 125000 times is the quantity, only those people can achieve this stage of 125000 times whose heartbeats chant Allah's name. These (heartbeats) can be up to 6000 times in one hour and can exceed more than 125000 times a day. At the time of the victory of Mecca, hearts of the Companions of the Prophet approached the stage of 125000 times. At that time the verse was revealed "We (Allah) has forgiven all your sins". This verse is for every age. Even today if anyone's heart approaches at 125,000; swear of Allah, Allah will forgive his/her all previous and coming sins. This is called Zikr-e-Qalb...this continues while sleeping, it continues while walking, it continues while working. For this it has some techniques/methods...learn those techniques/methods and try it yourself.

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## **9. Is it possible to have vision of Prophet Muhammad (SAW) without purifying the Self? Is it also necessary to purify Nafs/self for vision of other prophets and walis (Saints)?**

This is the lesson for Man to purify his self first. Because as long as self is polluted, no pure thing can stay within. Now, if your self is polluted, no matter how many prayers you offer or read Quran, nothing will remain within. Quran does not ask to offer prayer/salat but to establish prayer/salat...and you... you only offer prayer. While offering prayer you become momin and the moment you finish it you revert to that same worldly tricks. This is not instructed. It is instructed to establish prayer/salat so that it may penetrate within you. So that when you offer prayer you are also Momin, while doing business also Momin, and while sleeping also Momin. To achieve this stage you need to purify your inner self first. Need to purify nafs/self. After that prayers and reciting Quran will go within you. With these effects souls within you will strengthened and ascend towards Allah. Whoever purifies the self, strengthen the souls is bound to have vision. And walis can bestow their vision without self/nafs purification upon anyone they wish to....and they do so for whom they want to purify the nafs (Self).

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**10. There has not been any credible announcement established regarding Imam Mahdi [AS]; are the circumstances leading towards this direction that Imam Mahdi [AS] will come in front of the world and make a clear announcement?**

Due to the signs of Allah and miracles/supernatural powers (kramat) people will recognize Imam Mahdi. Many fake Mahdis' came, announced themselves (as Mahdi) and gone. And the 'One' by God, will be announced by God Himself. Saints of the time will confirm about Him (Imam Mahdi). The trees and stones, sun and the moon, and earth and the sky will affirm about Him (Imam Mahdi's) witness and in everybody's heart regardless of any religion will have the love and devotion in his heart for Him (Imam Mahdi). Only Satan and followers of Dajjal/Anti-Christ will hate and fight against Him (Imam Mahdi).

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**11. Please explain about the 'images' on Moon, Sun & the Holy Black Stone (Hijr-e-Aswad)?**

In 1994, few people in Manchester England pin pointed about the image on moon; afterward, from the entire world witnesses of the resemblance of this picture with us started receiving. For the confirmation of these images, the pictures of the moon were brought from the foreign countries and NASA. In the beginning, these pictures were dim but since the last two years, these have been become so clear that these can be seen even without binocular and computer. Regarding the picture on (Holy Black Stone) Hajr-e-aswad, was published in the newspapers that "an image of someone is also being seen on (Holy Black Stone) Hajr-e-aswad". We confirmed it, though we already had information about this image but we kept silence with the doubt of antagonism among Muslims. Every 'Sarfaroosh' (follower of His Holiness) himself was has already investigated about this picture. As, this picture was clear enough that it was difficult to deny it. Consequently, a large segment of population got agreed with it. Saudi Arabia and its allies became agonized. They – repeating, I don't admit – gave reasons that "picture is unlawful (haram), how it has appeared on Hajr-e-Aswad"? They didn't think that **no 'sign' could be unlawful (haram) shown by God. Now, the pictures have been clear even on the sun. The signs of God couldn't be refused. The signs of God are not for creating perfidy but to eliminate perfidy. God says in Holy Quran, "Soon, we'll show you our signs on the earth and sky, even within your selfs (Nafus), too".**

We have informed the government of Pakistan time and again about the reasons of cases and investigation of these pictures. But on government level these signs of God were denied just because of the pressure of the people who deny the teachings of holy saints. Moreover, Nawaz government stressed much the government of Sindh that Gohar Shahi should be captured, pressurized, or abolished by hook or by crook. Now, we have also contacted military establishment that they should also investigate these signs justly and should not keep the signs of God behind the curtain with the fear of Deobandi, Wahabi or coming under pressure of any so-called, sectarian, and extremist scholars otherwise this government, too, does not have any right to govern because without justice a king remains crownless by God.

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## **12. What your teachings are, and what people are actively against you?**

We spread the teachings of love of God without any discrimination of color and creed. It is our message that **“the heart in which there is no love of God, the existence of that person is meaningless“**. With the love of God, human wrongdoings started diminishing gradually. We are facing the opposition of so-called contractors of the religion in this mission. The reason of this opposition is their jealousy and proudness/grandiosity. The people who really love God they attach with us in unison of mind, body, soul and also become a source of straight path for others too. A scholar let others see an imaginary paradise but the God-lovers incline others towards the love of God. Once the love with God happens, then God shows the real heaven even in the world. The scholars can give only the knowledge of Shariat (law of Prophet Muhammad) **but our teachings are even beyond Tareeqat (mysticism), Haqeeqat (reality), and Marafat.** Earlier the personal name of God ‘Allah’ was got in jungles with luck but now this being obtained while sitting at homes.

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## **13. How the Wali/Saint can become Sayed (سيد)?**

Believe it that the Wali/Saint achieves higher rank than a Syed. He even enters into Ahl-E-Bait. Syed cannot enter into Ahl-E-Bait. Wali/Saint enters into Ahl-E-Bait. Wali/Saint through spiritual entities gets nourished by Hazrat Fatima Al- Zahra (as). She (as) calls him light bearer (Noori) & attendee (Hazoori) son. He is to be called light bearer (Noori) & attendee (Hazoori) son. He is nourished by them and enters into Ahl-E-Bait.



INTERVIEW OF HIS HOLINESS RIAZ AHMED GOHAR SHAHI WITH  
BBC RADIO LONDON ABOUT HIS MEETING WITH JESUS CHRIST



*JESUS CHRIST*

*H.H GOHAR SHAHI*



**BBC:** RAGS is not a Christian group, its leader implicates spiritual practice. Mr Zafar Hussain would translate for him. Good morning gentlemen! First of all can I ask you Mr. Shahi through Mr. Zafar Hussain , what were the circumstances in which you say you met Jesus?

**His Holiness:** I was in a Hotel in Taos USA. I was just about to sleep that suddenly a man entered in the room. I thought that it was one of my personal assistants. I asked who you are. He replied “I am here to see you”. I turned on the light and saw a handsome young man standing in front of me. At that moment I felt intense energy and pleasure in my soul and the spiritual bodies. I know through my spiritual experience in the past, that if there would some satanic things then I felt afraid but if it is something from God then I could hear more loudly name Allah Allah with immense pleasure and energy from inside.

**BBC:** Was this is spiritual meeting or physical meeting?

**His Holiness:** This was a physical meeting. When I opened my eyes, I talked with that handsome young man and realized that he was present physically.

**BBC:** How do you say that he was Jesus?

**His Holiness:** I realized that this man has immense spiritual powers. Upon asking that person replied “I am Jesus son of Mary”. I also asked him where he lived, he replied: “I had no home in the past and i have no home now”. He said “I have been here for a long time and working just as you are preparing people for love of God”. I asked whether he went to meet his priests as well. He replied “No, I don’t go to see them, since most of them lack spiritual powers and only few of them have got spiritual power. However some people among Christians who have learnt spirituality and those people are in contact with me. There are some people among Christians whom I have given spiritual powers and they are able to carry out my work in Thailand and Sri Lanka etc. Those people will actually tell the world about me”

**BBC:** Mr. Shahi speaking through an interpreter at the moment, what language was Jesus speaking?

**His Holiness:** Jesus spoke to me in Urdu. He told that he had learnt all languages.

**BBC:** Why did he choose you then to appear to, Mr. Shahi and what was his message for you?

**His Holiness:** He said “I have similar mission as you do and in future we have to work together to spread this message of Divine Love of God”

**BBC:** Your posters say that You are going to deliver unprecedented address broadcast to the world after pope made global radio broadcast in October or November. I did not know that pope would made a global radio broadcast.

**His Holiness:** It will be regarding second coming of Jesus. Pope also knows about it.

**BBC:** Pope will make radio broadcast in October, you say?

**His Holiness:** Whenever, pope makes an address, it would be for Christians. After that I'd address to the Muslims.

**BBC:** Many of your followers, I believe are Muslims are by birth. How are you objected by non-believers and those who don't follow Muslim religion?

**His Holiness:** We teach them how to convert the heartbeats into *ALLAH ALLAH*. When there heartbeats convert into chanting the Name ALLAH ALLAH they start believing in me.

**BBC:** But some people don't follow you and threw bomb

**His Holiness:** There are two powers in every religion. Some believe and some don't.

**BBC:** You have the photograph of Jesus. Is that the one I have seen on posters?

**His Holiness:** Yes, it is picture of Jesus. I'd like to add something. A few days later I visited Tucson in Arizona. During my stay there I saw a lady having the photograph. I instantly recognized the man in the photograph as the same man who appeared in my room at the El Monte Lodge. There are some images on the moon and that picture resembles one of those images.

**BBC:** What do you mean by image on the Moon?

**His Holiness:** Yes, there are images on the Moon and we show picture of Jesus on the moon if people will come to inquire.

**BBC:** Why this is not just a sophisticated hoax?

**His Holiness:** This cannot be a hoax since I cannot be deceived due to my spiritual powers. Moreover, that picture resembles with the image on the Moon.

**BBC:** Where that independent party got that photograph from?

**His Holiness:** I was told that some people took photographs of some sacred places and to their surprise when the film was processed; this photograph (of Jesus) emerged from amongst the prints. This man was not seen nor was he photographed. In addition, I saw a magazine in USA

reporting a man seen in hospitals who treats incurable patients and then disappears. That magazine also contained similar image.

Both of the images, appeared in the Holy Black Stone, the Hajre Aswad, in the year 2000. These images are still present and visible in the Hajre Aswad, (Ka'baa, Saudi Arabia). Photographs of

Image No. 1  
Virgin Mary

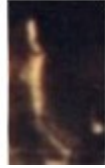
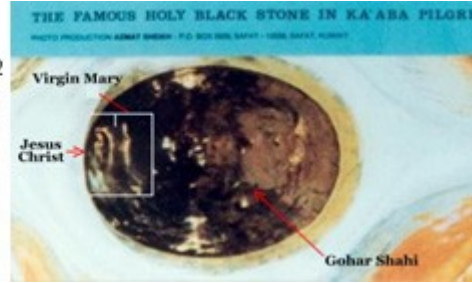


Image No. 2  
Lord Jesus



the Hajre Aswad can be obtained from Muslim Libraries and homes. The image No.1 and image No.2 are beyond any doubt and suspicion, as the Holy Black Stone is fitted in a sacred and guarded place.

These images have existed for a long time and are decorated with, in almost every church and Christian homes



This picture of the face of Jesus of Nazareth appeared miraculously when photographs were taken of the return of a chalice to the tabernacle of a Spanish Church, which had been pillaged during the Spanish civil war (1936 - 39). Vassula was given a reproduction of this picture on her recent visit to South America. Those familiar with

the miraculous picture taken by St. Anna Ali, a nun living in Rome whom Vassula has met, will recognize the similarity. However, it is important to point out that these two pictures were created independently.



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His Holiness Gohar Shahi's Pictures are visible on different locations including The Moon, The Sun, The Mars, Black Stone (Mecca Saudi Arabia) and on different stars

## **The Moon**

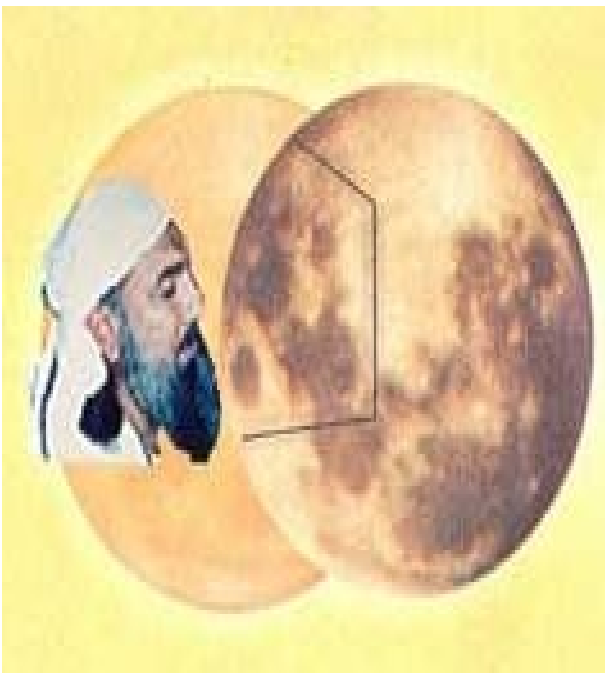


**Gohar Shahi in the Moon**

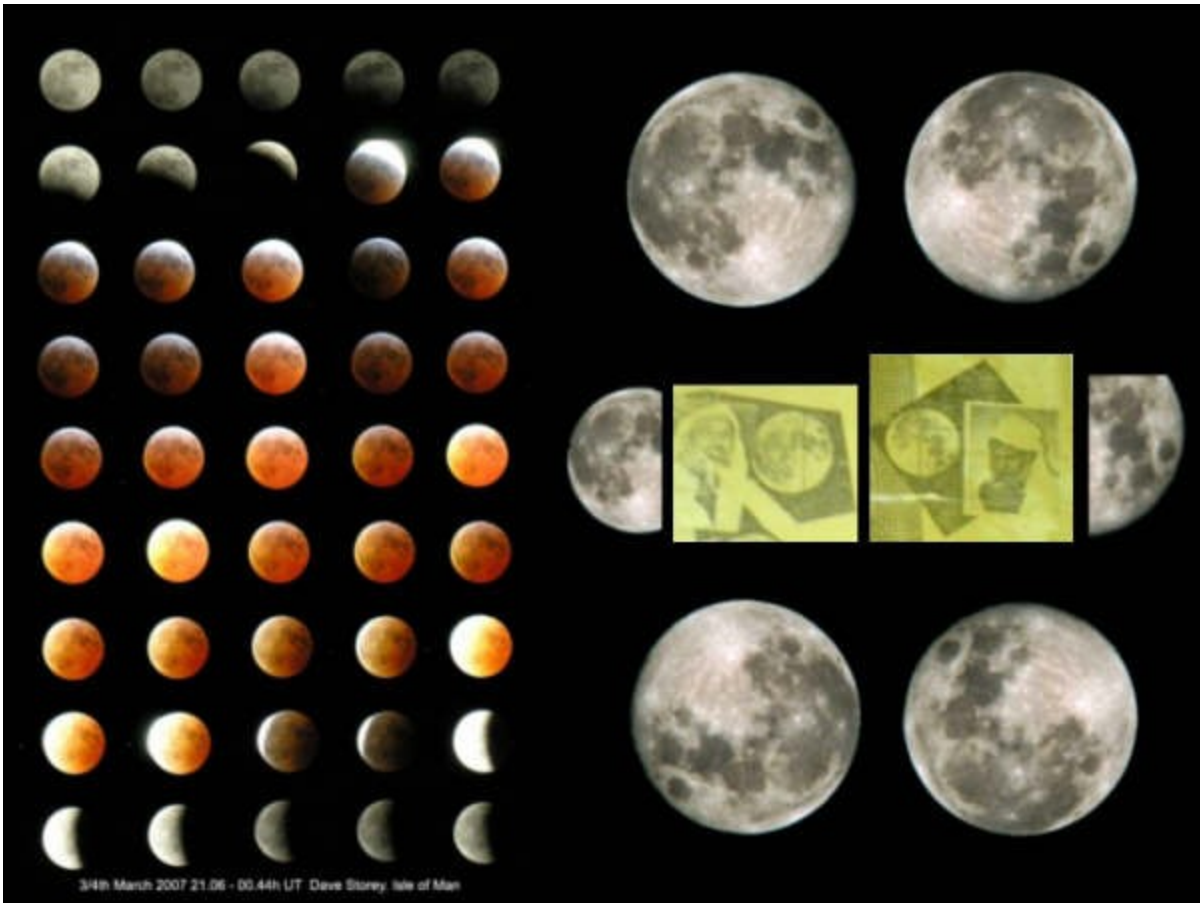




His Holiness Gohar Shahi confirmed above image  
on Moon represents true image of Jesus Christ



Animation of Moon turning anti-clock wise



different images of His Holiness Riaz Ahmed Gohar Shahi on the Moon





**In below video clip, His Holiness Riaz Ahmed Gohar Shahi explaining about His picture on the Moon during a Q&A session**

*In above video clip, His Holiness said " Now since you have raised question regarding picture on Moon. I have been spreading this message of Divine Love all around the world since last 20 years. If it is a hoax then all my work of 20 years would ruin. initially few followers highlighted and mentioned that there is picture on the Moon. I asked them it would be there imagination, as you love me. When later on lot of other people started to talk about it, then I tried myself and was able to see using binoculars. I took some photographs. The image on Moon was also clearly visible in the photographs taken by camera. Now you also have got the cameras. Take the photograph of Moon yourself. If it is not there then you can blame me. Take the picture yourself and bring it to me, I can also mention where exactly the picture is. If there is no picture then you can blame me. However, if there is an image (which is actually there), and you don't accept it then you are punishable as you are rejecting signs of Nature. Do your research about it. Then people ask "why there is image on Moon?" I can't comment anything on it as I have not done it myself. It is all done by God. I can only ensure you (by proof) that the image is there on the Moon. Now whenever, there is full Moon, take the photograph and bring to me. I'll identify where the image is on the Moon. It can be captured by any still camera or digital one. It can be captured using any ordinary camera. Again I can't comment why it is there. As said it is all done by God. I can only ensure with proof, that there is an*

*image. I even challenged that if it is not there then you can punish me. Since God has revealed it, then I have to admit that it is there".*

Here are some external links having picture of Moon

[http://www.nasa.gov/worldbook/moon\\_worldbook.html](http://www.nasa.gov/worldbook/moon_worldbook.html)

[http://news.bbc.co.uk/2/hi/in\\_pictures/7780907.stm](http://news.bbc.co.uk/2/hi/in_pictures/7780907.stm)

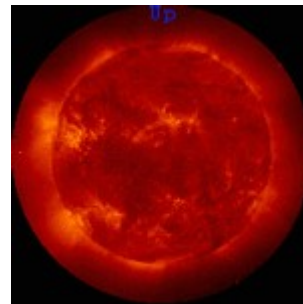
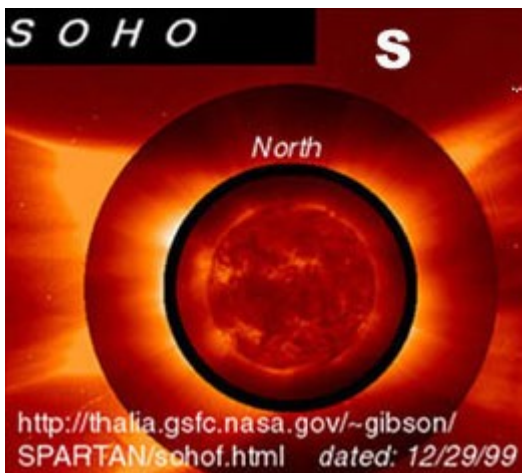
<http://news.bbc.co.uk/2/hi/575635.stm>

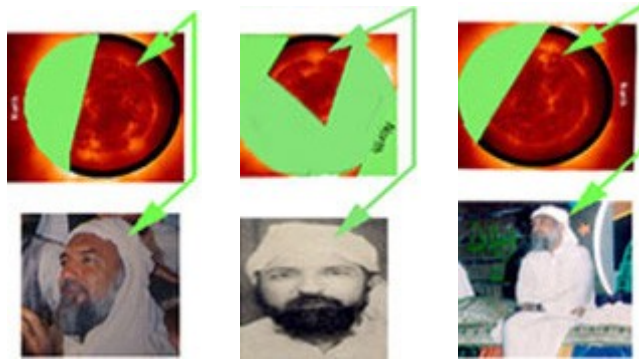
<http://homepage.mac.com/rarendt/Pics/moon.html>

<http://eclipse.gsfc.nasa.gov/eclipse.html>

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## The Sun



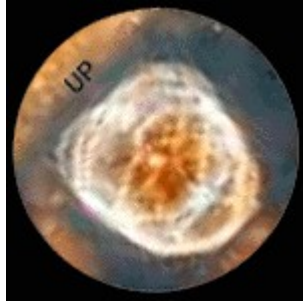


Images of His Holiness (Rotate above image of Sun to match these images)



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## The Nebula



Animation of Nebula turning clock-wise





Image of Nebula is also available on an independent source at youtube:

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## The Mars



## Secrets pertaining to Mars and other planets

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

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

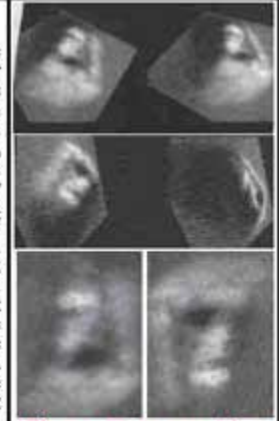
Most probably God has sent him (Gohar Shahi) for your help and reformation. Look for him and research into his teachings personally. Any organization or individual wishing to obtain information about him may contact us. We are committed to provide all necessary information justly. We can also arrange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

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

**R.A.G.S. International UK.**

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

ناسا نے ہر وہی مشکل سے، اور کئی سیاستدانوں کے امر اور پرہیز سے  
عرصے کے بعد مریخ پر تصویر کا اقرار کیا ہے جبکہ دوسرے  
سیاروں کی تصویروں کو چھپائے ہوئے ہے۔ اب اسی طرح  
مشابہت کی تصدیق کیلئے حیل و حجت کر رہا ہے



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

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

\$16.95



# The Martian Enigmas

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

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

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

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

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



## A Closer Look MARK J. CARLOTTO

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



Photo Credit: Wiley Kay Braxton (Creative)







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



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



27

## Jesus and Gohar Shahi facing each other in the picture

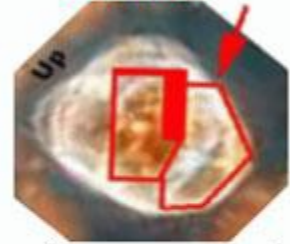
This matter given is a clipping from Pakistan Post New York dated 14-06-01.  
It also published in Nawa-e-Waqt UK on 29-06-01.

[www.theallfaith.com](http://www.theallfaith.com)

## The Moon



## Nebula Star



مریخ کے علاوہ بھی نیوٹرا سٹار اور چاند اور دیگر مقامات پر گوار شاہی کی تصویریں آچکی ہیں، دیکھئے دیکھئے سائٹ

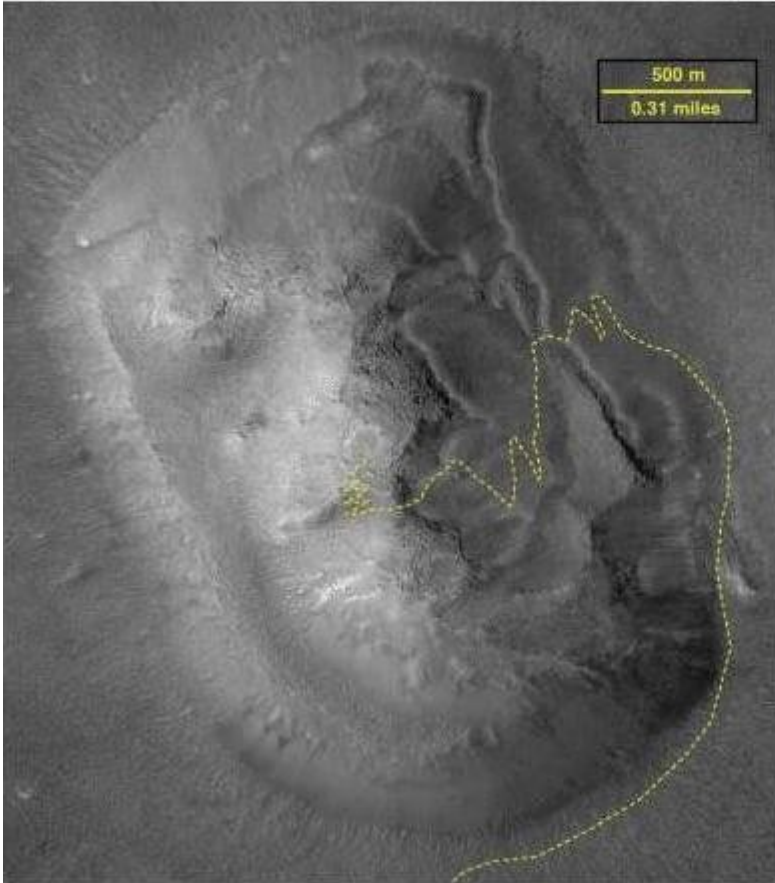
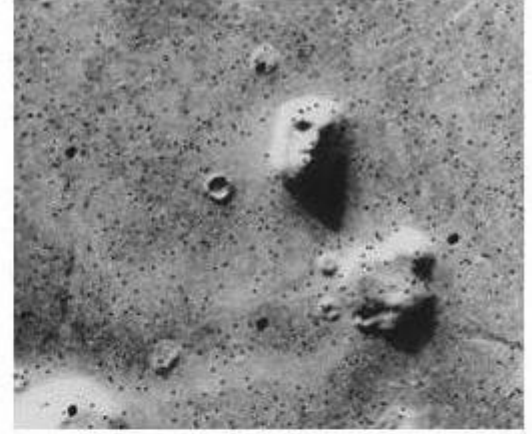
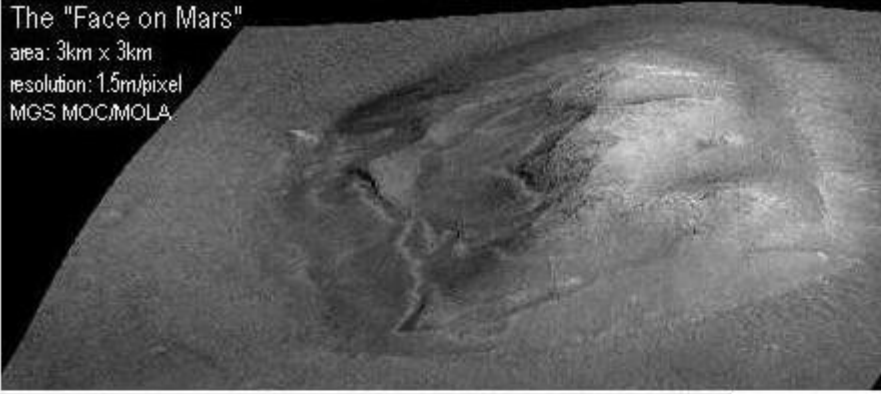
Gohar Shahi's images have appeared at other places besides Mars, Nebula Star Moon. Visit [www.theallfaith.com](http://www.theallfaith.com)

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

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

### The "Face on Mars"

area: 3km x 3km  
resolution: 1.5m/pixel  
MGS MOC/MOLA



## سائنس اور ٹیکنالوجی

جنگ سنڈے میگزین 18 مارچ 2001ء

خلائی سائنس کے ماہر ڈاکٹر بنجامن فرانیہ کے مطابق  
مریکی خلائی تحقیق کے ادارہ ناسا نے 1976ء میں وائی  
کنگ آرٹنامی جہاز اور 1998ء میں مارس گلوبل سرویئر  
نامی جہاز نے مریخ کی ایک تصویر حاصل کی ہے جس سے  
ثابت ہوتا ہے کہ وہاں دو لاکھ سال قبل انسان آباد تھے۔  
اس تصویر میں مریخ کی کھردری سطح پر پتھر کا بنا ہوا ایک انسانی  
چہرہ ہے جو ماہرین کے مطابق کسی انسان ہی کی تخلیق ہو سکتا  
ہے۔ ناسا کی سرکاری رپورٹ میں بتایا گیا ہے کہ پتھر کا یہ  
انسانی چہرہ ہماری طرح کے انسانوں نے تراشا ہے جو کسی  
زمانے میں مریخ پر مقیم تھے مگر وہاں کے ماحول نے انہیں  
مجبور کر دیا کہ وہ زمین یا کسی اور طرف ہجرت کر جائیں۔  
رپورٹ میں مزید کہا گیا ہے کہ اس انکشاف کو عام آدمی پہ  
مشکل ہی قبول کر سکے گا۔ ڈاکٹر فرانیہ کے مطابق "یہی وہ  
ثبوت ہے جس کا ہمیں مذمت سے انتظار تھا" ایک میل لمبے  
اور دو ہزار فٹ اونچے پتھر کے چہرے جسے تقریباً دو لاکھ  
سال قبل انسانی ہاتھوں نے مریخ کی سطح پر تراشا تھا اس  
پتھر کی کوئی دوسری جگہ ہے کہ نہ انسان ہی موجودگی  
سے قبل مریخ پر انتہائی ترقی یافتہ تہذیب موجود تھی۔ مارچ



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



SB

AUG 8 2001

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

Dear Mr. Peter:

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

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

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

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

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

[http://mars.jpl.nasa.gov/mgs/msss/camera/images/4\\_6\\_face\\_release/index.html](http://mars.jpl.nasa.gov/mgs/msss/camera/images/4_6_face_release/index.html)

in above letter, NASA admits face on MARS

**Image of Gohar Shahi visible on Mars. This was published in a magazine**





## ASIAN INFORMATION TECHNOLOGY CONSULTANTS

Reference: AITC/CNC/CERT/009/2K1

Dated: 21-07-2001

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

To: M. Tariq

Subject: **IMAGE ON MARS**

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

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

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

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

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

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

We will be pleased to answer any other query.

Sincerely,

  
*Riaz Ahmed*  
Consultant-in-Chief  
AITC

**Images of His Holiness are also visible on Marble Tiles, Clouds, Space and at various other locations. Hundreds of people have witnessed these signs of Nature personally. These have also been proven scientifically**



**Image of His Holiness in a marble tile at a factory in Rawalpindi Pakistan**







# NASA FINDS MASSIVE FACE IN SPACE!

NASA has released a shocking photograph that clearly shows a gigantic face floating in distant space!

The breathtaking photo was taken during the shuttle mission in late February -- but experts admit they are baffled as to where the face originated.

"This is probably the image of a mass belt that lies off in the universe," said astronomer Isaac Newton of NASA's GSFC.

"Whatever that is, it clearly is enormous. To estimate it is as large as 150 of our suns," Newton said. "The something has one or two quadrants during our previous years of space exploration is certainly impossible."

"The only explanation is that it somehow has an ability to appear and disappear at will, which would make it amazing."

The face was visible in shuttle astronauts' footage and a 2-hour tape.

"When it came into view it started screaming," Newton said. "A couple of them in the cockpit they were looking at it."

By WHITNEY AGUIRRE

Space.com Staff

"Did you see that? It was the photograph of the face in space!"

Newton said this was a "major space discovery."

"Making the discovery was from 1998-2000. It is the way the face looked away with the appearance of it."

LET'S GOING NASA photo of



**"It's as large as 150 suns!"**



گوهر شاہی  
Gohar Shahi



Images of His Holiness is also visible in Hindu Temple on Shiv Ling in Umer Kot Pakistan







**An Image of His Holiness Riaz Ahmed Gohar Shahi appears on the sacred stone in the Shiv Temple in Umar Kot.**

**Countless people are coming with great affection, to see the image- Daily Mehran Hyderabad**

Hyderabad (special correspondent): The popular Sindhi newspaper, Daily Mehran in its 6th June 1998 edition published the news of the discovery of an image of His Holiness Riaz Ahmed Gohar Shahi on the sacred stone located within the Shiv Temple near Umar Kot. Countless people are coming to see the image. Hindus are gathering with great affection and interest to see this image. A pamphlet was distributed regarding this issue and subsequently the stone has become a focal point for the masses. The Hindu community is especially joyful and is celebrating the appearance of the image of His Holiness Riaz Ahmed Gohar Shahi

لندن سے شائع ہونے والے ہفت روزہ دیس پردیس میں ہندوؤں کی جانب سے حضرت گوہر شاہی کا تعارف

**Amar Deep HINDI WEEKLY** مूल्य 70 پیسے  
 Editor: J.M. Kanchal, M. Prasad, Kumar, London W5 4TL, Tel: 0181-840 5334 Fax: 0181-870 3180. 70 Pence  
**VOL. 28 No. 348, Wednesday 29.7.98 EST, 1971 ISSN 0264 1453**

**کلیسوں کے अवतार कलगीदार आ चुके हैं।**



**Riaz Ahmed Gohar Shahi**

**Given Hindi Text**

कलियुग के अवतार कलगीदार आ चुके हैं। सब धर्मों का चरम और बेटी कारण में आ जसो। पश्चिमोत्तर में अवरकांड के जिन मन्दिर में जिन लोग पर कलगीदार की प्रतिमा रखे गये हैं। लखनऊ की बरखाना में जसो दर्शन के लिए आ रहे हैं।

जसो में कलगीदार में जिन। जिन जसो में सारंग में कलगीदार का दर्शन किए और उनमें में कलगी अवतार आ चुके हैं। अवरकांड के जसो कलगी बरखाना जसो में कलगीदार से बरखाना की, अवरक आराम की जसो और कुडलीनी के बरखाना चरम की जसो का जसो का रहस्य सारंग। अब उन का दिन में भगवान जसो जो जे नाम की सारा चलती रहती है। उन की सरोवरी जसो जसो के दिन के अवरक हरे जसो हरे सरोवरी की सारंग चलती रहती है। जसो जो का जसो है, इस कलियुग में जिन अवतार की सारंग का चरम की यह संसार में आ चुके हैं।

संसार अस्विका के जसो सारंगों में कलगी, कलगीदार जो बुरा दुलही सुन्दर है कि देखने से मन चली भरता। जिन में उन को देखा परमात्मा को देख लिया। चरम बरखानों में कलगी, जिनका सारंग उन को सारंग कलगीदार बुरे पेशा सारंग जैसे उनमें जसो जसो से जसोत हूँ। परे जीवन में निखार आ गया है।

कलगीदार में सुन्दर चरम में कलगी, सारंग जो से जिन चरम और बेटी सारंगों की जसो चरम, बुरे भगवान के दर्शन चरम किए। उन जसो की सरोवरी में हरे जिन कलगीदारों से अवरक जसो है कि से अवरक अवतार से अवरक जिन। इस सारंगों में जसो पेशा हरे किन्तु से सब के लिए हैं। और उन की सरोवरी चरम पर है। आजकल से लंदन में आर हरे हैं।



**کئی ہندوؤں کو خواب میں دم کرنے آنکھوں کی بینائی گوئوں کو گویائی حاصل ہو گئی**

**بھارت میں گویا ہندوؤں کے جان فیصلے صحیحیتا ہو گئے**

**ہزاروں افراد**

**ZEE T.V اور جالندھر T.V جلد گوہر شاہی کا انٹرویو نشر کریں گے انگلینڈ کے گلزار قادری**

اپنی زندگی اور سب سے بڑے کاموں کے بارے میں  
 ہندوؤں کی زندگیوں کو بے شک اس وقت ہی  
 کے حالات کو سنی کی گئی اور انہوں نے دم  
 کرنے سے صحیحیتا ہو گئے۔ انہوں نے  
 انہیں انہوں کی زندگیوں کو بے شک  
 گویا ہندوؤں کے جان فیصلے صحیحیتا ہو گئے  
 اور انہوں کی زندگیوں کو بے شک  
 گویا ہندوؤں کے جان فیصلے صحیحیتا ہو گئے  
 اور انہوں کی زندگیوں کو بے شک  
 گویا ہندوؤں کے جان فیصلے صحیحیتا ہو گئے







## **A Divine Phenomenon**

*On the right hand's fingers of His Holiness RA GOHAR SHAHI, Mohammad is visible and Allah on the left hand's fingers*

*Important Note: Some people wonder why Allah is inscribed on the left hand's fingers. (They regard it disrespectful for the name Allah to appear on the left hand subject to its usage for cleanliness)*

*His Holiness Gohar Shahi explains, I could be rightly accused of such an act, had I created the fingers myself or somehow managed to inscribe Allah on them. For the best, does only Allah know whether it*





## **A Divine Phenomenon**

*On the right hand's fingers of His Holiness RA GOHAR SHAHI, Mohammad is visible and Allah on the left hand's fingers*

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*His Holiness Gohar Shahi explains, I could be rightly accused of such an act, had I created the fingers myself or somehow managed to inscribe Allah on them. For the best, does only Allah know whether it*



**مریح کی یہ تصاویر ناسا (NASA) نے مختلف انداز اور مختلف اطراف سے اجاگر ہیں۔ دیکھنے ویب سائٹ**

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

**یونٹن یونیورسٹی کے پروفیسر مارک جے نے ان تصاویر کی تحقیق اور تصدیق کر کے سہانی شکل میں شائع کر لیا ہے**

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

**حضرت گوہر شاہی**

**حضرت محمد**

**میدھی تصویر میں حضرت محمدؐ اور الہی تصویر میں حضرت گوہر شاہی**

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

---

**Two faces in one picture when rotate it at 180 degree**

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

- 1) This News along with the above photographs was published by weekly Payam Manchester UK. Dated: August 15 1997
- 2) Sada-E-Serfrosh (Pakistan), a fortnightly newspaper published the same news in September 1997
- 3) BBC broadcasted this news on GMR radio (UK) in October 1997

**Science and Technology**

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

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

**People should research into this matter**

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## Ark of the Covenant (Taboot-e-Sakina)

**The Holy Black Stone at Mecca is infact "The Ark of the Covenant" (Taboot-e-Sakina). This was revealed to Adam by God. The old Testament speaks clearly of the Divine power of the Ark and it has been considered sacred since ancient times. It is also clearly mentioned in the Holy scriptures that this Ark contains the images of all the Prophets and holy personalities.**

**The images of His Holiness Riaz Ahmed Gohar Shahi, Jesus Christ, Moses, Prophet Muhammad (PBUH), Virgin Mary and Durga Maa are appearing on the holy Black**

**Stone (Hijre Aswad) Mecca, Saudi Arabia, which is considered to be the most holy place on earth for Muslims. These are marked on the following pictures of Black Stone (Hajre Aswad).**

## **Ark of the Covenant (Taboot-e-Sakina)**

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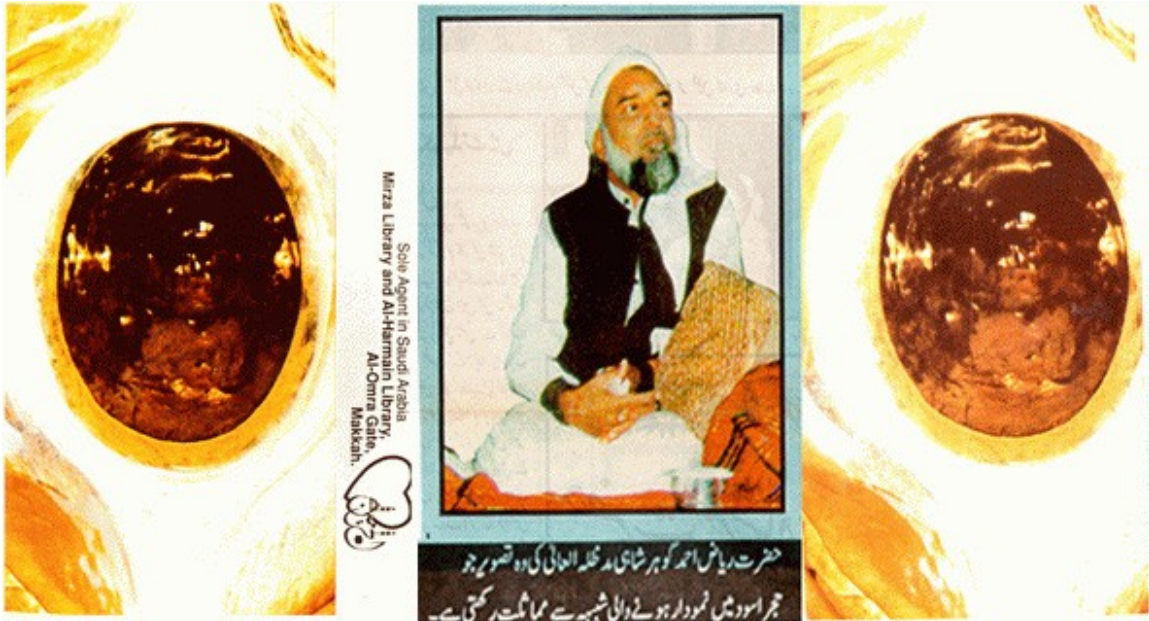
**The images of His Holiness Riaz Ahmed Gohar Shahi, Jesus Christ, Moses, Prophet Muhammad (PBUH), Virgin Mary and Durga Maa are appearing on the holy Black Stone (Hijre Aswad) Mecca, Saudi Arabia, which is considered to be the most holy place on earth for Muslims. These are marked on the following pictures of Black Stone (Hajre Aswad).**



**Photographs of the Black Stone published by Mirza Library, Makkah**



The face of His Holiness Gohar Shahi on the Black Stone can be seen when it is viewed upside down. The image has appeared naturally on the Black Stone.



Above is an image which has appeared naturally on the Black Stone. It has been the subject of computer research and is therefore highlighted here.



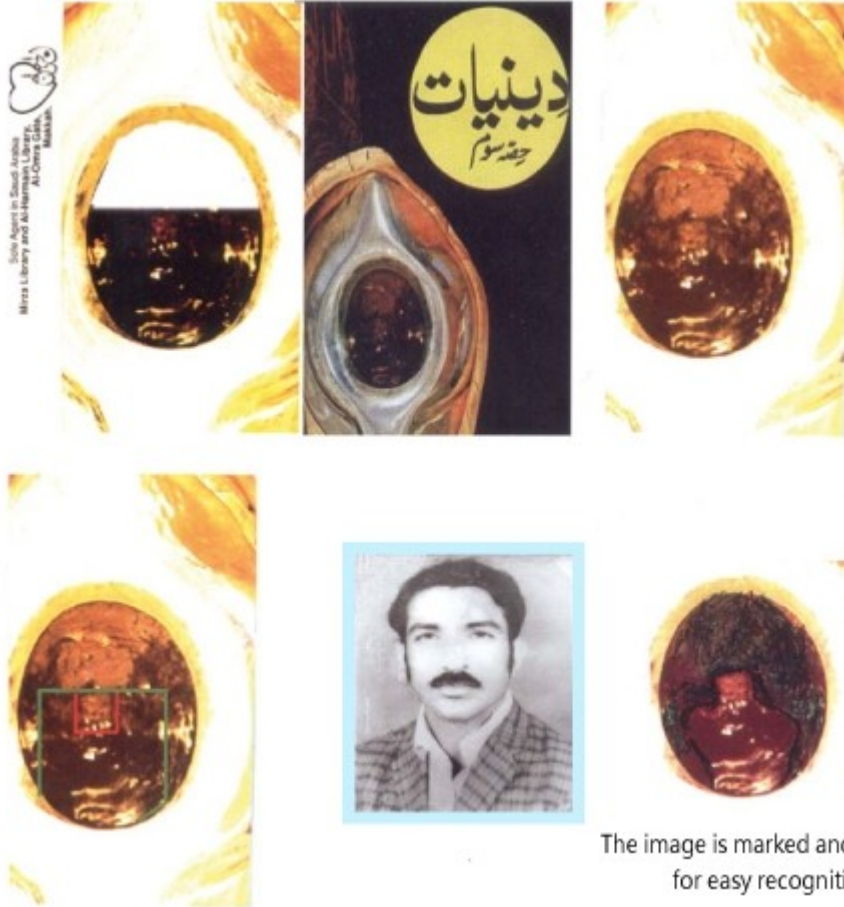


کتاب شریعت و سنت و احکام



کتاب شریعت و سنت و احکام

کتاب شریعت و سنت و احکام



The image is marked and highlighted for easy recognition.

**Jussa-e-Gohar Shahi (a spiritual entity) was awarded at the age of 25, with the rank of Command-in-Chief of the Spiritual army**



حجر اسود

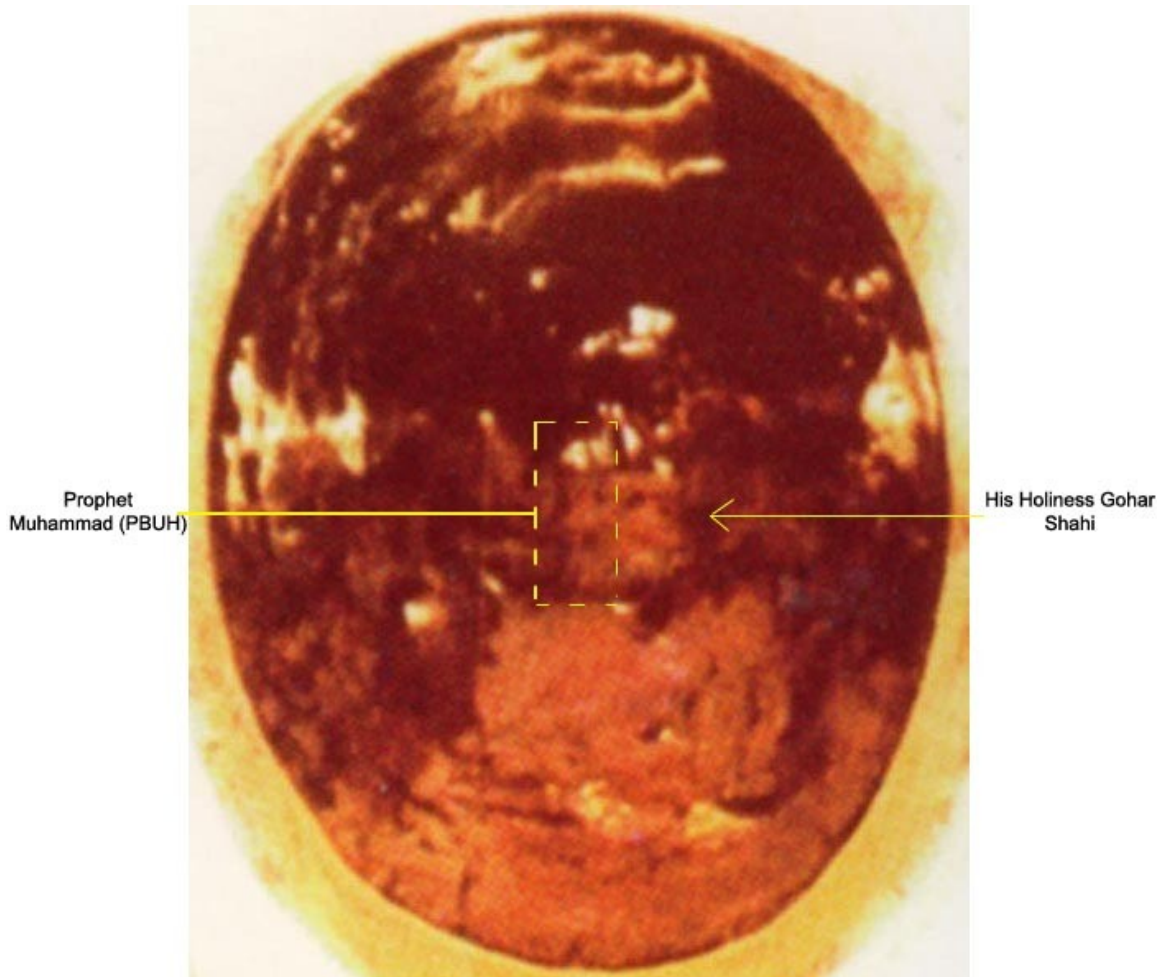
غلاف كعبه سے باہر دیدار

Hujre Asood, Ghalaf-e-Kaba se Bahir — Deedar  
i.e. The Black Stone, a view with the veil  
over the kaba removed. (The white portion  
around is the silver frame).

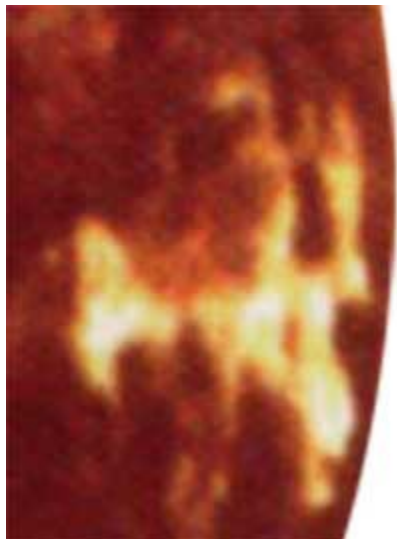
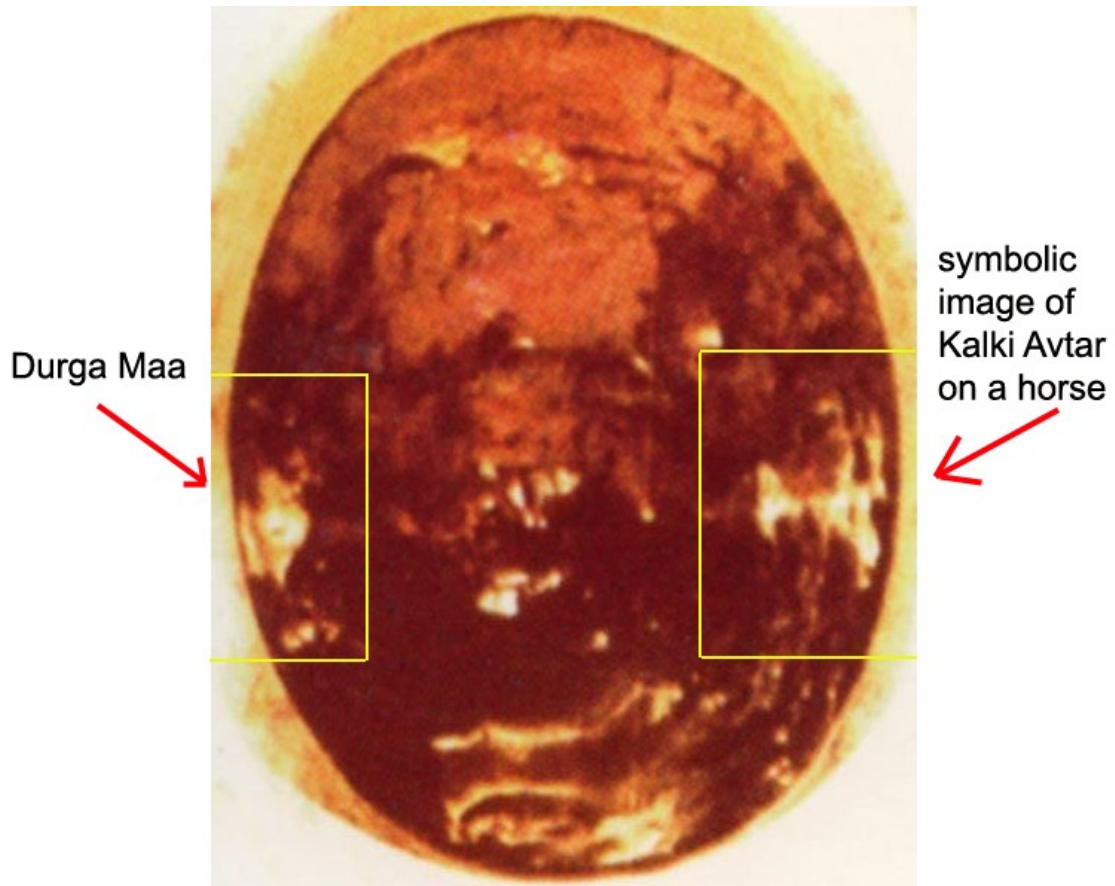
The above photograph of Black Stone was taken from following website  
<http://islamizationwatch.blogspot.com/2010/09/does-allah-reside-in-black-stone.html> in which image of His Holiness Riaz Ahmed Gohar Shahi is clearly visible when seen upside down



**Image of Jesus Christ, Prophet Muhammad (PBUH), Virgin Mary and Durga Maa are also visible on the Holy Black Stone**



**Saying of His Holiness Riaz Ahmed Gohar Shahi "The image on Black Stone (Hajre Aswad) is by God. It is infidelity to deny its existence. I also testify its existence and appeal for the proper investigation. I have taught heart meditation (Dhikr-e-Qalbi) to millions of truth seekers by virtue of which they have given up sins and achieved love of God and Prophet. And thousands have reached up to the courts of Prophets and achieved essence of GOD."**



**This symbolic image of Kalki Avtar on a horse is appearing on Hijre Aswad**



The facial image of DurgaMaa is visible on Hijre Aswad (Maha Shiv Ling) as marked on above big picture

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### **Saying of His Holiness Riaz Ahmed Gohar Shahi about Holy Black Stone (Hijr-e-Aswad)**

Human Image was placed on Holy Black Stone (Hijr-e-Aswad) since primordial time and the purpose of posting this image is that after viewing this image/picture people should resort towards the man whose this image/picture is.

And if after relating to this person, human's heart doesn't incline towards Allah and if that person doest not get the path which leads to Allah then the picture is not justified but if that Person imprint the Kaaba on heart then the picture is correct and the beholder of this picture is Haq/truth.

Hazrat Umar [RA] had said while kissing Holy Black Stone (Hijr-e-Aswad) "I am not kissing you just because you are the stone of paradise. I am kissing you because my Lord [PBUH] has kissed you".

Honorable Hazrat Riaz Ahmed Gohar Shahi said that why Prophet Muhammad [PBUH] has kissed! Whereas He [PBUH] was bigger epithet of deity than Hazrat Umar. Prophet Muhammad [PBUH] kissed because that image and the holy souls of Prophet Muhammad [PBUH] were in unison there in the skies. When Prophet Muhammad [PBUH] came in this world --- and seeing the picture of the very Man on the Black Stone, He [PBUH] got remembered this very soul --- with whom Prophet Muhammad [PBUH] loved most and both souls were extremely glad with each

**other. Prophet Muhammad [PBUH] recognized after seeing the image of that soul and kissed it.**

**Answering to this question that “why human personified image is upside down on the Holy Black Stone”? His Holiness Riaz Ahmed Gohar Shahi replied that whether this picture is upside down or straight, it remains a picture and this is by Allah and to object on this thing is an polemics (Hujjat). He further told that the upside down picture was placed by Allah and Allah has also manifested the straight picture for the fault-finders which is the picture of youth.**

**Reference: Voice of Truth 1-15 August, 1999**



According to a computer report the image that has appeared in the Hajre Aswad, is that of Gohar Shahi of Pakistan. He has a large Muslim following. Many Hindus and Sikhs believe him to be their Avatar. For further details visit [www.goharshahi.com](http://www.goharshahi.com)

कम्प्युटर रिपोर्ट के अनुसार ये तस्वीर गौहर शाही जी की है जो की पाकिस्तान में मौजूद हैं मुसलमानों के अलावा बहुत से हिन्दु और सिख लोग इन्हे अपना अवतार मानते हैं



Shankar Ji brought this Shiv Ling (sacred stone) with him from the heavens. Presently this stone is fitted in the Ka'baa (Mecca, Saudi Arabia). Peoples of all religions have revered and kissed it with great respect, even the Prophet Mohammed kissed the stone with great reverence and declared it obligatory for all Muslims to kiss the stone, as being part of the Hajj and that not kissing the stone will result in incomplete Hajj. It may be the case that the secret and reason behind kissing the stone are these holy personalities. These images on the stone are from Bhagwaan. Firstly it is not possible to create these images on the Hajre Aswad as it is guarded at all times. Secondly it is out of question that people who bear enmity towards Islam would make these images. These images are absorbed deep within the stone. It has now become very common through many newspaper reports that a human image has appeared in the Hajre Aswad.

ये शिव लिंग शंकर जी सर्वग से आपने साथ लाए थे। इस समय ये शिव लिंग सोऊदी अरब शहर मक्का में रब के धर में लगा हुआ है। हर नबी के मानने वाले इस की इज्जत करते थे और इसे चूमते थे यहाँ तक के मुसलमानों के पैगमबर(नबी)ने भी इसे चूमा था और मुसलमानों को कहा था कि इस को चूमे बिना तुमहारा रुज मंज़ूर नही होगा। शायद चूमने का राज़ यही महापुरुष थे। तस्वीरें भगवान की तरफ से बनती हैं क्युंकि मुसलमान या उन के दुशमन ये तस्वीर नहीं बना सकते क्युंकि खाना काबा में हर वक़्त पेहरा रहता है। ये तस्वीरें शिव लिंग के अनदर बनी हुई हैं। अखबारों में भी ये खबर पढ़ने में आती रहती है कि शिव लिंग पर किसी इन्सान की फोटो नज़र आती है



आरती दुर्गा जी की



The above shown image that has appeared is that of a girl who resembles Durga. It is believed that the girl is the final reincarnation of Durga. She is present somewhere in India.

मक्का में काले पथर पर देखी गई यह तस्वीर गौरी जी की दुर्गा माँ से मिलती है। हमारे देश में ये लड़की दुर्गा माँ का आख़री जन्म है। इसका जन्म जहाँ में मौजूद है इसे तलाश किया जाए।

## Disclosure of a great secret

The news leaves the Muslims shocked and perplexed Whereas the Christians and Hindus become jubilant and excited Images of Durga Maa, Virgin Mary, Jesus Christ and Gohar Shahi appear in the Hajre Aswad.(in Ka'baa, the most sacred place of worship for Muslims). Please continue for further details

### بہت بڑا انکشاف

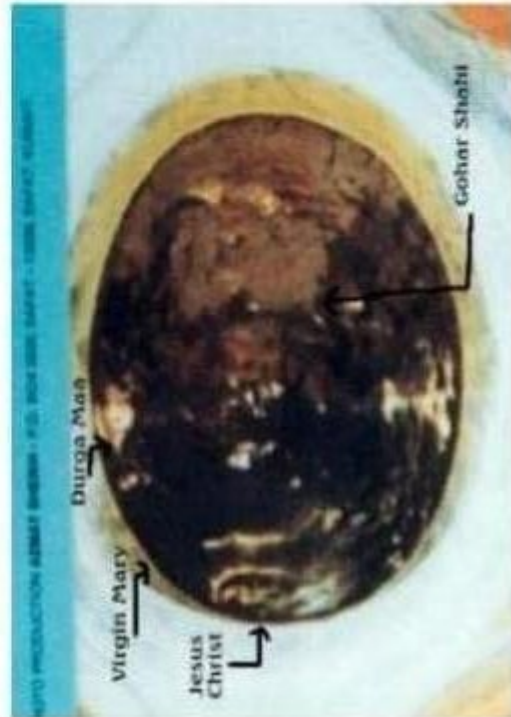
مسلمان اہمیتائی پریشان ہو گئے جبکہ ہندوؤں اور عیسائیوں میں خوشی کی لہر دوڑ گئی  
مسلمانوں کے مقدس مقام کعبہ میں موجود حجر اسود پر ڈرگامائی، عیسیٰ، مری ماری اور گوہر شاہی کی  
تصاویر ظاہر ہو گئی ہیں۔ تفصیلات آگے ملاحظہ فرمائیں۔

### بہت بڑا چماتکار

مسلم لوگ حیران اور پریشان ہو گئے جبکہ ہندوؤں اور عیسائیوں میں خوشی کی لہر دوڑ گئی۔ مسلمانوں کی دھارمیک جگہ خانا کاہا مہکا میں کالے پتھر پر ڈرگا ماں، جیسی (ایسا)، مہر مہری (بیبی ماریام)، اور گوہر شاہی جی کی تصویر آ گئی ہے۔  
بیتار ساہ میں ہے۔



آستی ڈرگا جی کی



Released by Jayesh, Belfast, N. Ireland.



- [ABOUT](#)
- [JESUS](#)
- [MIRACLES](#)
- [BLACK STONE](#)
- [\[REDACTED\]](#)
- [RELIGION OF GOD](#)
- [SAYINGS](#)
- [PROGRAMS](#)
- [VIDEOS](#)
- [BOOKS](#)
- 

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



**The Word  
"ALLAH"**



The *Syriac* language, which is spoken in the Celestial Spheres, is the language in which the Angels and God address (each other). Adam *Safi-Allah* spoke this language in the Paradise. Adam and Eve descended in the world and settled in Arabia. Their children also spoke the same language. As a result of their progeny spreading in the world, this language sprouted into Arabic, Persian, Latin and into English. Thus, God was called by different names in different languages. As Adam lived in Arabia, there are many words of *Syriac* language in Arabic. God addressed the Prophets: Adam as *Adam Safi-Allah*, Noah as *Nuh Nabi-Allah*, Abraham as *Ibraheem Khalil-Allah*, Moses as *Musa Kalim-Allah*, Jesus as *I'sa Ruh-Allah* and Muhammad as *Rasul-Allah*. These Kalima (the Mottos) in *Syriac* language were inscribed on "guarded Tablet" before the Messengers came (in this world). This is why Prophet Muhammad said, "I was a Prophet even before I came into this world".

**Some people think that the word *Allah* is a name given by the Muslims, but this is not so.**

Prophet Muhammad's father's name was *Abd-Allah* at a time when Islam did not even exist. The name *Allah* was called with Kalima (the Motto) of every Prophet before Islam also. When the souls were brought in existence the first word on their tongue was *Allah*. When the Soul entered the body of Adam, it entered the body after having said, "*Ya-Allah*". Many religions take this

subtlety as truth and chant the Name *Allah* and others deprive themselves of the Name because of their doubts and suspicions.

For more details, read the book ["The Religion of God - Divine Love"](#)

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## **The message of His Holiness Riaz Ahmed Gohar Shahi is the Love of God**

As all religions worship the same God, His Holiness carries a great grief and concern for the hatred, discrimination, that originate by misunderstanding the religions. He works relentlessly toward the goal of all communities coming together by recognizing the Unity of God, and has devoted his entire life to this end.

His Holiness says:

*"All religions are from one God. Religion is like the vehicle, which takes you to the destination. You can become lost if you are consumed with religion, and forget God, - the destination."*

Spirituality (Ruhaniyat) is a way to achieve the Love of God. Spirituality is to facilitate the transformation of the physical heartbeat by chanting the personal Name of God (Allah). When God (Allah) enters the heart, only then will we be able to find that Love and find peace within our hearts.



## THE METHOD OF PRODUCING LIGHT (DIVINE ENERGY)

**Kindly take permission of Heart Meditation (*Zikr-e-Qalb*) either from picture of His Holiness Riaz Ahmed Gohar Shahi from Moon or from video below before practicing the methods mentioned here, in order to experience true benevolence**

In the prehistoric times, rubbing stones together generated the fire. Rubbing of metals together also produces a spark. Now the electricity is made from the motion of water. Similarly, electric energy is produced by the vibration of heartbeat and by friction of the blood inside the human body. There is approximately one and a half volts of electricity in every human being and this keeps the body agile. As the heartbeat slows down in old age, it reduces the electricity in the body and consequently the agility. First of all, the heartbeats have to be made prominent. Some do it by dancing, others by sports and exercise, and yet others by meditating and chanting the Name of *Allah*.

When the heartbeat increases, try to synchronize *Allah Allah* with every beat or try to synchronize *Allah* with one heartbeat and *Hu* with the other. Some times place your hand on the heart and by feeling your heartbeat, try to synchronize the Name *Allah* .At times, synchronize it with the beating (or rhythm) of the pulse, and imagine that *Allah* is entering into the Heart. The chanting of "*Allah Hu*" is better and swiftly influential. If anyone has an objection on *Hu* or afraid of chanting *Hu*, then instead of deprivation, synchronize *Allah Allah* with vibrations. It is beneficial for the aspirant in litany, remembrance, and invocation to physically remain as clean as possible because:

**“Those who show respect, obtain the benevolence and those who don't remain deprived”**



## The first method of producing Light

Write Allah on a paper in black ink, and exercise this as long as you wish on a daily basis. One day, the Word 'Allah' will hover over your eyes from the paper. Then, attempt to transpose the Word *Allah* from eyes to the Heart with concentration.

## The second method of producing Light

Write *Allah* on a zero watt white bulb in yellow colour. While you are awake or just before going to bed, concentrate, and try to absorb this Name into your eyes. When it appears or hovers over eyes after a few days, try to transpose it to the heart.

## The third method of producing Light

This method facilitates those people who have *Kamil Murshid* (Universal Guide), who does patronize with his relation and spiritual affiliation. Sitting in solitude, imagine that your index finger is a pen, try writing *Allah* on your Heart. Call upon your Universal Guide considering that he too, holding your finger, is inscribing Allah on your heart. Practice this everyday, till you see *Allah* inscribed on your heart.

In the first and second methods, the name Allah becomes inscribed on the Heart, just as it is generally written or seen. When it begins to synchronize with the heartbeat, it gradually starts to glitter. When the assistance of the Universal Guide is provided, it is seen well written and shining on the Heart from the beginning.

Anyone watching the above video can get permission of Heart Meditation (*Zikr-e-Qalb*) by repeating **ALLAH ALLAH ALLAH** with His Holiness Riaz Ahmed Gohar Shahi and later he can do the practice of Zikr (meditation) without any fear

No matter if you have any Murshid (Spiritual Guide), you can receive spiritual benevolence from more than one place. If you have any Murshid (Spiritual Guide), he will remain the same.

The Murshid (Spiritual Guide) of Lal Shahbaz Qalander was Ibrahim Qadri Marwandi, he (Lal Shahbaz Qalander) also obtained spiritual benevolence from Sadruddin Qadri, then he (Lal Shahbaz Qalander) went further to Multan and received more spiritual benevolence from Baha-ud-din Zakariya who was Suhrawardiyya, then he (Lal Shahbaz Qalander) went further to Delhi to received more spiritual benevolence from Shaikh Sharafuddeen Bu Ali Qalandar Panipati who was Chisti and when he (Lal Shahbaz Qalander) returned he became the leader of all of them, but his Murshid (Spiritual Guide) remained the same.

For more details, read the book ["The Religion of God - Divine Love"](#)

## -----An important Point-----

**Mahdi** means [the one who gives guidance](#)

**Mehdi** means [the one of the Moon](#) (whose face will appear in the Moon)

[As is the names Mehnaz (a Beauty), and Mehtaab (beautiful as the Moon)]

**Book:** <http://www.gohar-shahi.com/books.htm>

The Holy Scripture "**The Religion of God (Deen-e-Elahi)**" is written by *His Holiness Riaz Ahmed Gohar Shahi*. It is a long awaited and divine medicine for the restive hearts and dormant souls. The fundamental concept of the book is Divine Love. **Love for all and hatred for none. This book presents a challenge to those who reject spirituality!**

This book is available in **English, Indonesian and Urdu** versions. You can **download** the book from below links. Let us know if you want to get the book through post [admin@theallfaith.com](mailto:admin@theallfaith.com)

## HIS HOLINESS RIAZ AHMED GOHAR SHAHI EXPLAINED ABOUT THE STATUS OF FAMOUS POET ALLAMA IQBAL

**Question:** Many organizations call Allma Iqbal evil and consider him to be a drinker. Whereas, the members of your organization praise him as a Saint?

**Answer;** There was an incident. He (Iqbal) was student of fourth grade. His mother had already passed away. He had father and two brothers. His father used to make pancakes, one for each of two brothers. He used to make in the morning and keep as they would come in the afternoon and eat.

One day when Allma Iqbal came, a bitch too came along with him, following him. When he (Iqbal) looked, he realized that she must be having some necessity as she was following him. The bitch must be having the necessity of hunger. What else necessitate could be? While he started climbing up the stairs of his house, that bitch sat down and she started staring at him with wistfulness. He (Iqbal) went upstairs. He gave half of his pancake to the bitch and kept other half for himself, without letting his brother and father know, thinking that he would eat half, but she ate quickly. She kept staring at him again wistfully.

He (Iqbal) thought that she was too hungry, even hungrier than him.



He then fed her the remaining pancake, and remained hungry for the whole day.

He didn't tell his father also as he (father) might beat him.

Remained hungry for the whole day, then at night father had a vision that "your son did such a work that we got very pleased. And we the people of Allah will make him a Saint".

This is a proper anecdote. This is an incident of childhood. Thereafter his youth was spent somehow.

After this there is another event. There was his (Iqbal's) servant who used to serve him. He was quite aged. After his (Iqbal's) death, he told this incident. This incident is commonly known. He told that, one night he saw that he (Iqbal ) was sitting alone. But at the same time he saw an old man had come to him (Iqbal). He became shocked as he used to open the door. Where did he come from? Stared at him very deeply.

Now Allama Iqbal said that, "go and bring two glasses of lassi (yogurt drink)".

I said "now it's about one or half past one (A.M.), where will the lassi (yogurt drink) be found around this time? Shops are very far away, far away from the city".

He (Allama Iqbal) said, "No! You bring lassi". Servant said "I took a jug and went out and started thinking from where will I get lassi? When I went ahead, a bulb was lightened. When I saw there was a shop of lassi (yogurt drink). Then I started to think that I often come across over here, there was no shop here. How come the shop appeared suddenly? There was also no customer. I went to him, lassi was there, asked for lassi. I gave a five rupee note/bill.

He said "NO, take this back, we have our dealing / computability with Iqbal"

Servant said "I gave lassi (to Allama Iqbal). They were talking inside and I was waiting for that old holy man to come out so that I can kiss their feet. But neither I opened door, nor did I come to know when he came out and went away".

Then that servant says " After many days while I was serving him (Iqbal). I was giving massage to his hands and feet. Then I asked that there is a disquisition, if you can solve that. Who was that old holy man that day? And who was that who had the lassi? Because thereafter and before that I have never seen that shop of lassi. Neither I have seen that afterwards, nor have I seen that before. Now I have that disquisition in my heart, so you

tell me that”.

That time he (Iqbal) said:

“The old holy man who came, was Khawja Sahib (Khwaja Moinuddin Chisti) and, when he (Khwaja Moinuddin Chisti) asked for lassi, Datta Sahib (Abul Hassan Ali Hajvery also known as Data Ganj Bakhsh) opened a shop of lassi”. Saying that “Hospitality is my duty”.

These anecdotes are very famous. As far as the question is concerned that do we consider him a saint? That is correct. He was not in the category of Gouse or Qutab. But he definitely was in the category of Nqba, Zanjba. Nqba and Zanjba use to hide themselves. He had hidden himself. Up till Abdal, they use to hide themselves but Gouse or Qutab reveal them self. Up till Abdal do not make anyone Mureed (disciple), Gouse make Mureed (disciples).

**1) About the "Asteroid coming towards Earth" and "End of World" (Excerpt from book "The Religion of God" as written by His Holiness Gohar Shahi in 2001):-**

Our scientists with their scientific knowledge now are interfering with God's affairs. In order to instill a fear into human beings now, a small disaster has been instigated, and for the complete destruction, an asteroid, already sent towards the Earth, is expected to hit the Earth in about twenty to twenty five years. When it does, that will be the last day of the Earth. A part of that asteroid has fallen on Jupiter within the last two years. Our scientists are aware of this fact.

They are wishing to move to the Moon or some other planet before the impending disaster. As such, there have been plot bookings on the Moon, when they know that life cannot be sustained on the Moon as there is no oxygen, water or vegetation. What is the purpose of all the frenzy? As far as research is concerned, what benefit did humanity gain by reaching the Moon or Jupiter? Has any medication or prescription been discovered for longevity, or has a 'cure' been found to prevent death?

Even if we reach the creatures of the Mars, the difference in environments (Oxygen) would make our life on the Mars impossible. All the wealth is being squandered (in this matter). If the United States and Russia spend it on the poor, then everybody would be prosperous.

Some external links mentioning details about the Asteroid "Apophis":

[http://news.yahoo.com/s/ap/eu\\_russia\\_asteroid\\_encounter](http://news.yahoo.com/s/ap/eu_russia_asteroid_encounter)

<http://neo.jpl.nasa.gov/apophis/>

<http://www.cnn.com/2010/TECH/space/01/01/moon.lava.hole/index.html>

**Starting of the destruction of world will be start from San Francisco. Large number of floods and earthquakes will take place. Glaciers will melt, extreme Ocean storms will take place. Third world war will brake out. Gog and Magog (Hebrew: גוג ומגוג; Arabic: يَأْجُوجَ وَ مَاجُوجَ) will come out.**

<http://www.youtube.com/user/PaighameGohar#p/c/F256B2125766AAB4/2/wuqe37aDd1g>

## **2) Sayings about the appearance of Imam Mahdi (AS) and Dajjal/Antichrist**

It is mentioned in Hadis (Prophetic tradition) that Imam Mehdi's mother's name will be Amina and His father's name would be Abdullah. There are two explanations for it. One answer is logical and the other is spiritual. It is also narrated in same Hadis (Prophetic tradition) that antichrist would come while riding on a donkey and would be blind from one eye. If he would really come riding on Donkey and blind from one eye, we can easily recognize that he is antichrist. We say that can't anybody give even a car to him as he will be having thousands of followers? If he has to go to Islamabad from here, imagine how much time it will take while riding a donkey! Whereas the fact is that this is an age of cars and airplanes. Then people say that once this age of science will end then that other stone-age will come, and then he (antichrist) will come riding donkey. We say that ok if this science age will end and there will not be any cars, but if there will be donkeys then for sure there will be horses as well present at that time (of stone-age), then why would he not prefer horse to ride as that will be superior ride. Then people argue that it is just a hint. Actually "Donkey" means that it will be Satan (devil). Antichrist will bear complete satanic forces and blind from one eye means that he will be lacking spiritual knowledge. [click here for more.....](#)

## **3) Where are Gog Magog (Yog Majooj)?**

#### **4) Was Allama Iqbal a Saint?:-**

There was an incident. He (Iqbal) was student of fourth grade. His mother had already passed away. He had father and two brothers. His father used to make pancakes, one for each of two brothers. He used to make in the morning and keep as they would come in the afternoon and eat. One day when Allama Iqbal came, a bitch too came along with him, following him. When he (Iqbal) looked, he realized that she must be having some necessity as she was following him. The bitch must be having the necessity of hunger. What else necessitate could be? While he started climbing up the stairs of his house, that bitch sat down and she started staring at him with wistfulness. He (Iqbal) went upstairs. He gave half of his pancake to the bitch and kept other half for himself, without letting his brother and father know, thinking that he would eat half, but she ate quickly. She kept staring at him again wistfully. [click here for more details .....](#)

#### **5) Sayings about Ostentatious Scholars**

Ostentatious scholars who don't have internal Light/Noor will be helpful/benefactor of Dajjal/Antichrist

Answering to questions in the sitting with truth seekers, great spiritual leader of ASI His Holiness Syedna Riaz Ahmed Gohar Shahi said that Imam Mahdi will be evident/ manifested and Dajjal/Antichrist will be self-proclaimed. The great battle between the Truth/Haq and the False/Batil will be fought, in which ultimately truth will prevailed. [click for more details....](#)

#### **6) Saying of His Holiness Riaz Ahmed Gohar Shahi during the lecture at the venue of Shia Imam Bargah Karachi Pakistan**

In those ten chapters (of hidden Quran) we read a verse. Until today we haven't told anyone about that. Because people would not be able to understand and unduly will become against us. We neither told to Sunnis nor to Shias. Today since both have got united. Now thought that I should reveal it to you people. It was written there, it was written in those ten chapters "Once Prophet Muhammad PBUH gave his ring to Hazrat Ali r.a. (Prophet Muhammad PBUH) helped Hazrat Ali r.a to wear the ring and He wore it. After some period of time Prophet Muhammad PBUH went to Meiraj (ascension ) and saw that the same ring was wore in the hands of Allah". Now we can't understand that what was that secret? Neither can anyone argue on this matter nor it can be



understood that how that ring went into the hands of Allah.

7) Talking in a personal meeting with the seekers of truth, the reliever of present time His Holiness Riaz Ahmed Gohar Shahi said: when seminal fluid enter into the womb of the mother, first of all the mineral spirit (the spirits which bond and solidify atoms) comes which is found in stones. After sometimes there comes the botanical spirit which is found in the trees due to which the child starts growing in the womb. After this the animal spirit comes and at the time of birth human spirit comes from the sky. First three spirits come from this world while the fourth human spirit comes from the realm of souls in the sky. When a person dies, the human soul goes back again to skyward but the remaining three again enters into any newcomer/newborn. That is why the Hindus claim the second birth. But the three spirits which Prophet Muhammad [PBUH] had --- Allah has kept them for Imam Mahdi. As the three spirits enters into the newcomer, likewise all these three spirits of Prophet Muhammad [PBUH] will enter into Hazrat Imam Mahdi (A.S). Imam Mahdi will be custodian of noble virtues of Prophet Muhammad[PBUH]. For this reason when Prophet Muhammad [PBUH] explained the indications/signs of Imam Mahdi to His Sahaba (companions), they asked "would You [PBUH] be that one!". Prophet Muhammad [PBUH] remained silent upon hearing this. His Holiness Riaz Ahmed Gohar Shahi said in response to one question that Imam Mahdi will be Hasani, Hussaini Syed. The Imamat (successor-ship) has been transferred to the ummah after the eleventh Imam Hasan Askri of Sadaat. Thus Imam Shafi'i, Imam Abu Hanifa etc were 'Imam' which were not among the Sadaat, whereas they were mere ordinary Followers – Umati. Similarly Imam Mahdi will be among the ummah. Question was placed that whether Shiite will endorse Imam Mahdi; there are millions of Shiite in Iran and they are devotees of Imam Mahdi. In answer to this His Holiness Riaz Ahmed Gohar Shahi said that in the beginning they will oppose Him strongly but later on they will accept Him after looking at signs and gradually they will not only enter into His devotees but also sacrifice life for Him (Imam Mahdi A.S).  
Voice of truth: 16-31 July, 1999.

8) Hindus recognize Adam as "Shankar Ji", Eve as "Parvati", Khider as "Vishnu Mahraj" and Hazrat Fatima (R.A) as "Durga Maa".

9) The spiritual personalities will unite the world near end times.

10) Flooding and devastations are expected. People should turn towards God.

11) The mission of Prophets and Saints has been to eradicate injustice and tyranny.

**12)** The love of God is the basis of all religions. The spiritual knowledge should also be learnt along with apparent knowledge to have the essence of God.

**13)** The peace in the world will be established by virtue of God's Love. The scholars, who lack light of God (Divine Light), have promoted Sectarianism, Extremism and hatred.

**14)** God does not exist in forests and wilderness but resides in Human's heart. The person who has love for God in the heart cannot go to hell. Sufism is a way to achieve essence of God.

**15)** The Earth is stationary whereas the Moon and Sun are revolving. The Moon's speed is fast as compared to the Sun due to which the distance between them varies.

**16)** The image on Black Stone (Hajre Aswad) is by God. It is infidelity to deny its existence. I also testify its existence and appeal for the proper investigation. I have taught heart meditation (Dhikr-e-Qalbi) to millions of truth seekers by virtue of which they have given up sins and achieved love of God and Prophet. And thousands have reached up to the courts of Prophets and achieved essence of GOD.

**17)** There is a difference between Ishq-e-Majazi (love of soul with human) and Ishq-e-Haqeeqi (divine love). Normally, the love (ishq) that people make, they think they're making love of soul, but in fact, they are doing love of self/nafs (Ishq-e-Nafsani - which is called lust) because they are caught by physical love not by soul. The love that is made without having any desire with the soul is called Ishq-e-Majazi (mundane love of soul) such as the love of Laila-Majnu, Heer-Ranjha, and Sussi-Punnu. Those people when meet alone, feelings of lust never borne in their heart; the same love when it happens with God --- is called divine love/Ishq-e-Haqeeqi . But there are very few lucky people who achieve divine love.  
Voice of truth: 1-15 August, 1999.

**18)** Politics is not our purpose, sectarianism is not our conduct. We are just correcting the Muslim nation/Ummah through the preaching of mysticism (tareekat), spirituality and are gathering Muslims on one point of unity. By adopting the apparent knowledge of Shariah the Ummah has been divided into 72 sects and are declaring each other as infidel. On the other hand the followers of the knowledge of mysticism (tareekat) never spread the schism within themselves. Therefore it is necessary for the Muslim Ummah that with the verbal knowledge of Shariah, they should immediately take step towards achieving the esoteric knowledge of mysticism (tareekat). The foundation of the knowledge of mysticism is the Zikr-e-Allah which

should be done with the permission of perfect spiritual guide in such a way that it should conjoin the heart and should be started continuously.

**19)** The real Satan never commits any sin by himself, he rather offer prayers and is a great scholar (Alam) and provides the solution of issues as well. Jealousy, proudness and envy should be present in the real Satan. These characteristics/attributes are found profoundly in worldly scholars. Worldly scholars (ulma-e-su) who tease the saints, are real Satans. Worldly scholars (ulma-e-su) has teased the saints in every age, issued the verdicts of murder and infidelity on them. Even today such Worldly scholars (ulma-e-su) are present and are doing their work.

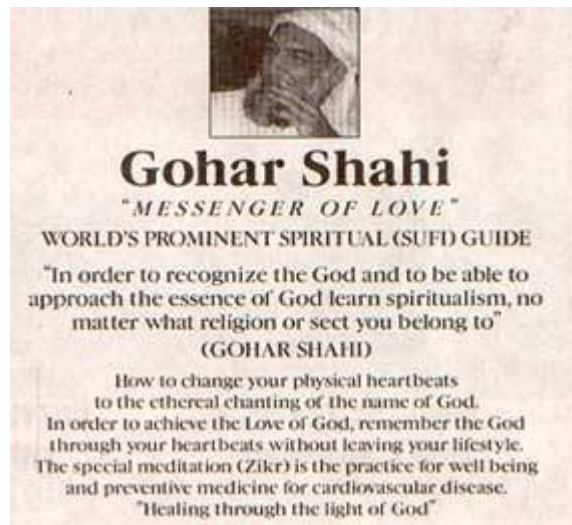
**20)** The Scholars of today are going in a big loss. The reason is that these scholars, after getting the exoteric knowledge of Shariah (law), instead of going towards esoteric knowledge of mysticism (tareekat), are involved in politics. Whereas Hazrat Sheikh Abdul Qadir Jalani, Hazrat Usman Marwandi, Hazrat Moin ud-din Chishti, Hazrat Sharaf ud-din and Hazrat Datta Ali Hajwari were tremendous scholars of Shariah of their time. But after the exoteric/apparent knowledge they worshiped and meditated in jungles and obtained the knowledge of mysticism (tareekat), reality (haqeeqat), theosophy (maurifat) and were positioned high ranks of dignity and fame in the world.

**Bitch Video:** <http://www.gohar-shahi.com/about-iqbal.htm>



His Holiness Riaz Ahmed Gohar Shahi has been invited by people from all walks of life in their holy places of worship for spiritual addresses and to receive spiritual grace. His message 'Divine Love' became widely known and accepted. People from all religions began to respect and love him. Gohar Shahi reaches the pulpit of every religion

Following are the highlights from some of the programs addressed by His Holiness Riaz Ahmed Gohar Shahi



His Holiness Riaz Ahmed Gohar Shahi speaking before a Christian audience



in the central Church of Tucson in the American state of Arizona

click for video: [http://www.youtube.com/watch?v=SSbdeTIzo\\_U&feature=video\\_response](http://www.youtube.com/watch?v=SSbdeTIzo_U&feature=video_response)



click for video : <http://www.youtube.com/watch?v=PxLVrwpFXAA>

Unitarian Universal Fellowship, Prescott, Arizona (July 1997)



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His Holiness Riaz Ahmed Gohar Shahi speaking at a Sai Baba Temple in Durban, South Africa. The gathering was attended by Sai Baba devotees and fire worshippers



His Holiness Riaz Ahmed Gohar Shahi blessing a Sikh audience in a Guru Nanak Gurdwara, Phoenix Arizona, USA



click for video: <http://www.youtube.com/watch?v=EhbSqwNUpuc>

His Holiness Riaz Ahmed Gohar Shahi at Gurdwara Guru Gobid Singh



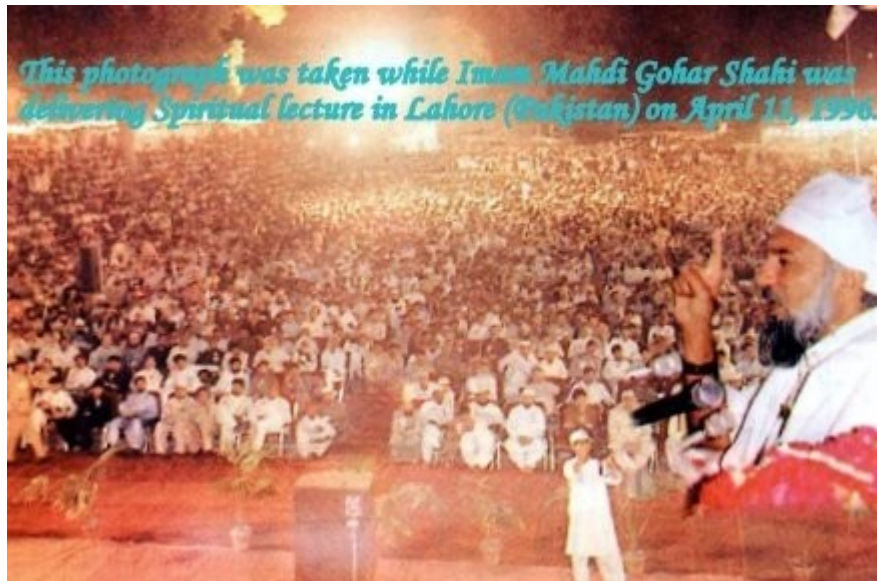
click for the video: <http://www.youtube.com/watch?v=FaturgedPN4>

His Holiness Riaz Ahmed Gohar Shahi in a spiritual meeting with Sikh & Muslim community at Bellingham USA





A spiritual gathering in Lahore, on April 11, 1996



click for video: [http://www.youtube.com/watch?v=RjW\\_hxzG84w](http://www.youtube.com/watch?v=RjW_hxzG84w)

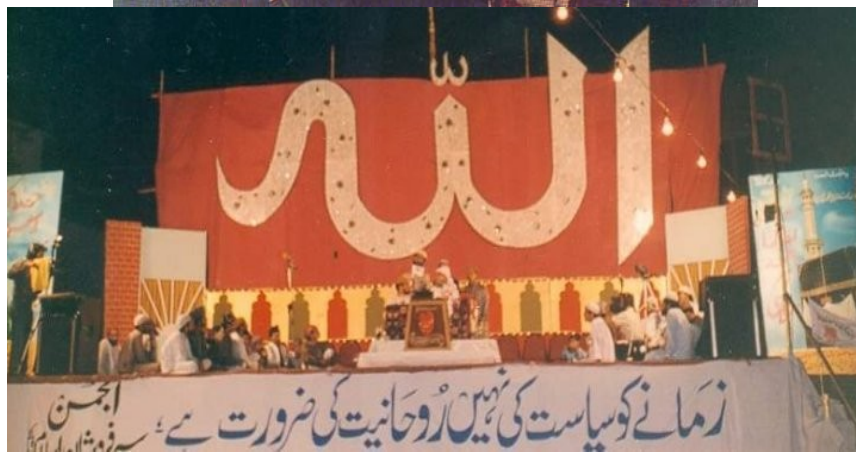
His Holiness Riaz Ahmed Gohar Shahi speaking before Muslims of Shia sect in the Nur-e-Imam Mosque in Nazamabad, Karachi, Pakistan



click for the video: <http://www.youtube.com/watch?v=75AYHZUjTuY>

gathering at the Ism-e-Zaat conference which was attended by people from all walks of life





click for video: [http://www.youtube.com/watch?v=F5SWChX\\_QTU](http://www.youtube.com/watch?v=F5SWChX_QTU)

His Holiness Riaz Ahmed Gohar Shahi addressing in a Hindu Temple



click for video: <http://www.youtube.com/watch?v=PByjCmBZgRw>

His Holiness Riaz Ahmed Gohar Shahi speaking before a Hanbali and Maliki Muslim audience in the Turkish Mosque in Brooklyn, New York



His Holiness Riaz Ahmed Gohar Shahi addressing at Azad Kashmir





His Holiness Riaz Ahmed Gohar Shahi addressing to different programs



No matter if you have any Murshid (Spiritual Guide), you can receive spiritual benevolence from more than one place. If you have any Murshid (Spiritual Guide), he will remain the same. The Murshid (Spiritual Guide) of Lal Shahbaz Qalander was Ibrahim Qadri Marwandi, he (Lal Shahbaz Qalander) also obtained spiritual benevolence from Sadruddin Qadri, then he (Lal Shahbaz Qalander) went further to Multan and received more spiritual benevolence from Baha-ud-din Zakariya who was Suhrawardiyya, then he (Lal Shahbaz Qalander) went further to Delhi to received more spiritual benevolence from Shaikh Sharafuddeen Bu Ali Qalandar Panipati who was Chisty and when he (Lal Shahbaz Qalander) returned he became the leader of all of them, but his Murshid (Spiritual Guide) remained the same.

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الا بذكر الله تطمئن القلوب



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

## PREFACE

This book was written after collection of the experiences of hundreds of people. Those experiences combined, were revelations of the tombs of Saints, observation of objects, contemplation of the heart, spirit and soul. The contemplation of jinn's and spirits and the experiences of having the hearts -ignited and vibrating with the remembrance of Almighty Allah. Individual and



independent proclamation by each and every Lataif (invisible spirit) of the remembrance of Almighty Allah, at their respective places and the meditation and contemplation that followed. The research in order to find the evidence from the Holy Quran, prophetic traditions and treatises written by Saints.

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

*Gohar Shahi*

## **INTRODUCTION**

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

Several years later, His Holiness' Spiritual Benevolence (Fays) became apparent. The area of the jungle that was owned by Gujar family, they then devoted it to His Holiness which is known as the Dhok (village) of Gohar Shah now. His Holiness married into Kashmirian Mughal family and had sons & daughters. It is for the reason, Shah Sahib's (RIAZ AHMAD GOHAR SHAHI) mother is the descendant of Syed Gohar Ali Shah's paternal grandson and his

father is the descendant of Baba Sahib's maternal grandson. And His Holiness' grandfather belonged to a Mughal family. Baba Sahib, for some unhappiness spent the last episode of his life as a hermit in Bakra Mandi, Rawalpindi, which then became Gohar Ali Shah Sahib's resting place where the shrine (of His Holiness) has been constructed. It is narrated that Gohar Ali Shah Sahib's spiritual gown, staff and other belongings were buried there (in Bakra Mandi) and His Holiness' holy body was brought into the native village of Gohar Shah. It is for the very fact, there is also a shrine. As Baba Sahib spent most of his time in performing the mystic exercises and divine worship there (in Bakra Mandi), hence, much of his Spiritual Benevolence (Fayz) is to be found there, whereas the spiritual benevolence also pours abundantly from the Shrine of his native village Gohar Shah.

His Holiness Syed Riaz Ahmad Gohar Shahi was the owner of F.Q. Steel Industries (Regd.) Rawalpindi, where gas and electrical equipments were manufactured. Merely, at the age of twenty, His Holiness started to search for spiritualism amongst the saints and dervishes. But heart could not be satisfied by anyone. Eventually, upon becoming disillusioned with the saints and dervishes, and being disappointed from tombs, he got himself absorbed in worldly affairs. Shah Sahib and (then) married. His Holiness had three children after marriage. At the age of about thirty four years, Hazrat Sarkar Bari Imam R.A appeared before Shah Sahib and said: "Son! Your time has come. Go to the shrine of Sakhi Sultan Bahoo Sahib R.A for the inner (sacred dimensions of) spiritual knowledge." Shah Sahib then left his work, family and parents and came to Shorkot, where under the blissful supervision of Sakhi Sultan Bahoo Sahib R.A, the "**Noor-ul-Huda**" (a book written by Sultan Bahoo Sahib R.A) became his destiny's companion. His Holiness then went to Sehwan Sharif for self satisfaction and for the state of rest of heart. His Holiness performed the self satisfaction for a period of three years in the mountains of Sehwan Sharif and the forest of Laal Baag. Thereafter, pursuant to a revelation, Shah Sahib spent six months in a hut behind the Jaam Shorow Textbook Board Building, eventually, with Allah SWT's will, the Allah SWT's creation started to be blessed upon with

the benevolence through His Holiness Shah Sahib. As his seekers increased in number, then His Holiness moved to Latifabad, Breily Colony and started to spread his spiritual benevolence and guidance. It is a common phenomenon of Shah Sahib's religious chain; to cause the happening of vibration of Qal' oob through the remembrance of Allah SWT, to teach the methods of engaging Lata-èf (spiritual bodies) in remembrance, i.e. Qal'bi, Ru'hi, Sifi etc., taking the seekers of path through the stages of Kashf-Al-Qaboor (revelation of the grave) and Kashf-Al-Hazoor (revelation of the person), to bring back to normal life of those who have fallen into resurrection, divine intoxication or absorbed through reciting the incantation, healing those people who have been affected by magic wrought those haunted by infernal through evil spirits and treating those who are suffering in the hands of Demons. Be Praise to Allah SWT that thousands of men and women have blessed with the spiritual benevolence emanating from Shah Sahib's teachings, for example many have arrived at the stages of Kash'f-Al-Qaboor (revelation of the graves) and Kashf-Al-Hazoor (revelation of the person) in addition to (the stage of) Zik'r-e-Sultani. (Furthermore), several savants are progressing through the stages of revelation and Qal'b with the strength of Shah Sahib's esoteric glance. On many occasions, it has been witnessed that when Shah Sahib gave Zik'r to a person, the recipient's heart immediately revived with the remembrance of Allah SWT's name. Many witnessed the word "Allah" (written) on their hearts. Many have been blessed with the Ghosia Court (the Holy Court of Ghaus Al Azam, Hazrat Sheikh Abd-Al-Qadir Jilani R.A). And some were fortunate enough to witness the Holy Court of Prophet Sallallahu Alaihi Wa-Al-e Hee Wasallam.

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

## **THE INNER OUTER DIMENSIONS OF MANKIND**

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

دواء ک منک وما تبصر\*وداء ک فیک و ماتشعر

وتزعم انک جرم صغیر\*وفیک انطوی العالم الا اکبر

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

The descriptions of this world are given below.

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

سبح لله ما فی السدّم'وات ومافه الارض وهو العزیز الحکیم (القرآن)

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

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

والنجم والشجر يسجدون ة

Translation: The stars and trees do prostrate in adoration.

(Surah Rahman-6)

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

لا فرق بين الحيوان والانسان الا بالعلم والعقل

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

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

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



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

Hadith Qudsi:

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

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

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

**Latifa-e-Qulb** - Lust

**Latifa-e-Ruh** - .Anger and Tyranny

**Latifa-e-Sirri** - Desire, Want

**Latifa-e-Khafi** - Jealousy and Greed

**Latifa-e-Akhfa**- Pride and Arrogance

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

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

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

This bacterium entered into as Satan's spy.

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

3. When Prophet Adam was thrown onto the earth, due to the mischief, perpetrated by this Nafs he started to repent and asked for forgiveness. Satan observed that Adam's Nafs gradually became weak and in order to assist the Nafs Satan intended to place Khannaas inside . Adam's body. One day, In

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

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

to take their sustenance (Nār – the evil fire) from it. But the Latifa-e-Qulb is concerned to angels and never rations Nār. It remains alive with its own strength until the age of forty. Even then, if couldnot receive Noo'ri (the light) sustenance then it dies. What remains is the heart, a lump of flesh and same of lump of flesh is also found in dogs.

It is for these hearts that Allah SWT has declared:

ختم الله على قلوبهم (سورة البقرة آيت)

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

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

Described in the Holy Quran thus: ,

لا اقسم بيوم القيمة ه ولا اقسم بالنفس اللوامة ه

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

When the process of the purification of the Nafs commences, it passes through various stages. It progresses from Lawioama to Ilhama (revealing self), and from Ilhama to Mutma"lnna, (satisfied self). Some children after passing the age of

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

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

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

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

External worship is related to Shariah (Islamic Law). Those who recite the Quran frequently others who perform additional, obligatory prayers, pray using rose beads or those who exhort and praise Allah SWT verbally, the Hafiz and the Qari



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

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

ومن يضل فلن تجده، وليا مرشداه (القرآن)

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

A Hadith Qudsi also states

من لاشيخ له، فشيخه الشيطان

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

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

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

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

When a "Jussa" (a spiritual body made of light, of which there are nine in the human body, in addition to the seven Lataif, totalling sixteen.) of the Qulb, becdmes strong through the sustenance of the light it receives (from the

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

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

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

This process progresses until all seven Lataif (Spiritual bodies) are occupied and engaged in the remembrance of Allah SWT, at their respective places in the human body. Eventually they burn away the accompanying vices through the heat generated by the remembrance of Allah SWT. After this, finally the Latifa-e-Nafs recites the Kalima (Declaration of faith) and it then passes through the four

different stages, and at every stage (of purification) one of the "Jussa's" (belonging to the Latifa-e-Nafs, of which there are four) leaves the human body.

Those ideal bodies are the Nafs-e-Ammarah, Lawwamah, Ilhama and Mutma'inna.

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

the official members of the PROPHET MUHAMMAD office. The official members can physically approach the PROPHET MUHAMMAD company.

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

نحن اقرب اليه من حبل الوريد

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

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

With reference to such people the Holy Quran declares:

ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء

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

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



رجعنا من الجهاد الا صغر الى الجهاد الاكبر

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

When an ordinary person dies his soul goes either to illiyin or Sijjiyin but the ideal bodies remain in the grave because they do not contain the qualities of light or fire and therefore after some time they disintegrate. Should anyone attempt to control these ideal bodies, then by using Amal-e-Hamzaad (act of contemporary spirit) he can enslave these ideal bodies. When magician or Sorcerer dies his soul goes to Alam-e-Barzakh and as some of his ideal bodies are very strong due to the abundant Naar (fire) they contain, they (ideal bodies) dwell in marghats (place where Hindu's burn the bodies of their dead) and together with evil spirits they torment and harm Allah's SWT creation, (human beings). These are evil spirits which are referred to in the Bible also. It is said that Jesus treated people possessed by evil spirits. A practitioner of evil spells performs his deed with the assistance of evil spirits Satan and contemporary spirits (bad spirits). As these ideal bodies become a creature in their own right they are affected by the cold, heat and rain. It is for this reason that shrines are made on the graves of Saints and seekers of the path, and if a shrine is made on the grave of an ordinary man (as his ideal bodies have disintegrated) and the shrine is vacated then satanic jinns occupy the "shrine" and it becomes their dwelling-house. Some people have made shrines in their homes after receiving sign in their dreams. There is danger in this as it is possible that the sign was from Satan .and as a consequence their home may become the dwelling place of Satan, as it may later be difficult to get rid of the house of it's evil occupants. The ideal bodies of Saints and seekers of the path are more powerful in strength than jinns. It is for this

reason that those possessed by Djinns are exercised at the shrines of Saints and seekers of the path. Those seeking spiritualism also benefit from such Shrines. Allah SWT listens the prayers of these ideal bodies as the ideal bodies are at all time engaged in the remembrance and worship of Allah SWT. It is the light emanating from such worship that becomes their sustenance. On occasion these ideal bodies enter human bodies and communicate with people, though this is rare. What is common is that Satan and evil jinns enter human bodies and make saintly claims thereafter becoming the medium for misleading masses, just as Satanic spirits enter and occupy shrines they also occupy empty idols. It matters not whether the idol is made of stone or whether it is the human idol (referring to spiritually empty human body). Today when the chests of Muslims are bare and empty of the light of Allah SWT as result they (chests) have become the dwelling place of Satan. Who with various means torments Muslim and causes Satan worship to materialize.

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

Europeans learnt to control ideal bodies through the use of the alphabet (Ouija

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

گنج بخش فیض عالم مظہر نور خُدا

ناقصاں را پیر کامل کاملاں را رہنما

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20The%20inner%20outer%20dimension%20of%20mankind.htm>

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

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

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

فاذا قضيتم الصلوة فاذا كروا لله قيا ما و قعو داو على جنوبكم ه

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

(Surah Nisaa-103)

There are twenty four letters in the Sacred Kalima Tayyib. Twelve of which are LAILLAH ILL ALLAH, whose quality is of heat, energy and might. The remaining twelve letters are MUHAMMAD DUR RASOOL ALLAH whose quality is of beauty and coolness. By engaging in the remembrance of this Kalima a person maintains his physical balance. It is like ' a medicine but for immediate effect like a vaccine it's concentration is "ALIF, LAM, LAM, HEY" this is prescribed form of remembrance for people who are the subject of the laws of Shariah and it's place is in the Alam-e-Nasoot (Where Satans, jinn, and humans live together, the earth.). Remove the "ALIF" from Allah and "LILLAH" remains, this indicates and reveals the means and cause (of all actions), i.e. I am doing it for your sake, (for the sake of Allah SWT). It's (LILLAH) place is in Tariqat (the path) and the realm of Alam-e-Malkoot, (the realm of angels.) Remove the "LAM" from "LILLAH" and we are left with "LA HU", which indicates and points to the essence of the personal name of Allah SWT. It's place is in Haqiqat (truth) and it's realm is the Alam-e-Jabaroot, (the realm of Power). Remove the "LAM" from "LA HU" and we are left with the core of all "HU. This points towards the "Essence of God". It 's place is in Marifat (GNOSIS) and in the Alam-e-Lahoot (the realm of the Essence.). It is in the remembrance of "HU", that the seeker reaches the state of "Fana" (where the self perishes before the Essence of Allah SWT). In other words the perishing of the Nafs (self) and the perishing of sins. Many people are frightened of the remembrance "HU", as they believe that . "HU" has destructive

qualities and they believe that it should be practised in isolated places. Indeed the remembrance of "HU", destroys the Nafs (self), There are some people who are dominated by the Nafs (self) and they therefore avoid and run away from the remembrance of "HU" like the crow flees from the arrow, As they are known as Muslims they cannot deny the existence of this form of remembrance, but they say "engage in silent internal remembrance but they oppose Dhikr-e-Jehar, open loud verbal remembrance. It should be noted that Dhikr-e-Jehar, loud verbal remembrance is the vehicle the means of achieving Dhikr-e-Qalb (Dhikr, remembrance by the heart.). This is the acceptance by word, verbal and endorsement by \ the Qulb, (hearts).

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

ان فى ذكر جهر عشر فوائد الاول صفاء القلوب و تنبيه الغافلين و صحته الابدان و محاربه با عذاء الله تعالى 'ى و اظهار الدين و نفى خواطر الشيطانيتها النفسانيته والتوجه الى الله تعالى 'ى والاعراض عن غير الله تعالى 'ى رفع الحجاب بينه و بين الله تعالى 'ى (الوابل الغيب)

#### **Translation:**

Loud remembrance has ten benefits:

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

Should a person have all seven Lataifs (S.B.'s) engaged in Zikar-e-Khafi is silent



inner remembrance then by Zikar-e-Jehar all seven Lataifs will vibrate with sound in the seekers chest furthermore the remembrance will vibrate and be heard from every hair on the seekers body.

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

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

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

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

When you finish Zikar-e-Khafi, Silent remembrance, thereafter you must remain engaged in continuous silent inner remembrance whilst occupied in work, trade and even during turning on your bed. The Zikar-e-Jehar, loud verbal remembrance that is practised these days is undoubtedly objectionable and fruitless, as there are some groups who walk on the streets chanting and engaged in loud remembrance, whilst their eyes and thought are on passers by and those that look at them. It is this form of remembrance that has been

forbidden, as there is no respect and no room for concentration and Muraqaba meditation, during this form of remembrance, the opponents are against all forms of loud remembrance. As the Holy Quran commands time after time with regard to prayers so does the Holy Quran command time after time in relation to Zikar remembrance. Should one be in and the subject of Shariah (Islamic Law), then he must do Zikar remembrance every day to the sum of five thousand times, other wise his prayers and supplication and D'ua, is flawed. As is declared in the

Holy Quran:

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

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

Allah SWT has ninety nine names, "ALLAH" is personal and the remaining are the names of his attributes. The prophet Jesus engaged in the remembrance of "YA QUDOOSO" The Prophet Solomon engaged in the remembrance of "YA WAHABO", Prophet David engaged in the remembrance "YA WADOODO", and the Prophet Moses in the remembrance "YA RAHMANO". All of the above are

the names of Allah SWT's attributes. The light that was produced by the continuous remembrance of these attributive names which entered into each prophet was the "attributive light". The prophets they desired to see, visualize during their lifetime the essence of God then they were unable to endure the personal light and illumination of Allah SWT.

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

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

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

Without doubt the personal name is Majestic and contains heat energy but it is divine law that nothing bears fruit without first being treated with heat. When

something is about to be burnt to a cinder then Allah SWT showers his mercy in the form of rain, as a result of which it becomes abundantly nourishing. The "showers of His Mercy" in relation to remembrance is "" MUHAMMAD-UR-RASOOL ALLAH. This God given remembrance can be attained in two ways: The first during the lifetime of a "KAAMIL-E-HA'YAT" (a complete and perfect spiritual guide) and secondly from the grave of a " KAAMIL-E-MAMAT" (a complete and perfect spiritual guide). The second way is known as the "OWAISIYA" order just as Hazrat Ba Yazeed Bostami R.H. received spiritual benevolence from Imam Jafar Sadiq R.H., as they were born after the departure of Imam Sahib. R.H. Hazrat Abu Bakr Hawari R.H. received spiritual benevolence from Hazrat Abu Bakr Siddique R.D. When Hazrat Abu Bakr Hawari established the "HAW ARIA ORDER". There is a gap of a few hundred years between Hazrat Abu Bakr SiddiqueR.D. and Hazrat Abu Bakr Hawari R.H. Sakhi Sultan Baku Sahib R.H. received and took the "BA'YAT" (oath of allegiance) from the Prophet Muhammad (in the "BATIN" spiritually,) and Sultan Sahib has stated in their book "NOOR ALHUDA".

دست بیعت کرد مارا مصطفیٰ

ولد خود خواننده است مارا مجتبیٰ

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20What%20is%20Remembrance%20and%20what%20is%20Contemplation.htm>

## **MURSHID-E-KAMIL**

**(Perfect Spiritual Guide)**

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

1. One the perfect in life
2. Perfect after demise perfect.
3. The perfect in self (during his life tuned and after his demise)

#### 1. The perfect in life:

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

#### 2. The perfect after Demise:

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

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

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

إذا تحيرتم في الأمور فاستعينوا من أهل القبور

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



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

اهدنا الصراط المستقيم ه صراط الذين انعمت عليهم

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

(Surah Fatiha 5-6)<sup>1</sup>

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

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

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

( Surah NisaV.49.)

Some People rely and restrict themselves to this verse. "We worship only You

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

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

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون ه

**Transaction:** "Beware the saints of Allah are afraid of nothing and nothing can cause them anxiety."

(Surah Younus -62)

Nowadays, many Ulama-ay-lasalasil Savants without spiritual guidance and Murshad-e-Lahasil (Useless bogus saints) consider Tariqat (way to path), Haqiqat (the realm of truth) and Marifat (realm of the recognition of the Essence of Allah, Gnosis) to be within Shariah (the apparent Islamic law). It should be

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

**Hadith:**

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

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

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

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

فمن كان يريد جو القاء ربه فليعمل عملا صالحا ه

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

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

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

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

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

Knowledge, reciting Quran from memory, Recitation and the study of prophetic tradition, does not destroy or purify the Nafs (self). Thus practices only show the path towards love as Rumi said, "without knowledge, recognition of God is



impossible". Knowledge which does not bring about action and there after the love of God, breeds and is involved in jealousy and arrogance, such knowledge becomes Hijab-ul-Akbar (the greater veil).

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

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

remembrance of God, he is then known as Zakir-e-Rabbani when due to the Dhikr the major joints of the body are reported, this is known as Zakir-Qurbani, and the genuine Faqr begins thereafter. It is in respect of this knowledge (Faqr) that the Prophet Muhammad said:

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor-%20Murshid-e-Kamil.htm>

## **WHAT IS FAQR?**

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

**Hadith:**

نعوذ بالله من فقر المكب ه

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

for the other type of Faqr, The Prophet said,

**Hadith:**

الفقر فخرى والفقر منى

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

In the early stages of Faqr, the seeker of path is considered as blamable, through the period of worship, struggle and self mortification, 'the seeker of the path is called as veiled (Mahjoob). And if upon the special sight from God one loses his intellect, he is known as Majzoob. And the one, who, upon the special sight of God don not lose senses and remain steadfast becomes Mahboob (Beloved of

God). He is then authorized to Regenerate the Hearts of the people (Aspirant). To take spiritual benevolence from a Majzoob is of a great loss. Because they don't follow the sacred law of Shariah. Undoubtedly they are attached to the chain of saints, But they don't produce any saintly order. Because they, in the way of the true love of God, lost their intellect, they possess very high rank, regardless of their physical state whether they are naked.

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

Most saints of (the category of beloved) join the chain of RIJAL UL GHAYAB (Men of unseen) Only those who bear the rank of Ghous or Qutab are appointed

for the guidance of people, while all other types of saints hide their secret (sainthood). After every forty miles of distance, one of the above mentioned category of saints, is appointed, they possess a special spiritual insight, by the help of which they communicate with each other, they get together on the occasion of Haj.

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

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

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

For them, the prophet declared:

**Hadith:**

لا تجلسوا مع اهل البدعة

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

**Hadith:**

اهل المبتدع كلاب النار

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20What%20is%20Faqr.htm>

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

When the seeker of the path through any spiritual order attains self-mortification, enlightenment of soul and purification of heart, he achieves the rank of Ghous and is called Imam-e-Waqat (leader of the time). He reforms the religious learned internally and externally. The religious learned, who start their reformation manage to achieve the rank of Imamat with the permission of Ghous. There are three Qutabs and one Ghous to maintain this chain at all times. Imam-e-Haq, (the learned of the Essence of God) are spiritually equivalent to Ghous and Qutab. An Alim. (learned) even after the completion of his educational period, does not qualify for the rank of Imamat unless he joins a spiritual order and



attains the consent from a perfect spiritual guide. A Hafiz (one, who memorizes the whole Quran by heart) relates to brain (ability of it), a recite of holy Quran relates to his voice, an ascetic relates to his good deeds but Imam-e-Haq relates to the decree and will of the Prophet, and an ordinary savant is only authorized with his permission to be an Imam. Imamat of a savant other than his authorization is uncertified and doubtful, and a doubtful thing is abominable according to the sacred law. Persons of insight (special type of saint) do not participate prayers led by them and if they do, they do it in the benefit of the religion.

مولوی ہر گز نہ شد مولائے روم

تا غلام شمس تبریزی نہ شد

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

The sacred law of the Prophet is contained in only 14 families, (who bear the orthodox doctrine of faith) and four spiritual Sufi orders. One of which is the spiritual order of Qadria which is the result of the spiritual benevolence the saints of the order received from the Prophet through his chest and later they continued this spiritual benevolence through chest to chest method. The order Naqshbandia which is bestowed from the chest of Hazrat Abu bakar Siddique

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

**Khanarij 15**

**Ahle - Sunnha 7**

**Mutarah 6**

**Shiat 32**

**Jamia 1**

**Khadiaria 1**

**Masa 3**

**Bukharia 1**

**Kalbaia 1**

**Marjia 12**

It's really difficult to distinguish the true Ahle-Sunnah. The sectism is the result of ritual oratory knowledge. These all sects are non-spiritual and they don't believe

in spiritual a: well. The Muslim Ummah is severely involved in sectism Should one be lucky enough he gets rid of the sectism onh through the act of panacea. Which is like a test to judge false from the truth.

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

**Hadith:**

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

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

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

**Hadith:**

العلماء امتى كا الانبياء بنى اسرائيل ه

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

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

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

The seeker of the path should test his spiritual guide. He should immediately leave his company as soon as he finds out the spiritual guide is sensual, ardent and self-prone. A Spiritual guide is not supposed to be a customary and inherited but he should have acquired spiritual stations and ranks under guidance of a perfect spiritual master. Through struggle and hard core of self mortification. A spiritual guide is supposed to know all concerned spiritual stations and ranks. Reading mystic books, acquisition of the knowledge of Fiqah. knowledge of ma'ni (meaning), logic, philosophy, being born in a saints house or acquiring Khilafah (Sainthood) through an impostor does not make one a spiritual guide. Spiritual benevolence and guidance can not be obtained by these fake guides (impostors). There are some hereditary pirs (guides) who belong to the chain of saint) ask their disciples to prostrate before them. For this they convince them with logical reasons, and are leading the disciples astray. It should be noted that never the Prophet himself and his companions nor any one of the chain of saints asked anybody to prostrate before them. But they have rejected it for any one other than God Almighty. Kissing hands of saints or bowing before them with or without desire and respect is the custom of love and respect. Because it's a custom of admirers of the Prophet, which is also the custom of the admirers of the saints of God. But prostration for a saint either with respect or as compulsion is Shirk (Polytheism) and a favor in the way of Dajjal, this is a custom of pharaoh.

One must give it up immediately, and asking forgiveness is compulsory. The Ummah is to be blamed for the mischief, for they don't study Quran and are not aware of the decree of God. They should only believe in which is clearly understandable and unanimous decision of the religious scholars, and act with heart and soul, such as salah, (Prayers) fastening, Haj and Zakat (alms). And if something is beyond understanding and the religious scholars have different views about it, should be ignored. If a spiritual guide is involved in an unorthodox act, he should not be followed and be quit immediately. The holy Quran is the word of God the best and the most truth. No religious scholar or a spiritual guide is superior to the holy Quran. An act that involves impiety, bidet (new invented thing in the religion) or endanger the faith (religion) is a great sin (sin upon sin). One must refrain from it himself and others as well. If a Majzoob (unorthodox type of saint in a state of intoxication) or a saint of God (that relates to the category of beloved or lover of God) in the state of blamableness, as a coincidence or in a state of spiritual pleasure do any thing against the sacred law, is an act, which is not common among public and restricted to them only. If the persons of rank involve in an act which is apparently against the sacred law of Shariah are Tasdiq dor ma'afi (confirmed to be forgiven) (as it takes place due to some spiritual reasons). If anybody other than persons of rank involves in the above mentioned deeds is considered to be a ,Zandiq (heretic and unforgivable).

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

all five stages of sainthood receive spiritual benevolence from the Prophet of Islam and are considered the real follower of the Prophet.

**Saying of Ghous Pak:**

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

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

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

There are occasions when, in states of spiritual (perfect) and eminence, these miracles automatically take place. As the greatest saint Abdul Qadir Jilani of Baghdad saved a yacht which had been sunk for the past twelve years (and



regenerated all the deeds). Shah Shams Sabzwari revived the dead son of a Hindu-King by proclaiming the word Qum-bay-Isni and later He was imposed fatwa~e-Kufr (religious verdict), the incident when Hazrat Adham brought out the deceased daughter of a king of that time, from her grave. He revived her and got married and later on Ibrahim bin Adham was born to them. The tomb of Hazrat Makhdoom Jahania flew off the crowd, Hazrat Lai Shahbaz Qalander twisted the fort. Hazrat Imam Bari revived the dead buffaloes and made them run off the pond. He also turned the calf into stone. Hazrat Sultan Bahoo turned the lumps of clay into gold by putting his esoteric glance on them and said.

**Verse:**

نظر جنماں دی کیمیا ہووے سونا کردے وٹ

اللہ ذات کر یندائی کیا سیّد تے کیا جٹ

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

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

and astrologists, would the saint of God have no powers? There is this famous incident that a saint of the prophet Solomon brought such a heavy "throne of Queen Bilqees in a blink of an eye from a distant place. The Solomon made his saints present their powers before jinns, animals and human beings. Would this all be considered as Shirk (polytheism)? the Prophet of Islam thus said, "My saints are so powerful that the prophets of Israelites would envy them".

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

The saints are lost in the Essence of God through personal name of Allah Almighty, Just as the lover of Allah (a saint of the Ummah of Moses) who cut the flesh off his body and presented to Moses in the name of God. There are many of Muslims who are doubtful about the Prophet of Islam as having possessed knowledge of unseen, and miracle of the breaking of the moon. They also reject

that the Prophet of Islam ascended on Maraj physically. However they admit that Jesus Christ was lifted onto the skies alive. Why should a prophet of highest authority, who possesses all five stages of sainthood be considered doubtful of physical ascension while a prophet who possesses only four stage of sainthood climbed the skies physically. Two of the prophets (Jesus Christ and Hazrat Idrees) dwell with the physical body, in the realm of Malakoot (Angelic) they have not physically died as yet.

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

**Verse:**

لولاك لما خلقت الا فلاك ه

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

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

قدمى هذه على رقبته كل ولى الله

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

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

**Verse:**

ويكلم الناس في امهد و كهلا و من الصالحين ه

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

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

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

The light of the name of the Prophet Muhammad was Jamali (Amiable) in the realm of Yahoot, it is also called as Maqam-e-Muhammad (place or station of the Prophet light (Noor, splendor) of the soul of the Prophet Muhammad on account

of being in the union of Allah Almighty was Jalali (glorious). When the soul and name of the Prophet were entered into the body, it was so heated and highly enlightened that it become "Noor ala Noor" (light upon light).

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

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

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

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

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

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

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

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

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

The origin of the Holy Quran bears bright words of Noor (high of God), which was delivered onto the Prophet Muhammad heart by angel Gabrielle which the deserved (Spiritual people) attain through different Sufi orders, through .the process of chest to chest (benevolence). The spiritual benevolence and miracles of the Saints relate to the inner dimension of the holy Quran. The printed holy



Quran is only reflection of the original Quran, which has been saved and compiled on paper. The religious scholars and protector of the holy Quran (those who memories the holy Quran by heart) relates to the printed book of the holy Quran. The religious scholars then decorated themselves with the exterior knowledge of the holy Quran. The saints purified the inner self with the spiritual and inner dimension of the holy Quran.

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

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Imam-e-Haq%20and%20Practicing%20Savant.htm>

**THE ACT OF PANACEA**

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

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

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

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

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

Some of the aspirants are potential saints by nature, they may manage to converse with the soul of the Prophet Muhammad. When the aspirant commences the act of panacea, it irritates the satan. The satan plays all sorts of tricks to refrain the aspirant from performing the act, if he avails the assistance and support of a perfect spiritual guide, it increases the enthusiasm and eagerness in him. Which results in spiritual pleasure and comfort. Eventually, such aspirants attains the access to the personal name of Allah. They, either

witness word Allah engraved on their hearts. The very sight of word Allah makes the aspirant spiritually lost. This is when the heart is revived with the remembrance of Allah. Which means the heart engages in the remembrance of Allah involuntarily itself. Further reformation of heart thus continues.

**Hadith of 'the Prophet:**

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

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

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

اولئك كتب فى قلوبهم الايمان ه

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

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

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

ينام عينى ولاينام قلبى

I sleep with my eyes but my heart is awake.

When the light of the name of Allah enters the eyes of the aspirant, he attains the

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

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

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

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

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

but appear in an image of a thick book similar to Holy Quran in which he might present something in arable script other than the verses of holy Quran. second he is not able to appear in the image of holy Ka'ba in its original form. He may but misguide the aspirant by showing an artificial K'aba.

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

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

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

من رَأَى فَقَدَرَأَى الْحَقَّ هـ

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

The above mentioned prophetic saying was instructed to the companions of the Prophet who had seen the Prophet with their physical eyes, and when so ever they saw the Prophet in a dream, they saw the true image of the Prophet. One, who has not seen the Prophet before, can not distinguish the Prophet in a dream.

In the sacred law; the people of path (Tariqat) usually fall prey to satanic deceptions. Therefore, the secret is disclosed as to how one may truly recognize the Prophet, when sight in a dream, through meditation or revelations.

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

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

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

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

One can sight the Prophet Muhammad only through one of his purified ethereal spiritual bodies, which has attained the capability of access to the court of the Prophet . Only after these ethereal invisible spiritual bodies are nourished (with the light of Allah), the aspirant becomes able of performing the act of Taksir.



Through the act of Taksir, the aspirant attains the spiritual help from angels and souls. Further knowledge and detail is beyond common intelligibility.

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

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

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

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

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

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

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

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

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

Later, one attains the stage of Dhakir-e-Qurbani, which is the last stage.

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

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

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

### **SPECIAL NOTE**

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

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

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

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

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

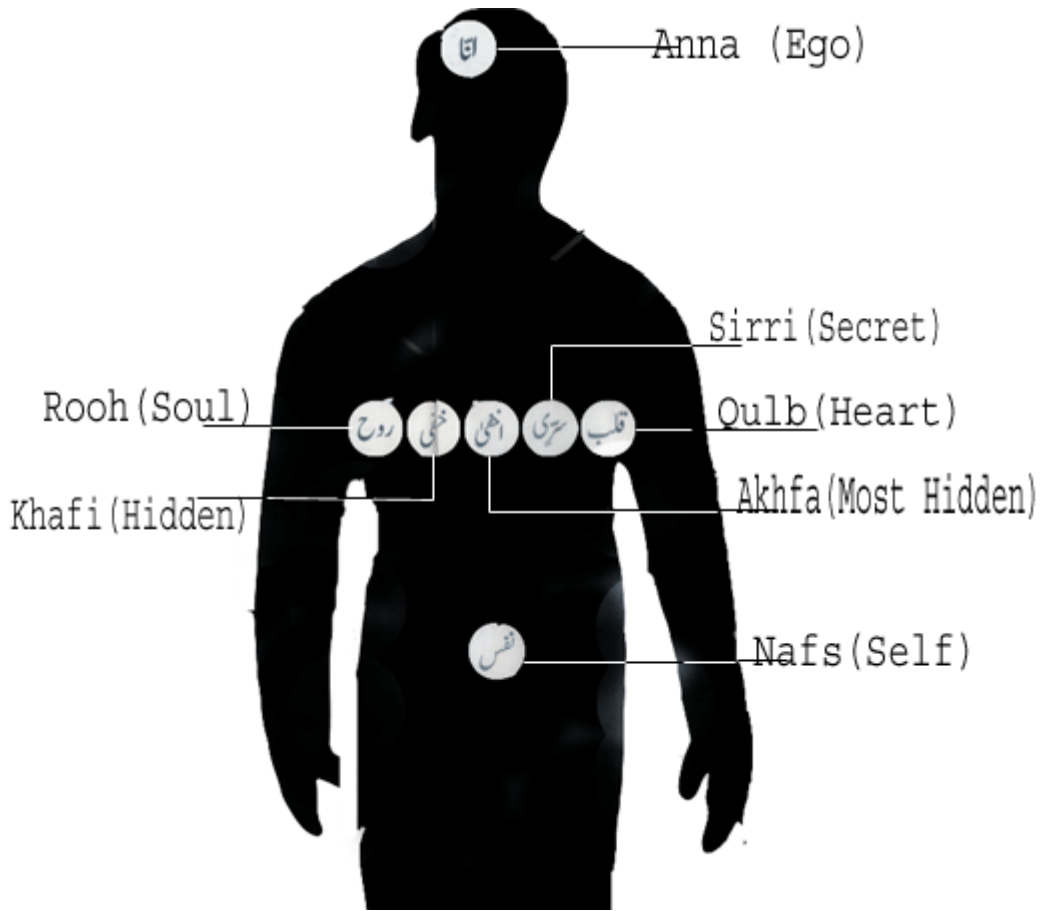
The spirit (soul) of the Prophet , after the creation would live in the presence of Allah Almighty as in a relation of beloved-lover. After the Lata'aif were inserted in the body Allah Almighty would sight the body with divine blessing. One sight of Allah Almighty of divine blessing burns seven great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

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Special%20Note.htm>

## **HUMAN BODY WITH ZIKAR SCENE**



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

**QULB (Heart)**  
**Malakoot (The realm of Angels)**

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

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

**Colour (yellow)**

Source of Information - Angels

Station of Purification of heart . ,

Station of Khizar and Prophet Ilyas

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

Station of the Path

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

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***ROOH (Soul)***

***Jabroot (The Realm of Power)***

**Colour (Red).**

Lights of the attributes appear in shape of the sun.

Tajalli-e-Ruh (enlightenment of the spirit)

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

Source of information is Gabrielle (The Angel)

Station of Gabrielle

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

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

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

Meditation through the ethereal body of Spirit (Ruh)

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

**(The realm of Unkaboot)**

The World of Spirit

When the Jussa's (Ethereal ideal bodies) are fully revived and come out of the



body. He attain the state of performing the salah (ba-Jamat) .  
This is to say that he leads the salah whereas his ethereal spiritual body follow  
him.

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### ***SIRRI (Secret)***

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

Beams of light both glorious and elegance.

#### **Colour (White)**

Attribute of life (sift-e-hayat)

Ilm-e-Irada (Knowledge of Intention)

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

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

Source of information - inspiration

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

Above the realm of spirit.

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

Takhliya-e-Sirr (Seclusion of Secret)

Stations of Gnosis

Angels have no, access

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### ***AKHFA (Most Hidden)***

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

#### **Colour (Purple)**

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

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

Fifth stage of sainthood.

Knowledge of existence (Ilm-e-wajood)

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

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

Station of extinction

Station of Sobriety

Station of Surprise

Station of Prophet Muhammad

Source of Information, through seeing the guarded tablet.

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

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

Meditation through Akhfa (Spiritual body)

### **Realm of Wahdat**

Colour (Green)

Station of Fana (Extinction)

States: Sukr (Intoxication) Jazb (Absorption)

Fourth stage of sainthood

Spiritually linked with Jesus Christ

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

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

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

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### ***ANNA (Ego)***

### ***Nasoot***

### ***The Realm of Hierarchy of man***

### **Colour (Blue)**

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

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

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

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

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

Stage of the sacred law.

Source of Information Djinn, Muakalat, ethereal bodies beam of light (of act) appear in the shape of stars.  
in this realm men and Djinn live together.

### **Asfal**

The World of satan and evil-spirits

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

Bideti (Innovator in the religion)

Hypocrite (Munafiq)

Infidel (Kafir)

Meditations through Satanic power.

Evil revelation (Istadraj)

Source of Information. Evil Djinn and evil-Spirits.

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### **NAFS (Self)**

#### **Ahdiat**

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

Colourless (Baqa, Laqa) Immortality and seeing of the Essence of Allah.

Stations of the Essence

Station of revelation and special inspiration

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

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

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

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

reality of salah. (prayers)

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Human%20Body%20with%20Zikar%20Scene.htm>

## **ACT OF TAKSIR**

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

During the act, one must refrain from all sorts of (Jilali) glorious, (Jamali)

illustrious objects, and refrain from all food that relates to and come from animals. It is recommended that the whole period of five days is spent in private.

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

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

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

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

This is how, one establishes links with spiritualist of the grave, through the act of

Taksir. Once the link is established with the spiritualist they assist the aspirant in all sorts of deeds. This is an easy act.

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Act%20Of%20Taksir.htm>

## **QUESTION & ANSWERS**

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

**1. The Holy benediction**

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

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

Arab say, "They have committed faith", O, Prophet, Tell them, They have only accepted Islam, and faith has not entered their hearts yet", (Faith enters hearts



as in shape of light, which is produced through repetition of the Holy Kalima in heart). There are two ways through which the light of Allah enters hearts. One is Wahbi (Bestowed), in which the Prophet Muhammad enlightens the chest of the aspirant by his majestic and elegant glance, just as the incident of Abu Bakar Hawari, when Abu Bakar Siddique (the most closest friend and companion of the prophet Muhammad ignited the chest of Abu Bakar Hawari by his esoteric glance, to achieve him the rank of sainthood.

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

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

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

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

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

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

explains as follows:

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

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

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

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

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

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

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

### **Holy Quran States:**

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

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

الان اولياء الله لاخوف عليهم ولا هم يحزنون

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

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

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

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

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

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

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

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

The prophet hood is subject of revelation and miracle.

So is the unanimous decision of the saints of this ummah, that a person who makes a false claim of Sainthood is severely misguided, unfortunate and daft. He has just burdened himself with the great number of disciples and wasting their lives. His followers are unfortunate, deprived of the benevolence. A saint of God

is one who possesses inspiration spiritual insight and a miracle to be able to be a useful saint (Mufeed). One may be so close to God but does not possess the spiritual insight, miracle and inspiration, will be considered as unique (Munfrad) he should avoid public contacts. The lowest miracle of a saint is that he revives the heart of the seeker with the remembrance of Allah within seven days. Which means that he actually changes the heart beats into remembrance of Allah. There could at least be four men or eight; women, who confirm that they have attained the presence and access to the court of prophet through the particular saint. The saint is supposed to be able to speak with the essence of Allah. This is the rank of Faqr-e-Bakamaliat. Those of Faqr-eBakaram speak with the essence of Prophet. They grant the Seeker Dhikr-e-Qulbf presence and access to the court of Prophet after they have gone through the process of Self mortification and hard core of worship.

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

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

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

There were nine (9) spiritual orders for to attain the spiritual link and knowledge which have been cut to four spiritual orders now (Qadri, Naqshbandi, Chishti, Soherwardi). The religious order of Soherwardi has almost ignored Zakoariat (chapter of remembrance) and is engaged with Na'at Khawani (praise of the Prophet). This religious order is now on the edge of being cut off from spiritualism.

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

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

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

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

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

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

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

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

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

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

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

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

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

**Q.8. It is said that Paradise is under the feet of mother, can the paradise be**



**obtained without the performance of rights of God and only through serving one's mother?**

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

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

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

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

Once Moses asked God, "Who would be my associate in the Heaven?". God replied. "There is a butcher in the city. He would be your associate." The Moses

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

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

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

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

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

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

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

(Prophetic Tradition)

Lairs can not be my followers.

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

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

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

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

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

As Sultan Haq Bahu said:

دست بیعت کردمارا مصطفیٰ ﷺ

ولد خود خواننده است مارا مجتبا

I was sworn in by the Prophet,

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

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

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

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

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

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

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

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

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

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

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

Maulana Roomi says.....

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

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

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

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

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

Ans. aker- Bin Mujahid once dreamt that the Prophet Kissed Abu Baker Shibli

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

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

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

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

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

In the method revelation of spirits they strike *ya ahmed* at the right side of the chest and *ya Muhammad* on the left side. Then they strike the heart with *ya*



Rasool Allah. It has been noted in a book called Akhbar ul Akhyar. Page 199 that for to attain the personal benevolence striking and contemplation of the holy benediction is better but for Tasbeeh (bead of string) and holy benediction the Benediction of Ibraheem is the best.

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Question%20&%20Answer.htm>

## **CHAPTER OF ZIKAR (Zakoariat)**

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

1. Remember Allah, while standing, sitting and on your sides, (holy Quran)
2. You remember me, I shall remember you in return, (holy Quran)
3. There is a way of washing every thing, for cleanliness of hearts, remembrance of Allah is recommended. (Tradition of prophet)

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

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

To do against the second custom, I do not regard as (Bidat-e-Munkira) neither I

disapprove it nor it relates to the religion. As it relates to the habitual act and not the religion.

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

<b>LOUD REMEMBRANCE</b>				
<i>Those, In Favour of Loud Remembrance</i>			<i>Opponents of Loud Remembrance</i>	
<b>1</b>	Abu Hurarah	Loud remembrance is allowed	<b>1</b>	Maulvie Sarfraz Ghakhervee Loud remembrance is forbidden
<b>2</b>	Ibne-Abbas	Loud remembrance is allowed	<b>2</b>	Bazazia Sahib Loud remembrance is forbidden
<b>3</b>	Tradition Of Muslim	Loud remembrance is allowed	<b>3</b>	Tradition relates to Loud remembrance is forbidden
<b>4</b>	Tradition Of Bukhari	Loud remembrance is allowed	<b>4</b>	Abdullah Asam Bin Zayeed Loud remembrance is not advisable
<b>5</b>	Nisai, Dawood	Loud remembrance is allowed	<b>5</b>	Mohammad Bin Abdul Rehman Loud remembrance is not advisable
<b>6</b>	Tirmizi Ibne-Maja	Loud remembrance is allowed	<b>6</b>	Hazrat Saad Loud remembrance is not advisable
<b>7</b>	Abdulla Bin Zubair	Loud remembrance is allowed	<b>7</b>	Hazrat Sa'ad Loud remembrance is not advisable
<b>8</b>	Imam Bin Humbal	Loud remembrance is allowed	<b>8</b>	Hazrat Abi Waqas Loud remembrance

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

[http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor-%20Chapter%20Of%20Zikar\(Zikooriat\).htm](http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor-%20Chapter%20Of%20Zikar(Zikooriat).htm)

## Glossary

<b>ABID</b> Worshipper	<b>AHLEY MU'MAT</b> Saints perfect after demise	<b>AHLEY MARATIB</b> Persons of ranks
<b>ALAM-E-GHAYB</b> The realm of unseen	<b>ALAM-E-BARZAKH</b> The realm of departed spirits	<b>ALAM-E-ARWAH</b> The realm spirits
<b>ALIM</b> Religious scholar	<b>AMAL-E-AKSIR</b> The act of panacea	<b>AMAL-E-HAMZAD</b> The act of contemporary spirits

<b>ANWAR</b> Divine lights of Allah	<b>AQL</b> Intellect	<b>ARIF</b> A category of saints
<b>ATA-EE</b> Bestowed	<b>BATIL</b> False-relating to Satan	<b>BAQA</b> Subsistence
<b>BAY'AT</b> Swear allegiance	<b>BUKHL</b> Parsimony	<b>BUGHDH</b> Grudge, Malice
<b>DARUD SHRIF</b> Holy benediction upon the prophet	<b>DEEDAR-E-ILAH</b> Seeing of the Essence of Allah	<b>DHAKIR-E-SULTANI</b> Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance
<b>DHAKIR-E-RABBANI</b> Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance upon concentration on any of them	<b>DHAKIR-E-QURBANI</b> Spiritual stage wherein all major joints of the seeker are separated in seven pieces	<b>DHIKRE-E-LASSANI</b> Verbal remembrance
<b>DHIKRE-E-QULBI</b> Remembrance by Heart	<b>FANA</b> Extinction	<b>FAYZ</b> Spiritual benevolence
<b>FIQAH</b> Understanding of the religion	<b>FIRQAH</b> Religious sect	<b>FAWAD</b> Fleshy Heart
<b>FAKHR</b> Pride	<b>FASIQEN</b> Those who donot practice the religion	<b>FAJ'REEN</b> Sinner
<b>GHUSSA</b> Anger	<b>GUNAH</b> Sin	<b>HI'RIS</b> Covetousness
<b>HASAD</b> Jealousy	<b>HAFIZ</b> Protector of the Holy Quran	<b>HOOR</b> Beautiful angelic female
<b>ILM</b> Knowledge	<b>ILM-E-ZAHIR</b> Knowledge of the exterior	<b>ILM-E-BATIN</b> Knowledge of the interior
<b>ISHQ</b> The Devine Love	<b>INSANI RUH</b> Human spirit	<b>IQRAR-E-ZUBAN</b> Verbal admittance
<b>ISHARAY</b> Allegories	<b>ILHAMAT</b> Revelations	<b>ILM-E-TARIQAT</b> Knowledge of the path
<b>ILLIYIN</b> Place in the heaven	<b>ILM-E-LADUNNI</b> Knowledge directly from God	<b>ILM-E-NAJUM</b> Astrology
<b>JUSSAH</b> Ethereal body	<b>JUSSAH-E-TOFEEQ-E-ILAH</b> Reflexive body for the appearance of Allah's light	<b>JILALI</b> Glorious (light of terribleness)

<b>JIMALI</b> Amiable (light of coolness)	<b>KHANNAS</b> Evil creature	<b>KHAWAB</b> Dream
<b>KASBI</b> Something attained though self struggle	<b>KASHF</b> Spiritual insight	<b>KA'MIL HA'YAT</b> Perfect in life
<b>KA'MIL MUMAT</b> Perfect after demise	<b>KA'MIL ZAAT</b> Perfect in self	<b>MAJZOOB</b> One absorbed in the divine light of God
<b>MANTAQ</b> Logic	<b>MURSHID-E-KAMIL</b> Perfect spiritual guide	<b>MURSHID-E-NAQIS</b> Imperfect spiritual guide
<b>MUJADDID</b> Renovator	<b>MURAQABA</b> Meditation	<b>MUQAM-E-NASOOT</b> Hierarchy of man
<b>MUNAFIQEEN</b> Hypocrites	<b>MUQARIBEEN</b> Nearest to Allah	<b>MUQAM-E-SHUNID</b> Station of hearing
<b>MARAJ</b> Spiritual ascension	<b>NABUWWAT</b> Prophecy	<b>NARI</b> Of fire
<b>NOORI</b> Of light	<b>NOOR-ALA-NOOR</b> Light upon light	<b>NOOR-UL-HUDA</b> One who teaches the knowledge of Gnosis
<b>NIMAZ</b> Salah (Prayers)	<b>NAFS</b> Self	<b>NAFS-E-AMMARAH</b> Wicked soul
<b>NAFS-E-LAWWAMA</b> Blamable soul	<b>NAFS-E-ILHAMA</b> Revealing soul	<b>NAFS-E-MUTMA'INA</b> Satisfied soul
<b>QARI</b> Reciter of the Holy Quran	<b>RAF RAF</b> Conveyance of the Prophet during the incident of Maraj	<b>RUH-E-NABATI</b> Botanical spirit
<b>RUH-E-HAWANI</b> Animal spirit	<b>RUH-E-JAMADI</b> Spirit that unites	<b>SHAHWET</b> Lust
<b>SHARIAT</b> The sacred law	<b>SAJIYEEN</b> A place in the hell	<b>SUHBAT</b> Company
<b>SIDRA-TUL-MUNTAHA</b> Lot tree (The wild lot is thorny under cultivation it yields good fruit and shade and is symbolic heavenly bliss)	<b>SUKR</b> Intozication	<b>TAKABUR</b> Arrogance
<b>TASDEEQ-E-QULB</b> Confirmation by heart	<b>TAHARAT-E-QULB</b> Purification of heart	<b>TALQEEN</b> Spiritual instruction
<b>TAJALLIA-E-RUH</b> Brightening of the sprit	<b>TAJALLI</b> Appearance of Allah's light and His power	<b>WADHU</b> Ablution

**ZATI NOOR** Personal  
Light of Allah

<http://www.goharshahi.pk/images/ie-images/ie-books/menar-e-noor/menar-e-noor%20Glossary.htm>



## What is true Spiritualism?

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

Half of the wisdom of each *Latifa* was passed on to saints by Prophets, so there became ten fractions of it. Then special people were blessed with this knowledge through saints. The apparent (outer shell) of this knowledge is in book (the Holy Qur´ān´) that has thirty partitions (chapters). The inner wisdom was also blessed upon Prophets through revelations, that´s why, even the very same is called the Inner Qur´ān´ too. Later on this knowledge kept on being transferred from chest to chest among saints. It has been opened (for every one) through books. These *Lata-èf* are present in every human being. Many of the Muslims are unacquainted with even the names of these *Lata-èf*, many know (their names)

but are ignorant of their functions. There are different corresponding remembrances and meditations to bring these creatures (bodies) i.e *Lata-èf* to vibration (revived). These revive through the strokes of divine light energy of remembrance. These are wasted (usually) within the ones' chest for not being supplied with the sustenance of divine light energy. The attributive divine light energy is produced through the repeated remembrance of verses (of Holy Qur'ān) and attributive names (of Allah) which is an indirect. Where as the divine light energy of the repeated remembrance of the personal name of Allah has access to His Almighty which is a direct one. The detail description is available in my books. These very same remembrances are the basis of inner knowledge and the first lesson of spiritualism.

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

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

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

I have neither connection with political party nor I interfere in government matters. What ever am I doing is with the consent of Allah. I have declared many

times that if there is any proof for country enmity, Islam hostility, contempt of Prophecy or the denial of Prophecy then with any body then burn me alive certainly. As for as the matter of antagonism of some elements is concerned, there are anti spiritual and mystic sects and narrow minded *Maul'vī* (Muslim priest) who have malice, hostility and enmity against saints. Some of the confused, jealous kinds Vahābī, Deobandi Maul'vī of the very same nature are carrying unreasonable news propoganda against me. They are on a continuous failure attempt to sabotage this great activity of love for Allah even suffering a disgrace. There are most of the sleeping dreams, revelations and inspirations in my book "An Account of Access to Spiritualism" which happened to me during my mystic activity. None of the revelations and inspirations was declared as a real truth. Moreover, if the sleeping dreams and revelations are found even unethical then the *Shar'ā* laws cannot be enforced. Any how, some of the words of phrases of scripts have been made intelligible to the common man; no doubt the evidences of these events are available in the reliable books of saints. Yet, despite of all these measures, some jealous savants are neither defending the allegations charged by those who are against the believes of Sunnis and are flinging insults to great saints nor even denying, in the passion of making statements and meanness with Gohar Shahi. They have adopted pardon as a measure of expediency or jealous.

Now, as for as the matter of comparison of images on Moon, Sun and Black Stone is concerned, it is purely from Allah and such indications from Allah are not usually meant for creating disturbance rather to obliterate the disturbances. A very evident proof of it is the teachings of Gohar Shahi for peace and love for Allah through which the follower of every religion have engaged in their self reform. Today, Hindu, Muslims, Sikh and Christian are coming together at one platform in the firm believe in Gohar Shahi. They are inviting me for speech and preach in their churches, Hindu temples and Sikh temples. There could not be found any such example in history before this.

It becomes ones' moral duty that such man should be appreciated who is a source of pride for country and nation, for which Allah is showing his indications

as witness for His credibility. But on the contrary, the enemies of saints, enemies of *Aih 'l-e bā'it* (members of the Holy Prophet's PBUH family comprising Hazrat Fatima A.S, Hazrat Ali A.S and their children) especially *Vahābī* and Deobandi *Maul'vī* and their groups have stood against me. They are putting efforts to divert the attention of general public from these indications of Allah through baseless suit cases and baseless propaganda. When it became difficult to give the lies these apparent pictures then they started lamenting that Moon is under magic charm. Whereas Hazoor Pak PBUH said that Moon cannot be put under magical charm. Then they say that the Black Stone is also entangled with magical spell. If *ka'aba* is also happen to entangle with magical spell then what the last resort for Muslims will left with? No doubt, Hazoor Pak PBUH was cast with a spell but there was revealed Surah Walnnas for its neutralization. They may drive blows over Moon and Black Stone through Surah Walnnas, if these could not be erased and get even more enlightened then they shall have to accept the truth. I have been making appeals to governments to investigate these signals and bring the facts into public view. If savants consider that they are on truth then it is their moral duty to demand for the investigations of these images from government without hesitation so that a common man may also get benevolence with these indications of Allah.

### Remembering Allah or prayer! Which adoration you focus to?

Just as one cannot reach ones' destination without the engine, steering and wheel etc, likewise prayer is incomplete without purification of *Naf's* (self) and reconciliation of *Qal'b*. Such prayer is called showiness prayer where there is a prayer on tongue and obscenity in heart. Adoration is a source of purifying heart if heart could not be purified through worship then it means that you are very far from Allah. Believe it that Allah also wishes to see you but you are either unaware or careless or unlucky. You clean it daily with soap what people watch, apply cream and get the beard trimmed but did you ever clean what Allah watches. There is some one or the other source to clean every thing whereas

hearts get purified with the remembrance of Allah. Remembrance with Heart is a mean to approach the remembrance with *Rooh* as prayer and fasting are means of approach to remembrance with Heart. It is a proof of reverence and obedience for Allah to remember and pray with tongue. Whereas, the remembrance through heart is a mean to approach the love for and have liaison with Allah.

Remembrance of the name of Allah through heart also keeps on expiating for apparent worship and sins and makes one the lover of Allah and pious later on. And Allah feels love for some one when He likes any of his blandishments. And feeling the love for some one in this way burns ones' sins. Even all those who use to sit with him also come under the blessing of forgiveness.

### What is meditation?

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

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

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

upon them one by one as trial during remembrance. Upon whom consideration your remembrance gets swiftness or progresses, your fortune are there with him. Then make selection of him for contemplation. Allah SWAT says in surah Kahaf:

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

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

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

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

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

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

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

The terrestrial spirits leave the human body only after death and keep on being transferred in any other body. But the celestial spirits are dedicated to only one body, although they may even make conversation for the time being appearing in the body of a particular alive man.

A certified claim for being Imam Mehdi A.S is not come into public view as yet. Are the circumstances pointing to that direction so that Imam Mehdi bring Himself into public view and make a claim?

مُشک آن است که خود ببوید نه که عطار بگویی

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



(Satan) and followers of *dajjāl'* (great deceiver) will hate Him and fight (against Him).

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

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

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

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

بن عشق دلبر کے سچل کیا کفر ہے کیا اسلام ہے

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

[Is there any concept of monastic life in Islam?](#)

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

[Please comment over the images appearing on the Moon, the Sun and the Black Stone.](#)

Some people of Manchester England pointed out the images on Moon in 1984. Later on, it started an emergence of witnesses regarding the resemblance of that image to me from all over world. For the verification of those images, an order was placed to NASA and foreign countries to send the photographs of Moon. Those were dim in the beginning but these have become so clear for last two years that these can even be seen without telescope or computer. There published a news in newspaper regarding the image on Black Stone that an image is appearing on it too. Then I verified it, although I already had information about it but was silent lest a trouble could occur among Muslims. Every Sarfrosch (member of Anjuman Sarfroschan-e Islam) has investigated by himself. As the image was so evident that it was difficult to deny it, as a result a huge population of general public also agreed to it. Kingdom of Saudi Arabia and her alliance got incensed. They quoted these arguments that photographs are forbidden following the custom of disbelieving. How can it appear on Black Stone? They did not ponder that any hint coming from Allah can never be unlawful. The images are now apparent even on Sun. these hints of Allah cannot be denied. The mentions of Allah are not meant for disturbance rather for the eradication of disturbance. Allah says in Qur'ān'-e *Majīd'* (The Holy Quran):

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

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

**You were penalized under 295. What is the reality?**

I have been put under this attack by the preachers of Vahābī Deobandi (and) Tohafaz-e Khatam-e Nabooat who have been severely against the teachings of saints and their shrines. Even they attempted to demolish the tomb of Hazoor Pak PBUH in twelfth century. And Shah Saood, following the teaching of Abdul Wahab, announced that only one was a Muslim and allowed to perform pilgrimage who would adopt the sect Vahābīā. Those who did not agree to this sect were massacred from Makkah to Madina and the dead bodies of those Muslims were hanged in trees to teach a lesson and their mosques were squashed in compensation of mosque Zarrar and those Muslim countries were banned to perform pilgrimage who protested. And since then to date, enormous holy shrines have been demolished which also include the shrines of father and mother of Hazoor Pak PBUH. Apparently these people seem very pious, virtuous and well mannered. But God knows better that why they loss their faiths usually at the time of giving fake witnesses, false oaths, bogus suits, allegations and

spurious propagandas. I wish that my suit should be conducted in the open court of general public. If the charge is really proved there then I should be burnt alive. On contrary, the general public should cause to get rid off the people from these false pious, owing to cruelty and cheating and deception of whom, lot of innocents were disrepute and scandalized in the world and died before the death.

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

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

<http://www.goharshahi.pk/images/ie-saying.html>

## What are your teachings and who are in opposition?

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

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

There are two paths leading to God, one path passes through religion whereas the second path is the path of love and divine affection. The path that passes through religion is like a vehicle that passes through town; lots of rules follow that (conveyance) for being passing through town, there also come (traffic) signals and halting places (small destinies) do keep on occurring, it has to be abode by the traffic (rules) and vehicle has to be driven as per certain rule as well. Another path leading to God is the path of love and divine affection. Just like a vehicle that is moving towards its destination without entering into the town, the rules of town are not imposed on it and it keeps on progressing towards its destination without following the rules of every town. Such path is called by-pass. But this

path is for those people whom Allah picks for this path, there are two examples of it; one of them is about that thief who entered into the house of Hazoor Ghous Pak R.A (a super category of mystics) with an intention of thievery and became Qūt' b (highest cadre in spiritual pivot) and the other one is Hazrat Abu Bakar Hawari R.A who was great bandit, mothers were used to frighten their children by quoting His name, you know he became saint over night; these people neither said prayers nor fasted and even those people were not pious (religious), mere perfect sight made them clean and they became saint (friend of Allah), there is a law for human being that one should hold religion to get access to God but there is not any law for God, He has authority to bless anyone with His access to whom He wishes, He wished the dog of *ashā' b-e kah' f* (Catacomb Comrades) then even it became Hazrat Qitmīr' (name of dog accompanying the Seven Sleepers in the Catacomb), what adoration and mystic exercise was performed by that dog? What was its religion? That is to say He (Allah) has supreme authority, He may bless anyone with His access to which He wishes, Allah is for everyone, someone calls Him Rama where the other calls Him Raheem but He is neither found in mosques nor in (Hindu) temple, He resides in the heart of true believer. Whoever found Him, found Him from the inner and even love is bonded with heart and it is the hypocrisy to say something through tongue which is a contradictory with heart. If someone wished to have love for Allah then one must have to recite Allah Allah through heart then the divine light energy shall accumulate in heart and mixes with blood and these *Rooh'* which are called *shak'tīān* (strengths) by Hindu shall absorb this divine light energy as sustenance and then shall come out of body and then shall be able to sight Allah, it is a medicine like an injection, the time when heart recites Allah Allah then the inner gets enlightened and *āt'māen* (*Rooh'*-souls) also get enlightened and there increases the love for Allah (*Bhagvān'*) in heart, there is not love for Allah (*Bhagvān'*) by saying through tongue, you know the love is bonded with heart and heart is a residence of Allah and He does not reside in heart till the heart gets clean and purified and heart gets cleaned only when certain cleansing medicine is applied over it and the process is that you fall in love with Creator,

someone calls Him Rama and the other Īsh´var (Hindu word for Allah) whereas someone calls Him God, but His personal name is Allah and He neither resides in mosque nor in (Hindu) temple, He lives in the heart of human, if you want to find Him then seek Him in heart, body is made up of clay and this is either burnt, it gets turned into clay in grave then who will be entitled for paradise of hell, your spirits (souls) are meant for it which are lying within your body, the Muslims call them *Lata-êf* (invisible spirits) and the Hindu call them shak´tīān (strengths), if you want to revive them, you will have to worship, adore the Creator through heart then there shall develop the divine light energy in heart through remembrance. That divine light energy shall be then transferred to these shak´tī (strengths), at that time these spirits shall be able to sight the Creator through the power of divine light energy of Allah Allah while you are sleeping. The body has religion but spirits don't have. The religion left behind here when someone dies. If the soul of someone is spiritual then it is moved ahead that is to say to 'Ā'lam-e bā'ālā (heavenly world), there is no religion, such spirits shall unite there because the religion is for every one and spiritualism is not for every one, if people get spiritual here then they shall be united.

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

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



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

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

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

First of all I want to inform you that the incorporation of ALL FAITH SPIRITUAL ORGANIZATION – the common world wide spiritual organization of world

religions under my supervision is not meant for the cease of any law rather is organized in Ireland two years back for the correction of people belonging to different religions and teaching the love for Allah. This organization has full support of the S.G.A.R International of Britain, the American Sufi Institute of America and Anjuman Sarfroshan-e Islam of Pakistan. As for as the blasphemy law is concerned, I repudiate this allegation again, even may take oath, that neither I am against the blasphemy law nor have wish for any kind of alteration with this law. But an objective of our struggle is to end the maltreatment of above mentioned law and to serve with justice to guiltless because a religious group by means of strength of its party is using against other sects and religion as a weapon in the God gifted country-the Pakistan. A lot of guiltless people have been penalized with life imprisonment and death till now only for that their ideologies are colliding with that of particular group. This extremists' class is collecting its contemptible objectives of the propagation of believes of its choices by driving back the attention of general public from their insolently ideologies by imprisoning those innocent mystics having love for Prophet PBUH and *darvéshī* (saintliness) characteristics through the contempt of prophecy (blasphemy) law of 295-a,b,c. Whereas the administration have no hearing for these faultless people. None of the newspapers is ready to publish the reality of those cases registered under 295-a,b,c. Most of the newspapers, magazines and individuals are under the influence of it (extremists' class), the other are afraid of and are silent. I am communicating you these facts because all of us are also victims of this oppression and tyranny and you could be a victim for the same in future. (Imagine that) how much one has to face the bad name and disrepute in the false accuse of contempt of prophecy (blasphemy). I am not against this law but against its maltreatment through which that particular group picked the unfair advantage. In the history of Pakistan, these are such people who burn the Qur'ān ' by themselves and get others trapped in it by acting as witness (to it). A Hafiz-e-Qur'ān' (one who knows the Holy Qur'ān' by heart) was stoned to death for being accused in almost same way in Gujranwala. This community is a deadly enemy of shrines and mysticism. To demolish shrines in Pakistan and to cease

the general spread of the teachings of Saints of Allah, their hands have reached to the collars of religious noble men. They consider the killing of any one as virtuous deed for the sake of their contemptible objectives, it does not matter what sect or religion one belongs to. You may find out the evil achievements of Molvi (the so called Muslim priests) of this particular group if you consider those law-suits which have been registered under this law. The government of Pakistan has complete updates regarding this. The group of these people comes to roads if government attempts to take step. The administration is scared of taking any action against them. If government makes public the true facts of these law-suits through media before taking any action then people, after being informed of the real facts, will unite together making a power for the failure of this group. These have been registered using fake and false means. The victim is used to have lost his dignity through fake propaganda till it starts any process in courts; there is mental torture, the devastation of family and disrepute even the plunderers are used to have succeeded in their contemptible objectives either by occupying their property or burning it to fire. The abominations are developing among innocent hearts owing to this barbarity and Islam and Pakistan are getting bad names world wide and I wish that my efforts could bring favor for every one. A platform ALL FAITH SPIRITUAL ORGANIZATION has been incorporated to prevent this cruelty and injustice. Its objective is to provide the protection to every innocent and guiltless and one who wishes that religious extremism and violence should end may join this movement. No goodness is higher than to raise voice against cruelty and to help poor persons and aggrieved in the rights of people. This is a message for every religion and sect so that facts and truth could be brought to light and the aggrieved public could get rid of this brutality.

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

Hafiz Sajjad of Gujranwala was stoned to death is an example, later on it was discovered that he was faultless then the authority declared that we (did it) in misunderstanding and then court penalized them with imprisonment for ten (10)

years in near past whereas Hafiz Sajjad can not be brought to life at confess of their misconception. As it is a murder so, court should punish those culprits with death in compensation then it will be considered as justice. The prisoner in Lahore Jail, Abu Mohammad Yousaf Ali is the second example. Even upon a very clear statement and the publication of pamphlets from him wherein he stated that he was an ordinary devotee of Hazoor Pak PBUH and he owned up as follower of faith and gave declaration that Hazoor Pak PBUH is the last Prophet but perhaps the antagonists of Yousaf Ali learned more knowledge (and concluded) that he had claimed as being prophet and had disapproved the completion of Prophecy. Even court penalized him with death owing to false witnesses. Now you tell me that how Yousaf Ali shall face this world and who will be responsible for the severe damage of his life and grace if he is declared guiltless in near future through appeal. There is no one who is accountable. On the other hand, Sufi Shabaan did not obey certain impermissible order of the Chaudhary of village; it created the contention of land, Chaudhary entrapped him for his whole life in the false suit of contempt of phrophecy giving bribe of huge amount of money to S.H.O. He will neither be granted bail nor will he get the chance to argue. Either the punishment of death or at least life imprisonment seems to be his fate. The relation of Sufi Shabaan with whole world has got abandoned. I and you (i.e People) start abusing him sitting in our homes. Neither someone investigates nor does someone sympathize to him rather considers a virtuous deed to kill him. A suit was registered against a slightly insane named Mohammad Arshad of Karachi Orangi Town under 295 without investigations in accuse of burning Qur'ān' which is equivalent to a joke with this holy law. I just want to say that F.I.R should be registered after investigations because what ever is registered in F.I.R by middle (lower of secondary education) qualified police officer in Pakistan it puts the future of the accused on stake. Three (3) false suits of contempt of prophecy (blasphemy) have also been charged against me (Riaz Ahmad Gohar Shahi) following the same pattern for which any body is unable to present any kind of proof till now. For instance the claim of prophecy PBUH, the contempt of prophecy, the contempt of Qur'ān' or any thing other than

this and yet court has declared its decision on the basis of false witnesses and false suits. Other suit cases are also in progress. Like wise false suits under 295 against more than 100 people of ANJUMAN SARFROSHAN-E ISLAM are also registered. Apart from this, you may even pick a list of innumerable faultless from office of the organization Aman-o Insaaf; many among them are either died or imprisoned or living a miserable life. This tactic had been in practice over minorities then we were of the view that they might have committed some insolence. But it is the duty of government to provide justice, no matter what religion or sect does one belong to. The duty of newspaper (media) falls in second level. One's personality goes on defaming upon wrong reporting. All those who had been in assistance for the murder of humanity shall be answerable in the court of Allah. All of us afflicted of 299 a,b,c shall continue this effort till every faultless without a discrimination in race and complexion is released from the charge of 295 a,b,c, the withdrawal of false suit cases is done and the abandon of its misuse. We are ready for every kind of sacrifice for this cause.

**Would you like to give any message?**

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

[http://www.goharshahi.pk/images/ie-images/ie-saying/Monthly%20Farz%20NewsPaper%20\(Q&A\).htm](http://www.goharshahi.pk/images/ie-images/ie-saying/Monthly%20Farz%20NewsPaper%20(Q&A).htm)

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

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

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

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

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

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

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

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

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

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

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

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

Muslims are left like a shell and the nucleus that was present in chests, have become deprived of them. That was the true hub, the pleasure in prayer, ecstasy in Zik'r/remembrance, taking initiative in generosity and the mutual brotherhood and love was due to that nucleus, and there was a passion of putting supreme effort to preach religion. But all these particulars crept out of chest upon the destruction of this nucleus. And jealousy, haughtiness, malice, rancor, enmity



and miserliness occupied in replacement of them, now the very same Muslim has become an enemy of each other due to these (above mentioned facts), even the very same Muslim who had been teaching infidel, Christians to become a Muslim has now become the spy and tool of them, and many of Muslims have embraced communism and Christians leaving their own religion so it has become vital to make an effort to transmit the nucleus of personal name (of Allah ) into the chests of Muslims, and to comply with this assignment an Anjuman/association was established in 1980. (When) Anjuman Sarferoshan-e Islam Pakistan came out practically then to let (the others) acquainted with the education of perfect saints through literatures and libraries an administration and accomplishment of holding meeting for remembrance and contemplation was undertaken.

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/roshnas/roshnas%201.htm>

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

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

will be consented by a perfect spiritual master because every herb is not for chemistry. This exercise can even be practiced at an isolated place but drawing a circle/setting up an enclosure is compulsory.

### Latī'fa-e Naf's / Self

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

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

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

قالت الاعراب انا قل لم تومنوا ولكن قولوا اسلمنا ولما يدخل الایمان فی قلوبکم

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

(Surah Al-Hujrat -14)

The name through which Adam A.S was forgiven did that name exist already even before Adam A.S i.e beginning took place upon sight of name of Muhammad PBUH and extremity occurred upon the arrival of body of Muhammad PBUH. That is why You PBUH said that I was Prophet even before

coming to world, Sakhi Sultan Bahoo R.A did wrote in Risala Roohi Sharif that the Holy Soul of You PBUH was in communion with friend even 70 thousand years before Adam A.S.

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

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

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

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

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

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

Even Allah orders: فاقتلوا انفسكم

**Translation:** Slay down your Naf'os (selves-plural of self).

Stated at an event:

○ وقد خاب من دسما ○ قد افلح من تزكما

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

(Surah Shamas – Verse9-10)

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

فاذكروا لله قياما وقعودا وعلى جنوبكم

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

When one engages oneself in Zik'r-e Anfās, Zik'r-e-Khafi/a silent inner remembrance, or Zī'kīr-e-Qal'bi/remembrance by heart, Sūltā'nī etc then the Nārī (composed of evil fire) sustenance enters into the body through air or water. Gets burnt into ashes owing to warmth of Noo'r (heavenly light) produced due to Zik'r/remembrance and those trustworthiness which are locked up within this skeleton Nār/the evil fire and a time comes that when those Latī'f start doing Zik'r by themselves after getting being provoked due to excessiveness of Zik'r. In this way the supply of Nārī sustenance (composed of evil fire) to Naf's gets abandoned. When it is compelled at the hands of hunger then requests for being supplied with rations before other Lata-ēf (invisible spirits) they do not supply it Noo'ri (composed of heavenly light) rations until it embraces Islam by reciting Ka'lima when it becomes Muslim then it gets itself engaged in Zik'r automatically. And then from Naf's-e Ammā'rah/evil genius to

Lavvm´ah/accusing self then to Mūl´himah/inspiring-intellect self subsequently reaches the title of being Mūtma´in´nah/satisfied self the bearer of Naf´s-e Ammā´rah/evil genius is infidel but if there is a Muslim with Naf´s-e Ammā´rah then it is a matter of pity that he did not correct the Naf´s because he is a Muslim apparently and constant companion of infidels internally. Undoubtedly the Muslim bearing Naf´s-e Ammā´rah is not an infidel but unhygienic surely and there is a Hadith for very theses:

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

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

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

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

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

Referred in Maktoobāt Sharif.

Therefore it is necessary to rectify the Naf´ first the one who is sitting inside a hole has no concern for being beaten from outside i.e adoration. The frames/bodies through apparent worship and Qal´b and Naf´ are purified through inner worship the scholars of Sharī´at are there to fix the frames/bodies and narrate tales of hidden/invisibles but there are religious savants having the knowledge of divine path to rectify the Qal´b and to take to the invisible gatherings, both of these are two arms of a religion Islam, scholars and saints had been walking together in religion for some time, religious savants became disciple to saints and saints became students to religious savants. But religious savants started neglecting practice little by little and most of the (so called) saints got vacant as of treating it like the legacy of ancestors. The religion started be

hollowing, religious savants/scholars were fed up with imperfect saints and the saints complaining scholars and ummah became sick with both (of these). Vacant saints claimed for being Ghous/one of an upper category of mystics and Qūt´b/highest cadre in spiritual pivot and the non practicing scholars made false claimed for being Mūjad´did/revivalist and prophethood. Both of these vacant deny the miracles and declare them as insignificant but infact miracles are the recognition of va´lī/friend of Allah , Ghous, Qūt´b and Mūjad´did which Allah keeps on disclosing frequently for their (holy saints) authentication and faith/trust of ummah. The identification of a va´lī is that he causes people busy in remembrance and contemplation and takes (them) to the Noo´rī gathering while being in the inner, and satisfies the needs of indigents and cures for the patients through the mediation of Allah moreover takes to the Kash´f-Al-Qaboor/revelation of the graves/tombs and Kashf-Al-Hazoor/revelation of the person after provoking the Qal´oob the matter is that (if) the disbeliever of Prophet is an infidel then the person claiming false prophethood is also an infidel and his follower is infidel too, but the disbeliever of va´lī is cursed and unfortunate and deprived of benevolence. The person claiming false sainthood is also an unfortunate and perpetrator of severe sin, those who started the practice of spiritual guidance as being a Ghous and Qūt´b without the prior permission of Muhammad PBUH or being a student of spiritualism fall into deep seduction. And are responsible for creating 72 sects among Muslims and for squandering the seed/origin of spiritualism. The extremity has been achieved by the apparent wisdom in the time whose consequences drew into prolonged arguments & debating and polemical speech, contention and sectarianism, but the inner wisdom that has an extremity to the (Holy) Court of Hazoor Pak PBUH became extinct/unavailable. The Muslims in the apparent time of Hazoor Pak (PBUH) had acquaintance to this knowledge and been practicing, the mothers were used to be a she Zā´kīr (one who remembers Allah by his heart) the child was used to take birth having the influence of Zik´r, the mothers were used to sing a lullaby of Allah Hoo while causing the child to sleep, feeding through their breasts and the delicate bodies (spiritual bodies) of child were used to digest/absorb this name (of Allah ) and as



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

اولئك لا نعام بل هم اضل

**Translation:** They are like quadruped even inferior to them.

Surah Araaf Verse 179

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

نفس نتوان کشت الاظل پیر  
دامن این نفس کش راسخت گیر

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

If any sin is about to commit by the one who bears Naf's-e Mūl'himah then one is signaled, warned through holy spirits or angels at the commandment of Allah .

Those who bear Naf's-e Mūtma'in'nah are prophets and saints. Naf's-e Ammā

'rah is found as the structure of dog in human beings. Naf's-e Lavvm'ah as the formation of horse and Naf's-e Mūl'himah as the shape of the goat and Naf's-e Mūtma'in'nah attends the (Holy) Court of Hazoor Pak PBUH taking the figure of that particular human being, at that time only one is awarded with the status of authority. These structures are shown to one through dream, Mūrā'qaba (meditation) or revelation when one engages oneself in correcting one's Naf's.

<http://www.goharshahi.pk/images/ie-images/ie-books/roshnas/roshnas%202.htm>

### Latī'fa-e Rooh' / Spirit

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

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

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

لولاك لما خلقت الافلاك

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

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

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

Their verdict devised their eternal destiny, then a sculpture of clay was

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

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

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

develops into Ammā'rah (evil genius). Naf's-e Ammā'rah (evil genius) is found in infidels (disbelievers) and so these are also called alike infidels (disbelievers) fear of God, fear of grave etc all leave them, they feel happy committing mortal sin and by teasing living things.

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

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

Third category of people belongs to special, their spirits acknowledged the love for Allah there, the same acknowledgement became their resolute while coming to this world and they succeeded to find the means of approach to Allah. One of

the approaches is Qur'ān'-e Pak (The Holy Quran) that deals with the apparent knowledge, correcting Qal'b and Naf's

ذالك الكتاب لا يرب فيه هدى للمتقين

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

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

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

يهدى اللّٰمِنورِه من يشاء

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

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

But there has been a mutual confliction between the savants of Sharī'at and Faqī'r (Darvesh') of Tarī'qat, has been criticizing each other savant said that memorize the knowledge of Fiq'h (Islamic Law) and Hadith (saying of Mohammad PBUH) all these encompass the religion Faqī'r (Darvesh') said that commemorate Allah a lot otherwise there would be an ignorance. Savant said,

“Faqī’r is outrageous” Faqī’r said, “Savant is out of the group (of Allah)” there is an evidence of the apparent and inner knowledge in Qur’ān’-e majīd’ (The Holy Quran) telling about Hazrat Khizr (name of a prophet immortalized by the fountain of life) and Hazrat Moo’sā (Mosas).

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

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

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

(Muslim Sharif)

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

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

the people were used to witness the same while meditation, dreaming or revelation.

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

اولئك كتب في قلوبهم الايمان

(Surah Mujadla, verse22)

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

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

The recognition of disciple is categorized with name, act, appearance and Ka´lima Tay´yibah (Islamic creed – the declaration of faith) in this world but the recognition of one is categorized with the divine light over there, like the spirits of disciples of Jesus A.S will be shining with the light of ‘Ya Qudooso’, the spirits of disciples of Moses A.S with ‘Ya Rehmano’, the spirits of disciples of Solomon A.S with ‘Ya Wahabo’ and the spirits of disciples of David A.S with ‘Ya Wudodo’. And these spirits which were shining with the divine light of personal name the same belong to the disciples of Muhammad PBUH, those spirits which will be found without any shine, indolent or weak or Nā´rī will never be considered among any ummah (disciple), rather will be measured as infiltrators among ummah.

As translated in Qur´ān´:

!ام حسب الذين اجتر حوالسيات ان نجعلهم كالذين امنو

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

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



by flames. Some of the spirits will be sent to hell with these bodies and the other will be sent to paradise.

Those who are in paradise may have copulation with Hoors (black-eyed heavenly nymph), may taste the fruits of paradise but shall never be dirtied, like the way Adam A.S and Eve A.S had been living in paradise. All those spirits which are in Bar´zakh (the realm of souls) before these bodies have no distinction of being male and female and neither have they had any characteristic of male or female. When spirit gets adult with Noo´rī (composed of heavenly light) sustenance then it may access Jabroot´ (the realm of Power) through meditation through body. It becomes attached there with the spirits and angels, such a man is called Jabroot´ī. This is the second grade of saintliness. It is a step on Abraham A.S. There is Bai´t-ūl-ma´moor´ (prototype of the Holy Ka´bah in heaven) slightly below the Sid´rat-ul-mūntahā´ (the heavenly tree beyond which even the Holy Ghost can't advance), where all the angels and pious spirits worship Allah. The Holy Ka´bah is a facsimile of Bai´t-ūl-ma´moor´, was exposed to Abraham A.S through Kash´f (revelation, divination), then he laid its foundation as per that. Allah speaks to the establishment of Bai´t-ūl-ma´moor´ vocally by himself (The time) when the meditation was observed by the holy Rooh´ of Syed-e-na Ghaus-e Azam R.A in jungle. The bandits of the area were used to take Him to grave for the burying activity but He woke up early before being buried this happened a lots.

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

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

<http://www.goharshahi.pk/images/ie-images/ie-books/roshnas/roshnas%203.htm>

### Kinds of Ba'yat (Oath of Allegiance)

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

یک زمانہ صحبت با اولیائ

بہتر از صد سالہ طاعت بے ریا

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

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

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

An apparent prayer has concern with tongue The followers in 72 sects perform very this prayer. Also the Khavā'rij (expelled), even the Mūnā'fiq (hypocrite) and those Qaadiyani (followers of Mirza Ghulam Ahmad) who have been verdict by Ulā'mā-ellIslam (Savants of Islam) perform the very same prayer. Even the infidel detective had been performing the very same prayer. A fairy witnessed the satan

performing the prayer in the times of Hazoor Pak PBUH. If such prayer is a key to paradise then every one will be a heavenly blessed person. Whereas there is a Hadith sharif that:

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

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

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

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

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

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

(Referred in Noo’r -ul Huda Page 60)

**Translation:** “Allah neither considers your faces nor your deed but considers only your hearts and intentions”

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

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

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

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

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

That is why there is in a Hadith that:

**Translation:** “The prayer is not acceptable without the attendance of heart”

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

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

The masterpieces of spiritual writing of His Majesty Sayedina Riaz Ahmad Gohar

Shahi (May He live long) wherein the divine beams of recognition of divinity and the spiritual love for Rasool PBUH are overspread.

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

<http://www.goharshahi.pk/images/ie-images/ie-books/roshnas/roshnas%204.htm>

## Riaz Ahmed Gohar Shahi

"RAGS International" redirects here. For the organization previously called RAGS International, see [Messiah Foundation International](#).

### Riaz Ahmed Gohar Shahi

ریاض احمد گور شامی



Gohar Shahi during an event held in [Pakistan](#)

25 November 1941

**Born** [Dhok Gohar Shah](#), [Rawalpindi](#), [British India](#)

**Other names** His Divine and/or Sublime Eminence, Ra Riaz Gohar Shahi, Ra Gohar Shahi

**Organization** [Messiah Foundation International](#)

**Influenced** [Younus AlGohar](#), Muhammad Saeed Siddiqui Shaheed

**Riaz Ahmed Gohar Shahi** (25 ریاض احمد گور شامی; November 1941)<sup>[1]</sup> is a spiritual leader, [mystic](#) and the founder of the spiritual movements [Messiah Foundation International](#) (MFI) and *Anjuman Serfaroshan-e-Islam*.<sup>[2][3][4]</sup> He is controversial for being declared the [Mehdi](#), [Messiah](#), and [Kalki Avatar](#) by the MFI.<sup>[5][6][7]</sup>

Central to his beliefs are the concepts of [divine love](#) and a non-discriminatory approach to [God](#) in regard to a person's [caste](#), [nation](#) or [religion](#). According to Shahi, every human has ability to develop a [spiritual](#) power to approach to the essence of God

Shahi was born on 25 November 1941, in the village of [Dhok Gohar Shah](#) in the district of [Rawalpindi](#) of [British India](#). He is a fifth generation descendant of the [Sufi](#) Baba Gohar Ali Shah.<sup>[8]</sup>

At the age of twenty, when he was the owner of F. Q. Steel Industries, Shahi began to search for [spirituality](#), seeking out the [saints](#) and [dervishes](#) of the time. Eventually he became disillusioned in this search, and, disappointed in not receiving spiritual benevolence, he returned to work. Gohar Shahi then married and had three children.<sup>[8]</sup>

Gohar Shahi left his work, family and parents and went to [Shorkot](#), where he read the book *Noor ul Huda (Light of Guidance)*,<sup>[9]</sup> written by [Sultan Bahu](#). He then went to [Sehwan Sharif](#) for self-mortification and peace of heart, and spent a period of three years in the mountains of Sehwan Sharif and the forest of Laal Bagh in self-purification.<sup>[8]</sup>

Gohar Shahi authored a number of books and treatises, including one based on Sufi poetry known as *Taryaq-e-Qalb*, roughly translating to the "'Cure of Hearts'". One of his most prominent books is *Deen-e-Ilahi (The Religion of God)*. Works by Gohar Shahi include:

Name of Book	In Urdu	Translation	Content
<i>Rouhani Safar</i>	روحانی سفر	Spiritual Journey	Autobiography
<i>Taryāq-e-Qalb</i>	ترياق قلب	The Cure of Hearts	Poetry
<i>Menāra-e-Noor</i>	مينارِ نور	The Minaret of Spiritual Light	Educational Book
<i>Roshnās</i>	روشناس	The Induction	Educational Book
<i>Tohfa-tul Majālis</i>	تحفة المجالس	The Gift of Congregations	Educational Book
<i>Deen-e-Ilahi</i>	دين الہی	The Religion of God <sup>[10][11]</sup>	Educational Book

Messiah Foundation International considers Shahi to be the author of the "Goharian Philosophy of Divine Love", a set of principles upon which the organization is founded.<sup>[12]</sup> Shahi also authors a monthly magazine, *Hatif-e-Mehdi*, which is banned in Pakistan for allegedly containing material offensive to the religious feelings of Muslims there



[Hisham Kabbani](#) and Gohar Shahi during Gohar Shahi's visit to [America](#) in 1997.

The teachings of Gohar Shahi have been a source of controversy. Some orthodox theological scholars condemn his teachings as blasphemy,<sup>[14]</sup> while others, such as [Hisham Kabbani](#), have sat at his feet as well as praised him.<sup>[15]</sup>



Gohar Shahi's message presented to [Nusrat Fateh Ali Khan](#) and [Ghulam Farid Sabri](#) by an MFI classical singer, Hafiz Nadeem Siddiqui.

Classical singers such as [Nusrat Fateh Ali Khan](#) and [Ghulam Farid Sabri](#) have been presented the message of Shahi, which they have praised and sponsored. Nusrat Fateh Ali Khan was quoted as saying "The message of Hazrat Riaz Gohar Shahi is the greatest message I have ever heard." In [Qawwali](#) events in Japan and Germany, Nusrat Fateh Ali Khan personally distributed leaflets in favour of Shahi.<sup>[16]</sup> [Aziz Mian](#) has also presented a *qawwali* in praise of Shahi at a *Jashan-e-Shahi* (which celebrate the day Shahi was named the [Mehdi](#), according to his followers) event.<sup>[17]</sup>

## Claims and criticism





Gohar Shahi speaking during International Ism-e-Zaat Allah Conference held in [Karachi](#) on 7 October, 1996 organized by International Spiritual Movement Anjuman Serfaroshan-e-Islam

Opposition to Gohar Shahi and his followers stemmed from claims made by Shahi and his followers that were strongly opposed by orthodox Islamic theologians in [Pakistan](#) and abroad.<sup>[18]</sup> Shahi was accused of claiming the status of [prophet](#) but Shahi denied such accusations.<sup>[4][18]</sup> His teachings have been condemned by Muslim religious leaders and the Pakistani government.<sup>[14]</sup>

Shahi also predicts that the world would end in they year 2026 due to a comet heading towards earth. He claims the comet will be the cause of "total destruction" though mentions that "in order to intimidate...God plans destruction on a small scale".<sup>[19]</sup>

Many attempts were made on the lives of Shahi and his close follower, [Younus AlGohar](#),<sup>[20]</sup> including a [petrol bomb](#) thrown into AlGohar's residence in [Manchester](#)<sup>[20]</sup> (where Shahi stayed when he toured the [United Kingdom](#))<sup>[21]</sup> and an attack with a [hand grenade](#) during a discourse at his home in [Kotri, Pakistan](#).<sup>[21]</sup> A high price tag was put on his head in Pakistan.<sup>[21]</sup>

Shahi's books have been banned by the government of Pakistan,<sup>[14]</sup> and his followers are not allowed to meet in public.<sup>[22]</sup>



Shahi giving a speech in a Hindu Temple

Several cases were filed against Gohar Shahi and his followers. Shahi was booked in 1997 on charges of allegedly [murdering](#) a woman who had come to him for spiritual

treatment.<sup>[4]</sup> He and many of his followers<sup>[23]</sup> have been convicted under Islamic blasphemy laws<sup>[18][24]</sup> by an antiterrorist court in Sindh.<sup>[25]</sup> After he fled to England, Shahi was convicted *in absentia*,<sup>[23][24]</sup> receiving sentences that totaled approximately 59 years.<sup>[18]</sup> In February 2002, prior to any decision on appeals filed with the High Court of Sindh, Ardeshir Cowasjee claimed in an article he wrote for Dawn, the Pakistani newspaper, that unnamed people who identified themselves to him as office-bearers of the All-Faith Spiritual Movement told him that Gohar Shahi died abroad, but this report was unconfirmed.

### **Claims of being the Mehdi, Messiah and Kalki Avatar from his followers**

Gohar Shahi claimed to have met with Jesus in America.<sup>[26]</sup> Shahi's supporters claim that his face became prominent on the moon, sun, nebula star and the Black Stone in Mecca,<sup>[27]</sup> and that these appearances were signs from God that Gohar Shahi was the awaited Imam Mehdi, Messiah, and Kalki Avatar. The alleged images induced greater legal and religious opposition.<sup>[22]</sup> Shahi has also supported this claim, saying that God had revealed the images of Shahi on the Moon and various locations, for which Shahi himself was not responsible, and if questions should be raised, they should be raised with God.<sup>[28]</sup> Messiah Foundation International claims the alleged images to be signs from God, pointing to Shahi being the awaited Mehdi, and quote religious texts<sup>[29]</sup> and sayings from the likes of Nostradamus,<sup>[30]</sup> and Ja'far al-Sadiq to support it.



 Comparison between Shahi's image and the Moon

Journalists in Pakistan questioned Shahi,

"Many believe that you are the Mehdi, and God has revealed signs unto them which say that you are the Mehdi, but you do not officially announce that you are the Mehdi, why?" Shahi gestured towards himself and answered, "Does Imam Mehdi not know the law of Pakistan? He knows that the law of Pakistan declares that 'whomsoever claims to be the Mehdi, put him in jail'. I have given the signs of his [Mehdi's] characteristics, which the

Mehdi knows and none other. Now, it is up to people to recognize him and believe him".  
[\[28\]](#)

In 18 November 1997 (17 Rajab 1418), after appearing in court before Justice Rasheed A. Razvi of Sindh High Court Hyderabad Circuit, Riaz Shahi denied rumours he was Hazrat [Imam Mehdi](#), saying the "only justification to be Hazrat Imam Mehdi was the mark on [one's] back which can only prove his existence."[\[4\]](#)

Of the groups following Shahi, Messiah Foundation International claims that Shahi is the awaited Mehdi, Messiah, and Kalki Avatar while *Anjuman Serfaroshan-e-Islam* does not. According to MFI's website Shahi is the Awaited Messiah, but they deny that Shahi is another form of Jesus and claim that Jesus has also returned to support the Mehdi



Gohar Shahi addressing Christians in [New York, USA](#) on 2 October, 1999.

## **iefs of followers**

Shahi was reported to have "mysteriously" disappeared in 2001, in [London, UK](#), which some followers took to be similar to [occultation](#). Rumors regarding the disappearance spread, and while some follower believe he died, others believe that he is to return soon, according to the prophecies of the Mehdi. His followers largely split into two organizations after his disappearance, Messiah Foundation International and the Anjuman Serfaroshan-e-Islam.

Younus AlGohar claims that Shahi has merely disappeared<sup>[\[31\]](#)</sup> formed Messiah Foundation International, claiming to be under the guidance of Shahi. This group of followers deny the demise of Shahi, and cite Shahi's apparent warning that he would disappear one day but later return.

The *Anjuman Serfaroshan-e-Islam* asserts that Shahi died, and built a tomb for him at the Markazi Aastana in [Kotri](#),<sup>[\[18\]](#)</sup> where devotees perform [pilgrimage](#). Shahi's family, including his wife, five sons and a daughter, still resides in Kotri

## References

[http://www.theawaitedone.com/messiah\\_herald/2009/dec/page01.htm](http://www.theawaitedone.com/messiah_herald/2009/dec/page01.htm)

<http://www.theawaitedone.com/index.htm>

## **Lord Ra Gohar Shahi's Revolutionary message To the entire human race**

The Muslim claims, "I am the best of all". Whereas the Jew claims, "My status is even higher than the Muslim". And the Christian claims, "I am better than both, the Muslims and the Jews, and the rest of the religions, because I am the nation of God's Son". But His Holiness Ra Gohar Shahi declares that the best among all is the one who possesses God's love, though he may not adopt any religion.

## **His Holiness Ra Gohar Shahi advises the humanity**

Learn spiritual sciences, to recognize God and gain access to Him, no matter what religion or sect you belong to!

The Universal Teachings of His Holiness Ra Gohar Shahi are based upon Divine Love, enlightenment of heart and soul.

His Holiness Ra Gohar Shahi says, "All worship without enlightenment of the heart is fruitless". His Holiness invites all religions to receive the enlightenment of the heart from Him. His Holiness says, "the core of all religions is God's love, so people of all religions must obtain enlightenment of the heart, so that their worship and prayers may reach God. The heart is the source of all good deeds. Listen carefully; there is a lump of flesh in the body. If it is set right and made enlightened, the entire body becomes good and pure. But, if it becomes corrupt, the entire body becomes corrupt: remember well: it is the heart. And enlightening the hearts is Ra Gohar Shahi's expertise.

## Sincerity as Ra Gohar Shahi defines

God looks not at your figures, nor at your outward appearances, but He looks at your shiny hearts and purified intentions.

## Nature of sin as Ra Gohar Shahi explains

When a believer sins, a black spot appears on his heart. If he continues to commit more sins, the spot continues to spread and ultimately covers all of his heart. At this stage, the only means of cleaning the heart is internal invocation of God's name within the heart. The repetition of God's name will produce divine energy, which removes the black spots of the sins.

Displaying the only post.



**Muhammad**

**MURSHAD-E-KAAMIL**  
**(Perfect Spiritual Guide)**

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

- 1. One the perfect in life**
- 2. Perfect after demise perfect**
- 3. The perfect in self (during his life tuned and after his demise)**

**1. The perfect in life:**

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

**2. The perfect after demise**

**Such guides lived their lives as hermits and after the demise they returned spiritually to the world to confer heir zakat (spirit benevolence) upon seeker suck guide**

articulate the remembrance of Allah in the hearts of seekers within a period of 3 days.

### **3. The perfect (in self)**

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

Should the seeker be unable to gain spiritual benevolence from any where then he should try to attain spiritual benevolence from shrine of a perfect spiritual guide.

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

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

The Almighty Allah declares in the Holy Quran the

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

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

Translation: Those people upon whom Allah (SWT) has bestowed his rewards are prophets, siddiqueen (truthful) Shohada (Martyrs) and Saliheen (saints) such are the people, for good companionship and guidance (Surah Nisa V.49)

Some people rely and restrict themselves to this verse. In other words some people use this verse as an indicator "worship you and seek your help only" and therefore they do not turn to any other else for assistance. But such people only become capable of worship when an Alim-ba-Amal (Practicing Savant) taught them something of

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

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

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

**(purest love of Allah) which is free from discussion, debate and sectism, and leads such people to the court (audience) of the prophet.**

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

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

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

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

**The criterion which distinguishes truth from falsehood in the spiritual realm is the light of Ism-e-Zaat Allah (Allah's personal name) and Kashf (spiritual insight). This Noor and Kashf are only gifted by a perfect spiritual guide. However**



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

**As long as the Nafs (self) exists (in its impurified state), anything pure, like prayers and Quranic recitation will not remain in the body. Only then the body become capable of receiving Ism-e-Zaat (the personal name of God). This is the reason that worldly (Nafsani) people in their endeavor to obtain Ism-e-Zaat (the name of Allah) are left with their heads in their hands and achieve very little.**

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

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

**Most Muslims are unaware of the names of the Lataifs and those who know the names are unaware of their purpose, and many are the subject of the misunderstanding that the**

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

Anjuman Sarfroshan e Islam,

International

Murshid – e – Kamil

100 %

**MURSHID-E-KAMIL**

(Perfect Spiritual Guide)

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

- 1.The perfect in life.
- 2.The Perfect after demise.
- 3.The perfect in self (during his life and after his demise)

1. The perfect in life:

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

2. The Perfect after demise:

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

3. The perfect in self:

The spiritual benevolence remain unchanged during both their lifetime and after their demise. Such guides unite seekers with in one eye glance. It is, therefore, necessary the aspirant or seeker of the truth should test the guide for seven days otherwise he should abandon his guide and prevent his life from being destroyed. It may be that his guide is imperfect or that the seekers fortune lies elsewhere of it may be the seeker's "land is infertile". Sould the seker be

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

اذا تحيرتم في الامور فاستعينوا من اهل القبور

Translation: when you are confuse about a certain matter then seek guidance from the occupants of shrine.

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

The Almighty Allah declares in Holy Quran:

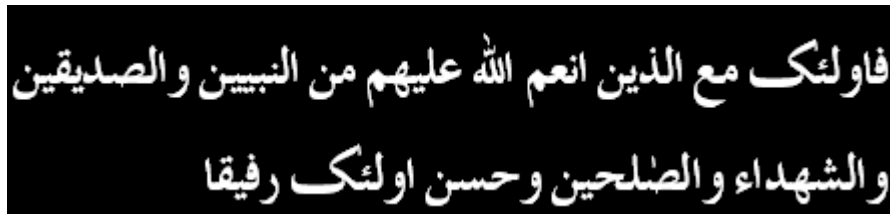
اهدنا الصراط المستقيم ۝ صراط الذين انعمت عليهم.

Translation:

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

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

As the Holy Quran declares:



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

Translation: Those people upon whom Allah SWT has bestowed his rewards are prophets, siddiqueen (truthful), Shohdaa (Martyres) and saliheen (saints) such are the people, for good companionship and guidance. (Surah Nisaa-49)

Some people rely and restrict themselves to this verse, “We Worship Only You And Seek Only Your Help”. In other words some people use this verse as an indicator “worship you and seek your help only” and therefore, they do not turn to any one else for assistance. But such people only become capable of worship when an Alam-e-Amal (Practicing Savant) taught them something of religion. Likewise, the saints of Allah SWT are a channel throughout which Allah SWT’s help is obtained.

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

intermediaries and obtains the sole refuge and assistance of Allah. For such people Allah declares in Holy Quran:

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون

Translation: “Beware! The friends of Allah are afraid of nothing and nothing can cause them enxiety”.

Nowadays, many Ulama-ay-la-Salasil, Savant without spiritual guidance (bogus saints) consider Tareeqat, Haqiqat and Maifat to be within Shariah. It should be noted that shariah is listening and speaking about the hidden world, hours (female companion in paradise), angels, heaven and hell. In Shariah the ratio of Zaka (Alms) is 2.5% . People in Shariah are worldly people occupied in fulfilling the desires of their Nafs (Self) who in oder to improve the state of their Nafs fast one month in the year, during the month of Ramadhan and their knowledge is Hadith, Fiqah (Islamic Jurisprudence), logic and philosophy in which they use their intellectual discretion and it’s end result leads one into discussion and debate and nothing more. This might possibly be a cause of contention. On the contrary those who are in tareeqat, the realm of seeing, observe the hidden things. Further, in order to purify the self and to achieve self-mortification the often subject themselves to the hardships of refraining from food and water. Such people are referred to as Tariq-uddunyan (those



given up the worldly lifestyle despite living in the world). Whilst living in the world they remain free from sensual desires. Their Zakat is 97.5%. Their knowledge is based on nothing but the Ishq-e-Haqiqi (purest love of Allah ) which is free from discussions, debate and sectarianism, they lead seekers to the court of the Prophet Muhammad (peace be upon him)

رجعنا من الجهاد الاصغر الى الجهاد الاكبر

Hadith:

Translation: We return to Jihad-e-Akbar(The great spiritual crusade)  
from Jihad-e-Asghar(small physical crusade).

Indeed to fight against the Nafs is Jihad-e-Akbar. After a person has undertaken the long twelve years journey of fighting against and purifying his Nafs and thereafter recognising and awaking of the truth, he is then referred to as Raigh-udunya (hermit). Such people refrain from all lawful and unlawful deeds of the world. Their Zakat (Alms) is 100%. Such people deal in the world at the command of Allah Almighty and his Prophet Muhammad S.E.W.S only for the purpose of Deen-e-Islam. After this stage, there is the stage of Marifat in which Ilm-e-Ladunni (the sacred inner spiritual knowledge) which can only be obtained from the Prophet S.E.W.S. and the key to the hidden treasure in the earth are revealed to one in this realm. At this point he becomes LA

YAHTAAJ (Self sufficient). The realm of Fana (extinction) and Baqa (immortality) are further ahead in which deedar-e-Elahi ( seeing the Essence of Allah) may be observed through dream, Maditation or through Kashf, a state of inner vision. Some sects deny the possibility of

Deedar-e-Elahi but it shall be noted that Holy Quran witnesses to the reality of Deedare-e-Elahi:

فمن كان يرجو لقاء ربه فليعمل عملا صالحا

Translation: Who so ever intend to see the Essesence of Allah must perform pious deeds.

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

The criteria which distinguish truth from falsehood in the spiritual realm is the light of Ism-e-Zaat Allah, personal name of Allah Almighty. This Noor and Kashf, the inner vision is gifted by a perfect spiritual guide. However, Kashf (Revelation) can be obtained or experienced through other means also but all Kashf are unreliable except the Kashf which is due to the Noor of Ism-e-Zaat, the personal name of Allah Almighty. Hindu Jogies (ascetics), Non-Muslim hermits can also possess Kashf and some matters relating to the mind and thoughts can be ascertained through telepathy, Aml-e-Hamzaad, Djinns and Muakkilaat. Both good and evil means can be utilized to acquire Kashf. All these forms of Kashf obtained are unreliable and belong to the Alam-e-Nasoot, physical world where men and Djinns live together. It is Dhikr, remembrance of Allah Almighty through which one crosses the realm of Nasoot and enters into the realm of Alam-e-Malakoot (the realm of Angels), Alam-e-Jabroot (the realm of Power) and Alam-e-Lahoot (the realm of Essence) where Satanic forces cannot interfere. But as long as it remains in Alam-e-Nasoot, it is unreliable. One becomes Malakooti, relating to realm of angels, when all of his seven Lataif become purified and his Jussa-e-Qalb, an ethereal body, stands in the row of Angels and recites the declaration of faith. This is known as verbal admittance and confirmation by the heart. (Iqrarum Billasane wa Tasdiqum Bil Qalb).

As long as the Nafs exists, in its unpurified state, anything pure like prayers and Quranic recitation will not sustain in his body. When all the seven Lataif of the human body have purified then that human body would become *Jism-e-Azam*, totally purified spiritually. Only then the

body become receiving Ism-e-Azam, Personal name of God. This is the reason that worldly people, driven by their Nafs/wishes, achieve very little in their endeavor to obtain Ism-e-Zaat, personal name of Allah, and cut a sorrow finger.

Knowledge, recitation from Holy Quran and Prophetic tradition does not purify the Nafs. This practice only shows the path towards the Love as Jalaluddin Rumi R.H has said “without knowledge, recognition of God is impossible”. The knowledge which does not bring about action and generate love of Allah Almighty and rather breeds jealousy and arrogance will be Hijab-e-Akbar, the greater veil.

The Latifa-e-Anna of the Hafiz, one who memorises the Holy Quran, most definitely purified but the other Lataif remain unpurified. The prophetic tradition reveal time and again “Da’a Nafsika Wa Ta’al”, leave your ego and come forth so that you may arrive to the essence of Allah. How can the worshiper and pious without leaving his Nafs may reach God.

Most Muslims are even unaware of the names of the Lataifs and those who know the names are unaware of their purpose and many are the subject of the misunderstanding that the spiritual bodies can be purified by physical worship such as recitations and additional prayers. But the spiritual bodies sit in a cave in the human body which are affected by external remedy, even if one becomes a Zakir-e-Qalbi his other Lataif remain unaffected nevertheless having Dhikr-e-Qalb does facilitate the revival of the remaining spiritual bodies. You must remember that in order to revive the spiritual bodies, there are separate and different Dhikr and Fikr, Commemoration and concentration. For example Lafifa-e-Sirri involve the Dhikr “YA Allah” and it’s contemplation is “HOO” at point in the chest where this Latifa is located. Fourteen types of Dhikr sustain in human body. Seven are Dhikrs and seven are Fikrs, concentration. Those whom commemorate God’s name verbally are known as Zakir-e-lisani who have no status amongst the above mentioned Zakris. The Dhikr-e-Qalb. Dhikr-e-Qalb has no special status either. One then becomes Zakri-e-Ruhi, even this is far from Faqr. When all the Lataif engage in remembrance of Allah Almighty only then one is known as Zakir-e-Sultani. When in one instance and in one glance all seven Lataif are engaged in the remembrance of Allah then one is known as Zakir-e-Rabbani. When the major joints of one’s body are reported due to Dhikr then he is known as Zakir-e-Qurbani and the genuine

Faqr begins thereafter. It is in respect of this knowledge (Faqr) that the Prophet Muhammad (peace be upon him) said:

“Acquire knowledge even if you have to go to China”

## WHAT IS FAQR?

The knowledge of Faqr is of two types,

For one of the types, the Prophet Muhammad (peace be upon him) said:

Hadith:

نعوذ بالله من فقر المكب

Translation: “I seek refuge from unorthodox Faqr.”

For the other type of Faqr the prophet Muhammad (peace be upon him) said:

Hadith:

الفقر فخري و الفقر مني

Translation: “ Faqr is my pride and Faqr is my heritage.”

In the early stages of Faqr, the seeker of the Path is considered as blameable. By the means of worship, struggle and self

moricication , the seeker of the path is called as Mhajoob (veiled). If after receiving special sight of Allah Almighty one loses his intellect, he is known as Majzoob. If one successfully receive the sight of Allah Almighty and remain steadfast and does not lose senses, he becomes Mahboob, beloved of Allah Almighty. He is then authorised to revive the hearts of people.

To take spiritual benevolence from a Majzoob is of a great loss. Because they do not follow the sacred Law of Islam, Shariah. Undoubtedly they are attached to the chain of saints but they don't produce any saintly order. Because they, in the way of the true Love of Allah lose their intellect. They posses very high rank regardless of their physical nudity. It is very difficult to distinguish them. Because in the physical state, they don not differ an ordinary worldly mad and half mental. Some of the above mentioned categories of Majzoo posses the features of Majzoob Salik. They posses a bit of sense. They confer their spiritual benevolence ot whom they like and transfer the light into the chest of the seeker of the path by embracing him or shaking hands with him. For this way they do not put him through the hardship of worship, self-mortification and remembrance of Allah. Through this the seeker of the path attains the enlightenment of the chest and becomes spiritually illuminated. The spiritual benevolence receive from majzoob sustains and starts to progress only if further struggle is

made. If the seeker of the path stops making progress, stays on this spiritual station and does not acquire the knowledge of spiritual bodies which generate light to make up the deficiency of Noor and purify the Nafs, then he loses spirituality due to involvement and contact with public and eventually loses all of his spiritual power like Peer Sipahi of Multan. Most of the seekers, who receive enlightenment of the chest as being conferred by saints, either lose it with the passage of time or somebody snatch it from them. Who manage worship and struggle, after acquisition or conferment of light from saints, stabilize and improve the level of spirituality. That is the reason that to attain higher ranks, even the saintly born went through the process of self Mortification, purgation and remembrance of Allah.

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



Apart from the category of beloved there are some others who are spiritually equivalent to Ghous and Qutub. They do not bear the rank. There are some types of saint such as Ma'arif, Sultan and Ashiqeen (lover of God). They are unofficial, in a sense that they do not belong to the chain of Rijalul Ghayb, which is considered as official group of saints appointed by the Prophet Muhammad (peace be upon him). These unofficial saints do not possess proper spiritual insight but from time to time they get awareness spiritually. They are recommended as the best for guidance of people.

There are those who in the way of Tareeqat (the Path) get struck in evil evaluation of involvement with people and could not progress spiritually. Having attained some power through a small act of djinn or Maukalat (invisible creation like djinns) they trap people presenting their outer look by wearing apron and holding tasbeeh (string of beads). Most of those who occupy saintly throne belong to the above mentioned category of saints. Accepting Nazrana (gift) is not a sin but wasting the life of aspirants, who deserve spiritual guidance and benevolence, is Heinous crime.

Fifth type is of those international saints who for the sake of their self (Nafs) disguise themselves as all sort of saints. They put on long aprons, big rosary (Tasbeeh) around their neck, iron bracelet

in their hands, most of them don't grow beard. They are faithless. They don not perform prayers nor they fast.They smoke drugs, even giving charity to them is a gros injustice with the religion as they spend that charity money on drugs. There are some others who in the state of intoxicatin claim to be God. Some of them claim to be a prophet. There are some others who abuse the companions of the Prophet (peace be upon him) and so many other and so many other shameful deeds. For them Prophet Muhammad (peace be upon him) declared:

Hadith:

لا تجلسوا مع اهل البدعته

Translation:“Don't keep company of those who invent in relegion”.

Hadith:

اهل المبتدع كلاب النار

Translation:“Those who invent things in religion are dogs of hell”.

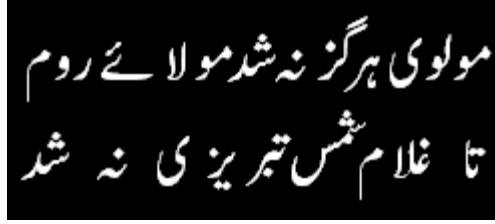
It is really very difficult to recognise a true saint of God. Thus the rel saint of God Almighty is one in whose company and by whose esoteric glance the heart of the seeker of the Path is revived with the remembrance of Allah.

## **IMAM-E-HAQ**

### **AND A PRACTICING SAVANT**

(Alim-e-Ba-Amal)

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



Mulvi hergiz na shud Maula-ey Room

Taa Ghulam-e-Shams Tabraizi na shud

Translation: A savant cannot be Maulaey Room (Saint of High rank) until he becomes a slave of Shams Tabraizi (A saint).

Most people believe in the seceased saints but only by word of mouth. There are those who link with the spiritual order of this ancestors. There is a possibilty that their descendants do not belong to the chanin of sints. And that their disciples are deprive of the spiritual benevolence theydeserve. Therefore, the spiritual guide should bahve necessarily been seen by face, whether he relates to the category of saints (perfect in life or perfect after demise) and one should have experienced through spiritual instructions. If one does not fulfill the above mentioned requirements the Ba'yat is not established. Whoever is a spiritual guide buys (take the seeker under his Ba'yat) he educates him with sacred law of Prophet (peace be upon him), for him to approach spiritual station or destiny.

The sacred law of Prophet (peace be upon him) is contained in only 14 families (who bear the orthodox doctrine of faith) and four spiritual sufi orders. One of which is the spiritual order of Qadiah which is the result of the spiritual benevolence the saints of the order receive from the prophet (peace be upon him) through his chest and later they continued this spiritual benevolence through chest to chest method. The order Naqshbandia which is bestowed from the chest of Hazrat Abu Bakr Siddique R.D. and spread over chest to chest. The order of Chishtia is the result of spiritual benevolence of Hazrat Ali. The order of Soharwardia is the result of mutual spiritual benevolence of both the orders of Qadiria and Naqshbandia. There were also some other spiritual orders such as Usmania (which relates to Hazrat Usman), Farooqia (which relates to Hazrat Umar Farooq). Each of Hazrat Abdullah Bin Masood, Hazrat Abdullah Bin Abbas and Hazrat Abu Hurairah produced a spiritual order, later the spiritual order, Hawaria Owaisai was introduced by Hazrat Abu Bakr Hawari. He was a robber, once during his sleep in his dream he was spiritually illuminated and taken under Ba'yat by Hazrat Abu Bakr Siddique R. D. Hazrat Abu Bakr Siddique wore him his turban and when he woke up from the sleep he found the turban on his head, there were nine spiritual orders in the religion of Ahle-Sunnah through which the chain of saints was established. Six of the above spiritual orders are disconnected as yet and are restricted to the ritual knowledge of Shariah. Only and later the spiritual orders were devided into

many groups by the logic and false philosophy of heedless savants. The savants opposed and confronted each others as a result of which they divided themselves into several sects. A new sect of shiat was made after the martyrdom of Imam Hussain R.D. The savants, who belonged to this new sect, were again logical heedless. As a result of it was divided into several other sects. List of sects is as under:

Shiat	32	Bukharia	01	Khadiaria	01	Marjia	12
Khawarij	15	Masa	03	Mutarah	06	Kalbaia	01
01 Ahle – Sunnah		07					

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

There are three stages of Shariah-e-Naqisa, the defective station of the sacred law. First, those who are unpurified both spiritually and physically. Who may belong to the descendents of the Prophet's (peace be upon them) spiritual family or descendents of saints. Taking spiritual instructions from them is a great sin. Second is of those types who are spiritually illuminated but their

exterior is unpurified, such as majazeeb (unorthodox saints). Taking spiritual instructions from them is not recommended. Third is of those types who are active in ritual prayers but they are spiritually dead (our savant the best example of this type). Taking spiritual instructions from them is of great risk and doubtful.

Hadith:

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

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

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

**Hadith:**

## العلماء امتى كا الانبياء بنى اسرائيل

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

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

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

The seeker of the path should test his spiritual guide. He should immediately leave his company as soon as he finds out the spiritual guide is sensual, ardent and self-prone. A Spiritual guide is not supposed to be a customary and inherited but he should have acquired spiritual stations and ranks under guidance of a perfect spiritual master. Through struggle and hard core of self mortification. A spiritual guide is supposed to know all concerned spiritual stations and ranks. Reading mystic books, acquisition of the knowledge of Fiqah. knowledge of ma'ni (meaning), logic, philosophy, being



born in a saint's house or acquiring Khilafah (Sainthood) through an impostor does not make one a spiritual guide. Spiritual benevolence and guidance can not be obtained by these fake guides (impostors). There are some hereditary pirs (guides) who belong to the chain of saint) ask their disciples to prostrate before them. For this they convince them with logical reasons, and are leading the disciples astray. It should be noted that never the Prophet himself and his companions nor any one of the chain of saints asked anybody to prostrate before them. But they have rejected it for any one other than God Almighty. Kissing hands of saints or bowing before them with or without desire and respect is the custom of love and respect. Because it's a custom of admirers of the Prophet, which is also the custom of the admirers of the saints of God. But prostration for a saint either with respect or as compulsion is Shirk (Polytheism) and a favor in the way of Dajjal, this is a custom of pharaoh. One must give it up immediately, and asking forgiveness is compulsory. The Ummah is to be blamed for the mischief, for they don't study Quran and are not aware of the decree of God. They should only believe in which is clearly understandable and unanimous decision of the religious scholars, and act with heart and soul, such as salah, (Prayers) fastening, Haj and Zakat (alms). And if something is beyond understanding and the religious scholars have different views about it, should be ignored. If a spiritual guide is involved in an unorthodox act, he should not be followed and be quit immediately. The holy

Quran is the word of God the best and the most truth. No religious scholar or a spiritual guide is superior to the holy Quran. An act that involves impiety, bidet (new invented thing in the religion) or endanger the faith (religion) is a great sin (sin upon sin). One must refrain from it himself and others as well. If a Majzooob (unorthodox type of saint in a state of intoxication) or a saint of God (that relates to the category of beloved or lover of God) in the state of blamableness, as a coincidence or in a state of spiritual pleasure do any thing against the sacred law, is an act, which is not common among public and restricted to them only. If the persons of rank involve in an act which is apparently against the sacred law of Shariah are Tasdiq dor ma'afi (confirmed to be forgiven) (as it takes place due to some spiritual reasons). If anybody other than persons of rank involves in the above mentioned deeds is considered to be a ,Zandiq (heretic and unforgivable).

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

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

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

وكل ولي له، قدم واني على قدم النبي بدر الكمال

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

Through the Prophet of Islam, all five stages of sainthood have been granted to Ummah. Almighty Allah(God) instructed the prophet Adam with the divine knowledge (Directly from God) (Ilm-e-ladunni). The prophet Adam was both internally and externally (spiritually) illuminated. He could see the tablet of manifest (Loh-e-Mahfooz) with the spiritual insight. The saints of his Ummah received this miraculous deed through him. The prophet Ibrahim, was cast in to the fire but was unhurt, this attribute was transferred to the saints of his Ummah as a result they could walk on fire. Moses was granted by Almighty Allah(God) a scepter which would turn into a python on occasions. This miraculous deed was transferred to the saints of his Ummah. Jesus Christ was

given this authority by Almighty Allah(God) that he would bring the dead to life and the same, the saints of his Ummah did. The above-mentioned category of prophet longed for sighting (seeing) the Essence of Allah(God) (See the essence of God) But many saints of the Ummah of the Prophet can see, and have seen the essence of Almighty Allah(God). The difference between saints and prophets is that a prophet is granted an act of wonder by Almighty Allah(God) which has to be practiced and shown, while a saint of God is granted the power of miracle which he must hide.

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

**Verse:**

نظر جہاں دی کیما ہووے سونا کر دے وٹ  
اللہ ذات کریند ای کیا سیدتے کیا جٹ

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

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

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

There is an incident which is related to Hazrat Sheikh Jamal uddin Abu Muhammad bin Abdul Basri. He said, he once met Hazrat Khizar, who told him about the saints of this Ummah. He said; He was traveling along the bank of a surrounding sea. He saw a man lying, wearing a cloak. He said he recognized him that he was saint. He said he pushed him by his foot and asked him to stand and serve. The saint said, mind your own business. Khizar warned him that he would tell the people he is a saint of God unless he obeyed him. The saint of God then asked him to leave or he would tell the people that he was Khizar. When Khizar enquired as to how did he recognize him, the saint of God asked him as to who he was. Khizar said he tried to find this out with his divine spiritual power but failed to do so. Khizar stated, he made a spiritual contact with God Almighty and whispered in his heart "O Lord I am Naqeeb-ul-Auliya (Proclaimed or leader of saints) this particular saint is beyond my understanding. Allah(God) Almighty replied, O" Khizar, you are leader of my friends (saints) but this particular man is one of those special people, whose

friend I am". Later the saint disappeared. Khizar said, "the saints are not able to disappear from me. Khizar further said " O Jamal, the saints of this Ummah are beyond my access. This, however, does not mean that the saints are superior to the prophets.

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

Another two (Khizar and Ilyas) they live physically on the planet earth. His eminence the Prophet Muhammad is so majestic that Allah(God) Almighty forgave Adam in his name. All of the prophets longed for to be included in the

Ummah of the Prophet Muhammad . The prophet of Islam is the cause of the creation of whole universe:

**Verse:**

قدمى هذه على رقبتہ كل ولى الله

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

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

قدمى هذه على رقبتہ كل ولى الله



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

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

**Verse:**

ويكلم الناس في المهد وكهلا ومن الصالحين

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

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

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

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

This is the reason mat under the right foot of the Prophet was Jamaliat (coolness of loveliness), and Jalaliat (terribleness of glory), the commemoration of the personal name of Allah(God) is Jalali (glorious) and produces Zati Noor (personal light of the essence). Similarly the commemoration of the name of the Prophet Muhammad produces Jamali Noor (light of the elegance). There are some saints (belong to the category of Arif), who approach the court of the Prophet by means of practicing the name of Jamal (elegance). The universe, in whole is under the effect of Jamali (elegance) and Jalali (glory), names. The

sun belongs to the glory and the moon elegance. There are quite a number of Quranic verses which are either glorious or elegant. Even human beings and edible things (food) are under the effect of these two above-mentioned states.

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

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

يا ايها الذين امنوا اتقوا الله وابتغوا اليه الوسيلته  
وجاهدوا فى سبيله لعلكم تفلحون ۝

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

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

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

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

The holy benediction on the Prophet Muhammad had already been sent even before the Prophet Muhammad came into this world. When the first

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

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

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

to the sacred law) with the exterior and interior knowledge of shariah (the sacred law).

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

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

## THE ACT OF PANACEA

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

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

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

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

Some of the aspirants are potential saints by nature, they may manage to converse with the soul of the Prophet Muhammad. When the aspirant commences the act of panacea, it irritates the satan. The satan plays all sorts of tricks to refrain the aspirant from performing the act, if he avails the assistance and support of a perfect spiritual guide,

it increases the enthusiasm and eagerness in him. Which results in spiritual pleasure and comfort. Eventually, such aspirants attain the access to the personal name of Allah(God). They, either witness word Allah(God) engraved on their hearts. The very sight of word Allah(God) makes the aspirant spiritually lost. This is when the heart is revived with the remembrance of Allah(God). Which means the heart engages in the remembrance of Allah(God) involuntarily itself. Further reformation of heart thus continues.

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

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

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

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

والئك كتب في قلوبهم الايمان ه

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

Penetration of the light (Noor) of the name of Allah(God) in the body of aspirant makes him lose his sleep and he feels



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

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

بِإِذَا عَيْنِي وَلَا يَنَامُ قَلْبِي

I sleep with my eyes but my heart is awake.

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

There are some of those people who don't manage to avail the assistance of a perfect spiritual guide, there are

those whose hearts have been sealed (with disbelief)- They feel distressed when performing this act. The aspirant, during the act of Panacea, may likely be engulfed by Satanic whispers. He may also feel frightened.

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

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

When the aspirant advances in this act, he experiences dreams and he may as well attain the spiritual insight temporarily. He may sometimes receive spiritual hint and good-tidings from the spirits of martyrs, ethereal (Invisible Spiritual) bodies of saints or angels. There are times when satan Interferes and the aspirant may as well receive hints from satan which is very difficult to distinguish for the aspirant at the early stage. There are some aspirants who misunderstand these hints and consider themselves saints even without attaining self mortification and purification of heart. They make false claims, entangles in public affairs. Hints and inspirations from satan, produces arrogance, greed, misguidance, in them, and eventually they lose their faith. At this point, to be on the safe side, one must not follow any hint that is against the sacred law. The satan is

able to appear in visions, in the image of saints, the planets and the stars. He can not but appear in three particular images, had it been so, the distinction between truth and falsehood would have been impossible. First, he is not able to appear in the image of the Holy Quran (in its original form). He can but appear in an image of a thick book similar to Holy Quran in which he might present something in arable script other than the verses of holy Quran. second he is not able to appear in the image of holy Ka'ba in its original form. He may but misguide the aspirant by showing an artificial K'aba.

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

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

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

من رآني فقدرأى الحق ه

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

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

Just as one appears face to face before the presence of the Prophet, (through dream, meditation or spiritual insight) the intensity of the divine light emanating from the Prophet, will dazzle his eyes and, thus prevent him from focusing upon any part. If he attempts to capture the Prophet's image in

his eyes he risks death, on the other hand, should he not attempt to look, then he will become bewildered and depressed. He will notice the recitation of the Holy Kalima and Holy Benediction upon the Prophet in the assembly. Subsequent to seeing the Prophet, his heart will turn away from the world and its contents. Healthy interest in the worship will develop, eyes bearing tears all the time, he will become humble and all evil and sensual desires will vanish from his mind. If experiencing what appears to be a vision of the Prophet and there is silence in the background (in the assembly) and furthermore, one is occupied in pride and arrogance and full of evil desires then the vision is false.

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

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

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

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

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

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

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

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

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

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

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

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

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



Sultani, which is followed by the stage of Dhakir-e-Rabbani. Later, one attains the stage of Dhakir-e-Qurbani, which is the last stage.

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

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

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

#### SPECIAL NOTE:

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

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

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

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

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

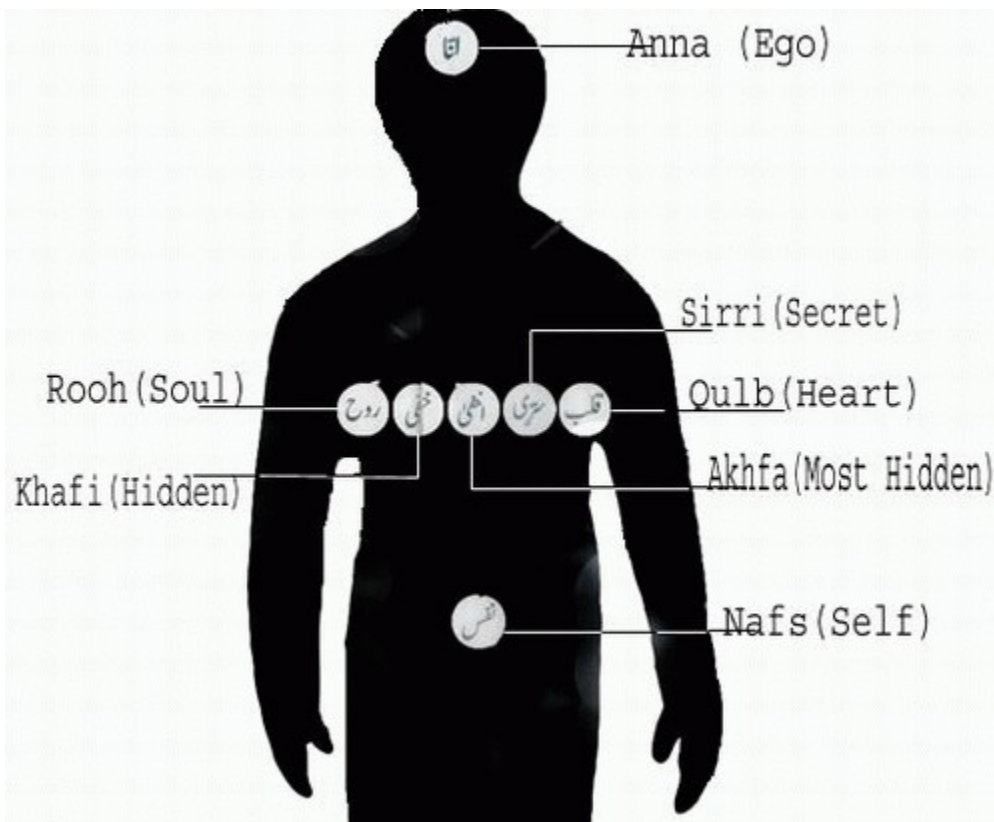
The spirit (soul) of the Prophet , after the creation would live in the presence of Allah(God) Almighty as in a relation of beloved-lover. After the Lata'aif were inserted in the body Allah(God) Almighty would sight the body with divine blessing. One sight of Allah(God) Almighty of divine blessing burns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

Adam lived for 930 years and three thousand twenty two years later, the series of resolute messengers was

commenced, and the messenger Ibraheem was sent, who was followed by the messenger Moses after a gap of 2157 years. Jesus Christ was sent, a century later than Moses.

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

## **HUMAN BODY WITH ZIKAR SCENE**



**QULB (Heart):**

**Malakoot (The realm of Angels)**

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

Station of Angels and Spirits of Perfect Saints, souls of martyrs. **Colour: (yellow)**

Source of Information – Angels

Station of Purification of heart ,

tation of Khizar and Prophet Ilyas

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

Station of the Path

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

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

7. Saqar	7. Khuld
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**ROOH (Soul)**

**Jabroot (The Realm of Power)**

Colour (Red)

Lights of the attributes appear in shape of the sun.

Tajalli-e-Ruh (enlightenment of the spirit)

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

Source of information is Gabrielle (The Angel)

Station of Gabrielle

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

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

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

Meditation through the ethereal body of Spirit (Ruh)

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

### **(The realm of Unkaboot):**

The World of Spirit

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

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

### **SIRRI (Secret)**

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

Beams of light both glorious and elegance.

Colour (White)

Attribute of life (sift-e-hayat)

Ilm-e-Irada (Knowledge of Intention)

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

Dhikr-e-Qulbi, Ruhi, Sirri along with externalworship.

Source of information - inspiration

Third stage of sainthood, spiritually linked with Moses

(Station of Moses) ,

Above the realm of spirit.

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

of Light)

Takhliya-e-Sirr (Seclusion of Secret)

Stations of Gnosis Angels have no, access

**AKHFA (Most Hidden)**

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

Colour (Purple)

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

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

Fifth stage of sainthood.

Knowledge of existence (Ilm-e-wajood)

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

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

Station of extinction

Station of Sobriety

Station of Surprise

Station of Prophet Muhammad

Source of Information, through seeing the guarded tablet.

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

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

Meditation through Akhfa (Spiritual body)

**Realm of Wahdat:**

Colour (Green)

Station of Fana (Extinction)

States: Sukr (Intoxication) Jazb (Absorption)

Fourth stage of sainthood

Spiritually linked with Jesus Christ

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

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

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

### **NAFS (Self)**

#### **Nasoot**

#### **The Realm of Hierarchy of man**

Colour (Blue)

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

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

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

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

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

Stage of the sacred law.

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

in this realm men and Djinns live together.



## **Asfal**

The World of satan and evil-spirits

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

Bideti (Innovator in the religion)

Hypocrite (Munafiq)

Infidel (Kafir)

Meditations through Satanic power.

Evil revelation (Istadraj)

Source of Information. Evil Djinn and evil-Spirits.

## **ANNA (Ego)**

### **Ahdiat**

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

Colourless (Baqa, Laqa) Immortality and seeing of the Essence of Allah(God).

Stations of the Essence

Station of revelation and special inspiration

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

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

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

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

reality of salah. (prayers)

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

### **ACT OF TAKSIR**

To become a performer of the act of taksir, one is required to recite the whole of the holy Quran in two Ra'kats (part of the prayers) as zakat (aim) in a forest or at a shrine of a saint, consecutively for three days at night. Or as an alternative, recite the verse of Muzammal 200 times followed by **الله لاله الاهو** (Allah(God) Hoo la tlah Ha Itta Hoc), to be safe from R'ujat (spiritual disorder). It is recommended that the act should be commenced on the

first Thursday of New Moon. One must finish the course of one thousand recitation of verse Muzammal in a period of 5 days. Each day before commencing that act, one should wash himself, wear clean clothes and put on perfume.

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

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

In order to attain the assistance and make a contact with the saint of .the tomb, one should visit the holy shrine after midnight. One should start with the recitation of the holy benediction once, the opening chapter (Surah Fatiha) once,

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

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

feelings of heaviness in the body.

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

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

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

Detail and ranks of these are beyond the intelligibility of common people.

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

## **QUESTION & ANSWERS**

**Q ' Which is better out of two? 1. The Holy benediction  
2. Dhikr-e-Allah(God) by stroke.**

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

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

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

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

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

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

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

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

A true believer resembles a rector of the holy Quran, whereas he is Quran himself in real. If the aspirant at this stage, recites the holy benediction frequently, he attains the rank of Faqr and approaches the court of the Prophet Muhammad and attains the authority of being lover of the Prophet Muhammad . If the aspirant at this stage practices the remembrance of heart with the personal name of



Allah(God), he attains the rank of Faqr-e-Bakamaliat. At this particular stage, recitation of holy Quran and performance of the holy benediction become the means of spiritual progress.

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

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

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

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

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

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

### **Holy Quran States:**

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

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

الان اولياء الله لاخوف عليهم ولا هم يحزنون

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

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

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

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

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

In the spiritual school, the student goes through the process

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

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

Ans. This is the unanimous decision of the religious scholars of this umrnah that a person who claims to be a prophet is

an infidel and so are his followers.

The prophet hood is subject of revelation and miracle.

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

Self mortification and hard core of worship.

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

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

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

Allah(God) almighty revealed his personal name on the mountains and they did not accept it but a human heart accepted it. But only those hearts accepted it which were enlightened with the name and love of the Prophet . As the name of prophet is amiable and cool which controls the heat produced by the remembrance of the personal name of Allah(God). Knowledge, worship and struggle relates to

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

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

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

Ans. According to the religious books of Shami and Dur-e-Mukhtar an aged women can visit the holy shrine of a Saint and for young girls it is act of obscene as in the past there was a risk of (Bay-Pardaghi) unveiling at these places and Shrines of Saints became the place of entertainment in

India. Because at that time there were no places of entertainment like cinemas, clubs, parks, girl's schools and colleges. The girls would pretend to be going to the Shrines as for to pay homage, but they made it source of entertainment and there were times that the fair were held at the shrines and many of the girls had been kidnapped. It was only then that Ahmed Raza Khan forbade women from visiting shrines.

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

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

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

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



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

نگاه مرد مومن سحر بدل جاتی میں تقدیریں  
جو مودوق یقین پیدا تو کھٹ جاتی میں زنجیریں

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

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

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

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

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

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

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

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

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

Once Moses asked God, "Who would be my associate in the Heaven?". God replied. "There is a butcher in the city. He would be your associate." The Moses went to see him, the butcher sold poor quality of meat and weighed less. He used to tell lies. The Moses was surprised and he thought "How could he be my associate". The Moses was confused and he thought that his associate might be some one else. He intended to go back when in the mean time Gab rail came and confirmed that the butcher was his associate. Soon the night fell, and the butcher decided to go back home. The Moses

said to him, "I'm a traveler and want to spend a night with you." The butcher took the Moses home. He cooked food. He put some food on a plate and approached a tree. He took the swing off which hung on the tree in which was an invalid woman. He fed her. when he finished the Moses noticed that the women was saying something inaudible. Moses asked, "Who is that woman ?". The butcher replied, "She is my mother, she is paralyzed". The Moses asked him, "What was she saying?". He replied, "My mother is a follower of Prophet Moses, I have not seen him. When I feed her she prays to God, "Oh God let my son be associate of Moses'

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

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

Ans. At the time of the Prophet, many people took the oath of allegiance and converted into ISLAM. There were some of

those, who were expelled out of the religion because of their suspicion, short-sightedness and disobedience. \*

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

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

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

(Prophetic Tradition)  
Lairs can not be my followers.

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

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

heart).

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

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

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

As Sultan Haq Bahu said:

دست بیعت کردمارا مصطفیٰ  
ولد خود خواننده است مارا مجتبیٰ

I was sworn in by the Prophet,

When a common person is attached with a saint and receives spiritual benevolence, he becomes a true follower of

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

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

"Who would be more cruel than the one who prevents from

the remembrance of Allah(God) in the mosque."

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

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

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

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



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

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

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

Due to external worship his heart is filled up with vanity and arrogance. Because he performed five time prayers, he considers himself as better than others. He does not communicate with public and shake hands with them, just

because considering he spends nights in worship, he becomes proud. This all develops arrogance and pride in him. Even during Salah his heart is occupied with pride, perhaps he is not aware.

Maulana Rumi says.....

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

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

None of real or admitted followers of the Prophet would go into to the hell. They would be even punished in the heaven (for any thing they have done wrong). his is an incident related to Hazrat Abdul Qadir Jelani of Baghdad, when somebody pushed him into a pond (as a matter of enjoyment) long after he had gained the spiritual ranks, once he was passing by the grave of the above mentioned person, (who pushed Ghous Pak into the waters). Ghous Pak spiritually sighted that he was strolling in heaven with his hand tied together. When enquired as to why his hand was tied up, he replied. "Once I pushed you into a pond and as

for punishment my hands are tied up. He further said, "Had I not been illuminated with the light of personal name of Allah(God) I would have ended up into the hell.

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

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

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

(P.B.U.H) which is the personal name of the Prophet. Many people strikes this particular name on their hearts or chest as for Commemoration.

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

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

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

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

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

#### CHAPTER OF REMEMBRANCE (Zakooriat)

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

1. Remember Allah(God), while standing, sitting and on your sides, (holy Quran)
2. You remember me, I shall remember you in return, (holy Quran)
3. There is a way of washing every thing, for cleanliness of hearts, remembrance of Allah(God) is recommended. (Tradition of prophet)

4. Nothing satisfies the aspirant other than remembrance of Allah(God).

5. All that exists is cursed except remembrance of Allah(God), (Tradition of Prophet)

6. If my servant remember me in his heart I remember him in my heart, and if my servant remember me in an assembly I remember him in a better assembly of angels. (Tradition of prophet)

7. If a person spends whole his life in performing prayers, fasting, pilgrimage and paying aim, but neither he is aware of the personal name of Allah(God) and Muhammad . the prophet, nor he has studied them, all his worship goes in vain.

8. The person, irritated by remembrance of Allah(God) is either enemy of Allah(God), hypocrite, infidel or arrogant jealous (Sultan Sakhi Bahoo).

9. The recompense of Dhikr-e-Qulb is many times greater than that of the holy benediction. (Mujaddid Alf Sani)

10. Women can perform loud remembrance too. (Pir Mehar Ali Shah).

11. It should be noticed that heart is situated at the left side in the chest. There are two doors for the entrance into heart. The upper one is opened through loud remembrance, the lower is opened through hidden remembrance (Khafi) (within the heart). (Shah Wali Allah(God)).

12. Why loud remembrance is forbidden, enquired a devotee from Mujaddid Sahib. "Mujaddid Sahib replied".

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

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

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

<b><u>LOUD REMEMBRANCE</u></b>	
<i>Those, In Favour of Loud Remembrance</i>	<i>Opponents of Loud Remembrance</i>

1	Abu Hurarah	Loud remembrance is allowed	1	Maulvie Sarfraz Ghakhervee	Loud remembrance is forbidden
2	Ibne-Abbas	Loud remembrance is allowed	2	Bazazia Sahib	Loud remembrance is forbidden
3	Tradition Of Muslim	Loud remembrance is allowed	3	Tradition relates to	Loud remembrance is forbidden
4	Tradition Of Bukhari	Loud remembrance is allowed	4	Abdullah Asam Bin Zayeed	Loud remembrance is not advisable
5	Nisai, Dawood	Loud remembrance is allowed	5	Mohammad Bin Abdul Rehman	Loud remembrance is not advisable
6	Tirmizi Ibne-Maja	Loud remembrance is allowed	6	Hazrat Saad	Loud remembrance is not advisable
7	Abdulla Bin Zubair	Loud remembrance is allowed	7	Hazrat Sa'ad	Loud remembrance is not advisable
8	Imam Bin Humbal	Loud remembrance is allowed	8	Hazrat Abi Waqas	Loud remembrance is not advisable
9	Ghous ul Azam	Loud remembrance is allowed	9	Abu Muhammad Abdullah bin Abdul Rehamn	Loud remembrance is not advisable
10	Imam Bukhari	Loud remembrance is allowed			
11	Sheikh Abdul Haq Muhaddis Dehalvi	Loud remembrance is allowed			
12	Shah Wali Allah(God)	Loud remembrance is allowed			



13	Shabbir Ahmad Usmani	Loud remembrance is allowed	
14	Imam Sha'fai	Loud remembrance is allowed except with funeral	
15	According to the religious order of Naqshbandia Loud remembrance is not prescribed but not prohibited		
16	Manlvia Ashraf Ali Allowed with low voice		
17	Gangohi Sahib allowed but not very loud		

## Glossary

### ABID

Worshipper

### ALAM-E-GHAYB

The realm of unseen

### ALIM

Religious scholar

### ANWAR

Divine lights of Allah(God)

### ATA-EE

Bestowed

### BAY'AT

Swear allegiance

### DARUD SHRIF

### AHLEY

### MU'MAT

Saints perfect after demise

### ALAM-E-BARZAKH

The realm of departed spirits

### AMAL-E-AKSIR

The act of panacea

### AQL

Intellect

### BATIL

False-relating to Satan

### BUKHL

Parsimony

### DEEDAR-E-ILAH

### AHLEY MARATIB

Persons of ranks

### ALAM-E-ARWAH

The realm spirits

### AMAL-E-HAMZAD

The act of contemporary spirits

### ARIF

A category of saints

### BAQA

Subsistence

### BUGHDH

Grudge, Malice

### DHAKIR-E-SULTANI

Holy benediction upon the prophet	Seeing of the Essence of Allah(God)	Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance
<b>DHAKIR-E-RABBANI</b>	<b>DHAKIR-E-QURBANI</b>	<b>DHIKRE-E-LASSANI</b>
Spiritual stage wherein all seven spiritual stage bodies are engaged in remembrance upon concentration on any of them	Spiritual stage wherein all major joints of the seeker are separated in seven pieces	Verbal remembrance
<b>DHIKRE-E-QULBI</b>	<b>FANA</b>	<b>FAYZ</b>
Remembrance by Heart	Extinction	Spiritual benevolence
<b>FIQAH</b>	<b>FIRQAH</b>	<b>FAWAD</b>
Understanding of the religion	Religious sect	Fleshy Heart
<b>FAKHR</b>	<b>FASIQEEN</b>	<b>FAJ'REEN</b>
Pride	Those who donot practice the religion	Sinner
<b>GHUSSA</b>	<b>GUNAH</b>	<b>HI'RIS</b>
Anger	Sin	Covetousness
<b>HASAD</b>	<b>HAFIZ</b>	<b>HOOR</b>
Jealousy	Protector of the Holy Quran	Beautiful angelic female
<b>ILM</b>	<b>ILM-E-ZAHIR</b>	<b>ILM-E-BATIN</b>
Knowledge	Knowledge of the exterior	Knowledge of the interior
<b>ISHQ</b>	<b>INSANI RUH</b>	<b>IQRAR-E-ZUBAN</b>
The Devine Love	Human spirit	Verbal admittance
<b>ISHARAY</b>	<b>ILHAMAT</b>	<b>ILM-E-TARIQAT</b>
Allegories	Revelations	Knowledge of the path
<b>ILLIYIN</b>	<b>ILM-E-</b>	<b>ILM-E-NAJUM</b>

	<b>LADUNNI</b>	
Place in the heaven	Knowledge directly from God	Astrology
<b>JUSSAH</b>	<b>JUSSAH-E-TOFEEQ-E-ILAH</b>	<b>JILALI</b>
Ethereal body	Reflexive body for the appearance of Allah(God)'s light	Glorious (light of terribleness)
<b>JIMALI</b>	<b>KHANNAS</b>	<b>KHAWAB</b>
Amiable (light of coolness)	Evil creature	Dream
<b>KASBI</b>	<b>KASHF</b>	<b>KA'MIL HA'YAT</b>
Something attained though self struggle	Spiritual insight	Perfect in life
<b>KA'MIL MUMAT</b>	<b>KA'MIL ZAAT</b>	<b>MAJZOOB</b>
Perfect after demise	Perfect in self	One absorbed in the divine light of God
<b>MANTAQ</b>	<b>MURSHID-E-KAMIL</b>	<b>MURSHID-E-NAQIS</b>
Logic	Perfect spiritual guide	Imperfect spiritual guide
<b>MUJADDID</b>	<b>MURAQABA</b>	<b>MUQAM-E-NASOOT</b>
Renovator	Meditation	Hierarchy of man
<b>MUNAFIQEEN</b>	<b>MUQARIBEEN</b>	<b>MUQAM-E-SHUNID</b>
Hypocrites	Nearest to Allah(God)	Station of hearing
<b>MARAJ</b>	<b>NABUWWAT</b>	<b>NARI</b>
Spiritual ascension	Prophecy	Of fire
<b>NOORI</b>	<b>NOOR-ALA-NOOR</b>	<b>NOOR-UL-HUDA</b>
Of light	Light upon light	One who teaches the knowledge of Gnosis
<b>NIMAZ</b>	<b>NAFS</b>	<b>NAFS-E-AMMARAH</b>
Salah (Prayers)	Self	Wicked soul
<b>NAFS-E-</b>	<b>NAFS-E-</b>	<b>NAFS-E-MUTMA'INA</b>

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

## CHAPTERS

### SOURCE OF DIVINE LIGHT(MINARA-E-NOOR)

*SACRED DEVINE KNOWLEDGE OF INNERSELF-This scared book is a light and text book for students of spiritualism and disciples, and touchstone for dervish and saints.....*

## INTRODUCTION

Beware!

*Without doubt, in the remembrance*

Of Allah, so hearts find satisfaction.....

## THE INNER OUTER DIMENSIONS OF MANKIND

What humans are like externally does not need explaining. With regard to the internal features of man Hazrat Ali(RD), has declared: You are your own remedy but you perceive not, your sickness lies within you but you are unaware of it, you think that your body is a small thing, when there is a great world which is hidden inside you.....

## WHAT IS REMEMBRANCE AND WHAT IS CONTEMPLATION?

There are five pillars of Islam, Kalima, Prayers, Fasting, Hajj and Zakat. Four are bound by time and must be performed at designated times, but one of these pillars of Islam, the Kalima is eternal. The greatest form of remembrance is the Kalima Tayyib, (declaration of faith) In other words this declaration forms part of remembrance. In relation to remembrance the Holy Quran declares .....

## METHOD OF DOING ZIKAR (Remembrance)

At the time of doing Zikar-e-Jehar (loud verbal remembrance) sit down on your leg with your hands on your knees and concentrate on your heart, whilst making striking motions with your heart (over the right and left side of your chest).....

## MURSHID-E-KAMIL (Perfect Spiritual Guide)

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

## WHAT IS FAQR?

The knowledge of Faqr is of two types, for one of the types, the Prophet said: "I seek refuge from unorthodox Faqr", for the other type of Faqr, The Prophet said: "Faqr is my pride and Faqr is my heritage". In the early stages of Faqr, the seeker of path is considered as blamable.....

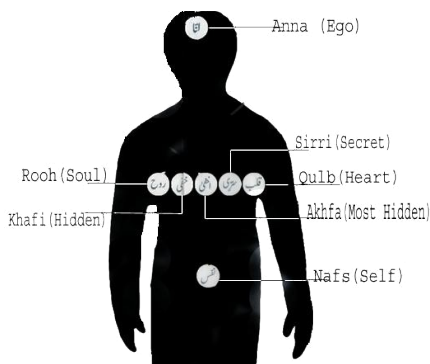
## IMAM-E-HAQ AND A PRACTICING SAVANT(Alim-e-ba-Amal)

When the seeker of the path through any spiritual order attains self-mortification, enlightenment of soul and purification of heart, he achieves the rank of Ghous and is called Imam-e-Waqat (leader of the time). He reforms the religious learned internally and externally.....

## THE ACT OF PANACEA

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

## HUMAN BODY WITH ZIKR SCENE



*QULB (Heart)Malakoot (The realm of Angels).* First stage of Sainthood, Spiritually linked with the Prophet Adam.

Station of Angels and Spirits of Perfect Saints, souls of martyrs.Colour (yellow) Source of Information - Angels

Station of Purification of heart .....

## ACT OF TAKSIR

To become a performer of the act of taksir, one is required to recite the whole of the holy Quran in two Ra'kats (part of the prayers) as zakat (aim) in a forest or at a shrine of a saint, consecutively for three days at night. Or as an alternative, recite the verse of Muzammal 200 times followed by.....

## QUESTIONS & ANSWERS

**Q ' Which is better out of two? 1. The Holy benediction 2. Dhikr-e-Allah(God) by stroke.**

**Ans.** Becoming a momin (true believer) is better of all. Sura-e-Hujrat defines the characteristics of a true believers as follows: Arab say, "They have committed faith", O, Prophet, Tell them, They have only accepted Islam, and faith has not entered their hearts yet".....

## CHAPTER OF REMEMBRANCE (Zakoariat)

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

1. Remember Allah(God), while standing, sitting and on your sides, (holy Quran)
2. You remember me, I shall remember you in return, (holy Quran)
3. There is a way of washing everything, for cleanliness of hearts, remembrance of Allah(God) is recommended. (Tradition of prophet).....

## Glossary

**ABID** Worshipper, **AHLEY MU'MAT** Saints perfect after demise, **AHLEY MARATIB** Persons of ranks, **ALAM-E-GHAYB** The realm of unseen, **ALAM-E-BARZAKH** The realm of departed spirits, **ALAM-E-ARWAH** The realm spirits, **ALIM** Religious scholar, **AMAL-E-AKSIR** The act of panacea.....



الابدكر الله تطمئن القلوب

Beware!

*Without doubt, in the remembrance*

Of Allah, so hearts find satisfaction



الف اللہ چنے دی بوٹی مُرشد من وچ لائی ہو  
نفسی اثبات داپانی ملیا ہر رگے ہر جائی ہو

## PREFACE

This book was written after collection of the experiences of hundreds of people. Those experiences combined, were revelations of the tombs of Saints, observations of objects, contemplation of the heart, spirit and soul. The contemplation of *Djinn*'s and spirits and the experience of having the hearts ignited and vibrating with the remembrance of Almighty Allah. Individual and independent proclamation by each and every *latifa* (invisible spirit) of the remembrance of Almighty



Allah, at their respective places and meditation and contemplation that followed. The research in order to find the evidence from the Holy Qur'an, prophetic traditions and treatises written by Saints.

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

*Gohar Shahi*

## **INTRODUCTION**

His Holiness Shah Sahib (Riaz Ahmed Gohar Shahi) is from a village known as *Dhoke Gohar Shah* which is in *Gujerkhan*, Rawalpindi, Pakistan. Shah Sahib is the fifth generation descendent of Syed Gohar Ali Shah, whose family was further

linked to the *Mughals*. Gohar Ali Shah was a *sadat Bukhari* and lived in Srinagar in Kashmir. On one occasion some Hindu's kidnapped a Muslim girl. Gohar Ali Shah took his sword and executed seven Hindus thus paving their way into hellfire. The English Government at the time intended to arrest Gohar Ali Shah Sahib, he then left Srinagar and moved to Rawalpindi where he spent some time in an area known as *Nala Lei*. Due to the danger from the police Gohar Ali Shah Sahib went to a jungle near *Gujerkhan*. This became his place of abode and also the place where he remained in the concentration of spiritual Discipline and worship. Some years later his Spiritual Benevolence (*Fayz*) became apparent. The area of the jungle in which he lived was owned by a Gujer Family, who then devoted that portion of land to Gohar Ali Shah Sahib. That land is today known as the village of Gohar Shah. Gohar Ali Shah Sahib married into a Mughal family and had children. It follows that Shah Sahib's (Riaz Ahmad Gohar Shahi) mother is the descendant of syed Gohar Ali Shah's paternal grandson. Shah Sahib's maternal grandson. Shah Sahib's grandfather belonged to a *Mughal* family.

Baba Sahib for some reasons, spent the last episode of his life as a hermit in *Bakra Mandi*, Rawalpindi. Which then became Gohar

Ali Shah Sahib's resting place. A Shrine is to be found there today. Gohar Ali Shah Sahib's spiritual gown, staff and other belongings were buried in the shrine at *Bakra Mandi* and his holy body was returned to his native village of Gohar Shah where there is also a shrine.

As Baba Sahib spent most of his life in Bakra Mandi, much of his spiritual Benevolence (Fayz) is to be found there. His spiritual Benevolence also pours abundantly from his Shrine in his native village Gohar Shah.

His Holiness Syed Riaz Ahmad, was the owner of F.Q. Steel Industries (Registered) Rawalpindi, where gas and electrical equipment were manufactured. At the age of twenty he started to search for spiritualism amongst the saints and dervishes of the time. He soon found that his heart remained unfulfilled. Eventually upon becoming disillusioned with the saints and dervishes which he encountered, and being disappointed in not receiving Spiritual Benevolence (Fayz) he returned to his work. Shah Sahib then married and had three children.

At about the age of thirty four *sarkar Bari Imam* appeared before Shah Sahib and said: " My son your time has come, you must go to

the shrine of *Sakhi Sultan Bahoo Sahib* to receive the sacred inner Dimensions of Spiritual Knowledge”. Shah Sahib then left his work, family and parents and went to Shorkot, where under the blessing supervision of *Sakhi Sultan Bahoo sahib* made the book “*Noor-Al-Huda* ” (a book written by Sultan Bahoo Sahib ), his journey’s companion. He then went to *Sehwan Sharif* for self-mortification and peace of heart and spent a period of three years in the mountains of *Sehwan Sharif* and the forest of *Laal Baagh* in self-Purification. Thereafter pursuant to a revelation Shah Sahib went to *Jaam Shorow* where he spent six months in a hut behind the Textbook Board Building, henceforth, with Almighty Allah Allah’s will, His Holiness Shah Sahib started to shower Almighty Allah’s creation with his benevolence.

As his devotees increased in number Shah Sahib move to *Latifabad, Breily Colony, Hyderabad* and started to spread his Spiritual Benevolence and Guidance. The phenomenon of Shah Sahib’s religious order is to revive the hearts of his disciples with the remembrance of Almighty Allah’s personal name. Shah Sahib revives and teaches the methods whereby the invisible spirits (lying in the chest), some of which are known as the *Qalb*, *Ruh*, *Sirri* individually engaged in the remembrance of Allah (*Dhikr*). Shah Sahib takes seekers of the path through the stages of *Kashf-Al-Qaboor* (revelation of the grave) and *Kashf-Al-Hazoor*

(revelation of the person). There are many who through spiritual practices cease to make progress and there are others who are absorbed and in a state of intoxication. Shah Sahib possesses the authentic authority and power and returns such people back to normalcy, consciousness and spiritual progress. Shah Sahib also treats and heals people affected by magic spells, those haunted by evil spirits and people suffering at the hand of *Djinns*.

Praise be to Almighty Allah that thousands of men and women have received the spiritual benevolence emanating from Shah Sahib's teachings, for example many have attained the stage of *Dhikr-e-Sultani*. Furthermore, many learned savants on the strength of Shah Sahib's esoteric glance are progressing thorough the stages *Kashf-Al-Qaboor* (revelation of the grave) and *Kashf-Al-Hazoor* (revelation of the person). On many occasions it has been witnessed that when Shah Sahib has given *Dhikr* to a person, the recipient's heart immediately started to proclaim Almighty Allah's name. Many witnessed the name of Allah written on their hearts. Many found themselves keeping company in the Holy Court of *Ghous Al Azam*, Hazrat Sheikh Abd-Al-Qadir Jilani. Others were fortunate enough to be in the Holy Court of the Prophet *Sallallahu Alaihe wa Salam*.

It is for these reasons that the youth are embarking upon this path and in order to maintain shah Sahib's spiritual teachings and to propagate Islamic Spiritualism **Anjuman Sarfroshan e Islam, Pakistan** was established.

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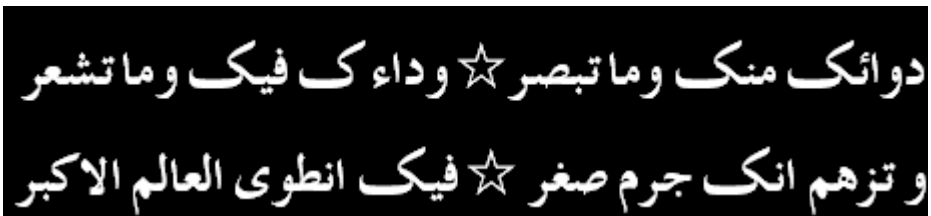
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## **THE INNER OUTER DIMENSIONS OF MANKIND**

What humans are like externally does not need explaining, with regard to the internal features of man Hazrat Ali (RD), had declared:



دوائک منک وما تبصر ☆ و داءک فیک وما تشعر  
و تزهم انک جرم صغر ☆ فیک انطوی العالم الاکبر

Translations:

You are your own remedy but you perceive not, your sickness  
hies within you but you are unaware of it, you think they your

body is small thing, when there is a great world which is hidden inside you.

The descriptions of this world are given below.

When sperm enters the womb it is accompanied by *ruh-e-jamadi* (Spirit that unites) which develops and brings the blood together, that forms the fetus. *Ruh-e-Jamamdi* is also found in special stones like Aqeeq and Feroza. Just as some special people exhort Allah at all times, there are some special types of Aqeeq and Feroza that exhort Allah at all times. As Allah SWT has declared in Holy Quran:

سبح لله ما فى السموات وما فى الارض وهو العزيز الحكيم

Translations:

Whatever is in the havens and on the earth, praises and Glorifies Allah SWT for he is exalted in Might the Wise. (Surah Hasher – 1)

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

والنجم والشجر يسجدان

Translation:

The stars and trees do prostrate in adoration.(Surah Rehman-6)

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

لا فرق بين الحيوان والانسان الا بالعلم و العقل

**Translation:**

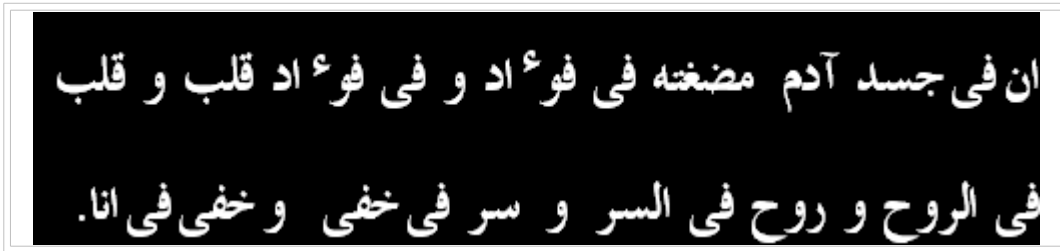
The only difference between animal and human is reason and knowledge.

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

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

Just as the *Ruh* (soul can not be seen by the naked eye, the *Lataif* can not be seen by the naked eye. The *Lataif* exist and are at their respective locations in the inner spiritual status and individual exhortation (*Dhikr*) of Allah SWT.

As is stated in Hadith Qudsi:



Translation:

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

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

*Latifa-e-Qalb* – Lust

*Latifa-e-Ruh* – Anger and Tyranny

*Latifa-e-Sirri* – Desire, Want

*Latifa-e-Khafi* – Jealousy and Greed

*Latifa-e-Akhfa*– Pride and Arrogance

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

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

A description of the Khannaas and the *Latifa-e-Nafs* follows:

1. When prophet Adam's (A.S.) body was created, Satan out of spite spat at it. The saliva landed at naval point on the body, from which a bacterium came into being, which resembled an evil *Djinn*. (As Satan too is from amongst *Djinns*). This bacterium entered into as Satan's spy.

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

3. When Prophet Adam was thrown onto the earth, due to the mischief, perpetrated by this *Nafs* he started to repent and asked for forgiveness. Satan observed that Adam's *Nafs* gradually became weak and in order to assist the *Nafs*, Satan intended to place *Khannaas* inside Adam's body. One day, in Adam's absence Satan along with a child attended upon mother *Havva* (Eve) and said to her "I leave my child in your trust, I will collect him upon my return". Adam returned and saw the child, became angry and asked mother *Havva* (Eve) "why have you allowed the enemy's child to sit here?" Adam killed the child and buried it in the earth. The next day Satan returned, again in Adam's absence. As he could not see the Child he shouted "*Khannas*,

*Khannas*” the child emerged out of the ground calling “ here, here”. Satan left leaving the Child there. On this occasion Adam cut the child into four pieces and then scattered the pieces on four mountains far and wide. Satan returned and again called, at which *Khannaas* reappeared. Satan then left it and went away again. On this occasion Adam burnt him and threw the ashes in water. Again Satan returned and called, upon which it re-appeared. Leaving it Satan went away. Adam by this time was very angry and could not think of a solution. He cut it into pieces and ate it. Satan then returned and in Adam’s presence called “ *Khannaas*”. A voice came from close to Adam’s heart, which said “Here”. Satan replied, now remain there, this was my intended plan”.

Now as a child grows he needs food for his physical body. In the same way the spiritual bodies lying in the inner dimensions too need sustenance. A child belonging to Non-Muslim family or a Muslim by name only, if it’s lifestyle is that of a Non-Muslim and the child’s upbringing was one in which the Holy Quran, prayers and *Dhikr* ( the exhortation and remembrance of Allah) had no part to play then that child’s *Latifa-e-Nafs* will have become very strong. The remaining *Lataif* will then become dependent upon the *Nafs* and being to take their sustenance from it. The sustenance is in the form of *Naar* (Evil Fire). The *Latifa-e-Qalb* (S.B.) on the other hand is connected to angels and is never sustained by *Naar* (Evil Fire). It remains alive and maintains itself from the



strength that it possesses until the age of forty. Should it not revive its sustenance. *Noor* (Light), remains upto this age then it dies. What remains is the heart, a mass of flesh the likes of which are found in dogs.

It is for those hearts Allah SWT has declared:

ختم الله على قلوبهم

Translation: Allah SWT has sealed their Quloob (hearts)

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

Described in the Holy Quran thus:

لا اقسم بيوم القيامة ولا اقسم بالنفس اللوامة

Translation: I do call to witness the day of resurrection, I do call to witness the repenting Self.

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

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

As is declared in Holy Quran:

قالت اعراب امنا قل لم تومنوا ولكن قولوا  
اسلمنا ولما يدخل الايمان فى قلوبكم

Translation:

The Arabs said we believe (are faithful), (Allah SWT declared)  
Say to them you have not entered into faith, but your have only  
embraced Islam. You will be entitled to call yourselves *Mo'mins*  
only when faith enters your hearts. (Surah Al-Hujraat – 14)

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

As *Shariah* is Muqam-e-Shunied ( a state where divine revelation, is confined  
to only verbal transmission recollection and submission) This state is connected  
to Aalam-e-Nasoot (Place of abode of Satan *Djinns* and humans, the earth).

Should a person have a dream or a premonition or start to receive revelations then such experiences are untrustworthy as the worshipers, the pious and the religious scholars in the Aalam-e-Nasoot becomes arrogant. Some claim to be Reformers and others claim the titles “*Ghous* or *Qutub*” (very senior spiritual states). Mirza Ghulam Ahmad also claimed to be a prophet, although he was a pious man, he did not have a Perfect Holy Guide. Who would have interpreted for him his secret revealing and directed him with their true meaning.

ومن يضل فلن تجد له وليا مُرشدا

Translation: Whom Allah SWT leads astray, shall never find any wali  
Murshid, (Saints of Allah SWT)

A Hadith Qudsi also states:

من لا شيخ له فشيخه الشيطان

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

*Muraqaba* (Meditation) is being now a days taught through spiritual magazines and with the exception of one or two the majority are false as meditation cannot occur within the stage of *Shariah*, but what actually occurs in this stage are dreams. Meditations is suited to the person who has cleaned his *Qalb*, Purified

his *Nafs* (Self) and enlightened his *Ruh* (Soul) to some degree. Upto this point, the progressive stage, can be described as Pandora's box where arrogance, malice, envy and greed accompany faith. The Muslim at this stage cannot be regarded as a true Muslim and neither can he be considered a practicing scholar. The books and publications of such people are doubtful. To eradicate this confusing state and to reveal and highlight the truth there exists *Ilm-e-Tareeqat* (Knowledge of the divine path). The perfect Holy saint controls and purifies the *Nafs* (Self) of his pupil and makes him a *Zakir-e-Qalbi* (by reviving his heart with the remembrance of Allah SWT). The heart is strengthened with the light which is made from the continuous *Dhikr* (remembrance) of heart. Further, the remaining *Lataif* (Spiritual Bodies [S.Bs.]) also obtain sustenance in this way and eradicate the vices, which accompany them. A verse from the Holy Quran relating to *Zakireen* (Those who engage themselves in the remembrance of Allah SWT) declares:

رجال لا تلميهم تجارة ولا بيع من ذكر الله

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

When a "*Jussah*" ( A spiritual body made of light, in addition to the seven *Lataif*, totaling sixteen ) of the *Qalb*, becomes strong through the sustenance of

the light it receives (from the remembrance of Allah SWT), begins to leave the human body, during sleep and hovers around the Holy *Ka'aba* and the Shrines of holy saints. The *Zakir* (one who exhorts Allah with his heart), experience this in his dreams. The first of these "*Jussa*" which leaves the human body in this way, through the remembrance of Allah SWT is named in the Holy Quran as "*Qalb-e-Saleem*". The Holy Quran further names the second of these ideal bodies as "*Qalb-e-Muneeb*" and the third ideal body (belonging to the *Qalb*) is named as "*Qalb-e-Shaheed*". IN contrast, those individuals whose *Latifa-e-Nafs* is very strong due to the sustenance of *Naar* (Fire) their *Latifa-e-Nafs* (spiritual Body [S.B.] of self) leaves their body during sleep. It wanders around in bad (evil) societies and keeps the company of *Djinns*. After the *Latifa-e-Qalb* (S.B.) of a *Zakir* has been engaged in the remembrance of Allah SWT for some time, his *Latifa-e-Ruh* (S.B.)

also begin to engage in the remembrance of Allah SWT.

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

This process progresses until all seven *Lataif* [S.B.] are occupied and engaged in the remembrance of Allah SWT, at their respective places in the human body. Eventually, they burn away the accompanying vices through the heat

generated by the remembrance of Allah SWT. After this, *Latifa-e-Nafs* recites the Kalima (Declaration of faith) and it then passes through the four different stages, and every stage (of purification) one of the “Jussas” (belonging to the *Latifa-e-Nafs*, which are four) leaves the human body. Those ideal bodies are the *Nafs-e-Ammarah*, *Lawwama*, *Mulhama* and *Mutma’inna*.

Four ideal bodies are from the *Latifa-e-Nafs*, three from the *Latifa-e-Qalb* and two souls known as *Jamadi* (uniting soul) and *Nabati* (botanical soul) that leave the human body. These nine ideal bodies completely resemble the seeker (from whose body they leave) in physical appearance. Some of these ideal bodies then visit Shrines of Saints and their assemblies and under their supervision are nurtured with the remembrance of Allah SWT, and the ensuring reward to the *Zakir*, the seeker (to whom those ideal bodies belong). All this takes place whilst at the same time the seven *Lataif* [S.Bs] of the seeker of the Path are cleaned and purified. It is only then that the seeker of the Path qualifies and is able to be in the company of the HOLY PROPHET MUHAMMAD (peace be upon him). The seeker’s ideal bodies are presented before the Prophet Muhammad (peace be upon him). The seeker, either through meditation or contemplation, sees himself in the company of the Prophet Muhammad (peace be upon him), then he is rewarded with the rank. Further, if the seeker of the path, in the apparent knowledge (*Shariah*) was an *Alim* (savant) then he attains

the stage of a Dervish and if he is a savant in the apparent knowledge then he attains the stage of Mujadid or Imam, or the stage of *Ghous* or *Qutub*. It is then that he becomes *Alim-e-Ba-Ammal* (A true practicing savant). Some are selected as “*Rijal-ul-Ghaib*” (Men of the unseen) these are selected individuals who are the official members of the Prophet Muhammad (Peace be upon him) office. The official members can physically approach the Prophet Muhammad (Peace be upon him) company.

In the realm of *Tareeqat*(The Path), when the seekers *Qalb* and the iedal bodies begin to be purified he first experience true dreams and gradually at a later stage has meditational experiences. Thereafter whilst conscious and through contemplation they (seekers) communicate with departed souls. After attaining the knowledge of “*Marifat* and *Haqiqat*”(Gnosis and Truth) whatever is spoken by such people is spoken with the consent of Allah SWT. It is with reference to such people that the Holy Quran declares:

نحن اقرب عليه من جبل الوريد

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



When such seeker dies his soul goes to the *Aalam-e-Barzakh* (the realm of departed soul), at a place known as *Muqam-e-Illiyin* and it is these ideal bodies that remain at his grave which then bestow fayz (spiritual benovelence) upon people.

With reference to such people the Holy Quran declares:

ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء

Translation:

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

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

Hadith:

رجعنا من الجهاد الاصغر الى الجهاد الاكبر

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

When an ordinary person dies, his soul goes either to *Illiyin* or *Sijjiyin* but the ideal bodies remain in the grave because they do not contain the qualities of light or fire and therefore after some time they disintegrate. Should anyone attempt to control bodies, then by using *Amal-e-Hamzad* (act of contemporary spirit) he can enslave these ideal bodies. When magician or sorcerer dies his soul goes to *Alam-e-Barzakh* and as some of his ideal bodies are very strong due to the abundant *Naar* (Fire) they contain, they (ideal bodies) dwell in *marghats* (place where Hindu burn the bodies of their dead) and together with evil spirits they torment and harm Allah's SWT creation (Human Beings).

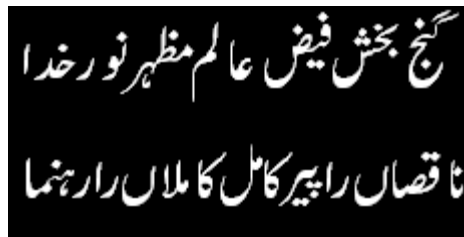
These are evil spirits, which are referred to in the Bible also. It is said that Jesus threatened people possessed by evil spirits. A practitioner of evil spells performs his deed with the assistance of evil spirits (bad spirits). As these ideal bodies become a creature in their own right they are affected by the cold, heat and rain. It is for this reason that Shrines are made on the graves of Saints and seekers of the Path and if a shrine is made on the grave of an ordinary man (as his ideal bodies have disintegrated) and the shrine is vacated then satanic *Djinns* occupy the "Shrine" and it becomes their dwelling-house. Some people have made Shrines in their homes after receiving sign in their dreams. There is danger in this as it is possible that the sign was from Satan and as a

consequence their home may become the dwelling place of Satan, as it may later be difficult to get rid of the house of its evil occupants. The ideal bodies of Saints and seekers of the Path are more powerful in strength than *Djinns*. It is for this reason that those possessed by Djins are exercised at the Shrines of Saints and seekers of the Path. Those seeking spiritualism also benefit from such Shrines. Allah SWT listens the prayers of these ideal bodies as the ideal bodies are all time engaged in the remembrance and worship of Allah SWT. It is the light emanating from such worship that becomes their sustenance. On occasion these ideal bodies enter human bodies and communicate with people, though this is rare. What is common is that Satan and evil *Djinns* enter human bodies and make saintly claims thereafter becoming the medium or misleading masses. Just as Satanic spirits enter and occupy Shrines they also occupy empty idols. It matters not whether the idol is made of stone or it is the human idol (referring to spiritually empty human body). Today when the chests of Muslims are bare and empty of the light of Allah SEWT as a result these (chests) have become the dwelling place of Satan. Who with various means torments Muslim and causes Satan worship to materialize.

It is narrated that at the conquest of Makkah the Prophet Muhammad (peace be upon him) sent Hazrat *Khalid Bin Walid* along with seventy thousand soldiers to *Nakhla* in order to destroy and demolish the temple of *Uzza*. At the time of

destroying the idol *Uzza* a black nude witch came out of the idol screaming and shouting. She was one Satan's lot who then ran away. It had entered the idol and had been the subject of worship (by using its evil power).

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



Translation:

He (Data sahib) is giver of treasures of spiritual benevolence to the entire world, the mirror of light of Allah, and the perfect holy guide for imperfect seekers and guide to perfects

## WHAT IS REMEMBRANCE AND WHAT IS CONTEMPLATION

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

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

فاذا قضيتم الصلوة فاذا كروا لله قياما وقعودا وعلى جنوبكم ۝

Translation:

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

There are twenty four letters in the sacred Kalima Tauhid. Twelve of which are La Ilah Ill Allah, whose quality as of heat, energy and might. The remaining twelve letters are Muhammad (peace be upon him) ur Rasool Allah whose quality is of beauty and coolness. By engaging in the remembrance of this Kalima a person maintains his physical balance. It is like medicine but for immediate effect like a vaccine it's concentrations is "ALIF, LAM, LAM, HEY". This is prescribed form of remembrance for people who are the subject of the laws of *Shariah* and it's place is in the *Alam-e-Nasoot* (where Satans, *Djinns* and human live together, the earth). Remove the ALIF from Allah and LILLAH remains, this indicates and reveals the means and cause (of all actions), i.e. I am doing it for your sake, (for the sake of Allah SWT). It's place is in tareeqat (the Path) and the realm of *Alam-e-Malakoot* (the realm of angels). Remove the LAM from LILLAH and we are left with LAHU, which indicates and points to the essence of the personal name of Allah SWT. It's place is Haqiqat (Truth) and it's realm is *Alam-e-Jabroot* (realm of power). Remove the LAM from LAHU and we are left with the core of all HU. This points towards the "essence of God". It's place is in Marifat (Gnosis) and in the *Alam-e-Lahoot* (the realm of essence). It is in the remembrance of HU that the

seeker reaches the state of “Fana” (where the self perishes before the Essence of Allah SWT). In other words the perishing of *Nafs* (Self) and the perishing of sins. Many people are frightened of the remembrance HU as they believe that HU has destructive qualities and they believe that it should be practiced in isolated places. Indeed the remembrance of HU destroys the *Nafs* (self). There are some people who are dominated by the *Nafs* (self) and they, therefore, avoid and run away from the remembrance of HU like the crow flees from the arrow. As they are known as Muslim they cannot deny the existence of this form of remembrance but they “engage in silent internal remembrance” but they oppose *Dhikr-e-Jehar*, open loud verbal remembrance. It should be noted that *Dhikr-e-Jehar*, loud verbal remembrance is the vehicle the means of achieving *Dhikr-e-Qalb* (remembrance by heart). This is acceptance by words, verbal and endorsement by the *Qalb* (heart).

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

ان فى ذكر جهر عشر فوائد الاول صفاء القلوب و تنبيه الغافلين و  
صحته الابدان و محاربتة باعداء الله تعالى و اظهار الدين و نفى  
خواطر الشيطانيتة النفسانيتة و التوجه الى الله تعالى و الاعراض عن  
غير الله تعالى رفع الحجاب بينه وبين الله تعالى . (الوابل الغيب)

Translation:

Loud remembrance has ten benefits:

1. Purification of the heart
2. A reminder against forgetfulness
3. Physical health
4. War against the enemies of Allah SWT
5. The propagation of religion
6. Remedies against Satan
7. Remedies against the *Nafs*
8. Inclination toward Allah SWT
9. Repulsion from what does not relate to Allah SWT
10. The elevation of veils between man and Allah SWT

Should a person have all seven *Lataif* [S.Bs] engaged in *Dhikr-e-Khafi* which is silent inner remembrance then by *Dhikr-e-Jehar* all *Lataif* will vibrate with sound in the seekers chest. Furthermore, the remembrance will vibrate and be heard from every hair on the seekers body.



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

At the time of *Dhikr-e-Jehar* (Loud verbal remembrance) sit down on your legs with your hands on your knees and concentrate on your heart, whilst making striking motions with your heart (over the right and left side of your chest). The seeker if he is in and subject to *Shariah* then he must focus and imagine the name Allah written on his heart and if he is in and subject to *Tareeqat* (the Path) then he must imagine the name Lillah written on his heart and focus his attention on the same. During remembrance one should concentrate on the remembrance and avoid thoughts relating to the world and it's contents. By concentration and focus on imagination during the remembrance the seeker will arrive at his goal with speed. This type of remembrance cannot be maintained for a long period of time as one become out of breath, the chest feels heated and the throat becomes dry also. Thereafter one should engage in *Dhikr-e-Khafi*, silent inner remembrance just as the Prophet Muhammad (peace be upon him) instructed Hazrat Ali R.A.

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

Translations:

O' Ali, close your eyes and hear in your heart LA ILAHA  
ILLAL ALLAL LA HO MUHAMMADUR RASOOL  
ALLAH

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

اقم الصلاة لذكري

Translation:“Observe prayers in order to maintain my remembrance.”

Just as ablution is required for prayers so too is remembrance a requirement for the fulfilment of prayers. Should one be a Alim-e-Shariah (Scholar of Shariah), then he must have a daily remembrance to the sum of twenty five thousand only then is elevated and “superior” to his congregation and followers. Should one be in Tareeqat (on the Path) or be a Dervesh then he must engage in remembrance on a daily basis to the sum of seventy two thousand, otherwise he is only making a verbal claim to his status and position. It matters not whether his remembrance is Jehry (verbal, loud) or Qalbi (by heart S. B.) but it should be noted that inner Dhikr-e-Qalb is superior to loud verbal remembrance. Should the Qalb (heart) be engaged in silent inner remembrance and at the same time the tongue be engaged in loud remembrance, then this state is indeed a “coating of Gold”.

Allah SWT has ninety nine names, “Allah” is personal and the remaining are the names of his attributes. The prophet Jesus engaged in the remembrance of “YA QUDDOOSO”, prophet David engaged in the remembrance “YA WADOODO” and the prophet Moses in the remembrance “YA REHMANO”. All of the above are the names of Allah SWT’s attributes. The light that was

produced by the continuous remembrance of these attributive names which entered into each prophet was the “attributive light”. The prophets they desired to see, visualise during their lifetime the essence of God then they were unable to endure the personal light and illumination of Allah SWT.

This personal name has been bestowed upon our beloved Prophet Muhammad (peace be upon him). It is for this reason that where Moses fell unconscious the Prophet Muhammad (peace be upon him ) was smiling. Due to the grace of Prophet Muhammad (peace be upon him) the personal name “Allah” was given to Ummah of the Prophet Muhammad (peace be upon him) that is why the Prophet Muhammad declared; “The prophets of Bani Isreal will envy the saints of my Ummah”.

It is due to the personal name of Allah SWT that this Ummah has been granted elevation and superiority and the light of this personal name “Allah” that will be the feature by which the Ummah will be identified. This is the personal name “Allah” for which prophets wished and sought to be amongst the Ummah of the Prophet Muhammad (Peace be upon him) while regrettably the Ummah has deprived itself of the personal name.

All other names can be achieved by personal effort but the personal name “Allah” is only conferred by Allah SWT. This can never be achieved by personal

effort, a perfect and complete spiritual guide is necessity for this purpose. Some people attempt to mark the personal name on their hearts. They either do not endure it's illumination and become mad or go into a state of Ruj'at (regression) or they don't get benefit in any way from the personal name. Rather they become doubtful and lose faith in it. If losing faith in the personal name "Allah" is not infidelity then what is it?

Without doubt the personal name is Majestiv and contains heat energy but it is divine law that nothing bears fruit without first being treated with heat. When something is about to be burnt to a cinder then Allah SWT showers his mercy in the form of rain, as a result of which it becomes abundantly nourishing. The "shower of His Mercy" in relation to remembrance is MUHAMMAD-UR-RASOOL ALLAH. This God given remembrance can be attained in two ways: The first during the lifetime of a "KAMIL-E-HA'YAT" (existing complete and perfect spiritual guide), secondly from the grave of a "KAMIL-E-MAMAT" (from shrine of complete and perfect spiritual guide). The other way is known as the "OWAISIYA" order as Hazrat Bayazeed Bustami R.H. received spiritual benevolence from Imam Ja'afar Sadiq R.H. who was born after many years departure of Imam Sahib R.H. Similarly Hazrat Abubakar Hawwari received benevolence from Hazrat Abubakar Siddique R.D. when Hazrat Abubakar Hawwari established the "Hawwaria Order". There is a gap of few

hundred years between Hazrat Abubakar Siddique R.D. and Hazrat Abubakar Hawwari R.H.. Sakhi Sultan Bahoo R.H. received benevolence and took BA'YAT (oath of allegiance) from Prophet Muhammad (peace be upon him) as he stated

in his book "NOOR-UL-HUDA".

## *The Nafs (Self) and the Intellect*

A spiritual man is one who has purified his *Nafs* (Self), enlightened the heart, illumined the soul, and secured the intellect (*Ana*).

The *Nafs* starts from the belly point and it rests in the head. In some individuals, the *Nafs* uses its lower part and in some others, the *Nafs* uses its upper part. When the *Nafs* uses the lower part, one tends to engage in indecent acts. However, when the *Nafs* uses its upper part, the intellect is affected and the mind is often subject to a weird thought process. I have seen people who can't think straight. It's not easy to judge them whether it's because of their *Nafs* or if the hypocrite heart is working behind the scenes. In some cases, it is both. Some people's minds are severely affected by the distortion of their *Nafs* and their hearts also plays a secretive role in destroying them.

*Nifaq (hypocrisy) is a predestined disease and nobody can help such a dual active heart. However, those that suffer from the upper disguise of the intellect can be fixed with a little more hard work by the spiritual guide.*

Such people whose mind and intellect are controlled by the devil and their *Nafs* can't ever think straight search for positive energy while they are dipped in the ocean of negativity. Such persons cannot find guidance and they always end up displeasing the Lord until they place their heads at the feet of the Lord and beg for their life hereafter and salvation.

**Gohar Shahi Marhaba**

**The Doctrine of NAFS (The Self)**

## **The Doctrine of NAFS (The Self)**

It is a Satanic Bacterium; navel point is its abode. All the Prophets and Saints sought refuge from its mischief. Its diet is phosphorus and bad odour, which is also found in bones, coal and cow dung. All religions insist on a proper bath after copulation because unpleasant odour releases through skin-pores during sexual activity. Stinking drinks and stinking animal meat is also prohibited.

On the day of Azl (Primordial), all souls including the mineral souls that were in front of God, became acquainted and united with each other. The Man built homes from stones, inspired by mineral soul in him. And he made roofs of homes with wood of trees, inspired by botanical soul in him. He benefited himself from the cool shadows of the trees also. The trees provided him with pure oxygen. Animal souls from the rare row, that became animals in this world, were declared lawful for consumption for the man. Whereas the birds from the same category also were made lawful for consumption.

On the left side, were created Jinns and infernal spirits, followed by evil spirits, which, in the end, became God's enemies. And the animal, botanical and mineral spirits that appeared from behind evils spirits, developed enmity against human beings. Mineral spirits from this category turned the earth into ash-coal, the gas from which was harmful for human beings. The botanical spirits from this category brought into existence dangerous, thorny and man-eating trees. And with the animal spirits from this category, man-eating animals and beast were created. And the birds from the same category, owing to its enmity against human beings, were declared as unlawful. These birds can be recognized by their trait of eating food holding with their paws. The Souls at God's right, were appointed as servants to Human beings, message-carrier and helper. The man was elevated in eminence above all, and was appointed as God's vicegerent. Now it depends on the man, his willingness, efforts and fate whether he accepts the vicegerency or he rejects it.

In dreams, the Nafs leaves the body, and joins evil gatherings of the Jinns, in the person's guise. The Nafs is accompanied by the KhAnas (The Whisperer). It resembles an elephant. It sits in between the Nafs (The Self) and the Qalb (Heart). It assists the Nafs to misguide the man. In addition to this, yet another four birds also get clung to the four souls of the breast, to misguide the man. For example, cockerel clung to the heart (Qalb), which causes lust to prevail the heart. With Dhikr Qalb (Mystical invocation by the heart) the cockerel is cleansed of lust, hence, it begins to translate the difference between prohibitions (Haram) and allowance (halal). This is known as Secured heart (Qalb Salim).

The crow is clung to Sirri, and Sirri is afflicted by greed. The peacock is clung to Khafi, and Khafi is afflicted by jealousy. The pigeon is clung to Akhfa, and Akhfa is afflicted by stinginess. The traits of these birds compel the souls of the breast to adopt greed and jealousy, until the souls are enlightened. Four Similar birds were taken out from Abraham's body, and they were placed in the body again after they were purified. After demise of purified individuals, these birds begin to dwell on trees. Some people stay in jungles, and they imitate birds' voice, and these birds become acquainted with them, and they help them with healing minor diseases.

### **An Important Anecdote**

Nafs relates to the Satan.

All the five Souls of the human breast respectively relate to the five Grand Prophets. Ana relates to God.

Similarly, the body is related to Perfect Spiritual Guide.

Whichever soul is not connected to the one it is related to, is deprived of and indifferent to its spiritual benevolence

## *How to Tackle the Attacks of the Nafs (Self) and Devil*

*"I am under attack by my Nafs. How do I overcome this attack?"*

In order to fight our *Nafs* (the Self) and the devil, we need to understand the nature of the attacks carried out by *Nafs* and the devil. If we do not know how our *Nafs* attacks on us, and how the devil attacks on us, we will never be able to combat it.

## Emotions and Love and Hatred



Every organ in our body has a specified task/nature. For example, the eyes are assigned to allow us to see, the nose to smell, and legs to walk with. These actions are those which can be felt, and these actions and activities are visible. However, the emotions and feelings cannot be seen, they are only felt. Emotions are both positive and negative, such as happiness and sadness, and love and hatred. We cannot see sorrow, but we can be engulfed by sorrow; sorrow strangles us. Sorrow captivates our body and our heart. Happiness makes us forgetful about all else. Love is of many types: sensual love, romantic love and divine love. Hatred itself is not a negative emotion, initially it was created as a preventive emotion. However later on, it was used in a negative sense against people. Hatred itself is not bad. For example, if you hate killing, is it bad? If you hate sins, is it bad? So it is a preventive emotion. If hating was bad, God would've never have asked his faithful believers to love people for his sake and to hate people for his sake. You see, hatred is also a side effect. If you love somebody, and people give him hard time, you begin to hate them. Hatred is a side effect of love; a preventive emotion. Nevertheless there are types of hatred. There is good hatred and bad hatred. Similarly, there is good love and bad love. Some people love killing. Is it good love? Some people love sinning. Is it good love? No.

*If you go to the Unseen World and you enter the treasure of Goharian Knowledge, you will come up with the meaning of these two words as follows: Hatred: A repelling emotion; Love: An attracting emotion.*

Hatred repels, while Love attracts. You can repel both bad things and good things. Similarly, you can attract both good things and bad things. The outcome is dependant on the source. Sensual love is prohibited, as it is a form of attraction between two *Nafos* (Selves). Romantic love is a form of attraction between two souls who have been lovers and beloved to each other in the premordial times. Finally, divine love is a form of attraction between man and God. If you know how to love, you automatically know how to hate. If you know how to eat, you must know how to excrete your body's wastes. When you love somebody, you always have this tendency to hate those who give a hard time to your beloved. Love and hate go hand in hand. If you are good, anticipate people to be jealous of you. If you do not want people to be jealous of you, stop being good.

All in all, it is about the usage of ones feelings and emotions, the point of view. What may be boring to someone, maybe exciting to another. What may be a cup of tea for somebody, may be another's poison. This is what we need to understand today.

## Sadness Relates to the *Nafs*

Why do we get sad? What is it because of which we are sad? What is the analogy of happiness? What organ in particular, inside our body, makes us feel happy? Is it our soul, our heart, our mouth - what is it? For example, one's mouth is used to eat and drink substances. My friends, the enjoyment of the heart lies in remembrance of the Lord. Hence, happiness and sorrow have nothing to do with the heart. The heart is neither sad nor is it happy. Contentment of the heart, satisfaction of the heart, and enjoyment of the heart lies in the remembrance of the Lord. Happiness and sadness have nothing to do with the heart. Either the heart is content or it is uneasy. It is neither sad nor is it happy. So, what is responsible for sadness and happiness? Sadness and happiness are related to the *Nafs*. There is both good sadness and bad sadness. When our *Nafs* is humiliated, it makes us feel that we have been humiliated. When *Nafs* is sad, people say "We are sad." This is not true! Do not say that somebody is sad. Rather, tell them, "Your *Nafs* is sad today." You are happy because your *Nafs* is happy. The enjoyment of the soul is not in remembrance of God, not in servitude to God, but the soul's enjoyment lies in seeing God. Nothing else will quench it's thirst. For a beloved or lover, the happiness always lies

in seeing them. Whenever they see the beloved, they feel content and satisfied. When you see somebody you love, you feel very safe, content, and satisfied.

*Why is the Nafs sad? Nafs is sad when it does not obtain its regular diet. When Nafs is not given what it wants, Nafs is sad. When the Nafs is happy, the only solution to bring it back to normal is to attack it with fear. Nafs is sad when you do not please it, and Nafs is happy when you please it. These feelings and emotions of sadness and happiness have nothing to do with your heart or the faith in your heart. However, they can still cause harm to your faith. My friends, if you please your Nafs, it will get strong. The stronger your Nafs is, the more distant from God you are.*

You have to compromise with your Nafs. You have to say, "Okay, I can do this for you, but I cannot do this for you." What belongs to the heart is not happiness. It is satisfaction, the spiritual content!

## **Gohar Shahi Marhaba**

### **Functions of Lataif (Faculties of Breast) in the Human Body**

### **Functions of Lataif (Faculties of Breast) in the Human Body**

**Faculty of Akhfah (The Obscure):** It enables the man to speak; without it, the man is dumb even with a sound tongue. These Faculties differ the man from animal. If the Faculty of Akhfa does not enter the body at the time of birth for any reason, bringing it in the body was the duty of the concerned Messenger. Then the dumb would begin to speak.

**Faculty of Sirri (The Secret):** It enables the man to see. In case, this Faculty is absent in man at the time of birth, he is blind. Bringing it into

the body was the duty of the concerned Messenger. The sight, then, is restored to the blind men also.

**The Faculty of Qalb (The Heart):** If this is absent in the body, like an animal, the man is unacquainted and far from God. He lacks yearning and sentiments. Bringing it back into the body was through the Prophets only. Later, the wonders and miracles of the Prophets in form of marvels were granted to the Saints also. Through the saintly marvels, even Fasiq (Who accepts the religion but does not practise it) and Fajir (Who sins and incites others to do the same) also approached God. As the missing faculty is returned to the body through a Prophet or a saint, even the deaf, the dumb and blind are healed.

**The Faculty of Ana:** The man is mentally impaired due to its absence in the body, even if the nerves of the brain seem to function normally.

**The Faculty of Khafi (The Arcane):** Its absence in the body leaves the man deaf, even if all the ear-holes are opened wide. Physical flaw also show similar complaints and states; in which case, it is curable. However, medical help does not serve the purpose, in case the concerned Faculties are absent in the body, unless a Prophet or a saint extends his help.

**The Faculty of Nafs (The Self):** Through Nafs (The Self) human heart is

drawn into world and its contents; whereas the faculty of Qalb (The Heart) steers the man towards God.

### **The Religion of God/The spiritual entity Nafs (self or ego)**

This is a Satanic bacterium. It's fixed abode is at the navel point. All the Prophets and the Saints sought refuge from it's mischief. Its diet consists of phosphorous and unpleasant odors. These are in bones, coal and cow-dung. All the religions have stressed the importance of bathing after sexual intercourse because of the unpleasant odor released from the sweat pores. Further, drinks and animals that have unpleasant odors are also forbidden for human consumption for this reason. In the primordial time all the souls that were in front of God, up to and including the bonding spirit, became acquainted with each other and became supportive of one another. As a result of the bonding spirit coming to the earth, (which formed stone and rock) human beings made homes from rocks. As a result of the botanical spirit coming to the earth (which created vegetation) they made roofs for their homes by collecting wood from trees. They also derived benefit from the shade and the trees provided clean oxygen. The animal souls that were at the rear of all the souls came into the world and hence animals came into being and these were made lawful for consumption by all human beings. Birds that were in this category of animals were also made lawful. On the left side of God, genies and Satanic elf-like creatures were made and behind these were another form of evil spirits which became the enemies of God. The animal, botanical and bonding spirits that appeared behind these evil spirits, on the left side of God developed enmity for human beings. The bonding spirit of this category was sent to the world as a result of which coal and cinder came into being. Gases released by these became harmful to human beings. Due to the botanical spirit of this category, dangerous and thorny vegetation harmful to humans came into existence. Due to the animal spirit of this category, (left side of God) wild and man-eating animals came into being. Birds related to this group, due to their hostility towards humans were declared unlawful for human consumption for this reason. The animals and birds of this category are recognized by the fact that they eat their food by holding it with their paws or claws. The souls on the right side of God were to serve human beings. These became the message-bearers and helpers and the human being was endowed the most, with excellence and perfection and appointed the vicegerent of God. It now depends upon the individual to decide, the efforts made and the destiny of an individual,

whether to be a Vicegerent or to reject this status. The spirit of the self leaves the body during sleep. It takes on the appearance of the person it lives in and then wanders around Satanic gatherings. Another spiritual creature the Khannas is connected to the spirit of the self. It resembles an elephant and sits between the spirit of the self (at the navel) and the spiritual entity the Qalb (which is close to the heart). The Khannas helps the spirit of the self in tempting and misguiding the human being.

In addition to these, four spiritual birds attach themselves to four of the spiritual entities inside the human body, known as the Qalb, Sirri, Khaffi and Akhfa. Again their function is to lead the human being astray. Of these four birds, the cockerel attaches itself to the Qalb, as a result of which lust dominates the heart. Only when the Qalb, itself engages in the continuous incantation of the Name of God (a spiritual discipline practiced under the guidance of a perfect spiritual guide) does the cockerel eventually become purified. Only then do an awareness and an appreciation of what is lawful and unlawful develop in a person. The Qalb in this state is known as the healthy and awakened Qalb. Attached to the spiritual entity Sirri is a crow. This brings desire and greed. Attached to the spiritual entity Khaffi is a peacock that creates envy in a person. With the spiritual entity Akhfa is a pigeon that comes with stinginess. The nature of these birds, forces greediness and envy upon these spiritual entities only until they become spiritually illuminated. It was these four birds that were taken out of the body of Abraham. They were purified and returned to his body. After death, the birds inside the holy and the pure make their home in the trees. Many people make bird-like sounds after spending a few days in the jungles. These birds then become acquainted with these people and help them with cures for minor ailments.

**An important note:**

- The spirit of the self is connected with Satan. · The five spiritual entities inside the chest are individually connected with the five major Messengers of God, (five major Prophets).
- The spiritual entity, Anna, found in the head is connected with God. · Similarly the human body is connected to the perfect spiritual guide (Universal Master).

Whichever spiritual entity or person is lacking its connection, it is deprived and incapable of receiving the corresponding spiritual grace and bounty from that source.

**Tazkiah** (تزكية) is an [Arabic-Islamic](#) term referring to the process of transforming the *nafs* (carnal self or desires) from its deplorable state of ego-centeredness through various psycho spiritual stages towards the level of purity and submission to the will of [Allah](#).<sup>[1]</sup> *Tazkiah* (and the related concepts of *tarbiyah* and *talim* – training and education) does not limit itself to the conscious learning process: it is rather the task of giving form to the act of righteous living itself: treating every moment of life with remembering one's position in front of Allah

## Tazkiah

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**Tazkiah** (تزكية) is an [Arabic-Islamic](#) term referring to the process of transforming the *nafs* (carnal self or desires) from its deplorable state of ego-centeredness through various psycho spiritual stages towards the level of purity and submission to the will of [Allah](#).<sup>[1]</sup> *Tazkiah* (and the related concepts of *tarbiyah* and *talim* – training and education) does not limit itself to the conscious learning process: it is rather the task of giving form to the act of righteous living itself: treating every moment of life with remembering one's position in front of Allah.

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### [[edit](#)] *Literal Meaning: Aim and Scope*

*Tazkiah* originally meant pruning the plant – to remove what is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove from it all evil traces and spiritual diseases that are obstacles in experiencing Allah.<sup>[2]</sup> In Islam, the ultimate objective of religion and [shariah](#) (Islamic law) and the real purpose of raising [prophets](#) from among mankind was performing and teaching *tazkiah*.<sup>[3]</sup>

Literally the term encompasses two meanings: one is to cleanse and purify from adulterants, while the other is to improve and develop towards the height of perfection. Technically it conveys the sense of checking oneself from erroneous tendencies and beliefs and turning them to the path of virtue and piety (fear of God's displeasure) and developing it to attain the stage of perfection.

The word [zakat](#) (alms tax) comes from the same [Arabic verbal root](#), since *zakat* purifies an individual's wealth by recognition of Allah's right over a portion of it.<sup>[4]</sup> It finds its origin in the [Quranic](#) command to: "Take [sadaqah](#) (charity) from their property in order to purify and sanctify them" (*At-Taubah*: 103).<sup>[5]</sup>



## **[edit] Background: The Nafs**

Conceptualizing the process and importance of tazkiah necessitates a basic understanding on the nature and faculties of the soul from an Islamic perspective. The soul (*nafs*) employs the body to attain its goals. The soul has also other names, including spirit (*ruh*), intelligence (*aql*), and heart (*qalb*) although these terms have other usages. The primary faculties of the soul are:

1. **Intelligence** (*al-quwwah al-aqliyyah*) - angelic.
2. **Anger** (*al-quwwah al-ghadabiyyah*) - ferocious.
3. **Desire** (*al-quwwah al-shahwiyyah*) - animalistic.
4. **Imagination** (*al-quwwah al-wahmiyyah*) - demonic.

The value of these forces is obvious. Reason distinguishes good and evil: *ghadab* (anger) <sup>[6]</sup> helps defend against aggression: sexual attraction maintains survival of the human species; and imagination allows visualization of universals or particulars. Reason is man's guiding angel. Anger brings violence; passions (*hawā*) encourage immorality; and imagination provides material to formulate demoniac plots and machinations. If reason controls the other faculties, it moderates excesses and ensures useful performance. Allah says in *surat Ash-Shams*: "And by *nafs* (soul), and Him Who perfected him in proportion; Then He inspired him corruption and its righteousness; Indeed he succeed who chooses to purify his own self; and indeed he fails who corrupts his own self."<sup>[7]</sup> The soul is in a continuous *jihād* (struggle) between these four powers for domination. The victorious trait determines the soul's inclination.

In a *hadith* from [Imam 'Alī ibn Abī Tālib](#), he is related as saying: "Surely God has characterized the angels by intellect without sexual desire and anger, and the animals with anger and desire without reason. He exalted man by bestowing upon him all of these qualities. Accordingly, if man's reason dominates his desire and ferocity, he rises to a station above that of the angels; because this station is attained by man in spite of the existence of hurdles which do not vex the angels."<sup>[8]</sup>

## **[edit] Pleasures and Pains**

The soul experiences pleasure when perceiving something harmonious with its nature. Pain occurs when it contacts things in disharmony. The soul's pleasures and pains are also divided into four categories, each corresponding to one of the four faculties.

1. Pleasure of the reasoning faculty lies in gaining knowledge and its pain lies in ignorance.
2. Pleasure of the faculty of anger lies in feelings of overcoming an enemy and revenge. Its pain lies in the feeling of being overpowered and defeated.
3. Delight of the faculty of desire is enjoyment of foods, drinks, and sex while its pain lies in denial of such experiences.
4. Pleasure of the imaginative faculty lies in the visualization of particulars which lead to the appearance of carnal desires, while its pain lies in the insufficiency and inadequacy of these visions.

The strongest of pleasures is experienced by reason. This pleasure is inherent and constant. It is unlike the other pleasures, which are transitory and often embarrassing. Rational pleasures have many degrees, the highest of which is nearness to God. This sublime pleasure is attained through love and knowledge of God, acquired through effort to be closer to Him. When efforts are directed to this goal, sensual pleasures are overshadowed; taking their proper place in moderation.

### **[edit] Importance of Tazkiah**

The soul is created devoid of traits. As one progresses through life he develops *malakat* related to his lifestyle. The soul becomes accustomed to repeated behavior, which then determines actions. Noble faculties manifest moral and wise behavior, while evil faculties manifest immorality. These faculties determine the fate in the *akhirah*. Moral virtues bring eternal happiness and well-being (*falah*), while moral corruption leads to everlasting wretchedness. Man must purge blameworthy traits (*akhlāq madhmūma*) before he can integrate ethical and moral virtues. According to the *ulema*, obtainment of *falah* in this life and the next is directly connected to *tazkiah*. This is based on the Quranic verses: [\[Qur'an 91:9\]](#)

91:7 وَنَفْسٍ وَمَا سَوَّاهَا

*Wanafsin wamā sawwāhā*

Consider the human self, and how it is formed in accordance with what it is meant to be

91:8 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

*Faalhamahā fujūrahā wataqwāhā*

And how it is imbued with moral failings as well as with consciousness of God!

قَدْ أَفْلَحَ مَنْ زَكَّاهَا 91:9

*Qad aflaha man zakkaha*

To a happy state shall indeed attain he who causes this [self] to grow in purity

وَقَدْ خَابَ مَنْ دَسَّاهَا 91:10

*Waqad khaba man dassaha*

And truly lost is he who buries it [in darkness].

This illustrates that Allah created the human soul with both evil and good inclinations, and endowed man with the ability to distinguish between the two: eternal *falah* is achieved by choosing good in the struggle instead of evil and striving to make it prevail. Similarly, Allah says in *sura as-shu'ara* :

"On that Day, neither wealth nor children will be of any benefit, only he [will be happy] who comes before Allah with a sound heart free of evil." [Qur'an 26:88]

Thus, the only people who will be saved from punishment on the [Day of Judgment](#) are those possessing *qulub salima* (sound hearts: بقلب سليم). The phrase "*salim*" (sound) is related to the word "*aslama*" because "Islam" is moving towards that state of soundness.

Anas Karzoon offered the following definition of *tazkiah al-nafs*, "It is the purification of the soul from inclination towards evils and sins, and the development of its *fitrah* towards goodness, which leads to its uprightness and its reaching *ihsaan*."<sup>[9]</sup> Attempts to obey God's commands are successful only when one is purified; then the soul can receive God's unlimited grace.

The *hadith* of the [Prophet Muhammad](#): ("my religion is based on cleanliness"), does not refer to outward cleanliness alone; it also alludes to the soul's inner purity. [Al-Khatib al-Baghdadi](#) narrates in his "Tarikh" on the authority of [Jabir](#) that the Prophet returned from one of his campaigns and told his companions: "You have come forth in the best way of coming forth: you have come from the smaller jihad to the greater jihad." They said: "And what is the greater *jihad*?" He replied: "The striving (*mujahadat*) of Allah's servants against their idle desires."<sup>[10]</sup>

When some Sufi masters were asked about the meaning of Islam, they answered: "[It is] slaughtering the soul by the swords of opposition [to it]." The famous Sufi master [Mawlana Jalal al-Din al-Rumi](#) has argued that the constant struggle against *nafs* is *jihad al-akbar* (the greatest war). To attain perfection, it is necessary to struggle against lusts and immoral tendencies, and prepare the soul to receive God's grace. If man travels the path of purification, God will aid and guide him. As the Qur'an maintains in *sura al-Ankabut*: [\[Qur'an 29:69\]](#)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ 29:69

*Waallathēna jahadū fēna lanahdiyannahum subulanā wainna Allaha lama'a almuḥsinēna*

But as for those who struggle hard in Our cause, We shall certainly guide them onto paths leading unto Us: for, behold, God is indeed with the doers of good.

### **[edit] Maqamat of Tazkiah**

The level of human perfection is determined by discipline and effort. Man stands between two extremes, the lowest is below beasts and the highest surpasses the [angels](#). Movement between these extremes is discussed by *ilm al-akhlaq* or the science of [ethics](#). Traditional [Muslim philosophers](#) believed that without ethics and purification (*tazkiah*), mastery over other sciences is not only devoid of value, but obstructs insight. That is why the Sufi saint [Bayazid al-Bustami](#) has said that, 'knowledge is the thickest of veils', which prevents man from seeing reality ([haqiqah](#)).

Sufi Brotherhoods ([tarīqa](#) pl. *ṭuruq*) have traditionally been considered training workshops where fundamental elements of *tazkiah* and its practical applications are taught. Sufis see themselves as seekers (*murīdūn*) and wayfarers (*sālikūn*) on the path to God. For proper training, *murīdūn* are urged to put themselves under the guidance of a master (*murshid*). The search for God (*irāda*, *ṭalab*) and the wayfaring (*sulūk*) on the path (*ṭarīq*) involve a gradual inner and ethical transformation through various stages. Although some have considerably more, most orders adopted seven [maqāmāt](#) (*maqam* pl. *maqamat*, a station on the voyage towards spiritual transformation). Although some of these stations are ascetical in nature, their primary functions are ethical, psychological and educational: they are designed as a means for combating the lower-self (*mujāḥadat al-nafs*) and as a tool for its training and education (*riyāḍat al-nafs*).

In one of the earliest authoritative texts of Sufism, the *Kitāb al-luma'*, Abu Nasr al-Sarraj al-Tusi (d. 988), mentions seven *maqāmāt* that have become famous in later movements, they include:

- **Repentance** (*tawbah*): Begins with *nur-e-ma'rifat* (light of Divine Recognition) in the heart which realizes sin is spiritual poison. This induces regret and a yearning to compensate for past shortcomings and determination to avoid them in the future. Tawbah means regaining one's essential purity after every spiritual defilement. Maintaining this psychological state requires certain essential elements. The first is self-examination (*mahasabah*) and the other is introversion or meditation (*muraqabah*).
- **Abstention** (*wara*): Pious self-restraint: the highest level of wara' is to eschew anything that might distract one, even briefly, from consciousness of Allah. Some Sufis define wara as conviction of the truth of Islamic tenets, being straightforward in belief and acts, steadfast in observing Islamic commandments, and careful in one's relations with God.
- **Asceticism** (*zuhd*): Doing without what you do not need and making do with little. It is the emptiness of the heart which doesn't know any other commitment than what is in relation to God, or coldness of the heart and dislike of the soul in relation to the world.<sup>[11]</sup> Such renowned Sufi leaders as *Sufyan al-Thawri* regarded *zuhd* as the action of the heart dedicated to Allah's approval and pleasure and closed to worldly ambitions.<sup>[12]</sup>
- **Poverty** (*faqr*): Poverty, both material and spiritual. This means denial of the nafs demands for pleasure and power, and dedication to the service of others instead of self promotion. A *dervish* is also known as a fakir, literally a poor person. Poverty means lack of attachment to possessions and a heart that is empty of all except the desire for Allah.
- **Patience** (*ṣabr*): Essential characteristic for the mystic, *sabr* literally means enduring, bearing, and resisting pain and difficulty. There are three types: *sabr alal amal* (consistent in practicing righteous deeds); *sabr fil amal* (patience in performing a righteous deed); *sabr anil amal* (patience in obtaining from *haram*). In many Quranic verses Allah praises the patient ones, declares His love for them, or mentions the ranks He has bestowed on them: "And Surely God is with the patient ones." (2:153)
- **Confidence** (*tawwakul*): At this stage we realize everything we have comes from Allah. We rely on Allah instead of this world. There are three fundamental principles (*arkan*) of tawakkul: *ma'rifat*, *halat* and *a'mal*. The condition for achieving *tawakkul* is sincere acknowledgement of *tauheed*.

- **Contentment** (*riḍā*): Submission to *qaḍā* (fate), showing no rancor or rebellion against misfortune, and accepting all manifestations of Destiny without complaint. According to [Dhul-Nun al-Misri](#), *riḍa* means preferring God's wishes over one's own in advance, accepting his Decree without complaint, based on the realization that whatever God wills and does is good.<sup>[13]</sup> The state where pain is not felt is called *riḍā-e-tab'i* (natural): when *riḍā*' prevails with pain it is *riḍā-e-aqli* (intellectual). The first state is a physical condition and is not incumbent. The second is an intellectual condition, which is required: results from *muhabbat* (love for Allah).

Sufi sheikhs such as 'Alā' al-Dawlah Simnāni have described the *maqāmāt* in terms of the 'seven prophets' of one's inner being, with each prophet corresponding to one of man's inner states and also virtues.<sup>[14]</sup> Others like [Khawājah 'Abdallah Ansāri](#) have gone into great detail in dividing the stages of *tazkiyah* into a hundred stations. Nonetheless, through all these descriptions the main features of the stations marking the journey towards Allah are the same. One of the finest accounts of *maqāmāt* in Sufism is the *Forty Stations (Maqāmāt-i Arba'in)*, written by the eleventh century *murshid* [Abū-Sa'īd Abul-Khayr](#).<sup>[15]</sup>

### **[edit] Sufi Practices (Māmulāt)**

In order to combat and train the lower-self, Sufis practice fasting ([Sawm](#)), food and drink deprivation (jū'), wakefulness at night for the recitation of Quranic passages (*qiyām al-layl*), periods of seclusion (*khalawāt*), roaming uninhabited places in states of poverty and deprivation, and lengthy meditations (murāqaba, jam' al-hamm). The effortful path of self-denial and transformation through gradual *maqāmāt* is interwoven with effortless mystical experiences (*aḥwāl*).<sup>[16]</sup>

The Persian *murshid* [Abu al-Najīb al-Suhrawardi](#) further described this process by saying that it is only through constancy in action for God ('*aml li- allāh*), remembrance (*dhikr allāh*), recitation from the Quran, prayers and meditation ([muraqabah](#)) that a mystic can hope to obtain his objective which is *ubudiyyah* - perfect obedience to Allah. Another practice that is often associated with Sufism is the spiritual concert, or "listening," [samā'](#), in which poetic recitations, music and dances are performed by the participants, sometimes in states of ecstasy and elation. Most Sufi *ṭuruq* have established graded programs in which initially every new seeker (*murīdūn*) is educated in the ritual known as *zīkr-al-lisani* (*zīkr* with the tongue) and is finally taught *zīkr-al-qalbi*, which is practiced from the onset.<sup>[17]</sup>

## More About Ahwal

Excerpt from book reviews provided by "Der Nimatullahi Sufi-Orden",

"Spiritual Poverty in Sufism

Spiritual Poverty is a cornerstone of classical Sufi practice. The term faqir (poor man or woman) is often used as a synonym for Sufi and darvish among the Sufis. The first essay in this book documents the development of the meaning of spiritual poverty in Sufism, followed by two essays which explore diverse definitions of the terms darvish and Sufi in Islamic mystical texts.

Chapters 4 and 5 constitute the only comprehensive study in English of the various gradations of mystical states (ahwal) and the hierarchical levels of spiritual stations (maqamat) by the Sufis. The final chapters focus on the concept of the 'Eternal Now' (waqt) and discuss the significance of breath in the spiritual method of the Sufis." <<http://www.sufi.at/Nimatullahi%20Sufi%20Books.htm>>

'Al-Ghunya li-Talibi Tariq al-Haqq - 2', in 'Concerning contentment [rida].', says "Should contentment [rida] be classed as one of the spiritual states [ahwal], or as one of the spiritual stations [maqamat]?", and in another place later, same work, "But its final stage [nihaya] is one of the spiritual states [ahwal]..." These quotes are without going into detail, such as to answer the question presented. <[http://www.al-baz.com/shaikhabdalqadir/Books\\_and\\_Text\\_of\\_Wisdom/Al-Ghunya\\_li-Talibi\\_Tariq\\_al-H/Al-Ghunya\\_li-Talibi\\_Tariq\\_al-H/al-ghunya\\_li-talibi\\_tariq\\_al-h1.htm](http://www.al-baz.com/shaikhabdalqadir/Books_and_Text_of_Wisdom/Al-Ghunya_li-Talibi_Tariq_al-H/Al-Ghunya_li-Talibi_Tariq_al-H/al-ghunya_li-talibi_tariq_al-h1.htm)>

The webpage entitled 'SUFISM', says, The Sufi path contains many stages (Maqamat) and states (Ahwal). It begins with repentance when the seeker joins the order and prepares himself for initiation...He passes through a number of spiritual stations and states clearly defined by Sufi teaching. These are the Sufi stations: ...Linked to these stations are specific moods or emotions (ahwal) such as fear and hope, sadness and joy, yearning and intimacy... SUFI ESOTERIC TERMINOLOGY Ahwal - mystical states. <<http://www.angelfire.com/az/rescon/SUFIMYSTIC.HTML>>

With a translation of Ahwal:

"Qasida Burda verses 35-36

Wa-`alaykum as-Salam wa-rahmatullah wa-barakatuh: What is the meaning of "muqtahim[i]" in the line of the Burda Shareef which states: "Li kulli hawlin min ahwal muqtahimi"?

Also, what is the translation of "Abara fee qawli laa minhu wa la n'ami"?

They are verses 35-36:

*Nabiyyuna al-aamiru al-naahi fa-la ahadun abarra fi qawli "la" minhu wa-la "na`ami."*

*Huwa al-Habibu al-ladhi turja shafa`atuhu, li-kulli hawlin min al-ahwali muqtahimi!*

Translation

Our Prophet who commands and forbids, so that none is more just than him in saying "no" or "yes": He is the Beloved whose intercession is dearly hoped, for each disaster of the disasters that shall befall!"

<[http://www.livingislam.org/k/brd35\\_e.html](http://www.livingislam.org/k/brd35_e.html)>

As can be seen, in the last line starting with 'hawlin', the corresponding translation starts with 'disaster', then, 'of the disasters', whereas the initial text, "min al-ahwali"; thereof, it is shown basic lughatul Arabiya [Arabic language], the word tense of 'hawlin' to 'al-ahwali'.

Wikipedia article on [[al-Burda](#)] (Arabic: قصيدة البردة, "Poem of the Mantle")

<[http://en.wikipedia.org/wiki/Qa%E1%B9%A3%C4%ABda\\_al-Burda](http://en.wikipedia.org/wiki/Qa%E1%B9%A3%C4%ABda_al-Burda)>

Quote provided is on direct subject of illustrating the breadth of translations of Ahwal; therewith, the quote is inserted without involvement in unanimity of agreement of approval of the entirety of the content of Qasida Burda.

Further on meanings of Ahwal,

in answering, "Question:

Does a non-verbal pronouncement of divorce count as a pronouncement of divorce? i.e. The man "says" it "aloud" in his mind (without moving lips, vocal cords, mouth)?



Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamu Alaykum

Allama Muhammad Qudri Basha in his al-Ahwal al-Shaksiyya mentions:

A divorce is effected by a verbal pronouncement and by a formally written letter. (Al-Fawaid al-Aliyya ala al-Ahkam al-Shariyya fi al-Ahwal al-Shakhsiyya, Article 222, Maktaba Arafa)

A formally written letter is one that is written to a third person. This will count as a divorce whether one intends it or not."

<[http://qa.sunnipath.com/issue\\_view.asp?HD=12&ID=3297&CATE=11](http://qa.sunnipath.com/issue_view.asp?HD=12&ID=3297&CATE=11)>

It is indicative that al-Ahwal is used in places, places, spread. The purpose of including this in this article addendum is for broadness sake.

### **[edit] Stages of the Self**

There are three principal stations of *nafs* or human consciousness which are specifically mentioned in the Qur'an. They are stages in the process of development, refinement and mastery of the *nafs*.<sup>[18]</sup>

1. *nafs-al-ammārah*: unruly animal self or soul that dictates evil.
2. *nafs-al-lawwāmah*: struggling moral self or self-reproaching soul.
3. *nafs al-mutma'inna*: satisfied soul or the composed God realized self.<sup>[19]</sup>

### **[edit] The animal *nafs* (*nafs-al-ammārah*)**

The Sufi's journey begins with the challenge of freeing oneself from the influence of [shaytan](#) and the *nafs-al-ammara*. [Al-Kashani](#) defines it as follows: the commanding soul is that which leans towards the bodily nature (*al-tabī'a al-badaniyya*) and commands one to sensual pleasures and lusts and pulls the heart (*qalb*) in a downward direction. It is the resting place of evil and the source of blameworthy morals and bad actions.<sup>[20]</sup> In its primitive stage the *nafs* incites us to commit evil: this is the *nafs* as the lower self or the base instincts.<sup>[21]</sup> In the eponymous sura of the Qur'an, the prophet [Yusef](#) says "Yet I

claim not that my *nafs* was innocent: Verily the *nafs* of man incites to evil." [Qur'an 12:53]  
Here he is explaining the circumstances in which he came to be falsely imprisoned for the supposed seduction of [Zuleikā](#), the wife of Pharaoh's minister.

### **[edit]** The reproachful *nafs* (*nafs-al-lawwama*)

If the soul undertakes this struggle it then becomes *nafs-al-lawwama* (reproachful soul): This is the stage where "the [conscience](#) is awakened and the self accuses one for listening to one's ego. The original reference to this state is in sura [Qiyama](#): [Qur'an 75:2]

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ 2:75

*Walā oqsimu bialnnafsi al-lawwāmati*

I call to witness the regretful self (the accusing voice of man's own conscience)

The sense of the Arabic word *lawwama* is that of resisting wrongdoing and asking God's forgiveness after we become conscious of wrongdoing. At this stage, we begin to understand the negative effects of our habitual self-centered approach to the world, even though we do not yet have the ability to change. Our misdeeds now begin to become repellent to us. We enter a cycle of erring, regretting our mistakes, and then erring again. [22]

### **[edit]** The *nafs* at peace (*nafs-i-mutma'inna*)

The Qur'an explains how one can achieve the state of the satisfied soul in sura [Ar-Ra'd](#): "Those who believe, and whose hearts find their rest in the remembrance of God - for, verily, in the remembrance of Allah do hearts find satisfaction (*tatmainnu alquloobu*)."  
[Qur'an 13:28] Once the seeker can successfully transcend the reproachful soul, the process of transformation concludes with *nafs-al-mutma'inna* (soul at peace). However, for some Sufis orders the final stage is *nafs-as-safiya wa kamila* (soul restful and perfected in Allah's presence). The term is conceptually synonymous with [Tasawwuf](#), [Islah al-Batini](#) etc. [23] Another concept which is closely related but not identical is *tazkiah-al-qalb*, or cleansing of the heart, which is also a necessary spiritual discipline for travelers on the Sufi path. The aim is the erasure of everything that stands in the way of purifying Allah's love (*Ishq*). [24]

The aim of *tazkiah* and moral development is to attain *falah* or happiness, thus realizing the *nafs al-mutma'inna*. This is the ideal stage of ego for Sufis. On this level one is firm in one's faith and leaves bad manners behind. The soul becomes tranquil, at peace. At this stage Sufis have relieved themselves of all [materialism](#) and worldly problems and are satisfied with the will of God. Man's most consummate felicity is reflecting Divine attributes. Tranquillization of the soul means an individual's knowledge is founded on such firm belief that no vicissitudes of distress, comfort, pain or pleasure can alter his trust in Allah and his expecting only good from Him. Instead, he remains pleased with Allah and satisfied with His decrees. Similarly, the foundations of deeds are laid in such firm character that no temptations, in adversity, prosperity, fear or hope, removes him from the shar'iah, so he fulfills the demands made by Allah and thus becomes His desirable servant.<sup>[25]</sup>

According to [Qatada ibn al-Nu'man](#), the *nafs al-mutma'inna* is, "the soul of the believer, made calm by what Allah has promised. Its owner is at complete rest and content with his knowledge of [Allah's Names and Attributes](#)..."<sup>[26]</sup>

In sura [Fajr](#) of the Quran, Allah addresses the peaceful soul in the following words:  
[\[Qur'an 89:27\]](#)

89:27 يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

*Yā ayyatuhā alnnaḥsu almutmainnatu*  
O thou human being that hast attained to inner peace!

89:28 ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

*Irji'āi ilā rabbiki radiyatan mardiyatan*  
Return thou unto thy Sustainer, well-pleased [and] pleasing [Him]:

89:29 فَادْخُلِي فِي عِبَادِي

*Fāodkhulī fī 'aibādī*  
Enter, then, together with My [other true] servants

89:30 وَأَدْخُلِي جَنَّتِي

*Wāodkhulī jannaī*

Yea, enter thou My paradise!"

### **[edit] Process of Tazkiah**

The initial awakening to purification refers to recognition that the spiritual search is more important and meaningful than our previously valued worldly goods and ambitions. The process of *tazkiyya an-nafs* starts with "Verily deeds are according to intentions" and ends with the station of perfect character, *Ihsan*, "Worship Him as though you see Him", the reference being to the first hadith in [Sahih Bukhari](#) and the oft referred *hadith* famously known as the *hadith* of Gibril in [Sahih Muslim](#).<sup>[27]</sup> *Ihsan* is the highest level of *iman* that the seeker can develop through his quest for reality. This is referred to as *al-yaqin al-haqiqi*; the reality of certainty and knowing that it brings true understanding and leads to *al-iman ash-shuhudi*, the true faith of witnessing the signs of Allah's Oneness everywhere. The only higher level of realization is *maqam al-ihsan*. At this station of perfection, the seeker realizes that Allah is observing him every moment.<sup>[28]</sup>

### **[edit] Maintaining the Nafs**

It must be remembered that *tazkiah* is not a *hal* (temporary state), which is something that descends from Allah into a seeker's heart, without him being able to repel it when it comes, or to attract it when it goes, by his own effort. The *maqām* and *hal* are deeply related and oftentimes it is very difficult to distinguish between them. To ascertain their relationship Professor A.J. Arberry, in his *Sufism* has shown the distinction as follows: "the *maqām* is a stage of spiritual attainment on the pilgrim's progress to God, which is the result of the mystic's personal efforts and endeavor, whereas the *hal* is a spiritual mood depending not upon the mystic but upon God." The Muslim philosopher [Abd al-Karīm ibn Hawāzin al-Qushayri](#) (b. 986 [Nishapur](#), [Iran](#) - d. 1074) summarized the difference between the two concepts in his *Ar-Risāla-fi-ilm-at-taṣawwuf*, where he maintained that, "states are gifts, the stations are earnings."<sup>[29]</sup>

*Tazkiah* is a continuous process of purification to maintain spiritual health.<sup>[30]</sup> Similar to the process of maintaining physical [health](#), any lapse in the regimen can cause one to lose their previous gains, and thus caution must always be used to not deviate from the path. Regarding this, it has been related that Imam [Muhammad al-Busayri](#) asked Shaykh Abul-

Hasan ‘Ali ibn Ja’far al-Kharqani (d. 1033) about the major seventeen negative psychological traits or *mawāni*’ (impediments) which the *sālik* must avoid in his struggle towards purification. If the *sālik* does not rigorously abstain from these aspects, his efforts will be wasted. Known as *al-Akhlaqu ‘dh-Dhamimah* (the ruinous traits), they are also referred to as the Tree of Bad Manners:<sup>[31]</sup>

**[edit] Tree of Bad Manners**

1. **al-ghalab** – anger: considered the worst of all the negative traits. It may easily be said that anger is the source from which the others flow. The Prophet states in a *hadith*: “Anger (*ghadab*) blemishes one’s belief.” Controlling anger is called *kāzm*.
2. **al-hiqd** – malice or having ill-will toward others; grows from lusting for what someone else has. You must replace *hiqd* with kindness and look upon your brother with love. There is a tradition that says “give gifts to one another, for gifts take away malice.”
3. **al hasad** – jealousy; a person inflicted with this disease wants others to lose blessings bestowed on them by Allah.
4. **al-‘ujb** – vanity or having pride because of an action, possession, quality or relationship.
5. **al-bukhl** – stinginess: The cause of *bukhl* is love of the world, if you did not love it, then giving it up would be easy. To cure the disease of miserliness, one must force oneself to be generous, even if such generosity is artificial; this must be continued until generosity becomes second nature.
6. **al-tama** – avarice - excessive desire for more than one needs or deserves. Having no limit to what one hoards of possessions! Seeking to fulfill worldly pleasures through forbidden means is called *tama*’. The opposite of *tama*’ is called *tafwiz*, which means striving to obtain permissible and beneficial things and expecting that Allah will let you have them.
7. **al-jubn** – cowardice: the necessary amount of anger (*ghadab*) or treating harshly is called bravery (*shajā’at*). Anger which is less than the necessary amount is called cowardice (*junb*). Imam Shafi says, “a person who acts cowardly in a situation which demands bravery resembles an ass.” A coward would not be able to show *ghayrat* for his wife or relatives when the situation requires it. He would not be able to protect them and thus will suffer oppression (*zulm*) and depreciation (*ziliat*).
8. **al-batalah** – indolence or habitual laziness: *batalah* is inactivity resulting from a dislike of work.
9. **al-riya’** – ostentation or showing off: *riya*’ means to present something in a manner opposite to its true nature. In short, it means pretension, i.e., a person’s performing deeds for the next world to impress the idea on others that he is really a pious person with earnest desire of the *akhirah* while in fact he wants to attain worldly desires.
10. **al-hirs** – attachment and love for the material world, such as desiring wealth and a long life.

11. **al-‘azamah** – superiority or claiming greatness: the cure is to humble oneself before Allah.
12. **al-ghabawah wa ‘l-kasalah** – heedlessness and laziness; "the heart needs nourishment, and heedlessness starves the spiritual heart."<sup>[32]</sup>
13. **al-hamm** – anxiety: this develops from heedlessness. The seeker must first understand that Allah is al-Razzaq (the Provider), and submit and be content with the will of Allah.
14. **al-ghamm** – depression: passion (*hawā*) conduces to anguish (*ghamm*) whenever reason is allowed to represent itself as grievous or painful the loss of the suitable or desirable, and is therefor a “rational affection” that can cause the soul untold suffering and perturbation.
15. **al-manhiyat** – Eight Hundred Forbidden Acts
16. **ghaflah** - neglect and forgetfulness of God, indifference: those guilty of *ghaflah*, the *ghāfilūn*, are those who “know only a surface appearance of the life of this world, and are heedless of the hereafter” (30:7).
17. **kibr** – arrogance or regarding one’s self to be superior to others. The Prophet states in a *hadith*: “A person who has an atom’s weight of conceit in his heart will not enter Paradise.” The opposite of arrogance is *tawādu*, which is a feeling of equality.
18. **hubb-e-dunya** - love of the material world: the Prophet has said that "love of the world is the root of all evil." If this ailment is treated and cured, all other maladies flowing from it will also disappear.

The *sālik* must purify himself from these bad traits and rid his heart of the underlying ailments that are at their source. Outward adherence to the [five pillars of Islam](#) is not sufficient: he must be perfect in behavior. This requires a program of self-evaluation, purification, seclusion and establishing a practice of remembrance and contemplation under the guidance of an authorized Shaykh of Spiritual Discipline (*shaykh at-tarbiyyah*). In this way the seeker is able to achieve a state in which his heart is ready to receive Divine Inspiration and observe Divine Realities.

### **[edit] Notes**

1. ^ [Tazkiah: Purification of the Soul](#)
2. ^ Maulana Fazlur Rahman Ansari, [Knowledge and the Self](#)
3. ^ Amin Ahsan Islahi, *Tadabbur-r-Qur'an: Tafsir of Surah al-Fatihah adn Surah al-Baqarah*
4. ^ [Ibn Rajab al-Hanbali](#), *Purification of the Soul*, p. 2
5. ^ [Qur'an 9:103](#) cf.
6. ^ J. Cowen p.791
7. ^ *Ash-Sham*: Verses 7-10
8. ^ [Nahjul Balagha](#)
9. ^ Karzoon (Vol.1 p.12)
10. ^ A. Schimmel, *The Mystical Dimensions of Islam*, p. 112

11.    <sup>^</sup> Ibn Agibah, [\*Glossaire du Soufisme\*](#)
12.    <sup>^</sup> M. Fethullah Gulen, [\*Key concepts in the practice of Sufism\*](#)
13.    <sup>^</sup> Al-Qushayri, *Al-Risala*, p. 195
14.    <sup>^</sup> H. Corbin, 'Physiologie de l'homme de lumiere dans le soufisme iranien,' Paris 1959 pp. 238
15.    <sup>^</sup> Hussein Nasr, [\*Sufi Essays\*](#)
16.    <sup>^</sup> [\*Jewish Virtual Library\*](#)
17.    <sup>^</sup> [\*Sufism and Sufi Orders in Islam\*](#)
18.    <sup>^</sup> I. Shah, *The Sufis*, Octagon Press 2001
19.    <sup>^</sup> Muhammad Kabbani, *Naqshbandi Sufi Tradition: Daily Practices and Devotions*
20.    <sup>^</sup> *Istilāhāt al-sufiyya*, pp. 77-8
21.    <sup>^</sup> A. Schimmel, *Mystical Dimensions of Islam*
22.    <sup>^</sup> Robert Frager, [\*Sufi Psychology of Growth, Balance and Harmony\*](#)
23.    <sup>^</sup> Ibn Rajab al-Hanbali, p. 73
24.    <sup>^</sup> For an explanation of these terms in the context of a discussion of Sufi psychology, see the article 'Sufi Science of the Soul', by M. Ajmal, in *Islamic Spirituality*, S.H. Nasr ed, vol. 1, Foundations. London: Routledge and Kegan and Paul, 1987, pp. 294-307
25.    <sup>^</sup> Amin Ahsan Islahi, *Tazkiah: The Tranquilised Soul*
26.    <sup>^</sup> *The Purification of the Soul* p.71
27.    <sup>^</sup> Al-Bukhari, *Kitab al-Qadar*, 11/499
28.    <sup>^</sup> Akbar Husain, *Horizons of Spiritual Psychology*
29.    <sup>^</sup> George F. McLean, *Deliverance from error and mystical union with the Almighty*
30.    <sup>^</sup> Abdur-Rashid Siddiqui, [\*Tazkiah: Self Purification and Development\*](#)
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