

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Haal-e-Safar

(From Ground to Empyrean)

حالِ سفر
”از فرش تا عرش“

Professor Bagh Hussain Kamal

AWAISIA KAMALIA

HAL - I - SAFAR

حال سفر

(از فرش تا عرش)

DESCRIPTION OF THE JOURNEY

(From Ground to Empyrean)

Professor Bagh Hussain Kamal

AWAISIYA KAMALIYA

يَا اللّٰهَ يَا كَبِيْرَ يَا مُحَمَّدًا يَا بُشَيْرَ

مَنْ كَمَا لَمْ مَنْ فَقِيْرُ

Existence is due to your blessings

We would have Perished other wise

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(In the name of ALLAH the most beneficent and the most merciful)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِينِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

(O ALLAH ! Crown Muhammad (صلی اللہ علیہ والہ وسلم) who is the Prophet from Makka and also bless his family and his companion and bless them with your excellence.)

FOREWORD

The tree of our Din (Islam) consists of three main parts which are:-

- (a) Faith (The roots)
- (b) Deeds (The Trunk)
 1. Rights of Allah }
 2. Rights of Men }(The Branches)
- (c) Benevolence and Sincerity (The Fruits)

In the path of **Sufism, ***Lataif and ****Maraqbat have the status of ways and means in gaining the fruit of the aforementioned tree. This book is only an attempt for highlighting this path and its means.

سفر ہے شرط مسافر نواز بہتیرے
ہزار ہا شجر سایہ دار راہ میں ہیں

Safer Hai Shart Musafar Nawaz Bahtairay
Hazar ha Shajr_i_Sayadar Rah Main Hain

* (SAL-UL-ALLAHA-O-ALAH AY WA ALEHEEWASALLAM)=(Peace be upon him) (May Allah crown him with His blessings and grant him salvation)

** See Page ...13

*** See Page ...104,105

**** See Page ...31,32,33

(If some one girds up his lions to travel on the right path i.e. the path of Allah and the Nabi, he will find many a people (Sufis/Saints) to encourage him to reach the desired destination and he will find many a shady trees in the way for taking relief, which means that this journey cannot be undertaken without a guide. Secondly, the basic requirement is that the seeker must be well determined to foot down this path. Thirdly, this path is not an easy one, it is just like walking on a road in a bright summer day, and after every few steps the traveler would look for a shade. It depends upon one's own capacity that after how much and after how long a journey he would require rest/shade).

As this book contains my personal states, experiences, trances and ecstasies and certain unusual happenings; somebody might, hence, impose some allegation on me. Any one who wishes to do so, he is at complete liberty. I will just pay back thorns of allegations with the flowers of my prayers.

In this book my first and foremost addressees are my children, spiritual successors and my pupils. Any how, if somebody else benefits from it, that will purely be to his good luck and fortune. As Hazrat Hafiz Shirazi says:

من اگر رندم و گر شیخ چه کلام با کس
حافظ را از خود عارف وقت خوشیم

(If I am a freelancer or an ascetic, I am least bothered by any one. This is a Persian verse which means that either I am over-joyed, or I am a drinker or I am a saint, it is not of any body's concern, I all by myself am the knower of my own secret and I am sufi of the time. In other words it means that whether I have become intoxicated by drinking the oceans and oceans of the drinks from ALLAH or may be that I am saint, well this is a secret. Which is known to me only; I have known this secret by knowing my creator and no body else can have access to it nor it is of any body's concern. But I am Chief of the time, I am lost in that.)

Hazrat Shah Wali Ullah Muhaddas Dehlvi has described the spiritual observations, discoveries, and karamats *(miracles) of his father Hazrat Shah Abdul Rahim and other saints of his family in his book named "ANFAS_UL_AARFEEN", in the foreword of which, while explaining the purpose of writing the book he writes "After all praise and salutations to God, it is not hidden from men of vision that stories of the Saints of Allah are one group of forces of Allah. According to this, the saying and feelings of the Sufis and Saints, which consist of miracles, controls, and comprehensive exoteric and esoteric sciences, stimulate to the beginners and set guiding rules/parameters for those who are already on the path. Specially the children and spiritual successors are benefited a lot by going through biographies of their forefathers. At times a man of aptitude gets his sence of self-esteem, stirred thereby, which may deliver him to some station of spiritual journey".

May Allah inspire my children and pupilis having read this book, with an ambition to perpetuate my tradition of continuously reciting Darood Sharif. Because all that I have achieved is just due to, blessings of reciting Darood Sharif, therefore, I hereby advise my followers to devote all other time to the recitation of Darood Sharif, after reciting the following:

- | | | |
|--|--|---|
| <ul style="list-style-type: none"> a. Bismillah Sharif b. Kalama Tayyeba c. Kalma Tamjeed d. Astaghfar | | <p>One hundred times daily,
at dawn and dusk.</p> |
| <ul style="list-style-type: none"> e. <u>Zikar</u> That is taking the name of } Allah in a Special way as explained } and dusk.
in the book.(page 19,106) | | |

**f. Mukham_Saat_i_Ashar (After Zikar)

Moreover it is recommended that the gift of Darood Sharif should be presented in the honour of the Prophet (صلى الله عليه وسلم) in abundance by remaining awake during some special nights as mentioned below. How immense a treasure is this, well that is beyond the ken of expression:-

* (Karamat is a miracle of a Sufi and Mojaza is a miracle of a Prophet)

** See page110

- a. Laila_tul_Qadar in Last 10 days of Ramadan
- b. Shab_i_Barat
- c. Night of Prophet's Birth day
- d. Shab_i_Miraj

کوئی محرم نہیں ملتا جہاں میں
تجھے کہتا ہے کچھ اپنی زباں میں

Koi Mehram Naheen Milta Jehan Main
Mujhai Kahna Hai Kuch Apni Zaban Main

(I do not find in this world any such person with whom I could converse in my own language. Very few people can understand as to what I wish to say. Our language is the language of Sufism. As I have unlimited flight (with the grace of God) and no body in the world can compete me, so I can not share my experiences with any body else. So any language which will explain those high horizons of my flight will not be understood by anyone.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰی اٰلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

During my studies there were three goals in front of me that is:-

- a. Higher Education
- b. Good Service
- c. High Society

I could not continue my education after passing my intermediate examination from Govt College Chakwal. I started my service as a clerk from Chakwal Municipal Office and also passed my Munshi Fazal, BA., MA. (Udu, Punjabi) examinations privately. I continued my humble struggle to pass through the stages of clerk to teacher and then finally achieved professorship. Meanwhile, my literary taste started flourishing and I established my links with the circles of high society. As a writer, my writings were published in popular magazines, periodicals and papers, and were also broadcast/telecast. As I was under a continuous mental stress, I tried to look for solace in literary and poetic gatherings. My vagabond state was such that I would leave the house in the morning, perform my official duty and then would remain absent from house till mid night. This became my routine for years. At night I would lie on my bed fully tired and would analyse all my engagements of the day, which would even increase my restlessness. Every shade would seem to be colourless and every paint temporary; my heart would, then, scream:

Jo La Zaval Ho Wo Sirkhushi Naheen Miltee جولا زوال ہووے سرخوشی نہیں ملتی

Ah! I don't find the fountain of eternal joy .

I wondered that despite the attainment of worldly goals, although under unfavorable conditions, why I was still so much restless?

Why my heart was always full of continuous anxiety, I would ask my self:-

Dil_I_Nadan Tujhai Huwa Kia Hai
Akhar Is Dard Ki Dawa Kia Hai

دل ناداں تجھے ہوا کیا ہے
آخر اس درد کی دوا کیا ہے

(Oh my innocent heart what has happened to you and what is after all the cure of this sickness).

I was busy in finding some cure to this sickness. This unpleasant state of my mood/nature was on the increase. I was worried as to what to do, then, one day I was lying in my house, the entire scene of my day vagabondage stood before my vision; my restlessness increased, and being in a highly helpless state the tears just soured down from my eyes and unwillingly the word "ALLAH" came out of my mouth. As this sound had its roots to the depth of my heart and it had so much of grief and agony that I felt as if I had melted like a candle. During the same days, the recital of Druod Sharif became my routine and I started feeling peace in the prayers.

Resultantly, the desire to follow the path of seeking nearness to God took birth in the heart very intensively and then Allah grew His love in the heart of this sinfull man - Blessed me with a strange prick.

Where should I look for that beloved (God) - How to have access to Him? I thought that the revelation (phenomenon) of His (God) refulgence on the Earth is Kaaba - Perhaps I might get relief by reaching there:-

Yaro Kaisa Manzar Ho Ga
Bagh Jo Kaaba Sai Lipta Ho Ga

یارو کیسا منظر ہو گا
باغ جو کعبہ سے لپٹا ہو گا

(What a beautiful scene will be when Bagh will be embracing Kaaba).

Then this desire, an appeal, converted into this prayer.

Toon Ain Arsheen Tai Main Aan Farsheen
Uddan Ud Na Sakkan
Navian Thawan Uttai Khalta
Thalion Bit Bit Takkan
Lahoo Dai Underoon Humlan Mukian
AKhian Thak Gae Lo
Main Tai Uchha Ho Naheen Sakda
Toon EE Newan Ho

تو ایں عرشیں تے میں آں فرشیں
اڈاں اڈاں ساکن
نیویاں تھانواں اتے کھلتا
تھلیوں بٹ بٹ نکاں
ہودے اندروں حملیاں نکیاں
اکھیوں تھک گئی لو
میں تے اچاہو نہیں سکدا
توں ای نیواں ہو

(Oh my God you are high above the sky and I am on the ground. Even if I try to fly I cannot do so. I look towards you by Standing on these shallow places with greed, my eyes have gone blank of wait and the roaring waves of my blood have gone powerless. Still I cannot grow high enough to reach you. Please take mercy in me and come down to my heart and fulfill it with your love and fervor.

In other words it means that you are ALLAH, the Guardian, of the whole Universe - A very powerful and the Greatest of all - On the contrary I am just a meager person who is guilty of many a doings of his own. How can I have access to You - Even if I try I will not be successful. My one sided try can not meet success unless you shower your blessings on me. So, please bless me with the power of your love which could rise my spirit high enough to reach You.)

The Master of the Heaven and the Earth heard my wailing. He guided me to reach the feet of a gifted person.

Many a times, I had heard of a *Halaka-i-Zikar at the Manara of "Maulana Allah Yar Khan" from my elderly brother Qazi Ghulam Ali Sahib. One day as I was sitting in Pak Hotel Chakwal, suddenly the same strange pick returned to my heart. Then soon after I thought to go to Manara with the aim that I might get my desired destination. Once I looked outside, I saw that a Bus of Awan Bus Service destined for Sargodha had stopped in front of the Hotel - I just got into that and reached Manara. This beautiful incident took place on 29-07-1975. Once I saw my respected teacher, I just kept seeing him - His simple personality had a lot of attraction in it. A very simple bed was laid on a simple cot, and he himself, simply dressed, was sitting on a mat with his students; and there was not even an iota of artificiality in his mannerism and appearance. If somebody asked for solution of any problem, he would answer him very comprehensively by giving the references of writers of Quranic exegesis and writers of Holy Prophet's(ﷺ) sayings. Once he spoke, it seemed as if something is bulging out of an ocean of knowledge. Meanwhile, the voice of **Azan came from the mosque and everybody rushed towards the mosque. After the prayer, one man got up and said: "Now the Zikar will be held; some new friends are being visible, they should understand the procedure of performing the Zikar".

* The group who performs Zikar

** Call for prayer

I felt as if I was being addressed. The same friend pointed out various places, called as different "Lataif" and when during the Zikar these names of Lataif were being counted, the verse of Hazrat Sultan Bahoo came to my mind which says:-

Jinnhan Ishaq Haqeeqi Paya Mohoon Nah Kutch	جہناں عشقِ حقیقی پایا موہوں نہ کچھ الاون ہو
Alawan Hoo	
Zikar Fiqar vich Rahin Hamesha Dam Noon	ذکرِ فکروچ رہیں ہمیشہ دمِ نوں قیدِ نگاون ہو
Qaid Lagawan Hoo.	
Sirri, Qalbi, Roohi, Soori, Akhfa, Khafee	سری، قلبی، روحی، سووری، اخفی، خفی کماون ہو
Kamawan Hoo	
Main Qurban Tinhan Too Bahoo Jehrai Iks	میں قربان تہناں توں باہو، جہیرت اکس نگاہِ یگانہون ہو
Nighah Jagawan Hoo	
(Punjabi verse)	

(Those who are blessed with the real Love of God do not utter a word about it. They are absorbed in remembrance and thought of the Divine along with constant control of their breath whereby they ignite their subtleties of sir, Qalbi, Roohi, khafi and Akhfa. They breath in such a way that with each breath they utter the name of ALLAH. I offer my life as sacrifice for those who have power in their eyes. The power of the love of ALLAH, the power of Sufism, by using which they can even change the destinies of the nations).

During Zikar I felt that the visit of pir Sahib was not taken as sufficient over here. Rather the people were also put on the path of Tareeqat practically. After Zikar I went and sat in the company of Hazrat Sahib. It was such a strange sort of peaceful atmosphere that I did not feel like leaving that place and instead of returning home I decided to stay there.

After the Maghrab prayer Hazrat Sahib started conducting Zikar. I had a very strange feelings of delight, pleasure and rapture. Later on during Maraqqbat when the words of "move to Maqamai Ahdia, Maqamai Maiyat, Maqamai Aqrabiyyat, Fana Fillah, Baqa Billah, Salak-Al Majzoobi, Manazalay Bala, visit of Kaaba, The sacred tomb, Darbar-i-Aqdas" started sounding with intervals, it was felt that this caravan of Salkeen had set for its journey of the world above and I, the unfortunate, the unlucky, was sitting behind like a wingless bird.

Thereafter the Isha prayer was offered and then everybody including those who were in habit of sleeping on comfortable mattresses, lay down for sleep on simple hard beds.

Little later than midnight, somebody said: "brother please get up". I came to know that this was the time for Tahajjad prayer which is one of the essentials over here. When Hazrat Sahib started conducting Zikar, all those unpleasant feelings hovered due to rising at odd time were prevailed upon by the very pleasant feelings. After Zikar, Fajar prayer was offered.

Then I went to School from the mosque - there I saw a stall of books - I picked up Hazrat Sahib's master piece, book on Tasawuf and Salook named as "Delail-us-Salook", and once started reading, I got so much involved in it that I finished this book of 300 pages from beginning to end in one go. After having studied this book, I felt a quack in my own heart and mind which removed the clouds of Faithlessness and the heart was filled with the unlimited powers of pleasure, Faith and belief and it was felt as this was the void which was not being filled up by the worldly gains and colourful gatherings. This feeling was converted into following verses:-

Meri Nazroon Main Farozan Ik Mahai Kamil Raha
 Rat Bazam-i-Zikar Main Ay Dost Main Shamal Raha
 Dast Bosi Main Bhi Kar Loon Ga Rasool ULLAH Ki
 Gar Karam Hazrat Ka Mera Hai Main Shamal Raha
 Ankh Meri Khul Gai Laikin Buhat Afsos Hai
 Hai Wo Muddat Keh Jis Main Kahil-O-Ghafal Raha
 Ho Gia Bahri Tareeqat Main Hoon Main Bhi Ghota Zan
 Shukar-i-Aizad Ab Naheen Sharminda-i-Sahal Raha
 Dakhta Hoon Main Rada-i-Tirgi Ko Chak Chak
 Noor Kai Agay Naheen Parda Koi Hail Raha
 Shukar-i-Aizad, Dor Main Meray Hai Chamka Aftab
 Faiz Say Jiska Naheen Mahroom Mera Dil Raha
 Zindagi Sari Kati Khasran Main Laikin Kamal
 In Mahaafal>Main Jo Guzra Waqat Wo Hasal Raha

میری نظروں میں فروزاں اک مد کامل رہا
 رات بزمِ ذکر میں اسے دوست میں شامل رہا
 دست بوسی میں بھی کروں گا رسول اللہ کی
 ذکر کم حضرت کا میرے حال میں شامل رہا
 آنکھ میری کھل گئی لیکن بہت افسوس ہے
 ہائے وہ مدت کہ جس میں کافل و غافل رہا
 ہو گیا بحرِ طریقت میں نہوں میں بھی غوطہ زن
 شکرِ ایزد اب نہیں شرمندہ ساحل رہا
 دکھتا ہوں میں ردا میں میری کوچہ چاک چاک
 نور کے آگے نہیں پردہ کوئی حاصل رہا
 شکرِ ایزد دور میں میرے ہے چکاؤغاب
 فیض سے جس کے نہیں محروم میرا دل رہا
 زندگی ساری کٹی خسراں میں لیکن کمال
 ان محافل میں جو گزرا وقت وہ حاصل رہا

(At night complete moon (Hazrat Sahib) was shining in front of my eyes because I attended his meeting of a Zikar at night. If the kindness of my Hazrat Sahib remained showering on me then inshallah, I will also be able to kiss the hands of the Prophet (صلی اللہ علیہ والہ وسلم) of God; that I shall be able to take oath of allegiance in His hands. It is good that I have become aware of this path but I really repent upon my life which has been passed in ignorance.

I have also now jumped into the ocean of Tareeqat and I am thankful to God for this.

I can very clearly see through the dark curtains which are now being unveiled. Now no hindrance is left between me and the Light (ALLAH). I am thankful to God that He has made this moon (Hazrat Sahib) rise in my life time and I am not oppressed from his beneficence. I have spent my past in loss but the time spent here in these meetings is the best one. Because the secrets of life have opened up for me).

Next day during Zikar some very beautifully embroidered plates started passing by my sight like the cinema slide. It was such a beautiful piece of embroidery and mixing of colours which was even thousand times more beautiful than the embroidery of Mosque Wazir Khan Lahore. After Zikar, one of the fellows asked: "Kamal Sahib; do you see some lights?" I said; "Today I have seen some beautiful embroideries". He said, "let us go to another friend. He is blessed with manifestation. He will tell you about the state of your Lataif". We went to him. He looked at my chest and said, "three of your Lataif have been enlightened and other two are little dim - By tomorrow Inshallah these will also be OK".

I was struck with amazement and asked; " How do you know". He smiled and said, " The embroidery which you saw contained white, Green, Red and Golden colours - When you will see blue and black colours, then you should understand that with the grace of God all your Lataif have been enlightened". I said, "So soon". He answered, "Yes, Hazrat Sahib can make any body cover the spiritual journey of years within days". So the same happened. Next day the black and blue colours were also added in those embroideries.

The state was such that in the morning I would think of going back in the evening after passing the day here and, in the evening I would greed for passing the night over here and going back in the morning. I had come to spend just one hour and four days had passed, still - I had not wanted to leave this place - At last I returned home with a heavy heart. In fifteen years this was the first occasion when I returned home without meeting any poet friend of mine.

After Maghrab prayer I practiced Zikar, took food, offered my Isha prayer and lied down on the bed. I prayed, "Oh Allah there I used to be blessed with Tahajjad prayer, who will wake me up over here". I was having a sound sleep, suddenly I felt a jolt, I just woke up. This

jolt had a pleasing affect. Once I saw the watch, it was indicating the same Tahajjad time of Manara. I thanked God on this. Performed ablution, prayed Nawaful, practiced Zikar, Offered my Fajar prayer and took my breakfast. As my beard had grown quite long during the last few days, I sat for shaving it off. I soaped my face and took safety razor in my hand. Then Suddenly an idea came to my mind that I had been adopting different fashions and wearing various dresses for pleasing myself. Since I have adopted the way of Allah now with full faith and belief, I must change my appearance to make it resemble with the Prophet (peace be upon Him) (ﷺ). With this idea my hand stopped, the safety razor changed the course and decorated my face with the lines of keeping beard.

After entering into the Zikar group, the feelings of inviting others for Zikar took birth with such an intensity that I wanted to call all thirsty to come and quench themselves out of this roaring ocean. Seeing this habit of inviting people for Zikar my friends would remark, " If Kamal Sahib does not find a person, he will start offering Zikar invitation to the stones".

Thus the blessings of God again blossomed on me and Hazrat Sahib presented me on 25 July 1976 in the services/feet of the Prophet (ﷺ) for spiritual oath of allegiance. I was waiting for this sacred occasion for the last one year very earnestly. My hand in the hands of the prophet (ﷺ) - I myself and such a high place - My God, unimaginable - I was weeping bitterly. It was a very strange and tender feeling - In spite of all my efforts I cannot explain it in words.

The favour, bounties/beneficence of Hazrat Sahib was having its own different sort of dignity, splendour, and effect that all those with the thirst of seeking spiritual knowledge, would come together and quench themselves from the ocean.

Whosoever came, went back fully satisfied according to his own capacity. He dyed everyone with the colours of Allah and *Rasul (صلى الله عليه وسلم). His beneficence converted many a stones into red pearls, gems and Diamonds; that is, he made very meager persons into Sufis. He donated such wings to many disabled, with which seven skies and **Arash Azeem became the destination of their spiritual flights. Many a useless were blessed with immemorable access to the Darbar-i- Aqdas of the Prophet (صلى الله عليه وسلم). I kept on deriving full benefit out of this ocean of bounty for ten years till 19 Feb 1984, When Hazrat Sahib met his real beloved. On his death I wrote the following verses:-

Meray Ustad-i-Mukarram, Quizam-i Faizan-i-Asar
Aftab-i-Rushd Thai Wo, Asman-i-Shukar-o-Sabar
Arash Paima Jinnn Kee Karti Thee Tawajah Bay Guman
Rah Wo Dushwar Tar Ab Ho Gai Hai Salkan
Ghaib Say Aaj Nida Yah Bahri Tareekh-a-Wisal
Misrae Awwal Ka Pahla Lafz Baqi Say Nikal

”میرے استاد مکرم، قلم فیضانِ عرصہ
آفتابِ رشد تھے وہ، آسمانِ شکر و صبر
عرشِ پیمائش کی کرتی تھی توجہ بے گمان
راہ وہ دشوار تر اب ہو گئی ہے سالکان
غیب سے آئی ندا یہ بہر تاریخ وصال
”مصرعہ اول کا پہلا لفظ باقی سے نکال

(Translation:- My honourable teacher was the ocean of beneficence of his time. In his guiding ability, he was just like the bright sun whose rays by reaching every nook and corner removed the clouds of darkness. In his patience, humbality and Thankness he was like the sky which covers the whole universe. His just like attention would make Salik cover the empyreans. Now with his absence the journey of this path has become difficult for the Salik. Someone sounded from the unknown place that if you wish to calculate the date of Death of Hazrat then from the 1st sentence of the verse take out the 1st word).

The number of the first word “Meray” in the first line are 260 and the numbers of rest of the words come to be 2244. By deducting 260 out of 2244 we get 1984, the year of death of my respected guide.

Tasawuf and Salook is, the self correction, the purification of the

-
- * Prophet sent by Allah
 - ** Empyrean

inner side or in other words, it is the name of building up of one's character. The basic stone of character building is the firm faith on God - Yes the God; Who was a hidden treasure, He desired to be known and as a result of this desire this universe came into being. He inhibited this Earth ball with different kinds of species which form a small part of this unlimited universe. The man has been given the status of the best creature and all other creatures have been placed under his command for his services. The purpose of man's creation was fixed to worship God.

In order to teach the way of worship and to run this system of life, Messengers of God were sent to the earth in every period. Some of them were given the status of well determined messengers. Our Prophet (ﷺ) was nominated as Chief of all the Prophets/Messengers. Thereby concluding that our Prophet (ﷺ) was presented as a gist of this universe - God says:-

"In fact God has done a great good to the humanity by sending a Messenger out of them who reads out to them His orders (verses) and then purifies them and teaches them the book and wisdom". (Al-Quran - Surah AL-IMRAN Verse. 164)

So the Prophet (ﷺ) adopted two ways of upbringing/educating the Muslims, that is:-

- a. Knowledge and wisdom.
- b. Spirit and Heart

By first way the Prophet (ﷺ) taught Quran i.e verses and orders including the rules of life and wisdom and in the second method, he by using the effect of his chemical eyes, washed all the sins committed by them before Islam and after removing the rust, dirt and love of anything other than God - produced the colours of intense love of Allah in the hearts of the believers. The first method was related to the Tongue and expression and the second method contained in it the reflective and revelatory effects. That was why any person who came to the Prophet (ﷺ) for the purpose of becoming a Muslim, his heart, after having struck with one effective sight of the Prophet (ﷺ) was purified from all the dirt of his ownself and of the satanic ideas and was blessed with the rank of SAHABI. This is the miracle of this spiritual education that every one, after reaching in the company of the Prophet (ﷺ), according to his capacity, becomes scholar, Muslim Jurist, exegetical writer, Ruler, Ambassador or General and is blessed with the power of limitless Faith.

Jis Taraf Chasham-i-Muhammad Kay Ishara Ho Gai
Jitnay Zarray Samnay Aai Sitaray Ho Gai

جس طرف چشم محمدؐ کے اشارے ہو گئے
جتنے ذرے سامنے آئے ستارے ہو گئے

(Any side where Muhammad's (ﷺ) eye pointed, all the particles of earth over there converted into stars. As the Arabs before Islam were illiterate and Baduin, by the effect of presence of the Prophet and his teachings, they became rulers of the world and even uptill now they are being respected by all

This is the rare prescription of spiritual education which originates from the Prophet (ﷺ) and passing through his fellows (ASHABA) continues traveling from heart to heart in the Muslim world and keeps on enlightening the dark spirits till the Dooms day. This spiritual part of our religion has always been void with the scholars. Even Imam Ghazali *(RH), Hazrat Imam Razi (RH) and Hazrat Moulana Roomi, who were great scholars of the overt knowledge, were forced to go to spiritual leaders like Hazrat Bu Ali Far Madi, Hazrat Najam-ud-Din Kubra and Hazrat Shamas for getting spiritual education. Because this is the great treasure which is not available in the books but is found hidden in the treasures of the hearts of the saints of Allah and this, instead of words and writings, is extracted from saint's heart through revelation and reflection and because of this spiritual attention, the Salik's soul flies towards distant spiritual destinations. Where the stars are left far behind like the dust of the path. This is that spiritual heritage of the Prophet (ﷺ) which, in every period of time was donated to the friends of Allah (Saints) and will keep on transferring from the men of one period to the others till dooms day. Some out of these saints are blessed with spiritual ranks. With the Bounty of presence of whom the overt and covert mercies of God are distributed among the inhabitants of the world. The detail of these ranks is as under:-

* RH= Allah's kindness be on him

ABD			
SIDDIQUE			
QUTAB-I-WAHDAT			
FARD			
QAYYUM			
GHOUS			
<u>QUTAB-UL-AQTAB</u>			
:			
:	:	:	:
:	:	:	:
Qutab Irshad	Qutab Madar	Qutab Abdal	
:	:	:	:
:	Otad	Abdal	
<hr/>			
:	4	40	
:	:	:	:
Abrar	Akhyar	Naqba	Nujaba
25	500	300	70

Allah, on certain places in Holy Quran, has addressed His Prophets and Messengers with the name of Abd and on other places He (ALLAH) has addressed them as Siddique. According to the following verses from Quran:-

(Translation):- "The one who will obey Allah and his Messenger will also be with those who have been rewarded by God. That is the Prophets and Siddique". (Al-Quran Surah AL-NISA Verse. 69)

On Second occasion Quran says: "In this book talk of Ibrahim as he was Siddique and the Prophet" (Al-Quran Surah MARYAM Verse.41)

Then about Hazrat Ayub Quran says: "remember our ABD AYUB"
(Al-Quran Surah SUAD Verse. 41)

And about the Prophet (**صلى الله عليه وسلم**) The saying: "Abd-o-hu
wa-Rasuluh", (His man_ABD_ and His messenger)". **عَبْدُهُ وَرَسُولُهُ**

All these verses point towards same ranks of Sufism that is Siddique
and ABD.

In Bukhari Sharif, Hazrat Anes *(RZ) narrates that one day the
Prophet(**صلى الله عليه وسلم**) climbed the mountain Uhad and Abu Bakar
(RZ), Umar (RZ), and Usman (RZ), were with him. The mountain started
moving. On this, he (**صلى الله عليه وسلم**) pointed towards it with his foot
and said "Oh; Uhad! stop. On you are, one prophet, One Siddique and two
Shaheeds".

Which means that the ranks of the Prophet, Siddique and ABD are
so much closely related that the place where the boundaries of Siddique and
Abdiat terminate, the boundary of Prophethood starts.

Sheikh Ahmed Sirhandi in letter 30 of "Daftar_i_Awal indicates
about the rank of Abd in this way, "Therefore, the extreme limit of ranks of
Walayat (Sufism) is Abdiyat. In the ranks of Sufism there is no place after
the place of Abdiyat".

Hazrat Shah Wali Ullah explains the rank of Siddique on page 12 of
his book "AZALAH_UL_KHAFA" in these words, "Siddique means very true
person and it is a special rank in the Shariat whose boundaries are joined
with the boundaries of Prophethood". The same Hazrat has narrated one
dream of his father, Hazrat Shah Abdul Rahim, on page 37 of his book
"Anfaas_UI_Arfeen" in these words, "So, the Prophet (**صلى الله عليه وسلم**)
took my soul in his soul and passed me through Muqam-i-Siddique which
is the last limit of (Walayat) Sufism".

About Qayyum, Hazrat Imam Rabbani said, "The Sufi who is
appointed at the post of Qayyum, has the powers of a Minister, because the
important matters of the creature are related to him. Although the awards
are definitely from the King but they are distributed through Minister".

* RZ= Allah becomes happy with him

** 1st Volume of his book

Although the posts of Abd, Siddique and Qutab_i_Wahdat were only meant for the period of Sahaba and of *Khair_Ul_Qaroon. However in the period thereafter, some people were also awarded some of these posts under some special circumstances. Whenever Islam faced any danger and it was felt that the prevailing darkness could not be overcome by the power of a Ghaus, then some Sufi was appointed at the higher post extraordinarily, so that he, with the power of his spiritual attention, could convert the Un-Islamic darkness into the brightness (Light) of Islam. For example Hazrat Imam Ghazali(RH) was Siddique, Hazrat Shaikh Abdul Qadir Jilani was Abd, and Hazrat Mujaddad Alf Sani was Qutab_i_Wahdat. Remember that the prophet, Sahaba and the saints blessed with equal posts/ranks and destinations also have considerable diversity in their grading, dignity and respect. The ranks of Ghaus and below are present in every age. But the higher ranks are awarded under special circumstances. Ghaus is the president of Spiritual Government of the world and all the four Aqtab have status of ministers. Out of these four, Qutab_ul_Aqtab acts as a secretary. According to seniority their status is as under:-

- a. Qutab_ul_Aqtab
- b. Qutab Irshad
- c. Qutab Madar
- d. Qutab Abdal

Qutab Madar: He is appointed for maintaining the existence of the world.

Qutab Abdal: His presence is related to the matters pertaining to "Baqā" (existence), is the source of gaining beneficence. Therefore the acquisition of matters pertaining to birth, subsistence, miseries, health and comfort are special to the beneficence of Qutab Abdal.

* The best immediate period following after Sahaba

Qutab Irshad: Faith, guidance, pardon and the ability of matters of goodness is the result of beneficence of Qutab Irshad.

Then come the Abdal, Autad, Nujaba, Naqba, Akhyar and Abrar. They all are approximately equal in their status, inspite of having different branches. If the world is divided into forty equal countries, the Chief of each country will be Abdal. Then down to village level, the system of saints is spread. God with His wisdom has appointed Hazrat Khizar and Hazrat Ilyas, as helpers to the Qutab Madar and Qutab Abdal of the time in settling Takweeni Amoor. As the Autad and Abdal work under the command of their Aqtab, similarly they also perform the *Takweeni Amoor under the command of above mentioned two dignitaries. These two personalities have the status of the Chief of the Qalandri branch of Sufism. Apart from this, there is a post of Registrar as well. Hazrat Ali is the Chief of the vast secretariat of the Holy Prophet (ﷺ) and Hazrat Abdul Qadir Jilani is an essential link between this secretariat and the saints (Sufis) of the age. But sometimes, under certain unusual circumstances, some appointment holder is directly attached with the central secretariat in order to reduce the procedural work. Such a person is called as Registrar. These appointment holders, with respect to their appointments have hundred times more spiritual power with respect to each other. Qutab_ul_Aqtab's hundred times attention is equal to just one time attention of the Ghous. Accordingly the ABD's power of spiritual attention will be **100 SUNKH time more than the power of Qutab Abdal. This is the reason that the Sufis having the rank higher than the Ghous, due to their immense power are capable of getting the spiritual journey of years covered in days and can also make someone cover Manazali Salook in absentia.

The jurisdiction of spiritual education starts from the heart of the human being. Therefore the prophet's saying is:-

"There is a piece of meat in the human body. If that is corrected, then whole body is corrected; If that is spoiled, then the whole body is spoiled. LISTEN; that is HEART".

Hazrat Imam Ghazali, while writing about Heart on page 81 of his book "Kimya_i_Saadat" says, "In fact if somebody consciously puts in a diligent practice and stops his heart from getting involved in anger, sex and bad manners and sits in a lonely/private place away from the World, closes

* The matters pertaining to all living thing in the universe.

** Equal to 1000 trillion.

his eyes and postpones his senses, and relates his heart with the world above, and continuously says "ALLAH", "ALLAH" from the core of his heart instead of tongue; till that he becomes unaware of his own self, and forgets about all other things except God. Then even if he is awake, the windows of heart will open at him and whatsoever people see in the dream, he can see with the open eyes. He will start seeing noble spirits and Angels in beautiful shapes. Such a person can also see the Prophets, can benefit from them and is blessed with their help. The Angels uncover every part of earth and sky on him. The one upon whom these secrets are unfolded, is seen performing certain uphill tasks which are difficult to be appreciated." Moreover the same respected writer in his other book "AL_MUNQAZ MIN_AL_FALAL" writes: "Son; learn the art of shining your heart. But remember, there are many a people who claim of it but there are very rare who really know of it". Negligence and Sins harden/darken the heart and for converting it into perfect (enlightened) heart, the best prescription according to the Prophet (ﷺ) is the Zikar of Allah. So the saying of the Prophet (ﷺ) is :-

"Everything has a polish and the polish of heart is Zikar of Allah".

In regard to Zikar of Allah, God says:

(Translation):-

- (1) "Perform Zikar of your God's name at the dawn and dusk."
(Al-Quran Surah AL-DAHAR Verse. 25)
- (2) "Listen! The hearts attain peace with the Zikar of Allah".
(Al-Quran Surah AL-RA'AD Verse. 28)
- (3) "After having performed the prayer, keep doing Zikar of Allah while sitting, standing and lying".
(Al-Quran Surah AL-NISA Verse. 103)
- (4) "Oh: believers! perform Zikar of Allah in abundance,(specially) you must glorify Him in the morning and evening."
(Al-Quran Surah AL-AHZAB Verse. 41-42)
- (5) "And perform "Zikar" of your Guardian in your heart humbly and in a low tone at dawn and dusk and don't be amongst the neglecters".
(Al-Quran Surah AL-A'ARAF Verse. 205)

According to one of the sayings of Prophet (ﷺ):-

The Prophet (ﷺ) said: "I like to sit with those who perform the Zikar of Allah from the time after the morning prayer till the sunrise. I like this sitting even more than releasing four slaves from the race of Hazrat Ismaeel and I would sit with those who perform Zikar of Allah from ASAR till dusk and I like it even more than releasing four slaves".

Praise be to Allah: what a great glory to those who perform Zikar of Allah that the beloved of Allah likes to sit with them and then this respect is not only being given by the Prophet (ﷺ) but the Guardian of the whole world i.e Allah himself says to the Prophet(ﷺ):-

Translation:-

"Oh Prophet (ﷺ) hold yourself with those who call for their God in the morning and evening". (Al-Quran Surah AL-KAHF Verse. 28)

According to one of the saying of the Prophet(ﷺ), in which the prophet while advising Hazrat Abu_Zar Ghaffari said, "Make recital of Quran must and perform Zikar of Allah, because with this you will be remembered on the skies and on the Earth there will be light for you". There is a "Wao Atifa" (and) between word "recital of Quran" and "Zikar of Allah." which explains the difference between two. Some people due to lack of knowledge want the proof of performing Zikar of the name of Allah. According to them the condition of Zikar is fulfilled by different sorts of recitals and counts and they consider the Zikar of the personal name of Allah as non_essential for them, I requested that the name of God (Allah) is the spirit of the whole universe. According to the saying of the Prophet (ﷺ) "The Dooms day will not take place until even a single person amongst inhabitants of the earth recites ALLAH _ALLAH". This saying is a solid proof of all what has been said in the above lines. Moreover the prayer starts with ALLAH_O_AKBAR and ends at ASLAMO_ALAIKUM, WA_REHMAT_U_ALLAH. That it starts with "ALLAH" and ends on ALLAH. Moreover, God says:-

"WAZKUR_I_SMA RABB_I_KA WA TABATTAL ELEHAY
TABTEELA"

(Al-Quran Surah AL-MUZAMMIL Verse. 8)

Translation:-

وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلُ الْيَرْتَبْتِيلَا

(Perform the Zikar of the name of ALLAH after being cut off from the whole world.)

If we think this verse of Holy Quran, we get reply to our question as to what is the name of the Guardian of universe. "ALLAH" is the name of the Guardian_ So, in this holy verse, Zikar of the personal name of_ ALLAH_ has been ordered.

Moreover God Says:-

WA_IZA ZOKIRALLAHU WAHDHU-
SHMAZZAT QULOUB_ULL_AZEENA
LA YOMENOONA BIL AKHIRAH".

(Al-Quran Surah AL-ZUMAR Verse. 45)

وَأَذْكُرْ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوْبُ
الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ

Translation:- "When purely the name of ALLAH is taken the hearts, of those who do not believe in the dooms day, stop".

So this verse is a sort of sign of threat for those who oppose Zikar of ALLAH. According to one *Hadis "If a person's lap is full of money and he is distributing, and on other hand if another person is performing the Zikar of Allah: Then the person performing Zikar of ALLAH will be better than the first one (Who is distributing money). Moreover the Prophet (صلى الله عليه وسلم) explained the importance of Zikar in these words:- "The man who performs Zikar of ALLAH and the man who does not perform Zikar of ALLAH, they are like "ALIVE" and "DEAD". On another occasion he (صلى الله عليه وسلم) said: "When you pass by the pastures of paradise, you must eat to your fill". The Sahab asked; "what are these pastures of paradise". He (صلى الله عليه وسلم) said: "The Groups of Zikar". According to one of the sayings of the Prophet (صلى الله عليه وسلم), "Today all those present on this Dooms day will come to know as to who deserves the respect and honour". Then the prophet (صلى الله عليه وسلم) was asked "Oh messenger of ALLAH: who deserves this respect and honour". He said, "Those who hold meetings for Zikar in the mosques (Zakreeen)". Another saying of the prophet relates:-

* Saying of the Prophet

"You perform Zikar of ALLAH so vigorously that people start calling you as a mad".

So the purpose of worship is that the human heart should never be void of Zikar of ALLAH, and in order to fix the memory of God in the heart permanently, the sufis will adopt the way to strike heart and certain other places on the chest, called Lataif, with strokes of personal name of ALLAH and would pay spiritual attention on the heart and other places of *SALKEEN. The proof of this spiritual attention is seconded by this Hadis:-

"And then the Prophet (ﷺ) placed his hand on the forehead of Abu_Makhdoora. Then he moved his hand on his face, then on his chest and then the hand reached to his navel. Then the Prophet (ﷺ) prayed:,"May Allah bless him with the Bounty".

The example of attention and Tassaruf is considerable when the Prophet (ﷺ) was in the cave Hira, and Hazrat Jabrael, the Angel came and said thrice "Read ". For two times the Prophet replied, "I am not a reader". But 3rd time when Hazrat Jabrael left him after embracing him with his chest, then the Prophet (ﷺ) started reading. While explaining this Hadis of Bukhari, Abdullah Abi Bin Hamza, A perfect Saint, writes in "BAHIJAT_UN_NAFOOS"; "This Hadis proved that body of the one who was pressing touched with his body who was being pressed_ Which is one of the methods of transferring beneficence. So with the touch of the body an enlightened power is produced innerly and with this power the other person becomes capable of bearing that load. So when Hazrat Jabrael's body touched the Prophet's(ﷺ) body, it produced that enlightened condition which has just been explained. Moreover the Angel's voice was heard, which was not heard before. The heritage holder, the followers of sunnah, the Scholars and the sufis have adopted the samemethod".

Moreover, the incident of Hazrat Obei Bin Kaab in his own words is written in MISHKAAT SHARIF:-

* The students of Sufism

"Obei Bin Kaab says that once the refusal of Islam took birth in my heart even more than the period of my ignorance. When the Prophet (صلى الله عليه والوسلم) saw me, he moved his hand on my chest and I started sweating badly. It seemed as if I was seeing my God". *Sahib_i_Marqat says that with the bounty of noble hand of the Prophet (صلى الله عليه والوسلم) the ignorance was removed and immediately the status of presence and observance was awarded".

This yields that the "Attention" removes ignorance and brightens the light of faith. Moreover it is proved from the incident of Hazrat Obei Bin Kaab that the attention can also become root cause of **INKISHAF. It is further added that the benefit (bounty) which one can get by some little attention of a Kaamil (perfect) man is not achieved even after the practice and diligence of years and the steps of ***Salook cannot be covered without the attention of an able Saint because Tasawuf and Salook is a process of reflection and revelation.

The human life is the product of combination of soul and the body. As the material part of body's face has different parts like nose, eyes, ears, tongue and touching force for different senses, similarly the senses of soul are called Lataif, which are named as Qalbi, Roohi, Sirry, Khafi and AKHFA. Their place is in the chest _ just take it as if there are five mirrors in the chest which, because of our sins and negligence, become rusty. The only medicine for enlightening these Lataif is Zikar of ALLAH (for further detail of Lataif please see page 104). It is worth noting that Lataif in the spirit have the similar value as the five senses have in the body. If someone's physical senses are postponed, he is just like a living piece of meat and his life becomes miserable. Similarly if the Lataif of someone's spirit (soul) are darkened, his spirit becomes useless. Since in the grave and in the life hereafter there will be spiritual life hence the man's life hereafter will become miserable.

The result of neglecting such an important revolutionary and highly effective worship is, that today we are deprived of the grief and harness of Roomi and fret and fame of Razi. We offer the prayer but do not refrain from hoarding and malice. We perform the Hajj but do not avoid from indulging in black marketing. We do keep fast but do not have the feelings for the hunger of the neighbourer. This shows lack of concern in having sincerity in our

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- * The man who wrote the book "Marqat"
 - ** Manifestation
 - *** Sufism

actions. Thus as long as the heart remains inhibited with the Zikar of Allah, the ability to perform good acts persists. It is because of the will of God that life becomes the Cradle of peace and happiness. But, as soon as the heart falls prey to the negligence, the man becomes the slave of greed, the worshiper of wishes/wealth, void of purity of character and becomes a recurrent illmannered. And when some society is involved in suchlike evils the peace and tranquility is diminished and comfort/pleasure is lost. Law of the Jungle is dominated. The cruel arm of the strong is stretched and the life of the weaker becomes miserable.

ALLAH ALLAH is Personal name of the most Respected and Glorious Guardian. By the Zikar of this name the dirt from the heart is removed and the shine is produced and when this mirror is fully polished, the refulgences of God always fall in it and the idols of personal wishes are broken. Then the heart, instead of having darkness of pride, cruelty, greed and selfishness, is enlightened with the light of mercy, kindness, human respect, honesty, sacrifice, love, patience perseverance, *Raza and **Tawakal. In short ***Nafas-i-Ammara is converted into ****Nafas-i-Mutmainna. The feelings of obeying the rules and refraining from the don' ts are produced and the ocean of heart is filled - with the emotional waves of the love of God. The same waves of love when intensified take the shape of amour. As a result of which one is blessed with the perfect faith and strong belief. Therefore, Allah's order is,

"Those who believe, they love Allah intensely"
(Al-Quran Surah AL-BAQARAH Verse. 165)

"They love Him (ALLAH) and He (ALLAH) loves them"
(Al-Quran Surah AL-MA'IDA Verse. 54)

The essential result of this love is, that the man over comes his personal desires and becomes happy with the will of God. Every saying and action after being moulded on the lines of the Prophet (صلى الله عليه وسلم) becomes exactly according to the command of God. Hence, it is my personal experience (observation) that with the revolutionary effect of Zikar, thousands of the people, who were involved in the sins, were blessed with the divine help for renouncing the sins, and their characters took a beautiful turn. This is that purification of the inner side with which the betterment and pleasure of this worldly life and of the life hereafter is attached.

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- * To feel happy in every sate in which Allah keeps you
 - ** To depend totally on Allah
 - *** Habits of ill-mannerism
 - **** Satisfied/happy with the will of Allah

God Says: "No doubt, That man became successful who got himself purified from bad manners, kept reciting the name of his ALLAH and kept on offering the prayer"; (Al-Quran Surah AL-A'ALA Verse. 14-15) which means that the purification of inner side and Zikar of the personal name (of Allah) are inter dependent (both important). This is why, in all the branches of Salook, Zikar of the personal name of ALLAH is considered as the base of the splendid palace of Tasawuf.

History is observant of the fact that in every period, whenever the storms of materialism prevailed, the people's hearts were enlightened with the light of the lamps shining on the shrines of the saints and the satanic palaces were destroyed with the strokes of Zikar of ALLAH. These are the sacred people who keep on showering the fragrance of spiritualism to save the society from the attack of non-religious activities in every period. Because of the ALLAH's Zikar by these Sufis, the society remained blessed with the covert bounties and good values.

The fact is, that ever since the hearts of the Muslim world have refrained from the Islamic education, and have frozen the flames of ALLAH, ALLAH from their hearts and have become unaware of religion, since then their faith has gone weaker and their belief has declined. They have become wretched and disgraced in the nations of the world. Because of being deprived of enthusiasm and powerful character and because of being away from religious and moral values, the age of mental worries, uselessness, embarrassment and shallow thinking has covered the Muslim World. The satanic forces are happy on our helplessness, and represent the example of those wretched people who have even least repenting hearts over the loss. According to Hazrat Iqbal :-

Buttoon Ko Meri La Deeni Mubarak
Keh Hay Aaj Atash-i-Allah Hu Sard

بتوں کو میری لا دینی مبارک
کہ ہے آج آتش اللہ ہو سرد

(The idols must be happy today because the flame of ALLAH HU has gone cold today. The poet wants to highlight the fact that the disbelievers of this age are happy on the present state of majority of muslims as they gradually, by adopting the un-islamic traditions, are moving away from the Islamic values.)

The only way to save ourselves from this formidable situation and to create an exemplary society, is to adopt Zikar of Allah individually and collectively - Because, for reformation of society mere external reforms are not sufficient unless the interior of society is reformed and revolutionized, which is impossible without the Zikar of Allah's personal name (ALLAH) The same prescription, will have to be used to make this earth as a cradle of peace, which has always been suggested by the Sufis. Thus today if you are fond of loving God, getting innerside's purification, gaining peace of mind, and are desirous of correcting society, then fill your heart with the perpetual keynote of Zikar of ALLAH. Then see how much pleasure you will gain in worshipping - How the actions are corrected - How the ALLAH's colour dominates - How the society is reformed, and how this land forms the shape of the lost paradise. According to Iqbal

Nah Chhor Aay Dil Faghan Subah Gahi
Aman Shayed Milay ALLAH Hu Main

نہ چھوڑاے دل فغان صبح گاہی
اماں شاید ملے اللہ ہو میں!

(Oh my heart you should not stop the morning Zikar, may be you get peace and shelter in saying ALLAH HU. In other words he wants to stress need of Zikar and expresses that one should never look anywhere else for peace as it is only available in Zikar of ALLAH).

Now let us see as to what is the importance of Zikar with the merciful God. ALLAH says:

"So you perform my Zikar I will remember you, and keep on thanking me and never become thankless".
(Al-Quran Surah AL-BAQARA Verse. 152)

So when this sinful man performs Zikar of ALLAH on Earth, then in the heavens above, the God of Universe remembers him - where I myself and where such a respect - ALLAH, ALLAH (wonderful). This means that Zikar of ALLAH is the expression of presenting thanks and its omission is like the refusal of his blessings. Let us see some more blessings of God. He says:-

"WAZZAKIREEN ALLAHA KASEER AN WA - ZZAKIRATI
A'ADDALLAHO LAHUM MAGHFIRATUNWA AJRAN AZEEMA"
(Al-Quran Surah AL-AHZAB Verse. 35)

وَالذَّاكِرِينَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتِ اَعَدَّ اللّٰهُ لَهُمْ مَغْفِرَةً وَّ اَجْرًا عَظِيْمًا.

Translation:-

"I have kept a great reward for the men and women who perform Zikar in abundance."

And now just analyze the bounties of presence of a *Zakir. The Prophet (صلى الله عليه وسلم) says:-

(The dooms day will not be announced unless even one human, saying ALLAH ALLAH, is available on Earth).

So the existence of this world is only dependent upon the respected name of ALLAH. When the dooms day will fall, then God, with his wisdom and power will lift from the Earth even that last man who will be reciting his name - Then the sun will grow blank - The stars will fall, the Earth and the skies will be destroyed - The system of the universe will be spoiled-the dooms day will occur. Why this should not happen - ALLAH is great and Zikar of ALLAH is highly powerful.

The prayer, recital of Holy Quran and other recitals form part of Zikar but in Tasawuf, Zikar means the Zikar of personal name (ALLAH) and it encompasses the Zikar of

LA-I-LAHA ILLALLAH,
ALLAH HU and
ALLAH.

Many a methods of Zikar are presently in use - Zikar Jaher-i-Matwassat - Zikar pass Anfass - Zikar Naqash, Zikar Khaffi Qalbi, and Zikar-i-yaddasht. The perfect saints initially make their pupils perform Zikar-i-Jehr-Matwassat and, then, gradually bring them on Zikar-i-Khaffi Qalbi - According to the saying of the Prophet (صلى الله عليه وسلم) Zikar-i-Khaffi is seventy times more supreme than the Zikar by tongue. The stage next to it is of Zikar Yad-Dasht. Which means that the physical body may be busy in worldly affairs but the heart is always towards his beloved.

Hazrat Shah Wali Ullah narrates about Zikar "Yad Dasht" in his book "ALQAUAL_AL_JAMEEL" in these words: "or it may be taken as, Yaddasht (ALLAH) is the name of that imagination and attention of sacred personality (ALLAH) which is produced without any words and thoughts and the saints at the last ranks of sufism get this wealth".

* The one who performs Zikar

Hazrat Mujaddad in one of his letters explains the Yaddasht in these words: "The high relation/sensation has become so much rare that supposedly even if we narrate about it with the people of this old saintly line, I am afraid that they might refuse and might not believe. Its acquisition requires continuous effort and falls after covering the places of Salook".

Thank God: The Prophet (ﷺ) himself personally awarded the Faqir (writer) with special connection of Zikar Khaffi Qalbi and Zikar Yaddasht and persuaded that I should make my pupils do this Zikar instead of PASS_ANFAAS - as it will prove to be hundred times more powerful, and in this age it is more suitable for the people of different sorts.

The spiritual relationship can best be understood by giving an example of an electric connection - As the lac (hundred thousand) of units of electricity produced in Mangla Dam are sent to different Grid Stations. Subsequently, these are distributed amongst different streets, villages and transformers according to the need. Suppose, if electric wiring is carried out in a house and bulbs/tubes are fixed in it, but the electric connection from the transformer is not granted and the wires of this house are not connected, then this house will remain deprived of electricity. Same is the case of spiritual connection.

In case of beneficence, the sacred chest of the Prophet (ﷺ) is the power house. Now any Salik who, by gradual progress and after gaining spiritual access to enter sacred Darbar, is blessed with the spiritual oath of allegiance on the hands of the Prophet (ﷺ) - and the Prophet (ﷺ) directly or through his Sufi (Murshid) orders him to carry out preaching - So then any one who will take oath of allegiance on his hand will be blessed with the spiritual connection. Now at dawn/dusk whenever he will perform Zikar, the waves of beneficence traveling from the chest of the Prophet (ﷺ) through the chest of his Sufi (Murshid), will reach the Lataif of the pupil and will give him spiritual beneficence, and will become the cause of enlightenment for them. This spiritual beneficence will also affect the individual's appearance and gradually, according to his ability, by gaining beneficence, will keep on achieving spiritual promotions.

The enlightenment of Lataif forms part of Tasawuf. The purpose of which is to purify one's inner self. *Nafas_i_Ammara is firstly converted into **Lawwama and then into ***Mutmainna.

So with the reward of Zikar the innerside becomes clean and the illmanners are converted into good moral values. After this, the Maraqbat of the Manazal_i_Salook start- (Salook means the journey of the spirit). The human life is a composition of body and the spirit, that is, the physical and the spiritual worlds have been integrated in the human being - - - Heart and the Self are included in the physical world, that consists of four elements. Soil, Water, Fire and Air and in spiritual world, QALB, ROOHI, SIRRY, KHAFFI and AKHFA are included. These are termed as Lataif in Tasawuf. These originate from Aalam - i - Amar (spiritual world) and the same is their homeland.

If the luck favours and some perfect Saint is traced, he after enlightening the Lataif, will make the spirit of Salik fly from ****Alam_i_Nasoot, to Alam_i_Malkoot (Seven Skies), from there to Alam-i-Jabroot (nine Empyrean) and then from there to Alam-i-Amar ***** (La-Makan). The Salik who reaches Alam-i-Amar through his spiritual journey, that means he reached his homeland. Now the actual journey is ahead and its traversal is only possible with the special bounties and mercies of God - The stage of Maraqbat comes after Lataif.

The meaning of the word "Maraqba" is, to wait, guard or to protect. But in Sufism, it is to think and imagine about meanings of some verse of Holy Quran or Hadis Sharif so much deeply that a state of absorption and engrossment is attained and no other idea comes in the heart. In this regard,

-
- * Ill - mannerism
 - ** The inner repëting upon misdeeds
 - *** Satisfied
 - **** This world
 - ***** Where the concept of time and place is diminished

Hazrat Shah Wali Ullah writes on page 60 of Qoul-ul-Jamil" in this way:-
 "And the real proof and validity of such ideas is from the Hadis of *Saheeh Muslim which is related to Hazrat Ali; in that the Prophet (صلى الله عليه وسلم) said to me (Hazrat Ali) "Oh Ali, Say; God, bless me with your guidance and move me on the right path; from guidance imagine your movement on the path and from **"Rasty imagine - straight forwardness". The Prophet (صلى الله عليه وسلم) told Hazrat Ali, the way with which man gets access gradually from the feelings to the desired conditions. This is why the Sufis of Treeqat have continued with the ritual of imaginations and Maraqbat. Faqir Kamal's explanation is that, in fact, during Maraqba, the Salik's spirit, according to the spiritual attention of the Saint, while strolling, passes by the seven skies and reaches Sidra-Tul-Muntaha - There is a very vast jujube tree, every leaf of which has a chair with an Angel sitting on it, and on the top of the highest branch, Hazrat Jabraeel is seated. In other words, Sidra-Tul-Muntaha is the secretariat of the Angles. All the orders from ***Loh-i-Mahfooz descend over here and then the Angels on duty bring them to the sacred court of the Prophet (صلى الله عليه وسلم). Therefrom, these are issued to the on-duty concealed people, (Sufis). That is how these worldly affairs are at work according to the wishes of God.

Well above Sidra-Tul-Muntaha, at a height, there is a place called Ahdiyat which is a white marble mosque - Ahead of it is a place called Mayeat which is green emerald mosque - and even ahead of it is a place called Aqrabiyat which is a red ruby mosque. When the spirit gets stronger, with the Saints attention, then just by thinking of a place the spirit reaches there in a moment. According to Hazrat Jami :-

تو فکندی تیر فکر ت را بعید!
 نحن اقرب نکت من جبل الورد

This is a Persian verse which means

-
- * Name of book
 - ** Right path
 - *** The table preserved at skies which contains ALLAH'S orders.

(You threw the arrow of your idea very far away by saying this Holy verse: NAHNO-AQRAB-O-ILAH-I-MIN HABAL IL WAREED i.e reached very far. This verse means God says that we are closer to you even more than your main artery).

In Sufism, these are called as Maraqba Ahdiyat; Maraqba Mayeat and Maraqba Aqrabiyeat. Their detail is as under:-

Maraqba-i-Ahdiyat

In this Maraqba the meaning of the Holy verse
WA ILA HOKUM ILA HUN WAHID
(Al-Quran Surah AL-BAQARA Vers.163)

وَاللَّهُكَرُّ الْوَحِيدُ

(The one to whom you worship is only one - ALLAH)

"Your ALLAH is only one" is to be comprehended deeply, that is, my God is only ALLAH and he has no accomplice, I have to worship him. One should just depend on God by breaking the idols of self desires.

Maraqba-i-Mayeat

In this maraqba the Holy verse:

(WA HOVA MA'AKUM AINA MA KUNTUM)
(Al-Quran Surah AL HADEED Verse.4)

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

(He is with you where ever you are) is to be comprehended. That is, one should think that ALLAH is with me in every condition and at every place. If this maraqba is completely apprehended, then, the fear of any body other than God gets out of heart and the actions of the man are corrected. Because the moment some sinful (evil) idea comes, immediately it is prevailed upon by the feeling that I am blessed with the company of God.

Maraqba-i-Aqrabiyyat

In this Maraqba the holy verse:

(NAHNO AQRABO ELEHAY MIN HABAL-IL-WAREED)
(Al-Quran Surah AL-QAAF Verse. 16)

نَحْنُ أَقْرَبُ إِلَيْهِمْ مِنْ حَبْلِ الْوَرِيدِ

(We are closer to you even more than your main artery), is to be comprehended. Aqrab is the superlative form of nearness. So it is difficult to think of nearness more than this - The feelings during this, will be that His (ALLAH's) love is sown in the heart like the fragrance in the flower. When the love will prevail upon, one will eagerly look for obeying His orders and the relations with Allah will be built in such a way that even if His name is heard from someone else's tongue the happiness will be felt in your heart.

دل کھڑویندا جد سونہ پونڈی ڈھول دی آے (Dil Khirwainda Jad Sounh Poundi Dhol Thi Aa)
 (My heart blossoms like flower when it hears of his beloved
 ALLAH)

Maraqba Fana Baqa the recital of this Maraqba is this holy verse:

(KULLO MAN ALAIHA FAAN WA YAB KA WAJHU RABBIKA
 ZULJALALAI WAL IIKRAM) (Al-Quran Surah AL-RAHMAN Verse. 26)

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(The whole universe is mortal and your glorious and respected God will remain for ever).

In the first part it is to be felt that the whole universe has been destroyed and the Salik himself has also expired. The darkness has prevailed - The demand and effect of this Maraqba is that all the requirements of the self are finished and heart becomes free of self desires. In other part, by thinking, one should feel that, whatsoever is there in the universe, that is the beneficence of light and refulgence of sacred ALLAH and it necessitates that all the actions should be according to the will of God. In other words the liking of Salik becomes subjected to Allah's liking.

Maraqba-i-Rooyeat In this Maraqba, one should be so much deeply involved in the meaning of the following piece of Hadis and the Holy verse that the Allah's view becomes a permanent feature and the sight of ALLAH is granted. While blessing the faqir with this Maraqba, the Prophet (صلى الله عليه وآله وسلم) said "during this Maraqba, with your attention, the spirit of your pupil will suddenly reach in first Daira-i-Taqarrab of Alam-i-Amar by crossing all the steps of the great empyrean."

An Ta'bo-Du-Allaha Ka Annaka Tara Hu (Al-Hadith)

(worship Allah as if you see Him)

A LAM YA'LAM BE ANN ALLAHA YARA

(Don't you know that Allah sees you)

(Al-Quran Surah AL-ALAQ Verse. 14)

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

الْمُرِيْعَلَمْرِيَانِ اللَّكِّيْرِي

Maraqba-i-Raftar

(FA FIRROO IL-A-ALLAH)

(Al-Quran Surah AL-ZARIYAT Verse. 50)

فَقَرُّوْا إِلَى اللَّهِ ط

(Run towards God). In this Maraqba the spirit takes its flight to the highest posts of Alam-i-Amar. As the spirit is powered with the betterment of action, accordingly it moves forward and continuously keeps on traveling. The destination of the flight corresponds to the strength of the spirit. (The spirit gains strength with the betterment of the actions. So as the actions of an individual are refined, concurrently his spirit becomes more and more powerful, thus becomes capable of covering even the higher steps and this journey continues for ever.) This Maraqba was donated to the Faqir by the Prophet (صلى الله عليه وسلم).

After FANA FILLAH (Lost in Allah) and BAQA BILLAH (Present with the God) and covering the long distance of Salik-Al-Majzooobi, the access to mosque Noor is achieved. The Mercy River is flowing near to it. So After crossing it, the Salik has been able to cover 1/3rd distance of the empyrean. Remember! although the great Empyrean is one but it consists of nine steps. After 1st Empyrean there is a space and then second empyrean starts. Every empyrean is much more vast than the previous one. At last, after crossing nine empyreans, reaches the first circle of Maqam-i-Taqarrub, of Alam-i-Amar. From the Holy Kaaba, (On ground) up to the end of ninth empyrean, is the kingdom of the Sufis. Ahead of it, the unlimited area of the domain of the prophets starts. The entry of anybody other than prophet can be made possible only by means of blessing of his own prophet and by following the foot steps of the Prophet. Hereafter, come many a halting places where the gates have been made. The detail of which is as under:-

Abwab-i-Taqarub (The doors of nearness), Tawakkal (dependence on God), SABAR (Patience), Tasleem (acceptance), KHULA, Muhabbat(Love), Mohibbiyyat (Loveness), Mahboobiyyat (being loved), Hasab-i-Sarfa, Raza, Kamalat-i-Nabuwat (the wonders of prophet hood),

Kamalat-i-Rasalat (The wonders of messenger ship), Kamalat-i-Ululazm (The wonders of high determination), Haqeeqat -i- Nabuwat, Haqeeqat-i-Rasaalat, Haqeeqat-i-Ululazamy, Haqeeqat-i-Salaat (realness of the prayer), Haqeeqat-i-Kaaba (The realness of Kaaba), Haqeeqat-i-Quran (The realness of Quran), Daira-i- Qayyumiyat, Fardiyyat, Qutab-i-Wahadat, Siddiqiyyat, Abdiyyat, this is last destination of Sufism. The steps of Salook hereafter are the steps of purely the prophet hood. The entrance of anybody other than prophet in these steps is just like the friends and servants of a king in his palace. SAHABI is taken as a friend and the Sufi has the standing of a servant, but the Sufi who covers these steps, has a special distinction amongst the Sufis. The detail of the steps here-after is as under:-

DETAIL OF STEPS

Daira Quarb-i-Nabuwat (circle of nearness to prophet hood), Qurab-i-Rasalat (Circle of nearness to messenger hood), Qurab-i-ul-ul-Azmi (nearness to high determination), Qurb-i-Muhammadi (Circle of nearness to Muhammad (على الاعلى والوسلم) Wasal-i-Muhammad (Unionism with Muhammad), Qurab-i-Ellahi (nearness to ALLAH), Wasal-i-Ellaahi (Unionism with ALLAH), Raza-i-Elahi (The will of ALLAH), Qurb-i-Rehmat (nearness to Mercy), Behr-i-Rahmat (ocean of Mercy), Khazana-i-Rahmat (treasure of Mercy), Mamba-i-Rahmat (The source of Mercy), and then Bab-i-Hajabat-i-Uluhiat (The Gates of veils of ALLAH) are appreciated. While indicating the above mentioned steps in his book "Dalail-us-Slook" my respected Saint Hazrat Maulana Alfah Yar Khan says "Even the age of Nooh (950 years) will be insufficient to cover these Hijabat(steps). There may be steps of Salook even after Hijabaat. But still these are unknown and may ALLAH with his blessing let me cover these steps lying ahead. He is merciful Almighty, nothing is beyond his excellence - There can be only three ways to cover these steps:-

- a. If the Prophet (على الاعلى والوسلم) himself undertakes the training of the Sufi, spiritually.
- b. Or by following the foot steps of the Prophet (على الاعلى والوسلم) the beneficence is desired directly from ALLAH.
- c. Or by getting training from the Messenger of God or from the beneficence of ALLAH. Then by remaining in his training, becomes perfect, and gets beneficence from His (ALLAH), invisible attention."

At the time of death of Hazrat Jee (RH) this Faqir was flying in the preliminary portion of Hajabat-i-Aluhyeat. After the death of Hazrat Jee (RH), the liaison (contact) with Hazrat Jee, my Baba Jee Hafiz Sheikh Haji Ahmed (RH), Hazrat Sheikh Abdul Qadir Jilani and with Hazrat Khawaja Imam Hassan Basri, was established according to the Awasi line. They all kept on blessing me with their attention for one month by spiritually honoring my assembly of Zikar at dawn and dusk. After blessing me with spiritual power one day they made me stand in the center in such a way that on my right were Hazrat Imam Hassan Basri and Hazrat Sheikh Abdul Qadir Jilani and on my left were Baba Jee, Haji Ahmed Helani and Hazrat Jee and with their collective attention, I was made to reach Bab-i-maghfirat (The door of forgiveness). Hazrat Imam Hassan and Hazrat Imam Hussain made me cover some of the places ahead of it and I was made to traverse some places even farther than this by Hazrat Siddique Akbar and Hazrat Ali. Later on, the Prophet (ﷺ) made me traverse certain more sites with his personal attention. After covering Hajabat-i-Aluhyiat, one gets access to Bab-i-Maghfirat (The door of forgiveness). This door has relative relation with Allah's beautiful name "GHAFOOR". From there, after covering ninety nine places, according to the names of ALLAH, we reach ALLAH's Home (BAITULLAH).

This distance, from Baba-i-Maghfirat (The gate of forgiveness) to upper Baitullah (ALLAH's HOME) is thousand times more than the distance between Babi - Hijabat and Bab-UI-Maghfirat. After covering the bounds hereafter and seeing them, it seemed as if the access to upper Baitullah (ALLAH's HOME) was just a starting point. For covering the bounds ahead of Baitullah (Allah's Home) the Faqir was blessed with the Allah's excellence and with the specific attention and company of the Prophet (ﷺ) - The indication of these bounds has been forbidden. It means that the spiritual traveler after certain bounds reaches upper Baitullah (ALLAH's HOME) and therefrom returns to the Baitullah (ALLAH's Home) on ground. Now review the sayings of Hazrat Majaddad in respect of this journey - The respected Hazrat indicates about Maqam-i-Raza in these words, "After ninth empyrean, it is 10th step. The greatness of Sufi will be that he should step forward with Kashaf and Karamat and should acquire Maqami Raza, which is the limit of the steps of Salook (spiritual journey) and enthusiasm, and its acquisition is very difficult - One out of thousand Sufis reaches at this place.

"Now imagination of the distance traversed from Maqam-i-Raza to Maqami- Abdiyat to Babi Hijabat-i-Aluhiyat, to Bab-al-Maghfirat - to upper Baitullah (Allah's Home) and then back to Baitullah on ground cannot be calculated. According to Hazrat Mujaddad "if one out of thousand Sufis can achieve access to Maqam-i-Raza, then very few Saints will be able to gain access to the places higher than this". The physical display of the Salik, who acquired Maqami-i-Raza, will be, that he will give up his personal liking or disliking - Whether poor or rich, healthy or sick, sad or happy, will leave all his conditions upon God. He will remain happy in every state - So the feelings will be:-

Apni Marzi Ko Kiya Us Ki Raza Main Gum Kamal
Yaun Kiya Main Nay Ilaji Gardesh-i-Ayyam Tha

اپنی مرضی کو کیا اس کی رضا میں گم کمال
یوں کیا میں نے علاج گردش ایام تھا!

(I have merged my wishes in his wish - This is how I had found the cure of my rainy days. It means that once you start looking for his Raza (will of God), then your own desires are terminated and everything becomes acceptable just like a lover, who by every action tries to achieve the good will of his beloved and his priorities are merged into someone else's priorities.)

Hazrat Haji Imdad-ul-Allah Mahajar Makki has indicated about spiritual journey in his book "Zia-ul-Qaloob" in these words; "It should be known that in the beginning of these refulgences, the lights appear on the heart of Salik in different ways and Salik is converted into the statue of light like these refulgences and walks in the world of light. Then Salik should neither get pleasure out of it nor he should be busy in these, rather he should, take it as a phenomenon of power of ALLAH and should be attentive towards the creator. With the will of God, the Salik will reach the heavens and will examine wonderful things at the sky, and will gain beneficence from the spirits of the prophets, and the Angels, and will see the Angels in different shapes, and like them he will ascend on the sky and will see wonderful things. The pupil should not make these observation a source of enjoyment. Then he will progress in love and desire - he, with the order of ALLAH and with the attention of his sufi, will reach the empyrean and the CHAIR - and will find the CHAIR enlightened with the light of empyrean and will find it shining like the sun".

Hazrat Mujaddad Alaf Sani expresses the experience of his spiritual journey like this; "Then another height was traversed at which the places above the empyrean were seen. These included the places of Great Sufis, The leaders of Ahal-i-Bait, Khulfa Rashdeen, and the special place for the Prophet (صلى الله عليه وسلم); likewise the places of all the greatest prophets and Angels appeared above the empyrean according to their status".

In "ANFAS-UL-ARFEEN" Hazrat Shah Abdul Rahim Dehlvi's spiritual journey and spiritual allegiance is explained in these words; "During the same absentia, I, while crossing different skies one after another, reached above them, I gained the presence in the court of the Prophet and he took oath of allegiance from me and advised me for Nafi Asbaat."

While traversing the bounds above, usually the Salik is taken up to Maqam-i-Aqrabiyat and then is returned to the Baitullah (Allah's Home) on ground. This is called as Maraqlba of visit of Kaaba. This Maraqlba is for this holy verse:

(WAL YATTAWWA FU BIL BAIT-IL ATTEQUE)

(Al-Quran Surah AL-HAJ Verse. 29)

وَالْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

Translation:-

And circumambulate the Holy Kaaba

In this Maraqlba the spirit carries out circumambulation of the Holy Kaaba. This is called as Hazoori Hajj. According to Hazrat Data Sahib, Hajj is of two types; one is in absentia and other is in the presence (Hazoor). The purpose of Hajj is not visit of the home but is to see God.

After that, according to this Holy verse;

(YA AYYO HA ALLA ZEENA AMANOO SALLU ALAHAY WA SALLIMU TASLEEMA), (Al-Quran Surah AL-AHZAB Verse. 56)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Translation:-

Oh! believers send your blessings on him and salute him with all respect.

the Salik is made to go through the Maraqba of the sacred tomb in which he is firstly taken to the sacred tomb and then he is taken to the Masjid-i-Nabwi (Darbar-i-AAm). Later on, according to the capacity of the pupils, he is blessed with allegiance on the hands of the Prophet (صلى الله عليه وسلم).

In Sufism it is called as Fana-Fir-Rasool (Lost in the Prophet). There are many a grades of having access to the sacred court which are:-

- a. The spirit remains there day and night.
- b. The spirit goes there daily in the morning and evening.
- c. Once a week.
- d. On the occasions of Holy Prophet's (صلى الله عليه وسلم) birthday.

The occasion of Holly prophet's birthday is like Eid for the people of purgatory. On this day, the respected ALLAH passes special orders to decorate Earth, skies, Emphyrean, all above places and the whole universe. This decoration is worth seeing. But only few out of Ahl-i-Kashaf (with the eyes of heart) can see these displays.

Some people object as to what is the proof of spiritual journey. To me the incident of Miraj Sharif is a proof of it. The prophet (صلى الله عليه وسلم) ascended with his physical body, covered all the far flung bounds and met Allah. It was his great miracle; likewise some of the saints of the prophet's Umma because of the bounty of the dust of his shoes, get the honour of having this journey - and this is a great Karamat - According to Hazrat Amir Khusro.

خدا خود میر مجلس بود اندر لامکان خسرو
محمد شمع تحفل بود، شب جانیکه من بودم

This is Persian verse which means:-

(Oh! Khusro; Today I was present at La-Makan, where ALLAH himself was chairing the meeting and the Prophet (صلى الله عليه وسلم) was the focal point of that meeting).

In a chapter of "Kemyai - Saadat", Hazrat Imam Ghazali writes about "God's rule over the worlds":-

So the ALLAH's saying;

"Then appeared on the Empyrean (throne)" and - "He plans every thing" (Al-Quran Surah AL- HADEED Verse. 4, and Al-Quran Surah AL-SAJDA Verse. 4/5)

is a hint for the same - Remember that this all is based on the facts and those who can see, they have observed it also and have understood the actual meanings of this; "No doubt ALLAH created Adam on His own shape."

Hazrat Shah Wali Ullah Dehli narrates one of the observations (Kashaf of his father) in his book "Infas-ul-Arfeen". He said that once I acquired complete mortality and unconsciousness, I saw that Allah ordered His Angels to search for some person. They searched but failed. They looked for him in the paradise but in vain. So, Allah addressed that the one who has been lost in me, cannot be found on earth, sky and paradise". Hazrat Sheikh Abdul Qadir Jilani expresses in 50th meeting of his book ALFATAH-AL-RABBANI that; "Oh passenger destined for the dooms day, you remain with your guide every time. Till that, he makes you reach a halting place. Be his servant throughout the way. Treat him with respect and dignity, don't go astray from his path because he will acquaint you and will make you closer to God. Then after judging your nobility and trueness, will deputize you, that is, he will make you head of the caravan and will make you chief of all those in the caravan. So you must remain fast with it till he brings you to your Prophet (صلى الله عليه وسلم) and hands you over to the Prophet (صلى الله عليه وسلم). Then the Prophet (صلى الله عليه وسلم) will be pleased with you. Then the prophet will appoint you as assistant on the feelings and meanings of hearts. So, you will become ambassador between Allah and His creation and you will be a servant and worker of the Prophet (صلى الله عليه وسلم). Some times you will come to the creature and sometimes you will go to the Creator - This thing cannot be obtained by artificiality and greed, instead, it can be acquired with something which is found in the hearts and the physical actions testify it". Further he says; "There are two types of Sufis. One is Sufi of the Shariat and the other is the Sufi of the Tareeqat. Sufis of Shariat will take you to the door of the creature and the

Sufi of Tariqat will guide you to the path of nearness to God".

In this regard Hazrat Sultan Bahoo writes in Shams-ul-Arfeen; "The searcher of Allah may remain busy in a lot of recitals but his inner side (soul) cannot gain access to Muhammad's (ﷺ) Group until and unless guided by a guide. With the help of a perfect guide, one can gain to Muhammad's (ﷺ) gathering in a moment and he becomes realizer of God".

The time period required for traversing the distance from Latifa-i-Qalbi to the point of having access in the sacred court of the Prophet (ﷺ) varies with the variation in the degree of eagerness and capability of the pupils and on the degree of perfectness of the Sufi. This time period varies from one day, seventeen days, forty days and may be up to fourteen years. Thanks to God, some such capable people also came to this Faqir Kamal, who, with the Grace of God and due to bounty of the shoes of the Prophet (ﷺ) were given special attention and were flown in one go up to the Gates of Hajabat-i-Aluhiyat, Kaaba Shareef, Sacred Tomb and were presented in the Sacred Court. They observed all these places and were also blessed with the sight of the Prophet (ﷺ) and the Caliphs.

According to the above mentioned saying of the great Sufi of the Sufis, out of two types of allegiances, the allegiance of Shariat implies that you might take oath of allegiance on the hands of some Sufi after being impressed from him in which you promised that you will pass your life according to the way of the Prophet (ﷺ). The said sufi will tell you some recital and that is all. Usually on most of the places similar type of allegiance is in vogue. The matter of Allegiance of Tareeqat and Haqeeqat is something very high where there are very few available to guide people on this path. At the same time, there are very few people who are willing to follow this path - In fact such well determined people are rare who have the capability to look for some perfect man and have the ability to pass through these difficult valleys - They just depend on same recitals and are not aware that in this world there are the people who can take them further high.

تو ہی نادان چاند کالیون پاهہ قانا'ت کر گیا
ورنہ گلشن میں علاج کسکی داماں بھی ہے

Tou Hee Nadan Chand Kalyoon Paeh Qana'at Kar Gaya
Warna Gulshan Main Ilaj-i-Tangy-i-Daman Bhee Hai

(You lacked in judgment and relied on just few petals, otherwise this garden was full of flowers. It was only you who did not show the desire to gain more and to look for those who could fill your appetite otherwise such people are available who can make spirit fly high enough to reach ALLAH).

If in this way someone's Latifa-i-Qalab is enlightened, he enters into the groups of Sufis. But the Lataif are just like alphabets in Salook. The desire should be that after covering the different steps, the access to the sacred court of the Prophet (صلى الله عليه وسلم) be attained and the honour of taking oath of allegiance on the Prophet's hand be gained. The sufi who can himself go to that place, but does not have the power and permission to take anybody else, he is not graded as a perfect amongst the sufis. In this regard Hazrat Sultan Bahoo writes on page 6 of "Ain-ui-Faqar"; "and remember that the Faqir who is Fana Fillah (lost in God) is the man who has the presence before Him (God). To absorb someone in oneness of God, and to take somebody in the gathering of the Prophet (صلى الله عليه وسلم), is not difficult for him but it is very easy. It is difficult to gain this skill only with Zikar, thinking, nobility and Taqwa (piety). Because the perfect guide by holding the hands of the desirous of Allah, makes him reach at the desired destination. The one who does not have this capability can not be termed as a perfect but a thief".

ALLAH Says:

(WA AMMA BE NEMATI RABBIKA FA HADDISS -
(Al-Quran Surah AL-DHUHA Verse. 11)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And narrate the bounties of your God).

And in Mishkat, Hazrat Umar Bin Shoaib narrates; "The Prophet said, the God likes that his bounties which have been showered on his men are expressed. In AL_LAMA'AT (Shara-i-Mashkat) while explaining this, Hazrat Sheikh Abdul Haq writes; "This means that it is not right to hide His blessings - in other words, it is the thanklessness of His blessings - similarly the blessing which God showered on His man like knowledge, greatness (overt or covert) must be expressed so that people become aware of that and gain benefit out of it. The verse of the Holy Quran:

"What-so-ever we have given them, they spend out of it", (Al-Quran Surah AL-BAQARA Verse. 4), is a proof of the same. So the writer - Bagh Hussain Kamal-writes as an expression for the blessings that

the special excellence and mercy of ALLAH and the special favour of the Prophet (ﷺ) are showered on this Faqir.

Rab Sain Nain Nabi Da Sadqai Mainon Taqat Bakhshi
 Saalan Thanvain Palan Day Vaich Har Manzil Aprawan
 Sair Kara Kay Kaabay De Vat Rozay Pak Puncha Kay
 Insha Allah Nabi Kareem Day Hata Vich Hath Pharawaan
 Jehra Aasi Apna Apan Panda Bhar Lai Jaaci
 Naam Allah Day Nallal Kamala Pathar Dil Chamkawan

رب سائیں نے نبی وے سدنے میں نون طاقت بخشی
 سالان تھانوائیں پلان دے واپے ہر منزل اپراداں
 سیر کرا کے گھسے وی دست روز پاک پہنچا کے
 انشا اللہ نبی کریم دے اتھروچ ہتھ پہراواں
 جیہراں آسی اپنا اپنا پتھرا بھر لے جا سی
 نام اللہ دے نال کمالا پتھرا دل چمکواں

(Allah, the Lord has blessed me with the power as an alms of the Prophet (ﷺ). I can make you cover the journey of the years in seconds and can make you reach at every bound. After making you visit Kaaba, I will take you to the sacred tomb and then will put your hand in the hands of the Prophet (ﷺ). Whosoever will come, will fill his pot. with the name of Allah, I shine the stonelike hearts).

While moving on the bounds of Qurab-i-Ellahi (nearest to God) one has to pass through difficult stages like Shariat, Tareeqat, Haqeeqat and Marfat. According to Hazrat Roomi, "Shariat is a candle that shows the path, to set on the journey is Tareeqat and to reach the desired destination is Haqeeqat - or one can say that Shariat is like a chemical knowledge, may be gained by reading books or can be learnt from some one; and making compound of substances and Copper, is Tareeqat, obtaining Gold from the Copper is Haqeeqat; or the study of medical knowledge is Shariat, use of prevention and medicine is Tareeqat and gaining the cure is Haqeeqat. At last, Shariat is knowledge, Tareeqat is action and Haqeeqat is the effect (result) - Thus, firstly is the Shariat i.e the awareness of religious orders because the teaching and preaching is to be carried out under which a person should adopt Islamic rules apparently. Next stage is the selected means and ways for inner matters; that is Zikar and Maraqbat etc; this is termed as Tareeqat. The subsequent is Haqeeqat i.e sincerity and presence of a heart i.e "Pray Allah in a way as if He is seeing", is gained and the stage even next to it is Marfat. For example, the awareness of the matters relating to the prayer is Shariat. The saying of the prayer is Tareeqat, the feelings of fear of God, humility and the presence of heart is Haqeeqat, and seeing

Kaaba and Sahib-i-Kaaba is Marfat; and "That is the bounty of God, he may award it to any one." If some Allah Wala (man near to God)(Sufi) is found, then all the stages can be covered.

There are three means available for a human being for gaining knowledge; these are physical senses, suspicion and wisdom and light of vision. The knowledge gained through the physical senses is based on feelings and observation. The knowledge gained through wisdom and suspicions, is like transferring knowledge from known to unknown and the knowledge gained through stereo vision is a spiritual and is from the concealed (unknown) place (God). The different shapes of this spiritual knowledge are:-

- a. Revelation (Wahi) with conversation and understanding.
- b. Wisdom.
- c. Fervor.
- d. Marfat (Sufism).
- e. Inspired knowledge.
- f. Kashaf and Alham (Manifestation, divination and inspiration) and intuition.

In Tasawuf and Salook, except the revelation from Allah, all other types of the knowledge coming from the concealed source are named as manifestation and inspiration. The revelation of ALLAH was disconnected after the Prophet (ﷺ). But the manifestation and inspiration was left which is blessed to those followers of the Prophet (ﷺ) who, due to their good luck, can get the spiritual connection with the Prophet through some perfect man and might get the wealth of perfect heart. Because, when the senses of the peaceful and perfect heart are awakened, the concealed knowledge is unveiled. In "Tafseer Kabeer", Imam Razi says; "The door of manifestation is opened on those selected men of Allah who can get a perfect Sufi (guide) and they must have the true desire, determination and capability". Imam Ghazali says "the door of divination is opened for the one who will perform Zikar with piety." The same Imam narrates the following example; "the water is pouring into a pond with the help of pipes - This is the overt knowledge - There is a spring in its bottom from which the water jumps like a fountain - This is the covert knowledge - This is the knowledge which is termed as inspired knowledge, manifestation and the hidden knowledge".

*Hazrat Ghaus-ul-Azam says in 18th lesson of AL FATAH AL RUBBANI; "The one whose faith is strengthened and belief is established, he observes the matters of the dooms day, which God has disclosed to the vision of his heart - He sees*paradise and hell, - He sees the trumpet and the Angel, who is deputed on it - He sees all the things in their realness". Hazrat Imam Ghazali writes in "AL-MUNQAZ MIN-AL FALAL"; "The beginnings of the path of Salook is the manifestation and divination till the point that the pupils (Salkeen) observe the souls of prophets and the Angels. They hear their conversation and benefit from them. The trueness of manifestation is amplified from this Hadith - "Haris Bin Malik says that I passed by the Prophet (صلى الله عليه وسلم). He asked: (Oh Haris: How are you, I replied that I am a real faithful. He said: "Just think that every thing has its reality, what is the reality of your faith?" Then Haris said: "the realness of my faith is that my inner side has refrained from the world. I don't depend on the creature for the worldly affairs. I remember my God at night, keep fast in the day, - The condition (of manifestation) is as if I see the ALLAH's Emphyrean very clearly - I see the people of paradise meeting each other and see the people of hell crying" - Then the Prophet (صلى الله عليه وسلم) said that he is such a person whose heart has been enlightened by ALLAH)".

Remember that the manifestation is the special award of ALLAH on his people but its acquisition is not the purpose. The real aim of Sufi and Salik is to gain self correction, Purification of inner self, character- building and the attainment of will of God. But sometimes the manifestation and observation which come across while footing this path, act as a proof and testimony - and also becomes the cause of increase in faith. But sometimes it also happens that a Salik (pupil) of higher post may not observe anything but some new comer may be blessed with the wealth of observation. So those who do not have manifestation, should believe in their Sufi or they should accept the conditions explained by their colleagues blessed with manifestation. They should not be suspicious that their Sufi says that they have been enabled to do Maraqba-i-visit of Kaaba and their souls have been made to reach Kaaba Sharif but they don't see anything. Because in this path suspicions become hurdles in gaining beneficence. This must be kept in mind that sometimes some sights are also made visible by the devil in manifestation. Thereafter, if the sight seen is against the Quran and Sunnah, it is not true. In order to ascertain the trueness of the manifestation, the observer should recite any of the following.

* Shiekh Abdul Qadir Jilani

- a. Strike with the stroke of "ALLAH" during Zikar بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
- b. Recite Kalma Tayeba and Bismillah Sharif.
- c. Recite La Hola Wala Quwah لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِیْمِ
- d. Recite Darood Sharif

If it is true, it will persist other wise it will vanish.

However, the devil cannot take the shape of the Prophet (صلى الله عليه وسلم), Kaaba Sharif, sacred tomb and the Holy Quran. If the above mentioned things are seen in the manifest or dream, it is true and is a blessing. Remember that a disbeliever and characterless person cannot be blessed with manifestation. The sorcerers and magicians get some cleanliness of the inner side by practicing hunger and austerity (magical exercise) with the help of which they get access to some worldly affairs. Allah's decision for them is: (LA TUFATTAHA LAHUM ABWAB-US-SAMA; Al-Quran Surah AL-A'ARAF Verse. 40);

"The gates of the skies are not opened for them"
لَا تَنْفَعُ لَهُمْ آبْوَابُ السَّمَاءِ

The Faqir's succession (saintly line) is called as "AWAISIYA". This line has a lot of power in it. Its example is that, the pupil, luckily, instead of walking on foot or riding a cycle, gets the flight of an aircraft and for covering the higher stages (steps) he gets facilities of moving at the speed of a rocket instead of an aircraft - My father had overtly donated me the link of *QADARIYA AND *QALANDRIYA line. Moreover my overt guide (Murshid) is Hazrat Maulana ALLAH YAR KHAN. His line was also Awaisiya. He, after gaining training from his guide Hazrat Maulana Abdul Rehman (resident of Langar Makhdoom) and by acquiring spiritual beneficence from many a Sufis of purgatory, got beneficence from the Prophet (صلى الله عليه وسلم). Likewise, after the death of my guide, I also got the honour of gaining spiritual beneficence from many a Prophets, SAHABA KARAM and the Saints. It was bestowed upon me as an alms of the shoes of my Prophet (صلى الله عليه وسلم). The completion of my spiritual training is just because of the specific personal attention of the Prophet (صلى الله عليه وسلم).

* Various lines of sufism

The Awaisiya line means that - As Hazrat Awais Qarni was devoid of having physical meeting with the Prophet (صلى الله عليه وسلم) but instead, he gained beneficence from the most powerful spirit of the Prophet (صلى الله عليه وسلم), likewise the method for gaining the beneficence from one or more Sufis of purgatory is called as Awaisiya - The chief of this line is Hazrat Awais Qarni and anyone who will get beneficence from any Sufi in this way will be attached with this line. Hazrat Shah Wali Ullah writes on page 21 of HUMAAT, that Amongst the great Sufis one of the links is also Awaisiya. Many a saints were related to it and the chief of their line is Hazrat Awais Qarni who got training from the Prophet (صلى الله عليه وسلم) because of his internal love with the Prophet (صلى الله عليه وسلم). He further writes on page 86 of HUMAAT, "And, though the continuity in this line is just like a patched dress worn by a saint, but the continuity of acquisition of relation is not attached to it. This line appears once and then disappears. Then according to Awaisi method, it appears from the spirit of some one. In fact, this method is completely Awaisi and the followers of this line are the persons of great honour and dignity amongst the Sufis".

So, according to the saying of Hazrat Imam Ul Hind, it is proved that the followers of this great line are the men of great honour and dignity. The same sufi has explained the state of his spiritual allegiance in "AL_INTIBAH FI SALASAL_I_AULIYA _ALLAH" in these words; "The Prophet (صلى الله عليه وسلم) smilingly raised his respected head from Maraqba and pointed towards me for handshake with his both sacred hands and for taking oath of allegiance. This Faqir got up and attached his both knees with the knees of the Prophet (صلى الله عليه وسلم) and placed both my hands in the sacred hands of the Prophet (صلى الله عليه وسلم) and took oath of allegiance". Moreover, he explains his link with Awaisi line in "AL_FAUZ_AL_KABEER" in these words:-

"If you ask me truly, then, I am Awaisi in the education of Quran because I read the Holy Quran from the spirit of the Prophet (صلى الله عليه وسلم) directly without any media, in the same way as I gained covert "beneficence".

In addition, in "Qaul_ul_Jamil" he writes about his father Hazrat Shah Abdul Rahim; "The writer's father gained spiritual beneficence and took oath of allegiance on the Prophet's (صلى الله عليه وآله وسلم) hands covertly in the dream and the Prophet (صلى الله عليه وآله وسلم) educated him *NAFI_ASBAT. Moreover, he had the honour of getting training from Hazrat Zikariya as well. He gave him the education of the personal name (ALLAH) - Moreover, he acquired beneficence from the spirits of the leaders of Tareeqat; which includes Hazrat Sheikh Abdul Qadir Jilani, Khawaja Baha_ud_Din Naqashband, Khawaja Moeen_ud_Din Chistie. He saw them in the dream and got permission from them". Hazrat Mujaddad Alaf Sani says about Awaisiya like this, "Makhdoom; saying Awaisi does not mean the refusal from the physical Guide. Because Awaisi is the person in whose training the spiritual people are involved. Hazrat Khawaja Ahrar inspite of having a physical guide would call himself Awaisi because he used to get help from Hazrat Khawaja Naqashband". About himself he writes; "I am a pupil of ALLAH and also (Object) Murad of ALLAH. My saintly line is directly linked with ALLAH without any media and my hand is vicegerent of ALLAH's hand and my relation with the Prophet (صلى الله عليه وآله وسلم) is of manifold. There are 21 intermediaries in NAQASHBANDIA Line and 25 in QADARIYA and 27 in CHISTIA and my association with ALLAH does not accept any intermediary. I am pupil of the Prophet (صلى الله عليه وآله وسلم) and also am his follower and guide-mate. Though I am like a parasite on this meal, but I have not come without invitation. Though I am from his Ummah but am partner in the wealth. Though I am Awaisi but I keep ALLAH as always present with me. Though in the NAQASHBANDIA line my Guide is Abdul Baqi but the supporter of my training is ALLAH BAQI (God who is for ever). My training has been carried out with the bounty of ALLAH. I have been patronized by ALLAH. Because of His best excellence and modesty (which ALLAH has for me), He (ALLAH) did not like the interference of any one else in my training or my being attentive to someone else in this regard. I have been brought up by ALLAH and I have been chosen by His unlimited excellence and mercy".

* One method of performing Zikar

(This is a persian verse which says that nothing is imposible with Allah).

He further said; "The paths which lead to ALLAH are two:-

(1) First is that which is related to the nearness of Prophethood. It takes to the purest and the most real. Those who tread on this path, in fact they are the prophets, and their SAHABA and then amongst the rest of the followers anyone can be granted with this blessing. Although such followers are less rather they are rare and there is no intermediary in this path. Anyone who gets beneficence from these realizers, he gets it from the God without any intermediate link and no one interferes in the path of the other.

(2) Second is the one which is related to the nearness of sufism. *AQTAB, *AUTAD and all the Sufis are related to the same line. The path of Salook is the same as such and it's proved that the requirement of having intermediaries and the means is necessary for this line/path".

Hazrat Mujaddad also had the honour to get permission from the Prophet (صلی اللہ علیہ والہ وسلم) spiritually. See the details in his own words; (As the tiredness of the night was there, I went to sleep. What I saw was, "The Prophet (صلی اللہ علیہ والہ وسلم) has written a permission slip (authority letter); Just like as the Sufis write the authority letter for their caliphs; and at that time I feel as if I live with the Prophet () at same place; and am passing my life as a son with my father. The Prophet (صلی اللہ علیہ والہ وسلم) and the members of his family are not strangers for me, and I have wrapped that paper and have held it in my hand and like the male family member of the Prophet (صلی اللہ علیہ والہ وسلم) I also entered in his sacred house, and the eldest of the mothers of the Muslims (believers) has given me orders for doing certain services in the presence of the Prophet (صلی اللہ علیہ والہ وسلم) and said "we were waiting for you - should be done like this" and then I got up from the dream").

* Details at page 15-18

From the above mentioned saying of the elders, it is proved that some of the saints other than their apparent guide had also been getting spiritual beneficence from the great Sufis and the Prophet (**صلى الله عليه وسلم**).

In Awaisiya line the gaining and execution of beneficence, both are possible; that is giving beneficence to the one lower than oneself and getting beneficence from the one higher than oneself. From beneficence it is meant that in the step of Salook (Sufism) the one who is senior to you will take you along with him to higher post, for example, if some one is on first empyrean, he gets hold of him and takes him to the farther empyrean. In other words, the man of physical world can progress by gaining beneficence from those Sufis who are in purgatory. Similarly, if someone's own posts are higher, he can also make some Sufi of purgatory reach at higher posts by paying attention towards him. If someone in purgatory is in trouble, he can be given comfort. Please consider the saying of Hazrat Mujaddad in this regard:-

"The other submission is that some of the dead people who are in purgatory, their conditions were also shown and the attention was diverted to remove their troubles and sorrows".

According to a saying of the Prophet (**صلى الله عليه وسلم**); "The grave is the garden out of the gardens of paradise or it is a well out of wells of hell"; So after death, the man is allotted a house in purgatory according to the degree of his actions. This house would be narrow, vast or decorated - Someone might have a hut, some might have a bungalow and someone might have a palace, depending upon the steps covered (step of Tasawuf and Salook) in the world under the guidance of some perfect man, his spirit, after reaching grave can fly to and from that house to that step, for example, if before death he had the blessing of having access to Kaaba Sharif and the sacred tomb, then, after death also his spirit would be free to go to these sacred places. If he could not attain this bounty in the world, his spirit would be deprived of strolling outside his house. This is why the Sufis always remained inquisitive for getting this bounty from some senior perfect Sufi and they travelled a lot in this search.

Very often it is asked: "Is it possible to take second oath of allegiance (with somebody else) after having taken firstly"? In this regard, this fact should be kept in mind that the purpose of allegiance is to gain spiritual knowledge. If one guide has made you to do lataif or if he cannot get them done or he cannot make you cover the higher spiritual steps and you come to know that some other person can make you cover the higher steps, so if the desire is true, you must take oath of allegiance at the second place to get education of the higher grades. If the desire of getting more is not there, it is useless to go to the second place. The great Sufis had been gaining beneficence from many a

saints, for example, Hazrat Mujaddad Alaf Sani took oath of allegiance on his father's hand in Chishtia line and got caliphate. After his death, he took the oath of allegiance on the hands of Hazrat Katheli in Qadariya line and got caliphate and later on he also took oath of allegiance on the hands of Hazrat Khawaja Baqi - Billah and became caliph. Similarly Hazrat Haji Imdad Ullah Mahajir Makki got caliphate from Mia Jeyo Shah Noor Muhammad Jahanjhanvi and Hazrat Mujahideen Naseer-ud-Din Dehlavi. Hazrat Pir Mehr Ali Shah Golarvi took oath of allegiance on the hands of Syed Fazal Din (his uncle), Hazrat Shams-ud-Din Sialvi and Hazrat Haji Imdad-UI-Allah Mahajir Makki and gained Caliphate. So if the above mentioned Sufis can take oath of allegiance on the hands of different Sufis for gaining beneficence, then, any other person should not refrain from doing so.

There are two famous terms used amongst the Sufis, which are WAHDAT-UL-WAJOOD and WAHDAT-UL-SHAHOOD. According to the worldly scholars oneness of ALLAH (monotheism) means that there is no God except one ALLAH. Neither any body can share Him nor His qualities. But in the dictionary, the meanings of this word are changed. According to some of the Sufis the monotheism means that nothing is present in the World except God or what-so-ever is existing, that all is God. This is called HAMA AUST. Although this problem is the main topic of Tasawuf, but its interpretation is so much delicate that even a minor mistake can take you to disbelief. Therefore any common man should not indulge in it. The first difference between the Sufis and the scholars is that:-

“According to the scholars, ALLAH is something quite separate from universe. But according to Sufi, ALLAH is not separate from the Universal Chain”. All the Sufis agree on this point, but, also amongst Sufis there lies a difference in the interpretation of this idea. According to one group, God is the name of an absolute being and absolute entity. When this entity appears in the shape of identities and posts, the different types of possibilities take birth. As the bubble and the wave are two different entities but they are nothing except water. The same idea is also explained in this Persian verse.

گفتم از وحدت و کثرت سخنے کوئی بہ رنر
گفت موج و کف و گرداب ہمانا در یاست
با وحدت حق ز کثرت خلق چہ پاک
صد جا اگر گرہ زنی رشتہ یکسیت

(In other words the knots which have been made in a thread; though these are different in appearance from the thread but in fact these are nothing except the thread. Just the shape is changed).

The other group explains the oneness of God in these words; "Although the man's shadow apparently seems to be a different thing but actually it does not have any entity. What-so-ever is there, is a man; Likewise the respected ALLAH is present and all the existing possibilities and the creatures are all the shadows/images of Him. This is called as observatory monotheism.

The difference in monotheism of presence and monotheism of observance is, that according to monotheism of presence any thing can be called as God just as the bubble and wave can be called as water, but monotheism of observance does not testify this, because the image of a man cannot be called as a man.

Faqir (writer) prayed to ALLAH that the reality of these two ideas may please be revealed to me. Thus in Maraqlba, it revealed to me that ALLAH is the creator of all the existing things and every creation is the reflection of His quality of being merciful. This relation of mercy between the Creator and the creation is being reflected from everything in shape of light at all times just like the sun-light which is being reflected from the mirror. Moreover every thing is calling, ALLAH, ALLAH and is looking up to the sky, just as if these are giving testimony of His oneness.

My Hazrat Jee died on 18 Feb 1984 and was buried on 19 Feb, half an hour before sunset. After putting soil on the grave, all the friends raised hands for prayer, then, writer presented the *Swab of 10 Lac (one million) Darood Sharif as gift. Just after his death, the precious present of this Faqir bore fruit and on 12th day of his death, after the **Maghrab prayer, during Zikar, Hazrat Jee came into my gathering of Zikar alongwith another Sufi. He was introduced to me with these words; "He is your Baba Jee of Chakwal, named Hazrat Sheikh Haji Ahmed". According to family tradition and my own vision, I knew that Baba Jee was a great personality. Seven hand written Quran by him are a great heritage for our family. But I did not know that he would be holding such high spiritual post. Hazrat Jee said; "There are eleven branches of Sifism:-

-
- * Reward, bounty
 - ** Prayer after Sun set

1. Tasawuf and Salook
2. Qalandri
3. Musakhrat
4. Mustajab-ud-Daawat
5. Khidmat-i-Khalaq
6. Shafqat Bar Makhlooq
7. Maghfirat
8. Shahadat
9. Tahdees (Kalam) with Allah (Ability to Converse with ALLAH).
10. Roayat-i-Allah (Ability to see ALLAH).
11. Muhabbat (LOVE)

He was having many branches out of these. Many a *Jinns gained beneficence of Quran from him. As you had prayed for Darood Sharif, similarly, he had prayed for Quran Karim. The way your prayer was accepted, similarly, his prayer was also accepted. He had alone recited Holy Quran more than point one million times." Remember that for reciting Holy Quran for one lac times, if a complete Holy Quran is recited thrice a day, 94 years would be required. Moreover, he wrote one Quran Karim in such a way that he would finish recitation of one complete Holy Quran and then will write one verse (Aiyat), in that he recited Holy Quran for 6666 times for writing one Holy Quran and no one had been able to acquire the felicity of writing Holy Quran in this way. He presented this Holy Quran to the Prophet (صلى الله عليه وسلم) as a gift, spiritually. Because of these two deeds, he has special honour in the sacred court. (With the excellence of God this sacred Holy Quran is held with this Faqir).

Baba Jee said; "I am Awaisi and gradually I have gained beneficence from Sheikh Abdul Qadir Jilani(RH), Khawaja Imam Hassan Basri (RH), Hazrat Ali (RZ) and from the Prophet (صلى الله عليه وسلم). In my life I did not find any of my child capable of this - now hundred years after my death, in 5th generation of my daughter, you seem to be a capable person. Therefore, I am transferring this spiritual heritage to you by Awaisi method". The same respected person further indicated about my grand grand father, Hazrat Haji Khan Muhammad Sahib, who is in the 5th generation of my father, saying; "he is my brother in the sense of guide and teacher. Both of us got the saintly link from my grand father (Paternal) Hazrat Hafiz Fateh

* Gaint

Noor; and we learnt recitation of Holy Quran from my uncle Hafiz Muhammad Amin - During learning, one day it just came out of my mouth that I wished to achieve recitation of complete Holy Quran for one lac times. The same desire was also shown by him - We both made up our mind and with the excellence and mercy of ALLAH, both of us got the honour of reciting Holy Quran for one lac times. Like me he was also blessed with the same Awaisi link. He is also blessing you with his line of Awaisi method".

I used to listen the stories of Karamat of this Baba Jee and I also used to visit his tomb quite often. But truly speaking, I had not been able to judge the highness of his post. Meanwhile, the same worthy person came again and said; "I have overt physical relation with you as well. I have transferred this line to my son Ilam Din physically and he has transferred it to his son Baha-ud-Din and he transferred it to his son Hassan-ud-Din and he physically transferred it to you".

I was wonder struck while listening all this. I requested; "But my father had not told me anything in this regard". Meanwhile, my father also appeared as if he was also sitting nearby. He said; "Remember that in childhood when you were about six years old, one day I had told you that the Prophet (ﷺ) always used to sleep on his right side. So you should also sleep like this. Then, I blew at your hand". I replied; "yes sir. I remember". "Since then, have you ever missed?" He asked. "No sir, with the blessing of God I have never missed". On this he said; "By the advice of Sunnah and by holding your hand and blowing on it, I transferred my line into you. The beneficence of great Baba Jee continued underground. Now it has appeared in your shape". Baba Jee said; "You were required to have guidance of some physical perfect man for holding this great responsibility, so that he could make you capable of it; which you gained from Maulana Allah Yar Khan Sahib. Now you will be further trained by Awaisia method". So these three great Sufis kept on embracing me with their attention for two months daily during Zikar of Maghrab. For sometime, Hazrat Data Sahib, Hazrat Khawaja Ajmeri, Hazrat Sheikh Abdul Qadir Jilani and Hazrat Khawaja Imam Hassan Basri (RH) also visited me during my Zikar.

On 4 April 1984 in Maghrab Zikar, during Maraqba, once I reached the sacred tomb, the Prophet (ﷺ) said; "You are already performing a spiritual duty - but now you are being given another very important mission - You have been given special possession over the jinnns. Apart from other spiritual affairs, you have to perform the special task of preaching the Jinnns as well. Allah wants to get a great job from you in the case of world of Jinns, human beings, unity of Islam, implementation

of Islam and the prevalence of Islam - For this purpose, you will be having the assistance of some of the great Sufis of purgatory i.e. Sheikh Abdul Qadir Jilani, Syed Ahmed Kabir Rafae, Syed Abu-UI_Hassan Shazli, Shah Abdul Aziz and of your Baba Jee. Hazrat Imam Hussain (RZ) will be the chief of this mission and Hazrat Ali (RZ) will be the chief patron and you will get instructions from me directly. For the time being, you are being appointed on the post of *Qutab-i-Wahdat. From now onward you are my son - a member of my family - In future you should recite Darood Sharif by sitting in the house (sacred tomb) instead of the mosque". Then he took me from Darbar-i-Aam (Masque) to the Noor Mahal (Palace of light) Darbar-i-Khas. Where he showered his bounties and mercies over me. Remember that very few Sufis have permanent access to Darbar-i-Khas.

Now after three years of continuous trying and killing struggle and after fighting the war between right and wrong, with the special excellence of ALLAH and with the continuous attention/guidance/care of the Prophet (ﷺ) the goal of Islamic unity, implementation of Islam and prevalence of Islam has been achieved in the world of Jinns - At the start of the mission, out of total of 15 Billion population of the Jinns only three - Arabs (Three Thousand million) were Muslims. Now with the excellence of ALLAH, only three Arabs (3 Billion) are left as non-Muslims; which means that 9 Billion Jinns have entered into Islam in three years - Five hundred and fourteen states have entered into the Islamic unity and got the honour of implementing Islam. The missions regarding Jinns have been completed. This is a very long story which cannot be explained here.

I was ordered by the Prophet (ﷺ) to write a concise book on my spiritual feelings, conditions and on Tasawuf and Salook which should prove to be a guide line for the pupils (Salkeen). Moreover, he said; "A greater part of the society has neglected the very important aspect of the religion called as "AHSAN" (benevolence). So in reply to this refusal, the disclosure (expressions) should also be with full force - hence, you should also disclose your conditions so that the people should realize the bounties of it and should be inspired to follow this path". I requested; "what should be the name of the book". Hazrat Imam Hussain (RZ) said; "Hal-i-Safar". I was just thinking; while the Prophet (ﷺ) said; "also add, "From Ground to Empyrean" under it so that it becomes meaningful.

* See page 15

AL HAMDULILLAH-I-RABB-IL-AALAMEEN الْحَمْدُ لِلرَّبِّ الْعَلِيمِ
(Al-Quran Surrah AL-FATEH Verse. 1)

(Thanks to God Who is Guardian of the universe). I said; "Oh Prophet (صلى الله عليه وسلم) with the excellence of ALLAH and with your bounties I, the meager person, have been blessed so abundantly that if I disclose, the people, instead of believing, will laugh at me. The Prophet (صلى الله عليه وسلم) said; "listen to this verse of the Holy Quran:

INN-ALLAHA WA MALAIKATAHU YUSSALLOONA ALA AN
NABBIYYI, YA AYYO HALLA ZEENA AAMANOO SALLOO
ALEHA WASALLIMOO TASLEEMAA
(Al-Quran Surah AL-AHZAB Verse. 56)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

(Translation:- No doubt ALLAH and His Angels recite*Darood Sharif for the Prophet, Oh believers, you should recite Darood Sharif for him).

The people in all times have been reciting this verse. My wording is also there which says that the one who will recite maximum of Darood Sharif in the world, will be closest to me on the day of judgment. But this order was not paid attention to in a true sense. All the noble people had centered their attention on Nawafal, recital of Holy Quran and on certain other counts. They did not pay attention on Darood Sharif with that intensity as asked for by ALLAH. But you are the only person of the Ummah who had wonderfully prayed to ALLAH. Darood Sharif is a personal recital of ALLAH, so when you prayed for it, that meant, in other words, you desired for ALLAH. Therefore, He blessed you with His personal line of Darood Sharif. This innocent and undefined act of yours was liked by ALLAH so much that he kept on blessing you with the enthusiasm, courage and favour. You had prayed for inclusion in the list of such first hundred individuals who recite maximum Darood Sharif. But ALLAH made you first in the whole Ummah in this regard. So there is no competitor of yours in respect of the quantity of Darood Sharif. Because of the bounty of the Darood Sharif and because of donation of its

* Darood Sharif is given at Page 1,60

Swab by you, I and other prophets, caliphs, Hassnain (RZ), the Sahaba and the Sufis have adopted you as son and out of the Sufis no body has been able to acquire as much personal attention of mine as you have and because of this the special excellence of ALLAH has been showering on you".

In case of Drood, it will not be out of place to say that, although the recital of Darood Sharif was my routine even before, but since 29 July 1975, after entering into the Zikar party of Hazrat Jee, my love and affection enhanced and I started reciting about 10,000 Drood Sharif and 10,000 Kalma Tayeba daily as a routine. This routine continued till the Ramzan Sharif of 1978 - When during *Aitkaaf I thought to select one of the above and to start with the recital of that to the maximum possible limits. Hence, as my natural tendency was towards Darood Sharif, I selected it. Then a very strange desire aroused and it made me restless. When the restlessness increased, it slipped out of my lips at midnight in the shape of prayer. I raised my hands towards God for praying - I requested; "ALLAH, please bless me with the felicity of reciting Darood Sharif ten million (one Karor) times per year. Oh ALLAH! may I set record of recital of Darood Sharif. Again enable me to break my own record and set a new record and again I should break my record and set a new one. Oh Guardian of Universe! Oh my Master! please include me in those first hundred of Muhammadi Ummah, who had been reciting Darood Sharif for Prophet (صلى الله عليه وآله وسلم) in abundance. All the praise to be for the God, for my Master, Who blessed this meager man with the infinite blessing of asking for such a nice prayer and blessed me with this unexamplified auspiciousness and Who blessed me with His personal act of recital. If I say that neither any body prayed like this - Nor any one accepted such a prayer. Why should not I say that ALLAH was waiting for somebody to ask for such a prayer. That sacred ALLAH was in search of someone who should show this desire. This desire was His desire. for expressing this desire of Allah, which heart has been selected. Yes; Kamal's heart has been selected. No doubt Kamal's heart. As an alms of mercy of the Prophet (صلى الله عليه وآله وسلم) Kamal has been blessed with this infinite and unprecedented blessing in such a way that the Angels and the universe raptured over this. The mercy/excellence of ALLAH also over joyed it. Kamal's luck was blessed. "My Allah, my Master; Be all the unlimited praises to You. All the undiminishing and countless admires for You."

* Sitting in Mosque just for Zikar of Allah during last 10 days of Ramazan

Please don't take it as a poetic pride of mine but it is just the expression of the bounty/blessing and it is expression of the thanks. The Great Holly Quran is a flower vase of 6666 flowers. Faqir had only asked for one flower of this verse.

INN ALLAHA WA MALAIKATA HU YUSALLOONA ALA AN NABBIYI, YA AYYO HA ALLAZEENA AAMANOO SALLOO ALEHAI WASALLEMOO TASLEEMA.

(Al-Quran Surah AL-AHZAB Verse. 56)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

ALLAH WAHAB liked this request so much that he handed me over the complete flower vase.

IK Phull Mangia Si Keeta Sara Bagh Hawalai Dhola

اک پھل منگیا ای سارا باغ حوالے ڈھولا

(Oh my beloved I had asked for only one flower and You have blessed me with complete garden).

I was blessed with the special relation of the Holy Quran. It was (as if I was blessed with the Universe) - The Prophet () said; "You have been blessed with the special relation of the Holy Quran. You can donate your pupils the relation of any of the verse or surah and you can make them do Maraqba of any verse or surah". I requested; "Oh; Prophet (صلى الله عليه والوسلم) the writers of Quranic exegesis have expressed the meanings of Kausar as a "pond" and "great bounty". What is meant by "great bounty?" The Prophet (صلى الله عليه والوسلم) said, "The Holy Quran".

By Chance *ishfaq was sitting with me. I asked him to go for Maraqba and I read this Holy verse:

INNA A'A TAINA KAL KAUSAR
(Al-Quran Surah AL-KAUSAR Verse. 1)

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

* One of the student

and asked; "What you saw". He said; "there is a very vast and wide pond in which the pure white and clean water is pouring from two canals". I said to him; "Go with the canals and see as from where these are emanating". He said; "Those are emanating from paradise". I asked him to open the eyes. Then I asked him to observe as to what would be visible when I would recite the same Holy verse again. So, I recited the Holy verse again. He said: "Now both of your hands are holding Holy Quran". All praises be to ALLAH. (SUBHAN ALLAH). I recited another verse:

"INN AL ABRARA LAFEE NAEEM"
(Al-Quran Surah AL-INFITAR Verse. 13)

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Then he said; "now I am in paradise". I just decided in my heart to recite the adjoining verse to this i.e.

INN AL FUJJARA LAFEE JAHEEM
(Al-Quran Surah AL- INFITAR Verse. 14)

إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

I was just to recite it when he suddenly said: "Hazrat, now on my left, I am seeing glowing hell".

During some noble moments one desire - one prayer - got converted into this couplet:-

MERI PIYAS QATROON SAY KAB BUJH, SAKEY GEE
MAIN SEHRA HOON DARYA PIYA CHAHTA HOON

میری پیاس چھینٹوں سے کب بجھ سکے گی
میں صحرابوں دریا پینا چاہتا ہوں

(I cannot be quenched with small drops of water. I am like desert requiring a river to fill its thirst; It means that Oh my ALLAH, my Holy desire/saintly demands require the rivers of your blessings on me).

Allah, the acceptor of the prayers gave my prayer the honour of acceptance. So, I kept quenching my thirst. I kept on taking rivers and oceans of his bounties. It is such an ocean that even by taking only one cup from it, many a people lose their senses. The One Who is Giver (God), is blessing me and is continuously giving me. I am drinking and continuously

drinking. My God, "As an alms of the shoes of my Prophet (صلى الله عليه وسلم), please broaden my ability. Please broaden it and broaden it - You keep on giving me and I keep on drinking it: Right up to the limits up to which it is. As an alms of the Prophet (صلى الله عليه وسلم) I may keep on drinking it.

حَزَّ اللَّهُ عَنَّا مُحَمَّدَ أَصْلَى اللَّهِ عَلَيْهِ وَالرَّسُلَ مَا هُوَ أَهْلُهُ أَوَّلَ كُلِّ
 شَيْءٍ وَبَعْدَ كُلِّ شَيْءٍ أَبَدًا أَبَدًا يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَدِكَ الْخَيْرُ
 إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

My darood Sharif is as under:-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

This Darood Sharif is very much liked in the sacred court of Holy Prophet (صلى الله عليه وسلم). In this regard, Hazrat Shah Wali Ullah Dehlvi expresses a dream of his father Hazrat Shah Abdul Rahim in his book "ANFAS_UL_ARFEEN", which says; "once I saw the Prophet (صلى الله عليه وسلم) in the dream, as if every one amongst the present, recites Darood Sharif, according to his own wisdom. When he (صلى الله عليه وسلم) listened to Darood Sharif from me, the feelings of great pleasure and happiness appeared on his face".

After reading this incident, I happily requested the Prophet (صلى الله عليه وسلم) in Maraqba; "Oh Prophet (صلى الله عليه وسلم), I have read this incident. It is my great fortune that your favorite Darood Sharif is my hobby". The Prophet (صلى الله عليه وسلم) happily said; "Son; you have been blessed with very splendid link of this Darood Sharif, which has not been donated to anyone else before. Because of bounty of this link (relation), only you have been able to recite Darood Sharif in such a great

quantity on daily basis". The writer asked the permission of transferring this link (relation) to others, which was happily granted. The Prophet (ﷺ) further said; "This Darood of yours is so much popular in ALLAH's court that any one, who will recite it once, with your permission and relation, will be blessed with countless reward. At that time *Sarfraz was present with me. So the Prophet (ﷺ) said; "Let Sarfraz observe". Thus I asked Sarfaraz to do Maraqba and I recited Darood Sharif once. He said, "Just with the recitation of Darood Sharif, the rain of light started pouring and just within a moment, rain has been shown showering on the whole earth and the sky".

جز الله عنا محمداً صل الله عليه وآله وسلم ما هو أبداً

Therefore this Faqir, allows everyone to recite this Darood Sharif daily. Some time can be fixed for it according to ones capacity.

In one of nights of Aitkaaf of Ramzan Sharif of 1978, the prayer which I had made for Drood Sharif, was accepted and with the excellence of ALLAH and with the mercy of the Prophet (ﷺ), next year (1979) in the Ramzan Sharif, my ten million (one crore) of Darood Sharif was completed. I was in a strange state of happiness and pleasure. My desire was fulfilled. It was **Eid day for me. It was as if the whole universe is participating in the Eid of mine. My fervor, desire, determination and courage kept on increasing gradually. My days and my nights were fixed for Darood Sharif. I kept on making and breaking my record. Then, this thing kept on increasing till the time that on 19 Feb 1987, I completed 370 million (37 crores). Now at least 0.225 Million (2.25 Lac) is my daily routine, and the maximum is a mystery. Let that be a secret. Right from the beginning of this journey it was my routine that all the Darood Sharif which I would recite in the day or night, except 10,000, I would donate as a ***Swab to the Prophet (ﷺ) and through him to the ****mothers of the believers, to the children of the Prophet (ﷺ), to all other prophets, to the Sahaba (RZ), to the followers, to the followers of the followers and to the Sufis. Out of these, names which I knew, I would specially take those while donating Swab and then generally to all rest of the prophets, Sahaba and Sufis. Whether it is hot or cold, happiness or sadness, my routine continued and it continued without break and would

-
- * Another student
 - ** The happiest day
 - *** Spiritual gift
 - **** Wives of the Prophet

always remain. As a routine one day, once I went to Hazrat Jee, he blessed me with caliphate. In addition to him it was also signed by Hazrat Sheikh Abdul Qadir Jilani, Hazrat Sheikh Abu Is'haq Shami Chisti, Hazrat Sheikh Abu Najeeb Suharwardi, Hazrat Sheikh Ahmed Kabeer Rafee, Hazrat Sheikh Najam-ud-Din Kubra, Hazrat Sheikh Abu Al-Hassan Shazli, Hazrat Sheikh Jalal-ud-Din Roomi and Hazrat Sheikh Baha-ud-Din Naqashband. He (Hazrat Jee) said; "you have been blessed with caliphate by the great founders of the link, jointly. Wait for further instructions from the sacred court in this case". After a few days, the Prophet (ﷺ) said; "You should make yourself present before all the prophets who have been mentioned in the Holy Quran, and before all the prophets who are buried in Punjab and have been introduced to you, daily after Fajar prayer". The order was obeyed as such. Continuously for many days I was blessed with the honour of being present in the courts of these sacred people. Specially I kept on going to the court of Hazrat Dawood and Hazrat Suleman for one month regularly. The purpose of this presence was to get their attention. Till such time that one day the Prophet (ﷺ) unexpectedly said:-

"The certificates and prizes of yours given by the prophets are with me, the certificates and prizes given by the SAHABA are with Hazrat Ali (RZ) and the certificates and prizes given by the followers of the followers are with Khawaja Hasan Basri (RH) and those given by the great Sufis are with Sheikh Abdul Qadir Jilani (RH). Receive all of them. They have been receiving the precious gift of Darood Sharif from you for years. Therefore according to this verse:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

(Do good and have good - HAL JAZA UL IHSAN ILLAL IHSAN)
(Al-Quran Surah AL-RAHMAN Verse. 60)

They all have blessed you with their lines, prizes and certificates. How unusually you have been blessed with large number of lines, certificates of caliphate and prizes in the Awaisi method; well! that is unprecedented. Now you announce your caliphate openly. Start with the line of teaching and guidance. By merging all the lines, a new line of Tasawuf and Salook has been started with your name. The name of your place is being kept as "DAR_UL_FAIZAN". With the grace of God its overt and covert beneficence will remain in continuation till Dooms Day".

I requested the Prophet (ﷺ); "Dear Prophet (ﷺ) my first and last desire is to recite more and more Darood Sharif. When the people will start coming to me, I will have to spare quite a lot of time for making them understand Zikar in addition to paying spiritual attention on them. In this way, my routine of Darood Sharif will be disturbed".

He said; "with the grace of God, both of your activities will continue in a well managed way. You need not to worry - I will personally look after your line and will pay attention to your Zikar party at dawn and dusk". Me and my companions are highly lucky in a sense that the Prophet (صلى الله عليه وسلم) alongwith his caliphs, *Hazrat Hassnain (RZ) and the other prophets, spiritually come to my Zikar party and bless us with their attention. We have been honored by having spiritual visit of the higher posts in the company of these sacred personalities. Many a companions, blessed with manifestation, have many a times, been blessed with the observation of this beautiful sight.

I again requested the Prophet: "Oh; Prophet (صلى الله عليه وسلم) Hazrat Jee had not given me caliphate physically. Now, who will believe on this claim of mine that I have been awarded with caliphate from the sacred court, when I have been asked for carrying out preaching of Islam". The Prophet (صلى الله عليه وسلم) said; "you will be given such a strong and visible signs that the blessed people will believe in you and will gain beneficence from you". The same happened - The moment I called my old friends, professor Muhammad Mahfooz and Najeeb Ahmed, they immediately took oath of allegiance unhesitantly. Just with in few months, many individuals joined my Zikar party and with the excellence and mercy of ALLAH now the lights of Zikar are spreading. Many a people were blessed with having access to Kaaba Sharif, sacred tomb, sacred court and to the places of great empyrean. They observed these sacred places and they had the honour of visiting the Prophet (صلى الله عليه وسلم), other prophets, caliphs and the Sufis. Now with the grace of God, they are honoured with this blessing daily at dawn and dusk. Just within few days, the luck of the young lads took a turn. They decorated their faces with the Sunnah of beard. Their personality became humble. Instead of fun and amusement, they started having Counter (Tasbeeh) in their hands. Instead of sily and absurd conversation, they started with the recital of Darood Sharif.

As an alms of the Prophet (صلى الله عليه وسلم) I had the honour of receiving the following prizes:-

All the following great personalities awarded me at least 10 prizes each. Names of the respected personalities and the prizes given by them are listed below.

* Grand sons of Prophet (Hazrat Imam Hassan and Hazrat Imam Hussain)

The prizes are :-

The Holy Quran, A Book of Hadith, Ring, Coverlet, Bucket (Pitcher), Mussala (Prayer Carpet), Tasbih, Turbon, Necklace, Special Turbon, Stick, Candle, Lamp, Dress, Chugha, Pen Holder, Flower Vas, Sword, Axe, Javelin, Flag and the Certificates etc.

The name of those who had awarded the above mentioned prizes are :-

a.

- | | | |
|-----|--------|--------------|
| 1. | Hazrat | Adam |
| 2. | Hazrat | Nauh |
| 3. | Hazrat | Shees |
| 4. | Hazrat | Idrees |
| 5. | Hazrat | Ibrahim |
| 6. | Hazrat | Is'haq |
| 7. | Hazrat | Ismail |
| 8. | Hazrat | Yaqoob |
| 9. | Hazrat | Yousaf |
| 10. | Hazrat | Dawood |
| 11. | Hazrat | Suleman |
| 12. | Hazrat | Ayub |
| 13. | Hazrat | Younas |
| 14. | Hazrat | Shoaib |
| 15. | Hazrat | Musa |
| 16. | Hazrat | Jesus (Eisa) |
| 17. | Hazrat | Khizar |
| 18. | Hazrat | Ilyas |
| 19. | Hazrat | Yahya |
| 20. | Hazrat | Hood |
| 21. | Hazrat | Haroon |
| 22. | Hazrat | Zul Kiff |
| 23. | Hazrat | Uzair |

- | | | |
|-----|--------|-----------|
| 24. | Hazrat | Zakariya |
| 25. | Hazrat | Saleh |
| 26. | Hazrat | Al Yasah |
| 27. | Hazrat | Tanooh |
| 28. | Hazrat | Amoon |
| 29. | Hazrat | Wasih |
| 30. | Hazrat | Luqman |
| 31. | Hazrat | Zulqamain |

b. Hazrat Jibraeel, Hazrat Mikaeel, Hazrat Israfeel,
Hazrat Izraeel

c.

1. Hazrat Abdullah (Father of the Prophet)
2. Hazrat Abu Bakar Siddique
3. Hazrat Umar Farooq
4. Hazrat Usman Ghani
5. Hazrat Ali Ul Murtaza
6. Hazrat Imam Hassan
7. Hazrat Imam Hussain
8. Hazrat Ameer Hamza
9. Hazrat Abbas
10. Hazrat Abu Ubaida Bin Jarrah
11. Hazrat Zubair
12. Hazrat Talha
13. Hazrat Saad Bin Waqas
14. Hazrat Abdul Rahman Bin Auf
15. Hazrat Umer Bin AL-Aas
16. Hazrat Saeed Bin Zaid
17. Hazrat Khalid
18. Hazrat Bilal
19. Hazrat Abu Huraira
20. Hazrat Zaid Bin Haris
21. Hazrat Assad Bin Zar-i-Rah
22. Hazrat Zakwan
23. Hazrat Abdullah Bin Abbas
24. Hazrat Abdullah Bin Umar
25. Hazrat Zaid Bin Sabit
26. Hazrat Muaz
27. Hazrat Muawaz

28. Hazrat Amir Muaviya
29. Hazrat Abu Sufyan
30. Hazrat Suleman Farsee
31. Hazrat Maaz Bin Jabal
32. Hazrat Suhaib Roomi
33. Hazrat Abu Zar Ghaffari
34. Hazrat Yasir
35. Hazrat Ammar Bin Yasir
36. Hazrat Anas
37. Hazrat Hassan
38. Hazrat Qatawa
39. Hazrat Mugheera Bin Sabah
40. Hazrat Musa Asharee
41. Hazrat Usman
42. Hazrat Abu Ayub Ansari
43. Hazrat Abdullah Bin Masood
44. Hazrat Aqba Bin Nafih
45. Hazrat Khubaib
46. Hazrat Abdullah
47. Hazrat Qasim (Son of the Prophet)
48. Hazrat Abdullah (Son of the Prophet)
49. Hazrat Ibrahim (Son of the Prophet)

d.

1. Hazrat Awais Qami
2. Hazrat Hassan Basri
3. Hazrat Saeed Bin Jabeer
4. Hazrat Muhammad Bin Sereen
5. Hazrat Zain-ul-Abideen
6. Hazrat Ali Akbar
7. Hazrat Ali Asghar
8. Imam Muhammad Baqar
9. Imam Jaffar Sadiq
10. Hazrat Imam Abu Hanif
11. Imam Abu Shafee
12. Imam Malik
13. Imam Ahmed Bin Hanmbal
14. Hazrat Imam Trimazi
15. Hazrat Habib Ajmi
16. Hazrat Maroof Karkhi
17. Hazrat Dawood Tae

18. Hazrat Abdullah Bin Mubarik
19. Imam Bukhari
20. Imam Muslim
21. Hazrat Shafiq Balkhi
22. Hazrat Umar Bin Abdul Aziz
23. Hazrat Muhammad Bin Qasim
24. Hazrat Qutaiba Bin Muslim
25. Musa Bin Naseer
26. Tariq Bin Zayad
27. Mahmud Ghaznavi
28. Salah-ud-Din Ayubi
29. Noor-ud-Din Zangi
30. Imam Shamil
31. Hazrat Fu_ail
32. Hazrat Zu_un-Noon Misari
33. Hazrat Ibrahim bin Adham
34. Hazrat Ba-Yazid Bustami
35. Imam Musa Kazim
36. Hazrat Imam Raza
37. Hazrat Imam Hassan Askri
38. Hazrat Imam Taqi
39. Hazrat Imam Naqi
40. Hazrat Sufyan Soree
41. Hazrat Bashar Hafi
42. HAZrat Sirree Sakti
43. Hazrat Junaid Baghdadi
44. Hazrat Sheikh Bu Ali Farmadi
45. Hazrat Imam Ghazali
46. Hazrat Abu Al Hassan Kharqani
47. Hazrat Sayed Abdul Qadir Jilani
48. Hazrat Abu Najeeb Suharwardi
49. Hazrat Shahab-Ud-Din Suharvardi
50. Hazrat Najam Ud Din Kubra
51. Hazrat Abu-Al-Hassan Shazli
52. Hazrat Sayed Ahmed Kabeer Rafee
53. Hazrat Abu-Al-Hassan Bonee
54. Hazrat Muhammad Bin Aljazree
55. Hazrat Abu Ishaq Shami Chishti
56. Hazrat Jalal-Ud-Din Roomi
57. Hazrat Shamas Tabraze
58. Hazrat Ali Hajwaree Data
59. Hazrat Moeen-ud-Din Chishti

60. Hazrat Qutab-ud-Din Bukhtiar Kaki
61. Kazrat Farid ud Din Ganj Shakar
62. Hazrat Nizam-ud-Din Auliya
63. Hazrat Bu Ali Qalandar
64. Hazrat Shahbaz Qalandar
65. Hazrat Yafaee
66. Hazrat Amir Khusro
67. Hazrat Baha-ud-Din Zikriya Multani
68. Hazrat Abdullah Shah Ghazi
69. Hazrat Muhammad Aun Qutab Shah
70. Hazrat Sadar-ud-Din Arif
71. Hazrat Shah Rukan Alam Multani
72. Hazrat Makhdoom Jehanian
73. Hazrat Ali Hajwaree (Qila-Walay)
74. Hazrat Bah-ud-Din Naqashband
75. Hazrat Khawaja Muhammad Baqi Billah
76. Hazrat Shah Sikandar Katheli
77. Hazrat Shah Kamal Katheli
78. Hazrat Abdul Quddus Gangoohi
79. Hazrat Jalal-ud-Din Tabraizi
80. Hazrat Sheikh Ahmed Sirhindi
81. Hazrat Abdul Aziz Dabagh
82. Hazrat Ahmed Darbandi
83. Hazrat Saeed Abu Al Khair
84. Hazrat Fareed-ud-Din Altar
85. Hazrat Sheikh Saadi
86. Hazrat Hafiz Shirazi
87. Hazrat Ubaid Ullah Ahrar
88. Hazrat Abdul Rahman Jami
89. Hazrat Abu Ayub Salih
90. Hazrat Allah Din Madni
91. Hazrat Abdul Rahim
92. Hazrat Shah Muhammad
93. Hazrat Makhdoom Burhan-ud-Din
94. Hazrat Shah Balawal
95. Hazrat Sultan Bahoo
96. Hazrat Abdul Rahman
97. Hazrat Inayat Qadri
98. Hazrat Shah Hussain Lahori
99. Hazrat Bullah Shah
100. Hazrat Muhammad Suleman Tonsvi
101. Hazrat Shamas Ud Din Sialvi

102. Hazrat Khushabi
103. Hazrat Khawaja Ghulam Nabi Lilvi
104. Hazrat Haider Shah Jalalpuri
105. Hazrat Mehr Ali Shah Golarvi
106. Hazrat Abdul Hadi Shah
107. Hazrat Nazir Hussain Shah
108. Hazrat Gul Badshah
109. Hazrat Kaka Sahib
110. Hazrat Muhammad Qasim Moharvi
111. Hazrat Noor Muhammad Tarahi
112. Hazrat Ali Ahmed Sabir Kalairi
113. Hazrat Abu Yousaf Chishti
114. Hazrat Abdal Chishti
115. Hazrat Imdad Ullah Muhajar Makki
116. Hazrat Mazhar Jan Janan
117. Hazrat Shah Abdul Rahim
118. Hazrat Shah Wali Ullah
119. Hazrat Shah Abdul Aziz
120. Hazrat Shah Ghulam Ali
121. Hazrat Qazi Sana Ullah Pani Patti
122. Hazrat Shah Doola Daryai
123. Hazrat Pir Sahaba Chakwal
124. Hazrat Shah Safeer
125. Hazrat Bazadvi
126. Hazrat Shah Murad
127. Hazrat Saiden Shah Sherazi
128. Hazrat Sakhi Sarwar
129. Hazrat Abdul Rahman Bashandori
130. Hazrat Shahab
131. Hazrat Karam Shah Bukhari
132. Hazrat Hafiz Fateh Noor
133. Hazrat Qazi Abdul Haleem
134. Hazrat Qazi Said Noor
135. Hazrat Qazi Burhan-ud-Din
136. Hazrat Qazi Hafiz Haji Ahmed
137. Hazrat Qazi Hafiz Khan Muhammad
138. Hazrat Moulana Allah Yar Khan
139. Hazrat Qazi Karam Din
140. Hazrat Qazi Muhammad Fazal

e. There-after the Prophet (**ملي اللدعلي والروسلم**) pointed towards a big box and said; "Take it. These are the prizes from my side". This was in celebration of the announcement of the unity of Islam and implementation of Islam in the first meeting of kings of Jinnns. At that time you were given the rank of "SIDDIQUE". The detail of the prizes is as under:-

- | | |
|------------------------|-----------------------------------|
| 1. The Holy Quran | 2. The Book of Hadith |
| 3. Rehal | 4. The Hair of Prophet |
| 5. The Ring | 6. The Coverlet |
| 7. Overall (Chugha) | 8. Lamp |
| 9. Candle | 10. Crown |
| 11. Masnad (Chair) | 12. Turban |
| 13. Dress | 14. Cap |
| 15. Handkerchief | 16. Diamond |
| 17. Necklace | 18. Stick |
| 19. Tasbeeh (Counter) | 20. Maswak (Wooden Tooth Brush) |
| 21. Carpet for praying | 22. Kooza (Bucket) |
| 23. Cap | 24. Pitcher |
| 25. Pen | 26. Pen Holder |
| 27. Certificate | 28. Flower Vase |
| 29. Carpet | 30. Perfume Bottle |
| 31. Sword | 32. Bayonet |
| 33. Javelin | 34. Arrow Case |
| 35. Axe | 36. Zirra (Protective dress wars) |
| 37. Flag | |

The Prophet (صلى الله عليه وسلم) said; "Now the excellent tasks performed by you in the world of Jinnns in case of implementation of Islam is quite evident. Therefore Allah with his special excellences and bounties has blessed you with the rank of *ABD and its reward is this". Then he handed me over three big keys, one was carved with Darood Sharif, the second was having **Kalma Tayyeba on it and the third one was engraved with ***Bismillah Sharif. Alongwith it, there were many a bunches of small Keys. He (صلى الله عليه وسلم) pointed; "Look there". I looked and found that there were three very vast splendid palaces situated on a side of a vast splendid garden. He (صلى الله عليه وسلم) said, "These palaces and all the wealth and equipment in these are yours". What all prizes/awards were there? Who can count those - How can one count !

INNA HAZA LA RIZ QONA MA LA HU MIN NAFAD
(Al-Quran Surah SUAD Verse. 54)

إِنَّ هَذَا الرِّزْقُ نَافِدٌ مِّنْ نَّفَادٍ

Translation

No doubt this is the blessing of ours in which there is no decline

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِينِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

Later on, the Prophet (صلى الله عليه وسلم) conveyed me certain glad tidings some of which are as under:-

* See Page 15,16

** LA ILA HA ILLALLAH MUHAMMAD - UR - RASOOL ULLAH

*** BISMILLAH HIR RAHMANIR RAHEEM ()

a. The following will be forgiven:-

- (1) The one who will perform Zikar with your Zikar party.
- (2) The one who will say his prayer in your leadership.
- (3) The dead person for whom you will pray.
- (4) The one who will perform Zikar by sitting on your tomb after your death.

b. You are authorized to bless any one with the following even in first sitting - depending upon your wish:-

"Lataif - to-Maraqbat, then, up to the Gate of Forgiveness in the upper steps and then, to Kaaba Sharif and finally the sacred court".

c. You will be blessed with ""Laila_tul_Qadar" (The precious night) every year and you can let your friends also observe the same.

d. Who-so-ever will come to you sincerely in your life or will visit your tomb after your death for gaining beneficence, his spiritual link will be established with you and he will gain beneficence from you in aspiritual way.

e. Your prayer for having the death of martyrdom has been accepted.

f. You have been blessed with all the branches of Sufism and your beneficence as a chief of all the branches will continue for ever" (till last day).

After reading my states and my above mentioned inspirations, some one might say - that this man is making certain very high claims and he has opened up with a cheap way of forgiveness. To answer such an individual, I would quote the Hādith of the Prophet (ﷺ) which

* One special night out of last 10 nights of Ramzan (9th Islamic month)

says; "The Prophet (ﷺ) said, Anyone who relates any such thing to me which I have not said, he should consider hell as his destination". Therefore, in this book what all this Faqir (writer) has attributed to the Prophet (ﷺ) at different places, that all has been written with great responsibility. In fact these are the things which perhaps will alarm the world. But ALLAH is witness to the fact that I have written this complete book by sitting in ALLAH's house (Mosque). No pride of mine is included in it. In fact, had I not been ordered from the sacred court, I would not have dared to pen it down. In order to avoid any conflict, I had written few things in a covert way but subsequently I was ordered to write them clearly/openly and even the sentences were modified. Now for the satisfaction of the reader, my humble submission is that Maghfarat (forgiveness) is an important branch of Sufism. Allah may bless anyone He likes, with this blessing and may make him means of forgiveness for any one out of His creature as by giving the message of the Prophet (ﷺ) to Hazrat Awais Qarni, he was asked to pray for forgiveness of the Ummah. Additional two examples may be seen as follows. On page 70 of ANFAS-UL-ARIFEEN Hazrat Shah Wali Ullah writes about his father Hazrat Shah Abdul Raheem: "He said that once at the time of Asar Prayer, it was put into my heart that who-so-ever will offer his prayer in your leadership today, will be forgiven. Amongst the people available, there was one man about whom my heart would witness that he was not the one who could be forgiven. Once "Takbeer" was said, by chance, he lost his ablution. Once he returned, we had completed the prayer. Meanwhile another stranger came and joined the prayer".

The story of famous "Bahishti Darwaza" (Gate of Paradise) of HAZrat Farid-ud-Din Ganj Shakar, is narrated in "ANWAR_UL_ASFIA" in these words, "It is said that one day, during the time when Hazrat Nazam-ud Din Auliya got the tomb constructed, while he was standing near the southern gate, suddenly announced: "The Prophet (ﷺ) came and said, "Anyone who will enter this door, will be forgiven". After this incident, only the master door is opened for the visitors. The southern gate which was named as "Bahashti Darwaza" (Paradise gate) was closed. It is only opened at the time of his anniversary, that is on 5th of Muharram in the evening and

* Call for assembly pf prayer

the people pass through it. I inquired about this incident from the Prophet (صلى الله عليه وسلم) spiritually. He replied in affirmative. In other words he verified it. I requested; "Oh Prophet (صلى الله عليه وسلم) of Allah such people also participate in the anniversary, who do not abide by the Islamic rules". The Prophet (صلى الله عليه وسلم) said; "such people are blessed with true renunciation and *Karma at the time of death, due to the bounty of the prayer of the one lying in the tomb".

In the end, the pupils are advised that they must abide by the following three conditions which are very necessary for gaining beneficence:-

- a. Firm belief and devotion (AQEEDAT).
- b. Respect (ADAB)
- c. Obedience (ATA'AT)

If any of the three wires mentioned above is loosened, the wave of beneficence is disrupted.

First-Firm Belief It is the belief of the fact that my "Guide is perfect".

Secondly The apparent respect and honour of the Guide (Sheikh) is also mandatory. If the respect of the teacher of the worldly knowledge is lessened in the heart of a students or if in his absence, students may be talking against him, still, whenever he will teach the class, all students will be benefited equally including obedient and the rude. But in case of spiritual education, even if a very minor disrespect or bad feeling about his teacher takes birth in the hearts of the pupil, the wires of the beneficence are automatically disconnected.

Thirdly The order of the Guide must be obeyed; for example, if Guide (Sheikh) thinks to teach the next lesson to any of his pupils, thus he calls him but the pupil does not find time out of his worldly routine and he does not turn up. This, in fact, is the refusal of the blessing. It is possible that his such careless attitude may become hindrance in gaining beneficence.

* La Ilaha Illallah Ho Muhammad ur Rasool ullah

The spiritual contact with Hazrat Jee and Baba Jee which was established on 02 March 1984, by Awaisi method, was in fact the starting point of my spiritual education. On 04 April 1984, the Prophet (ﷺ) entrusted me with a very important responsibility in the sacred court and on 08 April 1984, I was appointed on the post of *Qutab-i-Wahdat. Alongwith it, the attention of many respected saints also started showering on me. This attention started under the instructions of the Prophet (ﷺ). In this regard, many a times, I had to pass through many difficult steps and examinations. Had the special excellence of ALLAH and the special attention, care and mercy of the Prophet (ﷺ) not been with me, I would not have been successful. It will not be out of place to discuss two of these steps/examinations.

Firstly One day when I was present before Hazrat Sheikh Abdul Qadir Jilani, he said; "Son come, let us go to Hazrat Junaid Baghdadi". Once we reached there, he pointed towards two baskets lying in front of him and said; "Pick any one of these". One of these was full of fresh flowers and the other was full of thorns. I said, without hesitation; "Hazrat please give me the basket full of thorns". He replied; "Look" you will have to bear the prick of each thorn". I said; "with the grace of God, I will bear it." Then he said; "You are being called by Khawaja Hassan Basri". I reached in his services carrying the basket of thorns. He was holding the Holy Quran in his hand. As I stepped forward for kissing his hand, he embraced me, kissed me on my forehead and made me sit besides him.

He donated Holy Quran to me. He pointed at the basket and asked; "These are very beautiful flowers. Where from you have taken? I humbly replied; "Hazrat, this is full of thorns. Hazrat Junaid Baghdadi has blessed me with it". He said- "These have been converted into flowers". Once I saw, it was really full of very fresh blossoming flowers. He further said; "It was a very difficult examination for you. Had you selected the basket of the flowers, those would have proven to be thorns for you. You have given the proof of a great courage and determination. My Holy Quran is an award of your success in this exam". He further said "The Prophet (ﷺ) is calling you". I reached before the Prophet (ﷺ) alongwith

* See Page 15

him. The court, fully decorated, was in progress. The respected prophets, worthy caliphs, honorable SAHABA and the great saints were present. Once I stepped forward to kiss his hands, the Prophet (صلى الله عليه وسلم) kissed my forehead - tapped my back - and tied a green handkerchief on my head with his own hands. Then he picked from his table golden colour turban, tied on a golden Kullah (Cap) having long tail, with its front portion fitted with a red twinkling diamond and placed it on my head. Then the hands of the Prophet (صلى الله عليه وسلم) were raised before the ALLAH's Court for prayer. What the prophet (صلى الله عليه وسلم) asked for Kamal from the Owner of the Universe? Well! that is unknown. But I only know that thereafter all the hurdles were surmounted for the Faqir and the doors of spiritual conquests started opening.

Secondly Before being attached to Hazrat Jee, although most of the period was spent in negligence, yet many a times, in my loneliness, I used to be worried to think of the worst condition of the Muslim Ummah and this thinking would make me burst into tears - In these moments of meditation, I used to pray for the unity and prosperity of the Muslim Ummah in my heart. When my prayers were regularized, then, after every prayer/Zikar, firstly I used to pray for the forgiveness of the Muslim Ummah, secondly for implementation, prevalence and unity of Islam and thirdly for achieving consistency in reciting Darood Sharif. Since the prophet (صلى الله عليه وسلم) deputed me on new assignment, I, during Maraqba of sacred tomb and of the higher places, had many a times requested prophet (صلى الله عليه وسلم) to pray for the forgiveness of the Muslim Ummah, for implementation of Islam and for rein of Islam. Few days after the above mentioned incident, as usual, while performing Zikar at dawn, as I reached sacred court during the Maraqba of sacred tomb, I found honorable caliphs, Hazrat Imam Hassan, Hazrat Imam Hussain, the respected prophets and other great Sufis present there. The Faqir (Writer) was humbly sitting on ground in front of the Prophet (صلى الله عليه وسلم) at some distance and was presenting the gift of Darood Sharif. Suddenly the Prophet (صلى الله عليه وسلم) said; "Son Kamal, pray for the forgiveness of the Muslim Ummah". I was rather taken aback; Many ideas came to my mind in a moment. But I soon recovered, got up and requested while sitting right in the feet of the Prophet (صلى الله عليه وسلم); "Oh; Prophet (صلى الله عليه وسلم) please bless me with your sacred shoes". The audience seemed to have been surprised on this

very strange request of mine. The Prophet (ﷺ) asked me with affection; "Son; what will you do of my shoes". I said; "I will use them as a means for the prayer". Just after little interval, he blessed me with his shoes. I kissed both the sacred shoes, joined them together, placed these on my head and raised my hands to the ALLAH for prayer. "Oh; ALLAH, previously I used to pray for the forgiveness of the Muslim Ummah in the loneliness of the nights; today, I am praying under the order of Your beloved (ﷺ). By sitting in front of him and in the presence of those who are near to You, my request in your court is:-

"Oh ALLAH; because of Your excellence of bounty and mercy and as an alms of these shoes of Your beloved (ﷺ), please forgive all the Muslim Ummah right from the first follower of Hazrat Adam to the last follower of the Prophet (ﷺ)"

The reply was: "Few thousand have been forgiven".

I requested; "Oh ALLAH Your treasure of mercy is unlimited. The Faqir's request is for the whole Ummah". The reply came, "Few Millions have been forgiven".

I requested; "Oh ALLAH; Oh my Owner; the ocean of Your excellence and mercy is infinite and the Faqir's request is very vast. This is as if a thirsty gets a dew from the ocean".

The voice sounded: "You will have to pass through hell for getting forgiveness of the whole Ummah". To me it seemed as if the time and space have been stunned over this conversation between Master and the slave, as if the whole universe has been stunned and was listening. Without waisting even a moment, I submitted; "Oh ALLAH; I accept that".

I requested; "My ALLAH; If because of the forgiveness of the whole Ummah, one Kamal will have to pass through hell, it is a very cheap bargain".

The voice sounded; "You became successful - Forgave the countless - Ask for anything else you like".

I was weeping bitterly. ALLAH's mercy was roaring, my desire also increased. I requested while weeping: "Oh ALLAH; as an alms of the Prophet (صلى الله عليه والوسلم) please make Pakistan secure from all the inward and outward dangers. Please bless it with a great power. Please make it fort of Islam. Please bless Afghanistan, Kashmir, Islamic states of middle Asia, Palestine and Sankiang with independence. Break INDIA into pieces. Please bless the Muslims of India, Phillipine and Iriteria with peace and tranquillity. Please establish United States of Madina Manawara. Please implement Islam in the world of Islam. Please bless Islam with power. Please spread the light of Islam in the whole world. Please abolish the ill intentions against the Islam. Oh ALLAH; Please bless me with the honour of reciting more and more Darood Sharif for the Prophet (صلى الله عليه والوسلم).

"AAMEEN". This word from the sacred tongue of the Prophet (صلى الله عليه والوسلم) was like

این دعا از من و از جمله جهان آمین یاد

(this is a Persian quotation which means that it was my prayer but whole the universs had seconded it.

I felt as if universe is full of fragrance and is enlightened with a light.

"IT IS ACCEPTED".

As this sacred voice echoed - it seemed as if a wave of pleasure had run in the stunned universe. The Prophet (صلى الله عليه والوسلم) unwittingly stepped forward and embraced me and stamped my forehead with his stamp of love and affection. The honorable caliphs and the Prophets also

embraced me one after other. Specially the love and affection of Hazrat Imam Hussain was worth seeing. I was weeping bitterly and I felt as if he also had joined me in weeping. Later on, I was told that it was a splendid expression of the following links donated to me as an alms of the Prophet (صلى الله عليه وسلم).

- | | | |
|----|----------|--|
| a. | 1st link | Mustajab-ud-dawaat (The one whose prayers will be accepted). |
| b. | 2nd link | Forgiveness |
| c. | 3rd link | Tahdees(The capability of conversation with ALLAH) |

Once I read about the recital of "MUSABAT_I_ASHAR" (ten items to be recited seven times each). Many a bounties of this were enlisted there. In order to show its importance, it was emphasized that this recital has been quoted by Hazrat Imam Ghazali in his book "AHYA-UL-ALOOM" and by Hazrat Abdul Qadir Jilani in GHUNNIAT_UT_TALBEEN". -Once I looked for it in "Ghuniyat_Tul_Talbeen", I found that Hazrat Sheikh Abdul Qadir Jilani in his book had attributed it to Hazrat Ibrahim Tamimi and had also quoted the following incident of Hazrat Tamimi alongwith it:-

"Once Hazrat Tamimi was sitting in the Kaaba Sharif, Hazrat Khizar came and introduced himself. He blessed him with this recital and said that he had received this recital from the Prophet (ﷺ) directly. Then later on, Hazrat Tamimi met with the Prophet (ﷺ) in the dream. The prophet was in the company of the prophets and Angels. At that time the Prophet (ﷺ) testified that Hazrat Khizar is the greatest scholar on earth. He is the chief Abdal. What-so-ever he says that is true and also said that who-so-ever will recite this recital daily, without break, ALLAH will forgive all his sins and will bless him with a palace in the paradise.

Then in the dream, Hazrat Tamimi visited that palace in the paradise where he was served with the fruits and the drinks; and the Prophet (ﷺ) further verified that who-so-ever will adopt this recital like Hazrat Tamimi, will also be blessed with this reward on the Dooms day".

Faqir read this statement and on reading, the desire of getting its permission from Hazrat Khizar directly, aroused in my heart. I contacted Hazrat Khizar spiritually and requested for its permission and link. He said; "Son, I can not grant its permission. You should contact the Prophet (ﷺ) directly". I definitely felt awkward, but just in the next moment I made myself present in the court of the Prophet (ﷺ) and requested; "Oh, Prophet (ﷺ) I had asked for the permission of the recital of "MUSABAT_I_ASHAR" from Hazrat

Khizar. But he had advised me to contact you". The Prophet (SAS) smilingly said; "Son, instead of MUSABAT, you are hereby granted permission and link of MUKHAMSAT". Then he blessed me with the recital of the following MUKHAMSAT_I_ASHAR (ten items to be read five times each).

- a. Surat-ul-Fatiha
- b. Surat-ul-Kausar
- c. Surat-ul-Ikhlās
- d. Surat-ul-Falaq
- e. Surat-ul-Ai-Nas
- f. Kalima Tayyiba
- g. Kalima Tamjeed
- h. Astaghfar
- j. Quranic Prayer
- k. Darood Sharif

I requested; "Dear Prophet (ﷺ) I may please be allowed to transfer this permission and link to the others. Even if some one does not enter in my group but still he reads it from the book or if hears of it from some one, should be blessed with this link. Its beneficence may please be continued till Dooms day. The Prophet (ﷺ) just closed his eyes for a moment, then, he opened his eyes and patted up my shoulder in a style of giving appreciation and said; "Son, I am happy on your demand". I asked "Dear Prophet, (ﷺ) who-so-ever will adopt Mukhamsat will he be getting same reward as of MUSABAT?". The prophet smiled and said; "Yes, he will get 101 times more reward than MUSABAT". "ALLAH is GREAT". This just slipped out of my tongue (Be Thanks to Allah who is the guardian of the universe.)

Sarfraz was sitting besides me. I requested; "Dear Prophet (ﷺ) Hazrat Ibrahim Tamimi was shown the sight of paradise as a reward in, the dream but my request is that the reward of Mukhamsat should be shown to Sarfraz while awake". The Prophet (ﷺ) again smiled and said; "OK; Let him do Muraqba". I said to him "Sarfraz; do Muraqba and tell me as to what you are seeing". He said; "Hazrat Jee I am present in paradise. I am seeing many a gardens and palaces over here".

الحمد لله رب العالمين ما هو ابله اول كل شى يبقى وينفى كل شى
ابدال ابداء الجلال والاكرام بيدك الخير انك على كل شى قدير

I was sitting in the mosque when Muneer came and told me: "While coming from the college to the hostel, I was giving the invitation of Zikar to one of my friends and he was coming with me. While he was listening to my call, suddenly the Satan stood in front and started beating the drum, and the boy suddenly ran away saying that an important task had come to his mind. On this, the Satan started dancing happily. Now he is standing outside across the road, under the tree and is trying by his gestures to stop me from telling you that". I said; "now keep on looking at him"; and I struck him with the stroke of ALLAH". "He has been slapped on his face with a strong blow and he is tumbling down. Then got up hurriedly, went out of sight running very fast", said Munir.

Brief Over view

2nd March 1984 Spiritual contact with Hazrat Jee and with Hazrat Baba Jee was established and a continuous special training started.

8 April 1984 The Prophet (صلى الله عليه وسلم) blessed me with the post of "Qutab-i-Wahdat".

22 December 1984 I received the certificates of caliphate from many a Sufis and a special certificate was bestowed upon me from the sacred court.

18 February 1985 The order for announcing caliphate was announced. Then the fragrance started spreading and the link started getting introduced.

8 October 1986 The Prophet (صلى الله عليه وسلم) ordered me to appoint and announce ten caliphs. Therefore, obeying the orders, the same day in the weekly gathering, I announced the names of the caliphs.

Next day a friend named Muhammad Ishaque (who also has manifestation power) congratulated Khateeb-i-Masjid Hafiz Sultan Mahmood for his nomination. Hafiz Sahib asked him; "who has told you".

He explained in these words; "I was lying in my home. It just came to mind that today was the day for get-together of the friends. I could not participate. Hence, I contacted by performing Maraqba, and found that at that time Hazrat Jee was addressing the friends. The address was: ("since this life is mortal and the life period is not specified, thus no body knows as to when the call of ALLAH arrives. Therefore, for the time being I am appointing ten of my students as caliphs. They will be authorized to run this saintly link after me"). Your name was also included in the names which were nominated by him".

"ANWAR_UL_ASFIA" (The book) was lying besides me. As I opened, I found an incident of one of the spiritual pupils, of HAZrat Baha-ud-Din Zikriyya Multani, named Hazrat Hassan Afghani, which says that Hazrat Hassan Afghani was an illiterate person. But if anyone would recite some verse of the Holy Quran or Hadith, he would explain it by his spiritual knowledge. Khawaja Baha-ud-Din used to say about him; "He is the achievement of my life". I asked the head of the mosque, Mr. Hafiz Sultan Muhamood, to read this incident. He was highly impressed and said; "Yes sir, There is no match to the men of ALLAH". Outside, in the veranda, one of my students was busy in Zikar. I said to Hafiz Sahib,

"I will just call Sarfraz - you should recite one verse of Holy Quran and one Hadith in front of him". Thus, he firstly recited a verse of Holy Quran and narrated one Hadith Sharif in front of him. He said"; "At first instance, the lights came out of your mouth and went to the Kaaba Sharif and then proceeded to the great empty rear; and the second time these lights straight away proceeded to the sacred tomb."

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَّشَاءُ

ZALIKA FAZLULLAHA YOUTEEHI MANYYASHAO

(This is the bounty of your Allah He may award it to anyone He wants)

In the path of Tasawuf and Salook, the "RIZAQ-I-HILAL" is a must for the Sufi and the Salik (This is the earning which is earned by fair means, remaining within limits specified by ALLAH). In this regard, the narration of this incident will not be out of place.

"Sarfraz is an employee in my hostel. ALLAH has blessed him with the special award of manifestation. His village is about 10 kilometers away from here. One day he came on duty and said to me "Please blow over me". I asked; "what has happened". He said; "yesterday, when I was on the way to my village, Baba Sharif (Name) plucked some ear of millet (a small seed of grasslike plant used as food) from nearby field. He gave one of the ears to me as well. I took out its grains by twisting the ear. As I chewed those grains, I started feeling pain in all my teeth. I could not sleep whole the night and my manifestation has been terminated. I kept on performing Zikar for whole the night just to remove the signs of darkness from my spirit but my manifestation state has not been restored. Before this, whenever I wanted, I could contact you by sitting in my home. My spirit used to be seen as enlightened. But since yesterday, it is completely dark. Neither I can see my spirit nor I can contact you. I have not been able to visit Kaaba Sharif and the sacred tomb in the Zikar of *Maghrab and*Fajar".

I just felt little annoyed with him and said; "It was just a trifle for Baba Jee. But, you with the grace of God, are having stereo vision. You must have distinguished between Halal and **Haram. You must have taken it as a mere piece of fruit which might not make any difference". Then I asked him to recite Astaghfar (The verse of forgiveness). Later on, I moved my hand on his chest, and with the Grace of God and as an alms of the Prophet's shoes his previous condition of manifestation was suddenly restored.

One of the students of my class, Ijaz, had also taken oath of allegiance on my hands. He performed Zikar with me for a few days and then he went to Karachi in connection with his service. ALLAH also blessed him with the blessing of manifestation. He came in Jehlum in Ramadan of 1986 and narrated the following incident:-

"In Ramadan, I was returning home after seeing one of my friends. It was about 12 O'clock of the summers and the day was bright sunny and no conveyance was available. I just lay under the shade of a bunch of trees for having little rest and went to sleep. I saw an old man in my dream. He said; "I have placed some thing in your cap. Pick it up once you are awake."

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- * Prayer after Sunset and before Sun-rise
 - ** Earning by un-fair means

I woke up suddenly and found four dates lying in my cap. I got up and went to my place of residence. Three, more friends of mine were also present there. At the time of Iftar (time to break the fast), I gave one date to each one of them. One of them was not keeping fast. He kept on chewing the date but it did not slip down to his throat and, at last, he got fed up of chewing and threw it away. Whereas three of us ate our share. After eating these dates we felt as if we had eaten to our fill and as if we had taken some cold drink. On that night, except that one date, neither we ate any thing nor we took water”.

I asked him; “Do you have some sketch of that old man in your mind”. He said; “Yes sir”. I told him; “He was Hazrat Khizar ; would you like to see him”. He just got surprised. I said; “Close your eyes and see the same dream. Now you will see the same saint”. He closed his eyes and said; “I am seeing the same dream. The saint is available. He is placing dates in the cap”. I said “Now; open your eyes”.

After few minutes I again told him; “Close your eyes and just move with me. Where are you now?” He said; “It is an Island having a fort like palace. We are standing on its gate. The guard is also appointed over there. Now the same saint has come. Another saint is accompanying him. Both are embracing you and they are pointing you to go inside”. I told him: “They are Hazrat Khizar and Hazrat Ilyas. This is their spiritual Headquarter. The Qalandria link of the Sufism gains beneficence from here. Today; visit their Headquarter as well”:-

لباسِ نبیؐ بر بالائے او تنگ

سمند و صحرائے اولنگ

فہم دا چولا اس دے تن تے ہو روی تنگ ہو جاندا

وہم دا گھوڑا اس صحر اوچ قدم قدم لنگرانا

(Translation:-

This is a Persian verse which means that the Sufism is such a field where the reason fails and superstition tries to over-power man. In other words, love and reason are two different things. With the power of love one can perform so many hard tasks which perhaps cannot be comprehended through reasoning).

When I was appointed on the duty of carrying out preaching/advice, I had graded the spiritual course on these lines:-

- | | | |
|----|-------------|--|
| a. | First year | Lataif |
| b. | Second Year | Three Maraqbats |
| c. | Third Year | Visit of Kaaba, visit of sacred tomb and the sacred court. |

But ALLAH had destined something else. Ashfaq, the student of my class, had the honour to be third man in the list to take oath of allegiance. He could not come to college, few days after taking oath of allegiance, therefore he could not see me. One day he came just after Fajar prayer. I asked him the reason of coming so early, against his routine. He said:-

"Yesterday I dreamed that you came to our house. you woke me up and advised me to offer Tahajjad prayer (prayer in night). Just after that I woke up, performed ablution, prayed the Nawafil (Prayer which is not mandatory) and kept on doing Zikar till the call for morning prayer. Today again you came in my dream and said to me, "You have not come to me for many days. I have to give you the next lesson". Then you took me to Kaaba Sharif. We prayed Nawafil over there, performed circumambulation, drank water of Zam Zam, went to the Cave Hira and prayed Nawafil there. Then I woke up. Once I checked, it was the same time as that of yesterday. I just got up and prayed Tahajjad prayer. I kept on performing Zikar and went to the mosque and offered my prayer. My heart is filled with feelings of joy by these dreams. With the excellence and mercy of ALLAH, I have been blessed with such sacred visits. Therefore, I have come to convey my feelings".

I said; "Ashfaq; these are very high places. I had a mind to teach you about these lessons after three years. However, ALLAH's will is something else. Let us go to the mosque". We came to the mosque from the room. I made him perform Zikar on all the Lataif for five minutes and said to him, "Ashfaq; now we are starting with our spiritual journey, be ready. Move to the post of AHDIYAT". I asked; "Are you feeling some thing". He said; "We are standing on the gate of white marble mosque". I told him; "This place is higher than the 7th sky". Then I took him to the places of Maiyat and Aqrabiyat. From there, I took him to Kaaba Sharif. He observed and said that he was seeing exactly the sight of

yesterday's dream. I made him perform circumambulation and gave him Zam Zam to drink. We prayed Nawafil in cave Hira. Then from there, I took him to Bait_Ul-Azah on the 1st sky, Baitul Mamoor on 7th Sky, then to Sidratul-Muntaha, the CHAIR and LOH_I_MHFOOZ. After showing him these places I brought him back to Kaaba Shrif. It just came to my mind, had he decorated his face with beard, I would have taken him to the Sacred Tomb. Meanwhile I heard the voice of the Prophet (صلى الله عليه وسلم); "Son; bring him along by converting him into a child".

Now this was a very strange form of *Tasarruf. Neither I had read any such incident nor had heard of it. I was in a little hesitation. Then the voice came; "Son: You are getting it rightly. Bring him to me". I said; "Ashfaq, you consider yourself as a four years kid and come with me to the sacred tomb". I asked him, "Have you seen anything". He said; "Yes sir, I have suddenly become a child - and have reached the sacred tomb by holding your finger". Meanwhile, the door opened; he said; "the door has opened up". I asked him to go in; and we went inside. The Prophet (صلى الله عليه وسلم) was present there alongwith his Rightly Guided caliphs. He was blessed with the sight of all of them. Since then, he is continuously blessed with this great bounty daily in the morning and evening. This was the first miracle (Karamat).

I was sitting in the mosque. A man walked in. I just extended my hand for handshake; without any preamble, he started saying, "Our Sultan Sahib has a miracle". I was just astonished on his way of conversation, so I said; "Gentleman, please first introduce yourself".

"My name is Mumtaz and I am resident of Kantreela. I am a fan/lover of Hazrat Sultan Bahoo. You could imagine the depth of my love from this fact that I had gone on foot from here to visit the tomb of Hazrat Sultan Sahib". "Then what happened", I asked. "The boils had appeared on my feet due to long journey of many a days. I reached there in the evening. The food was being distributed. But the food distributor dealt with me harshly. I got annoyed and got up from there went and sat under the tomb in anguish state. While sitting I went to sleep and saw Sultan Sahib. He consoled me and blessed me with his kindness. I narrated this dream to my guide (Pir) and he also highly encouraged me".

I said, "OK; now narrate the miracle (Karamat) of Sultan Sahib".

He narrated: "Once some passenger asked Sultan Sahib about the path leading to the village Rasool Nagar. He (Sulatan Sahib) asked him to close his eyes. As he closed his eyes, he saw the sacred tomb of the Prophet (صلى الله عليه وآله) in front of him. On this, Sultan Sahib told him; "This is my () Rasool Nagar".

On hearing this I said, "IT IS TRUE".

I asked: "Have you seen any other saint too. He said; "yessir, I have been graced with the sight of Hazrat Khizar".

I asked him to narrate his dream. He said :- "I saw that I was going on a road and a saint was sitting under a tree on the road side and many a people were sitting besides him. I inquired from some one as to who that saint was ? He replied that he was Hazrat Khizar. So I also went to kiss his hands. A pitcher of water was lying near him. As I reached near him, he filled a bowl of water from the pitcher and handed over to me. But instead of holding the bowl, it just came out of my mouth that, it is less and then I woke up".

Faqir (i) immediately contacted Hazrat Khizar and asked; "Hazrat had this man really seen you in the dream"? He said; "He is telling the truth". I requested; "Hazrat he has come to see some miracle of mine". He said; "You show him, I will be there".

Meanwhile Hazrat Khizar came and sat besides me. Within no time, Hazrat Sultan Bahoo and Hazrat Sheikh Abdul Qadir Jilani also arrived. All were having a meaningful strange smile on their lips.

I said to him; "OK"; suppose if Hazrat Khizar and some other Sufis would be present here, will you be able to recognize them?" He said; "Yes sir". I said; "close your eyes and see, Hazrat Khizar is present here, you can see him".

The readers can well imagine this strange and delicate situation. Had he not been able to see, I would have been blamed for many a things. He said; "yes sir, Hazrat Khizar is present here. I have seen him. I have recognized him". I said; "Another saint is also there". He said; "Sultan Sahib is present". I said, "There is third Sufi. as well, do you see? " He said "Yes sir, Hazrat Ghaus-ul-Azam is present".

I told him to open his eyes and asked him, "You recognized the first two saints because you had seen them in the dream but the third saint could be some one else". He laughed and said; "sir, actually I have seen Hazrat Ghaus-ul-Azam twice in the dream, but his second visit was one year ago". He further said; "Once I went in his gathering - many a people were sitting and you were sitting just near to him. Your seat was prominent with respect to other colleagues. Now having seen you, I have recognized that you are the same whom I had seen in the dream".

I said; "you belong to Qalandri branch of Sufism, which is the line of Hazrat Khizar. He is the chief. You just occupy preliminary post in his vast department. As, a village patwari cannot think of visiting presidential palace, similarly you also can never think of visiting Hazrat Khizar's palace".

"Come; Today I will take you there".

I asked him to close his eyes and follow me. I said; "Tell me, where are you now". He said; "There is a small island in the sea having a splendid fort-like palace on it. The guards are mounted on the gate. They have presented you salute on seeing. Hazrat Khizar has also come. He is embracing you, now both of you are going ahead and I am following you. There is a very vast lawn which is full of flower beds. Now we have entered into a big hall". "Hazrat and you, have signed on a file".

After showing him the complete view of that place I brought him back. Then I made him perform Zikar for a few minutes and after making him visit the skies, I put him through the observation of Bait-ul-Uzzah, Bait-ul-Mamoor and Sidra-Tul_Muntha. I also took him to Kaaba Sharif and the sacred tomb and presented him to the feet of the Prophet (صلی اللہ علیہ والہ وسلم) in the sacred court. He was blessed with the visit. On termination of the Maraqlba I said to him, "That was the Karamat of Sultan Bahoo, this is the Karamat of Faqir".

Hafeez, Ahl-i-Sukhan Kabb Mantay Thay
Buhat Mushkal Say Manvaya Gaya Hoon

حفظہ اصل سخن کب ملتے تھے
بہت مشکل سے منوایا گیا ہوں

EPILOGUE

I am questioned about the sect to which I belong. That is, whether I am from Brailvi sect or I follow Deo-Bandis?

My answer is that I am Straight away from Ahl-i-Sunnat Wal-Jama'at. These two sects (Brailvi and Deo-Bandi) are not even hundred years old but the religion is about fourteen hundred years old. Therefore, please leave these different branches and adopt the Main Rule. Instead of criticising the people, you should encourage them. At this time, the un-Islamic forces of the world are united against Islam. So the need of the time is that we should forget about internal sectarian rifts and we should stop blaming each other with the allegation of Kufer (disbelief), Shirk and Bidaat. Instead, we should all unite against these satanic forces and should bind ourselves with the rope of unity. Have patience and tolerance for each other. Make use of love instead of enmity. Every one who recites Kalama (Every Muslim) is a claimant of the love of God and the Prophet (ﷺ). If the way of expressing his love is little different, then you should not hate him. The deeds depend upon the intention. Don't doubt his intention. Every one believes in seven fundamentals of Islam. Other than this, according to you, if there is anything wrong with anyone's faith and action, then leave him to God, (the merciful). He is beneficent, forgriver and kind.

The Prophet (ﷺ) is highly merciful and kind, you should also adopt kindness. May this power of yours be spent against the forces of disbelievers, and the evils. Some of scholars think that they are earning *swab by posing allegations on others and they feel pleased on this. But at the same time they are hollowing this nation and are neglecting the ALLAH's orders. () (WA-TASIMU BI-HABLILLAH-I-JAMEEA) وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
(and you all hold the rope of Allah tightly). Be open minded and don't tighten your horizon.

* It is the reward given by ALLAH in response to any good deed

As there are many a mosques of different sects, which create a confusion in the minds of new generation in selection of mosque for offering the prayer. (جِئُوا عَلَى الصَّلَاةِ) (HAYYA AL- ASSALAT) (Come for the prayer) is meant for every one. On this call, who-so-ever goes to any mosque for saying the prayer, you should not stop him. Let him come. As all the mosques are the Home of Allah. Then anybody who will be leading the prayer will definitely be a worshipper of ALLAH and will be the follower of the Prophet (صلى الله عليه وسلم). If you don't like any of his actions, you may not follow him, but don't consider him as a bad person. Call him towards ALLAH with love and tact. Don't roll your sleeves on him. Just imagine the amount of happiness the Satan has gained out of our internal sectarian rifts. How much worried the spiritual people are; and how much sad the Prophet (صلى الله عليه وسلم) is? The Satan (Iblees) is reorganizing his group. He is instigating his followers. My request is :-

Come - Come to me, I will operate the eye of your heart and will remove all the rust from it. Then you will be able to see all by yourself that this quarrel of yours is damaging whom: whose heart is being hurt? Because, when the eye of the heart is open, then it can see the spiritual people and the holy Prophet (صلى الله عليه وسلم) and can itself see their state of sadness on misdeeds of the people. Neither I am afraid of Russia nor America. Similarly, India can not dare to challenge us. Israel cannot dream to show her might. I am only and only worried about your behaviour and lack of foresightedness. Just imagine that your carelessness is source of pleasure for whome?

(INNAMA-AL-MOMINOONA IKHWATUN FA ASLI HOO BAINA AKHAWAIKUM)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ

(No doubt the Muslims are brothers - so make them friends if they fight).

So by following orders of ALLAH, lighten the lamps of love and fervour as it is pitch dark.

Whatever you see in the physical world..... firstly it appears in the spiritual world. Then with the orders of ALLAH (Who is the Creator of the sources) some apparent effects appear in the physical world..... and the overall environment takes a turn gradually and this is the History. So do away with your sectarian "rifts. Hold the rope of unity. Then see as to what effects are produces.

Since 8-4-1984, emergency condition has been enforced in the spiritual world. With the grace of God, the Prophet (ﷺ) has granted approval of the grand plan of Islamic unity imposition and prevalence of Islam in the World of Jinns and the human being. The hidden spiritual people have come in action. Every task is being performed on emergency basis. The Jinns are the fast moving creature, therefore, they have been completely overpowered by very intense and continuous attacks of three years. After the continuous struggle between right and wrong, the evil forces have completely been over-powered. After having framed the organization of United State of Islam, the Islam has been implemented

The man has also set in on the same path but is quite slow as compared to Jinns. Therefore they will take time to reach the mentioned destination. The symptoms are appearing. The grand period of renaissance of Islam has set in: With the will of God, what-so-ever is about to appear in the physical world, the spiritual eye of this Faqir has foreseen that. This blessing is only with the excellence and mercy of ALLAH and because of the alms of the Prophet's shoes. Come; and you also foresee with the eye of your imagination:-

In the beginning of this century the Red Jinn (Russia) came roaring and overpowered the Islamic states of Middle Asia. With this she was further encouraged and ran over Afghanistan..... and started playing with the blood of the people. But in turn she has also been bled..... Now she is repenting over her doings and is trying to save her skin. She is turning back and is trying to wind her credentials. She left Afghanistan and he has to leave Middle Asia..... (AALAH_O_AKBAKR) (God is Great).

Now the voices of Azans are echoing in Moscow's Mosques as well. The Muslims of Sinkiang are also being activated. They have also removed the strong hold of others.

India divided Pakistan - But Pakistan with the excellence of ALLAH and the Prophet (ﷺ) has again been united and is widened - But India is divided. Now with the grace of God, India will never unite again.

America has also been forced to remove its tentacles from Asia and Africa. The light of Islam has prevailed upon the lands of America and Europe. The cancer which Britain and America had given to Islamic world in the shape of Israel, has been bounced back to them.

The Muslims of India, Philippine, and Iretieria have also been eased. With the grace of God, the United States of Islam will establish and implementation of Islam will definitely take place and thereward of this achievement will go to Pakistan:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(INNALLA HA ALA KULLE SHAEIN QADEER).

(No doubt ALLAH is empowered to do all what He wants).

I am foreseeing - and foreseeing with all my senses - with the grace of God, the world will also see - But when? - This is better known to ALLAH _ JUST WAIT _ BE A WELL WISHER of Muslim Ummah - don't divide it - UNITE it. This is your cooperation with the hidden Sufis and with the men of ALLAH.

Today I have seen a scene - Let us see what it is:-

It is Friday today. I am sitting in the college Mosque. Two teams are playing cricket in the college ground. The beautiful and penetrating sound of Azan (call for prayer) comes out of the mosque. I see that the young lads, wearing white kit, suddenly come running to-wards the mosque by leaving their wickets in the play ground. Apparently they seem to be worry less, careless boys but their hearts are full of light of faith which is shining on their faces.

These sons of mine are my lions, my Shaheen (Falcons) and are my future. They are the protector of the religion, call them towards the Home of ALLAH (mosque) but call them with love and tact. Don't Push them away from religion by your stones of allegations. After the prayer, I asked one of the boys; "Son: I congratulate you on this enthusiasm of yours which you have for worshipping ALLAH and I appreciate your feelings of love for religion. Were you advised by your mother or father for offering the prayer?"

His face becomes gloomy and says "Sir, they themselves do not offer their prayer, what will they advise me?"
(ALLAH-O-AKBAR) (God is Great).

This well built young boy, this enthusiastic son: is my future - is the future of my country and is the future of my religion. He is the vanguard of Hazrat Imam Mehdi's group. He is in the field of *Jihad. He has been enrolled in the army of the Prophet (ﷺ). He is the guardian of Harm (Kaaba Sharif). Therefore stop dealing him harshly and adopt the kindness.

My mission is to gather not only the Muslims of Pakistan but integrate the Muslims of the whole world under one flag.

So just integrate them rather than disintegrating, the unity is blessing but disintegration is misery.

My brother; please act upon the advice of this Faqir and hold the rope of unity. While ordering me for preaching, the Prophet (ﷺ) had specially emphasized :-

"Son don't involve yourself in sectarian rifts. Keep inviting the people for unity. I like every such person of the Ummah who is the claimant of unity. You know your spiritual duty, and now keep spreading Zikar openly".

Look: This is not the expression of my writing power. It is not me but someone else is speaking. It is not me but someone else is writing. Who is speaking and who is writing? Don't put yourself in this curiosity, just listen carefully and read it carefully. Don't take it as a useless thing.

Don't neglect it. It is the heartiest feelings of someone. you also get encouragement from it.

*(Jihad is the war of Muslims against non-Muslims and other dangers to Islam).

Listen: Every one is not all that learned to understand the treasure of Quran and Hadith. In this regard, the whole Ummah trusted on four persons and accepted them as IMAM. They were scholars, men of piety and men of confidence. You also confide on them. They all are trust worthy. They have a special place, dignity and confidence, in the sacred court. Even if you consider your knowledge as better than their's and even if you are claimant of getting beneficence from Quran and Hadith at your own, yet don't satire on them. You like to perform Ijtihad but my wish is that the Ummah may agree on one of the four Imams.

Please organize the Ummah and don't break this organizational borders.

Oh: My mother, my sister and my daughter, I have few words for you as well. ALLAH is a Truth - His Prophet (ﷺ) is a truth - and His religion is a truth - He has fixed the right of every one. How can he neglect your rights. He has given you your well deserved rights. He (ALLAH) has blessed you with that place, dignity and honour in the history of humanity which you deserved. Now don't exceed your limits. Don't come out on the roads for independence of women. If you think of your demands, then the bad intentions of the one who is trying to inspire you, will be disclosed on you. You are mother of a Moon like son and a beautiful daughter. You are their care-taker. So look after them, make them the soldiers of ALLAH. Prepare them to wage a war against the Satan. This world is mortal. Actual life is ahead. In this limited life, this is the biggest achievement of yours and the same is your earning for the life hereafter that you make your children the soldiers of ALLAH.

Be only a caretaker (mother) and keep yourself away from the routines of the present age.

تو لے بائش وہبناں شوازیں عصر

Oh: My son, may your youth blossom for ever. Now get up and act as a right hand of mine. Do earn your living and earn it well. Wear nice dresses. Eat good food, But you must differentiate between Halal and Haram. Every act of yours, till dawn to dusk, is a worship provided you don't defy the orders of Allah. Don't be slave of your wishes. Mold yourself according to the rules of the Sunnah of the Prophet (ﷺ)

Ye Jehan Cheez Hai Kaya Loh-o-Qalam Terai Hain

یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

(Translation: What to talk of this world, the whole universe of ALLAH is yours, provided if you follow the correct path of the Prophet).

Listen: The darkness has always been prevailed upon by the lights of lamps glowing on the tombs of poor and simple Sufis of ALLAH. The wealth of eternal peace and tranquility is distributed over here. The satanic forts are destroyed with the sound of ALLAH, which arises from these tombs. Today, apparently may be this Sufism has dimmed. May be that its spiritual power is weekend, but, the strong faith and the perfect belief, which is required to fight the Satan, is still derived from here.

The men of ALLAH (Sufis) don't die even after death. Their bodies disappear from this world but their spirit becomes stronger and remains in action. They are appointed by ALLAH. They are given certain duties. The power of their beneficence increases manifold.

Oh: Sajjaada Nasheen, (a person who has been inherited the Sufism and he sits on the tomb of his father/guide and is often appointed as the saint in his life), Oh Scholar oh my brother, I request you to follow the footsteps of your forefathers. Arrange the parties of Zikar at your places, schools, and mosques. Make the environment full of the sounds of Zikar of ALLAH. Then, with the will of Allah, you will see: how satanic forces get into panic, how satanic groups disappear, how the dye of Allah dominates, how the society improves and how the ones hindering the implementation of Islam, are badly defeated.

The joy , the exhilaration, the ecstasies, the raptora, the taste, the peace, the beauty, the goodness, which is there in Zikar of ALLAH that is not there in the other worldly hobbies. You must make your pupils aware of this pleasure. Use this recipe just yourself and make others use it. Keep enlightening the lamp with the lamp. Take this few days borrowed life of yours as a blessing because you do not know as to when this chain of breath is broken and the death occurs. May this light of love of ALLAH and the Prophet (ﷺ) keeps glowing in your heart. Don't hate anyone: Preserve this love for the men of ALLAH, and for every follower of the Prophet (ﷺ)

Finish the hatred and enhance the love and be my companion and be my friend.

(Mera paigham Mohabbat Hai Jehan Tak PUNCHAY)

میرا پیغام، محبت ہے جہاں تک پہنچے

Translation: My message is the message of love, where-ever it reaches.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى
 آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ أَسْتَغْفِرُكَ اللَّهُمَّ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْكَ

HAZRAT AUN QUTUB SHAH

I feel this book will be incomplete if I don't mention about Hazrat Muhammad Aun Qutub Shah. He was a pupil and caliph of the Sufi of the time, the Sufi of the Sufis, Hazrat Sayed Abdul Qadir Jilani. He was a perfect man, a great soldier and my fore father. He was appointed on the spiritual post of Qutub Irshad.

Hazrat Ali (RZ) had nine wives who gave birth to 18 sons. Only five of these sons, i.e Hazrat Imam Hassan, Hazrat Imam Hussain, Hazrat Imam Muhammad Bin Hanifa, Hazrat Umer and Hazrat Abbas had the children. Hazrat Aun Qutub Shah was born in the 12th generation of Hazrat Imam Muhammad Bin Hanifa..... This respected Sufi was residing in Baghdad and was a friend, age fellow, pupil and caliph of Hazrat Sheikh Abdul Qadir Jilani..... After being blessed with caliphate, he was assigned a special mission of preaching Islam in the Northern India. The determination, courage, bravery shown by him in spreading Qadiriya line, is unprecedented.

He was born in 1465G and died in 1561G. Out of the Sufis who were preaching Islam in the subcontinent he had the discriminatory pride of being a great soldier (man of sword) as well. Just after taking over the duties of preaching, Hazrat Sheikh Abdul Qadir Jilani prepared his first few pupils for preaching Islam and he was amongst them. He also had the special distinction over his colleagues that he not only carried out preaching and advice orally but also lead war against the non-believers. He got the area of (Kohistan Salt's) Kalabagh to Soan valley, Skaser, vast area of Damhar including Tala (Talha) Gang and Chakwal, freed from the Hindu Rajas and after settling his family over here permanently, he continued the mission of preaching Islam on permanent basis. He made special arrangements for Hafiz-i-Quran (to learn Quran by heart) and established schools at many places. Because of this relation, this area is still named as Awan Qari. The area of Tala (Talha) Gang was having a central position. Because of which it used to be called as "AWAN MEHAL" till the reign of Akbar. Lacs (hundred thousands) of people accepted Islam on his invitation. From the point of view of his time period, he is senior to Hazrat Baha-ud-Din Zikariya Multani and Hazrat Moeen-ud-Din Chisti. (These two Sufis also came in subcontinent for preaching but they came after him).

Hazrat Sheikh Abdul Qadir Jilani and Hazrat Aun were married to two sisters so they were each other's brother-in-law. From this wife, he had three sons: Hazrat Abdullah (Surname_Gohra), Hazrat Muhammad (Surname Kundlan) and Moazaz-ud-Din. They also participated in Jihad. One of the Hindu Raja over here accepted Islam on his hands and also arranged marriage of his daughter with Hazrat Aun. From this wife he was blessed with six sons: Mahmood Mujammal Ali, Ameer, Jehan Shah, Bakhtiar, and Zaman Ali. From the offspring of these sons the Clan of Awan Qutub Shahi came into being and spread over different parts of India. He kept on preaching in this area for forty years. During which he, many a times, paid visit to his guide and gained his bounties, excellence, advices and instructions. But during the last years of his age, he handed over his mission to his sons and went to Baghdad Sharif permanently. Where, he died after few years. Both the families were joined when son of Hazrat Sheikh Abdul Qadir Jilani, Hazrat Abdul Razaq, arranged marriage of his daughter with Hazrat Muhammad Kundlan (Sur-name Kahot) S/O Hazrat Muhammad Aun Qutub Shah. The famous branch Kahot of Awan Clan is from him. He built his house on a hillock one mile east of Tala (Talha) Gang, which is even now named as Nikka Kahot. My grand father, Haji Sheikh Ahmed, is from his generation. From whom I got spiritual heritage according to Awaisi method. This warrior clan of Hazrat Aun Qutub Shah has been receiving the complements of bravery by participating in the battles between right and wrong during the rule of Ghaznavi dynasty, dynasty of Ghulaman and the dynasty of Tughlaq. Chander Barda, the poet of Raja Pirthvi Raj's Court, expresses the conditions of his Raja's defeat in his verses in this way:-

Ghanim Shahab-ud-Din ran over Raja and the soldiers named Moiz-ud-Din, Mahmood, Golra Kundlan and Bukhtiar came. A furious fight took place and the Muslims won the rule and then the Muslims snatched the rule from the Muslims of Lahore. Half of the soldiers went back in the same year and half of them stayed back. Many a Sufis of Islam also came during this period and many a people left the old religion.

In the history Book - Makhzan-i-Hind, written by Munshi Hano Man Parshad, on page 123, it has been written like this:-

"Goyand Ka Mir Qutub Shakhsha Az Bughdad Ba-Hind Aamad, Seh Zanan Hind Dar Aqad Awarda Bodand Daz Aeeshan Nasal Basiar Shud."

(Translation:- A man named Mir Qutub came to Hind from Baghdad. He married three ladies of Hind and his clan spread). The heritage holders of Hazrat Ali were usually known as Sadaat Alvi. Later on the word of Sadaat was fixed for the children of Hazrat Imam Hassan and Hazrat Imam Hussain and rest of the children of Hazrat Ali, apart from calling themselves as "syed" also became famous as sheikh, Meer, Hashmi, Quresh, Awan, Malik and Kahot. A Sufi Nawab Ali of Kahot Qureshi, which is a branch of Awan clan, went to Delhi in 1359, during the rule of Feroze Tughlaq. In the way, he defeated Raja Saees Pali who was the ruler of Siaikot. Because of this, king gave him the rule of Dhani Area. He selected his residence near the present village Darya Mal eight miles north of Chakwal city and kept on sending the tax to the Kings of Delhi by collecting it from the people. The following verse of those who write family histories is quoted:-

Kahot charhia Dehliion Sat Sar Naqaray کھوٹ چڑھی دہلیوں ست سار نقارے
Char Hazar Bhara Tay Kameen Saray چار ہزار بھرا تے کھین سارے

(Kahot ran over the area from Dehli and ruled alongwith his' four thousand brothers and servants)

As a testimony of the first arrival of Kahot Clan, following verse of the poets is quoted;

Kahot Potray Abu Talib Day Awal Awal Aai. کھوٹ پوترے ابو طالب اول اول آئے

(Kahot, the grand son of Abu Talib, came in the very beginning).

The lamp of Tasawuf and Tareeqat which was lightened by Hazrat Aun Qutub Shah, was kept as such by his offspring even during the worldly storms. In this regard, the names of Hazrat Sultan Bahoo, Hazrat Hafiz Rahmat Ullah, Hazrat Sultan Ibrahim Sarri Wala, Hafiz Muhammad Azeem Awaisi, Hafiz Muhammad Jamal Multani, Hazrat Shamas-ud-Din Sialvi, Khawaja Muhammad Abdul Rehman Haripur, Hazrat Hafiz Fateh Noor, Hazrat Sheikh Haji Ahmed and the Great Sufi of the world Hazrat Allah Yar Khan, are worth mentioning.

Hazrat Imam Hussain and Hazrat Sheikh Abdul Qadir Jilani used to shower their kindness on me. Whenever I concluded any task in case of Jinns or in case of any spiritual deed of mine, both of these used to appreciate me in a way which would be different from others. In the beginning, on one of such occasions, he embraced me, kissed my fore-head and said:-

"My blood is circulating in your veins. Your success is my success".

Once I inquired from Hazrat Baba Jee, Sheikh Haji Ahmed, he told me about the blood relation with Hazrat Abdul Razaq which has been further testified by professor Anwar Beg Awan's Book, "Dhani Adab-o-Saqafat". While carrying out research on Awan Clan he writes:-

"The first wife, who was sister of Hazrat Ghaus-ul-Azam, gave birth to two sons, named Abdullah Golra (471 - 600 Hijri) and Muhammad Kund Lan (475 - 616 Hijri)".

Moreover, the further testimony of this was done by Hazrat Sheikh Abdul Qadir Jilani and Hazrat Aun Qutub Shah in manifestation.

FAMILY BACK GROUND

From my father's side, I belong to the family of Bhatti Rajput. Fifteen generations ago, a Sufi, named Hazrat Sharaf_ud_Din, migrated from Pindi Bhattian and got settled in the village, Penwal, two miles in the East of Chakwal. Since then, this family has been discharging the religious duties in this area.

According to my research, this clan belongs to Arab dynasty. Hazrat Suleman (AS) told me about it spiritually saying, "Hazrat Wasih (AS) who was from my 5th generation, was appointed on the post of prophethood and was sent to Punjab You are from his generation. This great Tassarruf on Jinnns has been bestowed upon you because of this genetic link of mine".

(AL-Hamd_o_Li_Illah) (الحمد لله)
Praise be for ALLAH, I have the honour of getting spiritual link from Hazrat Wasih in spiritual meeting. If my family is viewed from this angle, then I and my generation is tied to Hazrat Ismail from one end, and from the other end with Hazrat Is'haq (AS) and this family chain links up to Hazrat Ibrahim.

LINK AWAISIA (KAMALIA)

Although I was blessed with the link and certificate of many a Sufies
But the following links were specially donated to me from the sacred court:-

1. My ALLAH Because of the bounties of Sarwar-i-Konain (Hazrat Muhammad(صلى الله عليه وسلم)
2. My Allah as an alms of our leader Hazrat Abu Baka Siddique
3. " " " " " Hazrat Umar Farooq
4. " " " " " Hazrat Usman Ghani
5. " " " " " Hazrat Ali-Al-Murtaza
6. " " " " " Hazrat Imam Hassan
7. " " " " " Hazrat Imam Hassain
8. My Allah as an alms of Hazrat Imam Awais Qarni
9. " " " Hazrat Imam Hassan Basri
10. " " " Hazrat Sheikh Junaid Baghdadi
11. " " " Hazrat Sheikh Abu Ishaq Sham Chishti
12. " " " Hazrat Sheikh Abdul Qadir Jilani
13. " " " Hazrat Sheikh Abu Najeeb Suharwardi
14. " " " Hazrat Sheikh Shahab-ud-Din Suharwardi
15. " " " Hazrat Sheikh Najam-ud-Din Kubra
16. " " " Hazrat Sheikh Ahmed Kabeer Rafee
17. " " " Hazrat Sheikh Abu-Al-Hassan Shazli
18. " " " Hazrat Sheikh Jala-ud-Din Roomi
19. " " " Hazrat Sheikh Baha-ud-Din Naqashband
20. " " " Hazrat Sheikh Khan Muhammad
21. " " " Hazrat Sheikh Haji Ahmed Hilani
22. " " " Hazrat Sheikh Allah Yar Khan

My ALLAH because of the excellence of these noble people of Yours and with the bounties of Hazrat Bagh Hussain Kamal, please make Your excellence and mercy bestowed upon me.

(In case of any misery or problem if one prays to Allah, having read the above link at the time after the Zikar at Tahajjad, then, with the will of Allah the required desire will be fulfilled.

A WORD OF THANKS

() (Thanks be to Allah Who is Guardian of the whole universe). With the unlimited excellence of ALLAH and with the infinite mercy of the Prophet (صلى الله عليه وسلم), this book Hal-i-Safar, (Description of the journey) came to an end today on 21-7-1407 Hijri (23-3-1987) on Sunday at 4'O Clock in the afternoon. The book has the honour of the un-diminishing excellence of passing through the sights of the Prophet (صلى الله عليه وسلم) and has his approval.

LATAIF

Hazrat Shah Wali-Ullah writes about the Lataif on page 99 of his book "Al-Qaul-UI-Jamil" in this way:-

"Be it known that Allah has created six Lataif in the man. Which are separate from each other in respect of their existence. Moreover, I heard from my father that some Lataif are hidden in the others and he would verify his statement with this Hadith which is quite famous amongst Sufis".

"There is a piece of meat in the human body, which contains Fawad in it. FAWAD has Qalab - and the Qalab contains the Rooh. Rooh has SIRR, SIRR has Khaffi - Khaffi has Akhfa and in Akhfa, there is a Nafas".

The basic aim of Hazrat Mujaddad is that every Latifa out of these, has a special link and connection with certain parts of the body. Therefore, the Qalab is at the distance of two fingers from the left nipple and the Rooh is linked with the place two fingers below the right nipple opposite to the Latifa Qalab - Sirri is above left nipple and khaffi is above right nipple and Akhfa is placed in the centre. Nafas is on the forehead and "Sultan-UI-Azkar" is the whole body.

According to Hazrat Haji Imdad Ullah Makki "Six places in the human body are full of light and they are called as Lataif".

According to Hazrat Sulatn Bahoo:-

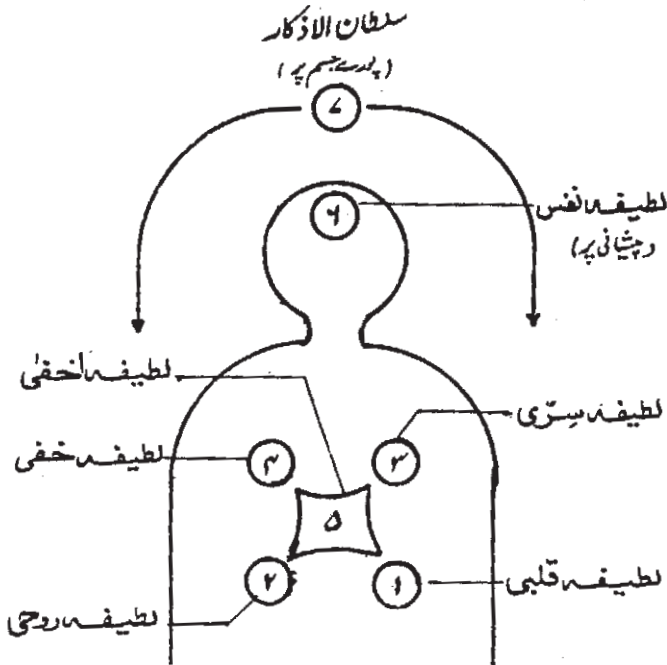
Sirri, Qalbi, Roohi, Sorri, Akhfa, Khaffi Kamawan Hoo
Main Qurban Tenha Toun Bahoo, Jehrai Akas Nigah Jagawan Hoo

Although the Sufis have little difference with regards to the places and the colours of the lights, which is because of the fact that these Lataif are joined together like mirrors. Therefore, at times, the lights of these are reflected on each other in such a way that it becomes difficult to distinguish between lights of different Lataif. But according to the research of Faqir Kamal :-

- Colour of 1st Latifa is red.
" 2nd Latifa is White.
" 3rd Latifa is Black
" 4th Latifa is Blue
" 5th Latifa is Green

In the 6th and 7th Lataif, there is a mixture of all the colours.

The places of Lataif will be clear from the following chart:-



The beneficence of 1st Latifa is related with Hazrat Adam and its lights and bounties come from the 1st sky.

2nd is related to Hazrat Nooh, Hazrat Ibrahim and the 2nd sky

3rd is related to Hazrat Musa and 3rd sky,

4th is related to Hazrat Isa and 4th sky,

5th is related to the Prophet (ﷺ) and the fifth sky,

With the beginning of 6th and 7th Lataif, the lights and bounties descend from the 6th and 7th sky.

While performing Zikar on these Lataif, sometimes, the people blessed with manifestation, can be blessed with the sight of concerning prophet and the sky, Baitul Uzah, Bait-ul-Mamoor, and Sidra-tul-Muntaha.

The procedure of Zikar is:-

Sit facing towards Kaaba Sharif, close your eyes, and sit comfortably to absorb yourself in the Zikar by neglecting the surroundings
Sit in the dark or lesser light, recite the following:-

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After reading the above, then, pick AL' from the place of concerned Latifa and take it upto to great empyrean and then from there, blow the stroke of "LAH" on it. Keep advancing in the choronological order. After 7th Latifa, come back to 1st Latifa and on every Latifa at least one minute should be spent

OPEN INVITATION

Gathering for Zikar Khaffi Qalbi is held at Darul Faizan (near Chip Board Factory Jehlum) daily after Fajar and Maghrab prayer. The same is also held at 1000 hours on every Friday. Everybody is openly invited to attend. The monthly gathering is held on every third Friday of the calendar month and the annual gathering takes place on third Friday of March every year.

INTRODUCTION

1. Name : Bagh Hussain
2. Surname : Kamal
3. Son of : Qazi Hassan Din
4. Caste : Genetically Rajput Bhatti,
: Physically Kahoot Quresh (Awan)
5. Place of Birth : Penwal (near Chakwal)
6. Date of Birth : a. According to School Register: 31-3-1937
: b. According to Birth Record Register: 31-3-1937
: c. Actual Date: 22-3-1937
7. Education : Matric Govt High School Chakwal, 1955
: Intermediate Govt College Chakwal, 1957
: BA (Private) Punjab University, 1963
: MA (Urdu) Punjab University, 1966
: BEd Punjab University, 1967
: MA (Punjabi) Punjab University, 1974
8. Journalism : Correspondent of "IMROZ" and "TAMEER" 1960-1970
9. Service : a. Clerk Municipality Chakwal, 1959-1963

- | | | | |
|---------------------------------------|---|----|---|
| | : | b. | English Teacher Islamia High School Chakwal - 1963 - 1967 |
| | : | c. | Headmaster Govt Middle School Dhallah Dhudhial- 1967 - 1975 |
| | : | d. | Govt College GT Road Jehlum - 1975 to date |
| 10. Publications | : | a. | Hal-i-Safar (Tasawuf and Salook) |
| | : | b. | Hussn-i-Talab (Urdu Poetry) |
| | : | c. | Sikdiyan Roohan (Punjabi Poetry) |
| 11. Beginning of Spiritual Journey | : | | Participation in the Zikar partyof Hazrat Moulana Alliah Yar Khan 29-7-1975 |
| 12. Beginning of Awaisia: Kamalia Lin | : | | 8-4-1984 |

MUKHAMSAT - I - ASHAR

(Ten items to be read five times each)

1. Al Fatihah (The Opening)

سورة الفاتحة

BISMILLAH-IR-RAHMAN-IR-RAHIM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

AL HAMDULILLAHAY RABBIL
AALLAMIN

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝

ARRAHMAN IRRAHIM

الرَّحْمٰنِ الرَّحِیْمِ ۝

MALIKAY YOMIDDIN

مَلِکِ یَوْمِ الدِّیْنِ ۝

IYYAKA NAABODU WA IYYAKA
NASTAEEN

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ۝

IHDINASSIRAT UAL MUSTAQEEM

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۝

SIRATALLAZEENA AN'AMTA
ALAIHIM GHARIL MAGHDHOOBAY
ELAHIM WALADDUALEEN.
(AMEEN)

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ ۝
غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا
الضَّالِّیْنَ ۝

2. Al Kawathar (The Abundance)

سورة الكوثر

BISMILLAH-IR-RAHMAN-IR-RAHIM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

INNA A'ATOENAKAL KAUSAR

اِنَّا اَعْطٰیْكَ الْکَوْثَرَ ۝

FASALLAY LERABBAYKA WANHAR

فَصَلِّ لِرَبِّکَ وَاَنْحَرْ ۝

INNA SHANIKA HOWAL ABTAR.

اِنَّ شَانِئَکَ هُوَ الْاَبْتَرُ ۝

3. Al Ikhlas (The Purity of Faith)

سورة الاخلاص

BISMILLAH-IR-RAHMAN-IR-RAHIM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

QUL HOWALLAHO AHAD

قُلْ هُوَ اللّٰهُ اَحَدٌ

ALLAH US SAMAD

اللّٰهُ الصَّمَدُ

LAM YALID WALAM YULAD

لَمْ يَلِدْهُ وَلَمْ يُولَدْ

WALAM YAKUNLLAHU KOFWAN
AHAD

وَلَمْ يَكُنْ لَكَفُوًا اَحَدٌ

4. Al Falaq (The Daybreak)

سورة الفلق

BISMILLAH-IR-RAHMAN-IR-RAHIM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

QUL AUOOZO BERABBIL FALAQAY

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ

MIN SHARRAY MA KHALAQA

مِنْ شَرِّ مَا خَلَقَ

WA MIN SHARRAY GHASEQIN IZA
WAQAB

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ

WA MIN SHARR-INNAFFASATAY
FILUQADAY

وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ

WA MIN SHARRAY HASIDIN IZA
HASAD

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

5. Al Nas (Mankind)

سورة الناس

BISMILLAH-IR-RAHMAN-IR-RAHIM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QUL AUOOZO BERABBINNAS

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞

MALIKINNAS

مَلِكِ النَّاسِ ۞

ILAHINNAS

إِلَهِ النَّاسِ ۞

MIN SHARRIL WISWASIL KHANNAS

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۞

ALLAZE YOWAS' WASO FEE
SODURINNAS

الَّذِي يُوَسْوِسُ فِي صُورِ النَّاسِ ۞

MINAL JINNATAY WANNAS

مِنَ الْجِنَّةِ وَالنَّاسِ ۞

6. KALIMA TAYYBA

LA ILAHA ILLA-ALLAHO
MUHAMMAD-UR-RASOOL ULLAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

7. KALIMA TAMJEED

SUBHANALLAHI WAL HAMDU
LILLAHI WA LA ILAHA ILLALLAHO
WALLAHO AKBAR. WALA HOULA
WALA QUWWATA ILLA BILLAH
HIL ALIYYIL AZEEM

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ وَكَثِيرٌ طَوْلٌ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

8. ASTAGHFAAR

ASTAGH FIRULLAHA RABBEE
MIN KULLE ZANMBINWWA
ATOObU ILAIHI.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ
وَأَتُوبُ إِلَيْهِ

9. QURANIC PRAYER

RABBANA AATENA FIDDUNIYA
HASANATAN WA FIL
AAKHERATAY HASANTAN WA
QENA AZABANNAR

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

10. DAROOD SHARIF

ALLAHUMMA SALLE ALA
MUHAMMADI-NIN NABIYYIL
UMIYYAY WA ALA AALIHEE WA
SAHBIHEE WA BARIK WASALLEM

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَبَارِكْ وَسَلِّمْ

TERRATA

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1	16	highlighting	highlighting
3	9	stimulate to	stimulate
	21	Yalana	Yalana
12	14	Jinn	Jinn
20	24	requested	request
22	30	samemethod	same method
24	36	sate	state
33	12	destinition	destination
34	18	Ellahi	Ellari
	22	apprecated	appreciated
40	6	gain to	gain access to
41	8	attained	attained
42	6	Hata	hata
	7	Apas	Apas
	8	Mallal	Mal
	21	Ellahi	Ellari
	21	nearest	nearness
47	6	Zikariya	Zikariya
48	24	(صلى الله عليه وآله وسلم)
49	8,26	axampal	example
51	18	beging	being
53	37,38	Jinnns	Jinn
54	18,21,23	Jinnns	Jinn
56	25	If	(To be deleted)
57	3	Holly	holly
	12	(صلى الله عليه وآله وسلم)
65	33	Hanif	Hanifa
67	2	Kazrat	Kazrat
69	5	Jinnns	Jinn
	6	The detail	The detail
70	2	Jinnns	Jinn
71	18	aspiritual	a spiritual
72	20	ledership	leadership
	36	of	of
73	19	students	students
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E R R A T A

PAGE NO	LINE	FOR	READ
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77	3	weeping	weeping
	17	universes	universe
82	17	Muhammad	Mahmood
88	13	continously	continuously
89	24	some of scholars	Some of the scholars
90	10	tacts	tact
	24	whome	whom
	36	produces	produced
91	5	continous	continuous
	25	he	she
	26	Allah_o_Akbakr	Allah_o_Akbar
92	4	thereward	the reward
95	10	weekend	weakened
96	1	ecstasies	ecstasies
	1	raptora	rapture
97	26	Hafiz-i-Quran	Hifz-i-Quran
98	3	Bohra	Golra
100	3	Jinnns	Jinns
101	11	Jinnns	Jinns
102	5	Abideeng	Abideen
	19	Sarname	Surname
103	2	Sufies	Sufis
	6	Baka	Bakar
	9	Ali_Al_Murtaza	Ali_ul_Murtaza
	11	Hassain	Hussain
	15	Sham	Bhami
	33	Allahtte	Allah the
	33	fulfilled	fulfilled
104	24	fingras	fingers
106	21	chronological	chronological
107	7	calandar	calender
109	19	Lin	Line
112	10	TAYYBA	TAYEBA

BOOKS

Professor Bagh Hussain Kamal

1. **Haal-e-Safar** (From Ground to Empyrean)
Tassawuf-o-Sulook

2. **Khutbaat-e-Kamal**
Word`s Collection of Hazrat G (RA)

3. **Husan-e-Talab**
Urdu Poetry

4. **Sikdiaan Roohaan**
Punjabi Poetry

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