

‘YAD-I-BAIZA’ (Luminous Hand, as the Miracles of Moses) (PBUH)

REFLECTION

(In the name of Allah the Benicent, Merciful)

The purpose of Man’s creation is the intimate knowledge of God, the Almighty as stated in the Hadees (*tradition of the holy Prophet*).

“I was a hidden treasure, I wished that I may be recognized, do I created Man”.

In the verse ‘*Wa ma khalagtul Jinnah wal Insa, illa yastaqbaloon*’, the scholars interpret worship as the intimate knowledge, otherwise for worship only, the angels were there. To achieve this object God Almighty commissioned the Prophets (*PBUH*) and interested them the responsibility of linking the creatures with God. Therefore all the Prophets performed the duty of call from God. He has ordained “All the Prophets before you were ordered to give inspiration of ‘There is no God save Allah (*Ambiazs*)’”.

But after the last Prophet (*PBUH*), this chain of Prophet Hood ended the responsibility of call from God was given to successor of the Prophet and saints. So in Sahi Bokhari and Sahi Muslim, there is a quotation from Rev., Abu Hurain (*God be pleased with him*), he says that it was said by the Prophet (*PBUH*) that among Bani Israel, statesmanship was the duty of the Prophet. After the death of one Prophet, another was commissioned, but after me there is no Prophet, but now there will be successors in abundance. It was prayed “Oh Prophet of God what are orders for us under these condition. He replied that oath of allegiance for the 1st successor may be fulfilled, and only that of the first (*Bokhari P-491 Vol-1, Muslim P-126, Vol-2*).

From this ‘Hadees’ some points are clarified.

- 1- The Prophet (*PBUH*) is the last prophet.
- 2- After the end of Prophet Hood, responsibility for inspiration to God has been entrusted to successors.
- 3- These successors will be numerous.
- 4- People will have to fulfill the oath of allegiance on their hands.
- 5- If the oath is taken on the hand of one, it will have to be fulfilled Prophet’s associates interred the benevolence directly form the Prophet (*PBUH*), them their followers and intercessors interred the beneficence from them and this chain of beneficence will continue till doom’s day.

The characteristics of Qadria School is that it has the blessing of being originated by Rev. Ali, Lion of God (*May God enhance his dignity*) who is known as the portal of city of philosophy (*Mishquat-P-564*) and cousin and son-in-law of the prophet and one of the disciples for allegiance of oath.

The scholars have stated that if Rev. Ali, Lion of God (*PBUH*) could be free from warfare, he would have filled the world with benevolence.

Hazrat Mujaddid Alif Sani, Sheikh Ahmed Sarhandi (*PBUH*) writes “One way concerns with near dominions. The nobles, saints, devotees’ volunteers and common theologians

enjoy the society of the beloved in this way and proper behaviors is the same? The source of blessings of the nobles is the sanctity of Rev. Ali Murtaza (*May God exhalt his dignity*). I have noticed that before the creation of Rev. Adam (*PBUH*) Rev. Ali had acquired this position (*Writings of Imam Rabbani – P-584, Vol-3, Line-123*).

Qadri School has been attributed to words Rev. Sheikh Abdul Qadir Jilani (*PBUH*). He is the personality superior to all the saints. He is Khizer Mohammadi.

Now a days who ever is fortunate to acquire saintliness, his stamp of truth is affixed on it. All the schools of thought have accepted hi, as their chief. Rev. Mujaddid Alif Sani who is the famous saint of Naqshbandi School has said “After Rev. Ali (*Lion of God*) (*May God enhance his dignity*), this central office reached Rev Sheikh Abdul Qadir Jilani (*PBUH*) after passing through 12 Imams. Whoever is beneficent is only through the good offices of Rev. Sheikh (*PBUH*). Nobody else is fortunate to get this position. Is like the sun which after manifestation has not left any need for light of the stars (*Writings of Imam Rabbani P-584, Vol-3*).

The second chain of Rev. Murshid Karim is ‘Naqshbandi’. This school of thought originates from Rev. Siddiq Akber (*May God is blessed with him*). Our lord Siddiq Akber (*PBUH*) holds an esteemed position among all the associates of the Prophet. The Prophet (*PBUH*) said that he compensated for the famous of all the people, but only God Almighty will compensate for the from any other’s wealth us I did from that of Abu Baqar. If I had to nominate a friend I would have nominated Abu Baqar.

The first mystic statement given by Abu Baqar was when he said. “I have left Allah and his prophet in the house”. Hazrat Data Hajveri (*PBUH*) says “Siddiq Akber (*PBUH*) (*Mushqat P-555*) is the leader of mystic way of life (*Kashful Hijab P-51*).

He was acquainted with the realistic way of the Prophets. That is why he was a genuine and same mystic.

At the time of the demise of the holy Prophet, a personality like Farouq Azam (*PBUH*) went into rapture, but Rev. Abu Baqar (*PBUH*) remained in senses (*Bukhari P-640, Vol-2*). This also goes as a proof of his right claim for the succession.

That is why in this pure school of thought there is less of absorption and more of mystic initiation. The chains of followers of this school are to give more stress on the control on Islamic Jurisprudence and to adopt the doctrine of Unity of Divine.

A famous saint of this chain Rev. Mujaddid Alif Sani (*PBUH*) is the revivalist of the tenth century. The doctrine of unity of Divine was as a result of his insight and policy. He is a very deep mystic and a great devotee. His writings are available in Persian in 3 volumes and are published in many countries in the world. Even to day’s Brailvi, Devbandi and Ahl-e-Hadees pay tribute to his greatness.

Rev. Pir Saeen, Mohammed Rashid, Roze Dhani

The beautiful union of the great chain of Qadria & Naqshbandi schools of thought is the pious personality of Pir Saeen Roze Dhani (*PBUH*). He is the most famous saint of Sindh province and is one of revivalists of the thirteenth century. He was born in 1170 A.H. and died in 1233 A.H. He was a staunch follower of religious dogmas. Due to excessive fasting he was famous with the appellation of Roz-e-Dhani. He had no parallel in following the traditions of the great prophet (*PBUH*). His sayings (*Makhzan-e-Faizan*) were the true picture of his in word and outward excellence. His village (*Pir Jo Goth*) is in Khairpur Distt. The present Pir Paagara (*May his blessing perpetuate*) is also his descendant. In Pir Jo Goth there is a religious institution named Jamia Rashidia from where about 3000 students receive their education.

Rev. Maulana Ahmed Raza Khan's grandson Mufti Taqaddar Ali Khan (*PBUH*) has remained as Sheikh-ul-Hadees in this institution and was buried there after his death. Now a day the respect & veneration in Sindhis are all due to the training & beneficence of Hazrat Pir Saeen Roze Dhani (*PBUH*). His beneficence is current even in Sui, Bhar Chaundi & Mashori etc.

Rev. Pir Saeen Mohammed Qaasim Mashori

Among the personalities which are cause of pride in the near past he was the best model of prophet's traditions in respect of seriousness and gravity and contemplation with the Prophet. His nationality was Mashori because of him, his village was named as Mashori Sharif. Its railway station is about 5 miles from Larkana, towards Dadu. He was the diver of Qadria Naqshbandi school of thought; Rev. Pir Saeen Mohammed Qasim Mashori (*PBUH*) had a mixture of pantheism from Qadria Chain and unity of Divine manifestation from Naqshbandi chain. By the blessings of both these chains, he and his followers have realized essence of pantheism and unity of Divine manifestation. That is why, in this school of thought, the idea of Divine Unity is contemplated without keeping away from religious dogmas. He was a worth seeing personality adorned with explicit and intrinsic knowledge, explicit knowledge was such that scholars like Syed Ahmed Saeed Kazmi universally beloved often called upon him.

The knowledge of legacy is no doubt difficult and delicate in all explicit learning. He has written a voluminous book 'Muallamal Faraiz' on this subject.

He used to teach his own children. One day he was teaching 'Jamia Saghir' to sahibzada Munir Saeen (*PBUH*) (who is his grandson), the hadees '*Almomin-o-minalmomine yeshad baduhu bada shabk baina Asubis*' (*Bokhari P-890 Vol-2*) in order to explain 'Shabka Baina Asabia', he showed by joining fingers of one hand to the other to the audience, some Arabic & Persian books used to be taught in the institution. Necessary religious dogmas were taught to the seekers of mystics so that the ignorant and encomiums of sacred mystics saints may not be produced but a mixture of jurisprudence and mysticism could be maintained because that is the real tradition of the Prophet. But

now by Grace of God a great institution named Jamia Qadria is being built in Mashori Sharif and its project is sufficiently wide.

The excellence of mysticism was such that there was a recollection of the pious ancestors. The seeker of mysticism, if he was held up at any stage in search of truth presented himself once, the obstacle in his way was removed and he passed that stage. It was not necessary to explain his difficulty verbally.

But please wait God is witness that after death the sword has come out of the sheath. Now the condition of satisfaction of the thirsty is different he was so respectful that he used to kiss the hands of his disciples who belonged to Syed family. In reverence for Syedzada kept standing for a long time with hands clasped, the scene has been observed by the writer of this treatise.

During his life time he never spat on the ground, but took the sacred saliva in a cloth (*handkerchief*). He never called the lord of both worlds, by name but called by appellation e.g. Lord, Sarkar, Hazoor Saeen, so much so that his younger son was named '*Mohammed*' by way of benediction but for the whole of his life never addressed him by that name, and called him '*Nala Mitha*'. In Sindhi Nala Mitha means "*Sweet Name*"? Now he people remember him by the name '*Nala Mitha*'.

His tenderness of heart was such that he himself wept and the visitor and disciples also wept.

Strictness of the religious dogmas was such that in the last days of life when his age was about 100 years he could not walk yet he sat in a wheel chair and participated in congregational prayers.

He died at the age of approx. 100 years. His two sons are Rev. Saeen Ali Mohammad known as Mian Saeen (*May his blessings perpetuate*) and Rev. Saeen Nala Mitha (*May his blessing perpetuate*)

Rev. Spiritual Guide

Guru Lord & authority Maulana (*Distributors of charity*) Pir Syed Ferozi Shah seekers of mystics according to the Qadria & Naqshbandia schools of thought in Karachi (*Natha Khan Goth*).

He is humani Syed and descendent of Rev. Syed Ali alias Pir Baba Bunerri (*PBUH*). Rev. Pir Baba had the blessings of 1 chain and he was revivalist of 3 chains.

The spiritual guide was blessed with the devotion of his guide and besides many of his favors, possesses the benevolence of 7 links of the chain if we see him he is the true and complete interpretation of '*Inna wa Nukirulla*'. He is an embodiment of Re. Yusuf's beauty and model of prophet's tradition. He is an extremely serious and resolute personality.

Rev. beloved spiritual guide was born in village Shalbandi, Tehsil Dagar Distt, Buner (Swat), Hisyeneological saintly line reached Rev. Maula Ali Lion of God (*PBUH*) as given below.

1. Rev. beloved Murshid Pir Syed Ferozi Shah Qasmi.
2. Rev. Syed Ahmed Shah
3. Rev. Saidullah Shah
4. Rev. Syed Sarwar Shah
5. Rev. Syed Amir Hamza
6. Rev. Syed Khairullah
7. Rev. Syed Baba
8. Rev. Syed Mian Nur Shah
9. Rev. Syed Mian Mehtar Shah
10. Rev. Syed Mian Khwaja
11. Rev. Syed Mian Masud
12. Rev. Syed Mian Abdullah Alias M. Udal Baba
13. Rev. Syed Mian Mustafa
14. Rev. Pir Dastagir Syed Ali Tirmazi
15. Rev. Syed Qamar Ali Shah
16. Rev. Syed Ahmed Noor
17. Rev. Syed Yusuf Noor
18. Rev. Syed Noor Bukhsh
19. Rev. Syed Ahmed Begham
20. Rev. Syed Ahmed Barraq
21. Rev. Syed Ahmed Mushtaq
22. Rev. Syed Shah Abu Turub
23. Rev. Syed Hamid
24. Rev. Syed Mehmood
25. Rev. Syed Ishaq
26. Rev. Syed Usman
27. Rev. Syed Jaffar
28. Rev. Syed Umar
29. Rev. Syed Muhammad
30. Rev. Syed Hisamuddin
31. Rev. Syed Shah Nasir Khusro
32. Rev. Syed Jalal Ganjul Iam
33. Rev. Syed Amir Ali
34. Rev. Syed Abdul Rahim
35. Rev. Syed Jaffar Ali
36. Rev. Syed Mehmud Makhi
37. Rev. Syed Muhammad Samara Kandi
38. Rev. Syed Abdullah
39. Rev. Syed Ali Askar
40. Rev. Imam Jaffar Khalil
41. Rev. Imam Ali Naqi
42. Rev. Imam Muhammad Naqi

43. Rev. Imam Ali Raza
44. Rev. Imam Moosa Kazim
45. Rev. Imam Jaffar Sadiq
46. Rev. Imam Muhammad Baqir
47. Rev. Imam Zainul Abedin
48. Rev. Syed na Imam Hussain
49. Rev. Lord of world Ali, Lion of God (*May God be pleased with him*)

Rev. Murshid Karim has self evidenced the details of his life. He said, "From my childhood I was very keen for austerity and prayers I felt my heart a strange type of affliction and loneliness". An unpleasant condition created a strange kind of disturbance in my heart. I faced it with constant forbearance and tried to stem it with strong barriers of courage and valour. These were the days of my employment in the Railway Deptt. I was employed as a fireman at Kotri Rly-Station. Wherever I was free from my duty I absorbed myself in remembrance of God in the mosque near Rly. Station.

A man of the same name (*Ferozi*) who was extremely honest and pious, was also busy in prayers and contemplation, as I often saw him. When ever he saw me, he used to say "*Shah Sahib*", without a spiritual guide it is impossible to reach the destination. It is necessary to come under the protection of a perfect guide to strengthen your prayers & devotion to God.

I felt surprised at his talk, I said, "*Ferozi Shah*", I am myself a Syed's offspring and descendent of the prophet's family. I am myself a spiritual guide, why should I accept being disciple of any one else. He said, "*I do believe what you say is correct*", but even Syed's family need a guide. There are spiritual guides of guides also. Without a guide your prayers are incomplete. Gold is always gold and has its value, but when after melting it is molded, there is decoration and if it is done by an expert, its splendor is magnified. Just now you are a lump of gold, but if you happen to be in the hands of an expert, the brilliance of your heart will grow so much that jewels and diamonds will be eclipsed before it.

In reality I was running away from which of these saints whose utterance appeared curious and strong to me. I had heard many stories & tables attributes to them, so I did not want to step on the threshold of their world. Till then I was not aware whether such virtuous saints are really there. All the men without distinction of truth and falsehood had the same view.

One afternoon when I was asleep in my suddenly there was a knock at the door. I woke up & went to the door and saw that my friend (*of my name*) i.e. Ferozi was there. He told me that a virtuous saint had just arrived by Quetta Mail and among a huge crowd of devotees has gone to Hyderabad now that the pious saint has come in our home, why should not we meet him and when there would be a better opportunity. I could not make up my mind to go to Hyderabad to see the saint and acted with evasion, but due to persistent urging of Ferozi, half heartedly prepared to go. On reaching Kotri Rly Station we came to know that the saint has gone to the residence of one of his devotees, Ghulam

Mustafa Larak who was a Supredent in the Anticorruption Office and residing in Latifabad. We searched for a Riksha / taxi but could not find, so finally reached Latifabad on foot, walking many miles unclear the searching sun.

Numerous people had gathered before a house. On inquiry it was known that the saint was residing there. When we entered the house, we say that the white bearded saint, wearing a white turban and a white cloak was sitting there and people after kissing his hands with great respect and reverence went sitting aside I noticed that in this gathering there were many educated men and big officers. I was thinking what had happened to these people, who in spite of being educated entangle themselves in this whirl of saints.

I was getting bored from that atmosphere and asked my friend *“where have you brought me. What in all this going on. Let us go”*. He, realizing my restlessness was repeatedly advising me to sit quite. When it was 1:30 or 2, I was anxious to say prayers, as I was hesitated to reach the mosque just after the call for prayers, but the condition here was the prayer time was gliding slowly. I was contemplating what kind of saint is he who does not even care for the prayers, so I was compelling my friend that we should go and say prayers and he told me that in the association of saints, one must act according to their wished.

Finally at 3 o'clock, Pir Sahib ordered to prepare for prayer and he himself did the guidance for prayer at 4 o'clock. I was perplexed as to what for prayer it was. When we came out of the mosque I say that people were kissing the saints shoes, some were kissing his hands and clothes. This scene enhanced misgivings in my mind to wards spiritual guidance.

I was walking along with Pir Sahib that some body suddenly pushed me that I full down at some distance. I got up in anger and inquired as to who had pushed me. I repeatedly asked but no body replied. However one of the disciples, keeping his fingers on his lips gestured me to keep quite. Later, he explained that I was walking on the shadow of the saint, that in why I was pushed. I was very much impressed by this spectacle of the saint.

When we reached the house of Larak Sahib, the saint called me towards him, asked my name, my welfare & the purpose of my visit. At that time, I said involuntarily that I had come to give oath of allegiance it was not usual for the saint to take oath of allegiance immediately on request, but contrary to usual practice he took the oath from me immediately.

My friend Ferozi when he requested for the oath was told that time for his oath has not yet come.

When we came out my friend congratulated me. I told him that I have been alleviated for oath. What is this oath that I was asked to recite, “There is no deity but God Almighty and Mohammad is his prophet” I have been taught this by my parents since my childhood & I have already been reciting this. He asked me why I had told before the saint that I had come for the purpose of oath I replied that I had uttered this involuntarily.

After that for 2 years I remained ignorant. However, along with other in contention, sometimes I recited the invocation advised by the saint, only keeping in mind that after all that was also the invocation of Allah.

After the passage of 2 years all these things had become outdated stories. Then suddenly I was disgusted from the world. I wished I should go out in the jungle to a far off place where there should only be my self and the remembrance of God. I strongly felt this internal change my conditions were always like an intoxicated person & the intoxication was for God's remembrance.

One day I relay went in the jungle after abandoning every thing. Near Kotri along the river bank I sat under a tree for 6 months, and people began to think that Ferozi Shah had gone mad.

Finally one day a fire man came to see me. He was putting on a green cap & I asked him from where he had taken the cap. He replied that it was given by his spiritual guide. I said impremeditadly that he was my guide also. Please take me with you as I want to see. He told me that he was returning from pilgrimage today and will pass through Kotri Station. We immediately reached Kotri Rly station and when the train stopped we saw that the crowd of men knew no bounds; people were displaying banners. On all sides wailing and sanction was spreading. I was also weeping.

I was fortunate that I got the opportunity of meeting the saint in the railway bogie. Pir Sahib (*saint*) met me, hugging me strongly caught hold of my hand asked me to sit besides him. He consoled me while I was weeping and offered me meals. He kept me sitting with him up to Larkana. On the way every station was decorated and Pir Saen (*spiritual guide*) replied to the people's salutation and greeting.

At Larkana Rly. Station there was such a big crowd that it was difficult to get down from the train. Hence by bringing the jeep by the side of the bogie Pir Sahib (*spiritual guide*) was brought down and scatted in the jeep hick started and I was left there. I inquired from the people where the Pir Sahib (*spiritual guide*) had gone. I was told that he had gone to Mashori Sharif I asked if any train was scheduled to go there, but there was no such train. Many people were going to Mashori on foot. I also accompanied them. I stayed at Mashori for a week and the long anxiety and restlessness was over. When I sought permission from the Pir Sahib, he told me, "*Go to Karachi*". These words uttered by him are still resending in my ears.

After coming to Karachi I did not go to Mashori for 6 months, & the same kind of restlessness was again being felt. I mentioned about this restlessness to my family members. They thought that I was under the influence of some spirit and took me to an exorcist I told them that I was not under any spell, I am perfectly sane; however my condition is such that I can not describe it.

My uncle was a disciple of Sewri Baba; Sewri Baba was over powered with absorption and did not talk to any one, nor gazed at any one with open eyes. He covered the eyes

with his hands and peeped through the holes, but even if say at the wall it was illuminated. He sat on a best bed covered with white sheet and many white pillows and used to lay with six or seven handkerchiefs & covers etc, sometimes he started to talk about anything him self, but never addressed to any one. People used to derive the solution of their problems themselves. He offered his left hand to all, but when my uncle took met to him he met me with the right hand. I kissed his hand and he started talking that paradise is very good, there are black eyed heavenly nymphs, divine blessing, fruits and many other thing, but what can I do, what for have you come to me. Go thither (*he gestured with his hands towards Mashori*).

I recollected the incident at Mashori, but from his gesture I was not satisfied and we came back. One day one of my relatives, Qiblat Shah S.H.O. came to our house. My parents told him that had happened tone. Rehmani (*PBUH*) and he inquired me all the facts & I told him that I was feeling restless all the time. Some times I was enraptured in such condition that I jump upward and care free from being injured if I fell down. He asked me if I had given the oath of allegiance to any one and I replied in the affirmative and related the relevant story.

He told me that ere was no remedy except attention to my guide. I replied that I was just going and from there reached Mashori. As soon as I reached there my restlessness was over. At that time Maulana Ali Bukhsh was a student there, he managed free kitchen very well and I developed friend ship with him. Faqirs (*saints*) Moosa, Shaffan and Qari Ishaq were also there. I was mainly associated with Maulana Ali Bukhsh.

I received the spiritual training from my guide. Finally in 1965, he permitted me reside in Karachi and take the oaths of allegiance.

My parents lived in a small hut in Natha Khan Goth which was a village comprising such huts and deprived of all the basic facilities of life. It was under the control of some vagabonds. Near our hut, very Sunday there was a party of dance & music and dancing continued for the whole night near by there were centers of gambling in full swing. The residents of this locality were totally ignorant, having no religious consciousness. In this environment I could not help weeping on seeing them and preyed to God to bring there men who have gone astray on the right path and illuminate their hearts with the love of the prophet.

Prayers never to in vain. I gradually started bringing around the people in any favor. When I say that 15 or 20 men agreed with me one day the owner of the coffee house was told that there would be no dancing parties there and from threatening the arguments developed in quarrels. Finally the spell of false hood was broken and we were successful in getting. The coffee house closed but a group was always in pursuit of me, threaten letters me written to me, but I continued to work for my mission, keeping faith in God.

Near our hurt there was a lane like space where there men could say prayers in the shelter of a charpay (*hed*). One day I was saying prayers along with 2 other saints that a boy carrying a sitar (musical instrument) in his hand passed from there while playing on it.

One god fearing man asked him not to play because prayer is lying said. He told him who has asked these moulanas (*religious man*) to alert saying prayer here, why don't they to same other place for prayers. He went away, playing on the sitar. During the prayer I felt a little wraon. After some time new was received that the man with the sitar was over run by a train and end to pieces. After this incident the people began to feel God's fear in their heart. Near my hut there was the house of a B. D. Number one day he suddenly expressed his desires to sell that home for Rs.500/- I immediately arranged for Rs.500/- a purchased the house.

I started demolishing the house. People were surprised to see that people build a house a Maulana (*religious person*) is demolishing it. I leveled the ground started building a mosque there. People started caring to the mosque. I laid the foundation of a school simultaneously and started the religious education by bringing he children in the school their parents used to come in the mosque with evening to say not to spoil them by education, although the case of books etc was also arranged by me. Any how I continued my mission, disregarding their talks. After some time many children more benefited by the religious education & people developed a sense of religious consciousness in them. Adjacent to the mosque there was another plot used as a centre of ambling. I wished to purchase that also on one hard it will and the gambling & on the other I will be able to amount it with the mosque.

As God willed that one day the same B.D. Number again came and offered to sell me that plot for Rs.600/- I managed to pay that amount and annexed that plot with the mosque.

Accordingly to the tradition of my Murshid (*spiritual guide*) I did not collect any subscription for building mosque. A group came out and started propaganda against me that Shah Sahib has made the mosque his personal property neither he collects any subscription nor ask any one to do it.

I gathered the people in the mosque and invited this group also I told them that there was no objection for the subscription, but I need my guide, permission, because he has taught us the less on for transiting in God.

I obtained the permission from the Murshid (*spiritual guide*) and invited that group & asked to set up the committee & me my self will subscription its making. At that time these people agreed & I applied to the Dy. Commissioner for necessary permission for the subscription. After 5 or 6 months I got the permission, lent soon after that group disappeared. Their motive was simply to get personal benefit under the pretence of the mosque.

When the numbers of the class increased & seekers began to wear green caps, people masked at them, on the green caps & called the saints as parrots. Finally, according to the verse (-----) (*truth has came and darkness vanished*), by the grace of Murshid Karim (*guide*) (*PBUH*) all the walls of him clearance fell down one by one. Now there are green cps an every side, rather in every corner of Pakistan and green caps have also spread in foreign countries in various places (-----) (*and this is due to Gods Grace*).

Appointment as President, Jamat Ahl-e-Sunnat, Sindh

Godly people do not care for positions or status, but if the Muslims want to appoint a Muslim on a position, it is defalcation to request it in spite of possess capability. Rev. Allama Ahmed Saeed Kazmi (*PBUH*) went to the abode of spiritual guide in Mashori Sharif with a request that hey needed for president ship of Jamat Ahl-e-Sunnat Sindh province the posting of Syed Feroz Kasmi and Maulana Ali Bukhsh as Nazim-e-Aala (*Chief Administrator*). Rev. Pir Saeen (*spiritual guide*) replied that they were saintly people and should not be indulged in status and positions and tat they were otherwise ready to work / the Jamat Ahl-e-Sunnat, but Allama Ahmed Saeed Kazmi reiterated his request finally Mr. Kazmi (*Sahibzada FAZAL Karim and Ch. Mohammad Hussain Vorak also accompanied Mr. Kazmi*) said in despair ‘Al-rights, then I depart from here empty handed’. Rev. Pir Saeen (*spiritual guide*) respected very much Syeds. He said, “No, don’t go empty handed, take both the office bearers with you’ in this way, the beloved Murshid Karim (*May his prosperity perpetuate*) was appointed President of Jamat Ahl-e-Sunnat, Sindh Province. Yet he was care free for president ship, so in the elections for 1977 he left Karachi and went to Swat, but during his absence he was nominated as President of Sindh Province and remained president for Sindh Province. Any way he without any personal benefit continued to render selfless service to the Jamat for a long time. His services for the Jamat are quite obvious even to the other member.

His statement regarding disparities in followers

When Murshid Karim (*spiritual guide*) was questioned about his school of thought and the disparity in followers, he explained.

“Our religion is Islam; & I am Hanfi according to Islamic jurisprudence. As regards thoughts of the present days I am not convinced of the present schools of thought. However my views are in accord with the Barelvi point of view”.

I do not remainder it advisable to display diversity of the schools unnecessarily, nor does it come of a true Muslim to do so. These differences if limited to the extent of knowledge, based on reality and free from prejudice are the true interpretation of (-----) (*Difference in the followers are blessing*).

A faqir (*saint*) should consider creatures better than him self as far as creation is concerned and in respect of acts he should regard every Muslim better than himself. If he sees and one in the wrong, he should be afraid of God instead of lamentation, lest Allah should interchange their places. The faqir (*saint*) if entangles him self in these disputes will be unmindful about his remembrance and thinking and this condition becomes like a curtain between the seeker and the true beloved.

Privilege of seeing before oath

Numerous seekers are such who before seeing the Murshid (*guide*) had that privilege in a dream. Some got the allegiance of oath in a dream.

Importance of sayings (of the priest)

Sayings of the saints are based on their own conditions, occurrences, experience, observations, winners of training the seekers and pints for mystic initiations. During every age these saying have been collected and preserved. True to say that the collection of all Hadees (*Prophet's tradition*) is in reality the saying of the prophet (*PBUH*), the Lord of two worlds which are formally called Ahadees (*traditions of the Prophet*). Then there are sayings of the prophet's associates which are formally called tradition & Nenes.

Most of the materials of Islamic Jurisprudence of the great Imam Abu Hanifa are in fact sayings which were compiled by his disciples and his points could not be understood by the critics of Imam Abu Hanifa.

Mystics seeker when goes deep in initiation, starts recollecting the utterances of his spiritual guide, which he sometimes had forgotten after hearing-under these circumstances, after God's help there is no better guidance than sayings of the guide.

In short, the saying of the saints has been collected in every period and will continue to be collected.

In reality these saying are the explanation and elucidation of the Prophet's tradition or according to the exigency of the age they are a supplement to prophet's traditions.

Holy Quran, Practice of the Prophet and Mysticism

The word '*purification*' instead of '*mysticism*' is used in the Holy Quran and the purpose of Prophet's (*PBUH*) annunciation is described as purification of the mind. Mysticism and purification of mind have the same meaning interpretation of both the worlds being purification. Mysticism is a terminology such as exegesis, tradition and jurisprudence. Similarly there can be no prohibition on the choice of terminology, the rule is universally accepted. No analogy in terminology.

In the books are certain Prophet's traditions, there are many relating to mysticism but there are certain chapters which exclusively relate to mysticism, for instance Kitobaldawat, Mishkat P-194, the chapter concerning remembrance of God and approach towards him. Mishtaq P-196, Chapter regarding forgiveness. Mishtaq P-203 Chapter regarding love for God. Mishtaq P-426 Chapter for control & modesty and good behavior. Mishtaq at P-430 – Book on tenderness. Mishtaq P-439, Book on saints and happy moral life. Book on Trust & Patience Mishqat P-452 Book on vision a hearing---- (Mishqat P-454 Book on lamentation & fear P-456 Book on Grace & favors P-544 Book on Miracles P-530.)

There is only implicit discussion in Ahadees not only about mysticism, but also in permanent books our subject like religious dogmas, prayers, politics and Economics etc. on these subjects like mysticism, books were written after the period relating to compilation of Ahadees Rev. Abu Nasar (*PBUH*) wrote the first independent book on

mysticism in 378 A.H. and its name was '*Kitabul Lamahfi Tassawaf*'. After that there was a treatise named '*Tashrio*' by Imam Qashiri (*died 465 A.H.*) Then there was Kashful Hujub by Data Ganj Bukhsh Ali Hajveri (*PBUH*) (*died 469 A.H.*) then '*Fatah ul Ghaib*' etc by Rev. Ghaus-e-Azam.

Coming to the Point

We have endeavored and managed that the saying of Rev. beloved Murshid may be supported by the arguments of Holy Quran & Prophet's traditions so that in this mischief mongering age, some wicked people may not have any chance of pretence & criticism.

(By Virtue of Divine Help)

Pious Sayings

Necessity of the guide

The object of mystic way of life is to infuse attachment (*attraction*) in the heart of the seeker. Intrinsic training is to safeguard against meanness and wicked habits. All saints & godly people adopted this way. They submitted themselves to any Murshid (*guide*). Rev. Ghaus-e-Azam (*May God be pleased with him*) was a saint by birth. He was a saint even without spiritual guide. He was such a he had disrespected her and the mother asked how had he respected he replied that when he was in the womb, she was once trying to pluck an apple from the tree and she felt a serious pain in her abdomen. The mother recollected and said that such an incident had occurred. Rev. Ghaus-e-Azam said that in reality here was a snake near the tree I kicked you in the abdomen and in agony you sat down and the snake could not bite you. I ask for give ness for this kicking. Besides this, in his infancy during the period of sucking, during Ramzan he did not suckle mother's milk, but in spite of all these virtues, he had spiritual guide and took the oath of allegiance. His guide was Rev. Saeed-ul-Mubarak (*PBUH*), but the blessings will emanate from the source where this chain starts. That mean that the guide should also have a guide, then his guide and soon, till this chain reaches the prophet (*PBUH*).

Rev. Khwaja Ajmeri (*PBUH*) Rev. Sultan Bahu, Rev. Pir Baba Buner Rev. Data Sahib (*PBUH*) and all such other saints have the same links in the chain and their attachment goes up to the Prophet (*PBUH*) through these guides. The importance of prayer; and fasting is there no doubt, but association of pious and perfect people gives such a blessing which is more that prayers and fasting. One of the Prophet's associates embraced Islam and at the same time there was declaration of war. He went to fight and was martyred says, whether he was forgiven or not. He was forgiven in such a manner that no one of us can achieve that position.

It is narrated in Hadees (*Prophet's tradition*) that man asked the prophet (*PBUH*) when the Day of Insurrection will come & he was asked as to what preparation he had made to face it. He replied, "Oh Prophet of God, I have neither said prayers regularly, nor given

Zakat (*Alms*). However there is no doubt that I love God and his prophet”. The prophet replied that he would be with him whom he loves.

Rev. Anas (*May God be pleased with him*) says that after embracing Islam, he had never seen the Muslims as happy as they were on this verdict ---- (*Muslim-Mishqat P-202*).

There are two kinds of knowledge, explicit and intrinsic. As regards explicit knowledge God Almighty says “We have simplified Quran as easy to remember. Is there any who remember the”---- (*Al-Qamar 22*) about intrinsic knowledge it is narrated, “We describe these examples for the man kind and only those who possess knowledge can grasp their meaning ---- (*Ankibut 43*)”.

That means Quran is easy as well as difficult. It is simple so far as explicit knowledge is concerned and it is difficult and delicate as far as intrinsic knowledge is concerned.

The incident of Rev. Moosa and Khizar is described in Sura Kahaf. There is a tradition quoted in Sahi Bukhari that once Rev. Moosa was preaching to Bani Israel. After wards the people asked of there was any learned person like him in the world and Moosa replied in the negative God reprimanded him on this and said, “Why not, our obedient person Khizar is there” Rev. Moosa asked permission to become a disciple of Khizar, so the permission was granted ---- (*Bokhari Vol. I-P-23*) What happened after that has been narrated in the Quran in Sura Kahaf and in Sahi Bukhari it has been described in more details.

Rev. Khizar killed a child and made a hole in the boat and the falling wall of the house of somebody was straightened without taking any wages. All these things were beyond comprehension of Moses. The explicit knowledge of Moses could not conceive the intrinsic knowledge of Khizar and he raised objections on the actions of Khizar due to which Rev. Moosa had to part with Khizar.

The desire of Rev. Moosa to become a disciple of Khizar is a clean proof of the need of a spiritual guide. Then the excursion of Moses in search of Khizar is a clear analogy of the search for spiritual guide. Then the actions of Khizar which appear to be contrary to Islamic Laws also give evidence to the quotation.

“If your guide ask you to drench your pray or not with wine, you must to so, because the prefect guide is fully acquainted with formalism of reaching the goal”.

Once Rev. Maulana Rum (*May piece be upon him*) was sitting in the mosque and busy in writing that Shah Shamas Tabrez (*PBUH*) came there and pointing towards the books asked what that was, Maulana replied. “It is that which you do not understand” Shah Shamas lifted Maulana’s books and threw them in the mosques tank. Maulana cried and said that he had destroyed all the hard work of his life.

Shah Shamas asked him not to worry and took out with his hands all the books from the tank. He took the books one by one and after dusting and cleaning gave to Maulana.

Maulana asked him what was that & Shah Shamas replied that it was that which he did not understand after that incident Maulana Rumi was so much devoted to Shah Shams that he indulged him self in learning in trinsic knowledge from Shah Shamas and Maulana had to an undergo many trials and difficulties.

Maulana Rum starts him Meaner (*verse incomplete*) with these worlds.

- 1- Hear from the flute what does she say. In reality it laments separation.
- 2- It says that since the time she has been plucked form the garden all men and women are worried at my wailings.
- 3- The painful talk can be under stood only by the person whose breast is perforated and bruised like hers.

Coming to the point, it may be concluded that in the Hadees, only the above mentioned kinds of knowledge have been described. Thus Abu Hurain (*PBUH*) says, “I have learnt two kinds of knowledge from the Prophet (*PBUH*), one is that which I am describing, second is that if I describe”, my head will be cut off (*Sahi Bukhari, P-23, Vol-1*). Khwaja Hasan Basri (*PBUH*) says, “Knowledge has two branches. One is the knowledge of mind, which is beneficial. The other is that of the tongue. This knowledge is argument from God on mankind ---- (*Mishqat-37*).

In short it is concluded that in the light of verdicts of Quran & Sunnat (*tradition*) that there are 2 kinds of knowledge, explicit and intrinsic.

For the explicit knowledge a teacher is necessary and to get intrinsic knowledge Sheikh or spiritual guide is required. Along with Quran & Sunnat, if any one does not consider the importance of guides & shrines & regards it innovation, then he should also refuse the necessity of teachers for explicit knowledge along with Quran & Sunnat and consider religious institutions & organizations as innovation.

To acquire intrinsic knowledge 3 methods are given in Quran & Sunnat.

- 1) Oath of Allegiance
- 2) Association
- 3) Love

If one of these is available, the blessings start flowing and if one gets all the three, it would add further to elegance.

Please note the detailed discussion on each of them.

1) Oath of allegiance

The word Oath (Bait) is derived from Bae (--) which means selling, that means selling i.e. to sell one self to any ones called oath. The word is used in Quran on many occasions, e.g. “God is definitely pleased with the Muslims, when they swore oath of allegiance to you under the free”---- (*Fatah-18*). Then it is said, “The people who

swear allegiance to you they in reality do it on the hand on God. Allah's hand is above their hands" ---- (Fatah-10).

In the Hadees, the oath sworn by the associates on the hands of the Prophet (PBUH) has been frequently mentioned. It is said by Rev. Amrabin Ul Aaas that he went to the Prophet on an occasion, and asked him "My Lord, please give your hand. I want to swear oath", The Prophet stretched the sacred hand and I pulled back my hand. The Prophet (PBUH) asked, "Oh Omar what has happened to you" I replied that I had a condition, & the Prophet inquired about the condition. I replied that he may promise for my forgiveness. Rev. Prophet, "Oh Omar, don't you know that on embracing Islam and after migration (Hijrat) and pilgrimage, all the previous I in equities are washed away ---- (Mishqat P-14).

In Sahi Muslim it is quoted.

"Who dies till the time of death, there is no bondage of allegiance of oath in his neck, he dies a death of ignorance".

There is a quotation from Sahi Bukhari & Muslim.

In Bani Israel Prophets were entrusted with statement ship if one Prophet died another succeeded him, but after me there is no Prophet but now there will be numerous successors. The associates inquired, "Oh Prophet of God what are the orders for us under these conditions, "Whom we should follow" He replied to fulfill the allegiance of the first, & only the first. You remain faithful to him & God will himself inquire about treatment to their subjects" ---- (Muslim P-126 Vol-2).

It is evident from this Hadees that there will be many successors after the Prophet and if oath is sworn once there will be no permission to do it again. It is imperative that the first oath should be fulfilled. When there are orders to fulfill, it will be done by that very person who takes the oath so from the word 'fulfilling' meaning of allegiance of oath is best understood.

2) Association:

"Restrain yourself with those who cry unto their lord at morning & evening, seeking his countenance" ---- (Kahaf - 28).

This verse was revealed in honor of Ashab-e-Saffa (Associates of Saffa) but the ordinary wording of the verse emphasizes that every muslim can be benefited by the association of Godly people and those who busy themselves in invocation of God's name.

On another occasion it is ordained a Repel not such people who repeatedly call upon God's name morning and evening ---- (Imran - 52).

In the first verse it is ordained that Godly people should be seated before you. That means the association of Muslims should only be with pious and good people. If he goes to any

one he should be righteous and if some body comes to him he should be one of those who invoke God's name. This quality gives birth to piety & nourishment.

It is said, "Oh, ye who believe. Be careful of your duty to association with the truthful" -- (Tauba - 119).

Now a day mostly the people forbid their children from meeting the wicked people or to go in a bad society, because they have a firm belief that bad society definitely results in bad effect. But in spit of repeated references in Quran their minds are not inclined towards the idea that association of good people can have health effects on them, what an injustice that the effect of bad society could be realized and the good society should be regarded as in effective.

If according to the proverb 'By sitting before fire, there is hazard of burning your body & clothes' then definitely by sitting near the flowers your body and clothes can be perfumed.

It is narrated in Hadees. "These recites constitute such a society that one who sits near them can never be unfortunate" ---- (Mishqat – P-197).

The word 'Sahabi' (associate or companion) is derived from 'Sohbat' (company) this indicates that the Muslims after accepting Islam who were fortunate to be in company of the Prophet (PBUH) were fortunate to be "associates".

The people of to day, whether they worship and pray to the extreme and attain high position, they cannot even touch the realize of the world of 'associates'.

3) Love:

A verse from Quran is quoted.

"Those who believe are stauncher in their love for Allah" ---- (Baqra P-165). In this verse God's love has been shown as pre requisite of faith or another occasion it is stated.

"Say, if your fathers & your sons and your brother and your wives and your tribe and the wealth you have acquired and the merchandise for which you fear that there will be no sail and the dwellings you desire are dearer to you than Allah and his messenger and striving in this way, then wait till Allah bring his command to pass, Allah guideth not wrong doing folk"---- (Tauba - 24).

It is evident from these verses that love for God and his Prophet is essential you must have seen that in some places there is mention of God's love and some where mention is for love for Prophet. At some places there is mention of both loves for God & for Prophet. The real fact is that love for God is that there is absolutely no difference in love of God and love for Prophet Love for God is love for Prophet and love for Prophet is love for God.

It is unfortunate to stop and differentiate and try to give preference to one over the other. God says that unbelievers want to create difference between Allah and his Prophet.

“Lo, who disbelieve in Allah and his messengers and seek to make distinction between Allah & his messengers and say, we believe in some and disbelieve in others and seek to choose a way in between” ---- (Al-Nissa P-150).

Our Rev. Prophet is not God, but not separate from God. Another thing is also apparent from this verse. That the love of God and his messenger must supercede this love for parents, brothers, sister, wife and children. True faith & love demands that all these things should be sacrificed for love of God and faith, some times parent are hindrance in his way, some times wife and sometimes wealth. The Prophet's associates had sacrificed all these things for his love. Some had gone to the extent of saying, “My lord if you order, I will cut down my fathers head and put it on you feet”.

It is narrated in the Hadees.

‘No one among you can be perfect in your faith, till I am loved more than your parents, children and all people of the world. (Muslim Vol-2, P-49). This is a matter concerning spiritual love for the Prophet. There every thing has to be abandoned. This practice is not as easy as people think. Up to now you have understood the meaning of love for Allah and his messenger from Quran & Sunnat it has been established as faith. Now consider the love for God and his messenger which is the reflection of the same, as explained by the Prophet.

“Oh Abuzar, “which is the strongest branch of the faith”. He replied that God and his messenger know better. It was then said that friendship for Allah and love for Allah and enmity for Allah ---- (Mishqat P-426).

Accordingly to this Hadees the strongest faith is love and cooperation. There is no doubt that perfect faith is in love for God and his messenger, but strongest faith is also in love for common man for the sake of God.

It is mentioned in Hadees that in the Doom's Day there will be such people who are neither messengers nor martyrs, but will be envied by them. The associates inquired as to who would be such people and it was replied that they would be such, who for the sake of God love those people who are neither their blood relations nor partners in wealth by God, their faces will be illuminated and they will be above the light. When all people will be in fear, they will not be afraid. Prophet recited the verse. “Listen carefully; there will be neither fear nor any grief upon the friend of Allah”---- (Mishqat P-426).

It is clear proof from Prophets rotation of this verse that one gets canonized from this love only and this is what we are trying to prove that our Doom's Day one will be with him whom he had loved.

A narration from the Hadees:

‘If two persons love each other for the sake of Allah, one in the East and one in the West, God will unite them on the day of insurrection and will say, ‘there is the person whom you loved for my sake’.

Our class by God’s Grace will remain united, as is united here. Here sometimes we are separated, but his relation as a result of God’s love will completely unite us on the Doom’s Day.

It is narrated in Hadees:

“Man will be with him whom he loves” ---- (Mishqat P-426).

These are the facts termed as allegiance of oath or disciple to spiritual guide. To look into the terminology is merely a discussion in worlds and waste of time. We may explain this fact in which ever technology, but Quran and Sunnat have the upper hand, to make us confess this fact.

Need for mystics

It was questioned. “Oh lord, we are all recites of Kalma (Islamic creed), we pray, observe fast and observe and as far as possible act on the Divine laws. When there is so much of being Muslim, what is the need for being mystic? The answer was that to be simply a Moslem is a separate thing and to be spirited is another thing. By reciting Kalma (Islamic creed) and saying prayers and fasting we become Moslems, whereas through mysticism we get intrinsic knowledge and that is the ultimate purpose of life. It is narrated in Hadees. ‘I was a hidden treasure; I wished I may be recognized so I created man kind’.

The difference in mysticism and jurisprudence is like difference in theory and practical.

There are two phase of every knowledge, theory and practical when he studies books on theory, he con not be a perfect engineer, unless he understands its application by practice. Similarly a doctor by reading books only can not be a doctor till he undergoes practice.

The specialists of different arts and crafts know that there is some times a little difference in theory and practical. This difference some time is real and some time super field. For instance a circuit map of radio machinery app cans to be so sophisticated and beautiful, but in reality each of the components when compared with the circuit map will be quite different and out line of its circuit will be different from the map circuit. Mere theory may be called Ilmul Yaqeen (Visionary Knowledge) and the practical may be called Ainul Yaqeen (Positive Knowledge).

So in spite of jurisprudence, mystics is necessary in the same manner as in spite of theory, practical is necessary. God has created counter parts in every thing produced

“Pure is the who created pairs of every thing that grows up from the soil and in your minds and in those thing you do not know” ---- (Yasin - 26).

If there is heat there is cold also. If height, there is depth, if sweet there is bitter. If there is good, there is bad. If there are any rich, there are also poor. If there is learning, there is ignorance. If there is man there is woman and if there is body, there is soul.

Grain is the food for body, while the food for soul is the recitation of Allah. If body does not get food or gets in sufficient food, the body gets sick. It suffers from cold, fever, head ache, T.B., Cancer etc. We get treatment of body from a doctor. Doctor prescribes different medicines for different diseases. They are used in a particular quantity in a particular manner.

Similarly the food for soul is recitation of God. The soul is sick if it does not get sufficient food. It catches diseases similar to cold, fever, head ache T.B., Cancer etc. the treatment of soul given by spiritual doctor (perfect guide). The guide advises us different recitations for different diseases, which are done in different ways, on different occasions and to different client.

Meaning of Oath

Fit is said that he word ‘Bait’ is derived from the word ‘Bai’ which means ‘to sell’. When the seeker gives oat to the spiritual guide, be in reality sells himself to the guide. Now the seller does not have any claim on the sold thing, the guide may propel the seeker in which ever way he likes, the seeker can not exercise his own will. If he does so, he can not reach his good just as Rev. Moses was asked to be disciples of Rev. Khizar.

As Maulana Rum says:

“When you have come under the protection of the guide, you go on doing what he asks you to do and like Moses follow Khizar. The mystics say that the disciple is like a dead body and the guide is like the one who bathes. The person, who does bathing, dies it according to this won will. He moves his head, hands and feet etc. which ever way he likes. In the same way the spiritual guide gives him the spiritual bath in which ever way he likes appropriate, and the disciple remains quit like the dead body.

Jurisprudence, Mystics, mystic knowledge and Reality

Jurisprudence is a theory while mystic is practical (This has been discussed in detail previously). When the man acts on practice (be practical) he starts recognizing God. As there are code words in different branches similarly the seeker starts understanding these codes, which make him recognize God. This is called mystic knowledge.

Take for instance 'Radar'. Radar does not pin point the position of enemy plane in English or Urdu, but there are different signals, the operator can therefore locate the speed, direction and size of the plane.

You might have seen the T.V. the system of educating the dumb; they are also taught by signals. As for educating the blind, the figures of one, two, three or ABC etc are cut from wood and handed to them. Then they find out by touching which figure is such a bus driver is trained to drive the bus pass by signals or to over take etc, therefore he gets perfect knowledge of his craft. In the same way, after jurisprudence one is given mystic knowledge. He comes across God's signs on every step he is receiving these signals on every moment, but he has no recognition.

"He was present all the time near to his artery, but the curtain of sensualism comes in the way of recognition".

After mystic knowledge we come to reality. Here the man knows every thing as to what is good and what is bad and what man is. What are devotion and mortality, from where his journey started and where will it end. Reality has deep connection with jurisprudence reality is like 'soul' which has been dressed by jurisprudence.

Remembrance

It is said that there is a quotation in Hadees.

"In human body there is a lump of flesh. If it is in order the body remains healthy and if it goes wrong the whole body is out of order. Remember that lump is our heart" ---- (Bukhari – P-13).

"Beware who have believed and whose hearts have rest in the remembrance of God's name, eerily in the remembrance of Allah hearts find rest" ---- (Raad - 28).

It was said that there is a narration in 'Hadees'.

"Man's breaths are counted. Each breath that is counted is panted without Allah's name is dead". Panting of breath without recitation of Allah is dead and Quran calls the infidels as dead. "Inna ka la tusmail in acta". Here the word maota (dead) signifies infidel. Thus the breath that is panted without recitation of God's name is infidel. That is why Sultan Bahu (PBUH) says, "The breath that is negligent is infidel".

It is said that remembrance is such worship that there is no other better than this. In the Hadees it is quoted that remembrance is better even than being beheaded. That is why Allah has kept the reward of remembrance separate from other prayers.

It is said in Quran, "You remember me and I will remember you, give thanks to me and reject me not" ---- (Baqra P-152).

For no other worship it is said that you say such and such prayer for me. Only the worship of recitation has that esteem, that when man recites, Allah him self gets engaged in it. It is narrated in Hadees.

“When my obedient person remembers me in his heart, so I also remember him. If any obedient person remembers me in an association, I remember him in a better association” ---- (Mishqat P-198).

It is said in narrated in Hadees.

“One who loves somebody, he remembers him too much” ---- (Jamia Tirmazi). Men should love God. The faithful love God extremely ---- (Baqar P-165). When a person loves God, surely he will recite him too much. Worldly affairs, work and Labor, trade and business can not hinder his way from remembrance. If you are a laborer, recite ‘There is no deity but Allah and Muhammed (PBUH) is the Apostle of Allah’ while filling the load in basket, recited it while lifting and recite while emptying it. If you are a mason, recite it while lifting the brick, recite while applying plaster, recite while fixing it and tapping it. In this way only for fixing one brick you can recite Allah’s name many times.

Keep the world under the remembrance of Allah without remembrance the world is disgraceful. It is narrated in Hadees. “World in disgraceful and whatever is in it all disgraceful, except remembrance of Allah and things relating to Allah’s remembrance”. So, whatever thing is connected with recitation of Allah, which by God’s Grace will be saved from being disgraceful. Wealth and riches, wife and children etc. if they are hindrances in the way of remembrance, this is world, but if these things support the remembrance and are adopted for its sake, they are connected with the recitation of Allah. Then they are not disgraceful, but exact worship. It is said, as ordained by God according to Quran, “What ever is there in earth and heavens recite Allah and glorifies him and he is the Mighty, the Wise” ---- (Hashar P-24).

When every thing is busy in remembrances, why man, the best of creation should not always be involved in it. If man remembers God in all sense, he will be favored with sight of paradise even in this world.

As narrated in Hadees “When you pass by the gardens of paradise, get benefited from it. The Prophet’s associates asked”. Oh Prophet of Allah, what are the gardens of paradise? He replied “Assembly of Remembrance” ---- (Tirmazi, Mishqat P-198).

Thus, to participate in assembly of remembrance is like sitting in the garden of paradise. From this Hadees (Holy Prophet’s tradition) we get a clear proof of collective remembrance.

One of the saints said that his heart could not devote him to remembrance he was replied that we have not to remember, the heart but God. If there is no devotion of heart, then it is according to heart’s desire, we have to eliminate this desire. Admirable thing is that in

spite of heart's desire to keep away, one should busy him self in the remembrance of God.

The seeker must fulfill the requirements of God's remembrance, at least about 25%; the remaining deficiency of 75% will also be covered. The seeker who is absolutely careless about remembrance must know that God is totally carefree.

It was said that remembrance should be coupled with imagination i.e. seeker should be deeply absorbed in God's entity. God has said "Allah is the light of heavens and Earth" -- (Noor 35).

When the Prophet (PBUH) took oath of allegiance from the associates, God ordained: "No doubt, the people who offered oath on your hand had in reality offered it on Allah's hand. Allah's hand is above their hands" ---- (Fatah - 10). On another occasion it was said, "And thou (Mohammed) thrust not when thou didst throw, but Allah threw, that he might test the believers from a fair test from him Lo, Allah is hearer, knower" ---- (Infaal - 17) and it is quoted in Hadees, "He who saw me, saw God".

As far statement of contemplation, it is quoted in Hadees:

"My obedient servant is coming to me by saying prayers" (super ere guttery prayer) so that I start loving him. When I love him, I become his ears and he hears from me. I become his eyes, so that he sees through me Re. Maulana Rum (PBUH) says.

"If you think your guide separate from God, then the introduction and subject of your book will be lost". When you have accepted the entity of your guide, you will find God from there only and from there you have access to the Prophet (PBUH).

The seeker, when engaged in remembrance, he should do it with imagination that every thing is contemplated and consider the positively of God the Almighty. Without imagination the remembrance is like barking of edge.

It is quoted in Hadees:

"Best of remembrance is that there is no deity except God". There are two parts of this statement, one is 'La ilaha' (no God) has a negation, the other s 'Illallah' (except God) has a positive sense. This 'Kalma Tayyaba' could be recited like this 'Illallah Mohammedul Rasool Allah' (except God, Mohammed, Messenger of God), but La Ilaha is prefixed. La Ilaha means there is no God. This is really infidelity. If a man recites it for the whole life, it is infidelity, till he makes it positive entity by suffixing 'Illallah'. Till then he won't be considered as convinced of unity. But till you do not utter the real infidelity of 'La ilaha', the tranquility of unity can not be achieved. Remember this point that negation is necessary and very essential. Negation is not only necessary but it should proceed positively.

After positively the third item is ‘Risalat’ (Prophet Hood) e.g. Mohammed (PBUH).the seeker who understands fully negativity, positively and Prophet Hood and abides by their provision, he should have the blessing.

“Whoever has said ‘La Ilaha Illallah’ he has entered paradise (Mishqat) ‘Dakhal ul Jannat’ means ‘entered paradise’. This is past, the man who recites ‘La Ilaha Illallah’ can enter paradise even to day, provided he understands points mentioned above. Rather I say that if any one acts accordingly for a nights, he may come to me in the morning to receive his trust.

Seizure (of soul) and success (in life & here after) (Qabz & Bast)

It is said that the seeker when he feels restlessness and can not devote himself any where, this condition is termed as ‘Qabz’ (seizure of soul). The seeker who passes through such a condition should consider him self as ‘wedded’ in terminology of mysticism Contrary to this, the condition of prosperity and pleasure is called ‘Zabt’ (success in life and here after). The seeker sometimes experiences ‘seizure’ and some time ‘successes. When the seeker in his heart views the image of his guide and is meditation is in progress, he feels happy in this condition of ‘success’ and he attributes this perfection to him self due to which the condition of seizure is brought about him. Some this condition of seizure comes without any known reason, but it vanished by waling and apologizing.

In reality, to create seizure and uneasiness is in the hands of the seeker and to increase his craving. The intermittent coming of seizure and success is for the benefit of the seeker. The faqir (saint) should always remain contented and pleased with his lord.

“If he is pleased with my uneasiness and trouble, them I throw the pleasure in fire” the seeker should keep him self busy in Remembrance and meditation in both these conditions.

Blessings of Remembrance

Mukhtar saint has said that one night at about 10 or 11 P.M. 6 quests came to see the spiritual guide. He saw that in the house there was nothing to eat and ordered me to bring the meals from the hotel, if available. I came back after checking hotels here and there, and they ere all closed. In the house a little carry and about 1-1/2 loaves of bread were found, so there was a very difficult position. Finally he offered the same little food to the guests and wrapped the loaves in the cloth. They put the hands in the cloth and took out bread. The quests started eating and loaves were taken out one by one, as and when required the curry also proved sufficient. All the guests ate to their full appetite and no one of them was aware of the real condition. Arrangement for sleeping of the guests was made. I caught hold of Murshid Karim (guides) and asked him what it was and should be taught about it. He replied “Mukhtar, this is all blessing of Remembrance, only Remembrance”. A faqir asked, “My lord favor me special blessing” He replied, “Don’t cry, do only four rosary rounds of Rembrance and sleep soundly you will get your share”.

One day he attended an assembly in the bazaar of Drigh Road. During his speech he said that God loving people hearts are busy in Remembrance.

If Jesus Christ (PBUH) could give life to the dead body, then an ordinary wali from the followers if my Prophet (PBUH) has the glory that if he pays attention to any one's heart, his heart is alive for ever and on the death when the body is life loss, his heart is busy in Remembrance, so that it continuous even in the grave. Instantly he said, "Who ever wants to do this experiment may come forward, but as God wished no body came for ward. Then he began to repent as to why has he said so, what and? Any way godly men possess this Divine power.

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Just think it that the incident of attacking Kaaba with the elephants bad occurred before the birth of the Prophet (PBUH) , but Quran says 'Alan Tara' i.e.(Oh beloved, haven't you seen) this style of addressing is such as if the attention of Prophet is drawn towards an event witnessed by him.

So it is clear that he incident of the elephants although occurred before the birth of the Prophet was witnessed by him.

On another place, God has ordained:

"And when thy lord said unto the angels 'Lo!'" I am going to place a viceroy in the earth (Baqra – 30). Look at this verse 'Iz Qala' means when he said, According to Arabia prosody when 'Iz' is used, 'Iz Ankasrs hidden (understood) meaning Remember'.

To make someone remember is for the person who has witnessed the incident with his own eyes. So it is proved that he incidents even before the creation of Adam had also occurred before the eyes of Re. Profit.

Many such verses are there in the Quran, which indicate the presence of Rev. Prophet in this by gone age. That is why it is narrated in Quran "To you have come from Allah the light and evident books". In this verse the word 'Jaa' is used for the Rev. Prophet, that means 'has come'. The thing that comes must be that which was already present. On another occasion if is said, "We sent the note save as a mercy for the peoples"----(Ambia - 108).

On another occasion it is said "The same entity sent a messenger among the followers" 'Maboos' also means 'to send' and this 'baoosat' can be for the person previously there.

On another occasion it is said:

"And remember when Issa son of Maryam said, 'Oh children of Israel. I am Allah's messenger to you confirming the previous book Tourat before me and conveying the glad news of the messenger who will come after me, his name is Ahmed"----(Al-Saff P-60).

In this verse also the word ‘yati’ is used, which means ‘will come’. The person who comes is the same who is already present.

So the words ‘Majent’, ‘Bausat’, ‘Irsal’ and ‘Itan’ have been used in the Quran as equity for the Rev. Prophet. All these urge upon the point at issue that the Prophet was present before his birth. The same thing described in Hadees “Allah created my light first of all” so far, the sacred entity of Rev. Prophet has been proved. Now, we have at that time. It is narrated in Hadees:

“I was a prophet when still in way between water and sail. This was the description of the Prophet’s auspicious birth. Even to day, the Prophet with his clean body is in Madina just like in his worldly life and by virtue of the light of Prophet Hood, he is manifest in every particle of the universe”. God says: ‘There both come unto you a messenger (PBUH) (one) of yourself unto when aught that you are over burdened is grievously full of concern for you for the believers full of pity, merciful”.

My dear friends Rev. Prophet is in our souls in other words the entity of the Prophet is running through our souls & hearts. That is the reason that when we are in trouble, the Rev. Prophet also feels the trouble, the thing giving you trouble is unbearable to the Prophet. It is proved from narration in Hadees that Prophet (PBUH) had asked his followers not to walk barefooted, because if any one is pricked by other; he also will bear the ‘trouble’.

Now we have come to a turning point, now let me explain the method of having a glimpse of the Prophet. If you want to have a glimpse, you should be lost in contemplation so long that you seek is stiffened, so much so you can not tolerate. There your neck will be stiff and pain will be felt in Madina. The Prophet will surely be beneficent and you will be blessed with his sight. All this is due to the fact that the Rev. Prophet is present in our souls. Human body has got 4 layers and the Prophet is near even to the first layer, so that Allah says, ‘The Prophet is near even to the first layer”, so that Allah says, “The Prophet is nearer even to our souls” ---- (Ahzab - 6).

In short, the Prophet’s light is every where. It is there even to day and was present ever before the creation of Adam and only through the mediation of the Prophet, Adam’s prayer was consented and even to day sinner’s prayers are consented.

My dear friends essence of the faith is love of the Prophet and the man whose faith is alive will remain alive after death. God says: ‘And say not who are killed in the path of Allah as dead, but they are alive, yes, you are unaware” ---- (Baqara - 154).

Behold, the martyr has gone from this world, but due to firmness of his faith he is alive after death. Contrary to this, the infidel who may be present in the world, Quran calls him ‘dead’. It is narrated:

“Therefore, you make not the dead to hear, nor you make the deaf to hear the call when they turn away showing their backs” ---- (Al-Rum - 54).

In this verse the infidels have been called as ‘dead’

Alive and dead are not equal in this verse, the believers have been called alive and the infidels as ‘dead’.

May God bless us abundantly the Prophet’s love and grant us clear vision. It is said that guest is a blessing of God. Some times I am present in the mosque and sometimes not. In my absence, please pay respect to the guests. Give them seats ask for water and tea. When there is dinner time, seat them in the free kitchen with you have their hands was had before the meals and after the meals, this being a tradition of the Prophet. Once a saint who had come from the Punjab was about to go back Pir Saeen granted the permission, but asked him to go after taking the meals. Rev. Syed Ali Mohammad Shah martyr was in the prime of his youth. Murshid Karim ordered to give meals to the saint.

Rev. Ali Mohammed Shah brought the meals. The saint, after finishing the meals drank the remaining curry. When the Murshid saw the empty dish, stood up instantly and called out ‘Ali! Ali!). He had gone some where he took the dist himself and hurriedly went to Haveli Sharif to bring curry. The saint, in spite of having eaten to his full appetite, could not refuse due to respect. The Rev. Murshid brought the curry and asked the saint to eat and he started eating till Syed Ali Mohammad Shah came. He asked sternly in Pashto as to why he had not cared for the guests and after serving the meals why he had gone and said that guest is regarded as blessing of God. The saint said that the words men so harsh that due to respect of Syed Ali Mohammad Shah he did not want to repeat.

Once Rev. Murshid Karim took the spouted jug (lota) and paid himself with his hands to arouse a sense of hospitality for the guest, & to train the resident fakirs (saints). He had the hands of the guests washed and again when the free kitchen was over and expressed helplessness that he is not always present at the free kitchen and the children are so young that they can not serve the guests properly. He said that it is narrated in the Hadees “The man who believes Allah and the Dooms Day should have respect for the guests” ---- (Bukhari, Moslem P-904).

In this Hadees, the Prophet has laid a great stress on the hospitality of guests as a part of the faith. A point worthy of attention in this Hadees is the order to respect the guests whether he is a Moslem or infidel. Any way he must be honored to the extent of a guest.

And the guest can be rich as well as poor. The poor man even if he is asked to sit will consider their honor, but the rich man, if he is asked to sit on the floor or at such a place which may be below his dignity, he will feel dejected. To do such a thing is the negation of ‘Fal yakrum zaifahn’ therefore the rich man should be seated according to the dignity of the rich man. Another thing is that in the beginning we must adopt an attitude with the rich according to his desires, so that he may not run away after seeing the saint’s simplicity and difficulties. Then, when he realizes the importance of submission he will himself like to sit in the shoes of the fakirs.

To deal with him politely for the time being is in reality to have mercy on the followers of the Prophet. The saints are appointed for the reformation of the followers. Some people do not understand this point and raise objection on the respect and reverence shown by the saints to rich peoples. This is due to their short sightedness.

Once a noble person named Sidu Baba came and a basket full of apples was brought before him and he was requested to distribute them. The saints said that it was better if Pir Saeen himself did it. He got up and said, “Mag I do justice or in justice?” he asked that the rich and poor may be separated. He gave 2 apples each to the rich and one each to the poor. Some body questioned as to what kind of justice it was, the rich got 2 apples each and their poor one apple each, Sidu Baba said that God has given more to the rich, so I also gave them more and the had given less to the poor, so he has also given less. This is my justice.

Augury ---- (Istakhara).

A fakir requested, ‘My Lord, in life’s business there are many problems for which your guidance & advice is desired, but due to your respect and preoccupation we are not able to close’. He answered by advising to have fresh ablution and say 2 sets of supererogatory prayer and then sit in augury. During the augury you act according to which ever thing your mind is inclined. The fakir asked what should be done if even that much time could not be spared. In reply it was suggested that contemplation should be adopted immediately a brave man is he who in spite of being busy in worldly conversation is able to continue the contemplation. Establish your imagination instantly and do it whatever thought comes in our mind, provided you are satisfied about the genuineness of this and then leave it to God for any gain or loss. He will surely grant if he wishes and it is his will if he does not want to give. Don’t bring any grievance in your mind that it would have happened so if I had acted this way God is fully aware of the gains and losses of the man. Whatever he does is better see the verse in Quran:

“Warfare is ordained for you, though it is hateful unto you. It may happen that ye love a thing which is bad for you. Allah knoweth ye know not” ---- (Baqara - 216).

Meeting is not necessary

It was said that some times people come here and I am not present. Do not think that you paid a visit but could not meet me and the visit was useless.

You do not come here for me, but come for God’s pleasure or you come here, bearing in mind that I am a pious and revered person. Whether I am pious and revered or not, your thinking about me is for the good. Therefore Allah will definitely protect the honor for your conjecture.

“Allah is with the man’s conjecture”.

Some people meet me, but due to overcrowding can not explain their problems, to me. God is fully aware of what is in their hearts and the secrets inside such people are not unlucky, but if they with all respect and with a view to give priority to others for a chance remain quiet, they will get more beneficence from God.

I observe that some people intend to say something but can not say and some are so busy and engaged in service of the free kitchen that they can not get time to utter any thing and I in spite of knowing all this do not ask by calling to me.

God's attention and favor towards such people is more as compared to other people. The man who comes here with a genuine desire, his coming here breathing in this atmosphere, he drinks water and have meals here God willing will bring him favors on the Doom's Day.

The Rev. Murshid often prayed to God, "O God, forgive the man who has established some relation with me, has met me has taken meals and tea from here and said a prayer in our company. He has repeatedly said that the man with a genuine desire should recite in our company for 7 consecutive Fridays even if he does not tell his desire verbally, his problem will be solved by Grace of God. Let him practice it and see.

Perfect guide

It is said that the person who does not remember his guide in time of trouble, he is not disciple. If the disciple remembers his guide and the guide does not reach for his help then he is not a guide. He should withdraw from his responsibility.

The saint Mohammed Saleem Ferozi has described that when Qasamia Manzil was under construction in Drigh Road Bazar, I was getting down from the third floor. The stairs of the building were in a circular form. When I reached the first floor, I thought the ground floor had come. Border of the stairs had not yet been constructed I stepped out forwards the road I had not yet stressed on my feet that I saw Rev. Murshid Karim with a crooked wood in his hand in a very angry mood. I was afraid and traced back and the Rev. Murshid vanished. I saw that I was standing on the roof. Had the Rev. Murshid not come I would have fallen on the ground. I got down by the stairs and went on the shrine. The Rev. Murshid was sitting alone in the office (in those days he used to sit in the office). As soon as I was in front of him, he gazed at me, his eyes were red, and he uttered these words only "Walk carefully".

Once the Rev. Murshid of rev. Murshid Karim, Peer Saeen Mohammed Qasim Mashori (PBUH) was going on 'umra'. He stayed in Karachi for one or half a day. When he got down at airport, a saint of Jamaat Qasamia Ferozia, named 'Kanor' who was working at the Airport, when he saw his Grand Father Murshid Karim he was enraptured.

The grand father Murshid said "Shah Sahib, you have given him so much that he can not bear it". He replied "You have done something, other wise his condition was not such previously" It was replied that perfect guides on the first day only present his disciple to the Rev. Prophet. The seeker understands it subsequently. Replied that there are many

such people who come here and after paying a visit to Murshid goes away, not favored with Divine knowledge and recognition.

Evil suggestion and their Remedy

Once Syed Hakim Shah told Peer Saeen that some times different kind of evil suggestions come in the mind what is the reason for that and what is its remedy. In reply it was stated that coming of such evil suggestion is a sign of perfect faith. It is narrated in Mishqat by Bukhari & Moslem that Prophet's associates said, "O Messenger of God, why do we have so many evil suggestions in mind that we are unable to describe them". Rev. Prophet replied "This is complete faith" ---- (Mishqat – P-18)

Here, there is another Hadees, narrating that among you and angel and a devil are appointed on every one. The associates asked whether the same thing was with him (Messenger). He replied in the affirmative and explained that God had helped him and the Jin (Devil) became Moslem – Now he gives me only good advice --- (Mishqat P-18).

The thief comes for committing theft only at a place where there is treasure and the devil steals the faith. Allah says "No doubt, devil is the clear enemy of Man" ---- (Joseph - 5). In 'Sura Al-nas' this evil suggestion is described in the words '----', (Those who whisper in the hearts of man kind). That means he puts evil suggestions in the people minds.

Briefly speaking, the reason for evil suggestions is because of treasure of faith n you so do not think this suggestion bad for you, on the other hand it is a sign of perfect faith, but be careful not to act according to this suggestion. The Rev. Prophet said that evil suggestions coming in the minds of my followers have been for given by God, unless a man complies with that suggestion or holds his tongue ---- (Mishqat P-18).

Kinds of Mind

It was said, "Man's mind is his greatest enemy. Some reversed saints have asked their disciples even to beg alms for the mortification of their minds, these alms were spent in the name of Allah Mind has & different kinds or conditions of them being more important.

1. Nafs-i-Amara (Baser self or evil genius) such a mind always persuades a man to do evil. The man with such a mind is proud of his actions. He is not at all aware of any thing like repentance or renunciation.
"No doubt, the soul is wont to command evil, but that on whom my lord has mercy" ---- (Joseph - 53).
2. Nafs-i-Lawama (Conscience, Accusing self). Man with such a mind does well, but is also committed by him, but when he has committed a sin he censures him self and repents and remunerates Allah has regard for such a mind that repents and remunerates hence Allah says 'I swear for the conscience mind'.
3. Nafs-i-Meamata) (Satisfied self) as opposites of 'Baser self' man with such a mind never goes near a sin. Such mind is that of Prophets and saints. God says,

“Return to your Lord well pleased with him and he well pleased with you” once upon a time, the favors of saint of Allah were ceased ---- (Fajr - 28).

He went to Rev. Bayazil Satami (PBUH) and requested for a treatment. He replied that its treatment is a bit difficult, but he would tell him if he could. He asked him to tell him definitely. He told him to purchase some sweet crackers from the bazar. Ask the child who ever meets him on the way, to hit him with a stone. When he hits give him sweet cracker the saints acted accordingly and his favors were restored.

Recommendation instead of Backbiting

It was said that some people backbite their fellow disciples. In this case the man who backbites is a loser and for whom he back bites is a gainer. Once somebody told Rev. Jabir (PBUH) that such & such person often backbites for him. He did not take it ill, but gave a bad full of gold coins to him and asked to deliver it to that man. He straight away went to Rev. Jabir (PBUH) and said “Sir, I have backbitten and backbiting is a crime. The criminal is punished instead of being rewarded. He said that it was a compensation for your wages. He asked what labor he had done. He replied that he back bit him which nullified most of my sins & these wages are remuneration for that.

When a person back bites him fellow disciple, before the Murshid, the Murshid is not pleased with him, of course if here is a praise or recommendation he will be pleased. It was the practice of Prophet’s associates that one’s problem was presented to the Holy Prophet thought some elderly associate.

Keep friendship for the sake of God

It was said that our mutual love and friendship should only be for the pleasure of God. The Rev. Prophet has said, ‘Indeed the best of actions in the eyes of God is to maintain friendship for his sake and displeasure also for his sake’ ---- (Mishqat P-427).

On Doom’s Day God will ask “Where are those people who had mutual love for my sake. Today, when there is no shadow except mine, I will give them shelter in the shadow of my blessings” ---- (Mishqat P-425).

Sitting together of the members of the Jamaat, to serve each other, to spend on each other and to eat or drink whatever is left by some one all these things for the sake of God are a great source of beneficence.

Writing of Divine Tablet recording Mankind’s doing (----)

It was said that God has recorded from beginning to end everything in the Divine Tablet. When nothing is hidden from God, what was the use of this recording? In reality God has infused a power to his selected person, messengers and saints to change the recording of Divine Tablets and to change the destiny. A saint’s heart is the mirror of the divine tablet. To decipher the writing of Divine Tablet the saint does not look towards the sky, but

peeps in his heart and here every thing is reflected from there. According to Rev. Mujaddid Alif Sani, even the inevitable destiny can be changed.

In the time of Rev. Sheikh Abdul Qadir Jilani Qutbul Aqtab (highest cadre in spiritual hierarchy) (PBUH) a trader wanted to under take a sea voyage for business purpose. A Godly saint warned him that the voyage would not be favorable for him. He went to Rev. Ghaus-e-Azam (PBUH) and proceeded on his voyage with his permission and came back safe and sound. On his return he went to the first saint and said that he had warned him that the voyage would not be favorable, but he had come back safe and sound. The saint asked him, "Tell me the truth, if you have not gone to Rev. Ghaus-e-Azam". He replied in the affirmative and after getting his permission under took the journey. He then asked him whether he had dreamed at a certain place that their caravan was robbed and he was slaughtered. He replied in the affirmative that he had dream exactly like that the saint replied that it was a reality, but Rev. Ghaus-e-Azam changed it in to a dream.

"The vision of a perfect moment changes the destiny. If there is passion of belief, all chains are cut off".

Hospitality and Humility

Once a faqir messaged the head of Murshid Karim and pressed the sacred body. The Murshid said, "Allah does not waste the services of an infidel, you have rendered service to a Moslem". That means the Murshid, by way of reverence, signified him self as a Muslim and did not consider him self any more.

Once a faqir came and said, "Sir, such and such guide has conveyed his salaam to you and has also requested to pray for him. He replied, "May God bestow his blessings, please tell Peer Saen to pray for me, Allah may bless me with firmness and a happy ending. Once he went to the faqirs of the Punjab and uttered during a speech that he had come to be blessed with prayers. And he said that their love and grace for me are not based on my personal ability, but all this is the result of charity, attention and favor of my lord of Madina. Saying this he started weeping bitterly. All the faqirs were also ruptured.

Brief & Concise

It was said that God may grant firmness and then let anything happen. Somebody asked what was beginning of faqir. It was replied that the beginning of faqir is that he should think him self lower than others and the end is that he should consider him self as non entity. He said, "Pray for firmness and end in perfect faith". A faqir asked for 'blowing over after incantation' on the meals & he replied whatever is cooked and brought in the free kitchen is already incarnated.

Sometimes a moment comes on the faqir that due to pressure of Unitarian faith, he needs tonic and food for upkeep of health, some faqirs use various oxides.

One faqir said that he was having a sense of jealousy in those days; it was replied to let it happen

One faqir asked, “Sir, what is the best source of having nearness to God”. It was replied, “Nawafil prayers”. It was said “faqir does not make up his mind, but if he makes up his mind, his vision is immediately fulfilled.

It was said, “Fakir should strengthen then his mind so much that he could not shrink from and he will definitely be successful in fulfilling his mission”.

Evil inspiration and Divine inspiration

It was said that inspiration is of two kinds’ evil & divine. God says, “No doubt the devils inspire to their friends, so that they may quarrels with you”. Evil inspiration starts from the devil and the Divine inspiration from God. Islamic jurisprudence is the test and standard to distinguish between the two. The inspiration which is according to the jurisprudence should be regarded as Divine and that which is contrary for jurisprudence is Evil. For instance (God forbid) if some body is inspired to sacrifice his son, the sacrifice of a son is not permissible in Islamic jurisprudence, so it should instantly be understood as an evil inspiration. Here one should not be deceived by the incident of Rev. Abraham for sacrificing his son he was a messenger of Allah, the dream of a messenger is the revelation from God. A prophet never has evil inspiration or dreams.

Similarly if some body is inspired that he is a prophet, it should be immediately concluded that this is an evil inspiration, because it is not in accord with the Islamic jurisprudence. The Prophet Mohammed (PBUH) is the last of the messengers and the chain of Prophet Hood has come to an end there. Such people are involved in such entanglements very soon, who adopt the way of piety without a Murshid (guide).

Every thing emanates from there ---But

It is said that real performer of all feats is God Almighty, but urgency of servility is such that all good actions are attributed to God, and if there is anything wrong it is attributed to self.

God Almighty asked Satan, why he not bowed before him. He replied, “I swear that because you have seduced me”, I shall necessarily sit on your straight path in wait for them. ---- (Araf - 16).”

The same question when put to Adam (PBUH) as to why he ate the forbidden grain, he replied, “Oh our lord! We have wronged ourselves, if you forgive us not and have not mercy on us then certainly we are among losers” ---- (Araf – 23).

Once the Ministers of Mehmud Ghaznavi (PBUH) complained to him for giving preference to Ayaz, as compared to other ministers, although they were foremost in services and disobedience. Mehmud said that he would explain that day the difference

between them and Mehmud. Mehmud took all his ministers, to a tank and asked them to dive one by one and after wards asked them why they had drenched their clothes. Last of all it was the turn of Ayaz. Mehmud cough him and asked to dive, and then he asked him why he had drenched his clothes. Ayaz replied respectfully that it was his mistake. God also likes self confession and humility.

Common man's Virtuous Deeds – Endeavors of Holy Men.

It was said that common man's good deeds are sins for particular person. For instance invocation for blessings is good for common man but when Rev. Abraham was thrown into fire by Nimrod, but he did not pray to God to save his life. Once Murshid Karim was requested by some people for invocation. He raised his hands to pray, that some body said, "Sir, you pray for yourself". He lowered his hands with a jerk and did not invoke.

Once our grand father, Murshid Qutbul Aqbat Pir Saeen Qasim Mashori was admitted in 7-Days Hospital Karachi for treatment of a certain disease. There was a big crowd of saints.

'Exhibition' is the near the Hospital, it was dwelling of addicted people and scavengers. The saints who had come or consoling the sick person could not be accommodated in the hospital, so they encamped near the exhibition and turned out all the addicts. Many people said, "Sir, their hospital people will care you, you pray to God for yourself but he did not pray. At last some people thought of having recommendation from Syed Ferozi Shah (Murshid Karim) & he was brought in the hospital. He earnestly requested for invocation. He had a great respect for the Syeds. When he listened to the request of Murshid Karim, the stage of raising the hand for prayer did not come, but in answer he said "Let us go home".

Commitment for Islamic jurisprudence

Rev. Murshid Karim, while taking oath of allegiance from some person orders him to stick to the commitment of Islamic jurisprudence and order to sit in the company of pious people and avoid company of the wicked.

Once he said that saints should always try to be with ablution, it is narrated in Hadees, "Ablution is the savior of a momen". He said that he was aggrieved see that some saints are lazy in saying prayers. If due to being preoccupied or having gone some where, it is not possible to participate in collective prayer, at lest lines, if prayer is not said at all. Once at the prayer time he reached the second floor of the mosque, to see who had not participated in the prayer.

He himself acted on the prophet's traditions and ordered the saints to adopt the traditional ways. His sacred beard, hair on the head dress, morality and every action is in accord with the Prophet's traditions.

At one with the Prophet

Those who dive in the river of unity were told that there is no bank of this river; go as deep as you wish after experiencing surprises and horrors, finally you have to board the boat of the Prophet. A mystic is the person, who after boarding the boat of the Prophet hunts out. This way he will have mysticism in one hand and Islamic jurisprudence in the other.

“In the River of unity we were drowned while swimming. Out of those dying we were saved while dying”. After reaching this stage, there is pleasure in the commitment of jurisprudence. Such a saint develops such a link with the sacred entity of the Prophet, that all his acts are according to the traditions of the Prophet and has not to undergo any formalities for any action, but this practice becomes a part of his nature. Once, during a speech, he said that Murshid Qutbul Aqbat Peer Saeen Mohammed Qasim Mashori was “At one with the Prophet”.

Stead fastness

He said that ‘stead fastness’ is a thing which if acquired then let any thing happen. Allah says, “Lo! These who say: Our lord is Allah and after ward, is upright the angels deserved upon them, saying, fear not nor grieve but hear good tiding of the paradise, which we are promised ---- (Sajda - 30).

Once Rev. Abdullah Saqre (May God be pleased with him) requested necessity for inquiring from any one else. He was replied, “Say, I believe in God & then be stead fast on it” (i.e. stick to it).

Saint should not fall back after he has entangled himself in a mission. His intention and disappointments are equal for him. Whether he gets any thing or not, he should not leave the door of the beloved, will be seen whatever happens. But this practice is so difficult that only Allah’s blessings can enable us to succeed.

Steadfastness in trouble

Dear friends, in these days the inclination for mystic way of life and initiations has decreased considerably. If any one adopts a spiritual guide it is after keeping in view his worldly problems, and his success or failure in worldly affairs is the measure and test for perfection or imperfection of the Murshid. If his problems are solved, the Murshid is considered as perfect, otherwise not, where as the facts are contrary to that.

The man treading upon the path of love has to forsake every thing for the sake of his beloved, because the beloved does not tolerate interference of any alien person between him and the lover. The person who travels on the path of God’s love, all his relations and connections are broken one by one, but there is no sign of any one except Allah. When all the connections are broken and aliens are out of sight, the condition is termed as ‘union with God (---). Therefore the seeker should keep him ready to face troubles as soon as he treads on this path. It is said in Hadees that once a man came to the Prophet (PBUH) and

expressed his love for him, the Rev. Prophet (PBUH) said, “Beware what you are saying”. He reiterated and swore that he loved him, he repeated it thrice. The Prophet replied that if it was really true, he should be prepared for poverty and destitution. The poverty approaches him rapidly like rising of a flood ---- (Jamai Tirmazi – P-58).

In the Holy Quran same idea is explained with a stress “And surely we shall try you with something of fear and hunger and loss of wealth and lives and crops, but give glad tidings to the steadfast” ---- (Baqara – P-155).

(In the Arabic text of the verse, ‘J’ and ‘j’ both are used for emphases i.e. emphasis is analogous to an oath so there is double emphasis and God will surely test you) so it is evident that such trials and tests are inevitable, and there is no way to get rid of them except that seeker should demonstrate patience and forbearance and steadfastness. That is why God has stated. “But give good tidings to the steadfast”. ---- (Baqara – 155).

It means only by virtue of patience and forbearance, this goal can be achieved. It is termed as ‘good tidings’, because as a result of this the seeker is blessed with a great reward. Please remember that seeker does not undergo any trouble for which he is not recompensed. It is narrated in Hadees.

When a Moslem experiences some trouble e.g. fears, grief, pain, sorrow and even the pricking of a thorn, God compensates by forgiving him sin” ---- (Bokhari, Moslem).

Then apart from forgiving the sins, the stages of mystic initiation are also recompensed, as an exchange for these troubles. This point is of interest importance for impatient and hasty seekers. As stated in Hadees, “When a goal is destined by God for a man, where he can not reach by his own actions and efforts, God puts him in physical and financial troubles or worries about children etc. then, to overcome this agony he grants him patience, till he carries him to his destined goal which was fixed for him by God”.

If the seeker is aware of the consequences of such trials and misfortunes, he will never care for respite and comfort.

The Prophet (PBUH) said “On the Day of Resurrection the people who had undergone troubles will get the reward; those who passed their time in comfort will wish that their bodies would have been cut with scissors”. ---- (Tirmazi – P-23).

You have not seen even a minute apart of the troubles borne by the Rev. Associates, such as laying on the scorching sand, and being trampled by the infidels, some times putting stones on the chest, some times dragging the naked bodies, running for long time in ravine Abu Talib, saying prayers in hiding, to undertake long journeys for propagating Islam, in being captured & martyred while going to the courts of the kings, to migrate after leaving the parents, children, brothers and sisters, to tie stones on the bellies in starvation, fires being not lit in the houses for months. Such were the agonies suffered by the Prophet’s Associates.

Once the companions of the Prophet were having dinner that Rev. Farouq-e-Azam (PBUH) reached late. As there was no sitting space, he took his seat among the shoes and asked if there was anything to eat. It was replied that only a few pieces of bread were left and he asked them to give him those pieces, and while sitting on the shoes started eating them. The Rev. Prophet was smiling on seeing this. When he had finished his meals, the Prophet (PBUH) called him and asked him by holding his hand "You were the leader of the Quraish and possessed such a respect, dignity and grandeur. Today have you not thought that by embracing the faith of Mohammed (PBUH) you have been deprived of all this, so that I have to sit in the shoes to take my meals". He began to weep and placing his head in the lap of the Prophet said "My lord, I swear on God, the pleasure I had in taking these bits of bread and the grace you have given to my heart, I would not have been so happy if I had got the throne and the crown".

Rev. Data Ganj Bukhsh (PBUH) has written this book 'Kashful Higoob' that one he undertook a journey in search of some Godly saints and came to a village. He was in a destitute condition, with dirty clothes and scattered hair covered with dust, went to the village mosque where some people were whiling away their time on the inter floor of the mosque. At the meal time they had their meal. When they had finished, one of the mystics said to give yesterday's left over bread to this beggar. The bread was so hard and dry that he could eat after soaking in water. He saw afterwards that they were taking fruits and throwing the skins towards him. But Data Sahib did not complain to his lord. Had he been like us, he would have discarded this formality of guide and disciple that this disgrace could not be tolerated, but he adopted rectitude. The result is that even kings bow on his shrine and there is demonstration of (-----).

My friends, if you have entered the spiritual realm of Almighty, burn your boats and stop all the ways of going back and let anything happen. God has said: "Indeed, those who say Allah is their creator and then remain steadfast angels descend on them and say 'do not have any fear or worry'. Have good tidings of the paradise, promised to you" ---- (Hamim, Sajda - 30).

It is really a great courage to stick to God, after discarding all alien entities and then to remain steadfast and this is a graceful decision. The Rev. Prophet (PBUH) said that he had gone old by sure 'Hud' (Jama Tirmazi Mishqat – P- 458).

Somebody asked, 'O, messenger of God how has this happened'.

It was replied "What is ordained" ---- (Hud 112), be steadfast on it. Once an Associate asked the Prophet to give him such an advice after which there may not be any need for further guidance. He replied: "Say, I believe in Allah and remain steadfast (stick to it) (Moslem P- 48 Vol - I). But at this stage, the strength in the staggering feet of the seeker is possible only by benevolence of God. Holy Quran has said so much regarding followers of the previous Prophets.

“They were shaken by severe earth quakes” ---- (Ahzab - 11). My friends, you have not yet seen anything. Rev. Sultan Bahu (PBUH) has said ‘My boat is whiled in such a strong storm, where not even crocodiles dared to sit due to fear.

I have heard from some people that when they deal with mysticism they are surrounded by troubles. God be praised, this is an argument in favor of our school of thought being prefect.

This much I must say ‘This association is that of Rev. Muhammed (PBUH) our course is all Mohammadi. Any calamity any befall you, the secret will to be revealed, and prestige will be maintained.

You assess yourself, has anyone suffered starvation. Is there any one who could say that he slept hungry any night or his children remained hungry? You might feel that great hard ships are to be faced, but by God the mountain of hard ships coming over you will be stopped and not allowed to fall down.

There is no need of worrying about poverty and scarcity, but remember the slogan ‘Poverty is my Pride’. Rev. Prophet Mohammed (PBUH) even if he possessed any thing used to distribute it, his poverty was optional.

Once the children of Syed Imam Hasan (PBUH) were hungry Rev. Amir Muawiya (PBUH) was late in sending the stipend, otherwise also the amount of stipend was given away as charity. Children were in distress due to hunger; the maid servant could not bear it. She went to her home and brought a piece of silver and presenting to the exalted Imam, said “Sir, bring some food for them in exchange for this” Rev. Imam was annoyed and said that their poverty was optional and said they were not helpless or anguished. See if she wanted to see. Saying this threw his foot on the ground and the entire court yard changed into silver. He said, “We are acting upon the tradition of the Prophet (PBUH) (his grand father). We are not wanting in wealth. Mean while the stipend was received from Amir Muawiya with an apology for the delay. He immediately gave this entire amount in charity and maintained his position in poverty.”

Rev. Ghaus-e-Azam, Data Hajveri, Khwaja Ajmeri and many other saints (PBUH), never any of them was king or minister, and not even desired for it, because these are all bashfulness, the kingdom of a faqir is (----) (There is no deity, but one God) “All this wealth and possessions relations and attachments are the symbols of superstition and suppositions, There is no deity but one God”.

Worldly wealth and comforts can not be a measure of truth and false hood. The amending of this world is ‘the thing near at hand’, The man who craves for it will get some thing near at hand or immediately, but in the after life there will be nothing for him.

God says ‘Nay, but ye do love the fleeting Now, and neglect the there after’ ---- (Qiamat – 20-21). That is why Jews, Christians, Qadiani and other unbelievers get comforts in the world appear to be well to do, but in after life there is nothing for them. See Nimrod who

was a king and had the world with him, but Rev. Abraham (PBUH) on the contrary was in a poor and destitute condition. Similarly in contrast with Pharaoh, there was Rev. Moses (PBUH), but all of them, Nimrod, Pharaoh, Qaroon, Shaddad and Haman etc, were captives of the world, while the Prophets and saints (PBUH) were falcons of the next world.

My dear friends, if you want faith, then have enmity with the world and consider it as a prison for you, there are troubles in a prison or jail it is said in Hadees. ‘World is like a cage for the momen and a paradise for the infidel’ ---- (Moslem, Tirmazi 56, Vol-2).

I may tell you also as a lesson, not to be deceived by my outwardly splendor sand cleanly dressed personality, other wise I say by God, I am merely a poor man in the court of Almighty.

I have explained all these things in detail, that some friends consider trouble and agony as veil for them. When I look into their hearts, I feel ashamed, even my prayer for them is not consented; probably it is better for them.

Rev. Sultan Bahu says that delay in the consent of a prayer is a good thing. I advise you to please be firm in our faith, so much so that even if the body is cut into pieces the devotion should be that there is One Allah and Mohammed (PBUH) is his true and last messenger. The religion of Islam is true and the Islamic jurisprudence is also true. It is decided and the life will be passed in this way. In your thought and meditation develop this dignity and serenity and be hostile of fickleness and temptation. Whoever has listened what I have said should remember it and act upon it. Please convey it to those who are not present.

May God bless me and you with the love and obedience of Rev. Prophet (PBUH) (Aamin) (-----).

Monotheism & Polytheism

It was said that to believe in God as one with all his good attributes is monotheism and contrary to that is polytheism. Polytheism is of three kinds. The first is that of unbelievers, who are worshipping idols, or fire worshippers e.g. Loroaslisms or worshippers of messengers e.g. Christians etc. about them God says “Polytheists are entirely un pious”.

The second category of polytheism is that of the Moslems. This is known as ‘hidden’ polytheism, i.e. concealed. Allah says about hypocrites.

“And does not urge the feeding of the poor. Then was to those prayer performers. Who are heedless of their prayers” ---- (Al-mason 3-5).

With this the good deeds of momens are wasted, because their inclination is to ward aliens (other than God), whereas man’s conduct depends upon his intention. The third

category is that of saints, mystics and Godly people and that constitutes attention towards outward appearance and motive.

When a saint after disentangling from aliens and after negating the world rather after negating his own entity approaches the realms of Allah, then after discarding all these things of he longs for the same things, the union with God achieved by him will be adversely affected. And this is polytheism, here; even the entity of an unrelated person is not tolerated, not to speak of paying attention to it.

The true seeker is infecting a disciple of God and God only. If you have taken oath of allegiance, it is to approach God directly after ignoring the cause. But if Murshid is believed to be complete, and this motive is not supported by (----) (No Deity except God) you will remain restricted to the Murshid and make him as your veil.

Heart does not see anything except the entity of God. He understands every thing from that direction whether lazy or difficult. He does not care much for the cause. Allah says:

“And if Allah touches you with any harm, then there is none to remove it. Save he and if he desires good for you then there is none to repel his grace. He causes it to reach whom so ever of his bondsmen he wills. And he is the forgiving the merciful” ---- (Younus – 107).

Some people, even after adopting Murshid run here and there. This is due to there misunderstanding that they might be successful in this way.

I swear by God, if you leave one door and go to a highly respectable person, if you leave the link of unity of God, you will get nothing from any where. I do not forbid going to shrines, my purpose is that it is a different thing for the seeker of mysticism to go on shrines, whereas the visit of an ordinary man is different. What can not be had from the shrine of Rev. Muhammed (PBUH) but if it is regarded as unrelated person, it will not attain excellence.

Of course if you visit a shrine as a formality of tradition, it is right. Then, if you get benevolence, consider it as bestowed from your lord & God. Do not particularize it to the personality of a respected person, otherwise it would be polytheism. The third category is only for particular persons. Every man can not be responsible for safety.

By God, I have not concealed any thing from you. This is the treasure of my lord of Madina, wherever wishes may partake from it.

Obstruction and Opposition

It was said that some times due to one worldly person, the whole association loses its grace. On such an occasion one must recite, “There is no power or might except with Allah, the high, the Great”. That individual obstructs the beneficence for all”.

One of the seekers asked, “Sir, some people are habituated to pay undue attention to others”. It was replied that the recognition of attention is that if he pays attention to you, you will be inconvenienced and if you pay him attention, he will be enraged.

On 19-10-1990, he was sitting in the house of Abdul Khaliq Gabol, that a man named Ali Bukhsh came there. He attentively gazed on Rev. Murshid who called Abdul Khaliq and asked whether among the Balochs, the visiting guests are made targets. That man was hearing and understood, whereas Abdul Khaliq understood it or not. He fell on his feet

and begged forgiveness and he replied. 'I forgave you'. On one occasion it was said that some times in order to give fortitude, a saint put to a contest just like a wrestler assaulting his pupil, so that he may develop suitability.

Remembrance & Prayer

On one occasion he told the audience to recite repeatedly 'Ya Salaam', 'Ya Hadi', 'Allah us Samad' and 'Darud Sharif' (salutation). After words he explained the blessings of these words.

'Ya Salaam'. He said that repeated recitation of this word keeps a man in constant safety, rather, if he goes to a place of trouble and calamity the trouble and calamity are worded off and safety prevails. At the time of death his soul is seized peacefully and safely. In the grave he is death with safely and on the day of insurrection he is provided safety and peace in accountability of entering paradise. The meaning of this word its self is 'peace' 'Ya Hadi' --- It was said that this is also one of the good attributes of 'Allah'. It means 'Advisor'. Due to blessings of this word the man who has been led astray finds, the right track, the man who is mislead gets the advice and the correct path is suspicion and hesitation is determined.

It is narrated in Hadees, 'my followers will have 73 sects and only one sect will have salvation, where as other will go to hell' ---- (Mishqat - 30). So one must repeatedly recite this word to enable him self to be on the right path and get salvation. Allah has provided with methods to give advice "O my beloved, you give advice for the correct way of life" ---- (Shora – 52) although "O God, advise us the right and straight path". We ask for right advice directly from God.

Now a days, to guide the people to the right path and to make them inclined towards religion is our responsibility and the whole 'Ummat' (followers) is responsible for this duty. Only one sect is not entitled for propagation of Islam. Rather, this is legacy for all of us.

If all of us refrain from propagation of Islam and keep us busy in reforming our personal matters, then with people ho have gone astray, careless people will also be punished.

For Bani Israel, hunting on Saturdays was prohibited, but they disobeyed and did not abandon it. God disfigured them.

"You despised Apes". ---- (Baqara).

They were all changed into apes, including some good and pious people who themselves were pious, but they did not dissuade others from being disobedient. Therefore we must seek advice from God by calling; 'O Advisor' and mush put the responsibility of conveying it to others. 'Allah Hu Samad', it was said that by recitation of this word, man goes carefree from the aliens. Our Rev. Murshid Mufti Peer Saeen says that 'Allah Hu Samad' should be recited between Asar and Mughrib prayers and simultaneously Darood Sharif (salutation) should be abundantly recited.

Invocation of God's name it was said that the seeker should always be busy in remembrance of God, morning & evening while walking and sleeping. When you meet another Moslem, there must be a mention of the invocation for God. It is stated in Hadees:

When, from a gathering a group walks away without saying invocation of God, this can be exemplified as coming from the wretched. This will be regretful for them.

Darood Sharif (Invoking God's blessing on the Prophet), invocation is also direct remembrance & in Hadees Sharif both have been described simultaneously. It is narrated: "It would be shameful for a group, who, while sitting in a gathering does not observe remembrance of God and does not recite invocation of God's name. It depends on God's will to punish him or forgive him" invocation of God's blessing on Prophet is recitation of God's name.

Allah says, "Indeed God and his angels invoke blessing on Prophet the communicated of unseen news. O you who believe! Send upon him blessings and salute him fully well in abundance" ---- (Ahzab - 56).

It is said in Hadees: "Adopt the virtues of Allah", that means that the man who invokes blessings of God on the Prophet does not adopt a way of great worship, but also adopts Godly virtues.

During invocation it should be imagine that Rev. Prophet is sitting on a beautiful throne and we are bestowing the invocation on him do no do it half heartedly, but with a great fervor and enthusiasm and with full attention of heart.

(Salutation & blessing on you, O' Messenger of God)

(Salutation & blessing on you, O' God's beloved)

(Salutation & blessing on you, O' Mercy for the worlds)

(Salutation & blessing on you, O' Intercessor for sinners)

While invoking God's blessings on Prophet, we must keep in mind a particular urge and craving so that we may be favored with love for the Prophet (PBUH). He who is able to do it has got all the worldly and divine blessings.

Indigenous System of Medicines

Treatment for constipation: - He said that banana is the best treatment for constipation. I suffered from constipation for a long time. By chance I took a banana one day and was cured. I recollected what I had taken which relived me of constipation & remembered that I took a banana yesterday. After that I make it a habit to eat bananas and by Grace of God was cured. Remember that more than one banana should be taken. The patients of diabetes should take care.

Gas & Sore throat:- It was said that different brands of ghee available in the market are defective and harmful for health, or Gas and heart burning & result and diseases we should use must and see oil instead of ghee people do not pay attention to this go on taking medicines for all the life. This treatment has been experienced by me. If you do not want to use oil, use pure ghee in a small quantity, otherwise use corn oil.

Navel: - It was said that navel develops due to weakness, dry ness and gas such patients should use tonics, for a faqir tonics are otherwise necessary because due to strain of God's remembrance he becomes weak.

Further for all diseases of stomach and navel 'kalauonji' (Nigela Indica) may be used every morning and evening, one spoonful may be taken with water. Murshid Karim has kept with him a sufficient quantity after grinding mixing it with honey. It is in the form of electuary and give to patients of every disease. It is narrated in 'Hadees'.

"There is remedy for all --- in Kalaunji (nigela indica) except that of death" (Mishqat - 387). Influenza is usually due to mental weakness and dehydration following prescription is most effective for this "Pistachios 4 pieces, Black pepper 4 pieces, Cardamom (small) 3 pieces, Almond 4 pieces, poppy seed (small Quantity) four kernels, 8 pieces. Soak them in water in the evening and after pulverizing them. And oiling in 1 or 1-1/2 pao of milk and adding 1 spoon of pure ghee if possible may be taken before going to bed. God willing it will relieve you of influenza in a week. This serves as a tonic also. You may purchase it in a sizeable quantity and keep it, from which it may be used daily in appropriate quantity.

Note: Dinner may be taken at the proper time and preferably in small quantity.

High blood pressure and coagulation of blood. Blood is coagulated by the excess of fat in it and is the cause of heart diseases. Best treatment for this is garlic. One knot of garlic may be taken with water early in the morning before eating anything. If it suits it may be continued for many months.

Heart Diseases: It was said that for heart diseases e.g. pain in heart and heart attack, the jam of quince is the best medicine.

T. B.: One of the faqirs was said to be suffering from T.B. he was given syrup of Sadar Ajmali and for a few days was kept at the shrine. He was cured due to the blessings of a few days' care.

Medical Books

It was said that every book has its admitted importance and utility but I found 3 books brimful with medical knowledge 1. Holy Quran 2. Hadees Sharif (Mishqat is almost sufficient). 3. Masnawi Maulana Rumi.

Then he said that knowledge is of 2 kinds, knowledge by revelation and knowledge of matter. Revealed knowledge is such which emanates from Rev. Prophet (PBUH) and comes to us step by step about which Rev. Abu Huraira (PBUH) has said that Rev. Prophet granted him two qualities of heart, the knowledge of one I express, but if I express the other, my head will be cut off. Maula Ali, (Lion of God) (May his dignity be enhanced) said that he also learnt 2 types of knowledge from the Rev. Prophet I express one only and if I express the other my son Hasan will attack me with a knife. Material knowledge is that which is apparent and which was clarified by Rev. Abu Huraira (PBUH) and Maula Ali (PBUH). This knowledge is available in books and legend and this is read and taught by scholars.

It is a logical inference that the man who possesses material knowledge it is not necessary that he should be able to obtain revealed knowledge also for that he has to work hard separately, but one who has revealed knowledge automatically gets material knowledge. It is narrated in Hadees Sharif: "The man who sets right his connection with God he himself sets right his connection with other creatures" ---- (Kunzul Amal).

The Ineffable Word

It was said that a man went to a respectable person to learn 'Ineffable Word' and asked him to teach this knowledge. He told him to remain with him or sometime and he would teach him, but he asked him to teach him that day only. The respected person said that he was still to be reformed when it is accomplished, he will be taught 'Ineffable words'. The man reiterated and the respected person asked him to go to a certain place, where he will meet an old man carrying a bundle of wooden sticks on his head. He was instructed to follow him and then report to him of his condition.

He went away and found the old man at the indicated place. He followed him; the old man carrying the wood reached the market. Some policemen met the old man and he told them that he had brought the wood after cutting it from the jungle & he would feed himself and his children after selling the wood. The policemen forcibly snatched the wood from him and let him go empty handed. On reaching home his wife asked him what he had brought by earning. The old man relied that day again he was robbed by the police. His wife said that he was felling a lie and said that daily he came after wasting his time somewhere and gave an excuse for the police, & that that was good for nothing. The old man kept quiet and this man saw and heard very thing. Finally he came back to the respected person and related to him the whole story and told him that if he had been taught the 'ineffable word' he would have destroyed those policemen. The respected person told him that the old man was his tutor and he had learnt the 'ineffable word' from him. This knowledge is given only to those people who have or bearance and quality of heart and those who do not exhibit their spiritual power every where.

Mystic and Lunatic

A faqir said, 'Sir, I am employed in such and such Deptt. Early in the morning after performing the remembrance, I am so much intoxicated that I do not lie to go on duty & can not devote to work, and over whelmed with laziness and feel like a dead body. This has been happening for many months'.

Beloved Murshid told him that such condition is called 'absorption' and a such a man, even if 8 paradises are offered, will not accept them, but we have to bow before the Mohammadi jurisprudence and only a mystic can give this sacrifice and a mystic is that who sacrifices their pleasure. This is the splendor of Rev. Prophet (PBUH) that after reverting from 'absorption' he has attached himself with the world.

On medical examination of a lunatic, his brain is found to be quite in order. He is under the pressure of carelessness and anxiety for seeing the beloved and he can not sacrifice this pleasure. Even after taking the certificate of 'No Fear or Grief for them' he is contented. But we will follow the way of Rev. Prophet (PBUH) and sacrifice this pleasure. In the same way, as we proceed further more destinations and stages will go

higher. In the way of faqir, there is sacrifice on every step and his stages are increased according to the sacrifices given by him.

Then the Murshid said, 'God will do well, you must go on duty'.

An incident of Pir Baba

Rev. Pir Baba Buner (PBUH) was more famous for the chain of Chishtia School of thought, among so many other chains. When he was busy in remembrance, he used to move his arm. With the invocation of '---' he moved the arm to one side and with '---' he moved it to the other side. His Khalifa (spiritual successor) Rev. Akhund Darveza (PBUH) was a great scholar he requested him not to move the arm during invocation. He replied that it was to in his control. It happens involuntarily during absorption. Rev. Akhund Darveza said that he would hold his hand if he does it again. He replied, 'Alright', stop it. When there was a round of remembrance, Hazrat Pir Baba moved his arm and Akhund Darveza caught hold of it. As soon as the arm was held Rev. Akhund Darveza vanished with it and fell a far some where in the hills.

Twelve years passed and one day some people came to have a verdict on some Divine jurisprudence. Pir Baba asked where their Mufti (jurist) had gone (i.e. Rev. Akhund Darveza). The people said "Sir, you had dispelled him 12 years ago. He paid attention towards Akhund Darveza and ordered for arranging a gathering for remembrance. During invocation, when he uttered '---' he brought Akhund Darveza from the hills and seated him in the gathering".

He said "Moalvi Sahib (scholar). Do not impose small verdicts on mystics. Have you experienced the consequence of catching the arm"? Rev. Akhund Darveza said that by all means he has importance & dignity of mysticism, but to bring him back from the hills is also Mohammadi jurisprudence. Finally to get a verdict of jurisprudence you had to bring back the mufti. Murshid Karim said that superiority of jurisprudence is firm and to forgo is wrong.

Kanzul Iman Conference

Re. Haji Muhammed Yaqub (who is also father in law of Murshid Karim) says that in 1983 Kanzul Iman conference was held in Karachi. The beloved Murshid was that time was President of Jamat Ahl-e-Sunnat Sindh. One day before some people came to Rev. Murshid, holding a patient with their hands. The man was crying due to pain in stomach. The Murshid asked to bring water; he blew over after incantation on the patient and on the water and then asked him where the pain was. The patient pointed towards the seat of pain. He repeated the incantation similarly and asked him where was the pain. The patient replied that it was now less, but still there and pointed out the location. He again repeated the incantation. Then the patient said that pain had subsided. The people said they were tired by going to different doctor for a long time. Some of them diagnosed as pain in intestines and some said it was a kidney pain Rev. Murshid replied that it was cured, whatever it was. God willing it will not relapse. One of the men offered Rs.200/- to Murshid; but he refused to take. He said that Kanzul Iman conference would be held the

next day, and if they wasted to please him, they should participate along with their friends (In this conference, Ahl-e-Sunnat Jamaat had to give a complete demonstration). The people agreed with the Murshid whole heartedly and gave the money as contribution of the mosque.

Etiquettes of Life

Our Rev. Murshid was invited for dinner by a faqir at his house. The faqir had prepared some beautiful boards with 'Welcome, Murshid Karim' written on them and the boards and banners were displayed on the house and in the street. On these boards the words 'sinner and guilty' were also written with Murshid's name. Rev. Murshid explained to that man. 'I am sinner and guilty', but if I myself write these words with my name it is alright. For you it is not correct to write these words for me. One should not call others guilty (In fact the faqir had copied the words from some personal writing of the Murshid). The same faqir offered a better type of meal to the Murshid in the gathering, where as others were offered simple meals. After finishing the meals the Murshid advised him to prepare same type of meal for all and if he has to observe some formality for the Murshid then he should be seated separately or may be served the meal either before or after the guests have been served, so that no one should have ill feeling.

A seeker wrote a letter to Rev. Murshid Karim and addressed him as faqir Syed Peer Ferozi Shah Qasmi. He advised him "write 'faqir' with my name, but you do not copy it while addressing me". This will have no effect on my entity, but it is my responsibility to teach you manners. Otherwise also faqir and Syed have contrary sense". Replies to the faqir's letter were given by Safdar faqir with the Murshid's permission. In reply to a certain letter faqir Safdar wrote on behalf of the Murshid.

'The looks of a woman change destination'.

When Rev. Murshid came to know he called Safdar and advised him that if such assertions are written by you on my behalf, the other man will have a bad impression, therefore whatever you write, mention at the end that the letter is written by Safdar with the permission of Murshid.

In the month of Shawwal 1396 A.H. Rev. Pir Ali Bukhsh sent Sanaullah who was a Head Master in Dadu on invitation to Murshid Karim and gave a letter with 'light of saintliness and King of mystics' written there on as honorific form of address. Rev. Murshid said that Rev. Maulana Ali Bukhsh was his tutor. He always behaves like this, i.e. to conceal himself and bringing forward in capable people like me. When he is my tutor in mysticism you can assess his status and position yourself. Besides this Rev. Murshid uttered such words for submission and helplessness that he writes of this book is unable to describe them exactly.

Master Sahib related an incident about Rev. Maulana Ali Bukhsh. He said that in Dadu there was a certain Shah Sahib, trustee of the Mosque of Maula Ali Bukhsh. He himself belonged to Sunni community, but his family belonged to Shia Community. Shah Sahib expired and his family members performed the funeral rites according to the Sunni

custom, but to say the funeral prayed they requested Rev. Maulana Ali Bukhsh. He said that he would say the prayed according to Sunni custom and the should may also be according to Sunni custom. The Shias did not agree to the proposal and finally the funeral prayers were performed by Shias. When the Murshid Karim of Maulana Ali Bukhsh came to know in Mashori, he was very much pleased and praised Maulana Sahib.

It was said that seeker should be solemn and serious. He has to endure most difficult situations. In mysticism their is no entity of an alien person, but the jurisprudence demands that if any one who has done such and such work, he should reply that it is done by Allah though mediation of my Murshid. It was said that some seekers tell their dreams and meditation. Oh my brother, what is the use of telling these things to the person through whom you have got all this is he unaware of your condition and circumstances? However, if any dream or meditation is beyond comprehension there is no harm if inquired.

Meeting with contemporary Saints (Examples of submission & humility)

Once Rev. Murshid Karim went in invitation of saint to village notes in dist. Sargodha & on the way he passed through Bhera Sharif. A faqir told him, 'sir, this is the same Bhera where Pir Mohammed Karim Shah lived' he replied that since his attention has been drawn towards it, he mush to their and directed the faqir (driver) to turn the routs towards the shrine of Rev. Peer Sahib. A crate for fruits ad some perfumes were purchased as gift. When he reached the shire, he met the son of Pir Saeen, named Aminul Hasanat was told that peer Saeen had gone to Islamabad and he was his son Rev. Murshid Karim explained that his purpose was fulfilled & said that he was the same for them. The gifts were offered to him & he was asked to pray and after giving him his card he departed.

Meeting with successor of Sultan Bahu

Once Rev. Murshid went on a faqirs invitation to place & faqir's parents were also there & both set in the same room. Rev. Murshid behaving with submission and humility inquired welfare and offered Rs.100/- to Pir Saeen who commented that he had taken the lead. After words the faqir asked Rev. Murshid whether the Peer Saeen was perfect. He replied that should not think so about a reverend person. If there is a link with him, benevolence is sure, however the respected person is really perfect.

In association with Rev. Maulana Ali Bukhsh Qasmi (who is a brother disciple of Rev. Murshid). Once in the occasion of death anniversary, while coming back from Larkana to Karachi, he stayed for some time in Dadu at the place of Rev. Maulana Ali Bukhsh all the party was accompanying him. Rev. Murshid asked Maulana to give some the hair on the body, but out of them three is more important.

- 1- Recitation of Holy Quran
- 2- Remembrance
- 3- Meditation (or contemplation of Murshid).

Recitation of Quran if done with interest and enthusiasm with perfect respect taking care for correct pronunciation and also continuously and abundantly, the sight of the beloved will be there hardly once. However, with the abundance of remembrance man can approach God, but he will be able to see once or twice in his life time. But the contemplation of Murshid (meditation) is such a thing which takes you near God very quickly and with this and gets permanent presence. Hence the seeker should adopt the way of contemplation of Sheikh and develop firmness.

Respect: - Then he said that seeker should sit in the company of Murshid with due respect. What ever he asks should be answered respectfully, lengthy talks, telling tales or legends amounts to disrespect.

Meditation: - It was said that meditation should be resorted to after morning prayers and with that contemplation should be according to condition of the seeker. If one longs for meditation and it is not established he should recite 'Hazri' or 'Nazri' or 'Aamri'. God willing he will have an image of the Sheikh in this heart and if he does not see even then, he should recite 'Ya Faals'. At first it should be recited once, if he does not see then it should be repeated thrice, if not seen repeat it five times and so on, up to 21 times. God willing he will be blessed with the vision of Murshid.

It is necessary to impact favor to other faqirs

Rev. Murshid said that mutual meeting of faqirs and to associate with each other is very necessary. In this way faith of faqirs are opened from which they get advice for the next destination. With our association the example of a faqir is like a tree which has not been material and consequently gets dried up. If there is association, the tree of the seeker is flourished.

It is narrated in Hadees: "Once" Rev. Zubair and Rev. Talha were sitting at the abode of Rev. Mohammed (PBUH) that it was dark night. When they departed, the Rev. Prophet lit one cane and gave it to one of them, so that the path may be illuminated. Both the associates went away, after some time paths of the two were separate. They took another cane and after lighting it with the first, gave it to the other associate and both of them reached home safely. One cane was lit from the other cane, but light of the first cane was not diminished. Similar is the example of faqir, one faqir benefits from the other and there is no decrease at all in the benevolence, but on the other hand it increases.

It was Maulana Ali Bukhsh Qasmi who incited the saints of Qasmia Ferozia Jamaat to write biography and sayings of Rev. Murshid Karim. They took the writer of these lines to Rev. Murshid and said, "Peer Saeen, Give your permission to maulvi Sahib to write down your saying". He gave his consent and allowed him to write. Surely it is the blessing of his permission that has enabled me to write these pure sayings. The writer of these lines assesses the expediency and insight of Rev. Maulana after a long time. Now he has departed from this world, but his light will remain till Doom's Day. He died on 29 Shawwal, 1417 A.H. (20-03-97) (May God blesses him with grace & paradise).

Prayer

It was said that the best contemplation in prayer & the lengthy ---- and prostration enhance its beauty. The seeker should take particular care of cleanliness have ablution with perfect rules and after discarding the world he should present himself in Allah's court in such a way as if it is his last prayer.

Fasting

Sighting of moon. It was said that now a days if moon is sighted in one corner of the country, the amount of Eid is made in other corner of the country. The present system of sighting the moon is not correct. Moon is not in need of observing present divisions of the country. It has no concern with Pakistan or Afghanistan. The demarcations of its sighting are different from our political division. It is quite possible that moon may be sighted in Peshawar & Kabul at the same time, while in Baluchistan and Kirman it may be sighted next day.

It was said that the person secluded for prayer may take a bath daily, it is correct and appropriate. It does not affect the seclusion, but due to intensity of heat, suffocation 'Tabutul Ilallah' is disturbed.

Well known commandment, Disapproved Prohibition

On 26-02-1986. (16 Jamadius Sani, 1406 A.H.) After Isha prayers a gathering was held at the house of Khalid Sahib in Al-Falah Society, Drigh Colony and he pointed out that Allah says "And there may spring from you a nation who invite to goodness and enjoin right conduct and forbid indecency. Such are they who are successful" ---- (Al-Imran - 104).

It is evident from this verse that the duty of propagation of faith is assigned to the followers. After the end of the chain of Prophet Hood, this duty has been entrusted to the followers of Prophet Mohammed (PBUH). It is narrated in Hadees that the scholars of Prophet's followers are like Prophets of Bani Israel. There, the duty of propagation was assigned to the Prophets and here it is assigned to followers. Allah says:

"You are the best community that hath been raised up for man kind. You enjoin right conduct and forbid indecency and believe in Allah. And if the people of the scripture had believed it had been better for them. Some of them are believers and most of them are evil livers" ---- (Al-Imran - 110).

In this verse, Allah has defined us as best community and the purpose of creation and eviction is explained as correction of the folk. And then the reason for which best community has been said its course and pretence are described as "You order for goodness and forbid from evil".

If we lose the cause of excellence, you will not be worthy of excellence. Therefore it is necessary that one must endeavor to do our duty according to the rites and customs prevailing 1400 years ago. "Should be from among you" means that propagation of faith is the compulsory duty. To forbid from evil is in three stages and ranks. As narrated in Hadees, 'Who ever observes evil he may rectify it with his hand and if hand is powerless,

he may rectify is with his tongue and if tongue is also powerless, denounce it in his heart and this is the weakest sign of faith. ---- (Sahi Moslem)

Christian missions are also working in our country and are misguiding by worshipping cross on the pretext of reformation. Qadiani are also busy in carrying out their mission with full splendor, they are dissuading people from Mohammadia faith by claims of Christianity and Mehdiyat. The Hindu religion is well organized in Sindh, so much so that Fire Worshippers, Zikri, and other irreligious groups like socialists are continuing their work perfectly and even in academic institutions their influence and interference is there. Under such conditions, the educational, practical and organizational vigilance of the Muslims is necessary, so that there should be practical demonstration of the good community and Moslem may hail as super power.

In this connection we must start the reform from our homes by acting on District, Province and the country, till the whole world this invitation should be popularized.

Unity of Community

Allah says: ‘And hold fast, all together, by the rope of Allah and be not divided among themselves’ ---- (Al-Imran - 103).

At another place it is said: ‘Moslems are brothers, therefore make peace between the two brothers and fear Allah that mercy may be shown to you (Hijrat 10).

Rev. Prophet Mohammed said: “Momen is like a wall for the other mومن, where bricks strengthen it by giving strength to each other” ---- (Bukhari P-890, Vol - 2).

With us usually three things are the cause of misunderstanding.

1. We quarrel only due to sentiments and aversion. We pray in our mosques for Moslems of Palestine, Kashmir, Afghanistan & Bosnia, although we do not know to which school of thought they belong. That means we have full sympathy for the people away from our eyes and are hostile and fight with those who are near it is obvious form this that our disunity is based on aversion and enmity instead for reality.
2. The second thing is rumor, we spread all hear say. Allah says: ‘O, believers! If my disobedient comes to you with any news, make a strict enquiry, lest you may hurt any people improperly, then remain repenting on what you have done’ ---- (Hijrat – 6). Therefore suppress the rumors instantly, with out investigation do not spread it.
3. Sometimes it happens that a person foresees some danger from another, before he inflicts some harm, he does something as a safe guard. In this way the door for cruelty and oppression is opened. Once before our lord Ali Murtaza (May his dignity perpetuate) a man came and requested, “Sir, such and such man wants to murder you”. He replied, “Well” After a few days that man came again and said, ‘Sir, I had warned you previously also, but you do not take any notice’. He replied, ‘You want that before he murders me, I should murder him’. Before the crime is committed, there can not be punishment for it.

The present disturbances in Karachi are also mainly due to imaginary war. Therefore it is necessary for us to make use of trust and belief in God and to run after suspicion and superstition.

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“God Be Praised”.