

Rendered into English by
Shaikh Mir Asedullah Quadri

Schedule of Deeds of Suppliants of Allah

WRITTEN IN URDU BY
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SCHEDULE OF DEEDS OF SUPPLIANTS OF ALLAH

نظام العمل فُقراء

Written in Urdu By

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Rendered into English by

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Under the guidance of

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The Schedule of Deeds of Suppliants of Allah (نظام العمل فُقراء) is a text book containing detailed syllabus for the study and practice of 'Divine way farer (Salik - سالک). From 'Repentance' (Tauba - توبه) and 'promise of allegiance' (Baith - بيعت) to the adherence of Shariat, followed by the esoteric practice (Tareeqat - طريقت), gnosis (Ma'arefat - معرفت) of Almighty and 'the cognizance of Truth' (Haqeeqat - حقيقت). The topics Shaikh has covered are all based on Sharia, but are exclusive relating mostly to the inspirational knowledge (Ilm-e-Ladunni - علم لدني).

Readers will appreciate the appropriateness of the innovative terminology and the swiftness of expression by which Quadri has rendered the subject matter into a language which was developed in an atmosphere totally alien to the Islamic environment. I am sure Shaikh's special blessings are with him.

With every new translation of Shaikh's work, a new area is added to the English language collection of books. I am sure we will be able to provide translation of the entire works of the Shaikh to the English readership soon. May Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله) bless Quadri who is spearheading this effort.

My sincere prayers are for the readers of this book. May Allah (عَزَّ وَجَلَّ) accept these translations as their original work and let all of us benefit from them.

AL-FAQEER

**Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh
Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)**

5th Shaban, 1422 AH (October 23, 2001)

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The book 'The Schedule of Deeds of Suppliants of Allah' (نظام العمل فُقراء) was written and published by Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) in 1958. It is an important work of the Shaikh depicting the intrinsic picture of Islamic teachings. This is inspirational knowledge (ilm-e-Ladunni - علم لدُنِّي) preached by Prophet Mohammad (صلى الله عليه و آله وسلم). Readership will realize the importance of this book after going through it. They will have a better idea and perception about 'monotheism', and the connection between the Almighty and His Servants.

Since the subject matter is exclusive, the readers with some knowledge in this field will understand it easily. Those who are reading the subject matter for the first time, they can read books 'Islamic Wisdom' (Hikmat-e-Islamia - حكمت اسلاميه), Siddiqui's enunciations of Islamic Righteousness (Irshadat-e-Siddiqui - ارشاداتِ - صدیقی), and 'Principles of Islam' (Usool-e-Islam - اصول اسلام).

The English terminology in this book is of pioneering nature, therefore, I request learned readers to be positive in understanding the terms in the backdrop of Islamic Sharia so that these lead them to the correct intrinsic meanings.

I am thankful to Hadhrat Ghouse Mohiuddin Siddiqui, the son and successor of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his support and encouragement in continuation of the translation work.

I am also thankful to Prof. Mohammed Muzzammil Mohiuddin for his valuable suggestions in simplifying the text of this translation. His cooperation under demanding time constraints is indeed significant.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه و آله وسلم) blessing in letting me and its readers benefit from this endeavor.

Shaikh Mir Asedullah Quadri

1st Shaban, 1422 AH (October 19, 2001)

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THE PROMISE OF ALLEGIANCE AND RESOLUTION FOR DEVOTION (بيعت و ارادت)

What is "Promigiance" (The Promise of Allegiance - بيعت) and what are its aims and objectives?

It is in Quran - " إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ ۖ " [Indeed, those who pledge allegiance to you, (O' Prophet - صلى الله عليه و آله وسلم) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10)

The Promise of Allegiance (Promigiance) is an 'agreement'. It has been a customary in Arabs, whenever they make an agreement, they put one's hand on to the other (like in a handshake).

In all the sovereign countries, oath of faithfulness is taken. In the same way, to emphasize on an important thing, 'the promigiance' is taken.

In the time of Prophet (صلى الله عليه و آله وسلم), whoever accepted Islam, he would do so by the promigiance. Similarly, a promigiance was taken as repentance for one's past wrong doings. For piety and repentance, the promigiance was taken from women also.

Sometimes promigiance was taken "to shed the last drop of blood" (in the cause of Islam) as it happened at the time (of the conflict) of Hudaibiya. Sometimes the Prophet (صلى الله عليه و آله وسلم) took promigiance from the people for not seeking anything (help) from others. The state of these people was such that even if the camel's nose string is dropped, they used to make the camel sit down to get it back from the ground and will not request anybody to help them.

Sometimes the Prophet (صلى الله عليه و آله وسلم) took the promigiance from the people to be steadfast in their love of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

Thus, to vow for an important thing is called the Promise of Allegiance (Promigiance - بيعت).

Q - The Quran, the Hadith and the books of Islamic jurisprudence are all available to us, then where is the necessity to do ' promigiance (بيعت) on somebody's hand?

Ans - Look at the facts and reply after careful consideration. Two and two (joined together) make four and if we divide 2 from 4, only 2 will remain. Mathematics is such a certain subject

that any other subject could hardly come close to it. But from grade 1 to 10, we learn mathematics from teachers, only then a student gets proficient in it.

The reality is that, a person would not be able to know his mistake (until somebody draws his attention towards it). The teacher points out the mistake of the pupil. When such an evident subjects require a teacher, then the possibility of occurrence of mistakes in an exquisite and delicate subject is abundant. This means proficiency comes under constant endeavor under the guidance of a teacher.

The teacher always oversees the mistakes of the pupils and cautions them. When the worldly things require a teacher, then how come on 'the way to Allah' (سَلُوكِ) the Divine Wayfarer (سَالِكِ) will not require an Adviser (مُرْشِدِ), the spiritual teacher?

Q - What is the reason of being committed to one's teacher's instructions?

Ans - A person will get distracted listening to the views of different people. Therefore, it is good to make one's 'reliable being' (person) as his guide.

Consider; in an important law suit, if a new lawyer is changed every day, then the case can not be followed appropriately and the chances of winning it will become remote. We have the law books in Urdu and English languages. Can any one successfully carry on with the suit (with the help of these books)? No. We have an expert in every field. Trusting him, we need to refer to him all our cases and concerns.

Q - How do the 'religious venerable beings' (مَشَائِقِينَ كَرَامِ) make you take 'the promigiance' (بَيْعَتِ) ?

Ans - For men, they hold their hands and the men take the vow that they will remain committed to the commands of Allah (عَزَّ وَجَلَّ) and His Apostle (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and as far as possible will refrain from the 'prohibitions' (حَرَامِ) and comply with the 'imperatives' (فَرَائِضِ). If the education is not complete, then this divine wayfarer (سَالِكِ - the one who has done the promigiance) would devote his attention towards another Sheikh. This is called 'devotion' (إِرَادَتِ).

Some people make friendship with a good and experienced religious person, listen carefully to his counsel and act upon it. This type of person is called 'the comrade of the divine path' (رَفِيقِ رَاهِ). This person, though is not the Advisor (مُرْشِدِ), but definitely is a consultant (مُشِيرِ).

At the time of doing the promigiance, after (the words of) repentance and vow (for performing good deeds in future), the following Quranic verse is read:

It is in Quran - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتْ عَلَى نَفْسِهِ [Indeed, those who pledge allegiance to you, (O' Prophet - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) - they are actually pledging allegiance to

Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10)

And some shuyookh also say that **'I stress upon you to be steadfast in this the following verse'**.

It is in Quran - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ [Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.] (An Nahl - 90)

After it, the Shaikh always keeps his religious student (مُرِيد) under his watch and prevents him from wrong doings (sins) using his faculty of thoughtfulness, graceful attention, spiritual assistance, will power, and keeps the student's good deeds and intentions safe and sound.

Sometimes 'the promigiance is also taken from young children. This is called 'Promigiance of blessing' (بِيعْت بَرَكْت).

The above was the description of the Promigiance for men. For women a simple oral promigiance is sufficient. The 'religious venerates' (بُزْرُوگان دین) hold a sheet of cloth in their hand and give the other end to the woman to hold while doing the promigiance. Some people keep water in a container, one side of which will be Shaikh's hand, the other side will be woman's hand. Generally the women do not keep their veil in front of an old and aged shaikh. But the woman seeking to become religious student (مُرِيد) need not take out her veil in front of the Sheikh even if he is aged and old.

Q - What should be the age of the Mureed at the time of promigiance?

Ans - Some people say that he should be a youth. Some say that he should be intelligent and wise and is able to distinguish between good and bad (right and wrong).

Q - How should the Shaikh be?

Ans - He should be capable of fulfilling the objective and purpose of the promigiance. The view of some religious revers is that the Shaikh should be aware of some Quranic imperatives and Prophet's (صلى الله عليه و آله وسلم) traditions and necessary Islamic Jurisprudence (rules) and has been blessed with the companionship of an experienced Shaikh.

Some venerates have described that the distinction of a good shaikh is, in whose company all evil considerations (وساوس) and disruptive useless thoughts (فضول خیالات) are stopped and the

human thought gets associated with (the remembrance of) Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

دیکھ سمجھ کر دینا ہاتھ
ورنا پیچھے ندامت ہے

Be careful while you give your hand for the promigiance, otherwise you will regret for it later.

غیر سے جو کر دے آزاد
لازم اس کی صحبت ہے

It is compulsory to be in the company of a person who would free you from everything other than Allah.

(Hasrat)

The standard to evaluate good and bad (in a person) is his eye. The one whose heart is straight (in righteousness), his eyes are also focused on one point. The trouble mind's eye is also distracted. Some people say that if you utter invocations of divine blessing on the Prophet (صلى الله عليه و آله وسلم) (*Durood*) in your heart behind a religiously 'complete human being' (انسانِ کامل) he often turns back and sees you and if you ask something, he will immediately answer.

It is worth remembering that a person's thoughts and the effects of his companionship spread around him like a vibration and therefore in the company of a virtuous man, you get virtue and from an evil nature person, you attract evil. If you drop a pebble on a still water (in a well), it creates a small vibration and a small circle surfaces on the water. If a pebble and a stone are dropped at the same time, then the vibration of the bigger stone will overtake the vibration of the smaller pebble.

Similarly, when a person with ordinary thoughts and weak confidence sits in the company of a 'Religiously complete human being' (انسانِ کامل), his ordinary thoughts, evil considerations and nonsensical notions will weaken and get extinct and that person will get affected from the strong will power person's company.

صحبتِ صالح ترا صالح کند
صحبتِ طالح ترا طالح کند

You will become good in the company of a good person and bad in the company of a bad person

(A Persian saying)

Therefore, the necessity of the effects of the company of a 'Religiously complete human being' (انسان كامل), is proved beyond doubt. In short, the necessity of the companionship of a veritably earnest Shaikh and its effects are undeniable.

Also remember that if a wrongdoing (sin) is committed by a person after the 'promigiance', then he should repent. If a sinless person repents, it is also good for him. Once a companion of the Prophet (صلى الله عليه و آله وسلم) took the promigiance on the hand of the Prophet (صلى الله عليه و آله وسلم). After some moments, the Prophet (صلى الله عليه و آله وسلم) asked the companion 'you also do the promigiance'. On this, the companion submitted, O' Apostle (صلى الله عليه و آله وسلم), I have already done it. The Prophet (صلى الله عليه و آله وسلم) said, 'what is the harm, do it again'.

Q - Is it necessary that every person has to become a religious student (مُرِيد)?

Ans - People like to fulfill the imperative and be away from the prohibitive and like to be steadfast in them at the highest standard. If you do not consider this thing essential, then let this deprivation be auspicious to you.

There is a famous quote in Arabic - مَنْ لَا شَيْخَ لَهُ فَشَيْخُهُ الشَّيْطَانُ - [Satan is a Shaikh to the person who does not have a Shaikh].

Q - This is also evident that we have Quran, books of Ahadith and the books of Obligatory excellence (Obligallence - تَصَوِّف) and the books of the divine way (سُلُوك) are also available. Then how did these distinct practices (طَرِيقَه) of Quadri, Chishtee, Naqshbandi, etc., came into being?

Ans - As there are different doctors and school of thoughts for Islamic jurisprudence, who interpret from the Quran and Prophet's (صلى الله عليه و آله وسلم) Sunnah (tradition), like Hanafi, Shafa-i, Maaliki, Hambali, etc., similarly the ones who walks on the divine way are also Quadri, Chishtee, Naqshbandee, etc. Remember one thing, peoples' individual characteristics are different, their natures are different. Some like humor, some are affectionate and some are serious minded and are very strict. Everybody searches a Shaikh whose nature is to his liking.

It is in Quran - وَلِكُلِّ وُجْهَةً هُوَ مُؤْتِيهَا - [Each community has its own direction to which it turns.] (Al-Baqara – 148).

Some Shaikhs are authorized by different Sufi orders/practices. After getting the training from one lineage, the shaikh undertakes the 'promigiance' in another, to take advantage of the principle education and their blessings.

It is in Quran - ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ - [That is the bounty of Allah which He gives to whom He wills] (Al-Hadid - 21)

Q - Repentance should be done by every Muslim man and woman. Then where is the need for a Shaikh on whose hand you need to repent?

Ans - This type of statements show the ignorance in the understanding of the Quran.

It is in Quran - وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا [And if, they wronged themselves and come humbly to you (O' Prophet ﷺ) and asked forgiveness of Allah, and the Apostle (صلى الله عليه و آله وسلم) also intercedes for them, they would find Allah accepting of repentance and most Merciful.] (An-Nisa - 64).

See, the cause and means for لَوَجَدُوا اللَّهَ تَوَّابًا [found Allah Accepting of repentance and Merciful] is وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ [and the Apostle had asked forgiveness for them].

It is evident from the above that self-repentance alone is not sufficient. You should take benediction from a person of illuminated heart.

As long as the Prophet (صلى الله عليه و آله وسلم) did not draw the curtain of his life from this world (meaning he was alive), he himself used to pray for individuals' forgiveness from Allah (عَزَّ وَجَلَّ). And now, when he is hidden from the eyes of this world, then Awliya Allah will pray for the forgiveness which is expected to be granted (by the Almighty (عَزَّ وَجَلَّ)).

Think a little, (الحب في الله), the love for the sake of Allah (عَزَّ وَجَلَّ), is a very big thing.

It is in the Hadith - Mu'adh ibn Jabal (رضي الله تعالى عنه) reported: The Apostle of Allah (صلى الله عليه و آله وسلم) said, " قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَعْطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ [Allah the Exalted said: Those who love each other for the sake of my glory will be upon pulpits of light and they will be admired by the prophets and the martyrs] (Sunan At-Tirmidhi - 2390).

Do not be unreasonable. Think it with a clean heart. Why the religious student (مُرِيد) loves his Shaikh. He loves him for Allah's (عَزَّ وَجَلَّ) sake. The love for the sake of Allah (عَزَّ وَجَلَّ) is there between the two. Don't you know (The Prophet's (صلى الله عليه و آله وسلم) said, " الْمَرْءُ مَعَ مَنْ أَحَبَّ [You will be with those whom you love] (Bukhari, Book 57, Hadith # 37).

It is in Quran - وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [And those who believed and whose descendants followed them in faith] (At-Tur - 21)

The above Quranic verse proves that even if the children are inferior in their good deeds), Allah (عَزَّ وَجَلَّ) will join them (in heaven) along with their parents).

Q - Who are religious students (مُرِيدِينَ)?

Ans - They are like spiritual children of the Sheikh. Their bond is Love for the sake of Allah (عَزَّ وَجَلَّ). In Sha Allah, the true Murideen will be joined with their Shuyookh after their deaths. They will raise (on the day of resurrection) along with their Shuyookh, and whatever bounties are rewarded to the Shaikh, they will be allowed to have a share in it.

The objective of this book is to facilitate every Quadri (people belonging to Quadriya lineage) to spend his life as per the commandments of Allah (عَزَّ وَجَلَّ) and Prophet Mohammad (صلى الله عليه و) with the help of 'inspirational knowledge' (علم لدني) or Obligatory excellence (Tasauuf - تصوف). For practical guidance, he should find a Shaikh, do the promigiance (بيعت), repent for his wrong doings and choose abstinence. He should get involved in various virtuous deeds and invocations and benefit from their results.

The origin of inspirational knowledge or knowledge of truth or obligatory excellence is Quran and Sunnah which are the essence of the principles of Islam and have been accepted as such by all spiritual lineages (سلاسل). One lineage (سلسله) is regarded different from the other in view of certain differences in the practice of virtuous deeds. Sometimes, the performances of deeds get changed among various shuyookh but there is no change in their teachings. Occasionally, even in commonly accepted issues, people belonging to certain lineages give emphasis on one deed, and the others emphasize on the other.

We will call a person beautiful, who is gorgeous from top to toe. A blind, one eyed or a person with one ear cannot be regarded as beautiful. Similarly, the Shuyookh of all lineages are good, graceful from top to toe. But with it, somebody's eyes are more beautiful, someone's smile is exclusive and someone's way of talking is more appealing. Some are humorous and some are serious. Some have excessive influence of love, some are absorbed in unification (توحيد) and some have the excellence of servanthood. This is individual fervor and individual likening. Sahih Iman, refinement of corporeal self/anima (نفس) and perpetuity of omnipresence (حضور دوام) are the compulsory requirements accepted by all the spiritual lineages. For refinement of corporeal self, the first requirement is 'repentance (توبه), followed by abstinence (تقوى), absolute trust (توكل), patience (صبر) cheerful acceptance (تسليم) and acquiescence (رضاء). After the refinement of corporeal self, comes deliverance of deeds (فنائے افعال), then deliverance of attributes (فنائے صفات) and then deliverance of person (فنائے ذات). In the end it is servant-hood (عبدیت).

REPENTANCE (توبه - Tauba)

When a servant wishes to walk on 'divine path' (Raah-e-Sulook - راه سلوک), first he repents for his forgetfulness, infringement of divine imperatives and his disobedience to Allah (عَزَّ وَجَلَّ). He seeks pardon from Allah (عَزَّ وَجَلَّ) and turns completely towards Him with a firm resolution in heart and commitment by mouth that in future he will not disobey Allah (عَزَّ وَجَلَّ). If he has squandered the rights of other servants of Allah, he compensates for them. The things which cannot be compensated, he seeks for their pardon. This is the fact of 'repentance'.

It is in Quran - إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ [Certainly Allah likes those who repent.] (Al-Baqara - 222). Repentance is the attribute of heart and it is turning towards Allah (عَزَّ وَجَلَّ). Repentance is not the attribute of hands that you touched your cheeks with them and considered that repentance is done. What is the effect of repentance?

It is in Quran - وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ [And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.] (Ash-Shura - 25).

All sins are pardoned by Allah when one sincerely repents and the person becomes sinless as he is just born.

Remember, human being is the name of the confluence of soul and physical body. The reformation of physical body is done by 'exoteric observance of Islamic law (Shariat - شريعة) and 'esoteric practice' (Tareeqat - طريقت). And the reformation of soul is done by 'gnosis (Ma'refat - معرفت) and 'Cognizance of Truth' (Haqeeqat - حقيقت).

It is obvious that the human body will always demand its needs; food, clothing, fulfillment of the rights of the wife, etc. Consider, the body is like a horse. If you do not provide fodder, the horse will not be able to walk. If you provide excessive fodder, it will become mischievous. Therefore, the rider should provide proper grazing and fodder to the horse but make it run, so that it does not become lazy. At the same time its minimum relief should also be kept in mind. If it gets frenzy by over feeding and starts running amuck, show vapidity and look daggers, then reduce its fodder, tire it by riding to make it upright.

Remember, if a man is satisfied with a small quantity of food, it is regarded as contentment (qina'at - قناعت). Demand for excess is greed. Laziness makes a person idle and he will look for committing evil deeds. After repentance, the corporeal desires (Khwaheshaat-e-Nafsaani - نفسانی خواہشات) try to divulge again in deeds which were relinquished earlier. Not to allow to repeat the evil deeds again is 'abstinence' (Taqwa - تقوى). Therefore, abstinence is essentially required. It is in Quran - فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ [Certainly, Allah likes abstinent.] (Aal-i-Imraan - 76).

It is a fact that sinner is scared because of his deeds. This is fear (Khauf - خوف). The virtuous persons are conscious about the magnanimity of Allah (Khashiyatillah - الله خشية). Meaning, you become extremely cautious looking at the magnanimity of Allah even while you are avoiding sins as far as possible. نِعَمَ الْعَبْدُ صَاحِبٌ لَوْ لَمْ يَخَفِ اللَّهَ لَمْ يَعْصِيهِ [Saheeb is a good person because even if he had no fear of Allah, he would not be disobedient to Him. Or the nature of Saheeb is so elevated that he would never be disobedient to Allah.] As all the virtues are from Allah (عَزَّ وَجَلَّ), then to expect anything from other than Allah (عَزَّ وَجَلَّ) is meaningless.

نمک حرامی آقا کی - غیر سے عرض حاجت ہے

The servant, who seeks anything from others, rather than from his master, is a rogue.

The faith of Muslim is between fear and optimism (Khauf wo Rija - خوف و الرجاء). But youth should be advised to be fearful of Allah (عَزَّ وَجَلَّ) for their sins and old people should be counseled to be optimistic for the compassion and mercy of Allah (عَزَّ وَجَلَّ) so that they happily and willingly offer their lives to their Lord.

ABSTINENCE (Taqwa - تقویٰ)

Remember, abstinence starts immediately after repentance. One should refrain from everything which is harmful as this is from the requirements of 'abstinence'. Minimum required eating, minimum required sleep, talking less and avoiding wasteful talk is abstinence. Talking about others' mistakes, criticizing others and forgetting about your self assessment is indeed a folly. The obligacellent (Sufi - صوفی) is 'time sever' (Ibn-ul-Waqt - الوقت ابن). The past is gone. The future is uncertain. What is left in your hand is, only the present. And on it depends your good and bad. When time comes, it brings work. If you delay today's work for tomorrow, when will you do the next days work? - کام کرو یا کاج کرو' جو کرنا ہے آج کرو [Whatever you wanted to do, do it today itself.]

What is abstinence? To refrain from anything which is harmful. Dropping of an essential deed and perpetration of a forbidden deed, both are sins. It is required to refrain from both. Human beings have many requirements and objectives. To regard one's effort as efficacious is a mistake. It is required to rely on Allah (عَزَّ وَجَلَّ) for the fulfillment of one's needs. This is known as 'Absolute trust' (tawakkal - توکل). Not doing anything and sitting idle is not 'absolute trust', rather this is laziness. It is making your divinely bestowed strengths useless and ungratefulness of Allah (عَزَّ وَجَلَّ).

OBLIGATORY AND SUPEREROGATORY PROXIMITY (Qurb-e-Fara'ez wo Nawaafil - نوافل و فرائض قُرب)

It is said that the Servant is a dirty creature (Banda Saraaf Gandaa - بنده صراف گنده). Some people consider that to have a will and act upon it, is polytheism of will (Shirk fil Irada - شرک فی الاراده). Therefore, whatever you do, it should be done with permission. This is called 'Premonition' (Istekhara - استخاره).

To do a good deed with one's own will is known as 'Supererogatory proximity' (Qurb-e-Nawaafil - قُرب نوافل), and to act upon an order is 'Obligatory Proximity' (Qurb-e-Fara'ez - قُرب فرائض). And to leave all your works to the will of Allah (عَزَّ وَجَلَّ) is 'Absolute Trust' (Tawakkal - توکل).

A few issues are to be kept in mind about 'obligatory and supererogatory proximities'. A person was awake the whole night in Salah nawaafil and slept before dawn. The other was sleeping the whole night but got up at dawn and did the two sets of Salat-ul-Fajr. Obviously these two sets of Salat-ul-Fajr are better than 100 sets of supererogatory Salah of the whole night, because the two sets of Fajr are imperative, that are included in 'obligatory proximity'. And as 100 sets of supererogatory Salah were done with self will, these cannot be compared with the two sets of obligatory Salah.

What shall we do that all our works are included in 'obligatory proximity'? Before doing a work, some people read a verse of Quran by which the imperative of doing that deed is extracted. The commandments are of two types. The affirmative command (Amr-e-Eijabi - امر ایجابی) and prohibitive command (Amr-e-imtena'ee - امر امتناعی). The affirmative command is obvious. The prohibitive command is interdiction (Nahi - نهی). They attempt to act as per the commandment, refrain from what is forbidden. For instance, before they start eating, they recite this Quranic verse - كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ - [Eat and drink from the provision of Allah] (**Al-Baqara - 60**). Before reciting Islamic Testimony (Kalima Tayyiba - طيبه كلمه), they first recite the Quranic verse - فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ - [So know that there is no god but Allah] (**Mohammad - 19**). If they want to recite Durood, they first recite this Quranic verse - إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [Allah and His angels shower blessings on the Prophet. O you who believe! recite blessings on him and salute him with worthy salutation.] (**Al-Ahzab - 56**), and then they recite Durood. Similarly, they take care of the rights of their children by reciting - وَأَتِ - وَآتِ كُلَّ ذِي حَقٍّ حَقَّهُ [Fulfill the rights of everyone.]. And since this command is integral, they recite this before doing every work. Some people recite the Supplication of Premonition Dua-e-Istekhara - اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ، فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ ، وَ تَعْلَمُ وَ لَا أَعْلَمُ ، وَ أَنْتَ عَلَّامُ الْغُيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ بَدَأَ الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي وَ عَاجِلِهِ وَ آجِلِهِ ، فَاقْدِرْهُ لِي ، وَ يَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ . وَ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي وَ عَاجِلِهِ وَ آجِلِهِ ، فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ ، وَ اقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ. (بخاری،ترمذی) [O Allah I seek your guidance as You are all knowing, and I pray you to give me power as You are Omnipotent and I pray for your favor for you are all powerful and You know all of the hidden things. O Allah if you know that this matter (mention your need) is good for me in my religion, my livelihood, and for my life

in Hereafter, then make it easy for me. And if you know that this matter (repeat your need) is not good for me in my religion, my livelihood and my life in Hereafter, then keep it away from me and take me away from it and choose what is good for me wherever it is and provide me contentment with it.] after they finish their routine invocations, deeds and rosaries (Zikr wo ashgaal wo aaraad - ذکر و شغل اور اوراد - . This Dua is available in the book of Dua 'Hisn-e-Haseen' (حصن حصین).

Some people do every work with permission and recite this Hadith - اللَّهُمَّ خُزْ لِي وَاخْتِزْ لِي [O our Lord I pray for your Guidance] (Dua in Hadith Tirmidh, Baihaqi). In the beginning, whatever inspiration they receive after the 'Premonition' (Istekhara - استخاره), their heart does not stand firm on it. But gradually, the inspirations (Ilham - الإلهام), they receive from Allah, get distinct. Thus they keep all their works subjected to divine commands.

Remember, in imperatives and prohibitions of Sharia, 'Premonition' is not warranted because these have been received by Prophet Mohammad (صلى الله عليه و آله وسلم). Subject your inspirations and unveiling to the scrutiny of Quran and Sunnah. Act upon the affirmative, and refrain from the forbidden. If you receive a command in 'the world of similitude' (Aalam-e-Mithaal - عالم مِثَال), see who has commanded you to do it. Since Satan cannot come in the shape of Prophet Mohammad (صلى الله عليه و آله وسلم), the commandments given by Prophet Mohammad (صلى الله عليه و آله وسلم) are expediently binding. But be careful, against an unequivocal order of Sharia, the interpretive commandment is not acceptable. And in view of certain majestic state (Jalali kaifiyat - كيفيت جلالی) and order, if you are forced to act upon a thing, repent immediately afterwards and ask forgiveness from Allah (عَزَّ وَجَلَّ). The order of the 'venerable guides of exoteric practice' (Shuyookh-e-Tareeqat - شيوخ طريقت) who are annihilated in the Apostle (Fana fir Rasool - فنا فى الرسول ﷺ), will be treated equally important as the commandment given by the Apostle (صلى الله عليه و آله وسلم) himself. Some ignorant people say that if Prophet Mohammad (صلى الله عليه و آله وسلم) command is received in which he seems to be over 40 years is acceptable, or else no.

Some people say that if the disciple (Mureed - مُريد) is sincere, he receives the command by utmost attention. **It is in Quran - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا** [Those who strive in Our way, we show them the right way] (Al-Ankaboot - 69)

Sometimes it so happens that the person is in his full senses but his hands and legs (and his body) is not in his control. He wants to go somewhere, he reaches somewhere else. And sometimes he will be talking something and his hands will be doing something, but he remains completely unaware of it. He does not work with intention. After performance of the deed, he understands it. These are divine paths. It is the work of Allah (عَزَّ وَجَلَّ) to keep a person on the straight path.

ہاتھ میں اُنکا ہاتھ پھر ڈر کاہے کا
دونوں جگت میں ساتھ پھر ڈر کاہے کا

When our hand is in the hand of a blessed Shaikh, there is no need to fear. And as the blessed Shaikh is with us in this world as well as in Hereafter, there is no need to fear.

There are two types of people in Quadri lineage. Some keep certain wishes in their hearts and receive them from the Court of Ghous-ul-Azam (رضی اللہ تعالیٰ عنہ).

کس چیز کی کمی ہے مولیٰ تیری گلی میں
دنیا تیری گلی میں عقبا تیری گلی میں

There is no dearth of bestowals in your alley. One can get everything of this world as well as of hereafter in your alley.

کیا حسن و عشق کا ہے چرچا تیری گلی میں
مجنوں تیری گلی میں لیلیٰ تیری گلی میں

Your alley is also famous for lover and the beloved. It looks, the legendary Majnoo and Laila are both in your alley.

These Quadris belong to 'Supererogatory proximity'. Some, do not have any wish in their heart, neither long for virtue nor look forward to be relieved from infliction. They always keep in mind *كُنْ كَالْمَيِّتِ فِي يَدِ الْغَسَّالِ* [Become like a dead body in the hand of the person who is giving bath]. And *أَوْكَا الْكُرَّةِ تَحْتَ صَوْلِجَانِ اللَّفَّادِيسِ* [become like a ball under the polo rider's stick. It goes several yards away but the success and win is achieved because of these hits only. And *أَوْكَا لَوْلِدِ الرَّضِيعِ فِي حَجْرِ ظَنْرِهِ* [become like an infant in the hands of the milk feeding nurse.] The midwife feeds the baby and when the kid's cloths get dirty, she gives bath and cleans. When the infant cries, she does not leave him. After making him clean only she will give the baby back into the hands of parents. These Quadris belong to 'obligatory proximity'. If any thing is to be given to the people of Quadri silsila, Ghousul Azam (رضی اللہ تعالیٰ عنہ) gives them through the hands of these Quadris. These are the resolute Quadris and the successors of Ghousul Azam (رضی اللہ تعالیٰ عنہ).

Remember one more thing. It is known by Ahadith that Allah (عَزَّ وَجَلَّ) becomes the hands and legs of the people of supererogatory proximity. Meaning, He bestows them their requirements. But the people of obligatory proximity do not have any wish in their hearts. Therefore, if Allah (عَزَّ وَجَلَّ) wants to give something to the people or wants to get some work done, He gets it done by the hands of these people. Meaning, these people become the limbs of Allah (عَزَّ وَجَلَّ). They live without any wish. They move without any intention. With general people, 'there is abundance of virtue in movement, (حرکت میں برکت), but with these people there is comfort and honor in quiescence (سکون میں راحت).

TRIAL (Ibtla - ابتلاء)

If someone has trust and confidence in Allah (عَزَّ وَجَلَّ), then He provides him from the resources that are not known to him. Similarly, the one who has absolute trust in Allah (عَزَّ وَجَلَّ), all his requirements are fulfilled by the Almighty. Whatever his heart wishes, Allah (عَزَّ وَجَلَّ) accomplishes it.

When Allah (عَزَّ وَجَلَّ) observes that the servant's thoughts are upright and his trust in Him is strong and he is obedient in taking care of his responsibilities and is firm on performance of imperatives, then his 'test' begins. The whole world becomes enemy and Allah (عَزَّ وَجَلَّ) subjects him to difficulties, diseases and emergencies and tells him by inspiration that 'you should obey Me, rather than I obey you'. Wife demands comforts of life and good food. Penury comes from one side and diseases from another. This state is very unpalatable. Patience is the requirement of this time. To bear difficulties and troubles invariably is called 'patience'. **It is in Quran - إِنَّ اللَّهَ** [Certainly, Allah is with the people who have patience] **(Al-Baqara - 153)**. To keep the heart and thoughts balanced during this period is the work of 'the courageous people of God'. Look, the mercury should be at 37.0 °C (98.6 °F). It should not be less or more. If it is more, it is fever. And if it is less, it is weakness and fatigue. **It is in Quran - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** [O'Allah, guide us to the right path.] **(Fatiha - 6)**. The straight path is only one and is the shortest of all other paths. One who walks on this path, reaches to the destination quickly. **It is in Quran - وَاللَّهُ يُحِبُّ الصَّابِرِينَ** [Allah loves those who have patience.] **(Aal-e-Imran - 146)**. And when the servant bears difficulties and feels no burden on his heart in accepting the commandments of Allah (عَزَّ وَجَلَّ) and acts upon it willingly, without any resistance whatsoever, it is known 'nurturing acceptance' (Tasleem - تسلیم). This is the teaching of the religious elders.

When the servant gets used to enduring troubles and it becomes easier for him to act upon the commandments of Allah (عَزَّ وَجَلَّ) rather he starts enjoying his tolerance on afflictions, like the drug user gets addicted to taking the sour drug and starts enjoying and relishing its sore taste. This state is known as 'Acquiescence' (Ridha - رضا). **It is in Quran - وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ** [Allah's approval is indeed a very big thing]. **(At-Tauba - 72)**. Someone mentioned to Imam Hussain (رضي الله تعالى عنه) that Abu Dhar Ghaffari (رضي الله تعالى عنه) says that he takes trouble from right hand and comfort from left hand. On hearing this, the elevated Imam said, 'let Allah bestow His mercy on Abu Dhar (رضي الله تعالى عنه). I take trouble and comfort both from my right hand'. This is the station as described in Hadith - **إن الله تعالى يدين كلتاها يمين - [Both hands of Allah are right only] (Muslim)**

So far in this chapter, the excellence and superior deeds were described. Against these, there are inferior deeds and fatalities. Some are related to tongue, like lying, backbiting, slander, etc. Some are related to heart, like arrogance, pride, self conceit, jealousy, dissembling or show off, particularly in prayers. There are some other inferior deeds that are regarded as bad even by general people. These are fornication, unnatural evil relationships, killing, wine drinking, gambling, etc.

In medical profession, before giving invigorating drugs, there is need for regimentation. Similarly, the divine seeker should first refrain from the inferior deeds then open the door of superior deeds.

Don't think that if you were successful once in the test, there is no worry for the rest of your life. Keep in mind that the trial will continue till you are alive. Forgetfulness will bring disgrace for you. There is an enemy within and another is waiting in ambush. These are your anima (Nafs - نفس) and the Satan. This adversary 'anima' is like snake which is lying shriveled in cold. Whenever it gets a little heat, it stands up with its big hood and tries to bite. To consider it dead is stupidity and folly. The Satan is our ancestral enemy. When he did not allow our great grand father (Adam - السلام عليه) to live peacefully in Heaven, how would he allow us to go to heaven easily. Never. He has access even in the veins of the human body where human blood circulates. What do you do now? The Satan is the dog of the divine court which barks on the undeserving. Call his master - أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - [I seek refuge of Allah from the disgraced Satan.] The master of the dog will chide it and you will be saved from its evil.

When anima (nafs-نفس) becomes well mannered, it gets 'the deliverance of deeds' (Fana-e-Afa'l - فنائے افعال). Many claimants of 'the deliverance of attributes' (Fana-e-Sifaat- فنائے صفات) and 'the deliverance of person' (Fana-e-Zaat - ذات فنائے) get stumbled and fall face down in the valley of the deliverance of deeds. Without a cultured anima, all claims of noughting, annihilation (fana'eyat - فنائیت) are meaningless and words without meanings.

When the deliverance of deeds is achieved and the person considers none other than Allah (عَزَّ وَجَلَّ) can provide benefit or loss, and understands the attributes of all creatures as void, finds things to be blue, yellow, green because of the reflection of the sunlight, and considers powers and attributes of everyone as non-existing and feels the refulgence of divine epithets and attributes reflecting upon the facts of the things; then he gets the 'deliverance of attributes' (Fana-e-Sifaat - فنائے صفات). When he advances further and considers his innate (person or Zaat -) to be non-existent; and finds his face appears because of the reflection of the refulgence of the 'divine attributes' upon the divine awareness (Maloom-e-Elahi - معلوم الہی), or the probate archetypes (ayaan-e-Saabita - اعیان ثابتہ), then he achieves 'endurance' (baqa - بقا).

CONSIDERATIONS (Khatraat - خَطرات)

When the divine way farer (Saalik - سالک) steps into the 'divine way' (Raah-e-Khuda - خدا راہ) and intends to perform virtuous deeds and tries to train anima (Nafs - نفس) by way of invocation and good deeds, both his enemies, the anima and Satan, who have been misleading him all along by hiding in the ambush, endeavor to hold him away from this path. How they achieve this? By insinuations. These are known as 'evil considerations'. There are some 'good considerations' as well that come to our mind. In all, there are 4 types of considerations, as follows.

(i) **Satanic Consideration** (خَطَرَاتِ شَيْطَانِي) - Their work is to be create disbelief about Allah (عَزَّ وَجَلَّ); stop from divine mindfulness; and to involve the person in worldly affairs and playfulness to an extent that he is unable to contemplate about Allah (عَزَّ وَجَلَّ), at all.

(ii) **Anima's Consideration** (خَطَرَاتِ نَفْسَانِي) - The objective of Anima (نفس) is to enjoy, eat, drink, dress, marry, lead a luxurious life, etc. But if you train, it becomes rational also. When the horse becomes mischievous and does not allow the rider to touch, it is trained with great difficulty. Once trained, he starts working with bigul. Try to get up in the last quarter of the night for prayers. After a few days, your sleep will automatically break around that time and your 'anima' (corporeal self) will be able to do the good deeds. The evil considerations of anima and Satan give birth to 'Villainous Anima' (نفسِ أَمَارِهِ).

(iii) **Angelic Consideration** (خَطَرَاتِ مَلَكِي) - It stops a person from evil deeds and to differentiate between virtue and evil. This is angelic consideration. Afterwards, the anima transforms into "Conscious Anima" (لَوْأَمَهُ نَفْسِ).

(iv) **Beneficent's Consideration** (خَطَرَاتِ رَحْمَانِي) - It enriches the person with divine gnosis (الْبَيْهِ مَعَارِفِ). At this time Anima becomes 'Satisfied Anima' (نفسِ مُطْمَئِنِّهِ).

The difference between 'Consideration' (خَطَرَهُ) and 'Determination' (عَزْمِ).

It is important to note that a 'Consideration' (خَطَرَهُ) is a thought that comes and goes. If a person firmly resolves to do something, the 'Consideration' becomes 'determination' (عَزْمِ). The consideration is forgivable, but the determination is not. If a person strongly willed to do a bad thing, but in view of some hindrance could not do it, then this will be treated as determination which is sin, subjected to punishment. But this sin is smaller than the performance of the actual act. In any case from morning till evening several good and bad thoughts come to our minds and go. All these are not subjected to scrutiny. But determinations are subject to questioning.

Prevention of Considerations (دَفْعِ خَطَرَاتِ)

Is there a way to get rid of the futile considerations? An important principles of prevention of consideration is 'to keep one's eyes on one's foot steps (نَظَرَ بَرِّ قَدَمِ), and maintain 'recluse in association (خَلُوتِ دَرِ انْجَمِنِ). Always keep your eyes down. Do not look hither and thither. Human face has dreadful attraction. To whoever we see, his face comes straight into the heart through our eyes.

When you look all over the places, you heart will become bewildered and you will not have tranquility. The face of human being is calamitous and an affliction to the viewer. The suppliants (فُقَرَا) say that the head of the human being is 'the portrait of the most beneficent'

(تصویر رحمان). It has all the seven attributes. It has 'life, and it has knowledge and above all, it has attachment and affection. Their eyes of the human being are great hunters. The red veins in them are like a net spread over to catch the victims.

لال ڈورے ہیں بند پائے نظر
صید کرتی ہیں یار کی آنکھیں

The red lines in the eyes of my beloved are shackles of my feet.
My beloved eyes imprison me in them.

Safeguard your eyes and escape from others' eyes for a few days. When your heart settles on one point (monotheism), and the 'fact' of the cosmos gets unfolded for you, nothing will be troublesome. When otherness vanishes, things will not cause trouble. You will see everyone with the 'eye of precision' (عینیت کی نظر).

It is in Quran - سُنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ [Soon will We let signs manifest themselves (bringing about a change in their lives) both outward and in ward.] (Fussilat - 53)

There is one more thing. Do not eat variety of food. The tastefulness of the multiplicity of food creates distraction in thoughts. When you eat compounds, how will you get 'unification' (توحيد)? Pulao itself is a compound, but with it you eat Sheermal, khorma, brosted chicken, fried chicken, fried fish, sambosa, kebab, green chilly curry, egg lauz, sweet seviyan, Feerni, egg pudding, khoobani sweet and what not! What a mess! You keep on eating, do not feel like leaving the dining table and do not bother that your stomach is getting overloaded. At least take some appetizer, or lemon pickle. How much will you eat? Leave some space for your breath. When a person was cautioned to take a little appetizer as he had eaten too much, he replied that if there was a little space left in his stomach, he would have preferred to take some Azam Shahi sweet rather than the sore appetizer.

A venerable person used to break his fast with boiled fig. Once his friend came to see him and for the sake of his friend, his wife added a pinch of salt while boiling the fig. When he tasted the fig, he was extremely unhappy and got up saying 'anyone who gets this taste to his tongue, will not be able to remember Allah (عَزَّ وَجَلَّ).

باتوں سے کیا ہوتا ہے - عمل سے ساری عزت ہے
عمل ہو کیونکر قیمت یار - عمل کے ساتھ عنایت ہے

Nothing is achieved out of big talk. You will get respect only from your good work. Though your good deed is not the price of your beloved, but if you do good deeds, you will surely be bestowed with His beneficence.

Whatever wasteful or impossible thought comes to your mind, howsoever inappropriate time it is, respond positively and supplicate with Almighty to save you from evil thoughts. Supplication is an imperative ordained by Allah (عَزَّ وَجَلَّ).

It is in Quran - اُدْعُونِي اَسْتَجِبْ لَكُمْ [You pray and I will give you.] (Ghafir - 60). And in a smaller script - اَلدُّعَاءُ مَخُّ الْعِبَادَةِ [Supplication is the essence of all prayers - Hadith].

Shaikh says that a friend of his, named Jamalullah entered into an understanding with the group of his friends. They named this agreement "contemplation of forgetfulness" (يادِ فراموش) under which while talking or doing something, a person will call loudly 'Allahu' (الله). Others, whose heart is mindful of Allah (عَزَّ وَجَلَّ) will say 'Alhamdulillah (الحمد لله) and those who are not mindful will say 'Astaghfirullah' (استغفر الله). The contemplation of forgetfulness agreement facilitates in 'perpetuity of divine presence' (دوام حضور) as you have to accept openly about your mistake. Gradually all your works become for Allah (الله) and 'in Allah' (في الله).

Other Proved remedies for the 'elimination of evil considerations (دفع خطرات) are as follows.

(i) When you get excessive evil considerations, change your state, meaning, if you are sitting, stand, and if you are standing, start walking or sit down. The principle behind this prevention is change in movement.

(ii) When a consideration comes to your mind, you run from it. After a few moments, the consideration will be left behind, and you will go away from it. Or think that the consideration is running away from you. With this practice the evil consideration can be restricted to a large extent.

(iii) If some consideration comes to you, tell it 'if you bother us, where will we find a refuge'?

(iv) Say 'stop it, stop it' (هوں، ہوں) and release your breath forcefully.

(v) When a consideration comes, addressing it, some people say 'O', you have come. Whatever form and whatever shape you change, I recognize you well, because you are the only source of existence.

بد کون ہے اور نیک ہے کون
تو در ہر شان با کمالی

Since you are the confluence of all perfections and everything is a mirror of your manifestation, then who is good and who is bad are mere relative statements.

جس رنگ میں او کچھ نہیں پروا
اس ناز و ادا سے تمکو پہچانتا ہوں

Whatever manner O'Almighty you choose to manifest yourself,
I know you by your gracefulness and embellishment.

(vi) Recitation of this Quranic verse also helps in the reduction of considerations. **إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ** [Should He like it, He can make you die out and replace you by a new set of people]. (Ibrahim - 19-20). It does not make difference even if you utter this verse in your heart during Salah.

(vii) You can also recite this Quranic Verse **قُلْ كُلُّ مِّنْ عِندِ اللَّهِ** [Say, everything is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 78).

(viii) You can recite this verse - **الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ** - (عَزَّ وَجَلَّ) are the hearts of those who believe in Him. Indeed, the hearts of men feel at rest in the thought of Allah (عَزَّ وَجَلَّ).] (Ar-Ra'd- 13) And impulse your heart with the invocation of Allah, Allah.

(ix) If you repeated recite divine epithet "Ya Qahhar" (يا قَهَّار), all evil considerations are burned. But you should invoke this epithet by taking permission of a Shaikh, otherwise you will get perpetration of heart. The Shaikh says that he had repeatedly recited this epithet more than 10 millions times.

(x) You can also invoke these four epithets; Ya Khallaq, Ya Fa'aal, Ya Musawwir, and Ya Qahhar (يا خَلَّاق، يا فَعَّال، يا مُصَوِّر، يا قَهَّار) .

(xi) Often literate people have the habit of imaginary flights of fancies. One should think of an integrated schedule of deeds for his whole life as well as the fractional schedule for the following few days. If a consideration about this schedule comes again, it should be told that this issue has already been decided; why this useless thought has come again?

(xii) If a consideration comes for achieving something in a particular fashion, convert it into a supplication and turn towards Allah (عَزَّ وَجَلَّ) saying that 'I need this thing and I want to seek it this way. Kindly bestow upon me this thing and guide me in achieving it. Even if you think a lot about it, all your imaginations will turn into supplications. And as supplication is the primary form of worship, Satan will never allow it to continue and these considerations will stop abruptly. The objective of Satan is to refrain you from mindfulness of Allah (عَزَّ وَجَلَّ) and see that you spend your life in wasteful activities in destroying your life. Once you turn the consideration into a supplication, Satan will get irritated and will leave you alone and will contemplate another way to deviate you from Allah's (عَزَّ وَجَلَّ) mindfulness.

(xiii) The best course of all the above is the way Allah (عَزَّ وَجَلَّ) has taught us; ie., 'seeking Allah's (عَزَّ وَجَلَّ) protection. Seeking Allah's (عَزَّ وَجَلَّ) protection is supplication and supplication is the primary form of worship. If you are servant, do not depend upon any of your abilities. لا حول ولا قوة إلا بالله [There is no sway or strength save that of Allah (عَزَّ وَجَلَّ)]. Seek the protection of your Sustainer. He is absolutely sufficient for you. He is the one who grants your supplications and He is the one who is helpful in overcoming all your difficulties. If you refrain from defiance and disobedience and come under the protection of His mercy, who can cause you harm?

It is in Quran - فَفَرُّوا إِلَى اللَّهِ [So flee to Allah (عَزَّ وَجَلَّ)].(Adh-Dhariyaat - 50). Who can misguide you?

It is in Quran - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in our way, We show and put them on the right path.] (Al-Ankaboot - 69).

FORTIFYING INVOCATION OF TRANQUILITY - (چلہ کشی)

In the beginning Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) used to sit in contemplation of Allah (عَزَّ وَجَلَّ) in Hira Cavern (Ghar-e-Hira - غارِ حِرا) in one of the Makkan mountains and used to carry with him some food which should not get spoiled for more than one week. It is obvious that such food was not made of meat or ghee. With this prophetic tradition, the practice of abdication of non-vegetarian food (Tark-e-Haiwanaat - ترک حیوانات); both majestic and graceful (Jalaali aur Jamaali - جلالی اور جمالی) are deduced.

What is invocation of tranquility (Chilla Kashi - چلہ کشی)? This is seclusive prayer (E'tekaaf - اعتکاف). Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) used to sit in seclusive prayers in the month of Ramadhan. Some of the Prophet's (صلی اللہ علیہ و آلہ وسلم) respected wives also used to sit in seclusive prayers. Some of our religious shuyookh also sit in seclusive prayers and keep 'the fast of Maryam (Saum-e-Maryam - صومِ مریم) simultaneously. While fasting during the day, they do not talk. Prophet Zakariya (علیہ السلام) also used to sit in seclusive prayers and for Allah's acceptance of those prayers, he used to refrain from talking during those prayers. It is in the biographical history of Prophet Moses (علیہ السلام) that he along with some of his companions sat for a 40 day invocation of tranquility. It is in Quran - وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً [And when We appointed a time of forty nights with Musa] (Al-Baqara - 51). The seclusive prayer is thus termed as invocation of tranquility. This type of prayer can last for one day, three days or one or more weeks. In the Hanafi school of thought, for Seclusive prayers, you must also keep fast and sit in a mosque. In Shafii school of thought, the seclusive prayer can be for a few hours also. Everybody goes to mosque and if one makes an intent of seclusive prayer for an hour or two, there is no harm in it.

In Seclusive prayer, the person is wholly involved in prayers and his thought gets settled on one point. Total devotion is the life of all prayers.

In our times also, some exclusive servants of Allah spend two to three months in 'seclusive prayers and also keep the fast of Marayam. Praying with distracted thoughts and without concentration is not fruitful. Developing oneself in similarity with angels, meaning refraining from talking, and evasion of non-vegetarian food helps in achieving abundance of virtue.

CONCEPTUALIZATION OF SHAIKH (تصوّر شیخ)

It is in Hadith - Imam Hasan (رضی اللہ تعالیٰ عنہ) reported: "I inquired from my maternal uncle Hind bin Abi Haalah (رضی اللہ تعالیٰ عنہ), the step brother of Fatima (رضی اللہ تعالیٰ عنہا) about the noble features of Rasulallah (صلی اللہ علیہ و آلہ وسلم). He had often described them in detail. I felt that I should hear from him personally so that I could make his description a proof and testimony for myself and also memorize them and if possible, try to emulate and adopt them (Tirmidhi).

The above Hadith confirms the fact that it was the practice of Sahabah and their followers (Taba'een and Taba taba'een) to memorize and consolidate the features of Prophet (صلی اللہ علیہ و آلہ وسلم) with the aim of adopting them and emulate them in life. This practice is known as Conceptualization (تصوّر).

Conceptualization of Shaikh (Tasawwur-e-Shaikh - تصوّر شیخ) is among the important teachings of Sufi Shuyookh of Ihsan.

Remember, the thought of a tiger causes fear and the thought of a woman incites the feelings of love. As a matter of fact, the man gets a wet dream with the conceptualization of a woman. Look at the influence of thought on human mind. When the thought of your Shaikh comes to your mind, it will bring the peace of heart and immense benefits of the effects of those traces that are associated with your Shaikh. Shaikh belongs to the World of Manifestation (our physical world). We see him often and it is easier to consolidate his image in our mind. The conceptualization of Shaikh opens the vistas of the world of Similitude (Aalam-e-Misaal - عالم مثال) quickly. Some people invoke (recite repeatedly) the divine epithets 'Ya Aleemu, Ya Khabeeru, Ya Samee'u, Ya Baseeru (یا بصیر، یا سمیع، یا خبیر، یا علیم). Some invoke 'Ya Khallaqu, Ya Fa'aalu, Ya Musawwiru' (یا خلاق، یا فعال، یا مُصوّر). Some others invoke 'Qawwiyun, Muqtadirun' (قوی، مُقْتَدِر). Some people repeatedly recite this Quranic verse - وَمَا ذَلِكْ عَلَىٰ - [Should He like it, He can make you die out and replace you by a new set of people]. (Ibrahim - 19-20). They recite this while going to an important place in their imagination. Closing their eyes, they travel in thought and while going to an important place they also look cursorily towards whatever comes in their way on either side of the road, like shops, houses, etc.

Some ignorant evil people describe Conceptualization of Shaikh as polytheism, apostasy, and what not. They try to relate this practice of Sahabah and taba'een with some evil practices of non-believers. What can be said about these people.

Some people who are not able to memorize the image of their Shaikh in mind, say that whatever face comes to their mind, they consider it the face of their Shaikh. This way they feel happy.

We do not care about others. If they understand, it is good for them. And if they don't, it is their hard luck.

آئین محبت ہے عشاق کی عادت ہے
ہر ایک کی سن لینا اور دل کا کہا کرنا

The rule of love and the practice of lovers is, they listen to the sermons of all the people and the people of unrelated logic, but do what their hearts tell them to do.

Remember one thing. Every word has its meaning, with the meaning comes its evidence and the evidence brings its thought. When you hear the name of your friend you feel a sense of happiness. And when someone mentions the name of your foe, it will create anger in you.

The supreme person and the evidence of the Quranic verse - صِرَاطَ الَّذِينَ أَنْعَمْتَ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [Keep us on the right path. The path of those upon whom You have bestowed favors] (Fateha - 6-7) is Prophet Mohammad (صلى الله عليه و آله وسلم). When we recite this verse, his thought and face will come into our mind. Similarly, when we say السلام عليك أيها النبي ورحمة الله وبركاته [Peace and blessings be upon you, O'Prophet and the Mercy of Allah and His blessings.] his thought and face will come into our mind. A tyrant, insolent person (Shah Ismail, a Deobandi/Wahhabi scholar in his book Sirat-e-Mustaqeem) has written that the thought of Prophet Mohammad (صلى الله عليه و آله وسلم) during Salah is worse than the thought of cows and donkeys. In the grave, the face of Prophet Mohammad (صلى الله عليه و آله وسلم) is shown. The light of Iman of Ahle Sunnah Muslim indicates to him that this is Prophet Mohammad (صلى الله عليه و آله وسلم), even if he has not heard about the features of the Prophet (صلى الله عليه و آله وسلم) during his life time. Faith and affection of the Prophet (صلى الله عليه و آله وسلم) becomes the mantle of gnosis and he gets the divine guidance in recognizing him. The Prophet (صلى الله عليه و آله وسلم) was seen by Abu Bakr (رضي الله تعالى عنه) and Abu Jahel both but Abu Bakr (رضي الله تعالى عنه) never doubted and Abu Jahel never believed in the Prophet (صلى الله عليه و آله وسلم). The faith and the love at heart are most important things to bring certitude in one's heart. I pray Allah (عَزَّ وَجَلَّ) to bestow upon us the faith and truthful belief. Aameen.

The very purpose of the conceputation of Shaikh is for the concentration of thought at one point. Invocation of the epithets of Allah, Ya Aleemu, Ya Khabeeru, Ya Sami'u, Ya Baseeru (يا عليُّ، يا بصيرُ، يا سميعُ، يا خبيرُ) are also useful in this regard. When you say Ya Aleemu (يا عليُّ), pay attention towards your mind because it is the center of knowledge. The knowledge of sublime world will enlighten your heart. When you say Ya Khabeeru (يا خبيرُ), turn your focus at your heart so that you become aware of the whole world. When you say 'Ya Smi'u' (يا سميعُ), turn your attention towards your ears so that not only your physical hearing capacity improve, but you should be able to hear what is coming from the sublime world. And when you recite Ya Baseeru (يا بصيرُ), concentrate on your eyes to see what you have not seen so far in your life. The sign (tajalli) of formless Almighty will come in front of your eyes wearing the veil of simile. To know the considerations of other people or witness things of far off places is a very small thing.

The people connected with the Siddiqui lineage (the murideen of Shaikh Mohammed Abdul Qadeer Siddiqui - رحمة الله عليه) should close their eyes and in their imagination come to Malakpet area (where shaikh's residence was located) and cursorily see whatever houses come across their way on both sides of the road. The ones who have access to Ghous-ul-Waqt Shaikh Mahboob Allah - رحمة الله عليه, the Shaikh of Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه),

should go upto Qazipura locality (where the residence of Hadhrat Mahbooballa - is located) and return back after obeisance. The abstainers (Muttaqi - مُتَّقَى) and forbearers (parhezgar - پریہیزگار) should go to Makka al-Mukarrama and pray two raka of Salah in front of Kaaba and come back. The affectionate of Prophet Mohammad (صلى الله عليه و آله وسلم) should go to Prophet's (صلى الله عليه و آله وسلم) mosque and submit two raka of Salah where Prophet Mohammad (صلى الله عليه و آله وسلم) used to pray (it is located under a small arch in the mosque) and imagine that the Prophet (صلى الله عليه و آله وسلم) is seeing him from the grill of his tomb. After reciting salutations and invodivissings (invocation of divine blessings on Prophet - صلوة و سلام) they should come back. There are big maps of Makka al-Mukarrama and Madina al-Munawwara in the market to help you in this regard.

While consolidating your imagination, think that from Allah (عَزَّ وَجَلَّ) a fast light (like a search light) is reaching to the heart of Prophet Mohammad (صلى الله عليه و آله وسلم). From there, it is reaching to the heart of your Shaikh and from your Shaikh, it is reaching your heart. Draw this light towards your heart with all your strength. Do not consider these as futile thoughts. These are the opening gates and when you develop, these thoughts show astonishing spectacles. The whole world of Similitude (عالم مثال) will be unfolded for you and when your thought gets more concentrated, you will start considering that you are in the shape of your shaikh and whenever you think of you, the face of the Shaikh will come before you. Even your physical looks will get transformed. Your Shaikh's appearance will start getting apparent in you. Others also will notice the twinkling of your shaikh's face in you and even your voice will get similar with your Shaikh.

میں کہوں تو زباں سے مرے ٹو ہی نکلے
میں نظر جس پر کروں ٹو ہی میرا منظور ہو

When I say 'I', my tongue should say 'You' and whenever I look at myself, I should witness only your existence.

The next is the stage of perambulation (sair - سَيْر) which is of three types (i) Perambulation of Shaikh in Shaikh (سَيْرٌ لِلشَّيْخِ فِي الشَّيْخِ), (ii) Perambulation of Prophet Mhammad (صلى الله عليه و آله وسلم) in Shaikh (سَيْرٌ لِرَسُولِ اللَّهِ فِي الشَّيْخِ), and (iii) Perambulation of Allah (عَزَّ وَجَلَّ) in Shaikh (سَيْرٌ لِلَّهِ فِي الشَّيْخِ).

(i) Perambulation of Shaikh in Shaikh (سَيْرٌ لِلشَّيْخِ فِي الشَّيْخِ). In this perambulation, one acquaints with the excellence of his Shaikh.

(ii) Perambulation of Prophet (صلى الله عليه و آله وسلم) in Shaikh (سَيْرٌ لِرَسُولِ اللَّهِ فِي الشَّيْخِ) – In this perambulation, the excellence of Prophet Mohammad (صلى الله عليه و آله وسلم) gets reflected through the Shaikh and one knows about the connection of Shaikh with the prophet (صلى الله عليه و آله وسلم).

(iii) Perambulation of Allah (عَزَّ وَجَلَّ) in Shaikh (سَيْرٌ لِلَّهِ فِي الشَّيْخِ) - In this perambulation one gets to know about Allah's (عَزَّ وَجَلَّ) refulgences (تجليات) through his Shaikh and the relationship of the Shaikh with Allah (عَزَّ وَجَلَّ).

When your conceptualization of Shaikh (تصور شيخ) has attained an exceptional state, his attributes and thoughts overtake your attributes and thoughts. This state is known as Extinction in Shaikh (فنا في الشيخ).

گر من گوئم زمن توى مقصودم
O'Almighty, even if I say 'I', my purport is you only.

Shaikh says that he has seen many cases, of those who had extincted in their Shaikhs, their physical features resembled their Shaikhs. When they walk and move, people feel a distinct resemblance of their Shaikh. And in the case of 'Extinction in Prophet Mohammad (صلى الله عليه و آله وسلم), the attributes of Prophet Mohammad (صلى الله عليه و آله وسلم) ie., his face, shape, style of movement, walking, and voice, all are bestowed to the person. This is the meaning of Extinction in Prophet Mohammad (صلى الله عليه و آله وسلم). And the Extinction of in Allah (عَزَّ وَجَلَّ) is when he does not have anybody else's thought in mind except Him. This is the state of Conformation (فنائيت), a kind of unconsciousness.

گم شدن درگم شدن دين من است
نيستی در هست آئين من است

To get lost in the Being of Allah (عَزَّ وَجَلَّ) is my religion. The law of Religion requires me to get extincted in His existence.

After it, all the things the 'divine way farer (سالك) had lost, are given back to him and he remains always mindful and never forgetful of his connection with Allah (عَزَّ وَجَلَّ). When he progresses further and walks ahead of his Shaikh, he is rewarded with 'Perambulation of Apostle in the Apostle (سَيَّر لِرَسُولِ اللَّهِ فِي رَسُولِ اللَّهِ). And when he develops further, he is rewarded with Perambulation of Allah in Prophet Mohammad (سَيَّر لِه فِي رَسُولِ اللَّهِ). The divine refulgences manifest through the Prophet (صلى الله عليه و آله وسلم). This is state is for supreme venerable beings who walk ahead of their Shuyookh of esoteric practice (شيوخ طريقت).

Now left is the perambulation of Allah in Allah (في الله), and perambulation of Allah from Allah (من الله) and the perambulation of Allah towards Allah (الى الله), all these are exclusive with Prophet Mohammad (صلى الله عليه و آله وسلم).

Sometimes from the looking glasses of the Prophetic light, the Prophet (صلى الله عليه و آله وسلم) shows Allah (عَزَّ وَجَلَّ) to a venerable being and the venerable being considers that he is seeing the Almighty directly. Let everyone know that without Prophet Mohammad (صلى الله عليه و آله وسلم), there is no approach to God Almighty.

نہ اٹھا ہے نہ اٹھیگا کبھی یہ بیچ سے پردہ
تو اے نور خدا ہے شک نقاب روئے وحدت ہے

The veil of light between Allah (عَزَّ وَجَلَّ) and His creatures is Prophet Mohammad (صلى الله عليه و آله وسلم). And this veil can never be taken out. O'Prophet (صلى الله عليه و آله وسلم), O'Light of Almighty, without doubt you are the Supreme Phenomenon of Allah (عَزَّ وَجَلَّ).

میں یہ عینک لگا کر جسکو چاہوں دیکھ لیتا ہوں
اگر یہ آنکھ پر عینک نہ ہو پھر نور ظلمت ہے

Wearing the spectacles of this Prophetic light (نور محمدیؐ), I can see anything I wish. If this spectacle is not there on the eyes, then it is a total darkness. (Hasrat)

FOCUS OF ATTENTION (توجہ - Tawajjoh)

When the tiger stares at deer and thunders, the deer forgets to leap forward. Similarly, when the cat stares at the mouse, the mouse forgets frisking away from it. With these examples, it is evident that even the animals have will power to a certain extent. But human beings are distinct for their will power among all creatures. There is a vibration of thoughts for every individual and whoever comes within its range, he gets influenced. Paying specific attention towards something by using one's will power is known as 'Contemplative focus' (توجہ), 'exercising authority' (Tasarruf - تصرف), courage, and inspiration. Some people call it mesmerism. Whoever comes within the circle of the effect of the person who has strong will power, gets subordinated to his thoughts and abandons his own thoughts. This can be explained by the circles produced on the surface of the water. If a small grit is thrown into a still water of a well, a small circle appears on the surface of the water. And if you throw a big stone along with the small grit into the well, a huge circle appears on the surface of the water and the small circle of the grit is overtaken by the big circle of the stone. This way good or bad environment influences in shaping the characters of a human being.

صُحْبَتِ صَالِحٍ تُرَا صَالِحٍ كُنْد - صُحْبَتِ طَالِحٍ تُرَا طَالِحٍ كُنْد

You become good in the company of a good person and bad in the company of a bad person.

To develop will power one should stop divergent considerations and bring his thought focused at one point at a time. The use of will power is not restricted with the righteous. Even the wretched too make use of it. When there is a confrontation between the good and evil, the certitude (Yaqeen - يقين) fights with certitude. Whoever has stronger certitude prevails and the weak is affected. Some people put a rose in a container filled with water and stare at it concentrating that the flower should whirl. After a few days effort, the flower starts whirling.

As we have described above, the attention and inspiration are practiced by both good and bad people. But good people take assistance from virtuous souls, divine epithets and from the verses of the holy Quran and then put their effects on others. Therefore, if an elevated and courageous person gives permission for invocation of a divine epithet or supplication, it shows a special effect. To invoke a divine epithet on your own is different from invoking it by taking permission from a religious venerable person for a particular purpose. Shaikh says, a religious venerable person permitted him to recite certain words and said that 'you read these and blow exhale your breath on pieces of glass and chew them. Shaikh did that and gave permission for it to others. No harm was done to anyone.

Prophet Mohammad (صلى الله عليه و آله وسلم) took Abdullah Ibn Abbas (رضي الله تعالى عنه) in his arms and supplicated 'let Allah (عَزَّ وَجَلَّ) bestow upon him the understanding of the teachings of the holy Quran. He became the chief of the Exegisers of the holy Quran.

Abu Huraira (رضي الله تعالى عنه) used to listen to the Prophet's (صلى الله عليه و آله وسلم) sayings but was finding it difficult to remember them. The Prophet (صلى الله عليه و آله وسلم) asked him to spread his garment / head cover. When he did that, the Prophet (صلى الله عليه و آله وسلم) stared at the cloth putting his pious attention on it. Abu Huraira (رضي الله تعالى عنه) then took this cloth and placed it on his chest. His memory became strong and he started remembering Prophet's (صلى الله عليه و آله وسلم) sayings.

When the attention of certain virtuous people is drawn towards a person suffering from fever or evil spirits, they order someone to go there and tell the fever to go or tell Satan not to bother and go. The one who is suffering from a possessed evil spirit or haunted by a wicked satan cannot look eye to eye with the virtuous servants of Allah (عَزَّ وَجَلَّ).

The one whose power of imagination is strong, can see the entire cosmos and its creations and he can be witnessed by others in various places in different forms and even can exercise his authority to eradicate evil.

Shaikh describes here a related incident narrated to him by his friend and colleague at Osmania University, Professor Ilyas Barni, the then professor of Economics at Osmania University, Hyderabad, India. An American mesmerism expert came to Meerut (pre independence north India) whose will power was so strong that he used to stop the running train wherever he wished. The people of the city of Meerut approached a religious elderly named Abdullah Shah Saheb requesting him to interfere as Muslims thoughts were getting polluted because of that mesmerism expert. Shah Saheb sat down at a place nearby the railway line and the American was invited there to stop the running train. The train came and passed away, the mesmerism

expert tried his will power in vain to stop the train. Not only that, Shah Saheb also seized all his mesmerism powers. When the American pleaded for mercy, Shah Saheb took a pledge from him that he will never compete with Muslims again. Once he pledged that, he was given back his mesmerism power.

Attentional focus (Tawajjoh) and will power is used by both religious venerables and hypnotists alike. The Hypnotists hypnotise others and make them unconscious from their power of hypnotism powers and make them subordinated to their will. The person who is subordinated to hypnotic powers get some kind of connection from the World of Similitude. The hypnotist asks the hypnotic (the person who is partially unconscious from hypnotism) where is such and such person and what is he doing. The hypnotic replies back. A strong will power person does not get affected from hypnotism. The hypnotist's will power is personal, emerges out of his anima (Nafs - نفس). But the religious venerable person take it from their Shaikhs, they in turn take it from Prophet Mohammad (صلى الله عليه و آله وسلم) who takes it from Allah (عَزَّ وَجَلَّ).

The anklets of the chain of connection (Zanjeer-e-Nisbet - زنجير نسبت) are connected on one end from the Shaikh, via Prophet (صلى الله عليه و آله وسلم) to the Empyrean of Allah on the other end.

The religious shuyookh objective is neither governmental power, nor money or status in society, as has been the case with the people of hypnotism. Their only concern is that their Mureed should be alright, his thoughts are purified and his labor should be in the pursuit of Allah (عَزَّ وَجَلَّ). These are the people of 'Attentional Focus', courage and virtuous will.

There are other Shuyookh who do not pay attention on anyone. One can consider them as heaters of love and affection and whoever is sitting around it invariably gets the heat. Or they are like big torch and everyone around them gets its light. They are the people of Vibration (tamuuj - تموج) and are the evidence of [صُحِبْتَ صَالِحًا ثَرًا صَالِحًا كُنْدَ] [You will become good in the company of a good person]. The thoughts of the teacher overtake the thoughts of the pupil. A person threw a small grit into a still water with which a small circle surfaced. Immediately another person threw a big stone into the water well. What happened? The circle of the small grit disappeared into the circle of the big stone. Thus, the Mureed invariably gets extincted in Shaikh (fana fish Shaikh - فنا فى الشيخ) as long as he is his company.

Wahhabis/Deobandis and their like minded groups say that all these things have been invented by Sufi Shuyookh and are their contrivances. Shaikh says that the people belonging to deviant sects mislead Muslims. They should know that all the works of the Sufi Shuyookh are through the connection (nisbet - نسبت) of Prophet Mohammad (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) embraced Omer (رضى الله تعالى عنه) and pressed him hard against his chest. Omer (رضى الله تعالى عنه) started shaking and the blasphemy changed into Islam. A person used to get a lot of evil considerations (Wasaawis - وساوس). The Prophet (صلى الله عليه و آله وسلم) placed his hand over his chest. The person started sweating and all his evil considerations eliminated instantaneously. One companion's memory was not good. Prophet (صلى الله عليه و آله وسلم) asked him to spread his garment and gestured as putting something into it. The companion wrapped the garment and placed it over his chest and his memory became strong and he became the greatest narrator of Prophet's (صلى الله عليه و آله وسلم) Ahadith.

People used to submit to the Prophet (صلی اللہ علیہ و آلہ وسلم) that 'as long as we sit in your company O'Apostle (صلی اللہ علیہ و آلہ وسلم), we do not get any unrelated thoughts and when we go home, it becomes as usual. The Prophet (صلی اللہ علیہ و آلہ وسلم) said, if this state of yours become permanent, the angels will come to shake hands with you. This is the example of vibration. Here there is no question of giving or receiving. Here one gets without asking.

If you sit in the company of a good person, you will also become good. And if you sit with a bad person, in view of his evil vibration, you also become bad. To escape from them is more important than escaping from Iblis. Remember bad women are the ropes of Satan. When Satan exhausts all his techniques, he uses a woman as his rope and through her, pulls a person towards him.

How do we achieve courage and spiritual attention and develop to be more powerful spiritually? Sufi Shuyookh are the source of virtue because they help in bringing the thought of a person one point at a time. Be in their company, learn from them and benefit from them.

What the worldly people do? They draw a big circle on a paper and on it they make a small black circle. And ask their follower to stare at the black circle without twinkling his eyes. After some days the thought comes to rest on one single point. The knowledge of chanting and exorcising (Haziraat ka Ilm - حاضرات کا علم) opens from it. Some people take a small container filled with water and place a rose in it and stare at it putting their will power for the flower to whirl. After a few days the flower starts whirling as per their will. Some people wear a ring on their finger and put a small black dot on it and call it the magical ring.

دیکھا تم نے کیا دیکھا - اسکی کتنی وقعت ہے
کھیل تماشہ لا حاصل - مقصد اصل حقیقت ہے

Nothing is achieved out of what you have seen. Unless your objective is right, all spectacles and play you involve in is a futile effort.

How long you will strive to achieve worldly benefits? Do you have any affection for Allah (عَزَّ وَجَلَّ), any love for Him. Have you ever tried to remember Him with total devotion? Have you even done invocation (zikr- ذکر) for Him? If the water is tumultuous in a water well, no face can be seen in it. Once it is stationary, you can see your image as well as the face of your friend. If our mind and heart is dispersed and is seized in various corporeal passions, how can you see the face of your beloved?

When the restless mercury settles with heat, it becomes silver and a dyer can dye it to make like gold. You also become silver and gold, or if is not possible, remain mercury and cling with a glass, you will become mirror. When you become mirror, you will be able to see yourself as well as you can show others' images as well.

RELIGIOUS VOCALIZATION (Ghina - غناء)

Among other good deeds, the religious vocalization (Ghina - غناء), recitation of couplets in rhymes by giving appropriate weight to words and audition (Sama'a - سماع) are the deeds which generate 'heat of love and affection' in the heart. Religious vocalization brings out the suffocated emotions of virtue and love and facilitate in focusing our thought on one point at a time.

Remember, Islam never suppresses natural inclinations, rather it refines and brings them to moderation. Singing and rhythmic recitation of poetry is a natural thing. In order to know the virtue and evil in singing of poetry, we need to find the type singing and then subject it to religious imperatives.

First of all the meanings of the couplets are to be ascertained. And then find out what is the objective of singing. Who is the singer and what type of people are there in the gathering to listen. If it is realized that the poetry contains apostasies, then its singing and even reading or recital are forbidden. Similarly, if the singer is a professional loose character woman, her singing and its listening both are forbidden.

Keep it in mind that peoples' natures are different. Someone likes singing and someone does not. Even a person does not remain in the same mood for a long time. Anything with which Allah's remembrance is generated is good, and anything, singing or utterance, that causes forgetfulness from Allah is bad.

It is Hadith - Narrated by Buraida (رضي الله تعالى عنه) that I heard Prophet (صلى الله عليه وآله وسلم) saying, "Some (couplet) is convincing speech, some are ignorant talk and some couplets is wisdom and some are narrow mindedness". (Abu Dawood)

It is in Hadith - Narrated by Mohammed bin Haatib (رضي الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) said, "the difference between lawful (حلال), and unlawful (حرام) is that in marriages singing and drum beating is performed". (Ahmad, Tirmidhi, Nasai, Ibn Maaja).

To express an opinion without proper investigation is not worthy of literate people.

If a camel rider sings Hudi (خدى), it is noticed that the camel runs faster in exuberance. During Prophet's (صلى الله عليه وآله وسلم) time, a vocal singer sang a melodious Hudi and all camels of the Caravan started moving faster to an extent that the it became uncomfortable for the women who were traveling in the Caravan. Prophet Mohammad (صلى الله عليه وآله وسلم) who was with the Caravan told the singer رَفِقاً بِالْقَوَارِيرِ [Be soft on these glasses, meaning women] (Hadith Tabrani).

The snake and humans are adversaries, but when a flute is played in front of the hole of the snake, it is said that it comes out and starts swinging to the tune. Some people say that it swings to the movement of the flute. These things show that the effect of music is natural.

It is possible that some people get disturbed or uncomfortable from a melodious voice or a good music. But this type of people are rare. The rules are devised for masses and not for rare nature people.

What is singing and music? It is to recite a couplet in such a way that it creates proportional weight in words. It generates tune and music.

To consider an illegitimate thing to be legitimate is wrong. Similarly, the one who considers a legitimate thing to be prohibited is also an interference in the Islamic law.

It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.] (Al-Ma'idah - 87)

It is in Quran - فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ [So give good tidings to My servants who listen to speech and follow the best of it] (Az-Zumar - 17-18)

It is in Hadith - Narrated by Barra bin Aziz (رضي الله تعالى عنه) that he heard the Prophet of Allah (صلى الله عليه وآله وسلم) saying, "recite the Quran with a pleasant voice because the melodious voice adds to the gracefulness of the Quran". (Ad-Daarmi)

It is in Hadith - Narrated by the Ummul Momineen Aisha (رضي الله تعالى عنها) that the Prophet (صلى الله عليه وآله وسلم) used to keep a pulpit in the Prophet's (صلى الله عليه وآله وسلم) mosque for Hassaan bin Sabith (رضي الله تعالى عنه) who would climb over the pulpit and express pride for, and defend the Prophet (صلى الله عليه وآله وسلم); and the Prophet (صلى الله عليه وآله وسلم) used to say, Allah (سبحانه و تعالَى) supports Hassaan from Hadhrat Jibreel (عليه السلام) so long as he expresses pride for and defends the Prophet (صلى الله عليه وآله وسلم). (Bukhari).

It is in Hadith - Narrated by the Ummul Momineen Aisha (رضي الله تعالى عنها) that the Prophet (صلى الله عليه وآله وسلم) said, yes you continue your work so that the Israilis know that our religion has magnanimity. I am sent with the simple Hanafia religion. (Ad-Dalaimi).

What is prohibited? How is it proved and what is the prerogative for it. Prohibition (حُرْمَت) can be proved by the 'revelation' (وحي) and absolute reasoning. For absolute reasoning, the Quran and Ahadith (continuous narrations) are required. The one who is guilty of doing a prohibited thing is a sinner, and the one who believes it lawful is an infidel.

Many companions of the Prophet (صلى الله عليه وآله وسلم), their subordinates and Aimma listened to the recital of poetry in melodious tunes. Some singers and poets had musical instruments and flutes, who were heard singing by Sahabah, their subordinates and Aimma.

(i) It is narrated by Hadhrat Ibn Abdul Bar that Hadhrat Umer (رضي الله تعالى عنه) listened to it.

(ii) It is narrated by Hadhrat Madarvi and Rafa'ee that Hadhrat Uthman (رضي الله تعالى عنه) listened to it.

(iii) It is narrated by Ibn Shaiba that Hadhrat Abdul Rahman Bin Auf (رضي الله تعالى عنه) listened to it.

(iv) It is narrated by Baihaqi, Ibne Maaja, Saeed Bin Mansour and Wahidi that Hadhrat Abu Ubaidah bin Jarra (رضي الله تعالى عنه) listened to it.

(v) It is narrated by Baihaqi that Hadhrat Bilal (رضي الله تعالى عنه), Hadhrat Abd Bin Arqaam (رضي الله تعالى عنه) and Hadhrat Osama bin Zaid (رضي الله تعالى عنه) listened to it.

(vi) It is narrated by Ibn Zaher that Hadhrat Hamza (رضي الله تعالى عنه) listened to it.

(vii) It is narrated by Abu Nayeem that Hadhrat Barra Bin Malik (رضي الله تعالى عنه) listened to it.

(viii) It is narrated by Ibn Abdul Barr that Hadhrat Abdullah bin Jaber (رضي الله تعالى عنه) listened to it.

(ix) It is narrated by Abu Talib Makki that Hadhrat Abdullah Bin Zubair (رضي الله تعالى عنه) listened to it.

(x) It is narrated by Abu Tafra Asbahani that Hadhrat Hassaan bin Saabit (رضي الله تعالى عنه) listened to it.

(xi) It is narrated by Zubair bin Akkar that Hadhrat Abdullah bin Umar (رضي الله تعالى عنه) listened to it.

(xii) It is narrated by Ibn Qutbia that Hadhrat Qurazta bin Ka'ab (رضي الله تعالى عنه) listened to it.

(xiii) It is described in 'Agaani' that Hadhrat Khawaat bin Jubair (رضي الله تعالى عنه) and Rabah Al - Muetharaf (رضي الله تعالى عنه) listened to it.

(xiv) It is narrated by Abu talib Makki that hadhrat Mugaira bin Sha'aba (رضي الله تعالى عنه) listened to it.

(xv) It is narrated by Maadravi that Ummul Mo'mineen Aisha (رضي الله تعالى عنها) and Rabee'a (رضي الله تعالى عنه) listened to it as it is mentioned in Bukhari and other books of Ahadith.

The listeners of the recitation are countless in Prophet's (صلى الله عليه و آله وسلم) companions, their subordinates and their (second and third generation) subordinates and all the Imams of four schools of thought. All Shafiis have supported this school of thought.

It is in Hadith collection of Muttaqi Al Bahr that once Imam Abu Hanifa (رضي الله تعالى عنه) attended a Valima dinner (wedding party) wherein there was fun and singing. Imam said "Once I was put to a big trial. Thus I kept patience". Firstly 'trial' need not necessarily be harmful. Secondly, it is in the dignity of Imam to authoritatively request for imperatives and caution for the prohibitive. He could never have shown patience for an unlawful activity.

All Ahadith relating to the prevention of singing have been proved to be 'weak Ahadith' by all Aimmah. The Hadith generally quoted by Deviant sects is Unfrequented (خبر احاد). The Hadith transmitted by only one narrator which cannot be compared with continues narrations (احاديث متواتر - Ahadith transmitted by several narrators which are continuous in substance).

Some Naqshbandis casually say that in Naqshbandia lineage, listening of Sama is forbidden. However, it is reported that when a person asked Khwaja Bahauddin Naqshband (رضي الله تعالى عنه) about Audition (سماع) he replied - نه انكار مي كنم ، نه اين كار مي كنم [I have not done it, but if anyone asks to do it, I cannot refuse it either].

In Quadirya lineage also, there are two types of people. Some listen to Sama and some do not. In Chishti lineage, Sama is held as an important virtuous deed.

SUBTLETIES (Lata'ef - لطائف)

In human body there are some chief organs like heart, liver, stomach, lungs and brain. It is important to know that all these have connection with the subtle world (عالم غلوي). Those who are vocational invocators / frequent reciters of the epithets of Allah (ذاكر و شاغل) are aware that each of these chief organs is spiritually connected with a resolute Prophet. And every Prophet has one special attribute. The vocational invocator focuses his attention towards this Prophet. From Almighty to the Prophet and from the Prophet to the vocational invocator, a divine light comes. Every divine light has a specific color. The part from which the invocators receive the divine light is called the "Subtlety" (لطيفة) and all these parts together are called "Subtleties" (لطائف).

What are subtleties and what are their effects?

There are six subtleties; (i) Heart (Qalb - قلب), (ii) Anima (Nafs - نفس), (iii) Soul (Rooh - روح), (iv) Latent (Sir - سير), (v) Hidden (Khafi - خفي), and (6) Recondite (Ikhfa - اخفي).

Human being receives knowledge and 'will' from the center of brain, and from there it reaches to all parts of the body. This place is called 'Recondite' (Ikhfa - اخفي) which is subordinated to Prophet Mohammad (صلى الله عليه و آله وسلم). It is in Hadith [Allah gives and I dispense] (Hadith Bukhari). From the dispensing authority, ie., Prophet Mohammad (صلى الله عليه و آله وسلم), it reaches to all the prophets. The details of these subtleties are as follows.

The vigor of rage (Quwwat-e-Ghazabi - قوت غضبي) is related with the heart (Qalb - قلب). This is the center of the sense of divine honor (Ghairat-e-Elahi - غيرت الهی). It is subordinated to (Tahet-e-Qadam - تحت قدم) Adam (عليه السلام). According to some other Shuyookh, it is subordinated to Nooh (عليه السلام). Prophet Nooh (عليه السلام) preached for over 900 years but no one accepted his teachings. He supplicated to Allah (عَزَّ وَجَلَّ) - رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا [O My Lord.

Don't spare anyone among the atheist inhabitants of this world.] (Nooh - 26). His prayers were answered and the world was drowned under water killing all atheist inhabitants. By impulsing upon it with the invocation of لا اله الا الله the sense of divine honor (غيرتِ الهى) and spite for the sake of Allah (Bughz lillah - بغض لله) are exuberated.

The liver is the center of vigor of carnal passions (Quwwat-e-Shahwi - قوت شهوى). From here the digested food reaches to the heart in the form of blood and from there it is pumped to other parts of the body. It is subordinated to Ibrahim (عليه السلام). Abraham (عليه السلام) has special distinction in acquiescence and cheerful acceptance (تسليم و رضا). Consider his state of affairs. (Allah - عَزَّ وَجَلَّ) says, "We will throw you in fire". "Yes very well" (says Abraham - عليه السلام). A child is born to him after a long time. "Abraham" (commands Allah - عَزَّ وَجَلَّ), "throw this child in desolate wilderness where there is neither a man nor a trace of human being, no food and water". "Yes - fine" (comes the answer). The child grows and attains grace and charm. "Abraham if you consider Me as friend, cut the throat of this child with a knife" (commands Allah - عَزَّ وَجَلَّ). "Yes, appropriate. (Comes the answer from Abraham - عليه السلام).

The distinctive feature of Ibrahim (عليه السلام) is to entrust 'deliverance of deeds (فنائى افعال) and 'deliverance of attributes (فنائى صفات) all in the hands of Allah (عَزَّ وَجَلَّ). This is the subtlety of soul (Lateefa-e-Roohi - لطيفه روحى).

In the initial part of the brain Allah (عَزَّ وَجَلَّ) has bestowed the capacity to see, ie, one should seek His vision. Prophet Musa (عليه السلام) opened his eyes and became restless and shrieks رَبِّ ارْنِي رَبِّ ارْنِي [O my Lord, I have heard Your voice, please also show me Your Face (Countenance)]. (Al-A'raaf -143). Do you understand whose place is this? This is the place of Musa (عليه السلام). It is in the beginning of the brain and is known as subtlety of Latent (Lateefa-e-Sir - لطيفه سير). Allah (عَزَّ وَجَلَّ) ordains. لَنْ تَرَانِي [You will not be able to see Me]. (A'raaf - 143). وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي [Fine. Gaze at the mountain. If it stays with its fortress, then you will be able to see Me.] (A'raaf - 143). فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا - His Beloved flings His refulgence on the mountain of his (Musa - عليه السلام) ego and shreds it into pieces. Musa (عليه السلام) screams and falls down unconscious. What is refulgence ? It is like a lightening falling all of a sudden.

After this is Lung, works continuously 24/7/365, throughout the life. It breaths in, utilizes the useful and throws away the waste and does not keep anything other than Allah (عَزَّ وَجَلَّ). Whose place is this? This is the place of Isa (عليه السلام) because he noughts everything into the Unity of Allah (عَزَّ وَجَلَّ), endures only the Almighty and becomes the center of the Unitary refulgence (Tajalli-e-Zaati - تجلى ذاتى). His ignorant followers could not comprehend the facts and started claiming him to be God (or the son of God). This subtlety is known as Hidden (Khafi - خفى).

And what is above it? Above it is Recondite (Ikhfa - اخفى) from where the subtleties started and on it is the end of subtleties.

We have described above the Prophet's (صلى الله عليه و آله وسلم) Hadith - وإنما أنا قاسم والله يعطي [Allah gives and I dispense] (Bukhari). Who is the dispenser (Qasim - قاسم)? He is Prophet Mohammad (صلى الله عليه و آله وسلم). To give Allah's (عَزَّ وَجَلَّ) right to Allah (عَزَّ وَجَلَّ) and servants' right to servants, is his distinctive feature. Gives scorpion its right and when it stings, says, oh, don't you differentiate between the doer and non doer of Salah. Gives stone its right with which

his teeth are broken in the battle of Uhad. Fights with the enemy at the time of conflict, and also participates in sport. Runs with his beloved wife (Ummul Momineen Aisha - رضي الله تعالى عنها) and says, 'see that time you were ahead, now this time I am ahead. There is also a time when the Prophet (صلى الله عليه و آله وسلم) is alone in an exclusive state. Ummul Momineen Aisha (رضي الله تعالى عنها) enters. At the sound of her step inquires who? Ummul Momineen (رضي الله تعالى عنها) replies Aisha (رضي الله تعالى عنها). The Prophet (صلى الله عليه و آله وسلم) asks who Aisha (رضي الله تعالى عنها)? She says the daughter of Siddique (رضي الله تعالى عنه). The Prophet (صلى الله عليه و آله) asks who Siddique (رضي الله تعالى عنه)? Ummul Momineen (رضي الله تعالى عنها) replies, Siddique of Mohammad (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) asks, who Mohammad (صلى الله عليه و آله وسلم)? Looking at this state, Ummul Momineen (رضي الله تعالى عنها) returns quietly.

It is in Hadith - [The Prophet (صلى الله عليه و آله وسلم) said, a particular moment of time also comes between me and Allah (عَزَّ وَجَلَّ) when there is no room even for the most favorite of the angels nor is there access to any Apostle.] (Kashful Khifa, Qushairi, Shamaa-ile- Tirmidhi, Ibn Rahvia). Did you understand what is it? On that moment, on that instant, nothing remains except Almighty. Prophet Mohammad (صلى الله عليه و آله وسلم) was the Apostle of Allah but in that particular moment he himself was not accommodated.

Now remained is the digestive system, the stomach. This is like a maid who cooks. If the cook is not efficient and prepares bad food, parts of the body like, heart, lung, brain, liver and the rest will suffer rather the whole body will get affected. Eat what is permissible and that too moderately. As long as the stomach is full, nothing can come in it. If you keep it little empty, it will be filled with the love of your beloved. Less eating keeps it sound. And when you keep it sound, other parts of the body will also be sound. When you remember Allah (عَزَّ وَجَلَّ) with an empty stomach, you will find Him close by you. This is called subtlety of Anima (Lateefa-e-Nafs - لطيفة نفس).

As per Shaikh Ahmed Sir Hindi's observation, the heart is two inches below the left breast with which the refulgence of deeds (تجليات افعالي - Tajalliyaat-e-Af'ali) are associated. The color of the light (noor - نور) of heart is 'Yellow' and it is under the feet of (subordinated to) Hadhrat Adam (عليه السلام). The one whose heart is the perpetual invocator (Zaakir - ذاكر), he is regarded as 'the person of Adam's disposition' (Aadami-ul-Mashrab - آدمي المشرب). The Soul (Rooh - روح) is two inches below the right breast and is under the feet of Hadhrat Ibrahim (عليه السلام). The color of its light is red. And 'Latent' (Sir - سر) is two inches above the heart leaning towards right and is under the feet of Musa (عليه السلام). The color of its light is white. 'Hidden' (Khafi - خفي) is two inches above the place of soul leaning towards right side and is under the feet of Isa (عليه السلام). The color of its light is black. And 'Recondite' (Ikhfa - اخفي) is in the center of the head and it is under the feet of Prophet Mohammad (صلى الله عليه و آله وسلم) and its color is green. Its invocator is the person of Prophet Mohammad's (صلى الله عليه و آله وسلم) disposition (Mohammadi-ul-Mashrab - محمدي المشرب). What is the 'subtly of Anima' (لطيفة نفس)? It is to keep all these subtleties in moderation.

As per the observation of Shaikh Syed Adam Binnoori, the color of the light of 'heart' (qalb - قلب) is red. The Soul whose place is liver is located on the right side in the body. The color of its effulgence is white. The place of 'Anima (نفس) is umbilicus (Naaf - ناف) or stomach. The color

of its effulgence is grey. The place of 'Hidden' (Khafi - خفی) is the forehead. The color of its effulgence is black. The place of 'Latent' (Sir) is Lung which is located little above the center in the chest. The color of its effulgence is green. Recondite (Ikhfa - اخفی) is located in the center of head or brain and its effulgence is colorless.

With some religious sages, the essence is 'the heart'. In the womb of the mother, the first identifiable spot in the semen is drawn for heart. With its assistance, liver and brain are developed. The part of the body which first moves in the fetus of an unborn child is, heart and in the end, the last part to stop movement of life in a human body is the heart only. They are concerned only with the heart. Their invocations and deeds all are for heart only. During invocation, they impulse only on heart.

The people of Quadriya lineage often devote their attention on the 'will' and 'thought'. The Judge of a criminal court will consider the causes of the crime and when he is convinced that the person has committed the crime intentionally, he will punish him. The fact is that, after the 'will', the human being is considered to be responsible for an act. One who does not have a 'free will' does not have power to do anything. Whatever be the circumstances, he is not responsible for the act as he does not exercise any authority to perform them. Therefore, the suppliants (Fuqara - فقرا) target the 'will'. They always advise their disciples to lead a life without it.

Some sages say that in the mother's womb, first three dots appear, one for heart, the other two for liver and brain. And the gist of the observation of Imam Ghazali is that the 'vigor of rage' (Quwwat-e-Ghazabi - قوت غضبی) is related with the heart. The vigor of carnal passions (Quwwat-e-Shahwi - قوت شهوی) is related with Liver and the vigor of intelligence (Quwwat-e-Aqli - قوت عقلی) is related with brain. Again, the carnal Anima (Nafs-e-Subu'ee - نفس سبعی) is related with the heart. The 'Conscious Anima' (نفس لوامه) is related with the subtlety of Anima (Nafs - نفس) and the 'Angelical Anima' (Nafs-e-Malaki - نفس ملکی) with brain. With him, three subtleties are obvious, heart, Anima and brain whom he calls Qalb (قلب), Nafs (نفس) and (Rooh - روح).

When the vigor related to these subtleties becomes subordinated to the Islamic Sharia and one cheerfully agrees with whatever has been destined for him by Almighty, it should be understood that the 'Anima' (Nafs - نفس) is annihilated and has become subordinated to Allah's will. At this stage, it has no 'personal will' of its own. It has now become the bearer of Sharia. When all vigor of human beings become subordinated to Sharia, they undergo a sea change and even their names are changed accordingly. Like 'Heart or rage (Qalb ya Ghazab - قلب یا غضب) is called as 'subtlety of Latent' (Lateefa-e-Sir - لطیفه سیر); the Anima or Passion (Nafs ya shahwat - نفس یا شهوت) is called the 'subtlety of Hidden' (Lateefa-e-Khafi - لطیفه خفی); and Comprehension and intelligence is known as 'subtlety of Recondite' (Lateefa-e-Ikhfa - لطیفه اخفی).

Maulana Jami and Shah Kaleemullah Jehan Aabadi say that human is the sum total of soul and matter. If 'carnal passions' (Khwahshaat-e-Nafsaani - خواہشات نفسانی) are dominant, it is 'Anima' (Nafs - نفس). And if sometimes passions are there and sometimes not, or both are at equilibrium, it is 'heart' (Qalb - قلب). And if the virtue is dominant, it is 'Soul' (Rooh - روح). If leaving all wishes, one turns towards the divine Unity (Zaat-e-Haqqa - ذات حقہ), it is 'Latent' (Sir - سیر), and leaving oneself altogether if one turns towards Almighty, it is 'Hiddin' (Khafi - خفی),

and if there is no thought of invocation, and invocator, only ivocated remains in between, it is 'Recondite' (Ikhfa - إخفاء).

Shaikh describes the end result of the reformation of subtleties (lata'ef - لطائف) in the following couplets?

میں کہوں تو زباں سے مرے تو ہی نکلے
میں نظر جس پر کروں تو ہی میرا منظور ہو

When I say 'I', my tongue should say 'You' and whenever I
look at myself, I should witness only your existence.

میری ہر سانس سے جاری نفسِ رحمانی
میرا ہر لفظ بنے شرح کتابِ مستور

The Beneficent Self's current should flow from my breath
and whatever I talk, every word of it should uncover secrets
of divinity.

INVOCATION (Zikr - ذکر)

What is invocation (Zikr - ذکر)? To remember, and not to forget. The remembrance could be oral or in heart. It can be done by holding your breath or without. The objective of invocation is mindfulness of Allah. Different invocation have different effects. Most important invocation is the invocation of 'Islamic Testimony' (Kalima Tayyiba - کلمہ طیبہ) ' [La Ilaha Illallahu - لا اله الا الله] which has a significant effect in the prevention of evil considerations (Wasaawis - وساوس).

It is in Quran - شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا عَلَيْهِ الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (عليه السلام), and which We have revealed to you and which We had commended to Ibrahim (عليه السلام), Musa (عليه السلام) and Isa (عليه السلام) enjoining. Adhere to this faith and do not divide yourself into sects.] (Ash-Shura - 13).

The purport of the above is Islamic law (Shariat - شريعة). What is Shariat? Divine commandments are called Shariat. It is in Quran - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [O' our Lord, guide us to the straight path] (Fateha - 6). The meaning of Sirat (صراط) is 'Tareeq' (طريق), the way, path. Therefore, Tareeqat (طريقت) is to walk on the divine path. It is in Quran - اِنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِينُ [Certainly, Allah (عَزَّ وَجَلَّ) is the Absolute truth who discloses the exact truth] (An-Noor - 25). It

is in Hadith - **إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ : أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ** [It is the true statement of Labied, the Arab Poet, in all these things nothing is created as spurious by Allah] (Bukhari). Thus cognizance of truth (Haqeeqat - حقيقت) is to understand the Unity and Attributes of Allah (عَزَّ وَجَلَّ). And this understanding is Gnosis (Ma'arefath - معرفت). To remain in Allah's (عَزَّ وَجَلَّ) thought day and night is 'engrossment' (Mahwiyet - محويت). Its opposit is fallacy (Sahu - صهو).

رات دن اُسکی یاد ہے - یاد میں دل شاد ہے

Day and night I am contemplating for Almighty and my heart is happy about it.

Ignorant people waste their lives as there is neither invocation, nor mindfulness of Allah (عَزَّ وَجَلَّ). Sensible people are always alert. What is their state of affairs of sensible people and what will they be doing? This is described in the following paragraphs.

Shaikh says that idle thoughts are clamiteous as life is being wasted in them. It is not advisable to waste this precious life in useless thoughts and troubles. When will you start invocation of Allah (عَزَّ وَجَلَّ) and good deeds. You are suffering from wasteful activities which will bring disgrace in this life as well as in Hereafter. The wasteful considerations are a big problem in life and not to safeguard one's heart and mind brings disastrous consequences.

Look at yourselves, half of your life has been wasted in sleeping already. And half of your life when you are awake, your childhood and adolescent period is spent in fun play. Youth is devoid of senses, intoxicated with attraction of the opposit sex and in the old age it is laziness and indolence. As the vigor gets ravaged in old age it becomes a sickness in itself and the human being becomes useless and helpless.

Think about it. Allah (عَزَّ وَجَلَّ) has given us two ears and one tongue. Say one word and listen two. One who spends more than he earns, will become pauper on day. A breath gone is gone for ever. It will never come back again. You are wasting your valuable life. Everybody gets a specific number of breaths in his lifetime. Once these are over, what happens? Death approaches, death! This is the reason that religious people do 'stifling invocation (Habs-e-dum - حبس دم) and lower their heads in the remembrance of Allah (عَزَّ وَجَلَّ). They invoke divine epithet Allah, Allah (الله الله) for up to a thousand times in one breath. Thus, their life spans are increased and they make their living meaningful and useful. You should also make a schedule and program of your life and whatever you want to do, think it at one time. Carry out each work in time. Do not allow the same thought come to your mind twice. If the same thoughts come to you again and again, tell them **قَدْ فَرَعْنَا عَنْ ذَلِكَ** [when the time comes, we will do this also.]. The religious Shuyookh do not waste their time. They do not pay attention towards useless talk and unproductive work. With their experiences they have realized that the human being takes 24 thousand breaths in a day. They invoke the epithet Allah (لَا إِلَهَ إِلَّا اللَّهُ) several times in a breath. And some invoke (الله الله) in every breath. No breath of theirs is void from invocation. This is known as 'round about breathing invocation' (Pas infas - پاس انفاس). In Quadriya lineage, people give rosary bounding (Zakaat - زکوٰۃ) of each divine epithets with 'concluding supplications' (Tawajjohat-e-Shareef - توجه شریف). What is rosary bounding? To invoke the name of Allah

(عَزَّ وَجَلَّ) or any other divine epithet for one hundred thousand times. Supplications are specific for different time and occasion. The weekly invocations (اوراد) (invocations for divine blessings on Prophet Mohammad - صلى الله عليه و آله وسلم) are in addition to invocations (ازکار). These are known as weekly supplications (Asboo'e Shareef - اسبوع شریف). After every salah, they invoke 'the Islamic testimony' (Kalima tayyiba - کلمہ طیبہ) 165 times to correspond with the numerical sum of the alphabet of La Ilaha Illallah (لَا إِلَهَ إِلَّا اللَّهُ) and in the end Mohammadur Rasulullah (محمد رسول الله). They keep busy their tongue and heart with the invocation of Allah (عَزَّ وَجَلَّ) and there is no room in their lives for wasteful talk and senseless thoughts. It is in Quran - فَادْكُرُونِي [Remember Me and I will remember you.] (Al-Baqara - 152). Be mindful of Him all the time. When forgetfulness goes, the nearness to Almighty comes. The one who is careless about God, his end is also not good.

آتی ہے ہر نفس سے صدا گوش ہوش میں
کچھ کرلو غافلو کے میں نا پائیدار ہوں

Every anima (نفس) shrieks in the sensible ear that do something good in this world because I am not here permanently.

You have to appear into the divine court and show Him your face. If you go empty handed what reward you expect in that Court.

اُٹھ فریداً جاگ رے - جھاڑو دے میت
ٹو سوئے رب جاگے - کیسے نبھے پریت

The couplet is of Shaikh Fareed Ganje Shagr (رحمة الله عليه). He addresses himself saying get up O'Fareed and clean the intrinsic and manifested side of the body. Your beloved Sustainer is awake and you are asleep. How then your love for Him will blossom.

By saying Illallahu (الا الله) one memorizes the name Allah (عَزَّ وَجَلَّ) and enjoys its invocation. First he invokes it by tongue, later his heart joins with his tongue and his forgetfulness disappears altogether. Repeated invocations helps to forget our dependent existence and focus upon the independent existence of Allah (عَزَّ وَجَلَّ). This way he forgets about himself. Now where is the invocator (ذاکر) and his invocation (ذکر)? Only the invoked (Mazkoor - منکور) remains. His heart is full of the light of invoked. This is nothing but the epitome of presence (Kamaal-e-Huzoor - کمال حضور) which is the truth of the truth (Haqqul Haq - حق الحق).

It is in Quran - فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ [So know that there is no god but Allah] (Mohammad - 19).

The invocation of La Ilah Illallahu (لَا إِلَهَ إِلَّا اللَّهُ) is not the invention of Sufi Shuyookh. It is the commandment of Allah (عَزَّ وَجَلَّ) which has been received through the Prophet (صلى الله عليه و آله و سلم).

It is in Quran - قُلِ اللَّهُ تَعَالَى ذُرُّهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ [You say Allah and let these forgetful people be involved in non-sensical talk]. (Al-An'aam - 91). وَلَذِكْرُ اللَّهِ أَكْبَرُ [The invocation of Allah is very big thing] (Al-Ankaboot - 45).

It is in Quran - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ [Those who invoke Allah standing and sitting and lying on their sides.] (Aal-e-Imran - 191). With this verse, perpetuity of presence (Dawaam Huzoor - دوام حضور) is deduced.

It is in Quran - إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [Certainly Allah and His angels send Allah's blessings on the Prophet (صلى الله عليه و آله و سلم). O'People of belief you also invoke for Allah's blessings on Prophet Mohammad (صلى الله عليه و آله و سلم).] (Al-Ahzab - 56). And make sure to do this often.

After reading the above Quranic verses, can anyone say that the invocation is an invented thing by our Shuyookh?. These are unequivocal commandments.

There are many graceful epithets of Allah (عَزَّ وَجَلَّ) and the one who remembers them and involves in their perpetual invocation, Allah willing (ان شاء الله) he will be rewarded with a lot of bounties in Hereafter.

The general rule is, we attempt to develop our faculties which are weak and for that we identify a divine epithet which is useful in this context. In a Pharmacy there are hundreds of medicines, elements and compounds. To choose a medicine to cure a particular ailment is the job of an experienced Physician. Similarly, to suggest an epithet or a combination of epithets of Allah (عَزَّ وَجَلَّ) for invocation to a person is the work of a Gnostic (عارف - Arif).

THE KINDS OF INVOCATIONS (اقسام ذکر)

There are differences in practices of invocations by various shuyookh as everyone's liking and experiences are different. An efficient teacher is one who suggests invocation and deed as per the requirement of the seeker. Suggesting an invocation without investigation, not conforming with the need of the seeker is the work of a person who is not experienced. Sensible doctor gives the required medicine after thorough investigation. Shaikh describes here certain Unani medicines and says Fermented pearl (Khameera marvareed - خَمِيرَه مَرَايِد), reviving electuary (Mufarrah-e-Yaqooti - مُفَرَّح يَاقُوتِي), Gold or silver calx (Chandi ya Sonay ka Kushta - چاندی یا سونے کا گُشتہ) are good medicines, but can these be given to everyone? No. Similarly, Kalima Tayyiba and Majestic epithet (Ism-e-Jalalah - اِسْمِ جَلَالِه) are invoked differently by different people. Some

invocate in stifling invocation (Habs-e-dum - حیس دم), some in 'quiet invocation' (Zikr-e-Khafi - ذکر خفی) and some in 'audible invocation' (Zikr-e-Jahar - ذکر جہر).

Kalima Tayyiba (کلمہ طیبہ) is invoked in different ways. We have described below certain invocations and their distinctive features.

TWO IMPULSE INVOCATION (Zikr-e-do Zarbi - ذکر دو ضربی)

Draw 'La' (لا) from the heart and when you say 'Ilaha' (إله), take it to the right shoulder and throw behind all thoughts and considerations except Allah, and by saying 'Illallah' (إلله), impulse upon your heart and take refuge in divine mercy. Let the endurer (Allah - عَزَّ وَجَلَّ) endure and contingent (Banda - بندہ) extinguish. Some people call it 'Framing invocation' (Zikr-e-Arrah - ذکر آره). Some Quadris, Rifaa'ees and Shadhulis perform this in two impulse invocation (ذکر دو ضربی). Some Quadris do it sitting and some in standing position. The Maulavees (people of Jalauddin Rumi lineage) and Rifa'ees do this invocation in standing position. The Rifa'ees do it by extinguishing their imaginary existence and hit their bodies with armory and consider they do not exist. If they existed, they would have been hurt.

THREE IMPULSE INVOCATION (Zikr-e-say Zarbi - ذکر سه ضربی)

Draw 'La' (لا) from naval point and take it to the middle of your brain with 'Ilaha' (إله) and, turn your head towards right and impulse the heart with 'Illallah' (إلله). In this invocation, the shape of Arabic word 'La' (لا) is formed. This invocation is very useful in the elimination of evil considerations. In three impulse invocation, one passes by all the subtleties (لطائف). This type of invocation is normally done by Naqshbandis.

FOUR IMPULSE INVOCATION (Zikr-e-char Zarbi - ذکر چهار ضربی)

Sit on your knees and hold chyme vein (rag-e-kemaas - رگ کیماس) which is located below the knee of the left leg, firmly. This vein is also connected with the vein located in the toe and right finger of the right leg. Draw 'La' (لا) with a slight jerk from the left knee and think that you are impulsing/hitting on Satan. Satan always tries to deviate human thought and lead him towards works that are against the commands of Almighty. Join 'La' (لا) with 'Ilaha' (إله) and impulse upon the right knee and think that this impulse is upon the anima's considerations (Khatraat-e-Nafsaani - خطرات نفسانی) whose work is to increase worldly desires like eating, drinking and satisfying corporeal and ego determined passions. After impulsing upon the considerations/evil thoughts of anima, join 'Ilaha' (إله) with a focus on Arabic alphabet 'Ha' (ه) and impulse upon the right shoulder. This impulse/hit is upon the 'considerations of the angels (Khatraat-e-Malaki -

(خطرات مَلَكِي). Meaning, we do not need the struggle of anima and Satan and the cautioning of angels about good deeds. Allah (عَزَّ وَجَلَّ) is sufficient for us. Angels always advise for good deeds and caution to refrain from bad deeds. We do not need this either. Then impulse upon heart by saying 'Illallah'(إلله). Nothing should remain except Allah (عَزَّ وَجَلَّ). The consideration of Satan and Nafs is the result of villainous Anima (Nafs-e-Ammara - نفس امارا). Cautioning repeatedly, censuring for every evil deed, is the attribute of 'Conscious Anima (Nafs-e-Lawwama - نفس لوامه). And to turn towards Allah (عَزَّ وَجَلَّ) in total devotion is the work of 'Satisfied Anima' (Nafs-e-Mutma'inna - نفس مطمئنه).

It is in Quran - وَمَا أْبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي [I do not hold myself clear, for the human being's heart is prone to evil, except of those on whom my Lord has mercy]. (Yousuf - 53).

It is in Quran - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً [O'Nafs, which is at rest and satisfied, return to your Lord, well pleased and well pleasing.] (Al-Fajr - 27-28). When the struggle of Anima (نفس) is ended, one becomes pleased at heart and accepts whatever is destined for him. And Allah (عَزَّ وَجَلَّ) pleasingly rewards him with His mercy and acceptance.

STIFLING INVOCATION (Habs-e-dam - حبس دم)

Stifling Invocation (Habs-e-dam - حبس دم) produces excessive heat leading to a kind of unconsciousness and inebriation. During this invocation some people hold their breath by touching their tongues with palate. Holding breath is also of various kinds. They empty the air of their stomach to an extent that frontal skin of their stomach touches their backs from inside. They call this 'vacuousness' (Takhliya - تخلية). Some people fill their stomach with air and call it 'distention' (Tahlia - تحلية). Some people stop their breath in the middle of breathing and call it 'reckoning anima' (Hasar-e-Nafs - حصر نفس).

Be it invocation of 'reckoning anima' or stifling invocation, both produce excessive heat leading to a kind of unconsciousness and inebriation.

Audible Invocation (Zikr-e-Jaher - ذكر جهري) creates an ardor (Josh - جوش) in the heart and develops passions of love and affection. Similarly good couplets and pleasant religious songs are joyous and create intensive virtuous passions. Some Quadris, Chishtis, Rifa'ees and Maulavees do audible invocation. Quiet Invocation' (Zikr-e-Khafi - ذكر خفي) creates a kind of unconsciousness and dumbfound affect. Some Naqshbandis do quiet invocation.

The state of 'naught/extinction' (Fana'iet - فنايت) experienced by people doing 'Stifling and Quiet invocation is like somebody is dead by drowning or death caused by a snake bite. The state of people of 'audible invocation' and listeners of religious audition' (Sama - سماع) is like they are burning to death or death caused by the sting of a desert scorpion. Death occurs in both the

cases, but one dies of drowning and other by burning. The objective is 'the state of naught' (fana'iet - فنائيت), be it by burning or drowning.

Twelve Rosary (Dawaazdah Tasbih - دوازده تسبیح) is done by some Chishteers and Quadris. In this they invoke 200 times 'La Ilaha Illallah' 400 (لَا إِلَهَ إِلَّا اللَّهُ), 400 times 'Illallah' (إِلَّا اللَّهُ) and 600 times 'Allahu' (اللَّهُ). In Siddiqui Quadri lineage, this invocation is done after Salatul Maghrib (صلاة المغرب) by audibly invoking 'La Ilaha Illallah' 600 (لَا إِلَهَ إِلَّا اللَّهُ) times, 'Allahu, Allahu' 200 (اللَّهُ اللَّهُ) times, and 'Ya Hayyu Ya Qayyum' 400 (يَا حَيُّ يَا قَيُّوْم) times.

EYEING INVOCATION (Zikr-e-Aini - ذکر عینی)

Some people say La Ilaha (لَا إِلَهَ) with their eyes open, negate (Nafi - نفی) everything by closing their eyes, and say Illallahu (إِلَّا اللَّهُ) by closing their eyes and affirm (isbaath - اثبات) the Unity of Allah (عَزَّ وَجَلَّ). This is a kind of 'roundabout breathing invocation' (pas infas - پاس انفاس).

The other way of roundabout breathing invocation (پاس انفاس) is, they take a deep breath and say Allah (اللَّهُ) and impulse upon their heart and while releasing their breath, they say ho (هُوَ). 'Round about breathing invocation' () is a quiet invocation. This is also known as invocation of heart (Zikr-e-Qalbi - ذکر قلبی).

Some people do this invocation with eyes open and say Huwaz Zahiru (هُوَ الظاهر) and by closing their eyes they say Hu wal batinu (هُوَ الباطن). All these are known as Eying invocations (اذکار عینی).

In Quadriya practice, some people invoke audibly or quietly 200 times 'La Ilaha Illallah' (لَا إِلَهَ إِلَّا اللَّهُ); 'Allahu, Allahu' 600 (اللَّهُ اللَّهُ) times, and 'Ya Hayyu Ya Qayyum' 400 (يَا حَيُّ يَا قَيُّوْم) times. By this practice they attempt to eliminate their 'will' and wasteful 'considerations'. It is obvious that the investigation of the crime is up to the establishment of 'will'. If it is a wilful crime, it is punished. Therefore, in Quadriya practice the most important thing is to break the 'will'. Will-lessness saves him from the responsibility. The person who is suffering from the evil or unrelated considerations, should invoke 'La Ilaha Illallah' (لَا إِلَهَ إِلَّا اللَّهُ). The one who does not get wasteful considerations, should invoke only Allahu, Allahu (اللَّهُ اللَّهُ). Where is the need to bring otherness (from La Ilaha - لا اله) and then taking it out by Illallahu (إِلَّا اللَّهُ).

Whether audible or quiet, invocation of Allahu Allah (اللَّهُ اللَّهُ) is mandatory and essential. What is invocation? It is mindfulness of Allah (عَزَّ وَجَلَّ). Your thought should always be towards Almighty whether you are walking, sitting, standing or doing any other thing. With this you get the 'perpetuity of presence' (Dawaam Huzoor - دوام حضور) of Almighty. This invocation saves you from dissembling / snobbery (Riya - ریا). To achieve perpetuity of presence of Almighty, some people come to an understanding with their friends and verbally enter into an agreement for 'contemplation of forgetfulness' (Yaad-e-faraamosh - یاد فراموش) under which, while talking

or doing something, a person willfully call loudly 'Allah'. Others' whose heart is mindful of Allah (عَزَّ وَجَلَّ), say Al-Hamdulillah (الحمد لله) and those who were forgetful at that moment will say 'Astaghfirullah' (استغفر الله).

INVOCATION OF ASCENT AND DESCENT (Zikr-e-Suwood wo Nuzool - ذِكْرُ صُوعُودٍ وَ نُزُولٍ)

Draw La Ilaha (لَا إِلَهَ) from the navel and take it up to the middle of the brain/head and giving an impulse with Illallahu (إِلَّا اللَّهُ) bring it back to the navel point. This invocation is done in a sitting position. If you are standing, or lying on your back, draw La Ilaha (لَا إِلَهَ) from the toe and take it up to the middle of the brain and giving an impulse with Illallahu (إِلَّا اللَّهُ) bring it back down to the toe. During the invocation, flashes of lightening is experienced by the invocator.

HADDADI INVOCATION (Zikr-e-Haddadi - ذِكْرُ حَدَادِي)

Shaikh Abdullah Haddad (رحمة الله عليه) was working as a blacksmith. That is the reason this invocation is known after his name. Copying his actions brings abundance of good effect. In this invocation, joining both the hands and standing on your knees say La Ilaha (لَا إِلَهَ) and turn your hands towards your left and take your hands around from over your head and by bringing them down impulse by saying Illallahu (إِلَّا اللَّهُ) on the foreground in front of you.

INVOCATION OF WALKING (Zikr-e-Mashi-ul-Aqdaam - ذِكْرُ مَشْيِ الْأَقْدَامِ)

If you are walking slowly, with every step say Allah, Allah (الله الله) in your heart. Or on one step say La Ilaha (لَا إِلَهَ), and on the other say Illallahu (إِلَّا اللَّهُ). If you are walking fast, on first step say (La لَا), on the second say (Ilaha إِلَهَ). On the third step say (illal إِلَّا), and on the fourth step say (Lah لله).

What is achieved from these invocations? The achievement of these invocations is the perpetuity of presence and obedience of the divine commandments.

It is in Quran - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ - [Those who invoke Allah standing and sitting and lying on their sides.] (Aal-e-Imran - 191).

Shaikh says, do not waist your time. Time is priceless. There are various kinds of invocations. If you could perform at least one of them, it is indeed a blessing.

For further details, refer books like 'Jawahar-e-Khamsa' by Ghouse Gwalior (رحمة الله عليه), 'Kashkol-e-Kalimi' by Shah Kalimullah Jahan Abadi (رحمة الله عليه), 'Fuyozaat-e-Quadriya' by Ghousul Azam Shaikh Abdul Qader Jeelani (رضى الله تعالى عنه) and 'Samraath-e-Makkiya' by Shah Rafiuddin Qandahari (رحمة الله عليه).

In Quariya lineage, people are asked to give 'rosary boundings' (Zakat - زكوة) of divine epithets. What is rosary bounding?. To invoke an epithet of Allah (عَزَّ وَجَلَّ) for one hundred thousand times or one hundred and twenty five thousand times. This limit has been prescribed in Quran.

It is in Quran - مِائَةَ أَلْفٍ أَوْ يَزِيدُونَ [One hundred thousand times or a little more.] (As-Saaffaat-147). With every invocation of an epithet, there are 'attentional supplications' (Tawajjohat-e-Shareef - توجهات شريف) in books like 'Kashkol-e-Kalimi' by Shah Kalimullah Jahan Abadi (رحمة الله عليه) and 'Fuyuzaat-e-Qadriya' by Ghousul Azam Shaikh Abdul Qader Jeelani (رضى الله تعالى عنه).

In Quadriya lineage, the epithets whose 'rosary boundings' (Zakat - زكوة) are given, are (i) La Ilaha Illallahu (لَا إِلَهَ إِلَّا اللَّهُ), (ii) Allahu Allahu (اللَّهُ اللَّهُ), (iii) Ya Hayyu Ya Hayyu Ya Hayyu (يا حي يا حي يا حي), (iv) Ya Wahedu Ya Wahedu Ya Wahedu (يا واحد يا واحد يا واحد), (v) Ya Azizu (يا عزيز), (vi) Ya Wahhabu (يا وهاب), (vii) Ya Wadudu (يا ودود), etc.

Some people also give Zakat of a few more epithets like (i) Ya Zal Jalali wal Ikraam (يا ذا الجلال و الاكرام), (ii) Ya Hayyu Ya Qayyum (يا حي يا قيوم), (iii) Ya Arhamar Rahimeen (يا ارحم الراحمين), (iv) Allhumma Rabban Nabi'e Mohammad (اللهم رب النبي محمد), etc.

Some people while invoking Allahu (الله هو), give a stressful breathing push to 'Hoo' (هو). They will end Hoo (هو) either with the end of their breath or when the other thought comes to their mind and start it all over again. This invocation creates unification (Tauheed - توحيد).

Some people invoke Hu Hu (هو هو), and some invoke Ha Hoo Hee (ها هو هي) which is a gist of La Ilaha Illallahu Mohammadur Rasulullahi (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ). The invocation of Shaikh Mohiuddin Ibn Arabi (رحمة الله عليه) is, turn towards right and say Ya Rab (يا رب), turn towards left and say Ya Rab (يا رب), and looking in the front say Ya Rab (يا رب). Second time say Ya Rabbi (يا ربي) the same way, instead of Ya Rab (يا رب). Some people invoke like this - once in the beginning they say Qalallahu (قال الله), then they recite loudly Inni Anallahu La Ilaha Illa Ana (إني انا الله لا اله الا انا) and understand that this is the voice of God.

In Baghdad, Iraq, some shaikhs stress upon reading Kalima Tayyiba 165 times after every Salah.

With all the above meditations, people experience the divine light. Remembrance of Allah (عَزَّ وَجَلَّ) in any manner, is fine, rather it is important. It is in Hadith - اذْكُرُ اللَّهَ حَتَّى يَقُولُوا مَجْثُونٌ [Invoke Allah to an extent that people call you insane] (Musnad Imam Ahmad). When you invoke with permission of your Shaikh, its effect is exclusive. Repeated and excessive invocation of an epithet of Allah (عَزَّ وَجَلَّ) produces the effect of that epithet and the invocator witnesses its refulgence in his heart.

THE SUPREME INVOCATION (سلطان الاذكار - Sultanul Azkaar)

Every Prophet has a distinctive feature and every primary organ of the human body has a specific connection with a particular prophet. The concept of Shuyookh-e-Tareeqat is that the beneficence of Allah (عَزَّ وَجَلَّ) comes to Mohammad Rasulululla (صلى الله عليه و آله وسلم). From there, it reaches to different prophets and from there it comes to the Shaikh. The seeker pulls this beneficence to his heart from his Shaikh's heart forcefully. With this practice, a movement, a feeling is generated in that subtlety in him. Thus that individual becomes distinct with that subtlety. If movement is generated in all the subtleties by various invocations and vocations, the seeker pulls the beneficence from the sum total of these subtleties (لطائف) and at that time it is said that he is under the feet of Prophet Mohammad (تحت قدم محمد مصطفى ﷺ). From top to toe, he becomes the source and phenomenon of all the emotions. This is 'post minutiae abridgment (Ajmaal ba'd tafseel - اجمال بعد تفصيل). Such invocation is known as the Supreme Invocation (Sultan-ul-Azkaar - سلطان الاذكار).

SUPPLICATIONS AND INVODIVISSINGS

(ادعيه و اوراد - Adya wo Awraad)

The word Durood (دُرود) is well known among Muslims. However for our people in the Western countries whose mother tongue and medium of instruction is English, I have translated this word as 'Invodivissing'. This word stands for 'Invocation for divine blessings on Prophet Mohammad (صلى الله عليه و آله وسلم). This will help them in their understanding the subject matter.

With invocation and invodivissings one experiences divine presence. The book 'Hizbul Azam' (حزب الاعظم) is a collection of Awraad on Prophet Mohammad (صلى الله عليه و آله وسلم). In Sahifa Kamila' (صحيفه كاملا), the invodivissings of Imam Zain al-Abideen (رضى الله تعالى عنه) are mentioned. The book 'Fuyuzat-e-Quadriya' (فيوضات قادريه) contains invodivissings of Shaikh Abdul Qader Jeelani (رضى الله تعالى عنه). The book 'Anwaarul Qudsiya' (الانوار القدسيه) contains invodivissings of Shaikh Abul Hasan Shadhuli (رحمة الله عليه). Some people attribute the book 'Joshan-e-Kabeer' (جوشن كبير) to Maula Ali Murtuza (رضى الله تعالى عنه). Many invodivissings are mentioned in 'Jawahar-e-Khamsa' (جواهر خمسہ) written by Ghouse Gwalior (رحمة الله عليه).

Many other invodivissings (Awraad - اوراد) are attributed to other Shuyookh. 'Hizbul Bahar' (حزب البحر) and Hizbun Nasar' (حزب النصر) are the famous supplications of Shaikh Abul Hasan Shadhuli (رحمة الله عليه). 'Duwa-e-Haidari' (دُعائے حيدري) is the well known supplication of Shaikh Ahmed Abdulhaq Rudolvi (رحمة الله عليه). In the book 'Hsn-e-Hasin' (حصن حصين), supplications for all the activities, from morning till bed time are mentioned. In addition to memorizing and reciting each supplication at its time, some people divide the whole 'Hisn-e-Hasin' (حصن حصين) into seven parts and read each part on a specific day.

There are various types of invocations (Awraad - اوراد). Most of these are collected in the book 'Dala'el al-Khairaat' (دلائل الخيرات). Shaikh says that there were two new editions of the books of Invocations published in Egypt (in 1958 when he wrote this book in Urdu) wherein supplications and invocations of many Shuyookh have been mentioned.

With invocations, you get the feelings of coolness and composure. Invocations of divine epithets sometimes generate heat and perturbation of heart. But salutations on Prophet Mohammad (صلى الله عليه و آله وسلم) clear them with their cool effect.

The supreme individual of this Quranic verse - وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ [Seek means of nearness (waseela) to Allah] (Al-Maaida-35) is Prophet Mohammad (صلى الله عليه و آله وسلم). It is in Hadith - Ubayy ibn Ka'b (رضي الله تعالى عنه) submitted to Prophet Mohammad (صلى الله عليه و آله وسلم) that 'if all my time I send salutations and Durood and spend all my time in it, the Prophet (صلى الله عليه و آله وسلم) said as a good deed, salutations and invocations are certainly sufficient for you] (Tirmidhi - 2457).

VOCATIONS (Ashgaal - اشغال)

So far whatever has been described in this book is about preventions and supplications. In addition to these, there are several vocations (Ashgaal - اشغال). What is vocation? It is a thought, an absorption. The vocation for our beloved is the best among vocations. Thinking about others is a waste of time as it does not lead to any good or bad.

It is in Quran - فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ [Whichever direction you turn your face, you will find Allah (عَزَّ وَجَلَّ).] (Al-Baqara - 115)

It is in Quran - وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ [Wherever you are, He is with you.](Al-Hadid - 4)

It is in Quran - اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ [Allah (عَزَّ وَجَلَّ) is the light (existence) of the Heavens and Earth.] (An-Noor - 35)

It is in Quran - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ [He is in your own self, will you not see then] (Adh-Dhaariyat - 21)

It is in Quran - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [And We are closer to you than your jugular vein.] (Qaf - 16)

It is in Quran - وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي [When My servants ask you (O'Prophet - concerning Me, (tell them) I am every present (with them) and I listen to the call of him that calls Me.] (Al-Baqara - 186).

Close your eyes and think I am nowhere. I do not exist. As long as the light of divine existence was there, I was visible. Now only Allah (عَزَّ وَجَلَّ) is there and He is existent all by Himself. I

was just a thought. Now, does that thought exist? No. Whoever is existent, He is there and whoever is non-existent, he is not there.

نہیں ہوں میں ، نہیں ہوں میں نہیں ہوں
خدا ہی ہے ، خدا ہی ہے میں نہیں ہوں

I am not there, I am not there and I am not there. Allah (عَزَّ وَجَلَّ) is there and only Allah (عَزَّ وَجَلَّ) is there and I do not exist.

It is to be remembered that attention of a person is differently directed at every 'focus' (Khatka - کھٹکا) of the word. There are many focuses in La Ilaha Illallah (لَا إِلَهَ إِلَّا اللَّهُ). In the word Allahu (الله) there are two focuses; one is at 'Al' (أَلْ) and the other at 'Lahu' (لَاهُ). There is only one focus in 'Hu' (هُوَ). Different concentrations are created with different attentional focuses in words. But if one focus is there in a word, it does not create any confusion.

To achieve Unification (Tauheed - توحید), the invocators stress upon one focus by lengthening its sound. They conform that 'sound and thought' with the Unity of Almighty.

Some people sit on the bank of a river where they get the sound of the flow of water which neither has a beginning nor an ending. They concentrate in their heart and thoughts on this sound and conform it with the Unity of Allah (عَزَّ وَجَلَّ). They experience a kind of engrossment (Mahviyet - محویت) with it and disturbances of their heart get eliminated.

Resolution of heart and thought on one point creates unification and brings nought (fana'iet - فنائیت). While sleeping, some people consider that they are extinguishing in the Unity of Infinity (Zaat-e-Ahdiyiet - ذاتِ احدیت). And when they wake up in the morning, opening their eyes, they think that they are seeing the manifestations of the Unity of Actiplicity (Zaat-e-Wahidiyet - ذاتِ واحدیت).

Some people thrust their fingers into their ears. They hear a raining sound. Over a few days, they slowly remove their fingers from ears and concentrate their thought on that sound. Even if the fingers are removed, that sound remains permanently in their thought. They conform this sound on the Unity of Allah (عَزَّ وَجَلَّ). The way a musician generates other tunes after establishing the sound of bass, similarly they maintain this sound in their thought while taking care of various daily chores. They call it sound of eternity (Sout-e-Sarmadi - صوتِ سرمدی).

It is in Hadith - [the Prophet (صلی اللہ علیہ و آلہ وسلم) said, at the time of revelation, it sounds like somebody is dragging a chain on a stone or someone is ringing a bell. After it, the Prophet (صلی اللہ علیہ و آلہ وسلم) receives the revelation.] (Bukhari).

His followers get the inspiration (Ilham - الہام). After it, the remaining senses go into oblivion. Neither eyes can see a thing nor ears can hear anything. Absolute expanse of Unility (Hu ki tajalli - هُو کی تجلی) remains. This is nought (Fana'iyet - فنائیت). If this state remains permanently,

the person becomes Majzoob (the one who is devoid of worldly senses). This is not mental illness. This is spiritual attraction. When the person gets back to his senses, this state is known as 'endurance' (Baqā - بقا).

In the beginning when kids learn to ride a cycle, they pay their whole attention on the cycle and its wheels and are worried about their balance all the time. Later, they talk and turn back to see others also. Do they forget about their balance? No. It is always there. But it becomes subconscious. When one gets the knowledge of Unity (Ilm-e-Zaat - علم ذات), then there is no forgetfulness. Ignorance never comes to him. Subhanallah, the one who has 'the perpetuity of presence' (Dawam Huzoor - دوام حضور), becomes an embodiment of exhilaration.

The objective of invocation and vocations (Zikr wo Ashghaal - ذکر و اشغال) is to create a state of affection with beloved, rather to be involved in love with the beloved. This comes in the end and when it comes, shows strange spectacles. It covers the path of several years in days, and of days in minutes. What is love? This is an emotion possessed by heart. To meet with the beloved, and to make two into one is its job.

در محفلِ یکتائی اغیار نمی گنجد
اغیار چساں گنجد چوں یار نمی گنجد

In the Unitary sitting, there is no room for otherness. If there are others, then how come your beloved could be accommodated there.

پُرگشت دل و جانم از جلوۀ جانانم
در چشمِ منِ حسرتِ جُزیار نمی گنجد

My beloved is there in my heart and in my life. There is no one in my eyes O'Hasrat, except my beloved.

Love is an inebriation (masti - مستی) which is contrary to selfishness. Unconsciousness is associated with it. The lover is always silent. He is devotedly attentive to listen to the words of the beloved. He does not have shyness or bashfulness, honor or dignity. He does not keep others as friends, except his beloved. When the love blossoms, he prates, talks senseless, sustains torturous difficulties in beloved's pursuit, but never loses courage. What happens in the end. He leaps and jumps forward in beloved fondness. How is the water of love. It is an acid. Mortifies the lover into pieces. Intelligent people consider love as infliction. They prefer to remain away from it.

THE PARABLE FOR LOVE (تمثیلِ محبت)

Shaikh describes here an excellent parable depicting the love between Allah (عَزَّ وَجَلَّ) and His Servant (بندہ) based on Muslim traditional society in Hyderabad, Deccan, during his time.

What is marriage? The girl attains puberty. Youthful beauty comes out of her eyes. Parents get anxious to find a match for her. The marriage agents go out looking for a groom. They locate some matches and parents select an excellent groom from these matches as they are experienced people.

After marriage what happens? The wife leaves her relatives, forgets about her friends and abdicates her other wishes. Not only that, she gifts herself and her honor to her husband. Her thought establishes at one point. Now she is there with her husband. Multiplicity changes into oneness. Now the wife does not like to share anything with others. Not only that, she even does not like to call her husband by name because that creates duality. This is unity and this is unification.

میں لپٹ رہونگی سینے سے - تیرے گلے کا ہار بھلا
غیر سے مجھکو کام نہیں - میں اور میرا یار بھلا

I will remain embraced with you like a necklace. I do not
have anything to do with others. Me and you and my Love,
that is all I think about.

What is the result of it. Your children are my children. I am yours and you are mine. And we both are one.

میں جو تیرا ہوں تو ہر چیز ہے میری تیری
پھر یہ کیا بحث لگا رکھی ہے میرا تیرا

When I am yours, everything belonging to me is also yours.
There is no use of talking yours and mine.

As we have described above, the multiplicity changes into oneness. When the wife gifts her honor to her husband, she becomes his honor. When she gives herself to him, he becomes hers. Now no one can dare see her with an evil eye. Wife's enemy is the enemy of husband. He will protect her honor by putting his life in peril. No one can stand by her side as her husband does.

ساس نندیا بگڑی تو بگڑی - بگڑے نا میرا یار
مجھکو نہیں ماں باپ کی حاجت - مجھکو بس میرا غمخوار

Let my mother-in-law or sisters-in-law be angry with me, but my husband should not be angry. I do not require even my parents as I am happy with my comforter.

To give up one's honor, no one can do as the wife has done. Now the house belongs to whom? The wife thinks it is hers and she is right in thinking so. Now the love takes a new turn. Becoming maid of her house, she takes all the responsibilities. This is servant-hood. The nourishment of kids, their education and training, food for the pets at home, petrol for the car, taking care of servants, driver, and their salaries, all these are the obligations of the wife. Cooking of food in time, providing food to everyone at home is the work of wife. The whole day she is involved in various chores. Those works which cannot be done by her husband are also her responsibility.

The night falls, she is relieved of her work and when all people working at home go to sleep, she comes into the bedroom and turning towards her husband lies down on the bed. She talks and laughs with her husband. While talking, the husband disappears. The wife asks, O'Dear, where are you lost? Talking with me why did you kept quiet? The husband replies smilingly, I am right here all along.

Bravo the servant-hood. It has reached to the extreme heights.

Shaikh says, 'whatever I had to say, I did. Now you look after your affairs. Sensible people understand the parable. They conform the example with factual resemblance and to reach to the 'truth' from the metaphor is their work. Allah is sufficient, the rest is pseudo passion'.

SUPPLICATION OF THE SEEKER OF TRUTH

O'Allah (عَزَّ وَجَلَّ), in perception of the essence of your Unity, the gowshak that is flying very high, the wise and anxious, are all bewildered. In your gnosis, the most of the intelligent have failed miserably. No one knows you. Then whom do I believe in? If you are hidden, who concealed you? If you are manifest, then where are you? If you are on Empyrean, give me feathers to fly and reach there. If you are close by me, then give me the vision to see you. If you are in my heart, make me the current so that I could enter into my heart and find you. If you cannot be found, then why is my natural solicitation for your vision? If the rule is that Allah (عَزَّ وَجَلَّ) and Servant cannot meet, then I am disgusted of my life and ready to die. If I burn, my smoke will reach your Empyrean. If I become dust, I will fly like a whirlwind and reach you. Cease me from my existence. Annihilate and ruin me. Neither I exist, nor should I sustain this misfortune. It is sufficient for me that I remain dead and my intent remain alive. I remain extinct and my beloved remain existent.

ٹوٹے یہ طلسم وہم میرا - آئنہ دل بنے مصفا
فانی کا فنا ہی ہونا اولی - باقی کی بقا ہے سب سے اعلیٰ

I wish if this anxiety and superstition of mine breaks and my heart becomes clear. The reflective contingent should get extincted and the 'Eternal Endurer should endure as this is the rule of existence.

پیوند خاک ہوگا ' نقش قدم بنیگا
حسرت یہ جان کر ہی آیا تری گلی میں

Hasrat will become the dust of earth of your courtyard and when you walk over it, he will become your foot print. Knowing this well, he has come into your alley.