

SPIRITUALISM AND MODERN SCIENCE SERIES

SPIRITUALISM AND MAGNETISM

**Dr Muhammad Tahir-ul-Qadri
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مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
مُنَزَّةً عَنْ شَرِيكَ فِي مَحَاسِنِهِ
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ
(صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ)

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Preface

The modern scientific thought has undergone metamorphic changes over ages. Its spirit, however, has constantly remained to justify the existing fact on rational grounds. Eventually, the twentieth century has witnessed an unimaginable scientific advancement that has assigned a vital role to man on the globe in the conquest of the universe.

In the quest of knowledge, the modern man has also discovered that the centuries old concepts about religion are contrary to the scientific thought and, therefore, need to be either discarded or made compatible with the scientific method. This is the challenge that the religious scholars and theologians have failed to face. Instead of analyzing the problem on scientific basis, they have adhered to their timeworn ideologies with a practical surrender to the materialistic values in vogue. Even the torchbearers, the so-called intellectuals and modern scholars of Islam who pretend to be abreast with the modern scientific thought have given in to the onslaught of modern sciences and in secret depths of their hearts feel nervous how to defend their position. They are doing more harms than good by defending their post with archaic weapons.

However, towards the dawn of new millennium, there has risen one guiding star on the intellectual horizon that has showered rays of his effulgent wisdom on the modern mind fallen prey to stray ideologies. Equipped adequately with the scientific and religious knowledge, he has given the call to modern man that Islam is the religion that, ever since its revelation, has the scientific bases which the modern scientific thought is now claiming to discover and further needs to explore in its totality. What Descartes and his successors (Locke, Barkeley, Hume, Kant and Hobbes, Montesquieu, Mill and Bentham and others) did to promote scientific method and rational thought in Europe, has been accomplished in the world of theology, single-handedly by Prof. Dr Muhammad Tahir-ul-Qadri. The world has already recognized him as '*outstanding man of the century*' and '*leading intellectual of the world.*'

This is not in our purview here to reckon the contributions made by Prof. Dr Muhammad Tahir-ul-Qadri to the modern Islamic thought and its reconstruction. Nor can we measure his achievements in clearing and purifying Islamic ideology from muddling of various 'isms' wrought over centuries. But the aspect of his intellectual ventures focussed here relates to a sensitive issue that has disintegrated the intellectual unity of Muslim thinkers and their followers.

Who is 'Wali' and what role he plays in spreading light of divine guidance among the believers is a question that has been answered divergently under the reflective influences alien to Islam. A huge reservoir of literature exists on Mysticism, Islamic Mysticism, Pantheism and Transcendentalism, nature of Mystic Experience, its variety, allied philosophies and schools of thought. The antagonists too have generated colossal works proving it contrary to the 'true Islam' and labeling it as an impious innovation in the approved Islamic code of life. This controversy has inflicted serious damage to the modern Muslim mind leading the young educated Muslims all over the world to desperation and abhorrence from

Islam. They are confused and blatantly question the intellectual validity and logical wellbeing of Islamic thought. The Muslim scholars engaged in this unfortunate controversy, however, ill afford any attempt to recover from the 'spin'. They drastically lack in advanced knowledge and are unaware of the 'phenomena' of modern scientific mind. Being the odd ones, they now stay out of this war of wits, which has spread over East and West. How to satisfy the modern scientific mind on the question of Islamic Spiritualism, its nature and significance; the 'Friends of Allah'- Auliya, their role and task, status and dignity and the phenomenology of spiritual experience is an uphill task which Prof. Dr Tahir-ul-Qadri, however, has performed with tantamount facility, authority and command.

Without entangling himself in sterile controversy on mysticism and its various 'schools' and types, he has taken the Holy Qur'an as the basic and exclusive source of his logic. He triumphantly convinces the reader that a Wali Allah (a friend of Allah), whether a mystic or a saint (whatever term one may use to describe him), is a spiritually privileged Muslim. He acquires heavenly acquaintance and proximity to Allah through absolute obedience to and an overpowering love and adoration for the Holy Prophet (SAW). He then himself becomes a source of spiritual bliss and inspiration for those who stand fast in his company.

Simultaneously, endowed with a vividly historic insight, he educates the modern Muslim mind how, centuries ago, the Muslim scholars defeated their rival thinkers employing the then contemporary logic against them. He emphatically exhorts all educated Muslims of the world to acquire perfect knowledge of modern logic and defeat the antagonists of Islam who have joined hands against the 'Ummah' with an intention to shake the solid spiritual realities which are the bases of Islamic thought and ideology. Prof. Dr Muhammad Tahir-ul-Qadri, the intellectual spirit of our age, the divine genius of the new millennium and a 'Friend of Allah' has a sagacious eye on rise and fall of the Muslim and non-Muslim empires. He possesses a vision that penetrates into future and clearly discerns the impending dangers and their remedies.

While handling this most difficult and controversial subject of Islamic spiritual philosophy, disseminating it to the modern inquisitive mind, he has adopted an easy and logical style to communicate the ideas with the help of similitudes and parables and enviably sublime and inspiring expression. This is exactly the style of exposition and elucidation manifest in the Holy Quran where the divine principles and the spiritual realities of life are made home to man loud and clear through parables and similitudes. While explaining the nature of friendship with Almighty Allah he has based his arguments on the verses of the Holy Qur'an and has taken similitude from modern scientific subjects specially 'Magnetism' and 'Electric Charge'. The concept of 'Spiritual Magnetism' and 'Spiritual Charge' enabling Auliya Allah to get into the 'spiritual channel' which originates from the Holy Messenger (SAW) is a dazzlingly unique and exceptional addition to the existing literature on Islamic Spiritualism. It attracts and convinces the modern educated reader and deletes his disbelief in spiritual values. It irrefutably proves that the phenomenology of Islamic Spiritualism is

compatible with the modern scientific method. This dissertation in this way is, by any standard, a classic piece of literature produced on the subject.

This work, besides spiritualism, also enlightens the reader on ventures of modern science especially in the field of parapsychology. An account of scientific research into finding the underlying reality of psychic experiences and supplying empirical interpretations to extra-sensory perception (ESP) and out-of-body-experience (OBE) has added substantial value to intellectual status of this exposition. The glimpses from spiritual life of Auliya, of their divine experiences in comparison to ESPs, OBEs and the concept of an infinite power within man, highlighting the real significance of Islamic Spiritualism, invite the scientific mind to struggle if it can and belie the spiritual reality. When they decline to disbelieve in psychic reality and its wonders on electromagnetic ground, how can they decline to believe in spirituality of real self of man, its special link with Allah and its acquired infinite spiritual competence towards conquering the universe, demonstrated by Auliya Allah. Studying spiritualism in the perspective of most modern scientific investigation in the field of parapsychology is an amazingly emphatic maiden attempt in the field. It has indeed opened the doors, to embrace Islamic Faith, on those who have been enabled by this study to develop their belief in Islamic Spiritualism on rational scientific grounds. We the believers, welcome this courage to convert to Islam on this rational basis.

While closing this prologue, I convey my sincere thanks to Dr. M. Z. Awan who provided me with his enlightening guidance towards finalizing compilation of this work. In this regard I owe to him a great deal. And Hakeem Muhammad Younas Mujaddady! I must say he is an angel who came and in a single discourse changed the course of my life. While talking about his 'Quaid' he glows with love and devotion. His motivation kept me in while accomplishing the assignment. He brought me spiritual proximity to the 'Friend of Allah' who is also a friend of all of us - Prof. Dr Muhammad Tahir-ul-Qadri, our great 'Quaid'.

ABDUL AZIZ

Statement of Case

Our Dissociation with the Past

The Muslim Ummah remained at the pinnacle of glory for over a millennium. It had stamped its existence on the surface of the earth. But it eclipsed to such a stalemate that even the urge to remain in the race got consigned to oblivion. Devoid of a zeal for worldly advancement and spiritually hollow, we have entangled ourselves in superficial and absurd paradoxes and contradictions. Indifferent to our immense ancestral heritage, we have lagged far behind, serving other nations with a welcome opportunity to feed on our forefathers' highly nourishing and delicious inputs in the field of scientific research and intellectual advancement. We know we are starving but we do not comprehend how and why! We have failed to perceive what assets we have ruined. We are bereaved of both vision and the insight. This predicament has consequenced to humiliation, disesteem and debasement.

One major reason of our fall to dishonor and disdain, is our indifference towards scientific disciplines. It has put us among the tail-enders in the world. An in-depth inquiry of human history reveals that our ancestors disseminated thought and philosophy to the whole world and founded numerous scientific disciplines. Had our forefathers not accomplished their pioneer work in the field of empirical sciences, the contemporary scientific disciplines could never have developed into their present status. They dawned with their wisdom on the Western Nations drowned in murk and darkness of ignorance. The Western World amply fed on our illuminating heredity. And we spared everything for them witlessly.

Our Forebears' Ingenuity and our Clumsiness

Our forebears vehemently defended the tenets and doctrines of Islam against the infidels' onslaughts. They planned their strategy well and executed it intelligently. They paid them back in the same coins. The unbelievers used all their weapons to invalidate Islamic ideology. However, the Muslim scholars and thinkers put to use the same weapons effectively against the adversaries and frustrated their game plan. These weapons were the disciplines of learning in vogue. The strategy adopted by the Muslim intellectuals bore fruit. They employed logic and reasoning to thrash Greek perplexities and silenced the enemy through rational argumentation and thoughtful interpretations. Thus they guarded the verity and veracity of Islam.

The table, however, was turned on us. For last two centuries the stronghold of knowledge and learning held by the Muslim scholars and scientists has passed into non-Muslim hands. This has reduced our existence to mere dependents of the West in all spheres of life. For last one hundred years in general and half a century in particular, the West has launched a high power offensive against the teachings and ideology of Islam. Our ancestors were not exposed to such malice.

These offensive measures employed against our dominion - Islam, are multifaceted and multidimensional. The bottom line is lamentable and heartbreaking. The complexity gets manifold when our so-called religious

scholars pursue the Western thought and endorse the materialistic and sacrilegious mentality that denies spirituality root and branch. What a paradox and what an irony of fate! Our superficial and pseudo intellectuals share the ideas of Western thinkers, regurgitate their thought and negate the very spiritualism that forms the basis of Muhammad's (A) 'Channel' to Allah. A critical analysis of this situation reveals that the axis of reason and intellect has shifted from the Islamic World to the Western confines of wisdom. Whatever they mould carries heretic features. A majority of our contemporary thinkers and scholars have been swayed by Western thought. Is it not grievous and distressing?

The tragic consequence of this deplorable situation is that the distracted rather deluded Muslim scholars fail to defend against the contemporary attacks of Western scientific thought. They either become apologetic for their paucity of learning and inferiority complex or attempt to encounter the blasphemous attack equipped with timeworn Greek thought and philosophy. The output is obvious. What can they achieve with obsolete weapons? What an awareness and what a modernism! Centuries after the demise of Greeks, we teach their philosophy as part of our curriculum even today. Sequel to this intellectual inertia, the sources of our creativity have gone parched and unproductive. What counter-offensive against the Western scientific method is then possible in this scenario?

Weak Defence of a Strong Case

This is deplorable that in our era the Islamic world seems to lose its case despite having strong grounds. We have failed to plead a strong case. On the contrary, the anti-Islamic forces appear to win a very weak case due to their strong presentation and vigilant and shrewd attorneys. This situation warrants us to concentrate maximum on acquisition of modern education in the current disciplines, in addition to dissemination of Islamic thought. The modern learning merits priority also because, unlike Greek philosophy, it is consistent with the Islamic thought. The more you get grounded in it, the clearer you become on its perfection. The modern scientific evolution has verified and validated the Holy Quran and Hadith as its origin. This is an irrefutable fact that expansion of scientific research and advancement will keep validating the absoluteness and rationality of Islamic concepts and teachings. In this regard, probabilities of breakthroughs and progression are infinite and the prospects of the victory of Islamic thought are encouragingly bright.

We have to inquire into the factors responsible for the present predicament of the Islamic world. Why have we failed to triumphantly advocate our case and standpoint before the world? Why the world persistently rejects and repulses our viewpoint based on solid scientific facts?

An objective analysis of the dilemma would unfold that we, as a community, are unaware of the requisites of modern age. Majority of our Ummah is not well versed with the language that we have to employ to convince the non-Muslim world of our beliefs. We are not equipped with the weaponry that the enemies of Islam have put to use for destroying our strongholds. The enemy is engaged in adulterating the text of the Holy

Qur'an and in counterassault, we are complacent with the use of merely the print media to curb the heinous attack launched through electronic media. The enemy forces have opened gunfire and we are combating with slings and arrows. They bomb us to shatter our unity and positions and we feel contented with throwing stones. Is it not heartrending? Should we close our eyes to the dazzling firepower of the enemy and hide into the caves of evasion and escape? OR shouldn't we equip ourselves overnight with the weapons superior to those of adversaries to overpower and frustrate their malicious designs?

How to Counter the Conspiracy?

We must understand the conspiracy against the Islamic World. The science is advancing by leaps and bounds. The Westerns are rightly proud of their superior evolutionary status among the comity of nations. As they keep the poor and the deprived dependent and subdued, they also intend to see the Muslim world under their subjugating authority.

The modern scientific civilization is eating up geographical distances and the world spread over millions of miles has been reduced to Global Village. Owing to scientific progress, deserts are being transformed into meadows and fertile fields. The mineral wealth is drawn to our feet. Scientific knowledge has enabled us to bring all the natural sources under human control and consumption. This is, however, tragic to note that the Western nations are adamantly bent upon keeping the backward nations dependent and subdued. In this regard, the Muslims of the world are their well-defined target. They are striving hard to keep the Muslims deprived of the fruits of scientific progress.

On the contrary, we are not ready to realize the need of the hour. Instead of acquiring modern scientific knowledge, we still justify and take pride in learning classical knowledge. Even today the outdated Greek philosophy forms part of curricula of our higher seats of learning. What all facts science has deducted from its research work are compatible with Islamic thought and validate and verify the facts dealt with in the Holy Qur'an and Hadith literature. Under the circumstances, all intellectuals, scholars and scientists of the Muslim world are required to jointly develop some workable plan to get rid of sluggishness and adynamism; introduce remedial measures to overcome the odds and perpetuate our existence in the modern scientific age. Keeping this objective in view, they are to contrive a strategy how to remedy the present deteriorated situation.

Need for Learning Modern Logic (Ilm-e-Kalam Jadeed)

In early days of Islam when sciences had not yet taken roots, the Greek philosophy was considered to be the measure of wisdom and rationality the world over. Our forerunners, the traditionalists and the religious vanguards befittingly encountered the philosophical attacks against postulates and tenets of Islam, in terms of Greek philosophy. For that, they contrived the discipline of 'logic' known as 'Ilm-e-Kalam.'

The present generation has opened eyes in the scientific age. A person even with insignificant learning, knowing little about science is at least aware of scientific method. The hard disk of his mind has been formatted in a manner that he won't accept anything incompatible with scientific

thinking. He knows that all scientific procedures produce logically correct results. In the same way, we need modern logic (Ilm-e-Kalam Jadeed) to triumphantly communicate the Islamic teachings and concepts to the scientifically formatted mind. The old method to work out a 'mean' term of two extremes to infer corollary has gone archaic. Today, we need to observe and undergo successive experiments to deduce inference and formulate concepts. This scientific method is believed to be the rational method to arrive at the truth.

In early centuries of Islam, in counterstrike to Greek offensive attack against Islamic ideology, our Islamic vanguards, (the Aa'immah-e-Keram), approved and promoted 'logic' (Ilm-e-kalam) as the offensive-defensive strategy. They frustrated this way the atheist attacks and proved that Islam was verily the true DEEN.

Today, our sincerity of purpose in spreading and defending Islam binds us to follow the footsteps of our ancestors. To consolidate their position and ensure victory against the adversaries, they used the most effective weaponry of the day, the Greek philosophy itself. We too are required to follow the same strategy i.e. using the contemporary methods of offensive-defensive operations against the adversary. We need to administer the scientific method, which our forerunners were not even exposed to, as it was a nonentity at that time. It is considered to be the touchstone of wisdom and reason. This is the 'modern logic', the Ilm-e-Kalam Jadeed. This device put to use would generate the desired results against the Western intellectual forces deployed to oust us from the civilized world. This is the only strategy that would guarantee our success and stability and ensure effective communication of the message of Islam to all scientific cultures in the world. This may also confirm our emancipation ultimately with our heads bowed down, souls prostrated and tears quivering in our eyes, in the foremost and loftiest court of our most beloved 'Prophet'(A). We will receive from him alms, benevolence, compassion, mercy, intercession and deliverance from acts of trespassing, slip and oversight. He will shower upon us his bliss and bounties and we shall drink to our fill from his ever-sprouting spring of love, care and kindness.

The need of the hour is to equip our coming generations with scientific knowledge and methodology. This would not only provide a solid foundation to Islam but also groom us to put the enemy on defensive through our counter offensive measures. Without that even the defense of our modest teachings of Islam is impracticable. Our scholars absorbed the Greek philosophy to frustrate the Greek faith and concepts and their onslaught against the Muslim thought. We also have to follow the same path: acquire modern scientific learning; reject the adversaries' concepts on scientific grounds; stun their wits and mute their antagonism. This is the secret of our survival as a dauntless and triumphant Muslim Ummah.

The awful fact, however, is that we are far from our destination. Science is making rapid advancement and we are too slow to keep abreast with the modern developments. The situation is grievous and dreary. It warrants expeditious but wise and cautious planning to take most effective measures to equip our youth with the modern thought and defeat the foes on their

ground. Otherwise a perpetual backwardness will bring us to a total subjugation leading to annihilation as an independent entity.

Our Pseudo Scholars and their Escape from Spiritualism of Islam

This is quite unfortunate that in such a critical moment, when antagonistic forces surround Islam, a few fanatics are busy sermonizing empirical ideals. They have shunned spiritualism and ignored the spiritual values. They reject and deny love and attachment for ‘Sunnah’ (the holy practices of the Prophet(A), refute miracles (mo’ojizat) performed by him as Signs of his Prophethood and reject his knowledge of the unseen. They totally reject love for the ‘Auliya Allah’. Nor do they accept their teachings. Instead, they promulgate a self-made concept of Islam, which may be in keeping with their materialistic reasoning but cannot be compatible with the true spirit and real teachings of Islam.

On occasions, these pseudo scholars and their Western thinkers seem to be the same class. Both have the same objectives. The non-Muslim intellectuals strive to keep the ‘Ummah’ from nourishing on the spiritual source. The Muslim pseudo intellectuals and thinkers too deny spirituality of Islam and have joined the hostile camp. Our Western rivals emphatically denounce the spiritual benevolence, and bliss of our beloved ‘Messenger’ of Islam(A). They also deny his life, now, fourteen centuries after his physical demise. Our awkwardly educated, ill-informed and strayed scholars do also disbelieve the living status of the Prophet(A). They claim to have faith in the Holy Qur’an but, paradoxically, reject the unimaginable eminence, spiritual glory and effulgence of the Holy Prophet(A) - who is the embodiment, divine recipient and awardee of the Holy Qur’an.

This is an undeniable fact that the religious scholars assigned to teach Islam in religious institutions have lost their communication with the majority of the people. They are an isolated entity. The communities and the milieu that need exhortation and merit goading and teaching are out of their reach and intellectual influence. These pseudo scholars are unfit for the war of wits that is on in the East and West and in the Arab and non-Arab Muslim world. Those who somehow, reach the front soon learn that they are far feeble and low in face of modern learning and scientific interpretation of the Holy Qur’an and Sunnah. They have limited knowledge and are ill-equipped for any sort of logical reasoning and intellectual combat. Owing to lack of scientific knowledge, they fail to come up to the mark. Their superficial bookish knowledge containing narratives, debates, religious sanctions against their rivals and versified fables cannot satisfy a scientific mind. Consequently, they fail to differentiate right from wrong. What they try to prove through Qur’anic reasons as perverse innovations and infidelity, come out to be righteous, pure and virtuous. Through religious declaration, Fatwa, they label whom they wish and whenever they want, as unbeliever and atheist. This would not be inappropriate to say that all they do to promote the cause of Holy Qur’an is in fact, detrimental to the Holy Qur’an and Sunnah. They are miserably handicapped. Nor can one keep them from this pseudo service of Islam, snatch their pens and mute their eloquence. Our great thinker poet, Iqbal has masterly portrayed their true picture in his splendid poetic work Javed Nama:

“The religion of God is more shameful than unbelief,
 Because the Mullah is a believer trading in unfaith;
 In our eyes this dew-drop of ours is an ocean,
 To his eyes our ocean is a dew-drop.
 At the elegant graces of that Qur’an-vendor
 I have seen the Trusty Spirit himself cry out!
 His heart is a stranger to what lies beyond the sky,
 For him the Archetype of the Book is but a fable;
 Having no share of the wisdom of the Prophet’s religion
 His heaven is dark, being without any star.
 Short of vision, blind of taste, an idle gossip
 His hairsplitting arguments have fragmented the Community.
 Seminary and Mullah, before the secrets of the Book
 Are as one blind before the light of the sun.
 The infidel’s religion is the plotting and planning of Holy War;
 The mullah’s religion is corruption in the way of God.”

Convincing New Generation to see the Real Light

The need of the hour is to impede Mullah and convince the new generation to see the real light and save them from hell fire through learning Islamic teachings in scientific and rational way. With scientific knowledge and logical conviction they will practice the tenets of Islam persistently, consistently and productively. It is, however, regrettable that our hypocritical scholars, owing to their defective reasoning on the Holy Qur'an and Hadith, are causing our youth deviate from Islamic teachings.

Consequent to their failure in defending the cause of Islam, our religious scholars generally start condemning and reproaching time and age. They need to review their inconsistent thought, irreconcilable concepts and awkward behaviour. Instead, they find it far convenient to find fault with and blame time and age and get relieved of their fundamental duties and liabilities. For this very reason, supreme leader of the universe, the Holy Prophet(A) exhorted:

Do not reproach time for Allah is (manifest through) time.
(Ahmad bin Hambal, Musnad, 5:299, 311.)

This pearl of wisdom of the Holy Prophet(A) contains invaluable connotations and denotations. Rebuking age is worthless and futile; it rather worsens the situation. Whether you are dynamic or inactive, gaining or losing, time is indifferent to that. This is a permanent value subject to no change that time sanctions victory for those who do not depart from reality; they present and fight their case more effectively and scientifically and reject any compromise on principles and rules of the game.

This is a heartrending paradox that a majority of our so-called learned lot presents the Qur’anic message so awkwardly that instead of drawing closer to the postulates of Islam, our younger generation feels fed up with and strides away from Islamic concept of life. Such religious scholars (Ulama or Maulvees) are utterly counter productive. The wrong, self-willed and unauthentic interpretations of the Holy Qur’an, which is the divine source of guidance, corrupt their vision and put them on the erroneous track. The Holy Qur’an verifies:

By means of the Holy Qur'an He (Allah) causes many to stray and many He leads to the right path.

(Qur'an (al-Baqarah) 2:26.)

The Muslim youth all over the world in general and the Pakistanis in particular have set out to get equipped with scientific knowledge. They regard those Qur'anic concepts and deeds which have descended to them from their forefathers, not more than whims. The young Muslims graduating from the Western universities feel frustrated and dissatisfied with the unnatural concepts about Islamic code of life. They question their elders about the spiritual "channels" like Qadri, Sohrwardi, Chishti and others: Why should there be such channels? What is their value in terms of utility in practical life? Why should we take the mystic traditionalists, the saints - Auliya Allah, as our guides and leaders? Why shouldn't we implore Allah's assistance directly? And why an intermediary link or a 'channel' for mediation is all that necessary?

These interrogations crowd their minds and find vent in form of defiant utterances. We consider these eloquent inquiries as rudeness and arrogance. We do not attempt to convince them with logic and reason. We blame them to be trespassers and deserters of their faith. Such reprimands do restrain them for a short while, but eventually frustrate them and make them astray. Such a rebellious approach emanates from our failure to present Islamic postulates in the language of science.

An Exhorting Episode

This would not be out of place to mention an episode that occurred during one of my visits to London. One of my elderly friends called on me. He looked gloomy and deeply worried. Sympathizing, I offered my fervent cooperation and investigated the problem. He burst out and lamented: "I sent my son to a mosque for religious education. There the commentary lectures on the Holy Qur'an were delivered according to a regular program. He attended these lectures for a few days and then discontinued. On inquiry, he retorted, "I listened to the lectures on the Holy Qur'an. But to my disappointment, what all I learned was contrary to science and reason. I do not accept such mythological and unrealistic tales." Narrating the grieving tragedy my friend mourned, "I sent my son to Mosque to learn Islam. But contrary to what I aspired, he denied his belief, creed and even the dignity and divine status of the Holy Prophet(A)".

I consoled my friend and invited him and his son to dinner. I intended to clear the young man on the essence of Islam and make him learn the reality. My friend however, declined saying, "But my son considers you an innovator and a polytheist". On this, I approached his son myself, hugged him and said, "Sonny, We are your guests; courtesy demands that you accompany us for a while." I called his father as well and enquired about all the complexities that had perverted his son's mind. He put the questions one by one and I replied in the same order. The son felt half relieved in an hour's time. On my departure he sought information about my stay there. "Another two three days" I replied. "Could you spare one more hour please?" he requested. I replied in affirmative saying, "Not for you alone. Bring your friends too. There will be an open session for every body."

When we ended the second session, the son embraced me, saying, “May Allah bless you, you have saved me from complete divergence”. The son is now a staunch Muslim, strictly complying with the teachings of Islam.

Most wards of immigrants in Europe, owing to their brought-up in the most modern educated societies, are exposed to similar problems. They are diverting from the righteous Islamic teachings and guidance for the sole reason that we are indifferent to and avoid modern scientific education and fail to perceive the reality. We ourselves are responsible for this situation. We can keep the young generation from this disaster, provided we appreciate the requisites of scientific age and present Islam to the young but more knowledgeable and mature mind in a manner compatible with the prerequisites of our age. We require arranging religious education for our children on scientific grounds along with formal modern education. This would bear us positive and fruitful results and our children would stick to the postulates of Islam tenaciously and perseveringly.

A Dire Need of the Hour

We are in a dismal state. It is indeed Islamic spiritualism that can rescue us from the earthly impasse we have gone into. This has become a dire need of the hour that men of vision and wisdom from amongst the ‘channels of mysticism, saints and Holy Shrines’ should come forward and make comprehensible the spiritual teachings of Islam to the scientific mind of our youth. They have to take keen interest in the education of their children, their training and brought-up on right footing. Only by producing competent heirs can they save the spiritual heritage of Islam from deterioration and disaster.

In the modern era of impiety and wickedness, only a few mystic and spiritual dynasties have been able to survive the invasion of materialistic forces. Very few of them are those who still have the stimulant value in re-animating spiritual pursuits among their followers. What is generally observed is that, to a great extent, the spiritual foundation of shrines has been demolished and superficiality and pseudo spiritualism surround the spiritual centers established by the eminent forerunners. Our great national poet Allama Iqbal perceived this bitter fact and versed this passion: ‘the shrines are devoid of mystic savour; and schools are depleted of innovation of ideas.’

Analysis of Problem

Why Downfall?

We observe an explicit rebellion against Deen, depressing downfall and catastrophe i.e. deterioration of human values. While investigating the causes of decline, we should not lose sight of this reality that system of human life is based on three foundations: Belief, Knowledge and Compliance. These three foundations put together are called Deen. When these are complied with, the life can be termed as a balanced religious life.

Belief: The dogmas or beliefs are the ideological determinants, which are retained in the heart after comprehension; they are executed at internal or external level. For instance: Allah is one Who is the Creator. He has sent the Prophets (D) for guidance of the humanity. After death, we will be brought back to life on the Day of Resurrection. On that Day every person will be awarded paradise or hell according to his or her good or evil performance. So on and so forth. These determinants are the constituents of Islamic faith or belief. We, Muslims, keep the foundation of our faith on the Qur'an and Sunnah. The other religions have the dogmas according to their Books. Some people hold the hereditary belief while others base it upon their insight. Every one behaves and acts under some ideological determinants, ingrained in one's mind.

Knowledge: The second foundation of the system of life is knowledge. We gather it through our five or more senses. (Parapsychology claims there are as many as seventeen senses). After this sensory process, our experiences and observations are advanced to the intellect. The intellect sorts out comprehension of the sensory data, which is transformed into its quintessence called knowledge. The sources of knowledge are, therefore, observations, experiences and apperception. Belief integrates a being into personality and becomes a vital force in human life. The second force is knowledge, which takes its roots from observations and experiences. The belief precedes knowledge. If knowledge endorses genuineness of belief, the belief gets validated and invigorated. It then becomes a strong base of dynamics of a personality.

Compliance: All actions are deeply rooted in belief and knowledge. A contradiction between the two can jeopardize an action or execution. Such a situation is sufficient to shatter a belief. The individual falls prey to doubts, ambiguities and develops into a skeptic. The standards of fair and foul get confused and vision blurs when the righteous suffer and the wicked prosper. In his private meditation, he finds faults either with faith or the reality on ground. When the belief in Allah is ingrained in heart that He is the Creator and Omnipotent, a passion incites man to worship Him. But if one does not experience the versatility of Allah in this world, his belief gets impaired and a contradiction in belief and knowledge about Allah comes to fore. Such an unfortunate state of mind benumbs the impetus and passion for the subservience to Allah. The belief actually charges all acts like electric current and becomes a driving force. But if not affirmed by external reality it gasps its last. A total spiritual devastation.

Where Do We Stand?

Reward, retribution, Paradise and Hell are our faith. Every good deed, it is observed, does not, at times, produce good results. Similarly, every bad deed does not, every time, bring about bad results. It is a deceptive situation. All depends upon the social dynamics. But when our observation does not conform to our faith, and knowledge too does not come to our rescue, we lose confidence and go astray. The foundation of our faith is laid on the unseen:

Those who believe in the unseen.

(Qur'an (al-Baqarah) 2:3.)

We have not seen Allah, His Angels, the Day of Judgement, Paradise and Hell, but we believe in them because the Prophet (A) has told us, 'they are.' Our faith is based on the unseen. The common man's faith is based on the unseen, which intrinsically warrants the endorsement. If the faith is not endorsed, it gets weakened with the passage of time. The faith is an impetus for action. If faith is strong, action will also be strong and vice versa.

An educated young Muslim today cannot deny existence of Allah and the Holy Prophet (A) because he is born in a Muslim family. But he falls victim to the worst type of uncertainty of faith for he is not well grounded in it. Many of us particularly youngsters, who apparently do not deny Doomsday, do not accept it completely because they have not experienced any creditable result of believing in Allah and His Prophet (A). They doubt even the credibility of resurrection for he has yet to experience the credibility of things related to his belief in the unseen. His heart forces him to believe but his intellect spurns it. This contradiction between heart and intellect exists incessantly.

We deny the reality while performing the acts. We claim to follow the Sunnah of the Prophet (A) but do not practice it. Our subtle denial is exhibited through our actions. Although we proclaim that Allah is One yet we worship our ambitions and lusts and put them equal to Allah.

This is scientific era and people are free from stronghold of superstitions. The inquisitive scientific mind raises questions. The modern man wants to see the facts with naked eye. Any thing that conforms to observation is easy to believe in. The scientists substantiate their claims by demonstrating facts in laboratories. It is believed that hydrogen and oxygen form water because it is proved in laboratories.

For the materialists and empiricists, every spiritual thing is vague or non-existent. The human intellect is accustomed to proof. The scientific way of judgment, evaluation and believing things has become the way of life. We daily observe that if rules of business conduct are followed, business prospers. Otherwise it declines and ends up in loss. In a like manner, when every matter is subjected to practical tests and proved, it becomes believable. If a faith does not prove its credibility, it is not truly believed in. In this way, faith remains vacillating and unsettled.

The Reassured Belief

We are obliged to think whether or not the Qur'an approves of the prevailing scientific method and that the consistency of faith depends upon experiments and observations. Does the Qur'an allow to subject our faith to

the analytical experimentation. Hadrat Ibrahim (D) implored Allah in the following words:

My Lord, show me how You revive the dead.

(Qur'an (al-Baqarah) 2:260.)

Hadrat Ibrahim (D) intended to subject his belief to observation and experiment so that his faith might become undeniable. There might not be any doubt in believing that Allah can resurrect the humans and the animals. Allah, however, provided complete experimentation of resurrection. Besides this, Allah also showed His matchless and unequalled powers and kingdom of the earth and heavens so as to strengthen his faith to the strongest footings beyond any doubts, obscurity or uncertainty. Allah says:

Therefore, We showed Ibrahim sovereignty over Heavens and Earth so he might feel reassured.

(Qur'an (al-An'am) 6:75.)

Hadrat Ibrahim (D) was shown the kingdom of heavens and the earth to ascertain his faith to the superlative degree. The firmest faith provides the utmost delight and bliss. Allah has said:

It is incumbent upon Us to help the believers.

(Qur'an (ar-Rum) 30:47.)

It is the promise of Allah to help the believers. Allah helped the believers and furnished them with victory subduing the disbelievers:

When Allah's support comes as well as victory, and you see mankind entering Allah's religion in droves.

(Qur'an (an-Nasr) 110:1-2.)

The Prophet (A) saw the people thronging to embrace Islam in multitudes. He (A) witnessed the benefaction of Allah. This was an observation and experience too that provided unassailable strength to faith and the Muslims gained tremendous boost. When the faith reached the stage of certainty, Allah said to the Prophet:

Then hymn your Lord's praise and beg Him for forgiveness, since He is so Relenting.

(Qur'an (an-Nasr) 110:3.)

After the observation, Allah decrees to resort to His praise and forgiveness. This explicit command to the Prophet (A) implies that the Muslim Ummah requires to glorify Allah more subsequent to a resplendent observation that ascertains their faith. Sura An-Nasr reveals that the unseen faith becomes firm and unquestionable after observation.

What is Mysticism (Tasawwuf)? (Observation and Experimentation)

This cannot be refuted that faith becomes a driving force of life after experimentation and observation have endorsed it. The question arises as to how can this culmination of faith be achieved. How can a person get ascertained of his faith through experimentation and observation? The scientists do carry out experimentation of their expounded theories for validation. Are there any means to reassure faith in the tenets of Islam through observation and experiments? The answer is in affirmative. There is a system, which brings about tangible results of faith through

experimentation and observation. This system based on spiritual experiments and observations is called 'Tasawwuf', which is a spiritual discipline and which the English term 'mysticism' perhaps cannot fully describe. However, for reader's convenience, we henceforth call it mysticism. The experts and preceptors of this system are the spiritual incumbents conventionally known as saints or Auliya Allah. Mysticism is the only means of the internal experiences and observations. When the belief in the unseen passes through the evolutionary processes, it changes into the firmest belief. Mysticism brings about the internal observation of the faith to the zenith of certainty.

When mysticism, through observation, endorses faith, the faith becomes firm and unequivocal. The Auliya Allah, pass through rigors and tribulations for ascertaining their faith. They see the miraculous feats of Allah in their lives. Their actions excel the force of action of millions of people in the world. Their action is vitalized by Benefaction and Beneficence of Allah. Their action is based on observation and experimentation while layman's action is based on the theoretical assumptions and perceptions.

Imam Ghazali's Precedence

Imam Ghazali, being a versatile erudite, great scholar, subtle thinker and an enviable personage in the Islamic learning felt still a deficiency and unsatiety in comprehending the reality of Deen. He approached the religious preceptors to inquire into the reality of Deen but could not find the 'truth'. Then he resorted to the philosophers but badly failed to learn reality of Deen. So he turned for help to the incumbents of the batiniyah sect (seclusion group); but in vain. Eventually he made his way to mystics (sufiya and sages) and inquired about the truth. They persuaded him to follow their way. He did so and found the reality.

Imam Ghazali narrates:

The vicissitudes of life, family affairs and financial constraints engulfed my life and deprived me of the congenial solitude. The heavy odds confronted me and provided me with few moments for my pursuits. This state of affairs lasted for ten years but wherever I had some spare and congenial moments I resorted to my intrinsic proclivity. During these turbulent years, numerous astonishing and indescribable secrets of life were unveiled to me. I was convinced that the group of Aulia (holy mystics) is the only truthful group who follow the right path, display best conduct and surpass all sages in their wisdom and insight. They derive all their overt or covert behaviour from the illumining guidance of the holy Prophet(A), the only guidance worth quest and pursuit."

(Imam Ghazali, al-Munqidh min-ad-dalal, p.50)

Imam Ghazali was completely convinced that the path of Aulia (holy mystics) was the only gainful and genuine course and the remaining ones were all stray paths. They are scrupulous and pre-eminent in their talk, conduct and affairs. They surpass all the people in wisdom and scholarship. The life of Aulia reflects the model of the holy Prophet in sitting, standing, sleeping, awakening, walking and all chores of life. Their whole life is permeated with the holy enlightenment of the Prophet's teachings and his

love. They seek guidance from the Prophet (A). They do not follow their whims. They follow the holy footsteps of the beloved Prophet (A), and perceive as if the curtain is lifted and the divine light dazzling at the doorsteps of the adorable Messenger (A) illumines their real self. Hence, life of the Auliya Allah is the best life and their course of life leads straight to Allah.

“This is the best course which fully substantiates the Prophetic stature. If you analyse and engross the Qur'an and other relevant literature, you will find out the reality evident and effulgent like sunshine.”

(Imam Ghazali, al-Munqidh min-ad-dalal, p.75)

The state of certainty in faith, therefore, can only be achieved through mysticism. It ignites the spiritual force inside you and bestows the observation explicitly to the extent of certainty as if there is something tangible in your hand.

According to Imam Ghazali, this state begins with the onset of true dreams. As the innerself gets purged, true dreams start and unveil the reality of life. With that the spiritual enlightenment and awareness gets activated. The holy Prophet(A) has termed true dreams as fortieth part of Prophethood.

The Prophet (A) said:

Nothing is left of the Prophethood except ‘Al-Mubashshirat’. They enquired about ‘Al-Mubashshirat?’ He replied, “true good dreams. (that convey glad tidings)

(Related by Bukhari in his as-Sahih, b. of ta'bir (interpretation of dreams) ch. 5 (6:2564 # 6589); and Muhammad Khatib Tabrizi in Mishkat-ul-masabih, b. of ru'ya (dreams) 2:519 # 4606).

Through true dreams, facts of life are revealed. The Prophet (A) spent several weeks at the ‘Hira Cave’. The Prophet (A) used to go into retreat for several days in the remembrance of Allah. In the wake of this, he used to vision true dreams. Whatever he dreamt, it used to be manifest during daytime. This evinced Prophethood. When true dreams start emerging, it should be deemed that Prophetic benefaction has initiated. Says Imam Ghazali:

In ‘tariqat’ (the tasawwuf discipline), dreams start in the beginning. The mystics see spirits of the Prophets (D) and the angels in their wakeful moments, listen to their voices and acquire vision from them.

(Imam Ghazali, al-Munqidh min-ad-dalal, p.50.)

This state approves one’s faith and the faith culminates into certainty. The fortunate ones treading this path find the truth of life and their belief gets reassured. The barriers are removed and a spiritual contact is established with the beloved holy Prophet (A).

Imam Jalal-ud-Din Suyuti (RA) says:

I had the sight of the Prophet (A) seventy times during my wakeful moments.

The scholars of Ahadith in moments of ambiguity used to resort to the Prophet (A) and get genuine guidance. The human intellect is unable to encompass such a psychic state of Auliya Allah. They take guidance directly from the Prophet (A) during their lifetime and vision the reality. There is a

difference between seeing and listening. Allah guards the communication and actions of His Friends, Auliya. Allah fulfils all they say.

The holy Prophet (A) declares about such holy persons:

There are some of Allah's slaves who, if take an oath by Allah, are responded to by Allah (i.e. their oath is fulfilled).

(Bukhari, as-Sahih, b. of sulh (reconciliation) Ch. 8 (2:962 # 2556).

In fact, mysticism brings observation, which in turn validates faith. At this stage, even impossible things become possible, the unseen becomes discernable and inaudible becomes audible. A friend of Allah then perceives in full and gets beyond time. These experiences also have their scientific bases.

The people who have not experienced the mystic state cannot achieve thorough confirmation of their faith. That is why a common believer is left far behind while a Friend of Allah, a Wali, accomplishes a century's assignment in twinkling of an eye.

This is how we need to look at the significance of spiritual discipline in modern scientific era. The true validation of our faith in the unseen can only be acquired through a mystic psychic effort fulfilling all the requisites of scientific method.

Science, although, does not accept or confirm the existence of spiritual visions, contacts and accomplishments, yet the evident and tangible results brought about through spiritual and mystic experiences only bewilder scientific investigators; spiritualism cannot be gainsaid.

The subsequent chapters take an account of some experiences of laymen, non-Muslims, common and psychologically and physically normal people that put the scientists in awe and surprise. A positive investigation into the reality was then initiated to understand the phenomenology of these experiences. Science has failed to deny the reality and has made an advance to find and confirm more to it. In comparison to these common place events, the spiritual reality is a far superior phenomenon that rather helps science to reach its faith in transcendent reality.

Scientific Bases of Spiritual Phenomena

Historical Aspect

While making statement of case in the first chapter, we have pointed to the Western thinkers' averse rather hostile stance towards spiritualism and our pseudo scholars' blind submission to the Western scheme of thought. We also need to look at the historical aspect of the problem to acquire and facilitate a better comprehension of the scientific bases of spiritual experience. This is an undeniable historical fact that since the time of ancient Greeks, Eastern thought has played a vital role in the development of Western philosophies and psychologies. This intellectual influence on Western mind reached its zenith during Renaissance period. With the advent of natural sciences, however, the positivistic approach dominated Western science and philosophies and the intellectual West drifted away from the Eastern psychologies and study of transcendence.

A quotable instance is that of Plotinus who felt influenced by Persian and Indian philosophies. He, in his reflex action, left a deep impact on Christian mystics, which continued for centuries. He profiled a world of experience beyond the bonds of sense-reality. He offered the doctrine of divorcing the sensuous experience to transcend self-awareness, time and place and achieve the state of ecstatic union with God. This doctrine formed an essential ingredient of Christian psychology. Later, engendering a controversy between science and religion, the progressive thinkers of science-age regarded the mystic aspects of religion as outdated, unscientific and based on ignorance and lack of education. The custodians of religion also took an aggressive stance of which Galileo became an exemplary figure. The gulf then could never be abridged. The empirical intellectual culture in the West rejected the Eastern philosophies and psychologies, disregarding them of any import in the new materialistic scheme of things.

After this fall, however, there was a revived inclination towards Eastern thought in nineteenth century. There are numerous factors responsible for this shift in the Western stance. One of these factors is the fact that the Western psychologies ignored a large range of experience that happens to be an inevitable and dynamic part of our life. This tilt towards spiritual experience is revealed through writings of some leading psychologists of that age.

A Canadian psychiatrist R.M. Bucke narrated an experience how he and two of his friends spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. When they parted at midnight, he had a long drive. His mind, deeply under the influence of the ideas, images and emotions called up by the reading and the talk of the evening, was calm and peaceful. He was in a state of quiet enjoyment. Suddenly, without early warning of any kind, he found himself wrapped around, as it were, by a flame-colored cloud. For an instant he thought of fire—some sudden conflagration in the great city. The next (instant) he knew that the light was within himself. Then there came upon him a sense of exultation, of immense joyousness, accompanied or immediately followed by an intellectual illumination quite impossible to describe.

Later they called it as a glimpse of cosmic consciousness.^[1]

Many Western psychologists, likewise, became keen in studying transcendent experiences and in this way laid the foundation of 'Transpersonal Psychology'. C.G. Jung, Medard Boss, Gardener, Lois Murphy, Alan Watts, Maslow, Charles Tart and Robert Ornstein are the leading psychologist who promoted the study of transcendence of self, spirit, unitive consciousness, peak experiences, ecstasy and mystic experiences. They realized that the Western scientific scholars blundered by neglecting this very significant area of human life.

Charles Tart, a major investigator of transcendent experiences observed:

'Western Psychology has dealt very poorly with the spiritual side of man's nature, choosing either to ignore its existence or to label it pathological. Yet much of the agony of our time stems from a spiritual vacuum. Our culture, our psychology, has ruled out man's spiritual nature, but the cost of this attempted suppression is enormous. If we want to find ourselves, our spiritual side, it is imperative for us to look at the psychologies that have dealt with it.'^[2]

Even after acquiring this insight into the significance of spiritualism, the Western philosophers and psychologists have failed in appreciating the true knowledge and information the Holy Qur'an has furnished on human psychology. Out of a bias against the Qur'anic thought they deny themselves the enlightenment on the secrets of individual as well as collective personality of a people that lead to the real success. All their interests in Eastern religions' psychologies revolve mostly around 'Abhidhamma', Buddha's teachings and ancient scriptures of India, China and Japan. They turn away from the Qur'an which describes their actual state of mind:

Most of the people of the Book wish to turn you to disbelief after you have embraced faith, owing to the jealousy they have in their hearts, despite the truth having become manifest to them.^[3]

We are making here an attempt to present to our readers, irrefutable spiritual reality to reawaken the human intellect to the 'Light of Allah' for prosperity and success here and hereafter. This will remove the spiritual vacuum Charles Tart has pointed to in his transpersonal psychology.

The analysis of the problem in the preceding chapter reveals belief as one of the fundamentals of our life. How it works in self-exploration and self-actualization amounting to incredible manifestations of real human self, falls beyond the scope of reason. However, it functions within the confines of scientific method but in its own peculiar way. The believer who attains a close link with Allah through firm faith in Deen, its perfect implementation and deep love for the Holy Prophet (SAW), experiences his own spiritual observations and undergoes the rigors of experimentation dictated by the discipline. But this has never so far been studied and comprehended in a scientific way.

Studies in parapsychology, however, have attempted to find the facts that have remained hidden from rational scanning. The research has brought forth certain experiences that a psychic undergoes. This has opened doors of investigation to new realities of life difficult for the scientific studies to absorb. Nevertheless, its significance towards understanding spiritualism

and the reinforcement it provides to stabilize faith in the spiritual truths can never be underestimated. It is because our spiritual life too operates through the same apparatus of human psyche that engenders psychic experiences. This takes us into an interesting phase of our present inquiry.

The purview of Reason and Science

*“There are more things in heaven and earth,
Horatio, than are dreamt of in your philosophy.”^[4]*

Reason is a unique faculty bestowed upon man by Almighty Allah. It is a distinctive attribute of man. It is intangible itself but has an access to empirical (existential) reality and can perform brilliantly under the illuminating guidance of transcendent (essential) reality. Science is its great achievement and it does apprehend the contents of Revelation. However, the Spiritual or the Transcendent Reality and the real self of man (termed as Khudee by Iqbal) are beyond its ken.

*Pass beyond Reason,
It's a lamppost on the way,
Not the destination itself.^[5]*

Reason is at its best when it conducts scientific investigation. It guides us to solutions and decisions on the bases of data it has collected. If the data are inadequate, the guidance provided to us by reason is ineffective. Then we choose hit and trial because reason falls helpless in the absence of the required knowledge about facts.

Our knowledge is adequate and sufficient so far as the physical world and the empirical self of man are concerned. Here, the guidance of reason is reliable and perfect. But knowledge processed by reason about man's real self and the Ultimate Reality and the relationship between the two, leaves us blind. This is not the domain of reason. With regard to the physical world we ill-afford any negligence in acting on the advice of reason. But as regards our self and spiritual wellbeing, we are ill-advised to place any reliance on reason.

Here, we require Divine Guidance where reason fails. Reason functions but in its own sphere; the moment it oversteps, it falls. Understanding the limitations of reason and scientific investigation is, therefore, inevitable.

The Scientists on Science

Science employs perfectly valid methods which yield true knowledge but in its own domain. If some skeptics underestimate its efficacy and rate it unreliable, that poses the system a threat to survive. However, the other extreme too is irrational at the same time. Some scholars and scientists dazzled by the soaring success of modern science claim that science would ultimately solve the riddle of the universe and answer any query pertaining to man and the universe. This is an unjustifiable approach and also harmful because it becomes a barrier to the progress of human faculties lying out of its purview. Great scientists, however, do accept it that reason can never fathom reality.

Einstein remarks:

Representatives of science have often made an attempt to arrive at fundamental judgements with respect to values and ends on the basis of

scientific method and in this way have set themselves in opposition to religion. These conflicts have all sprung from fatal errors Science cannot create ends and, even less, install them in human beings; science can at the most, supply the means by which to attain certain ends. But the ends themselves are conceived by personalities with lofty ethical ideals.^[5]

Jode opines:

(Intuition) is its own authority and carries with it the guarantee of its own authenticity. For those truths which we know intuitively no reasons can be adduced, simply because they are not reached by a process of reasoning. Reason no doubt may be enlisted later to produce arguments in their favour.^[6]

Dr Crowther aptly remarks:

The last word of science on any topic may perhaps be left for the last man to utter.^[8]

Science, therefore, is a perfect guide so far as the physical self of man or his earth-bound life is concerned. But the real self of man transcends human reason. Its nature is unknown to us. It may even be impossible to know it. All that we know about it is confined only to this awareness that it is free; that it has unlimited capacity to develop; that it has an in-built urge to grow; that it is a spiritual substance capable to acquire attributes of the Ultimate Reality - Allah Almighty. These are but the glimpses of the real self that we have to be contented with. 'Allah is the Light of Heavens and the Earth'; and the real self of man gets illumined by this 'Light'. Here reason gets extinguished and science only gropes in the dark.

Science and Psychic Experience

Of all the clarity we have so far achieved on limitations of reason and delineation of confines of scientific method, this is but amazing that the scientists of human mind have not given up their probe into psychic experiences and spiritual flights of human soul. They are excluded from their sphere. Terms such as extra-sensory perception, out-of-body experience, or psychic experience describe all episodes or events to which they fail to provide any interpretation.

There are many records of people, who see themselves, or seem to see themselves, from outside themselves. These are the varieties of out-of-body experiences that seem to me to be more common than many people suppose. How common, no one knows;" common because man has been endowed with such capabilities that assist him to develop into his real being.^[9]

Robert Rivlin, and Karen Gravelle, in their joint venture Deciphering the Senses have examined the spectrum of human perception and revealed that there may be as many as seventeen senses. Drawing on the most recent scientific research, they have described certain psychic experiences and attempt to find some scientific interpretation to these events.

To perceive the real nature of man's spiritual life, this is inevitable to comprehend, as far as possible, the dynamics of psychic experiences. The ESPs and OBEs produced here with their scientific analyses intend to equip us with an insight to peruse what actually spiritualism means in Islam. Episodes from spiritual life of Auliya Allah shall further enrich our information. That will enable us to process in our mind what actually the

concept of spiritualism is and how one can acquire it through spiritual magnetic experience - the query this work is striving to answer.

These efforts of the scientists (empiricists) although have their own significance in comprehending dynamics of human mind yet they are incomparable with the manifestations of man's real self (spiritual self) particularly when the real self is closely linked with the Divine Reality - Allah Almighty. Whether the scientists deny or accept the correspondence of real self of man with the Divine Reality is immaterial.

This is very simple to understand. Science deals only with matter and not the spiritual realities. They have their respective scopes and domains. Science is based on reason whereas spiritual existence of man is based on faith in the unseen and revival of life beyond grave. Science believes in trial and error and persistent probe into material reality; spiritual life is based on revelations. The sensory apparatus of man can perceive the spiritual realities in form of observations that can only bewilder human intellect.

A common man experiences something extra-sensory and the magnetic sensitivity or electromagnetic energy is found to be the answer. In the presence of such findings can one refute the verity of spiritual realities parallel to psychic ones - parallel in form though not in substance? The conclusion already drawn in the preceding pages remains that science only gropes in dark so far as man's real self and its life and growth in relation to its proximity with God is concerned.

Extra-Sensory Perception (ESP) ^[10]

The Concept

The episode pertaining to Hadrat Suleman (AS) and the little ant adequately highlights the ESP concept.

A tiny insignificant creature, an ant, heard the troops of Suleman (AS) marching on. Fearing that all the ants would be crushed under their feet, the ant forewarned its whole family:

O ye ants, get into your dwellings, lest Suleman and his troops crush you without even noticing it. ^[11]

How did a humble creature like an ant perceive Suleman's(AS) troops approaching? What scientific phenomena are involved in all that? How could the ant know it were none other but Suleman's troops?

Hadrat Suleman (AS) too heard the little ant's warning to its folk; he smiled and offered his prayer to Almighty Allah!

This episode referred to in the Qur'anic verse is of special significance here in the context of perceiving the imperceptible. How could an ant know the unknown and hear the inaudible? Or what phenomenon was involved that made Suleman(AS) hear the ant and understand the message? Or did all that happen beyond the confines of time and place? Was there something beyond sensory apparatus? A perception, extra-sensory?

Paradise Lost: When in paradise, both Adam and Eve were in perfect harmony with each other and with the entire nature. They had learnt the inner essence of all things. They sang with the birds and communicated with other species in their own languages. They had acquired this art. Then the unfortunate occurrence put them apart. The man and nature were

disassociated. Man failed to communicate with the vegetable and the animal worlds. Innocence expired and the paradise ended with the end of harmony with nature. The communication between the individual and the cosmos terminated. We got confined to our senses - the empirical reality. That was how we had to live on earth!

Paradise Regained: But there still was a way back to harmony with nature, a chance to restore communication between the individual and the cosmos. Once it happens, you can talk to the spirits of the dead and know what is going to be said before it is uttered. Through precise and accurate intuition you become aware if somebody is going to harm you. We have seen how a tiny little creature, ant sensed the impending danger posed by Suleman's troops. You rise above or beyond time and become timeless which enables you to feel future as present. That is getting out of the frontiers of senses. That is something extra-sensory, the perception of infinite, and the restoration of complete tuning in with nature, the revival of paradise.

Such experiences of harmony and communication with cosmos are those that fall within the realm of parapsychology, extra-sensory perception and psychic phenomena. The one who manages to get into such a state of harmony can then see, know and feel all things on a more expanded level than normal. It is timelessness Adam and Eve enjoyed before the fall when the senses encompassed an all-dimensional communication with nature.

The Case of W T Wolfe ^[12]

Psychic is a person who can have ESP. William Thomas Wolfe was a psychic. He discovered one day that he could perceive things on a very extraordinary level. He began to meditate more and more. He found that he could often perceive what someone was going to say shortly before making the utterance. He realized that he could do more than just listen to someone talk and evaluate what they were saying. It was like an in-depth experience of what was going on.

He started feeling heat at various spots in his head and other pleasurable sensations. He would get involved in activities like biofeedback as an extension of his meditation. He wanted to know what was actually happening to him. So he began reading books to figure out exactly the phenomenon that had taken over his system.

One night when I had just gone to bed and was lying there perfectly awake I, suddenly exploded into another state of being, some sort of an electrical effect in that I was no longer experiencing or sensing things like an ordinary physical person. I had become a completely different being, no longer a two-legged, two-armed human, but part of a complex of silvery balls just hanging in space. I experienced only blackness, only the existence of the silver balls, which were part of me, extending out into somewhere. You might say it was like the view of someone sitting on an atom. Somehow my consciousness got totally wrapped up in something completely different.

He also had similar perceptions some time afterwards. He took them as 'sort of an electrical effect'; he would experience something internally, which actually occurred later. It would not just be a reflection of the

occurrence but actually the experience of the event although in a slightly different mode than it would happen later.

It's as though there were two valid points of reality for a given incident. In experiencing something on the front end and then experiencing it again at the second point, it becomes very difficult to distinguish which is the true reality, which came first. After going through something like this it throws you into a different mind set.

Do we perceive what happens or do we make it happen to correspond to what we perceive? This bothered him much. "I believe that perception is a little bit of both, that perception itself can actually go outward rather than just flowing in as most people believe. I think that perceptions themselves can be constructive acts in the ongoing creation of everything around us^{3/4}that's one way I have to explain some of the things that happened to me." Wolfe's answer!

We, however, have to see what answer science finds to this inquiry.

Winston Churchill's ESP ^[13]

Winston Churchill, during World War II, used to make frequent trips out to the line to boost the morale of his troops. Every day his driver would come, open the car door for him, and Churchill would get seated. One morning, however, the driver opened the door as usual but Churchill refused the open door. He went around to the other side of the car, opened the opposite door and got in. Then they set off. As his car sped up to the destination, on the way, a bomb exploded immediately alongside the car and threw it onto two wheels. Miraculously, it righted itself. Had Churchill followed his normal routine, the car would have gone on the wrong side because of his weight. So he escaped the disaster. Later, he revealed that he had heard a voice saying, "Stop. Go around to the other side and get in there," when it had been time to get into the car.

What was this voice? What sense was involved in the perception? Was it a communication with the cosmos or what? Wait for the research to come to fore, take up the investigation and answer the inquiry.

Obsession of Son's Death

A mother feared her elder son Herbert would die in the bathtub. She always remained obsessed with the awful idea. She spent sleepless nights. She made a special point of listening that nothing went wrong. However, she had not disclosed it to Herbert though she had unfolded it to Peter, her younger son.

Years later, Herbert had gone away. On a holiday, however, when he came home the obsession haunted her. She still remembered it. In the evening she heard him whistling and singing in the bathtub. Although she was ready to go out somewhere, she changed her mind and decided to stay back home. Anxiety and fear had taken over her. She kept restlessly listening to his voice, fearing that his singing would subside owing to the dreadful mishap. Then she heard the water running out but no singing. Immediately she ran and opened the door and there he lay, exactly as she had seen him years before in her frightful imagination. There was gas heat and the window was closed and he had apparently been overcome by fumes.

She immediately opened the door and windows and called the doctor; Herbert was revived. Had she not been there he doubtlessly would have passed away.

What magic is it that kept the mother on her toes? She perceived it before its actual occurrence. How could it all happen?

An Out-of-Body Experience (OBE)

(Consciousness A & Consciousness B)

A person senses that his soul or consciousness has somehow become separated from his physical body, an experience identical to death, R. Crookwall records in his *More Astral Projections*,

Late at night he felt unwell; by two o'clock it developed into acute gastroenteritis. He vomited and purged until about eight o'clock in the morning and by ten o'clock he had symptoms of acute poisoning. So incapacitated he grew that he could not even call for any assistance. A strong feeling of illness caught him. He quickly reviewed his financial position. Thereafter at no time did his consciousness appear to be in any way dimmed, but he had a sudden feeling that his consciousness was separating from another consciousness existing in his very system. There was a consciousness A and a consciousness B; his ego remained attached to the consciousness A.

The B personality belonged to his body. His physical condition deteriorated and heart fibrillated. He had a sensation of a built-up of individual consciousness in each organ: the head, the heart and the viscera. These components became more individual and the B consciousness began to disintegrate, while the A consciousness seemed to be altogether outside the body, which it could see.

He felt his consciousness gradually expanding and he could see not only his body and the bed in which it was, but everything in the whole house and garden, and then realized that he was seeing not only things at home, but in London and Scotland. He was free in a time dimension of space wherein "now" was in some way equivalent to "here." He failed to know wherefrom he was being directed, and what was the source of his explanations.

Seeing oneself from without and feeling lifted out of oneself with the bodily consciousness alive is what they call OBE. Does science offer any explanation to that? Let us see.

Some Scientific Explanations of ESP^[14]

As a rule, what cannot be explained in the light of current set of scientific laws is either rejected or denied. Later, when scientific method overcomes its bafflement, it makes for the denied facts some room. For instance homeopathy was once treated as illegal practice; its founder Dr. Hahnemanna was banished from his native land. Later it became popular all over the world. Similarly, acupuncture was once totally rejected by the medical scientists. But it is now considered a standard practice in hospitals. Likewise, science has developed some degree of acceptance for psychic phenomena. In some cases, it offers at least partial explanations while for others, such as reincarnation, they are watchful and look for some more

developments and evidence. For ESPs and OBEs they now talk of categories. Precognition or telepathy is one category in which a person experiences something without immediate physical reference. Psychokinesis is another type where objects are moved by mental powers. They also regard ESP as a human experience and find its dynamics in magnetism and electromagnetism, which permeate human organism as well as the universe.

It is a Human Experience: ESP is something extra-sensory. It may be sixth or a sixteenth sense. They now talk about seventeen instead of conventional five senses that man is blessed with. The scientists do not consider ESPs as results of some unknown or hidden forces. Nor do they regard them as an offshoot of mystical thinking or some magic or witchcraft. It is a very human experience in which sensory signals are transmitted and received by the body. Nevertheless, there are two considerations: first, they are signals below the normal threshold of a known sensory system; second, they are a form of energy that is being detected by a sense, which we are so far unaware of. But although various forms of ESP lie beyond scientific investigation, yet we expect that one day they will be known as a rational phenomenon.

Magnetic Sensitivity: The question is: are humans insensitive to the earth's gravitation? It relates to existence of magnetic sensitivity in humans; it has already been demonstrated that other animal species do possess it. Robin Baker experimented to prove it in humans. He has recorded in his book *Human Navigation and the Sixth Sense*, an experiment in which groups of blindfolded people were set free at some distance from their homes. They were then asked to walk toward where they assumed their homes to be. Baker concluded that humans could use magnetic fields as an aid to navigation in the absence of visual cues.

EEG & SQUID: The evidence to the existence of magnetic sensitivity is supported by a finding which may help explain the perception of projected images that one can perceive around the heads of others and which form the basis of ESP and telepathy. EEG (electroencephalograph) measures the overall electrical activity of the brain. A newly developed device known as SQUID (superconducting quantum interference device) measures extremely fine electrical activity in the brain from just above the scalp as proved by Lloyd Kaufman and his colleagues at New York University. It also maps and records shifts in brain activity emanating from different types of thought. The instrument can also detect how brain processes information and what different parts are involved in pattern recognition and problem solving beside other functions. The research also substantiated the idea that activity of the brain may project out beyond scalp. The brain itself transmits signals of its thinking to the outside world in addition to what already our body and face do in this regard.

This leads us to telepathy or ESP. An ESP, therefore, may be an image of a person's inner mental state reflected in an electromagnetic energy field projected from his head in the form of an aura. These are the extra-sensory powers that someone can consciously or unconsciously read a person's mental state from such radiation.

The Mystics' Third Eye - Pineal Gland: Pineal Gland is the only structure in the brain, which is not bilaterally symmetrical. It is a lonely individual organ surrounded by a greater mass of other brain structures. The scientists consider it a relatively primitive part of the brain. Science has, however, attempted to prove it as an origin of mystic thinking. That is why it has also attracted the attention of mystics and philosophers.

Descartes considered pineal gland as the seat of human soul. He propounded that it was in the pineal that spinal fluid was formed: the supposed medium of exchange between body and soul. Various religions particularly in the east regard it as a "third eye". They hold that through it can be visioned the light of the world and divine guidance.

Those who practice yoga advise to close the eyes and hold the index finger about half an inch away from the middle of forehead. This stimulates the pineal gland. A bright aura of light becomes visible as a symbol of divine inspiration. In modern theory of mysticism pineal gland is named as 'inner eye' to see the mystical light within the soul. Some believe that if a small flashlight is shone at the middle of the forehead the pineal will get stimulated to function better. So we can safely conclude that Pineal Gland serves as a clue to biological functioning of human organism facilitating its spiritual dynamism.

Electromagnetic Energy and ESP

One thinks of a friend or relative not heard or seen for months, even years. Then the same moment, telephone rings and the person is on the line. You may also get a flash that something is about to happen or has just happened hundreds of miles away. Then the occurrence is confirmed at the same time, in the same manner. While talking business or discussing informally things concerning different chores of life, one suddenly knows exactly what is going to be said before it is uttered, or exactly what something will look like before it is seen. These and many others are the experiences, sensory or extra-sensory, for which science has yet to supply empirical substantiation. Extra-sensory implies outside the range of normal senses. But do we know all our senses and their individual actual scope of function? These experiences may, therefore, be truly sensory, i. e. they may be completely internal, within the person who perceives them, and not manifestations of any external power or source. The receiving sensory system may be muffled or enveloped in mystery, incapable to comprehend the proceedings.

Karen Gravella's account of electromagnetic energy in pertaining to ESP is a valuable study of the phenomena.

If psychic perception does occur through some sensory system that allows a person to literally snatch thoughts and images out of the air, what can be the means through which the images are received? The most likely explanation is that some kind of sensing of electromagnetic radiation is involved, but through a mechanism which is still totally hidden. In this way, the electromagnetic vibratory frequencies of colors themselves could be perceived directly. And this could also correspond, of course, with the sources of electromagnetic energy emanating from the body. The kinds of brain signals detected by the SQUID are extremely weak, however, and

would only account for the kind of psi experiences that occur at close range.^[15]

A study accomplished by James Beal of NASA's Marshall Space Flight Center points to the microwave energy in the "X-band" (around 9 giga hertz) involved in the subject puzzle of human psychic functioning. This frequency falls within the bands used in commercial broadcast applications (when a news crew goes live, it sends back signals to the station on either 2, 7 or 13 GHz). He holds that this is the frequency at which many living organisms also seem to emit radiation. This suggests an analogy between life processes in the human body and the process how radio and television signals are created, transmitted and received through various modifications.

Static Electricity and Brain

The origination of psychic phenomena may also be engendered due to human body's peculiar responses to forces like electricity in nature. Static electricity particularly, can affect the body directly, in the same way the microwaves are absorbed. It makes the nerves of the brain and the rest of the nervous system ignite more easily and sharpens the reflexes. Generally, it makes a person more alert. In the presence of static electricity discrimination of levels of a light's brightness is increased. It happens in the same way, as brain perceives the difference between a solid glow and a rapidly flickering light.

Effects of -ive and +ive ions on Human Mind

There are various phenomena associated with positively charged electrical fields and the negative flow of free ions. If negative ion flow is well maintained in the air it adds peacefulness, tranquility, improved healing and what not to human life. Changes, on the other hand, in the negative ion supply in the atmosphere generate adverse reactions like depression, lethargy, despondency etc. An approaching storm causes a build-up of positive ions in the air. Sequel to that the flow of electricity in the nervous system slows down. Hence the consequences.

These various forms of energy are the forces to which the body responds. Whether or not some specific sensory system detects them is not yet ascertained. However, there is a likelihood that such a sensory mechanism does exist which has not so far been known. For the finding is that the transmission is either aided or hindered by large amounts of electricity present in the environment.

Man in Electromagnetic Environment

The animals forewarn an earthquake; they bark, cry out, or try to break free and give other peculiar specific reactions. We see dogs sometimes reporting what happened to their master even at a long distance. This must not be simply knowing by them about the imminent danger.

Then what does all that mean?

Helmut Tributsch of the Free University of Berlin has found that human skin is quite damp, due to secretions of sweat glands. On the contrary, animals mostly have relatively dry skin. Some electromagnetic disturbances precede an earthquake and large amounts of static electricity build up in the

air. Owing to having damp skin human organism does not react. However, animal's fur gets electrified, literally bristling with the static charge. This effect is intensified when the animal is in an enclosed place space like a house. This makes the animal extremely uncomfortable. Then horses try to break free, dogs bark violently, and cats move their kittens out of doors.

Communication might occur on a much lower frequency. The earth itself vibrates constantly between. 1 and 100 times a second, with an average frequency around 10 hertz., falling in a range between 8 and 13 hertz. The brain wave pattern associated with sleep and dreaming also operates at the same frequency. This is also the frequency of light flashes or rapid-fire sounds that can bring on an epileptic seizure. In view of all that the scientists suggest that minute changes in this natural vibratory frequency might account for profound psychic changes and perceptions.

We also do not thoroughly know the functions of all the various parts of brain. If one of them is supposedly involved in sensing electromagnetic spectrum, a link between the body's hormone/enzyme processes and some as-yet-unknown environmental factor can be pointed to. At present, the only thing known about the science of psychic phenomena is that they seem to be matched fairly closely with alpha waves³/electrical signals produced by brain when it is engaged in activities such as dreaming and creative thought.

Hadrat Suleman (AS) and the Ant

This would be worthwhile to close the argument with a special note on the episode pertaining to Hadrat Suleman(AS) and the ant referred to at the outset.

Was there involved some electromagnetic field or the Earth's vibration frequency? What type of perception that was which the little ant and Hadrat Suleman(AS) experienced? The ant not only perceived their movement, it also knew about Suleman (AS)!

Conclusion: This is one of the miracles of the Qur'an that ages ago, it pointed to the realities which now man is so anxiously probing into. The electromagnetic causality of such experiences to which science has yet to provide substantial meaning bears special import. The ant knew the unknown and heard the inaudible. Suleman (AS) heard the ant and understood the message. It is compatible with those laws of science that science has yet to discover but which do exist in nature. The scientific method confirms that its findings are never final because it is an ever-growing process. On the contrary, the divine realities are eternal; they are unchangeable; man has to apply all his faculties to explore, find, learn and believe in all such realities. So far as they remain unknown and unseen, man must place his faith in the unseen reality, submit himself to the Creator of the universe and obey his commands to triumph in his quest for the most coveted scientific knowledge. The more he delays his belief in the unseen, the more distant he drifts from the truth. And the distance involved is measurable in millennia!

The Almighty within Us^[16]

Scientific probe is one way of looking at the psychic phenomena. There is yet another approach on that. You may find the century's best sellers and

reward classics on the subjects like the ‘giant inside you’, ‘the cosmic power within you’ or ‘habits of most effective people in the world’ and so on. They claim that you are the ‘artificer’ of your own future. As you change your thought-life, you change your destiny. They also pronounce that methods they teach in their books have already helped thousands of people to experience guidance, health, prosperity, happiness, and peace of mind; that over hundred thousand people have already used these secrets to obtain a happier and more fruitful life.

The literature thus produced spells out secrets of a life-changing art to discover the latent power you are endowed with to realize your objectives. Then it suggests certain exercises as well based on religious faith and some psychic phenomena to conquer difficulties with the divine help of the ‘cosmic power’ or the ‘Almighty Within Us’ that permeates our existence.

Let us put aside the intellectual value of both theory and practice it contains. Also disregard for a while its evaluation on the spiritual scale from purely mystic point of view. What enhances its interest value is the study how today, in the modern scientific era, people put to use, though haphazardly, the power of faith in God even outside the world of Islamic faith. This is heartening to see that through spiritual prayers and practices, modern man feels keen to get out of his difficulties caused by materialism and that people from other religions also are inclining towards the spiritual practices which were peculiar to Islam.

They cannot, however, fully succeed without Islam as there is no religion on earth but Islam that offers a sound system of spiritual uplift ensuring real success in worldly life. Those who search peace through spiritual means have to adopt this spiritual system having irrefutable scientific bases. However, we regard and welcome their interest in spiritual practices even outside Islamic faith as a step ahead in this direction. Islam will provide them perfection as described in the subsequent pages. Here, we need to peruse what this literature presents.

Tuning in

Dr Murphy holds that there is a power in you that has never been fully released and that moves the whole world. ‘It is within you.’ Those who mastered tuning in with this amazing power rose to heights in a short time. You possess countless potentials to develop and the power within you, discovers them and lifts you out of failure, misery, and despondency. It guides and directs you and opens up new vistas for you, “dries your tears, dissolves your problems and sets you on the high road to happiness, freedom and peace of mind.” This power enables you ‘to move onward, upward and Godward along all lines.’

It Heals

Mrs. Helen Hanford LA California, succeeded to contact this wonderful Power and got rid of her trouble:

I began to think that the power of the Godhead was within my own mind and that I could use it. I began to think that this power was greater than hydrogen bombs, atomic energy or electricity and that all these were nothing as compared to the All-Powerful God within me. For ten days I had

been unable to lift my arm upward without unbearable pain, which caused me to scream at times. On the way to my family doctor, I tuned in on the Cosmic Power and affirmed: Through the Power of the Al-mighty within me, I am now moving my arm freely. I lifted my arm to a horizontal position with no pain whatsoever, and I moved it more freely than had been possible for some weeks. The doctor tested my arm, and all goes well. Truly, the kingdom of God is within each one of us!

It Brightens

Dr. Lothar Von Blenk-Schmidt is an air space scientist. Whenever he faces some problem in the engineering department related to space projects, he stills the wheels of his mind. He then affirms quietly: Infinite Intelligence within me casts light on this project. On this his mind suddenly gets illuminated with the answer. Infinite Intelligence within him responds to his requests.

It Delivers

A financial wreck developed ulcers and hypertension and was “in a mess.” He was obsessed by the idea of a Jinx as if God was punishing him for his past sins.

He was advised that as long as he would believe in a Jinx following him he would suffer because a man’s beliefs change into experiences and events. The bankrupt followed a prayer advised to him and got rid of the trouble.

He prayed loudly five or six times a day, and convalesced in a month’s time. The new idea enthroned in his mind brought him riches of life.

Demonstrate Your Beliefs

A woman had developed a wonderful philosophy of life. She wrote a thesis on A Way of Life which sounded scientific as well as spiritual. However, her personal life was chaotic having been divorced four times.

She was exhorted that her postulates and philosophical niceties must also be put to practice. Her “head-knowledge” had to become “heart-knowledge”; i.e. a living part of her personality.

Simultaneously she filled her mind and heart with the following prayer. With that, she became completely transformed:

God is love, and His love fills my soul. God is peace, and His peace fills my mind and body. God is perfect health, and His health is my health. God is joy, and His joy is my joy, and I feel wonderful!

They say that thought must be made flesh, i.e. it must be embodied in your experience. You must demonstrate your religious beliefs in all areas of your life.

Some Dreams Rescue Life

A few months ago I was scheduled to travel by plane. The night prior to my departure I had a dream. I saw that I was reading headline of a newspaper about a plane disaster, killing all the passengers. I woke up, flabbergasted, perturbed and charged with feeling of dread. I found that my wife was awake. Staring at me she said, “Did you have the same dream that I had?” Behold! She told me exactly the same dream that I had seen, in all its details! I cancelled the trip. Next morning the same flight had a fatal

crash; all lives were lost, exactly as I had seen in the dream. The dream saved my life.

We do not dream with our conscious mind awake. In sleep the conscious mind is put out; the subconscious and the unconscious mind find free play. The subconscious mind dramatizes its contents during sleep; It presents many symbolic pictures and illogical situations.

But they say the cosmic power protects life through dreams as in the dream quoted here. 'Dreams are the television series of your Deeper Mind. There are all kinds of dreams, including dreams of pre-vision, where you see an event before it happens objectively and which may apply to yourself or to others. The dream may reveal the fulfillment of your desire or it may be a warning to avoid a tragedy.'

The Faith Pays

From North Carolina, a man decided to take God as his partner. He developed the feeling that God is the Living Spirit within him. He talked to this Invisible Presence in him and affirmed: *"You are my Partner, and I am going to ask you to guide, direct, and prompt me in all ways. We are now a team, and we can't fail."*

This young man terribly lacked the courage to go into business for himself. For long he remained shy. But after praying in the above manner and affirming his union with the Divine Presence he felt in him a new wave of strength and confidence. He went into a deal for a restaurant, and with magic qualities of faith and courage paid off for the deal in a year's time. He did not care for the relatives who would always discourage him that he didn't have a chance and that he would ultimately fail. But he realized deep within himself that nothing could defeat him, as he possessed the priceless quality of faith in the Cosmic Power within him to watch over him in all his ways.

His secret was that he held on tenaciously to the idea that his Senior Partner would advise him and prosper him until his subconscious mind had absorbed the idea and had brought it to pass.

Glimpses from Spiritual Life Of Auliya Allah

Spiritual Link between Real Self of Man and the Divine Self

We have seen at length what science has achieved so far, as regards man's psychic powers or capabilities. We have also had glimpses of the latent powers which even those possess and actualize who have not embraced faith and who do not practice the formal spiritual discipline which has been revealed to mankind through the beloved Messenger of Allah. They only have an unsystematic belief in all what they observe whether compatible with or incongruous to science. They do not have faith in the 'unseen' which is basic to Islamic faith. They are, therefore, deprived of the real knowledge of spiritualism, its real value in our practical life and the reservoir of energies it provides to man to conquer the universe. They do many things but in a disorderly manner. They do achieve out of it but very little. They neither study nor practice the formal establishment of divine link between real self of man and the Ultimate Divine Authority of the universe - Allah Almighty in accordance with the revealed procedure.

Spiritualism of Islam is based on the relation of the real human self to the Divine Self, which is the Perfect Self. He is no doubt the Almighty 'the Eternal, the Living and the Self-Subsistent' (The Qur'an, 2:255). All depends upon this affiliation between the believer's soul and Allah which Islam so emphatically exhorts. Hadrat Makhdum Ali Hajwiri (Data Ganj Bakhsh) explains: ^[17]

Tasawwuf is to establish relation with Allah.

Man establishes his relation with Allah abandoning the worldly lustful temptations and affiliations. Consequently, the spiritual bliss and rapture entrance him.

The spiritual insight into the Qur'anic philosophy reveals that the human self has, by virtue of his relation with Allah Almighty, the capacity to develop itself on the model of the Divine attributes. It then rises higher and higher in the scale of existence. It is a hard task and man is required to be on guard against all threats from within and without while treading this path. The restrictions Islam imposes on the individual aim at developing in him a strong character and enduring personality for successful self-actualization. This is where we need the divine guidance and spiritual assistance from someone who has already attained Allah's proximity and accomplished what is essential to reach the ultimate goal - the countenance of Allah. The best model to follow in this regard is the Sunnah of the Holy Prophet (SAW).

At this juncture, the system of spiritual channels comes in to facilitate spiritual survival and growth of the common man in face of heavy odds and tempting evils of the earthly existence. This is the spiritual system that has perpetuated ever since the emergence of Islam through Auliya Allah who enjoy nearness to Allah and His Holy Messenger (SAW) and who are the spiritual giants of the universe. They acquire the divine attributes and Allah places under their control what all they wish to control.

A Mo'omin's hand is Allah's hand'

Commanding, Elegant, Prudent, Triumphant. ^[18]

This happens according to a system. We have already acquainted ourselves with the studies on parapsychology and the literature produced on learning about infinite potentiality man has been bestowed with. Islam offers a well-organized system that wins us the spiritual prowess and competence. The lives of Auliya Allah are replete with the incidents that befittingly illustrate as to what it is that we call the spiritual power, how it is acquired and what is it that we name as the spiritual system of life. This also unfolds how these spiritual personalities acquire attributes of the Divine Reality.

These glimpses are in sharp contrast with the casual episodes that the scientists of parapsychology probe with an unusual surprise. These anecdotes have been taken from 'Muslim Saints and Mystics' by A.J.Arberry, an English translation of Tadhkiratul Auliya by Farid-ud-Din Attar. They are in fact miraculous manifestations of the spiritualism of Islam.

Glimpses

Hasan Basri and the Fire-Worshipper

Hasan Basri is revered as one of the greatest saints of early Islam. Brought up in Basra, he met many companions of the Holy Prophet (SAW) including seventy of those who fought at the Battle of Badar.

Hasan Basri's neighbour Simeon, a fireworshipper, fell ill and was on deathbed. Hasan called on him and found him discoloured with fire and smoke.

"Fear God," Hasan counselled him. "You have passed all your life amid fire and smoke. Embrace Islam so that God may have mercy on you."

"Three things keep me from becoming a Muslim," Simeon replied. "First, you speak ill of the world, yet you run after worldly things day and night. Second, you fear facing death, yet you do not prepare for it. Third, you believe in seeing God's face, yet you do everything contrary to His good pleasure."

"This is the token of those who know truly," Hasan commented. "Now if believers act as you describe, what have you to say? They acknowledge the unity of God whereas you have spent your life in fire worship. You who have worshipped fire for seventy years and I who have never worshipped fire - we are both carried off to Hell. Hell will consume both you and me. God will pay no regard to you; but if God so wills, the fire will dare not burn one hair of my body. For fire is a thing created by God; and the creature is subject to the Creator's command. Come now, you who have worshipped fire for seventy years; let us both put our hands into the fire, then you will see with your own eyes the impotence of fire and the omnipotence of God."

Saying that, Hasan thrust his hand into the fire and held it there. Not a particle of his body was affected or burnt. When Simeon saw this he was amazed. The dawn of true knowledge began to break.

"For seventy years I have worshipped fire," he groaned. "Now only a breath or two remains to me. What am I to do?"

Become a Muslim," Hasan replied.

“If you guarantee in writing that God will not punish me,” said Simeon, “then I will believe. But until I have it in writing, I will not believe.”

Hasan wrote it down and the witnesses endorsed the document. Then Simeon wept bitterly and accepted Islam. He spoke his last testament to Hasan.

“When I die, bid them wash me, then commit me to the earth with your own hands, and place this document in my hand. This document will be my proof.”

Having charged Hasan thus, he spoke the attestation of faith and died. They washed his body, said the prayer over him, and buried him with the document in his hand. That night Hasan went to sleep pondering what he had done.

“How could I help a drowning man, seeing that I am drowning myself? Since I have no control over my own fate, why did I venture to prescribe how God should act?”

With this thought he fell asleep and saw Simeon in a dream glowing like a candle; on his head a crown, robed in fine raiment, he was walking with a smile in the garden of Paradise.

“How are you, Simeon?” Hasan inquired.

“Why do you ask? You can see for yourself,” Simeon answered. “God Almighty of His bounty brought me nigh His presence and graciously showed me His face. The favours He showered upon me beggar description. You have honoured your guarantee; so take your document. I do not need it anymore.”

When Hasan awoke, he saw that parchment in his hand. “O God,” he cried, “I know well that what You do is without cause, save of Your bounty. Who shall suffer loss at Your door? You grant a fire worshipper of seventy years to come into Your near presence because of a single utterance. How then will You exclude a believer of seventy years?”

Knowledge and Faith

One day Hasan Basri called on Habib Ajami. Habib placed two rounds of barley bread and a little salt before him. Hasan began to eat. A beggar came to the door, and Habib gave the two rounds and the salt to him.

“Habib,” remarked the astonished Hasan, “you are a worthy man. If only you had some knowledge, it would be better. You took the bread from under the nose of your guest and gave it all to the beggar. You ought to have given a part to the beggar and a part to the guest.”

Habib said nothing. Presently a slave entered with a roasted lamb in a tray on his head, together with sweet meat and fine bread, and gave hundred silver dirhams. He set the tray before Habib. Habib gave the money to the poor, and placed the tray before Hasan.

“Master,” he said when Hassan had eaten some of the roast, “You are a good man. If only you had a little faith, it would be better. Knowledge must be accompanied by faith.”

When Rabe’a Basri was Born!

Rabe'a settled in Basra, attained great fame as a saint. To her is attributed a large share in the introduction into Islamic Mysticism of the theme of Divine love.

The night when Rabe'a Basri was borne, there was nothing whatsoever in her father's house. Her father was a very humble and poor person. He did not have even a drop of oil to anoint her navel. He already had three daughters, and Rabe'a was his fourth; that is why she was called by that name.

There was no lamp lit in the house, nor a rag to swaddle the baby. "Go to neighbour so-and-so and beg for a drop of oil, so that I can light the lamp," his wife said to him.

The father had already promised that he would never ask any mortal for anything. So he went out, just laid his hand on the neighbour's door, and returned.

"They won't open the door," he reported.

The poor woman wept bitterly and he, in that state of extreme anxiety, placed his head on his knees and fell asleep. He dreamed that he saw the Holy Prophet (SAW).

"Be not sad," the Prophet (SAW) bade him. "The girl child you are just blessed with is a queen among women, who shall be the intercessor for seventy thousand of my Ummah. Tomorrow," the Prophet (SAW) continued, "go to Isa-e-Zadan, the governor of Basra. Write on a piece of paper to the following effect: 'every night you send upon me a hundred salutations and blessings, and on Friday night four hundred. Last night was Friday night, and you forgot me. In expiation for that, give this man four hundred dinars lawfully acquired.'"

Rabe'a's father on awaking, burst into tears. He rose up and wrote as the Prophet (SAW) had bidden him, and sent the message to the governor by the hand of a chamberlain.

"Pay him two thousand dinars," commanded the governor on reading the note, "as a thanksgiving for my beloved Prophet (SAW) remembering me. Give another four hundred dinars also to the Shaikh, and tell him: 'I wish you come to me so that I may see you. But I do not hold it proper for a man like you to come to me. I would rather come and rub my beard in your threshold. However, I adjure you by God, whatever, you may need, pray let me know.'"

A Glimpse of Faith

Once two gentlemen came to visit Rabe'a Basri; both were hungry. They expected that they would be entertained with food by their hostess.

"It may be that she will give us food," they said to each other. "Her food is bound to come from a lawful source."

When they sat down there was a napkin with two loaves laid before them. They were well content. A beggar arrived just then, and Rabe'a gave him the two loaves. The two men felt much upset, but said nothing. After a while a maidservant entered with a handful of warm bread.

"My mistress sent these," she explained.

Rabe'a counted the loaves; they were eighteen.

"Perhaps it was not this that she sent me," Rabe'a remarked.

All that the maidservant assured her proved of no avail. She took back the loaves and carried them away. Now it so happened that she had taken two of the loaves for herself. She asked her mistress, and she added the two to the pile and returned with them. Rabe'a counted again, and found there were twenty loaves. She now accepted them.

"This is what your mistress sent me," she said.

She set the loaves before the two men and they ate, feeling much amazed.

"What is the secret behind this?" they asked her. "We had an appetite for your own bread, but you took it away from us and gave it to the beggar. Then you said that the eighteen loaves did not belong to you. When they were twenty, you accepted them."

"I knew when you arrived that you were hungry," Rabe'a replied. "I said to myself, How can I offer two loaves to two such notables? So when the beggar came to the door I gave them to him and said to Almighty Allah, 'O Lord, You have said that You repay tenfold, and this I firmly believe. Now I have given two loaves to please You, so that You may give twenty in return for them.' When eighteen were brought to me, I knew that either there had been some misappropriation, or that they were not meant for me."

Gratitude & Complaint

Once Rabe'a saw a man with a bandage tied round his head.

"Why have you tied the bandage?" she asked.

"Because my head aches," the man replied.

"How old are you?" she asked

"Thirty," he replied.

"Have you been in pain and anguish the greater part of your life?" she enquired.

"No," the man answered.

"For thirty years you have enjoyed good health," she remarked, "and you never tied about you the bandage of thankfulness. Now because of this one night that you have a headache you tied the bandage of complaint!"

Ibrahim Adham

Ibrahim Adham, born in Balkh of pure Arab descent, is described in Sufi legend as a prince who renounced his kingdom and wandered westwards to live a life of complete asceticism, earning his bread in Syria by honest manual toil until his death.

Sweet Pomegranates

"Once," Ibrahim Adham narrated, "I was appointed to look after an orchard. The owner of the orchard came and said to me, 'Bring me some sweet pomegranates.' I brought some, but they were sour.

" 'Bring me sweet ones,' the owner repeated. I brought another dishful, but they were also sour.

" 'Glory be to God!' the owner cried. 'You have spent so long in the orchard, but you do not know ripe pomegranates?'"

" 'I look after your orchard, but do not know what pomegranates taste like because I have never sampled any,' I replied.

“ ‘When I heard these words, I departed from that place.’ ”

The Wind Subsided

Ibrahim was once on a shipboard when suddenly a wind sprang up and the world grew dark.

“Alas, the ship is sinking!” the voyagers cried.

“Fear not that the ship will sink,” came a voice from the air, “Ibrahim Adham is with you.”

Immediately the wind subsided, and the darkened world became bright.

Allah’s Remembrance

Once Ibrahim passed by a drunkard. His mouth was foul. So he fetched water and washed the drunkard’s mouth.

“Do you leave foul the mouth that has mouthed the name of God? That is irreverence!” Ibrahim said to himself.

“The ascetic of Khorasan washed your mouth,” they told the man when he woke.

“I too now repent,” the man declared.

After that Ibrahim heard in a dream, “You did wash a mouth for My sake. I have washed thy heart.”

Beggary

One day Ibrahim saw a beggar bewailing his lot.

“I guess you bought beggary gratis,” he remarked.

“Why, is beggary for sale?” the beggar asked in astonishment.

“Certainly,” Ibrahim replied. “I bought it with the kingdom of Bulkh. I got a bargain.”

Sitting Cross-legged

No one had ever seen Ibrahim sitting cross-legged.

“Why do you not sit cross-legged?” he was asked.

“I did sit that way one day,” he replied. “I heard a voice from the air saying, ‘Son of Adham, do servants sit so in the presence of their lords?’ I at once sat upright and repented.”

Ba Yazid Bestami and his Mother

Ba Yazid Taifur al-Bestami, the founder of the ecstatic school of Sufism, is famous for the boldness of his expression of the mystic’s complete absorption into the Godhood.

(1) “Go and be God’s”

Ba Yazid’s mother sent him to school. He learned the Qur’an. One day his teacher was explaining the meaning of the verse in Sura Loqman, Be thankful to Me, and to your parents. These words changed Ba Yazid’s mind.

“Sir, please permit me to go home and say something to my mother.”

The master gave him leave, and Ba Yazid went home.

“Why, Taifur,” cried his mother, “why have you come home? Did they give you a present, or is it some special occasion?”

“No,” Ba Yazid replied. “I reached the verse where God commands me to serve Him and you. I cannot manage in two houses at the same time. This verse stung me to the quick. Either you ask for me from God, so that I may

be yours entirely, or apprentice me to God, so that I may dwell wholly with Him.”

“My son, I resign you to God, and exempt you from your duty to me,” said his mother. “Go and be God’s.”

“The task I supposed to be the hindmost of all tasks proved to be the foremost,” Ba Yazid later recalled. “That was to please my mother. In pleasing my mother, I attained all that I sought in my many acts of self-discipline and service.

One night my mother asked me for water. I went to fetch her some, but there was none in the jug. I fetched the pitcher, but none was in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep.”

“The night was cold. I stood there keeping the jug in my hand. When my mother awoke from sleep she drank some water and blessed me. Then she noticed that the jug was frozen to my hand. ‘Why did you not lay the jug aside?’ she exclaimed. ‘I was afraid you might wake when I was not present,’ I answered. ‘Keep the door half-open,’ my mother then said.

“I watched till near daybreak to ensure that the door was properly half-open and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door.”

(2)“O Lord, Care Well for our Exile.”

After his mother had resigned him to God, Ba Yazid left Bestam and for thirty years wandered from land to land, disciplining himself with continuous vigil and hunger. His mother in the meantime had grown ailing and old with the back bent double owing to grief.

After Ba Yazid had visited Medina, he received the order to return and care for his mother. Accordingly, he set out for Bestam, accompanied by a throng. The news spread through the city, and the people of Bestam came out to welcome him a good way from the town. Ba Yazid was likely to be so preoccupied with their attentions that he would be detained from God. As they approached him, he drew a loaf out of his sleeve. Now it was the month of Holy Ramazan; yet he stood and ate the loaf. As soon as the people of Bestam saw this, they turned away from him.

“Did you not see?” Ba Yazid addressed his companions. “I obeyed an ordinance of the sacred Law, and all the people rejected me.”

He waited patiently until nightfall. At midnight he entered Bestam and, coming to his mother’s house, he stood listening for a while. He heard his mother performing her ablutions and praying.

“O Lord, care well for our exile. Incline the hearts of the Shaikhs towards him, and vouchsafe him to do all things well.”

Ba Yazid wept when he heard these words. Then he knocked the door.

“Who is there?” cried his mother.

“Your exile,” he replied.

Weeping, his mother opened the door. Her sight was dimmed.

“Taifur,” she addressed her son, “do you know what has dimmed my sight? It is because I have wept so much being parted from you, and my back is bent double from the load of grief I have endured.”

Abu Hafs Haddad and Junaid

Abu Hafs al-Haddad, a blacksmith of Nishapur, visited Baghdad and met Abul Qasim al-Junaid, the greatest exponent of the 'sober' school of Sufism who admired his devotion; he also encountered Abu Bakr Al-Shibli and other mystics of the Baghdad school.

He began to Speak Arabic

Abu Hafs resolved for the pilgrimage. He was an illiterate and did not understand Arabic. When he came to Baghdad, the Sufi disciples whispered together.

"It is a great disgrace that the Shaikh of Shaikhs of Khorasan should require an interpreter to understand their language."

Junaid sent his disciples out to welcome him. Abu Hafs knew what they were thinking, and at once began to speak Arabic. The people of Baghdad were amazed at the purity of his speech.

Self-Sacrifice

A number of great scholars gathered before Abu Hafs and questioned him on self-sacrificing love.

"You are able to express yourselves. You define it," Abu Hafs replied.

"As I see it," said Junaid, "true self-sacrifice means that you should not regard yourself as self-sacrificing, and that you should not attribute to yourself whatever you may have done."

"Excellent," commented Abu Hafs. "But as I see it, self-sacrifice means acting with justice towards others, and not seeking justice for oneself."

"Act on that, our Companions," said Junaid.

"To act rightly requires more than words," retorted Abu Hafs.

"Rise up, our companions," Junaid commanded when he heard this reply. "Abu Hafs exceeds in self-sacrifice Adam and all his seed."

Broth and Halwa

Once Abu Hafs asked Junaid, "Order the disciples to make broth and halwa."

Junaid directed one of his disciples to make them. When he brought the dishes, Abu Hafs proceeded.

"Call a porter and put them on his head. Let him carry them until he is tired out. Then, whatever house he has reached, let him call out, and whoever comes to the door, let him give them to him."

The porter obeyed these instructions. He went on until he felt tired and could go no farther. Setting the dishes down by the door of a house, he called out. The owner of the house, an elder, replied.

"If you have brought broth and halwa, I will open the door."

"I have," replied the porter.

"Bring them in," said the elder, opening the door.

"I was amazed," the porter related. "I asked the old man, 'What is going on? How did you know that I have brought broth and halwa?'" The old man answered, 'Last night when I was at my prayers, the thought came into my mind that my children had been begging me for them for a long time. I know that my prayer has not been in vain.'

Abu Hafs and Abu Bakr Shibli

Shibli gave hospitality to Abu Hafs for four months. Every day he produced a different kind of dish and several sorts of sweetmeat.

When Abu Hafs came to bid him farewell, he said, “Shibli, when you come to Nishapur I will teach you true entertainment and generosity.”

“Why, what have I done, Abu Hafs?” asked Shibli.

“You took too great pains. Extravagance is not the same as generosity,” said Abu Hafs. “One should treat a guest exactly as oneself. That way, his coming will not be a burden to you, and his departure will not be an occasion of gladness. When you go to extravagant lengths, his coming is burdensome to you and his departure a relief. No man who feels like that towards a guest is truly generous.”

When Shibli came to Nishapur he stayed with Abu Hafs. Forty persons were in the party, and at night Abu Hafs lit forty-one lamps.

“Did you not say one should not act extravagantly?” remarked Shibli.

“Then get up and put them out,” answered Abu Hafs.

Shibli got up, but for all his efforts he could not extinguish more than one lamp.

“Sheikh, how is this?” he asked.

“You were forty persons, emissaries of God. For the guest is an emissary of God. Naturally I lit a lamp in the name of each one, for the sake of God, and one for myself. Those forty which I lit for God you were unable to put out, but the one lit for myself you extinguished. All that you did in Baghdad you did for my sake; I did what I did for God’s sake. So the former was extravagance, the latter not.”

Abul-Qasim al-Junaid

Abul Qasim al-Junaid, elaborated a theosophical doctrine which determined the whole course of orthodox mysticism in Islam. He expounded his theories in his teachings, and in a series of letters written to various contemporaries that have survived.

The Worst of People

Sari-al-Saqati once asked Junaid to preach. “While the master is there, it is not seemly for the disciple to preach,” Junaid demurred. Then one night Junaid saw the Prophet in a dream.

“Preach,” the Prophet ordained.

Next morning he arose to go and report to Sari, but he found Sari standing at the door.

“Hitherto,” Sari told him, “you were inhibited, waiting for others to tell you to preach. Now you must speak, because your words have been made the means of a whole world’s salvation. You would not speak when the disciples asked you to. You did not speak when the Shaikhs of Baghdad interceded with you. You did not speak at my urging. Now that the Prophet has commanded you, you must speak.”

“God forgive me,” Junaid replied. “How did you know that I saw the Prophet in a dream.”

“I saw God in a dream,” Sari explained. “God said, ‘I have sent the Messenger to tell Junaid to preach from the rostrum.’”

“I will preach then,” consented Junaid. “only on one condition, that it be to no more than forty persons.”

One day Junaid was preaching, and forty persons were present. Of these eighteen expired, and twenty-two fell to the ground unconscious. They were lifted up and carried to their homes.

On another day Junaid was preaching in the cathedral. In the congregation there was a Christian lad, but no one knew that he was a Christian. He approached Junaid and said, “According to the Prophet’s saying, ‘Beware of the insight of the believers, for he sees by the light of God.’ ” “The pronouncement is,” replied Junaid, “that you should become a Muslim and cut your Christian girdle, for this is the time of Muslimdom”

The boy immediately became a Muslim.

After Junaid had preached a number of times, the people cried out against him. He gave up preaching, and retired to his room. For all that he was urged to resume, he would not do so.

“I am content,” he replied. “I cannot contrive my own destruction.”

Some time later he mounted the pulpit and began to preach without any prompting.

“What was the inner wisdom in this?” he was asked.

“I came upon a Tradition,” he replied, “according to which the Prophet said, ‘In the last days the spokesman of the people will be he that is the worst of them. He will preach to them.’ I know that I am the worst of the people. I am preaching because of what the Prophet said, so that I may not oppose his words.”

The Creator’s Cure

Once Junaid’s eye pained him, and he sent for the doctor.

“If your eye is throbbing, do not let any water get into it,” the doctor advised.

When he had gone, Junaid performed his ablutions and prayed, and then went to sleep. When he awoke, his eye was well again. He heard a voice saying, “Junaid forsook his eye to gain Our good pleasure. If with the same intention he had begged of Us all the inhabitants of Hell, his petition would have been granted.”

The physician called and saw that his eye was healed.

“What did you do?” he asked.

“I performed the ablutions for prayer,” Junaid answered.

Thereupon the physician, who was a Christian, declared his conversion and embraced Islam.

“This is the Creator’s cure, not the creature’s,” he commented. “It was my eye that was sick, not yours. You were the physician, not I.”

The Question of Need

A man brought five hundred dinars and offered them to Junaid.

“Do you possess anything besides this?” Junaid asked him.

“Yes, a lot,” the man replied.

“Do you need more?”

“Yes, I do.”

“then take it away,” Junaid said, You have a better right to it. I possess nothing and I need nothing.”

The Spiritual Awareness about the Disciple

A disciple of Junaid’s was dwelling in seclusion in Basra. One night a sinful thought entered his mind. He looked in a mirror and saw that his face had turned black. Stupefied, he tried every device he could think of, but in vain. He was so ashamed that he showed his face to no one. Three days went by; then the blackness gradually grew less.

Unexpectedly some one knocked at his door.

“Who is it?” the disciple asked.

“I have come with a letter from Junaid,” said the caller.

The disciple read the letter.

“Why do you not conduct yourself becomingly in the presence of Glory? For three days and nights I have had to work as a fuller, to change your face from black to white.”

Mystic Intuition and Awareness

Shaikh Junaid had a disciple whom he loved most. The other disciples felt jealous of him, a fact that the Shaikh realized by his mystic intuition.

“He is superior to you in manners and understanding,” he told them. “That is what I have in view; let us make an experiment, so that you may also realize it.”

Junaid commanded twenty birds to be brought to him.

“Each of you take one,” he told his disciples. “In a place where no one can see you kill it, then bring it back.”

All the disciples went off and killed and brought back the bird except that favourite disciple. He brought his bird back alive.

“Why did you not kill it?” Junaid asked him.

“Because the master said it must be done in a place where no one can see,” the disciple answered. “Wherever I went, God saw.”

“You see the measure of his understanding!” Junaid exclaimed. “Compare that with that of the others.”

All the other disciples begged God’s forgiveness.

Nine Litters for Martyrs

Junaid had eight special disciples who carried out his every thought. One day the notion occurred to them that they must go to the holy war. Next morning Junaid ordered his servant to make all preparations for the war. He then set out to fight together with those eight disciples.

When the lines of battle were drawn up, a champion stepped forth from the ranks of the infidels and martyred all eight.

“I looked up to heaven,” said Junaid, “and I saw nine litters standing by. As each of the eight was martyred his spirit was lifted up on a litter, until one remained empty. ‘That one must be meant for me,’ I thought, and I joined the battle-ranks once more. Then the champion who had slain my eight companions came up and addressed me. ‘Abul Qasim, that ninth litter is for me. You return to Baghdad, and be the Shaikh of the community. Offer me Islam.’”

“So he became a Muslim. With the same sword with which he had slain the eight disciples, he slew a like number of infidels. Then he achieved martyrdom himself. His soul,” Junaid concluded, “was also placed in that litter, and all vanished.”

Private Sanctuary of God

Someone known as Naseri, a Sayyad, one of the descendents of Hadrat Ali, intended to proceed on pilgrimage. When he reached Baghdad he went to visit Junaid.

“Whence comes the Sayyad?” Junaid enquired when greetings had been exchanged.

“From Gilan,” he replied.

“Of whose sons are you?” asked Junaid.

“I am descended from Ali the Prince of the Believers, God be well pleased with him,” the man answered.

“Your forefather wielded two swords,” said Junaid. “One against the unbelievers, the other against himself. Now, Sayyad, you who are his son, which of these two do you employ?”

The sayyid wept bitterly when he heard these words and groveled before Junaid.

“Master, my pilgrimage is here,” he exclaimed. “Show me the way to God.”

“Your heart is the private sanctuary of God,” said Junaid. “So far as you are able, admit naught unsanctified into the private sanctuary.”

“That is all I want to know,” said the Sayyad.

The Essence of Friendship

Once Junaid and Shibli both fell sick. A Christian physician visited Shibli.

“What pains are you feeling?” he asked.

“None,” Shibli replied.

“What do you say?” the doctor repeated.

“I have no pain,” Shibli told him.

The physician then visited Junaid.

“What pains do you have?” he enquired.

Junaid described his symptoms in detail, enumerating each pain in turn. The Christian treated him, and departed. Later the two friends came together.

“Why did you expose all your pains to a Christian?” Shibli asked.

“So that he might realize,” Junaid answered, “if His friend is treated so, what He will do to His foe! And you,” he added, “why did you not describe your pains?”

“I was ashamed,” Shibli replied, “to complain to an enemy of the Friends!”

Dhun-Noon, al-Misri

Abul Faiz Thauban bin Ibrahim al-Mesri, called Dhun-Noon, studied under various teachers and traveled extensively in Arabia and Syria. A great

saint of his time and a legendary figure as alchemist, supposed to have known the secret of the Egyptian hieroglyphs.

The Inanimate World under Spiritual Command

Dhun-Noon was once among a group of his followers. They were telling stories of inanimate things obeying commands. Now there was a sofa in the room.

“An example,” said Dhun-Noon, “of inanimate things obeying saints’ commands would be if I were to say to that sofa there, ‘Waltz around the house’ and it started to move.”

No sooner had Dhun-Noon spoken these words than the sofa started to circle round the house, then it returned to its place. A youth present there burst into tears at the sight, and then gasped his last. They washed his body on that very sofa, and buried him.

Stone turned into Emerald

Once a man came up to Dhun-Noon and said, “I have a debt, and I have no means of paying it.”

Dhun-Noon picked up a stone from the ground and gave it to him. The man took the stone to bazaar. It had turned into an emerald. He sold it for four hundred dirhams and paid his debt.

A Defiant Youth

A certain youth was always speaking against Sufis. One day Dhun-Noon took the ring off his finger and handed it to him.

“Take this to market and pawn it for a dinar,” he said.

The young man took the ring to market, but they would not take it for more than one dirham. The youth returned with the news.

“Now take it to the jewelers, and see that they value it at,” Dhun-Noon told him.

The jewelers priced the ring at a thousand dinars.

“You know as much about Sufis,” Dhun-Noon said to the youth when he returned, “as those stall holders in the market know about this ring.”

The youth repented, and shunned his disbelief in the Sufis.

Dhun-Noon and the Holy Prophet (SAW)

Dhun-Noon had been longing for sekbaj (a stew made of meat, wheat-flour and vinegar) for ten years, but he never gratified that longing. Now it was the eve of festival, and his soul said within him, “How would it be if tomorrow you gave us a mouthful of sekbaj as a festival treat?”

“Soul,” answered Dhun-Noon, “if you want me to do that, then consent with me tonight in chanting the whole Koran in the course of two rak’as.”

His soul consented. The next day Dhun-Noon prepared sekbaj and set it before his soul. He washed his fingers and stood in prayer.

“What happened?” he was asked.

“Just now,” Dhun-Noon replied, “my soul said to me, ‘At last after ten years I have attained my desire.’ ‘By God,’ I answered, ‘you shall not attain that desire.’”

The relater of this story states that Dhun-Noon had just spoken these words when a man entered and set a bowl of sekbaj before him.

“Master,” he said, “I did not come on my own. I was sent. Let me explain. I earn my living as a porter, and I have children. For some time now they have been asking for sekbaj, and I have been saving up. Last night I made this sekbaj for the festival. Today I saw in a dream the world-adorning beauty of the Messenger of God. ‘If you would see me on the morrow of uprising,’ said the Prophet, ‘take this to Dhun-Noon and tell him that Muhammad, the son of Abdullah, the son of Abdul-Muttalib, intercedes with him to make truce with his soul for one moment and swallow a few mouthfuls.’”

“I obey,” said Dhun-Noon, weeping.

When Dhun-Noon Died

As Dhun-Noon lay on his deathbed his friends asked him, “What do you desire?”

“My desire,” he answered, “is that I die, even if it be for only one moment, I may know Him.”

He then spoke the following verse.

Fear wasted me,
Yearning consumed me,
Love beguiled me,
God revived me.

One day later he lost consciousness. On the night of his departure from this world, seventy persons saw the Holy Prophet in a dream. All reported that the Prophet said, “The friend of God is coming. I have come out to welcome him.”

When he died, there was seen written in green on his brow, “This is the friend of Allah. He died in the love of Allah. This is the slain of Allah by the sword of Allah.”

When they lifted his coffin to carry him to the grave the sun was extremely hot. The birds of the air came and with wings flapping kept his bier shaded from his house to the graveyard.

As he was being borne along the road, a muezzin chanted the call to prayer. When he reached the words of attestation, Dhun-Noon lifted a finger out of the shroud.

“He is alive!” the shout went up.

They laid down the bier. His finger was pointing, but he was dead. For all that they tried, they could not straighten his finger. When the people of Egypt beheld this, they were all put to shame and repented of the wrongs they had done him. They did things over his dust that cannot be described in words.

Ahmad Khazruya and the Thief

A thief broke into Ahmad Khazruya’s house. He searched everywhere but could not find anything. He was about to leave disappointed when Ahmad called out to him.

“Young fellow, take the bucket and draw water from the well and purify yourself, then attend to your prayers. When something comes I will give it to you, so that you shall not leave my house empty-handed.”

The youth did as Ahmad bade him. When daylight returned, a gentleman brought a hundred dinars and gave them to the Shaikh.

“Take this as a reward for your night of prayer,” he said to the thief.

The thief suddenly trembled all over. He burst into tears.

“I had mistaken the way,” he cried. “I worked for God just one night, and He has favoured me so.”

Repenting, he returned to God. He refused to take the gold, and became one of Ahmad’s disciples.

Seventy Candles

Once a dervish was received by Ahmad; in hospitality. Ahmad lit seventy candles.

“This is not pleasing to me,” said the dervish. “Making a fuss bears no relation to Sufism.”

“Go then,” said Ahmad, “And extinguish every candle I have not lit for the sake of God.”

All that night the dervish was pouring water and earth, but could not extinguish even one of the candles.

“Why so surprised?” Ahmad addressed the dervish next morning. “Come with me, and you will see things really to wonder at.”

They went off and came to the door of a church. When the Christian deacons saw Ahmad and his Companion, the archdeacon invited them to enter. He laid a table and bade Ahmad to eat.

“Friends do not eat with foes,” Ahmad observed.

So Ahmad offered them Islam, and seventy of his retinue accepted conversion. That night Ahmad had a dream in which God spoke to him.

“Ahmad, you lit seventy candles for Me. I have lit for you seventy hearts with the light of the Faith.”

Lack of Faith

Shah-e-Shuja‘ had a daughter. The kings of Kerman asked for her hand in marriage. He requested three days grace, and during those three days he went from mosque to mosque, till at last he caught sight of a dervish praying earnestly. Shah-e-Shuja‘ waited patiently until he had finished his prayers, then he addressed him.

“Dervish, do you have any family?”

“No,” the dervish replied.

“Do you want a wife who can recite the Koran?”

“Who is there who will give such a wife to me?” said the dervish. “All I possess is three dirhams.”

“I will give you my daughter,” said Shah-e-Shuja‘ “Of these three dirhams you possess, spend one on bread and one on attar of roses, then tie the marriage-knot.”

They agreed accordingly. That same night Shah-e-Shuja‘ dispatched his daughter to his house. Entering the dervish’s house, the girl saw some dry bread beside a jug of water.

“What is this bread?” she demanded.

“It remained over from yesterday. I kept it for tonight,” the dervish told her.

Thereupon the girl made to leave the house.

“I knew,” the dervish observed, “that the daughter of Shah-e-Shuja‘ would never be able to live with me and put up with my poverty.”

“Sir, it is not on account of your lack of means that I am leaving you,” the girl replied. “I am leaving because of your lack of faith and trust, in that you set aside bread from yesterday, not relying on God’s provision for tomorrow. At the same time I am surprised at my father. For twenty years he has kept me at home, always saying ‘I will give you to a god-fearing man.’ Now he has given me to a fellow who does not rely on God for his daily bread.”

“Is there any atonement for this sin?” the dervish asked.

“Yes,” said the girl. “The atonement is, that only one of the two remains in this house myself or the dry bread.”

Yusuf Razi and the Prophet Yusuf (AS)

Yusuf Razi was travelling in Arabia with a company of his fellows when he arrived in the territory of a certain tribe. When the daughter of the Prince of the Arabs caught sight of him, she fell madly in love with him; for he was possessed of great beauty. Waiting her opportunity, the girl suddenly flung herself before him. Trembling, he left her and departed to a more distant tribe.

That night he was sleeping with his head on his knees, when he dreamed he was in a place the like of which he had never seen. One was seated on a throne with kingly grace, surrounded by a company clad in green robes. Wishful to know who they might be, Yusuf edged his way towards them. They made way for him, treating him with much respect.

“Who are?” he enquired.

“We are angels,” they replied, “and he who is seated on the throne there is Yusuf, upon whom be peace. He has come to pay a visit to Yusuf Razi.”

In Yusuf’s own words:

Overcome with weeping, I cried, “Who am I, that God’s Prophet should come to visit me?”

Thereupon Yusuf, upon him be peace, descended from his throne, took me in his embrace, and seated me on the throne.

“Prophet of God,” I cried, “who am I that you should be so gracious to me?”

“In the hour,” Yusuf answered, “when that lovely girl flung herself before you, and you committed yourself to God and sought His protection, God displayed you to me and the angels. God said, ‘See, Yusuf! You are that Yusuf who inclined after Zoleikha only to repel her. He is that Yusuf who did not incline after the daughter of the King of the Arabs, and fled.’ God Himself sent me with these angels to visit you. He sends you the good tidings that you are of God’s elect.”

Qur'an, Science and Phenomenology of Spiritual System

The Holy Qur'an on Divine Status of Auliya Allah

The style and expression of the Holy Qur'an is charged with wisdom, guidance and exhortation. In the same exhorting style it addresses, on occasions, our dearest and the most adorable Holy Prophet (SAW), and these exhortations contain implied instructions for the whole Ummah. In the following verse of the Holy Qur'an Allah goads his most kind and beloved Messenger:

(O'my servant), stand fast in the companionship of those who call on their Lord morning and evening, seeking His pleasure and satisfaction (by accomplishing His plans) and let not your eyes (your affectionate and kind care) pass beyond them. Do you pursue adornments of worldly life (turning away from the indigent)? Nor follow any whose heart We have made heedless of Our remembrance (neglectful of Allah's commands), the one who follows his own lusts and who has gone beyond all bounds (whose ways are unbridled).^[19]

Allah Almighty has enjoined the whole Muslim Ummah, through His divine "bond" with the beloved Messenger (SAW), to continue tenaciously and with utter involvement the companionship of those who enjoy the ecstasy of calling on Allah the Sustainer. Morning and evening they spend every moment conscious of their spiritual contact with Allah and accomplish His plans in the world. Doing all chores of life, they need nothing except pleasure and satisfaction Allah Seeking His proximity, they long only for 'union' with Him and pass away in the same state. They are the Auliya Allah, His companions. 'Allah is pleased with them and they are pleased with Allah They call on Allah and Allah calls on them'. Their dignity lies in the fact that those Muslims, who seek spiritual contact with Allah, are required to join the pious and pure company of Allah's companions. This is the spiritual world. They are spiritually so intimate to the Creator that we are exhorted to establish a contact with them. Maulana Room has also emphasized:

The desirous of Allah's company must sit with Allah's friends.

The glimpses from spiritual life of Auliya Allah have already depicted this spiritual contact with Allah. The Islamic history is replete with anecdotes of Allah's friends and their disciples. These episodes are authentic and irrefutable records of the wonders of Islamic spiritualism manifested through routine activities of the saints and their dedicated followers.

Ghous-e-Azam Syedana Abdul Qader Jilani Hadrat Khwaja Moeen-ud-Din Chishti Ajmairi, Hadrat Baha-ud-Din Zakria Multani, Hadrat Shah Rukn-e-Alam and Hadrat Data Ganj Bakhsh (RTA), were those few who attained Allah's proximity and achieved His bliss. The above-quoted verse of the Holy Qur'an commands us to join the company of such spiritually elevated Auliya Allah and feed on their spiritual charity and benevolence. Their companionship would 'systematically' lead us to Allah's companionship and win us His favours. They are not ambitious of paradise,

position or fame. Nor do they long for ‘noble spouses matching in age, specially created for Allah’s friends in reward of their noble deeds.’ The sole incentive that keeps them awake is the chance for a glimpse of Allah’s face. The Qur’an enjoins those who seek Allah’s sight to perpetually glance at the face of ‘His Friends’. Allah has also commanded to stay away from those who have neglected Allah’s remembrance:

Do not follow him whose heart We have made heedless to Our remembrance.^[20]

And in Chapter An‘am:

So, do not (ever) continue to sit with the trespassers after you recollect.^[21]

These verses adequately elaborate the main thought that we have to keep away from the company of those who can drag us away from Allah. This is obligatory to persist with the companionship of those who are in contact with Allah in order to acquire Allah’s love and affection. For that, absolute abandonment of worldly ambitions is a pre-requisite. Pious company makes you while the evil one breaks you.

Why Companionship of Allah’s Friends?

Instead of detaching oneself from reality around, drunken with private meditation and calling “Allah, Allah” in isolation, why shouldn’t we join the company of Allah’s Friends complying with the divine instructions? According to Islamic Shariah code, what is the significance of getting into the spiritual “channel” swearing fealty and allegiance placing hand on hand, and establishing affiliation with the “Auliya Allah”? Why shouldn’t we establish a direct bond with Allah and why to have a go-between? Why to have the link of His ‘devotee’ in between whereas eventually we aspire only for closeness to Allah Almighty?

These inquiries bear significance for two reasons. Firstly, the spiritual thought and spiritualism is tapering off gradually. ‘The supremacy of mind over matter’ is a phrase people do use more often than not. But, ‘the supremacy of the spiritual over the material’ is not commonly appreciated. Materialism and materialistic thinking with empirical education is predominating religious education and even the highly educated and learned people examine and scrutinize Islam against materialistic criteria. Instead of tailoring their worldly affairs according to the Islamic concept of life, they attempt to fit Islamic teachings into the frame of their material interests. Such a worldly wisdom suspends the belief that the spiritual values of life are the greatest factor in the estimate of ‘reality’. It replaces generosity with selfishness and munificence with pride in possession. The materialist becomes myopic to the fact that the material is ephemeral and relative and the spiritual is eternal and absolute. He fails to comprehend how through all the fire of persecution Ibrahim (D) remained unhurt, how the inanimate world gets under spiritual command and how stones turn into emeralds when touched by Dhun-Noon. The miracles of spiritual might (mo’ojizat) are beyond his dimensioned wisdom.

Secondly, in our age, inactivity is coupled with corrupted creeds. In religious circles, the pseudo monotheists deny the spiritual greatness and dignity of the Auliya and regard their teachings as ‘perverse innovations and

atheistic pile of sayings'. These so-called religious intellectuals do not award any status to spiritual systems in Shariah. Nor do they regard it of any historical and religious significance. The damage they have done is beyond estimate. People have lost the right path; they are deprived of the only chance, before death, of self-purification during their stay on earth. They are inert and inactive towards their life hereafter. Who will reconstruct them into pious souls that Allah so earnestly desires them to become? Only the Auliya Allah bring about the spiritual arrangement for such a rebuilt and reformation of our personalities. Unfortunately, however, people are being pulled and dragged away from teachings of Allah's Companions, their divine affiliation and 'spiritual channels'. The number of people is increasing who question the legitimacy of considering spiritual personalities and mystics as linking channel between Allah and His 'devotees'. This controversy is confusing the mind of the common man.

However, when we turn to the Holy Qur'an for guidance on this issue, we are enlightened that Allah has declared His "Friends" (Aulia) as a go-between arrangement to lead his servants to purification, fruition of their virtues and ultimate emancipation. This is the basic principle even of all professional training as well as general education that the experienced and the experts impart on the job training (OJT) to the novice who gradually and with dedicated efforts acquire skills and learn and one day become experts themselves.

The spiritual bond with Allah is not a man-made 'channel'. It is beyond man's capacity to bring about such arrangements. This is Allah's divine Will that His Friends are inevitable for spiritual uplift of common man. This is what the Qur'anic verse denotes:

Stand fast in the companionship of those (friends of Allah).^[22]

Affiliation and intimacy with them is mandatory to ensure access to Allah. Once the bond of companionship is established they win us Allah's nearness.

A Divine Rule since the Creation of Universe

Allah Almighty appointed His Messengers to convey the message of His Oneness to humanity. These Apostles accomplished this divine task from Adam (D) to Allah's last Messenger (SAW). This has been the divine practice since the creation of the universe that Allah communicates His message to His creatures through the 'divine medium' of his Messengers. During their worldly term, He made them an intermediary between Him and His creatures. After the cessation of Prophets' channel, the divine duty of keeping His servants from evil has been assigned to His Friends - the Companions of Allah's Messenger (SAW). This practice will last to the Day of Judgment.

This is Almighty Allah's 'divine strategy' that He sends out message of His Oneness to humanity through the Holy Prophet. He enjoins:

Proclaim, He is Allah, the Single.^[23]

If someone asks Allah to pronounce His Unity (Oneness) Himself directly without any channel, He would rejoin: This is below My Dignity to address My creatures directly. Nor any human is permitted to talk to me without any 'medium'. Allah has revealed in the Holy Qur'an:

And no one can dare speak to Allah (directly); however, (there are three ways:) either through revelation or from behind a veil or Allah should send some angel to reveal by His command that which He pleases. Surely He is High, Wise.^[24]

This verse of the Holy Qur'an amply elucidates that Allah gets this task accomplished by His chosen ones -His Messengers, the Prophets. Allah declares that He talks to His Messengers whom He appoints His Prophets (Rasool), shares His secrets with them and bestows upon them His glad tidings. Hence His revelation: "My beloved Rasool (Messenger), I appointed you My Prophet; Approach your folk and proclaim My Oneness and convey to them what I have told you."

The Qur'anic verse: "Proclaim, He is Allah, the One, The Only," connotes both monotheism (Tauheed) and Prophethood (Rasalat). The word "Proclaim" signifies the Messenger's Prophethood and rest of the verse implies monotheism. This verse of the Holy Qur'an explicates that monotheism begins with the Messenger (SAW) of Allah as it commands the Prophet to declare (for the consumption of the people) that "Allah is the One, the Only."

The crux of the matter is that Allah does not speak to any one directly. He conveys His message through the channel of His Messenger, and vice versa. No body can establish any direct communication with Allah. As validated in the Holy verse on Oneness of Allah, He delivers His tidings to His creatures not directly but through His Prophet (SAW) We, therefore, in no capacity can develop a bond with Him without the go-between link of the Holy Messenger (SAW). This is Allah's sovereign Will. We are instruction-bound and therefore, cannot trespass.

By My Lord, this is Allah's Threshold

Allah has manifested this permanent (unchangeable) value through His revelation: to submit your obedience to me, surrender to My Messenger."

Whosoever obeys the Messenger, has obeyed Allah indeed.^[25]

This is a categorical imperative: "O' My servants! Never forget that your obedience to my Messenger is complementary to your obedience to Me. Beware! You must not even think of obeying Me without your total submission to My Messenger."

This point is further elaborated in the Holy Qur'an:

(O' my beloved Messenger), Proclaim, if you love Allah then obey me. (In return) Allah will award you His love and affection.^[26]

Allah has clearly pronounced, "O my dearest Messenger, inform all if they love Allah and claim to be His believers, they are required to love you and obey your exhortations. The one who implements this command, will be awarded Allah's affection and fondness." Another significant aspect to this proclamation is that obedience to Allah without obedience, love and devotion for the Messenger is abhorred and rejected.

O ye who believe, do not raise your voices above the voice of my Messenger, nor speak aloud to him in discourse, as you may speak aloud to one another, lest your virtuous deeds are rendered vain while you perceive not.^[27]

Allah has made His Messenger a communication link between Him and His servants and wants to confirm that His servants have thoroughly comprehended His Will. It is, therefore, settled once for all that without linking up with the intermediary connection, no claim of humility, love and obedience for Allah would be accorded any approval.

All believers must submit totally to the instructions and guidance of Allah's Messenger (SAW). It is further consolidated:

When My servants inquire from you, O' My Prophet , tell them I am close.^[28]

It implies that when the believers seek Him and inquire from His Messenger (SAW), they should be clearly informed that Allah is close by them. Allah is very close to His servants. But how can we identify those fortunate souls who are being given the happy tidings of Allah's closeness? Reading in between the lines, we learn that they are those who seek the favours and bounties of Allah's Messenger (SAW). Allah loves those who love and obey His 'Rasool' (SAW). Love for Allah and his 'Rasool' is essential for faith.

If your fathers, your sons, your brothers, your spouses and your family ties as well as the wealth you have acquired and the business you dread will fall off, plus the dwellings you are so fond of are dearer to you than Allah and His Messenger (SAW) or striving for His sake then wait around till Allah brings His command to pass. Allah does not guide such immoral folk.^[29]

The one who turns away from Muhammad-ur-Rasool-Allah (SAW), invites Allah's displeasure and goes to rack and ruin. He falls from the status of Allah's servant and is demeaned. In this context, Imam Ahmad Raza composed a charged poetic verse:

*By my Lord, this is Allah's door, inescapable;
Wherefrom we get Allah's favors;
Turning away from here (Muhammad) implies
Turning away from there (Allah).*

Inevitability of Messenger's Channel for Allah's Servants

The Holy Messenger (SAW) is an indispensable link between Allah and his believers. When the hypocrites, out of their rivalry and prejudice refused to obey the Messenger, Allah revealed to the Holy Prophet (SAW) how to recognize such double dealers:

When they are exhorted to turn to Allah's revelation and His Messenger, you will see the hypocrites will turn away from you.^[30]

This is a pertinent point to ponder over. The hypocrites do not hesitate in turning to Allah . They evade when they are enjoined to grovel themselves in front of the Messenger (SAW). They do not recognize his inevitable link with Allah. They turn away from him instead. Allah has categorically declared them as hypocrites who suffer from this malady and deny the link of Holy Prophet (SAW) between Allah and the believers.

The aforesaid Qur'anic verse has established the fact that obedience to the Holy Messenger (SAW) is the only way which leads to Allah . We cannot reach our destination without abiding by his commands. The trespasser, despite his devotion diligence and obedience, would never be

accepted as a true servant. The great Persian mystic poet and scholar Sa'ady holds: "Whosoever turns away from the Messenger, cannot reach his destination."

Allah is the Creator, the All-Powerful. He wills and executes. Nothing is beyond His Might. He could arrange direct revelation to all His servants. Instead, He communicated His message to them through His Messenger. He could assign the angels to place a chapter of revelation daily by everybody's pillow and task to learn it by heart every morning. Allah could also adopt for every believer the way He spoke to His selected and the chosen Messenger (SAW). This way, there could be a direct link of every creature, man and woman with Allah . But, Allah's wisdom and sagacity cannot be questioned. It is all prevailing. He decided that the Holy Messenger (SAW) is the inevitable link for dissemination of Allah's message. Cognizance about Allah entails awareness about the Holy Prophet (SAW). To know Allah we have to know the Holy prophet (SAW).

The Order Of Names in stamp of the Holy Prophet (SAW)

The Holy Prophet (SAW) possessed a ring with the words "Muhammad, Rasool, Allah" inscribed in it. He used this ring as his stamp.^[31]

He used to stamp the letters addressed to contemporary rulers with the ring. These letters have been printed and are easily available. The transcript of Arabic Language runs from right to left. In the holy ring of our Prophet (SAW) this arrangement is changed to vertically ascending order: 'Muhammad' in the bottom, 'Rasool' in the middle and 'Allah' on the top. This arrangement of words in vertical direction is not a co-incidence. It symbolizes Muhammad's link with Allah . Those desirous of closeness to Allah are required first to obey and humble their souls in front of Allah's Messenger (SAW). This ascending vertical order is actually the required order of our access to Allah . We have only to reach the exalted court of our most dignified and adorable Prophet (SAW). He takes care of our access to Allah . Allah has himself comprehensively outlined the role of our dearest Prophet (SAW) in this regard:

Surely, a Messenger has come to you from among yourselves; grievously heavy is it on him that you should fall into trouble, ardently desirous is he of your welfare: compassionate and merciful towards the believers.^[32]

We believers are warned by Allah to keep our voices low to the voice of our beloved Holy Prophet (SAW) lest our righteous works go waste and fruitless.(Al-Qur'an 49:2).

His door is, in fact, Allah's threshold. Allah gives and bestows and His Messenger (SAW) distributes. We get everything from our charitable Prophet (SAW) who is compassionate and merciful. Overwhelmed by his love and devotion, we prostrate our souls in front of him to ensure our obedience to him and our faith in the Oneness of Allah . We bow down in front of Him to strengthen Allah's love in our souls. The holy dust of his sacred shoes illumines our soul - our real self inside us. We place our foreheads at his radiant footsteps and our access to his holy feet and footsteps means for us our ascension to divine heights.

Your elevation is Ascension to Allah's divine Solitude;
Our elevation is our access to your feet.

Distribution of Allah's Blessing by the Holy Prophet (SAW)

This is settled now that without our total submission to the Holy Prophet's (SAW) authority, we cannot avail Allah's bliss and compassion. We must never forget of the fact that the Messenger's bliss and bountiful dividends are a harbinger of Allah's delight and satisfaction with His obedient devotees. The Messenger's (SAW) 'link' is the means to set up a contact with Allah. Any effort to renounce this 'Channel' will be a satanic attempt to abort Allah's arrangement. This fact is verified by the Holy Messenger's declaration:

I distribute and Allah the Sustainer, bestows.^[33]

This hadith first treats 'distribution' of bounties and then mentions 'provision'. This order underlines the significance of the Distributor of bounties (SAW) who, feeling heavy at heart for those who are prone to go astray, gives them a passionate call, "Do not lose the right path; I am the 'Distributor'. If you are seeking charity of My love and affection, bliss and bounties, you will find in abundance. For that you have to approach me. Abandoning me would be disastrous for you and will put you in humiliation and disgrace. Allah's bounties are distributed only at this doorstep. Incline to Allah's message; I welcome you."

The 'Channel' of Aulia Allah

Allah has ordained:

(O my Messenger), stand fast in the companionship of those who call on their Lord morning and evening seeking His Pleasure and Satisfaction (by accomplishing His plans) and let not your eyes (your affectionate and kind care) pass beyond them. Do you pursue adornments of worldly life (turning away from the indigent)? Nor follow any whose heart We have made heedless of Our remembrance (neglectful of Allah's commands), the one who follows his own lusts and who has gone beyond all bounds (whose ways are unbridled).^[34]

Through this verse of the Holy Qur'an Allah has provided us with a go-between link or the 'channel' of His companions who call on Allah morning and evening and are His Friends. They receive bounties from the doorsteps of Allah's Messenger (SAW) and give away to the common believers. They put them on the right path and make them stick to Allah's 'rope' - His Deen.

Allah exhorts us how to approach Him: O My servants, establish your link with those who spend their morning and evening, lifted out of themselves in My remembrance, and drink excessively the extract of My presence and their nights and days pass in My remembrance.

Those who seek access to Allah must stand fast in the companionship of His friends—Auliâ; join their social circle, attend their sessions of ecstasy and taste what extract they derive from Allah's remembrance day and night. If you fail to get a sip, even the smell would suffice to transport you out of your 'self' and link you up with Allah.

*Drunk without wine, drunk with Vision;
A glimpse divine snatches my reason.*

Allah warns the believers not to turn their eyes away from the face of His friends nor ever must they look down upon them, lest He turns His eyes away from them, resulting into their devastation.

Furthering the exhortation, Allah says: “Do you want to remain fettered in this temporal world and remain indifferent to the rewards in the life hereafter? If you have a concern for the hereafter, attend to ‘My Friends’. If you abandon materialistic pursuits put aside the worldly gains and glitter and prefer their company; they will transform you into Allah’s pursuers and altruists. If you desert them and turn aside, your worldly ambitions and lusts urges will take you to total devastation. The worldly craze will keep you away from the remembrance of Allah and hereafter and will ruin you.” Allah warns:

Don’t obey the one whose heart We have made heedless to Our remembrance.^[35]

Beware! Do not obey the one whose heart We have made heedless to Our remembrance. If you comply with their instructions and follow them, you will get away from Us and would be liable to a big deprivation here and hereafter.

The instruction contained in this verse refers to ‘awareness of, proximity to and union with Allah attainable through an attachment and companionship with those who are the inevitable means to acquire the Messenger’s bounties. The inference is that as the Messenger is the ‘Channel’ to obtain Allah’s bounties so are Allah’s Friends to attain the Messenger’s bounties.

Co-relation between Science and the Channel of Spiritualism

As mentioned in the beginning, there is no contradiction between Deen-Al-Islam and Science. The days are not very far off when the scientific investigations and findings will validate the fundamental Islamic realities. However, in this respect, the Muslim scholars and intellectuals and the expert scientists have yet to accomplish substantial work. In modern days, corroborating the verity and veracity of Islam through contemporary scientific disciplines is the need of the hour. It cannot be neglected any more.

Today the cautious mind, devoid of Islamic insight and living in doubt and distrust, questions the possibility of continuous contact with the Messenger of Allah for spiritual prosperity. For him this is also beyond comprehension as to how Auliya Allah receive bounties from the Holy Messenger (SAW) and pass them on to us. How can we reason it out? What is the phenomenology of the spiritual ‘Channels’ and the descent of spiritual contents from generation to generation? These and many other similar questions keep crowding the modern mind.

The scientific method is such a standard and certified means to perceive and ascertain reality that, putting it to use, the modern man infers and formulates concepts on the basis of observation and rational thinking. These concepts are subjected to series of tests and experiments for verification and validation. Scientific study is conducted on the basis of objective facts. Here we have to compare it with religion. Science and religion work in separate, unrelated and independent jurisdictions. Science encompasses only the

empirical realities and their causality. Things beyond causal framework are not included in its purview. The religion, on the other hand deals with metaphysical realities and the matters related to the life hereafter. Their jurisdictions being absolutely unrelated, their mutual contradiction and conflict is illogical and irrational. Simultaneously, all scientific advancement proves one thing with authenticity that the basis of the universe is spiritual rather than material. The dependence of the phenomenal world on the Divine Will (spiritual) is unconditional and absolute. All material things are held in the firm grip of inexorable natural laws (spiritual). These laws flow from the Divine Will of Allah . That is why in several verses of the Holy Qur'an, we are exhorted to ponder over the regularity of natural phenomena which is the reflection of the Divine Will, the very source of its material existence. Those who study this process day and night are called Ulamâ (scholars) by the Holy Qur'an. In modern times they are known as the 'scientists'.

Modern science, after discovering the nuclear energy, has revealed that every particle of this universe is fully charged with an infinite energy, which can be employed for some marvelous accomplishments in the universe. After sorting out the complexities of Einstein's equation of relativity i.e. $E=mc^2$, science has discovered this secret of nature that the matter can be converted into energy. Science and Islam (generally called religion) therefore, do not clash or conflict. They are two sides of the same coin. Nor is it logical to believe that they cannot cope up with one another. This is irrational rather absurd. Obviously, science deals with material life and its manifestations; it is not clear about spiritual life. Islam, on the other side, deals exclusively with the sphere of spiritual life and reforms and ameliorates the life here and hereafter through its application on material life.

Science: The Greatest Contemporary Standard of Knowledge

The material advancement is at its apex in our age. Science is the greatest criterion of knowledge in this corporeal world. Everything is evaluated and assessed against this standard. All that comes up to this, is considered reality. Falling short of it would be liable to rejection as a whim, fancy or a suspicion. With this overwhelming empiricism, the modern scientific inquiries are validating and verifying Islamic teachings.^[36]

Unfortunately, the Muslim Ummah has fallen prey to 'materialism'; it is diverging from spiritual life. Islam too is being obscured as materialistic. The modern educated youth is the victim of materialistic tendencies, intellectual paucity, confusion and doubt. In his view, the reality must conform to scientific method. Owing to lack of knowledge and awareness of fundamental teachings of Islam, he regards religious beliefs as inane and absurd. The modern educated people hold that following 'Auliya Allah', linking up with their 'Spiritual Channels' and joining their annual celebrations is nothing but timeworn traditions based on ignorance. From scientific point of view they are considered of least significance. These people, however, are absolutely ignorant of contemporary knowledge. They regard science and 'Deen' as two conflicting disciplines. Nevertheless, what we observe is that science is gradually proving true the miracles of the

Messenger (SAW) and incredible accomplishments of Allah's Friends. Science, through its explorations is getting closer to spiritual reality. There is a dire need of educating the people on this extremely important aspect of the issue in question.

To make easy the comprehension of Islamic philosophy and teachings from this standpoint, we elucidate some aspects of science to prove that scientific discoveries are in fact the interpretations of the Holy Qur'an. This will also make the mature young mind realize that the religious people do not have merely parables of the old to narrate. Islam is a scientific reality. In the perspective of teachings of the Holy Qur'an, without getting into details and remaining in the purview of this dissertation, the essential and relevant information on science is served to the reader to create a rapport on scientific interpretation of Islamic Spiritualism.

Analogy of Geo-magnetism of the Earth

Strenuous work has been accomplished on magnet especially on Super Electro Magnetism. Magnetism is a force that attracts everything located in its area of influence called 'magnetic field.' It has its own range. The power of each magnet determines its range. The Earth is also a very big magnet. Its range is spread over 80,000 kilometers. Like other planets in the universe, its magnetic field is proportional to its mass. Its magnetic force is generated from its poles known as North and South poles. The properties of gravitation can be well explained with the help of a compass. The moment we place it on the surface of the Earth, its needles whirl North-South. The common needles, however, remain static when placed on the ground; they are 'unaware' of any north or south. What force then turns the compass needles North-South? The magnetic needle corresponding to the Earth pole is not the common needle; it is compass needle. It is the correspondence of poles that has turned the needle pole-wards.

Magnetic System of Spiritual Universe

The materialists who are blind to the spiritual reality, often enquire as to how a friend of Allah - 'Walî Allah', can attend to his disciple - 'Murîd' thousands of miles distant from him. How their interaction is possible with such a great geographical distance in between? The answer, however, to such dubious probes is very simple. Allah is All-Powerful and All-Knowing. He has provided the Earth and other planets like Mercury, with such a magnetic force which attracts to their respective centers, meteorites floating in space millions of miles away. These meteorites fall on these planets due to the latter's gravitational pull.

Doesn't the All-Powerful Creator of the Universe have the capability to convert the material realities into spiritual ones? The All-Powerful does that, but only the one who is endowed with spiritual insight and divine vision, can discern this fact.

The Chief Pole of the Spiritual Universe: The Holy Prophet (SAW)

The victims of materialism need to know that their hearts resemble a common needle. For having no magnetic correspondence with any spiritual

pole they fail to perceive that divine light which is spread beyond east and west.

There is only one eminent force of spiritual universe, the Holy Prophet Muhammad (SAW), reposing in Madīnah. The Earth has two poles: North and South. Correspondingly, the compass needle turns North-South. The Spiritual Universe spanning from the Earth beyond the skies up to the Divine Solitude, has its chief pole in Madīnah. The needles characterized by the Earth's poles no more remain common ones; they change into magnetic needles for their dedicated link with the poles and automatically turn North-South without any visible link. Analogously, the heart of a believer remains in constant contact with the Holy Prophet (SAW) every moment for the bountiful and generous heed of his. The hearts that get involved with the Holy 'Rasool', the Messenger of Allah remain no more ordinary; they become extraordinary hearts due to the spiritual charge they receive. They get attached to the 'source of sustenance for all the worlds'. Even without a tangible link, their direction gets fixed: be it Baghdad, Ajmair, Lahore or Multan, they remain inclined to 'Muhammad Mustafa' (SAW). The disconnection from this bountiful 'Channel' would imply malfunction of the 'heart needle' and disengagement with the spiritual pole; the provision of bounties though persists endlessly.

All planets and heavenly bodies floating in this vast universe in their respective orbits always have two poles emitting magnetic waves and attracting other bodies towards them. The spiritual universe, on the other hand, spanning from the depths of the Earth beyond the Skies has only one pole located on Earth in our 'devotion-land' i.e. Madīnah Munawwarah. This is an outcome of the spiritual magnetic system that the heart once involved with the spiritual pole in Madīnah would get its direction fixed forever. The magnetic attention of the most amiable and the kindest Messenger of Allah (SAW), is even today channeling all the believers' psychic direction towards the pole, analogous to the Earth's magnetic pull that controls the direction of magnetic needles of the compass North-Southward.

Making of Magnets? Difference between the Leader (Sheikh) and the Disciple (Murid)

There are two methods of magnet making or magnetization of iron. The first and the endurable method of making a magnet is called electric charge magnet. By this method, electric current is passed through a piece of iron. The resultant magnet is known as electric charged magnet.

According to the Holy Qur'an, these magnets symbolize those Auliya Allah:

Who remember Allah morning and evening and seek His consent.^[37]

Allah described them as His Friends who remain absorbed in the remembrance of Allah morning and evening. This process of persistent remembrance, continual worship, self-purification and self-strife brings them a permanent spiritual charge. Then they work like electric charged magnets. The spiritual magnets so produced are placed to spread bounties of Muhammad Mustafa (SAW) in the person of Data Ganj Bakhsh in Lahore,

Ghawth-e-A'zam in Baghdad, Khawaja Moeen-ud-Din Chishtî in Ajmair and Baha-ud-Din Zakaria in Multan.

The second method of making magnets is based on the principal of staying in persistent contact with a magnet. A piece of iron is rubbed against a magnet and this way the magnetic force is transferred into it. Through contact (and steadfast companionship) the piece of iron becomes a magnet and starts attracting common iron items towards itself.

In the world of spiritual magnets, this category comprises such people who are infirm in the struggle with 'self', diligent worship and purification. They cannot perform hard labour but do have a flame in them to purify their 'inner self' of all evils, indecencies, immoralities and sinful urges to attain Allah's pleasure and consent. They live and prosper like mini-magnets of spiritualism.

Stand fast in the companionship of those (friends of Allah)^[38]

In this Qur'anic verse are mentioned those truth seekers who join companionship of Allah's Friends and inculcate in themselves the essence of divine pursuit and dedication to Allah's consent. They are the contact-method spiritual magnets corresponding to the Qur'anic verse. The Leader or 'Sheikh' becomes the spiritual magnet through Electric Charge Method while the Follower or 'Murid' becomes a magnet through persistent companionship with his spiritual leader.

Heat Conduction Process and the Conduction of Spiritualism

The conduction of magnetism through contact Method resembles heat conduction process. A conductor put into fire gets heated up and transfers heat backward up to the grip. An iron bar is a good heat conductor and passes heat on very well. A wooden bar, on the other hand, is not a conductor; it gets burnt to ashes but is totally deprived of conducting capability.

As a piece of iron conducts heat till it receives heat, the Auliya Allah or 'Auliâ'-e-Karâm deliver spiritual bounties of 'Muhammad Mustafâ' (SAW) to the common believer (in the manner of heat conduction), because they are continually blessed with the bounties from Madînah. Those who transfer or pass on the Messenger's bounties call this method in terms of spiritual discipline as 'Channel' (Silsila). This 'Silsila' or 'Channel' starts from those 'Auliâ' who are blessed with spiritual magnetic force from Muhammad (SAW) in Madinah and keep delivering it onward. This ever-gushing, ever-flowing spring of bounties never dries up; it is an ever-running continual process.

An Illustration from Modern Scientific Discoveries and Electric System

In the contemporary world of science, many inventions work under Super Electro Method System. With reference to electricity, according to modern scientific advancement, the coil is cooled to an extent that its temperature falls to -269 degree centigrade. The electric resistance of the coil is reduced to nil. The electro magnet so produced can contain maximum electric current. This is worth mentioning here that average temperature of

earth is 15 degree centigrade whereas the temperature of the whole universe is -270 degree centigrade.

Tazkia: Cessation of Sinful Resistance!

In terms of electricity, Tazkia is ‘cessation of all resistance against electric charge’. In terms of Islamic mysticism ‘Tazkia’ implies elimination of all resistance from sinful urges, lusts and evil impulses which come in our way to Allah’s proximity. The mystics term this experience in spiritualism as ‘Tazkia’ or purification. The Holy Qur’an signifies Tazkia as:

Triumphant indeed is he who purifies himself (of afflictions of self and sins’ pollution). ^[39]

Corresponding to this allegory of Super Electro Magnetic System, Auliâ through self-strife, and self-control get rid of all lusts and low impulses like anger, jealousy, vanity, revenge etc.’ which impede our way to Allah . They cool their ‘self’ down and look like an embodiment of this Qur’anic verse:

They control anger, tolerate others faults and follies (working for their betterment) and Allah love those who strive to make up others’ deficiencies. ^[40]

As the Super Electro Magnet gets charged through cessation of resistance and works wonders in the physical world Allah’s Friends likewise, get purified from wrong impulses and worldly urges and absorb the bounties of Allah and His Messenger (SAW). So charged with spiritual energy, they perform wonders in the worldly life. Through this metamorphosis, their hearts work like conducting magnets. The Electro Magnet is passed through a particular process to make Super Conducting Magnet, which is then processed through Nuclear Magnetic Resonant. When a patient is placed before it, all his internal organs invisible to naked eye become discernable. The scanner with magnetic capability distinctly perceives all that is hidden and concealed inside the physical body. The ‘Auliya Allah’ through purification process acquire a vision which penetrates like a scanner and discern, through their internal (magnetic) awareness, things which are hidden may be thousand miles distant, and know the unseen. They can perceive that which the naked eye cannot see. They can look into and ahead of time.

Wonders of Spiritual Magnetism

Well-grounded and groomed in the purifying and illumining, holy and divine companionship of the Spiritual Sovereign of the Universe, the close associates and comrades of our dearest Prophet (SAW) were the Spiritual Super Conducting Magnets refined through process of ‘Tazkia’. The Holy Messenger (SAW) himself spiritually charged them. Without physical means, they could spiritually scan and monitor even the combats against the unbelievers and issue commands to their war commanders engaged in far-off battlefields. In a war against the adversaries of Islam, the commander of the Muslim army Saria bin Jabal had deployed his troops against the adversaries. In the event of war, the enemy changed its strategy and encircled the Muslim troops, catching them unaware. The Second Caliph of the Muslims, Hadrat Umar Farooq (RTA) was, at that moment, delivering

his Juma'a address in Madīnah. Owing to his spiritual concentration, he scanned the battlefield, saw the positions of both the warring armies and addressed the commander of his forces:

O Saria, take cover of the hill.^[41]

After issuing this command, he continued his address. He was neither equipped with any radar nor had he any direct TV Channel to monitor such a distant activity. Delivering his address in 'Nabvi Mosque' in Madīnah, he issued instructions to his army commander engaged in the strategy of war. This was his Spiritual Magnetic Force and his inner vision that watched everything. The commander Hadrat Saria-bin-Jabal received the message of the Caliph, implemented his orders, took shelter of the hill as advised and in consequence thereof won the war. The enemy was defeated and the Muslim forces gained victory.

This episode needs to be studied in the perspective of ESP we have already discussed in the preceding chapters. How Hadrat Suleman (D) and the little ant interacted serves an analogy to the underlying spiritual reality that engenders such events.

The Auliya Allah inculcate in themselves the spiritual magnetic force. They achieve it through strenuous worship aimed at winning Allah's pleasure. They employ methods including philanthropic and Allah fearing deeds. They implement the Holy Prophet's instructions, follow his footsteps and strictly comply with shariah, his code of conduct. Conforming to spiritual commands, and obeying Allah's commandments, they purify their inner self through enveloping themselves in love and obedience of the beloved Muhammad (SAW) and thus receive favours from the Holy Messenger (SAW) and his worthy Companions.

The materialistic progress of the scientific age has almost turned the world into global village. The computer has reduced the distance and the Internet facility has reduced the world to a rye grain. A common man can observe the whole world like a rye grain placed on his palm through scientific devices. It is the scientific advancement that has elevated our vision to this level. Nonetheless, the servants of the Holy Messenger (SAW) have obtained this capability through their spiritual vehemence and well-being. They have infinite capability to bring the forces of nature into their control and service. Hadrat Ghawth-e-A'zam Sheikh Abdul Qadar Jilani (AR) pronounced:

I discern all countries of Allah like seeing a rye grain on my palm.^[42]

From Self-Purification and Perseverance to Resurrection

The magnets are also enabled through a process to generate electricity, which produces heat and light. With the conversion of electric energy into mechanical energy, the things get transformed and the dead bodies start moving. A plastic doll, for example, charged with battery gets into motion and produces many recorded sounds. It keeps moving as long as it gets charge from the battery cell. This is how in the physical world the battery-cell system enlivens the non-living objects and sets them into motion. Correspondingly, the Auliya Allah in spiritual world, animate the lifeless hearts and restore them to action and activity. Those who blessed with the companionship of Allah's friends, get back to life again are reborn with

their hearts and souls filled with the bounties of Allah's friends. This is validated in the Holy Quran where meeting between the Prophet Moses (D) and Hadrat Khizar (D) is described. At Majma-ul-Bahrain, the residence of Hadrat Khizar, the cooked fish in Hadrat Musa's breakfast box, got animated and jumped into the water. This episode manifests that the residential place of Hadrat Khizar (D) had a favorable climate for resurrection of the dead. The Holy Quran describes:

When both of them reached the confluence of two rivers, they forgot their fish (there); so the (fried) fish (got animated and) escaped through water as if it was a tunnel.^[43]

This is how Auliya Allah resuscitate the lifeless people. They are assigned to charge them with new vitality. Khawaja Moeen-ud-Din Chishti Ajmari said about Hadrat Data Gunj Bakhsh: "He awards treasures to the world and reflects Allah's radiance; a perfect Leader for the incompetent and a Guide to the perfect leaders."

The System of Electric Supply and the Contact with Auliya Allah

The current system of electric power supply allegorically well-explains the channels of Aulia or Mystics in the world. Acquisition of bounties from them is relative to one's own caliber. It would be ridiculous on one's part to look for an electric connection directly from a Dam. How can you get a direct connection from a Dam? There is a system of electric power supply; it has its own lines that are to be strictly followed. The electricity travels from Tarbella Dam to powerhouses, further to power stations, then to transformers up to our houses according to a particular measure. After getting a connection from a transformer we use stabilizers and fuses for the safety of electric appliances. We take these safety measures because the electric points in our houses are never so strong to accept high voltage. Such a system is called Silsila, Channel.

In similitude of this electric power supply system we can better comprehend the spiritual channels and their utility and activation. Allah has blessed the universe with a spiritual reservoir (Dam) spread from the depths of the Earth beyond the skies to the divine privacy and solitude. From this Dam, the transfer and distribution of kindness, special attention, amiable attachment, favours and bounties the world over, is accomplished in the universe through different well-organized channels. This reservoir of spiritual bounties, kindness, compassion, love and affection is the most eminent holy personality of the most revered and adored Messenger of Allah, Muhammad (SAW). To pass his bliss to all the believers, there are enormous 'Channels' of Allah's friends that work like 'power distribution system' i.e. the distribution system of spiritual power, force or energy. These Friends distribute this supply according to the recipient's caliber. The system is destined to last till the Day of Judgement.

The Auliya Allah have vitalized and strengthened the link of their Channels with our beloved and most adorable Prophet (SAW). Through extreme hard work, extraordinary spiritual labour and self-strife, they take bounties directly from the source. Everyone cannot afford a direct

connection from the Dam. The common believers are, therefore, strictly advised to persist with the companionship of Aulia and through this persistent association with them acquire the spiritual charity they are destined to obtain.

Allah has established this system of Spiritual Channels. It is a continued flow of light, furnishing the humanity with Allah's bounties. Denying this system of Spiritual Channels means denial of reason, awareness and the system of sustenance provision by the Sustainer.

Conquest of the Moon and the Apollo Mission

The necessity of a spiritual connection can also be evaluated by examining an incident that took place in National Aeronautic Space Agency (NASA). The ten year Apollo mission of NASA probe Apolo-10 was heading towards the Moon. The scientists working in Kennedy Space Center Florida, were busy guiding the mission. During the proceedings, the mission's link with the Control Room on Earth got disconnected accidentally. The mission not only failed to reach its destination but also was doomed in space. After this accident, the Apollo Mission's next probe Apolo-11 was sent to the Moon. Its contact with the Ground Control Center remained intact; it reached the moon and returned to the Earth safely as per program after achieving the objectives of the mission. The Apollo that lost contact with the Space Research Center was ruined; the one that stayed in contact with the center conquered its mission.

Analogously, Allah has devised a system of goading and guidance to take the believers to the goal of emancipation. The central control of this emancipation mission rests with the Holy Prophet (SAW). Those who succeed in keeping the contact with the center intact receive the alms of his love and the charity of his care and compassion. The one who loses contact is doomed, just like Apolo-10.

Cardiac Screen and Spiritual TV Channel

In the modern satanic era, our hearts are veiled in default and negligence. We decline to receive favours of Allah and the Holy Prophet (SAW). Owing to visionlessness of our hearts, we even deny the very existence of favours and spiritual bounties. In fact, Allah has designed our hearts like TV screens. We think that the TV transmissions have stopped. Nay! they have not. The Channel's transmissions are continually on; but our receiving sets i.e. the TV sets or the receivers are out of order. We have to detect fault and get it repaired to receive the transmissions. The reception of sound and vision is subject to persistence of connection with the transmission centre. Extending this example to receiving spiritual transmissions, it must be clear that the distribution of spiritual alms never stops. It is malfunctioning of our set that it fails to catch the frequency and receive the spiritual transmission which remains on day and night. You restore the contact today and there you receive the favours without any hindrance.

The link of Auliya with the Sovereign Authority of our Spiritual Universe, our most revered, esteemed and beloved Holy Prophet (SAW) never disrupts. Their cardiac screen is always furnished with the

transmissions from Gunbed-e-Khazra Madīnah. One of the great Auliya Allah Hadrat Abdul Abbas Marsi said:

If the holy face of Muhammad (SAW) gets out of my sigh even for a moment, I consider myself an unbeliever that moment.^[44]

The cardiac needle of Aulia remains fixed at the transmission from the Channel of the ‘Green Dome’ Madīnah. Their contact with the Holy Prophet (SAW) remains round the clock intact and the process of distribution of spiritual blessings continues.

The Special Kindness of Allah to ‘Ashab-e-Kahf’

Thorough and effective comprehension of the Holy Quran attaches special significance to semantic inter-relationship of the Qur’anic verses. While studying the chapter of ‘Al-Kahf’ we should investigate the semantic relations of the verse under study.

With the episode of Ashab-e-Kahf, (the companions of Kahf) this study will bring to fore the message contained in the verse and the episode. They were Auliya Allah from the former Ummah who, under security threat of the cruel ruler and the adversaries of Islam, migrated from their abodes for safety and hid themselves in a cave for shelter. They prayed to Allah:

O’ our Lord, bestow on us your special kindness and provide us with (means of) guidance in our affair.^[45]

Allah Almighty accepted their imploration and gave them the happy tiding that He would provide them with His kindness. What was that special kindness conferred on the companions of Kahf needs to be comprehended. An in-depth study of the context of the Holy Qur’an will reveal that the Companions of Kahf reposed in the cave for 309 years. Independent of their physical needs and provisions of life, in a grave like circumstances, they were kept from decomposition and degeneration, which should have inflicted their physical bodies due to atmospheric changes over long 309 years. It was a special shower of Allah’s kindness that the sun changed its course to keep their bodies intact, safe and secure from climatic effects and temperature variations. The 309 Lunar years equal 300 Solar years. They remained there fresh and retrievable for three centuries. For the companions of Kahf, however, such a long span of time took flight in hours. The Holy Qur’an describes:

And you behold, when the sun rises it moves away from their cave on their right and when it sets it shifts away from them on their left and they are lying in the spacious hollow (in the cave).^[46]

This is a special sign of Allah that for His Friends, he changed the rules of rising and setting of the Sun, which change was incorporated in the overall system of the universe for long 309 years. He amended a fixed and predetermined heavenly system for 300 rotations of the Earth round the Sun with the sole purpose to keep His Friends safe from any possible damage. He changed the course of nature for His Friends This was the ‘decision’ of the All-Powerful, All-Knowing.

After describing the whole episode, Allah Almighty exhorted, “Those who seek My nearness, must persist with the companionship of my Friends.”

The Holy Quran further specifies:

He whom Allah guides is on the right path but whom He makes stray you will find them friendless with no help or guide.^[47]

Allah the most benevolent, the most merciful, lulled the Companions of Kahf to an undisturbed and profound sleep and exalted them to a heavenly status; then he thoroughly engaged and involved them in an ecstatic state of visioning ‘the ultimate reality’. The time got wings to fly and centuries passed like moments. The Doomsday lasting for 50,000 yours would not be more than an Asar Prayer time (late afternoon prayer time) for His Friends. For Allah’s adversaries, however, this would stretch as long as 50 millennia of indescribable agony and pain. The inference is that the time reduces in the heavenly experience of visioning reality; the measure of time changes: centuries pass as moments.

On that day, Allah will direct his angels to arrange for a glimpse of Allah’s sight for those who pursued and sought Him all along their worldly and earthly term of life. Instead of luxuriating in their comfortable and overstuffed beds and couches, they kneeled and bowed their heads down in front of Allah at night ‘for half of night or less or a little more’ to seek His favour, consent and delight. On the day of judgement all veils will be removed and ‘His Friends’ will be positioned on enlightened mounds. For them the day will not be longer than their ‘Asar Prayer’ i.e. a few hours, while for others it will span 50,000 years.

Auliya’s Life after Death

The Holy Quran confirms that “Ashab-e-Kahf” spent three centuries like a few hours. When they inquired after waking up as to how long they had slept, one of them retorted, “a day or a little more”. The time they had actually spent according to the Holy Quran was three centuries, hence undeniable. Nonetheless, their clothes had not worn and the physical well being was intact, as if they had a nap, which restored their strength and vitality.

Then, one of them was assigned to take coins they possessed and go to bazaar to make some purchases. When he paid the coins the shopkeeper felt bewildered and gazed at his customer in astonishment as to wherefrom he had brought centuries-old coins. He refused to accept the payment in the out-dated and antiquated coins. The customer, one of the Ashab-e-Kahf, said, “We took these coins with us a day before.” The shopkeeper replied, “how is it possible? I don’t understand wherefrom have you brought these centuries-old coins.” On that the customer looked curiously at every thing around and felt puzzled to find them changed altogether. Such ‘Auliya Allah blessed with vision’ stay in caves for centuries but their physical conditions remain unchanged, natural and normal. Similarly, such people with vision, in-transit, spend thousands of years in graves and this period passes like a few hours. It is not a contrived parable. The Holy Qur’an has revealed it. Auliya Allah even after their physical transfer from this world, live with an intuition of Allah. What to talk of the Holy Messenger (SAW) who came to distribute the boon of life among the lifeless! And this holy distribution is continuously on even today!

The Pet Dog of Allah’s Friends Remained Alive

There was also a pet dog in the ‘companionship’ of the Kahf Companions. It remained sprawling on the cave entrance for 309 years to guard The Ashab. The Holy Qur’an also mentions this dog:

And their dog is sprawling on (their) threshold.^[48]

The dog was blessed with that status owing to its companionship of Allah’s Friends. The commentators on the Holy Qur’an observe that the dog too used to take sides when the Ashab turned their sides while asleep. This resulted out of the perpetual company and association which is emphasized in the Holy Qur’an, “perpetuate their companionship”. Another account of the episode holds that the Ashab made efforts to send the dog away as it could bark and thus alarm and rouse the cruel king’s men to reach them in the cave. They endeavored to drive it away forcefully but the fortunate dog remained tenaciously stuck, received bounties for 309 years and became a significant part of the story.

‘Rasool Allah’ (SAW) the Fountain Head of Allah’s Bounties:

The impeccable emblem of adoration and sincerity, our Holy Prophet (SAW) is the immaculate symbol of benevolence and the embodiment of bliss and kindness for all the worlds and also the Super Magnet of the Spiritual Universe, who received the spiritual charge through both Electric Charge and Contact Methods.

He opted isolation in the solitude of Hira,
And created Ummah, Constitution, and the State.

(Iqbal)

The solitude of Hira cave unveiled the Spiritual Sovereign of the universe as a paragon of wisdom and sagacity and the unparalleled precedent of love, kindness and mercy for the whole humanity; it fostered him into the peerless and the perfect leader. Owing to his compassion and kind attention, the East and the West became one Ummah with one state with one Qur’an as its supreme law.

Allah Almighty awarded our beloved Prophet the spiritual bliss for the whole universe through blessing him with His radiant sight on earth as well as in the divine solitude beyond the skies during the ascension night. Mentioning bounties of Allah, he (SAW) proclaimed, “Allah blessed me one night with His sight corresponding with His dignity and put His powerful hand in between my shoulders. Due to that I felt a chill in my chest. This lifted all veils from my vision and everything in the earth and the skies became discernible.”

This was one episode of the Holy Messenger’s vision of Allah on earth. His Ascension to the Divine Solitude beyond the skies during the Night of Ascension is both unimaginable and indescribable. He ascended as close to Allah as two ends of a bow or even less than that after which the distances of time and space were diminished to nil and the distance between the lover and the beloved was reduced to nothingness. Here we are required to keep our belief in oneness of Allah firm, accurate and pure. Allah is the Creator and the Only, ‘worth all worship’. The Messenger (SAW) though so close and so dear, is His servant. This difference has to be maintained as part of our faith.

Blessed in this way with all the extents of bliss and bounties the Holy Messenger (SAW) proclaimed:

The one who saw me, saw Allah . ^[49]

The Prophet Moses (D) implored Allah for a glimpse of His sight. The request was accorded approval and when the 'divine glimpse of Allah' was awarded, Musa(D) could not bear it and fainted. He requested for Allah's sight number of time even during the Night of Ascension (Shab-e-Mia'raj) but it was put off till the Muslim Ummah was assigned during the Ascension Night fifty prayers a day. Musa(D) on the sixth sky, repeatedly requested the Holy Prophet (SAW) to get the number of prayers decreased till they were reduced from 50 to 5.

When the Holy Prophet Muhammad (SAW) frequently returned from Allah to Musa (D) after having rich views of the beloved Allah , the Prophet Moses (D) every time gazed at the Holy face of Muhammad (SAW). This way he derived divine pleasure from viewing his face radiant with Allah's divine reflection. This is how divine riches of Allah's sight were awarded to the Holy Prophet Muhammad (SAW). As regards Allah's bounties awarded to our beloved Prophet (SAW) in terms of tangible physical world, they are beyond comprehension and imagination. The Holy Prophet (SAW) was awarded all the treasures of the Universe. He became the distributor of these treasures among the believers in the world till the Day of Judgement.

He is assigned to distribute Allah's bliss. Similarly, Allah's Friends are tasked to distribute the bounties of the Holy Prophet (SAW) among his followers. The Holy Quran confirms;

He, the one who was dead (i.e. deprived of faith) to whom We gave life (guided) and a light (of faith and awareness) whereby he can (now) walk among (rest of) men (to spread the same light of guidance). ^[50]

The object is that there were people whose hearts were lifeless. We enlivened them with the enlightenment of the Holy Prophet (SAW). Getting so revitalized and illumined they now distribute the same light among rest of the people. With this assignment to distribute light (noor) one was placed in Baghdad in the form of Ghaus-e-A'zam, the other was positioned in Lahore as Data Gunj Bakhsh; some was Khawaja Ghareeb Nawaz in Ajmair and the other was Baha-ud-Din Zakaria in Multan to distribute light, guidance (NOOR). One was assigned the same distribution in Sarhand. This 'noor' (light) revitalized all dead hearts and now even death cannot conquer them; for them 'death is mere a change of taste':

Death is the renewal of lifestyle;

Awakening in the garb of sleep.

(Iqbal)

Epilogue

A strong bias exists against the Holy Messenger's link with Allah and his link between Allah and the believers, among the infidels blasphemers, polytheists and hypocrites. This bias has traveled down through ages in all societies other than Muslim. The Holy Qur'an presents irrefutable realities and firm dogmas and beliefs for a peaceful earthly life and a triumphant return to the paradise. The anti-Islamic forces, out of their sheer prejudice, have always been dynamic to harm, one way or the other, the believers all over the globe.

Owing to their material advancement over last few centuries, they are engaged in gratifying their hostile instinct against Islam. They conspire against the source springs of our human resources i.e. our belief in spiritual realities of life, our infinite love for the Holy Messenger and our unity on the divine principles. Having acquired a superiority in scientific advancement, they challenge our dogmas and beliefs as unscientific whims worth immediate abandonment.

Unfortunately, the Muslim scholars, the custodians of Islam's spiritual system of life, remained incompetent to defend their position due to their ignorance in modern scientific disciplines — a factor, contributory to the predicament. The situation has worsened because the Muslim as well as the non-Muslim youth all over the world are brought up in scientific environment. It is modern learning that formats their minds. They, therefore, reject all they find incompatible with their acquired knowledge about man and his life on the earth.

This was a ripe opportunity for the antagonists, which they exploited well against the Islamic faith and belief in spiritual values.

At this juncture, we are required to fulfill our responsibility to our beloved Prophet (A) and thwart, on scientific grounds, the conspiracies against Islamic spiritualism.

The Western philosophies and psychologies have almost confirmed the authenticity of spiritual realities of life. They are now incapable to gainsay psychic experiences and their underlying truth. The scientific bases of these experiences refer to magnetic sensitivity in humans, electromagnetic energies that permeate our atmosphere, the flow of -ive and +ive ions in the atmosphere affecting our brain functions, the functions of pineal gland and many other empirical grounds of transcendent experience that are yet to be explored.

This magnetic base of spiritual experience which the hostile camp has unveiled for their own reasons, has proved to be a welcome discovery of modern science for Islamic spiritualism. The Holy Qur'an has revealed magnetism as a vital force of spiritual communication between the believers, the Auliya and the Holy Prophet (A) and Allah. A chained link among all spiritual beings exists which operates through magnetic brain waves. They function like spiritual magnets as do the physical magnets according to the laws of Physics. The Holy Qur'an, Ahadith, Sunnah and the lives of Auliya are replete with episodes that amply prove the magnetic truth of their spiritual network and their effectiveness towards emancipation of man and his prosperous return to the Paradise lost.

The infidels, blasphemers, hypocrites and the people of the Book need to accept this reality for their own benefit. The source of human deliverance from earthly miseries lies in Islam's spiritual system of life. The believers need to get their belief reassured and the unbelievers should feel prepared to submit to the truth with an open mind. They should embrace Islam for their emancipation and success in the life here and hereafter. In their heart of hearts they are convinced of Islamic spiritualism as a scientific reality.

Endnotes

- [1]. Cosmic Consciousness.
- [2]. Transpersonal Psychologies.
- [3]. Qur'an (al-Baqarah) 2:109.
- [4]. Shakespeare, Hamlet.
- [5]. Dharb-e-Kaleem by Allama Iqbal.
- [6]. Out of My Later Years by Albert Einstein, pp. 25, 124.
- [7]. Philosophical Aspects of Modern Science by C E M Jode, p. 215.
- [8]. The Great Design; by Dr. Crowther, p.35
- [9]. The Facts of Life by Dr R D Laing.
- [10]. 'Deciphering the Senses' by Robert- Rivlin and Keren Gravelle
- [11]. Qur'an (an-Namal) 27:18
- [12]. 'Deciphering the Senses' by Robert Rivlin and Keren Gravelle.
- [13]. 'Deciphering the Senses' by Robert Rivlin and Keren Gravelle.
- [14]. 'Deciphering the Senses' by Robert Rivlin and Keren Gravelle.
- [15]. 'Deciphering the Senses' by Robert Rivlin and Keren Gravelle.
- [16]. The Cosmic Power by Joseph Murphy.
- [17]. Kashf-ul-Mahjub (p.52)
- [18]. Bal-e-Jibril by Allama Iqbal.
- [19]. Qur'an (al-Kahf) 18:28.
- [20]. Qur'an (al-Kahf) 18:28.
- [21]. Qur'an (al-An'am) 6:68.
- [22]. Qur'an (al-Kahf) 18:28.
- [23]. Qur'an (al-Ikhlās) 112:1
- [24]. Qur'an (ash-Shura) 42:51.
- [25]. Qur'an (an-Nisaa) 4:80.
- [26]. Qur'an (Al Imran) 3:31.
- [27]. Qur'an (al-Hujurat) 49:2.
- [28]. Qur'an (al-Baqarah) 2:186.
- [29]. Qur'an (al-Tawbah) 9:24
- [30]. Qur'an (an-Nisaa) 4:61.
- [31]. Related by Bukhari as-Sahih, b. of 'ilm (knowledge) Ch.7 (1:36#65)
- [32]. Qur'an (al-Tawbah) 9:128.
- [33]. (i) Bukhari narrated it in his as-Sahih, b. of 'ilm (knowledge) Ch.13 (1:39#71);
(ii) Muslim, as-Sahih, b. of zakat (obligatory charity) Ch.33 (2:719#1037);
(iii) Ahmad bin Hambal, Musnad. (2:234);
(iv) Tabarani, al-Mu'jam-ul-kabir (19:284#755);
(v) Baghawi, Sharh-us-sunnah (1:284#131).
- [34]. Qur'an (al-Kahf) 18:28.
- [35]. Qur'an (al-Kahf) 18:28.
- [36]. On this subject, the study of the Author's book Quran on Creation and Expansion of Universe is recommended.
- [37]. Qur'an (al-Kahf) 18:28.
- [38]. Qur'an (al-Kahf) 18:28.
- [39]. Qur'an (al-A'ala) 87:14.
- [40]. Qur'an (Al Imran) 3:134.
- [41]. (i) Muhammad Khatib Tabrizi, Mishkat-ul-masabih, b. of fada'il (virtues and merits) Ch.8 (3:318 # 5954);
(ii) Abu Nu'aym, Dalail-un-nubuwwah (p. 507);
(iii) 'Ali al-Hindi Kanz-ul-'ummāl (12:571,572,573#35788-91).
- [42]. Qaseeda-e-Ghousia.
- [43]. Qur'an (al-Kahf) 18:61.
- [44]. Alusi, Ruh-ul-ma'ani 22:36.
- [45]. Qur'an (al-Kahf) 18:10.
- [46]. Qur'an (al-Kahf) 18:17.
- [47]. Qur'an (al-Kahf) 18:17.
- [48]. Qur'an (al-Kahf) 18:18.

- [49].(i) Bukhari narrated it in his as-Sahih, b. of ta'bir (interpretation of dreams) Ch.10
(6:2568#6595)
- (ii) Ahmad bin Hambal in Musnad 3:55.
- [50] Qur'an (al-An'am) 6:122.