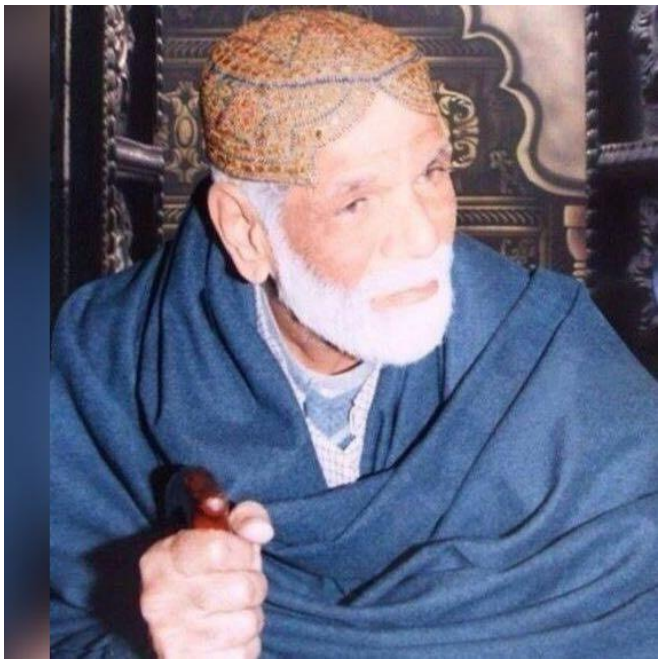

THE ULTIMATE DIMENSION OF LIFE

An English translation of the book 'Qurb-e-Haq' written on the ascetic life and spiritual contemplations of Hazrat Makhdoom Syed Safdar Ali Bukhari (RA), popularly known as Qalandar Pak Baba Bukhari Kakian Wali Sarkar. His(RA) most devout follower Mr Syed Shakir Uzair who was fondly called by Qalandar Pak(RA) as 'Syed Baba' has authored the book. He has been an all-time enthusiast and zealous adorer of Qalandar Pak(RA), as well as an accomplished and acclaimed senior Producer & Director of PTV. In his illustrious career spanning over four decades, he produced and directed many famous PTV Plays, Drama Serials and Programs including the breathtaking and amazing program 'Al-Rehman' and the magnificient 'Qaseeda Burda Sharif'. He belongs to a renowned ascetic family of Lahore, in line of descendents of Gilani Syed lineage. The family played a lead role in moulding and strenthening fundamental social values and family ethos in the country and abroad through PTV, as well as contributed immensely in the fields of Fine Arts & Show Business. He has earlier authored a book titled 'Tohfa-e-Qalandar' on similar topic and runs the website www.alrehman.com. Syed Baba was chosen as the Spiritual Waris and Descendent (Heir) by Qalandar Pak(RA) during his(RA) lifetime. Being a luminary in the field of spiritual excellence, he is currently dedicating his time and energies to enlighten the humanity at large on the focus, life and message of Qalandar Pak(RA) and serving as a beacon in realigning the human behaviours for attainment of highest virtues in life and development of true understanding on the purpose of existence of mankind, as propounded by The All-Mighty Lord, most brilliantly explained by the Holy Prophet Muhammad PBUH and repeatedly affirmed ever since, by a vast number of Aulia Karam, Sufis and Saints RA.

ABOUT THE BOOK

This book unveils the glory and marvellous reality of a spiritual and ascetic personality who followed a rare Sufi Order called 'Malamatia' (The Carrier of Blame). Being his(RA) chosen Waris and an ardent follower, the learned and blessed author of the book has narrated the sacred life style and concern of this exalted Sufi in such a profound style that a reader gets immersed in the mystic realities of spiritual life. This book reflects the true essence of the message of Islam and underscores the need for imbibing within us, a humane attitude of peace, amity, humility, compassion, characterized by selfless and passionate love for the suffering humanity; disregarding all prejudices and bias relating to caste, creed, colour, nationality or religion. Surely, the readers would get enlightened on the purpose of creation of the mankind by The God Almighty, and which had been the point of focus and objective of the Holy Prophet Muhammad PBUH. It touches the most pertinent subject in the current times marred by hatred, greed, lust, despondency, affliction, destruction, agony and chaos, ever seen in the history of mankind. This book is regarded as an astounding and a classical effort in realigning of human behaviours towards a virtuous life in this mortal world, and salvation in the Hereafter; hence, earning the title 'The Ultimate Dimension of Life'

A humble undertaking as inspired and accepted by Syed Baba for worldwide readership and dissemination of the blessed message of Qalandar Pak(RA) by Muhammad Javed Iqbal

May The All-Beneficent and The All-Merciful accept the effort - Ameen

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Bismillahirrahmanirrahim (In the name of Allah, the Beneficent, the Merciful)

THE ULTIMATE DIMENSION OF LIFE

An English version of urdu book titled 'Qurb-e-Haq' written by His(RA) most devout follower and spiritual successor Mr Syed Shakir Uzair (Waris-e-Qalandar Pak RA) called 'Syed Baba'

All praise and glorification be to Thy Real Lord, The Supreme State of All-Holiness and All-Purity, Who created this world as the testing field for His best creation and thousands of other worlds in the universe for the spiritual elevation and flight of His adorers - the paragons of virtue. Atop Everything and Everyone, The Biggest and The Highest, Who grants elevation, raised the skies and decorated it with stars, having lit them all, He bound them into respective orbital motions. His Greatness, Most Regarded, The Bearer of all Wisdom formed every layer of this universe as carrier of His subtle revelations. He is The Ultimate Creator, Who gives life and loves His Creation (*the mankind*), The One Who characterized the human existence as being the reflection of mini-universe. All praises be to The One, Who blesses and awards without concern for any gain in return, and to The One, Who created the human race as being the best in all of His creations and while granting the understanding and ability to exercise the right, appointed them as deputy (*or Vice*) in His own domain. He is the True Accomplisher, The First and The Last, The Hidden and The Most Apparent, knowing all that is secretive and enigmatic. Allah SWT is the Ultimate Creator who enlightened His Prophets and Messengers (May peace be upon all of them) for the very purpose of His creation and sent them as 'Guides' of the humanity. He is the Purest and Worthy of All The Praise and Gratitude; Who showers blessings and mercy upon His beloved creation, way beyond they can ever imagine or hope. He is The Only and The Most Ancient, Who ensured the continuity of His guidance with ever raining blessings and compassion and accorded solace to the wandering and suffering humanity in His shelter of peace and tranquility. Allah SWT is The Most Beautiful, Who with His sheer Will and bounty granted a fond and accepted status to the Prophet Adam AS[1] and vested His special authority (*or powers*) in all other Prophets (SA) in testimony to His Might

[1] *AS - Alayhis Salam,* **عليه السلام,** *May the peace and salutations be upon him.*

(*Greatness*). The Truthful and The Real Lord Whose providence embodied Prophet Musa AS[2] with desired strength to gain salvation from the tyranny of Egyptian Pharaohs. All Perfect Praise be to Allah SWT, The Most Superior and The Exalted One, Who revealed the Lord, Seal of the Prophets, Prophet Muhammad(SAWW) from the luminous folds (*bright curtain*) above the skies and who(SAWW) embodied the divine light, gracious beauty and relished blessings. The Magnificent and The Most Noble Beloved Who sent the Chief of all Prophets(SAWW) as the benefactor of all the worlds. Having blessed him(SAWW) with the Holy Quran, being the greatest of all gifts, made his(SAWW) pure heart (*Qalb-e-Muthar*) as a source of pure light, guidance, understanding and a blessing for ultimate salvation and success.

ہے کلام الہیٰ میں شمس و الضحیٰ تیرے چہرہ نور فضا کی قسم
قسم شب تار میں راز یہ تھا کہ حبیب کی زلف دو تا کی قسم

"Hai kalaam e Ilahi me Shamsuz'zuha, Tere chehre Noore Faza ki qasam
Qasam e Shab e taar me raaz yeh tha, ke Habeeb ki zulfe duta ki qasam"
(*Hazrat Ahmed Raza Khan Barelvi RA*)

Most beautiful and Splendid, He is one of His Kind Who graced His beloved(SAWW) with the night of heavenly travel (*Shab-e-Asra*) **for communion and marked every breath of His beloved(SAWW) as the sole reason for well being and existence of all the worlds. Allah is The Dominant and The One Who brings forward everything – The Expediter, Who enlightens the adorers of His beloved(SAWW) with intense love and pious emotions of fearlessness. O'Grace! What a Lord of Majesty and Generosity, Who graced the adorers of His beloved(SAWW) and placed them at the highest virtues of perseverance and acceptance. He, The Unmatched, enabled the Companions(RA) of His Rasool(SAWW) for the utter following of his Prophet(SAWW) by illuminating them(RA) with divine love and ever ready strength of obedience and following. He, The Greatest and The Most Admired and The One, Who is boundless and accords vastness, honoured Maula Ali(RA) with divine light of abstinence – lack of worldly desire** (*Noor-e-Faqr*) **and through supreme martyrdom of Hazrat Imam Hussain(RA), accorded a new life to the religion of Islam. That Only Praiseworthy Who brings to existence the first time[3] and Who**

[2] *Prophet Musa - In Christianity he is called Prophet Moses.*
[3] *The birth.*

would equally do so the second time[4], Who in the blazing fire of Karbala graced the 'Family of the House(RA)' with magnificence, bravery, steadfastness and highest virtues of faith. Allah is The Only Source of Wisdom and Understanding, Who through His best blessings and will, chooses His friends and then with His Enlightenment[5] grants His intimacy and highest order of subservience for signifying the continuance of truth of His beloved SAWW, stages forward His friends[6] from the point of *Fana*[7] through to *Baqa*[8], thereby illuminating them(RA) with special qualities and then assigns them to guide disoriented humanity. Allah SWT, The Gracious, The Entirely Merciful, The Dearest and The Compeller, The Most Strong and The All-Prevailing, The Only True Owner, The Most Exalted Companion and The Most Beautiful; Who salvage from the tyranny of rebellious self and grants new life to the darkened hearts, transforms negativity with the strength of piety and pure enlightenment and directs towards 'The Straight Path'[9].

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ـ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

"Guide us in the right path —The path of those on whom Thou hast bestowed Thy blessings"

(*Al-Quran, Surah Al-Fatihah, 1:6 & 7*)

Peace and blessings be upon the purity and truthfulness of all Prophets and Messengers(SA) sent down by Allah Pak(SWT). **The Highest of all Prophets[10], the Pride of all Existence[11], The Intercessor of the Day of Resurrection[12]; The Honourable and Enlightened (SAWW), on whose highest order purity, piety, magnificence, honour and truthfulness, may there be millions (*countless*) of *Darood-o-Salam*[13].**

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[4] *The Hereafter*.
[5] *Nooraniat.*
[6] *Aulia Karam RA*.
[7] *Fana - Annihilation of the self, breaking down of one's ego or to die* (*in the context of worldly desires*) *before death*.
[8] *Baqa - Subsistence or permanency, a summit of mystical stages i.e. the destination or abode which is achieved through qualitative evolution in the journey of faith, knowledge, understanding and divine grace; it is characterized by reversion to the state of pure consciousness by His(SWT) Will.*
[9] *Sirat-e-Mustaqeem*.
[10] *Syed-ul-Anbia SAWW*.
[11] *Fakhr-e-Mujodaat SAWW*.
[12] *Shafa'a-e-Mehshar SAWW*.
[13] *Salutations and invocations of compliments on Prophet Muhammad SAWW*.

Peace and blessings be upon **the piety and eminence of exalted mothers RA[14]** of the believers(RA) and **pious daughters RA[15]**.

Peace and blessings be upon the **faithful following, love and dignity of the Righteous Caliphs RA[16]**.

Peace and blessings be upon **sincerity, affection and pure following of the Blessed Companions RA[17]**.

Peace and blessings be upon **bravery, courage and passionate faith of the Lord of Karbala RA - The Leader of highest pedestal[18]** and the **'People of the House RA'[19]**.

Peace and blessings be upon the **ever-unleashing fragrance of divine love and ascetic focus of the Followers RA of the Blessed Companions RA[20]**, **Followers RA of *Tabaeen RA*[21]**, **Aulia Karam RA[22]** and **Qalandran-e-Uzzam(RA)[23]**.

Peace and blessings be upon **the unrelenting ocean of bounties and bliss of Qalandar Pak Kakian Wali Sarkar(RA)**. Peace and blessings be upon whom(RA) who brought new life to the darkened and gloomy hearts.

Peace and blessings be upon **All Descendents RA of The Prophet Muhammad SAWW and those of Hazrat Ali RA** for their true love of humanity. Most of all, peace and blessings be upon **the persistent luminosity of the Pious Lord and the Gracious Prophet SAWW**.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Unquestionably, [for] the friends of Allah there will be no fear concerning them, nor will they grieve"

(*Al-Quran, Surah Al-Yunus, 10:62*)

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[14] *Ummahaat-ul-Momineen – Eminent wives(RA) of Holy Prohet Muhammad SAWW*.
[15] *Dukhtran-e-Pakeezah(RA) – daughters(RA) of the Prophet Muhammad SAWW*.
[16] *The four Caliphs, the onerous companions(RA) of the Prophet Muhammad(SAWW) who were appointed in succession after his(SAWW) Wissal*.
[17] *All Companions of the Prophet Muhammad SAWW*.
[18] *Hazrat Imam Hussain RA*.
[19] *- Ahle Bai'at RA. People of the house of Prophet Muhammad SAWW.*
[20] *Tabaeen RA*.
[21] *Taba Tabaeen RA*.
[22] *Friends RA of Allah, The Almighty*.
[23] *Plural of 'Qalandar' which is regarded as an honorific and noble status or title among Sufis or Friends' RA of Allah, The Almighty*.

"Whoever kept grievance against My friend (*a friend of Allah SWT*), he would be regarded as at war with Me"

(*Sahih Bukhari, Vol 2, Hadees No 963*)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

"But for he, who has feared the position of his Lord, are two gardens"

(*Al-Quran, Surah Al-Rehman, 55:46*)

Hence, it means that friends of Allah SWT will not be fearful[24], rather they will have another fear[25]. The fear has two types, **'fear of loss or harm'** and the other, **'fear of gain'**. The fear of loss or harm is given by Allah SWT to His enemies and gainful fear is given to His SWT friends. **This gainful fear results in intimacy** (*Qurb*) **and understanding of Allah SWT** (*Ma'arifat*) and realization of this divine understanding happens to be the sole reason for existence of mankind.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"I did not create the jinn and the humans except to worship (understand) Me"

(*Al-Quran, Surah Al-Zaariat, 51:56*)

Praying or worshipping is factually the true understanding of Allah SWT. As the understanding of Allah SWT increases; the intensity of love for Him SWT increases, too. **As the intensity of divine love increases, so does the intimacy** (*with Allah SWT*) **and equally great would be the fear** (*gainful fear*).

Hence, the Holy Illuminated Prophet (SAWW) said: -

(Translation) **"Amongst you all, I am the most effective in evoking and stimulating fear (of Allah SWT) and bear the highest degree of understanding of Allah SWT; and thus, possess the highest degree of understanding of Allah SWT"**.

In the Holy Quran Allah SWT says:

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"Such servants of Allah, The Merciful do exist, who walk on earth with humility and when they are meted out with mal-treatment by ignorants, they pray for their peace and blessings, instead".

(*Al-Quran, Surah Al-Furqan, 25:63*)

[24] *With reference to loss or harm*.
[25] *With reference to gain or profit orientation*.

The Kind Prophet SAWW said, **"The person who listens to the prayers of mystics and does not call out 'Ameen', then by Allah SWT his name is written amongst the oblivious"**.

The human body has been created from the clay and clay does bear impurities; thus, purity is not the attribute of human beings. Because their nature and formative matter is derived from clay, human beings cannot free themselves from the turbidity of self. Therefore, neither the 'Acts' can cause inward purification, nor any other steadfast struggle of abstention can result in eliminating this impurity or turbidity of self. The inward purity possessed by friends of Allah SWT i.e. the enlightenment, is in their nature – the very core. This does not imply that in the absence of pious acts, one could get on the path of Allah SWT, it rather implies that **to be the 'chosen one' and 'to be possessing the quality of understanding and intimacy** (*of/with Allah SWT*)' **is not a matter of choice or result of any struggle (*Kasbi*), it is rather a blessing and is granted by Him SWT through His SWT Will (*Wahbi – His SWT choice prevails over every human desire*)**. The captivating continuance of blessings of Allah SWT, in the shape of enlightenment continues to surround the descendents of Nabi SAWW and Hazrat Ali RA. **Makhdoom Syed Safdar Hussain Bukhari(RA), due to the blessed enlightenment of Allah SWT, is regarded as a beacon (*illuminating lamp*) and a chosen friend of Allah SWT[26]**.

Hazrat Makhdoom Syed Safdar Hussain Bukhari(RA), popularly known as Kakian Wali Sarkar belongs to Hussaini Syed family[27]. His(RA) *Jadd-e-Amjad[28]*, Hazrat Syed Jalauddin Surkh Posh Bukhari Suharwardy(RA) migrated from Bukhara[29] to present day Pakistan in 1232 AD (As per Islamic Calendar: 630 Hijri). His(RA) Honourable Shrine is in Uch Sharif[30] and is a source of bliss for all and sundry. Allah Pak granted continuance to his dominion and mystical

[26] *Sahib-e-Wilayat - the person appointed at the exalted station of a Wali Allah i.e. friend of Allah, the Sainthood*.
[27] *Descendant of the family of Hazrat Imam Hussain RA*.
[28] *Jadd-e-Amjad - The noble personality who came earlier in the same generation, and from whom the mystical order descended to the person being associated in present* times.
[29] *Present day Uzbekistan*.
[30] *Uch Sharif - It is a Tehsil of Bahawalpur. To express one's high regard and honour for the place, the word 'Sharif' is suffixed with the name of a place where an exalted and accomplished Sufi Buzurg stayed or his Tomb is situated*.

order[31] through his children and in later generations. Uncountable shrines in Pakistan, Indian Held Kashmir and in India stand today in testimony to their devoted love in the cause and efforts for spreading the message of Islam. **Qalandar Pak(RA) happens to be a bright luminary of this very family of great mystical connection. His(RA) great grandfather Syed Sattar Shah Bukhari(RA) came and settled in Dhudhi Thal. This place is near Lilla Town, Tehsil Pind Daden Khan, District Jhelum[32]. Hazrat Syed Jumlay Shah Bukhari(RA) was the respected grandfather of Qalandar Pak Syed Safdar Ali Bukhari Sarkar(RA). He(RA) departed this worldly abode in 1915 AD. He(RA) was an accomplished *Sufi Buzurg* of that time. Many of his(RA) miraculous acts (*Karamat*) are still acknowledged and remembered with great reverence by the people.**

One of his(RA) *Karamat* became very famous and a source of universal acclaim. On hearing about his(RA) *Karamat,* a seventy-year-old *Buzurg* by the name of Abdullah Kahoot, hailing from an illustrious land lord family which belonged to a renowned village of Chakwal called 'Bhalla' that lie 10 Kms from Chakwal along Road Chakwal-Choa Saidan Shah, came to him(RA) and offered his respects. He said that he did not have any children and his wife had already died. Hazrat Jumlay Shah Sarkar(RA) said that there was a 25 years old girl in your house and that he should marry her. **He(RA) portended that Allah Pak would bless him with a child despite his old age. He further said that he must name him 'Mureed Hussain' who would later ascend the fortunate and glorious station of a 'Ghazi' due to his deep love and respect (*Ishq*) towards Rasool Allah SAWW.** It happened exactly in this way and Abdullah Kahoot married the girl on the command of Hazrat Baba Jumlay Shah Sarkar(RA). By the blessings of Allah Pak, Mureed Hussain was born to him after the specified time as per his(RA) portent. In his prime young age, Mureed Hussain read in the newspaper about the blasphemous act of impious utterance and dishonour concerning Hazoor SAWW by someone named as Gopal Das, a Hindu veternary doctor. Agitated by the impudence of Hindu veterinary doctor and adnorned with the *Ishq* of Rasool Maqbool SAWW, Ghazi Mureed Hussain came to Dudhi Thal and first offered his respects at the Shrine of Syed Jumlay Shah Sarkar(RA) and later went to Lahore and killed the irreverent

[31] *Wilayat*.
[32] *Jhelum is an ancient city situated on the bank of River Jhelum in the Punjab Province of Pakistan*.

Hindu, condemning him to hell. Ghazi Mureed Hussain was later hanged for this act. **In this manner, the blessed divination of Hazrat Baba Jumlay Shah Sarkar(RA), that a son would born to him who would later become a 'Ghazi' in the *Ishq* of Rasool Allah SAWW, was fulfilled**.

Qalandar Pak(RA) often mentioned about *Karamat* and spiritual *Faiz*[33] of Hazrat Baba Jumlay Shah Sarkar(RA), both within and outside the family; and took great pride in being the grandson of Baba Jumlay Shah(RA). He(RA) would always visit and pay his respects at the blessed Tomb of his(RA) grandfather(RA) whenever he(RA) visited Dudhi Thal. In his(RA) lifetime, Qalandar Pak(RA) enjoined upon Syed Mansha Abbas Bukhari and Syed Farhat Abbas Bukhari for construction of the Tomb at the blessed grave. Its foundation stone was laid by Qalandar Pak(RA) and the construction got completed in his lifetime.

Syed Ghulam Shabbir Bukhari(RA) was the maternal uncle of Qalandar Pak(RA) and happened to be his(RA) father-in-law, as well. He(RA) was looked upon with immense grace and admiration in the area because of his(RA) polite manners, balanced nature and spirituality. Qalandar Pak(RA) mentioned that he(RA) was brought up by his(RA) maternal uncle Syed Ghulam Shabbir Shah Bukhari(RA). He(RA) often mentioned it and prided upon the brought up of his(RA) maternal uncle.

Hazrat Syed Ghulam Shabbir Shah Bukhari(RA) had two sons, Syed Hassan Akhtar Shah Bukhari and Syed Saleem Akhtar Shah Bukhari, who were his(RA) cousins. Qalandar Pak(RA) felt deep sorrow on the death of Syed Hassan Akhtar Bukhari. When he(RA) proceeded to attend the burial and shouldered the funeral, Qalandar Pak(RA) said that Hassan Akhtar Bukhari is among the dwellers of paradise (*a paradisiac*).

Dhudhi Thal was a remote place before construction of Motorway (M2). **To improve this under-developed area, Qalandar Pak(RA) worked tirelessly**

[33] *Faiz - Spiritual manifestation of blessings as an outcome of one's acceptance by a Sufi or Aulia Karam or which flow out as an outcome or result of sincerely following a Sufi Order or Silsila; believing it to be the righteous path leading towards Allah SWT. This is also regarded as the bounty for associating with a Faqir or a Wali Allah, and it is distributed by such Aulia Karam as a symbol of their benevolence and beneficence. Greater the quality and magnitude of benevolence and beneficence, equally greater is its vastness of effect and the spread among his disciples or followers in the form of inner peace, satisfaction, tranquility and understanding of Allah SWT. The appearance of Faiz by the hand and authority of a Faqir is reminiscent of his acceptance in the Court of Allah SWT, purely by His Will and it has nothing to do with the quality and following of a disciple. It should be taken as an attestation of the Faqir from whom it originates, and in no way, it portended or signified any status or rank of a disciple*.

and gave out a plan of 'Defence Road' to establish link to Lilla Town. He(RA) undertook projects to screed and harden mud tracks in the village and adjoining areas. He(RA) constructed schools for the education of poor people of the village. Regarding health, he(RA) ensured establishment of dispensaries. Respected readers can gauge the concern of Qalandar Pak(RA) from the fact that from among his(RA) followers, he(RA) advised doctors to continue visiting his(RA) village dispensary and they must devote one day per week for the patients even after when Baba(RA) had departed this worldly abode. In the last 12 years ever since, Dr Shehzad and Dr Armaghan of Islamabad, who are his(RA) fond disciples, continue to attend his(RA) village dispensary, as ordained by him(RA). In addition to this, he(RA) used to invite and mobilize different NGOs for drawing their focus towards different developmental aspects of his(RA) village and adjoining areas. Alongside these issues, he(RA) endeavoured to resolve the problem of brackish water in the area.

Qalandar Pak(RA) had phenomenal love and regard for his(RA) dear and respectable mother. He(RA) said that, **"In 1960, I began to experience mystical states[34] but due to intense bond and love towards his(RA) mother, he(RA) would get out of that state and normalise quickly"**. When his(RA) mother took the heavenly journey, and passed away after some time, he(RA) used to remain very sad and did not take interest in anything. In the meanwhile, as per the tradition of the family, a ceremony was arranged for his(RA) *Dastar Bandi*[35]. **He(RA) said, "During the process of Dastar Bandi, I felt as though a thunder passed through the entire body". Consequently, worldly consciousness began to fade away, all exigencies vanished and this state of *'Jazb-o-Masti*[36]*'* overwhelmed his(RA) consciousness, sublimity, loftiness and mystical power[37] turned like a twin razor sword. He(RA) became estranged to everyone around him(RA).** Everyone was fearful, the family had neither seen it

[34] *Mystical State -Jazbi state, a physical state of existence, often expressed as a feeling of 'Masti' in which the chosen friend of Allah SWT gets overwhelmed by strong love and passion for Allah SWT. Rejoiced by His SWT intimate companionship, the chosen one seemingly gets disoriented with outside world*.

[35] *Dastar Bandi - Traditionally, it is a custom followed wherein, a person in the family is chosen to bestow the honour of succesion after some elder has passed away and a ceremony is held to formalize the decision in which a turban (a long piece of cloth) is placed over the head of that chosen person*.

[36] *Jazb o Masti – A pure, sublime and passionate state of a mystic and ascetic person during which he is overwhelmed by divine love accompanied with external disorientation akin to intoxication. The state of a person in which he is absorbed in the sight of The Ultimate Creator and on this account, he is entranced and spellbound by resulting internal spiritual experiences and ecstasies.*

[37] *Jalali dewangi.*

happening, nor had they ever heard; so, they got worried and felt concerned. They thought that perhaps, he(RA) was suffering from some mental illness. They decided to take him(RA) to a hospital, instead. **In that overwhelming state of mystical magnificence, he(RA) travelled to Uch Sharif and kept roaming in the sacred corridors of the Holy shrine of his(RA) ascetic grandfather, Hazrat Syed Surkh Posh Bukhari(RA) – Makhdoon Jahanian Jahan Gasht.**

Fana Fillah[38]

Irrespective of the sect or school of thought, **all those following the religion of Islam have this faith and trust that the sole essence is the attainment of *Qurb*, which the Holy Quran refers to as *Ma'iyat*[39], *Qurb*, *L'aqa*[40], *Ro'iyat*[41]. Whereas, *Ahadees Mubaraka*[42] mention it as *Qurb, Wasl*[43], *Ma'arifat*[44] and *Haqeeqat*[45]. What is *Qurb*?**

Now since the human mind is locked in the physical state of 'Time and Space'[46], therefore it relates *Qurb* and *Wasl* to metaphorical expressions and experiences such as hugging one another, enjoying someone's company and chatting. But, Allah Pak is genderless and is not like us, and so He SWT does not possess a body, a face or similar appearance, rather He is The All-Pure and Superior. Therefore, owing to our limitations and lack of understanding we are unable to realize the meaning of *Qurb* and *Wasl.* Allah SWT is *Noor* and the soul of a human being is also *Noor*[47]. So, *Qurb* and *Wasl* means that *Noor* i.e. spirit of a blessed human being gets nearness of *The Ultimate Noor* SWT; hence that state of *Wasl. Fana Fillah* also has a similar context i.e. the *Noor,* which is the spirit of a blessed human being, is granted nearness of *The Ultimate Noor SWT* i.e. *Qurb and Wasl,* to an extent that it (the soul) looses its existence and ceases to exist in the existent world.

(*A paragraph from the book 'Kashf-ul-Mahjoob*)

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[38] *Fana Fillah - A higher stage in spiritual journey towards Allah SWT wherein the seeker annihilates and ceases to exist – a state of contra-existence with worldly desire*.
[39] *Ma'iyat - Phenomenon of associating and belonging to Allah SWT through His SWT Will.*
[40] *Qurb, L'aqa - Ultimate level of Faqr and nearness granted by His SWT Will.*
[41] *Ro'iyat - A Blissful sight of Allah SWT*.
[42] *Ahadees Mubaraka - Sayings and manners of the Holy Prophet SAWW.*
[43] *Wasl - A Spiritual enjoining or communion, a state of nearness of the blessed soul with the Beloved SWT*.
[44] *Ma'arifat - A higher status of referral, acceptance and understanding of Allah SWT, the cognition of Haq/ the ultimate truth*.
[45] *Haqeeqat - The reality and dimension of our existence and link with the Ultimate Power SWT*.
[46] *Zaman-o-Makan*.
[47] *Noor - Utter bright light – The divine light*.

Now, Qalandar Pak(RA) in his state of *Fana Fillah* went from Uch Sharif to Sehwan Sharif and there appeared no change in his(RA) state of *Dewangi*.

Sultan Bahoo(RA) very well said: -

مَرن تھیں اَگے مرگے ہاہُو تاں مطلب نوں پایا ہُو

"Maran theen aggay mar gaye Bahu
Taan matlab nun paya ho"

"Those who realize the secret of God, they endure the taste of death; come what may and die before death [and find everlasting life], as I chose to put an end to my worldly desires. Hence a death, before the actual one and only then did I realise, the true perspective"

Hazrat Sultan Bahu(RA)

I remember him(RA) saying one day, **"Baba ceased to exist long ago, now which death would come to Baba? this is merely my dust which is wandering around"**. As we look at, everyone rightfully sees the body, certainly it is so; but The Almighty through His sheer will had chosen him(RA); hence, the *Mauj*[48] which embodied him(RA). **Offcourse, the society all around him(RA) could not comprehend this blessing on him(RA) due to their sole reliance and belief on physical vision**.

"(Allah SWT says) My friends[49] are hidden under my veil (*Sadri*)[50] and no one can recognise them except Me and my friends".

(*Hadees Mubaraka*)[51]

Whereas the family felt concerned, Baba Ji(RA) while travelling in his state of sheer focus and reverie reached the infamous Market of Beauty of Lahore. **Astonished and aweful, as everyone cried out, "What has happened to this Syed; defaming the family"**. Overwhelmed by that state of ecstasy and mystical joy, he(RA) began to dance in that bazar of disgrace. **Everyone tried his best to make him(RA) realise, but the pure state of divine love broke the ironclad shackles of intellect, as well as the rational faculties of the soul and took refuge in oblivion and ignominy. He(RA) was embraced by disappointed,**

[48] *Mauj – Ecstasy, great happiness or joyful excitement*.
[49] *Aulia Karam RA.*
[50] *Sadri or veil – a large piece of woven but unstitched cloth worn over the dress*.
[51] *The detailed context is also explained in the Hadees Mubaraka related by Hazrat Umar RA and others as a narration of Hazrat Abu Malik Al-Ash`ari RA in Masnad of Imam Ahmad. Another famous and similar description of the characteristics of Aulia Karam (RA) was given by Hazrat Ali RA as related by Ibn Al-Jawzi in the chapter devoted to him in the book 'Sifat Al-Safwa'*.

sinful and destroyed people. When the hidden[52] and the apparent[53] became visible, it then came to fore as to what was the actual truth. The cover of deceit and hypocrisy was torn apart. The melancholy of broken hearts bore peace. Sharp sarcasm and jeering manners crossed all boundaries. Finally everyone who tried, got exhausted and the light of understanding and purity paved its way through.

Malamat[54]

In the sphere of sincerity and pure love, *Malamat* is very effective and endearing. For this reason, the people of eternal verities[55] always remain a subject of public blame[56]. Specially, the sufis and saints, even Rasool Allah SAWW himself, who is the leader of *Ahle Haqeeqat* and a guide of pure lovers of Allah SWT[57]. Before the advent of divine revelations, he SAWW was regarded as the most virtuous and eminent, but the people advanced the language of *Malamat* soon after the revelation of his SAWW Prophethood; some called him SAWW a magician, others as poet, whereas still others as crazy (May Allah SWT grant pardon).

Allah SWT says in the Holy Quran, "And they fear not the Malamat of those, unleashing Malamat"

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ

"And they do not fear the blame of a critic"

(*Al-Quran, Surah Al-Ma'idah, 5:54*)

This practice and manner of Allah, The Almighty still prevails and whosoever advances the name of Allah SWT, the people turn against him and he is meted out scornfully. Verily, Allah SWT keep them safe from the aggro of such people, and such is the question of His SWT dignity and friendship; **He SWT hides His SWT friends from the eyes of common people so that none could cast an eye on the magnificence of their reality[58]. Not only this, with a view to protect them from overweening, He SWT does not even allow His SWT own friends**

[52] *The inner self - Batin.*
[53] *The outward self - Zahir*.
[54] *Malamat - Belief in the value of self-blame*. *The blame put up on Sufis and Saints by the worldly people due to their lack of understanding of the true perspective.*
[55] *Ahle Haqeeqat*.
[56] *Malamat-e-Khalq*.
[57] *Ashiqan-e-Allah*.
[58] *Jamal-e-Hal*.

to take a glance at their blessed and lofty magnificence. To this end, Allah SWT turn the people against them(RA) and by His Will they advance their contemptuous and sarcastic demeanours towards them(RA). Additionally, Allah SWT assigns *Nafs-e-Lawama*[59] for unleashing *Malamat* in case a wrongful act is committed, likewise in case of a noble act, the *Malamat* is that it should have been done in a more nobler and better manner, instead.

(*Paragragh of the book 'Kashful Mahjoob'*)

"For this reason, renowned people of faith say that ***Tasawwuf***[60] **is when you regard your act as being inferior and unfulfilling, and regard the blessing of Allah SWT as the mightiest and infinite**. Hence, the people dislike whoever treads the righteous path, and likewise Allah SWT dislikes the one who is subservient to his bodily needs."

That is how, **the stay of Qalandar Pak(RA) in the *'Infamous Bazar'* enjoined him with total surrender and slid him(RA) in custody of *Rab SWT*. Divine focus turned him oblivious and aloof[61] and whatever remained behind was nothing but sheer pain[62]**. Pain is actually the cause of creation, it is motherhood, a feeling, selflessness and filled with sincerity. Always the same chorus, **"Snatch pain of the painful, spread smiles on the faces, get into focus[63] at the very core".** This is how actually *'Ishq'* is defined, **"Barring Allah SWT, it vanquishes everything".** So did it happen exactly, as Qalandar Pak(RA) having quit the life of comfort and pleasure, took refuge in the infamous and disgraceful bazar and established his(RA) *Astana*[64] in the house of Kaki Ghazala Nazar. The deliberations of Qalandar Pak(RA) on mystical poetry and ascetic narrations[65] sung by his(RA) *Kakis* dawned a realization of the wealth of pain and concern[66]. **He(RA) dedicated himself to relieve the agony suffered by the saddened, disoriented and lost souls.** He(RA) would ask the disoriented youth to sit with their eyes shut and listen to *Arifana Kalam,* and by this they would rid themselves of the menace of intoxication. For those who liked the dance, he(RA) began to work on

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[59] *Nafs-e-Lawama – Malamat i.e. the blame invoking conscience.*
[60] *Tasawwuf - Preference of spiritualism as a way of life over worldly pursuits*.
[61] *Oblivious or aloof i.e. Beniaz - could not care less. A person who is free from worries or concern of the world.*
[62] *The pain and concern for humanity*.
[63] *Uni-focused and utter concentration, to pay full attention to a single aspect of concern*.
[64] *Astana - A sacred place of gathering and worldly abode of friends of Allah SWT or Aulia Karam*.
[65] *Arifana Kalam*.
[66] *Kakis - Female disciples or followers*.

Dhamaal[67]. **The sacred place of Qalandar Pak(RA) was used for the well being and salvation of humanity by relying on the essence and beauty of *Dhamaal.* This unique form of concern and remedy evoked furious public anger and aroused negative reaction to extreme levels. All newspapers, magazines and journals criticized him(RA) and awarded him(RA) the title of *'Peer Kaki Tarh'*[68]. He(RA) heartily clamped this title as a medal on his(RA) chest. Conversely, foreign media channels recorded this bold method of treatment and spread it all around the globe.** In 1997, a program about *Dhamaal* was organized by the Lion's Club in Margalla Hotel, Islamabad in which he(RA) spoke on this method of treatment and said,

Bismillahirrahmanirrahim (In the name of Allah, the Most Beneficent, the Most Merciful)

"I am indebted to Lion's Club who gave me the opportunity to present my program at this forum. **I am especially thankful to NNI who honoured me by awarding the title of '*Peer Kaki Tarh*'** which has been clamped by me as a symbol of bravery on the chest. I belong to the *Malamati* faction, and in journalism, I wrote editorials with the same name, which in addition to Pakistan, were also published in international newspapers. I also have this honour that despite such ill-repute, journalists published me enormously and for this I am thankful to Zia Shahid and Khushnood Ali Khan who introduced me to the world through the column of *Peer Kaki Tarh.* This is their boldness. My introduction to music was coincidental and the opinion of *ulema*[69] regarding music is correct in the sense that music and dance are forbidden in Islam and I strongly subscribe to this. This is my ill-fate that Muslim *Ummah* is indulgent in this un-Islamic practice. Western and eastern civilizations are unleashing waywardness through music and dance. This has been accepted. **Through music, I am also endeavouring to highlight a force with a view to draw advantage for the benefit of the humanity.** This system is in place worldwide, whereas I am doing it in Pakistan for the first time, and due to this fact, I

[67]*Dhamaal - A form of meditation performed in a dancing way over different tunes played with mostly primitive musical instruments and Arifana Kalam – it is followed as a tradition on various shrines of sufis and saints, such as at the Shrine of Hazrat Lal Shahbaz Qalandar RA*.

[68]*Peer Kaki Tarh - A person who gazes or stares at women with ill-intent in the garb of a mystic (May Allah SWT pardon the expression). It is a title of Malamat (the blame) advanced towards Qalandar Pak(RA) by the ignorant, devious and wayward people who were unable to understand his(RA) high rank and reality.*

[69]*Ulema - Muslim scholars*.

am confronting intense resistance. **I appeal my critics and those with understanding of this knowledge, to resort to criticism as much as they so desire, but they should also focus on its positive dimension. It is not bad; I am saying that curing is possible in spiritual manner with the help of music.** If incurable diseases could be cured, then there is no harm in undertaking this research. I am curing diseases with the help of various cassettes of music and there have been many successful experiments conducted in Lahore and Islamabad. What is Radiation? What is Music? **In my point of view, music actuates the sense of realizing pain which is evoked through the inner self of the singer.** This neither is related to poetry, nor does it have anything to do with the face or hearing. It will be accepted by the one, who is blind and deaf. **Through intense concentration and focus, the frequency of the person in distress and the singer will merge and would thus bring relief and benefit the distressed.** I am undertaking experiments with success. I have come to know that on music other people are also advancing their claims and saying that they will treat diseases with the help of this method. It is heartening for me to know that at least some people are stepping forward. **Actually, I am undertaking research on the treatment of dejected humanity, but quite the opposite, the people have declared me as a *'Peer'*. Whereas, holding of musical and dance functions in big hotels by people of high society is regarded as *Cultural*, conversely when Baba does so, then he is regarded as *'Peer Kaki Tarh'*. Yes, I am *Kanjirion Ka Peer*[70]*;* at least, I am aware of the wealth of the ability to realize *human Pain and grief*."**

Hazrat Syedna Ali Hajveri(RA) says: -

"Factually, there is no better love than the love of *Malamat*. For this reason, *Malamat* by a Friend (*of Allah SWT*) **does not cause contempt in the heart, and a friend** (*of Allah SWT*) **does not interest anything but the unflinching acceptance and will of their Friend** (*Allah SWT*)**, and critic by *Aghiar*[71] does not affect at heart"**. It is well said by someone, **"O'friend, I have not seen anything more delicious (*heartening*) in your love other**

[70]*Kanjarian – A title and an expression of insult often advanced by public towards female singers or dancers. Since the Bazar-e-Husn was his(RA) abode in Lahore, the worldly people, who remained oblivious to the true reality and understanding, linked Qalandar Pak(RA) to such women. An aspect of Malamatia order in sufism.*
[71]*Aghiar – A plural of Ghair, in the field of Tassawuf, it is anything other than Allah* SWT.

than *Malamat,* because *Malamat* is the garden of *Ashiq*, fragrance of the beloved, tranquility of the desirous (*Mushtaq*) **and a world of hearty enchantment** (*Dil ka saroor*) **for the disciples"**. In the entire universe, it is this group of *'Ashiqan' (Malamatia)*[72] who seek *Malamat* and endeavour to gain peace and tranquility of the heart. Not others with pure intimacy (*of Allah SWT*), neither *Jinns,* nor *Angels* hold this virtue; and those who were among the previous communities of Prophets and Messengers (SA), whether worshippers[73], hermits[74], desirous[75] or seekers of ultimate truth[76], were not granted this status, rather **this special status is only possessed by people of The Highest Prophet (SAWW), who are followers of the spiritual path - *Saliks*[77], and who have dissuaded their hearts from pleasure of the world[78]. Please remember, those worthy people of faith who gained contemplation, vision and inspiration of Allah SWT in their illuminated hearts i.e. *Mushahada*[79] through passionate struggle with 'Self' i.e. *Mujahada*[80], are called *'Salik Majzoob'*. Whereas, those who gained *Mushahada* first, are regarded as *'Majzoob Salik'*. Qalandar Pak(RA), having accepted *Malamat* and quit peace, is regarded as *'Majzoob Salik'.* Critic by anyone or *Malamat* never wavered his(RA) determination and he(RA) strived day and night persistently for relieving the pain and grief suffered by the despondent humanity. He(RA) used to say that disease is not just bodily, but it is mental as well; psychological diseases and spiritual deficiencies must also be treated**. People only refer to the five bodily senses[81] and are oblivious to the spiritual senses[82]. In their struggle for worldly gains, mankind loses the peace (*of the self*) and when there is absence of coherence between body and the soul within, the disease takes over. **Since, fulfilling bodily needs alone do not serve the**

[72]*Malamatia – True and pure lovers of Allah SWT and carriers of Malamat i.e. the blame that a Sufi willfully carries on himself in the path of Allah SWT to dissuade worldly people who may otherwise intrude in his focus towards The Ultimate Being and to protect himself from worldly distractions*.
[73]*Abid*.
[74]*Zahid.*
[75]*Raghib*.
[76]*Talib-e-Haq*.
[77]*Salik - A Mureed, a disciple to one particular teacher or Murshad*.
[78]*Inqita-e-Dil*.
[79]*Mushahada - Witnessing the truth and reality of existence, neither on account of inheritance, nor through intellect, but purely by the Will of Allah SWT as a sheer blessing and bounty*.
[80]*Mujahada - Acts of penance and austerity, constant and steadfast effort to abstain from comforts of life and other worldly desires with firmness of faith, to gain acceptance of Allah SWT and receive divine enlightenment.*
[81]*Hawas-e-Khamsa*.
[82]*Lataif-e-Satta*.

purpose; therefore, spiritual demands are to be addressed, too. Hence sync between the body and soul is extremely essential. He(RA) would ask people to sit with their eyes shut and say to them, **"Hear your heartbeat and listen to *Arifana Kalam* through the ears of your heart; and be it known that you stand in front of Allah SWT"**. As they did so, their soul (which is actually the driving force) would get energized due to being cut off from the worldly thought and they consequently felt relieved upon opening the eyes. **After having been cut-off from negativity, how peaceful and relieved one got in few moments; this was expressed and confessed by all those who met this *Lord of Malamat (RA)*.**

Despite tremendous objections, he(RA) continued with *Music and Dhamaal Therapy*. His(RA) permanent residence was in Bhaati Gate, Bismillah Street, Lahore near Kocha Shah Inayat and from here he(RA) used to foot the distance to *Astana.* He(RA) used to carry 'The Message' to all kinds of people on foot and always kept a smile on his face. He(RA) also got visiting cards made, on which it was written: -

He(RA) got the following visiting cards made when he(RA) began writing editorials for the newspapers: -

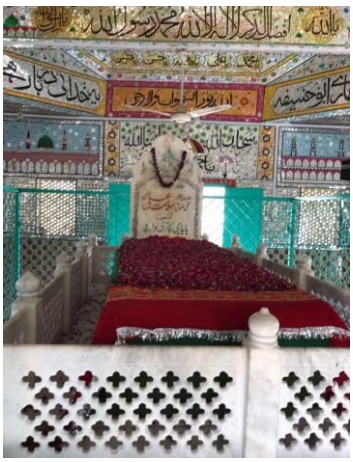
Respected readers may please ponder, as to how beautiful lesson was given to the creation of Allah SWT by a person who lived in the domain of *Malamat*. As I have narrated earlier that in the face of His SWT Might and Magnificence and despite nearness, friends of Allah SWT, owing to their *Qurb* and pure love, always resort to His SWT *Zikr*[83]. He SWT is All-Knowing and The Only One Who grants. **In their rush for the worldly gains, human beings fall prey to the blinding cover of darkness[84] and corrosion[85]**. Mere thought of Allah's presence alone could pull him out of that darkness. Those living under *Hijab-e-Ra'ain* are none other than non-believers. Therefore, **with little concentration and focus, feeling the existence of The Almighty through the heartbeat can turn *Hijab-e-Ghain* into divine light**.

Being *Jahan Gasht,* he(RA) used to roam throughout length and breadth of the country to meet with people; and like this one day, he(RA) arrived at the set of PTV Islamabad, where I met him(RA) for the first time.

[83]*Zikr - Continuous expression of praise and acceptance of His SWT Might; both inwardly as well as outwardly.*
[84]*Hijab-e-Ghain.*
[85]*Hijab-e-Ra'ain.*

Introduction of the Author

My name is **Syed Shakir Uzair** and my birthplace is Bagh Munshi Laddha, Kachha Ravi Road, Lahore, where I was born in 1956. My house was close to the



Dera[86] of Hazrat Syed Salamat Ali Shah (RA) popularly known as *Qalandar Baba Chhatree* (*Umbrella*) *Walay Sarkar*. He(RA) stayed on the roadside under an umbrella. Whenever I passed by that place during my childhood, I would always see him(RA) covered in a blanket. **My respectable father, who graduated from Government College Lahore was a businessman. He laid special emphasis on upbringing of all his children**. My elder brother, Mr Syed Fazal Kamal was among the founders of Pakistan Television (PTV). In Pakistan, the television was introduced in November 1964. **I was only eight years of age when my dear mother passed away and left for the eternal abode. Following her burial in a graveyard near the house, my father got a Tomb constructed on her grave. Having purchased a piece of land adjoining the graveyard, he got a Mosque constructed which stands till to-date as *Shamim Masjid***. A library containing Islamic books was also created there and we all brothers were instructed to offer daily prayers in the same mosque. Despite the adolescent age, I got the volumes of *Sahih Bukhari*[87] issued in my name from that library and read them. My late respected father guided me in understanding the books from time to time. **He would gather all children daily in the evening and used to illuminate us on different aspects of Islam. He advised us all that whenever we were free; we must recite the Quranic dua,**

وَقُل رَّبِّ زِدْنِي عِلْمًا

"My Lord, increase me in knowledge"

(*Al-Quran, Surah Taha, 20:114*)

[86] *Dera – A Den or abode, the residence or the place for resting and meeting.*
[87] *One of the most authentic books of Hadees Mubaraka*.

That is how the observance of Islamic values in our house imprinted lasting and very strong impressions on our way of life. Whenever my father would talk about *Aulia Karam RA,* his eyes became tearful; especially about his great grandfather, who was a *Mast Faqir* (Hazrat Shah Naqaabdar RA) and whose mention was always in detail. **Such expression of love left deep impressions on my heart and we often visited the Shrines of Hazrat Data Ali Hajveri(RA) and Hazrat Syed Peer Ali(RA)**. During the same period, I came across the book *"Kashf-ul-Mahjoob"* written by Hazrat Data Ali Hajveri(RA) which I brought to the house and endeavoured to read it. I could not comprehend anything in the book owing to my younger age, however **I did enjoy the *Karamati*[88] narrations on *Aulia Karam(RA)*. One day when I read this incidence of repentence(*Tauba*)[89] by Hazrat Bashar Hafi(RA), "While intoxicated, once on his(RA) way to the house, he(RA) found a piece of paper with بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ written on it. He (RA) picked it up with due respect and having applied *Ittar*[90]*,* he put it at a clean place. The same night he(RA) dreamt and was blessed with the sight of Haq Ta'alla SWT Who said, "O'Bashar, you turned My Name fragrant and By My Honour, in this World and the one Hereafter, I have also turned your name fragrant. Whoever will listen to your name, his mind (*the inner being*) will become fragrant"**. After having woken up, he(RA) immediately resorted to *Tauba* and opted for *Tareeqat*[91]. Highly acclaimed, he(RA) possessed a superior grace in *Mujahadat* (*plural of Mujahada*) and a very high regard in *Tareeqat*. Just look at his(RA) astounding practice in the love of Allah SWT; after having sought forgiveness and resorting to *Tauba,* he(RA) never wore shoes. When someone asked the reason for

[88]*Karamati - Divinely acts or supernatural wonders or miracles performed by Sufia Karam and Saints. It is a "thaumaturgic gift" akin to miracles. Though miracles were only performed by Prophets and Allah SWT created the miracle in support to His Prophets as a testament to their Prophethood, Karamat are extraordinary happenings performed by Aulia Karam (friends of Allah), i.e. Muslims who have reached a high rank of piety through proper knowledge and practice, and most important through realization of the Ultimate Truth (Haq) and continual remembrance of Allah, then Allah Pak creates 'Karamat' to support His Wali. Stories of Companions RA of Holy Prophet Muhammad SAWW performing miraculous acts are already there in Hadees Mubaraka, and miracles performed by various saints are ingrained throughout the entire history of Islamic mysticism, specifically in Sufi mysticism.*

[89]*Tauba - A retreat, a return, repentence or to regret. Both the Holy Qur'an and the Hadees incorporate the word to refer to the act of leaving what Allah SWT has prohibited and returning to what He SWT has commanded.*

[90]*Ittar - Natural and organic fragrance extracted from flowers and other natural materials and mostly worn by Muslims for being pure and non-alcoholic.*

[91]*Tareeqat - Order or path of Sufism.*

not wearing shoes, he(RA) said, **"This earth is a floor of Allah SWT, I do not want anything to intervene and act as a veil between myself and Allah SWT"**. When Hazrat Imam Hanbal (RA) was asked about the nature of divine love, he(RA) said, **"Please ask Hazrat Bashar Hafi(RA), I am unable to reply on this, till he(RA) is alive".** This narration of his(RA) incidence had a grave effect on my heart, as I would read this narration many times over during the day. This was the time when *Urs Mubarak* of Hazrat Data Ali Hajveri(RA) was being celebrated. Not being able to understand anything else, I moved towards the bazar, which had been decorated for the *Urs Mubarak* and bought a bottle of *Ittar* and two pottery plates, one with 'Allah SWT' written on it, whereas the other had 'Muhammad (SAWW)' written on it. I hung them on a wall in the room on return and started applying *Ittar* to the plates every time, day and night. I carried this habit from my boyhood, through till I met Qalandar Pak(RA). **I was totally unaware that Hazrat Bashar Hafi(RA) was blessed with *Mushahada-e-Haq*[92] and noble status of *Wilayat*[93]. Although I merely emulated the act, but by sheer blessing of this emulation, I met with a *Buzurg*[94] of that time, Hazrat Syed Ahmed Shah Abul-Barakat(RA)**. **He(RA) took me onboard as a Follower. This was a Sufi Order called *'Ashrafia, Qadria, Barkatia'*. *Khatam-e-Ghausia*[95] was organized at his(RA) *Astana-e-Alia* every Thursday. I would always endeavour to participate in that *Khatam* despite the restriction which my father had laid on staying out of the house after *Maghreb* (evening time)**. In the afternoon (*wearing shirt and pants)*, I often visited *Sarkar(RA)* and mostly found him engrossed in complete focus of Allah SWT and *Istaghraq*[96]. **After when his(RA) breathing would normalize and he(RA) would get out of that state, usually with a lapse of 2 to 2½ hours, he(RA) used to utter the same words, "Allaho Rabbi Rafique-al-Alla[97]". Looking at me with a smile, he would inquire about my well being and later would go back to the same state of focus**. My employment in the Department of Culture, Pakistan brought me

[92]*Mushahada-e-Haq - To be blessed with the sight of Allah SWT i.e. The Ultimate Reality*.
[93]*Sainthood*.
[94]*Buzurg - A title given to an elderly or pious person who may also be a Wali Allah, Sufi or a Saint*.
[95]*Khatam-e-Ghausia - A special gathering organized for prayers and recitation of Holy Quran to commemorate Hazrat Syed Abdul Qadir Jilani Ghous-al-Azam RA*.
[96]*Istaghraq - A state of intense absorption in Zikr of Allah SWT*. *A person who is in the blessed company of The Ultimate Lord i.e. Allah SWT.*
[97]*Allah SWT is The Best of all the friends and The Sincerest.*

to Islamabad in 1974 and thus my contact with him(RA) broke down. I did post a letter to him(RA) once, whose beautiful reply turned out to be a blessing in my life. **Hazrat Syed Abul-Barakat(RA), in addition to bearing *Khilafat*[98] of Syed Ahmed Raza Barelvi(RA), he(RA) was a trustworthy beholder of *Khilafat* from seven other 'Sufi Orders'. He(RA) was *Ashiq-e-Rasool SAWW* and illuminated the hearts of all his(RA) disciples with the love of *Syed-ul-Anbia SAWW*.** His(RA) many *Khulafa*[99] are still busy in propagating his(RA) teachings. He(RA) departed this worldly abode in 1977 (May Allah SWT raise his ranks – Ameen).

This was the same year in which my dear father also departed on eternal journey. **Then at that point in time, since the desperation in me was becoming more agonizing and excessive, someone took me to the sacred place (*Shrine*) of Hazrat Bari Imam Sarkar(RA), where I gathered peace and solace; though, I was devoid of any form of mystical mannerism and did not realize the insurmountable gentleness of '*Faqr*'.** I would simply go, pray for blessings and would come back after distributing food among the people there. I got married in 1978 and a son was born to us in 1981, whom we named 'Syed Muhammad Shahzail'. **My wife was an artist and a writer too, and later in life, she not only sided with me in moving along a *Malamati Faqir,* such as Qalandar Pak(RA), but she also stood with me in the face of all forms of social resistance and loved Qalandar Pak(RA) very dearly. Gradually the company of '*Ahle Jazb*[100]' began to show its effect**. During my service in PTV as a Producer, all Drama Serials that I produced carried the mention of *Bari Sarkar(RA)*; specially, the Drama Serial '*Aghosh*' in which the beautiful reference of Sarkar(RA) made it highly popular. Allah Pak graced me with tremendous fame as a Producer in PTV. **As time passed, strange questions began to emerge in my heart. Such as that "O'Qalandar Pak(RA), I want to see you, please come in front of me! Who is a Faqir? Who is called a Qalandar? The relation of love and regard is understandable, but what is the reality?"**.

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[98]*Khilafat - Concept of attestation and succession in a Sufi Order. This could be held by one or more persons at a time. Likewise, a person may hold succession of multiple sufia orders at one time.*

[99]*Khulafa - A plural of Khalifa, an appointed deputy or a vice in a particular sufi order.*

[100]*Ahle Jazb - The people of a specific Sufi Order (Tareeqat) who in sheer disregard to every worldly desire, prefer to remain in Qurb of Allah SWT and defy their existence for any reason, but for the cause of Allah SWT.*

I sat for a long time one day at the Tombs of respectable father, mother and sister of Hazrat Qalandar Pak Bari Sarkar(RA) and unknowingly my eyes shed tears. In the meanwhile, I reached the sacred place of Qalandar Bari(RA) and sat there with similar focus. Suddenly, as I closed my eyes, I began to hear a voice inside me saying, **"I will certainly meet you one day, you will then get the answer to everything"**. I became somewhat fearful; that voice kept resonating in my ears. Then came that day wherein Qalandar Pak(RA) came to me while I was in my office. There is no doubt in the fact that despite all such happenings, I was still a subject of worldly filth, and love of this world had confused me. The conflict of practice and preach reflected the following of *Nafs*[101] in me and a person of vision[102] was needed for understanding of *Nafs,* so as to uncover the darkness[103] in me and ensure that my Pharaoh of sovereignty surrendered.

Meeting the Lord of *Jazb-o-Masti*

Being a creative producer, I was assigned the responsibility to undertake production of a *Sama'a*[104] *gathering* in an innovative manner and pleasant form. With this in mind, while I was engrossed in discussion with a *Gaddi Nasheen*[105] of a Shrine located in *Ratta Hotr* (*a place close to Rawalpindi*) **and some other people for the purpose of recording *Sama'a*, when Qalandar Pak (RA) entered my office and took a seat. Looking at my commitments, he(RA) left the office after a while; but he knocked back at my door thrice and called out to me, "SYED", to which I replied, "Please come in". In the meantime, I requested Qalandar Pak(RA) to take a seat and asked others to leave. I had just begun to enquire about his(RA) well being only, whereas in response, the aura and spontaneity of his(RA) talk suddenly brought everything to a standstill; a medium of silence. I could hear the same voice through my surroundings, "I had told you that I would surely meet you one day". This is the journey of light** (*enlightenment*)**; somewhere it is named *Sehwan Sarkar(RA)* and elsewhere**

[101]*Nafs - The evil within i.e. the lower soul which incites passion, worldly desire or lust for power, authority, wealth, bodily needs such as dress, appearance, smartness, sex etcetera.*
[102]*Person of Vision - Enlightened personality, blessed and illuminated with divine light of understanding.*
[103]*Darkness within - Failure to realize and see the true reality*.
[104]*Qawwali or Sama'a - A spiritual audition* (*Nastaʿlīq:* قوّالی*), it is a form of Sufi poetry and devotional music to express praise and love of Allah SWT, Holy Prophet Muhammad SAWW, The Caliphs RA and the Companions of Prophet Muhammad SAWW, Sufia and Aulia Karam or Murshad etcetera*.
[105]*Ibid, as at Page 14.*

as *Baba Farid(RA)*, sometimes *Syedna Ali Hajveri(RA)* and on other occasion as *Bari Sarkar(RA)*. I felt as if I was lost, when taking a card from an accompanying person named Raja Majid, Qalandar Pak(RA) placed it in front of me and said, "I am *Malamati* (*in his native Punjabi language*)**". As though, my study of the book *'Kashf-ul-Mahjoob'* tinkled my sense of curiosity and I said, "Baba(RA), if you are a *Malamati* then why have you got this card printed?". He(RA) replied, "I did so for the blind, not for you, indeed"**. When he(RA) got up and was about to leave, he(RA) looked at an artist who was present there in the room and said, **"Syed Baba, give him a half-filled glass of water". I immediately complied and then he(RA) said, "Shut your eyes, call out Allah SWT thrice in your heart and drink it in three sips with your eyes shut". When he had done so, he(RA) said, "Open your eyes and tell me how did the water taste?". As kids do in a classroom, I raised my hand to say, "May I tell, Baba(RA)!". He(RA) gestured 'No' and said that let him answer. That artist seemed lost for words, as if he had been deprived of his speech. Since, the fragrance of 'Rose' had already spread in the entire room while he took the sips, I could not hold up myself any further and said, "Baba(RA), the taste is the fragrance of Rose, which I could feel". As though ecstatically, he(RA) smilingly said, "Surely, the fragrance of Rose is the fragrance of the sweat of Syed-ul-Anbia SAWW" and left the room smilingly.** A strange feeling had set in after his(RA) departure. Breaking his trance now, the artist asked me as to who was that gentleman? **I told him, "Though, I had read about *Malamatia*, but had seen one today for the first time".** The artist had a different opinion and the discussion ensued. **I summed up by saying, "If that Baba(RA) is truthful, then he(RA) will come back here again. The resonance of my words that I had just uttered was still in the air when the door opened again, "Here comes Baba, yet again". Taking a chair, he(RA) sat down, while I served him(RA) tea. There remained a kind of strange rush of people in the room and I was surprised that Baba(RA) stayed there from 1 PM till 9 PM and a magnetic force kept pulling everyone who suffered from some kind of pain, agony, misery or grief. The office room appeared like an '*Astana of a Faqir*; whoever came in, simply sat down and soon we ran short of chairs.** Female artists took the chairs, whereas men kept standing for hours. It is a fact that artists enter the office

of producers only for their work or related needs, that too only when they are recording a play or a song. What had happened to all of them that day? In the entire room, it was the echo of Qalandar Pak's(RA) voice, alone. The time appeared to be static, or perhaps could be said that we were relieved from the bounds of time. He(RA) was simultaneously responding to different and oft queries that lurked in their hearts. Freed by the load of worries, everyone only looked towards him(RA). In the face of such forceful and bright light, all were stunned. However, I only realized that 8 hours had elapsed when Qalandar Pak(RA) suddenly got up and following this everyone stood up too along with him(RA). **I was behind him(RA) when he(RA) got out of the room. His(RA) peculiar ecstatic movement in a zig zag form appeared like he(RA) swam the air while praising and glorifying Allah SWT. No one could dare get any closer to him(RA) due to the aura of his(RA) personality. We got out of the building and before he(RA) sat in the car, he(RA) stopped, turned towards me and said, "Syed Baba, we will meet again". Smilingly sitting in the car, he(RA) left the place by waving his(RA) hand**. Everything seemed meaningless after when he(RA) had left. A slight moment of meeting with a friend of Allah SWT (*Wali Allah)* is like a rare treasure and he(RA) had blessed us with many such precious moments. Looking at the colour of spiritual joy and ecstasy during eight hours of Qalandar Pak's(RA) stay, **a saying of Hazrat Abu Bakr Shibli(RA) was recalled; he(RA) said, "In both worlds, a Sufi sees nothing but the existence of The Ultimate Truth (*Haq Ta'alla*)".**

وَكُونُوا مَعَ الصَّادِقِينَ

"And be with those who are truthful (in words and deeds)"

(*Al-Quran, Surah Al-Taubah, 9:119*)

No matter how knowledgeable and a devout worshipper of Allah SWT, a person may be, unless one has the blessings of Allah The Great Merciful, the thought of personal freewill and effort or undertaking would plunge that person into the quagmire of pride. We had however, heard about the *'Ishq'* (*refers to divine love*); it was indeed, just the beginning. We were like a lamp in the face of bright Sun, wherein the light of lamp is always overtaken and subdued by the brightness of Sun. Due to our sheer following of 'Self' (*Nafs*), why would the power of knowledge and intellect accept and bow to the person of *Ishq.* Indeed, it is a fact that we are inclined and subservient to some magical act for resolution of our pain, agonies,

sorrows and other such complications. Baseless hearsay and delusion of *'Self'* (*Nafs*) result in our disorientation, hold sway and turn us away from the 'Truth'. Surely, it is the task of *'Nafs'* to resist the 'Truth'. How is it possible that a person could tame *'Nafs'* without getting into *'Mujahada'*[106]. **All those people who met him(RA) on that day in my office were marred by revulsion and aimless criticism, the next day. When all that began to discomfort me, I learnt my first lesson i.e. avoid hurting people and breaking their hearts, oppose your *'Nafs',* do not behave like a Pharaoh, do not oppose people; a good thought certainly leads to salvation**.

The Reality of *Nafs*

(*An Extract from the Book 'Kashf-ul-Mahjoob'*)

The purpose of consistency in abstinence, in abandonment and *Mujahada* is to reduce the influence of *Nafs.* But in fact, *Mujahada* does not bear fruit till the time the reality of *Nafs* is not properly understood. Please remember that in the literal context, *Nafs* means the existence of something, or reality or a being. But in common jargon, this word is used in multiple meanings, for example a group of people regard the meaning of *Nafs* as "Soul", another group name it as "*Muraddat* – something that has been kneaded in the body", yet another group call it "body" and still another group defines it as "blood". But the researchers defy all these meaning, to them *Nafs* is defined as "the source of evil" and "the matter of evil". In fact, there are two views in it, too. One group simply says that *Nafs* is just the body, whereas the other group says that *Body* is the attribute of *Nafs,* such as its liveliness. However, all ascribe to the fact that *Nafs* is the source of all lowly and evil deeds. Such lowly deeds also have two kinds, first "sins" and second "immorality and low manners", for example pride, envy, meanness, anger and grudge etcetra; hence all such acts which are profusely disallowed and detested in the context of Islamic order and wisdom. Therefore, lack of morality and manners could be treated in physical terms through determined and sincere efforts, for example sinfulness could be treated through 'repentance' (*Taubah*), but low manners such as pride and envy which relate to the inner self are treated through overt and physical efforts and sinfulness is related to our physical being which is cured through 'Repentance', which is an inner matter of soul (*meaning thereby that Repentance is through the*

[106]*Ibid, as at Page 31 (Note 115). Steadfastness in one's effort to abstain, restrain and desist Nafs.*

heart). Hence, *Nafs* and *Soul* are two gentle constituents of the body such as, Angels, Satan, Paradise, Hell etcetra; but *Nafs* is a subject of evil, whereas *Soul* is a subject of blessing, exactly as 'Eye' is a subject of vision, and 'Ear' a subject of hearing. **Therefore, the sole objective and purpose of all *Mujahadat* and devoted prayers is to resist and negate *Nafs* and Allah SWT cannot be approached or reached without abstinence of *Nafs.*** The following of *Nafs* perishes the person and its resistance awards salvation. For this very reason, Allah SWT has commanded to oppose *Nafs* and stated in the Holy Quran (translation), **"whoever opposed Nafs, shall reside in Paradise"**. The Prophet of Allah SWT (SAWW) stated, **"When Allah SWT wishes to save someone, the evil of Nafs is revealed onto him"** and further said, **"He who understood Nafs, understood The True Lord SWT"**. Meaning thereby, **"Whoever recognized *Nafs* through its impermanence (*Fanna'iat*), he recognized Thy Lord SWT through His Ever Permanence (*Baqa'iat*)"**. It was also said, **"Whoever recognized *Nafs* through its disgrace (*Zill'at*), he recognized Thy Lord SWT through His True Grace (*Izzat*)"**. It has been further said, **"Whoever recognized *Nafs* through subordination and worshipping of Allah SWT (*Abodiat*), he recognized his Thy Lord SWT through His Ultimate Lordship"**. As the legend goes, Allah SWT said to Prophet Daud(AS)[107], **"O'Daud! Oppose your *Nafs, since My Love* (*nearness*) is hidden in opposition of your *Nafs*"**.

Hundreds of thousand times peace be upon The Lord of *Wilayat and Ma'arifat*, Hazrat Syed Ali Hajveri(RA)
Even today, his(RA) ever continuing beauty of *wilayat* serves as a rare gift of guidance for all disoriented and wayward people.

So, the talk about my first meeting with Qalandar Pak(RA) was going on. It is 4 AM now i.e. the morning time, and Kaki Hilda, a disciple of Qalandar Pak(RA) (*residing in Prague, a city of Czech Republic*) has sent me an SMS with reference to confusion of *Nafs.* **This SMS has reminded me a concern of Qalandar Pak(RA) which he(RA) expressed during my first meeting. He(RA) said, "Honey Bee always sits on flowers and fruits, and collects honey which is regarded by Allah Pak, as the cure; whereas, a dirty Fly always sits on filth and whenever she sits on Honey, her legs get stuck and she meets her death. All creations of Allah SWT The Purest have been created through His Will**

[107] *Prophet David in Christianity*.

and for His Purpose, alone". The Holy Prophet SAWW said, "Every person has been created for a specific work and that specific work for which he has been created, has been made easy for him".

For what purpose have we been created? Allah SWT says: -

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"I did not create the jinn and the humans except to worship (understand) Me"

(*Al-Quran, Surah Al-Zariat, 51:56*)

Then that purpose of creation i.e. servitude and *Ma'arifat* was made easy through the blessing of His Perfect guidance.

Allah SWT says in the Holy Quran: -

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ - ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

"And your Lord inspired to the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct hives. Then eat from all the fruits and follow the ways, as your Lord has laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed, in that is a sign for people who reflect"

(*Al-Quran, Surah Al-Nahl, 16:68 & 69*)

Inspiration to the honey bee relates to a kind of natural or in-built understanding or education that has been kept in the very nature of every living being by Allah SWT. Like a child, soon after the birth, he reaches out to the mother's breasts so as to get food; whereas, no understanding of anything exists in him, at that time. It is by the effect of same inspiration that honey bee constructs a hive for herself and the man is surprised by the look of it. It appears as perhaps; a skilled engineer has carried out its designing. Since, The Holy Quran ordains to reflect, therefore Jinns and humans have been granted a supreme blessing of understanding to reflect on their purpose of creation and He SWT sustains this understanding through many examples of His SWT omnipotence. The beauty of our creation is that it is regarded as 'The Perfect Pattern of Creation' by Allah SWT. If we still remain oblivious to this blessing, then we alone are to be blamed. Every person was created with His SWT special blessing; through servitude and *Ma'arifat,* and by granting the right to receive supreme blessing of divine nearness and communion, enabled him to become worthy of His SWT test. We do benefit from the greatness of a honey bee and her honey but are not willing to understand the purpose of our creation.

Whenever a honey bee finds a new orchard or a flower, she returns and inform other bees about the correct direction and map of the area, which is regarded as the 'Bee Dance'. Allah Pak has established a deliberate system for all His creations. Similarly, people dear to Allah SWT, after having been blessed with His nearness (*Qurb*) invite everyone to the same path and guide them to the path of Allah SWT. **Rasool-al-Allah SAWW was commanded to tell the people of Allah SWT that, "Allah SWT says, My slave (*people*) keeps drawing nearer to Me through voluntary prayers until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. And whatever he demands from Me, I surely grant his wish, and when he seeks refuge in Me, I surely protect him"[108]**. Hazrat Ali Hajveri(RA) says, **"According to the knowledge of spiritualism, this term relates to the kind of divine nearness (*Qurb*) known as *Fana Fisifatillah*"[109]**. Allah SWT says, **"إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً"** (*Al-Quran, Surah Al-Baqarah, 2:30*). Khaleefah means a 'Vice' or a 'Deputy', and deputy is that person who exercises 'Right' through the power delegated to him by the King. Therefore, when a righteous person is ascended to the status of *Fana Fisifatillah* then his coronation of *Khilafat-e-Ellahia*[110] is held and as *Khaleefatullah,* he is commanded to rule. When a *Wali* of Allah SWT experiences the *Qurb* and Communion of The Creator, he is overwhelmed by the ecstatic pleasure of seeing The Ultimate and Endless Beauty and in a state of *Bekhudi*[111], he forgets his own existence like a 'Moth' who loses his existence in sight of the beauty of light and Allah Pak turns him into an exemplary 'Guide' for His Creations.

When we all see the flying birds, we also desire and wish to ever fly like them. When we meet a *Faqir*, we wish to become like him. Our desire entangles us

[108]*Fath Al-Bari, 11.34041, Hadees Number 6502. This hadees mubaraka was related by Imam Bukhari(RA), Imam Ahmad Ibne Hanbal(RA), Al-Bayhaqi(RA) and others with multiple contiguous chains of transmission.*
[109]*Fana Fisifatillah - In the way of Allah SWT, it is a state of absolute annihilation and surrender of the self by the slave and the seeker of divine nearness; total disappearance or annihilation of the false (pretended) personality and existence of the seeker or Salik, complete perishing, evanescing, vanishing, dying or total disappearance of the personality in the face of The Ultimate Existence / Being of Allah. Seeker's reaching and entering into Oneness of Being of Allah without his previous metaphoric personality, separate from Allah; seeker's losing his being / existence / metaphoric personality completely in the Being of Allah; seeker's nonexistence or nothingness due to realization of the fact that Allah SWT is only Praiseworthy, in possession of All Abilities and Qualities.*
[110]*Khilafat-e-Ellahia - Having been ascended and assigned as His Deputy, Allah Pak's command to exercise right and authority.*
[111]*Bekhudi - A divinely state of an ascetic person wherein, he is not oneself really. Possessing no control over oneself.*

in the web of *Nafs.* **Whereas, it is about absolute annihilation and disappearance of 'Oneself' and is subordination to the Ultimate Will. Qalandar Pak(RA) said on an occasion, "The actual duty of Baba is on the balance of Good and the Evil".**

The Reality of Human Being

Hazrat Ali Hajveri(RA) said, "As per the researchers, recipe of the most perfect human constitutes three elements; first "The Soul", second "Nafs" and third element "The Physical being i.e. The Body". Each of these three elements have a nature (*a peculiarity*) through which it exists. The nature of Soul is 'wisdom'; the nature of *Nafs* is 'desire'; the nature of body is to feel and sense[112]. Hence, the human is said to be a small universe (*Kainat-e-Asghar*) in itself, as the universe is a combination of two worlds (*the existing world and the Hereafter*). Whatever exists in these two worlds does also exist inside humans too. "For example, four elements are found in the universe; water, fire, clay and the wind. Correspondingly, a human also has four states or attitudes which are phlegmatic, bloody, bilious and lovely. Similarly, in the end of times there exists Hell, Paradise and the field of doomsday (*Arsa'at*); likewise, inside humans too, as against Paradise, there is this liveliness, and against Hell there is this faulty *Nafs,* and against *Arsa'at* there is this body (*physical form of one's existence*). Just as, Paradise is the evidence of Allah Pak's acceptance; Hell is His SWT disapproval. As the soul of a *pious* (*Momin*) beget tranquil through *Ma'arifat-e-Ellahi*[113], a person remains deprived of experiencing The Ultimate and Grand Beauty because of the failing *Nafs*. Therefore, till such time a person is not freed from the Hell on the Day of Judgment, he will not enter Paradise and would not be honoured with the sight of Allah SWT. Similarly, **till the time a person does not rid himself from the mischief of *Nafs,* he cannot attain *Qurb-e-Haq*[114]**. And, when someone is granted, and one reaches the status of *Qurb-e-Haq,* he detests and turn back from idolatry (*Shirk or seeking Ghair Allah*), follows the path of *Shariat*[115]; that person on the Day of judgment would remain

[112] *Hawas e Khamsa - the cognizable five senses of the body.*
[113] *Ma'arifat e Ellahi - The true understanding of Allah SWT.*
[114] *Qurb e Haq - Nearness of The Ultimate Truth, Haq Ta'alla.*
[115] *Shariat - The righteous path ordained by Allah SWT and as practiced and professed by The Holy Prophet Muhammad SAWW.*

safe from the Hell and test of *The Bridge of Siraat*[116] (*Pul-e-Sir'at*). **Hence, living under the influence and following of *Nafs* in the world would ultimately lead him to The Hell. Conversely, if it was the influence of spiritualism, then it would lead him to The Paradise. The soul is guided by 'wisdom', whereas *Nafs* is guided and driven by 'worldly desires'**. Wisdom and sanity of mind directs towards piety, whereas *Nafs* invite sins. Therefore, in order to achieve *Qurb-e-Haq*, it is expected that a seeker of truth must enhance his spiritual strength by rejecting *Nafs*.

Qalandar Pak(RA) imparted training to his followers by educating them on how to correct one's focus in life and deeply stressed on rejection of *Nafs.* He(RA) kept saying, "Imbibe the spirit of love[117], love and love, alone; so as to vanquish hatred through love". He(RA) further said and specifically instructed the people around him(RA) who were largely engaged in worldly pursuits, "Try and just quit one bad habit of yourself". Indeed, such a quality act of invoking 'Balance' could only be undertaken by the blessed and chosen people of truth[118].

After the first meeting, when I returned home late, my wife (Mrs Asifa Shakir) asked me, "You got very late, today". She initially kept quiet after when I had narrated to her the whole incidence, but later she said, "I do not understand the reason for music and dance since, this is forbidden in Islam". I nodded in affirmative and replied, "Ok, you may ask him(RA) yourself on the day he(RA) visits our house". The whole night passed in toss and turn. Having reached my office the next day, I was held sway by the thought of Qalandar Pak(RA) which had detached me from usual worldly concerns. Now the question arose, how to meet him again? During this time, Muhammad Abbas, who was a friend and a cameraman entered the room. When a mention of it was made to him, he said, "Just a minute! Is he not the same Baba who wears a red cap and carries a *Sindhi Ajrak*[119] around his neck?" Yes, I said

[116]*Siraat means a way or a road; according to traditions, it is a bridge or road which passes from the top of Hell. In a Hadees it is stated that Pul-e-Sir'at is a bridge thinner than a hair, sharper than a sword and hotter than fire. In the Hereafter, true believers will pass over it quickly, some will find little difficulty crossing it but will eventually find relief, and others will slip and fall in the pits of Hell*.

[117]*Sincere and passionate love of humanity for the sake of Allah SWT*.

[118] *These acclaimed people have been referred to as 'Khasan-e-Haq' by the respected author of the book "Qurb-e-Haq'. These are the exalted and blessed friends of Allah SWT.*

[119]*Sindhi Ajrak - A traditionally printed shawl usually worn by men in Sindh Province*.

absolutely and then Abbas Sahib stated that he had met him in Uch Sharif[120]. He alongwith Mr Fiaz-ul-Haq (Late) – who was one of our respected senior colleague, had gone there to record a documentary on Uch Sharif and Qalandar Pak(RA) roamed there in his typical mystical manner[121] and state of *Jazb-o-Masti*[122]. He said, "During the shooting, when Fiaz-ul-Haq (Late) asked him to get aside, Qalandar Pak(RA) turned around and in his furious and majestic manner, do not know what all he said to him as I was afraid and in a state of shock and my whole body began to shiver; I lost all my sanity. Rather fearfully, I went to Baba after finishing the recording. As soon as he(RA) gazed at me, I felt as if a serious earthquake (*jolting*) had struck. He(Qalandar Pak RA) made me sit and drink water with eyes shut, but my whole body became infested with 'Boils' and as you can see even today that in search of their treatment, I am tired of wandering about. How blissful it is to know that he(RA) visited here." After narrating this account, Abbas Sahib kept quiet and instantly spoke with a tearful voice, "Fiaz Sahib fell ill after that incident and once when I had gone to meet him, he said that perhaps he did something disrespectful and that he fell against the might of Mighty Baba". Qalandar Pak(RA) always said, **"Baba never cursed anyone, I never know as to what effect would the words spoken out by me in that majestic state, cause on the person carrying negative thoughts; Baba comes to know, only afterwards**. Thus, he(RA) commanded me to keep Abbas Sahib as the Cameraman during the recording of documentary on Bari Imam Sarkar(RA); by doing so, the 'Boils' on his body would also be healed. Exactly so, his problem subsided to a significant extent during the process of recording. Suddenly, I recalled that Raja Majid had accompanied Baba Ji(RA) that day and who had also given me his(RA) visiting card. I dialed the given phone number immediately and after confirming from Baba(RA), Raja Sahib said that I should visit his house located in West Ridge by the evening. We were extremely overjoyed and I along with a friend, Mr Rashid Mirza (Cameraman) reached West Ridge in the evening. Dear readers, I feel it necessary to mention here that Raja Majid Sahib possesses a highly sophisticated and diligent personality. He served Qalandar Pak(RA) with great dedication and in this regard, he

[120] *A town near Bahawalpur, Southern Punjab, Pakistan*.
[121] *Mauj*.
[122] *Ibid as at 72.*

faced immense criticism, as well. Whenever I met him, I always found him with a smiling face. May Allah SWT always keep Majid Sahib happy and cheerful - Ameen.

As we entered the house, Qalandar Pak(RA) sat on a carpet in the Drawing Room with few people gathered around him. **On seeing me he spoke out, "Here comes, Syed Baba"**. Through an expression of my affection, I shook hands with him(RA) with a kiss on his(RA) hand. He made me sit close to him and asked about my well being. I could hardly speak out. His entire body, as if took a jerk[123]. **Throughout his life, Qalandar Pak(RA) kept getting such sudden twitches till he breathed his last; As he used to get into his peculiar mystic self-transcendence[124], his body used to get strong jerk and would lurch, then he(RA) would always call out 'Allah'**. I do not know as to what all was said in that meeting; as for me, I was experiencing a state of trance, like a deaf and dumb. He(RA) remained engaged in the discourse for a long time and went into state of *Istaghraq*[125] and then granted us leave. **I think so even today that not understanding anything did surely turn out to be a blessing for me. I carried no query; there was no wish to be fulfilled, only a world filled with helplessness, neither an objection, nor any struggle, it appeared as though an unknown force had overtaken me. On an occasion, he(RA) said, "Whoever met Baba, he did advance and put forward a wish or desire in life and did ask for something; indeed except Syed Baba, who never asked for anything"**. It was Baba's sheer graciousness, otherwise for me the beauty of show biz world was like foot-dragging and later as we moved on, the sight of that *Faqir* rid me off from the magnetic attraction of this world of existence.

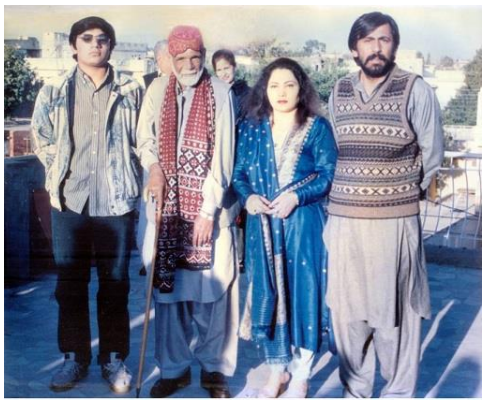
The lack of realization of some *Faqir* leads to confusion and then the process of usual worldly hustle and bustle spoils the focus. Habitually, we are accustomed to forgetting things very quickly and likewise, the engagements of my life were such; one would get absorbed in the world of show biz. The transforming manner of your conversation greatly impresses all those around you. Perhaps, I did not know myself as much as my wife, Mrs Asifa Shakir knew me. She felt a strangely unique change in my attitude. The attractive world of show biz and on the other side the mention of

[123] *Lurch or twitch*.
[124] *Irta'ash*.
[125] *Istaghraq - A divineand contemplative state of absorption during Zikr of Allah SWT*.

Baba Ji(RA) and that too, with reference to the Market of Beauty[126] and about *Kakian*[127], music and *Dhamaal*[128]; she seemed wondering over this dual and fiery contradiction. I did express many a times my desire by saying that I wished Baba Ji(RA) to visit our house and that you meet him(RA), but she would refuse. Then one day it so happened that my wife developed headache after *As'r Prayers* and for a while she laid down with a hand on her head and napped. **During this time, she felt as if someone took her hand off from the head and placing his own kind hand asked, "How are you my daughter?"; the headache vanished. On waking up, she told me about Baba Ji(RA) that "He wears a *Sindhi Cap* and *Ajrak".* Yes, I nodded in affirmative and then she said, "Alright, let us call him(RA) over to our house"**. Thereafter, one day he(RA) along with a *Kaki* of Gracious Astana, Ghazala Nazar and few others visited us. Among those who came along with *Harmonium and Tabla* (*musical instruments*) also accompanied Baji Mussarat[129] and Raja Majid. As Ghazala Nazar performed *Dhamaal,* my wife questioned about 'Music and Dance' as being forbidden in our religion. Baba Ji(RA) said, "Daughter tell me as to how many injunctions of religion do you abide by?". Meaning thereby that your objection to these two things may be correct but reflect on your life and see as to how many other injunctions, we followed. That was plainly correct, and it felt as though someone had shaken us. My *Begum Sahiba*[130] attended to all the guests with great care and hospitality on which **Baba Ji(RA) was extremely delighted and said to all others, "Such is the way how guests should be treated and taken care off"**. Qalandar Pak(RA) left after spending some time and expressing his fondness and love for my son Syed Muhammad Shazil. After his(RA) departure, ***Begum Sahiba*** **spoke like this, "We people live in such ignorance and refuting a person owing to something in him is a trait of our *Nafs.* We regard our objections as their failings and consider it as an evidence of own righteousness. What is the truth? It is only known to the traveler of that path[131]. Having met Baba Ji(RA), the most striking reality which became apparent to me was that he(RA) did not show any emotional reaction to my queries, rather smiled at them, put his(RA) hand**

[126] *Ibid, Bazar-e-Husn*.
[127] *Kakian - A plural of Kaki - number of Female disciples*.
[128] *Ibid.*
[129] *Baji is a title of respect given to a lady to regard her as an elder sister*.
[130] *Begum Sahiba - A title used in Urdu language to respectfully address a married lady, specially one's wife*.
[131] *Seeker of truth, a mureed, follower or a Salik.*

on my head and called me a daughter; like an elder, who endeavours to educate a nescient child. I saw the extreme extent of ownership, felt the truth and saw a friend of Allah SWT in him(RA), who possessed the strength of willpower, one who is aligned with the dictates of time and found him(RA) to be one who would take out aberrant humanity from their wrongful and swaying path." I was extremely happy, and the later period proved it as well, as to how boldly we both husband and wife, faced social sarcasm and while holding the banner of *Malamat,* fought sagaciously and smilingly accepted all the taunting and humiliation. Baba Ji(RA) visited again after few days and stayed



at our house. All those desirous to meet him(RA) used to flock in our house. He(RA) always spoke with love to everyone and prayed for their well being. As there were no servants in the house, the preparation of *Lungar*[132] for the disciples was done by my *Begum Sahiba*. It is surprising that despite being in his(RA) usual state of *Jazb-o-Masti,* he(RA) would go to the kitchen and ask about well being of my wife. We brought in many people to meet with him(RA).

Next day, he(RA) took us both to Hotel Holiday Inn; that was a time of great opposition and *Malamat.* A show had been arranged there for which many poets and artists were present on the occasion. My elder sister-in-law[133] was also present there. The presence of Qalandar Pak(RA) was disliked to the extent by everyone that my elder *Bhabhi* even said something of that sort to my wife and upon which my wife was absolutely displeased, but despite that, she remained with Baba Ji(RA) at every step. It was such a lesson which not only taught us how to stand in the face of *Malamat,* but also familiarized us with *Murda Qaloob*[134]. Baba Ji(RA) always taught in a practical manner, just as the dictum, "He who endures actually knows the way, through the difficulties". During the same time, I once visited the Shrine of Bari Imam Sarkar(RA) and sat there with eyes shut. **At this time, I sensed a voice coming through my heartbeat, "Break free and defy the shackles of**

[132] *Lungar - A term used for 'Food' that is served as a ritual at Astana or shrines of Sufia Karam or in their presence and honour for the disciples and all those present in the precincts. As per the belief, the food is imbued with piety, purity, incorruptibility, spiritual power, barakat (blessings) and community with Allah SWT.*

[133] *My elder brother's wife – the relation is called 'Bhabhi'.*

[134] *Such people who are dead from inside, a person with languid heart, dead at heart, or those who lack real or true consciousness.*

this worldly abode[135] and move towards the space[136] which is boundless". The eyes opened up, with a strange feeling, I looked around and found people busy in usual activities; but an ascetic person[137], who used to roam in the Shrine wearing a large quantity of metallic things[138] around his neck, came close and said, "Shah Ji, hold this 'Iron' so that I could sit". I realized on lifting that whatever was hung around his neck was quite heavy. That *Majzoob* called a person who was present there and told him him to bring tea[139] with milk. He then spoke out, "This Qalandar(RA) is indeed a mighty one, it is quite a difficult undertaking". The later time amplified that inspiration regarding the boundless space[140] and the inner search of truth turned out to be really pleasant.

I phoned his place once during the initial days after when he(RA) had gone back to Lahore. Having found out that he(RA) was in *Astana,* I called there. Initially some lady attended the phone and asked me to hold up after carrying out full investigations. After five minutes, I heard another lady who did her investigations likewise and said that she will soon put me through. After some delay, a man said 'Hello' and before I could introduce myself (As I had already begun to get irritated), he said, here please talk to Baba Ji(RA). **And then as if, the sound of 'Hello' took away my ability to speak up. He(RA) said again 'Hello' and I wished him (*Salam*) to which he(RA) replied, "How are you Syed Baba". I tried to express my affection and regard and he(RA) said, "Syed Baba, write down a number". As I picked up paper and a pen, he(RA) gave me phone number of a *Kaki* named 'Kallo' who resided in *Basti Himaitiyan,* located in *Bazar-e-Husn* of Bahawalpur. He(RA) commanded me, "Call her and ask her to pray for you and then call back to let me know" and saying, "Allah Hafiz" put down the phone.** There were no mobile phones in those days and every house did not have the facility of land line phones. The command of Baba Ji(RA) shook the *Nafs* and I also realized that *Nafs* did very much try to cause irritation; however, subduing the thought I dialed the phone. Initially, the number did not connect, but having tried numerous times when I was finally close to

[135] *Makaan.*
[136] *Lamakaan*.
[137] *Majzoob (as referred by the author)*.
[138] *Ironclad, made of Iron*.
[139] *Doodh Patti – a traditional hot drink prepared with pure milk and tea*.
[140] *Ibid, Lamakaan*.

exhaustion, the number got connected. Then it all happened, as it had to. At first a man picked up the phone and plainly refuted that no girl with such name lived there but he toned down and softened up after I gave him the reference of Baba Ji(RA); he said that she lived at a distance and that you would have to hold on for a while, to which I said, "No problem". A lady said 'Hello' after 10 minutes, taking her to be the same *kaki* (Kallo), I quickly said whatever I was commanded to say. After listening to that, she laughingly replied that she was not 'Kallo' and told me to continue holding up. **There was again a silence for 15 minutes. I kept hearing voices of different people in the house, till finally a heartily voice said 'Hello' and ended my desperation. She said, "I am Kallo, a cousin of Ghazala Nazar talking to you". I told her about the command of Baba Ji(RA) and then she spoke back with a momentary pause, "Baba(RA) is himself a Dua, you are a Syed, what could be the reality of my prayers, you please convey my humble regards to Baba(RA)". Please believe me; after I hung up the phone, I felt such a relief which could not be explained. The obedience of this command saved me from the rebellion of *Nafs* and immediately, I dialed the phone at Astana. The call was answered just after the first ring and I heard the voice of Baba Ji(RA), "Assalam-o-Alaikum Syed Baba". I replied 'Walaikum Assalam' followed by my own Salam and told him(RA) that I have talked to her. Initially the *Nafs* incited to give out the complete account but could not pick up the courage and Baba(RA) said, "Fine Syed Baba, enjoy the *Mauj—Allah Hafiz----".***

The *Nafs* played its part and caused incitement, "How come, you did a wonderful act and despite being a Syed, asked a *Kaki* of *Bazar-e-Husn* to pray". I sensed that as if the face of Baba Ji(RA) appeared in my thought and my *Nafs* fell silent. Good Lord! Allah Pak saved me from the delusion of *Nafs.*

The Holy Quran has mentioned three kinds of *human Nafs.* Firstly, *Nafs-e-Ammara,* which is the rebellious *Nafs* and it glorifies and compels towards evildoings. Second, *Nafs-e-Lawama,* when *Nafs* is somewhat overpowered its rebellious nature goes away, rather when someone commits a wrongdoing, the conscience objects to it. Third, *Nafs-e-Mutma'inna,* when someone achieves excellence in subduing of *Nafs* and

is granted satisfaction of heart[141], then the *Nafs* gets tamed and becomes obedient and fully surrenders his will to that of The Will of Allah SWT[142].

Hazrat Syedna Ali Hajveri(RA) says, "In the way of *Tareeqat[143],* there is no bigger *Hijab[144]* and that there is no bigger adversity than a person who is proud of his good deeds (*being pious*). Pride comes out of two things; firstly, due to high position, authority or status and public acclaim, secondly, self appeasement or praising own deeds and resultantly becoming prideful." The saviour from such an ordeal is even bigger, since from the beginning of my relationship with Baba Ji(RA), the blessing of Allah SWT protected me from becoming prideful. The love of Qalandar Pak(RA) is actually the rejection of *Nafs.* At every step, he(RA) imparted such a training, whose centre of focus remained the rejection of *Nafs.* He(RA) was so utterly focused on the aspect of *Dhamaal* that wherever he visited, by looking at that place, he would always say that this place was suitable for *Dhamaal.* My *Nafs* still did not relent in pushing me towards cowardice and fear but hats off to the Respectable Qalandar(RA), who kept me secured against the dangers at every step. He(RA) would often visit my office. I experienced social hatred to an extent that as he used to enter my office, people used to turn their faces away on seeing him(RA). The rebellion of *Nafs* has surrounded us so gravely that we have started hating our own people. They would form their opinion by simply looking at the newspapers which were filled with *Malamat* and his(RA) criticism on being "Peer Kaki Tarh"; eventually, Satan instigated and sadly, they lost that love. Believing in hearsay has been strongly forbidden, Syed-ul-Anbia (SAWW) said, "It is enough reason for calling a Muslim as liar, if he tells others based on hearsay".

Hazoor Nabi Kareem(SAWW) said, "*Mujahid* is the one who opposed *Nafs* for *Qurb-e-Haq*" then said, "We moved from smaller *Jihad* towards bigger *Jihad[145]". When he(SAWW) was asked about the nature of *Jihad-e-Akber* (*bigger struggle*), he(SAWW) said that it is *Jihad* against *Nafs* (*Jihad Bin-nafs*). He(SAWW) declared *Jihad Bin-nafs* as superior for the reason

[141] *Tasfiya-e-Qalb*.
[142] *Razi ba Raza*.
[143] *Tareeqat - A specific order of Sufism, or a school for the mystical teaching and spiritual practices.*
[144] *Hijab - Blindness or inability to see due to personal inadequacy, as being under a cover or being kept hidden*.
[145] *Ibid. Jihad-e-Akbar i.e. a superior form of struggle. Jihad is struggle for the righteous cause.*

that it is more difficult to oppose *Nafs.* Various people[146] of faith saw their individual *Nafs* in different forms. Someone saw it in the shape of a Fox, another one as a Dog, whereas yet another one saw it as a Snake. Hazrat Shiekh Abu Ali Sayyah Marwi(RA) said, "I saw that someone handed me my face, holding it by the hair. When I decided to kill it by tying it down to a tree, it said that O' Abu Ali, you should know that I'm *Lashkar-e-Khudawandi* (*a band of Allah SWT*) and you cannot perish me". That is how we find that *Nafs* is itself a reality, and not a reality of human. **Therefore, *Shehenshah Khatam-ul-Mursaleen* (SAWW) said, "Your biggest enemy is your *Nafs,* which is between your two flanks". The elders (*Aulia Allah*) had said, "*Nafs* is a barking Dog and keeping a tamed Dog is permissible".** The desire of soul is *Qurb-e-Haq,* conversely desire of *Nafs* is distancing from Allah SWT and it is aberrance. Lust is a trait of *Nafs* and a human is always filled with two desires. First, the desire of wisdom through which faith is attained. Second, the desire of *Nafs* through which one gets entangled in aberrance and infidelity. **Allah SWT said, "Whoever feared Allah SWT and opposed *Nafs,* his destination is Paradise". Rasoolullah (SAWW) said, "The thing which I fear the most in my Ummat is the following of desire of *Nafs* and keeping wishes in abundance."**

Intention of the self has two forms. First, bodily pleasures and sexual desires; secondly, desire for respect and status. **The evil does not have power to enter heart of a person, till there is no sinful desire in the heart and this lust and desire of *Nafs* appear daily in 360 different forms to mislead a person.** In the context of *Tassawuf*, the term '*Hawa*' means the same. Therefore, if a person wishes to be blessed with commune of Allah SWT, he may be asked to shun '*Hawa*' (*the desire*). **No other form of practice, praying or worshipping result in such intense *Qurb* of Allah SWT, as one achieves through quitting of '*Hawa*'. But it is a daunting task and for this reason it is said, "Digging a mountain with one's nail is not as difficult, as it is quitting *Hawa*".** The most overt expression of *Nafs* is '*Shehwat*[147]' which is profusely absorbed in the nerves and body fabric of humans. Therefore, the humans must guard each of their acts, otherwise they would be held accountable. **Hazrat Shiekh Muhammad Balkhi(RA) said, "I am astonished on the person who desires to see The**

[146] *Buzurgan-e-Deen, Sufia or Aulia Karam*.
[147] *Shehwat - The urge to gain all the beneficial and pleasurable things, concupiscence, libido, lust, carnality*.

Holy Ka'aba and reaches there, but if he quits the desires of *Nafs* then instead of Holy Ka'aba, he would actually be blessed with the sight of The Owner of Holy Ka'aba (*Deedar-e-Ellahi*)". In order to quit the desires of *Nafs,* the best way is to ask Allah SWT to grant the ability to do so. A human being can never change his nature, however through approval and acceptance of Allah SWT; one can get rid of the bad attributes. Till such time the blessings of Allah SWT are not granted, efforts do not bear fruit. Someone very rightly said, "Instead of blowing away flies with a fan, it is better to keep things covered with fly net". Hence, seeking the blessing of Allah SWT is the remedy for all disasters. (*An Extract from the Book Kashf-ul-Mahjoob*)

I am realizing that perhaps I have moved towards rather a difficult subject. **In reality, the basic purpose of this undertaking is to focus discussion on the magnificence of Qalandar Pak(RA) and truthfulness of *Khasan-e-Haq*[148], so that instead of purporting to be a '*Faqir*' themselves, the followers rather become admirers of friends of Allah SWT. We all need to do bit of introspection and it is imperative to know that by promoting their *Faiz*, we do not in any way get appointed on the status of *Wilayat*. Rather, having understood own *Nafs,* we need to protect ourselves so that we are shielded from the rebellious *Nafs* and from its aberrance**. I want to narrate to you an incident with reference to elimination of my own aspect of hatred. Qalandar Pak(RA) was a *Faqir* with an assignment and after the demise of Hazrat Maman Ji Sarkar(RA), the charge of *Bazar-e-Husn* of Rawalpindi also came to him(RA). **Taking me along one day, he(RA) said to me, "Let us go (somewhere)". I turned the car out of Murree Road near Liaqat Bagh and took the direction of Raja Bazar and stopped right in front of *Qasai Gali*[149]. He(RA) smiled and said, "Syed Baba, how did you come to know that Baba had to come here". I had no explanation to this, I told Baba Ji(RA) that during my service in Department of Culture, Pakistan, I got an assignment to get a Form (Who is Who) filled from all artists. For this purpose, I got a chance to visit this place and I got the forms filled from many Singers and Dancer Kakis to prepare a list of artists for detailing them with Cultural Troupes that went abroad.** Baba(RA) smiled and after getting out of the car

[148] *Ibid. The exalted and blessed friends of Allah SWT.*
[149] *A Street where Bazar-e-Husn of Rawalpindi is located.*

moved to the bazar and I followed behind. After passing through a street, Baba(RA) climbed some stairs and knocked the door with his stick. The door opened after a while and a person came out who bowed down and holding the feet of Baba(RA) said, "Just a minute, inside a Kaki was peeing". Having said this, he went back in and shut the door. I got worried as to where did we knock, was it a wash room, or what? Unknowingly, some moments of many filthy ideas passed through me. The aspects of hatred woke up fully, the place and its inhabitants became a puzzle to me. While the mind was still in that agony, the door opened and 4-5 Kakis wearing glittering dresses came out, after offering 'Salam' touched the feet of Baba Ji(RA) in respect. Baba Ji(RA) placing his hand on the head of each said, "Fine, blessings on you daughters, let us go inside" and holding Baba(RA) with their hand moved inside. Baba(RA) looked to me and said, "Syed Baba, come inside". Having listened to this, one of the Kaki said, "Shah Ji, please come in" and she bowed down to my feet. I felt myself utterly lowly from inside on what I had been thinking about them a few moments back. I slid backwards fearfully, unknowingly placing my hand on her head and moved inside. It was quite a big room where the end part was properly lit, whereas the entrance was a bit dark. My *Nafs* instigated once again and I gazed all around only to find that except windows, there was no door there. What did that person say, who came out initially? To my right were three ladies seated on the floor, whereas two men on the left were kind of meshing *Bhang*[150]. **Three paces away, I felt some stink. To the left, I saw a place with a water tap. As I drew nearer, the stink increased, and I then understood the whole matter. In that place, a water tap was fixed just a foot above the floor and a glass was lying there on a wooden piece. As I was still locked in that thought, I heard Baba Ji(RA), "Syed Baba, what are you thinking, come over here"**. Baba(RA) sat on a mat taking the support of a Neck roll, whereas I shrank into a corner". As the beautiful faces of *Kakis* became visible due to the light, I got distracted from the stink but desire of the *Nafs* took another form, alluring me towards greed and lust. All *Kakian* got engaged in kneading the feet of Baba Ji(RA); they said that they were due to proceed for a show and requested for blessings. One of the Kaki asked, "Baba Ji(RA), would you care for a cup of tea or some cold drink?". Baba Ji(RA) replied, "No daughter, just give me a glass of water". This

[150] *Bhang - An intoxicating drink prepared from local plants and herbs.*

sentence gave me a kind of jolt. I now became curious as to from where she would bring the water. On listening Baba Ji(RA), she moved with a peculiar twangling sound of her anklet towards the same place having the water tap. I became jittery; I wanted to stop her but could not pick up the courage. She stepped in the same place and picked up the glass and with a could not care less style, filled it up in a splash; only Allah knows well as to where all did the splashes scatter. She returned to Baba Ji(RA) with the filled glass. As soon as she came to the brighter side of the room, I saw that the glass was extremely dirty. I imagined of all the diseases, filth and what not, everything came to my mind. It was a huge shock for me. As I was still locked in my various thoughts, she sat down near Baba Ji(RA) and said, "Baba Ji(RA), here is the water for you". He(RA) held the glass, shut his(RA) eyes and drank in three sips. When the glass was returned, she asked him(RA) that if he(RA) needed more. He(RA) said, "Give a glass to Syed Baba as well". You can very well imagine as to how I would have taken that. Baba(RA) was definitely a *Faqir,* but I was just a captive of my *Nafs.* Now as that Kaki was moving back to the same place for a refill, an idea struck inside me; a wish that may she fell or slip. At the same time a retort came, she might get an injury with the broken glass. Then, another wish, may the water dry up in the tap. In such a state of helplessness, no wonder what all was imagined by me. While I was still stuck in these imaginations, a voice broke the continuation of filthy ideas, "Shah Ji, please drink water". That Kaki stood there in front of me, I took the glass while shutting the eyes momentarily and thought for a while, **"If Baba Ji(RA) could drink this, then what is the matter? Have you descended from heavens?". I called out Allah thrice in my heart and with eyes shut, drank it in three sips. I felt that the water ran through every vein in the body. Suddenly, a voice came from inside me, "Syed, listen to it loudly, if Allah Pak desire to afflict someone with a disease then no iron wall or any other prevention, method or blockade could stop it, and if Allah wishes to keep someone safe, then no virus or filth could cause him any damage".** My eyes opened, and I returned the glass to Kaki with thanks. Just as if she had given me the 'Water of Life' (*Aab-e-Hayat*). When I looked towards Qalandar Pak(RA), he(RA) was smilingly looking back at me. I wanted to speak out, but he(RA) only smiled and gestured me not to speak. This was such an incident which cleansed filth from my life and moving further ahead, diminished fear and freed me from the hell of distrust. Similarly, after few days of

this incident, I faced yet another difficult situation and Allah Pak granted me success. It so happened that a neighbour, Tahir Sahib one day came to my house which was in Satellite Town (*Rawalpindi*) and requested that we both husband and wife produce a private drama serial for him. For this purpose, he had also brought a book which was about 'Cancer'. Since my wife was a writer too, he therefore requested her to write the serial and I was requested to produce it. He said that all the expenditures in this regard would be borne by him and his fellows. In addition to that, there would also be a visit to Canada as well, since the recording had to be in the same backdrop. After this meeting, he came to us three times and discussed different aspects. He contacted me one day and said that he wanted to show me his other fellows who were to give the financial assistance. We both departed from the house and reached an office of a property dealer situated in nearby Commercial Market. As we entered, I found that it was a wonderful office and different *Ayat* of the Holy Quran were hung on all the walls. A person seated on the chair warmly welcomed us and offered us a seat. Soon after being seated, I asked him that it was an office of a property dealer and what was the purpose of displaying Quranic verses all around. The person did not reply but smiled. In the meantime, two more friends joined in. Everybody was introduced. I inquired from the owner of the office as to why did he seem worried and whether he was alright? After a pause, he said that his wife was unwell. He further said that all treatments had been been tried, but to no avail. I asked him to get a bottle of water, to which he complied right away. I started gazing at it with a focus and called out 'Allah Allah' in my heart. Returning the bottle to him after a while, I said that please tell your wife to get into the imagination that she stood in His SWT presence and that He SWT was showering blessings and granting her cure, then ask her to say "Allah" thrice through the heart beat and take three sips from it – Cure was indeed, a blessing of Allah. As I had finished explaining this, another friend spoke out that his father also suffered from Liver Cancer and asked whether his treatment was possible too? I said why not, it is an open for all '*Faiz of a Faqir'*. He requested me to accompany him to his house, since he had confined his father to a room and had kept a servant to tend him. Doctors had given up hope on him and his father had brought his *Kaffan*[151] which he was keeping under his pillow. Listening to all that, I almost shivered. O'Allah! What

[151] *Kaffan - Pieces of clean white cloth used for shrouding the body as part of after death rituals*.

awful time had come? The same fear regarding a disease through virus and it had spread everywhere. After all, how could the parents, in their times of disease, be left alone at the mercy of servants. I asked them to leave everything and let us go to meet his father first; rest will be discussed later. In this manner we boarded the vehicles and headed towards Sector I-10 in Islamabad. Having reached the house, that person lead me towards the room, opening the door he asked me to enter. As I walked in, the door was shut behind me. I knocked back at the door and said that till all of you do not join in, I will not offer 'Dua' with the patient. The door opened and all four friends including his son (*of the patient*) came in and sat down on the chairs. I turned around only to find that a bed lay in the centre of the room and a person was sitting on it wearing only a *Shalwar*[152]. His face was gravely pale, and he had turned so lean that only bones protruded out on his chest. As soon as he drank water from the glass, he would immediately vomit up. I found that the floor around the bed was full of vomit and stench. He looked at me surprisingly, when I started to move towards him. Reaching his bed, I sat down on it. After Salam, I shook hands with him and introduced myself. When he gave out his name, I came to know that he was a retired Major from the Army. I started conversing with him and during this time he kept sipping water. I mentioned about Baba Ji(RA) to him and that cure to every disease in the world was possible, since cure was a blessing of Allah SWT. Doctors may have refused, but Allah SWT had not. It is a saying of Hazoor Nabi Kareem SAWW, "Assure people with good hopes (tidings)". Quitting a person in his state of illness or making a gloomy face and showing signs of helplessness is indicative of our distancing from Allah SWT. A person may confront disappointment from everywhere in the world; still, Allah Pak is always there to help and infact, it is only Him, Who runs all the affairs in this universe. The true good hope is to foster the feeling of ever-presence of Allah Pak. Owing to the blessed focus (*Faiz*) by a *Faqir,* when a firm inspiration of Allah Pak's presence begins to gain strength in your sub-concious, then your message to all the creations revolves around only to make them feel and realize the sacred existence of Allah The Almighty. It is this pure inspiration which energises and enlightens the domain of hope. The precarious nature of this impermanent world evokes dejection, since everything contained in it is mortal. Love of anything in this world leads ultimately to despondency due to the

[152] *Shalwar - A form of trouser worn in the local dress*.

evolutionary process of gradual destruction and deformation. Therefore, it is all the more necessary for all the adorers of Qalandar Pak(RA) to remain conscious of this reality that it is only Allah SWT, Who is Eternal and The Ultimate Blessing. His *zikr* is most superior of all and by invoking intense inspiration of Allah Pak's presence among the pain stricken, despondent and ill persons, and this act would alone grant them deliverance from haplessness and ominousness. This is the core message of Qalandar Pak(RA). Then we offered 'Dua' with closed eyes. Later explained the method of drinking water and asked him to continue drinking in the same way. **All those fellows also joined in for 'Dua'. After opening the eyes, one of them wept loudly. On my way out, I told Major Sahib, "There was no guarantee of anyone's life; this was all a strange belief that whoever was sick would die and the one who was not suffering from any disease, would not see death". You keep your faith in Allah SWT, only He grants the health. Thereafter, I shook hands with him and came out.** His son pointed out that we all sat there for an hour and his father drank water many times and did not vomit, whereas no matter what he ate, he vomited. I replied, "Quit hatred; instead, love and affection were the solution to all problems. Allah SWT alone grants *Shifa* (*Cure*). To Live always under the fear of Allah SWT is very much like a continuous prayer. Have trust only in Allah SWT. How rebellious was your *Nafs* that you people confined your father to a room? Whose fear was it?" Then I narrated the incidence of *Bazar-e-Husn.* All became fearful and afraid. Let me mention here that Major Sahib passed away after few months, but the accompanying owner of property shop suffered a 'Cardiac Arrest' right after two days of our visit and departed on eternal journey, whereas the other fellow died in an accident a week after that in Canada. May Allah SWT bless the departed souls – Ameen.

The purpose of writing both incidences is to bring to fore the reality of *Nafs,* as to how our ill-will and moral lowliness takes us away from Allah Pak and we become restless. The teachings and injunctions of Qalandar Pak(RA) are to awaken the languid and dead hearts[153]. There are many such uncountable incidences but for the sake of brevity, mentioning of a few has been considered appropriate.

[153] *Murda Qaloob.*

Dear Readers:

Qalandar Pak(RA) visited Islamabad quite often and prominent among the people with whom he(RA) stayed include, Police Inspector Malik Ghulam Murtaza (Late), Raja Majid and Chaudhary Sikandar. Initial days were spent in Pir Wadhai at the house of Malik Ghulam Murtaza (Late), then quite a bit of time was spent at the residence of Raja Majid and later at the house of Chaudhary Sikandar Sahib which was located in Sector G/6. The family of Chaudhary Sahib, specially his wife Baji Mussarat Sahiba, immensely loved Qalandar Pak(RA). May Allah Pak always keep his(RA) adorers happy – Ameen.

In Lahore, the houses which he(RA) visited the most, included that of Doctor Mamona Sahiba, Saira Saleem Sahiba, Shahid Sahib, Younas Ansari Sahib and many other lovers. Younas Ansari Sahib was an officer in the Canals Department and his love for Qalandar Pak(RA) is awesome. In addition to these, Rehana Mashhadi Sahiba did love him(RA) tremendously during the very initial days. She always remained with him(RA), took him(RA) around places for meeting people. He(RA) always used to move around and said, "Baba has to hunt down". All his(RA) movement here and there was guided by the command of Allah Pak. Wherever he(RA) would be sitting, he (RA) would get up at once and say, "Baba has received the command to move" and would then move out. His(RA) admirers remained eager to take him(RA) along in their cars. He(RA) never broke their hearts and travelled with them turn wise. **Qalandar Pak(RA) said, "There are no geographical bounds for a *Faqir.* These boundary lines between the countries represent limited portions of land mass, whereas a *Faqir* resides in the *Qurb* of limitless existence of Allah SWT. He(RA) exists for everyone". Qalandar Pak(RA) mostly visited senior officials in high position of government offices and taking out cards from his pocket and according to their positive or negative attitudes, he(RA) used to write something on them; after having written the time, date and his name, he(RA) would hand it over to either the officer or his PS. The written and portentous statement on the card used to be in a coded language, whose context would always be understood in the later timeframe. He(RA) used to say, "Baba does not know himself as to what all he speaks, it only becomes apparent later, when the result comes out". He(RA) had also kept separate registers in Police Stations of Bhaati Gate and West Ridge and he(RA) used to write on**

them different things with signatures in his(RA) peculiar state of *Mauj and Masti.* The SHOs (*In-charge Police Station*) were bound to endorse the writing with their Seal and if someone did not, his suspension orders came by the evening. Handing over the cards with his writing always remained a part of his duty. I am copying few writings so that the context is clarified.

(1) To: Asad Jahangir, IG Motorway, Islamabad
"Time is not subordinate to you, it's under our command" Pir Kaki
On Friday at 11:00 before afternoon dated 18 January 2002

(2) "Holding the court, Justice will be served, every Pharaoh will reach his end"
At Time 8:00, Evening 22 October 1997 Pir Kaki

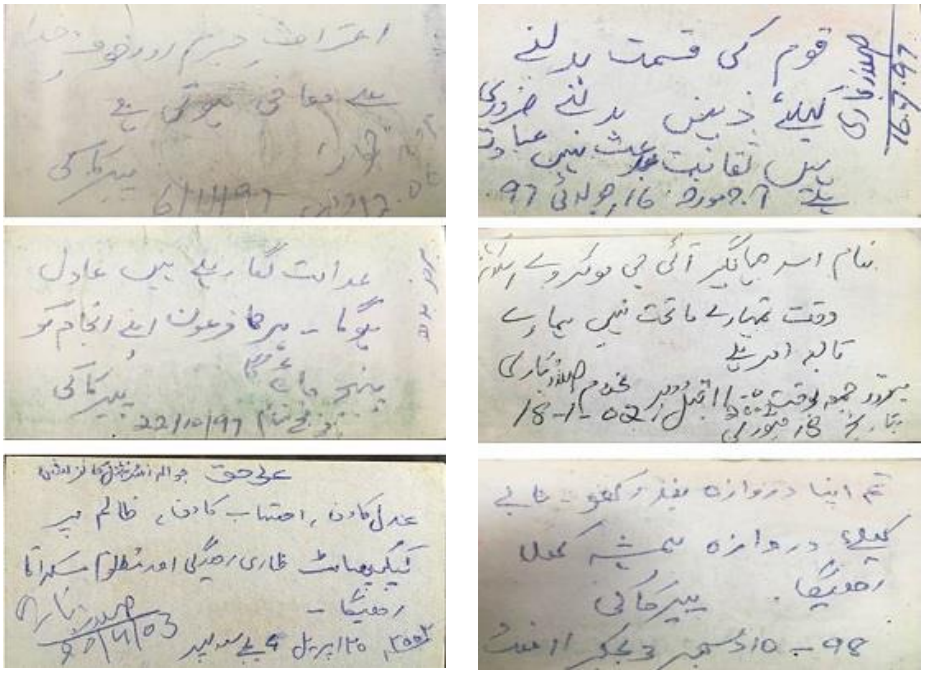
(3) "Through confession and fear of Khuda, comes the Pardon"
On Thursday at 12:06 Afternoon 6 November 1997 Pir Kaki

(4) "You keep your door shut, the door would always remain open for Baba"
December 1998, 11 past 3 Pir Kaki

(5) "Change of minds is essential to turn the nation's fate, culture is not hearsay, but a prayer". 16 July 1997 Safdar Bukhari(RA)

(6) "Ali Haq – With reference to International Conference
The day of Justice would be the day of Accountability (Final) when transgressors would continually remain under the spell of shivers, whereas the oppressed would continually smile".

Signed/-……Safdar Bukhari at 4 PM on 20th April, 2003.



I have mentioned these few examples; every write up relates to an occasion and is with reference to an incident. Similarly, his(RA) write ups on the registers placed in Police Stations were in fact the portents on incidents which were to occur in later timeframes and were his(RA) premonitions. For example, once he was conducting *Dhamaal* in Kasur on the occasion of Urs Mubarak of Hazrat Sher Ali Shah Qalandar(RA) and in spite of prior official permission, the local administration raided the place, manhandled the people and arrested the respected Qalandar Pak(RA). **Later, they decided to release him(RA) after when they had taken him(RA) to the Police Station, though he(RA) refused and said, "Baba would certainly stay there, where all Kakay and Kakian of Baba were being kept". Finally, he(RA) was put in Judicial Lock-up. He(RA) remained there for 3-4 days. That time proved lucky for all the prisoners there. They kneaded his(RA) feet and by the blessings, eventually got bailed out.** That is how, many prisoners during his(RA) short stay there got freed from the evil of confinement by getting *Mast Mast*[154] through the affectionate gaze of a *Faqir.* **He called me on getting released after the bail and spoke like this, "Baba got the opportunity to fulfill the *Sunnah* of his Imams" then spoke with utter firmness, "Whoever did this mischief, the actual culprit was the Ruler".**

جس عہد میں لٹ جائے فقیروں کی کمائی
اس عہد کے سلطاں سے کچھ بھول ہوئی ہے

Jis ahad mein lut jaye Faqiron ki kamai
Us ahad ke Hakim se kuch bhul hui hai

"*The times in which the Faqir is put to trouble and meted out with disrespect, surely the ruler of the time has erred in discharge of his duties and hence would be held accountable for the lapse and would face the consequence"*

(*Sagar Siddiqui*)

He(RA) continued and said, "This time, Musa would not come, Amir Mukhtar is coming, his signs are that he will arrive like a storm and would leave like a storm, all the natural disasters and difficulties would befall

[154] *Being 'Mast Mast' is a blessed feeling of peace, pleasure and amity that one gets in the company of a Faqir. A terminology often spoken by the disciples of Qalandar Pak(RA) to express their feeling of satisfaction and joy. Mast Mast Session were the mystic gatherings during which Qalandar Pak RA (in earlier days) conversed on different spiritual aspects spanning anything, and everything related to the beneficence and nearness of Allah SWT (Qurb-e-Haq) including the Holy Prophet Muhammad SAWW, the Companions RA and His Aulia Karam RA. Similar Mast Mast Sessions are routinely conducted by Syed Baba Ji in current times.*

during his time and he would amicably deal with them. His name would be written in the history with golden words."

This incident happened in April, whereas a Martial Law was imposed in October, and the government was deposed. No one has the realization and understanding of this aspect, till today. People usually remain hostage to logic and reason, whereas the system of universe is run by Allah SWT and people remain oblivious to this fact. *Faqir* is not someone's personal friend or enemy, he does not have to get endowments from anyone, rather he himself lives in oblivion. **On another occasion he(RA) handed down this card to a VIP: -**

"Fear the write ups of a Mast, since his write up is the write up of The Author of Fate".

Such as Nabi SAWW said, "Fear the acumen of a *Momin,* as he sees with the light of Allah SWT"[155]. The blessed family of Nabi SAWW and blessed children of Hazrat Ali(RA) are the truthful custodians of the Holy Book (*i.e. The Holy Quran*) and *Sunnah*. The utter focus of Qalandar Pak(RA) is beyond explanation. He(RA) remained firm for a long time on the method of cure through *Dhamaal.* By now, this treatment through music had become a routine practice for us. Any patient, who came for treatment was made to listen to *Qalandari Dhamaals* sung by Madame Noor Jahan and his illness used to get cured and he would get riddance from the worries. There were many critics of this mode of treatment who conversed on the subject without any serious consideration. Contemplation is extremely necessary, if the sick and worried people get salvation from their pain and agony. Even the diabetic patients got cured through this mode of treatment. On immigration to London, an artist friend of ours met a person there who was utterly fed up with his way of life and he requested Raja Sahib numerous times for Dua, to which he did comply, accordingly. Then putting aside ideological differences between him and myself, Raja Sahib took out the audio cassette and asked him to listen to it with closed eyes. Just after few moments, that person started to cry out loudly and wept a lot. After listening to it for seven days, he opted for *Tauba* (*repentance*); he now lives peacefully in England and conducts *Dua* for the people. **It is all about the**

[155] *'Ittaqu firasat al-mu'min fa innahu yara bi nurillah (Arabic)' and then he SAWW recited the verse:* **إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ** *, "Therein lie portents for those who read the signs" (Al-Quran, Surah Al-Hijr, 15:75) – Imam Tirmzi RA narrated this authentic hadees mubaraka in the Book of Commentary of the Holy Quran in his Sunan and said that some of the commentators have explained "Those who read the signs" as meaning: those who possess vision – Al Mutafarrisin*

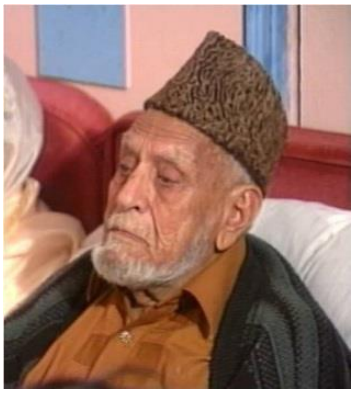
Faqir, **who may use any method of treatment. One must seek the presence before Allah SWT. Qalandar Pak(RA) always instructed to take half glass of water after listening, close your eyes and imagine yourself before Allah SWT, then after saying 'Allah' thrice in your heart, drink it in three sips. Having continuously pursued the people in sheer ecstacy and *Mauj* and absorbed their outright reactions, I once became so desparate that I called him(RA) and said, "Please accept my resignation". He(RA) smiled and said, "Baba also resigned many times, but it was never accepted. Baba gathers the filth throughout the day, only to throw it away in the evening and then says that it is enough and vows to quit; gets rejuvenated next morning and again resumes the effort to gather the filth of societal issues. Syed Baba, a person neither enters here through his own free will, nor can he leave on his own accord".** Then it used to happen similarly, senseless thoughts would try to weaken the resolve, but the utter *Mauj* of blessing would scuttle the maneuver of evil *Nafs.* **Qalandar Pak(RA) used to say, "You wish to run away! Do so and run away, where would you go? Everything is in the possession of The Almighty. There is no place that lie beyond His domain. You would not be able to run"**. In our struggle against the *Nafs,* experiencing low and high tides is a proof of our humanly existence. The need for persistent and determined struggle[156] is therefore imperative to vanquish the thought of becoming respectful. Infact, sustaining *Malamat* (*The blame*) with a smile, is the respect which is gained in the divine love. Waywardness is disgraceful and in the worldly pursuit, it is like turning away from Allah SWT. One evening, a programme of *Dhamaal* was organized outside in the lawn of Raja Majid Sahib's house. Many guests were invited, and I was assigned the role of Anchor. Among the guests, Mr Zahid Shirazi was also present, who was a DSP (Police Department) then and these days appointed as DIG. Shirazi Sahib is a Syed and full of love and affection and his love for Qalandar Pak(RA) is tremendous. *Dhamaal* continued for a long time. ***Dhamaal*** **traditionally begins in a conscious style, then due to the focus of *Faqir,* the person performing *Dhamaal* transcends into *Wajdani State*[157] and gets oblivious to the outside world and whatever exists therein. The person circles around and holds no control over him. At that stage, Qalandar Pak(RA)**

[156] *Mujahada*.
[157] *A superlative state of Qurb. An intuitive and inspirational state of mind beyond one's control*.

used to ask for stopping the music and say, "Turn wise, call out the name of person (he or she) performing *Dhamaal"*. Everyone used to comply, but to no avail and the person performing *Dhamaal* remained lost and continued circling. Then on calling by Qalandar Pak(RA) once, he or she would get back to normal state. It happened similarly during that evening too. My *Begum* (Mrs Asifa Shakir) got up in sheer amazement and trance and held the performer of *Dhamaal,* Ghazala Nazar in her arms. Qalandar Pak(RA) got up quickly and separated my wife from her. As he(RA) placed the hand on her head, she came back to consciousness. **He(RA) said, "If the person is touched in this state, a 24000 Volts shock could be struck." My *Begum* took out a gold ring from her hand and wore it to Ghazala. Qalandar Pak(RA) smiled and while sensing the love and looking at falling tears from the eyes of my *Begum,* he(RA) said, "I dedicate this evening to my daughter Asifa"**. Likewise, in the beginning of this write up, I mentioned about the *Dhamaal* performed in 1997. That was arranged by Lion's Club in Margalla Hotel and Qalandar Pak(RA) selected my wife to host the program. Different people opined that love and affection was alright, but I may not let *Bhabhi* to host such a program. This *Dhamaal* would appear in all newspapers and *Bhabhi's* name would appear alongside the girls of marketplace. But my wife rejected all such suggestions and rather commented that if they thought in this manner, than there was no need for them to visit our house. My wife wrote the entire script of the program herself. A marvelous *Faqir,* Baba Harley Street, whose good name was Baba Ji Muhammad Hussain(RA) was also present and tears kept falling from his eyes throughout the program. His(RA) admirers were picking the falling tears on their fingers and drinking it. The program ended at around 2 AM. The morning newspapers spat and wrote what was expected. Nobody was interested in this concept or method of treatment. Though, the understanding was a far cry, they did not even realize that *Ashiqan-e-Allah*[158] were also present on the occasion. Now I would mention about contemporary *Faqirs* of that period, since I met all of them with my relation[159] to Qalandar Pak(RA) and each one of them in their own right, sailed in the ocean of Uni-existence[160].

[158] *The true lovers of Allah SWT.*
[159] *Nisbat*.
[160] *Ahdiat -The concept of Waḥdah (وحدة). Unity or in Arabic توحيد, Tawhid.*

Contemporary Faqir



Hazrat Baba Ji Muhammad Hussain (RA)
Al-Maroof Baba Harley Street

Whenever he(RA) visited Islamabad during the initial days of my meeting with Qalandar Pak(RA), he(RA) rested at the house of Raja Sahib after conducting visitations (*Gusht*). The visitors gathered to meet him(RA), but they dispersed after *Dua.* Myself and Raja Sahib used to accompany him(RA) during the period of solitude. Raja Sahib always would giggle something which would eventually break the silence and spread laughter. Qalandar Pak(RA) used to begin the conversation in his(RA) peculiar *Mauj* and we listened attentively. Raja Sahib always professed that wishes or desires could be fulfilled by prompting a *Faqir.* Like for example, once in the morning Qalandar Pak(RA) was busy in reading newspaper when Raja Sahib spoke like this to me, "A huge investment of mine is stuck in a deal of export from Singapore, if you pray for me than I would get your old Suzuki FX car replaced with a new Corolla". He again repeated the offer. Qalandar Pak(RA) suddenly put down the newspaper and said, "You buy him a new car and then you will get your stuck money, too". I smiled on this and Raja Sahib muted. Raja Sahib admired me a lot and often expressed his concern on the poor condition of my car. Qalandar Pak(RA) rather encouraged him towards practicality. We both used to be desperate on departure of Qalandar Pak(RA) from Islamabad. In the meanwhile, Raja Sahib informed me that there was a Baba Ji in Harley Street and after having picked me up, he suggested that we go there. With assistance from here and there, we both managed to reach the place where he(RA) lived. After pressing the door bell of the house of *Faqir,* bleak style of the person who answered the bell did not surprise us, it rather assured us that we were at the right place and the *Faqir* also seemed genuine, since people of his(RA) house refuted him. When we insisted on meeting him(RA), the person somehow felt pity, led us inside and showed us to a door. As

we entered, we found it was a beautiful room and a very bright faced person lay on an impressive bed, replied to our 'Salam'. With great reverence, we kissed his hand and sat down on the floor along with others already present there. His(RA) disciples called him(RA) Baba Ji. After when we sat down, he(RA) began his talk with *Hadess Mubaraka,* "Rasool Allah SAWW said, *Faqar* is my pride and *Faqar* is from me*"* (*The Holy Prophet SAWW declares:*

اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ فَافْتَخِرُّ بِہٖ عَلٰی سَائِرِ الْاَنْبِیَآءِ وَالْمُرْسَلِیْنَ

"Faqr is my pride and Faqr is from me and Faqr is the reason of my superiority over all the Prophets and Messengers"

(*Ain-ul-Faqr*)

Thereafter, he(RA) indulged in discussion like a *Jazbi Faqir* and kept speaking. At that time, he(RA) was 90 years of age and from the manner of his(RA) conversation, it appeared as if one sat in front of a young man aged around 18 years. As far as I can remember, his(RA) subject revolved around *'Ishq'* and *'Ashiq'*. **We had reached his place at 5 PM and when he(RA) suddenly silenced after speaking on *the Sacred Abode of Ishq,* I spontaneously said, "Baba Ji, we beg leave". He said, "If I ask of you to sit the whole night, would you do that". I immediately replied smilingly, "Yes, off course". He was all smiles and said, "Go and enjoy, prayer of thousands of years is done"**. We kissed his(RA) blessed hand and walking backwards, we got out of the room. It was 2:30 AM when we looked at our wrist watches. Where have we been for 9 hours? In normal circumstances, it is difficult to pass even 5 minutes. His(RA) blessed sight had disconnected us from the existent world and we travelled in the domain of *Istaghraq*[161]. The aura of his(RA) personality was captivating. He(RA) possessed a commanding voice. Till we reached back the house, myself and Raja Sahib remained in a state of astonishment. That is how we both used to visit him(RA) off and on. He loved me dearly and I always felt that he(RA) was like a teacher on *Tasawwuf.* His(RA) manner of conversation and use of metaphor was extremely beautiful. **Once or twice, we went to his(RA) house with Qalandar Pak(RA) as well. Mutual discussions between Baba Ji Muhammad Hussain(RA) and Qalandar Pak(RA) were beautiful and covered a broad horizon. It was difficult for ordinary people to understand their(RA) conversation on *Lahoot***

[161] *Ibid.*

Lamakan[162] and other subjects. I always found Baba Ji Muhammad Hussain(RA) in the state of *"Ana'al Haq"* i.e. in the state of *Maghloob-ul-Hali*[163]. **Qalandar Pak(RA) always stressed on his(RA) admirers to remain in a conscious state of mind and said, "If you desire to become a *Majzoob* then be it known, you would not be able to even help yourself; but if you guard your consciousness then you would be able to serve humanity"**.

Often when I used to visit Baba Ji(RA), he(RA) asked me to read aloud and translate letters from his(RA) admirers amongst the Englishmen. I have reached the understanding of this point now that my short stay of few years with him(RA) made me stronger and in the understanding of *Nafs,* his(RA) teachings always guided me.

I was given an official assignment to produce a documentary on Hazrat Bari Imam(RA) and Hazrat Damrhi Wali Sarkar(RA). In this regard, I conducted recordings at Chakwal, Karsal, Neela Bhotoan, Loe Dandi and other places. It was that first program of PTV which included the interview of Qalandar Pak(RA). He(RA) recorded this interview at the Shrine of father of Hazrat Bari Imam(RA), Hazrat Syed Mehmood Badshah Kazmi(RA). Later, some recording was to be done during Urs Mubarak of Qalandar Bari(RA). I requested Baba Ji Qalandar Pak(RA) that if in the documentary he(RA) and Baba Ji Muhammad Hussain(RA) joined then a video of *Faqirs* would be archived and would become a blessing for admirers of the truth of Qalandar Bari(RA) for times to come. Next day, while I was in my office and preparing to go to the Shrine of Bari Imam(RA), the security people at the gate told me that your Baba Ji(RA) is waiting outside in the car. I ran outside and instructed Program Assistant Hasnain Malik to board the team in a vehicle and move outside. I saw Qalandar Pak(RA) sitting in the car when I reached there and behind him there was a convoy of other vehicles. Baba Ji Muhammad Hussain(RA) was also seated in one of the vehicles to whom I offered my Salam and begged his pardon for the delay. The official van carrying recording equipment and some people came out after a while. I sat on the front seat and the convoy under the leadership of Baba Ji Muhammad Hussain(RA) headed towards Bari Imam(RA). We entered along with our

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[162] *Lahoot Lamakan - Higher than Jabroot is Lahoot, it is the world of all souls (Alam-e-Arwah). Here all souls were growing up/ bringing up by looking at unveiled Allah, it is a world lying above, beyond the bounds of time and space, it is the actual abode of mankind above*.

[163] *Maghloob ul Hali - A divinely state of utter Qurb and communion. I am the Truth - Mystical annihilation of the ego, akin to Hazrat Abul Mughees Al-Ḥussain Bin Mansur Al-Ḥallaj (RA), a divinely state of existence and proximity to Allah SWT wherein the soul achieves the excellence of Qurb by being cut off from Alam-e-Nasoot*.

vehicles and the blessed *Faqirs* stayed at a place under the tents where many other people had already gathered. Among them was another *Faqir,* Baba Lal Shah(RA). *Sama'a* performance started and after a while Baba Ji Muhammad Hussain(RA) began the address. There was pin drop silence and he(RA) was engrossed in his *Jazbi Masti,* we did not realize as to how much time elapsed. Then everyone behind all three *Faqirs* moved to the *Mazar Mubarak* of Bari Imam(RA). We were carrying out recording simultaneously. Baba Ji Muhammad Hussain(RA) laid floral wreath at the *Mazar Mubarak* and offered *Dua.* **Thereafter, Qalandar Pak(RA) spoke with great magnificence, "This is not just a *Mazar* (*Shrine or Tomb*) but it is our Throne as well, where we take decisions". Everything in the surroundings shivered with his thunderous voice.**

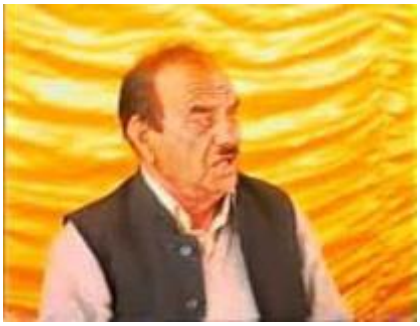
"کس شیر کی آمد ہے کہ رن کانپ رہا ہے"

"kis sher ki aamad hai ki ran kanp raha hai"
(*Hazrat Mirza Salamat Ali Dabeer RA*)

People like me got overwhelmed and afraid, then he(RA) moved outside and while circling around the *Mazar,* he(RA) continuously kept talking in that state. You will be able to watch some recording of these moments in PTV documentary "Markaz-e-Tajalliyat Bari Imam(RA)".

Baba Ji Muhammad Hussian(RA) once visited Baba Deedar Shah Gardezi (May Allah SWT keep him peacefully) and this meeting was marvelous too. **When the time of eternal departure of Baba Ji Muhammad Hussain(RA) drew nearer, one night when I was about to leave and as always tried to kiss his(RA) hand, he held my hand and pulling it towards him(RA) said, "I am not a Syed, you are a Syed and entitled to reverence. Your Baba Bukhari is a very superior *Ashiq* and I am a smaller *Ashiq.* People will try to dissuade you, never believe them and always follow him. Go and enjoy"**. He(RA) kissed my hand and granted me leave, smilingly. Next day he fell ill and was admitted in Heart International Hospital. He was overtaken by unconsciousness and after few days when he(RA) came out of it, departed to the eternal abode. His(RA) Tomb lay in Harley Street for *Ziarat* (*pilgrimage and visitations*) by all and sundry. **Qalandar Pak(RA) travelled by air from Lahore to attend the funeral and immediately said while getting in the car, "A General is leaving, and a General is arriving"**. We participated in his(RA) funeral and burial. The list of memoirs on the time spent with him(RA) and other happenings is so long that a

separate book could be published on them. Qalandar Pak(RA) attended his(RA) *Qul* and *Chehlum* and always asked me, "Syed Baba, what that Baba used to say about *Ushaq*[164]" and I used to copy the expression. His(RA) blessed face remains in front of me every moment and his(RA) gentle gaze of blessing always persists with fragrance, inside me. May Allah Pak keep the Ishq of Baba Ji Muhammad Hussain(RA) and raise his(RA) ranks – Ameen.



Hazrat Syed Deedar Hussain Shah Gardezi

He is known among the people by the name of Baba Deedar Shah. He is from amongst the descendents of Hazrat Shah Yousaf Gardezi(RA). There is a small settlement close to Phulgran, Bara Khu (Near Rawalpindi). Here lie the Holy Tomb of Hazrat Syed Munawwar Shah Gardezi(RA), Al-Maroof Shah Sachyar Shah Zar Qalandar Shehenshah. Baba Deedar Shah descends from his(RA) 14th generation.

One evening, Mr Mushtaq Pirzada who lives in Muzaffarabad and is a government servant came to my house. He is a friend of mine and an admirer. Pirzada Sahib always visited me whenever he was in Islamabad, but this time he had brought along a wealth of astonishment. **After the dinner was consumed, he said that he met a person the other day who carried a subtle beauty in his conversation. He spoke at length on social attitudes and sharply criticized specially the social hypocrisy. I felt truth and painful concern in his expression. Somewhat a tinge of our Baba Ji(RA) was also visible and then said, "Yes, one thing which you, Shah Sahib often say that, when there is mourning in the house due to death of a person, the ritual prayer (*Fatiha*) is not usually recited in full. Whereas, if the ritual prayer is recited, it should constitute recitation of Surah Al-Fatiha once, Surah Al-Ikhlas thrice and Darood Pak once, and that would take time. But the common practice is strange, it seems that hands are just raised, and counting is done from 1**

[164] *Ushaq - plural of Ashiq.*

to 10; and it is finished. Deficient of sincerity, love and emotion, it has become rather a formality. A similar conversation was also done by Baba Ji Deedar Shah Sahib". I said to him that Baba Ji(RA) was due to reach tomorrow and we would mention this to him(RA). Next day when I made a mention of this, he(RA) said, "Let's go now". We moved in the car of Raja Majid. Since, Pirzada Sahib only mentioned about Bara Khu, so therefore we reached there. Another *Majzoob* Abid Shah was also very well known there. Looking at Qalandar Pak(RA), he joined his hands for mercy. He(RA) said that he was not the one we were looking for. When we inquired from different people we were told about Phulgran, which was further ahead. They said that after crossing the bridge, we would see a green tomb and that the person we were looking for may be found there. We reached that Tomb. Outside a big sign board was fixed, which said: -

Mazar Mubarak
Syed Munawwar Shah Gardezi(RA)
Shah Sachyar Shah Zar Qalandar Shehenshah

Reading the board gave us a pleasant feeling. When we entered, we saw on the left a boat like structure with an eye and a staircase which climbed up. Going to the upper side we reached the Tombhouse[165] of Qalandar(RA). After the usual rituals and prayers, we came down and a servant seated us in one of the rooms constructed on a side. A green carpet and neck rolls were there in the room. Soon a clean-shaven person entered aloofly. First the introduction was made, then **Qalandar Pak(RA) and Baba Deedar Shah Sahib indulged in conversation and it covered different subjects in simile and metaphor, including the mention of *Lahoot Lamakan*. Myself and Raja Majid were listening to the blessed persons with full concentration and suddenly Baba Deedar Shah Sahib said (*in native Punjabi language*) to Qalandar Pak(RA), "Then, please push him into the river". I realized, as if they were talking about me. I abruptly said that are you discussing something about me. Qalandar Pak(RA) smiled and tea (*refreshments*) was served to us at the same time.** I do vividly remember that I felt at peace in the conversation of Baba Deedar Shah Sahib; though, I did not understand much but its fragrant depth touched the inner self (*Batin*). On our departure, Baba Deedar Shah Sahib shook hands and saw us off with immense love and warmth.

[165] *Marqad Mubarak*.

The family of Baba Deedar Shah Sahib was settled in Kashmir and the truthful beauty of his straight forwardness was ominous in the expression. Qalandar Pak(RA) informed us that he (*Baba Deedar Shah*) was enlightened by the blessed person of that *Mazar* and was indeed, very well enlightened.

taking along my wife and son, I went to meet Baba Deedar Shah Sahib after three days. As per the practice of that *Mazar,* it was customary for people to first perform ritual prayers at the *Marqad Mubarak* upstairs and after that servants of the *Mazar* would serve *Lungar (tea or food etc*), if the visitors so desired. We showed our presence at the *Mazar,* ate the *Lungar* and inquired the servant about Baba Ji. He took us to the same room and seated us where we had our first meeting together with Qalandar Pak(RA). Baba Deedar Shah Sahib came after a while. He met us with great affection and then conversed with intense focus. The first thing he asked from us was (*in his native Punjabi language*), "What is the peace of mind (*Sakoon*)?". Then he replied himself, "*Seh* and *Koon*[166]*"* and moved further with his conversation and extensively used simile and metaphor. When my wife told him that she suffered from 'Sugar (Diabetes)', he said that there were no signs of Sugar on her and that there would be none in future, too. Let me tell you that Baba Deedar Shah Sahib speaks perfect Urdu. One is amazed to see his fluency. He also sings *Arifana Kalam* very well on the tap of drums. When he would tap the drum, the heart began to pound quickly. During this meeting, I sought permission to smoke a cigarette and he said that offer me one, too. That is how we entered the domain of 'frankness'. I never did that in front of Qalandar Pak(RA), but I do not know as to why I felt like doing so with him and he gave the permission as well. It was a beautiful meeting. This aspect of his(RA) *Faqiri*[167] was unique but extremely beautiful.

We had only two destinations when Qalandar Pak(RA) used to be away in Lahore, either with Baba Ji Muhammad Hussain(RA) or Baba Deedar Shah Sahib. We would go there through our own cravings but would come back on the permission of those *Faqirs.* I showed many people to Baba Deedar Shah Sahib. **The gentleness of the manner of his conversation did give everyone a pleasant feeling, but as opposed to the desire of everyone, there was no formal practice of *Dua.***

[166] *Meaning thereby that these are two words joined together, Seh meaning 'feel' and Koon meaning 'the existence'.*

[167] *Mannerism or style of Faqir.*

Baba Deedar Shah Sahib always said, "Go upstairs and pray, it is all granted by the one who is up there, I am only a servant here and just an employer[168].

I used to go there off and on, no matter how appropriate or inappropriate was the time and I used to get enlivened through the focus and concern of Baba Deedar Shah Sahib. Despite a subtle stiffness in his style, I always remained anxious to meet him. **Once he asked me, "Syed Sahib, you are a fond person of your Baba Ji(RA), what did you get out of it". His prompt question simply shook me up, as I had never desired anything from Qalandar Pak(RA). He kept staring at me till I spoke, "I got a positive approach". He closed his eyes for some time and then spoke out with a smiling face, "You are absolutely right, and you said it very well". Later, when I mentioned this to Qalandar Pak(RA), he said, "Syed Baba! Whatever is the beginning, it is the end, too"**. A long time was spent in the company of Baba Deedar Shah Sahib. He used to call my son as his teacher, since on his asking, Shahzail taught him the methods of physical exercise (*Work outs*) and being a *Body Builder*, my son gifted him two *Dumb Bells*.

Solely due to Qalandar Pak(RA), Baba Deedar Shah Sahib loved me immensely. Once he narrated to me his story as to how he used to serve in the Police Department, when a u-turn came in his life and *Majzoobi* conditions turned him helpless. Having gotten out of this *Mujahada,* he constructed the Tomb of Qalandar Pak Munawwar Shah Gardezi(RA). His admirers constituted all kinds of people and he cared for each one of them.

Baba Ji Muhammad Hussain(RA) Al-Maroof Baba Harley Street also came to meet him. Noor Jahan Khan Panezai was also present in that meeting; she was an admirer of Baba Harley Street. My wife and son also accompanied me, and Baba Harley Street was the centre of focus that day; rest all including Baba Deedar Shah Sahib was subordinated as subjects. Baba Harley Street spoke at great length on *Faqar.* Another unique thing about this meeting was that admirers of Baba Harley Street had brought *Lungar* with them and one of his admirer *Mehr-un-Nisa* served cut apples to everyone while another person served cold drinks. **At the time of departure of Baba Harley Street, he was seated in his car with great love**

[168] *Makhdoom*.

by Baba Deedar Shah Sahib. When his car moved away, he turned to me and said, "He is a very big *Faqir,* indeed a very big one" and while continuously repeating it, he moved towards his residence. I had gone there on a Taxi along with my wife and son. On our way back, we walked upto Bara Khu Bazar which took us 40 minutes and hiring a taxi from there, we reached back our house. We decided that in future we will not go there without own car. Obviously, the rebellious *Nafs* did bother us for some time. But after this, whenever we desired to meet him, someone came along in his car to take us there. On his desire, I used to take along singers to him. He listened to *Songs, Ghazals and Arifana Kalam* and not knowing how but he would put his hands in the pocket and shower currency notes on the singers and this practice continued till the singers sang. Often, he would ask for his Harmonium to be brought and played it alongside. Once, my dear friend, Syed Pervez Haider accompanied me to meet Baba Deedar Shah Sahib. I introduced him that he was a composer, singer and a poet. Baba Deedar Shah Sahib expressed his desire to sing something for him. Pervez Haider brought the Harmonium from his car and in a very classical style sang few Ghazals. Baba Deedar Shah Sahib expressed his joy by showering many currency notes and said in the end, "These currency notes are the price of these words". He then called for his Harmonium and asked Pervez Haider Sahib to please check this out. He played it, but then he stopped. Baba Deedar Shah Sahib asked, "Shah Ji, how is this Harmonium?*".* Pervez Sahib replied with spontaneity, "Manner of stiffness is exactly like yours". We all were very amused on this. Baba Deedar Shah Sahib then sang for us. **When Baba Harley Street went into unconscious state of 'Trance', his daughter inquired from Raja Majid about Qalandar Pak(RA). After having been told that he(RA) was in Lahore, she asked if there was anyone nearby; as she wanted to discuss about her *Abba Ji*[169] (RA) as to why he(RA) was in that state of unconsciousness. Raja Majid told her about Baba Deedar Shah Sahib. She requested him to take her there. Raja Majid Sahib said that I fear him a great deal; if Syed Baba accompanies us then it would be possible. Raja Sahib called me, and I agreed. He arrived in his car with daughter of Baba Harley Street(RA) seated on the back seat. Raja Sahib often teased me, and he did the same this time too by saying, "Shah Sahib**

[169] *Title of the father in local language*.

is very dear to Baba Ji(RA) and possess great inner light, why don't you ask him". I instantaneously uttered the same sentence which I said to Raja Sahib after seeing the unconsciousness, "He(RA) would remain in this state for a few days, then would come out of it and after one or two days depart from this worldly abode". Seeing the signs of disapproval on her face, I told her that do not be displeased with it as it was just my opinion, however Baba Deedar Shah Sahib was a real *Faqir* and he could tell us better. We reached the blessed place of Qalandar Shah Sachyar(RA) and according to the tradition, took her upstairs and offered our respects and then waited in the room downstairs. I saw that Baba Deedar Shah Sahib was strolling outside and was not coming inside the room. I went out and expressed my respect towards him by touching his feet and explained the reason of our visit. He then entered the room and took a seat on the floor by taking the support of the wall and stretching out his legs. His socks were worn out and he continuously shook his feet. After Baba Deedar Shah Sahib got seated on the floor, he started the conversation with me and he first inquired about well being of Qalandar Pak(RA) and then he asked some questions about my well being. I repeatedly drew his attention towards the daughter of Baba Harley Street(RA), then he suddenly said, "Right you are the daughter of that great *Faqir.* Where do you live? She replied that she lived in England. Baba Deedar Shah caught the point immediately, "Ang te land". You spoke two words together. What does this imply? Daughter of Baba Harley Street(RA) asked. England means land of English, where English people live. **Baba spoke promptly, "What do you do there? And remember before you come to me again then you must first, please find out and know the correct meaning of England, and that your father is a beautiful *Faqir,* he(RA) is in a state of *Istaghraq* for a specific reason. He(RA) will gain consciousness after three days, then he(RA) will eat something, drink and then depart on the eternal journey. Second, you go upstairs and pray, this all is the will of The One, who is up there, I am just a servant here."** The daughter of Baba Harley Street looked to me in a manner as if she thought, "We all are the same; fools." Baba Deedar Shah Sahib granted them leave. As I also tried to leave with them, he said, "Shah Ji, where are you going?" I said your grace; I am leaving with those, whom I came with. Then he permitted me to leave, as well. Baba Deedar Shah Sahib loved Qalandar Pak(RA) tremendously and whenever I went to meet him, he always

conversed about Qalandar Pak(RA). After the *Wisal* of Qalandar Pak(RA), he gave him(RA) the title of *Martial Faqir* and said that such a *Faqir* appeared after a long time. May Allah SWT keep Baba Deedar Shah Sahib's health and strength of his *Ishq* – Ameen. Let me state here that there was a huge difference in the standard of living of Baba Harley Street(RA) and Baba Deedar Shah Sahib. Baba Harley Street(RA) lived like lords and wore gold rings in all his fingers, whereas Baba Deedar Shah Sahib had a modest and simple life style. **I asked from Qalandar Pak(RA) on the royal standard of living of Baba Harley Street(RA) to which he(RA) replied, "Syed Baba, there comes a stage in *Faqiri,* when the snake (*sting*) of matter (*Wealth*) could no more bite you"**. Hazrat Ghaus Al-Azam(RA) passed through a stage where he(RA) used to begin his *Fast* by eating leaves and break it up by eating leaves. Then came such a time when he(RA) became a big Merchant and his(RA) ships sailed through the seas and the dress he wore was better than that of the Kings. Hazrat Bha'uddin Zikaraya Multani Suharwardy(RA) was a wealthy person and a great Sufi. He(RA) spent his wealth on the well being of humanity. On his(RA) departure to the eternal abode, when all his(RA) wealth was distributed among his(RA) sons then his(RA) eldest son, Hazrat Sadruddin Arif(RA) immediately distributed all his(RA) share among the poor and needy people. Someone asked him(RA) as to why he(RA) did so, since his(RA) father(RA) spent everything through an organized system. He(RA) replied, "My father(RA) had power over this world and for this reason this wealth could not cause any harm to him(RA), whereas I am able to sometimes overpower this world and on other occasions my power just equals that of the world and therefore, I fear that this snake might bite me". As per another citation, he(RA) said, "My father(RA) knew the magic of treating the snake bite". Hazrat Shah Rukn-e-Alam(RA) is the son of Hazrat Sadruddin Arif(RA). Hazoor Pur Noor SAWW said, "Ali is the Lord of those, whose Lord I am". Hazrat Junaid Baghdadi(RA) said, "In the principles of *Tareeqat* and in enduring of hardships, Ali is our Imam[170]". Hazrat Maula Ali(RA) said, "O' World, I divorce you, I divorce you, I divorce you".

The elective *Faqar* of Hazrat Abu Bakr Siddique(RA) and purity of heart is an intensely bright reality. He(RA) distributed all his wealth and belongings and purified

[170] *Imam - The leader*.

his heart from everything, but Allah SWT. He(RA) wore *Galeem*[171] and went in the presence of Shehenshah Pak Syed-ul-Anbia SAWW. Hazoor Pur Noor SAWW asked, "What did you leave behind for the family". He(RA) replied, "Love of Allah SWT and Your SAWW acceptance (approval)". Great, Subhan Allah. Sarkar-e-Madina SAWW said about Hazrat Umer Farooq(RA), "On Umer's tongue speak The Ultimate Truth (*meaning Allah SWT*). Then said, "In previous communities were *Muhaddis,* in my community if there is one, he is Umer". Hazrat Umer(RA) said, "The basis of the world is destruction (*Hell*), and in destruction peace is not possible". He(RA) used to roam in streets throughout the night to see if anyone had slept hungry. When the Ambassador of Rome arrived, he asked for his residence. He was told that not far from this place in the wilderness, he would find a person lying on the ground keeping a stone under his head, he is the Khalifa of the Time.

Hazrat Usman Ghani Zun-Noorain(RA) was extremely wealthy companion and Son-in-Law was Shehenshah Pak SAWW. Due to the excessiveness of wealth, he(RA) requested in *Darbar-e-Risalat Maab SAWW* that how could he(RA) get rid of this wealth. He SAWW said, "This wealth of yours will be useful for Islam". Hazrat Usman Ghani(RA) had 400 servants[172]. People saw one day that he(RA) was carrying a stack of wood over his(RA) head; when someone asked the reason for that and said that he(RA) had so many servants so why he(RA) was doing that. How beautiful reply he(RA) gave, "I am testing my ego".

Hazrat Abu Bakr Siddique(RA) said, "This world is mortal, our life is temporary, our breaths are numbered, and our ignorance is apparent". So, when the world is mortal, it would end one day, life is temporary, so it would be taken back, and our breaths are numbered, so they would certainly end.

Qalandar Pak(RA) belonged to a feudal family. Someone asked him that Baba! How did you quit all that? He(RA) replied, "Someone[173] makes you quit it". He always said, "Pray that every breath of Baba is utilized for the good of humanity". He stayed in Kocha Shah Inayat of Bhaati Gate. The space and width of his room can be realized by the fact that there was only a double bed mattress lying on the floor and its sides hardly had little space to approach the

[171] *Galeem - A hand-woven piece of cloth used to cover the body by tying it around*.
[172] *Slaves, as was the practice in those days*.
[173] *In reference to divine help and connection, i.e. Mushahada-e-Haq Ta'allah.*

bath room. He(RA) stayed there for a long time, even though his(RA) admirers were wealthy and used to insist on staying with them, but he(RA) liked the place. He used to say, "Whatever be the Will of Allah".

Hazrat Imam Hasan(RA) said most appropriately, "I would only adopt that which is so desired by Allah, for me".

Hazrat Abu Turab Nakhshabi(RA) said, "The food of *Faqir* is what he gets, his dress should be such which could cover his body modestly and his place is where he can spend the night". Extravagance in these three things is regarded as indulgence in *Ghair Allah* and the whole world is engaged in this difficulty.

Faqar

Allah SWT has awarded higher ranks to *Darwesh* (*Faqir*). **Allah Pak says, "Benevolence is the right of those *Faqirs* (*Masakeen*) who are so engrossed in the path of truth that they are unable to go here and there and since they do not ask for their needs, ignorant people consider them *Ghani* (wealthy but with no desire of wealth)". Then He SWT says, "To Allah, exemplary are those people of faith who are engrossed in *Abdiat*[174] and are unable to do business."**

(An extract from the book Kasf-ul-Mahjoob) "In these two *Ayah Mubaraka,* there are two words that have been used by Haq SWT in favour of His *Darwesh.* In the first Ayat, the word is "Ahsaro" whose literal meaning is "engulfed in". On the path of truth, they are so much ignorant of themselves (*Maghloob-ul-Hal*), so engrossed, *Mast* and engaged that they are totally oblivious of the existent world. In the second Ayat the word is "Abdan Mamluka" whose meaning is that person of Allah who is Mamluk of Allah, either with or without wealth, sold out to Allah as a Slave and he does not take a step without His Will. **These two positions, such as "Indulgence in Haq (*Mehviyat Fil Haq*) and Slavery of Allah (*Mamlukiat-e-Haq*)" are the grace of people of faith; this engagement of them is so dearly loved by Allah, that whereas He has ordained all others to work and struggle for earning their subsistence; for these people, Allah SWT has commanded all others to take care of their needs and subsistence."**

[174] *Abdiat – The practice of being a good human.*

Hazoor Pur Noor SAWW said, "Faqar is my pride and Faqar is from me".

Literal meaning of *Faqar* is "caution and abstinence". Commonly, it is related to lack of resources, poverty, helplessness and inability. In the religion of Islam, *'Faqar'* means that path on which the covers (*curtains*) between the person and Allah get removed and the person is rewarded with the sight and communion of Allah SWT. *'Faqar'* is factually a reality in the religion of Islam which has been a practice of our *Aulia Karam RA* and other righteous people of faith in reaching out to Allah SWT.

Hazoor Pur Noor SAWW was blessed with uncountable attributes and qualities, but He SAWW never took pride in any of them. He SAWW said, "I am a loved one of Allah, but I do not take pride in this". He SAWW took pride only in *Faqar. Faqar* signifies actually that extent of *Qurb* between the soul and Allah SWT wherein the soul ultimately gets rewarded with the sight and communion of Allah SWT. On the night of heavenly travel i.e. on the night of *Mairaj;* this singular honour was bestowed upon Hazoor SAWW and Allah SWT granted him SAWW His SWT sight and communion. On this occasion, he SAWW asked for a gift for the Ummat (*Nation*). Hence, the gifts of *Namaz* and *Fasting* for the sake of physical purification and the divine light of *Faqar* for inner (*Batini*) purification were granted by Allah SWT as gifts to *Ummat-e-Muhammadi SAWW* which opened the way towards achieving *Deedar-e-Ellahi.* Hadees-e-Mubaraka, "Faqar is a treasure from amongst the treasures of Allah SWT".

With reference to *Mairaj,* Allah SWT says in *Surah Al-Najam* (the Holy Quran) on nearness and communion in love[175], "Then the distance between Allah SWT and His beloved only remained as that between the two ends of a Bow[176], or even less".

Syed-Ul-Anbia SAWW said, "*Faqar* is my pride, *Faqar* is from me and owing to *Faqar,* I enjoy superiority over all other *Prophets and Mursaleen (SA)". Faqar* is that excellence and perfection of spirituality, in which the soul touches the *extremities* of *Nooraniat and Purity* and therefore, achieves such communion with Allah SWT, as when a drop of water after mixing with an ocean becomes an ocean, itself. **The excellence of *Faqar* is like losing one's existence and identity into that of**

[175] *Qurb-o-Wissal*.
[176] *Like when the string is stretched with an arrow*.

The Actual Existence i.e. Allah SWT; what only remains is The Existence of The Only Permanent Being[177]. Having attained the highest extremity and position of *Faqar,* our Shehenshah Pak SAWW became a true reflection of Allah's Existence. Hazrat Maulana Rumi(RA) said, (Translation) "Hazrat Muhammad SAWW reflects Allah SWT, and the Existence of Allah SWT with all His qualities is reflecting (*visible*) in him SAWW."

Hazoor Nabi Kareem SAWW said, "Whoever looked at me undoubtedly looked at Haq Ta'alla (*The Ultimate Truth*)".

This blessing of *Faqar* was first achieved by the Sultan of Faqar, Hazrat Bibi Fatima-Tuz-Zahra(RA), meaning thereby that when she accessed the true reality of existence of Nabi Pak SAWW, he SAWW said, "Fatima exists through me". The *Bab-ul-Faqar*[178], Hazrat Ali *Karam Allah-o-Wajho Al-Kareem* (KAW) then surrendered his(KAW) existence against the reality of existence of Nabi Pak SAWW and achieved the objective of *Faqar,* Nabi Sarkar SAWW said, "Ali exists through me". Then this treasure was awarded to Hazrat Imam Hasan(RA) and Hazrat Imam Hussain(RA) and he SAWW said, "Hasan(RA) and Hussain(RA) exist through me".

Hazrat Ali Hajveri(RA) says: -

"There is an apparent aspect (*Zahir*) of *Faqar,* and it has a hidden aspect (*Batin*), as well. Its apparent aspect is poverty and desperation, and its hidden aspect is highness, prosperity and hearty satisfaction. Whoever remained stuck with its apparent aspect i.e. its helplessness; he would not be able to approach its hidden aspect and would turn away, being unsuccessful. **Whoever understood the reality of *Faqar* and gained the treasure of its hidden aspect, would turn his face from the apparent world and surrender his existence to The Ultimate Truth** [179]**and would enter the domain of 'Permanence[180]' through the Will of The Ultimate Permanent Being**." Aulia Karam said, "Whoever got stuck in the apparent aspect of *Faqar,* except knowing the word *Faqar,* he would remain oblivious to all other aspects". Therefore, a *Faqir* is the one, in whose ownership, there is nothing and neither the possession of any material thing

[177] *Daimi Baqa*.
[178] *The Gateway or Entrance of Faqar – used as a Title*.
[179] *Fana or Wasil Billah - The concept of total annihilation of self as explained earlier*.
[180] *The status of Baqa Billah*.

whatsoever, can become hurdle in his physical status (*Hal*) and actual position (*Maqam*)".

Hazrat Abu Saeed Abul-Khair(RA) said, "*Faqir* is the one who is Ghani[181] with Allah SWT, meaning thereby that, whose treasure is *Qurb* of Allah SWT". Another *Faqir* says, "*Faqir* is not a person who is devoid of wealth, rather *Faqir* is the one, who is devoid of any desire, meaning thereby that he is devoid of any right or executive power".

This means that *Faqir* is not the one who does not possess wealth or material, rather *Faqir* is one who does not exercise his right or those of Allah's executive powers. It implies that holding or deficiency of wealth and material is act of Allah SWT, and that *Faqir* does not bother in either situation. The grant of wealth is a kindness of Allah SWT and its absence is also His kindness. Hazrat Abu Bakr Shibli(RA) said, "*Faqir* is a one who does not find peace in anything but Allah SWT". Hazrat Abul Qasim Junaid Baghdadi(RA) said, "*Faqar* is termed as cleansing the heart from everything but Allah SWT".

A dictum of Qalandar Pak(RA), "*Ishq* obliterates everything, except Allah SWT". He(RA) said, "After when my *Faqar* had been acknowledged, I was asked as to what did I want? I replied that my city Lilla Town may be converted into *Nurpur Shahan".*

Sultan-ul-Arefeen(RA) said: -

مُڑن محال تنہاں نوں باہُو جنہاں آپ بُلائی ہُو

"Murhan muhaal tinhaan noo jinhaan,
Saahib aap bulaaee hoo."
"*Those who are called by the Lord Himself,*
Find it hard to turn their backs on Kalma."
(*Hazrat Sultan Bahu RA*)

Qalandar Pak(RA) said, "Ishq is like an open sea from which no one can drink a drop on his own accord and whoever gets the permission to do so, then no matter how much one may drink, this sea never dries up".

The purpose of taking up this subject is to prevent virtues of *Faqiri* from narrow minded approach. **Qalandar Pak(RA) said, "Factually, The true reality is never visible; and what is apparently visible is not the true reality"**. I vividly remember even today that during the early days whenever I rang up Lahore,

[181] *Open or large hearted*.

he(RA) always conversed in his(RA) peculiar *Mauj and Masti* and a point that he(RA) ingrained in my mind was by saying, **"Son, a magnet only pulls iron particles towards itself, it never pulls steel. Iron particles realize their worth only when a magnet pulls them against their desire and they cling to it. What do these iron particles get after clinging on to the magnet; they do not know it. When it gets separated from the magnet, automatically the magnetic force comes in it. So, realize the extent of fearlessness that it now would pull any iron particle towards itself and after joining with it, even that iron particle would get the magnetic force. That means the iron particle is bestowed with the quality of pulling by the magnet. Allah SWT says in the Holy Quran, "Whomsoever I am pleased with and desire, I pull him towards Me" and He said again, "Wali, are the friends of Allah SWT and they carry no fear and neither do they have repentance or guilt"**.

Qalandar Pak (RA) says, "Whoever got associated with a fearless person[182] would eventually get transformed likewise into a fearless person himeself, whereas a person who does not become fearless despite the apparent association, then he is said to have not been associated at all, with the fearless".

Hazrat Abdullah bin Masood(RA) cites Khatam-ul-Mursaleen SAWW as having said, "In my Ummat[183] there will always be forty people whose hearts would be like the heart of Ibrahim AS. As their alms, Allah SWT will hold back the wrath on the people of earth; they will be called as Abdal."

Then Hazoor Nabi Kareem SAWW said, "They would not get this status (of guidance) because of abundance of Namaz, Fasting or Almsgiving". The companions(RA) asked, "Then on what grounds would they get this status?" He SAWW said, "Through generosity of heart and by keeping good will for the Muslims[184]".

Qalandar Pak(RA) often said, "It is only Allah SWT, Who can grant a wish or answer the supplications, Baba cannot give anything to anyone".

I remember one day, in the afternoon, he(RA) came out of the state of *Istaghraq* and said, "Today Baba requested in *Baqa Billah*[185] that my Kaka Shigri

[182] *A faithful person, who fear none but Allah SWT (i.e. Aulia Karam RA).*
[183] *The Nation or the community associated to The Holy Prophet Muhammad SAWW.*
[184] *This has been cited by Hazrat Imam Tabrani RA and Abu Naeem RA*.
[185] *Ibid.*

may also be blessed with something. I was replied that I must do my job and that it was His Will; He would bless whomsoever He pleased." Let me say that Air Commodore (Retired) Shahid Hamid Shigri was amongst the admirers of Qalandar Pak(RA) and he loved Baba Ji(RA) very dearly. He often visited me after the *Wissal* of Qalandar Pak(RA) and he used to rest a while on the same bed upon which Qalandar Pak(RA) breathed his last. Shigri Sahib left this worldly abode in an accident (May Allah SWT always keep his soul in eternal *Mauj – Ameen*). When Qalandar Pak(RA) narrated the whole thing with reference to Shigri Sahib, I mentioned this incident of Hazrat Junaid Baghdadi(RA), "Once high fever struck on Hazrat Junaid Baghdadi(RA) and it prolonged, one of his(RA) contemporary *Faqir*(RA) came and having seen the condition, he(RA) questioned, "Did you not pray to Allah SWT for health?". He(RA) replied that yes, indeed he did so. The friend asked as to what reply did, he get? He(RA) said that the reply was, "Junaid, the body was under My ownership, I will keep it as I so desired, you do your work". Having listened to the incident, Qalandar Pak(RA) smiled and said, "Anything which occurs is actually caused by the Will of Allah, The Almighty Lord, alone; however, whenever and wherever it may, Allah SWT surely deos it on His own accord. Though, he makes a person do the job for the sake of another person, but He SWT is behind everything that happens".

جیوندیاں مر رہنا ہووے وِس فقیراں بہے ہُو
جے کوئی سُٹے گُودڑ کُوڑا وانگ اَروڑی سہے ہُو
گِلہ اُلاہما بھنڈی خُواری یار دے پاروں سہیے ہُو
قادر دے ہتھ ڈور اَساڈی جیُوں رکھے تیُوں رہیے ہُو

"Jeevandiaan mar raihanaa hove, taan des faqeeraan bahe-e hoo.
Je koee sutte guddarh koorha, vaang arooree rahee-e hoo.
Je koee deve gaalaan mehne, usnoon jee jee kahee-e hoo.
Gila, ulaahmaan, bhandee, khwaaree, Yaar de paaron sahee-e hoo.
Qaadir de hath dor asaadi, jion rakkhe tion rahee-e hoo"

"If you wish to learn the art of dying while living,
Go and sit in the company of mystics.
If someone splatters you with dirt,
Be like a dung hill, take it without reproach.
Let them hurl abuse at you – accept it in humility.
Bear complaints, censure, blame, calumny with patience –
For the sake of the Beloved.
Our strings are in the hands of Almighty;

Let us live in submission to his will"

(*Hazrat Baba Farid RA*)

Hazrat Baba Lal Shah(RA)

I met Baba Lal Shah(RA) at the residence of Chaudhary Sikander Sahib. He(RA) possessed a unique manner of cognition. He(RA) remained engaged in *Mujahada-e-Haq* for a long time in Shahdara, Lahore. Chaudhary Sikander and his wife Baji Mussarat, who happens to be a Professor in a college, love *Fuqara Karam* in a tremendous way. Baba Lal Shah(RA) continued to reside in their house. In the beginning, I carried some differences on him(RA). Through the blissful vision of Qalandar Pak(RA), this inner flaw of my *Nafs* subsided and later I did love him very dearly and advised all admirers of Qalandar Pak(RA) to offer their high regards to him(RA). It so happened once that Baba Lal Shah(RA) was staying in the house of Raja Majid located in West Ridge (Rawalpindi). Someone informed me that Baba Harley Street had been admitted in Heart International Hospital owing to poor state of his(RA) physical health. I asked one of my friend and artist, Syed Habibi that I would be obliged if he dropped me in his car at the house of Raja Sahib. Two more artists also joined us in the journey. We saw Baba Lal Shah(RA) sitting on a chair in the orchard when we reached West Ridge and entered the house. We all offered our salutations to him(RA) and after bowing at his feet, he(RA) asked us to take the seats and began the conversation. Whenever Baba Lal Shah(RA) was overtaken by mystical state, his(RA) neck used to move up and down in sync with his(RA) conversation causing a tearful sensation on others around him(RA). His(RA) face would turn red. That day, he(RA) spoke on martyrdom of Hazrat Imam Hussain(RA) and surely, he(RA) spoke very well. It was an evening of summers; when the servant of Raja Sahib brought cold drinks in the middle of that beautiful conversation, Baba Lal Shah(RA) silenced. Later, we moved towards the hospital with Raja Sahib. **There was a rush of people on the 1st floor of the hospital and due to the crowd of admirers of Baba Ji Muhammad Hussain(RA), we could hardly take a glance at him(RA). Then suddenly, everything moved here and there, and we accessed ICU. What a beautiful face, the face of**

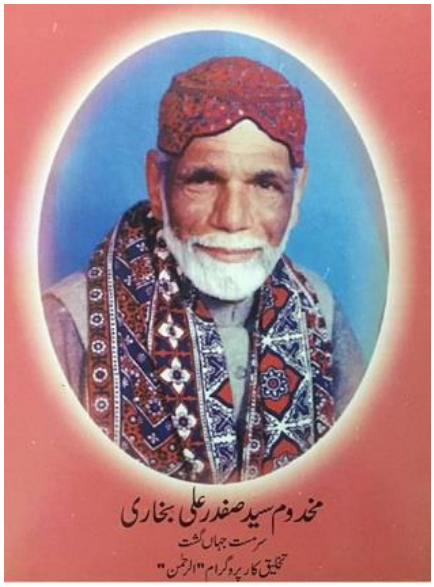
Allah's gifted one. When I and Raja Sahib turned back after the *deedar*[186], Raja Sahib poked me, "How are you? What will happen? I spoke out unintentionally, "It appears that he(RA) is in *Istaghraq* and would certainly gain consciousness, but then he(RA) would finally depart to the eternal abode". I recalled his(RA) advice that he(RA) gave me two days back in which he(RA) said, **"People would try to dissuade you, never listen to anyone and no matter what happens, always remain behind Baba Bukhari(RA)"**.

After having visited him(RA) in the hospital, I told Raja Sahib while he was driving me back to my place, **"You will find Baba Lal Shah Sahib(RA) strolling outside when you would reach back your place after having dropped me off and he(RA) will ask you as to what opinion Shah Sahib had on me?"**. You can tell him(RA) from my side that as per him, you(RA) were a person of blessed status and that his (Syed Baba's) opinion carried no value. Raja Sahib smiled and gestured as if he was saying, "Forget it Shah Sahib, such manners did not suit you". Well, he was right, as far as this opinion was concerned. **Raja Sahib called me over the phone after reaching back home and asked me, "How did you know that Baba Lal Shah(RA) would ask me the same thing; By Allah, it exactly happened as you had indicated. Having listened to your reply on that, Baba Lal Shah(RA) smiled profusely".** After this incident, I asked a friend of mine who had come to meet me, "I need to get a card made, let me give you an idea since your drawing skills were good, you please make it as such. I told him that colour of card would be red, there will be mountains with Sun rising at half face and in the centre of yellowish tinge of Sun should be written "Ali Haq" with Pir Kakian Wali Sarkar, underneath".

He did that drawing. I not only got it printed but but also gave it a shape of Flag and having reached Qalandar Pak(RA) in Lahore, **I presented it to him(RA) with my love and affection. Qalandar Pak(RA) looked at it in detail, smiled and said, "Syed Baba, how did it strike your mind? This title of 'Kakian Wali**

[186]*Deedar - The honour of getting the blessed opportunity to look at something which is regarded as sacred, whether a Sufi, a saint or a wali of Allah SWT or it could be a sacred place or a thing. In this case, it was the blessed face of a Wali Allah*.

Sarkar' which you had written was actually the Tomb Stone of Baba." I did not have the answer; I could only say, "This is a benevolence of your blessed vision".



He said, "Syed, get this card printed right away". I don't know how this idea came inside me, and I did not consider giving it a second thought. Taking a picture of Qalandar Pak(RA), I got more cards printed in the following days and distributed them amongst the people.

So, I was talking about Baba Lal Shah(RA). The meetings went on with him(RA). One day someone told me that Baba Lal Shah(RA) said that Baba Bukhari(RA) was his(RA) student (*a disciple or a follower, perhaps*). **When I questioned about it, Qalandar Pak(RA) said, "I met Baba Lal Shah(RA) at the shrine of Hazrat Data Ali Hajveri(RA) and he(RA) told me to read something to which I declined. So, Syed Baba! Like there is a Police Department, and as well as the institution of Army in the world; there is also a division of appointments based on the status. Similarly, the same division of status and portfolio exists in the world of *Faqirs.* You can say that Baba Lal Shah(RA) is a DSP in Police Department and your Baba(RA) is a General in the Army; Son, Baba Lal Shah(RA) could not even comprehend, as to where did your Baba reach. Remember, a person at a higher position knows about the one who is lower, but the lower one does not know anything about the higher ones".** Hazrat Syed Ali Hajveri(RA) said, "Hazrat Junaid Baghdadi(RA) was a disciple of his(RA) maternal uncle Hazrat Sari Saqti(RA). Once someone asked Hazrat Sari Saqti(RA) that whether the status of a disciple could ever be higher than his Pir (*Murshad or Guide*), he(RA) said yes and the proof is Junaid(RA), whose *Maqam* is higher. But this statement of Hazrat Sari Saqti(RA) was on account of his(RA) regard for him(RA) and there was huge wisdom hidden in it and that he(RA) wanted to explain it to those treading the path of *Tareeqat i.e.* that no one can see higher than his *Maqam.* It is because one could only look at the lower level and looking upwards is not possible. That is why when he looked at the

Maqam of Hazrat Junaid(RA), he(RA) certainly found it to be lower; though, out of sheer humbleness, he used the word 'higher."

It is well known that during the lifetime of Hazrat Sari Saqti(RA), the disciples of Hazrat Junaid(RA) desired that he(RA) gave sermon so that they felt peace at heart. But he(RA) said that I shall not do it, till my *Shaikh* was present and alive.

One-night Hazrat Junaid Baghdadi(RA) dreamt the blessed sight of Rasool-e-Maqbool SAWW. He SAWW said, "O'Junaid, do give sermon to people, since Allah SWT has made your conversation as a source of deliverance for the people". Upon waking up, he(RA) thought that perhaps his(RA) *Maqam* had risen higher than that of his(RA) *Shaikh.* In that instant, Hazrat Sari Saqti(RA) sent a disciple to him(RA) with the message that you neither did agree to the proposal of disciples, nor did you listen to the elders of Baghdad and including me regarding giving sermon to the people. Now that you have been commanded by Rehmatul Lillalameen SAWW, so do obey. Hazrat Junaid(RA) said that having listened to that message, the illusion was removed (*regarding his Maqam being higher than that of his Shaikh*) and I became sure that Hazrat Sari Saqti(RA) was aware of what was apparent, as well as hidden in my thoughts, and that his(RA) rank was higher than mine; he(RA) knew about my secrets and contemplations, whereas I was unaware about him(RA). After this, he(RA) went to Hazrat Sari Saqti(RA) and begged his forgiveness and inquired as to how did he(RA) know that he had been commanded like this by Rasool-e-Mohtram SAWW. He(RA) replied that I was blessed with the sight of Allah SWT in my dream, and He SWT said that He had commanded His Habib SAWW to go to Junaid and order him to give sermon so that the desire of people of Baghdad is fulfilled. Under all circumstances, it is evident that *Murshad* are aware of the conditions of their disciples."

Hazrat Baba Lal Shah(RA) belonged to a Syed family of Chakwal. He(RA) was a descendent of Hazrat Imam Musa Kazim(RA) and was illuminated by the blessings of Qalandar Bari Kazmi(RA). Whereas, Qalandar Pak(RA) was a Bukhari Syed and told me himself(RA) that he(RA) belonged to *The Suhrwardy Order,* as his(RA) grandfather Hazrat Syed Jalaluddin Surkhposh Bukhari(RA) was awarded the blessed status of *Khilafat* by Hazrat Bha'uddin Zakiraya Suhrwardy(RA). Qalandar Pak(RA) is also called an *Awaisi;* and he(RA) is also known as a 'Hotline Faqir' which implies that he(RA) received 'The Direct Blessing of Allah SWT'. He(RA) was a majestic

person like the majestic aspect of his(RA) grandfather, Hazrat Syed Jalaluddin Surkhposh Bukhari(RA). He(RA) was a *Malamati Faqir* and on the manners of Makhdoom Jahanian Jahangasht, he(RA) was a *Jahangasht*. Therefore, all those who carry this misunderstanding that Baba Lal Shah(RA) was the *Murshad* of Qalandar Pak(RA), should quell this misperception. Indeed, both were the blessed carriers of *Nooraniat* and were the people of faith in their own domains. Moreso, Qalandar Pak(RA) respected him(RA) greatly; the love and regard of *Aulia Karam* was nurtured inside me through his(RA) blessed vision. Hazrat Baba Lal Shah(RA) departed to the eternal abode during the lifetime of Qalandar Pak(RA). It is my good fortune that few days before he(RA) departed, Qalandar Pak(RA) sent me to meet him(RA) and I attended his(RA) funeral and burial. His(RA) Tomb is located in front of his(RA) house in Village Khan Pur and is visited by all and sundry. May Allah Pak raise his(RA) ranks – Ameen.

Hazrat Syed Siddique Hussain Shah Askari
Al-Maroof Little Star

I often received letters in my office on which the address used to be written like the following: -

Respectable Mr Prime Minister Pakistan
Care of: Syed Shakir Uzair
Special Representative
Pakistan Television, Islamabad Centre

There was always a crescent drawn on the right or left side. The write up inside was also strange, "The Court was convened for Abdul Majeed and he has been removed". Such as this, the write up appeared incoherent. However, I later found out that he is a *Faqir* of great vision in his own right and lives in an area of Azad Kashmir (Pakistan) called Garhi Dupatta and enjoys the blessing of *Faqar* through the kindness and bounties of Allah SWT.

The letters kept pouring in for a long time; though they were beyond comprehension, but a realization strengthened in me overtime that it had something to do with meeting Qalandar Pak(RA). In this backdrop, I narrated one day, the whole account to Qalandar Pak(RA). He(RA) said, "Write a letter and invite him over to Islamabad".

Let me also state here that on an occasion Qalandar Pak(RA) once said to me, "Syed Baba, you are like a food for *Faqirs*". Realizing the lack

of understanding through my facial expressions, he(RA) said, "In order to catch a big fish, a small fish is put on the hook as a bait so that big fish is hooked as it struggles to swallow it; you are that small fish".

As instructed, I sent a letter to Shah Sahib and after few days I opened his reply bearing same crescent and addressed to The Prime Minister, care of Syed Shakir Uzair; it read: -

"Prayers of *Ashiqan* (*plural of Ashiq*)

Scripted, Directed and Produced by Syed Shakir Uzair

Prime Minister! Lower the price of Flour

Else, go and rot in the heat of Multan (*a city located in Punjab Province*)

Since, Shah Shams Tabraiz(RA) neither spared Sikhs, nor Englishmen

First lady, increase the speed of your car ----"

Similar conversation continued further on, which at the most could only be read as a statement and I remained oblivious to its hidden aspect. I called Qalandar Pak(RA) at Lahore and told him about the letter and questioned him(RA) about the gentleman as to what he meant; since the government had only been formed in those days, recently. This was the time when shortage of flour existed in the open market and unease spread everywhere on this account. **Qalandar Pak(RA) said, "I will arrive in two days and then we will proceed to meet that *Faqir".*** By then, I had understood the reason of disclosing a future occurence was actually his(RA) fond desire to meet Qalandar Pak(RA). Qalandar Pak(RA) arrived in Islamabad after two days and it was decided that we would go to Azad Kashmir on the following day and in this regard, services of Raja Majid Sahib would be taken. Raja Sahib had a Corolla Car; he asked me as to which route should be taken, whether via Kohala or else through Abbotabad and onwards to Muzaffarabad? I said that it was better if we travelled to Muzaffarabad via Abbotabad, since the route was scenic and that I had previous experience of travelling to Muzaffarabad on that route. Raja Sahib immediately agreed and said that if this route passed through Mansehra, then we might be able to meet Baba Dhanaka(RA), about whom it was believed that whomever he(RA) beat twice by his(RA) stick, got his wish fulfilled; as he desired to own a Prado (*an SUV of Toyota*), there was no harm if we were able to meet that *Faqir* in the process*.* Next day, we departed at 8 AM. During the journey, Qalandar Pak(RA) initially went through the newspaper and later got engaged in reading a book with full absorption. As per the habit, Raja Sahib continued with his

usual jokes with me; Shah Sahib! You must also think about your future; do you own a residential plot[187] etcetera? I replied in negative. He continued and said that you must plan everything before your retirement, as the time was passing quickly. I told him that all is at the mercy of Allah SWT and He does it better. He seemed quite perturbed owing to his self-imposed view on my uncertain future. Qalandar Pak(RA) immediately intervened and said, "Raja! Do not try to spoil the reliance and trust (*Tawakkul*[188]) of Syed on Allah SWT. Raja Sahib silenced on this. **We had only moved a bit further when suddenly Qalandar Pak(RA) lurched very strongly and the pure name of Allah SWT echoed loudly from his(RA) mouth and said, "Stop the car, a *Faqir* lives somewhere around here, turn to the left".** We had forgotten that the road lead to *Astana* of Baba Dhanaka(RA). We were now moving on the same road. Raja Sahib's face swelled with happiness when we finally reached the location. On a terrace down below, we saw many traditional beds[189] with mats and bed sheets on them. Having got down, Qalandar Pak(RA) sat down on one of the beds while taking support of the rolled-up mats. Raja Sahib ordered someone to bring tea, whereas I moved aside and discreetly lit my cigarette. Raja Sahib came to me and started narrating again the miracle of stick, as associated with Baba Dhanaka(RA). I told him that we will just go upstairs, and this secret would also be revealed today. Qalandar Pak(RA) got up after the tea and we moved upstairs. There was a big courtyard with a room to the front which was covered with a green cloth. Few young men had gathered in the beginning of the courtyard. As we drew nearer, one of them asked as to whom we intended to meet. Qalandar Pak(RA) commanded Raja Sahib to give the young man his(RA) card and tell him that a *Faqir* had come from Lahore who wanted to see the Baba. The young man looked at the card and casually said, "Please come at around 2 PM, since it was no time for a meeting". Such as he(RA) was, the person of power, Qalandar Pak's(RA) wrath and majestic expression (*Jalal, ibid*) overtook everything and shook all that existed there. To tell you the truth, we became scared. He(RA) started walking towards the room with a green cloth, but a person standing-by came in front and stopped him(RA). **Qalandar Pak's expression grew stronger and**

[187] *A piece of land for constructing a house.*
[188] *Tawakkul is the term used for expressing one's trust, faith or reliance on the Almighty Allah SWT, greater the reliance, equally great is the quality of Tawakkul. It is an injunction of Allah SWT as mentioned in the Holy Quran.*
[189] *Palang – Traditional handmade wooden beds.*

he(RA) said, "You sell this Baba, remember that from now on, no body would ever become a Prime Minister after being beaten up with the sticks. Baba is taking away that stick from here. After the demise of this Baba, the place would be taken over by *Auqaf Department*[190] so that such business by you people does not flourish and must end; they sell the *Faqir".* The stick in his(RA) hand continuously circled, whereas the man in front was shivering. As if everything had come to a standstill. He(RA) then turned suddenly and said, "Let us go, Syed Baba". He moved away from that place, we two followed behind in a state of trance and flabbergast. We sat in our car and headed towards our destination. There was a complete silence in the car. Raja Sahib looked at me through the back-view mirror and I gestured, "You may get your beating with sticks, now". Raja Sahib put on the audio cassette of *'Kalam-e-Bahu'* and the journey went on. After quite a while, when this verse came: -

عشق جنہاندے ہڈیں رچیا رہندے چپ چپاتے ہو

"Ishq jinhan de haddi rachaya
Rehen auh chup chupatay, Ho"

"Those who are truly immersed and absorbed in Ishq-e-Ellahia (divine love) are actually observed to be silent and they prefer to remain quiet, live silently to keep the secret"

(*Hazrat Sultan Bahu RA*)

Then, Qalandar Pak(RA) said, "Syed Baba, this Baba Dhanaka is a genuine *Faqir,* these worldly people create their drama owing to his *Majzoobi* condition and do business over that *Faqir.* You have already seen what they do after their eternal journey from the world; you now have also seen their conduct while the *Faqir* was still alive". He(RA) closed his(RA) eyes and went into his(RA) peculiar state of focus. Such expression of *Jalal* was not new to us, however with respect to an incident, it certainly was astonishing. We reached Muzaffarabad after travelling for another three hours and on command of Qalandar Pak(RA), we moved straight to Sangam Hotel. When we reached at the hotel, Commissioner Muzaffarabad was present for the reception; he was amongst the adorers of Qalandar Pak(RA). He hosted the lunch and informed Baba(RA) that he had arranged for his(RA) stay at the Guest House. Then he began by asking about Sardar Qayyum Sahib; Qalandar Pak(RA) kept repeating a sentence, "We will make

[190] *Auqaf Department - A governmental setup which is tasked to look after and maintain such holy shrines, tombs and other places of religious significance.*

the horse dance, we will make the horse dance". Perhaps the election symbol of Sardar Sahib was a 'Horse'. When Commissioner Sahib told him(RA) that many people intended to meet him(RA), Qalandar Pak(RA) said that as for now, he intended to go to Garhi Duppatta to meet a *Faqir* and that he would tell him later with regards to meeting other people. I forgot to mention one thing; Mushtaq Pirzada Sahib was also present among other people at the reception. He was the same fellow who had told us about Baba Deedar Shah Sahib and I had invited him to the place so that he guides us to Garhi Duppatta. We moved to Garhi Duppatta after consuming lunch. I realized on reaching there that the address of Siddique Shah Sahib(RA) had not been noted down and not kept before we left that morning. Dark clouds hung over the sky at that time and light rain had begun to pour down. Raja Sahib stopped the car on instruction of Pirzada Sahib and Raja Sahib said to Qalandar Pak(RA), "Now only a *Majzoob* on duty from your department could guide us." As I got out of the car, I saw a person carrying a bag of flour on his shoulder was coming our way from behind. As he drew near, we asked him the whereabouts of Siddique Shah Sahib(RA). He said that we should first place his bag of flour in the boot of our car, to which we immediately complied. He sat with us in the car and asked us to move on a half metalled road that led to a mountain. After a thunderstorm, it first rained heavily and then followed the hailstorm. During this time, the wavy mountainous passage began and after climbing few heights, we arrived at an open area where he asked us to stop. I found that the rain had also stopped. That person came out of the car and while putting the bag of flour on his shoulder, pointed to a house on the right-hand side in the valley and said that it was the house; whereas he took the route to the left-hand side, where apparently no house was visible. **I indicated the house to Qalandar Pak(RA), as soon as he(RA) came out of the car. While I was still looking at the house, a lean and thin person of medium height appeared, as though he had climbed up the mountain from down below. He came straight to me, wished me (*Salam*) and then hugged me; and asked me, Shah Sahib, how are you? After this he said, "How come your tummy is bulging out? You were very smart. I was surprised and kept thinking as to who he was and how did he know me? Perhaps he understood my plight and said that I am Siddique**

Hussain Shah Hassan Askari Al-Maroof[191] Little Star. With satisfaction and smiles over my face, I grappled with a thought; O'ALLAH, such is the world of your friends, all are aware of each other. I immediately turned him(RA) over to Qalandar Pak(RA) and introduced him. Shah Sahib offered his salutations (*Salam*), bowed to his(RA) knees with respect and while kissing his(RA) stick said, "Allah SWT sent down four books and fifth was the Stick[192]".

Qalandar Pak(RA) said, "Syed, let us go, take Baba to your house". And that is how we began to descend from the mountain with Shah Sahib, holding the hand of Baba(RA). Though, it was slippery because of rain, but there was no reason to be worried in that amazing domain. So, we entered the house of Shah Sahib. We came to know there that the people in that area regarded him as someone who was insane; whereas, his elder brother thought that he was an addict. Owing to increased criticism in the newspapers, Qalandar Pak(RA) was quite ill famed. Being curious on this account, many people flocked from the surroundings just to see and meet him(RA); and since I was also famous as a drama producer, the people were surprised as to why I had come to meet Shah Sahib. Qalandar Pak(RA) took along Shah Sahib to a separate room and all the people gathered around me. I did try to make people understand that Shah Sahib was a *Faqir* and that their view and approach on him was negative. The window in that room gave beautiful view of a green field outside. I pointed in that direction and told them that there would be a beautiful Shrine there after when Shah Sahib would embark on the journey to his eternal abode and where you and your future generations would visit. People kept silent on this. I later introduced Qalandar Pak(RA) to them and did try to explain them his(RA) reality. Qalandar Pak(RA) and Shah Sahib came out of the room during this conversation. Shah Sahib sat beside me and said that Syed Sahib please introduce your friends to us. Shah Sahib interjected as soon as I said that he was

[191] *Al-Maroof – When someone is famously known by an attribute or a name. In this case, it is in reference to the title 'Little Star' by which he(RA) was famous in the area. The attribution of titles to Aulia or Sufia Karam is regarded as The Divine Will.*

[192] *Spoken as a reference to the stick of herdsmen. Just as the stick which is used to threaten sheeps for bringing them back into the herd, the stick carried by such Sufis is related to the power betowed by Allah SWT onto them as a symbol of authority and power to reign in people who go astray and move outside the bounds of good, ethical, spiritual, and moral and soulful humanly behaviour.*

Raja Majid Sahib, "*Raja ki ayegi baraat*[193]". Raja Sahib was quite concerned about his marriage in those days. I observed sheer happiness and satisfaction when I looked at the face of Raja Majid Sahib. Then I introduced Mushtaq Pirzada. **Shah Sahib said, "I did receive your letter, but for certain unexplainable reasons I could not come, I have told Baba Ji(RA) and he(RA) will tell you regarding those"**. He looked at my ring and then spoke with fluency in praise of Allah SWT. He praised Allah SWT so profoundly in every aspect of existence, it appeared to me as though he explained everything in full detail by actually looking at it. Consequent to intimate understanding of The Ultimate Truth[194] and grant of nearness[195], persistent negation of self[196] is necessary to rid oneself from the humanly veils of the world; and intense rejection, sarcasm and hardship of surroundings had brought him closer to Allah SWT. He appeared to be holding *Qurb* of the Ultmate Truth with firmness of faith. His fluency of Urdu and English languages had a pleasing effect. I came to know that he passed his Matric Exam[197] from Lala Musa with distinction. He suddenly turned to me and asked me to offer him a cigarette, "I know you are a smoker". I gestured him that it was not possible for me in presence of Qalandar Pak(RA). Despite this, he insisted, and I offered him the cigarette. We were served tea during this time and after a while we took leave from Shah Sahib and left the place. Night fell during return journey to the Guest House and we went to sleep. We left Muzaffarabad early next morning and reached Islamabad via Kohala. Later, I once sent few clothes and a pair of Boots to Shah Sahib through Mushtaq Pirzada. Pirzada Sahib told me that when he reached the house, he saw Shah Sahib busy in constructing the wall just like laborers and while his elder brother degraded and scolded him. I kept watching him; Shah Sahib had his back towards me. After some time, he turned and while looking at me said that convey my regards to Syed Sahib and put these things on that *Palang.* **After some time, one day he called me on my cell phone and after asking about my well being he said, "Here is my son; please give him some understanding on me". I conversed with him for quite a while. Following this, he called**

[193] *Raja Ki Ayegi Barat - A famous song of an urdu feature film (Baraat of Raja will come). In urdu language the word "Baraat" means a procession of relatives and friends of the groom that goes to the house of bride during the marriage ceremony.*
[194] *Mushahada-e-Haq.*
[195] *Qurb.*
[196] *Nafs.*
[197] *10th Grade i.e. Secondary School Certificate.*

for the last time; this time I clearly observed the pain in his tone and felt displeasure about this world. On that occasion, he said, "Syed Sahib, these are strange people who refuse to accept me despite their clear observation of the fact. Please also give some understanding to my son-in-law, may someone's destiny get lighten up". No contact was ever made with him(RA) after this call. One day in the afternoon, his son informed me over the phone that Shah Sahib(RA) had departed from this worldly abode three days ago. I do not know as to what he said after this, since I remained lost in nostalgia of my meeting with him(RA), the persistent *Malamat* and love. May Allah Pak raise the ranks of Shah Sahib(RA) – Ameen. Mushtaq Pirzada Sahib also told me that Shah Sahib(RA), while being amongst the people often criticized governmental hypocrisy and attitudes against which Police used to lock him(RA) up, but only to release him(RA) by the evening. Having been released by the Police, he(RA) used to go back to the same place and would speak on the human dereliction and waywardness; only to be arrested again. His(RA) fearlessness was unmatched.

The journey of life with Qalandar Pak(RA) was very beautiful. His(RA) ownership towards me shook my inner conscientious and honour to an extent that I never used to tolerate when anyone lied about him(RA) or spoke wrongfully. As the intensity of such incidents began to grow, the people also felt concerned. Qalandar Pak(RA) said to me, "Syed! I have taken you out of the fire and placed you in the ice, while those burnt by fire do manage to survive, but no one survived the sting of ice; hands and feet have to be amputated".

After this, such an attitude of patience began to grow inside me that I began to endure even the social sarcasm with a smiling face. It happened on its own. It was a miracle of the blessed vision of Qalandar Pak(RA) that such an immense atmosphere of opposition emerged all around, against which only Allah SWT could help. **Once Baba Deedar Shah Sahib said, "I will recognize your love on that day when newspapers would begin to criticize you openly"**. A similar situation emerged exactly as he had discussed as the criticism began on me with reference to Qalandar Pak(RA). **I gathered all the newspaper cuttings and presented to him and told him that even my shadow seemed away at a distance from me. Baba Deedar Shah Sahib smiled intensely**. When I wrote

the book titled 'Tohfa-e-Qalandar' with reference to Qalandar Pak(RA) and sent it across to Baba Deedar Shah Sahib through one of my subordinate Producer, he asked for readings of its introduction, a numerous time. He also inquired from the bearer (*of the book*), whether he worked with me, as well? That Producer replied in affirmative and said that he was my General Manager. **Baba Deedar Shah said to him, "If you desire for something in life, then sit with him and sit in front of him, he has an inspiration, which is highly precious." My eyes were filled with tears when that Producer narrated to me the whole account. There is only one inspiration and by the grace of Allah SWT, it would remain with me forever, it is very much the inspiration of Qalandar Pak(RA)**.

Always filled with love of Allah SWT, Qalandar Pak(RA) kept travelling throughout and not known exactly as to how many *Faqirs* did he(RA) meet? I have only mentioned about those *Aulia Karam(RA)* with whom I also had a chance to meet. The objective of mentioning all these *Faqirs* is to highlight their illuminated inner self and develop understanding. Every *Faqir* possess a peculiar colour of personality, a remarkable style of his own and carry astounding beauty; by no means, their given account is aimed at carrying out comparative analyses. I was fortunate to get enormous time in the company of Baba Ji Muhammad Hussain(RA) and Baba Deedar Shah Sahib. The kind of love and affection, these blessed personalities expressed towards me, I for one would never be able to reciprocate even a slight moment of their love, acceptance and sincerity. Their excellent and pure impression is reflected inside my heart with fragrance, till to date. The main point of focus for their love towards me is certainly and only Qalandar Pak(RA). Everyone embraced me with love owing to his(RA) benevolence and enlightened this humble being through their blessed vision of true understanding.

"Aye Sultan, husn de nagri raaj salamat tera
Mein pardesi han faryadi, adal karein kuj mera"

"O' lord, the Ultimate Ruler of the world of true beauty, your lordship will exist forever. Whereas I do not belong here in this world of existence and I am a stranger here, as well as a beggar; my fate is in your power and I only hope for Your kind benevolence and justice"

(*Hazrat Mian Muhammad Bakhsh RA*)

Every *Faqir* reflects infinite blessings and kindness of Allah SWT. People usually praise only their respective *Murshad* and are devoid of any acceptance i.e. love and respect for other *Faqirs.* I got this precious point of understanding through the company of these truthful beings and if one was enlightened by a truthful *Faqir,* then the first thing which fostered *Irta'ash*[198] through the heartbeat was 'Respect and Manners (*Adab*)**.** One gets equipped with the beautiful trait of *Adab* through the company of such *Faqirs.* These are those chosen loved ones of Allah SWT, who are granted the rare blessing of *Qurb*[199] and these people of *Qurb* do not settle with peace without the vision of 'The Immortal Beauty'. The supreme quality of *Adab*[200] carried by these winners of eternal bounties is most evident in their company which is always laden with fragrant *Zikr*[201] of the Glory of Allah SWT. Hazrat Shiekh Abu Bakr Shibli(RA) says, "*Faqir* is the one who does not find tranquil in anything but Allah SWT". Hazrat Khawaja Rawaim(RA) says, "*Faqir* is defined as someone who protects his objectives from his needs and secures his *Nafs* from disasters and is ever indulgent in abiding the injunctions of Allah SWT". I always found these persistent *Faqirs* in continuous imagination and *Zikr* of Allah SWT. **Meeting a carrier of *Nooraniat*[202] always gave me the tranquility at heart and spending many hours in their company seemed like only a moment to me. Before I would leave their company, I always found myself eager for the next meeting. Qalandar Pak(RA) said, "A *Faqir* remains a human being afterall and cannot become a god, no matter how elevated he gets in the ranks; indeed, Allah SWT dominates and prevails over everything"**. He(RA) always replied, whenever someone requested him(RA) for prayers, "Baba is praying, whatever Allah SWT does is actually the best, it is He SWT Who does everything". Hazrat Abul Hassan Kharqani (RA) says that there are two paths, one is the 'Path of Humiliation', and the other is the 'Path of Guidance'. The Path of Humiliation is the one which moves from the person to Allah SWT, and the Path of Guidance is one which comes from Allah SWT towards the person. Hence, a *Shaikh*, who claimed that he reached Allah SWT,

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[198] *Ibid.*
[199] *Ibid.*
[200] *Adab – Superior character of a person as reflected in his good manners, ethics, moral values and ethos. By virtue of such character traits when some devout person respects other fellow human beings and sincerely submits to his Murshad and regards him in highest esteem, he is said to be practicing Adab.*
[201] *Ibid.*
[202] *Ibid*.

actually did not reach there; whereas, the one who said that Allah SWT led me to the objective, he surely did reach the objective. Because, advancing the claim of having reached is actually the evidence of otherwise; and the assertion of having not reached there is in fact the proof of having achieved the objective.

Qalandar Pak(RA) never claimed himself to be a *Faqir,* rather wherever he(RA) sat or moved around, he(RA) only spoke about Allah SWT every moment and laid firm foundations of Allah Pak's *Zikr* in the hearts of everyone around him(RA).

Hazrat Muaaz Razi(RA) says, "Refrain from the company of three kinds of people; first, the reckless scholar, second, greedy *faqirs* and third, illiterate *Sufis".*

"Reckless scholars are those whose sole objective is the worldly gain. They show slackness in abiding the religious injunctions, resort to sycophancy while seeking to engage with rulers and autocrats, and those who often circumambulate their residences; they are impressed by their status and dignity, and feel happy on their humility, wisdom and eloquence. They speak sarcastically on *Aima-e-Salf* and degrade other noble people of faith and in this regard, create such huge misperceptions that even if whole universe is kept on one side of the scale, their delusions would still be heavier. These are the people who have made greed and envy as their religion. This is not knowledge; rather it is nescience (*ignorance or darkness*). Knowledge is something which rids away ignorance; as opposed to nurturing ignorance. Greedy *Faqirs* are those, who in their passion for greed, flatter and praise all deeds of wealthy people, no matter how bad and disproving they may be; and they turn against the person who objects them even for the righteous cause. Ignorant and nescient *Sufis* are those who neither get the company of *Mashaikh*[203], nor learn *Adab* from some *Buzurg*[204] and they also have not endured the difficulties of time." (*An Extract from the Book Kashf-ul-Mahjoob*)

Whatever time I spent with Qalandar Pak(RA), I regard that time as the actual gain of my life. His(RA) manners were superb, whenever he(RA) mentioned about *Aulia Karam,* and if someone narrated an incident of a *Wali Allah* in his(RA) presence then he(RA) always said, "He was a great *Sufi".*

[203] *Mashaikh - Plural of Shaikh, a Guide, Mentor or a Murshad.*
[204] *Buzurg - Righteous people of faith, Aulia Karam or Murshad.*

Tassawuf and Sufi

Hazoor Pur Noor SAWW said, "Goodness went away from this world and filth is all that remains behind". The goodness of something is called as its *Sifvat*[205]. For this reason, practitioners of 'Tassawuf' kept their deeds and dispositions as their favourite among all and rid themselves from desires of *Nafs;* and that is why are famously known as a *Sufi.* **Some people believe that their state of affairs is akin to *Ashab Al-Suffa*[206], whereas some relate it to the word *'Saffa'* which means purity (*or piety*). A few have explained the meaning of *Tassawuf* as, "To keep such a relation with Allah SWT which is based on truthfulness and possessing affable and polite manners." Hazrat Ghaus Al-Azam(RA) said, "Allah SWT cleanses and purifies a *Sufi* with the fountains of his finesse and deeds, then he is ascended to the status of peace and is kept in safe havens of *Aulia Karam and Abdals.* His recalling acts become a source of happiness and comfort for others. While passing through the stages of diligence and assiduity, a *Sufi* achieves his final objective; and communion with his Beloved is granted. In the love of Allah SWT, his *Nafs* gets obliterated. The desire of world vanishes from his heart. His desires are emptied, then he is called a *Sufi.* He only carries the load of Allah SWT, he takes up only as much weight as is so destined by Allah SWT[207]. Nobody can question the writ of his(RA) court"**.

Qalandar Pak(RA) said, "Allah does not interfere in our work[208]; and likewise, we cannot interfere in His domain". Just imagine, what would be the style of living of a person who happened to be a feudal lord and who was always surrounded by a horde of servants. **Like he(RA) said, "There was a time when Baba acted like a giant Pharaoh"**. The mighty domination of the blessings of Allah SWT took out the traitorous world from his(RA) heart and freed him(RA) from

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[205] *Sifvat – Quality, a distinguishing trait*.

[206] *Ashab Al-Suffa - It is a term composed of the words 'Ashab' meaning masters, friends, respected people, and 'Suffa' meaning "veranda, shed" in Arabic. The term is a generic name given to the Companions(RA) who stayed in the arbour next to the Mosque of the Holy Prophet SAWW in Madina Pak after the migration and they studied religious practices under direct instructions of the Holy Prophet SAWW. The Suffa was a model and a pioneer home of education in the history of Islam. Some Suffa-dwellers(RA) devoted themselves to spiritual-moral life completely, so they became the pioneers of ascetic life and tendency towards Islamic mysticism*.

[207] *Taqdeer-e-Ellahi*.

[208] *Qalandar Pak(RA) indirectly refers to the fact that Allah SWT has granted free will to the human creation for making the righteous choice and does not interfere when the humans err in this regard. Though, He will surely hold all humans accountable for their deeds on the Day of Judgement.*

every thought that related to wealth and other worldly desires. *Malamat* became the *Mujahada* of his(RA) *Nafs* in this journey and no amount of humiliation ever wavered his(RA) resolve or cause even a tiny tremble. **He(RA) kept the focus just on one aspect i.e. "Living always under the fear of Allah SWT is the true worship"**. The people only observed method of treatment through the *Music* and *Dhamaal Therapy* and got stuck in its apparent aspect, whereas its reality remained hidden. The only difference laid in the fact that as to whose inner self had been enlightened with the reality of its truth. **I do remember that whenever I tried to explain the truth of Qalandar Pak(RA) to anyone, I was refuted on account of his(RA) apparent ill-fame; but, I remained firm in my conviction. Then I would recall *Hadees Mubaraka*, "My friends are under the cover of my veil, whom no one can recognize, except Me and My friends."**

According to *Sufis,* the people of *Tassawuf,* are of three types: -

(1) A *Sufi* is a person*,* who is mortal as a being (*Fani*), but is ever existing with the Ever-Existing Ultimate Truth SWT and after crossing the bounds of his anthropological existence[209], he has entered the domain of ultimate reality[210].

(2) *Mutasawuf:* the one who is striving to reach the status or distinguished ranks of accomplished Sufia Karam and is trying to follow the path of *Sufia Karam*. The difference between *Sufi* and *Mutasawuf* is that *Mutasawuf* is a beginner[211], whereas *Sufi* is the one who has attained a high status or rank[212]. For this reason, *Sufi*[213] is a person who has received or attained and *Mutasawuf*[214] is a person who is subject to principles.

(3) *Mustaswif:* the one who take the form and portrays like a *Sufi* owing to his lust for wealth, acclaim, status or other worldly gains. He is neither connected to a *Sufi,* nor to a *Mutasawuf.* For this reason, *Mustaswif*[215] is regarded as a person of waste.

Following the path of any *Sufi* is a very difficult proposition; specially pursuing the dwellers of *Malamat* is extremely difficult. Since *Malamat* is regarded as food for

[209] *Bashariyat: Human faculties*.
[210] *Haqeeqat*.
[211] *Mubtadi*.
[212] *Muntaha*.
[213] *Sahib-e-Wasool*.
[214] *Sahib-e-Asool*.
[215] *Sahib-e-Fazool: despicable*.

the communities of friends of Allah SWT and in it are the signs of acceptance by the Ultimate Truth (*Allah SWT*). Conversely, common people generally feel happier on their acceptance by the surrounding communities; and they desire to attract large gatherings of public and expect that such people should serve them and regard them as utterly pious and holding high ranks. **Exactly, such is the form of *Nafs-e-Ammara* i.e. the rebellious *Nafs,* which persuades commitment of evil deeds. Qalandar Pak(RA) said, "Syed Baba, let no one accept us, it does not matter at all; surely, there is The One[216], Who regards us".** Bullhay Shah(RA) very aptly said: -

بلھیا چل اتھے چلیے جتھے سارے انھے
نہ کوئی ساڈی ذات پچھانے نہ کوئی سانوں منے

"Chal Bullhaya chal uthay chaliay jithay sarey annhay
Koi na sadhi zaat pehchanay koi na sanhon mannay"

"Baba Bullhay Shah(RA) in his peculiar expression of Malamat vows to quit the crowded abode, instead he(RA) desires to be at a place where everyone is blinded towards him, a place where nobody bothers about his(RA) caste or questions his(RA) manners. Such is his(RA) focus, whereupon the world or the people therein are not the point of objective, rather the main objective is The Ultimate Truth (Allah SWT)"

(*Hazrat Baba Bullhay Shah RA*)

Hence, those people who believed righteously, Allah SWT took their responsibility to protect them from perversion and darkness and guide them towards the path of guidance[217]. Allah SWT has shared His secrets with them and has shown them the heaven of hearts[218]; made them the protectors of hearts and they are appointed as the custodians of hidden secrets of hearts. Whether overtly or discreetly, Allah SWT protects them. Neither the devil can distract them, nor are they overtaken by lust or desire[219] of *Nafs.* Allah SWT says, "O'Devil, come what may, you shall not be able to subdue My pure people". The *Nafs* of such a person is never

[216] *Allah SWT, The Almighty Lord.*
[217] *Noor-e-Hidayat*.
[218] *The ultimate peace*.
[219] *Hawa*.

rebellious and *Shehwat*[220] is unable to overwhelm him (*Ghaniat-ul-Tabaeen*).

I remember one day in the presence of Qalandar Pak(RA), one of his(RA) disciple narrated to us an incident with reference to some other disciple. He said that a disciple, while wearing a shawl (*as was worn by Qalandar Pak RA*) visits the houses of adorers of Qalandar Pak(RA) and says that he was worried and did not understand as to how would he carry the load after Qalandar Pak(RA) would finally depart to eternity? I was with Qalandar Pak(RA) in Lilla Sharif on that day. **He(RA) said, "Syed Baba, I remained unaware and everyone became a *Faqir* on his own accord, if I withdrew my support today, these imaginations would vanish in thin air"**. The agony in his(RA) voice terrorized me, because the words uttered from the mouth of *Faqir* are the verdict of destiny. It did happen exactly like that; all such claimants straggled on the path and lost their worth due to their remoteness from *Murshad.* There was only one voice echoing inside my heart, "May Allah Pak grant long life to Baba(RA) and bless all of us with guidance". **I heard such similar voices of claim after Qalandar Pak(RA) had departed to eternity, "We are all *Faqirs"* and that Baba did say, "I have endured all the troubles and sorrows; you people should enjoy the *Mauj*[221]". I was surprised to hear all this and prayed every moment that O'Allah, save me from this reckless desire of showing oneself as a *Faqir.* Qalandar Pak(RA) said after this, "Baba has only granted *Faiz*, no one has been granted *Faqiri*[222]". This *Faiz* was granted to all irrespective of their individual characters. Even if a *Kaki* of *Bazar-r-Husn,* who adored Qalandar Pak(RA), conducted *Dua* as per his(RA) prescribed method, it would bring about the same amazing results, as would be seen in *Dua* conducted by any other ordinary person**.

What is *Wilayat*[223], Hazrat Ghaus Al-Azam(RA) states, "Wilayat is such, when some inspiration or intuition[224] is put in the heart of someone from Allah SWT, since He SWT is responsible for inspirations and intuitions in favour of *Aulia Karam;* though, that person is not regarded as a disbeliever on account of its non-

[220] *Ibid.*
[221] *Mauj – Ibid. A carefree life which is backed up by superior faith and belief and is filled with mystical experience on account of one's connection and relation with a blessed Faqir*.
[222] *Faqiri - The ascension to the rank of a Faqir*.
[223] *Ibid.*
[224] *Ilham*.

acceptance, but he remains in a state of disappointment. Non-acceptance of such intuitions result in dire consequences and the person gets surrounded by troubles, owing to his defiance to such intuitions by Allah SWT; an ability which Allah SWT puts in the heart of a *Wali,* due to his love for Him."

The evil of the claimants of prophethood emerged right after Hazoor Nabi-e-Kareem SAWW departed from this mortal world which was sternly subdued by Hazrat Siddique-e-Akbar (RA) and having ascended to the highest ranks of humanly attribute[225], he (RA) said on the occasion of *Wisal* of Shehenshah Pak SAWW, "O'People, anyone who worshipped Hazrat Muhammad SAWW, be it known to him that Hazrat Muhammad SAWW has departed from this world, and those of you, who worship the God of Hazrat Muhammad SAWW, they shall remember that He is alive and He never dies".

Hence, whoever believed in only the physical form of Hazrat Muhammad SAWW, honour and respect trickled away from his heart after his SAWW departure from this world. Those who see the reality of Shehenshah Pak SAWW through the truthful eyes, to them his SAWW secrete from this world or not, mean the same. All Companions(RA) were devotees of the Beloved of Allah SAWW and the system of their lives commensurated the commands of Shehenshah Pak SAWW. **When Hazrat Umer (RA) convened the court to listen the lawsuit on dispute of land between a Jew and a Muslim, the Jew informed him (RA) before the announcement of the verdict that Hazoor Pur Noor SAWW had already given the verdict in his favour, on hearing this Hazrat Umer (RA) took out his (RA) sword and beheaded the Muslim respondent. He (RA) said, "He who refutes the decision of Nabi SAWW, Umer will take decision in such a manner"**.

Imagine the extent of love of *Khulafa-e-Rashideen*[226] that despite secrete of Shehenshah Pak SAWW, pleasant fragrance of his SAWW abidance continued to exist. Even today, a mere thought of these pious personalities(RA) result in riddance of one's inner darkness.

When the time of *Wissal* of Hazrat Abu Bakr Siddique(RA) came close, everyone asked him(RA), "Shall we bury you in *Hujra* Hazrat Bibi Aisha(RA) closer to

[225] *Maqam-e-Abdiat*.
[226] *Ibid.*

Sarkar SAWW?" He(RA) said very aptly, "Following the after-death rituals, place me outside and seek permission, then act accordingly as per the command". It was complied with exactness; it was voiced as the permission was sought, "Do send the friend, to the friend".

Hazrat Umer(RA) aptly said, "First learn mannerism, then seek knowledge".

I listened to this wish too, of those who lived near Qalandar Pak(RA) that they be buried close to the Tomb of Qalandar Pak(RA).

To a disciple, most important aspect is the mannerism, and then prior to everything else, it is incumbent to have a firm conviction in the prescribed method of the earlier *Buzurg* and its adoption. Then the belief of Prophets and Messengers AS, Companions RA, Tabaeen, Aulia and Siddiqueen (RA) is accepted and followed; regard the Holy Quran and Hadees as the strength of his arms, since this is the way to reach Allah SWT. Then imbibe truthfulness and effort so as to be blessed with perseverance. The Holy Quran says, "Those who seek and strive in our way, We certainly show them the way". (*An extract from the book Ghaniat-ul-Tabaeen*)

Thus, it must be understood that basing on the faith, a person does acquire knowledge or gets acquainted with reality, and way to the righteous path is found through efforts.

The Holy Quran said, "O'People, if you are honest then why you tell others to do something which you cannot do yourself, because Allah regards it as a big sin that you do not act yourself, as you prescribe for others."

If a person is unable to recognize his *Nafs,* how would he be able to recognize its mischief (*delusion*)? A person cannot achieve his desires without steadfast effort in opposing *Nafs.* Hazrat Ghaus Al-Azam(RA) says, "It is incumbent on the disciple that he seeks forgiveness on the sins committed earlier and keep the obedience of Allah dear; approval of Allah is indeed necessary for one's inner peace and endeavours, and as a condition for gaining happiness of Allah SWT, he must seek friendship of *Aulia Allah, Abdal* and the Generous[227], because only through such

[227] *Sakhi.*

undertakings, one can join the group of blessed people, to whom Allah SWT has granted wisdom and intellect, and has informed them about the dire consequences through His Verses[228] and their hearts are pure. It is necessary for a disciple to become an enemy of *Nafs* for the sake of *Murshad,* and in the context of *Pir*[229], he should detest[230] his *Nafs* and whether inwardly or outwardly, he should quit criticism of *Pir."*

After knowing all these requirements, seldom anyone would advance his claim. *Murshad* is a means of reaching Allah SWT. It is exactly like when a person aspires to seek company of the King, it is necessary for him to first befriend King's close associates; to know the method and way of reaching the King.

Allah's path is extremely difficult; its one aspect pertains to 'effort' whereas another pertains to 'destiny'. The indication of path is done by the *Murshad,* thereafter it is only to be treaded and own wisdom and imagination is to be shunned lest one gets looted by 360 different delusions of lust and *Hawa.* **With reference to Qalandar Pak(RA), all his(RA) adorers should essentially ponder on this aspect that whether the mannerism of disciples have been adopted and understood, or they only carry the blessed *Faiz* of disseminating the message of Surah Al-Rehman to the pain-stricken humanity; and they do not indulge in lengthy argument and only say that it was the research of our Baba(RA). Such statements must precede the message that he was also sick and suffering or was embroiled in a complication, and that he too felt relief after listening and so therefore they must also listen to these Verses from Allah SWT. If someone spread the message without having listened himself, it would be deemed an excess and a negation of the command of Qalandar Pak(RA). The execution of an order should be taken as a privilege and in its garb, one should not assume *Faqiri.* The refusal of Qalandar Pak's command is a sign of hatred, grudge, contempt and hypocrisy.**

A Shaikh says, "*Safa* means the act of being clean[231], it could not be the trait of a human[232] because *Bashar* has been created from the mud or clay, which

[228] *Ayat-e-Mubaraka of the Holy Quran*.
[229] *Murshad*.
[230] *Malamat*.
[231] *Pakeezgi*.

contains filth and *Bashar* cannot get riddance from the grudge of *Nafs* i.e. filth; since its very nature or essence is composed of mud." **Hence, a Wali Allah says, "One who is annihilated in divine love is called *Safi,* and one who annihilated himself for his Beloved and turned away from everything but Allah SWT, is regarded by the name of *Sufi".* Therefore, the study of blessed life of Qalandar Pak(RA) reveals that he(RA) was a 'Perfect Sufi'.**

Hazrat Zun Nun Misri(RA) says, "He is a *Sufi,* whose conversations are statement of facts, and in whose silence, his body parts converse with physical expression on *Faqr."* It means that his conversation is commensurate to his physical form.

All must know that all the sayings of Qalandar Pak(RA) are a source of inner peace for the listeners even today, because his dictum was commensurate to his physical condition. On third day of his(RA) departure to eternity, I felt a great confusion with respect to 'the state or condition and the rank[233]' before falling asleep I was locked in the same thought and I slept in the same state of mind. I dreamt Qalandar Pak(RA) in which he(RA) said, "Syed Baba, a person's rank is as per his condition of existence". It means that the continuance of one's state of existence is called the 'Rank[234]'. By the time I woke up in the morning, I had understood this fact that one does not reach a reckonable status or rank only by way of overt claims or through any form of knowledge-based conversation, rather it is one's inner enlightenment and consistency of perfect deeds which is reflective of one's distinguished status or rank. Whenever Qalandar Pak(RA) performed *Dua* for someone, he(RA) used to say, "Close your eyes, imagine yourself as being in the presence of Allah SWT, He is watching you and is showering blessings on you".

Just imagine as to how important is the inspiration of being present in The Court of Allah SWT; owing to the realization of one's inner filth, tears fill in the eyes. The inner self is cleansed of the filth and one experiences a pleasant feel. This does not mean that after having been cleansed from inside, one does not require anything further. This is the actual issue; determination and rejection of *Nafs* is the real secret. This battle of *Nafs* should not be just momentary; rather this struggle is till the last breath. A person's rank would be in consonance to the quality of his

[232] *Bashar*.
[233] *Haal aur Maqam*.
[234] *Maqam*.

consistency and state at the time of his departure from this mortal world. **Have a closer look at Qalandar Pak(RA), despite all criticism and *Malamat,* he(RA) stressed on the love of Allah SWT and devotion to *Sarwar-e-Do Jahan* SAWW; he(RA) beautified the enlightened humanity and through his(RA) consistency of determined effort, complied with injunctions of the Ultimate Lord right from day one, till the last breath. To the extent that he(RA) ordered me in his(RA) last moments, "No matter what happens to your Baba, disregarding all that, your attendance was extremely necessary in the seminar on Surah Al-Rehman which was due to be held in Lahore, the day after; Syed Baba, the seminar could not be held without you".** Just gauge the focus of that *Faqir,* even in the last moments of his(RA) life. The love of Allah SWT and determination in advancing the message of the Holy Quran explained the truthfulness of Qalandar Pak(RA) and the consistent effort refelected a clear evidence of his(RA) distinguished rank.

Hazrat Ibne Jalla'a Damishqi(RA) says, "*Tassawuf* is a reality[235] and not a custom". There is a reason to this i.e. the custom is associated with people, whereas the reality is linked with Allah SWT. When *Tassawuf* is factually refraining from people, then beyond doubt, it is way above the custom.

Hazrat Shaikh Hasri(RA) says, "Cleansing of the inner self through opposition is named as *Tassawuf".* This means that one must hold back the inner self from opposing the truth. Since the antonym of friendship is opposition, therefore the friendship demands that in the entire world, except obsequiousness to the dictates of friend, nothing should be undertaken.

Mr Zahid Jhangvi, who is an adorer of Qalandar Pak(RA) and a journalist by profession always remarked, "So strange, same subject every time, Allah, only Allah and the pain of humanity, that too for free; whereas people always prefer a doctor whose bill is higher than the rest".

Qalandar Pak(RA) always used to smile at his point and say, "You do not even spend one rupee in seeking *Qurb* of Allah, yet there is no buyer[236], whereas everybody is a buyer of expensive material things". It means that no fee is to be paid for reaching The Haq SWT. You only need to present

[235] *Haqeeqat.*
[236] *Seeker of Allah SWT.*

yourself with firm conviction and sincerity and having cleansed the idea of loss or gain, remain steadfast in the love of Haq SWT till last breath; and adopt the following of friends of the Haq SWT[237].

Hazrat Imam Baqir(RA) says, "Pleasant disposition or conversation is named as *Tassawuf,* therefore a person who is most well versed is a big *Sufi".*

Hazrat Ali Hajveri(RA) says, "Pious disposition is of two kinds, one with The Ultimate Truth SWT[238] and the other with people[239]. Pious disposition with *Haq* means, to remain content with His SWT approval, as well as disproval. Likewise, pious disposition with *Khalq* implies tolerating the ill-treatment of people for the sake of Allah SWT. The seeker[240] benefits in both situations, since Haq SWT is not concerned and obliged to the approval or disproval of seeker and both these states are the outcome of 'The Concept of Monism[241]'.

Qalandar Pak(RA) referred to Allah SWT in every difficulty, showed kindness towards the young ones, respected the elders and dealt with the people of his(RA) age justly; he(RA) never demanded any remuneration. Despite immense opposition and *Malamat* from the worldly people, he(RA) always forewarned everyone about the sting of this world. The extent of his(RA) sincere love could be gauged from the fact that at the time of his(RA) departure from this worldly abode, everyone expressed the same feeling that he(RA) loved him or her very dearly. I am astonished on this fact too that the people whom I meet even up till now say that they have met Qalandar Pak(RA). It seems as if entire Pakistan had met him(RA). He(RA) always pointed out social evils and in this regard, he(RA) used to regularly write in newspapers by the title of '*Tonay Totkay*[242]'. He(RA) met with politicians and almost all people in bureaucracy by physically visiting them in their offices. Perhaps due to this reason, those people failed to value him(RA). He(RA) highlighted multifarious problems and suggested their remedy, too. Whoever loved him(RA) would get tranquility, and those who rejected or hated him(RA) is surrounded by agony, till today. Despite the rejection

[237] *Aulia Karam RA.*
[238] *Allah SWT.*
[239] *Khalq i.e. the people.*
[240] *Talib.*
[241] *The Concept of Monism – The True Concept of Unity or Uni-existence, Nazaria-e-Wahdaniyat.*
[242] *Tonay Totkay - A term used in Urdu language to describe methodology and best practices employed in the past to resolve day to day problems of peoples' lives.*

and hatred of all such people, not only that he(RA) gave them the message of Surah Al-Rehman, but also sent his(RA) disciples towards them. **Whereas, he(RA) was a person of divine vision[243], his(RA) disciples were just the beneficiaries of this blessed and divine vision; however, his(RA) love for the people was only and entirely, and solely for the sake of bowing each one of them to Allah SWT, alone. He(RA) often said, "Dependence of Allah SWT is the most beautiful dependence, fear the dependence of this world, since it will distance you from Allah SWT"**. Haq SWT has said, وَرَضُوا عَنْهُ "Wa razo anho" (*Al-Quran, Surah Al-Tauba, 9:100*), it means that the Companions of Holy Prophet are satisfied with Allah SWT; He SWT again said, لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ "Laqad Razi Allaho Anna Al-momineen" (*Al-Quran, Surah Fatah, 48:18*), it means that Allah SWT is certainly pleased with the believers[244]*.* **Hazoor Ashraf-ul-Anbia SAWW said, "Whoever became satisfied with Allah, he tasted the hinny of faith"**. In the context of *Tassawuf,* it is called approval or acceptance[245], means firstly, the approval of a persons' deeds by Allah SWT, followed by acceptance of Allah's Will by the person. We can say that, the physical manifestation of Allah's acceptance is when rewards and blessings of Allah SWT are bestowed on a person; and evidence of a person's satisfaction is when he is committed in abidance, as per commands of Haq SWT and does not turn his face from such commands (*An Extract from the Book Kashf-ul-Mahjoob*).

The purpose for mentioning the aspect of 'Acceptance or approval' is to tell all the adorers that Qalandar Pak(RA) only remained engaged in seeking the acceptance and approval of The Almighty right from the time when he(RA) received the divine enlightenment up until his(RA) last breath. As was said by Hazrat Imam Hassan(RA), "Anyone who tasted the will of Allah, would seek nothing but only the Will of Allah SWT". **Whether it be some worldly issue or something that pertained to his(RA) relatives, he(RA) sacrificed everything, firmly believed in and accepted Allah's Might and showed absolute abidance to His SWT commands**.

That is why, it is said that first Allah SWT accepts and then the person obeys and submits; because till such time one does not get blessings from His Court, no

[243] *Sahib-e-Baseerat*.
[244] *Momineen*.
[245] *Raza*.

body shows obedience and submission. **The blessings and bounties of Allah SWT on Qalandar Pak(RA) and his(RA) unrelenting submission to His will as a consequence, is reflective in this assertion by him(RA), "Syed Baba! Our every breath would be accounted for". Someone asked him(RA) about his(RA) daughters as to what had he(RA) planned for them? He(RA) said, "This fell in His SWT domain and He SWT Alone took care of everyone"**. Perhaps at that moment, the person who asked this question may have not understood it; everyone surrounding the *Faqir* saw these assertions through the spectacles of logic. Later, his(RA) two sons and two daughters got married after his(RA) departure from this world. **The interesting thing is that the people who tried to make him(RA) understand and gave many suggestions to get riddance from *Bazar-e-Husn,* they were all themselves a victim of hatred due to their *Nafs*[246] and considered themselves as better and pious; whereas factually, their own houses were a hell of unease and disquiet. On the other hand, Qalandar Pak(RA) was a person of compliant and tamed *Nafs*[247], meaning thereby that he was *Mustajab-ul-Dawa'at*[248]", i.e. a person whose *Nafs* had been perished[249]. This indicated that he(RA) wished for no worldly gains and happily surrendered his(RA) life for the love of Allah SWT[250]; the one who dominated his(RA) *Nafs-e-Ammara*[251]**. I did happen to see, how so-called pious people rejected him(RA). No matter how much hatred or doubt people would carry in their hearts, he(RA) always smiled while meeting them. **He(RA) said, "You may succeed in getting around and evade from my eyes, but can not do so with Allah SWT". Here I recall the statement of Hazrat Ghaus Al-Azam Sarkar(RA), who said, "By Allah, if I was not restrained by the code[252], then I would expose you people as to what all you did behind the walls, what you ate, what you think; you all were like bottles of glass to me whose inside, as well as outside was all visible"**.

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[246] *Kadoorat-e-Nafs*.
[247] *Maqbool-e-Nafs*.
[248] *Mustajab-ul-Dawa'at - A person who has been accepted for grant of Qurb-e-Ellahi and high status in The Court of Allah SWT, they possess a special seal of purity, consent and authority, they speak and act by the Will of Allah SWT, their words are regarded as the words of destiny*.
[249] *Maqtool-un-Nafs*.
[250] *Qateel-e-Mohabbat*.
[251] *Nafs-e-Ammara – Ibid, the rebellious Nafs.*
[252] *Shariat*.

Qalandar Pak(RA) said, "Allah is All-Watchful[253] and He gives us the ability to see, Allah is All-Knowing[254] and He gives us the knowledge, Allah is All-Wise[255] and He gives us the wisdom". As I write all this today, I carry nothing but penitence and embarrassment. I do remember that he(RA) always invited those people who visited him for the purpose of *Dua* and he(RA) ordered preparation of food to be served as a gesture of his(RA) kind hospitality. On the other hand, imagine the carelessness of those who advanced claims of love; few would not come at all, all who did manage to come, they came laughingly at around midnight after dealing with all their worldly commitments. May I sacrifice my life over *Shehenshah Jazb-o-Masti(RA),* as he(RA) always embraced them smilingly despite the distasteful attitude of such people. Neither for once, he(RA) ever admonish anyone for their dispecable behaviour and nor did he(RA) ever utter a word of complain. **He(RA) did not subscribe to gathering a crowd; since all those people phoned him(RA) frequently and always remained inclined to sharing their worldly problems. Qalandar Pak(RA) said, "Syed Baba, let nobody recognize us, surely there is The One, Who regard us". During the novitiate days, when Qalandar Pak(RA) saw the rush of people in my house located in Satellite Town, he(RA) said, "Syed Baba, get rid of them, they will spoil you"**. It was absolutely correct; majority of people among them came with problems such as the spell of magic, Jinn, evil eye, matrimony of their daughters or other such issues. What was the purpose of calling people by Qalandar Pak(RA)? Having got out of a complication, people would fall victim to yet another worldly deception and it was such a vicious bog that taking them out of that bog over a phone call was never possible. So long as the soul is not energized, it would not be able to ride the body as a skilled rider and in this manner the unbridled *Nafs* pushes the people into a hell of lust and *Hawa.* What did those people get who came to him(RA) with all their fondness and eagerness? A balanced approach and positive thinking; though, they cannot become a *Wali Allah,* but they have remained engaged in a persistent struggle between the good and the evil, in their advancement towards the objective of their creation. Only such people can be viable in the society and they can also help pain-stricken humanity through the support of a *Faqir.* Owing

[253] *Al-Baseer*.
[254] *Al-Khabeer*.
[255] *Al-Hakeem*.

to the same positive thinking, they hold the sincere love and the consent of Qalandar Pak(RA); and it was proved in the later time, as well. Those people who considered their company with *Faqir* as an outcome of their own hard work or beneficence, their *Nafs* overwhelmed them due to their negative attitudes and thoughts, and they became hostage to argument[256]. They began to think that the peace one got after conducting *Dua* for someone was actually the result of their own focus and inner truth. This precisely is the peculiar delusion of *Nafs.*

Hazrat Sari Saqti(RA) says, "O' my Allah, if you wish to put me in torment for something, then let it not be the torment due to blindness towards You[257]". This means that so long as He SWT is not hidden[258] from me, I would endure every torment easily. **But if the blindness prevails, then I would be dishonoured and humiliated, despite all the goodness and blessings of the world. Because in the existence of *Mushahada-e-Haq*[259], no adversity remains an adversity, but in the state of blindness even the blessings turn into adversities. Hence it is a proven fact that the company[260] of those friends of the Ultimate Truth SWT, who are enlightened by *Mushahada-e-Haq,* pave their way towards developing the realization of Haq SWT and termination of *Hijab-e-Ghain*[261]. This pledge of purity is to be kept till last breath, so that the person is crowned with the status of a 'Seeker[262]'. The *Hijab-e-Ghain* is the most severe catastrophe and one's acclaim should never be taken as the evidence of high status or one's truthfulness. That is why *Buzurgan*[263] have said, "One, who seeks general acclaim gets rejected in the Court of Allah SWT, whereas the one who is rejected by the people is lauded in the Court of Allah SWT"**. Look around yourselves as to how many people approved of Qalandar Pak(RA)? He(RA) was only meted out with rejection, hence the proof of *Haq* is in yielding rejection. Allah SWT keeps His friends contended with his *Qurb* and sight due to which they sustain happily all the sorrows

[256] *Istidlal*.
[257] *Hijab-e-Haq*.
[258] *Mahjoob*.
[259] *Mushahada-e-Haq – Ibid. The state of a blessed person in which he (or she) is granted the ability to see and observe the mighty existence of The Ultimate Truth (Haq) and Reality, supreme excellence of humanly ranks and nearness of Rabb-e-Kainat or Qurb-e-Ellahi*.
[260] *Sohbat*.
[261] *Hijab-e-Ghaen – Ibid. The prevalent darkness due one's inability to realise the Ultimate Truth*.
[262] *Seeker – Ibid. A seeker of truth i.e. a Talib*.
[263] *A plural of Buzurg*.

and grief, as well as difficulties and disasters. **Until all those people who are stuck in the bog of *Nafs* do not adopt the company of a friend of Allah SWT and do not make his blessed face as their centre of focus, they would not be able to sustain humiliation of *Nafs* and would fall victim to low morality. Allah SWT says in the Holy Quran, "And seek the company of the righteous", He says at another place, "Verily, those who believed and acted righteously, Allah SWT put love in the hearts of people around them".** So, when they treat their brothers with pleasant disposition, fulfill their obligations and grant them preference over own selves, then Allah SWT create love for them in the hearts of surrounding people; and Allah SWT love them too.

Aqa-e-Namdar Hazrat Rasool-e-Kareem SAWW said, "Indeed, all of piety is that you educate those who do not know".

Qalandar Pak(RA) dearly loved all people acquainted to him(RA) and addressed everyone respectfully; he(RA) took great care of all who came to meet and he(RA) revealed the ultimate reality to all which was not known to them earlier. That is why, Allah SWT kindled the hearts of people with love for him(RA). One gets inner peace in the company of a blessed person and one tends to adopt his blessed nature and habits through this company of a blessed person. Just like a Parrot learns to speak out in the company of a human being, similarly anyone's company brings out same effect of transfusion. **The company of an *Aalim*[264] turns the person into an *Aalim.* The company of *Faqir* is extremely essential and if the effect of this company is not visible on the disciple, then surely indeed, that company would deem to have not been granted**.

Hazoor-e-Akram SAWW said, "The devil is closer to a lonely person and he is distant from two people (being together)". Allah SWT says, "When three people are together then the fourth with them is Allah"*.*

Hazrat Ali Hajveri(RA) narrated a fable that despite being disassociated from his *Shaikh*, how the person who lived with the idea of being a *Buzurg* himself got disoriented.

A thought struck the heart of a disciple of Hazrat Junaid Baghdadi(RA) that perhaps he had reached the pinnacle of excellence, hence on that account, he

[264] *The knowledgeable*.

thought that solitude was better for him in comparison to the company of his *Murshad.* Therefore, he chose to adopt solitude. When the night fell, a Camel used to be brought to him and he would be told while seated on the Camel that he was heading to the heaven. While moving on it, a place would come which would be extremely beautiful. Different kinds and forms of food were available there, canals ran in the gardens. He would sleep there till morning; and on waking up, he found himself in a place of worship. Pride filled his heart and having experienced all that, he started laying claim to *Buzurgi*[265]. When Hazrat Junaid Baghdadi(RA) got to know of it, he(RA) went to him (*his disciple*) and found that he carried this impression of being an accomplished *Darwesh*[266]. His(RA) disciples had also narrated to him(RA) the story of his travel to heavens. Hazrat Sarkar(RA) told him that tonight when you go to that heaven, recite these three times:

لاحول ولا قوة إلا بالله العلي العظيم

"La Hawla Wala Quwwata illah Billah Hil Ilyl Azeem"

(*There is no power and no strength except with Allah SWT*)

So, when the night fell, same people came to take him on the Camel. At this juncture, he felt doubtful about Hazrat Junaid(RA) that perhaps his(RA) advice was out of place. But after a while for the sake of testing it, he recited "*La Hawla Wa La Quwwata ……"*. He saw that suddenly all the people ran away, and he found himself at a place which was filled with litter, filth and remains of dead animals were spread in all four directions. Seeing all that, he begged forgiveness and came back to the company of his *Shaikh.*

I am aware of many such people, who did fall prey to similar devious thoughts and committed such outrageous acts due to the domination of their *Nafs* and illusion of devil.

To quote you an instance, few days had passed after his(RA) departure to eternity, when someone said that he met Qalandar Pak(RA) in his dream in which he(RA) said that Baba(RA) committed a mistake in deciding his 'Waris' and mistakenly declared Syed Baba as his(RA) Waris.

I was astonished on hearing this that the adorers doubted the command of their *Murshad.* If one carried some personal grievance against him(RA) due to any

[265] *Grant of the venerated status of being a Buzurg*.
[266] *People of Tassawuf and friends of Allah SWT*.

reason, it must be taken as one's delusion of *Nafs* and for the love of *Murshad*, such delusions should be shunned vehemently; such improbable concoctions could only mislead them. A *Buzurg* says, "Mannerism is that when you talk, it is truthful and when you deal with someone, you keep the truth[267] in mind".

Qalandar Pak(RA) did say, "Let it be known that you are always in front of Allah SWT and that He is watching over you". Thus, anyone who is not blessed with kind assent, he can sway to any direction. Dr Shehzad told me that one-day Qalandar Pak(RA) visited his house located in I-10, Islamabad and conversed with his mother like this, "No matter what Raja Majid may do, he could never become like Syed Baba, and as well as your son; they can never be like Syed Baba". On an occasion, he(RA) said, "Baba does not have any such injection which when administered would turn anyone into Syed Baba; this is only the Will of Allah SWT". A similar incident happened in Lahore too during which Qalandar Pak(RA) displayed his(RA) outright and majestic reaction and said, "You oppose Syed, do you know as to who he is?". For this very reason, I always requested him(RA) that he(RA) should not use the word 'Waris', I never wanted that people carry grudge with him(RA), just because of me. Such expression of mine was on account of considering everyone else, as better than me. To me, only he(RA) is worthy of love and respect, it is the beneficence of Qalandar Pak(RA) that till today, he(RA) has shielded me from such insinuations, hatred and delusion of *Nafs.* I never complained about anything to Qalandar Pak(RA), though he(RA) was aware of my disposition. People did use to misbehave and later begged apology. Hazrat Yahya bin Muaaz(RA) said that three types of people are bad friends; firstly, the one to whom you feel it necessary to request for prayers (*Dua*), because a friend is such, who prays for you even without your asking for it. Secondly, the one with whom formality prevails. Thirdly, the one where if you happen to commit a mistake, a need arises to seek an apology, since calling for an apology symbolizes strangeness and in the company of friend, strangeness is regarded as a bad attribute.

Allah SWT granted me his protection from all such evils, as a benevolence of His friend. Therefore, command of *Murshad* has to be obeyed at all costs, by all. **This abidance is impossible without repentance through the heart,**

[267] *Righteousness*.

otherwise hypocrisy is even more dangerous disease which was strongly objected by Qalandar Pak(RA), "Baba could accept anything but would never accept hypocrisy". Insinuations about a friend of Allah SWT or relating one's own ill-thoughts with them is not only an accusation, rather it is like calling for Allah's wrath, "Whoever declared war on My Wali, declared a war with Me[268]".

Our point of focus is nothing but only to spread this benevolent message, so that our sincerity acts as *Mujahada* against our low morality and betterment is affected in us. You cannot get the privileged status of a *Faqir* through force of your conviction, physical acts or through the delusion of *Nafs.* All such claims get laid bare and wide, as soon as when only one of our breath loses its sequence.

He(RA) advised me in these words, "Syed Baba! All the disciples must be told that they must pray for both, that is this World, and the Hereafter".

The teacher of Raja Majid was a disciple of Qalandar Pak(RA) and he loved Qalandar Pak(RA), as well. **One-day Raja Majid asked a question from Qalandar Pak(RA), "What is the difference between my teacher and Syed Sahib? Syed Sahib always remains in his *Mauj* all the time". Qalandar Pak(RA) said, "Your teacher is through his own effort, whereas Syed is by divine acceptance[269]"**. Its elaboration was done itself in the later time and owing to the blessed glance of Qalandar Pak(RA) on me, not just that people started to grudge me, but they also got away and distanced from Qalandar Pak(RA). Some people went up to the extent and said that Syed Sahib has trapped Baba in the program of Surah Al-Rehman. Just imagine, I was only a 'Producer' in PTV, whereas he(RA) was a chosen friend of Allah SWT and the winner of His SWT bounty and beneficence. It was my good fortune that Allah Pak selected me for the assignment. **Allah Pak is The Almighty and The All Powerful; whomever, He may choose for getting the desired work done. It is evident indeed; just any other person could not have produced this Program 'Al-Rehman'. Such as**

[268] *Whoever bears malice towards Allah's Wali, Allah will declare war upon him." (Sahih Bukhari). Imam Nawawi writes in the book 'Sharhul-Muhazzab' in these words, "It is narrated in Bukhari that Allah SWT said, "I declare war upon the one who troubles My Wali". This narration is also by Hazrat Aisha RA, Hazrat Maimuna RA, Hazrat Muaaz RA, Hazrat Anas bin Malik RA, Hazrat Usama bin Zaid RA, and Hazrat Wahab Bin Munaba RA. In another narration it says, "Whosoever bothers My 'Wali', has prepared himself for war against Me". In a different narration as per the book 'Fath-ul-Bari' the words are, "Whoever ridicules My Wali, challenges Me*".

[269] *Manzoor-e-Nazar*.

Qalandar Pak said, "In order to play the role of Musa, one needed to live in the Palace of Pharaoh". Allah SWT blesses that person with due guidance, from whom He desires to get the task fulfilled. Envy is indeed, such a strange curse. Qalandar Pak(RA) said, "Jealousy is a big hindrance in the journey of *Ishq* (divine)". The message of Surah Al-Rehman is a *Faiz* of Qalandar Pak(RA); in this regard, insinuation and negative inspiration could be nothing, but the rebellious *Nafs.*

One incident bears extreme interest and this was on the day, when Baba Ji Muhammad Hussain(RA) went to Kallar Sayyadan (Bagh Jameri) to participate in the *Urs* of a Syedzadi (RA). Baba Ji(RA) explained about that Syedzadi(RA) in this manner, "I was a Physical Training Master in a school and this job had been terminated and taken away from me. Someone told me about a *Faqir* and said that my wish would be granted if I visited there. In this context, I took a shower, put on clean clothes along with a turban and offered the *Zuhr Prayers;* I reached at the given address after having consumed lunch. Many people had already gathered there. I found a place in the far corner. I saw that a *Buzurg* in a shabby state was sitting with his head bent downwards and the people as though waited in silence for him to look up. In the meanwhile, he turned his face to the front and suddenly gazed at me and gestured me to come forward. It was a goose bump situation, but I imagined that he must have called for someone else as I sat behind all of them and I believed that the call must be for someone closer to him(RA), than me. That *Buzurg* looked at me again and moved his hand again. Imagine! What could have happened then, people almost lifted me up and made me sit in front of him. **He said that your file has been sent to me by a Syeda(RA). I was amazed to hear that, as well as worried too, since I had not applied for job anywhere; then who could be that, anyway? I was still struggling in my thoughts when that *Buzurg* looked towards my head and said, "Lice in your head". At once I put my hand on the head and I realized that I wore a turban. Thereafter, I lost consciousness and I do not remember as to how many years did I pass in that state of *Madhoshi*[270] and silence"**. In fact, that *Buzurg* was his(RA) *Murshad* and he(RA) ascended to the blessed status of *Wilayat* after having been illuminated there*.* It was the *Urs Mubarak* of Syeda(RA). Qalandar

[270] *Madhoshi - A state of existence in which a Sufi, Buzurg or Wali Allah apparently gets disoriented or disconnected with external (what is apparent and existent) world owing to Qurb-e-Ellahi or Mushahada-e-Haq.*

Pak(RA) took me along with him(RA). When we reached there, we found a large gathering of people. Qalandar Pak(RA) entered the Tomb with Baba Ji Muhammad Hussain(RA). Many other people accompanied him(RA). I entered with some difficulty. There were many graves in that compound, but I managed to find a place in the corner. People stood and had gathered around the two *Faqirs,* whereas I sat down in the corner. They were summer days. The advantage I got by sitting there was that I could look at Baba Ji Muhammad Hussain(RA) and Qalandar Pak(RA) through the floor of the blessed grave. Close by, I could also see the Tomb Stone of the blessed grave of Syeda(RA). Both *Buzurg* were having cold drinks and at once I also began to feel thirsty; quietly in my heart, I asked Syeda(RA) that I was her guest too and felt thirsty, as well. Immediately, Qalandar Pak(RA) started calling out for me. It was so crowded, when people turned their faces to look here and there, the gap through which I could see Qalandar Pak(RA) and Baba Ji(RA) vanished and a bottle of cold drink travelled up to me after shifting various hands. So well informed! *Shaikhs* are always aware of the state of their disciples. Likewise, once Qalandar Pak(RA) rang me up and asked, "Syed, where are you". I told him(RA) that I was in the office. He said, "Quickly come to the house of Baba Harley Street". It was 8 PM. I quit the work immediately and boarded Number 1 Route Van that ran between Islamabad Secretariat and Rawalpindi Saddar. It reached Marirh Chowk after 45 minutes and and reached Harley Street at the house of Baba Ji Muhammad Hussain(RA) by hiring a taxi from there. It was 9:15 PM; a person answered the call when I pressed the door bell and he asked me to follow him after having confirmed my name. Instead of taking me to Baba Ji's(RA) room, passing through the house and the courtyard, he took me to a room where Baba Ji Muhammad Hussain(RA), Qalandar Pak(RA), Raja Majid and two others sat on the dining table. As soon as I offered them salutations after having entered there, Baba Ji Muhammad Hussain(RA) looked towards me and in my sheer regard and love, I knelt and offered my respects; he(RA) said, "So it is you, for whom was this waiting about, have a seat". I knelt before Qalandar Pak(RA) and offered my deepest respects and regards and then sat there. Everyone consumed the food. There is no parallel to the love and concern of Qalandar Pak(RA). His(RA) kindness and blessed vision kept me away from pride and arrogance, otherwise it does not take very long to get disoriented in the life of show biz. The grant of positive direction to a disoriented person like me is a benevolence and blessing of Allah Pak. There are many such

incidents, but now I would move to some incidents which are linked to the journey of Southern Punjab, because I want to tell you that far from every worldly relation and commitment, free from all worries, how beautiful the company of a *Mard-e-Qalandar*[271] could be and how it removes complications from one's inner self.

Qalandar Pak(RA) commanded me, "Syed Baba, you and I will go to Southern Punjab tomorrow. Keep some clothes in a bag and Raja Majid will pick you up in the morning from your house". It happened exactly so, Qalandar Pak(RA) also sat in the car when Raja Majid reached my house next morning. Having reached the Airport, Raja Majid handed me down two tickets and told me that they were return tickets from Islamabad to Multan and back. We boarded the aircraft after passing through different check-in procedures. The aircraft first landed at Lahore Airport and then flew to Multan. Having got out of the Airport, we found an adorer of Qalandar Pak(RA), Younas Ansari Sahib waiting outside with a smiling face. As we got into his official car, Qalandar Pak(RA) told him to head towards the Tomb of Hazrat Shah Shams Sabzwari(RA). It was like a wish coming true for me as I had the honour to present my respects at the Tombs here, earlier as well. **Qalandar Pak(RA) always mentioned, "Baba is a *'Shamsi'*[272] and the fire of *'Shams'* is never ending; it does not die down"**. Therefore, the attraction of the Tomb of Baba Shams(RA) always reflected in his(RA) heart beat. Younas Ansari Sahib took us straight to the Tomb. After presenting his(RA) respects at the Tomb, he(RA) inquired about the *Gaddi Nasheen.* A servant of the Tomb guided us to the house of *Gaddi Nasheen* which was located close by, to a side. Qalandar Pak(RA) met him with great happiness. I was astonished to realize the fact that *Gaddi Nasheen* are generally oblivious to the reality of *Darwesh;* however, they are an essential for dealing the administrative aspects (*of the Tomb*).

[271] *A person holding the exalted status of a Qalandar.*

[272] *Shamsi - Sun is called Shams in Arabic language, in reference to constantly raging fire and heat of the Sun, Shamsi is a title given to a person who is a blessed carrier of never ending heat of faith; hence, relationship with relentless fire of the Sun. It does bear a direct relationship with Hazrat Shah Shams Tabrizi Sabzwari RA.*

Qalandar Pak(RA) continued the conversation in his(RA) peculiar *Mauj* and manner. We headed towards Dera Ghazi Khan[273] after getting out from there. Younas Ansari Sahib was stationed there. After some travelling we reached his house in the afternoon. He took good care of us and the conversations with him continued even as we rested a while. After the evening, we reached the Commissioner's House. He was a *Bukhari Syed* and had served in the Department of *Auqaf* prior to this assignment. Qalandar Pak(RA) spoke at length on the forefathers of *Bukharis* and explained their attributes of *Faqiri.* Commissioner Sahib continuously carried a smile on his face and his manners were worth mentioning too. On our way back, Younas Ansari Sahib took us to a Guest House where two big and beautiful rooms had been booked for us. Many people began to pour in the room to meet Qalandar Pak(RA), as soon as we arrived there. These people had been specially invited by Younas Ansari Sahib. **Qalandar Pak(RA) continued conversing in his peculiar *Mauj* till 2:30 AM. He(RA) ordered me, "Syed Baba, you must take rest, but wake up early as we would go to the place of Hazrat Sakhi Sarwar(RA)"**. He(RA) said 5 AM, when I asked him(RA) about the time of departure in the morning. By the time I came to the room it was already 3 AM and I went to sleep almost as soon as I climbed into bed. **Just imagine the extent of energy and glory of that time; entire day in the company of Qalandar Pak(RA) and that state of *Jazb-o-Masti.* The door was knocked at exactly 5 AM and Qalandar Pak(RA) called for me, "Syed Baba, wake up and get ready"**. I felt as though I woke up after death on the doomsday. I rushed and opened the door, after having bowed in his(RA) honour and respect, I said, "Baba, I shall be ready in only ten minutes". I got ready after taking the shower and went straight to the room of Qalandar Pak(RA). It was the month of August and early morning heat was such as if the Sun stood right above the head. He(RA) got me seated there. After a while, we were served with tea and in the meanwhile Ansari Sahib also joined us. We

[273] *A southern district of Punjab Province*.

departed for *Dargah* Hazrat Sakhi Sarwar(RA). His(RA) name is Syed Ahmed Sultan(RA) and he(RA) is known as *Lakh Data, Nigah Wala Pir and La'alan Wali Sarkar*[274]. This Tomb is closer to the mountains of Suleman Range and somewhat away from the urban dwellings. Some people have settled around the Tomb like a small town. It is quite a busy place. We reached there with a video camera which I had carried with me through the journey. I also recorded a video film of the journey. Taking the camera in my hand, I reached the Tomb while recording different clips. After having presented myself at the Tomb, I recorded different angles of that beautiful place. Many people bring newlywed brides to that blessed Tomb from far flung areas for seeking blessings. As soon as a bride enters the compound, she gets overwhelmed by the state of *Dhamaal*[275] and loses conscious control of herself. After losing the consciousness in *Dhamaal,* she is given water to drink, taken out of the compound and then presented at the Tomb for blessings. Coincidentally on that day, a bride had been brought there. I did some recording as well. This journey of love and respect with Sarkar Hazrat Sakhi Sarwar(RA) by the people continues since centuries ago. We also had our breakfast there at a traditional roadside restaurant where the taste of every cuisine was perfect.

We headed towards Rajanpur[276] from the court of Hazrat Sakhi Sarwar La'alan Wali Sarkar(RA) which was a 2½ hour drive. Many people who wanted to meet began to flock there for *Dua,* immediately after the lunch. Qalandar Pak(RA), while keeping his(RA) focus, conversed with everyone and *Zikr* of Allah SWT continued. Despite the night fall, people consistently poured in and out. I realized that Qalandar Pak(RA) had hardly slept for 2 hours the night before and there were no signs of tiresome or fatigue in the body or in his(RA) tone despite journeying through the day, the conversations with people and continuance of Allah's *Zikr* and love. **In the similar way as the night before, it struck 3 AM and he(RA) again commanded, "Syed, get ready by 5 AM in the morning since an**

[274] *These titles relate to his(RA) authority over wealth and power of blessed vision.*
[275] *Ibid.*
[276] *Another southern district of Punjab Province.*

adorer had invited us on the breakfast. The journey is long, so we would leave early". This night was better in the sense that I woke up early at 4:45 AM. I had just got ready after taking the shower when exactly at 5 AM, Baba's(RA) knock at the door and voice came. He(RA) smiled when I rushed and opened the door, "Good, Syed you are absolutely Mast Mast[277]". Few political personalities came to meet Qalandar Pak(RA) exactly when we were about to leave after taking the morning tea. They had come for *Dua,* but the mighty vision of Qalandar Pak(RA) delved them so deep in their thoughts that we remained there from 6 AM till 2 PM. **Qalandar Pak(RA) conversed so eloquently in his mystic state of inspiration, it seemed that as though he(RA) felt The Sight of The Almighty, in Whose honour he(RA) sang the ode. I can now realize the actual matter today with the advantage of hindsight regarding which, perhaps I was unaware at that time. The time elapsed in a state of *Masti.* I feel the fragrance and light in every single moment that has passed. Our lack of understanding perhaps turned out as a blessing in disguise and rightly so, for a seed that is sowed through the blessed glance, it needs a certain natural process of time before it turns into a bud, a shady tree and then finally a fruit tree**. This mindset and spiritual journey is also the result of someone's blessing and *Mauj.* At around 2 PM, I whispered politely to remind Qalandar Pak(RA) regarding the invitation and time of breakfast and after that he(RA) granted leave to everyone. As we departed while following the vehicle of our host, we did not realize as to when we entered the desert and our vehicle plied on a marked desert track. After quite a while when we arrived at the house of our host, we found that the breakfast had already been laid. Not just a breakfast, it was rather quite a lunch. Qalandar Pak(RA) took me to a room, where there was as a window in the centre and two *Palangs* on to the right and left side had been laid. The hot wind that blew in the desert seemed colder through the window. He(RA) said, "Syed Baba, this is a more pleasant place". Then he(RA) turned to the host, "Please, serve us the food over here". I had already lost my appetite due to the journey of summer time coupled with around four cups of tea, straight on from 5:30 AM till 2 PM. Somehow, I ate few morsels and then we turned back at around 4 PM. **In the way, suddenly he(RA) asked the driver to**

[277] *Mast Mast - Attuned with the mystic feeling of Qalandar Pak(RA). But generally speaking, it is an expression often used by the disciples now to explain a peculiar state of joy and satisfaction*.

stop the vehicle. He(RA) said, "There is a Tomb somewhere here". I looked around and except sand dunes, I could see nothing even in the far distance. The driver also nodded in negative. He(RA) closed the eyes and with a strong twitch said 'Allah'; then he(RA) asked the driver to turn right. After some time, he(RA) directed to move towards back of the sand dune. I could see a track and we plied on it. As we watched and neared, a Tomb became visible and Qalandar Pak(RA) smiled, "Appears to be a Tomb of Qalandar, Baba received the signal from a distance". We got down from the vehicle and entered the Tomb and did some recording as well. I was astonished that so many *Darwesh* lived at such places on the command of their Lord to serve and guide the creation of Allah SWT. **Qalandar Pak(RA) said when we returned to Rajanpur after visiting that Tomb, "Syed Baba, take a shower and wear new clothes, today we will go to Mithan Kot and show our presence at the place of Hazrat Khawaja Ghulam Farid(RA) since centenary celebrations of His(RA) *Urs* are being organized there"**. Good Lord! What a mention of a great *Sufi poet* whose poems give colour to *Saraiki and Punjabi* languages and give a soothing effect to the listeners, glowing their inner self with the true understanding of The Real Creator Azza Wa Jal (AWJ)[278]. He(RA) belonged to the Chishti Nizami order of *Sufia Karam.* Though, Mithan Kot is at 20 Kms from Rajanpur, but owing to lack of proper road, it takes up to 30 minutes in reaching there. We first arrived at the house of *Gaddi Nasheen* there. Perhaps, the area was supplied through only a single phase of electricity, as all the electric bulbs gave a dim light. **Despite the night time, the temperature was high due to the hot wind which blew there. But we found a big hall like drawing room[279] as we entered the house of *Gaddi Nasheen* which was well lit and very cool due to air conditioning. The seating arrangement had been made on the floor and we were also served *Lungar* at the same place.** It was quite a sumptuous *Lungar;* I was unable to count different type of dishes that laid there. A political personality, who happened to be the *Gaddi Nasheen* of a Shrine in Multan, was the Guest of honour. Everyone moved out after consuming the *Lungar*. Putting my camera on the recording mode, we all moved in the form of a group towards the

[278] *AWJ, عز و جل, The All-Mighty and The All-Majestic.*

[279] *Drawing Room - Such rooms are set up and furnished to receive and entertain guests in every spacious house as part of a cultural tradition that exist almost everywhere in the world. It is also called a living room in some parts of the world, such as in the west*.

Tomb. We reached there in a short while. Many people had gathered there owing to the occasion of *Urs Mubarak.* The administration of the Tomb, present there ensured that our passage was cleared by the people. As I was just about to enter right after the distinguished group, suddenly all visitors at once rushed to get in; immediately, the door was closed with myself left stranded, outside. **I was filming the beauty and fine architecture of the Shrine when I sighed to him(RA), "Sarkar (Lord), I have been left outside". This thought had just crossed my heart when suddenly the door opened, and a gentleman called out my name. Everyone looked around in search and when I responded by raising my hand, people cleared the passage for me. I entered the blessed place of the Lord of *Wilayat* Hazrat Khawaja Ghulam Farid(RA)**. There was a big hall wherein some graves lay orderly in a line. The blessed Tomb was situated to the left in a corner and as I gazed at it, my whole body felt like it was floating in the air and his(RA) *Arifana Kalam*[280] began to come out of me through every pore: -

میڈا عشق وی توں, میڈا یار وی توں
میڈا دین وی توں, میڈا ایمان وی توں
میڈا جسم وی توں، میڈا روح وی توں
میڈا قلب وی توں،جند جان وی توں
میڈا کعبہ، قبلہ ،مسجد، ممبر
مُصحف تے قرآن وی توں

"Meda Ishq Vi Toon Meda Yaar Vi Toon
Meda Deen Vi Toon Meda Eeman Vi Toon
Meda jism vi toon Meda rooh vi toon
Meda qalb vi toon jind jaan vi toon
Meda kaba qibla masjid mimbar
Mushaf te Quran vi toon"

"*You Are My Ardour, you are my friend.*
You are my creed, you are my faith.
You are my body, you are my spirit,
You are my heart, you are my existence.
You are my Macca, You're the direction
towards which I pray, my mosque and my pulpit.
You are my holy books and my Quran."
(*Hazrat Khawaja Ghulam Farid RA*)

[280] *Ibid.*

The lineage of the family of Hazrat Khawaja Ghulam Farid(RA) is linked to Hazrat Umer Farooq(RA). At the age of 27 years, his(RA) elder brother as well as *Murshad,* Khawaja Fakhar Jahan(RA) departed to eternity. Consequent to this, he(RA) ascended to the seat of *Sajjada Nasheen*[281]. The expenditure of his(RA) *Lungar* was 12 Mounds of Rice and 8 Mounds of Wheat daily and around 500 people remained with him(RA) regularly. He(RA) distributed all offerings that were received in a day among the poor and needy by the evening of same day. Major part of his(RA) poetry is in Punjabi language which is titled 'Dewan-e-Farid'. Other than this, he(RA) did poetry in Urdu, Persian, Arabic, Purabi, Sindhi and Hindi languages as well. According to the Chishti Order of *Sufia Karam,* he believed in the concept of '*Hama Oast'* (*Persian*)[282], which meant that he(RA) subscribed to 'Uniexistence'.

I was still locked in his(RA) imagination when Qalandar Pak(RA) called me and signaled for the recording. I started my work as the worthy *Sajjada Nasheen* conducted *Dastaar Bandi*[283] of the guest of honour which was followed by *Dastaar Bandi of Sajjada Nasheen,* likewise by the guest of honour. Prayers were made and as everyone headed outside, I stayed back for a few moments. **A thought struck the mind as I gazed at the blessed grave, what a huge fallacy this material world was and still everyone strived in its pursuance. If one really loved a blessed friend of Allah SWT, then this love resulted in such a blind following in which the person got salvation from the poisonous sting of the world. The real thing is obsequiousness[284]**. Hazrat Imam Jaffer Sadiq(RA) said this when Hazrat Daud Tai(RA) requested him(RA) for giving an advice, "O' Abu Suleman! I am extremely fearful that tomorrow on the day of resurrection, when my blessed grandfather SAWW will question me as to why I not fulfilled the demands of his SAWW obsequiousness, since closest to Allah SWT were the honest deeds and not the lineage". Rightly so, perfect deeds of *Aulia Allah* are their true essence and fragrance. Qalandar Pak said, "Syed Baba, every breath would be accounted for". Just as Hazrat Sultan Bahu(RA) says: -

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[281] *Ibid.*

[282] *Hama Oast – There are two schools of thought that prevail among the Sufis and Saints about Ma'arifat (Ibid), they are 'Hama Oast' and 'Hama az Oast'. Hama Oast means All Divine Light; it is also expressed as Wahdat-ul-Wajood which means 'Oneness of Existence'. In simple words it implies that nothing exists in the heavens and earth but Allah SWT and the existence of everything is manifestation of Allah SWT, alone*.

[283] *Ibid.*

[284] *Mutaba'at*.

جو دم غافل سو دم کافر مُرشد ایہہ پڑھایا ہُو

"Jo dam ghaafil so dam kaafir,
Sanon Murshid eh sabaq parhhaia hoo"
" My Master taught me a lesson:
"Any moment you are negligent in remembrance of Allah SWT,
is a moment spent in denial of Allah SWT"

(*Hazrat Sultan Bahu RA*)

Now if the essence of *Hal and Maqam* is pondered upon carefully, it becomes evident that *'Hal'* is called a 'state or condition' which is imbued in the heart of a person by Allah SWT; and now when it is there, it cannot be turned back willfully and when it goes away, it cannot be stopped willfully. Whereas, in the effort to seek truth, a *Maqam* is that status which one achieves through strivance and struggle. **That is why, *Hal* is a blessing of Allah SWT and *Maqam* is a reward of deeds. For this reason, Qalandar Pak(RA) told me while in a state of *Roya'a*[285], "As is one's *Haal,* similar is one's *Maqam".* So, it is the energy of blessings bestowed by Allah SWT with which one could fight[286] the *Nafs* and only abidance to the commands of Allah SWT result in the award of *Maqam.*** Just as the excellent *Maqam* of Hazrat Khawaja Ghulam Farid(RA) is the result of his(RA) *Mujahada.* Whereas the worldly people only emphasize on physical undertakings and dealings, a *Faqir* because of his *Hal,* is ever-indulgent in a state *Mujahada* so as to gain luminosity of the hidden or inner self[287]. Hazoor Pur Noor SAWW said, "the one, who rejected the *Nafs* to seek nearness of The Truth[288] is called a *Mujahid*[289]*".*

I was still engrossed in this thought when Qalandar Pak(RA) called out for me and I got out of the place after offering my *salam*[290] to Khawaja Sarkar(RA). We sat in the car after a while and headed back to Rajanpur. Next morning, we left Rajanpur after consuming the breakfast and headed towards Bhawalpur. The distance between the two places is 286 Kms. In a short time, we were like passing through a desert; despite being the earlier part of the day, scorching heat of Sun seemed at its peak and no shady tree could be seen for a long distance. Qalandar

[285] *State of Roya'a - A subconscious state of one's existence, like in a dream, in which a person meets and converses with the blessed and departed souls*.
[286] *Mujahada*.
[287] *Batin*.
[288] *Qurb-e-Haq*.
[289] *Mujahid - A person who strives or struggles in the path of Allah SWT*.
[290] *Salams - Greetings and salutations*.

Pak(RA) was engrossed in a state of meditation[291]. The car was being driven very carefully by the driver and suddenly one of the tyres went flat. The brakes worked despite the speed and the car stopped. I requested Qalandar Pak(RA) to remain seated and I will help the driver in changing the tyre. As soon as I got out of the car, I felt as if my whole body would burn due to the heat. Perhaps, it was too cozy in the car because of its good air conditioner; anyways we resumed our journey after changing the tyre. In the afternoon when we reached Khan Garh, Qalandar Pak(RA) ordered us to pull over near a Police Check Post. Having got down from the car, he(RA) walked towards the Police Check Post. I also followed in my curiosity to know as to what was the reason of stopping there? A very healthy Police Constable welcomed us as we entered the Check Post. Taking the name of In-charge Check Post, Qalandar Pak(RA) asked about him. Havildar[292] replied that he had gone out on patrolling. While looking at the Wireless Set, Qalandar Pak(RA) told the Havildar to communicate with him and tell him that Baba had arrived. He reluctantly picked up the hand set and asked for Baba's name. He contacted the officer and we could also hear the other side as he communicated with him. When SHO was informed about Qalandar Pak(RA), he ordered the Havildar to make him(RA) sit comfortably with utmost respect and love and to serve him(RA) the cold drinks; the SHO said that he would arrive soon and that he should not let him(RA) leave. That Havildar seemed panicky, thereafter. He moved around electrically despite his obese body, he rushed outside and quickly came back with two bottles of cold drinks. Chilled bottles with hot wind blowing outside and a ceiling fan of old times; they presented a strange combination. So long as I was in the company of the biggest blessing i.e. Qalandar Pak(RA), every hardship was acceptable to me. **Only a few moments had just passed when Qalandar Pak(RA) suddenly took a strong jerk[293]; and everyone around became fearful when the voice 'Allah' came from his(RA) mouth. Qalandar Pak(RA) asked the Havildar, if a Tomb existed around there? The Havildar nodded in affirmative.** He(RA) ordered him to take us there. We followed behind the Havildar towards the Tomb. Soon after crossing number of narrow streets, we saw a wide courtyard where many people had also gathered. Qalandar Pak(RA) told the Havildar to return so as to inform his officer

[291] *Maraqaba-e-Zaat*.
[292] *Sergeant*.
[293] *Twitch or lurch*.

about our location and that we would be returning soon. I took out my camera and started recording as we walked through. Soon we reached near a Tomb and saw an ascetic[294] woman sitting outside. Qalandar Pak(RA) said, "Syed Baba, come over inside". As I entered, I felt the pleasant coolness, as that from an air conditioner. I imagined that it was especially for me, since I could hardly bear the heat outside. Following the Qalandar Pak(RA), I closed my eyes too and offered my *Salam*. Qalandar Pak(RA) said, "This *Buzurg* is a Qalandar". When I began the recording session, Qalandar Pak said, Syed Baba, fix the camera on the stand and come close to Baba. I complied exactly and thereafter he(RA) spoke in praise of the blessed person of the Tomb. After that, he(RA) moved out. **I recorded few essential shots of the Tomb and as I got outside, I saw two *Kakis* wearing *Burqa*[295] who sat in front of Qalandar Pak(RA). I had just sat down there when Qalandar Pak(RA) commanded a *Kaki* to go inside and recite 'Ali Haq' in her heart with closed eyes while touching the Tomb. That woman immediately complied as though she was anxious and Qalandar Pak(RA) got engrossed in his(RA) peculiar focus. Few moments later, in a loud voice 'Allah' came out from his(RA) mouth. He(RA) said, "Syed Baba, that *Kaki* has been held up by this Baba, call her back". I went inside and told her to open up her eyes. After one or two jerks, it appeared that her static body came back to life; having gotten up, she moved outside.**

When I returned outside, I heard Qalandar Pak(RA) telling that *Kaki* in the veranda to hold the half-filled glass of water in her hand, close her eyes, say 'Allah' thrice in your heart and then drink it in three sips or breaths. She began to shiver as soon as she drank the water. Qalandar Pak(RA) asked her to open her eyes and ordered her to give the remaining water to her accompanying friend; she was also ordered to drink in similar manner. Her friend also began to shiver in the similar way. **Qalandar Pak(RA) said, "Baba has given you the *Faiz,* you may go now and distribute it among people for free. By doing this, peoples bad luck, evilness and diseases would go away, and be sure that you do not sell it out, otherwise look at this Baba's stick, it will come through the air and sort you out[296]**. Then suddenly he(RA) said, "let us go, Syed Baba". I

[294] *Malang.*
[295] *Burqa - A loose enveloping dress worn over usually by Muslim women to cover their face and body*.
[296] *Meaning thereby that you would be deprived of the given Faiz*.

requested for two minutes to gather the camera stuff. I went inside and collected everything, but I could not locate my Rayban Sunglasses. I looked in every corner of the Tomb, to the extent that I even searched under the sheet which covered the blessed grave, but the sunglasses were nowhere to be found. They were an essential part of the journey during summers in Southern Punjab and I never wanted to leave without my sunglasses. I went back outside to where we sat earlier, but they were not there too. I went back in again and was still thinking about what had happened. **Qalandar Pak(RA) asked me, "What are you searching, Syed Baba?". I said, Sarkar I have left my sunglasses somewhere. I had kept them close to the bag and that nobody had entered here. Qalandar Pak(RA) smiled and said, "Syed Baba, it seems that Qalandar has developed liking for your Sunglasses and he has taken them"**. I could not understand this and kept thinking as to why so, I want my Sunglasses back and that's it……. but to no avail. Though, I moved from that place as commanded by Qalandar Pak(RA), but this thing remained stuck in my mind throughout that journey.

Two Important Things: -

(1) Maraqaba-e-Zaat (*The Reflection and Meditation*) :

I used the words for ease and understanding of the readers that Baba's body used to twitch, lurch or get jerks[297] and that he(RA) used to loudly call out the name 'Allah' with his(RA) blessed tongue after that. This very state is called '*Maraqaba Zaat'.* In the context of *Tassawuf,* it is known by the name of 'Permanent Concern' (*Daimi Tawwajuh*). *Daimi* means anything that is constant and does not break or stop; and the friends of Allah SWT do not prefer without it. **When they are blessed with *Mushahada-e-Haq,* their whole existence in its physical form i.e. their body is shaken[298] due to the beatific vision[299], and their tongue only calls out 'Allah'. They always remain overwhelmed in their inspiration and thought of Allah SWT. At this time, no wonder they physically exist amongst the people, but in actual fact they are seemingly unaware and oblivious (*or disconnected*) of the creation of Allah SWT**. Hazrat Ali Hajveri(RA) says, "Though, Hazrat Umer(RA) fulfilled all his(RA) obligations as

[297] *Jhattka*.
[298] *In a shivery movement*.
[299] *Tajjalli*.

Khalifa and the Ruler by being physically present among the people[300], but he (RA) was imbued in The Ultimate Truth (*Haq SWT*) through his (RA) inner self. It is a peculiarity of the people with enlightened inner self[301], which is that they overtly and physically exist among people, whereas they actually remain in company of Allah SWT through their inner self and are always attentive to Him SWT". **Hazrat Imam Zahri(RA) cites the first sermon given by Hazrat Abu Bakr Siddique (RA) after ascending to *Khilafat,* "By Allah, I did not carry any lust for *Khilafat,* neither did I ever develop its wish on any day or night, nor did I ever feel any craving for it. I never asked for it from Allah, either overtly or through my inner self and neither am I happy on its grant"**.

Just imagine! If such was the enormous state of mind of the servants, of the servants of the servant of Hazrat Siddique-e-Akber RA i.e. the ordinary *Aulia Allah,* who regardless of its attraction, they always refused kingship and opted for *Faqiri;* then how could the attraction of this mortal world penetrate the hearts of *Ashaba-e-Karam RA* – the Companions RA, who nurtured under the direct tenderness of Nabi Sarkar SAWW. The hearts of *Ashaba-e-Karam RA*[302] were lit by the *Nur* of the beloved of Allah SWT, Hazrat Muhammad SAWW; imagine the state of *Faqar* and empty-handedness of *Khulafa-e-Rashideen RA,* they never ate anything but the barley bread and performed the functions of state wearing torn clothes. That is why, Allah SWT Said, "Allah is content with them and they are content with Allah"; how excellent, these people are.

Apparently, Aulia Allah lived among the created beings, but refrained from any indulgence towards them and a few kept rather disconnected. Having quit the company of people, they preffered solitude and instead of pointing out flaws in people, they focused on their own flaws; eventually, remained safe from evil influence of the people. Keeping disconnected from other people implies that while living among people, a person must not develop their fondness and nothing in the world should be able to distract them in their focus towards Allah SWT. Hazrat Bayazid Bastami(RA) says, "I kept engaged in conversation with Allah SWT for 32 years and people around me thought that I was talking with them".

[300] *Khalq*.
[301] *Ahle Batin*.
[302] *The Companions RA*.

Qalandar Pak(RA) also lived in the same realm, everyone believed that he(RA) was conversing with them; whereas he(RA) would state, "Baba is only subservient to the command (of Allah Pak)". He(RA) said at another time, "Baba ceased to exist long ago, it is merely the dust that wandered around". Irespective of where he(RA) sat, sooner or bit later, he(RA) used to get up suddenly and say, "The command to move had arrived". The people, whose concerns are all linked to Allah SWT, they do not possess a 'Will' of their own; the actual 'Will' is that of Allah SWT. For this reason, whenever he(RA) would sit somewhere or travelled and conversed, his(RA) whole body trembled and shook with only the word 'Allah' uttered from his(RA) mouth. **He simplified immensely the 'Notion of being present[303] in The Court of The Ultimate Might' for all those who were present around him(RA). He(RA) would always say, "Close your eyes, imagine that Allah Pak is watching you, He is listening to you, blessing you and showering his bounties on you, you are in front of Allah SWT; when this imagination gets strenthened in your heart, then listen to your heartbeat and say 'Allah' thrice and finally pray to Him in supplication without moving the tongue. Do remember, passion is actually called *Dua* and it is not the verbosity. If you called Him with same strength of conviction and passion then everything around you will transform. If you are still unable to reach out, then you alone were to be blamed"**. Obviously, the delusions of material world are sufficient to keep us hostage. We are concerned with only fulfillment of our long list of desires. The worthless nature of our worldly desires would become evident, if this supreme inspiration of The Pure Lord gets firm inside us only for a few moments.

Often, people ask me that did Qalandar Pak(RA) not suggest any *Wazifa[304]?* I say to them that I wish, if only we could ensure the firmness of this inspiration inside us that we stood in front of Allah SWT and that we get freed from the cluthes of our desires and through the enlightened inner self of *Faqirs,* we would be granted the true understanding and

[303] *Roobaroo*.

[304] *Wazifa - A kind of sacred spell of recitations of different Ayat-e-Mubaraka of the Holy Quran in different combinations and permutations for achieving varying degrees of desired effects; as ascribed, injuncted or practiced by some Aulia Karam RA in different timeframes.*

Tasbehaat[305] **which are recited only for the sake of resolving our own complications, difficulties and other torments; and going beyond such practices, we adopt the sincere dependence of The Ultimate Creator of The Means, so that we get salvation from the rebellious *Nafs* and true love of Allah SWT gets settled in our every heartbeat**. The core reason of all our torments is on account of us being away from Allah SWT. Temporal worries and torments should be endured by resorting to patience and keeping the trust in Allah SWT. He SWT must be approached and remembered all the time; consonance of the heart and the tongue should be ensured and both must align in the act. Every person exists alongside his *Nafs* and its delusions become apparent only through the blessing of Allah SWT. No changes could be made to what has been destined; everything is granted by Allah SWT. In every matter, seek protection against devilish insinuations through the treasure of positive presumptuousness. Hazoor Syed-ul-Anbia SAWW stated, "Allah says that I am as per the perception of a person, if he considers Me to be nearer, then I am very close to him and conversely, if he regards Me as being far away, then I am very distant from him". Our ignorance is actually our negativity and the reason of being away from Allah SWT. Complexities are a sign and evidence of life. The absence of obstruction in our lives would eventually diminish our urge to struggle and strive; nothing would be of any consequence and carry no value. Please look at the enormous difficulties and challenges that were faced by all the Prophets AS, especially the dearest to Allah SWT i.e. Hazrat Muhammad SAWW; through the help and blessings of Allah SWT, they equipped the captives of *Nafs* with the wealth of positive presumptuousness, patience and perseverance.

Diverting the attention away from the surrounding people, there is a need to focus on one's self and realise the infinite bounties of Allah SWT that have been bestowed upon us, we must bow in gratitude. **We must spread the message of Surah Al-Rehman and should not fear the obstruction in this regard; Qalandar Pak(RA) said, "Obstruction to one's pursuits is by the will of Allah and its very purpose is to train you and as well as strengthen you, so**

[305] *Tasbeehat – A plural of Tasbeeh, which is regarded as a practice and form of zikr that involves the repetitive utterances of different words, short sentences in the praise and glorification of Allah SWT or different Ayah Mubaraka of The Holy Quran. There are different spells of recitations, usually on the beads (mostly 100 in numbers) which are attached to a string*.

that you become a better person". Qalandar Pak(RA) said, "Syed Baba, pursue solitude and indulge in meditation and reflection". The enlightenment of the perfect notion as outlined by him(RA) with reference to *Maraqaba-e-Zaat* i.e. of being in front[306] of Allah SWT in His Court is the real essence and beauty which was distributed by him(RA) as an open bounty among the people.

Hadees-e-Mubaraka SAWW, "A Muslim is the one, who likes the same for his brother, what he likes for himself". **Qalandar Pak(RA) said, "Have you ever seen a Baba like this anywhere, ever read about or heard?"** It is incumbent upon the disciples to adopt only as much, as has been commanded to do so and no matter what, they must not allow the enormous force of *Nafs* to overwhelm them.

(2) Ism-e-Azam (*The Mighty Name*) : Since centuries ago, Most *Aamileen, Zahideen, Abideen,* rather common *Muslimeen* are indulgent in pursuing and striving for *Ism-e-Azam*. Many books have been written and indications were made to it with reference to numerous *Ahadees-e-Mubaraka.* Hazrat Ahmed Raza Barelvi(RA) and his(RA) respected father Hazrat Maulana Naqi Ali Khan(RA) through their scriptures have mentioned about 20 indications. Hazrat Saad Bin Abi Waqas(RA) said that should I not tell you that Mighty Name of Allah SWT with which whenever He is called, all approbation is granted and when something is asked from Him, it is given; it is that supplication which was asked by Hazrat Younas AS in the three darknesses[307], "لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ " (*Translation: There is no deity but You. Glory be to You! Verily, I have been among the wrongdoers*).

(*Al-Quran, Surah Al-Anbia, 21:87*)

Someone said, O'Beloved SAWW of Allah, was it just specially for Hazrat Younas AS or for all the Muslims? He SAWW said, "But did you not listen to Allah SWT that (*Translation*), "And then I accepted the supplication of Yunus and freed him from the sorrow and like this, will surely grant salvation to the believers". It is said in a Hadees Mubaraka that *Ism-e-Azam* is in these two *Ayat-e-Mubaraka:-*

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

" And your God is one God, there is no God but He, most Gracious and Merciful"

(*Al-Quran, Surah Al-Baqarah, 2:163*)

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[306] *Roobaroo*.

[307] *The Holy Prophet SAWW said, "The supplication of my brother Dhun Nun (Hazrat Yunus AS), who called on Allah while in the Whale's belly: There is no deity but You. Glory be to You! Verily, I have been among the wrongdoers" - Tirmidhi Sharif.*

اللهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

"There is no god but He, the Living, the Everlasting"

(*Al-Quran, Surah Ale Imran 3:2*)

Hazrat Sri Bin Yahya Qudus Sirrah(RA) cites with reference to some *Aulia Karam,* "I used to pray to Allah SWT that may He show me the *Ism-e-Azam.* I saw a star in the sky on which it was written, **"يَا بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ يَا ذوالجلال والاكرام"**.

Hazrat Abu Darda'a Ibne Abbas (RA) says that *Ism-e-Azam* is **"ربِّ ربِّ"** (Rabbe Rabbe). It has come in *Rawa Al-Hakim Hadees* that Nabi Kareem SAWW said that when a person says **"الرَّبّ الرَّبّ"** (Ar-Rabbe, Ar-Rabbe. *Translation: The Lord The Lord";* Allah AWJ replies, "I am here my person, ask Me so that you are given". Hazrat Imam Zain-ul-Abideen(RA) dreamt that *Ism-e-Azam* is **" اللهَ اللهَ اللهَ الَّذِي لا إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ"** (Allah Allah Allah Allazi Laillahaillalah Huwal Rabbul Arshill Azim. *Translation:* Allah, Allah, Allah, (and to me) There is none worthy of worship but Him, and He is the Lord of the Majestic Throne".

Some people are of the view that *Ism-e-Azam* is not just one, rather they are many. Some people said that *Ism-e-Azam* could be separate in consonance to every person. It is also said that the numeric values of all the beautiful names of Allah SWT should be taken out and then gather 'Qalbi Figures or core numeric values' of one's own name, then find out from amongst the beautiful names of Allah SWT which is corresponding as per the numeric value of one's own name. If one finds a beautiful Name of Allah[308] whose numeric value correspond to the numeric value of one's name, then it will be regarded as the *Ism-e-Azam* for that person. Else, as per the numeric value of one's name, the numeric values of two to three *Sifati* Names of Allah Pak may be joined and its *Wird*[309] may be undertaken, as many times as the numeric value of one's name.

[308] *Sifati Names of Allah SW - And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do - (Al-Quran, Surah Al-A'raf 7:180). Allah! La ilahla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names - (Al-Quran, Surah Taha 20:8). He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise - (Al-Quran, Surah Al-Hashr 59:24). Narrated by Hazrat Abu Huraira RA: Prophet Muhammad SAWW said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise" - (Sahih Al-Bukhari 50:894). And Hazrat Hammam RA has made this addition on the authority of Hazrat Abu Huraira RA who reported it from Prophet Muhammad SAWW that he said: "He is Odd (one) and loves odd number" - (Sahih Muslim 35:6476).*

[309] *Wird – Recitations in a repetitive manner. These repetitions are usually counted.*

Hazrat Ibrahim Adham(RA) says, "I kept wandering in the wilderness for four years and I offered 400 *Raka'at Nafal*[310] to sort out my *Nafs,* and Allah SWT gave me food on time without any trouble. Hazrat Khizar AS also accompanied me in this journey and he told me the *Ism-e-Azam* as well, because of which my heart turned absolutely away from *Ghair Allah*[311]". When he(RA) was asked as to what was *Ism-e-Azam;* he(RA) said, "It is spread in the entire universe". Hazrat Abu Bakr Shibli(RA) was asked as to who he was, he(RA) replied, "I am the letter 'B' of Bismillahirrahmanirrahim". Hazrat Bayazid Bastami(RA) says, "I am Bismillahirrahmanirrahim". In short, the blessing of *Ism-e-Azam* is that whatever work is initiated after calling out *Ism-e-Azam*, the work gets done[312].

Ism-e-Azam, **which was revealed on the heartbeat of Qalandar Pak(RA) is 'Ali Haq' and it is Allah's SWT blessing on him(RA). In all perspectives, it has been observed that when someone is seriously ill or is under a spell of depression and when a person recites this through the heartbeat with closed eyes, all bad luck, evilness, disease, torments and every problem go away. It is expected of those people, who carry *Nisbat*[313] with Qalandar Pak(RA) that before going to sleep, they should close their eyes and imagine themselves *Roobaroo*[314] with Allah SWT and through their heartbeat, they should recite 'Ali Haq' five times. This practice should be undertaken before going to sleep for only seven days and water should be drunk, as much as possible. This must be understood that it is very effective in warding off darkness of the soul, depression and deadness. The counting must not be increased at will and it must be borne in mind that correct focus is extremely important. Just as Qalandar Pak(RA) has said, "Not the dead, rather we have to give life to the dead hearts[315]".** In the beginning, the spell of five times seem much lesser, but if one is properly focused in that state of *Roobaroo* then the person would not be able to

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[310] *Nafal – A kind of Prayers. In Islam, a Nafal prayer (Arabic: صلاة نفل, ṣalat al-nafal) or supererogatory prayer is a type of optional Muslim salah (formal worship). As with sunnah prayer, they are not considered obligatory but are thought to confer extra benefit on the person performing them. According to the following hadees mubaraka, Nafal not only draws one closer to Allah but also helps one attain the better success in the afterworld.*

[311] *Ibid.*

[312] *The wish is indeed, granted by Allah SWT*.

[313] *Nisbat - Spiritual association or bonding with a specific Sufi order or a Buzurg*.

[314] *The notion of being present in The Court of Allah SWT, i.e. Bargah-e-Ellahia.*

[315] *The languids*.

recite it even once; and the whole body would begin to tremble. This luminous realm of *Irta'ash* is far and beyond the reach of logic and wisdom. Therefore, the bounds set out for such undertakings should not be crossed. Hazrat Abu Saeed Khadri(RA) says that many *Mohajir and Ansars* sat in the house of Hazoor Nabi Kareem SAWW and during this time when Hazrat Ali (RA) passed by, Rasool Allah SAWW said, "Haq is with him, Haq is with him". (*Masnad Abul Ali, Vol 2, Page 3108*)

Qalandar Pak(RA) said, "In entirety, everything[316] is indeed Ali, a tiny particle[317] is also Ali; indeed, all and everything is Ali, and we are a trait of Ali".

"Al-Aliyun - العلي' is a *Sifati* name of Allah SWT and *Faqir* is illuminated with traits of Allah SWT. Just as Hazrat Ibrahim Adham (RA) said, "*Ism-e-Azam* is spread in the entire universe". The whole universe is owned by Allah SWT. Every particle that constitutes the universe recites the name of that *Zaat-e-Rabbani*. Allah is pure. Whether Qalandar Pak(RA) conversed on something or in his(RA) silence, during all these moments of his life, whenever The Pure Name 'Allah' came out of his(RA) mouth, it seemed as though everything trembled. Sultan Bahu very aptly said: -

سینے وچ مقام ہے کیں دا مُرشد گل سُجھائی ہُو
ایہو ساہ جو آوے جاوے ہور نہیں شے کائی ہُو
اِس نوں اِسمُ اعظم آکھن ایہو سِرّ الٰہی ہُو
ایہو موت حیاتی باہُو ایہو بھیت الٰہی ہُو

"Senay wich maqaam hai kaindaa, Murshid gall sujhaaee hoo.
Eho saah jo aave jaave, Hor naheen shai kaaee hoo.
Is noon Ism-al-Aazam aakhan, Eho sirr Ilaahee hoo.
Eho maut hayaatee Baahoo, Eho bhet Ilaahee hoo"

"My Master has explained to me. The reality of living in the heart:
It is called Ism-e-Azam, the Word of Allah SWT - It is the divine mystery.
This Word is the breath of our lives; other than the Word nothing exists!
It brings life, it causes death; in it lie all the secrets of Allah SWT!"
(*Hazrat Sultan Bahu RA*)

Hazrat Imam Fakhruddin Razi(RA) and certain other *Sufia Karam* regard *Kalma-e-Hu* as the *Ism-e-Azam.* Hazrat Syedna Ghaus Al-Azam(RA) said, "The condition is that when you call out 'Allah' then actually nothing should exist in your heart, other than Allah". Therefore, in all perspectives, when we call out 'Allah' thrice

[316] *Kul (Arabic).*
[317] *Zarra.*

through the heart, we must believe ourselves[318] to be in the Court of Allah SWT and only then shall we experience the true effect. Whoever secured firmly the inspiration of only Allah SWT in his heart, his or her life and the focus therein would completely transform.

The adorers of Qalandar Pak(RA) should ponder on the statement of Hazrat Ghaus Al-Azam Sarkar(RA) and should recall as to what was commanded by Qalandar Pak(RA). Qalandar Pak(RA) said to me one day, "Syed Baba! I was overwhelmed by 'Ali Haq' in such a manner that through my every pore and each particle of this universe, same voice came all at once, Ali Haq, Ali Haq, Ali Haq".

When someone would question him(RA) as to what was meant by 'Ali Haq'? He(RA) would say, "Have you not read the 99 Most Beautiful Names of Allah, one among them is "العلي", The Highest and the other is "الحق", The Truth, if you have any objection than you may read it like this "العلي الحق". In Rawalpindi, He(RA) went to AFIC with me and said, "Son, one should not undergo heart surgery. No one could stitch it back in its original form once this human machine is opened". This thing could not be contemplated by either the science or the surgeons that after having cut the body bare open, they could never manage to stitch it back exactly as it was created by Allah SWT; how could it be ever possible?

So, we reached the General Ward of AFIC where we found gloomy faced patients on the beds. Qalandar Pak(RA) asked one of them as to what was his problem and he answered that his two Arteries had blockages. **He(RA) told him to close his eyes and imagine that he was *Roobaroo* with Allah Pak and recite 'Ali Haq' five times in his heart**. He immediately closed his eyes. Then he turned towards another one who in turn questioned as to what was 'Ali Haq'? Without indulging in any further discussions with that fellow, he(RA) turned towards the third patient and who immediately closed his eyes; and that is how in my curious effort to know the effects of *Ism-e-Azam* on those heart patients, turned into immense happiness. **Qalandar Pak(RA) commanded all those who recited this *Ism-e-Azam* through their hearts with utter focus, to drink half filled glass of water with closed eyes after saying 'Allah' thrice in their heart. Later he(RA) listened to their expressions and feelings with due concern and**

[318] *Roobaroo*.

interest. As we got out of that place, Qalandar Pak(RA) said, "Syed Baba, you must come back to this place after three days to get the information on all those patients who complied with the inspiration of being *Roobaroo* with Allah without any doubt or apprehension, and find out that whether they were operated upon or not and do collect information on all those patients as well, who did not comply and questioned on account of their doubts". I found out during the visit to the hospital after three days that all such patients who complied with Baba's command without any hesitation had been discharged by the doctors with the opinion that their Arteries did not have blockages anymore and that there was no need for any surgery. Whereas, all such patients had been operated upon, who had questioned and had chosen to abstain being doubtful and apprehensive.

Qalandar Pak(RA) said, "Ali Haq is that *Ism-e-Azam* that if someone gazed at the dead while reciting it through the heart, it would come back to life; however, it would happen with a person, who is blessed with its divine revelation. This honour is only bestowed to a *Faqir;* he(RA) always subscribed to the idea of bringing life to the languid hearts. Therefore, when we would recite it with due focus through our hearts, then eventually our own heart would come out of its deadness, first. Our blinding cover of darkness[319] would go away and then the true light would become visible. We would only be able to enliven the dead hearts when the ultimate truth gets illuminated before us".

He(RA) commanded that when someone entered the blessed following, he should imagine being *Roobaroo* with Allah before going to sleep, he must then recite five times 'Ali Haq' through the heart for seven consecutive days. During these days, one must frequently drink half glass of water in three sips with closed eyes after saying 'Allah' thrice through the heart. This is a blessing[320] and with seven days of continuous praying, one would get riddance from the darkness of heart which is the actual blinding veil[321] over the reality, and it is necessary for firmness of conviction that one strengthens his inspiration of being *Roobaroo* with Allah; this will energize the soul and eventually the flaws of one's own *Nafs* would become visible.

[319] *Hijab-e-Ghain*.
[320] *Faiz*.
[321] *Hijab*.

It is mentioned in *Hadees Pak*, "When Allah decides to bless someone; he is shown the flaws of his own *Nafs".* The blessings of Allah SWT are achieved through focused recitation of *Ism-e-Azam* and in fact, after knowing the flaws of *Nafs*, it is the rejection of *Nafs* which gives rise to the love of *Faqir,* as well as the sacred relationship. The method of recitation and number of repetitions are fixed. Any change in the method or number of repetitions by someone would be regarded as his or her own personal act; it would bring to fore the fact that failing to comply with the injunctions and command of a *Faqir* is factually, the evilness of *Nafs.* **Our claim of devotion and love[322] would only be justified if we complied with exactly as commanded and developed the due focus; till the time it is not achieved, increasing the number of repetitions would bear no consequence. Qalandar Pak(RA) said, "The real secret is that if one possessed the correct focus, the person would not be able to read it even once and his or her entire existence would tremble on realization of The Ultimate Purity".**

The aim of these assertions is to dismiss all misperceptions, especially with reference to *Maraqaba Zaat* of Qalandar Pak(RA) and the ensuing sudden lurching and twitching movements; since far from reality, few people adopted such lurching and twitching movements as a tradition. Hence, we moved from the Tomb of Qalandar(RA) and reached the Police Check Post. SHO Sahib knelt and offered his kind respects to Qalandar Pak(RA) with sheer reverence and took him(RA) to a house located just at the back of the Check Post. He(RA) was seated in a room where many people had already gathered. Everyone knelt and offered their respects to Qalandar Pak(RA). He(RA) conducted *Dua* for everyone and later the *Lungar* was laid out. After the food, we left for Uch Sharif. It was a journey of one hour and forty-five minutes and we arrived at the house of *Gaddi Nasheen* of Uch Sharif while passing through Ali Pur along Muzaffargarh Road. *Gaddi Nasheen,* Syed Sahib received us warmly and made us sit in an air-conditioned room and treated us with great traditional hospitality. In the evening, a recording session featuring Syed Sahib[323] was conducted about Makhdoom Jahanian Jahan Gasht(RA) in an adjacent orchard located close to the house. The eyesight of Syed Sahib was quite weak, and he said to me number of times, "Please tell your Baba to conduct *Dua* for me". **I did**

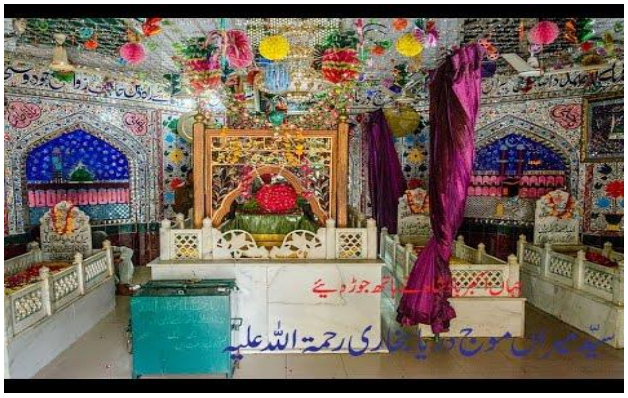
[322] *Towards Qalandar Pak RA*.
[323] *Gaddi Nasheen*.

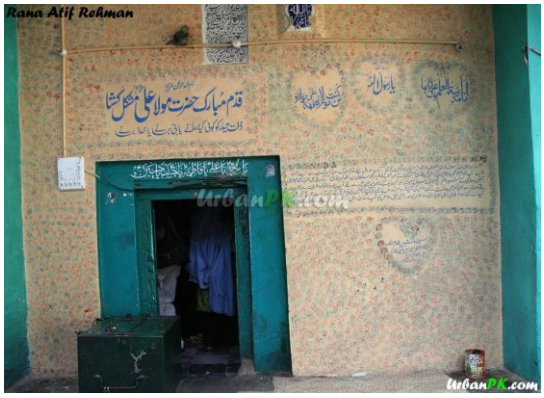
question him as to why wouldn't he request him(RA) for this? He responded by saying that he believed, Qalandar Pak(RA) only listened to me (*Syed Baba*). Hence, a bit fearfully, I did make a request to Qalandar Pak(RA). He(RA) commanded that he should drink half glass of water in three sips or breaths after saying 'Allah' thrice as many times as he could during the day with closed eyes; Allah SWT will surely grant him health. We requested leave from Syed Sahib in the evening and Qalandar Pak(RA) took me to the Shrine of Hazrat Syed Jalaluddin Surkhposh Bukhari(RA). The call[324] for *Maghreb Prayers* had already been given out. Upon entering the Shrine, we found there that the light inside was bit dim. **We offered our presence in the Court of Shah(RA) with closed eyes. It was certainly a great feeling (*Mauj*), it seemed as though I sailed in a boat which moved to and fro in an ocean. I was rejoiced, as he(RA) was the forebear of Qalandar Pak(RA) and it was him(RA) who founded the Bukhari Order among the *Sadats* (*Syeds*).** Having left that place, we then reached the special and blessed place of Hazrat Makhdoom Jahanian Jahan Gasht(RA). It is a big hall like room in which his(RA) enlightened Tomb (*The Blessed Grave*) is located exactly in the centre after the entrance to the right-hand side. The honour of showing our presence with closed eyes was given here at this blessed place, as well. Indeed, he(RA) is a beautiful *Faqir* of exalted rank. His blessed birth took place in Uch Sharif on 14th of *Sha'aban-ul-Moazzam,* 707 AH (*as per Islamic Calendar*), the 7th of February, 1308 AD. The blessed name Jalaluddin(RA) was kept with reference to the respected name of his forebear. But he(RA) is commonly known by the title of Makhdoom Jahanian Jahangasht(RA). **He(RA) inherited the blessed order of *Bukhari Khilafat* from his(RA) father Hazrat Ahmed Kabeer(RA). Other than this, he(RA) was granted the blessed Khilafat by Hazrat Shaikh Ruknuddin(RA) and fourteen other acclaimed *Sufi Buzurgan*.** He(RA) travelled throughout his(RA) life and gathered blessings and *Faiz* from different

[324] *Adhaan - The Adhaan (Arabic: أَذَان) is the Islamic call to worship, recited by the muezzin at prescribed times of the day. The root of the word is ʾAdhina أَذِنَ meaning "to listen, to hear, be informed about". Another derivative of this word is ʾUdhun (أُذُن), meaning "ear". Adhaan is called out by a Muezzin from the Mosque five times a day, traditionally from the minaret, summoning Muslims for mandatory (fard) worship (salat).*

blessed scholars and *Sufia Karam*. It is for this very reason that he(RA) is famous by the title of *Jahan Gasht* (*One, who roamed the world*). He(RA) saw the period of rule of seven Kings. He(RA) ascended to the blessed position of 'Shaikh-ul-Islam' during the time of Sultan Muhammad Tughlaq and was assigned the administration of 40 *Khanqahs*[325] in the area of '*Siyostaan'.* However, he(RA) soon resigned from the assignment and following the blessed advice of Shaikh Ruknuddin(RA) which was received in a dream, he(RA) proceeded on Hajj. The number of his(RA) *Khulafa*[326] are incountable and are spread in the entire Sub-continent[327]. They have worked tremendously in promoting and publishing of Islamic teachings. He(RA) departed to the eternal abode at the age of 78 years on 10th of Zil-Hajj, 785 AH (*as per Islamic Calendar*), 1384 AD.

At the Tomb of such a high order *Buzurg,* my existence seemed like a tiny





particle (*Harf-e-Mukarrar*). Many incidences of his(RA) life just flashed back through my eyes; what an enlightened and fragrant person he(RA) was. Many magnificent *Buzurg* descended in the generation of Makdoom Jahanian Jahan Gasht(RA). One among them was Hazrat Syed Aleemuddin Shah(RA), who is also known by the people in Lahore as Syed Meeran Shah Al-Maroof Baba Mouj Darya Bukhari(RA). He(RA) is his(RA) son. In addition, his generation is spread throughout the length and breadth of Pakistan and India. During this inspiration filled with love and reverence, Qalandar Pak(RA) commanded to move from the place and as we got out, we saw on a side the honourable foot print of Hazrat Maula Ali(RA) on mud which had been secured in a glass case. **Qalandar Pak(RA) said, "Syed Baba, there are some shrines of the *Buzurgan* of Gilani Order as well, let us go**

[325] *Khanqah - It is a building designed specifically for gatherings of a Sufi (of a particular order or Tariqah) and his disciples. It is a place for spiritual retreat and character reformation.*
[326] *A plural of Khalifa.*
[327] *Mainly Pakistan and India, including Bengladesh.*

there". Hence, we reached there and there were blessed graves of many *Buzurg* closer to the entrance in a hall.

Qalandar Pak(RA) said, "Syed, now is the time of your test. Tell me as to which one out of these is the blessed grave of actual *Buzurg;* the first one who arrived here". I would place my both hands on each grave and recite 'Ali Haq' with closed eyes; suddenly, I felt a jolt on one of the grave and felt as if the grave slid from under my hand. I opened my eyes and told Qalandar Pak(RA) that it was that blessed grave of the most honourable *Buzurg.* Qalandar Pak(RA) smiled and nodded in affirmative. After this attendance, I told Qalandar Pak(RA) that a relative of my wife, Begum Asifa Shakir lived there in Bahawalpur and requested him(RA) to proceed to their place for spending the night. He(RA) replied that as a matter of fact, he(RA) wanted me to meet a *Kaki* and I would be able to recall everything, eventually by visiting her; so, that is how we moved out from there. It was 10 PM when the car stopped in a somewhat darker place. Having got down from the car, Qalandar Pak(RA) seemingly vanished in the area. It was so pitched dark that one could not even see own hands. After pondering on the surroundings for some time, I realized that perhaps it was a Bazar where the shops were closed, and some people slept on the edges of the shops. After a while, a person who apparently wore a feminine dress, but had a male voice came close and said that Baba Ji(RA) had commanded me to follow him. Thinking that it was an order of Qalandar Pak(RA), I followed him without a second thought. After passing through many streets, we entered a compound of a house where he lit the bulb in a room that was adjacent to a veranda. He left the room by requesting me to be seated there. The bulb gave a bright light and I looked around carefully, it was a drawing room where the sofa and carpet were of red colour including the curtains, which were also red. **As I was just looking around, I heard the voice of Qalandar Pak(RA) and he(RA) entered the room along with some *Kakis.* He(RA) introduced me to one *Kaki,* "Syed Baba, this is *Kallo Kaki,* whom you called over the phone". That *Kaki,* in her sheer respect and love offered greetings and I recalled the whole incident which has been mentioned earlier. Perhaps, another episode of the test of *Nafs* was connected to that place. The *Kakis* who had come in the room laid two *Palangs* in the open courtyard and sprinkled water**

around on the floor. The beds were laid and Qalandar Pak(RA) commanded, "Syed Baba, tonight you will get the privilege of sleeping on a *Kotha*[328] of Basti Himayatian". I then realized there that a person lived in a constant state of journeying and one's every foundation, ultimately lead to the final end. I lied down on the bed, I felt as if the stars were very close to me. The *Kakis* began kneading the blessed head and feet of Qalandar Pak(RA). Qalandar Pak(RA) ordered two of the *Kakis,* "Knead the feet of Syed Baba, as well". I was like fearful and said, "No, you all may please only attend to him(RA)". Then I lied down but found that same person in feminine dress along with another companion had shown up. One of them kneaded my feet, whereas the other did the same to my head. Meanwhile, I fell asleep. I woke up in the morning at 5 AM and saw that the bed of Qalandar Pak(RA) was empty. I was told that he(RA) had gone for getting his beard trimmed. Handing me down a towel, *Kallo* pointed towards a wash room and asked me to take a shower. I got up with a strange feeling and came back after taking the shower. Seeing the newspaper, I began reading it. Looking to the front, I saw *Kallo* who was kneading the dough while sitting on a stool. After that, she started cutting the potatoes. I kept observing for quite some time that how the breakfast was being readied with love for Qalandar Pak(RA). When the breakfast was ready, Qalandar Pak(RA) arrived back and we got seated in the same drawing room. The breakfast which was prepared with such love was laid; it was extremely tasty and had no comparison. I ate a lot, up to my full capacity and appreciated *Kallo's* love and its taste. A large crowd of *kakis* came to meet Baba(RA) after the breakfast. Owing to the rush, it was difficult to even stand in the room when a tall person in black dress entered and after bowing down in respect of Qalandar Pak(RA), he met with me very lovingly. He said after the introduction, "Syed Sahib, please come to my house as there is lot of rush here". He moved out while taking me along and provided the opportunity to see the streets of Basti Himayetian in broad daylight. We entered a compound after passing through different streets and we reached a veranda after taking a few steps. He took out the keys to a room, switched on the light and the air conditioner and offered me a seat on the Sofa. A *Kaki* entered the room after a while who was introduced as his wife. She lived in the same *Bazar-e-Husn.* He said that he

[328] *Kotha is a colloquial name of the house which is situated in Bazar-e-Husn. It is regarded as a place where people usually visit for seeking humanly/ carnal pleasures in unworthy way or for witnessing traditional dance performances by specially trained girls.*

was a Syed Zada and worked abroad in Europe. He said that the room belonged to his wife and whenever he was around in Pakistan he stayed in that room, because his happiness laid in what pleased his wife. Then he asked his wife to make *Doodh Patti*[329] and got engaged in conversation with me regarding PTV. He was also a friend of one of my senior colleague named Tajdar Adil, and that is how while conversing, we came to the subject of Qalandar Pak(RA). His wife served us *Doodh Patti* with some biscuits. The mention of connection with Qalandar Pak(RA) had just been made when he(RA) entered and said that 'Wah' (*Good*) Syed, you are enjoying in a cool room. We all stood up in his(RA) respect. The tea was also served to him(RA) as he(RA) sat down. An hour-long conversation ended when Qalandar Pak(RA) commanded to move from the place. While I got out of the house and moved to the car on foot, I recalled my conversation with Syed Sahib and appreciated his commitment; I realized that how people accepted others and then remain firm on it. To ensure permanence of a relation, its ever-remaining firmness is the actual essence and beauty. I kept appreciating that Syed Sahib in my heart and we left Bahawalpur for Multan. **I would certainly mention here that whenever I roamed in my inspirations, no matter which direction he(RA) looked at, Qalandar Pak(RA) always would ask me that Syed what were you thinking? And exactly as in my thoughts, he(RA) would precisely mention about them. In this regard, I was now afflicted with this fear that I must impose a restriction on all kinds of my inspirations, because one became oblivious to the surroundings and the disrespect which was caused by not remaining under the inspiration of *Murshad,* was utterly harmful. The growth of a person ceases and one's lack of focus i.e. the inspiration of *Ghair*[330] deprives the person of the blissful experience of realizing The Ultimate Truth**. Exactly so, this is precisely what he(RA) cautioned everyone about that someone was watching over you; when this inspiration secured firmness inside a person then he would become heedless to the apparent world and eventually granted the intimacy of 'The Ultimate Truth'. Hence, this was exactly what strengthened in me during this journey; nothing should be able to catch one's inspiration, but only the '*Inspiration of Murshad'.* We reached Multan after travelling

[329] *Doodh Patti – a special recipe of making tea with only milk and black tea*.

[330] *Ghair is anything but The Ultimate Reality or Truth. Here, the inspiration of Ghair is regarded as one's inspiration, trust, faith or reliance on something other than Allah SWT and His blessings. It may also be lack of focus towards one's Murshad, who happens to be the source of connection to The Ultimate Truth*.

for two hours. I told the driver to take us to Hotel Silver Sand located in the Cantonment. The Manager of the hotel was Naveed Sahib, who happened to be an extremely jolly good person. He got acquainted with me through one of my fellow, Younas Sohail Sahib. Prior to this, I along with my wife and son had already stayed there once when the people of Multan had organized a function in my honour. In that time, I used to be a famous producer of 'TV Drama'. When we entered the hotel, we found Naveed Sahib at the reception counter along with his another very loving friend named 'Jajji'. Having seen us, he rushed to me immediately. I introduced them to Qalandar Pak(RA). They immediately opened up a room and having switched on the air conditioner, got busy in arranging the food. Both persons looked after Qalandar Pak(RA) very well and kept kneading his(RA) feet. During that time, they also requested Qalandar Pak(RA) for *Dua* in their favour. He(RA) said, "Now that Baba has arrived here, and surely I came for you and I have come by the will of Allah". Then he(RA) conducted *Dua* in their favour with immense focus and concern. Later in the afternoon at 5 PM, both friends took us in the car to the Airport, got our boarding passes and left after kneeling and bowing down in respect of Qalandar Pak(RA). Those people who belong to Multan would be familiar with Bell & Tell Restaurant; these people owned it and their success is reflective of the respect and care they showed towards Qalandar Pak(RA).

Hazrat Nabi Kareem SAWW said, "The love of *Faqir* is the *Nur* of both worlds".

In commensurate with its intensity, anyone who fostered sincere love was blessed with sheer *Mauj.* Such as this, there are thousands of examples which speak volumes on the *Karamat*[331] of *Faqir*.

Multan Airport was a bit smaller as compared to other Airports in the country and we managed to quickly pass through the usual security and other check-in procedures and reached the passenger's waiting lounge[332]. Qalandar Pak(RA) keenly gazed in all four directions at the people sitting there and decided to sit on a vacant seat next to an Islamic Scholar[333], who sat at a distance from others. I sat somewhat away from them on a chair. Qalandar Pak(RA) sat right in front of me as he(RA) was engaged in conversation with that scholar. Although, I could not hear their

[331] *Ibid.*
[332] *Though, a big and modern Airport now exists in Multan*.
[333] *Aalim-e-Din*.

conversation, but the focus of my inspiration reminded me a dream of my *First Murshad*, Hazrat Syed Ahmed Shah Abul Barakat(RA).

When I met with Qalandar Pak(RA), the same night I saw Hazrat Syed Abul Barakat(RA) in my dream. He(RA) was present in a very beautiful and lush green orchard under a Date tree and he(RA) was holding my right hand with both his(RA) hands, as is done during the time of *Bai'at*[334], and he(RA) is saying, "Syed, your *Bai'at* would be conducted again". I questioned that Sarkar, why again? He(RA) replied, "Son, the path you are treading is only the path of fire, and everything would be burnt". As though in the realm of astonishment and inquisition, I did not understand and kept looking up to him(RA). He(RA) said, "Son, the path you have chosen to tread is the realm of *Jalal,* here everything except Allah SWT, gets burnt". I was just about to ask him something when he(RA) pointed to the right-hand side, "Look there". I saw a red coloured fire going upwards through a line of very tall lush green trees. Instead of being afraid of the fire, I got my hand freed from Syed Sahib(RA) and kind of flew towards it and jumped into that fire. I woke up from that dream immediately after that. I realized that my whole body was sweating intensely and was hot like fire. It was a reward of prayers of Syed Abul Barakat(RA) and he(RA) said the same thing which was often said by Qalandar Pak(RA), "Except Allah SWT, *Ishq* burns everything".

The Shrine of Hazrat Syed Abul Barakat(RA) lie close to Pilot Hotel in Lahore as a source of blessings for all and sundry.

Let me also state that there are many other such important dreams which I am unable to give out for fear of rebellious *Nafs.* When I shared one such dream with Qalandar Pak(RA), he(RA) strongly cautioned me not to mention it to anyone.

Qalandar Pak(RA) commanded regarding dreams, "Owing to the battle inside a person between the good and the evil, one dreams on whichever is dominant among them. The conflict of our positive and negative thoughts continues to weigh heavily in our imaginations". As

[334] *Bai'at - The path of Sufism starts when a seeker takes an oath of allegiance with a teacher (Murshad, Pir or Buzurg etcetera) called Bai'at or Bay'ah (Arabic word meaning 'transaction'), where he swears allegiance at the hands of his Murshad and repents from all his previous sins. After that, the seeker is called a Mureed (Arabic word meaning 'the committed one'); from here on, his Batini (inward) journey begins*.

opposed to lurking in stories, incidences and imaginations, he(RA) always stressed on the practical aspects of life. Keeping positive approach is the path of salvation. We are surrounded by material complexities and in such a state, our positive inspirations wither away and for this reason we fall victim to mental, physical, psychological diseases and spiritual confusions. Let it be known that there are three types of dreams. The first type is the inspiration of *Nafs;* this implies that a person only dreams about whatever he engages in during the day and whatever concerns influence his heart and mind. This means that something which is more ascendant in a person's inspiration and mind during the state of consciousness, the same thought gets manifested in the dream.

The second type is the horrific dream. In fact, this is due to devilish influence. As it has been stated in the Holy Quran:

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

" Indeed, he [devil] is to you a clear enemy"

(*Al-Quran, Surah Al-Baqarah 2:208*)

When he does not hold back in instigating a person while being awake, then how come he would spare him in the sleep. A sleeping person sees as if his life is ending or his head has been chopped off, and in similar way such horrific dreams come about. Similar to the first type of dreams, they are also untruthful and meaningless.

The third type is what is regarded as prophecies from Allah, a divine inspiration given to His specific people or to whom He so wishes, Allah SWT foretells and sends as an inspiration and intuition and it is reflected on a person's heart as indications and signs, future happenings that concern the spiritual growth and inner serenity of a pious person are shown to him by way of visualizations in a dream. **The purpose is to express beatitude so as to make the person contended and that seeker of truth feels energized; besides, it is done with a purpose, so that he continues to keep his faith in Haq Ta'alla, remains hopeful and feels emboldened. Such is the type of dream which is trustworthy and interpretable; and whose virtuousness and praise has been mentioned in Hadees Mubaraka.** (Muzahir Haq Jadeed)**.**

Qalandar Pak (RA) narrated a Hadees-e-Mubaraka of Hazoor Pur Noor SAWW, "The vision or dream[335] is one-fortysixth part of prophecy" (*Sahih Bukhari RA and Muslim RA*).

Just realize the enormous beauty and magnificence of the truthful and the honest (*Sadiq aur Ameen*), **Qalandar Pak(RA) said, "The truthful means, only that pure being SAWW, whose every word is nothing but the truth, for all times and forever". Let us take a view in our surroundings that whether these two words are used for any big personality, nowadays; and we are so badly disoriented that we fail to remember that these two pious traits are only linked to the blessed personality of Hazrat Rasool-e-Kareem SAWW**. He SAWW is the only pure and superior being in the entire universe. He SAWW is the beloved of Allah SWT and His most dear Rasool.

Now regarding these times of hurly-burly all around; correct approach and thinking is only possible through a connection with a person of truth i.e. *Mard-e-Haq*[336]. Hazrat Ali Bin Nabdar Seerani(RA) has very aptly said, "Indulgence of hearts in conflict is actually in relation to the conflict prevailing at that time and the people therein".

All the Aulia Karam(RA) who departed to eternity 8 to 9 centuries ago carried a similar opinion regarding their times and pointed out by saying, "What an awful time had arrived, truth had become non-existent, whereas falsehood was dominating". What would we say on the times that we people are living in? All the time, Qalandar Pak(RA) remained committed to the betterment of humanity, whereas misguided people indulged in making him(RA) an object of their criticism. But in response, he(RA) always spoke of Allah's Beautiful Name i.e. 'Al-Rehman' and stressed on the need to nurture love inside the hearts. Hazoor Nabi Kareem SAWW stated, "One who does not carry love inside the heart, does not have faith, too". The statement was emphasized and repeated thrice by him SAWW.

I was still engaged in such thoughts when the voice of Qalandar Pak(RA) really shook me up, "Syed Baba, the announcement for boarding has been made, let us go". I followed him to board the aircraft. **Having been seated in the aircraft,**

[335] *Al-Roya'a. Ibid.*
[336] *A person with divine acceptance of the Ultimate Truth*.

Qalandar Pak(RA) said, "How was this journey and what did you learn from journeying with Baba". I tried to gather my thoughts and then expressed in this manner: -

1. **Peace in life is only possible through positive approach.**
2. **The affluence of materialism diminishes our balance in life.**
3. **Correct focus is extremely necessary so that we remain aware of the happenings in our surroundings.**
4. **Objection to anything that comes from *Murshad* is nothing but an incitement of our *Nafs.***

Qalandar Pak(RA) smiled after listening to these few deliberations of mine and in the meantime, as the aircraft taxied and took off, I stared outside through the window. Now when I recall today with a little understanding of the reality of my *Nafs,* this realization gains strength as to why did we fail in giving due love and respect to Qalandar Pak(RA). Certainly, this does not mean that I did not love or respect him(RA), since I was like a bottle of glass in front of that *Mard-e-Haq* and whatever lay inside was clearly apparent. O'my dear God, not knowing as to how many times did our *Nafs* cause irritation due to our lack of understanding and proper knowledge. Now, what remains behind is only the *Malamat* (*Blame*) and a feeling of repentance. **I always find myself *Roobaroo* with this *Shehenshah* (*Lord*) and earnestly pray that in this beautiful inspiration of mine, may I be granted riddance from the disastrous indulgence of *Nafs* and I continue to receive the blessings of Haq Ta'alla's acceptance and happiness in every undertaking.**

A few recommendations are considered necessary with reference to repentance and guilt. Let it be remembered that repentance means 'to change'; it is to say that a person's approach changed absolutely when firm repentance was done honestly. Allah SWT said in the Holy Quran, يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا "O'you who believe! Turn to Allah with sincere repentance." (*Al-Quran, Surah Al-Tahreem, 66:8*), and in another place, وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ "O'you believers, repent in the court of Allah so that you get salvation" (*Al-Quran, Surah Al-Noor, 24:31*). Hazoor Pur Noor SAWW said, "There is nothing that Allah loves more than a youth who repents". He SAWW further said, "He who repents of his sins is just as the one, who never committed any sin". He SAWW said at another place, "When

Allah loves a man, sin shall not hurt him", and then he SAWW recited this Ayah Mubaraka, إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ "For Allah loves those who turn to Him constantly" (*Al-Quran, Surah Al-Baqarah, 2:222*).

When the blessed Companions RA asked about the sign of repentance, he SAWW replied 'Regret'. And "Sin shall not hurt him" means that he will not become an infidel because of sin, and neither his faith will be weakened. When sin cannot cause loss to one's faith, then the loss on account of a sin which finally leads a person to deliverance is actually not a loss. (*An extract from the Book Kashf-ul-Mahjoob*).

Repentance means to 'refer', meaning thereby that due to fear of Allah, quitting something that has been so ordained by Him, to abstain from and to obey His command. The statement of Nabi SAWW that the 'sign of repentance is regret' contains all the conditions of repentance, which are: -

(1) Regret on disobedience (2) Abstinence from evildoing (3) Resolve of not sinning again; so 'Regret' has all these three aspects.

Among the reasons of 'Regret', the fear of punishment on account of evil doings causes sadness in heart and resultantly, the regret. Then the thought of divine favour fades away due to sins and one gets into a feeling of deprivation and extreme worry is second reason. The third reason is when one feels shameful in front of Haq Ta'alla and feels regretful on sinful acts.

Hazrat Sahal bin Abdullah Al-Tastari(RA) said, repentance is that you never forget your evildoings and its regret always stays in your heart, irrespective of the number of good deeds you perform, and that you are never prideful[337]. Hence, repentance is only achieved through acceptance of Allah, and sin is a bodily act; when regret appears inside a heart then nothing can displace it.

Shifting away from evildoing towards good deeds is repentance of the ordinary people, since sinning is evil and decision to do good deeds after repentance from sin is a good act. Whereas, repentance of the distinguished is that a good deed is despised only to undertake a better quality good deed; because stopping at some stage and not going beyond towards excellence is also regarded as a veil (*Hijab*).

[337] *On account of good deeds*.

Qalandar Pak(RA) always stressed on connection[338], because quitting the company of *Faqir* results in the influence of *Nafs,* whereas by remaining near, a person refrains from committing sins due to fear of Allah SWT and humility. While looking at the distinguished, one continues to lurk in the gloom of regret. It is also imperative to know that for acceptance of repent, it is not necessary that recurrence of sin would not happen and a repenter after repenting indulges in a sin, still the person is rewarded for the first repent.

Regarding the message of Surah Al-Rehman, Qalandar Pak(RA) stressed all the time on its promotion and continuance in service of humanity. More so, when we are engaged in worldly pursuits, the veil[339] gets dominant and we get entangled in inspiration of committing a mistake or a sin; consequently, we happen to commit such mistakes that far from any realization of repent, even the feeling of regret withers away. The company of *Faqir* ensures that the realization of Allah SWT remains alive within us and we distance away from material indulgence or the darkness; then due to the following of His friend, Allah SWT grants the motivation to repent. **Qalandar Pak(RA) is a laureate of Allah and with this reference, a wealth of regard takes prominence inside us. The dominance of our love for him(RA) keeps us secure from the incitement of *Nafs.* A dangerous entanglement of *Nafs* is the pride of piety. It has been observed that after performing few good deeds, we begin to regard ourselves as a 'Wali Allah' and get entangled in the cobweb of *Nafs.*** In such a situation, it is imperative on a seeker to guard every passing moment and must not fall prey to negligence. **Qalandar Pak(RA) said, "You must take stock of your activities during the day before going to sleep. You must reflect on all that you did and should realise as to how many were actually your wrongdoings", then said, "Quit any one bad habit and then remain firm on it so that you keep away from mistakes".** Here I recall an incident and its mention is important so that we understand the context. When I was working as a Producer in PTV, Islamabad Centre, the room number of my office was 110. It was the same room where Qalandar Pak(RA) came for the very first time. Another fellow Producer shared the room with me and he did programs on kids in those days. The day I was discussing about Qalandar Pak(RA)

[338] *Rabta*.
[339] *Hijab or a dark curtain which is blinding*.

with three people and our conversation ended on the same quote that contemplation on oneself is also necessary and what was meant by quitting one bad habit? When my friends left, the compere of a program who sat there while reading her script and who worked with my fellow producer, instantly turned to me and said that she enjoyed the conversation, and while sitting there she decided that she would quit backbiting. I tried to make her realize that advancing a claim in this regard may not be prudent enough, and first she must contemplate for seven nights on her undertakings and then pray to Allah with complete focus and seek His help. The girl who conversed with me was around 18 or 19 years of age and seeing her passion and interest, I decided to remain quiet. She vowed that her efforts in overcoming backbiting would bear fruit and that everyone would observe it. The conversation ended. Hardly two days had passed, when I entered my office and found that the same girl was arguing with my fellow producer that why was he removing her from the program etcetera?

The girl turned to me when her producer left the room and asked me to consider the matter as she was being dealt with unjustly. She continued to crib by saying that the producer was a strange person, neither did he listen to her, nor his attitude was justified, and she apprehended that the producer might select someone else and if he had already selected someone then what was the reason of that hypocrisy? He considers himself to be a Pharaoh etcetera.

I told her that hardly two days back, she vowed not to indulge in backbiting, though, I tried to make you realize repeatedly that you would need to keep a watch on yourself, but you seem to have fallen victim to your misgivings. This is not a correct approach. You did the job as per your destiny, since you have laid a claim, therefore you should now show some firmness. I further added that she rightfully mentioned that the producers acted like pharaohs, my Qalandar Pak(RA) also carried the same opinion. I suggested her that she must leave and promised her that I will talk to him. **I pondered over it quite deeply when she had left and concluded that advancing a claim in verbal terms vis-à-vis doing something practically differed hugely, just as the day and night differed. Everything in the universe stood in the ownership of Allah Pak, but the authority has been delegated and vested to exercise the right. Being able to perform a good deed is acceptance of Allah, whereas feeling prideful is one's own *Nafs.* The statement of Qalandar Pak(RA) that Allah SWT is**

watching you is a very gentle point and this exactly is very important. The *Buzurg* say like this, "A person is free in his own right to act but cannot choose with his free will". Whereas the Holy Quran says about this issue, مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ "The good deeds that are performed by a person are actually caused through the will of Allah, and the evildoings are done by the person himself (*Al-Quran, Surah An-Nisa, 4:79*). Since the person is a combination of Spirit and the body, so the good deeds are caused by the spirituality and the bad ones are caused by *Nafsaniat*[340]. It means that since a person is a combination of soul and body, the good deeds are actuated through one's spirituality and the evildoings through *Nafsaniat.* Now since the source of a person's spirituality and the centerpiece is The Ultimate Existence of Truth[341], for this reason good deeds are rightfully linked to *Haq Ta'alla* and evildoings rightfully are linked to a person's *Nafsaniat.* This must also be remembered that good acts alone are not the reason for one's deliverance; rather the blessing of Allah SWT is the real secret. Hazoor Pur Noor SAWW said, "No one amongst you will be granted deliverance only because of your good acts".

When he SAWW was asked that not even you SAWW, it was said, "I have already been given the cover of blessings by Allah SWT". So, he SAWW meant that he SAWW too would be granted deliverance through the blessing of Allah SWT. **It is evident that though *Mujahada* is an individual's act, it cannot be a reason for his deliverance, because everyone's deliverance is contingent upon acceptance and the will of Allah SWT and not the *Mujahada.* Haq Ta'alla said, "Whomsoever Allah SWT so wishes, He grants him true understanding, his heart is widened for acceptance and filled with divine light of Islam and whoever is to be disoriented, his heart is constricted and made inert and harder"**. If *Mujahada-e-Wasool* was the reason of Allah's support and acceptance than the Satan would not have been accursed and if quitting of *Mujahada* was the reason of curse, then Hazrat Adam AS would have never been acclaimed. So, the real thing is the beneficence of Haq Ta'alla and not abundance of

[340] *Lack of control over worldly and humanly desires and thus the indulgence in Nafs.*
[341] *Zaat-e-Haq SWT.*

Mujahada. Whoever has abundance of kindness from Haq Ta'alla, he is closer to Allah SWT. Hazrat Sultan Bahu(RA) said: -

پاک پلیت نہ ہوندے توڑے رہندے وچ پلیتی ہو
وحدت دے دریا اُچھلے ہک دل سہی نہ کیتی ہو
ہک بت خانے واصل ہوئے ہک پڑھ پڑھ رہے مسیتی ہو
سُٹ فضیلت بیٹھے باہو عشق نماز جاں نیتی ہو

"Pak paleet na honed torhe, Raihande wich paleetee hoo.
Wahadat de dariaa uchhalle, Hik dil sahee na keetee hoo.
Hik butkhaane waasil hoe, Hik parhh parhh rahe maseetee hoo.
Faazil sutt fazeelat baithe, Ishq namaaz jaan neetee hoo."

"The pure are never contaminated, even while they live in this polluted world.
A tide of love has surged in the ocean of Unity,
But those who have not prepared themselves cannot open their hearts to it.
*Some merge with the Beloved's form in the idol house [of their hearts]; **
while others pore over scriptures in mosques, gaining nothing.
Scholars renounce their 'superior' learning,
O Bahu, when they learn the prayer of love.
**(In Sufi literature 'Idol temple or house' is used as a metaphor for the eye centre, the spiritual heart, which contains the radiant image of the Master, the object of inner worship)*

The undertaking of the blessed seekers of truth is marvelous. One asserts in *Mujahada* so as to experience and be blessed with *Mushahada*[342], whereas it is in the fate of the other to be blessed with *Mushahada,* and for this reason he asserts in *Mujahada.* It is also imperative that no excellence is achieved without *Mujahada;* the undertaking of *Mujahada* is the quality of a person, and one can subdue *Nafs* only through firmness in *Mujahada.* A person can get riddance from clutches of low morality through prayers or worshipping. Now when Qalandar Pak(RA) said that, "All the time you are *Roobaroo* of Allah SWT" it portends the emergence of 'Regret and Shame' within a person and consequently, he refrains from any undertaking with hypocrisy or pretentiousness. Rather, one becomes modest and shy and moves ahead very cautiously with a fear that he or she may not displease Allah SWT. Just as Hazrat Hatim Ism(RA) said that I got salvation from all difficulties by getting knowledge of four things: -

(1) I came to know that my provision is destined and could not be decreased or increased on any account; therefore, I got salvation from its struggle.

[342] *Mushahada - The blessed vision, observation or realization of the Ultimate Truth and Reality.*

(2) Allah SWT has a right on me, whom no one, other than me can fulfill; therefore, I am persistently indulgent in this engagement.

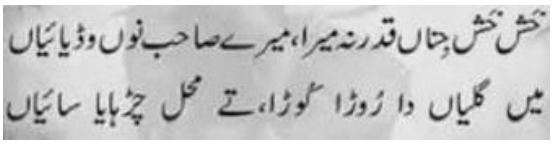
(3) Death is always following me and by any way, I cannot evade it.

(4) Allah SWT knows, and He is watching my state of affairs and for this reason I felt shame and refrained myself from inappropriate dwellings and undertakings.

As expectedly, when an individual gets to know that Allah SWT is watching him then he must feel shame while indulging in evil deeds. Hence, the statement of Qalandar Pak(RA) has been explained; and what more could be written?

The aspect that I have just discussed is very sensitive and subtle. Just to advance my claim, I could have said that I served him well and that he loved me very dearly. Instead, I desire everyone to know the realization that exists in me with respect to the sensitivity of this matter and the need to avoid the trap of *Nafs;* as this journey is extremely difficult and sensitive. This all is the bounty of Allah's kindness that despite the conspiracies and distractions of *Nafs-e-Ammara,* Allah Pak granted me the intimacy of His friend and through His benevolence of motivation, blessed me 'the Wealth of Realization'.

Hazoor Pur Noor SAWW has said, "Allah SWT created the universe on darkness and then blessed it with the beatific vision[343]". Our *Nafs* is the reason of our darkness. A *Buzurg* says that he asked his Beloved regarding his fault, in reply he was told that your very existence is a sin; what else could be regarded as sin.



"Khash Khash Jinnan Qadar Na mera
Te Sahib Non Vadhaiyan
Mein Galian da koora Roorha
Te Mahal Charhahiya Saiyan"

"My existence is so inconsequent that it couldn't be related even to a tiny seed of poppy, which does have some purpose. I was like the litter which lay splattered around in the street, being valueless and insignificant. However, all praise be to my Lord, my Murshad, whose blessed company and concern brought me the peace and beauty of life, where everything is soothing and praiseworthy"

(*Hazrat Mian Muhammad Bakhsh RA*)

[343] *Noor ki Tajjalli.*

Qalandar Pak(RA) asked me right on the first day, "Syed, would you always continue to do dramas for PTV throughout your life? Do something for the betterment of despondent humanity". I recounted all those programs to him, which in my view were produced for the good of humanity i.e. the religious programs. He said, "Syed, I am not asking about the programs, I mean the purpose of your life. I am talking about the understanding, realize yourself and do not be a victim of your *Nafs;* do such a work that the coming generations keep you in high esteem. You should also work for the humanity, be useful to suffering humanity".

Perhaps at that time, I could not understand this thing due to the domination of *Nafs* over me, but in later time it dawned on me that a *Faqir* does not only gives the advice, rather he reads out the writings of destiny through his blessed vision. Just as he(RA) said, "Syed, I found you in a ready state, I only did some brushing".

Suddenly the aircraft landed, and I thought we had arrived at Islamabad, but only to find out that it landed at Lahore instead, and that it would take off for Islamabad in a while. Qalandar Pak(RA) dialed few numbers on his(RA) mobile phone. The aircraft took off again and soon we arrived in Islamabad. We found Raja Majid Sahib, who waited outside for us with his usual smile on the face. When his car reached near the Flashman's Hotel on The Mall Road, I requested, "Sarkar! May I get down here?" Qalandar Pak(RA) asked, "Would you go alone to your house". I replied that I would get a Taxi or board a van. He(RA) granted the permission, though Raja Majid Sahib kept insisting that we go to his house and after the meals, he would drop me at my place. Qalandar Pak(RA) asked the driver to stop the car and I left them after paying my respects to him(RA). I had just walked a few steps when a van arrived, and I boarded it. I began to recall the incidence of losing my Sunglasses in the blessed court of Qalandar(RA) at Khan Garh as soon as the van moved; I kept wondering as to what lay behind losing the Sunglasses, anyway. Although, Qalandar Pak(RA) had said that Syed Baba the blessed person of the Shrine liked it and had taken it away. Indeed, I could not unlock the riddle. I tried to overcome the distraction of *Nafs,* but one way or the other it continued to remind me about the Sunglasses. After having reached the house and as I drank water, I got a feeling that as though my whole body had been heated on fire and due to that

it ached profusely; I could hardly drink. They were the summer days and your *Maa Ji* had prepared cold *Lassi*[344] but accompanying *Jalal* through the journey was no ordinary feat, specially so when you were taken along as a fellow on his(RA) accord. I went to sleep at night, only to wake up on the doorbell at 8 AM. Looking out through the window from upstairs, I saw Azhar Durrani standing there. We all called Azhar by his nickname 'Ajji' and he is the younger brother of your *Maa Ji.* When I went downstairs and opened the door, Azhar said that he was in a hurry since he had to go somewhere and had come only to give me the Sunglasses which his friend had brought for him from Dubai; he decided to gift them to me. He left after giving those Sunglasses to me. I was amazed as the box was opened, it was exactly the same as was lost at the blessed place of Qalandar(RA). The only difference was that mine had gone a bit old, whereas this was a brand new. Shivers ran all through the spine and tears came out of my eyes. The unease of my *Nafs* turned into a kind of 'Regret'. I remained in a state of trance for some time and later went upstairs and gave out the entire account of the happening to your *Maa Ji.* She also went silent. I still remember that whenever I would forget or leave those Sunglasses anywhere, they would always reach back to me; as opposed to the idea of their loss at that time, which kept bothering me. But due to sheer benevolence of Qalandar Pak(RA), I was blessed with salvation from the disaster of *Nafs.* I mentioned about it to Qalandar Pak(RA) the very same day and in response, he(RA) smiled a lot and narrated his(RA) childhood incidence of losing his slippers at the Shrine of Hazrat Shah Shams Tabraiz(RA). He(RA) said that later on, the incidence of losing the slippers remained part of his(RA) dreams and upon entering the court of *Ishq,* it was confided to him that the loss of slippers became the reason of turning the course of floodwaters which headed that way. Obviously, a *Faqir* is always by birth, and the world of reason remains oblivious to their magnificence.

Qalandar Pak(RA) belonged to a very high rank and to develop the true realization of this fact, it is just not enough to simply accept that he(RA) was a friend of Allah SWT. Hazrat Rasool-e-Maqbool SAWW said that he SAWW heard from Hazrat Jibrael AS that Allah SWT says, whoever defies my friend, declares war with me and I do not feel as much concerned, as when I take the soul of a *Momin* and He dislikes it; the fact that I do not wish to cause him the trouble.

[344] *Lassi - A traditional saltish or sweet drink made with a blend of milk, yogurt and cold water.*

Whereas death is necessary and when My person acts in conformity to my injunctions, he is blessed with My *Qurb;* when he wishes to gain *Qurb* by offering optional prayers[345] then I regard him dear and I get so close to him that I become his eyes, his ears, his hands and become his feet, through them he sees, hears, works and walks and I grant him whatever he desires from Me, and when he desires refuge from Me, then I grant him refuge.

And said: Who desires the blessed sight of Allah, then Allah also desires his sight, and who show hatred, then Allah shows hatred in his sight.

The statement of Nabi SAWW: When Allah SWT regards someone as a friend, He commands Hazrat Jibrael AS that I regard that (so and so) person as a friend, hence you shall also regard him as a friend, therefore Jibrael AS also regard him as a friend, then Jibrael AS announces in front of all Angels that Allah SWT loves that (so and so) person, hence you all shall love him and all Angels love him, then Allah SWT makes him a renown person amongst the people of earth and the people of earth love him too.

It must be remembered that in Islam, the love of Allah with a person and a person's love with Allah {*i.e. the concept of divine love*} is a proven fact, and the Holy Quran and *Hadees-e-Mubaraka* bear testimony to this fact and entire Muslim community has agreement on this. Verily, Allah SWT possesses all the attributes and rightfully is the beloved of the people (*The Creation*) and loves those who love Him. (*An extract from the Book Kashf-ul-Mahjoob*).

It must be understood that Haq Ta'alla's Love for the person implies His Intent of Kindness and grant of His Blessings and Bounties. Haq Ta'alla's Love is described as the Intent, such as His Acceptance, His Wrath, Kindness and Benevolence etcetera. The other dimension of the existence of these attributes is the 'Intent of Haq Ta'alla', it is very much His intent which appears in different forms. **Intent is a basic attribute of Haq Ta'alla, through which His acts (*Divine Will*) take place. And now, since some attributes are more abundant than others; on His person, Haq Ta'alla's marvelous kindness, beneficence, blessing and grant of bounties on the day of resurrection, protecting from sin, deliverance from torment, ascension to high ranks in His *Qurb,* salvation from *Ghair Allah*[346] and owing to bounties of Allah, ridding him**

[345] *Nawafal - Optional Salah or Prayers. Ibid.*
[346] *Pursuance of anything, other than Allah SWT. Ibid.*

from the attraction of this mortal world for granting divine connection with Him, and according such forms of special treatment has come to be known as 'Love[347]'.

The love of a person for Allah SWT is a passion which appears in the heart (*Inner Self*) of a *Momin* in the form of respect and obedience and that person seeks the acceptance of The Beloved, and in the desire for His Ultimate sight, remains absorbed and becomes desperate in his wish for the ultimate *Qurb;* he does not find peace without The Beloved, always remains engrossed in His *Zikr* and refrains from speaking about *Ghair.* **His peace withers away and tranquility is lost, he deviates from all worldly relations and all kinds of worldly desires, lust or *Hawa* leaves his heart. The love of the Beloved dominates his heart in front of which he submits entirely. He recognizes all the marvelous attributes of Haq Ta'alla. But the love of a person with Haq Ta'alla is not like as it exists for other creations; the demand of love in case of metaphorical beloveds is to gain apperception[348] and to subdue, which is indeed possible with metaphorical beloved, but it is impossible with the Real Beloved. The lovers of Haq Ta'alla are absorbed[349] in seeking His *Qurb* and do not venture in to gain apperception or to subdue; because the seeker exists himself as a being but those blessed people who are absorbed and engrossed in The Ultimate Beloved, they exist[350] through the will of Allah SWT**. Best lovers[351] are those who in the way of divine love get annihilated and perish; for this reason, a person who is subject to impermanent existence cannot enjoin Haq Ta'alla, The Only Permanent Being without being annihilated in his physical existence. Hence, whomsoever realized the reality of love, no illusion remained for him, neither doubt, nor difficulty. (*An extract from the Book Kashf-ul-Mahjoob*)

Qalandar Pak(RA) said, "Baba should not be seen just as an old person, rather should be best explained as a Passion". So, this implies that his(RA) love for Allah Pak is a passion and his(RA) respect and obedience is exemplary. His(RA) love embodied the desire to dedicate every breath

[347] *The divine love*.
[348] *Adraak*.
[349] *Mast. Ibid.*
[350] *Qaim Billah*.
[351] *Ushaq-e-Allah*.

of his(RA) life for The Ultimate and Pure Existence; for this reason, he(RA) often said, "One should take stock of his every breath". It could only be done by the one who desires for the *Qurb* of The Ultimate, and is absorbed in his fondness for The Ultimate Sight... He(RA) never longed for comfort and he(RA) was always indulgent in *Zikr,* irrespective of his spiritual state i.e. whether existing with self or existing with Allah SWT[352]. Qalandar Pak(RA) always travelled[353], met with all kinds of people and dearly loved all those who possessed fear of Allah SWT and even took such persons along with him(RA) during his(RA) *Gasht* to expose them to the reality and ensure that they did not fear the blame[354] of *Nafs.* He(RA) would even love those who were observed to be lost in love of the world and instead of advising them, he(RA) would practically take them along on *Gasht.* Out of the people who accompanied him(RA), some got disappointed because of their *Nafs,* whereas there were others who remained with him(RA) and loved him(RA) by virtue of rejecting their *Nafs*.

It came to my observation that those who stayed on and accompanied him(RA) numbered very less. Some people remained with him(RA) for quite some time, but I do not know as to when they were subdued by lust or *Hawa* and vanished in a manner, as though they were never acquainted with him(RA).

Qalandar Pak(RA) said, "Though, evil is abundant, but it is very weak; whereas, Haq[355] may be meager, but it is extremely powerful". He(RA) came to Islamabad for few days and said, "Syed Baba, this time Baba will stay only at your house". It just felt as if the whole river of benevolence came to the house by itself. He(RA) used to say, "Thirsty may not reach out to the fountain, the fountain will itself go to the thirsty". Majority time was spent at the house during the period of his(RA) stay. He(RA) was very fond of the oily massage which I used to give him(RA) every evening. It was the same house located in Satellite Town, Rawalpindi where Qalandar Pak(RA) visited the first time. An important thing which must be mentioned concerning the time prior to meeting Qalandar Pak(RA); on an evening, we all i.e. myself, your *Maa Ji* and our son came back from a walk and as soon as we opened the door downstairs which led to the staircase, we felt that a very strong fragrance had filled

[352] *Reference to Ghalib-ul-Hal and Maghloob-ul-Hal. Ibid.*
[353] *The term used here in urdu language is 'Gasht'. It means routine travelling or patrolling.*
[354] *Malamat*.
[355] *The Truth*.

the air which put us in a grimace of aghast and fear. I shut the door; your *Maa Ji* was amazed too. I realized that such intense fragrance would never fill the air even if someone wore the fragrance abundantly; then what could it be? Your *Maa Ji* suggested that we recite *Darood Pak,* since fragrance was regarded as a blessing. We began reciting *Darood Pak* and having gathered some strength, I opened the door and started climbing the stairs. The fragrance literally encircled us like a gust of wind. We kept our calm and having opened the door on reaching upstairs, we realized that the whole house was like that. We opened all the windows. Later we began to regard the fragrance as a blessing and a very light feeling set in within us. After a while, that fragrance diminished slowly and gradually. **When I met with Qalandar Pak(RA) and heard from him about his(RA) *Dastaar Bandi,* I found out that it was absolutely the same day, as well as the time when his(RA) *Dastaar Bandi* took place and he(RA) was illuminated with *Mushahada-e-Haq.* In fact, that fragrance proved to be a blessing for 'the Waris' and the indications became apparent regarding the task which was destined to be assigned by Allah Pak.** The word 'Mohabbat[356]' is derived from the word 'Hubba' (*Arabic*) which means a 'Seed'; and the seed which was sown through the blessed glance of Qalandar Pak(RA) needed a natural process to grow into a fruit laden tree. This process entailed withstanding the harshness of weather while remaining amongst the people as a fruit bearing tree, protecting myself from all rebellions and treachery of *Nafs.* The nurturing of love within the heart was not affected by the harshness, troubles and disasters of life and it finally brought bounties and reward; and in this manner, I got deliverance from all apprehensions. I remember that out of sheer sympathy, my elder brother Syed Zahid Uzair once sent a message through a common friend Syed Najam-ul-Hassan, that being a person of grave disrepute, I must remain a distance from Baba and that this connection was likely to cause problems in my job. I replied firmly that I did not care for the consequences on this account, moreso people otherwise did not leave any stone unturned in raising a huge monster of opposition, though it proved to be occasional and temporary; and the benevolent vision of Qalandar Pak(RA) granted me riddance from the concern for all difficulties and intrigues. All intriguers were exposed with the passage of time and suffered at the hands of their own *Nafs.* A disciple of

[356] *The love of something.*

Qalandar Pak(RA) phoned me once and tried to emphasize on me as to how I was all bent upon ruining my job, he pointed me out that I had included Qalandar Pak(RA) in the documentary on Hazrat Bari Imam(RA) and said that he had heard similarly about recording of his(RA) expressions again in the documentary on Hazrat Mian Muhammad Bakhsh(RA). Firstly, I was surprised and felt offended, as to what kind of adorers were they, who carried such envy and malice, but then I shied away from that thought, merely thinking that perhaps I was being made aware of an illusion of my *Nafs.* I did not even mention it to Qalandar Pak(RA) and through blessings of Allah Pak, I was saved from the influence of *Nafs* and my firmness remained intact. Whenever Qalandar Pak(RA) would come and stay with me, many people used to flock there to meet him(RA) and he(RA) would tell my Begum Sahiba to prepare *Lungar.* During his(RA) meetings with people, he(RA) would always go to the kitchen to appreciate the efforts of your *Maa Ji* and showed kindness. Often, in the morning, he(RA) used to have long *Mast Mast Sessions* with *Maa Ji* over the breakfast and enlightened her heart with the magnificence of Allah SWT. Qalandar Pak(RA) preferred to eat plain Chapatti and any leftover curry from the previous night. Once, I did see him offering *Zuhr Prayers* standing slightly ahead of my *Begum Sahiba.* Qalandar Pak's(RA) love for your *Maa Ji* indeed bear no parallels. His(RA) location and distance thereof notwithstanding, whenever he(RA) was due for departure to Lahore, he(RA) would always come to our home and after the exchange of usual pleasantries, he(RA) would take out some money from his pocket and expressed his(RA) love towards Shazail by giving it to him with great fondness.

I phoned Qalandar Pak(RA) one day to tell that I had been tasked by my office to record *Qaseeda*[357] *Burda Shareef* for the first twelve days of the month of *Rabbi-ul-Awwal* (*Islamic Calendar*). **He(RA) said, "Syed, you must record with extreme pain (*passion*). Just see, Baba was illuminated with a tiny particle of *Noor*[358] and see for yourself, as to what was my condition; Imagine our blessed Rasool-e-Maqbool, the Lord Prophet Muhammad SAWW, he SAWW is a complete embodiment of *Noor*"**. Upon receiving this command, I called my friend Syed Pervaiz Haider and told him about the assignment. He asked me as to whether there was someone in my mind who could recite that? I kept wondering about it in my imagination. There were many who could recite *Naat-e-*

[357] *Qaseeda is called 'Encomium' in English language*.
[358] Noor – The divine light.

Rasool Maqbool SAWW, but this was in Arabic language. I gave it a deep thought and then we decided to give it to Qari Khushi Muhammad Sahib for recitation, since he was an old friend and used to recite *Kalam Saif-ul-Malook* over the Harmonium. Basically, he possessed great melody which was evident in his recitation of Holy Quran. Indeed, he had also graduated from *Jamia Al-Azhar*[359] and had good command of Arabic language. **He was initially a bit afraid when I called him to explain the whole concept, since *Naat-e-Pak SAWW* had never been read or recited with music; more so, such a work was being undertaken for the first time. Keeping in mind the usual criticism of the public, we got its composition done up in Arabic style of music over Tambourine. Syed Pervaiz Haider Sahib worked with enormous diligence and focus.** I told him that *Qaseeda Burda Shareef* was factually a long *Naat* in the honour of Hazoor SAWW and its writer Hazrat Imam Boseri(RA) suffered from paralysis. After its completion, he(RA) was blessed with the sight of Syed-ul-Anbia SAWW in the dream in which he SAWW said, "Boseri, read out this *Qaseeda* to me". He SAWW smiled after listening to it and rubbed his SAWW blessed hand on the body of Imam Boseri(RA) and put his SAWW shawl on him. When Imam Boseri(RA) woke up, he realized that his paralysis had been absolutely cured and his body was covered with the blessed shawl of Sarkar Khair-ul-Bashar SAWW. A shawl in Arabic language is called *'Burda'* and for this reason this *Kalam* came to be famously known as *Qaseeda Burda Shareef.* My point of view was that the blessed *Kalam* which after listening to, Rehmatullillalameen SAWW smiled and even granted his SAWW shawl to Imam Boseri(RA), in it lay some hidden secret and that the sufferings of humanity could be alleviated through this. Paralysis is such a disease whose treatment is only done through physiotherapy and the patient loses control over all parts of the body. Therefore, we decided to do it with utter focus and diligence and present it with sheer love for Shehenshah Pak SAWW. I told Qari Sahib that we would need 25 kids and it is preferable that they come from his *Madrassa.* In line with our requirement,

[359] Al-Azhar University (Arabic: جامعة الأزهر (الشريف) *Jami'at al-Azhar (al-Sharif)*, "the (honorable) Azhar University") is a university in Cairo, Egypt. Associated with Al-Azhar Mosque in Islamic Cairo, it is Egypt's oldest degree-granting university and is renowned as Islam's most prestigious university". In addition to higher education, Al-Azhar oversees a national network of schools with approximately two million students. Over 4000 teaching institutes in Egypt are affiliated with the University. Founded in 970 or 972 AD by the Fatimids as a centre of Islamic learning, its students studied the Holy Quran and Islamic law in detail, along with logic, grammar, rhetoric, and how to calculate the phases of the moon. It was one of the first universities in the world.

he selected the boys and girls and a majority among them were *Huffaz*[360]. That is how the rehearsals began. I told Syed Pervaiz Haider that we would resort to simultaneous recording of Audio and Video and with a pace of five minutes per program, we would make twelve programs. The services of one of our senior fellow and producer in Script Department, Mr Syed Ali Akber Shah Gilani were sought, who selected the verses for us. Shah Sahib carried intense fear of Allah Pak and the love for *Aulia Karam* was his special trait. His eyes used to become tearful on the mention of Sarkar-e-Madina SAWW. He departed to eternity on 20th day of April, 2017. May Allah SWT raise his ranks (Ameen).

We selected the evening time on the day we were to commence with the recording. Good quality clothes were also got stitched for the kids at state expense. The designing of a 'Set' was necessary in the studios for recording. While thinking about it in my heart, the only idea that came shinning through was nothing but the blessed name of Shehenshah Pak SAWW 'Muhammad'. I pondered over it with full focus for the whole day and then decided that small cup shaped oil lamps made of baked clay[361] should be placed in a manner that they gave out only the name 'Muhammad (*in Arabic*), when lit. A friend of mine Pervaiz Nusrat Ullah and a female designer Razia Begum undertook these responsibilities. When the time of recording came near, Qari Khushi Muhammad Sahib told us that one of his teachers had arrived from Yemen and asked us whether he could come in since that would prevent us from erring on account of pronunciation. Let me also tell you that Hazrat Imam Boseri(RA) also belonged to Yemen. **All necessary means became available through the blessings of Allah SWT. The Respected Yemeni teacher corrected the pronunciation of verses before the recording and this is how the recording ended at 1 AM at night. A mention of it is deemed necessary by me that *Qaseeda Burda Shareef* had been a constant part of *Khanqahi System*[362], however it was a debut undertaking with reference to PTV which also featured Tambourine**. A strange happening took place during the recording. A person who wore a Turban and was bearded too, suddenly entered the Control Room and asked as to what was going on? I stopped the recording and

[360] *Huffaz - A plural of Hafiz – A person who knows the entire Holy Quran by heart*.
[361] *'Matti ka Diya' in local language*.
[362] *Khanqahi System - A kind of Spiritual Training Centres which are set up on most of the Shrines of Aulia Karam mostly under the patronage of respective Gaddi or Sajjada Nasheen(s) to develop understanding on the spiritual aspects. However, their efficacy and methodology are subject to debate in the context of spiritual heir ship*.

sent the person out of the Control Room. It was revealed later that he was a *Pir* of one of the engineers, and due to lack of knowledge, he (*being a disciple*) had invited him by saying that something was being recorded in Arabic language with music. When he came to know of the reality, he admonished his ill-informed disciple and that engineer was officially warned on his unbecoming conduct.

On the next day of recording, we attached the introductory and terminal cards after which the programs were ready. I informed Qalandar Pak(RA) over the phone. He(RA) asked, "Syed Baba, who has read it?" When I replied, he(RA) commanded, "Make a VHS and send it across to me, I will use it to cure the patients of Paralysis".

People praised it immensely when the program was telecasted. This was the only program of around five minutes duration and was telecasted prior to 'The News[363]' at 9 PM. This was 1996 and there was only one TV channel in Pakistan and people watched its programs, specially the dramas with keen interest and *Qaseeda Burda Shareef* was telecasted in Rabbi-ul-Awwal days. In those days, best programs were shown on PTV with reference to this sacred month and the writer of this scripture (*The Author*) was also well known as a Drama Producer. Now, the people used to get absorbed daily at 8:50 PM in front of their TV screens and they would sway and hear it with closed eyes. In those very days, I had gone to the Air Force Base in Kamra for the recording of Pakistan Air Force Drama Serial 'Shahpar[364]'. I observed it in their Officer's Mess that the officers listened to it in total silence with great reverence. When I was there with them one day, they all gathered around me after when they read my name at the end of program. Everyone thought that perhaps it was in Arabic language and while listening to it they all got tempted to sway their heads. One felt such a rhythm which would cut off a person from the apparent world and fragrance of an intoxicating love of Sarwar-e-Anbia SAWW began to glow in the heart. **During this time, wherein I received numerous telephone calls, one among them was a call of Syed Sahib who said that as soon as he would listen to it, electric pulses would run in his entire body, which was otherwise numb; he asked me if it was possible to get a copy of its recording.** Salim Shah and Hasnain Malik, who assisted me in this program

[363] *Khabarnama*.
[364] *Shahpar - The grand wing*.

bought some cassettes with immense love and we started distributing them after having dubbed them. And as one would expect, there followed a hoard of requests that began to pour in. **Qalandar Pak(RA) said that the patients of paralysis should listen to Qaseeda Burda Shareef thrice a day with closed eyes for seven days while imagining themselves to be *Roobaroo* with Allah SWT; and after every two times of its listening they must drink half glass of water in a manner considering themselves *Roobaroo* with Allah SWT, keeping their eyes closed, they must say 'Allah' thrice through their heartbeat and drink it in three sips or breaths. People who suffered from paralysis began to recover**. Calls began to pour in from every direction that they needed its recording. We did certainly try to comply with the requests in our personal capacity. At the official plane, we began to receive its demand, indeed in an official manner. Soon, in the early hours of the morning, the reading of *Qaseeda Burda Shareef* began in the mosques. Then the kids started reciting it in the schools and later it started adding grace to functions of *Milad*[365]. My other fellows later produced it in 3-4 other languages. **But Qalandar Pak(RA) said, "The passion which exists in the program produced by you, does not exist elsewhere in other productions; only this program would remain and continue to stay"**.

A function of PTV Awards was also organized in the same year and I was nominated for that program as well, but through a conspiracy, the award was given to a program which encompassed religious discussion. **A female artist (*Kaki*) said to Qalandar Pak(RA) when he(RA) came to my office, that you are a *Faqir* and in your presence, Syed Sahib did not get an award despite such a beautiful program. He(RA) smiled and said, "We will get our award from our Grandfather SAWW, what would we do by getting this worldly statue"**.

In this manner, I was saved from all the greed through contentment of heart and the fragrance of love of Rasool SAWW. After some time, Qari Khushi Muhammad Sahib got afflicted with paralysis. Qalandar Pak(RA) said, "You should listen to Qaseeda Burda Shareef; otherwise, life and death are in the hands of

[365] *Milad - A gathering of people organized to celebrate the birth of Holy Prophet SAWW. The activity is laced with recitation of the Holy Quran and Naat-e-Rasool Maqbool SAWW. An intensely religious pursuit which is filled with love and passion; and it encompasses the Zikr, the praise and glory of Syed-ul-Anbia SAWW and Haq Ta'alla*.

Allah". Qari Khushi Muhammad Sahib had been afflicted with *Maraz-ul-Mout*[366], because of which he departed to eternity. May Allah raise his ranks. Ameen

Qari Sahib initially gained his fame as a Qari, but his fame soared enormously after reciting *Qaseeda Burda Shareef*. Now his son, Qari Najam Mustafa recites this Qaseeda with intense love in a very pleasant tone. Qalandar Pak(RA) always said that people must listen to Qaseeda Burda Shareef with intense absorption. Later, Sarkar(RA) also cured and healed people with the help of *Naat*. He(RA) used to ask a *Naat* reader from his(RA) village to read a Naat repeatedly and then used to speak in praise of Sarkar-e-Madina, Fakhr-e-Anbia SAWW and did *Mast Mast* with people on the peculiar magnificence of that sheer embodiment of *Noor* SAWW.

Let it be known as well, that production of such a program was indeed a blessing of that *Faqir.* He(RA) always said that quit these dramas and work for the humanity. It is my good fortune that to execute this task, Allah Pak selected me through the benevolence of His Beloved SAWW and protected me from all forms of rebellious *Nafs* in its making. **In the domain of television, the manner of presenting *Naat-e-Rasool Maqbool* simply transformed after production of twelve programs of Qaseeda Burda Shareef. Hereafter, people concentrated on this aspect and made this pure indulgence of recital praise in the honour of Nabi Sarkar SAWW more popular through such beautiful manner of presentation. I say it again with full conviction that the patients of paralysis must listen to it with intense love and focus. The disease itself is a narrow dimension; the real thing is love and abidance of Syed-ul-Anbia SAWW. To establish any method of treatment and to create possibility of its acceptance, some apparent complexity is focused. But in fact, the real purpose is to unleash the hidden veils[367]. Confusion is quite common among us; we resort to good deeds for the sake of turning away our troubles, a disease or a difficulty, whereas we remain oblivious to the divine love and abidance of Rasool-e-Kareem SAWW**.

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[366] *Maraz ul Mout – The Ailment of Death - Such an ailment which is destined to ultimately cause death. The person suffering from such ailment does not recover despite the medical treatment or any other way. As per the Islamic belief, a person is destined to live in this world upto a specific time after which the call of death is given by Allah SWT. When a person gets afflicted with such an illness that is destined to cause death; the person is said to be suffering from 'Maraz-ul-Mout' as an act of God, The Almighty. As per the statement of Qalandar Pak(RA), it is evident that such Friends of Allah SWT are aware of this decision and wholeheartedly accept the will of their True Lord, Who happens to be their only Beloved.*

[367] *Batin*.

Just look, the beloved SAWW of Allah Pak who possess all the treasures of the universe, a blessing for all the realms, in pursuit of *His Qurb* all the time and for the sake of tranquility, indulged in such intense *Mujahadat*[368] that he SAWW would not eat food for days, fasted and remained awake so enormously through the night that a statement came from Haq Ta'alla. Surah Al-Taha:

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

"O'Nabi, the Quran was not revealed onto you so that you take upon yourself so much difficulty".

(*Al-Quran, Surah Al-Taha, 20:2*)

Hazrat Abu Huraira RA cited that when Rasool Allah SAWW was picking up bricks for construction of the Mosque and was enduring intense hardship, I said that O'Rasool Allah SAWW you may please leave this work; instead, it would be done by me. He SAWW replied that O'Abu Huraira, you may help someone else, as for me nothing is better than the comfort of afterlife. Hazrat Hayan Bin Haris RA cites that he asked Hazrat Abdullah Bin Umar RA about *Jihad;* he (RA) responded by saying, "If you die while being happily engaged in *Jihad,* then Allah SWT will raise you happily on the day of resurrection, if you die while engaging in *Jihad* as a show off, then Allah Pak will raise you as a show off, if you get killed with intent to seek reward, then Allah Pak will raise you as a seeker of reward".

Hazrat Ibne Abbas says, "When Rasool Allah SAWW passed by the *Ashab-e-Suffah,* he SAWW stopped there and having looked at their *Faqar,* struggle and the *Hal-o-Maqam* of their hearts, he SAWW said, "*O'Ashab-e-Suffah,* I reveal to you that all those who tread your path from the community and remain content with their *Faqar,* they would also be my companions in Paradise".

Its written in the book Kashf-ul-Mahjoob, the existence of a Wali Allah and nurturing his love is a blessing and is abidance of the command of Allah. Just as it has been said in the Holy Quran: وَكُونُوا مَعَ الصَّادِقِينَ "And seek the company of the righteous people (Sadiqeen)" (*Al-Quran, Surah Al-Taubah, 9:119*) Righteous people are Aulia Karam RA. At another place it has been said: وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ "And seek the means of [nearness] to him" (*Al-Quran, Surah Al-Ma'idah, 5:35*) i.e. that find a source[369] or a facilitator for reaching up to Allah SWT. This Ayah Mubaraka also bears proof of the *Qurb* and communion i.e. reaching up to Allah SWT; to which the

[368] *A plural of Mujahada. Ibid.*
[369] *A Shaikh or a guide*.

people of this apparent world give no importance and make obligatory prayers and fasting as merely the means of getting to Paradise and regard the achievement of Paradise as the reason of their existence, whereas in the following Ayah Mubaraka, the desired objective is Allah Pak:

إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ

"With thy Lord, is the limit fixed there for."
(*Al-Quran, Surah An-Nazi'at, 79:44*)

Just as, Aan Hazrat SAWW enjoined on the exalted companions, Hazrat Umar RA and Hazrat Ali RA to meet with Hazrat Awais Qarni RA, and it was also said that he is a young man on whose intercession, as many people of my community[370] would be granted deliverance as the number of sheep held by the tribes of Banu Rabbi'a and Muffar. Hence, it also gets proved that through the intercession of *Aulia Karam,* their disciples would get deliverance.

"Murshad da Ihsan Meray te sahar laey sab Mohtajan
Oho Rakhwala sada Muhammad, osahay nun sab lajan"

"I am indebted to my Murshad, who carries all such helpless people like me
Listen Muhammad! He is the true custodian of all times and deserves all the praise"
(*Hazrat Mian Muhammad Bakhsh RA*)

Allah SWT has said in the Holy Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"I have only created Jinns and men, that they may serve (*understand*) Me."
(*Al-Quran, Surah An-Nazi'at, 51:56*)

So therefore, the very purpose of us all is to seek understanding and realisation of Allah SWT[371]; to this end, the given command says that whoever recognized the *Nafs*, recognized Allah. Now, if we marked the gain of this world as main objective of our worshipping, then you decide it for yourself. Nabi Pak SAWW said, "I have been sent down to make you bow only in front of Allah SWT". Then the Holy Quran commanded, **يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً** "And enter Din-e-Islam, completely (*Wholly*)" (*Al-Quran, Surah Al-Baqarah, 2:208*).

We, through our free will, chose and pick out whatever is deemed easier by us and the remaining part is dropped considering that it was the task of *Fuqara*

[370] *Ummat*.
[371] *Ma'arifat-e-Ellahia*.

Karam[372]; and on our part, we think that we were here only to seek the world. I say that we are first of all Muslims and with reference to the acceptance of *Kalma,* abidance of all injunctions is mandatory. Hazrat Junaid Baghdadi(RA) said, "I have not found anything more difficult than acting in line and as per the dictates of the knowledge".

Qalandar Pak(RA) did say exactly, "The time of stories and legends had gone past, now the action was needed. Be it known that we would be held accountable for our every single breath, that we take". When Hazrat Umar(RA) and Hazrat Ali(RA) met Hazrat Awais Qarni(RA) and gave him(RA) the message of Syed-ul-Anbia SAWW, requested him to pray for the *Ummat* (*The community or nation of the Holy Prophet* SAWW) and kept sitting with him for some time. Hazrat Awais Qarni(RA) said that you suffered quite a bit in coming here, please return now, since the doomsday was near, and we shall meet there and that no one shall return from there; since I am engaged in preparing for the day of judgment at this time – Subhan Allah -- Please ponder, as some fifteen centuries have gone passed ever since. Imagine his love and extent of desire to meet Allah SWT!

Upon asking by both Exalted Companions RA, the people said that a person by the name of Awais lived away from the settled area, he is insane, does not sit in anyone's company, he does not eat what people eat, neither does he know merrymaking or happiness, he weeps when people laugh, and he laughs when they weep.

Laughing of the people is on account of their oblivion and weeping is the sign of their love for material wealth. Hazrat Imam Hanbal(RA) says, "A person who laughs loudly is actually unaware of the Day of Resurrection". **I was told by my friend Shabbir Sahib that when the earthquake of 2005 struck, a *Syed Majzoob* who lived in the area, went to his house and tried to awaken his elder brother and said to him, "O'brother, O'brother, wake up, the Angels are about to strike, if you so wish then I will stop them"**. The elder brother scolded the younger and said, "Can you not see that I have just lied down after keeping the fast and offering my prayers, get lost you idiot". That *Syed Majzoob Sahib* gave the same message thrice to his brother and each time endured disgrace,

[372] *A Plural of Faqir. Ibid.*

finally he left the house. A devastating earthquake struck which turned everything topsy-turvy. Agonizing voices of people crying, and moaning were heard in all directions and Syed Sahib was smiling in the dust that had been kicked up and was saying that it was just a smaller film; the bigger film was yet to come. **Qalandar Pak(RA) said, "We have not been sent just to attend the marriages and funeral of people, abstention from people results in strengthening of relation with Allah SWT"**. Hazrat Khawaja Awais Qarni(RA) said, "Peace lie in solitude". Anyone who adopts solitude, he remains safe from the evilness of people. In all situations, they remain hopeless from people and they join truly as being one with The Only One by turning away from all. Hazrat Ali Hajveri(RA) said: 'Unity of Solitude[373]' does not imply living alone, because devil dominates so long as *Nafs* continue to rule the heart, the concerns of the world and everything therein continue to distract, and the inspiration of people keep influencing the heart; and therefore, real solitude (*Seclusion*) is not achieved for this reason. Because, the company of the people of Allah or its inspiration in the heart; both mean the same and are alike. It is called *Wahdat,* when a person's indulgence with Haq Ta'alla does not get affected despite being in the company of people. A person who is engaged with people, he would remain deprived of the indulgence with Haq Ta'alla despite his solitude. For this reason, True Unity[374] is only granted, when a person gets fully engrossed in the company of Haq Ta'alla and the inspiration of people is eliminated from his heart. Just as Allah SWT said that, Allah alone was sufficient for a person.

For this very reason, Qalandar Pak(RA) commanded to adopt solitude and cautioned to keep away from all kinds of gathering, since with a load on the soul, one could not assail in *Wahdat*. Gathering of the people will disorientate you and *Nafs* would continue to play on you. When the inspiration of worldly dependence is thwarted by the heart, only then the inspiration of *Shaikh* would assume firmness in the heart and be able to overwhelm the *Nafs;* eventually, it would become possible to discover one's self. **The sole purpose of meeting the people should only be to please Allah, and in our case, it is delivery of the message for alleviating the pain-stricken humanity i.e. delivering the message of Surah Al-Rehman, which in fact is abidance of the command of *Murshad;* and not the gathering of adorers for the sake of**

[373] *Wahdat-e-Tanhai*.
[374] *Haqiqi Wahdat*.

personal fame. The service is delivered to humanity only when a person regards himself as a servant and considers all people[375] as *Makhdoom*. This implies that all those whom a person meets, without any prejudice, should be regarded as better than oneself. **It cannot be taken as a service, when on one hand a person regards someone as being a *Makhdoom,* whereas on the other hand, he considers himself to be higher than the *Makhdoom,* because it is a clear loss and is deceitful; and is a disaster from among the disasters of time**. The rights of Haq Ta'alla could only be realized when the inspiration of worldly desires and pleasures therein are taken out of the heart and when the worshipping of Haq Ta'alla is done purely for the sake of Haq Ta'alla (and not for the fear of Hell or the greed of Paradise); because, a person who worships for the sake of Paradise, his object of worship is Paradise and not Allah SWT.

Such as on a day people saw that Hazrat Rabia Basri(RA) carried a bowl of fire in one hand, and a bowl of water in the other. When someone asked her about the reason, she(RA) said that I would burn paradise with this fire and put off the fire of Hell with this water, as the people worshipped for the greed of Paradise or the fear of Hell and no one bore love for Allah SWT.

The highest virtue in the universe is the *Kalma-e-Pak*[376], meaning thereby the love of Allah SWT and abidance (*following*) of Shehenshah Rasool-e-Kareem SAWW. To this end, salutations are offered to all *Fuqara Karam,* who illuminated our hearts on this aspect. Before I advance any further, an important point came to my mind. **One day, a dear fellow of mine, Sohail Cheema came along with his niece when I was in my house and said that Shah Ji, please pray as my niece had missed the admission to the Medical College even though she scored higher than the required merit. I conducted *Dua* for her during which she feinted. I just spoke out when she regained consciousness, "Daughter! If you do not get the admission, then no one else will and that Medical College where you are seeking admission will cease to exist on account of denial of admission to you"**.

The issue was forgotten with time within a few days, something happened, and all the admissions were cancelled. A new policy was

[375] *Khalqat*.

[376] *Kalma e Pak - One of the five basic tenets of Islam. The acceptance of oneness of Allah SWT and Prphethood of Muhammad SAWW.*

formulated as per which the niece of Cheema Sahib got the admission. Qalandar Pak(RA) phoned me when someone mentioned this incident to him(RA) and said that son whatever you said it was in a state of *'Sukar*[377]*'*. Most certainly, I did not understand it at that time. Later, after having found solitude, I did understand a bit of it, when I read about the subject of *'Sehev and Sukar'* in the context of *'Tassawuf'.* But it was just a momentary state, the true understanding came only through the relationship and blessed glance of Qalandar Pak(RA).

'Sukar' is defined as that feeling of *Bekhudi*[378] and *Mehviyat* which persists on the *Salik* in a state of nearness with The Haq. It is the reward of total absorption, annihilation and indulgence of oneself for the sake of *Qurb-e-Ellahi*. 'Sehev[379]' means consciousness. A *Salik* is said to be in a condition of Sehev, when he comes out of the domination of *Istaghraq*[380] after being granted acquittance from *Maqam-e-Fana*[381] and when he returns to *Maqam-e-Doi*[382]. As per the terminology used in the knowledge of spirituality, this kind of *Qurb* is called as *Fana Fi Sifatillah.* A step higher than this rank is *Fana Fi Zaatillah,* and after this is *Fana Fil Fanah,* whereat a *Salik* even loses the understanding of this perception that he is *Fana Fillah.* After this, lie the stage or the station of *Baqa Billah*[383], which is when a *Salik* descends and returns to his conscious state[384] and conforms to the usual obligations of life. *Maqam-e-Fana* is *Maghloob-ul-Hali,* whereas *Maqam-e-Baqa* is *Ghalib-ul-Hali.* Now, let it be remembered that a *Salik* of *Fana Fillah* always lives in *Fana* and a *Salik* of *Baqa Billah* always in *Baqa,* rather he can enter *Fana* and can come back to *Baqa* at will.

[377] *Sukar - A state of existence in which a person (ascetic) is overwhelmed by divine love and connection and in which the person bears no apparent control over his acts or speech, a kind of trance. Sukar is also explained in the Holy Quran.*

[378] *Bekhudi – 'Be' is a prefix which means without, and khud means self, so bekhudi basically is a state where one is not oneself really, and hence the meaning. It is an ascetic state of unconsciousness of the apparent world (Zahiri Duniya) and full consciousness in divine love.*

[379] *Sehev - Antonym of Sukar, sobriety, a state of being aware.*

[380] *Istaghraq - A state of total absence of self realization and a state of absorption in Mushahda-e-Haq. Ibid.*

[381] *Maqam e Fana - The stage, a station, a status or a rank, where one attains the state of passing away, total self-annihilation and absorption. It is not self imposed, it is indeed a blessing of Allah SWT – a subject that has already been discussed at length, earlier in the book. Ibid.*

[382] *Maqam e Doi - The stage, a station, a status or a rank, where one gets reverted in the apparent world after the acceptance of Haq Ta'alla, a state of total consciousness and realization of Haq Ta'alla on account of Mushahada-e-Haq.*

[383] *Consciousness, awareness, sobriety, and as explained, the state of 'Sehev'.*

[384] *Zahir ki Duniya.*

Maqam-e-Fana **is known by the name 'Ascension[385]', whereas** ***Maqam-e-Baqa*** **by the names 'Descent' and 'Abdiat'[386].** ***Maqam-e-Abdiat or Abodiat*** **is a specialty of Rasool-e-Akram SAWW. In the earlier communities,** ***Fana Fillah*** **was the last and highest** ***Maqam;*** **whereas in Islam,** ***Baqa Billah*** **is the last and highest** ***Maqam.*** **At the** ***Maqam of Baqa Billah,*** **a** ***Salik*** **at a time enjoys the pleasure of communion with the Ultimate Truth and remains safe from sorrow and grief on account of parting and disunion.** (*An extract from the Book Kashf-ul-Mahjoob*)

Hazrat Bayazid Bastami(RA), who was *Maghloob-ul-Hal,* cites that once Hazrat Shaikh Yahya Bin Muaaz(RA) wrote a letter and asked him as to what did he say of the one who became intoxicated[387] by just taking a single drop from the ocean of love?

He(RA) replied: -

What would you say of the one, who drank all the oceans filled with wine of love and still cried and yearned for more?

Hazrat Ali Hajveri(RA) says, "*Sukar* is of two kinds, one is with the wine of Friendship[388] and the second is, with the wine of love[389]. The first kind i.e. *Sharab-e-Moa'addat* is the result of blessing or benefit, meaning thereby that it is gained on account of a blessing and benefit. The second kind i.e. *Sharab-e-Mohabbat* is gained without a cause, since it arises from the vision of The Benefactor[390]. He who regarded the blessing or benefit, saw through himself i.e. through *Nafsaniat* and remained selfish; and the one who regarded and saw through the Benefactor and the Creator, abstained from seeing through himself or from selfishness. Such a person, although is existent in a state of *Sukar*, but his *Sukar* is his *Sehev*.

Sukar and Sehev is not gained by willful effort[391], and it is wrong to relate something with oneself which is beyond one's capability; and its following is impossible by any willful effort. But the dwellers of *Sehev* are free from the state of *Sukar,* however, this state of *Sukar* could not be willfully mounted on oneself. ***Maghloob-ul-Hal*** **cannot focus towards the creation of Allah i.e. the people**

[385] *Urooj*.
[386] *Nazool and Abdiat – Wherein the sole purpose of one's existence is to serve in the best interest of humanity*.
[387] *Mast and absorbed in the inspiration of Allah SWT.*
[388] *Sharab-e-Moa'addat, Mal-e-Mast*.
[389] *Sharab-e-Mohabbat, Hal-e-Mast.*
[390] *Muni'em*.
[391] *Kasbi*.

or *Makhlooq* till the time he comes out of *Istaghraq* and assumes the *Maqam-e-Sehev.* For instance, have a look at Qalandar Pak(RA), he(RA) stayed in the realm of *Istaghraq* during the novitiate times*.* Later, he(RA) got out of *Maghloob-ul-Hali* and focused on people to the extent that he(RA) said in the last remaining days, "Pray that every breath of Baba serves the purpose of humanity".

It must also be remembered that *Sukar* is not akin to *Fana. Sukar* means *'Bekhudi, Mehviyat and Istaghraq'* and it may be experienced during the initial stages of the mystic path, prior to being granted *Maqam-e-Fana Fillah.* Rather sometimes, prior to treading the path of mysticism, an ordinary person may experience this phenomenon; such as, shivering on listening something pleasant and feinting or unconsciousness. As Qalandar Pak(RA) said about me when that girl who feinted during *Dua* that whatever I said to her was in a state of *Sukar.*

But *Fana* means, such an exalted and onerous station whereupon a *Salik* while treading the ascetic path of Allah SWT ascends to final stations and perishes the influence of *Nafsaniat* and loses/ annihilates own existence and intensely gets absorbed into The Pure and The Most Beautiful Being i.e. *Zaat-e-Haq*. Qalandar Pak(RA) used to express in these words about the contemporary *Fuqara Karam(RA),* "Your Baba was raised in ranks by the blessings of Allah and Baba reached a place, to which the other *Fuqara Karam* were oblivious". He(RA) did speak out such terms off and on, such as 'Mal-e-Mast and 'Hal-e-Mast'. He(RA) was at such a distinguished station in the state of *Ghalib-ul-Hal* that he(RA) formally wrote columns in newspapers and always showed deep concern for the pain-stricken humanity. Once, he(RA) said by handing me a piece of paper and a pen, "Syed Baba, write down what I speak".

He(RA) would roam inside the room in utter desperation by hitting his(RA) walking stick on the floor and would get the contents written. He(RA) would attend the phone calls, which would often interrupt in between, and then later would ask me to read aloud the previously written part, and in this way he(RA)would give out the remaining text afterwards. **I said, when this situation persisted for quite a while, "Baba, if you so command, may I write the columns for you". He(RA) smiled after having listened to it and said, "That time too, shall come"**. After his(RA) departure to eternity, I did write columns in the newspapers

with the title of "Al-Rehaman". Qalandar Pak(RA) pointed out the social evils and recommended options for their remedy. The objective of my articles was the listening of Surah Al-Rehman for the sake of salvation from all kinds of social complexities; though, all this was realized and became possible through his(RA) blessed vision and concern.

In his(RA) capacity as a duty bound *Faqir,* he(RA) performed the duty with main procession on the day of *Ashoora,* till the time it finally culminated. He(RA) would endorse on the register which was kept in Bhaati Gate Police Station prior to initiation of the procession of Ashoora, "The Muharram Procession will reach its destination safe and sound". We phoned him once in the afternoon, when myself and Raja Majid were heading towards Baba Harley Street(RA) on the day of Ashoora. We realized that he(RA) was in his(RA) peculiar state of *Mauj and Masti* and was performing the duty as always. **I requested him(RA) that Baba, please quit this duty and hand over this stick to me, as I would perform the duty myself. He(RA) smiled on listening to it and said, "Sure Syed Baba, this time would also come by"**. Imagine the state of my love that I was even willing to fearlessly enter into such a dangerous and sensitive matter. Although, today I do think that I should have not said such a thing. But just gauge the extent of my simplicity and then I realize that this force of love is also a blessing of Allah SWT and my passion was nurtured through someone's blessed vision. **He(RA) did say, "First, Syed Baba became *Parwana*[392], he became *Farzana*[393] after having been fully immolated and thereafter, he entered *Dewangi*[394] and transformed into absolute dust"**. **I used to often visit Lahore to meet with Qalandar Pak(RA). Many *Kakis*, who adored him(RA) had gathered around one night and Qalandar Pak(RA) said, "Today, Syed Baba would do Mast Mast". At once, I told all *Kakis* to turn their faces towards me and I started speaking in praise of Allah Pak; soon, the subject of my conversation shifted to the love of *Sufia Karam.* Here, Qalandar Pak(RA) intervened and stopped me by saying, "My daughters, turn your faces towards the Baba". When they had turned their**

[392] *Parwana - Moth that circles around the light or candle.*
[393] *Farzana - One who gains the knowledge of truth by pursuing the light through self annihilation and immolation.*
[394] *Dewangi - A state of intoxication which is the outcome of realization of Truth.*

faces as commanded, he(RA) said, "One who is most intoxicated[395] in love, he surely is 'the Waris' of Baba". Then he(RA) ordered me to resume the conversation, as previously; and that is how the conversation which began with the praise of Allah, continued till very late. This surely was the blessed outcome of the loving glance of Qalandar Pak(RA) on me and which is reflective even today in the fluency of my speech, as well as in the flow of my pen. My drink is nothing but the love of *Shaikh.* I do not vouch for any status, nor there exists in me any love for a position. The mention of him(RA) alone, is the peculiarity of my worshipping. **It did happen during the initial days that when he(RA) used to be made the object of criticism and *Malamat* and if someone vilified him(RA) in my presence, my eyes used to turn red with fury in breach of that dishonour and due to my deep regard and passionate love for him(RA), my body would get heated up as it was on fire; and realizing the mistake, the person ultimately begged pardon on his behaviour. This situation continued to intensify, till one-day Qalandar Pak(RA) said, "Syed Baba, taking you out of fire, I have placed you in the ice, one who gets burnt with fire does get cured; whereas, one who gets bitten by ice, does not survive"**. I do realize today that the task of cleansing is certainly the art of a skilled person. A *Buzurg* has very aptly said, "*Nafs* is such a rebellious dog whose skin could only be washed by a Tanner[396]". Here it implies *Mujahada-e-Nafs or Shaikh-e-Kamil* i.e. the Tanner.

When something is heated up on fire, the purpose is to melt it down and give it a new shape. When the new shape is formed, it is finally put in the cold water so that the new shape takes firmness. Since, what is in the beginning, exists in the end too, therefore the love took a new form. This form is called '*Safi*[397]'. The one who got perished in love, as well as the one who got perished in the way of his beloved, gained salvation from everything except Allah SWT i.e. the salvation from Ghair Allah; he is called a *'Sufi'.* Perishing in love means approaching Haq Ta'alla by way of *Mujahadat* and perishing in the way of the beloved means indulging in *Fana Fillah* i.e. *Sair Fillah*[398] after having been granted the accession to Haq Ta'alla.

[395] *Dewana*.
[396] *Dabagh*.
[397] *Something that is clean and pure*.
[398] *Dwelling in the blessed company of Allah SWT*.

Perishing in the love is a blessing, just as Allah Pak commanded everyone to move towards peace, "Allah calls everyone to the abode of peace". Having said this, He differentiated the manner of divine guidance, "Whomever He so desires, He directs him towards *Sirat-e-Mustaqeem* i.e. the straight path". Implying that though, it is an open invitation to all, but the grant of direction or guidance is solely contingent upon His wish and will.

Just realize the loving concern and vision of Qalandar Pak(RA) on this humble and ordinary person (*The Author*). One day, Samia Kaki rang up from Karachi and stated that last night, Baba Ji said this, "Syed does not require this Baba at all, it is his kindness that he walks alongside Baba". My heart gets filled with sorrow when I think about it, even today. For me, bringing out the feeling of his(RA) magnificence in peoples' hearts is just the love of only one *Shaikh-e-Kamil*. He(RA) said to me once on an occasion, "Nobody perishes and pulls out the plant that has been sown with one's own hands". The nurturing of a plant, that too with love is only and wholly, the specialty of the People of Allah; it is such a blessed and huge relation which is far from being a hereditary or some physical connection and is absolutely pure and free from any interest or purpose. Our respectable friend Zahid Jhangvi Sahib mentioned one day that Qalandar Pak(RA) once went to his office where our religious scholar Hakeem Syed Surv Saharanpuri (Late) was also present. **Qalandar Pak(RA) said, "Syed Baba is that priceless Jewel (diamond) whose buyer is also priceless, today if Baba so desired, whole of Pakistan would follow him with love and reverence; though, Baba would not do so. It is because of Syed by which PTV stood strong, this institution would tremble and go down in six months after the day he left"**. **Listening to this, dear Surv Saharanpuri said that Baba, what if the TV people got to know as to who was Shah Sahib……Qalandar Pak(RA) said, "Did someone find out as to who is Baba? Today if people get to know of my reality, then out of sheer reverence, they would tear off my flesh and keep it in their houses for the sake of blessings". He(RA) often said that those living in Indo-Pak Sub-Continent were the killers of their deliverers, they always hung their benefactors. Cutting a stone to**

give it a shape of diamond is only the job of a lapidary[399]. The purpose of writing all this is that a person cannot advance towards *Qurb-e-Haq* on his own accord; this all takes place through the blessed vision of someone. Today if we talk about *Nafs,* it also goes to the credit of his(RA) loving vision. Today when we talk about imbibing severity in opposing *Nafs,* then it does not mean to become pious, rather for the love of friend of Allah, it is the understanding of the path to awareness. Our awareness to the delusion of *Nafs* and the wealth of regret, is the outcome of the concern of Shaikh-e-Kamil.

میں نیواں میرا مرشد اچا میں اچیاں دے سنگ لائی
صدقے جاوں انہاں اچیاں توں جنہاں نیویاں نال نبھائی

"Main Neewan Mera Murshad Ucha, Uchian Day Sang Laai
Sadqay Janwaan Ainhaan Uchiaan Toon Jinhaan Neevian Naal Nibhai"

"I am lowly; my spiritual guide is the exalted one, I am made to join him. I, the lowly one, I am so honoured to have gained the acceptance of the exalted one. As a disciple and follower, I shall ever remain lower in regard to the Murshad, who stand exalted. The disciple feels elevated on having been connected to a person of high rank and Maqam. The intrinsic aspect of this statement hinges on the fact that one's following could never bear fruit till such time the Murshad is not regarded in high esteem. A Murshad always stood at the highest pedestals and endowed with superlative qualities and abilities".

(*Hazrat Mian Muhammad Bakhsh RA*)

Qalandar Pak(RA) foretold future incidences and disasters in such a subtle manner that the listeners would not understand. For example, once he said with reference to a female Prime Minister of Pakistan, "The make-up of beautiful Kaki is getting removed, flood is about to approach, is there anyone who can put her make-up right". People would listen and laugh it out. Then one day when a lady make-up artist came in for *Dua,* he(RA) said the same to her as well, "My dear daughter, the make-up of your beautiful Kaki is getting off, can you do this make-up". She replied in her simple innocence, "Baba Ji, she has extremely high-end make-up people, I am no match to them". Qalandar Pak(RA) only said, "O'daughter, they cannot put her make-up right". That make-up artist kept guessing and went away after *Dua.* Qalandar Pak(RA) said the same to everyone and no one had any answer to this. **The he(RA) would say, "Who would offer salutations to those, who are about to depart, everyone worships the rising Sun". When the command of Allah arrives then the**

[399] *Johri.*

Faqir **heralds the appearance of that command. On another occasion, he repeatedly read this verse everyday: -**

جس عہد میں لٹ جائے فقیروں کی کمائی
اس عہد کے سلطان سے کچھ بھول ہوئی ہے

"Jis dour mein lut jaey Faqiron ki kamai
Uss dour kay hakim se koi bhol hui hai"

"The times in which the Faqir is put to trouble and meted out with disrespect, surely the ruler of the time has erred in discharge of his duties and hence would be held accountable for the lapse and would face the consequence"

{*Qalandar Pak(RA) purposefully changed the original word 'Sultan' with 'Hakim' so as to meaningfully conform to his(RA) time. Originally the verse was said by a great poet Sagar Siddiqui*}

One day, he(RA) went to Islamabad Hotel in the same state of mind. He(RA) met Nasir Zaidi Sahib there. When he read the same verse (*as mentioned above*) there too, Nasir Zaidi Sahib pointed out that the verse did not have the word 'Hakim' and instead, it was 'Sultan'. He(RA) said, "Now is the turn of Hakim, the turn of Sultan would come later". People were at a loss to understand his(RA) metaphor. People did question him(RA) regarding the situation which prevailed in the country and asked about their personal problems as well; as though, he was a soothsayer or a specialist of numerology. He(RA) always smiled and said, "Baba is praying". He(RA) spoke in his peculiar *Mauj* on the happenings of later time and after that he(RA) would keep silence and did not speak out on what was said by him(RA) in the beginning. Having heard about some Baba Multani, he(RA) came to Islamabad. Looking at the huge rush of people around him, he smiled because among those people, many high-ranking government officers were also present. **While looking at the crowd of people who had gathered there, he(RA) said to Baba Multani, "Baba Multani, tell the beautiful Kaki that her make-up is getting off. She must get it redone; otherwise floods would wash it away". On this, Baba Multani said that why should I say this, go and say it yourself. Qalandar Pak(RA) said, "Read the writings on the wall, these writings are visible everywhere, and remember this, if this statement of Baba turns out to be untrue, then you are truthful, but if this statement was found to be true, then someone else is truthful". In few days time, CDA** (*Capital Development Authority - Islamabad*) **demolished all encroachments surrounding the house**

of Baba Multani and then the floods did finally devastate the country's infrastructure and consequently, the government of Prime Minister was sacked. The decision written by him(RA) on this occasion was, "Allah is smiling on Southern Punjab, this time Musa will come only from Southern Punjab".

Few days had just passed when he(RA) said to me, "Syed Baba, I need to go to meet Baba Multani". When we reached his house, we found that nothing existed there except devastation and destruction. We saw a person clothed in *Lungi*[400] who was basking on a charpoy[401] when we entered the house; and he was Baba Multani. **He got up on seeing Qalandar Pak(RA) and said, "I have seen you present in the Court of Rasool-e-Akram SAWW". Baba smiled and said, "You had no knowledge about it till a few days back, why suddenly you began to see the truth"**. **He(RA) stayed there for few moments and then commanded, "Let us go, Syed Baba". He(RA) said, "Whoever holds *Faiz*[402], Baba does necessarily go there to check whether the *Faiz* was being misused, and if it was so, then Baba would seize the *faiz,* seize the *Faiz,* seize the *Faiz* (*spoken thrice*)"**. Such as this, there were innumerable incidences, wherein he(RA) would go and check the activity. Once, someone told Baba Ji that there was a *Majzoob* who sat behind Jinnah Super Market (*located in Islamabad*) and many people continued to gather around him. They were hot summer days. Qalandar Pak(RA) took me along as well and reached the place. We saw that there was a rush of people, and some animals such as cow, oxen, goat and monkey had also been tied there. That *Majzoob* was engaged in grinding the seeds of Cantaloupe (*Garma*) and whoever went near him, would also be put on the same task of grinding the seeds. **Qalandar Pak(RA) first called him politely, then suddenly shouted with *Jalal*[403], the *Majzoob* immediately got up and fell in his(RA) feet. While kneeling in his(RA) respect, he held his(RA) feet and kept holding them, instead. He(RA) said, "What is this show all about, now all these people and animals would be taken along by Baba". Saying this, he(RA) sat in the car and left the scene. The same evening, CDA raided the area**

[400] *Lungi – A traditional dress made from a piece of cloth wrapped around lower half of the body.*
[401] *Charpoy - A traditional bed, woven with different natural and artificial materials*.
[402] *Faiz – Ibid, as at Footnote No 32.*
[403] *Spoke in a majestic tone with force*.

and took away everything. Qalandar Pak(RA) said after sitting in the car, "This *Majzoob* is a Syedzada and a government servant as well. He has been overtaken by a *Jazbi* condition, that is why he is in such state". Few days had just passed, and we were going to Peshawar when he(RA) said, "Syed Baba, I need to meet that Syed". When we reached there, we found that it was all quiet and utter silence prevailed all around. Out in the open, I saw a sheet of cloth stretched in a corner. Baba said, "Syed Baba, bring him to me". As I closed in, I saw that the Syed Sahib was lying, and a disciple kneaded his feet. I asked him to please get up, you have been called for a posting. That *Majzoob Syed* got up electrically and started moving ahead of me. He knelt in sheer regard and in the honour of Qalandar Pak(RA). Qalandar Pak(RA) directed him, "Go to Chakwal, go to Chakwal, go to Chakwal (*spoken thrice*)". While saying this, he(RA) sat in the car. Syed Sahib looked at me and gestured me for something to eat. I offered him some money from the pocket and moved away with Qalandar Pak(RA). The invitation of visiting Peshawar was extended by a Police Officer. He offered us lunch and mentioned to Qalandar Pak(RA) about a *Majzoob* Baba Mastaan Shah, who sat at a particular place during the day and stayed the night at a house. We did not find him there when we reached that specified place. **After asking his whereabouts from the people, we reached the place where Baba Mastaan Shah used to live; however, people in the house did not allow us to meet. Many attempts were made, but citing one reason or the other, the people of the house did not agree. Finally, Qalandar Pak said, "Now, Baba was about to write the decision, took out the card and as he(RA) began to write something, an earthquake struck and the power of Qalandar Pak's(RA) *Jalal* was worth experiencing and he(RA) said, "Kis Sher ki amad hai ke ran kamp raha hai", "*Which Lion has arrived because of which everyone was shivering*". He(RA) wrote on the card, "Now this door shall remain closed – Time: 2 minutes past 5"**. There lay a secret in striking of the earthquake on completion of this sentence. Raja Majid and Doctor Asad Gillani also accompanied in that journey. Just as this, once he(RA) was conducting *Dhamaal* at the Tomb of Hazrat Bari Imam(RA) and repeatedly said this, "Four lamps continue to remain lit, and the blessed lovers had come to light the fifth one". Within a while,

the earthquake struck whose epicenter was in Islamabad. It must be remembered that *Aulia Karam(RA)* are of two kinds. Some are '*Ashiq*[404]' from the ultimate beginning (i.e. by birth) and some, who are very less in numbers, are ranked as '*Mashooq*[405]'. **In the terminology of *Tassawuf,* an *Ashiq* is called a *'Mureed'* and *Mashooq* is called a *'Murad'.* Murid is the one who is a seeker of Allah SWT, and Murad is the one who is sought by Allah SWT and is blessed with the exalted status of 'His beloved'. It has been said in The Holy Quran, مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ "Allah regards as desirable whom He pleases and shows the path towards Him to whom, who is a seeker" (*Al-Quran, Surah Fatir, 35:8*)**.

Dear readers, since my early age, I used to take pleasure in listening to *Kalam-e-Bahu*. One day the phone bell rang while I was listening to it with full concentration, and I heard the voice of Qalandar Pak(RA) from the other side; he(RA) said, "Syed Baba, I have found for you a person who recites *Kalam-e-Bahu*, here he goes! Listen to him" and handed him the phone. Just imagine, what else could have happened thereafter, the person immediately began all at once and he kept reciting the *Kalam* for next 10 minutes. **Taking the phone from him, Qalandar Pak(RA) said, "In the beginning, Sultan Bahu had the status of being my beloved, now Baba has become his beloved" and wishing me 'Allah Hafiz', he(RA) put down the phone**. Hazrat Ali Hajveri(RA) says that Allah Pak has said in the Holy Quran: فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ "Allah loves them, and they love Allah" (*Al-Quran, Surah Al-Ma'idah, 5:54*), so that people regard him due to Haq Ta'alla and consequently, he turns away from *Ghair Allah;* till he becomes a friend of Allah and other Muslims also become his friends. **This *Wilayat* of Haq Ta'alla is also of two types; one is to stand firm on abidance and refrain from disobedience, so that the devil abandons and runs away upon seeing the passionate worshipping. The second type is such a *Wilayat* in which one is vested with the authority and administration of matters (*Hal-o-Aqad*) and he becomes *Mustajab-ul-Dawa'at*[406]**. It means that disclosures, intuitions and miracles[407] occur on his hand by the will of Allah and he exercises the

[404] *The blessed lovers.*
[405] *The blessed beloveds*.
[406] *Such people whom every prayer is answered by Allah SWT*.
[407] *Kashf-o-Karamat*.

authority to dispose and administer[408], whatever is prayed by him gets granted. Just as has been said by Rasool-e-Maqbool SAWW, "There are some dirty and dusty people with worn out and torn dresses, if they swear on something then Allah SWT grants them swear[409]".

The word 'Wali' is popular among the people and has also appeared in the Holy Quran and Hadees-e-Mubaraka. The Holy Quran said, **أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** "Listen, verily friends of Allah are those people who are neither fearful, nor they grief" (*Al-Quran, Surah Al Yunus, 10:62*). He said again, **نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ** "I am your friend, in this world as well as in the afterlife" (*Al-Quran, Surah Fussilat, 41:31*). At another place He said, **اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا** "Allah is a friend of *Momineen"* (*Al-Quran, Surah Al-Baqarah, 2:257*). Hazoor SAWW said, "Surely, there are such people of Allah, who are admired by the Prophets and Shuhada". When the Companions RA desired to know about them so that they could love them, then Shehenshah-e-Mohtaram SAWW said, "They are such people, who love each other for the sake of Allah and not for the sake of wealth. Their faces glitter with *Nur* and they are aboard the Pulpits of *Nur*, and they carry no fear, when others are fearful, and they bear no grief, when others are aggrieved" and then he SAWW recited this Ayah Mubaraka:[410] **أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** And again, Rasool Allah SAWW said, "Allah Pak says that whoever hurt My friend, is like as though he declared war with Me"[411].

There is also a difference between the ranks of *Aulia Allah,* just as it has been there in ranks of the Prophets AS. Like the precedence held by Hazoor Pur Noor SAWW over all other *Anbia and Mursaleen AS*; as he SAWW lead the prayers of all Anbia and Mursaleen on the night of *Mairaj Mubaraka.* Similarly, the precedence among the Companions RA; Hazoor Nabi Kareem SAWW said, "You can never be like my Companions".

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[408] *Tassarufat*.

[409] *As cited in Sahih Bukhari and Muslim, The Holy Prophet SAWW said: "There are some among Allah's servants who, when they swear by Allah, He vindicates them"*.

[410] *It is written in Majma' Al-Zawa'id: "Imam Ahmad RA relates it, and Imam Tabrani RA relates something similar, and the men in its chain of transmission has been declared trustworthy." Also related through several chains by Abu Dawud RA, Ahmad, Baghawi RA in Sharh Al-Sunna, Al-Hakim RA, Ibn Abi Al-Dunya RA in Kitab Al-Ikhwan, Ibn Jarir Al-Tabari RA, Ibn Abi Hatim RA, Ibn Mardawayh RA, and others*.

[411] *The position of Aulia Karam RA in relation to Allah SWT on the Day of Judgment is even described likewise, as an object of desire for the Prophets (SA) in a sound hadees mubaraka of the Holy Prophet SAWW related by Hazrat Umar RA and others, as a narration of Hazrat Abu Malik Al-Ash`ari RA in Masnad of Imam Ahmad*.

In all time periods, the ranks of Aulia Karam(RA) is a blessing of Allah and only He knows better, however their respect and regard remains a binding condition. Haq Ta'alla has ensured the continuance and permanence of the truthfulness of Nabi SAWW for all times and has regarded the appearance of Aulia Karam as its manifestation. **Therefore, till today, the Ultimate Truth of Haq Ta'alla and the truthfulness of Rasool-e-Maqbool SAWW is being continuously affirmed through the persistence of *Aulia Karam RA* and they have been duly blessed with *Tassarufat* by Haq Ta'alla to an extent that they have surrendered themselves wholly on the path of truth (*Rah-e-Haq*) and are beyond the abidance of *Nafs.* It is stated in the written works of Aulia Karam RA as to who are *Aulia-e-Mastoreen or Rijjal-ul-Ghaib*[412]**. The rain pours down from the sky through their benevolence, they number at 4000 (four thousand). They are hidden from the people, neither do they recognize each other, nor are aware of their own state. Those *Aulia* who have the delegated authority and power to administer through *Tassaruf* number at 300 and they are called *'Akhiar',* there are forty more who are called *'Abdal',* there are seven more who are called *'Abrar',* still another four who are called *'Autad',* there are three called *'Naqba'ah'* and there is one called *'Ghaus'*[413].

The purpose of mentioning all this is to promote understanding among the people with connection[414] and develop realization of the respect and ranks of *Aulia Karam.* Let me make a mention of an incident, when I vacated that house in Satellite Town where Qalandar Pak(RA) had come; the vacation of the house resulted in its sell out. We shifted to a comparatively smaller house. It was a winter night at around quarter to twelve and at around twelve (midnight) the door bell buzzed, when I peeped out from above, I saw that Qalandar Pak(RA) stood outside and another person was paying the Taxi driver. I felt as though it was a dream, because he(RA) never came without prior information, and more so it was a new house, and

[412] *Rijjal ul Ghaib - 'People of unseen', the reality of these Aulia Karam is little known. Ibn Arabi (RA) said that in every age there is a spiritual pole, Allah has appointed Him at that station, that Wali (the spiritual pole) is unknown to many and known to very few, even if you do not know of His existence, He knows of yours.*

[413] *Ranks of Aulia Karam RA - Many sayings of the Holy Prophet SAWW mention the various types and ranks of the saints, as Imam Suyuti RA has shown in his collection of these sayings in his Fatwa titled: Al-Khabar Al-dall`ala Wujud Al-Qutb Wa'al-Autad Wa'al-Nujaba' Wa'al-Abdal* (*In English - The Reports that Indicate the Existence of the Pole, the Pillars, the Leaders, and the Substitutes*) *in his Hawali Al-Fatawi. These and other types of perfected individuals form the khawass or elite of the pious, whom Allah SWT also calls the siddiqin (saints, literally "Most Truthful Ones") and ranks directly after the Prophets(SA) and before the Martyrs in the Holy Quran, Surah An-Nisa, 4:69.*

[414] *Nisbat.*

by then the address had not been sent to him(RA). I was still in that astonishment when I heard the voice of Qalandar Pak(RA), "Syed Baba, open the door, what are you thinking". I reached downstairs with an electric speed and after bowing down in his(RA) honour, I brought him(RA) upstairs. He(RA) introduced the accompanying person and commanded me to make arrangements for his stay in the room which was to the outer side. Hence, when I came back to the TV lounge after having settled the guest in the room, I found that Qalandar Pak(RA) was lying down and conversing with my Begum smilingly. Immediately on seeing me, he(RA) asked, "Syed Baba, what is the rent of this house". I told him(RA) that it was Rs. 5000/- per month. He(RA) said, "Syed Baba, this is way too much, you should have told the landlord that we are *Faqir* people". I stated that if I had told him about this, he would have never rented the house to us; since love and respect was non-existent and this mad race for the love of worldly matter had deprived us of the ethical values.

Qalandar Pak(RA) smiled and said, "Allah does the best". Later on, the conversation continued till quite late after which he(RA) fell asleep. This time during his(RA) stay, the month of *Rabbi-ul-Awwal* came, in which your *Maa Ji* used to organize *Milad* Congregations at various places and used to recite the whole *Milad*. As she returned from such gatherings, Qalandar Pak(RA) used to ask her about the proceedings of *Milad* and conversed about as to how one felt and the state of mind in such sacred gatherings. Then he(RA) would ask my *Begum Sahiba* to knead his(RA) feet. Actually, he(RA) knew very well the art of saving someone from the incitement of *Nafs,* as well as pride; although, the person would think that he acted in an appropriate manner. Hazoor Nabi Kareem SAWW said, "Do not regard a good deed of yours as enormous, it may be regarded as a very tiny act in the Court of Allah; and do not consider your sin as being a smaller one, it may prove to be a very big sin in the Court of Allah". The practice of organizing *Milad* Congregations continues till to-date, however, the difference is that she now organizes them at home and prepares *Niyaz*[415] herself. In the current times, Kakas hailing from Lahore and Islamabad also participate and offer their respects with full reverence and regard. On this occasion, the expression of our love and affection with Hazrat Nabi-e-Kareem SAWW is done with full concern, dignity and poise. Qalandar Pak(RA) used

[415] *Niyaz - The presentation of food for the gatherings and at sacred ceremonies as rites, in commemoration of events; in this case, the celebration of the birth of the Holy Prophet Muhammad SAWW*.

to get up very early in the morning and without waking up anyone, he(RA) would get the newspaper quietly and read it. Then he(RA) used to give a call at 7 AM and your *Maa Ji* then served him tea which he used take with two Rusks. While the breakfast was being readied, I would gather all the newspapers from the Commercial Market and place them before him(RA). I did exactly so on that day, as well. When I returned, I went to the accompanying guest to ask him if he wanted bed tea or anything and found that he seemed somewhat overly worried. He asked me as to how many people lived in the house? It was a strange question, but still I replied that we were three people in the house and with him and Qalandar Pak(RA), we were now five people. He kept silent; I asked him if everything was alright. He said that someone tried to pull away his blanket when he went to sleep last night. He said that he held the blanket tightly with his hands, but the blanket was taken away forcibly in his sleepiness, as he tried to pull it back again, someone again pulled it away from him with force; and then he woke up from sleep due to the laughing voices of many people. He said that he saw men, women, kids by the hundreds and they all looked at him and laughed aloud, and a girl stood there holding the blanket. All were fair skinned. He begged all of them, but they did not listen, and he kept shivering throughout the night. he said that they threw back the blanket at him when the call for morning prayers was sounded and they vanished while laughing. **I recalled that many such instances had already been mentioned by your *Maa Ji;* and my son saw someone in the previous house, wearing Coat and Pants, tying the knot of his tie and having looked at him, he waved and disappeared by entering the wall. I tried to console the guest and offered him breakfast and later narrated the incident to Qalandar Pak(RA). He(RA) said, "His sixth eye has opened up, Syed Baba, take him along when you go to your office and drop him at Pir Wadhai Bus Stand and tell him to return to Lahore"**. When I asked him(RA) as to what did he do, he(RA) said, "He has made a sort of 'Cream' and in that connection, he wanted to meet Raja Majid; do also tell him that his job would be done". In short, I dropped the guest at the Bus Stand and went to the office and no further discussions took place later with reference to this incident. But such incidences do occur even now and with the blessings (*Mauj*) of Qalandar Pak(RA), the astonishing journey of life is moving forward. The blossom and *Mauj* of life is all due to Qalandar Pak(RA). It was the same house whose rent, with continuing raise, reached upto Rs.

25000/- per month. I acquired its ground floor as well soon after it was vacated by the tenants. Those people who vacated the ground floor suggested that it would be good if I did not acquire it because strange voices came, and frightful incidences happened at night in that portion of the house. Sometimes the fans would begin to blow themselves; TV would get switched on by itself and sometime the water tap would begin to flow. I ignored their suggestion smilingly, as it was necessary for me to take it on rent owing to the number of people who visited my house. We lived in that house for 14 years. A room was dedicated for Qalandar Pak(RA) where a Russian AC was fixed. After shifting to the ground floor, the upper portion was dedicated for the adorers of Qalandar Pak(RA).

Just ponder on it, Qalandar Pak(RA) did not have the address and still he(RA) reached there. The state of the friends of Allah is known to Allah SWT only and Haq Ta'alla has blessed them with all kinds of knowledge and means. I will write another incident with reference to this house. One day while travelling from my office in a van, I got down at Rehman Abad Bus Stop, Murree Road and taking a walk on foot from there; I was passing through Commercial Market when suddenly I looked at a Motor cyclist. When I carefully looked at him, he was Saleem Akhtar Sahib, who had been my student a long time back. **I asked about his well being, and that whether he had married and asked him as to how many kids, he had? Saleem Sahib replied that he did not have kids. I told him to visit the house along with *Kaki* and gave him the address. Saleem Sahib appeared to me, a bit tentative**. Then he moved on and I headed my way to the house. He came to our house with his wife after a few days and I conducted *Dua* for both. The response of Saleem Sahib's *Kaki* was very good. Hardly two days had passed when he came back again. At that time, I was conducting *Dua* to a lady doctor who suffered from Hepatitis. **After getting free from her, I called in Saleem Sahib and asked him as to what he wanted to say? He read out a list of *'Wazaif'* which he recited, and his manners reflected agitation and a kind of *Nafsy* rebellion. A session of my sharp rebuke ensued thereafter, without any pause and I asked him to leave the house. He had changed altogether, when he returned to me after three days. He said that the day he met me while he was riding the motor bike, he became afraid on seeing my outward condition, the drool which trickled down from the mouth and my**

eyes which had turned red. He said that he had a teacher who happened to be an *'Aamil'* and he worked as a bus driver. His quality was that no matter what one asked, he would do something with *Tasbeeh* and would give out the whole thing and explain everything. He insisted me that I must meet him since his whole blood has been burnt out with *Jalal.* These were the days when my entire body and every pore of it, recited 'Ali Haq'. I said inquisitively, "Then what"? **Saleem Sahib tried to explain that he too was in search of Allah and to that end, he intensely recited the *Kalam,* but the day he was sternly rebuked by me and was asked to leave the house, on getting out of the house he felt as though he did not exist and did not feel any consciousness. He said that though he rode back on his motor cycle, but he did not remember as to how he reached back. He said that he went into a trance and then slept for hours. He further explained that next day, upon reaching the office when he sipped tea, his body trembled and kind of gained back the consciousness**. Qalandar Pak(RA) dearly loved Saleem Sahib; he(RA) said, "Baba does not need lakhs (number of people), one Kaka like Saleem Sahib is needed". Both husband and wife have a big share in spreading the message of Surah Al-Rehman. May Allah bless both - Ameen. The illuminating process of lighting lamp by lamp continues with reference to Surah Al-Rehman.

Though, the number of people joined together with love of Qalandar Pak(RA) are huge, however those with the ability to cause a change of inspiration are a specific number, for whom the process of character building is ongoing. One day, he(RA) said to me, "Syed, Baba is tired of spotting and searching[416] the *Kakian* here, let us go to Europe and spot (*or search and locate*) White *kakian* there; they would understand the point more ably or quickly". The underlying meaning of this statement was that in-here existed a plethora of problems, and nobody was willing to talk about Allah SWT. They only wanted their issues to be resolved and were only interested in finding the solutions, thereof; the realization of love of Allah SWT was nowhere to be found. The *Kakis* of this place are engaged in

[416] *Spotting or searching (Tarh Tarh kar in vernacular) - The process of spotting, searching and locating people. A metaphorical expression used by Qalandar Pak RA in relation to find those people who were in dire need of the message and blessings of Surah Al-Rehman and were required to be salvaged from the tyranny of the worldly pursuits, hoplessness, diseases and other torments*.

Black Magic, looking for ways to gain control of their husbands or are aspiring to bear children. They do not see that how intensely Allah loves, and His love is apparent on them in the shape of blessings and kindness. Whereas, the expression of our love towards Him lay in being thankful, in showing our gratitude and abidance to Him and not in either complaining or cribbing. People invite *Faqirs* to their houses with a view to gain beatitude and benevolence. Whereas, a *Faqir* illuminates this blessed inspiration inside us that the only requirement was to seek the dependence of Allah. Hazoor Nabi Kareem SAWW said, "I have come only to bow you all in front of Allah, alone".

Sometime before his(RA) *Wissal,* he(RA) said to my other *Begum*, whom everyone calls as 'Mom', "Baba is leaving by giving your Syed, the fame of the Western Skies". Now the truth of this statement has begun to appear, when foreigners are listening to Surah Al-Rehman and having listened to Surah Al-Rehman, few *Kakis* residing in Germany and Czech Republic are whole heartedly engaged in disseminating the blessed message and their lives have transformed in the love of Qalandar Pak(RA). Enthrallingly, pictures of Qalandar Pak(RA) are displayed in their houses. Among these *Kakis,* Renata, Hilda, Petra, Lucie, Klara, Marketta and Svetlana are note worthy. Likewise, Hilda's husband Martin Hildy, Roman and Moltin Walsh are also aboard this journey of love. I will mention their inspirations and concerns in the later part, as expressed by them in their own words, so that our people realize that the Holy Quran is a blessing for the entire humanity and how the inner-self gets illuminated through the love of a *Faqir.*

Let me write down an incident with reference to the initial days, since an important character of this incident, Tassawar Mir, who was an artist and who departed to eternity recently on 28th of April in an accident. May Allah bless the departed soul - Ameen. As it happened, **Qalandar Pak(RA) ordered me, "Syed Baba, recording of *Dhamaal* is to be done for WTN on the desire of Nawab Kaifi. They want to see as to how we cured people through *Dhamaal* and therefore in this regard, you come over to Lahore"**. I along with a friend boarded a bus and reached Lahore. I phoned Qalandar Pak(RA) and he(RA) said, "Come straight ahead, here at *Astana".* We reached there. Kaki Ghazala Nazar was also present there and she was kneading Qalandar Pak's(RA) feet with closed eyes. We sat down there. Some time had elapsed when he(RA) said, "Syed, give a phone

call to Nawab Kaifi, why has he not reached". I found out over the phone that he was on the way. I tried to explain him the way to *Astana,* but he was insistent that someone should be sent to the main Chowk[417] as he was not familiar with the place and he feared that he may get lost. I took the permission from Qalandar Pak(RA), went out and stood at the designated place. People kept passing by and the vehicles did also continue to cross. People from the interior city passed through the same route while going towards Taksaali Gate and outwards. **In the meanwhile, a vehicle stopped and from it came out Tassawar Mir and his elder brother Arif Mir, and questioned me, "Dear Shah Sahib! What commitment brought you here? you are a gentleman". I said to him, "One got *Wilayat* from here, stand with me here if you so desired; without the blame of *Nafs,* The Ultimate Truth could not be approached"**. He kept listening to my madness for quite some time and then Nawab Kaifi reached there with his team. We took him to *Astana,* and the recording of *Dhamaal,* as well as the recording with reference to the cure therein, was carried out there. It was 10:30 PM. **When everyone had left, I asked Qalandar Pak(RA), "May I have the permission to leave, since we were due to depart via Daewoo Bus at 12 AM and prior to coming here we had already purchased the tickets; Arif Mir Sahib will drop us at the Bus Stand". Qalandar Pak(RA) said, "Kaki Ghazala says that Syed Sahib cannot leave without having dinner, and she wants to offer you '*Phajjay Ke Paye*[418]"**. We sat down on the order of Qalandar Pak(RA). Soon, the dinning spread was laid. My friend kept suggesting that the time was short and that it would take quite a bit of time for us to reach the bus stand; and he feared that we may miss the bus. We consumed the meal with ease. There is blessing and benevolence in the abidance of the command of *Faqir.* It was such a tasty food and so difficult to resist, I could not hold back. It was 11.45 PM when we got out of *Astana,* sat in the car and moved to the Bus Stand. It seemed to us that nobody plied on the road, empty roads were astonishing and in 15 minutes we reached the Bus Stand. It just felt as if someone pulled the ground underneath and reduced the distance. The Bus was ready, and we boarded it. I kept thinking throughout the journey about the people whom we had met. Allah Pak alone knows as to how many people benefitted from the kindness of Qalandar Pak(RA). We are incapable to think of our own good,

[417] *A crossing on the avenue*.
[418] *A famous delicacy associated with that area*.

it is only Allah Who showers the blessings upon us. In a marketplace of filth, what an intense enlightenment could be created in one's inner self by the disgrace of *Nafs;* whoever endured, would certainly know it. **We have to dedicate all our energies to seek the company of a *Faqir.* Any rhyme or reason is a deadly poison for us. I used to quit all undertakings, whenever Qalandar Pak(RA) called me. Taking refuge in different excuses is the flaw of *Nafs* and it highlights to us the deficiencies and flaws in other people. Focus is extremely necessary to rein in this rebellious dog of *Nafs.* Instead of finding flaws in others, one must strap this mischievous dog. One must keep others safe from one's evil of *Nafs.* The love of Qalandar Pak(RA) does not simply mean the advancement of his(RA) *Faiz,* alone; it also demands that one achieves the correct focus through intense and selfless love. Without total annihilation of one's self, it was not possible to enmesh with the fearless[419]. That is why it is said that *Wilayat* is not by intent or personal desire[420]; rather it is awarded as the bounty[421]. It is a blessing of Allah SWT. Just as someone said, "Sufi is neither by the word of mouth[422], nor by physical dwellings[423]"**. The whole world is endeavoring to know the reality of a Sufi, whether they find out or they do not, it does not affect the station[424] of a Sufi; hence people of marvel are called Sufi. The people, who are linked with or are disciples, they are called *Mutassawuf;* a Sufi as *Sahib-e-Wasool* and *Mutassawuf* as *Sahib-e-Asool,* because he is determined to tread the path of *Sufia Karam.*

To understand this point, it is extremely essential to first understand *Fana and Baqa;* but even before this, one must know *Ma'arifat-e-Ellahi.* Allah SWT says, "Those people did not realize the reality of Allah, as was necessary to know the Ultmate Truth". Shehenshah Mohtaram SAWW said, "If you people had gained *Ma'arifat* of Haq Ta'alla, as was the right to understand The Ultimate Truth, then you would have walked on waters, and mountains would have trembled on your call".

[419] *Faqir*.
[420] *Kasbi*.
[421] *Wahbi. The grant of some reward and bounty as special blessings of Allah SWT.*
[422] *Ibarat*.
[423] *Isharat*.
[424] *Maqam*.

Ma'arifat-e-Ellahi is of two types, one is knowledge based[425] and the other is *Hali.* Everyone understands, such as there is *Illm-ul-Yaqeen, Ain-ul-Yaqeen and Haq-ul-Yaqeen.* 'Ilmi' i.e. knowledge based Ma'arifat[426] is what one gains by reading and seeking knowledge; for instance, a person could realize the existence of Allah SWT by reading and understanding the Holy Quran. *'Hali Ma'arifat'* is the realization of Allah SWT through personal experience in physical form and by visual evidence i.e. by physically observing something through the eyes[427]. Hazrat Ali Hajveri says, "Personal experience is a status of *Haq-ul-Yaqeen,* which implied achievement of the station of *Fana Fillah.* The Holy Quran tells us that Allah SWT is closer to his person than his Jugular Vein. When the *Nafs* gets tamed[428] and the inner eye[429] gets illuminated, and then whatever is seen through the spiritual eye is called *Ain-ul-Yaqeen.* When a person ascends to the station of *Fana Fillah,* it is regarded as *Haq-ul-Yaqeen. Illmi Ma'arifat* is the basis of all good deeds and pious undertakings and is extremely necessary. However, the most important of all to Haq Ta'alla is *Ma'arifat-e-Hali.* It was stated in the Holy Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"I have only created Jinns and men, that they may worship (understand) Me."

(*Al-Quran, Surah An-Nazi'at, 51:56*)

Here the word 'Worship' means 'Ma'arifat'. But many people are erring with regard to it and remain oblivious to the purpose of their creation. Except *Aulia Karam* who were 'Befriended[430]' by Haq Ta'alla, and He while taking them out of oblivion[431], gave life of enlightenment to their hearts with with His *Ma'arifat*. Hence, regarding Hazrat Umar RA, He said in the Holy Quran:

وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ

"We created a light for him with which he moves around among the people", and He said about Abu Jahl in the same Surah, "His state is such that he is surrounded by darkness and that there is no way out (for him)"

(*Al-Quran, Surah Al-Inaam, 6:122*)

[425] *Illmi*.
[426] *Illm-ul-Yaqeen*.
[427] *Ainy Mushahada*.
[428] *Tazkiya-e-Nafs*.
[429] *Batini Aankh*.
[430] *Barguzida*.
[431] *Darkness*.

Thus, *Ma'arifat* means the life of heart with Haq Ta'alla and turning away from *Ghair Allah.* The value of every person is according to the degree of *Ma'arifat* which he holds, he who does not possess *Ma'arifat*, does not carry any value. *Hali Ma'arifat* is unachievable without *Illmi Ma'arifat,* meaning thereby that in the absence of *Ma'arifat,* a person could be an *'Aalim'*, but not *'Arif'.* Prior to the departure of Qalandar Pak(RA) to eternity, his(RA) disciples were unaware of the aspect of *Illmi and Hali Ma'arifat.* It was because the person of bounty[432] must dole away the message of bounty; now if the one being sought *i.e. Matloob* never desired so, how could the light spread. By virtue of this truth of *Ma'arifat*, realization of the magnificence of Qalandar Pak(RA), Aulia Allah and Sahaba Karam RA gets illuminated inside us. Allah SWT says, "Whatever is existent in this world would perish, and what would ultimately remain would be the existence of your Lord (Allah Pak)".

The knowledge of *Fana* is that you get to know the mortality of this world, and the knowledge of *Baqa* is that the Afterlife would ultimately remain forever[433], just as it was said:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

"The future world is better and more lasting"

(*Al-Quran, Surah Al A'la, 87:17*)

***Fana and Baqa* are commonly defined as, "*Fana* means vanquishing of the darkness (*the oblivion*) and existence of knowledge and disappearance of disobedience and existence of abidance"**. Hazrat Ali Hajveri(RA) writes, "the *Fana and Baqa* of *Mashaikh-e-Tareeqat means* the miracles and high spiritual stations of *Aulia Karam;* meaning thereby, the miracles of these blessed people which are free from the pains of *Mujahadat* and above the transitory states of existence, those blessed people, who have gone past from the stage, wherein they sought the seekers of truth[434] and have reached the final and ultimate objective[435]. Such people, who observed[436] all that which was worth seeing, and heard all that which was worth hearing, and understood all that which was worth

[432] *Faiz, as explained in the Footnote No 32.*
[433] *Abqah*.
[434] *Mutlib*.
[435] *The Matloob i.e. Haq Ta'alla*.
[436] *Mushahada*.

understanding and have achieved all the achievable hidden knowledge[437]; and having realized all the disasters of this realm, they have gained salvation from it and all their wishes stood granted, and are beyond any further exploration[438], and their miracles[439] have become their veils (*for others*)".

Just as Qalandar Pak(RA) said, "Miracles lag behind from Baba's feet".

Hazrat Abu Saeed Kharaz(RA) says, "*Fana* means the inability of a person to look at his own existence; and *Baqa* means, continue to remain existent, while in sight of the Ultimate Truth". Now please consider this statement, the motivation and urge for every good thing is by the will of Allah SWT, therefore taking pride in one's good deeds is certain death, and salvation from it is only through the kindness of Allah SWT. This means that one cannot reach Allah SWT by your own willful act, rather it is only possible for a person through His kindness, blessing and beneficence; and this is called salvation. Hazrat Ibrahim Shebani(RA) says, "Understanding of *Fana and Baqa* is contingent upon the acceptance of purity of The Ultimate Unity[440] and resort to correct worshipping (*Abodiat*) and anything beyond this is wrong and is straying or wandering away from the path[441]". This implies that on account of confession of The Ultimate Unity[442], one sees himself as overwhelmed by Haq Ta'alla, and whose meaning is this: The overwhelmed[443] is mortal before The All Predominant[444] and when a person confesses his mortality, it is regarded as his humility and there is no escape except resort to His adoration. **Hazrat Ali Hajveri(RA) says, "On account of realizing The Ultimate Power, the appearance of His Magnificence and the dominance of His Power, the concern for the world and hereafter gets obliterated from his heart and his own spiritual states and stations and miracles seem insignificant to him, to an extent that he loses consciousness of his life, intellect and Nafs; then it is called *Fana*[445] of a person. This station is known by the name of *Fana Fil Fanah.* Here, he**

[437] *Israr*.
[438] *Mustaghney*.
[439] *Karamat*.
[440] *Wahdaniat*.
[441] *Be-deeni*.
[442] *Aitraf-e-Wahdaniat*.
[443] *Maghloob*.
[444] *Ghalib*.
[445] *Fana - Total annihilation of self and overpowering of ego.*

speaks through the tongue of Haq Ta'alla, humility and submission[446] abounds his heart and body, and this state of existence is the testimony of the pledge of Abodiat[447] that was taken by the souls on the day of Al'ast, at the time they were linked with the generation of Adam".

Qalandar Pak(RA) said, "No matter how magnificent friend of Allah SWT a person may be, he still remains a person, afterall; and he could never be regarded as a god".

The citation of all these references is aimed at building understanding of *Illmi Ma'arifat',* so that if someone vows to become *Sahib-e-Mutasawwaf,* then this *Illmi Ma'arifat* may enable for further dwelling towards *Hali Ma'arifat.* Self-praise or mere utilization of the granted bounty[448] is neither regarded as *Ma'arifat,* nor can it be *Fana-o-Baqa*. All those worried people whom we meet and those who have been bitten by the love of material world, some fulfillment of their wish or their riddance from some diseases is the blessing of Allah SWT and should not be attributed to our excellence, whatsoever. The gathering of people in the surrounding or willfully gathering people around ourselves is merely an indication of our subservience to *Nafs.* Hazrat Imam Shafi(RA) says about the one who assails on this journey of divine love: -

"If you have assailed on the path of Allah, then run faster
If you feel difficulty in running faster, then run slowly
If you feel tired, then just walk
If none of this is possible, then crawl. But must never think of turning back."

Just as Qalandar Pak(RA) said to me, "The admission into the University of Ishq is granted with utmost difficulty, and whoever gets it, does not get leave, either". Then he(RA) said, "Ishq is like a vast ocean, from which even a sparrow cannot take a drop of water. One could not take even a sip, if there was no permission and if permitted, one may drink the whole ocean". As per the statement of Imam Shafi(RA), one needs to tread the path of Allah with singular focus, continuance and full energy. We all begin the endeavours with full zeal and zest, but soon lose interest. In fact, the love of this world shakes our resolve. Any form of propensity or greed results in exhaustion of our energies. **Just as on an occasion, once I was engaged with Qalandar**

[446] *Khushu-o-Khuzu*.
[447] *Ahd-e-Al'ast*.
[448] *Faiz, as explained in Footnote No 32*.

Pak(RA) till quite late and when it became difficult to ignore the hunger, I asked for the food. My younger *Begum Sahiba* asked him(RA) the permission to give Syed Sahib some food, he replied, "It is not easy to become a Commando, if Syed Baba was to be made a Commando, then he would be made un-concerning to all his needs, the energy of Baba was to be his food". On this, I recall something about a *Faqir* that he was in a journey and when he became tired of continuous walking, he felt overwhelmed by hunger and as the desire of eating food came up, he heard a voice, "Do you need bread or energy?" He was a Faqir of high ranks, he immediately replied, "Energy". The reply came, "Then get up and commence walking, you have been given energy". Now with this, it becomes easier to realize that the crying of *Nafs* in a condition of hunger is understandable; to cause distraction in focus and interruption in journey. The company of *Faqir* is necessary because something which we regard as a necessity, it is him who shows us that it was *Nafs* and tells us that the source of strength is in remembrance of Allah SWT. A *Faqir* was travelling through the desert and he fell in a blind well. *Nafs* incited him intensely to cry out and call for help otherwise you will die here with hunger and thirst. After some time, few people came close and he heard them talking. His *Nafs* cried out again that help was here, call them; but the *Buzurg* kept silent. Those people said that since it was a blind well and there was a chance that somebody may fall in it, so they decided to close it down by fixing wooden planks, and they did so. *Nafs* kept agitating and terrorizing with death. When the mouth of the well was finally closed, the *Buzurg* entered into focus and got absorbed in the remembrance of Allah and with humility of heart i.e. with such a conviction that even the hidden would become visible before the eyes, got engrossed. *Nafs* became meek and helpless. When the night fell after passage of one day and one night, something just tore off the woods and the tail of a giant snake came downwards. He understood that it was the help of Allah SWT. He held the tail and the snake moved forward taking him out of the Well. A voice was heard when the snake and that *Buzurg* moved in different directions, "We granted salvation to death from another death". The trust in Allah SWT is the real secret. **Hazrat Abu Muhammad Bin Jaffar Bin Naseer Khalidi(RA) says, "Whether subsistence is granted or otherwise, the trust is that the heart does not get afflicted with concern". It means that neither the gain of subsistence should become the reason of happiness, and nor its absence should result**

in the gloom, because this body is in the ownership of The Actual Lord and He understands better on its nurturing or dying. In whatever condition He may keep, you must remain content and should not interfere in it. The territory should be surrendered to The Ultimate Ruler and you should exercise, no right in it. Hazrat Sultan Bahu said:

کیتی جان حوالے رَبّ دے ایسا عشق کمایا ہُو

"Keetee jaan havaale Rabb de,
Aisaa ishq kamaaiaa hoo."

"I then placed my soul in his protection-
Such was the love I cultivated in my heart."

(*Hazrat Sultan Bahu RA*)

Mian Muhammad Bakhsh(RA) says:

"Jo Chahain so likhain saiyan, Tu Malik Loh-o-Qalam da
Mein maskeen hawalay teray, tu zamin har har kam da"

"You are the Ultimate Sovereign and the Holder of Pen and the Sheet, You can write my fate as You may please, this lowly is in Your custody, and it's Your domain and Right"

Before departing to eternity, Qalandar Pak(RA) said this to some people, "Always remember Baba and stay behind Syed[449]". In this context, the first example is that of Abdullah Sain (Late) who met with Qalandar Pak(RA) just five months before he(RA) departed to eternity. He was very sad and remained confined to his room after his(RA) departure from this worldly abode. **Though, I had met him before, but after Qalandar Pak(RA) departed to eternity, my first detailed and initial meeting with him took place in the house of Ishrat Aliya Sahiba located in Model Town which held an important centrality. During this meeting I came to know that what instructions had been given to Abdullah Sain by Qalandar Pak(RA). Other than Abdullah Sain, Tahir Abbas Kazmi is there in Rawalpindi, who is a Police Officer and he(RA) said the same thing to him, as well. On other occasions also, he(RA) used to remind this and ask from all who met him, "Have you met Syed Baba?" If anyone said 'No' then he(RA) used to say, "Then consider that you have not met anyone"**.

[449] *An injunction of Qalandar Pak(RA) that, "Never forget Baba and persistently follow Syed (Syed Baba Ji – The Author of the book 'Qurb e Haq')".*

Abdullah's love for Qalandar Pak(RA) was intense and it held consistency. The best quality and good thing among all was that with reference to Qalandar Pak(RA), Abdullah Sain was fully focused and beyond any doubt or suspicion. People often ask as to what is the concept of *Faqir?* The answer is to dedicate oneself to that inspiration and do not let *Nafs* take over the mind irrespective of the situation; and the beautiful inspiration of the friend of Allah gets purified in the inner self when all doubts and suspicions are cleansed. Advancing claims of *Nisbat* from the word of mouth is a lot easier, but in fact, this inspiration should get beyond the concern for any gain or loss and one is enabled to fight the rebellious *Nafs* only with full force of conviction and dedication*.* **Till the last breath of life, Abdullah Sain spent his time in the inspiration of Qalandar Pak(RA) and in all difficulties, he maintained the grace of his steadfastness. He remembered Qalandar Pak(RA) every moment and mentioned only this very aspect to everyone. When people would be sick or confronted complexities, Abdullah Sain through the beautiful inspiration of Qalandar Pak(RA), would give hope and concern to the despondents and dejected ones; he would conduct *Dua* and convince them to listen to Surah Al-Rehman**. It did not end there; rather he would follow up and ask about their condition. The climax of 32 blossoms of his life was spent in such an inspired manner, which is seldom achieved by people in such short span of life. **The abidance of the second part of Qalandar Pak's(RA) command was exemplary. Whenever I visited Lahore, he would quit all his engagements. All the time he remained with me and extended invitation to everyone for coming to the house. Upon my arrival in Model Town, he would take along everyone and would stand outside for the reception. He would invite even the newest ones to ensure that they met me. During my service, upon waking up in the morning after the breakfast, he would start the engine of my car and would wait for me after having put on the AC. He would then accompany me to PTV Lahore Centre and while sitting towards the rear in GM's office, he would tackle the usual issues of his job over the phone**. Abdullah Sain was quite popular in PTV Lahore Centre, and I came to know this fact after Sain departed from this worldly abode. While I was engaged in my commitments, he would meet people quietly, and give them the message of Surah Al-Rehman which was a sign of his strong inspiration of Qalandar Pak(RA). In regard

to Ramzan Transmission, Mr Noor-ul-Hassan was called in for a meeting and he got introduced to Abdullah Sain in the process. **During the conversation, Noor-ul-Hasan realized that Abdullah Sain was an adorer of Qalandar Pak(RA). He asked Sain, "Abdullah Sahib, are you aware as to whom you are following". Sain said, "As per the command of Qalandar Pak(RA), I am behind Syed Baba". Noor-ul-Hasan said, "Do you not fear, this Jazbi and Jalali Syed is very dangerous. A fear associated with these people is that there were lesser chances of any gain and more chances of damage from them". Abdullah Sain smiled and said, "Those who love, do not fear, love is beyond any concern for gain or loss, and loss is confronted by those who carry hatred and indulge in hypocrisy". Noor-ul-Hasan was rendered speechless, and it continued like this**. Qalandar Pak(RA) did always visit the house of Kaki Ishrat Aliya in Model Town and met people. Kaki Aliya is an extremely loving person and is enlightened with the love of *Faqir.* She kept all the young people together and united with her and I used to stay in her house whenever I visited Lahore. Then all these kids would gather there and all night the gathering would continue to revolve around Zikr-e-Qalandar[450]. She served as the Principal in Beaconhouse School System and passionately spread the message of Surah Al-Rehman. **Whether it was the organization of a seminar or the task of taking the message of Surah Al-Rehman to different individuals, her wholehearted efforts are always reflective of her dedication and concern. Her love for Qalandar Pak(RA) is unending. Despite the vicissitudes of life, the resolve and focus of Kaki Ishrat Aliya did not diminish. When unease began to set in amongst the adorers of Qalandar Pak(RA) after his(RA) departure, Ishrat Aliya Ji kept the contact with me at every step. She kept everyone together and ensured the organization of *Dua* through mobile phone till such time that we could gather the adorers of Qalandar Pak(RA) within Pakistan and those living in other countries, initially through 'ooVoo' and later through 'Ustream' to ensure that they did not fall victim to any kind of confusion**. It so happened that, after the departure of Qalandar Pak(RA) some degree of uncertainty did spread, but it settled down quickly through the blessed vision of Qalandar Pak(RA). The role of Abdullah Sain would continue to

[450] *The mentioning and recalling of the injunctions, life and manners of Qalandar Pak(RA).*

hold prominence among the Kakay and Kakian of Lahore. Meeting everyone and listening to their concerns with full attention was a hallmark of Abdullah Sain. The strengthening of the inspiration of Qalandar Pak(RA) in everyone's heart was a daunting task, but Abdullah Sain turned the impossible into possible through his passionate love of Qalandar Pak(RA). Today, the Kakas and Kakian of Lahore that were illuminated by Sain, are all exemplary. The love of Qalandar Pak(RA) and my reverence was taught to everyone by him. When Abdullah got married, I still remember that I could not attend his marriage ceremony due to some bodily ailment, I phoned him on the third day of his marriage and asked him, "Son, what are you doing", he replied, "As you command me". I told him to just come over to Islamabad. Abdullah Sain reached my house in next four hours along with his wife Natasha, his brother Mano Bhai and sister-in-law Mina. Abdullah's parents did ask him as to where he was going, he replied that the command of Syed Baba had come, and no engagement could obstruct him. I recall an incident with reference to the love of Abdullah Sain. **One day, Qalandar Pak(RA) phoned me and said, "Syed Baba, arrange a computer for Baba". I bought a computer after consulting Kakay and Kakian of Rawalpindi and Islamabad. An audio system, a new intercom, TV Set and a CD Player were also bought and I reached Lahore after getting a cabinet made through Mahmood Sahib who was the owner of Comforta Traders. Mahmood Sahib, through the help of his workers completed the cabinet, whereas we did the cabling. In the afternoon, Qalandar Pak(RA) called for me and said, "Syed Baba! Allah tests a person through one's wealth, physically through different bodily ailments and through one's children", and his(RA) face carried a smile**. There is not even a single incident when Abdullah Sain cited an excuse or did not come to Islamabad, he would quit all engagements on my call and would reach Islamabad. Your *Maa Ji* loved him dearly and she would prepare his favourite dishes whenever he would come. In the summer days, he accompanied us during our journey to Naran Valley. He was very brave and caring. Abdullah Sain used to serve in Star.Com Advertising Group and the people in that company loved him intensely. After the demise of Abdullah Sain, we came to know that with respect to his abilities and intellect, he was regarded as Steve Jobs of his company. I was surprised to meet his friends and the people who loved him; Sain had transformed their lives. In the middle of 2014, the problem which began with pain in his leg finally proved to be

'the ailment of death'. During this time, I shifted the house from Satellite Town to Islamabad and despite the ailment, Abdullah Sain came to visit me in Islamabad. Later, when the problem increased, an abscess appeared on his back. Worldly people of reason got worried quickly, they got it operated and the substance taken from it was sent to the laboratory of Shoukat Khanum Cancer Memorial Hospital. They soon declared it as Cancer and consequently the doctors began administering him strong doses of medicines. **My view was that Abdullah did not suffer from Cancer and it was a misdiagnosis which soon would be realized. I repeatedly asked Abdullah to come to Islamabad and that I will get your treatment done. I told him that all everyone around him was a victim of infirmity and considered the doctors as liberators in that worrisome state. I reminded him that we were the followers of Qalandar Pak(RA) and whose liberating *Faiz* had granted peace to despondent humanity. A loving friend of Abdullah Sain, Ali Shahid told me that Abdullah often said, "Dear Ali Shahid, I have committed a big mistake of not listening to Syed Baba, I should have gone to him much earlier"**. Then one day, Abdullah Sain, his mother and brother Uzair came to Islamabad. Before taking the journey to Islamabad, Abdullah Sain listened to Surah Al-Rehman for seven days. When he reached me, I took him to Homeo Pathic Clinic of Dr Abdul Ghafoor along with Major(R) Eftikhar. Dr Sahib has met Qalandar Pak(RA) and was part of the first program of Surah Al-Rehman. Dr Sahib checked Abdullah in standing position and said that his body frame had been tilted. His condition was such that neither he could sit or lie down. The problem soon vanished with the medicine of Dr Sahib and loving care of your *Maa Ji*. Slowly and gradually, he got rid of Allopathic medicines and his health improved. **One day in the evening, Abdullah's mother received a phone call in which she was told by the laboratory people that the report given to Abdullah was wrong, actually it was of some other patient and Sain did not suffer from cancer. Happiness came on everyone's face and they felt satisfied. But Abdullah's manner of talking revealed something else. Sain told me that before coming to Islamabad, one night two people came to me in Lahore during my semi-conscious state and said that they had come to take me along and soon will take him. Abdullah Sain scolded them and asked them to leave. After this incident, all veils were taken away, walls vanished, inward and outward became one, everything**

became visible, strange creations became visible all around. Having listened to it, I just ignored as I was sensing something else. In October on the way back from Lahore when I stopped over and showed my presence at the blessed Tomb of Qalandar Pak(RA), your Mom appealed in the Court of Qalandar Pak(RA) for the recovery and health of Abdullah Sain, but in her utter focus she saw Abdullah Sain wrapped in Shroud (*Kafan*). Despite all this, Mast Mast with Abdullah Sain continued and one day when I took him out for a stroll, looking at his helplessness, I told him to close the eyes and read 'Sirf Qalandar' and then walk. Just in few moments, as though an electric current ran in Abdullah Sain and he began to walk at a fast pace. Later, Sain asked me if he could read similarly with eyes closed in his own time; why not, he may do so, I replied. The urge to meet his son and wife became stronger when his condition had improved significantly. **During this time, when I had returned from the office, Sain told me that he essentially needed to talk to me on something. Everyone was asked to leave the room. Though a bit surprised to see a kind of never ending smile on his face, but I felt happy too. He said that in the afternoon that day, while lying on the bed he was staring at the roof and in his heart reciting 'Sirf(*Only*) Qalandar', he felt as if the door suddenly opened and Qalandar Pak(RA) holding a stick entered in the room and said, "Get up Abdullah, Syed Baba has looked after you very well, in happiness of Syed lie the happiness of universe, let us go"**.

Listening to this, my heartbeat sped up. The command to return has come, I said this smilingly. Abdullah, get ready you will go to Lahore after two days and I will arrange the car for you. Abdullah could not sit for very long, therefore we decided that a van should be booked, and its seats be removed and instead a foam mattress should be laid so that he could travel comfortably. They were the winter days of December. Junaid Cheema said that the seats of his car were foldable and that he would encounter lesser jerks if he travelled in it. But this effort failed. I told Abdullah to go inside the room and take rest, soon the van would come. We all sat outside when my phone rang, this was the call from Abdullah Sain, who called me inside and asked me whether I approved of his leaving for Lahore, and whether I agreed on it happily. I nodded in affirmative and finally Abdullah Sain left for Lahore in an hour. I kept calling him during the journey and continuously got the updates from Uzair.

Abdullah Sain reached Lahore safely and they did not encounter any fog despite that the condition on Motorway was densely foggy in those days. A similar incident happened when we went with Qalandar Pak(RA) to Talwandi and in addition to give the message of Surah Al-Rehman, establishment of a free clinic had also been planned there for which many doctors also accompanied us. There were around 50 people with us during that journey. In Talwandi, the Christian Community also got their Church inaugurated from Qalandar Pak(RA). Before cutting the ribbon, he(RA) called me over and said, "Syed Baba, get here quickly", and placed my hand over his(RA) and then cut the ribbon; and all people present in the Church specially the Priest participated in *Dua* by reciting 'Ali Haq'. The husband of Kaki Aliya, Tariq Sahib began shouting before evening to move back as he feared that fog would set in. But Qalandar Pak(RA) was busy, and a landlord of the area had also extended an invitation for the dinner which had already been accepted by Qalandar Pak(RA). Tariq Sahib suggested me to quit the dinner and instead recommended that we consume it at his house in Lahore, else we might get stuck in the fog. I asked him that despite being a follower of Qalandar Pak(RA), why he seemed worried and shrouded in doubts and suspicion. **The dinner finished at 9 PM and thereafter we departed for Lahore. We reached Model Town and there was no fog in the way. The fog did spread around, but only after when we had reached the house. Travelling with *Faqir* is a blessing. The friend of Allah does not roam at his own will, rather he(RA) was *Jahan Gasht* and travelled on His command. Just as he(RA) said to me while returning, "Syed Baba, what is the secret of journeying to Talwandi, that would be known in the later time, Allah only gets the work done"**.

In the path of *Ishq*, the element of fear among the people of intellect is due to their rebellious *Nafs.*

Similarly, why would the fog disturb when Abdullah Sain, the endearing Kaka of Qalandar Pak(RA) was travelling. When Abdullah Sain got down from the van, before entering the house he said that hold back the Van, as he had to go back to Islamabad. I received the phone call and was told about what he had said. I talked to Abdullah and told him to go inside, he must have food and then go into his room. Only one day and a night had passed, when a problem developed in Abdullah's stomach; the night after that, he called me. I asked Dr Shehzad to prescribe a

medicine for him. Frequent bowel motions due to diarrhea did not stop. I called Mano Bhai early next morning and inquired about his condition. He told me that, he was sleeping. I told him to rush and ensure that he is not de-hydrated. What could have been done at the time, Mano Bhai called me after a while and said that his condition had deteriorated. I asked him as to what had happened. **Mano Bhai told me that when he went to his room, he had just gotten out of the bath room and supporting him with my hand, he laid on the bed in a half lying position, and looking instantly to his feet said, "They have come again". That is how the final moment arrived and Sain left for the final abode. He was laid to rest in his family compound in Miani Sahib Graveyard and later a beautiful Tomb was constructed on it.** It is also a strange aspect that soon the dilapidated graves surrounding his, also got repaired. It appears that through his benevolence, their prayers were answered too. There was much chit-chatting around on the demise of Abdullah Sain. Some said that he followed a *Faqir* and why was he not helped by him? And one would not know, as to what all was said, but soon by visiting all such people in their dreams, Abdullah Sain cleared the haze of confusion in their minds. **People do not know that the follower of a *Faqir* always lives under the fear of Allah. Death is inevitable and is a command of Allah SWT. In earlier times, Fuqara Karam turned dead people into living and consequently they were either hung on the cross or got their skins peeled off. For this reason, Qalandar Pak(RA) said, "Not for bringing back life to already dead people, rather we are here to bring life and awaken dead hearts"**. Despite being dead, Abdullah is still alive, whereas despite being alive, people are dead. Abdullah had come to life the day he had met Qalandar Pak(RA). Always, those who live truly, could realize the sufferings; the one who gave life to the people of dead hearts, resides today in the hearts of the living. Abdullah Sain set a matchless example of love and passion for Qalandar Pak(RA) by choosing to fight the *Nafs* in his prime youth. His understanding and realization of the delusion of *Nafs* made him successful. After the departure of Abdullah Sain, one of his relatives dreamt that he was going somewhere on a scooter and he met Abdullah and he wore white dress. Abdullah requested him for a ride and after a while they arrived at a very beautiful place which he had not seen earlier. There was a beautiful door in which when Abdullah was entering, he stopped with the door open and spoke with his relative. He said that there are two orchards here in the Paradise and I am the

supervisor of both. The one who dreamt said that get me also employed here. Abdullah Sain said, "Why not". Next day, that person went to his Tomb and showed his presence. The following night, he dreamt of him again. Abdullah Sain said that he had checked the register and that his time had not yet reached, and that he will surely fulfill his promise when the time would arrive.

The parents of Abdullah Sain, elder brother Mano, younger brother Uzair, and his bhabhi Mina are exquisite people. Abdullah fondly loved his elder bhabhi and brother. After the departure of Abdullah Sain, both are now distributing the love of Abdullah Sain and are illuminated with the love of Qalandar Pak(RA). In my view, 'exquisite' is a lesser expression, these people are magnificent lovers of Qalandar Pak(RA) and are unparalleled. Lighting a row of lamps with lamp is an example which best fits on this house. Other than this, Ali Shahid, Hamza, Murad Shahid, Anum Murad, Aqsa, Natasha, Hassan Chaudhary, Asim Shah Sahib, Aqsa, Wasif, Jawad Ellahi, Umer Chaudhary, Asad Khan, Shiraz Anwar, Junaid Cheema, Amna Cheema, Ahmed Khan, Mohsin, Asif and thousands more are *Mast Mast* with this passion. To cut it short, I move ahead, otherwise if I mention all names and write with reference to everyone then this write up will never end. May Allah Pak, through the benevolence of His friend, Qalandar Pak(RA), continue to always keep illuminated the marvelous *Ishq* of Abdullah Sain.

Your Mom and *Maa Ji* have a big role in the grooming of all these kids of Lahore, specially Abdullah Sain. Equally so, the love and respect of these kids for your *Maa Ji and Mom* is exceptional; the fight against *Nafs* is only possible through the strength of connection[451]. Under all circumstances, keeping a watch on oneself and guarding every inspiration is no easy task. The love of Qalandar Pak(RA) laid the foundation of such a forceful will power in Abdullah Sain, which stands tall as an example to all of us. Such was the example of a servant of the servants of Qalandar Pak(RA). Now I wish to write an incident which carries a unique nature with reference to *Nafs.* Hazrat Ibrahim Khawas(RA) says that I heard about a Christian Monk in Rome who had cloistered himself for the last 70 years. I was astonished to know that, because the duration of *Rahbaniat*[452] was forty years, why this person was cloistering for the last 70 years. Hence, I decided to meet him. When I reached

[451] *Nisbat*.

[452] *Rahbaniat - Tark-e-Duniya, one remains in the world, but the world does not exist in him i.e. the worldly desires, Mujahada-e-Duniya*.

near him, he opened up the window and said that Ibrahim, **I have come to know as to with what intention you have come to me, I did not sit here in the context of *Rahbaniat,* I have a dog of *Nafs* inside me who is heinous, I am sitting here so that the people remained safe from this dog; I am not worthy of cloistering, otherwise. Having listened to this, I said that O'God, You are so powerful, despite disbelief of this person; You have given him the motivation to do the righteous act. On listening this, he said that O'Ibrahim, for how long you would remain in search of other people, go and seek yourself. When you are able to conquer yourself then keep it secure, because this lust appeared in 360 different prideful forms every day to sway the person from the righteous path. The devil does not hold the power to enter a person's heart, till such time the desire to commit a sin evokes in a person's heart**.

Other than Abdullah Sain, Qalandar Pak(RA) commanded the same to Syed Tahir Abbas Kazmi, that is to keep following Syed Baba. Kazmi Sahib is a Police Officer and is adorned with intense love and reverence for Qalandar Pak(RA). I met him accidentally. It was when the car of Syed Jamal Shah, a friend of mine and an adorer of Qalandar Pak(RA), was stolen. Shah Sahib went to Banni Police Station (Rawalpindi) to file a report to that effect. There he met Kazmi Sahib. The report was filed. Kazmi Sahib was the SHO there. One day, Shah Sahib said that let us go to the Police Station to find out about the progress. I told Shah Sahib to tell the SHO Sahib that it was our vehicle and we would not let it go out of the city. When Shah Sahib met with Kazmi Sahib, he said that we are making all efforts and that he feared the vehicle may have gone to Tribal Areas. Shah Sahib gave my message to him and came back. Next day, Kazmi Sahib called Shah Sahib and told him that his car had been found parked in Shamsabad area and that he may come over. That is how the stealing of car became a reason and Kazmi Sahib expressed his desire to meet me. Then a meeting with Kazmi Sahib did take place and with his reference, we also met SHO Shabib Abbas Naqvi, SHO Malik Tariq and DSP Raja Basharat. They were all outstanding people. SHO Malik Tariq Sahib devotedly spread the message of Surah Al-Rehman and in whichever Police Station he was appointed, he widely distributed the CDs and cards. Shabib Abbas Naqvi was an immaculate Syed and a friend to *Faqir.* He was very fond of meeting *Faqirs.* He narrated to me many

incidents of his meetings with *Majzoobs and Fuqara Karam.* He used to come to my house and stayed for quite some time whenever he confronted any issue. He would only ask for a Jug of water and a glass and would say that he felt intense heat here and his thirst soared. These both Police Officers have departed to eternity. May Allah Kareem raise their ranks - Ameen. Raja Basharat had his own *Murshad.* He is an honest Police officer and these days performing as Superintendent of Police. He often came to me along with Kazmi Sahib and Malik Tariq after midnight and listened to the conversation quietly. The first meeting with him was kind of strange; he came and sat down in silence. The discussion revolved around The Magnificence and Mighty Strength of Allah SWT and **suddenly I realized that my heartbeat had hugely and uncontrollably soared. I said Raja Sahib; are you not continuously reciting *Darood-e-Pak* in your heart? You are a good human and a perfect Muslim. Do believe that I keep a relation with a friend of Allah and myself a descendent of Nabi SAWW. My heart has synced with your heartbeat in such a way that my heart is getting out of control due to the astounding beauty of *Darood-e-Pak.* For the moment, just listen to my conversation, so that you achieve that purpose for which you had come. Raja Sahib just looked around and smiled. The connection with Raja Sahib never broke. He met quite often and said this to Kazmi Sahib, "These are dangerous people"**. Kazmi Sahib would smile on that but imagine the regard of Raja Sahib that he is very cautious in calling me directly even today and asks about me through Kazmi Sahib and sends his regards. May Allah SWT keep Raja Basharat Sahib happy. There are uncountable incidents with reference to meeting Kazmi Sahib, but one incident is extremely essential to be quoted, when he was SHO of Police Station Saddar (*Beruni*). They were summer days and Qalandar Pak(RA) went there at night. *Palangs* were laid in the open area within the premises of Police Station. Qalandar Pak(RA) conversed about *Tauheed and perfection of Risalat.* When he(RA) silenced, a Havildar[453] said that your highness, I have a wife and kids, the house is rented as well, and it is difficult for me to make the ends meet and if I acted on your thoughts then I would die of hunger. Qalandar Pak(RA) smiled and said, "When Islam would have been enforced, only then would you come under its bounds". Tahir Kazmi Sahib always met with a smiling face and spoke in undertone.

[453] *Sargeant*.

Whenever Qalandar Pak(RA) visited Islamabad, Kazmi Sahib would quit all undertakings and showed his presence to him. **When Shabib Abbas Naqvi Sahib was martyred in a suicidal attack, Kazmi Sahib came to Qalandar Pak(RA) in a state of grief and requested that they were in search of the murderers and no clue was being found. He(RA) commanded Kazmi Sahib to close his eyes and read through his heartbeat, 'Adil…. Adil…. Adil (*The Judge – spoken thrice*)'**.

Qalandar Pak(RA) said, "The Court is being held, Justice would be served, every oppressor will meet its fate". He(RA) often said that a *Faqir* was one, who held the court. It is such a court where the Judge is Allah, as well as the Lawyer, too. All the culprits were apprehended one by one after this *Dua,* in a manner as if they were thrown out themselves by the ground.

Kazmi Sahib is a very dutiful Police Officer. When I called in Saddar Police Station one night upon my return from Wah Cantonment, I was told that he still sat in the station. I went to him and said that his wife and kids also had their rights over him, please go to the house and be it known that everything is in the ownership of Allah SWT, he should entrust Allah SWT this area for which he remained so concerned; and after having performed the duty for twelve hours without fail, he must give it in custody of Allah SWT and go to his home and must relax. **Allah Pak is The Best Custodian. Kazmi Sahib performed *Dua* with closed eyes and concentration and left for his home. No incident of theft or dacoity took place in the area during his tour of duty there. Whenever people lauded him for his work, he always said that it was the miracle of the blessed vision of Baba Ji, I only did my duty**.

All brothers and kids of Kazmi Sahib are captivated by the love of Qalandar Pak(RA) and are enjoying *Mauj* through special concern[454] of Qalandar Pak(RA) in all undertakings of their lives. Yawar Kazmi Sahib, one of his brothers who happened to love Qalandar Pak(RA) very dearly, died in Dubai recently. Graceful acceptance of the will of Allah SWT by Kazmi Sahib and all his family members is indicative of Allah's special blessings on them. Often, Qalandar Pak(RA) visited PTV. One day he(RA) asked that, does Syed Waqar Azeem Sahib also have his son in PTV? I told him that he is my Director Program, Syed Akhtar Waqar Azeem Sahib. He(RA) said

[454] *Nisbat-e-Khas*.

let us go, I wish to meet him. The reward of the services of his father is to go to a son. We went to Akhtar Sahib's office. Akhtar Sahib possesses a wonderful personality. He has a pleasant demeanour and he speaks in undertones. No one ever saw him in a state of anger. Akhtar Sahib received Qalandar Pak(RA) very warmly and treated him with intense love. Qalandar Pak(RA) conversed in his(RA) immaculate mystic *Mauj* and then later took out the card from his(RA) pocket and wrote something on it. Giving that to Akhtar Sahib, he(RA) said, "One day I shall come here to take this card back". Akhtar Sahib did not comprehend anything, though he took the card smilingly. It is said that sometimes a person is though asleep, but his luck remains awake. Qalandar Pak(RA) left the place. I went to his office the next day and asked him to show that card, so that I tell him as to what it meant? I could not make out anything by reading it; however, a voice did come from inside me which said that this Syed would become MD PTV, one day. I did say so to him. Akhtar Sahib smiled and said, "I have just been made DP and becoming MD PTV could only be a dream. Usually the Government appointed someone on this post in PTV, as it deemed appropriate, otherwise the maximum ceiling of a Producer was up to Director Programs; whereas, that too was a matter of luck. Since, I too had reached that post through the benevolence of a *Faqir,* therefore this expression of Akhtar Sahib apparently seemed appropriate. But if Allah's Will is to become apparent then the sequence of reason is caused into motion through His all Prevalent Might. In the realm of this world, every complicated issue gets resolved amicably if Allah SWT stood with the person; and in case it is the other way, all simple and straight matters become complicated and topsy-turvy. An ordinary person cannot even imagine as to what all a *Faqir* could see. Finally, that day did come when Akhtar Waqar Azeem Sahib became MD PTV; and I went to him in the garb of congratulating him and asked to return the card. He asked me as to what would I do with it? I replied that he needed to be given the card of his return, too. Perhaps he did not understand that, and he smiled; and it happened exactly so. I will write it in the later part as to what happened apparently in regard to non-televising of the program of Surah Al-Rehman, and what was actually the hidden[455] aspect of it?

[455] *Batini*.

In 1999, your *Maa Ji* wrote a Drama Serial whose name was "*Ain Ishq*". It was written with its focal point resting on a Quatrain of Khawaja Ghulam Farid(RA); that how Allah Pak through His sheer will select a person and deputes him as a 'Doctor[456]' among His creation[457].

"Ishq tainday de nehr wagay, Kai tariyan karman walarhian
Kai kojhian langh par gaian, Te rowan shaklan walarhian
Shaklan dikhan bhaleen, Bahron chittian te andiron Kalarhian
Yar Farid, cha bhaal bha'alay, Aiban walian de mathay Lalarhian"

"*The river of divine Ishq is flowing wide open and many fateful swam through. Though apparently flawed, many a person were accepted, and they crossed, however, those who boast immense piety and beauty are dismayed and weeping. It is not the question of how one looked from the outside, that is a fallacy to be detested. What is visible is not there, inside; the innerside is horrific and contemptuous.*
Dear Farid, it is all about the Will of The Mighty Lord, when He accepts then even the lowly would become truly distinguished"

(*Hazrat Khawaja Ghulam Farid RA*)

There was some controversy between your *Maa Ji* and myself regarding casting of this Drama Serial. Qalandar Pak(RA) came to Islamabad during this time and stayed in our house. Qalandar Pak(RA) listened to the whole thing and asked as to when the recording would commence. My Begum Sahiba told him(RA) that your Syed Baba is not agreeing with me and wishes to cast an artist from Karachi, whereas in her view, a female artist from Peshawar fully suited the character. Qalandar Pak(RA) came to me in the other room and asked my views on it. I mentioned to him(RA) about all those practical issues which were likely to be confronted regarding that Drama Serial, and that considering those aspects, there was a need for me to cast such a female artist who did not pose problems and dealt with difficult nature of the task with an open heart. Qalandar Pak(RA) returned and sought the approval of my *Begum Sahiba* amicably. This Drama Serial had numerous characters and an exclusive dwelling of Gypsies[458] was created for it. Qalandar Pak(RA) also visited during the recording session and witnessed it for a long time while sitting in the same dwelling on a Charpoy. **The same evening, Qalandar Pak(RA) asked me when I got freed from the recording, "Syed Baba, how do you manage to do this recording?" I told him that it was my profession.**

[456] *Doctor - In Arabic and Urdu languages: Tabib*.
[457] *Makhlooq*.
[458] *Pakhi Wason ki Basti*.

He said, "I know this very well, what I mean to ask is that how do you manage to do it, despite your such intensely mystic state of mind, it required a conscious effort, whereas I am certainly watching you and that is why I ask of you". I could not respond to this, since it was certainly his(RA) blessing and I was oblivious to my *Haal*[459]. Many issues were confronted during its telecasting; having denied its due merit, it was telecasted on Channel 3. All those who saw it were amazed. Finally, a Television Drama Production Contest was held in Iran during which the Drama Serial "Ain Ishq" was awarded the prize. One faces difficulties in siding with the 'Truth' (*Haq*), however, as opposed to any worldly acclaim, the pleasure one gets in remaining clung to the 'Truth' is only realized by the one who sails through it. **Qalandar Pak(RA) would say this, "Syed Baba, you give it in writing to your high ups that you cannot work anymore". I said to him(RA) smilingly that it was a government institution, if I did that then they would simply ask me to leave. Having listened to this, Qalandar Pak(RA) smiled and said, "Right Syed Baba, let the time come" and it happened exactly like this. Immediately after his(RA) departure to eternity, first I was promoted as the Program Manager and then after 15 days as the General Manager. Next, remaining on the appointment of General Manager for more than seven years, I was promoted as Director Programs.** By that time, the work of production finished, and everything became possible for me with the blessing of Allah SWT and all the necessary work was undertaken and completed without my intellectual input or even an iota of conscious effort. It appeared that every obstruction was surmounted by the bounty of Allah SWT. The problems would get resolved and the shifting of PTV Home and the colour of its success remained prominent. **Every incoming Head of the institution loved me intensely and appreciated my work. The jealous did resort to intriguing and chicaneries, but the blessing and bounties of Allah always protected from such conspiracies. This all was due to the blessed vision of Qalandar Pak(RA) and astounding beauty of Allah Kareem's bounty on me, which can hardly be explained by me; rather, this could be better expressed by those people who happened to work with me. Energized with positive**

[459] *Haal - Condition or state of a blessed person in the journey towards the Ultimate Truth*.

inspiration, virtuous manners and continuous shower of kindness, kept my mind safe from the devilish maneuver of *Nafs*.

Qalandar Pak(RA) said, "Do resort to love..love...love (*spoken thrice*), if you are unable to love, then do not hate as well". Hatred is the main cause of our many bodily ailments, mental diseases and spiritual complications which weaken us from inside like a termite and the peace of our lives is burnt in the hellish fire of disquiet. I am essentially giving an account of such incidents off and on which have a bearing towards the relation and love of Qalandar Pak(RA) to ensure development of our understanding; so as to explain that based on our linkage[460] alone, the claim of physical connection carry no value, rather this relation guarantees high virtues and character. His(RA) love and regard is in fact the regard for entire humanity and loving everyone is the real fight against *Nafs.* **The gain of real understanding ultimately leads to true worshipping, and without *Ma'arifat,* neither there was any pleasure in worship; nor one could achieve excellence in character**. Hazrat Fazeel Bin Ayaz(RA), who has been a marvelous *Buzurg* from among *Taba'a Taba'een,* says, "Whoever gained the knowledge of Haq Ta'alla, as is the righteous way, he got engrossed with his full strength in His worshipping". Because a person who achieves the knowledge of Allah SWT, it is on account of His blessings, kindness and graciousness that one gets the knowledge of The Ultimate Truth. When His understanding is achieved then the person loves Him, and abidance becomes easier because of the love. Hence, it is the knowledge of Allah, which gives him the pleasure in worshipping, and **Qalandar Pak(RA) always gave the lesson of understanding. He said that the lesson begins with "La", meaning thereby to negate oneself. Keep an eye on your shortcomings and flaws. Quit just one bad habit of yours. The love of Allah means that such a strength and force is created inside you which overwhelms your *Nafs* and without any fear or anxiety, you assail with strength on the righteous path. In the context of *Murshad,* being able to overpower one's *Nafs* is the true essence of following:**

[460] *Nisbat*.

تَن میں یار دا شہر بنایا دِل وچ خاص محلّہ ہُو
آن الف دِل وَسّوں کیتی ہوئی خُوب تسلّا ہُو
سب کُجھ مینوں پیا سُنیوے جو بولے سَو اللہ ہُو
دردمنداں ایہہ رمز پچھاتی بیدردا ں بھلّا ہُو

"Tan main yaar daa shaihar banaaiaa, Dil wich khaas mahallaa hoo.
Aan alif dil vasson keetee, Hoee khoob tasallaa hoo.
Sab kujh mainoon piaa suneeve, Jo bole maasawaa allaah hoo.
Dardmandaan eh ramz pachhaatee, Bedardaan bhallaa hoo."

"For my friend I made my body into a city,
Where I built for him a special home in my heart.
When the one Lord took abode in it,
I was blessed with profound peace.
I now hear His Voice echoing in everything,
*Even in voices other than His own. **
Only those who suffer the pangs of love,
Can realize this divine secret;
Others will be rebuffed from the Lord's court."

** (Allah's own voice is the Holy Word or Kalma, which is too subtle a sound to be perceived externally. But once that Kalma is realized within, its pervasiveness becomes manifest in everything – even in the grosser sounds of the Creation).*

(*Hazrat Sultan Bahu RA*)

Hazrat Zun Noon Misri(RA) was among the *Mshaikh-e-Tareeqat.* His(RA) undertaking was 'Trouble' and energy was 'Malamat'. The people of Egypt were surprised at his(RA) condition and were unable to realize the glory of his(RA) rank and they negated him(RA) on these accounts. All his(RA) life, people remained unaware of the magnificence of his high position. Seventy people dreamt the blessed sight of AanHazrat SAWW the night he(RA) departed to eternity, and in which he SAWW was saying that today the friend of Allah, Zun Noon has left the worldly abode and I have come for his reception. People saw written on the forehead of Hazrat Zun Noon Misri(RA), "He is friend of Allah, who gave up his life and embraced martyrdom for the love of Allah". All the birds in the surroundings gathered and created shade on him(RA) when his funeral was lifted during the summer time. Having seen all that, the people of Egypt greatly repented their acts and sought forgiveness on the excesses they caused to him. He(RA) said, "The one who understands Allah, is always fearful of Him, because every moment, he gets nearer and nearer to Him". This means that as the *Qurb* of Haq Ta'alla increases, a person's fear (*of Allah*) and his astonishment increases, because he gets to know the magnificence of Allah more closely. Just as Hazrat Musa AS asked Allah SWT,

"O'Allah, where shall I find you", it was replied, "Find me in the broken hearts". After this Hazrat Musa AS said that O'Ellahi, who has a more broken heart than mine", the reply came that He was surely with him. It is evident that such a claimant of *Ma'arifat* who is not afraid of Allah in his heart is an ignorant, and not an *Arif*. Qalandar Pak(RA) always said, "Living under fear of Allah was the true and exact worshipping". Whereas, in his(RA) life, people denigrated him and failed to understand him. Despite his(RA) departure from this world, the people are benefitting from his(RA) benevolence[461]. **He(RA) always said, "You all must always regard yourself as being *Roobaroo* with Allah SWT", so that the fear of Allah remains dominant over you. He(RA) said this in 1998, "I completed the research on Surah Al-Rehman and transferred it to the heart of Syed Baba". One day, he(RA) said this to me that Syed Baba, though, the possibility of healing through *Dhamaal* and music has been shown, but its acceptance is low on account of narrow-mindedness. Therefore, it is my decision that now the healing would be done with the Quran, which is the holiest book of Allah SWT and a Book over which all factions of the society have consensus. The aspects of cure and the remedy would be kept in the prominence so that people listened to it for getting riddance from their troubles and diseases, whereas in fact it would illuminate their inner-self[462]; their character would be built, and thinking would change, and improvement would set in consequently.** Therefore, on the command of Qalandar Pak(RA), we began to act for giving a practical shape to this inspiration. It was a unique inspiration of its kind and soon the permission was granted for working on it. Whatever I imagined could only be realized through the benevolence of someone (*Qalandar Pak RA*). **This was the excellence of the one who gave the inspiration and the Program Al-Rehman began. I pondered over it for many days, so as to visualize its practical shape on the TV screen. I went to the market and bought few cassettes of Surah Al-Rehman on the orders of Qalandar Pak(RA). In addition to recitation by Qari Abdul Basit, the recitations of other Qaris were also contained in those cassettes. I listened to them one by one, but I realized a very strong feeling when I listened to the recitation of Qari Abdul Basit with eyes**

[461] *Faiz, as explained in Footnote No 32.*
[462] *Batin*.

closed, the heartbeat began to speed up, with closed eyes I saw an ocean of light, the whole body trembled, I was sweating profusely and felt such a heat like I sat in a heated furnace. When I drank water as per the method given by Qalandar Pak(RA), it cooled down and the taste of the water changed. The whole body felt very light. Now I decided to search for a religious scholar who could host the program. I soon got the services of Sahibzada Sajid-ur-Rehman Sajid, who was a professor in Islamic University and a well-known religious scholar. After doing few programs, the responsibility of hosting the program was entrusted to famous religious scholar Hakeem Syed Mehmood Ahmed Surv Saharanpuri Sahib. After playing it to doctors and patients, their views were recorded, and the first program was prepared. After recording it in my own voice, I attached the procedure of listening at the end of the program. First program was telecasted and was appreciated by everyone being the very first program on listening of the Holy Quran. **After seeing the program, Qalandar Pak(RA) smiled and gave some suggestions and later referring to the last part of the program, he(RA) said, "Syed Baba, you have said that it should be listened three times, whereas I told you two times". I told him(RA) that we will change it in the next program. He(RA) smiled and said, "No, listening three times had become a condition now".** That is how the Program Al-Rehman began. An important thing to be highlighted here is that it was all due to the kind vision of Qalandar Pak(RA) which lay behind the popularity of this program. I remember one day I came across a well-known artist Mr Syed Masood Akhtar, while I was passing in front of Al-Hamra Hall with Qalandar Pak(RA). Qalandar Pak(RA) asked him, "Tell me one thing as to why you artist people die in such agony?". That artist could not reply anything except requesting, "Baba, please pray" and took to his way. Qalandar Pak(RA) took a deep breath and said, "After all, why people do not realize". This exactly was the point, whoever got the realization in him, developed the regret and begged for *'Tauba*[463].

Qalandar Pak(RA) said, "Is it possible that radiations could be transferred through the screen". Qalandar Pak(RA) wanted to transfer the inner pain[464] through the sound waves. That means the transfer of passionate sincerity through sound waves which should shake the inner-self of those listening and watching it. Based on

[463] *Repentance*.
[464] *A feeling of concern or sense of realization for the people in pain and agony.*

the same passionate idea, we produced Qaseeda Burda Shareef and this time the objective was to bring life to dead hearts through *Noor-e-Rabbani*[465]. The purpose of doing the program of Surah Al-Rehman was just the same, that we listen to it in a way that our lives change, the characters are formed, sincerity illuminates the beauty of the society and our society gets transformed into an abode of peace:

سُنیا سخن گیاں کھُلھ اکھیاں چِت مولا وَل لایا ہُو
کیتی جان حوالے رَبّ دے ایسا عشق کمایا ہُو

"Sunaya sukhan gaiyan khul akhiyan, Assan chit Moula wal lai Hu
Keti jan hawalay Rabb de, Assan aisa Ishq kamaya Hu"

"The effect of listening is being highlighted and acknowledged here. It was the sincerity and passion that touched the very core of the heart and as consequence a divine connection was established. It is now a total surrender of my existence to the Mighty Lord and complete annihilation of Nafs therein; such is the enormity and overwhelming force of divine love which has been bestowed by Almighty, that neither one is concerned with his life, nor anything that exists in this world"

(*Hazrat Sultan Bahu RA*)

A WHO Report came in 2003, which stated that out of a population of 140 Million, 25 Million suffered from the disease of Hepatitis. These were the registered cases; the exact numbers were unknown. This was only one of the diseases being confronted and the treatment were expensive too. **As per the WHO, even if the treatment was given, the ratio of successful curing was 17 percent. What is to be done with the remaining patients? They are in huge numbers, and we were just talking about one disease. Hence, Qalandar Pak(RA) said, "This Surah Al-Rehman, which has been regarded as the bride of Quran". It is to be listened with closed eyes, listen to it in such a way, and listen to it with full focus, as if it is being revealed onto your heart. I carried out recordings for this program in different cities, villages, hospitals and houses. Hugely successful results came in. Somewhere, the Frozen Shoulder became all right after listening to it only once, at another place a highly chronic disease got cured and elsewhere the atmosphere of discord and quarrel in the houses transformed into that of love and affection. People started searching for the cassette. The patients of Hepatitis would get cured in 7 days. Few doctors did crib to us. I exactly told them to continue with their treatments but along with it they must tell their**

[465] *The divine Noor*.

patients to listen to Surah Al-Rehman. During the recording sessions of the program, Qalandar Pak(RA) said, "Syed Baba, do not let the metaphysical aspect come in discussions during your program; rather, the focus should be kept on the treatment alone". Whereas, the people who met me spoke about their amazing experiences and observations which they encountered after listening, but I used to cut them during editing, as only the aspect of listening was to be stressed, initially. Allah Pak says in the Holy Quran, وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا "We revealed Quran because it is a blessing and a remedy for the believers and only the devastation increases with it, in case of transgressors" (*Al-Quran, Surah Al-Isra, 17:82*). Who are these transgressors? Qalandar Pak(RA) said, they are those who react on listening to this message of *Nur* and refute it. It is because; the person who brought the message to you is actually giving you the message of Holy Quran and not giving some personal message. Hazoor Pur Noor SAWW said, "I am leaving behind a book, Quran-e-Pak which is the light (*Nur*) and guidance, for you".

Qalandar Pak(RA) said, "Every letter of the Holy Quran is Nur, it is blessing and a cure". I gave a presentation on listening of the Holy Quran in Kasur (Punjab), which I want to include here so that the context is amplified as to why listening is essential; thereafter, I will explain later. This presentation was prepared some time back and was given in a seminar held in Kasur (*A city close to Lahore*). It is being included here as a service and for larger benefit, so that our complexities are alleviated.

PRESENTATION

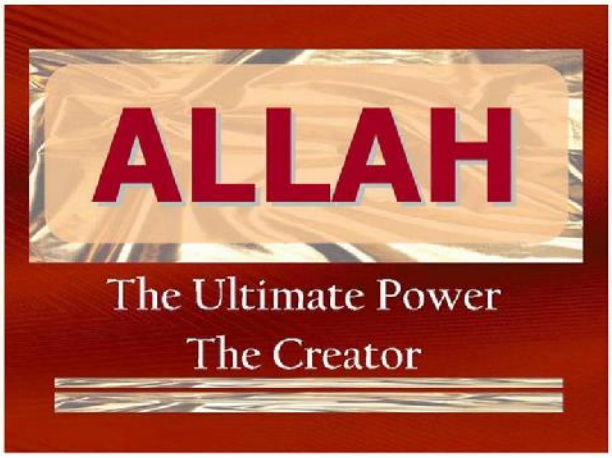
Nabi SAWW said:

"A Muslim is the one, who likes the same for his brother, what he likes for himself"

So we start with this presentation in order to establish a sound clarity.

People ask that after all why specifically listen to Surah Al-Rehman alone, why not Surah Yasin or some other Surah?

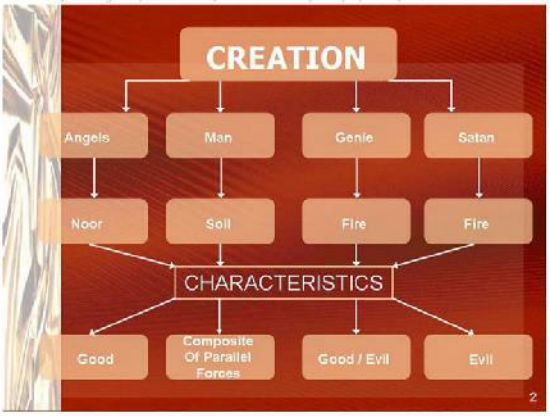
Why only listen to the recitation of Qari Abdul Basit; why not some other Qari. Before answering these questions, I will first proceed with the presentation.



"The Ultimate Remedy" Every letter of the Holy Quran is a remedy, it is a blessing, it is Nur, it is a bounty. The Creator, Who created all of us, The Creator of this universe, the Ultimate Owner owns everything, Who is Supreme and the Magnificient. It was said:

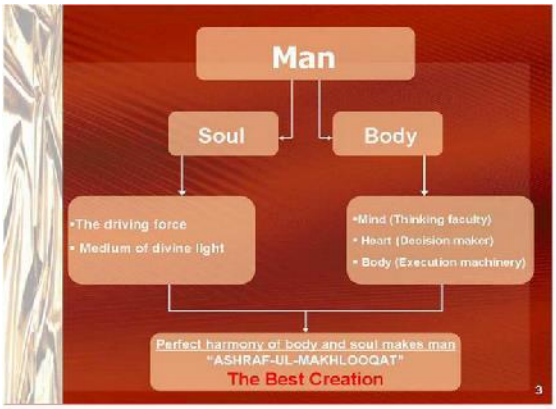
الف - اللہ چنبے دی بوٹی من وچ مرشد لائی ہو

"Alif Allah Chambay Di Booti Man Vich Murshad Laee Hoo"
"My master has sown in my heart the jasmine of Allah's Name."
(*Hazrat Sultan Bahu RA*)



Allah SWT created Angels, and they were created from *Noor* (the divine light); they are *Noori* Angels. *Noor* is their source of creation. Human was created by Allah SWT and it was created from clay. After this are Jinn who were created from Fire and the devil which was also created from Fire and is called *Nari* (Fiery). All these creations have their respective purposes. Angels are very much goodness, embodiment of goodness, because they are a *Noori* creation (*Makhlooq*). When it comes to the human, it is the composite of parallel forces. It is the name of a combination of goodness and as well as evilness. Just as there is this clay; we will talk about clay, as to what it is (Productive, non-productive and barren). What do we mean by Productive, non-productive and barren. There are good and bad categories among the Jinns. Whereas Satan, to whom you call Shaitan or Iblees, it is pure evil.

Pure evil means that it has no capacity for goodness, it is only evil. Such as it is said in the Holy Quran: إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ "He (devil) is your open enemy" (*Al-Quran, Surah Al-Baqarah 2:208*).



These are the characteristics of human. Human is also a composite being. In it there is a Soul and a body. What is the Soul in it? Why there is a Soul? The Soul is the driving force, it is the medium of divine light.

"Fear the acumen of a *Momin* as he sees with the light of Allah SWT"

(*Tirmzi Sharif*)

Seeing with the light of Allah SWT implies that the soul is the medium of *Nur* and it contains those codes through which it attains the nearness (*Qurb*) of Allah SWT, through His blessing and motivation.

There is a mind in the body which is a thinking faculty, it thinks and reflects, it does analysis, it starts calculating everything. There is a heart, which has the ability to take decisions. It is this heart which is 'The Real Secret'.

Doctor Iqbal(RA) says:

ہزار خوف ہو لیکن زباں ہو دل کی رفیق یہی رہا ہے ازل سے قلندروں کا طریق

"Hazar khauf ho lekin zaban ho dil ki rafique
Yehi raha hai azal se Qalandaron ka tareeq"

"There may be many a threat to the existence, the threats of deviation, of devil, of death, of reason, of material, of gain or loss, but as long as the words which are spoken by the tongue in consonance to the heart, one may not fear, if the fear is that of Allah SWT alone. Then the heart is the abode of peace and ruled by the Soul, this is purity, the purity of soul which has been the hallmark of Qalandars, ever since the inception"

(*Hazrat Allama Doctor Muhammad Iqbal RA*)

The body is regarded as the Execution Machine, the hands, the tongue, the nose; these are the faculties of senses. We must see, we need to hear, we have to move and use our hands etcetera. When the sync is created between the soul and

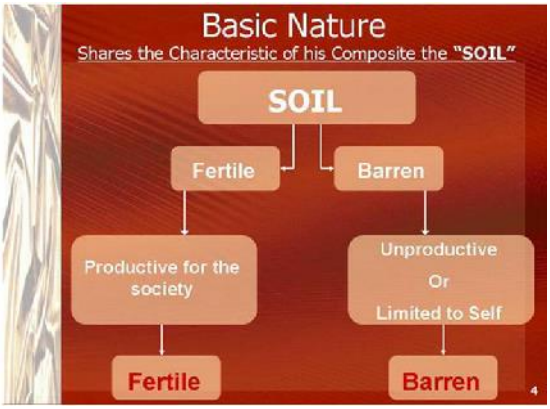
the body, it results in harmony. Perfect harmony of body and soul makes the person as the best creation. Every person carries something inside which is called *Nafs* and it is the source of evil. This gives birth to the desires, the body acts like a playing field for it. It is always aspiring to take control of the body. Whereas, the soul is expected to subdue this *Nafs,* to create harmony between the soul and the body.

لقد خلقنا الإنسان في أحسن تقويم

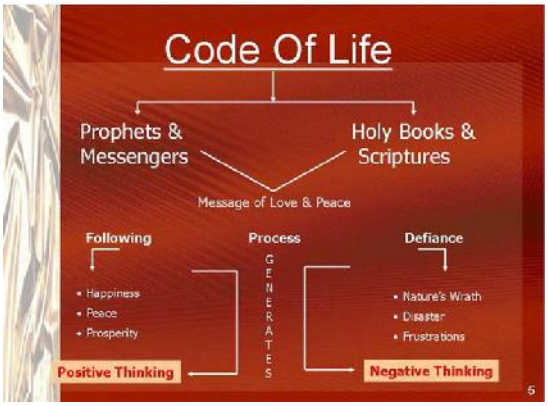
"We have indeed created man in the best of moulds"

(*Al-Quran, Surah Al-Tin, 95:4*)

We have created the humans as the best creation of all, with sync between soul and the body. It implies that there can be no perfection without a sync between the body and the soul.



We need to see that what the basic nature is; that of the clay which we are talking about. The clay carries an aspect of fertility. Fruit, flowers, vegetables, everything grows in the clay. Then from the same clay, thorns also grow, this clay is barren as well, it is arid. So, if there is fertility in the clay, then it is productive for the society and very useful. And what is useful? When the existence of a human, that is to say, this clay of human becomes productive, only when it proves to be utterly positive and pious for the society and produces a pure feeling of selflessness, which is above any personal interest or gain. But if negativity increases in us, then this clay i.e. this body becomes barren. It is regarded as negative and un-productive after becoming barren and it gets limited to itself. It is no more productive and contributing to the society. It promotes self-interest and self-interest acts as poison in the breakup of any society.



What is our code of life? Anbia Karam AS and Mursaleen were sent. Holy books were revealed and also other scriptures. What was the message? The basic message was Love, peace, tranquility; just as the Islam, which is peace. It is the religion of peace, a religion of love and a religion of tranquility. If we follow this message of love and peace and adopt these attributes, and we do it without any doubt, as is said by the Holy Quran, ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ, a Book from among the Books which does not bear any doubt; if we carry no doubt then why do we not follow it. When we follow it, then what is it that we would achieve? It is 'Happiness, Peace and Prosperity' that we achieve. Prosperity does not imply 'Money', rather prosperity means that such a beautiful and civilized society where the people feel for each other's pains, take care of each other, such people exist in that society who prior to taking food themselves, first take care of their neighbours. Such a society is created which becomes the source of relief for the humanity

Now, what if we oppose it. The nature reacts to it, Allah SWT is unhappy with us, our non-acceptance pushes us into different troubles, devastation will ensue which will increase frustration. Righteous following[466] has such a positive thinking that it takes you towards *'Rehmaniat[467]'*. But if one rejects righteous following and resort to defiance, then negative thinking emerges. What is the negative force (*negativity*)? I mentioned earlier that we have both parallel forces within us. Such as there is this fertility as well as barrenness. If this graph gets disturbed, then please remember, if the balance remains at say 19/20 then its fine rather good, but if it gets to 20/80, meaning thereby that negativity at 80% and positivity at 20%, then imagine what would happen in a house. I will tell you as to how we get afflicted to all kinds of diseases.

[466] *Taqleed*.
[467] *Mercy*.

What is positive thinking? Submission – A person always submits to Allah and surrenders to His will, as being helpless in the Court of The All Powerful. As a person reposes his trust and reliance on Allah SWT, his willpower gets strengthened, he is filled with love, he develops tolerance, nurtures patience, all of which is extremely necessary, as well as the ability to forgive i.e. forgiveness grows in him. Allah SWT likes those who ignore and forgive (*those who resort to forgiveness*).

A person gets contentment, he becomes concerning and caring, develops unity, faith and discipline. These are some small aspects, some points which have been written for the ease of understanding. Beginning from the physical existence, how can one ascend to the excellence of *Ma'arifat* (*the knowledge of Allah SWT*). I am also pointing to the physical level, i.e. the condition which is visible and apparent.

I am simply talking about scientific explanation of Quranic Radiations.

The knowledge of Allah SWT (*Ma'arifat-e-Ellahia*) is the path of guidance, and it is *Wahbi* (*A blessing of Allah* SWT).

عشق دمِ جبرئیل، عشق دلِ مصطفیٰؐ
عشق خدا کا رسُول، عشق خدا کا کلام

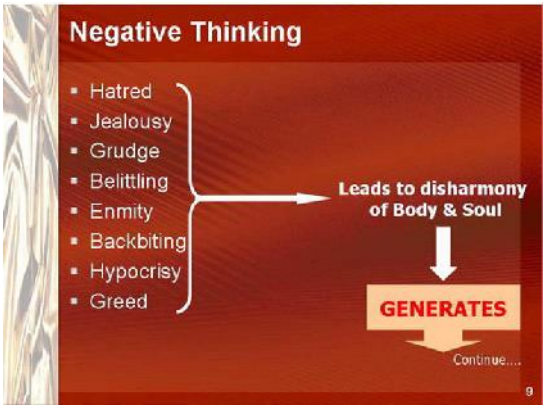
"Ishq dam-e-Jibrael, Ishq Dil-e-Mustafa
Ishq Khuda ka Rasool, Ishq Khuda ka Kalam"

"Love is the mainstay of Jibrael, Love is the heart of Prophet Muhammad (SAWW)
Love is the Messenger of Allah SWT, Love is the Message of Allah SWT."
(*Hazrat Allama Doctor Muhammad Iqbal RA*)

Something which is called positive thinking, what happens with it? Positive thinking develops love for the humanity; it is the fulfilling of Haqooq-ul-Ibad. No deliverance would be granted if one failed in fulfilling *Haqooq-ul-Ibad*[468]. Save yourself from hurting people, do not be contemptuous, do not hurt people's feeling, do not break their hearts and do not disappoint them. Numerous Ahadees-e-Mubaraka, there are many, read them and ponder on them. People have been commanded to love other people. You have a single-story house, whereas the other wants to construct a three-storied house; as per the Hadees-e-Mubaraka, it is incumbent upon the one wanting to build a three-storied house, to first seek permission from the single storied neighbour.

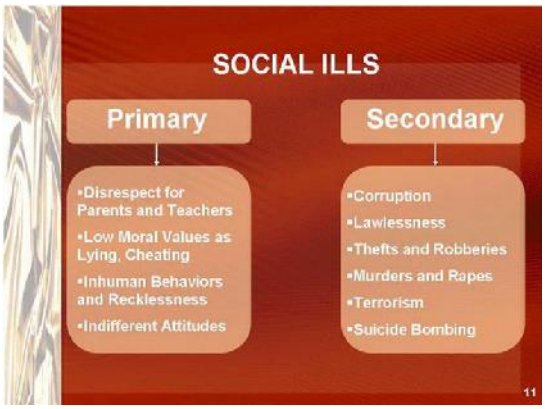
Number one – We will develop into the most superior of all the creations of Allah SWT i.e. *Ashraf-ul-Makhlooqat,* only by fulfilling the obligatory *Haqooq-ul-Ibad* and by imbibing positive thinking within our minds.

[468] *Haqooq ul Ibad - The social and ethical rights of other people on oneself.*



What is negative thinking? hatred, jealousy, grudge or envy, greed, humiliation or belittling, enmity, backbiting, hypocrisy; when all of these or any of it begin to grow inside us then it causes disharmony between the Soul and the Body, the sync between the soul and the body gets disturbed, it diminishes. It results into complete disharmony; the soul gets separated and the body goes the other direction. What happens with it, what is generated out of it?

Four things that emerge out of this disharmony are social illness, physical illnesses, mental disorders and spiritual disturbances. Keep this in your mind, as I have mentioned earlier about the body and the soul, when we develop a focus then as it was expressed دُنیا مَن گیاں کُھلّے آکھیں ; focus on this aspect. We got into a focus and closed the eyes. What are we asked to imagine as we stand to pray? Stand in such and such manner, this is how one must present him or herself, to develop an inspiration that Allah SWT is looking upon the person. So, that is how one is expected to get into a complete harmony i.e. the harmony between the soul, the body, the mind and the heart. Now when this harmony does not exist, and negativity grows stronger, then imagine as to what would happen to us?



What are social ills? In them are two kinds of diseases, Primary and secondary. Amongst the primary ills include, disrespecting the parents and teachers; a person disobeys his parents, or show disregard towards the teachers. Hazrat Umer Farooq RA said, "First learn the manners and then seek knowledge" The Holy Quran says:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ

"And to parents, accord good treatment. Whether one or both, reach old age [while] with you, say not to them [so much as], uff or Ah"

(*Al-Quran, Surah Al-Isra, 17:23*)

These are the primary social ills (The deficiency and decline in the moral values) or low morality. Cheating and lying, inhuman behaviour and recklessness are also part of it and regarded as primary social ills. They manifest in our behavior when we do not accord due respect to other human beings, show indifferent attitude, ignorance and disregard or could not care less for anyone, whatsoever. These ills become evident when we begin to feel that whatever we did was all right as long as it benefitted us, even if it harmed anyone or was at the cost of someone; no matter what, we must achieve our objectives, may that be in total disregard to other fellows, whether someone is benefitted or otherwise.

What is the secondary aspect of social ills? Corruption, lawlessness, total disregard for the law, theft, robberies, murders, rapes; these all are social ills. The list is quite long, let alone these few which have been mentioned. But let us not dwell in this any further since they have all been mentioned at different places in the book. The basic intention is to highlight two different dimensions of social ills, and we get to the point.

Physical illnesses, to name a few, these are Hypertension, Ulcer, Cardiac Problems, Renal diseases, Neurological disorders and Arthiritis are quite common. Women and all those above the age of 40 and 50 years often complain of pain in the joints, knees or backache etcetera or their shoulders become painful. Doctors opine that it is Arthiritis or some Allergy etcetera.

Pulmonary diseases, from Tuberculosis to Cancer, Hepatitis A, B & C, AIDS, Epilepsy, General weakness and various other diseases. Irrespective of what their nature is, we are encountering such diseases that we hardly know and understand, we do not know whether there has been some research on them or otherwise; they did not exist in earlier times, but now people are often afflicted with them. What are mental disorders? Around 80% population in Pakistan is suffering from Depression. They take medicines, they cannot sleep at night. I came across a family which was very affluent, but none out of them could sleep at night, they would take huge chunks of tablets, tranquilizers, but still could not sleep; why?

This is Depression, Anxiety Disorders, Pain Attacks, Phobias. We have restlessness inside us, we want to do something. We want to become rich overnight; we do not wish to follow the natural course. Sun rises in the morning and sets at a fixed time. What would happen if it set as soon as it rose? The universe will break down. What if a child taking birth in the morning becomes a young man by the night

and gets married; the pleasure of life would cease. The religion of Islam is exactly akin to the nature. We have been attuned to a natural system and sent down in a pre-designated place, so therefore we would have to wait. Just recall the assertion made earlier, contentment in us is utterly necessary.

Obsessive Compulsive Disorders; every person is confronting strange types of difficulties and complexities. If someone washes the hands, he gets continuously engaged in the act. Someone has the habit of looking at the doors, and at night would go ten times to check the lock. These kinds of diseases are actually different states of mind. There are these Personality Disorders. Psychotic Disorders and Schizophrenia are also diseases.

Some people are indulgent in Drug Addiction. We have slid under medicinal dependency. The usual explanation, "What to do, we cannot sleep". Why does the sleep not come? This is not the cure. The problem lie in our thinking and it could not be cured with drugs; rather, the cure lies in correcting the thinking faculties. Please remember! There is only one treatment in the universe which is The Holy Quran, it is The Ultimate Remedy. It must be remembered that The Holy Quran is for the entire humanity. I will tell you later as to what happened when a Christian suffering from Cancer listened to it.

When we say that the Holy Quran is a complete remedy, then do realize that it has been said by Allah SWT. This does not mean at all that we are absolutely negating the significance of treatment; rather our purpose is to point towards the Hadees-e-Mubaraka, "A Jew 'Tabib[469]' came to Shehenshah-e-Mohtaram Syed-e-Alam SAWW and complained that ever since he SAWW came and the people got converted to Islam, they stopped visiting him for their medical treatment, perhaps because he was a Jew. Syed Alam SAWW said, "It was not so, the fact is that we do not get ill". Just imagine, whom hearts are illuminated with the light of acceptance, the excellence of positive thinking fills their body with the true love of Allah SWT and no sign of any conflict of thought exist in them; and where there is abidance of Rasool SAWW and love of Allah SWT, no sign of any conflict exist in their thoughts and imaginations. Whereas on account of negative thinking, the diseases begin to eat up the body from inside just like a termite does to a wood. Therefore, not just the acceptance from the tongue[470], acceptance by the heart[471] is a must condition;

[469] *Tabib - A traditional doctor of herbal medicine*.
[470] *Iqrarum Billissan*.

this is the true attribute of faith. So, it should be remembered that the diseases occurring because of one's thinking could never be cured by medicines, the conflict of this love and reason pushes a person towards the worldly matter and takes them away from spirituality.

Take for instance, the Spiritual Disturbance, we are extremely paranoid people, the Black Magic; everyone says that he is afflicted with Black Magic, "My subsistence has been blocked", "The marriage proposals of our daughters have been blocked", "My job has been blocked or taken away". These are very strange superstitions that haunt our lives. Such statements, "he has taken over the possession of him, it is a Jinn". He would feel helpless and continue to lurk in the darkness; strange stories are being formed in our society. It is a Jin, or a Demon. Our faiths have become shaky; they have become shaky in a significant way.

What are the remedies? For all these things that exist, such as the social ills whose first part is primary social ills and for these, there is a nature's course, meaning thereby that one gets punished through the natural course of events[472]. If one does not respect and regard the parents, then we are calling for Allah's wrath. If you and me would disregard the social norms, then this mill of nature's course would certainly churn us and surely, we would be accounted for all these in the Court of

[471] *Tasdeequm Bilqalb*.
[472] *Mukafaat-e-Amal*.

Allah SWT. Those which are secondary social ills, in case if someone commits a robbery and looted someone, committed a crime, then there is a physical remand, a fine, imprisonment and he would be sent to jail etcetera.

In case of medical problems or diseases, that is the physical illness, for them are the medicines, surgeries and other therapies are resorted such as physiotherapy or chemotherapy. When someone is diagnosed with Cancer, he begins with chemotherapy, a two-hour injection, there will be sessions, and hair would fall and so on.

Medicines are administered, psychotherapy begins, and electro-convulsive treatment is resorted, since a person was mentally imbalanced.

For Spiritual disturbances, people resort to *Dum*[473], *Darood etcetera, Taweez*[474], *Tasbeehat* and other traditional and popular practices[475]. What happens with all these treatments? The diseases would be termed as either incurable or the treatment would show marginal results. Allopath and science says that 17% would get cured. Hence, out of 100, only 17 should survive and remaining 83 should die, irrespective of the fact whether the individual has financial resources or not. This is what medical science says, and not us. We say that till such time that there is no command from Allah SWT for someone to die, no one can die. No one dies of the disease, rather one recovers from the disease. No one however, can escape the disease of death[476]. So, what is the solution?

Where to go? These thousands of our problems stand before us, we are extremely disturbed. We lack resources, but we want to buy a car and build our house; these all are the difficulties. These difficulties continue to haunt us and irritate us in our minds throughout the day. We look towards the Nazim[477] and owing to our negativity, we begin to hate him, we look towards the Chief Minister and we hate him too, we hate the President as well, we find flaws in the Prime Minister also, we begin to criticize Police. Hence, every other person except ourselves is considered as bad, it could be either due to their perceived dishonesty or some other bad habit; as though we were the only honest people around.

These are the negative thoughts and they need to be corrected.

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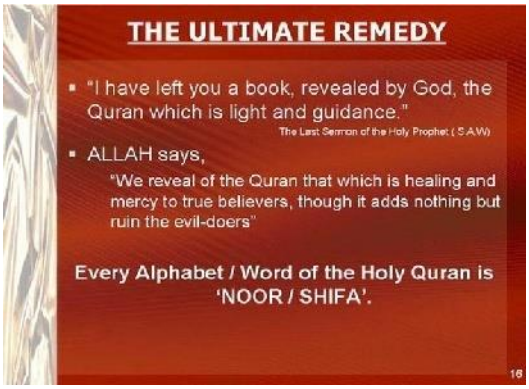
[473] *Exorcism*.
[474] *Charms etcetera*.
[475] *Totkay*.
[476] *Maraz-ul-Mout*.
[477] *Administrator of the District*.



What is the solution? The Quran, The Ultimate Remedy is the solution. Hazoor Nabi Kareem SAWW said, "I have left you a Book revealed by Allah SWT. The Quran which is light and Guidance". It is a blessing, it is all bounty and kindness of Allah SWT. What Allah says, "We reveal of the Quran which is healing and mercy to true believers. Though it adds nothing but ruins the evildoers". Who are these evildoers, the refuters? Those who react and express defiance against this blessed message or refuse to accept. They are evildoers, because the one who has brought this message is in fact giving you the message of the Holy Quran and he is not giving you any of his personal message. Qalandar Pak(RA) said:

"Every alphabet and word of the Holy Quran is Noor"

Every alphabet of the Holy Quran is *Noor.* His book is visible and apparent. Its physical appearance is through the letters. The alphabet 'Alif' denotes Allah, this appears as 'Alif' and in actual fact, this is The Unity of Existence[478]. In its physical appearance, it is an alphabet, but its hidden form[479] is 'Noor'. Just as Doctor Iqbal said:

یہ راز کسی کو نہیں معلوم کہ مومن
قاری نظر آتا ہے، حقیقت میں ہے قرآن!

"Yeh raaz kisi ko nahin maloom ke Momin
Qari nazar ata hai haqeeqat mei hai Quran"

"This secret yet none has grasped that Muslim scripture reads so sweat
He seems to be professing and practicing what is prescribed in Holy book, but the hidden part lay within him as an enlightenment. This is the will of thy Lord, who reveals onto the people's heart such as He considers necessary. What is apparent is not the reality, rather the reality lay hidden in the message; the message of Holy Quran."

ہر لحظہ ہے مومن کی نئی شان، نئی آن
گفتار میں، کردار میں، اللہ کی برہان!

[478] *Wahdaniat*.
[479] *Batini form*.

"Har Lehza Hai Momin Ki Nayi Shan, Nayi Aan
Guftar Mein, Kirdar Mein, Allah Ki Burhan!"
"A true Muslim gets a newer grandeur with every passing moment; his status changes every hour:
By words and his deeds, he gives a proof of Mighty God, His reach and power."
(*Hazrat Allama Doctor Muhammad Iqbal RA*)

Our research is based on Surah Al-Rehman.

After all, why Surah Al-Rehman? Hazrat Ali RA cites that Shehenshah-e-Pak SAWW said that Surah Al-Rehman is the bride of the Holy Quran. It has been regarded as a bride, a remarkable imagination, of blessings and of bounties. **What is actually, Rehman? The One Who is Kind towards all, that is to say that whether they be, sinful, or people with low morals, Muslims, disbelievers, Hindus, Sikhs or Christians, The One Who is equally Kind towards all, He is called 'The Rehman'. "*Bin Mangay Barsat*[480]"**, The Rehman, The One, Who show kindness on all. He does not bother, whether you regard Him or not, whether you praise Him or not, whether you recite Tasbeeh (*of His Name*) or not, Allah SWT is continuously showering His blessings. When the rain pours down, it does not see that being a Bazar-e-Husn and as it was a place of filth, it would not fall there and would only pour on Badshahi Mosque, instead; the rain would certainly pour on Bazar-e-Husn as well, it will also pour on the dwellings of the pious. This is the Mighty Grace of The Great Rehman as He is the Lord of everyone.

Why to be listened? Why must not I read it? Some say that they do recite. If their concern is limited to gaining the reward, then please know it that the reward for listening and reciting is alike. Then why it is only Surah Al-Rehman? Why not Surah Al-Yasin or other surahs of the Holy Quran? Every alphabet of the Holy Quran is a blessing and a remedy (*the cure*). **Qalandar Pak(RA) said, "Baba has**

[480] *Bin Mangay Barsat - A metaphor used by Qalandar Pak(RA) to express the quality of Allah SWT, as being the One, Who grants subsistence and bounties without even asking for them*.

conducted the research with intense focus and concern and this point got revealed by the will of Allah SWT that the remedy be found in Surah Al-Rehman. It is possible that in future, *Faqirs* may resort to treatment through other Surahs of the Holy Quran". More so, always a person achieved utter focus in listening; it is listening which makes it happen.

In the Holy Quran, Allah SWT says:

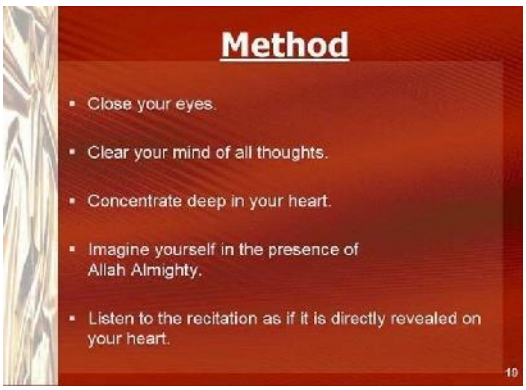
وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ

"When the Quranic verses are recited, listen with fullest concentration and in silence so that you are blessed with fullest mercy"

(*Surah Al-Araf 7:204, Al-Quran*)

Silence and concentration, deep concentration, so that blessings are bestowed onto you.

Nabi SAWW said, "I prefer to listen the recitation of Quran", meaning thereby that he SAWW liked listening to the Quran. Whenever someone from amongst the group of Companions RA recited the Quran, he SAWW also listened to the recitation with full focus. He SAWW said on an occasion, "In relation to your brothers, You people will enter Jannah 500 years prior to them".



Now, something about the method of listening to Surah Al-Rehman. You should close your eyes, free your mind from all other indulgence, concentrate in your heart, listen to it through the ears of heart, and not the physical ears that we see on the body, just as Sultan-ul-Arifeen(RA) said: سُنیا سخن گیاں کُھلّے اکھیں Which eyes opened up? These are the eyes of the heart. Which is this *'Kalam'?* This is the only and ultimate *'Kalam'.* So therefore, having closed the eyes, strengthen the inspiration deep in your hearts; It should be listened through the ears of the heart. This light would not be absorbed through our physical ears, rather this light will enter the entire body. We went to a hospital as father-in-law of a very respectable

government officer became unconscious and went into Coma. The doctor told us to be seated when we reached the hospital. We asked the doctor as to how many days had passed in that condition and he replied that 12-13 days had already passed. We told him to please get us a cassette player. The doctor started laughing; thinking that despite the best treatment, the patient did not gain consciousness and these people say that they would treat him with the help of a cassette player! he said that O' dear people, he is in Coma and he cannot listen. We played Surah Al-Rehman for ten minutes and the patient opened up his eyes. This is my experience. I have been visiting Nephrology Ward as well. To all patients in Coma, the recitation of Surah Al-Rehman in the voice of Qari Basit should be played alongside their bed and then experience the result. The Holy Quran is such a blessing; it is such a Nur, which is not dependant on anything. Blessing does not rely on any particular form, please remember, it illuminates a person from inside, it is to be listened in a manner that it is being revealed on to your heart.

One must consider oneself as standing in front of Allah SWT, and that Allah SWT was watching us and that we are *Roobaroo* with Him, with realization of regret, with realization of blame. All these things can be felt and realized inside a person, when we focus our imagination only towards The True Lord. We are never out of His sight. We should not think that when we would go to Mosque only then He would watch us. He is watching us in our houses too. We are under His protection every moment and He is certainly watching us.

وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

"He is never weary of preserving them. He is The Sublime, The Tremendous."

(*Al-Quran, Surah Al-Baqarah* [*Ayatul Kursi*]*, 2:255*)

It is only Him, who brings up and nurtures everyone; becoming oblivious to The Ultimate Inspiration is sheer blindness, as if one was under a cover of veil. Sufia Karam RA call it '*Hijab-e-Ghain'* and *'Hijab-e-Raen'.* Ghain is called darkness, if there is darkness.

Light emerges and comes through in the darkness. After every night there is day, which is light. Quran is *Noor,* it is light. When it goes inside, then darkness gets obliterated. The word '*Raen'* has been used for the disbelievers. *Raen* is the word for Rust, which eats up even the iron.

The immediate result; what happens when we listen to the Words of Allah by this method?

Today, I will leave after making you all listen to Surah Al-Rehman. Whatever I say is not just theory or the words alone. This is the reality, the biggest truth.

When connection with the divine light is achieved the following things are manifested: -

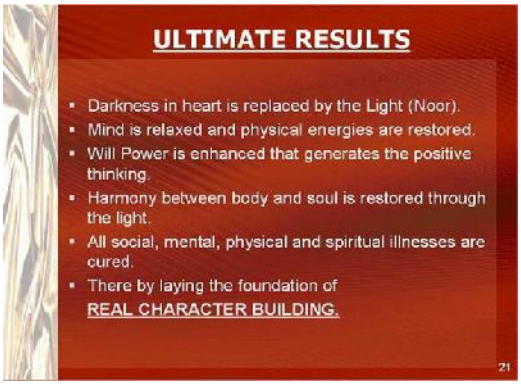
As soon as you would close your eyes and present yourself before Allah SWT, what will happen? See white light with closed eyes. اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ "Allah SWT is the *Noor* of this world and the skies" (*Al-Quran, Surah Noor, 24:35*). The light has spread; as we closed the eyes, the light spread. A feeling of peace and relaxation, just get relaxed; you will gain tranquility. One would become weightless. You would feel elevation. What had happened? The harmony between the soul and the body had vanished. As the light spread, the soul comes back, and when the light comes, it creates a harmony, because of which one feels elevated. The heart desires that there should be no work after this. The body develops shivering inside. I said 'Allah', the whole body begins to tremble, one feels tremors. It is no ordinary Kalam. Let me share this with you. I went to a Cancer Ward. There were 17 people there. This is the incident of PIMS Islamabad. They stopped me from doing it. The doctors said that I must put on the mask, I should not go inside, Shah Ji you will catch the disease. I told them to sit calmly, nothing will go wrong. I went inside. I saw that all were victims of Depression. Someone had kept the Holy Quran alongside the pillow; another was reciting the Holy Quran. I told them that I was there in relation to a program of PTV. I have a got a secret and the secret is this that you do not have to be disappointed, recovery from a disease could only be granted by Allah SWT. Your job is to present yourself before Allah SWT and ask Him. Let us see what happens. Please give me only 10 minutes and close your eyes. I will play the cassette. You will

tell me afterwards as to how you feel, and I will record it. I will show it on the Television. I have to spread this spirit, this mission that the dejected people of my country, this pain-stricken humanity does not need money rather they need the passionate concern. How will they get cured, all could not be rich people, everyone does not own big properties? Alas! despite having such a big treasure in our hands, we put our reliance and roam around in search of properties. Despite keeping it in our houses, we still remain oblivious to it. Everyone's eyes were closed, and they were asked to open their eyes after 10 minutes and told to explain what they felt. Someone said that it is a good Book, truthful Book. I told them that I did not ask this. I told them that if I abused you, how you would feel. They said what are you talking, "I will get annoyed and then I will tell you as to what I would do". I told them that an abuse had such a reaction that you would satisfy your anger by sorting me out. I have played to you the recitation of the Holy Quran. Is it not such a Book, has such a Kalam not entered your ears which should cause your heart to tremble, with which a vibration is caused in your body, with which you would have felt relaxed. Nobody replied anything. A Christian was lying down. He raised his hand and said, "Yes, I am a Christian, but if you permit me, I would say something". I asked him to speak up. He said that you told me to close the eyes. Now I am telling you that no trust is needed, no faith is required. It is about the truthfulness of the Book. I am talking about Allah SWT. That Christian said, "You told me to close my eyes, I did that, as soon as you played Surah Al-Rehman, I felt as if an earthquake had struck, though my eyes were closed but I felt light everywhere, and I felt some pleasant fragrance, just after that I heard you say to open the eyes, and I opened my eyes. I am astonished that there was such intense pain in my body and there was no relief despite all the medicines, but now there is no pain in my body, as though there was nothing. He said, "I tell you this day that this Book is the Truth, I will surely recover, and these brothers would also recover from their agony". When I played that expression on the Television, many organizations asked me as to how did I manage to record it. I told them that I had done nothing; it was just the blessing of this Great Book. I am myself astonished on seeing it at so many places, it has rather changed me altogether.

Shivering, trembling in the body, palpitation and rising heart beat as though the heart will come out, it gets out of control. One starts to sweat. You will feel

warmth and heat. You will feel as the summers had begun. What kind of heat was it, despite good weather, the summers are not here yet, what has happened. The heat that one feels is that of The Ultimate Power (*Jalal*), of that light and of that Nur.

Vibrations, as if there was an earthquake. Many people see different visions. Someone roams in Khana-e-Ka'aba, somebody finds himself in Medina-e-Munawwara, someone here, whereas others feel their presence somewhere else. Some feel numb and some get no feeling at all. There are two types of human existences. One existence is such that it realizes even the smaller things, just as you sit in your house alone and suddenly you hear a sound or knock, and a hair rising is actuated in the body. There are people who do not feel anything. This is not a flaw in them. These are two different kinds. They feel after quite some time.



What are the ultimate results? Finally, what would happen?

Darkness in the heart would be replaced with light. Heart would get illuminated. When the hearts are illuminated then our thinking would become positive.

Mind gets relaxed and physical energies get restored. I have spoken for hours, I have attended many seminars. I have never read a book. This energy is light, only sincerity is needed. It is not mine, it is that of this Baba, who is called Qalandar(RA). Makhdoom Syed Safdar Ali Bukhari(RA). I saw him in this age. He(RA) says that every breath would be accounted for, remember this, protect every breath of yours, one day you will be strictly accounted for your deeds. So, realise the concern selflessly in every breath; and like I said, selflessness is productive towards society.

What is selflessness? We must have sincerity in ourselves, not for the sake of any interest, we neither wish to seek donations, nor do we ask for money, and we do not intend selling our cassettes; we rather distribute the cassettes for free, also

the CDs are free, we also forward it through WhatsApp. We say, brother please listen for your own sake, take it with you. When you recover from your pain and disease, in order to pay for its cost, just hand over these CDs and cassettes to someone who may need it. We have also made a website for this: www.alrehman.com. If you cannot buy a CD from the market, then download the recitation from it.

Willpower is enhanced that generates the positive thinking. What is generated by Willpower? You get positive thinking; positive thinking emerges from inside of you. Harmony between the soul and the body is restored through the light; as I had discussed earlier, the disharmony that came about due to non-sync. Through this light which you saw when your eyes were closed, the harmony will get back and get better.

Now the question is that it is not just for the diseases.

I am not talking about the diseases. This is just an example given to you. I am talking about character building; positive thinking is the name of character building.

Character Building: How to build the character? Not through sermons, I cannot build someone's character through sermons. Character is formed by the Quran-e-Mohkam. This Pure Book builds it. The Book is saying, "Listen to My Kalam with silence and concentration so that you are blessed". I do not know as to what we think about blessing. Perhaps, "I will get my health back, or I may get a house or may be able to get some property". These are not blessings. Hadees-e-Mubaraka says, "Every community had a conflict, the conflict of my community is material wealth".

This material wealth is the conflict. What is the effect of the blessing, it develops positive thinking, and character would be built. What was done by Sufia Karam RA?

Why every non-Muslim respect the Sufis? Why so? On seeing a Sufi, they put their hands together and sit down. The reason is that a Sufi always gives the message of love to the humanity. He does not say that you fight, he only says that do not hate, do not complain, do not crib; just only love. This is the formation of character. What do you think, whether we can follow Shehenshah-e-Mohtaram

SAWW so easily; dear fellows, he SAWW is a blessing for all the worlds and he SAWW came down to transform us into the best creation[481]. We must have a character and not just the face; we may not have a proper dress, but a character must be possessed. The fragrance of our character should be felt. When we go somewhere, the people should say that such good people have come here. We don't have to speak; it does not spread by simple talking. The vibration which I mentioned earlier; it spreads through vibration.

All social, physical, mental and spiritual illnesses are cured. All diseases had gone, I have done it myself. Cancer patients recovered. Hepatitis patients, after having been got cured 100% with fitness; they are living their lives and spreading the message to others.

We produced program of 50 minutes. We did a program on Surah Al-Rehman, in which we had gathered the patients; their doctors were called in along with them. We told them that they declared these patients as beyond any cure as per their diagnosis. We made them listen to Surah Al-Rehman and after that got their Medical Tests redone. We showed them their latest reports. Then we asked them as to what they say, is this not a cure. We tell them to go and get yourself treated, first. Do not push this humanity towards dependency. Do not force them to repose their trust on medicines. If you want to make a person dependent on something then look to the statement of Shehenshah-e-Pak SAWW, "I have been sent down to make you bow only in front of Allah SWT".

That is the dependency. It is the real dependency, the dependency of Allah SWT; thereby laying the foundation of real character building. The character building starts from this point onwards. Did I not say that there was a requirement of character building? If we do not have a character, then we have no reckonable deeds. Do remember, if we offer five Prayers, we Fast, give Zakat and perform Hajj as part of worshipping, it is not a reckonable favour, not a claim, by any account.

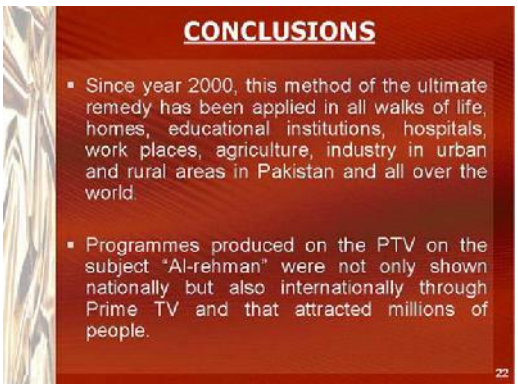
"Parhnay da tu maan na kerein ay na akhin mein parhaya
Oho Jabbar, Qahar sadhaway, matan rorh daway doodh karhaya"

"Do not claim to have understood the point. Do not take pride in your worshipping in a manner that you begin to count it. Claiming an act is not worthy of a person. All claims are attributed to thy Lord. He is Al-Mighty and All-Powerful, if not accepted;

[481] *Ahsan-e-Taqweem*.

the whole effort would be discounted. All acts of worshipping and acknowledgement of His Ultimate Might are caused by His blessing, alone"

What one could claim in front of it? Dear friends, if you wish to do something then try and love a person (for the sake of Allah SWT). Do not be curious about other people, focus on yourselves, please bother about your own selves and ponder on the fact that Allah alone, is The Most Beneficent.

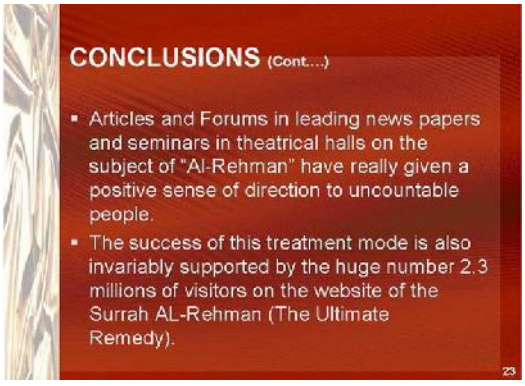


What is the conclusion? Since the year 2000, this method of remedy has been applied in all walks of life. We put our energies in disseminating this message person to person, in all areas, such as to the nearby houses, agriculture sector, workplaces, hospitals, educational institutions, industry in urban and rural areas and in all the world; and today, we stand here before you for this very reason.

The message should also go to your heart. One to fifty, fifty to fifty thousand and then imagine about next 50 years time, this marvelous attribute and truth of the Holy Quran would be able to illuminate so many hearts with the *Noor.*

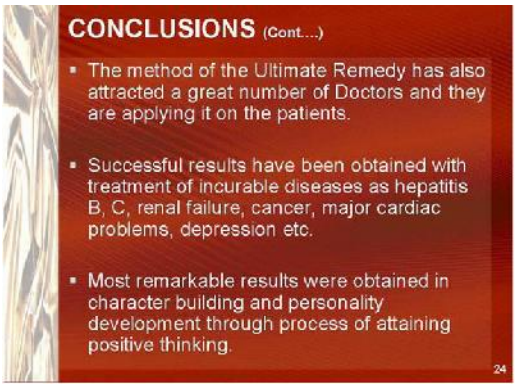
The programs produced on PTV on this subject i.e. "Al-Rehman" were not only shown nationally, but also internationally through Prime PTV and it attracted millions of people.

Hundreds of thousands of people watched the program. Even today, the Radio Channels of Europe and the Radio Channels of America broadcast this truthful message of Surah Al-Rehman through my telephone.



My Muslim brothers and Pakistani brothers there, need this message. They are very disturbed; though, they have gained wealth, but in the process, they have lost peace. Let us now buy peace. Where from one could buy peace? Nothing gives peace. There is only one place where one would get peace. Where you bow and submit yourself, off-course to The Al-Mighty; we all must bow our heads there.

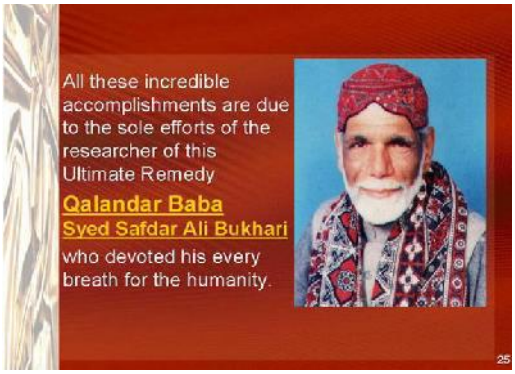
It was conveyed through Newspapers, articles were published, seminars were organized in Lahore and as well as Islamabad and in other cities wherein people got a positive sense of direction.



Successful results have been obtained with treatment of incurable diseases such as Hepatitis B & C and Renal failure. A lady with Kidney failure was presented in the program, whose both kidneys had failed. The kidneys of that 70 years old lady started functioning after listening to Surah Al-Rehman. Dear friends, it is a minor thing, when *Fuqara Karam* gazed at dead with their concentration, the dead would come to life again. Our Baba(RA) said, "There is no need to bring dead to life, rather bring life to dead hearts, these people who walk around are actually not alive".

That deadness is to be removed which has penetrated our hearts in the form of Depression and is now inside of us.

Most remarkable results were obtained in Character Building and personality development through process of attaining positive thinking.



Ladies and gentlemen! All this could be realized through this great Sufi:

(----Standing ovation-----Clapping all around---)

Please be seated, I have not done anything. I say it everywhere and I say it here. All that you see is all his(RA), he(RA) is the one who has done it. This expression of mine is certainly through his(RA) benevolence. This all is his(RA) marvelous effort, a *Faqir* of 'Malamatia Order of Sufia Karam'. Those who understand *Tassawuf* and if they have gone through the book 'Kashf-ul-Mahjoob', they would know that '*Malamati'* is a group among the *Fuqara Karam,* who under the garb and cover of Malamat hide themselves in such a place where they have to achieve some objective or for the assigned task. A *Faqir* with an assignment, very powerful and mighty, he was beyond the reach of an ordinary person. His(RA) world did not just revolve around kith and kin; for him, there was no father, no children, no sister, no daughter i.e. his(RA) concern was beyond all the worldly relations. When he(RA) would sit in his(RA) mystic excellence, the *Mauj,* nobody would dare get any close to him(RA). He(RA) has a long history, what kind of decisions he(RA) used to make and what all he(RA) used to do, I am incapable of explaining all this to you, as well as what is his(RA) rank and station i.e. his(RA) *Maqam;* I am a very humble person and bear no capacity in this regard. (Note)…. This presentation was delivered roughly 10 years back; an endeavour has been made now through this write up to throw some light on the personality and the spiritual aspect of Qalandar Pak(RA); and may the Lord accept the humble effort. Sultan-ul-Arefeen has very aptly said:

عشق حسینؑ علیؑ دا باہو سر دے راز نہ بھنے ہو

"Sacha Ishq Hussain, Ali da Bahu, Sir deway per raaz na bhannay Hu"

"The love of Hussain and Ali was true, O Bahu.
They sacrificed their lives,
But not their love for Allah SWT and the Prophet."

(*Hazrat Sultan Bahu RA*)

This is that secret: -

عاشق جانن راز ماہی دا باہو کیہ جانن لوک اتھوری ہو

"Raaz Mahi da Ashiq Janan
Ki Janan Log Athori Hu"

"Only lovers know the secret path to The Lord.
How can people driven by blind impulse find it?"

(*Hazrat Sultan Bahu RA*)

He(RA) took along this secret too with him(RA); as to what is this secret. He(RA) came down to our levels of understanding and guided us. He(RA) changed our thinking through his(RA) vision, which Iqbal RA is referring to as:

نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

"Nigah-e-Mard-e-Momin se badal jati hain taqdeerain"

"By the glance of the man who is a true believer, even destiny is changed"

(*Hazrat Allama Doctor Muhammad Iqbal RA*)

He gave us a direction and showed us a way, a path:

راہ محمدؐ والا باہُو جیں وچ رب لبھیوے ہُو

ایہہ تن رب سچے دا حجرہ پا فقیرا جھاتی ہُو

نہ کر منت خواج خضر دی اندر آب حیاتی ہُو

Sacha rah Muhammad (SAWW) wala, Jain wich Rabb labeway Hu
Aye tan hujra, Rabb sachay da Bahu, Aithy pa Faqira jhaati Hu
Na kar mintan khawaj Khizer diyan, Teray andar aab hayati HU"

"The path indicated by the Prophet is true,
O Bahu: Following it, one can find Allah SWT.
This body is the temple of The True Lord;
Peep within it, hermit!
*You need no help from Khawaja Khizar: **
The water of life (Abe Hayat) is already within you."

** (*Hazrat Khawaja Khizar AS is said to have drunk Abe Hayat, the water of life, and to know the secret of the pool of nectar)*

(*Hazrat Sultan Bahu RA*)

The water of life (*Abe Hayat*) is light. Allah SWT illuminates whomever He so desires. Whomever He selects, whomever He chooses, then get His work done from him; thereafter that person continues to roam intoxicated (*Mast*) with His love in his mysticism, who is called the uncrowned king of the world of *'Jazb*[482]*'*. *Fuqara Karam* of the present times call him(RA) a 'Martial Faqir'. As he(RA) was *Faqir* of very high rank and had come with huge assignment and mission. Hepatitis spread in Islamabad at a time when we had still not produced *'Qaseeda Burda Shareef'*, he(RA) told me that Syed Baba, get it published in the Newspapers for the people telling them to take half glass of water in the morning, afternoon and evening with eyes closed, they must recite 'Allah' thrice in their heart and drink it with closed eyes

[482] *A sufi order or Tareeqah.*

in three sips or breaths; Hepatitis would be cured if it is done for seven consecutive days. I went to all the newspaper people. Someone took Rs. 200/-, whereas other asked for Rs. 100/- and they put the advertisement on the front page at the top. Younas Sohail, Chaudhary Wahid and some other journalists greatly assisted in getting this advertisement published in the print media. He(RA) felt concerned every time for all types of patients and always said that the Holy Book was the only thing which had the cure for every disease; why people got disappointed and worried.

All these conclusions are due to the sole efforts of the researcher of this method.

QALANDAR BABA BUKHARI (RA)

He, who devoted his every breath for the humanity.

Now what is to be pondered on?

Let us save the humanity; and in doing it, first listen to Surah Al-Rehman for seven days yourselves. Till such time that we do not listen to it ourselves, we would not be able to spread this message further ahead. If someone did give it further ahead without having to listen to himself and after having given it further ahead to someone, if the other person experienced such effects that he saw some light with closed eyes or his body began to shiver, heartbeat sped up or the person began to sweat profusely, or the body got filled with heat and with this outcome if that person asked you what to do next, then you would not be able to say anything, since you did not listen to it yourself and on this account you were unable to comprehend the effects one felt afterwards.

Firstly, you must listen to Surah Al-Rehman and thereby strengthen this cause which is our moral duty.

First, we listen to it ourselves for seven days, this is our moral responsibity. Please remember, if there are any further queries, as to what is the message of Surah Al-Rehman, then please visit: www.alrehman.com.

Ladies and gentlemen! We had been talking on the scientific aspects until now. Ma'arifat would not be discussed because it is a personal phenomenon and not a public domain. So long as you do not enter it, till you do not feel it yourself; you would not be able to realize it. Thousands of books are filled with the incidents of great *Sufi Buzurgan*, as to how they lead their lives. Their miracles have been mentioned as well, it is where our power of reason begins to waver. A *Faqir* said that I want to see Allah SWT, without taking any support he remained awake for forty years. Forty years is a far cry, a person cannot remain awake even for three nights; whereas, he remained awake, consecutively for forty years and then he fell asleep. As soon as he slept, he dreamt Allah SWT. He questioned that I remained awake just to see you and you came in my sight today when I have slept. Allah SWT said, if you had not remained awake or 40 years, you would not have seen Me in the dream. We must be concerned with ourselves. We must understand ourselves, correct own flaws and shortcomings. This is not a one-day work, it is a constant battle till the last breath. We have to go on till last breath and continue with our effort; success or failure is only granted by Allah SWT.

We came across a patient during the recording of the programs whose lower part of the body was numb and motionless, and the doctors had given up hope on him. He called us and attended the program. He recorded his expression like this after having listened to Surah Al-Rehman, "For the first time today I felt sensation in my lower part of the body which is motionless otherwise. Though I am on a wheel chair, but it seems that my legs have woken up. Electric pulses kept running in my legs during the process of listening". I presented the cassette of Surah Al-Rehman to him and explained him the method of listening. When seven days had passed, he said that the Holy Quran was truthful; it brought back life to my dead heart and dead body. I called him to the next recording session and after listening to Surah Al-Rehman during the program, he said, "While listening to it the first time I felt electric pulses running in the body and life has come back to my otherwise dead and numb body after seven days, and today I stand here as a testament to the truth of this Holy Book". He then got up from his wheel chair and started walking in front of the

sitting audience. People were calling out Subhan Allah from every direction, Subhan Allah. I thought as though I was dreaming. O'Allah, it is such a remarkable truth. This is a *Nuri Kalam,* it is the cure and absolute cure, it is a blessing and absolute blessing. A Jewish practitioner of herbal medicine came to Hazoor Nabi Kareen SAWW and said, "O' Prophet of Allah, ever since you SAWW have come and these people have gathered around you, they have stopped visiting me for the treatment, whereas they only got medicines from me. Perhaps, because I am a Jew and they are Muslims". Syed-e-Alam SAWW said, "It is not so, actually we do not get ill". Great (*Wah*), *Darood-o-Salam* be on Sarkar-e-Medina that such a *Nur* was revealed on his SAWW blessed and pure heart which removes all kinds of deadness. Now, realize what Hazoor SAWW is saying, "Among us, people do not fall ill". We all are Muslims, yet we are surrounded by the web of diseases.

People did argue with me as well during the program of Surah Al-Rehman to an extent that a scholar said, "Syed, why you are giving this opium dose to the people". I was astonished. I was just a Program Producer. Guiding the people was their responsibility, instead they are criticizing and even though there was an element of well being for the humanity in it. Then I got the realization that without *Ma'arifat,* knowledge could make someone a scholar, but not an *Arif.* In my office, people would ask strange questions about spirituality, and perhaps they did not even realize as to what they were questioning; either they may have heard it from someone or would have read it in some book or whatever. I would only reply them that they should first listen to Surah Al-Rehman, because it was commanded by Qalandar Pak(RA), "Syed Baba, no indulgence in the argument, say that it was the research of my Baba, follow it and benefit from it. The whole of the Quran is a remedy. It is possible that some *Faqir* may come later and cure people through some other Surah of the Holy Quran".

One day, I went to PIMS Hospital for carrying out recording. The Executive Director said in the presence of other doctors that what did I wish to prove in these times of scientific advancements, since the treatment of every disease was possible. Instead of arguing, I just said that if the process of research was stalled then the problems would begin to grow. We are only researching on the effects that are

produced by listening to the Holy Quran, so that the Kalam which has been declared by Allah SWT as 'The Remedy' should be presented before the people with its practical manifestation. Those officers, who earlier spoke arrogantly, softened up a bit and got attentive. I told them that tomorrow if the doctors got afflicted with these diseases then you would realize as to how intense was that trouble. Our government and common people did not have sufficient resources to administer the treatment, should we allow people to die in agony? Immediately, cutting the discussion further beyond, they attached a senior doctor with me. First, he took me to the ward of Dialysis patients. As we entered the ward, we found that a technician was talking to a patient very rudely. He silenced on seeing the doctor with me. I shook hands with that patient and then I told him that Surah Al-Rehman would be played and that he would be required to listen to it with closed eyes, afterwards he would be asked to give out his feelings. The technician said that his dialysis was to be done and we should do all this later. The doctor scolded him, and I played the cassette of Surah Al-Rehman and started the recording. That technician was also told to listen with eyes closed. When the recitation of Surah Al-Rehman finished, and I told the patient to open up his eyes, it appeared as if he had returned from a long and beautiful journey. The complexion of the face seemed to have changed and then he spoke in these words, "I have heard Allah Pak's name for the first time in this hospital. I felt happy, I feel as though I do not have any problem or pain, and that I have become all right". I explained him the method and moved towards the other ward. We then entered a ward which is called ICU and it had Coma patients, as well. They were put on ventilators for artificial breathing and were unconscious otherwise. The accompanying doctor said that he cannot even listen, how you will make them listen? I told him what Qalandar Pak(RA) said, "Surah Al-Rehman is not be listened through physical ears, rather through ears of the soul i.e. sub-conciously; the effect of the Holy Quran transcends all barriers and enters through every pore of the body" and told him to keep his focus. The recitation of Surah Al-Rehman started and began with the recording. After a while, one of the patients began to move a bit and after 10 minutes, he called out. We stopped the recitation there. We went to him with a microphone and camera and asked him as to what had happened. He said that there was light and as if someone called him and he woke up from a sound sleep. That doctor was amazed, and later the in-charge of that ward also visited me at my house. This second incident further strengthened our willpower. I requested

the doctor to take me to the Cancer Ward. The doctor said that he would take me there on a condition that I would have to put on a mask. I just insisted, and we reached there. There were 17 patients there. Everyone had copy of the Holy Quran by his pillow. Before entering the ward, the doctors said that I must put on the mask and the gloves too. These patients have dangerous contagious diseases, and anyone could get affected by them. I told everyone that we had brought with us the message of the Kalam of Allah Pak, there was no need to worry. There, I wanted to tell all of them an incident of past, but due to paucity of time, it was not possible. But here, let me narrate to you an incident. I used to live in an upper portion of a house in Satellite Town. It was the month of June and it felt in every room as if hot air blew everywhere. A person came to meet me at 3 PM and said, "I have come to know that you treated Hepatitis patients. I am extremely ill and for God's sake tell me something to do". Beyond any doubt, his facial complexion was yellow, and agony appeared from his face. I told him to sit comfortably. He had just drunk the glass of water and he said to me that your room is very cold and please shut the door and the windows and switch off the fan too. Having done that, I asked him as to why he does not get the treatment. He said that he has undergone the treatment through a doctor and a person was also giving him a spiritual treatment. On the spiritual treatment, I asked him as whom he visited. He said that he did not go himself; someone came to his house for *Dum* and gave him something to drink after shaking *Taweezat.* I asked him as to what happened then, and to this he replied that the person is way to expensive and perhaps for this very reason, his *Dum* is not effective. Having listened to it, I told him that I will make him listen to Surah Al-Rehman and we will do the discussion later. He opened his eyes after 20 minutes of recitation; I gave him half glass of water and told him to drink as per the method and then open the eyes. He was sweating profusely. I drank water in the same glass in front of him so as to make him realize that we were the people who loved and lived under fear of Allah SWT. Hatred is a curse and itself a very big disease. As he felt warm after a while, he asked me to open up the windows and the door and even asked me to switch on the fan. I offered him a cup of tea and later gave him the CD of Surah Al-Rehman and explained him the method of listening, after which he left. When he came back after 8 days, his face was filled with happiness and it appeared as he never had any such disease. There are many such uncountable incidents, whose mention may not be necessary. The purpose is to spread this message of

listening to Holy Quran and the blessings of Allah SWT associated with it. Looking at their faces, I explained the purpose of my visit to all the patients and played the recitation. I recorded their expressions one by one after the listening. Beyond doubt, everyone said to me, it was a Kalam of Allah SWT, it was a Truthful Kalam. I told them that there was no doubt in that, but I want to know as to what they felt. They all kept staring at my face with blank expressions. I insisted that they just express as to what their bodies felt? What happened to their heartbeat? Then I also mentioned the Ayah Mubaraka wherein Allah said about Jinns, "Those Jinns said that we have heard a Kalam who turns the dead hearts towards the righteous path and we would certainly not refute it", and again it is said in the Holy Quran, وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا "We revealed Quran because it is a blessing and a remedy for the believers and only the devastation increases with it in case of transgressors" (*Al-Quran, Surah Al-Isra, 17:82*). He again said, وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ "When the Quranic verses are recited, listen with fullest concentration and silence so that you are blessed with fullest mercy" (*Al-Quran, Surah Al-A'raf, 7:204*).

I told everyone that we listened to it in silence and with concentration, then why the effects of this Kalam do not appear on us? Allah SWT is the Ultimate Truth and His promise and Kalam is truthful. It could be that we may have not concentrated on it. We certainly are in agony, but we have not listened to it with humility and the concern for Allah SWT and then a Christian brother talked about its effects after listening to it, which I have mentioned in the chapter on 'The Presentation. The Holy Quran is guidance for the whole mankind[483]. When this program was telecasted, many people asked me whether they could get a copy of its recording. I asked them as to why? Almost everyone said that it was an evidence of the truth of this Kalam. I told everyone that the truth of this Kalam did not only lay in the fact that diseases of the people could be cured, but the mere fact that it was the truth. Because it was revealed on the pure heart of Syed-ul-Anbia SAWW and it was *Nur* of Allah SWT. Even the disbelievers listened to this Kalam discreetly and consequently they would feint after crying out. Therefore, all of you should listen to it with concentration. Quit the reasoning and freeing yourself from the concern of its translation, just listen being *Roobaroo* with Allah SWT and then see what happens.

[483] *Huddal Linnas*.

It will transform your inner world, riddance from diseases was a smaller aspect. But the love of people for this world and our dependency on people just like us are the main causes of our complications. This is the miracle of the Holy Quran that by listening to it the inner darkness vanishes, and the deadness goes away. The divine light shapes the character and a person develops positivity. Positive thinking is extremely necessary for the formation of an Islamic welfare society. I travelled to many places in the context of conducting recording sessions for the program of Surah Al-Rehman. To the extent that I even visited the villages and such enormous incidents took place which gave me the realization that the humanity was suffering, and its cure lay only in the Holy Quran. During the process, I met with such people as well who did not suffer from any disease apparently, but having listened to Surah Al-Rehman, their thinking changed, and they also joined the effort of revealing truth to the people. The number of adorers of Qalandar Pak(RA) had increased tremendously, and all laid their emphasis on *Dhamaal* and music. Many people had this illusion that perhaps I had entangled Qalandar Pak(RA) into this message of Surah Al-Rehman, because he(RA) participated in most of the programs, and his expressions can be regarded as a ray of hope[484] for the humanity. In the meanwhile, he(RA) commanded me that the recording should also be carried out in Lahore, so that such *kakay and Kakian* should also listen to it and their expressions are also recorded. Soon I finalized the details of the program and informed Qalandar Pak(RA) regarding the day and time of recording. He(RA) finalized the venue and it was the house of one of his(RA) adorers in Model Town. We reached there at the given time. No facilitation was forthcoming, and no one present there told us as to where the recording would take place. Me and my whole team kept waiting there till such time that Qalandar Pak(RA) came and he(RA) decided that there was a Drawing Room downstairs where this recording should be done. Now the problem was that Drawing Room was to be made empty and the stuff had to be moved out, but no Kaka gave us a hand. Finally, I along with my team emptied the room by picking up the things. Beginning from the afternoon till evening no one showed up downstairs and everyone kept sitting upstairs, then after some time everyone left and later some Kakian took along Qalandar Pak(RA). We kept sitting and thinking that our recording shift would end up and we may not be able to record anything. Everyone came back

[484] *Abe Hayat*.

after Maghreb. Qalandar Pak(RA) seemed in great *Jalal* when I looked at his(RA) face and was just silent on account of patience. Someone told me that all of them had prepared some program of birthday of Qalandar Pak's(RA) grandchild and for that everyone had left, whereas everyone knew about this recording session. Perhaps this was the best occasion for me to nurture and strengthen patience and which helped me greatly in later time. The recording continued till 10 PM and somehow the hosts finally offered a cup of tea to my team and after seeking permission of Qalandar Pak(RA), I left with my team. People did not know that this beautiful and mighty inspiration was the blessing of Qalandar Pak(RA) and my position in it was just like a small component. After this, a recording session was conducted in Karachi as well, and as the trend goes, the atmosphere there is totally different. You invite someone at 3 PM and he would show up at around 8 PM, and it happened, likewise. As people would pour in small groups, I would play the recitation of Surah Al-Rehman to them and record their expressions afterwards. **Starting from 3 PM till 11 PM, when finally, Qalandar Pak(RA) said, "Syed Baba, I realized today that how difficult this is, and you have to listen to it with everyone. This program should now be closed. Now this program will spread person to person"**. Qalandar Pak(RA) used to meet with people for the promotion of this program. He(RA) specially focused on the Police Department, and a program was organized and recorded in Police Lines, Lahore which was televised for 30 days in Ramazan-ul-Mubarak. I saw many worried and preoccupied Police officers during the recording of this program. After listening to Surah Al-Rehman, their conversation and contentment on their faces was outstanding and beyond expression, and many among them spread the message of Surah Al-Rehman even today. Likewise, a recording was conducted in AWC, as well; where Major General (now retired) Shahid Hamid Sahib gave us the opportunity, due to his love for Qalandar Pak(RA). Here everyone was well educated and highly receptive and everyone's expression gave a clear evidence of positive thinking after listening to Surah Al-Rehman. **Amongst them, an officer went away after listening to Surah Al-Rehman, when he returned after a while, I recorded his expressions. He said, "From where you got this gift". I told him about Qalandar Pak(RA). He said that he felt as if his entire body had been burnt, it was such a Kalam which vanquished all inauspiciousness and misfortunes; I have become so light, as though flying in the air**. Program Al-

Rehman kept going for 6 months from PTV and this message was spread throughout the length and breadth of the country. By the telecast of these programs from Prime TV Norway, it was spread in the entire world. One-day Qalandar Pak(RA) called me from Karachi and said, "Syed Baba, we must have a website and propose a name for it as well. Make such an arrangement that if someone could not get a cassette or CD then he can download it from the website". I accepted the task and called him(RA) back after few minutes and said that a name had struck my mind.

"Mast Mast Healers Present
الرحمن (Al-Rehman)
The Ultimate Remedy"

Qalandar Pak(RA) said, "Good (*Wah*), just finalise it" and I began writing. Soon its content was drafted, and we got it registered as www.alrehman.com and uploaded the content. A counter was also fixed on the website, so that the number of people who visited the website is reflected on that counter. The website of Surah Al-Rehman was designed by Rizwan Anwer Sahib and Saleem Akhtar Sahib worked on it with full dedication. This was a very big undertaking and a fee is also deposited for it on annual basis. Initially, the fee was deposited by contributions from the Kakas of Saleem Sahib and now since a long time not only that it is looked after by Waqar Ahmed, but its annual fee is also deposited by him. May Allah Pak keep all these adorers happy, especially Waqar Ahmed, who are spreading this blessed message through their financial support and energies of their heart and mind.

Perhaps, it was not known to anyone before this mention, as to who ran this website. Many people in Lahore asked me to remove these words of Mast Mast Healers because people did not like them. I was astonished as in what manner the lovers of a *Malamati* spoke about it, and Qalandar Pak(RA) expressed utter displeasure and *Jalal* when it came to his(RA) knowledge. Later, everyone was seen searching for password to this website since they intend to add their comments on the web page. But I did not let it happen. I kept it safe from all kinds of perversion and the blessed message of Qalandar Pak(RA) still stands there with its truth and you can also find out the method of listening to Surah Al-Rehman from it, as well as download the audio. The number of visitors here on this website has crossed 2.8 Million. These days, Farrukh Abbas Sahib, who is an adorer of Qalandar Pak(RA), is creating a 'Mobile Phone App' which has been launched in this blessed

month of Ramazan. This 'App' could be downloaded and it contains both i.e. Surah Al-Rehman, as well as Qaseeda Burda Shareef. If you wish to listen Qaseeda Burda Shareef, then you just simply touch 'Qaseeda Burda Shareef on the App and the method of listening to it would appear on the screen with a tab down below for playing its audio. Similarly, the method of listening to Surah Al-Rehman and its recitation is available there. In addition to these, there are some more features of this App. The name of this App is "The Ultimate Remedy". With the passage of time, the App would offer the details in other international languages for the benefit of the people worldwide. Currently, a printed card containing the method of listening is being distributed across the world in twelve different languages. May, Allah Pak keep all these people illuminated – Ameen.

The inception of this website and its continual usefulness to the humanity is due to the special concern of Qalandar Pak(RA). Some twenty-five thousand (25000) people got their expressions recorded during the recording sessions of Surah Al-Rehman. Many thousands of people spread the message to pain-stricken humanity after listening to it themselves. The disciples of Qalandar Pak(RA) are advancing the message even today with selfless devotion. Let me narrate an incident; one day I was commuting to my office in a taxi and during this time my mobile phone rang up. As I attended the call, I found out that it was woman and with reference to the program of Surah Al-Rehman, she asked me about the method of listening to it. When I explained as she had asked and terminated the call, **the taxi driver asked about me as to what was my name? When I gave him my name, he said, "This world is very small, after having seen your program 'Al-Rehman', I listened to Surah Al-Rehman and then began advancing it to other; though, I did not seek your permission to do it"**. He opened the glove compartment of his car and I saw that it contained many audio cassettes of Surah Al-Rehman. He also disclosed that he did not charge any money and distributed them for free. I told him that nobody's permission was necessary to distribute the message of Surah Al-Rehman; however, as a first condition, one should listen to it for seven days, and second that its cassette should not be sold, since these were the commands of Qalandar Pak(RA). He requested me to explain its method of listening; I gave out the details politely and suggested him to visit my house in order to get the cards which contained the method of listening to Surah Al-

Rehman. He came next day to my house and took with him many cards containing the method of listening. **By the command and assent of Qalandar Pak(RA), I recorded an audio cassette in my own voice for general distribution which explained as to why it was necessary to listen. Prior to anything else, I desire that all readers should read the inspiration, as explained in the following verses: -**

نگاہِ عشق و مستی میں وہی اوّل، وہی آخر
وہی قرآں، وہی فرقاں، وہی یٰسیں، وہی طٰہٰ

"Nigah-e-Ishq-o-Masti Mein Wohi Awal, Wohi Akhir
Wohi Quran, Wohi Furqan, Wohi Yasin, Wohi Taha"

"Love's eyes, not slow to kindle, hail him Alpha and Omega i.e. The Beginning and The Infinite End, Chapter, and Word, and Book. I would not go"

(*Hazrat Allama Doctor Muhammad Iqbal RA*)

Hazrat Bibi Aisha Siddiqua RA was asked by people to say something about the blessed life of Hazoor Nabi Kareem SAWW, she RA replied, "have you not read the Quran?" The Book of Allah SWT is sheer divine light, from the beginning to end. It is light, nothing but light and a blessing, nothing but a blessing. **Whether it be the story of human evolution or the incidents of the Prophets SA, the illuminating words of the Holy Quran carry the beautiful and illuminated message of The Most Gracious Lord, of His Dignity and Affright, Blessing and Guidance; and present an urbane picture of social peace and tranquility**.

Just as it is stated in the Holy Quran,

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

"Indeed, the religion in the sight of Allah, is Islam"

(*Al-Quran, Surah Ale Imran, 3:19*)

Indeed, we have been enjoined to adopt the way of peace. The Holy Quran is in Arabic text and every word carries multiple meanings and connotations in Arabic diction. **With utter focus of their love, worthy scholars and blessed *Sufia Karam* have carried out translations and have given their explanations after intense gnostic deliberations, religious concern, study and through devoted following of the blessed manners of Risalat Maab SAWW; and in order to advance this beautiful code of life and peace to humanity at large, they made the blessed life of Syed-e-Alam SAWW and profound abidance**

of the Companions RA as their main focal point. Owing to all these beautiful translations and explanations, the fact which has ascended to the pinnacle of testimony and proof, it is the statement of the Holy Quran:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from"

(*Al-Quran, Surah Al-Hashr, 59:7*)

Hence, every act of the blessed Companions RA can be regarded as testimonial of the teachings of Shehenshah-e-Pak SAWW, and through the benevolence of these glorious personalities RA, the heart by heart journey of the Holy Quran is ceaselessly moving-on. The Holy Quran says regarding Hazoor Pur Noor SAWW:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he speak from [his own] inclination. It is not, but a revelation revealed"

(*Al-Quran, Surah An-Najm, 53:3-4*)

It implies that every breath of his SAWW Prophethood is essence of the Holy Quran and his SAWW every word is reflective of the truthfulness of the Holy Quran; his SAWW every statement is the universal truth; and the central focus of all the truths is his SAWW piety and the best citation of the Holy Quran regarding his SAWW piety is the statement, that he (*Nabi SAWW*) does not say anything by himself (*Nabi SAWW*), rather it is by revelation of Allah SWT (*as cited above from Surah An-Najm in the Holy Quran*). The emission of fragrance from his SAWW blessed body, the truth of the Holy Quran which in itself is the embodiment of fragrance; when it was revealed onto the Purest Heart SAWW[485] then the divine light purified and illuminated his SAWW blessed body. The Moving and Walking Quran SAWW, which in the best attribute is regarded as 'The blessing for the entire universe (*Rehmatullil Alameen SAWW*)'. He SAWW is *Yasin, Ta'aha*, *Muzammail*, *Muddasir,* he SAWW has been addressed with such excellent names by Allah Pak that those who recite them, who contemplate and reflect on them and those who devotedly tread the path and follow; despite having dedicated their every breath, they still could neither measure the infinite bounds of his SAWW piety, nor could they ever touch it.

[485] *Qalb-e-Muthar*.

Every moment of his SAWW righteous life is the biggest truth of this universe and is the most precious treasure. The Holy Quran stated:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ

"This is the Book about which there is no doubt"

(*Al-Quran, Surah Al-Baqarah, 2:2*)

Dear readers, doubt symbolizes disbelief, it is satanic, a darkness, a basis for one's waywardness; hence, doubting Syed-e-Alam SAWW is synonymous to doubting the Holy Quran and by any measure or count, the Holy Quran and the pure being SAWW, could not be considered as separate entities. **The elegant description of the attributes of Allah SWT in the Holy Quran signifies its stupefying beauty; infinite accounts exist which explain the meanings, connotations and the effects of reciting 99 beautiful names of Allah SWT. Those who explained every attribute with overwhelming contemplation became the embodiment of divine light, experienced the true ecstasy, were replete with pure and divine love and this blessed journey is ever continuing, till to-date**. First and the foremost, the *Ayah Mubaraka* which was revealed on the Prophets persistently is:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

"In the name of Allah, The Entirely Beneficent, The Especially Merciful"

(*Al-Quran, Surah Al-Fatiha, 1:1*)

We get to know through the first *Ayah Mubaraka* that name of The Majestic Lord is "Allah, and the prominent among His attributes are being The Most Beneficent and The Most Merciful"; which guarantee His blessings and bounty in the world as well as on the day of resurrection. **His special attribute of being 'Entirely Beneficent' portends 'The Motherhood'; implying that He is the Mighty Lord Who is kind towards all humans, notwithstanding their religion, colour or creed and character or undertakings. Irrespective of the fact, whether someone regarded Him, or otherwise, He showers His Kindness and blesses them with His Bounties. Whereas, His attribute of being 'The Most Merciful' is dedicated to requital and punishment on the Day of Judgment. In the Holy Quran, there is a Surah Mubabarka named Surah Al-Rehman, which has been called as 'The Decoration of The Holy Quran' by Hazoor Syed-e-Alam SAWW. In this Grand Surah Al-Rehman; the favours, benignity and benedictions of Allah JSH have been**

mentioned. In this Surah Mubaraka, it has been questioned as to which all blessings and favours of The Lord, Almighty could one abnegate?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"So, which of the favors of your Lord would you deny?"

(*Al-Quran, Surah Al-Rehman, 55:38*)

The repetitive mention of this *Ayah Mubaraka* in the surah is a moment of concern and reflection for all of us. Did we never express our gratitude on the blessings and bounties, bestowed on us by Allah SWT? Not even close to expressing gratitude on His blessings, we are incapable of expressing our gratitude on the breaths that we take, continuously. The gratitude does not only mean to accept it by the word of mouth, rather it means to align every breath, in line with injunctions and the concern of the Holy Quran. Its affirmation through our heart, could only evoke positive thinking in our lives and embrace every breath that we take with The Ultimate Truth. Hazrat Sultan Bahu (RA) has very aptly said:

سینے وچ مقام ہے کیں دا مُرشد گل سُجھائی ہُو
ایہو ساہ جو آوے جاوے ہور نہیں شے کائی ہُو
اِس نوں اِسمُ الاعظم آکھن ایہو سِرّ الٰہی ہُو
ایہو مَوت حیاتی باہُو ایہو بھیت الٰہی ہُو

"Seene wich maqaam hai kaindaa, Murshid gall sujhaaee hoo.
Eho saah jo aave jaave, Hor naheen shai kaaee hoo.
Is noon Ism-al-Aazam aakhan, Eho sirr Ilaahee hoo.
Eho maut hayaatee Baahoo, Eho bhet Ilaahee hoo."

"My Master has explained to me. The reality of living in the heart:
It is called Ism-e-A'zam, the Word of God- It is the divine mystery.
This Word is the breath of our lives; other than the Word nothing exists!
It brings life, it causes death; In it lie all the secrets of God!"

(*Hazrat Sultan Bahu RA*)

The Companions RA, having formed a proper gathering, used to listen to the recitation of the Holy Quran; it has been cited in *Ahadees Mubaraka* that even Ashraf-ul-Anbia SAWW would also sit among them and listen to it with concentration. Such as this, when a group of refugees[486] were engrossed in listening the recitation, he SAWW arrived and joined them in listening it and later said, "On the day of resurrection, you all shall enter *Jannah,* half a day prior to your other wealthy brothers and the measure of that one day is 500 years". As per a citation,

[486] *Muhajareen-e-Mecca.*

Hazoor SAWW said to Hazrat Ibne Masood RA, "Recite the Holy Quran to me". Hazrat Ibne Masood RA humbly asked, "Hazoor, shall I read it for you, whereas the fact is that it has been revealed on your heart". Then he SAWW said, "I like it to listen from someone else". Regarding listening to its recitation, the Holy Quran says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely"

(*Al-Quran, Surah Al-Anfal, 8:2*)

After the blessed Companions RA, the practice of listening to the recitation was kept intact by *Aulia Karam* as well and they have reflected keenly on the astounding effects which are created by listening to the Holy Quran; they endorsed their experiences and observations in *Arifana Kalam*[487] and also in the books on the subject of 'Mysticism[488]', so that the Community of Risalat Maab SAWW practically benefits from such works. Allah SWT said in the Holy Quran:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

"So, when the Qur'an is recited, then listen to it and pay attention that you may receive mercy"

(*Al-Quran, Surah Al-A'raf, 7:204*)

The He says at another place:

لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ

"O'Nabi, for them are good tidings. So, give good tidings to My servants. Who listen to speech and follow the best of it (sincerely). Those are the ones Allah has guided"

(*Al-Quran, Surah Az-Zumar, 39:17-18*)

The one who listens to the recitation of the Noble Quran enjoys a higher spiritual ecstasy; with complete focus and attention, he receives blessings by virtue of which he gets nearer to Allah SWT and intuitively engages in conversation with Allah SWT. He, as The Perfect Noble Being and The Exalted, gives the realization of His existence; no matter how sinful is the one who contemplates on Him with utter focus, divine focus of even a thousandth part of a moment vanquishes the deficiency and filth of his acts. The heart of the person is blessed with divine illumination, darkness gets obliterated and waywardness in a person becomes non-existent. The person is relieved of all the diseases and complexities (*Labyrinth*). The kind sight of

[487] *Mystic poetry.*
[488] *Tassawuf.*

Allah, The Only Majestic, grants salvation from the adversities and misfortunes, characters are formed and a rare ability to realize the pain and sufferings of humanity gets developed among these people. The existence of such a person becomes a ray of hope for the pain-stricken and the diseased; having been freed from the dependency of means, he gets engrossed in The Ultimate Creator of Means[489]. Having quit the pursuance of material wealth, he personifies the strength of spirituality, he dwells day and night under the divine protection. Owing to His Merciful Bounties and Kindness, such a person turns into a blessing; Allah Pak grants him the power of patience and rectitude and elates him with unending blessings of resolve and determination. Finally, that person becomes the epitome of inner peace[490] for the humanity. Allah SWT says: -

إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا
- وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

"When it is recited to them, they fall upon their faces in prostration. And they say, Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled. And they fall upon their faces weeping, and the Quran increases them in humble submission."
(*Al-Quran, Surah Al-Isra, 17:107-109*)

Dear readers, these sentences may perhaps seem merely bookish, but the truth is that the immortal *Ishq* of divine focus and research of an accomplished personality of Dudhi Thal, Lilla Town, Makhdoom Syed Safdar Ali Bukhari(RA), Sarmast Jahan Gasht, Al-Maroof Qalandar Baba Bukhari(RA) showed us the way to seek intimacy and *Qurb* of Allah SWT through his(RA) prescribed manner of listening The Noble Quran and which enlivened the dead hearts. People's approach towards life has changed and their characters transformed positively; the sinful have turned into a sign of hope and happiness for the pain-stricken humanity and they illuminate the passage of hope to the aggrieved and dying humanity. Qalandar Pak(RA) was blessed with this prescription of success through his(RA) outright focus and he(RA) did not restrict it to himself and remarkably proved in the best way that he(RA) was truly a descendent of the Benefactor of Humanity, Hazoor Kareem SAWW. This is indeed the reward of his(RA) hard work and unrelenting endeavours that in order to seek deliverance from pain and agony, today people listen to Surah Al-Rehman throughout the world with great interest, fervour, intense passion and love. Since it remains unchanged irrespective of the time, therefore it is very much regarded as

[489] *Mussabib-ul-Asbab*.
[490] *Sakoon-e-Qalb*.

the pinnacle of truth. Uncountable numbers of people tried this greatly blessed method and are engaged in its further distribution to others, for the sake of ever continuing alms. Qalandar Pak(RA) neither had any inclination towards gathering money, nor the *Malamat* that lay in the passage of truth manage to waver his resolve and passion for the humanity. Other than this, what bigger service to humanity could there be that remaining above the social narrow mindedness and religious factionalism, he(RA) induced such rarities into the hearts which initially we saw in the shape of program 'Qaseeda Burda Shareef' and later as the program 'Al-Rehman'; not only that these programs won worldwide acclaim, but they also became a source of blessing and peace to the pain-stricken and suffering humanity. Qalandar Pak(RA) was a dweller of divine *Ishq* and in his(RA) self, he(RA) was a sheer embodiment of someone who felt and realized only the pain that surrounded the people. Despite lack of any worldly desire and disregard for it, he(RA) was persistently engaged in the cause of pain-struck and oppressed people. His(RA) spiritual journey has revolved around the efforts to build and awaken positive inspirations inside human minds and hearts. Most striking aspect is that his(RA) intensity of smile increased with increase in resistance to his(RA) efforts; and the energy and strength of his(RA) inner self[491] not only gave prominence to his(RA) efforts, but also relieved the people from their wretchedness and ominousness. **He(RA) never cursed anyone and always stressed on his adorers to strive against hatred. He(RA) used to say, "Remember that the truth is always resisted and condemned; and this condemnation always brings beauty to the struggle in life". Baba Bukhari(RA) gave the lesson of love to everyone, "Love people, love people, no matter how intensely someone hated you, but you should love them and change every single person who hate you with your passionate force of love". One day someone questioned Qalandar Pak(RA) that where could a friend of Allah SWT be found? He(RA) replied, "May Allah bless you the vision[492]"**. To ensure that the person did not feel hurt, he(RA) would always respond politely and beautifully against anyone's objection, expression of hatred or a question. In his(RA) extreme focus

[491] *Qalbi Jalal*.

[492] *Qalandar Pak(RA) refers to the fact that the vision which enables a person to see the friend of Allah SWT is indeed a blessing; sometimes, a friend of Allah SWT may be there in sight and yet the person may still not be able to realise due to deficiencies of true understanding, faith or trust.*

towards Allah SWT[493], Qalandar Pak(RA) most aptly used the print and electronic media of modern times to further the message of The Ultimate Truth towards common people. He(RA) never made anyone as an object of his(RA) criticism in newspaper columns, rather pointed out social evils which existed and reminded everyone to only fear Allah SWT. He(RA) lit the torch as a delightful source of light for spreading Ishq-e-Risalat Maab SAWW by giving the idea of a beautiful program featuring 'Qaseeda Burda Shareef' through the medium of television. Such a program, whose physical benefit to the human body is assured, as well as the pith of the matter i.e. its intellectual, spiritual and inner strength, which is endearing the whole society even today. Having listened to Qaseeda Burda Shareef, wherein a patient of paralysis recovers his bodily health, his inner self also gets illuminated with the blessed name of Muhammad SAWW. Today, the oft emanating voices of Qaseeda Burda Shareef from every street, locality, school, mosque, radio and TV Channels is reflective of the climax of Qalandar Pak's(RA) focus of persistent *Ishq.* The readers must also know the fact that Qaseeda Burda Shareef is not merely for the treatment of a disease, rather it directs the people of intellect towards it. Just imagine, when Hazrat Imam Boseri(RA) recited this encomium to Shehenshah Konain Hazoor Pur Noor SAWW then he SAWW smiled, and his SAWW smile is the biggest blessing and elegance of this universe; it implies that whatever has been approved and liked by him SAWW, it is regarded as the sheer embodiment of blessings. Now, it is a matter of sincerity of purpose and passion; whoever listened to it with immense sincerity and focus, he got immersed and engrossed in it. What to talk of the disease, it vanquishes darkness which lurks inside a person. Baba Bukhari(RA) advanced from this point on and with reference to listening the recitation of the Holy Quran, he(RA) transferred a research in the heart of his(RA) spiritual *Waris* and having accepted it, the PTV made it open for the humanity at large. As per the accepted norms, people are fond of reading it then why did this inspiration of listening to it come about? Despite that it is recitation which is listened in the usual prayers i.e. to say *Namaz, Taraweeh and Shabeena*[494]; it is with listening that one ascends in the journey and moves ahead towards the realization. Such as in the Holy Quran, Allah SWT said about the Jinns:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ

[493] *Jazbi Yaksoi*.
[494] *Shabeena - Different forms and categories of collective prayers offered in the mosques*.

"And (Jinns) said, Indeed, we have heard an amazing Quran. It guides to the right course, and we have believed in it."

(*Al-Quran, Surah Al-Jin, 72:1-2*)

Including Hazrat Umer RA, many of the blessed Companions RA and the *Aulia Karam* (RA), became endeared and engrossed on listening to the Holy Quran; and they became ambassadors of divine light. We all perform good deeds, read and share *Ahadees Mubaraka,* not only that we recite the noble Quranic verses, we also do believe in it as a source of recompense[495] on this account. But the disharmony in our *Zahir*[496] and the *Batin*[497] breeds unease and we fall victim to forlorn, helplessness, impatience, ungratefulness and get entangled in a tornado of negative thoughts; in addition to harming our brothers, we also lose the pleasure of our own lives. We always throw the blame on others for any wrong that is committed, and eventually one day we are hurled into disgrace by the laws of the nature; and the society physically gets engulfed in diseases and with setting in of mental discord and inner dissatisfaction[498], it becomes a symbol of reproof. We are inclined towards eliminating our discomfiture through pursuance of the worldly matter, we wish to cure our malevolence and ill-will through medicines; our continuous failure in this regard entangles us in the menace of witchcraft. Here comes the turn of relatives, jealousy and hatred with friends. We seek help of the practitioners of Black Magic and indulge in the vicious game of destroying our near relations.

A person may not be aware, as on account of remoteness from Allah Pak, he may lose the status of being 'The best of all creations[499]' and get propelled into the horridness and cruelty. Today's society is surrounded and afflicted by fatal diseases such as Hepatitis, Cancer, Paralysis, Tuberculosis, heart ailments and depression. Just as I have said, the available cures do not help, everyone is vying to go abroad for moneymaking, as if there is a different God ruling there; this is certainly that unease which needs to be cured. Kalma Pak sits as the bedrock in the creation of Pakistan, then why do we confront fear and terror; even to the extent that Allah's abode seems insecure; what has gone wrong with us? Is there anyone ---------- who would take us nearer to The Ultimate Truth by driving us away from illusory stories and legends; bring peace to the chagrined heart and induce harmony in the

[495] *Sawab*.
[496] *Zahir – The apparent, which is visible outwardly or perceptible.*
[497] *Batin – The inner self, which is not visible and is hidden or imperceptible*.
[498] *Qalbi Besakooni*.
[499] *Ashraf-ul-Makhlooqat*.

body and soul. Yes indeed, there is only one remedy to this, which stands as the call of the current times; listening of the Holy Quran. Based on the research conducted by Qalandar Pak(RA), the program called 'Al-Rehman' brought tranquil to the wandering inspirations and gave them a specific direction towards the righteous path. Though it is brief, but worth pondering, listen to the recitation of Surah Al-Rehman with utter focus and sincerity and feel it yourself; riddance from disease is a tiny issue, one would rather sail in the ocean of blessings and your generations would benefit as an outcome. It happened exactly so, peoples' lives took a U-turn. After having been relieved from the diseases and other complexities of life, people began to distribute this wealth of life, hope and blessings. Listening to the recitation of Surah Al-Rehman where on one hand people get rid of their deadly diseases, on the other hand, their hearts get illuminated with love and affection; respect and regard for each other turn the society into an abode of peace. Hazoor Nabi Kareem SAWW said, "None of you will believe until you love for your brother, what you love for yourself[500]". Disregarding any concern for material gains, Qalandar Pak(RA) spread the message to entire humanity, and to every individual who met him, worried or afflicted with a disease and pain-stricken, he(RA) would tell him to listen to Surah Al-Rehman; and when you recover from the agony and begin to smile again, then endeavour to enliven others with your happiness and contentment. Let this spreading of the message become your obsession in life. Embraced with magnetic energy, people have become active in spreading this message. Some received the message with smiling acceptance, whereas others highlighted the need for medicinal treatment, as being the recommended practice in line with *Sunnah.* He(RA) never restrained anyone from seeking cure through medicinal treatment, but then listening to the Holy Quran in itself is the cure; medicine acts as just the means, whereas the Holy Quran is the cure and a blessing. There is no village, hospital or a city where gatherings were not or are not being held for listening to the recitation of Surah Al-Rehman and this message of listening to the Holy Quran has not been sent. All praise be to Thy Lord, The Almighty! The diseases, whether ordinary or the deadly ones, all kinds of patients recovered. Qalandar Pak(RA), having braved the tumultuous ocean of ill-fame and repugnance, was blessed with this precious pearl of hope through his(RA) unrelenting focus and determined effort;

[500] *Sahih Bukhari & Muslim*.

and which shattered the societal cliché of helplessness and disappointment. Wherever he(RA) would visit and whomever he(RA) would meet, he(RA) stressed on the need to listen to Surah Al-Rehman. There is no such department, neither any officer, nor a politician, who was not given this message by Qalandar Pak(RA). To gauge practical benefit from his(RA) research, some offices even conducted practical tests on their employees regarding listening of the Holy Quran; the results were inspiring. The strength of the body increases manifolds, the speed of work enhances owing to correct focus and people do not get afflicted with diseases unduly. Indulgence in wrongdoings stops, people begin to work diligently and like this many organizations and set ups began to prosper happily. Many hospitals adopted this manner of listening to the recitation of Surah Al-Rehman and decided for their patients to listen to the recitation. The ratio of successful treatments soared. Most astounding fact is that the deadly diseases, such as Hepatitis gets eliminated from the roots within seven days, on which huge sums of money are spent on the treatment, otherwise. **Qalandar Pak(RA) says, "It is not about curing the diseases, rather it is about curing the inspirations and perceptions; the disease is caused by the negative inspirations. One gets blinded in the mad rush for material gains. The unending desires of *Nafs* deprive a person of the real blessing of peace; just as termite to the wood, the body gets affected and in a short time the human structure gets entangled in the cobweb of medicinal dependency. Whereas these medicines may be able to cure one disease, soon another disease takes roots; certainly, this is no treatment that one continues to take medicines throughout his life"**.

Let it be known that whoever turned away from The Ultimate Creator of the Means and chose to adopt the dependency of just the means, he got distant from the blessings of Allah SWT; and abundant force of evil would entangle him in damnation of fear, hopelessness, magic and demon. Qalandar Pak(RA) saved us from all these illusions and complexities. Firstly, curing the disease, followed by correcting the mind and finally, the process of character building; a good inspiration could only play a constructive role in building the society. Seek opinion of the one Who treaded this path, do not doubt him, rather experience yourself by following it, test it; feel the inner peace yourself and save your future generations. Please do realize that so many came to this world before us and they now lay buried

underneath the surface of earth; whose name is remembered even today? Yes indeed, of those who ruled the hearts, of those who brought life to dead hearts. Every alphabet of the Holy Quran is the cure, it is the divine light; when we talk of the cure, please remember that death is also a cure, if it comes in peace. The cure does not only mean the riddance from diseases, rather it is the riddance from every misfortune and evilness which is only possible through the benevolence of the Holy Quran. This Holy Book is forever existent. Therefore, listen to Surah Al-Rehman and having achieved salvation from every kind of evilness, illuminate your heart and mind with the kindness of Allah SWT; and do regard his special blessing of taking birth in a Muslim family and this privilege alone is higher than all the privileges granted to Israelites. Present yourself in His Court so that He grants you salvation from the diseases, such as hatred, vindictiveness, envy, malice, animosity and abhorrence; and grants you wisdom to choose the illuminated path of peace and then blesses you with firmness. We have been wailing over the unease and turmoil which we all confronted in every aspect of our individual and collective lives. Whether it be a matter of agricultural concern or an industrial and commercial aspect, a cultural complexity or an economic issue, a bodily ailment or a mental disorder, a spiritual unease or a heart ailment; just listen to the recitation of Surah Al-Rehman.

This write up was drafted by me for publicizing the message of Surah Al-Rehman and to explain the benefits of its listening. The audio recording of this conversation was also done in my voice and was distributed for free in public. It was aimed at addressing common queries regarding the message.

Once, Qalandar Pak(RA) phoned me during the summers and ordered me to reach Lahore, as he(RA) was due to meet the Provincial Secretary of Agriculture and a briefing was scheduled with reference to Surah Al-Rehman during that meeting. Therefore, the order was complied with immediately and a meeting with Secretary Sahib was attended by me together with Qalandar Pak(RA). The secretary was a very kind person, he listened to the conversation properly with keen interest and requested for preparation of an audio cassette for easy comprehension by ordinary farmers. The Secretary requested that audio cassette on one side should have the recitation of Surah Al-Rehman and on the other side it should have the recording of my conversation. He assured that copies of this audio cassette would be made by

Agriculture Department for distribution among the farmers. I returned to Rawalpindi after the meeting and got busy in the usual official commitments. Qalandar Pak(RA) did remind me once and I assured him(RA) that after having jotted down the text, it will be recorded soon. As I was returning from the office in the evening, my foot suddenly twisted, just outside the house. Apparently there seemed no reason for that and I did not feel anything at that time. After a while, few people came to the house for *Dua* and with whom I kept sitting at one place till 10 PM for *Mast Mast* Session. When the visitors were departing, and I tried to get up to see them off, I could not get up. I looked at my twisted foot which by that time had badly swollen and I was unable to stand due to intense pain. After having granted leave to all of them, I dipped my foot in warm water, but to no avail. Next day, having got the information, all loving followers came to me carrying with them either an ointment or some oil for massaging the foot. I was now restricted to the bed. It struck to me during this time that perhaps I should begin to write the script for recording of cassette; and there could not be a better occasion than that, for the task. Hence, I wrote a script for next five days by the title of '*Rizq*[501]' and recorded it on the cassette at home. The pain subsided exactly on the day this work finished. By this way, I understood the point that lax and laziness in compliance of the commands given by the *Murshad* is on account of our *Nafs* and one must strongly guard against it. More so, Qalandar Pak(RA) had transferred the research in my heart and my engagements to the contrary were inappropriate. Copies of that audio cassette were distributed in the villages by many thousands. I am reproducing the transcript of the same audio cassette so that you gain strength in the process of advancing Surah Al-Rehman and by the benevolent *Faiz* of Qalandar Pak(RA), you are blessed with enlightenment.

Rizq

Allah Pak stated in the Holy Quran:

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُّبِينٍ

"And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register."
(*Al-Quran, Surah Hud, 11:6*)

[501] *Subsistence or providence*.

This entire universe solely is owned by Allah SWT, The Possessor of Majesty and All Honour.

Allah SWT stated in Surah Yasin:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ

"His command is only when He intends a thing that He says to it, "Be," and it is."

(*Al-Quran, Surah Yasin, 36:82*)

It means that as He desires, it simply comes to existence. Just think, when Allah SWT has said openly about the subsistence, then we must believe that claim of The Creator and The Ultimate Owner is absolute truth, and The Real and The Most Loyal Being towards a person is The Mighty Lord of the universe. Allah Pak blessed us with a body and its every attribute and ability holds the status of complete providence. Our vision, hearing, speech, touch, our emotions and inspirations, our sorrows, happiness, knowledge, beauty, love, to the extent that even the physical strength of our body; it is all His providence. Above all, our faith is also the providence, He is The Perfect Provider, Who before the birth of a child, arranges for his sustenance. That Beneficent and Merciful Being, Who has co-related Himself with love of the motherhood, and said that if the creation desires to know about the nature of my love then they should understand that even if the love of the motherhood is added up 70 times, the love of This Beneficent and The Merciful is far greater and many times over. Take the example of a mother, how intensely she loves her child, this love is immeasurable. Irrespective of colour or creed of the mother, no matter how a child looked, he is most dear to his mother; no mother throws her child into the fire. Rather, she willingly put her life in the harm's way for the sake of her child. Now imagine, that Pure Being, Who is The Real Creator and The Ultimate Owner, how intensely He loves the person. This True Lord has kept the Paradise underneath feet of the mother and gave us the awareness of her glorified status. Hence, it is only Allah SWT, Who elevates a girl to the renowned status of a mother and at this point, He is emphasizing on us as to how near He actually is, to His creation. Though the physical mother does not live forever and life ends, but The Mother, Whose love is far greater than the love of 70 mother does not meet death and is immortal; He is forever existent. We received this inspiration and understanding from the code of life which was revealed onto the most respected and beloved of Allah SWT and our most

dear Prophet Hazrat Muhammad Mustafa SAWW i.e. The Holy Quran; its practical manifestation is the account of Sarkar-e-Pak's SAWW blessed life.

نگاہِ عشق و مستی میں وہی اوّل، وہی آخر
وہی قرآں، وہی فرقاں، وہی یٰسیں، وہی طٰہٰ

"Nigah-e-Ishq-o-Masti Mein Wohi Awal, Wohi Akhir
Wohi Quran, Wohi Furqan, Wohi Yasin, Wohi Taha"

"Love's eyes, not slow to kindle, hail him Alpha and Omega i.e. The Beginning and The Infinite End, Chapter, and Word, and Book. I would not go. Doctor Iqbal has explained the context of divine Ishq, as that exists between Allah SWT and His Beloved Prophet Muhammad SAWW"

(*Hazrat Allama Doctor Muhammad Iqbal RA*)

He SAWW said, "You must show gratitude for whatever has been granted to you by Allah SWT. The expression of gratitude increases His blessings". If we remain grateful to Allah SWT for the qualities and capabilities granted by Him, then He further refines these qualities and capabilities and grants further prosperity in our subsistence; and He safeguards this subsistence from the act of devil. He fills our hearts with love and respect for each other; the home, as well as the society turns into an abode of peace and tranquility. Allah Pak has decorated this universe with all kinds of His bounties for our comfort. Beautiful colours, trees, fruits, flowers, greenery, mountains, rivers, oceans, animals, grazing animals, birds, sun, moon, stars, clouds, rain, wind, beauty of variable seasons; all these blessings were created for the human beings, and every blessing was made to act as the means for their subsistence and livelihood. Animals and birds including the grazing animals were made to serve each other as subsistence. Animal skins were made to serve the humanly needs. Trees were created for building homes and furniture. Fruits were created for eating, whereas flowers for adding to the beauty and serving as medicines. Mountains were laden with minerals by Him SWT, the rivers and the oceans with such blessings as fish; and created water for the generation of electricity and sustaining the crops. He SWT designed variety of fascinating seasons to embellish the earth with vast array of greenery. Rain is poured down by Him SWT as an exquisite blessing to adorn the earth with elegance. The providence of each creation was pre-planned and earmarked. He SWT ensures that everything exists in respective spheres and orbits. He SWT established the supremacy of humans over

the deadliest of beasts and other crawling creatures of earth. This is only possible when a person lives his life as per the injunctions of Allah SWT and ensures that he does not surpass the bounds set by Him; only then he would be able to enjoy these blessings. Otherwise, whoever seeks to step outside the given bounds, he seeks to breakdown the laws of the nature and himself gets defeated in the turn of events, as a consequence of his wrongdoings; even the tiniest of the creatures would be able to harm him. Hazrat Habib Bin Saleem Al-Rai (RA) is an accomplished *Darwesh* (*Sufi*) who used to sit with Hazrat Salman Farsi RA. A *Buzurg* says about him that he once saw him offering the prayers as he passed by closer to him on the banks of Euphrates River while a wolf was guarding his sheep. He said that he was astonished to see that how a wolf could guard the sheep. Hazrat Habib Bin Saleem (RA) asked me the purpose of my visit after completing his (RA) prayer. I asked him (RA) that O' Shaikh, please explain this relationship of wolf with sheep, what does it mean? He (RA) said, "It meant that the herdsman of sheep held a relationship with The Ultimate Truth". After saying this he put a wooden bowl under a stone. That *Buzurg* saw that two fountains sprung from it. One of the fountain gave milk, whereas the other oozed honey; which he (RA) offered him to drink. The *Buzurg* asked him (RA) that O' Shaikh, how you got this blessed rank. He (RA) replied, "Through abidance of Hazrat Muhammad SAWW". Then he (RA) said that O' son, a water fountain was released from a stone for the community of Hazrat Musa AS, even though they opposed him AS; the rank of Hazrat Muhammad Mustafa SAWW is higher than that of Hazrat Musa AS. Why would the stone not give me honey and milk when I adhered to Hazrat Muhammad SAWW?

I requested him (RA) to bless me with some advice. He (RA) told me not to make my heart as a receptacle of worldly desires and do not turn my stomach into a pot of forbidden stuff, since people got wrecked because of these two things and their salvation also lay in safeguarding against them. You have seen that when a person is adorned with the divine love and abidance of the blessed manners of Risalat Maab SAWW, then all creatures become subservient. The blessing of life is a bounty of Allah SWT and the biggest bounty of The True Lord is to be part of the blessed community of Risalat Maab SAWW. The blessings of this universe exist for all, alike; whether they are pious or spoiled, Muslims or disbelievers, but the biggest of all blessings is the 'faith' compared to which all worldly comforts or convenience

carry no value. Through the wealth of 'faith' alone, we could be regarded as His 'Vice or Deputy'. It is the faith which tells us that Allah SWT has a right over us and it is that we should understand Allah SWT. Hazrat Muhammad SAWW said:

"If you people had gained *Ma'arifat*[502] of Haq Ta'alla, as was the right to understand The Ultimate Truth, then you would have walked on waters, and mountains would have trembled on your call"

Hazrat Allama Iqbal RA has very aptly said:

یہ غازی یہ تیرے پُراسرار بندے جنھیں تُو نے بخشا ہے ذوقِ خدائی
دو نیم ان کی ٹھوکر سے صحرا و دریا سمٹ کر پہاڑ ان کی ہیبت سے رائی

"Ye Ghazi, Ye Tere Purisrar Bande. Jinhain Tu Ne Bakhsha Hai Zuaq-e-Khudai
Do-Neem in Ki Thoukar Se Sehra-o-Darya. Simat Kar Pahar In Ki Haibat Se Rayi"

"*These warriors, victorious, These worshippers of Yours,*
Whom You have granted the will to win power in Your name;
Who cleave rivers and woods in twain,
Whose terror turns mountains into dust;"
(*Hazrat Allama Doctor Muhammad Iqbal RA*)

Hence, the command of universe is synonymous with true love of Allah SWT, which is the real purpose of our creation. Just as Allah SWT said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"I did not create the jinn and the humans except to worship (understand) Me"
(*Al-Quran, Surah Al-Zaariat, 51:56*)

Today's society is marred by discomfiture; numerous types of diseases have surrounded it. The inner hatred, envy, vindictiveness, malice, and hypocrisy have pushed the people towards animality; they are physically, morally and spiritually afflicted with pain and agony. The malice of egocentricity has deprived them of the feeling of love. To achieve personal motives, they are willing to adopt any legal or illegal means; and by this, not only that they indulge in disheartening the people, but owing to their ever-persistent negativity, they perish oppressed people under their feet. Let it be known that providence is destined, and we need to pursue it positively with correct action and by remaining within the bounds set forth by Allah SWT. A person's task is to practically utilize the resources with a sincere intent; for the efforts to bear fruit, indeed it is contingent upon Allah's SWT will. Now our brothers, farmers should think that when they plough the earth and sow the seeds,

[502] *The knowledge and understanding.*

in whom they repose their trust and wait for the buds to come about; surely, they repose their trust in Allah SWT. Let this be known too that The Provider and Sustainer of all creations is Allah SWT, alone. Then, why do we fear the population and growth of animals, birds, insects and humans. It is only Him, Who creates; and arrangement of the providence is His task which absolutely and entirely not a difficult thing for Him. Just as it is said in 'Ayat-ul-Kursi': **وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا** "His Kursi extends over the heavens and the earth, and their preservation tires Him not" (*Al-Quran, Surah Al-Baqarah, 2:255*). He has gathered all the creations on the same earth and subsistence of each one of them is earmarked separately. Allah is All Perfect (*Subhan Allah*).

It is that very aspect, in which by reposing trust, we can get rid of disappointment and uneasiness; consequently, we can feel the pleasure in the blessings of Allah SWT. Today, if our brother farmers are confronted with pest attacks, shortage of rainfall, diseases among the animals, uneasiness in the homes and hopelessness, then they must understand that the situation would further worsen by being worrisome or untrusting and it will not improve. It is The Same Lord, Who rules the universe even today; they are the blessings of The Same Lord that continue to shower upon us to this day. We only need to establish a relation and contact only with Allah SWT. He SWT is running the affairs of this universe and it is only Him SWT who can affect betterment. Surely, we have forgotten the lesson of true understanding. He SWT awaits us, even today. Our negative aspirations have distanced us from the blessings of Allah SWT. There is again a need for us to imbibe positivity, pure inspirations and sincere intent. Let us come and delve in this state of divine trust so that we get the inner peace. Allah SWT has blessed us with such bounty as The Holy Quran and by turning away from it, we have lost our peace and have fallen victims to incurable diseases. We do take medicines but tend to forget that The Real Curer is Allah SWT.

In the materialistic world of today, it is the strength of The Holy Quran that people are turning to Islam by listening to it. It must be properly ingrained in mind that verses of Allah SWT i.e. The Holy Quran is the finest and the best thing for inner strength and purity. All Muslims have been directed to listen to it. Among other miracles of the Holy Quran, one of the miracles is that because of being so deeply touched, one does not experience languor while listening to it. To the extent that the

disbelievers of Quresh Tribe used to come discreetly at night and on listening to the recitation of the Holy Quran during the prayers by Aan Hazrat SAWW, they would get keenly interested and amazed. One night, Utaba feinted when he was discreetly listening to the recitation of Holy Quran by Aan Hazrat SAWW; he told Abu Jahl that he had come to know about its divinity. Similarly, Allah SWT sent Jinns to Hazoor-e-Akram SAWW and thereafter they began to visit him SAWW in big numbers and listened to the verses of Allah SWT (*The Holy Quran*). Hence, Allah SWT said:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا

"Say, [O' Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Quran. (Then Allah informed us about the statement of those jinn, that) Quran guides the heart of the spiritually sick to the right course, and we have believed in it. And we will never associate with our Lord, anyone."

(*Al-Quran, Surah Al-Jinn, 72:1 & 2*)

The Holy Quran, in addition to be an embodiment of subtle beauty, perfect expression, purity and effectivity, it gives guidance to the creation that Allah SWT condemns those who seek praise in the world and He raises the respect of those who are condemned by seekers of the world. Prior to his conversion to Islam, when Hazrat Umer Farooq RA heard that his RA sister and brother-in-law have converted to Islam, he RA picked up the sword and decided to kill them by freeing the heart with their love. Hazrat Khubab RA used to teach recitation of the Holy Quran to his RA sister and brother-in-law. When he RA reached at the door of their house, he heard Hazrat Khubab RA reciting Surah Taha to them; he RA entered the house and beat both, his sister and brother-in-law. Seeing blood on the face of his RA sister, his RA heart turned tender. On the instruction of his RA sister, first he RA bathed and then recited the same Surah Taha from the Holy Quran. Allah says in The Holy Quran:

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ - إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

"[O' Nabi] We have not sent down to you the Quran that you be distressed. But only as a reminder for those who fear [Allah]."

(*Al-Quran, Surah Al-Taha, 20:2 & 3*)

Having recited this, Hazrat Umer RA got engrossed in its deeper aspects and his RA heart abound the subtle truth contained in it; and he RA began to think about the following and its acceptance. Finally, he RA went to present himself RA in the court of Nabi SAWW to accept Islam; Later, he RA came to be known as 'Farooq-e-Azam

RA'. It is famously known that when the Companions RA recited this verse of Holy Quran in the presence of Rasool Allah SAWW:

إِنَّ لَدَيْنَا أَنكَالًا وَ جَحِيمًا ــ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

"Indeed, with Us [for them] are shackles and burning fire. And food that chokes and a painful punishment"

(*Al-Quran, Surah Al-Muzzammil, 73:12 & 13*)

Then having feinted with grief, Hazoor Pur Noor SAWW fell. It is said that a person recited this verse in presence of Hazrat Umer RA:

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ

"And when Allah intends for a people ill, there is no repelling it."

(*Al-Quran, Surah Ar-Ra'ad, 13:11*)

Then, Hazrat Umer RA shouted the slogan and feinted. After having lifted him RA, the people took him RA to the house where he RA remained sick for a month due to fear of Allah SWT. Allah SWT says: وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ

"When the Quranic verses are recited, listen with fullest concentration and in silence so that you are blessed with fullest mercy"

(*Al-Quran, Surah Al-Araf 7:204*)

In whatever manner a person may recite the Holy Quran; people have been ordained to listen with complete silence and proper attention. Then Allah SWT said, "O'Nabi, so give good tidings to My servants. Those who listen to speech and follow the best of it" (*as quoted above: Al-Quran, Surah Az-Zumar, 39:17-18*). And Allah SWT said this as well, "And the people, in front of whom, when Allah SWT is mentioned, their hearts get filled up with fear" (*as quoted above: Al-Quran, Surah Al-Anfal, 8:2*). Allah SWT again said:

الَّذِينَ آمَنُوا وَتَطْمَئِنَّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنَّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."

(*Al-Quran, Surah Ar-Ra'ad, 13:28*)

Please do remember, as against the above assertion, Allah SWT has also objected to those people who do not listen to the Holy Quran, as per the injunction

and by listening through the ears, they do not absorb it in their hearts: Allah SWT said:

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

"Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment."

(*Al-Quran, Surah Al-Baqarah, 2:7*)

Allah SWT then said:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

"And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

(*Al-Quran, Surah Al-Mulk, 67:10*)

Sarkar-e-Dojahan SAWW said to Hazrat Abdullah bin Masood RA, "Recite for me Quran, so that I listen". He RA enquired that should he RA recite it for him SAWW, whereas it was revealed onto him SAWW? He SAWW said, "I like to listen to its recitation from someone else". This is a clear evidence of this fact that compared to a reader; a listener is in a better state of perfection. These happenings tell us that our success lie only in connecting to the Holy Quran. Our connection with the Holy Quran blesses us with the nearness of Allah SWT, and eventually we get salvation from misfortunes, evilness, disquiet and disappointments by the blessings and bounties of Allah SWT.

PTV Islamabad recently produced a program named 'Al-Rehman'. It has been revealed in that program that the patients suffering from incurable diseases recover by listening to the Holy Quran, even today; this holy book is a living miracle. Even in the current times, one can get rid of the spiritual complications and can find relief from mental agony and torment. The research and basic theme of the program was given by Makhdoom Syed Safdar Ali Bukhari Sahib (RA). Makhdoom Bukhari Sahib (RA) is known among the people as Qalandar Baba Bukhari (RA). For a long time, he(RA) personally carried out practical tests on innumerable disappointed and distressed people to realize the effects created by the recitation of the Holy Quran. Later, this research was handed over to PTV by him(RA) for conceiving a program called 'Al-Rehman'. The program 'Al-Rehman' was telecasted for six months by PTV and it drew tremendous acclaim and applauds, both inland and abroad. Each program featured the expressions of people who listened to Surah Al-Rehman with full concentration. Slowly and with great care, people were explained the method of

its listening i.e. how to listen and for many days. Consequently, uncountable number of people followed that method and later got their medical examinations redone. These people participated in the program along with their medical reports. They confirmed as to how Allah SWT bestowed mercy on them and they recovered from their diseases. The patients included those suffering from heart and liver ailments, cancer, paralyses, tuberculosis, mental and spiritual incongruities and maximum numbers among them were the patients of hepatitis. The recordings of the program were done in different cities, villages and hospitals. Significant results were achieved among the patients in hospitals and thus many hospitals instituted arrangements for listening of the recitation of Surah Al-Rehman by the patients in different wards. Later, when the results were compiled, it was revealed that ratio of successful treatment in the hospitals had risen manifolds. In this manner, the research of Qalandar Baba Bukhari (RA) and his(RA) compassionate love for human society provided comfort to distressed and dying humanity. He(RA) said, "**Majority of the people are unable to purchase expensive medicines and lack of finances for undergoing various surgeries should not result in enduring pain and agony. Instead, people can just buy an audio cassette worth Rs. 30/- only, to get riddance from their diseases. Likewise, well to do people can avoid incurring expenditures of travelling abroad and it is better that they undergo treatment available within the country and along with it seek approval of Allah SWT by listening to the recitation of Surah Al-Rehman. Surely, recovery of health is granted by Allah SWT."**

The program 'Al-Rehman' was shown in all European and American States by Prime TV Channel through satellite coverage and many people benefitted from it. All listeners, our brother farmers may note down the method of listening to Surah Al-Rehman.

Buy the audio cassette of the recitation of Surah Al-Rehman in the voice of Qari Abdul Basit. All people and those in the family should gather around. Water and the glass should be kept on person. Close your eyes and free the mind from all concerns and imagine that Allah SWT is watching, hearing and is showering blessings, expressing kindness and granting relief (from the diseases). Thereafter, listen to the recitation with full concentration through the ears of the heart. Open your eyes when the recitation is finished and take half-filled glass of water. Close

your eyes once again and call out 'Allah' thrice through the depth of your heart and drink the water in three sips. This practice should be undertaken once in the morning, afternoon and evening for seven consecutive days; listening the recitation three times a day, in the morning, afternoon and the evening; and drink water as per the explained method after each listening practice. Play the audio cassette of Surah Al-Rehman in the fields to safeguard the crops from pests and other natural disasters. In the west, people are enhancing the yield of crops by playing music in the fields; this has been proven through scientific research that growth of plants increases through music. Now imagine, if the recitation of Surah Al-Rehman is played in the fields, not only that a better yield would be gained, by the blessings of Allah SWT, the crops would also remain safe from all kinds of evilness. Other than this, in case of sick animals, please remember to put your hand on the sick animal, close your eyes and after saying 'Allah' thrice, supplicate fervently through the heart. Open the eyes after the supplication and blow air through the mouth on the animal. In addition to this, take some water in a utensil, close your eyes after having dipped the hands in water say 'Allah' thrice and supplicate fervently through the heart. Open the eyes after supplication and blow air through the mouth on the water. Let the animal drink this water. In addition to recovering from the disease, the quantity of daily milk production would also increase among the milk producing animals. Surely, recovery of health is granted by Allah SWT. This method is proven by proper tests; you may try it as well.

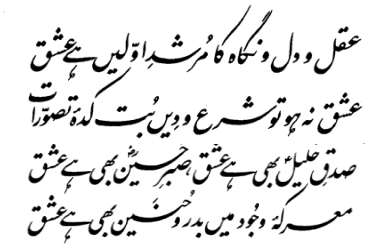
When I went to Lahore after the release of this audio cassette, Qalandar Pak(RA) showed me to a farmer who was visiting him(RA) at the residence. He said that he gathered some people in his house after listening to the recitation for seven days, prepared for them a dessert with only 125 grams of semolina (*Sooji ka Halwa*) and played to them the recitation of Surah Al-Rehman. After a short time, people began to pour in from adjoining villages and gather around to listen to Surah Al-Rehman. That is how the 125 grams Semolina dessert increased to 1000 grams and despite this increased load, the farmer continued with his beneficent act. After some time, I happened to visit Multan for attending the marriage ceremony of Mian Saeed Sahib. During this time, we asked Saeed Sahib to arrange for us a Van so that we all could visit the Shrine of Hazrat Baba Farid Shakar Ganj (RA) located in Pakpattan Sharif. During that journey, I saw wall chalking done everywhere on the walls and big boulders which said that, "Play the recitation of Surah Al-Rehman in the fields for

healthy crops". I got invigorated on seeing the astounding effect of the audio cassette prepared by the blessings of Qalandar Pak(RA). I had been visiting the Shrine of Hazrat Baba Ganj Shakar (RA) earlier as well and we used to stay at the residence of Raja Akhtar Sahib, located in Arifwala. The father of Raja Akhtar Sahib was a devout adorer of *Faqirs.* **Qalandar Pak(RA) said, "Two types of people follow behind a *Faqir.* One of them who occasionally meets the *Faqir* and leaves after having requested for prayers or Dua is called *Faqir Dost*[503]; whereas, the other one who is *Sahib-e-Asool* and fully submits and perishes himself in the love of a *Faqir* is called *'Faqir Parast*[504]*"***. I also met a *Nanga Majzoob* Baba Essa in Arifwala. On one occasion, I stayed in Arifwala for over 20 days and even *Eid-ul-Azha* was spent there; then Qalandar Pak(RA) rang up and ordered, "It is enough Syed Baba, just return". I called Doctor Mubashar Sahib once for the recording of Surah Al-Rehman. Doctor Sahib is a famous and an accomplished psychiatrist. I told him that I want to play the recitation of Surah Al-Rehman in a particular ward of psychiatric patients in his hospital. He accepted our request and to start with, we first recorded the expressions of Doctor Sahib. Doctor Sahib is a *Faqir Parast* person. The element of love and pain is prominently felt in his conversation. Doctor Sahib regards Mohtarma Abida Parveen as his *Murshad,* everyone knows that life of Abida Sahiba revolves around loving the *Sufia Karam* and singing their *Sufiana* poetry[505]. After recording the interview of Doctor Sahib, I requested him to gather most dangerous patients of your ward in a hall. Doctor Sahib opined that some patients were extremely violent in their behaviour and gathering them would be risky. He did however make the arrangements on my insistence. I conversed with the patients when they had gathered and told them that I had come to make them listen to Surah Al-Rehman. I realized that they were expressionless on my conversation; as though, no one had listened anything. Thereafter, I commanded them in a louder tone, "Close your eyes and listen to Surah Al-Rehman". We then played the recitation. When we asked them to open the eyes after 20 minutes, all of them showed signs of softness and carried a subtle smile on their faces; whereas few had tears dripping down from their eyes, all of them were asked to drink water, after which followed the session of recording their

[503] *Faqir Dost - A person who respects and regards a Faqir, momentarily for his love of the world*.
[504] *Faqir Parast – A devout adorer and follower of a Faqir who seeks to tread the path of truth & ultimate glory.*
[505] *Arifana Kalam*.

expressions and feelings. **When I asked the first patient who was a dangerous psychiatric patient, as to what did he feel; he first looked at me and then towards the hospital staff and said, "It is for the first time that someone spoke about Allah here, it was pleasurable, I felt peaceful"**. Everyone was astonished and said that he never used to speak and only resorted to aggressive behaviour. We experienced through this recording that Surah Al-Rehman was a great blessing even for the psychiatric diseases. The people of logic ask from us the reasons; as to how did it happen? Or, as to how would it happen?

Doctor Allama Iqbal has very aptly said:


عقل و دل و نگاہ کا مُرشدِ اوّلیں ہے عشق
عشق نہ ہو تو شرع و دیں بُت کدۂ تصوّرات
صدقِ خلیلؑ بھی ہے عشق، صبرِ حسینؓ بھی ہے عشق
معرکۂ وجود میں بدر و حُنین بھی ہے عشق

"Aqal-o-Dil-o-Nigah Ka Murshid-e-Awaleen Hai Ishq
Ishq Na Ho Tou Sharaa-o-Deen, Bott Kadda'ay Tasawwarat
Sidq-e-Khalil(AS) Bhi Hai Ishq, Sabr-e-Hussain(RA) Bhi Hai Ishq
Maarka'ay Wajood Mein, Badar-o-Hunain Bhi Hai Ishq"

"Intellect, heart and vision, all must take their first lessons from Love
Religion and the religious law breed idols of illusion if there is no Love.
The truthfulness of Abraham (AS) is but a form of Love, and so is the patience of Husain (RA). And so are Badr and Hunayn, in the battle of existence."
(*Hazrat Allama Doctor Muhammad Iqbal RA*)

In the year 2000, I got the opportunity to visit the house of Captain Mannan with Qalandar Pak(RA). The wife of Captain Mannan was a devout adorer of Qalandar Pak(RA). Mannan Sahib used to take around Qalandar Pak(RA) for *Gasht* in his car. Captain Tahir, the eldest son of Mannan Sahib is also a fond adorer of Qalandar Pak(RA). Doctor Erum, who is the daughter of Mannan Sahib and whom all *Kakas and Kakian* call as 'Mom', is a Clinical Psychologist. She is the only one in the family who zealously adores Qalandar Pak(RA) with her heart and soul. It was to acknowledge this ardent love that Qalandar Pak(RA) visited this house. Then people began to gather routinely in their house which was in F-8/4 (*Islamabad*). The house would always remain filled with people who were desirous to meet Qalandar Pak(RA). Your Mom used to cook *Lungar* for everyone and that is how *Mast Mast Sessions* with people continued till late at night. Whenever Qalandar Pak(RA) needed to take rest, he(RA) would always do so in your Mom's room; and he(RA) would

always take her along to meet the visiting people. This routine was followed till I got married to Doctor Erum Sahiba. A house was rented in G-11 (Islamabad) after the marriage; the visits of Qalandar Pak(RA) then shifted to this house. He(RA) even passed his(RA) last days in the same house and departed to eternity from here. Doctor Erum Sahiba is my younger wife, whereas everyone's *Maa Ji* is my elder wife. **The efforts and services of both are praiseworthy. However, regarding your *Maa Ji,* there is no doubt in saying that my elder wife has a prominent role in strengthening my relation and ardent following of Qalandar Pak(RA). Owing to our connection with a *Faqir of Malamati Order,* when all the people and relatives had cut their ties, your *Maa Ji* always sided with me determinedly; which she does so till today with same fervour. The love of my younger wife with Qalandar Pak(RA) is also intensely beauteous. Qalandar Pak(RA) told her, "Dear daughter, no matter you are right or wrong, Baba would always side with you". Socially, the second marriage is generally not received well, but the acceptance meted out to it by your *Maa Ji* is commendable, rather it stands as an example. On the other hand, your Mom's love and assent is indeed matchless and she is forever engaged in propagating the message of Qalandar Pak(RA). Whether it was prior to the marriage, or after it, every breath of her life is and was dedicated to the sincere love of Qalandar Pak(RA).**

The establishment of *Astaana* in the house located in F-10/2 (*Islamabad*) and preparation of *Lungar* during oft sessions of *Dua* superbly exhibits the enormous love of my elder wife towards Qalandar Pak(RA) and it is an excellent evidence of her earnest relation with him(RA). It is a strange fact that the house where we are presently residing, is the same house where a staunch *Kaki* of Qalandar Pak(RA) used to live. A very dear person, Doctor Armaghan is the owner of this house. Doctor Sahib has a very strong bond with Qalandar Pak(RA). His love and consistency could be gauged from the fact that he pursues the command of Qalandar Pak(RA)till today which was given during his(RA) lifetime to all doctors who adored him(RA), that they must visit Lilla Town once a week to attend the patients. He(RA) had also established a dispensary there which administered free medicines to the visiting patients. After the departure

of Qalandar Pak(RA) to eternity, only two doctors complied to this command and continue to visit regularly till to-date; they are Doctor Shehzad and Doctor Armaghan. Whether it is summer or winter time, irrespective of the harshness of weather, they never miss the day. Their manner of abidance reflects their sincere love with the *Faqir,* which is indeed an exquisite quality of these two doctors. We shifted to the house of Doctor Armaghan in 2014. **Let me narrate an incident regarding this house. Once, I received a call from Qalandar Pak(RA) during the daytime, he(RA) said, "Syed Baba, a person has come to me who desires to become the Chief Minister and says that please get me the onerous position. I have told him that this task is performed by Syed Baba. Therefore, you come over here". He(RA) then handed the phone over to a *Kaki* who explained to me the location. When I reached there, I saw that Qalandar Pak(RA) was lying and a person was kneading his(RA) feet. As soon as I entered, Qalandar Pak(RA) introduced him and said that he was Arbab Ghulam Rahim and he awaits my *Dua* in his favour. He(RA) then got up and moved outside. I sat with him and conducted *Dua.* After some time, he was made the Chief Minister of Sindh. Qalandar Pak(RA) then reminded him to spread the message of Surah Al-Rehman and said that other than this, he(RA) had no business with him. The worldly commitments in relation to his position kept him from attending to this injunction; so, one day, Qalandar Pak(RA) said, "Arbab would become Rubab". He was removed from the position after some time".** The Chief Minister, once visited Islamabad and over the phone expressed his desire for a meeting. I told him that there was no need for him to visit and that I would visit him myself. Taking along Zahid Jhangvi Sahib, who is a fond adorer of Qalandar Pak(RA), we proceeded to Sindh House in his Suzuki Car; in such a car, whose windows would not even shut properly. When we reached Sindh House, we found the Chief Minister stood waiting for us along with many other people. The people present at the reception were surprised to see us arriving in a shabby old car and the fact that the Chief Minister eagerly awaited us, so they took us to a room with great warmth. They kept repeating that in my voice and accent, there was a semblance of the voice and accent of Qalandar Pak(RA) and they were amazed to see that. I told him exactly that the purpose of visiting him was nothing but to further the message of Surah Al-Rehman and asked him to convey to the Education

Department for ensuring that Surah Al-Rehman was listened in colleges and universities. He kept asking me as to whether there were any services to be rendered or orders for him; but I reiterated my message to him which was exactly as per the command of Qalandar Pak(RA). What could the worldly people give us; truly, everything is granted and blessed by Allah SWT, alone. **I say this even today that whoever has been granted with whatever bounty, the sole provider of that is Allah SWT. One may ascend to any position; the actual thing is striving to ease the pain of humanity. One needs to serve the purpose in a manner that tomorrow after death; he can face the accountability. Qalandar Pak(RA) had no personal business with the people holding high positions. He(RA) used to only stress on them, "Listen to Surah Al-Rehman and deliver this message to the people in your surroundings"**.

While staying in Islamabad, Qalandar Pak(RA) used to keep me with him(RA) either during the evenings or sometimes from morning till late night. People would come and go back afterwards; the foundation which was laid by him(RA) evoked positivity and now someone was to build the character for which one needed to be casted after due heating up in a fiery furnace. I recall that everyone used to leave by midnight. During a winter night after when everyone had left, Qalandar Pak(RA) went into the state of *Istaghraq* in a room. I kept sitting in the drawing room as a guest, repeatedly reading the newspaper many times over; *Nafs* also tried to cause agitation. ***Nafs* advanced all kinds of inspirations inside me, as to what I was doing there when everyone had already left and that they must be resting in their beds and for what purpose I sat there, what would I get out of it and what have you got thus far; the *Nafs* kept up its effort and as soon as the intensity of its maneuver grew harder, the voice of Qalandar Pak(RA) came, "Syed Baba, you can call someone to bring the car, then we leave". I looked at the watch, it was 3 AM. I immediately called up Saleem Akhtar Sahib and instructed him to come over. He arrived in half an hour. Then Qalandar Pak(RA) voiced, "Saleem Kaka has arrived, Baba would just be there after getting normal"**. Qalandar Pak(RA) came back in the room at around 4 AM and we moved from there. We went to the house of Chaudhary Sikander Sahib where Qalandar Pak(RA) got down and granted me leave after which

we drove towards Satellite Town. There are many more such instances; I gather that one could tackle his *Nafs* only when the soul was fully energized to subdue it. I lay no claim on anything; neither any act, nor any quality. Whether it happened then, or is occurring now, it was all and is the blessed vision of that *Faqir.* **The battle against *Nafs* is not a story or a tale to be told, it is rather a practical affair and it is beyond the capability of a single person to deal with it. Success is only possible through the blessings of Allah The Almighty; and a *Faqir* who epitomizes the blessings of Allah SWT, his endeavouring turns the impossibility into possibility. Just as Qalandar Pak(RA) said, "*Ishq* turns impossibility to a possibility"**.

Friendship with Raja Majid Sahib carried a different colour, such as I have mentioned earlier as well; one-day Raja Sahib asked me, "Do you people have something like *Shajra*[506], such as there exists in other Sufi Orders?". **I replied him instantaneously, "Syed puttar Bukhari da aye, Bukhari puttar Maula Ali[507] (*spoken in local Punjabi language*)"**.

This discussion was conveyed to Qalandar Pak(RA) and thereafter one day, I reached Lahore together with Sohail Cheema and Raja Sahib. It was the month of August and humidity was at its peak. Having entered through Bhaati Gate, we parked the car in the premises of Police Station and from there travelled on foot towards Bismillah Street. While passing in front of a Milk and Yogurt shop in the way, we all unanimously decided to drink *Lassi* before moving further ahead. **While preparing *Lassi,* the shopkeeper kept listening to our conversation keenly. When we asked him for the bill before leaving the shop, he said, "You all are guests of Baba Ji, forget about payment of the bill"**. However, he took some money on our insistence. There was no electricity when we reached the house of Qalandar Pak(RA). There were already 3-4 people present in the room. The windows were also shut. Just as when Qalandar Pak(RA) turned towards us, an adorer of Qalandar Pak(RA) present there and who happened to be a senior officer in WAPDA, began talking and drew our attention towards him. He tried to make us realize, rather understand that we were just an ordinary kind of adorers; whereas,

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[506] *Shajra means identification chain. Every true Tariqa or a Sufi Order (spiritual path) has a continuous history of origin. The root of which is Prophet Muhammad SAWW. The transmission of divine message has been continuing from him SAWW and through various Companions RA to the Aulia Karam (perfect spiritual guides) of the present day. The process of this transmission is not physical, rather spiritual by a way of heart*.

[507] *Translation: Syed Baba is the son of Bukhari (Qalandar Pak RA) and Bukhari(RA) is the son of Maula Ali RA*.

he was the real devotee and we could never love him(RA) as he did. He kept repeating the same chorus, each time in different words. Suddenly, when I looked towards Qalandar Pak(RA), I saw that he(RA) had put his(RA) face in the pillow and on realizing that I was looking at him(RA), he(RA) showed the face slightly; he(RA) was smiling. He(RA) gestured me not to reply and continue to listen and started laughing again. That person continued to indulge in self-praise and kept us at bay. Qalandar Pak(RA) removed the pillow after a short while and straightened up his(RA) sitting posture, he(RA) said, "Syed Baba, read out your *Shajra*". I said, "Syed puttar Bukhari(RA) da, te Bukhari(RA) puttar Ali da". He(RA) asked me to repeat it, to the extent that he(RA) asked me to repeat it 4-5 times. That person silenced, and he left in a few moments after seeking the permission. I never saw him again after this meeting. Wherever he may be, may Allah SWT keep him happy. Let me also tell you that in addition to the crop fields, recitation of Surah Al-Rehman is also being played in the poultry farms which is giving out marvelous results. Usually the numbers of dead chicken rise because of virus attacks. My adorers, Waqas and Asim Sahib are engaged in running poultry business. They once took me to a Controlled Shed where they told me that the recitation of Surah Al-Rehman was played every morning and evening. They do not cheat in feeding the chicken. I saw with my own eyes that the chicken flew like birds and their meat tasted like domestic poultry. Both these persons have spread this message everywhere in their surroundings. More so, because many people would come and ask them as to how did they manage to keep such a low rate of mortality and which medicines did they administer? No one believed them when they told them the fact. However, they remain firm in their mission to spread the message. Just as I said earlier, a person's thinking gets transformed. Having gotten out of the malice of greed and selfishness, the person gets rewarded with the wealth of contentment. Smiling face add to the charm of his personality. Just imagine, as to how peaceful is the heart of a person, who is unconcerned to the vexations of loss or gain.

The onset of the month of Ramazan-ul-Mubarak was closer when the TV Program 'Al-Rehman' ended after having been on the screen for six months. Qalandar Pak(RA) said, "Syed Baba, it would prove to be a marvelous undertaking with reference to the upcoming blessed month, if short duration programs were shown during *Sehri Transmission*; besides,

it would also serve as a reminder (*of the Program 'Al-Rehman'*)". Keeping this in mind, we took out expressions of people from the bigger programs and requested the honourable Hakeem Syed Mahmood Ahmed Surv Saharanpuri to highlight the significance of listening to the recitation of the Holy Quran with reference to the month of 'Ramazan'. Hence, the recording was carried out and having included the expressions of people after they had listened to Surah Al-Rehman, we produced 30 programs of 12 minutes each. Likewise, we again invited Saharanpuri Sahib and produced another 30 programs next year on similar lines with addition of some fresh recordings. **After that, Qalandar Pak(RA) said, "Syed Baba, the moment had arrived when we would give out our point of view openly and therefore, a program should be produced with proper results of the medical tests to prove to the people of reason that whatever we say is not just an inspiration, but a true reality. Let the people be invigorated with production of this paper evidence i.e. the Medical Reports, so that their thinking is transformed on the subject". Qalandar Pak(RA) always reiterated, "The actual issue lies in our thinking, the system would evolve and change when this thinking gets transformed; merely by changing the faces would not create desired effects. The true colour of our social and moral ethos would get energized only through metamorphoses in our thinking and to this end, the Holy Quran was the only blessing with which this effect could be achieved"**.

While keeping this inspiration in perspective, I conceived an idea again and having prepared it, I forwarded it to PTV Headquarters for their approval. 50 minutes duration was kept for this program. During that time, Mr Shoukat Pervez (Late) performed the duties of Director Programs. Shoukat Sahib was a kind person and he gave the approval of the program. Thereafter, we began to work on the program. Qalandar Pak(RA) had commanded us to work with intense concentration and focus, and so did it happen. We located the patients in the first phase and Saleem Akhtar Sahib was very forthcoming in this effort. Medical tests of those people were undertaken. Some suffered from Hepatitis, whereas others had heart ailments and still others confronted psychological complications. All of them listened to the recitation of Surah Al-Rehman for seven days and after which their medical tests were carried out. We collected their fitness reports. Let me just highlight that

there was an old lady among these patients whose kidneys did not function at all and imagine the extent of Allah's benevolence that her kidneys started to function. On completion of this phase, we began to search for an appropriate host for the program. Many names came to mind for the task. Among them, there was the name of Noor-ul-Hassan Sahib as well; besides, he had also met Qalandar Pak(RA). He possessed tremendous regard for the *Faqirs.* Despite all that, I carried an inner desire for searching someone who was unknown, and I could not understand. One day it so happened that when I was engaged in writing down the script for the program, a compeer who was a doctor by profession entered the room. His name was Syed Asjad Bukhari. As he entered, I observed a certain strain on his face, as if he was in agony. I offered him a seat and asked him as to why he seemed so worried? He replied that he had quit night transmissions since his fever was not subsiding and he spate blood while coughing. I consoled him and said that he was a doctor himself. He said that he caught the infection from a patient in Holy Family Hospital, a scar developed on the lungs and it had now spread. He said that he had come to say goodbye and seek forgiveness for any wrongdoing which he may have done. He said that he was leaving for England to undergo the treatment and surgery was to be performed on him. He asked me to pray for him. I instantly asked him as to when was he was due to leave? He told me that he would be travelling after 9 days. I immediately offered him the recitation of Surah Al-Rehman and told him that he should listen to it for seven days; every morning, afternoon and evening. I said that I was confident, there would not be a need to undergo surgery and said that he would recover by the blessings of Allah SWT. Syed Sahib went back after taking the audio cassette, and as well as understanding the method of listening. I resumed writing down the script for the program. We got the set designed for the recording of programs in next 3-4 days. Saeed Sahib put in a fine and hard effort in creating a perfect design. In my heart perhaps, I waited for Syed Asjad Bukhari and that he may host the program; the fact that I had already conveyed to Syed Sahib, I would wait for him. He was to get the medical tests done after seven days and tell me about the reports. It happened exactly like that, the door opened in the afternoon and a smiling face entered the office holding sweets in his hands; he was Doctor Asjad Bukhari who said that Shah Ji, the Quran is truthful. He said that today he was told after redoing of tests that the black spot on the lungs had vanished. He said that his fever subsided the very next day and he was fine now. He told me that he

would go to England anyway for his job, but firstly he would do my program; that is how Syed Asjad Bukhari became the first host of the program. We prepared for some days by sitting together and informed Qalandar Pak(RA) after deciding the date of commencing the recordings. The patients, as well as the doctors participated in the program. Doctor Erum (Mom) also participated in the program as a Clinical Psychologist along with her patient who had recovered after listening to Surah Al-Rehman. A special care was taken to ensure that every aspect of the program was presented with a scientific point of view; with all the proofs and it may not be just simple conversation or based on mere claims. Since, we had planned to advance it up to world level, therefore it was also necessary to include the medical analysis of the patients.

Invitations for the program were sent to the guests and some 500 guests finally participated in the program. This program was recorded in Chaghi Auditorium of PTV Islamabad Centre. An OB Van was used for recording and Qalandar Pak(RA) sat with me in the OB Van during recording of this program; he(RA) kept giving me instructions at every step and was smiling all the time. **Our host, Mr Syed Asjad Bukhari could not keep a hold of himself when all the attendees were made to listen to Surah Al-Rehman in the studios; due to overpowering sensations, he was unable to stand firmly while listening to the Holy Quran. Qalandar Pak(RA) told me to stop the recording and instructed, "Tell Syed (The Host) to drink water in three sips with closed eyes after saying 'Allah' thrice in his heart; all other attendees should be asked to drink water, likewise"**. The instructions were acted upon and in this manner that water neutralized the prevalent *Irta'ash*. The condition of Syed Sahib normalized, and he completed the program. Qalandar Pak(RA) came to the Hall after the program had finished and met with people. Everyone gathered around him(RA) and expressed their emotions and gratitude. I never saw him(RA) happier than he(RA) seemed on that day; it appeared as if some very big success had been achieved. He(RA) left the office while being surrounded by the people and said, "Syed Baba, get to the house of Chaudhary Sikandar Sahib after when you get free from here". I went to my room after that and arranged for serving tea to Doctor Asjad Bukhari. Some patients also sat there and conversed with me on the subject and asked me different things such as, when would this program telecast etcetera. Raja Majid

Sahib also entered my room along with Doctor Shehzad during the same time and which happened to be my first meeting with him (*i.e. with Doctor Shehzad*). Doctor Erum Sahiba kept sitting there in the room since I did not have a car and she wanted to drop me at the house of Chaudhary Sikandar Sahib. **We moved to the office after getting free from there. I drove the car while I was in such a state of mind that having completed the program, I hardly knew whether I drove on the road or perhaps, in the air; and meanwhile in the same state of mind, I got lost on the roads of Islamabad. I could not locate my way and your Mom was also grappling with a similar condition. Having failed to comprehend anything, I stopped the car and tried to gather my thoughts but could not understand a bit despite looking around here and there. It was then, when I recalled what Qalandar Pak(RA) had once remarked, "Syed Baba, how do you manage to do this recording, despite your such intensely mystic state of mind?" (*as mentioned earlier*). I received the call from Qalandar Pak(RA) during that time, he(RA) said, "Where are you, Syed Baba? Come over quickly as everyone was waiting for you at the dinner"**. I could gather myself and realize the correct route as soon as this call ended; I felt like transcending from being *Maghloob-ul-Haal,* to the state of *Ghalib-ul-Haal*. Hazrat Maulana Rumi(RA) said, "Whoever is desirous to seek the company of The Mighty Lord, tell him to join the courts of *Aulia Karam,* as they are the *Israfil AS*[508] of their times". The people who are dead from inside, are brought back to life by them. Whether someone is a stone-hearted and that may be a Marble stone from inside, when that person reaches an eminent person of heart[509], he will become a jewel. In this world, a person does not carry the worth of even a tiny straw, till he is associated with a *Wali Allah.* When the divine light of a *Lamp* absorbed and pulled the light of candle, then whoever looked towards it, factually saw the candle; in the same way, even if a hundred lamps were lighted, looking at the last lamp was just like seeing the original candle. **We found Qalandar Pak(RA) waiting outside for us when we reached the place of Chaudhary Sahib. He(RA) received me and offered me sweets from his(RA) own hands; I was taken to the dining table with applaud. I am incapable of explaining in words the extent of happiness and feelings of Qalandar**

[508] *The Angel of Trumpet*.
[509] *Wali Allah*.

Pak(RA) on that occasion. He(RA) put some part of the food from his(RA) dinner plate into mine and said, "Syed Baba, please eat". Qalandar Pak(RA) kept engaged in discussing the effects created by the Program 'Al-Rehman' till very late after the dinner; *Mast Mast Session* ensued till late night.

We commenced editing of the program and finished it soon in the following two days. Qalandar Pak(RA) was informed about the progress, he(RA) commanded that the program be dubbed and presented to him(RA) on a VHS Cassette. Now came the stage when the program was to be shown for seeking the approval. It was to be recorded as a series of thirteen programs. Its telecast time was to be decided. But, there lay a huge river of fire ahead, which awaited me. There was an ocean of opposition and this resistance came from within the office by some influential officers. Indeed, as was said by Qalandar Pak(RA) that the opposition is by the will of Allah SWT and it conjures refinement. Since, the intrigues of devilish powers give birth to firmness of conviction; the stage was all set to prove the ultimate reality. Lack of balance between positive and negative inspirations always give rise to a clash; and exactly so, did it happen-----.

Many days had elapsed since the completion of the program. Mr Akhtar Waqar Azeem was holding the appointment of MD PTV. Nobody was willing to telecast this program. Qalandar Pak(RA) finally stated, "Syed Baba, wrap up the shroud[510], it is a command from your grandfather[511] to go and tell MD PTV in plain terms that either this program will telecast, or you will part with your seat". Having received the signal, I got fully mobilized as though I lied there in wait. Initially, while being in the office, the inspiration of following the command simply fumed all the apprehensions. Taking it as perhaps the day of my resignation, your Mom reached my office with all her savings, to be taken as sustenance of life by me after I quit the job. I reached the PTV Headquarters and headed straight towards the secretary of MD Sahib to find out if the gentleman was in the office. He smiled and told me that he was consuming the lunch. I barged into his office only to find the smiling face of Mr Syed Akhtar Waqar Azeem; he immediately said, "Join in and have food". I gestured in

[510] *An idiomatic expression of 'Do or die situation'*.
[511] *In reference to Hazrat Ali RA, being the descendent of the same bloodline*.

negative, then he said, "Take some dessert, instead". I told him, "I have neither come here to have food, nor have I come to taste the dessert, the sole purpose of my coming here is to ask you as to why were you disallowing the telecasting of the Program 'Al-Rehman'. I am here this day on the command of my *Murshad* and my head is wrapped in 'Shroud'. I do not need this job, neither do I have the fear of losing it. Either the program would be telecasted, or else you must remember what I had told you that I was here to get that card which was written and given to you by Qalandar Pak(RA) and having read that card, I had told you that you would become MD and on which you simply smiled, as though it could never happen. Then, you did become the MD and now the command was to ensure telecasting of the program, else the command of your ouster would be initiated. I kept speaking without a pause in a strange state of mind; however, I do remember that breaking all the bounds of order and discipline, I became the proponent of truth and the fear of losing the job did not cross my heart and waver my conviction. I was just utterly focused on a single point; now, either the program would be telecasted or else, the MD would lose his position. Worldly people do not realize the power of *Ishq* due to their reliance on logic and always remain clung to the idea of securing means to an end; MD Sahib stood aghast on hearing my conversation. He responded immediately by saying, "Who had consented for this program, to which I replied that it was Shoukat Pervez Sahib who happened to be the Acting Director Programs at that time. Then, Syed Sahib said that I must talk to him as he was still the Director Programs. I told him that I had delivered the message as it was meant to be delivered to him and rest was his own wish. Having said all that, I got out of his office and headed straight to the office of Shoukat Pervez Sahib. He said, "Please tell your Baba to get me the appointment of Director Programs and then I will ensure the telecasting of this program". Seeing my condition and state of mind, he requested me to be seated there in the room, offered me a glass of water and tea. We were busy in taking tea when the phone bell rang; MD had called in an emergency meeting and wanted him to rush to his office. Shoukat Sahib got up from his seat and said that Syed, it seemed to him that I had probably caused huge ripples in the pond and trouble somewhere. The phone buzzed again as he was about to leave the office; his face sprung a smile as he listened to the phone call. He hung up the phone and in his peculiar mischievous style said, "Please join me as you have also been called in". We reached the MD's office and so did other officers, one after the other. MD and PM

from my Centre were also present there, while Akhtar Sahib went through various files and was initialing them in an intensely serious mood. Complete silence prevailed in the office. Everyone gestured towards me to know the reason and I intentionally showed my unawareness. Finally, someone broke the silence and asked him the reason for calling in everyone and if it was alright? Akhtar Sahib pointed towards me and said, "Ask him the reason". Initially, I kept quiet, but suddenly something happened to me and I began to talk relentlessly and informed the audience about the Program 'Al-Rehman'. Akhtar Sahib spoke out, "If I now grant the approval, then this worthy gentleman would ask for showing it at the prime time of 8 PM". I replied that I would not object even if it was shown at 11 PM. He then pointed out that duration of the program was 50 minutes and he considered it quite long. Shoukat Sahib interjected and explained that the format of program was such that its context could not be covered in 25 minutes. Mr Khawaja Najam-ul-Hassan, my own GM from Islamabad Centre opined that it was not a big issue as its duration could be reduced to 25 minutes. I suggested to him that it would be better if he had not intervened into this matter, less he may also fall victim to the issue. Everyone considered it to be a usual program, whereas if it was to be such then why there was that opposition? People had failed to comprehend its significance. Materialistic approach to life acted as a strong veil over the true reality and was thus giving rise to conflict. They held the unchallenged reins of power, whereas I only carried the passion for truth and this passion was being relegated as mere stubbornness; everyone in that meeting acted as a sycophant and chose to side with the MD, none supported the program. Despite long discussions and time, the meeting ended without a decision. Akhtar Sahib concluded that since the Director Program was away, a decision would be reached after discussions on his return to office. I returned to my office in that high state of mind. Everyone respected me as a producer in PTV, but it was something beyond my personal respect. **I called Qalandar Pak(RA) and narrated him(RA) the whole account of the matter. After listening to me, Qalandar Pak(RA) said, "Syed Baba, you are now in a very high state of mind, it would better if you had gone home". He(RA) instructed all the *Kakas and Kakis* to refrain from meeting me and that no one should be calling me for the next 3 days as he was in a majestic state of mind and was being cast in a fiery furnace. After three days, Qalandar Pak(RA) commanded me to remind MD Sahib on daily basis by calling him on his**

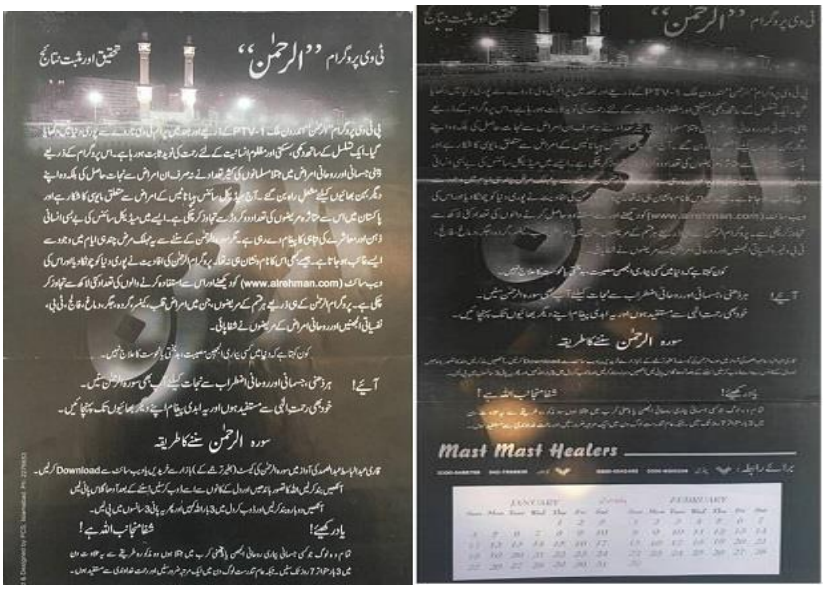
cell phone. Therefore, I began to call him thrice on daily basis till he stopped answering my calls and fifteen days passed in this manner. Then, Qalandar Pak(RA) said, "Syed Baba, do not call him again, the writing of the destiny could not be prevented". After few days, I received a telephone call at my residence from the MD office. The Director Program (*a lady*) spoke from the other side, she asked, "How are you, *Peer Sahib*?". I was just about to reply her when she said, "Please talk to your MD, over to him". He said that he had scheduled my program after two days and asked me to request Baba Ji(RA) to pray for him as he was in a trouble at that time. I was extremely delighted on the scheduling of program and called Qalandar Pak(RA) in excitement. When he(RA) listened to what I had to say, he(RA) said, "It is of no consequence now, Syed took a lot of time in understanding, that too when the decision had already been taken". Syed Akhtar Waqar Azeem was ousted from the appointment in the afternoon of the day when the program was to be telecasted. Whatever could be the apparent reason, I was aware of the reality as to who ultimately caused such a thing to happen. The program created much reverberations among the people. Everyone appreciated it and DVDs of the same program along with audio recitation of Surah Al-Rehman is being distributed till today for free to all the listeners.

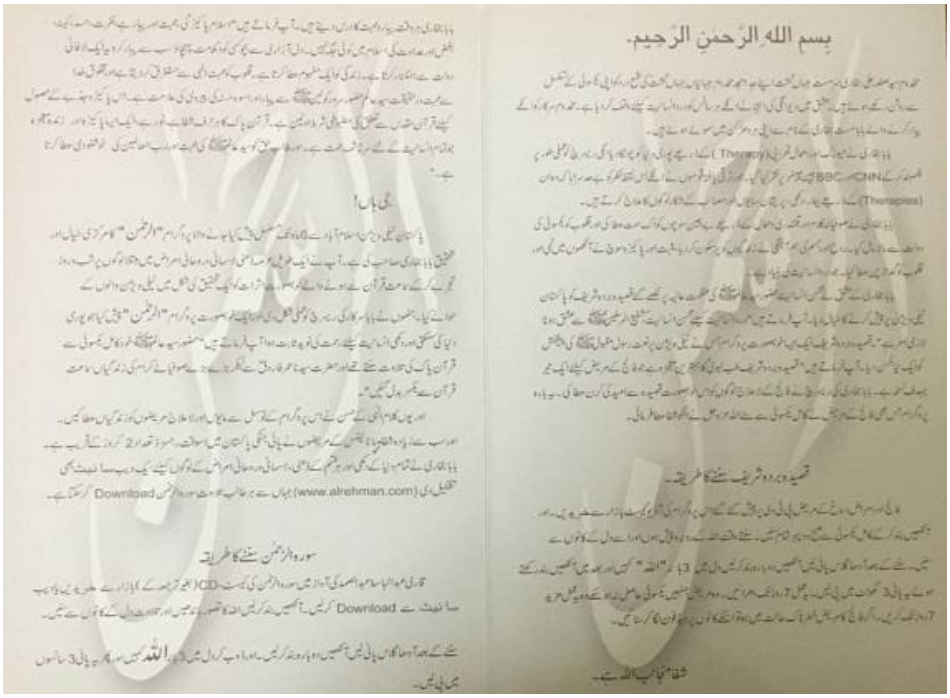
I can recall, still the scheduling of program had still not been done and we all had gathered in a house when Shigri Sahib came over and tried to interject in the discussion without knowing the context by saying, "What was the issue, brother Shakir, you could play the program by reducing its duration to 25 minutes. Let me just talk to Baba Ji(RA) on this, I would get his(RA) consent". **Despite my insistence on not doing so, he dialed the phone and had said only a few sentences when Shigri Sahib silenced; his face turned pale and he seemed horrified. He looked towards me and handed over the phone to me, Qalandar Pak(RA) said, "Syed Baba, tell everyone to refrain from aimless talking[512], rather they must resort to practical undertakings"**. I asked for a pen and a paper after the phone call and started to write; a write up was ready soon. We decided that the write up should be put up on a poster which should be so

[512] *Avoid being windbags*.

captivating that when hanging on a glass, it must attract everyone's attention towards it. Later, we got it designed and the poster was printed. All *Kaka and Kakian* started to display it in their shops and offices. **We sent posters to Qalandar Pak(RA) as well. He(RA) became very happy on seeing them and called me to say, "Very good Syed Baba, the posters are very nice, could you tell me as to which part of the write up produced *Irta'ash"*. I replied, "Who could say that there was no remedy to a disease, complexity, agony, misfortune or evilness; please remember, the Holy Quran is the ultimate remedy".**

Qalandar Pak(RA) said, "You are absolutely correct. Now make use of this statement". Hence, we got the smaller black cards printed on which you see this statement. This card on one side give the write up in Urdu language, whereas the other side gives the same write up in English language. Web address is also mentioned at the bottom of the card. Let me also tell you that we made different cards with the passage of time.





بسم اللہ الرحمٰن الرحیم۔

شفا منجانب اللہ ہے۔

تصویر و دم شریف سننے کا طریقہ۔

ہاں!

سورہ الرحمٰن سننے کا طریقہ

شفا منجانب اللہ ہے!

یاد رکھیے!

ٹی وی پروگرام "الرحمٰن" تحقیق اور مثبت نتائج

کون کہتا ہے کہ دنیا میں کسی بیماری، الجھن، مصیبت، بدبختی یا نحوست کا علاج نہیں

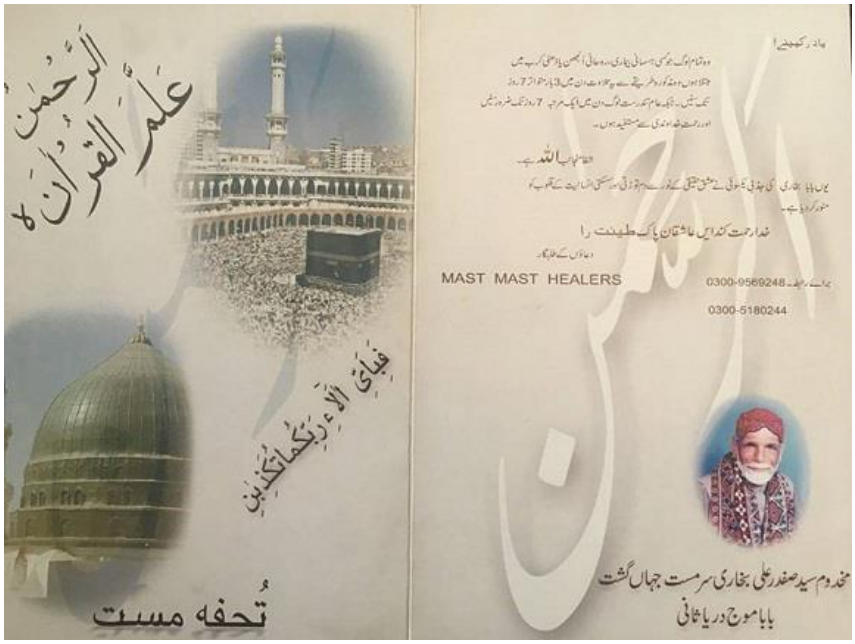
آیئے!

سورہ الرحمٰن سننے کا طریقہ

شفا منجانب اللہ ہے!

یاد رکھیے!

Mast Mast Healers



The Program of Surah Al-Rehman of 50 minutes duration was telecasted. Now, the actual task of expanding the message lay ahead, before us. To this end, Qalandar Pak(RA) decided to hold seminars at various forums so as to ensure that the method of its listening permeated through peoples' minds. In this regard, first experiment was conducted in Islamabad, wherein a seminar was held with reference to make-up. Qalandar Pak(RA) reached an understanding with the organizers that after when their part was over, they would give us some time to deliver the audience, a message of blessings. Qalandar Pak(RA) ordered me to reach Community Centre located at Aabpara (*Islamabad*). I along with Mr Zahid Jhangvi and Qalandar Pak(RA) reached there. As part of the sequence of events after some speeches, a *Dhamaal* was also performed, following which came my turn. **I delivered a talk with reference to Surah Al-Rehman which imposed a complete silence in the hall. After my talk, Qalandar Pak(RA) sent in Zahid Jhangvi Sahib on the stage who expressed his views on the message of Surah Al-Rehman in a peculiar journalistic manner. Qalandar Pak(RA) said to me when I returned to the seat next to him(RA), "Syed Baba, I have contemplated today on your manner of speech and metaphor which was highly unique and difficult, there was a need to make it more lucid so that a common person was able to grasp the content of your speech. Besides some intellectual reasoning, you must also cite practical examples from everyday happenings in the speech". What could I have understood, I kept mum by simply saying, "Yes Baba Ji, sure"**. I realized that there did exist a

certain rhythm in the speech, but my outward link would get cut off and I would lose track of time. How could this outward link be blended with time? I gave a deep enough thought and having failed to understand anything, I quit it by saying that the one who has pointed out, he(RA) would also show me the light and the way out; and even earlier, I did not speak anything based on my own intellect or wisdom, it was certainly his(RA) benevolence. It happened exactly like that. **Soon, a seminar was arranged by the brother of Doctor Shazia on Hepatitis and its treatment at Lahore. Qalandar Pak(RA) called to invite me and said that where people were suggesting different methods of treatment and were explaining numerous ways of preventing this disease, why should we not tell them the real treatment. He(RA) also told me that the chief guest on the occasion was Mr Hasnain Dareeshak, who happened to be a provincial minister. He(RA) said that the minister's speech was also to be written by me, therefore I should write it down and send it across to him(RA) via fax. I may add here that Mr Nasrullah Dareeshak, a dear and fond adorer of Qalandar Pak(RA) and happens to be respected father of Mr Hasnain Dareeshak**. He is a seasoned politician and his passionate love for Qalandar Pak(RA) is beyond the concern for any gain or purpose. He participated in the closing ceremony of the *Urs Mubarak*, this year and tears kept flowing down from his eyes on the mention of Qalandar Pak(RA). Whenever he mentioned Qalandar Pak(RA), his voice turns mournful and eyes become tearful. May Allah SWT keep intact the strength of his love and connection – Ameen.

We reached Lahore to participate in this seminar which had been organized in Al-Hamra Hall. The doctors initially highlighted the dangerous aspects of the disease and recommended some measures to prevent its spread. Being bored with the subject, I noticed that people had begun to thin out and soon half the hall had been emptied. **Many young boys and girls suddenly joined in and the hall filled up again just when it was time for my turn. The announcement was made and in the meanwhile, I reached the dais. Everyone silenced in the hall, as though they were waiting to hear from me. As I looked towards Qalandar Pak(RA), he(RA) smiled and with a twitching movement took a jerk and gestured me to begin. I was unable to recall as to what I had said, though I was told later that I made use of Urdu, English and Punjabi languages. The audience in the hall seemed non-existent to me, I could only feel that**

some light came over me and I was engaged in conversation with someone. The affliction and despondency of humankind and related concerns remained the focus of their discussions; just as all those folks joined together to entangle all the people in deadly and fearsome facts about this disease, it seemed as if the disease could not be cured. The curers were terrorizing people as if they themselves did not possess a body and they had no relation with that disease. Hence, those who were terrorizing, as well as those being terrorized were found to be ignorant of the most special magnificence of Allah Pak. In any case, my point of focus and concern was that recovery from the diseases was purely a blessing of Allah SWT and by quitting commercialist tendencies, complete focus had to be laid on serving the humanity; to that end, all must individually listen to Surah Al-Rehman to get riddance from that deadly disease. In the presence of the Holy Quran, why should there be any despondency, helplessness or a feeling of deprivation-------I remember that perhaps 2 hours had elapsed when I was prompted by someone, who put a chit in front of me on the Rostrum which read, "Mr! a stage drama would also be performed here after this function". It seemed to me as if the connection had been cut off. The audience, which seemed non-existent earlier, became visible, then. I tried to resume the conversation but could not do so and sat down after saying 'Allah Hafiz' and 'Thanks'. The entire hall filled with applauds. Then came the turn of the chief guest, who got up came to me and said, "Shah Jee, you covered everything, what should I say now". I told him to speak exactly as per the script which had been given to him. He began his speech while I was seated alongside other speakers on the stage. Meanwhile, a person handed me a visiting card and said that the he wanted to meet me on the right side of the stage. **I found out on reading the card that the gentleman was head of the English department in Government College, Lahore. His name was Mr Yousaf Butt. I immediately went to him and asked him as to how could I be of any help to him, he said, "I have never given applause in my life to anyone while standing. I did it today, please tell me as to where from did you get this enlightenment?". Pointing towards Qalandar Pak(RA), I explained that I got it from him(RA) and if he was desirous, he could only get it from there**. Then he said something about the cure of diabetes, but I could

not understand his point owing to my mental and inner state at that time and quickly begged his pardon and took a stroll behind the stage while smoking a cigarette. I could not even comprehend as to why I acted in that way and for how long did I stroll over there. At the same time, a person came up while calling for me and said, "Baba Ji was calling you". I rushed towards that direction only to find out that the seminar had ended, and a big crowd had gathered around Qalandar Pak(RA). As soon as he(RA) looked at me, he(RA) said, "Here comes Syed Baba, all of you should talk to him". Few journalists volunteered and said that they were willing to comply and awaited my orders, as to what was to be done and how? I explained to everyone the method of listening to Surah Al-Rehman and sought permission of Qalandar Pak(RA) for the return journey. He(RA) said, "Syed Baba, Kaki Shahida had invited you over dinner, so you may leave after that". I nodded in compliance and after quickly meeting the people, we moved towards the house of Shahida Sahiba in a car. **Qalandar Pak(RA) also accompanied us and he(RA) kept saying, "Today I realized as to how *Jal Tarang*[513] was played; Syed, if Baba had not told them to send that chit over to you, this Al-Hamra roof would have collapsed and consequently, we all would have been *Mast Mast.* This roof had already collapsed once at the hands of Baba and this time it would have fallen by your hands". He(RA) was continuously repeating the same chorus, we soon realized that we circled around the same road and we did not know for how long it went on. We were lost in the way. Qalandar Pak(RA) was repeating the same chorus, "Today I realized as to how *Jal Tarang* was played". Suddenly he(RA) asked the driver to stop, looked outside and called Kaki Shahida Ji on his phone to ask her the address, even though Qalandar Pak(RA) possessed a fine sense of direction. On her insistence, when Qalandar Pak(RA) explained to her the surrounding land marks, we found out that we were close, and her house was located just after a right turn. Hence, Qalandar Pak(RA) ordered to turn in that direction and said, "Just imagine, what was one's condition when *Jal Tarang* is played"**. What a strange phenomenon it is, it is his(RA) own vision, his(RA) own light which illuminated the way; whereas, I just acted as a medium and only spoke by virtue of his(RA) benevolence. We reached

[513] The Jal Tarang (Urdu: جل ترنگ) is an Indian melodic percussion instrument. It consists of a set of ceramic or metal bowls tuned with water. The bowls are played by striking the edge with beaters, one in each hand.

her house where Qalandar Pak(RA) stretched out on the sofa in a relaxing way. Some other people were also present there and discussions ensued with reference to the seminar. After consuming the dinner, I left the place with permission of Qalandar Pak(RA). I felt during the return journey to Islamabad that my whole body ached, as though I had come back from an arduous journey; just like the cracking sounds which are produced by the rocks in the scorching heat of June, when water drops fall over them while a cool wind is touching them. Exactly in the same way, cool air coming from the AC vent blew over me as I sat on the front seat and my whole body had perhaps become a heated furnace; though, it began to normalize gradually. **In that moment of contemplation, I found myself at a loss to gauge the extent of focus and nearness of Qalandar Pak(RA) with The Almighty Lord. Just one aspect kept striking the mind that Qalandar Pak(RA) enjoyed the accedence in the court of The Almighty Lord; he(RA) has quitted the worldly pursuit. We thrived in the same world of existence and being enlightened by someone's blessed vision, situated the purpose of life in the correct perspective; whereas, a *Faqir* is unconcerned with the world or hereafter. Hazrat Maulana Rumi (RA) said, "Whoever got the company of *Peer-e-Kamil*[514] even for a moment, this moment of his weighs heavier over hundred years of sincere abidance. The Companions RA were also called the Companions of Rasool Allah SAWW on account of their virtuous company and were stationed higher than other worshippers in the entire world because of this blessed company"**. He (RA) further states, "Throw hundred books and hundred pages in the fire and turn the focus of your heart towards your *Murshad* (*The spiritual beloved*)". Hazrat Abu Suleman Daud Ibne Tai (RA) says, "If you desire safety[515] then quit pursuing this world and if you desire nobility and excellence[516] then quit the concern for hereafter". **It implies that both, the world and hereafter are a veil and the reality lay hidden. Between you and The Mighty Lord, the secret of salvation lay in quitting the pursuance of both. Anyone who is desirous to seek salvation from bodily comforts should quit the pursuance of this world; and the one who seeks the salvation of heart should quit the concern for hereafter. This**

[514] *The Perfect Mentor, Sufi or a Faqir*.
[515] *Salamati*.
[516] *Karamat*.

means that the comfort of life lay in abdicating pleasures of the world; and spiritual excellence lay in shunning the temptation of paradise. Qalandar Pak(RA) kicked this world; it is his(RA) statement, "The value of this world is even lesser than a half kick". His(RA) ever-existent love for Allah Pak illuminated his(RA) personality so graciously that anyone who saw him, could not forget his(RA) allure. On a day, we were together at some place and while leaving he(RA) said to a politician, "I do not ask of you to remember me, I would rather say that you may go on and try to forget me". On another occasion, he(RA) said to a politician, "We both are descendants of the same grandfather, one circled around the chair, whereas the chair itself circled around the other". All those people who adored and loved him(RA) regardless of any greed or purpose, they became enlightened; when I talk of enlightenment, it implied that they tread the path of true understanding i.e. the understanding of self. Whomever was looked upon by Qalandar Pak(RA) with sheer love, he very much lost even the track of himself. Qalandar Pak(RA) never advanced any claim of *Faqiri* and always mentioned about Allah Pak; he(RA) never showed concern for miracles, rather stressed on reality. He(RA) accepted wholeheartedly, whatever Allah SWT destined for him(RA); he(RA) never resorted to slackness or showed any leisure in abidance of The Ultimate Truth, nor did he(RA) ever show signs of exhaustion. He(RA) expected a similar behaviour from all his(RA) admirers, but the love of the world always acted as a barrier. Those who loved him(RA) but being unable to shun worldly pursuits, could see nothing but themselves and considered the blessed *Faiz* as a miracle of their own. He(RA) said to me one night when he(RA) was staying in the house located in Sector G-11, "Syed Baba, I plan to go to Lilla Town tomorrow, I have asked the *Kaki* to cook minced meat for elder Bukhari Sahib, you task somebody to bring fried fish". I nodded in compliance and I returned to the house located in Satellite Town after seeking his(RA) permission. I woke up at around 11 AM next morning and called Doctor Shehzad to find out whether Qalandar Pak(RA) was there or had left. I thought that Qalandar Pak(RA) would have left by then. **The cell phone was attended by Qalandar Pak(RA) himself and said, "Syed Baba, I have decided that I would not go to Lilla Town without you. Please get ready quickly, call some *Kaka* and hurriedly reach here"**. I called Qaiser Sahib and instructed him to come over and bring the car; consumed the breakfast and readied myself. Qaiser

Sahib came over and we reached the house in G-11. As though Qalandar Pak(RA) just awaited me, he(RA) got up and said as soon as I entered the house, "Syed Baba has arrived, let us go". **Soon Qalandar Pak(RA) approached the vehicles along with some other people. He(RA) asked, "Syed, in which car would you travel?". When I mentioned about Qaiser Sahib's car, he(RA) said, "Come here and sit in this car". I told him(RA), "Baba, you may sit with ease there". Let me mention here that I had an important task to attend at the office and on this account my *Nafs* was constantly pricking me and I was overtaken by disinterest. I travelled in Qaiser Sahib's car for this reason. Anyways, our ignorance notwithstanding, nothing was hidden from Qalandar Pak(RA). Exactly so did he(RA) command, "Syed Baba, you will move ahead, and I shall follow behind". I realized that he(RA) alone understood my state of mind, in the most appropriate way. My distractions eliminated by the time we reached Chakri and I felt light hearted; by the mercy of Allah SWT, I could realize the significance of blessed company of a *Faqir* and I felt energized. The feeling of affection with Qalandar Pak(RA) had just ascended the bounds of sincerity, when his(RA) car overtook us and following behind in a constant pull by a magnetic force, we reached Lilla Town. I truly felt on that day as to how helpless was a tiny iron particle, in the face of a magnetic force**. We had our lunch on reaching Lilla Town. It was revealed on reaching there that people from an American Company by the name of 'Sweet Water International' were to come, they were carrying out research on brackish water in that area. Travelling in the car of Saleem Akhtar Sahib, my younger wife Doctor Erum Sahiba also reached there after some time. Qalandar Pak(RA) was extremely delighted to see her there. The American people came in the evening. Qalandar Pak(RA) ordered me to brief them on the message of Surah Al-Rehman and as to how we endeavored to serve the humanity. **Many people had gathered in the *Haveli* of Dudhi Thal when I stood up and began my speech. They listened quietly, even though I spoke in English language, those village people were so deeply engrossed, as if it was in their own native language. An American, who happened to be their leader, came near me when I finished the speech and said, "I suffer from severe backache, I sought its treatment back in America, but to no avail. Could you do my treatment and recover me from this pain?". I turned towards**

Qalandar Pak(RA), who smiled and said, "Syed Baba, administer him a sound treatment". I told that person to close his eyes and he did so. I moved my right hand up from his shoulders down on his back five times. I then told him to open the eyes and find out whether he felt any pain or not. He checked himself by making different postures, he tested himself by quickly sitting down and getting up suddenly, turned around swiftly by putting his hands on the back and cheered up in amazement, "My pain has subsided". He said that it was difficult for him to sit even on a chair; rushing towards Qalandar Pak(RA), he touched his(RA) knees and embraced him(RA). In his joy and love, he almost lifted Qalandar Pak(RA). The happiness and smile on the face of Qalandar Pak(RA) was worth a sight. All the guests got themselves photographed with Qalandar Pak(RA) and then taking along the guests, we moved to the dispensary and they were shown as to how the less abled and poor people were administered free medical treatment for the sake of Allah SWT. They were served sumptuous tea and refreshments after the tour. All those guests were presented with CDs of Surah Al-Rehman. The person who recovered from the backache asked me that since he stayed in the Marriot Hotel, could he begin listening to Surah Al-Rehman from tonight. I told him that yes, he could do that, and he must listen to it for seven days; take it to US, it was a remedy for all diseases and was a complete cure. They also accepted the CDs with great love and reverence and kissed them while they were being handed to them. We sat down in a room with Qalandar Pak(RA) after seeing them off. **I saw Qalandar Pak(RA) extremely happy on two occasions, once during the recording of grand program of Surah Al-Rehman and the other was this day when those foreigners accepted the message of blessings with great love; it seemed that perhaps his(RA) mission had been achieved. For this reason, he(RA) used to say, "Syed Baba! Let us travel abroad, those people would rather accept this message[517] of blessings more quickly". He(RA) was in such intense excitement (*Mauj*) that whenever I asked the permission to leave, he(RA) would say, "Keep sitting Syed Baba, it was an eventful day"**. In the same mood, he(RA) continued the conversation till late night on the grandeur of The Mighty Lord, till he(RA) permitted us to leave on his(RA) own accord. We left the

[517] *i.e. The message of Surah Al-Rehman.*

place after expressing our respects by bowing down. I feel today when I recall those nostalgic moments of past and realise that perhaps it is all happening now in front of me.

مُرشد عین حیاتی باہُو لُوں لُوں وِچ سمایا ہُو

"Murshid ain hayaatee Baahoo,
Loon loon wich samaaiaa hoo"
"My Master is to me my very life, he is living, O Bahu;
He has permeated every pore of my being"

(*Hazrat Sultan Bahu RA*)

To work on a person like me was no big feat for that *Shehenshah* (RA), despite the fact that my *Nafs* was like an obdurate horse. Taming such a *Nafs* was only possible through the blessed glance of Qalandar Pak(RA): -

کامل مُرشد ہووے جیہڑا دھوبی وانگوں چھٹے ہُو
نال نِگاہ دے پاک کرے سجّی صابون نہ گھٹے ہُو
میلیاں نوں کر دیوے چِٹّا ذرہ میل نہ رکھّے ہُو
مُرشد ہووے باہُو جیہڑا لُوں لُوں دے وچ وسّے ہُو

"Kamil murshid howe, Jayrha dhobee vaangoon chhatte hoo.
Naal nigaah de paak kare, Sajjee saaban na ghatte hoo.
Mailian noon kar deway chittaa, Zarraa mail na rakkhe hoo.
Murshid hove Baahoo, jehrhaa Loon Loon de wich vasse hoo.
"A perfect Master scrubs his disciples
As a washer-man rubs and beats dirt out of clothes.
But unlike the washer-man who needs soap,
The Master purifies with his glance,
Removing all traces of dirt from the disciple's soul.
Let the one who can permeate every pore of my being Be my Master, O Bahu!"

(*Hazrat Sultan Bahu RA*)

My speech, writing and everything else stands today in testimony to his(RA) special and affectionate glance on me; it is that blessed light which is not gained by any knowledge, rather one achieved it as a bestowal and a blessing.

The second seminar in Lahore was held after one week of the first one, its title was 'Alternative Therapies'. Qalandar Pak(RA) phoned me and said, "Syed Baba, you should be here on Thursday, this seminar would begin at 11 AM. You must reach Al-Hamra Hall by 10 AM". We departed Islamabad early in the morning and reached Al-Hamra Hall earlier than the given time and met with Qalandar Pak(RA). Someone amongst the organizers noted down

my bio-data and seated me on the stage with some other people. They were all those people who were to converse on their respective methods of treatment and therapies. Some were Yoga Masters, others practiced traditional medicine or were either physicians. Everyone delivered their speeches. After the beginning of every speaker, a bell rang with a lapse of exactly five minutes which meant that the speaker was then required to sum up his talk; the process kept going in the similar way till 4 PM. My turn was at the end. I observed strange happenings during every speech. Some people were bringing flower bouquets for the speakers, **there was an awkward noise and gross misdemeanour. The people who entered or left the hall lacked any discipline and mismanagement was at its peak. Therefore, on my turn, I snubbed all those who moved around in the hall, told them to sit calmly and should pay attention to what I had to say. Then I looked up to the one who rang the bell and cautioned him no to do so; and I spoke on the message of Surah Al-Rehman by the strength gained through the glance of Qalandar Pak(RA), pin drop silence prevailed in the hall. I mentioned about mental and inner peace and highlighted the issue of moral degeneration and revealed to them as to how treatment of all diseases could be done without spending a penny, simply by listening to Surah Al-Rehman. The context was conveyed with such dexterous flow and high-mindedness that everyone felt as though they gasped for life**. I vividly recall that a doctor who sat next to me and in his own way treated the ailments of heart, he had also administered a physical exercise by asking the audience to close their eyes and then asked them to hold their breaths followed by repetitions of taking deep breaths; before my turn, he continuously kept questioning me as to whether I was a physician, practiced traditional medicine (*Hakeem*) or a homeopathic doctor? Each time I would reply that he would find out when my turn came; and it happened exactly in that way. **I asked from the people after when I had explained the message of Surah Al-Rehman with clarity that they talked of success in the world and, yet they were restless. They considered others as sick, whereas they were sick themselves. They robbed people of their hard-earned money which was like peeling off their skins with blunt knives; I cautioned them that before someone peeled off their own skins in similar way, they must save themselves and should listen to Surah Al-Rehman. I ended my speech and when I returned to my seat, the same**

doctor said that he suffered from a breathing problem and whether he too could listen to Surah Al-Rehman? Just realize the inward condition of our society, loot and plunder is a common phenomenon. The curse of hatred, hypocrisy, envy, malice, rancour and enmity has caused uneasiness within ourselves and the love of this world has blinded us. I told that gentleman with great affection that he should listen to Surah Al-Rehman for seven days, thrice a day and drink water; later, he should advance this message to others. At least they must do something in this world disregarding any personal interest. After the seminar was over, young doctors both ladies and gents surrounded me, posed with me in photographs and in a muted way asked about the method of its listening. **I moved behind the stage after getting freed from them and people got busy in having food. After a while Qalandar Pak(RA) searched for me and took me around in the crowd, whenever the doctors would meet, he(RA) said, "I am the descendent of Haider-e-Karrar RA, I am moving away after hitting your seven generations". Such an enormous power he(RA) possessed, hardly anyone survived his(RA) dash there**. Later, he(RA) moved to the place of Kaki Shahida along with me. After seeking his(RA) permission and taking some refreshments, we moved to Islamabad. Among the people who attended these two seminars with me were Doctor Asad Gillani, Raja Amer, Saleem Akhtar, Qaiser Mobeen, Captain Mannan and many others. Their love and affection with Qalandar Pak(RA) is not only unmatched, but immortal too. **Owing to the sheer flow of my thoughts, I may have not been able to mention all the people and might have skipped few names, for which I seek their pardon; the actual purpose is to explain the exquisiteness of Qalandar Pak(RA) and it is not an exercise to name the people who were present around him(RA), at the time**. Other than these, there was another seminar which was held in Al-Hamra Hall. Then there are many such stories of a speech delivered in Chakwal wherein many religious scholars and experts of Islamic jurisprudence, lawyers and other people were present; but the mentioning of these two seminars was imperative so that the readers realized the extent of concern and focus of Qalandar Pak(RA) regarding the message of Surah Al-Rehman and that he(RA) did so purely for the sake of Allah SWT. He(RA) had been appointed as a *Tabib*[518] for His creation by

[518] *A Doctor, but here the title of 'Tabib' means a spiritual healer*.

Allah SWT. He(RA) pursued the assigned task selflessly and remained focused on this single agenda till the last breath. Likewise, he(RA) once phoned me from Karachi and summoned me there for delivering a speech on Surah Al-Rehman following an *Iftari*[519] at an Air Force Base. I reached Karachi and stayed at the house of Junaid Cheema Sahib. Qalandar Pak(RA) always stayed in their house. Junaid Cheema's mother, sisters and his cousin Amna deeply adored Qalandar Pak(RA). The atmosphere turned into a moment of jubilation after my arrival there and it caused a celebration. We reached Faisal Base and my turn to speak came after consuming *Iftari.* The Chief Guest on that occasion was Lieutenant General Moinuddin Haider. It turned out to be an inspiring and heartwarming gathering and everyone there was dazzled as Qalandar Pak(RA) spoke in his(RA) peculiar mystic manner, after my speech. He(RA) conducted *Dua* for all and that is how the message of Surah Al-Rehman was advanced to those people. Though, they apparently were highly educated and belonged to affluent class, but after all they were human beings like any other and everyone needs Allah Pak's approval and acceptance. Disquiet and disease enter our lives in the absence of this divine connection and we fall victim and become hostage to medical science due to egotism and our inordinate opinion.

Qalandar Pak(RA) travelled to Karachi again after some time. After passing 3-4 days there, he(RA) began to mention to me on daily basis that Baba had gone to the office of Shaheen Airlines to ask them the ticket fare of their flight from Islamabad to Karachi. I kept guessing as to why was Qalandar Pak(RA) repeating the same thing for the last 3 days; he(RA) always travelled by the will of Allah SWT and only advanced the message of Surah Al-Rehman, why was he concerned about the ticket fare from Islamabad to Karachi. So, when he(RA) called me the next day, I told him(RA) myself that after getting the ticket I was arriving in Karachi. He(RA) felt very happy on listening to this. I called Samia Cheema Sahiba and informed her about my arrival. I also instructed her not to mention the program to Qalandar Pak(RA) as I wanted to give him(RA) a surprise. Just imagine the simplicity as to what I was planning? When I got out of the Arrival Lounge of Karachi Airport, I saw Amna, Samia and Junaid waiting to receive me. I understood that they had followed my instructions and had not shared the details of my program with Qalandar Pak(RA). Suddenly, a person came out from behind a pillar with his face covered in a

[519] *Iftari – The meal eaten by Muslims after sunset during the holy month of Ramazan-ul-Mubarak, as per Islamic Calendar*.

Shawl, as I moved forward by taking just a few steps and he(RA) smiled after removing the Shawl from his(RA) face; I knelt at his(RA) feet while repenting my ignorance. I was decked with garlands and presented a flower bouquet on that reception. We all reached the house. Doctor Asad Gillani was studying (MBBS) in Karachi during that time. We all got together and went for an outing at Sea view area. Next day, Qalandar Pak(RA) took me to the offices of ARY Channel where my fellow producer, Iqbal Ansari Sahib was serving as an officer in QTV. He was eating an apple when we entered his office. Qalandar Pak(RA) said to him, "Ansari Sahib, if the age of a person extended by eating apples, then people would never have died". In fact, he suffered from a heart ailment and ate apples for that reason. **He served us tea and then said to Qalandar Pak(RA), "If you spared Syed Sahib for some time and he takes leave from the office and joins me, then he could help him in earning a huge amount of money". Initially, he asked for one year, but later he reduced the time to six months. Qalandar Pak(RA) said, "We got riddance from this world after great efforts and gained tranquility, do you want that we spoil all this for the sake of few coins"**. He(RA) got up from there after saying this and then we moved to Muhammad Ali Jinnah University where the Administration had collected the students in a Hall so that we could talk to them regarding Surah Al-Rehman. **My turn came first, and we engaged in an intense and inspiring discourse on the subject. Later, I introduced Qalandar Pak(RA) and invited him(RA) to the stage. An astounding occasion that it was, an amazing atmosphere filled with mystical ecstasy prevailed all around in the Hall from the moment onwards when Qalandar Pak(RA) arrived at the stage and all students got engrossed in his(RA) conversation. He conducted *Dua* for everyone and distributed CDs and cards to all. Qalandar Pak(RA) came back to Islamabad next day with me. He(RA) said to me during the journey, "Syed Baba, Karachi has been ignored, restiveness was prevalent all around; in my earnest view, people of this city desperately need to receive the message of Surah Al-Rehman". I said that it was observed by me during my air travels to Karachi that as soon as the plane entered the airspace of Karachi, I felt as if the evil of disquietude had spread all around; it is an important city and its people respected and adored *Faqirs*.** Many persons are now advancing Surah Al-Rehman in this city and they also share with me the

recordings of expressions which people show after listening to it. This is how the journey goes on, heart to heart.

Qalandar Pak(RA) eased my tribulations through his(RA) *Ma'arifat*. As enlightened as he(RA) was, he(RA) wished everyone to be enlightened in the same way. He(RA) endeavoured to adorn peoples' hearts with the dignity and magnificence of The Mighty Lord. People would come to him for their worldly desires but he(RA) would always stress on fearing The Ultimate Lord.

It is famously accounted regarding Hazrat Shiekh Shibli (RA) that he threw four thousand Dinars in River Euphrates. When people asked the reason for that act, he(RA) said that water was rather better for these stones. When people questioned him (RA) that was it not more appropriate that he (RA) gave them to some needy and poor person, he (RA) said, "Allah be praised (*Subhan Allah*), what right do I possess that taking off the veil from my heart, I put it on the heart of a Muslim brother; acting in detriment to Muslim brothers was not the spirit of our religion".

Qalandar Pak(RA) always vowed, "We need to reinvigorate the dead hearts". His(RA) *Karamat* is alive, even today. He(RA) explained everyone the importance of meditation and by asking them to close the eyes, he(RA) would give them the realization of standing in the Court before Allah SWT. After assuring them that they were in the Court of Allah SWT, he(RA) would evoke the realization that He was looking upon them and was hearing them. He(RA) would then ask them to say 'Allah' thrice in their heart and surely feel that blessings of Allah SWT were befalling them in the shape of divine light and were illuminating their existence and everything that lay in their surroundings. Hazoor Nabi Kareem SAWW said, "A moment's meditation was better than the worshipping of sixty years". Now just ponder on this aspect that he(RA) advanced this *Faiz* publicly and allowed everyone so that they could focus in 'The Court of Our Creator'. The wealth of his(RA) *Ma'arifat* acts as an illuminated path for all his(RA) admirers. His(RA) presence at such an exalted status in The Court of The Ultimate Truth acted as a call of blessings for the pain-stricken humanity. The teachings of Qalandar Pak(RA) and his manner of reflection carry the bright reality and magnificent expression of uncontested Oneness[520] of Allah SWT. Haq Ta'alla said:

[520] *Tauheed – Concept of Monotheism in Islam is a fundamental belief which is uncompromising*.

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ

"And your god is one God"
(*Al-Quran, Surah Al-Baqarah, 2:163*)

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say, "He is Allah, [who is] One"
(*Al-Quran, Surah Al-Ikhlas, 112:1*)

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ

"And Allah has said, "Do not take for yourselves two deities. He is but one God"
(*Al-Quran, Surah An-Nahl, 16:51*)

Haq Ta'alla has called Himself somewhere as *'Wahid'* and in another place as *'Ahad'.* They have different meanings; *Wahid* means 'The Only One' and *Ahad* means 'Alone'. The meaning of word 'alone' is that other than Him, there did not exist any other deity and He exists Alone; This is the concept of *Wahdat-ul-Wajood*[521] which means that there existed 'Only One Being' and that is Allah SWT and everything else in the universe is like His shadow. (*Book Kashf-ul-Mahjoob*). Hazrat Rasool-e-Maqbool SAWW said, "Long ago, there was a person who did no good deed except that he believed in Allah to be One (*Tauheed*). He willed to his people that when he had died, his body be burnt down, and the ash be scattered in waters and on the land. When they had complied to his will, Allah bade the wind and the waters to preserve the ash which they had received till the Resurrection. When that person would be produced before Haq Ta'alla, then He will ask him as to why did he wish so. He will reply that he was extremely sinful and was ashamed to appear in His Court and that is why he so wished. Then Allah will pardon him".

Let it be remembered, *Tauheed* implies that The Only One does everything and to believe in the existence of The Only One; which means to keep the belief that Allah Pak is The Only One and no one paralleled His essence and attributes and that no one shared His Acts.

Hazrat Syed Ali Hajveri (RA) has very aptly said: -

One must remember! Allah SWT is One, such a One that nothing could be joined with and any kind of union or separation was impossible, not admitting to duality; that His unity is not a number which could be made two by joining another, He is not finite so as to have a form of existence in some shape; and that He is neither restricted to any space, He is beyond the bounds of space and no space

[521] *Ibid.*

could suffice Him, and if there was any space then there would have been a need for substance, He is not a substance either, which cannot exist without another like itself, nor a natural constitution, in which motion and rest originate, nor a spirit so as to need a frame, nor a body so as to be composed of limbs; and that He does not become immanent in things, for then He must be homogeneous with them; and that He is not joined to anything, for then that thing must be a part of Him; and that He is free from all imperfections and exalted above all defects; and that He has no similar or match, so that He and His similar or alike should make two; and that He has no child whose begetting would necessarily cause Him to origin and union; and that His essence and attributes are unchangeable and do not cast in any process of evolution; and that He is endowed with those attributes of perfection which believers and Unitarians affirm, and which He has described Himself as possessing; and that He is exempt from those attributes which heretics or disbelievers arbitrarily impute to Him; whereas He does not possess such attributes as they(heretics) propound and that He is Forever Living, The All-Knowing, The Clement and All-Pitying, The Entirely Merciful, The Most Capable and All-Able, The Only Hearing, The All-Seeing, The Best Speaking, and The Ever Enduring and Immutable; and that His knowledge is not a state in Him, nor His power solidly planted in Him, nor His hearing and Sight so detached in Him, nor His speech divided or punctuated in Him; and that He together with His attributes exists from Eternity; and that objects of cognition are not outside of His knowledge, and that entities are entirely dependent on His will; and that He does which He wills, and Wills that which He Knows, and His creations have no cognizance thereof, whatsoever; and that His decree is an absolute fact and is impeccable, and that His friends have no resource except resignation, in whole-souled compliance; and that good and evil are preordained by Him, and is the Only Being that is worthy of hope or fear; and that He is the Sole Creator of all benedictions and perditions; and that He alone gives judgment, and His judgment is all Wisdom; and that no one has any possibility of attaining unto Him, and that the inhabitants of Paradise shall behold Him, though it will not be a direct sight; such a sight which is beyond any contemplation or comprehension and no relation with any figure, shape, form or substance can be applied to His Being and that He is free of any simile or imagination; and His saints may enjoy the contemplation of Him in this world (not from the physical eyes, rather through the inner and hidden eyes).

Qalandar Pak(RA) stressed similarly, "Things happen exactly as Allah, The Almighty so wants them to happen, it is only Him Who can do it, whatever He so desires, however it may be, whenever and wherever it must, it is He Who does it. He is The Ultimate Owner of everything that exists. No matter how magnificent friend of Allah SWT a person may be, he still remains a person and he can never be regarded as a god".

Now this thing should brighten up inside the hearts of all adorers and admirers that the company of friends of Allah SWT lays the foundation of the purest belief on the unity of Allah SWT[522] in their every heartbeat; greater and deeper the strength of your love for the friend of Allah SWT, equally stronger conviction and fragrant would be the understanding of Allah Pak's Magnificence and Purity in your heart and mind. The statement of Qalandar Pak(RA), "Advance the message of Surah Al-Rehman and say that it is a research and it would cure the physical diseases and that I was also suffering and was consequently blessed with recovery, so you should listen to it as well, and advance it further". It would rather breed parochialism, if one advanced the message by pretending to be a pious person. Instead, it is the right of every person that we do not try to intervene between the bounties and blessings of Allah SWT and His people. This exactly is the purpose of this elaboration on unity of Allah SWT. All the creatures have been created by Allah SWT and He Alone takes care of them, He Alone nurtures them, He Alone grants recovery from the afflictions; it is He Alone Who gives pardon. Our conceitful attitude towards others is the cause of our failure. It is a huge blessing of Allah SWT that He broadened our horizon by creating acceptance of His friends within our hearts and minds; and which ultimately lead to the illuminated path of true understanding and knowledge[523]. We are at least selflessly advancing this immortal message of The Book of Allah SWT. There is Only One Allah SWT for all. He Alone holds the supreme, pre-eminent and sovereign power to take all the decisions. We must not indulge in decision making on others, so that the fear of Allah SWT gets fortified and we must remain watchful and guard against our *Nafs,* comprehend its maneuvers; true understanding and love of Allah SWT lay in its rejection. It is this enlightenment which has dawned upon us through Qalandar Pak(RA) and it is to be advanced towards others. **The strength of connection with Qalandar Pak(RA)**

[522] *Tauheed*.
[523] *Ma'arifat*.

is not just owed to these occasional instances and happenings, rather in actual fact, all these recitals of various events would always assist seekers of truth in their journey on the righteous path. The basic purpose of mentioning all these narrations is to gain salvation from the evilness of *Nafs.* How did we look from inside i.e. our true face? Haq Ta'alla gave us the realization of our imperfections and flaws through His sheer blessings; the grant of the company of His friend[524] is also The Divine Will. All these imperfections and flaws came to fore only because of loving and following His friend; and it is him(RA) who gave us the strength by his(RA) blessed glance with which we are now engaged in gaining salvation from the filth of *Nafs.* As being his(RA) *Waris*[525], it did not imply in any manner that I take the place of that exalted person of high ranks and a friend of Allah SWT; but being his(RA) *Waris* reflects the enlightenment with his(RA) specific and special concern so that the correct perspective of his(RA) order reached the people. For instance, I do come across such people who reveal to me that they have been asked to listen to Surah Al-Rehman for 41 days. Promoting such controversy is akin to negating that truthful message in which Qalandar Pak(RA) bade us to listen for only seven days. He(RA) also said, "One time listening to the recitation may suffice, but due to enormity of our distractions and inspirations and resulting lack of focus, one must listen to it for seven days; and one would get a thousandth part of a moment during these seven days when the continuity of distracting inspirations would die down and divine light would emerge, consequently one would get salvation from misfortune and evilness.

He(RA) said this as well, "If someone did not experience such a moment till seven days, then he may listen to it again for seven days. Still, if someone found himself to be deficient of such an experience, then as a last attempt another listening may be undertaken for seven days. Thereafter, nothing could be said about the ill-fated person, it would be only his misfortune".

[524] *Wali Allah*.
[525] *Ibid, as explained in the introduction.*

Now it is to be seen that with what intent this message is being advanced to someone. It is imperative to convey to the person at the receiving end that he/ she must only listen to the recitation and consider oneself to be in The Court of Allah SWT. If somebody prescribed its listening for 41 days then he/ she was accountable per se, in The Court of Allah SWT. We all are Muslims and seven days are enough for us. I am evidently observing as to how the people in Europe and other countries of the world transformed by listening to it for seven days; they are now whole-heartedly engaged in advancing the message in their surroundings. The spirit of loving Qalandar Pak(RA) demanded that no excesses be made in his(RA) injunctions. Just be reminded that we all would meet death and with what face we would stand in the Court of The Ultimate Lord, since He had commanded to seek the company of His friends; would such a company be deemed to have been granted, wherein contrary to his(RA) precepts, people drew over themselves the blinding veil of their *Nafs.* Which enlightenment could we claim? What is our concern? We should know that the friends of Allah SWT are never dead, rather they are alive. The Holy Quran forbids to call the martyrs as dead, since they are alive. When the Holy Quran ranks the stations of different people, it gives the sequence as: -

أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

"Those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"

(*Al-Quran, Surah An-Nisa, 4:69*)

So, the prophets AS are stationed at the highest rank, thereafter, it is the station of the affirmers of truth i.e. the friends of Allah, the martyrs are ranked at the third station and the righteous ones, meaning thereby that the pious people are ranked at the fourth station. Now when in the Holy Quran, Haq Ta'alla declares the martyrs as alive, then those who are ranked at two stations above them, implying the prophets AS and the affirmers of truth are exceedingly alive, as well.

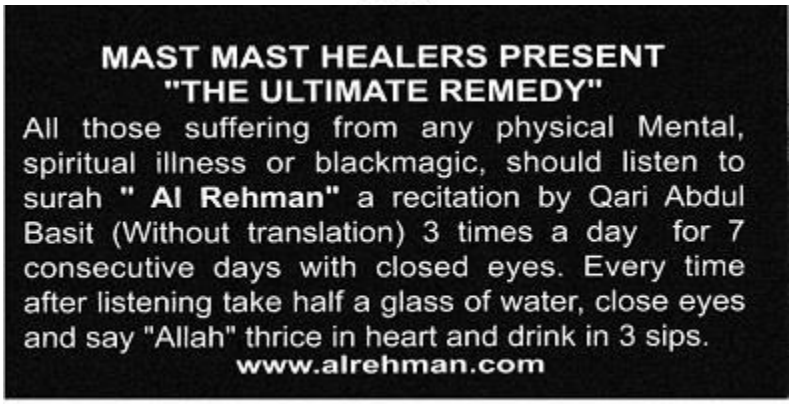
Perhaps, it may now be understood that مُرشد عین حیاتی ہاہُو (*Murshid ain hayaatee Baahoo*), *translation: "My Master is to me my very life, he is living, O Bahu".* Therefore, with the inspiration of him(RA) being living, we must refrain from indulging in any kind of controversy. We must endeavour to pass on this wealth of *Faiz* in its correct form.

There always remained a constant flow of visitations by the people who wanted to meet Qalandar Pak(RA) and he(RA) used to converse with each one of them, individually. He(RA) stressed on them for keeping their focus and conducted *Dua;* and granted them leave after giving them the message of Surah Al-Rehman. In addition to this, he(RA) used to personally visit government, semi-government and private offices and set-ups to meet the people to evoke fear of Allah SWT in them. **Hardly there would be any government or semi-government office, where he(RA) did not visit. He(RA) met with people from every segment of Fine Arts; he(RA) always stressed on one aspect, "Listen to Surah Al-Rehman and enjoy the *Mauj* by the blessings of Allah". One of our senior colleague, a poet and literary person, Sarmad Sehbai Sahib had also met him(RA) at PTV Lahore Centre, I heard from him one day, "Such a person came after centuries who carried *Malamat,* so boldly"**. Amongst the people in the field of journalism, he(RA) met with Zahid Jhangvi Sahib, as well. When Qalandar Pak(RA) asked him as to whether he had met with Syed Baba? He replied in a typical journalistic style and in could not care less manner that who was Syed Sahib? Qalandar Pak(RA) then remarked that he had surely wasted his time and taking him along, he(RA) came to my office. This was my first meeting with him, whereas I had strong ties with other journalists working in the newspaper 'Pakistan'. Just that one meeting with Zahid Jhangvi Sahib proved as a strong relation and to this today, he is ever committed and engaged in advancing this message of blessings. The number of his(RA) admirers are so huge that I can write separate volumes to explain the love of each one of them. I pay my tributes to all the adorers living in Rawalpindi, Islamabad, Lahore, Faisalabad, Multan, Karachi, Peshawar, Quetta etcetera and with their hearts filled with love of Qalandar Pak(RA), they are advancing the message of Surah Al-Rehman.

Among the people in foreign countries, I especially pay my tributes to people in Dubai, Saudi Arabia, Kuwait, Qatar, England, India, Scotland, Bangladesh, Ukraine, Czech Republic, Germany, Mexico, USA, Italy, Holland and Canada who are translating this message in their local languages, getting it printed on cards as well as preparing DVDs and advancing them to the pain-stricken and dejected humanity. You can see all such cards here: -

Dutch

Italian



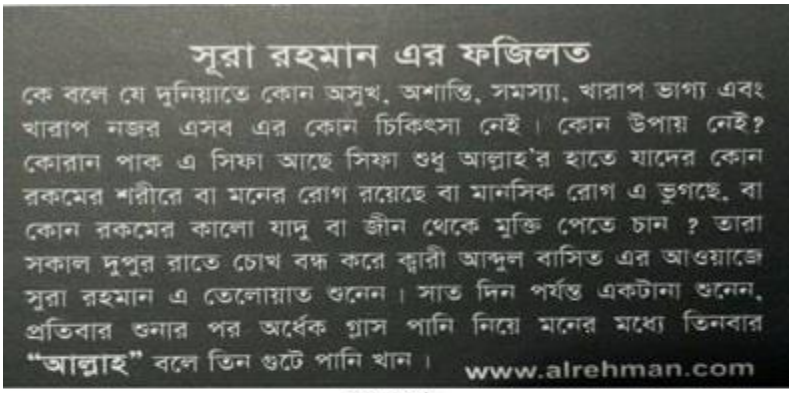
English

German

French

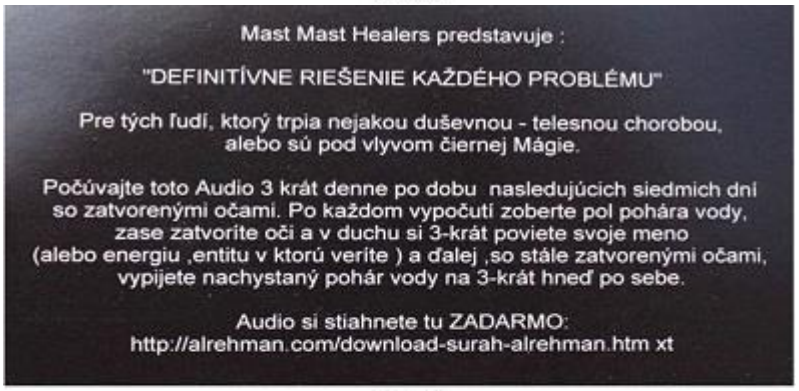
Hungarian

Polish



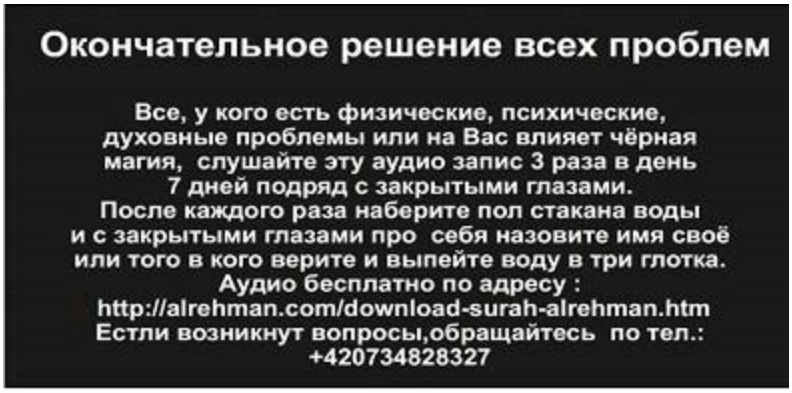
Bengali

Czech



Slovak

Ukarainian



Russian

Hindi

Urdu

Abdul Rahim Bajwa Sahib and Asim Lashari Sahib, who are residing in Dubai have distributed the DVDs of message in Arabic language. Seema Kaki has done likewise in Bengali language. Hilda, Petra, Klara, Lucie, Shahid, Marketa and Svetlana got the cards printed in German, Czech, Slovakian, Dutch and Russian languages and that is how the message is being spread there.

I deem it appropriate to convey to my dear readers the feelings and expressions of people living in foreign countries so that our conviction gets strengthened and affirmed that the Holy Quran was a universal truth and bore guidance for the humanity, at large. Wherever and whoever listened and then

spread it, his/ her life got transformed. Their love is awesome and matchless. Just realize the concern of a Kaki of Qalandar Pak(RA) residing in Bangladesh, whose name is Seema Iqbal; despite being physically blind, she is more enlightened than those who possess all the vision. Not a single day passed when she did not go and spread the message of Surah Al-Rehman to others. She got the message published in English and Bangla Newspapers many times from her own pocket. Alongside her, many other *Kakis* in their love for Qalandar Pak(RA) are advancing the message in Bangladesh and other countries. An adoring Kaki of Qalandar Pak(RA), Bushra Zulfiqar who is working these days in 'Save The Children International' in Bangladesh told me that people in Bangladesh feared magic. In this context, she focused her attention towards influential people in the beginning. She conducted *Dua* and made them listen to Surah Al-Rehman. About her organizational work, Bushra Sahiba visits different places and meets all kinds of people to lend them physical assistance and while doing so, she gives them the message of Surah Al-Rehman, as well. Everyone is being presented a card containing the message and a DVD. This message is spreading at a fast pace in Chittagong, Silhouette and Dhaka.

Now let us read their expressions: -

Shahid Mahmood

The message of Qalandar Pak(RA) surely acts as a good tiding for pain-stricken and writhing humanity. It is regarded as a beacon of hope for the despondent people in their fight against incurable diseases. Despite the astounding beauty of this universe that lay hidden underneath this elegant message, it is plainly simple and extremely easy to act upon. Just anyone from anywhere could follow it without any complication. Qalandar Pak(RA) has kept it free from all restrictions and bounds. It is solely for this reason that even in Europe, this blessed message has relieved pain of thousands of people and has brought smile to their faces without any discrimination of colour, creed and religion. This message of Surah Al-Rehman

has salvaged me from the hellish inspirations and has evoked deep and sincere love for the people who exist all around in my life. It is not a hearsay, rather the truth that this message has brought new life to dead and despondent hearts and has profoundly taught the people to selflessly love others. By this message, not only that even an ordinary person could get serenity and inner peace but could also help others without any referral or permission. In Czech Republic, the heart of Europe where people on account of being fearful have parted themselves from all religions, the message of Qalandar Pak(RA) has guided despondent, dejected and the distressed in forming fine character attributes within them; and that too in line with their thoughts and manners. The message found its own way to the hearts of the people owing to its truthfulness, the implicit love contained therein along with its allure and its vast restless ocean of beneficence. This all is solely owed to the benevolence and *Mauj* of Qalandar Pak(RA).

Hilda

In the beginning, first I would like to say something about my life prior to meeting you and later, I would like to tell you about the miracles of Surah Al-Rehman. I was born in a remote village which is located at 3 KMs from the Airport. My parents belonged to a labour class who worked in a factory and I was the only sister of my four brothers. My childhood passed in an instant and I could not realize it as I was very fond of participating in sports; the time passed while playing all around. I graduated from a college to become a Hairdresser, got married at the age of eighteen and was blessed with two beautiful daughters. Sadly, my married life was a disaster from the beginning. I had never felt happy since the age of 25 years. I sought divorce after 20 years of marriage. I only had a bag of clothes and two daughters when I left my husband and I had to part with everything else, there in his house. I kept working at three to four places ever since the age of 24 years, decorated many flats and my life kept passing in work and facing the hardships. In

my life, neither did I ever taste true happiness from inside, nor did I ever get the opportunity to relax.

I experienced troubling times till the age of 40 years which comprised depression, continuous altercations with my first husband and other vexations of daily life. The time passed in rearing up of children and my both parents passed away very early; burial rites of both were performed in the same year. There was no possibility of becoming blissful during those days. Then with the passage of time, love sprung in my life when I met with my second husband; thereafter the usual engagements of life did not let us relax; either the financial issues or we faced illnesses. I worked with diligence and after some time started construction of my house close to where I was born. I was not fortunate here too and did not get any happiness. The construction company unscrupulously fleeced away my one million Czech Korunas and fled from there. I fell under heavy debts. I was not mentally prepared to face it and fell ill. I underwent a surgery of Gallbladder and they had to remove it. We expected to get some peace after this surgery, but yet another bigger trouble lay ahead of us to be faced. When I turned 50 years, the doctors told me that I had cancer in my kidneys. I could hardly gather myself and lost my nerves.

I had sincerely and intensely loved everyone who lived around me and endeavoured to keep them happy. My beauty parlour was my passion too. I sought education in alternative therapies i.e. other than Allopathy and because of which I always would meet many people. One day a customer gave me a CD and explained a little bit about it. I kept that CD in the drawer for about a year. I thought about that CD again during my illness, a month prior to my cancer related surgery. I started listening to it and the very next day called on the given phone number, which was of Shahid Sahib.

Shahid told me to concentrate while listening and he would be meeting her after seven days. As I listened to Surah Al-Rehman, my heart pounded right at the outset, as though it would fall out. It was an inexplainable realization which bore *Nur,* light, peacefulness and symphony and this all seeped through my body and soul. After seven days, I felt as if I was taking my first breath in my new life, altogether. Shahid came for a meeting after I had listened to Surah Al-Rehman for seven days and he began explaining to me different aspects of this experience; as if that humble soul had got a new task because I carried a long list of queries.

Thereafter, he would meet on daily basis and he would answer all my questions and would then elaborate on his answers. I realized after some time as to who was my teacher and how important he was to me; his utter confidence, love and patience which I had not experienced in my entire life. Specially the calmness which he bore to an extent of my sheer amazement; it was a new experience altogether, as though he took me through a series of open doors to a delightful life. I was not at all inclined to undergo the surgery since I felt energized and fortunate. I had entered a new life after listening to Surah Al-Rehman and having numerous meetings with Shahid, I had also begun to feel satisfied about my life. Shahid opined that I should not undergo surgery, but this decision should be taken by myself. Since my body contained Tumors and the biggest of them lay in my Kidney, I pondered over it a lot and finally underwent the surgery. I began explaining Surah Al-Rehman to doctors and nurses right from the day one in the hospital. Despite that the surgery had been performed and I did not feel well, the doctors sent me back to my home. I started to feel uncomfortable since the third day of surgery. Shahid came to visit me then and kept sitting by my bed side for four hours. He tried hard to get me up, but I showed lesser signs of life in me and I wanted to quit life. Shahid wrote a message to Syed Baba and connected a video call with him. I would never be able to forget that moment till my death when I had the sight of Syed Baba for the first time. On his instructions, I repeated those words by which I got up from the bed within next two minutes and Syed Baba stated to me that I had recovered absolutely.

A strange happening indeed that alongside my Sugar problem, the problem of Thyroid also subsided. I was back to work, right after three days and continue to stand on my feet till today. This is what I was blessed with and blessed enormously in such a form that I got a new life from within, through the heart. I believe that every pore of my body has been brought back to life. I find it hard to explain the emotions and my feelings in words that Surah Al-Rehman, Syed Baba Ji and my teacher are carrying me and moving me around every passing day and I cannot imagine life without them. I get new life and love, I am living happily, and I wish to live on. After some time, I began to get the blessed opportunity to attend *Duas* of Syed Baba Ji and through these I started gaining more knowledge on Baba Ji. Through these occasions, I also got to know more about Qalandar Pak(RA) and matters pertaining to initial days of Syed Baba Ji. I was overwhelmed with

astonishment by the series of *Duas.* Besides, breeding a kind of wisdom in my life, I also developed the sense of battling with self. I have begun to realize the flaws which exist in me, an aspect I am deeply conscious now. The occasion of *Dua* of Syed Baba is always a moment of great happiness for us, since it brings with it immense energy; such as some kind of clean intoxication. After every *Dua,* we turn into a bomb of energy. With renewed vigour and passion, we endeavour to spread the message of Surah Al-Rehman, meet new people and tell them about Baba Ji and convince people to listen to Surah Al-Rehman. Baba Ji shines like the Sun, a pure inspiration. I pray that this message of Surah Al-Rehman reached the right people, my friends, relatives and their lives transformed, as did mine.

Petra

I met Shahid through my aunt in Czech Republic. I was ill at that time and was seriously concerned. I had lost my appetite due to depression and I was unable to eat anything. My life came as an agony for me. I was mentally strained when I listened to Surah Al-Rehman for the first time, I thought as if I was trying to save myself from something. I was dominated by many concerns and because of which I was unable to correctly focus my thoughts. I was talking with myself that Oh God! How lengthy was this audio? During that time, when I concentrated and listened to it for a moment then I felt an intensely gentle feeling almost instantaneously and I also realized that God did exist. Finally, I had got riddance from worrisome attitude and was free right after listening to Surah Al-Rehman for the first time. I wanted to listen to it once again, immediately after that. Later, I would anxiously wait for that moment when I would be listening to it again and each experience of listening to it used to be unbelievably scintillating. My face bore smile after a very long time by listening to Surah Al-Rehman and I began to regard myself as able and an accomplished person with full satisfaction. I was sad on the seventh day of listening

Surah Al-Rehman since it was the last day of its listening and imagining that I would not be listening to it with that sequence again and would miss this activity.

The idea of advancing the message of Surah Al-Rehman appeared to be a difficult proposition to me. I did not know what to say and how to explain it to others; and how to conduct myself when I talked about it, etcetera. Many fears had accumulated in me. Then I contemplated and realized that when Surah Al-Rehman had rescued me, then others also possessed the right to be cured and feel the happiness and for this reason I must endeavour to pass this benefit to others. Keeping this inspiration in mind, I committed myself to this undertaking. As a first step, I translated the procedure of listening Surah Al-Rehman from Czech language to German language and after getting the covers printed in German language, I put the CDs given to me by Shahid in them and I felt very happy by this act. I had found the reason of my existence in this world and this enormously pleasing task of caring for others granted me the wealth of bliss and tranquility.

I roam the city whole day and distribute CDs and cards of Surah Al-Rehman. I offer *Dua* for all irrespective of where I am and whomever I come across. I often visit hospital and advance the message of Surah Al-Rehman, I offer *Dua* for everyone so that they recover from their afflictions and return to their homes. One got such a huge feeling of satisfaction when one advanced the message of Surah Al-Rehman and conducted *Dua* to unknown people in agony; for the sake of my Lord, I urge on everyone to feel this unique experience by indulging in it, themselves.

The process of learning about my *Nafs* commenced when I started to attend *Duas* of Syed Baba Ji. I would never be able to thank him enough, for his kindness. It is a daunting task and a battle, but I am thankful to Baba Ji for educating me; it is like, he gave me a mirror with which I could reflect upon myself and that I feel the presence of Qalandar Pak(RA) every moment.

Now, the life is beautiful. I often meet my sister Lucie, Aunt Hilda, Klara and their teacher Shahid; just exactly as it is expressed '*to be Mast Mast',* so all the time we become *Mast Mast,* too. Shahid shares with us magnificent things about Syed Baba Ji, Qalandar Pak(RA), Aulia Allah (RA) and Nabi Pak SAWW and then we collectively carry out *Dua.* I never came across such a beautiful time in my life. Irrespective of where we were, all of us continue to spread the message of Surah Al-

Rehman, while doing so we only focus on one aspect, as to how the message of Qalandar Pak(RA) be advanced to people and the element of happiness be created in their lives. We have only learnt this from Shahid, as we have seen him doing it. I pray that everyone in this world listened at least once to Surah Al-Rehman, acknowledge Syed Baba and Qalandar Pak(RA), understand their message which is for all humankind; it is beyond any discrimination of colour, creed, nationality, religion and is free from all kinds of exceptions. I pay my tributes and salute the exaltation of Qalandar Pak(RA).

Klara Millerova

Every person among us differed from one another. No matter how distinguished a person may be, he carried no value in his own right. This is also true that everyone did carry some troubles with them and that they are insistent on resolving them in their own ways; but none was capable enough to resolve their respective issues or gain total salvation from them. My difficulty lay in my school, but the issue was totally resolved with the help of some rare kind of people. I could not believe that my problem would get settled, but there were people in this world who could transform one's destiny and gave other people a clean and peaceful life. My father took me to an extraordinary person, who appeared very positive right from the first instant or perhaps I cannot explain, but he was very different from others. His name is Shahid Mahmood and if he was not an extraordinary person, then today I would not be writing all this to invaluable Syed Baba Ji. Not just my English teacher, Shahid Mahmood rather became my parents (my mother and father, both), for this reason I respected him immensely and trusted that he would always be there to help me. My teacher gave me the CD of Surah Al-Rehman and with it my life also changed, exactly as it transformed the lives and luck of other

people who listened to Surah Al-Rehman. I had not listened to it till 42 days had passed since getting it, but one day I got the inspiration to listen to it. My teacher went to Pakistan for a few days and I began listening to Surah Al-Rehman during this time. Truly speaking, I had listened to the biggest fortune that existed in this universe, called Surah Al-Rehman. I listened to it for seven days and thrice each day. Every passing day turned out to be better than the previous.

While listening to it, I saw some light during those seven days. I would sometimes lose cognizance of my surroundings and would find myself in a kind of trance at the end of recitation. I had no explanation or understanding of this state as to what was happening to me and there was only one strong inspiration existing in my heart that I must listen to it in the prescribed way for seven days. Thereafter, everything changed. I learnt how to read and talk with people, in what manner should I trust them. My teacher told me about those people who blessed us with this method of listening to Surah Al-Rehman and without whom, no one knew about this method of listening and the treatment contained therein. I was educated about a person to whom my teacher called Qalandar Pak(RA) and he told me about the loving Syed Baba who is the Waris of Qalandar Pak(RA). Qalandar Pak(RA) got this blessed and divine light from Nabi Pak SAWW and spread it around without any prejudice or discrimination. I was told that Qalandar Pak(RA) lead an arduous life and he(RA) sacrificed everything he had for others; and that the noble task which he(RA) initiated and took upon himself, it is now being performed by his(RA) lovely Waris, Syed Baba Ji. My teacher told me to further advance this message to other people, but I could not immediately act upon his advice since I lacked due confidence. However, I began advancing the message to others when I had been fully educated by him on the method of spreading this blessed message. I never compare myself with others and do not compete to become the best in spreading the message, rather I thank Qalandar Pak(RA) each time for my ability to do it.

I do not regard myself as any person of recognition, I am nothing, but certainly I know for a fact that whomever the message of Surah Al-Rehman reached, and he was able to listen; then he must know that the biggest fortune of the world had reached him.

Lucie

I would begin my talk by expressing the sincere gratitude and thankfulness for being granted that beautiful moment when I received the message of Surah Al-Rehman. Though, a serene wave of tranquility passed through me on the very first time of listening to Surah Al-Rehman, but it also resulted in stiffness. I felt a kind of battle that was raging inside during the initial two days; however, everything changed thereafter, and I felt better with every passing day. In addition to an inner transformation, my outward and physical pattern of life also changed; and it is that I was addicted to drugs. I threw that drug right after listening to it for the first time and quit it for good. The amazing fact about it is that I never even felt its urge or deficiency. At that time, I did not know that it was just the beginning. Everything changed completely after listening to Surah Al-Rehman. My friends, residence, work, my family, as well as myself, I changed into a different person. The biggest issue with my life was not just drug addiction, but I also faced many psychological complications which included depression and dysphoria. Surah Al-Rehman introduced me to a new world, it gave me new salvation by broadening my vision and specially the heart. As I began to look at myself with a new vision, I also began to look at the surrounding world with a new vision. Then on, the state of depression and anxiety could not find its way up to me. Just as God had removed the darkness which earlier lurked inside me and because of the renewed vision I could see the pleasance of outside world and more freely began to breathe life; I could now love my life, and as well as the people. Now I regard myself as a thankful and happy person who was not fearful about the future, because the message of Qalandar Pak(RA) has granted me a new opportunity to live a tranquil and beautiful life. My inner and outer world has gained such vastness that I no more feel afraid of worldly challenges and striving to become a better person with time. I have now come to realize that love is a truth and I pray that the whole world gets to know that there was no reason to be fearful. Everything in life is moving on with this truth, by itself

and the life for me has turned into a great miracle. Surah Al-Rehman has enabled me to realize that love transforms the whole life, people and the conditions.

Marketa Cezkjova

My link was established with the CD of Surah Al-Rehman through Hilda and Shahid, who became my guide, teacher and friends. Alongside them, I am also profoundly thankful to you for a new message and the inspiration which is full of love. I shall never be able to forget the enormous feeling which I experienced during the seven days of listening Surah Al-Rehman and I anxiously awaited those pleasing moments, when I would listen to it again. The pain of my body and soul gradually diminished, and in its place love, humility, tranquility and thankfulness seeped deeper in my heart. The listening of Surah Al-Rehman evoked a severe passion in me to pass on this message, as well as those things which I came to know from Hilda and Shahid, to others. For this reason, I decided to help others by way of this message. After a few weeks I got the beautiful message of Shahid that I could establish a direct contact with Syed Baba Ji and could request him for his permission to attend *Duas.* Till that moment, I could not conceive in my wildest imaginations, as to in what marvelous manner this connection would bring colours in my life; though I had an intensely delightful feeling, as if the soul knew, "Yes indeed, it was that way on which I wish to move on, and not only that it would help me, but it would also prove to be path of salvation for others". Syed Baba Ji! This is that unforgettable reply from you to my first SMS:

"WALAKUM ASSALAM

My dearest daughter

Welcome to the world of great mystic Sufi Qalandar Pak(RA). Your message reflects your inner truth and a fragrant commitment with Qalandar Pak(RA). You are most welcome to listen to online DUA. Remember! Your absolute

focus and consistency is the key of this service to humanity. I am always praying for you."

And with it had many hearts filled with love.

I remember that the feeling I got while reading this message was utterly beautiful. This happiness caused my heart to rejoice. Dua was still few days away but I waited and counted each day anxiously. I would think about *Dua* everyday as to when it would be held; while waiting for *Dua* to be held, I gave CDs of Surah Al-Rehman in those days to many people and kept mentioning to them about the miracles of listening to Surah Al-Rehman which were experienced by me. I shared with the people about the improved condition of my health and told them about so many pleasant changes that were affected by listening of Surah Al-Rehman in my whole family, which I loved very dearly. What happened after listening to Surah Al-Rehman; a fascinating change occurred, every day was a delightful day for me. There was never an iota of doubt in me that in future too, this rejoicing time would continue to remain as delightful. I received everyday your astoundingly beautiful message which carried the answer to my question; sometimes the message used to be in the form of a video, which after having brought smile on my face, it would take me back into the limpid and positive inspiration, filled with love.

Finally, the day arrived; Shahid told me that *Dua* would be held today. The *Dua* was exactly as excellent as I had thought. I tried to understand every word of it, pondered over my every thought; the truth is that one by one, I gradually kept understanding many things in the week after *Dua.* I expressed my deepest thanks to you after the *Dua.* Certainly; I had never spent such a marvelous evening in my entire life. It was an evening filled with purity and love and for the sake of coherence in emotions, gave exquisite moments of participation in *Dua* alongside a host of distinguished people; other than a miracle, what could it be related with? There is no denying this fact that ever since that day, I anxiously await *Dua* as impatiently, as I desperately waited for the first *Dua.* Not only that each *Dua* grants me awareness which I need on that day, but it also answers all my questions that lurk in my mind and provides me the explanation of different aspects of life. Every *Dua* is different from the previous and in its essence, it is extremely necessary and special; I am hugely obliged to Syed Baba Ji for this kindness and for having granted me this opportunity to attend all these *Duas.* Another exceptional incident happened

few days back. Shahid contacted me on the phone and said that a person close to my home badly needed a CD of Surah Al-Rehman, he also instructed me to conduct *Dua* with him, as well. It was a big challenge for me, but I also felt a blessing in it, as I would also be able to help someone; though I realized that it was a big responsibility and was apprehensive as to whether I would be able to shoulder it, or not. When that person came to the designated place then I explained him the method of listening to Surah Al-Rehman and conducting *Dua.* That person carried many inspirations and he tried his best to share them all with me. I listened to him patiently by looking him in the eyes while keeping the focus of my heart towards Qalandar Pak(RA), exactly as was instructed by Shahid; I laid full emphasis on *Dua* which I had to conduct for him towards the end. Truly speaking, an assurance was felt that *Dua* had been answered, immediately as the inspiration of Qalandar Pak(RA) emerged. That person silenced, and I said to Qalandar Pak(RA) in my heart that *Dua* did get truly accepted. Thereafter, joined by him, I conducted a peaceful *Dua;* warmth persisted after *Dua,* he was peaceful and satisfied when he left. It was a very big experience for me which possessed blessings and a concern to feel someone's pain. In the end, I would extend my deepest thanks with due reverence, regards, humility and passionate love that I was able to write my feelings for your book and was able to participate somehow in this beautiful work; I regard it from the core of my heart.

Renata

Shahid insisted me many times to listen to Surah Al-Rehman but I did not do so. Once, I was going through a complication and I accepted his advice and listened to it; I felt very good after listening to it. Immediately after listening to it, I could conveniently face most difficult of all the times. I began to spread the message of

Qalandar Pak(RA) so that I could help others. It is such a beautiful inspiration which I have not come across earlier; that one should take away other's pain and instead, give smile to their faces.

I am very happy that I could learn something even in that age, wherein nothing caused any astonishment. Despite the age, I could still help my people and this thing gives solace to my soul.

I wish to share with you, an experience of mine. Shahid gave me two photos of Qalandar Pak(RA). I hung one in the drawing room of my home and I placed the other in my office, facing me on the table. I look at the photo of Qalandar Pak(RA) whenever I am faced with a difficult task, I suddenly get relaxed and feel his(RA) smile. Qalandar Pak(RA) is always with me. A lot of time has passed since I began distributing the CDs of Surah Al-Rehman. I myself passed the message to some people in my office and for others, I have kept the CDs in a room where everyone gathers. There I requested Qalandar Pak(RA) that help all those who took CDs from here.

An astonishing incident happened about two weeks back. I put the CDs of Surah Al-Rehman in the kitchen of my office and they remained there for next two days. No one took them, and I could not understand the reason for it. Next day when I went to the kitchen, I saw that people of other department were standing there and talking about the CDs. I faced towards them and told them about the message of Surah Al-Rehman. Suddenly, seven male persons who aged around 40 years, gathered around me. They listened to my conversation very attentively; they listened to me like the obedient children from the school. I sensed a great feeling of being fortunate.

Baba Ji, I am obliged to you through my heart for affording me excellent opportunity to help dying, distressed and despondent people.

Svetlana

My name is Svetlana and I am extremely obliged to you for helping the humanity, giving the people a purpose in their lives; and it is not just a mere hope, rather in real terms, you are continually bringing happiness in their lives and I myself stand as a living example, to this fact. I met with Baba Ji's Kaki Hilda, just by the way. My friend told about Hilda and recommended that I go to her so that she could

style my hair in a good way. As I reached her, right in the first instant, I sensed a very pleasant fragrance and I asked her as to where from that fragrance came? At that same moment, I realized that certainly the house carried this fragrance due to the presence of pure and positive energy there. Although, I had mentioned it to her but at that moment I did not know the meaning of what I said. I told Hilda that I suffered from the disease of Thyroid Glands. She gave me the CD of Surah Al-Rehman and assured me that it would help me and also told me about how you helped her in recovering from that illness and in getting riddance from all the diseases. I began listening the CD of Surah Al-Rehman after going home; on listening to the audio, I was amazed to feel its power. I listened to it thrice a day and every time the same picture kept appearing before me. I thought that something else would be seen later, but whenever I listened to it, the same picture kept appearing before me, each time. At that time, I found out that what I saw was not an inspiration of mine, rather it was real. I saw a desert, in the center of which existed a date tree and a person was sitting under it who was looking towards the sea to the other side. The Sun was shining and all the time he kept sitting with his back towards me. I did not see his face. I am saying this while seeking pardon that he was Qalandar Pak(RA) who gave that light which was saving lives of millions of people and the same light saved my life too. I asked Hilda after few months if she had more CDs of Surah Al-Rehman, then Shahid gave me many CDs which while driving Tram in Prague, I give to those in need of help as well as hope. I have understood that the CD of Surah Al-Rehman is not just a CD, rather it was something way above than that. It acted as key to a beautiful door in every person's life which no one had seen even in the dreams. If we say that a human being is like a treasure and it is the key to it; such a treasure which holds the fortune of entire universe in it; and everyone must know that this good fortune and wealth which has been kept in it was not even the size of a particle, compared to the whole galaxy. Now we need to understand as to how this enormous wealth must be utilized, which we have got as a gift. Then we would understand that everything is possible, we need to only wish for it, make *Dua* for it and then repose full trust in that *Dua.*

Martin Novotny

Prior to listening Surah Al-Rehman, I used to confront criticism even on things which I had not done and had no relation with. Despite the urge to reply, I would choose to remain silent. On the third day of listening Surah Al-Rehman, an instant arrived in my job when my supervisor began to scorn me in a louder voice. I tried to make him understand politely that he must not do this, and never should he talk to me in a louder tone or in a scornful manner. I want to say that listening to Surah Al-Rehman evoked confidence in me and I realized that my supervisor should not mete out such a treatment with me, as he used to do before. I felt a certain kind of peace inside me while listening to Surah Al-Rehman and I would tend to go to sleep and did not carry concern for anything in this world. It was peaceful and comfortable everywhere. I am very happy that I got to know all this, regarding which I would always think and used to ask myself that if it existed in this world or not? Presence of Shahid around us is blissful and many thanks to him; my wife, whom I love a lot is with me because of his visit to our home and whatever happened thereafter. Irrespective of the nature of relationship with my wife which has its ups and downs, but I am thankful at least something is happening all the time. I heard about the existence of someone else (*Nafs*) inside me during today's *Dua.* Yes indeed, everyone had one like this on the inside and everyone including me, battles with it; but whatever good or bad happens by these two beings, we are called human, after all. The existence of both is extremely necessary. If there was only one of them, then there would have been intense boredom in this world. I love you intensely. I anxiously await that time when you would arrive here.

Martin Welsh

I got connected to Syed Baba Ji through Shahid Mahmood, who gave me the opportunity to listen to Surah Al-Rehman by his selfless love and sacrifice and which changed my life altogether.

Shahid! I am deeply indebted to you for having taught me the way of conversing with Syed Baba Ji and sensing the positivity. The CD of Surah Al-Rehman has blessed me with the strength and luminosity of Baba Ji through which I can brighten up my life and can focus on myself. Additionally, I can also pass on this enormous gift to others, as well. I offer my gratitude and thanks to Syed Baba Ji at numerous times during the day for his efforts, love and help and which reached me at multiple occasions during my difficult moments, or those people who came across me during their difficult times; and I requested Baba Ji for guiding and helping them.

This year, my friend's daughter got lost during summer vacations while on a Croatian beach. We requested and turned to Qalandar Pak(RA) and consequently found his daughter. In this regard, all those people who were there and myself, we all are extremely grateful. In addition to this, I am deeply obliged for the help and all the rest for which I frequently request Qalandar Pak(RA). I extend my thanks for having granted the opportunity of contacting you and your Kaka and because of which I frequently come across many delightful moments in my life.

I give thanks for all the amazing moments and experiences which I have enjoyed, thus far.

I am also grateful to those difficult and inconvenient times which gave me the opportunity to improve myself and encouraged me to tread the righteous path.

I stand beholden to Syed Baba Ji for each day that he has allowed me to pass with him.

Sasha

(Message from Ukraine through the words of Svetlana)

Assalam-o-Alaikum! Sasha listened to the CD of Surah Al-Rehman and he has messaged me to convey his greetings to you all, on his behalf.

He felt very pleasant while listening to Surah Al-Rehman and he has requested me to pass on his feelings to you. He was saying that he understood about Qalandar Pak(RA) that he(RA) was an exquisitely chosen person; he(RA) was chosen so that this message could be given to the humankind. That very message which came down through the galaxy from The All-Wise and The Creator of All-Wisdom, and from The One Above, Whom we all call-out by different names. Having listened to this message, I realized that nothing in this world could be regarded as impossible; and people have confined their imaginations due to self-imposed reasoning based on hearsay and resultantly have lost any ability to challenge the status quo. This CD of Surah Al-Rehman is proving to the people that anything was possible. Qalandar Pak(RA) was auspicious and a blissful person, whose task was to show the people that miracles were a reality; and a person was also among these miracles.

Seema

(Bangladesh)

Where no one existed to tend to hundreds of thousand people with all their vision, how could there be one for a blind girl? Who could usher a person into an illuminated world, when one lived in constant darkness? It is not difficult to form inspirations and dreams about something which could be seen by a person, but how could one get the vision back, when all rays of hope are diminished. But marvelous is the system created by The Lord of Universe, His every blessing is for entire humanity. Allah SWT is such Exalted, nothing can hold Him while showering the bounties, He does not care and continues to distribute. The divine light of the heart

of Nabi Pak SAWW is surely a blessing for all the worlds. I certainly do think that the word 'impossible' reflected people's own ineptness; why would Allah SWT be concerned with something being possible, or for that matter impossible. Its proof lay in the fact that originating from Pakistan and after passing through number of countries, the message of Qalandar Pak(RA) reaches the house of a blind girl living in Bangladesh. Not only this, but the fact that this message was perhaps designed by The Lord of Universe exclusively for her; as indeed, a new world gets created inside this girl. The girl who was herself dependent on others, she now is asking all the others as to whether they had seen a Baba like her Qalandar Pak(RA)? Did they ever hear about it? Who does not hesitate for even a moment in granting his(RA) benevolence to a person like me. Did you ever hear that someone regarded a blind girl as his daughter and enabled her to see light, far more than what people could feel with all their vision; this is indeed a unique example of kindness and blessings in the universe.

It would have been just this that Qalandar Pak(RA) turned me into a self-reliant personality after I quit all the cribbing and whining by the blessings of his(RA) message, but not only just in every corner of Bangladesh, he(RA) gave me the courage and motivation to spread the message of Surah Al-Rehman in the entire world. In addition, he(RA) has blessed me the honour of visiting his(RA) Shrine. The message of Qalandar Pak(RA) was the best and complete remedy for any predicament in this world and it carries with it answers to all the questions, whether spoken or otherwise. Qalandar Pak(RA) proved to the world that those who rule the hearts never part with you and indeed, it is his(RA) beneficence.

Passionate gratitude for Qalandar Pak(RA) and Waris-e-Qalandar.

Naheed Abid

I was leading a normal person's life when a surgery of Nasal Polyps was performed on me about three years back. A swelling had emerged on the left side of my neck when the message of Surah Al-Rehman came from my younger brother Shahid. I took it lightly as the doctors recommended me to get the medical tests done from Shoukat Khanum Cancer Hospital. I got the tests done up there and expecting the results to be normal, I did not share about it with either my mother or with sisters and brothers in the house. I started listening to Surah Al-Rehman the

same day. The results of the tests were received in two days and which did not bring me good news.

Nobody mentioned it to me but next day when I went to the hospital, I understood that nothing was alright; and my thoughts shattered. They told me on my insistence that another surgery would have to be performed. I got to know later that the cancer had spread right from the bone of my left eye through to the neck and from there into my entire chest. The surgery was performed thereafter which lasted for nine hours. I was unable to speak after the surgery and I conversed by writing down.

It was like, everything had finished for me in life; I had given up hope, despite that everyone stood by my side, to include my mother, husband, brothers, my sister-in-law who happens to be my first cousin, too. My sister-in-law tended to me day and night, but I believed that it was all futile. I had begun to forget the relatives, during that time. My world had plunged into darkness and I was not thinking about my husband, kids, mother or brother. Shahid told me to listen to Surah Al-Rehman, once again, but I refused to do so due to my hopeless condition. He insisted that I must listen to it for seven days without any loss of time, since earlier I could not complete seven days. Shahid kept conveying to me about you over the phone from Prague. The first test after the surgery was somewhat unsatisfactory. Thereafter, I listened to Surah Al-Rehman thrice a day for complete seven days and after that all the tests showed satisfactory results; the patient who was earlier carried to the wash room by two people began to recover gradually. I would distribute the cards of Surah Al-Rehman to other patients after the Radiation Therapy. One day, Qalandar Pak(RA) blessed me yet again when I thought about a printing shop of cards and I thought that why should I not get these cards printed myself from that shop. All by myself, my first undertaking after recovering from the disease was for the cards of Surah Al-Rehman. My whole body shivered due to weakness after the disease, but I managed to reach the place. Ever since that day, The Ultimate Lord has kept me engaged in this work.

It is my good fortune, Allah's blessing, the blissful and perfect glance of Baba Qalandar Pak(RA) and you Baba that I receive your kind prayers through Shahid. These prayers bring me such strength that my meek existence gets energized; otherwise, I had lost all interest in this world. I distributed the cards first at the

Emergency Ward of Meo Hospital both, inside as well as outside the ward. Allah willing, the series of unending flow of energy, blessings and kindness, emanating from *Duas* of Syed Baba will continue to persist, as long as the life remains.

Where to find those words that would suffice Your praise.

My hand bag remains full of CDs of Surah Al-Rehman and its cards; by the blessings of Qalandar Pak(RA), it would continue to remain such. Qalandar Pak(RA) said, "After having granted something, a *Faqir* never takes it back".

What a miracle shown by the mercy of Allah Pak, the luminous and divine light of the heart of Nabi Pak SAWW and Surah Al-Rehman. This humble person, who laid at the last stage of Cancer and regarding whom the doctors opined that to spend money on this patient would be a wasteful effort, is becoming *Mast Mast* today in *Duas* of Syed Baba by the sheer benevolence of Qalandar Pak(RA), his(RA) love and on account of your prayers.

Saman Akbar

(Dubai)

I felt such a peace and tranquility in my heart by listening to Surah Al-Rehman which I had not experienced before; as if a long carried heavy burden was let off my head and the heart was relieved from all its heaviness. Just as everything is cleaned up after the season's rain and a new beginning is taken in the morning. Such a bright light deep down inside, which is eager to brighten up everything outside; as if the life got a new purpose.

The passing away of my mother and after some time moving to Dubai to start a new life with my husband away from the near and dear ones, I believe that one got the courage and energy to endure everything, all by himself. Everything settles down with time. I spread the message of Surah Al-Rehman in Dubai by joining WhatsApp and Facebook groups. I gained tremendous love, courage and an inexplainable positive inspiration by clinging to the relationship with Baba Ji. Living in peace and amity has kind of become a part of my personality. I join social gatherings of ladies from the group and the ladies know me there as a "Giver of Surah Al-Rehman". I received so much love which I had never imagined. I could never have imagined in my thoughts that life would get transformed so beautifully in my relationship with Qalandar Pak(RA).

While in Dubai, I met with marvelous Kaka and Kaki of Baba Ji, Abdul Rahim Bajwa, Fozia Baji, Beenish Aapi, Sadaf Kaki. I am amazed every time after meeting them that such hugely loving people existed in the world.

Then Allah SWT granted us with a beautiful blessing and despite the absence of any near one at that time, Baba Ji did not leave us alone there. The love and companionship of my teacher, Shahid Mahmood has accompanied me in every moment of my life. All Kakay and Kakian of Dubai have been on my side in my difficult times in such a manner that I did not feel any complexity, while I passed through it. It was like Allah had sent down angels in the shape of these people. This is the special kindness and love of Baba Ji which appeared in them.

Listening to Baba Jan in *Dua,* listening to Qalandar Pak(RA) through the voice of Baba Jan, clinging on to the love are extremely exquisite feelings which remind me every moment that our souls were together.

I pray that I always remain clung to this beautiful relationship and the message of Qalandar Pak(RA) is spread in the entire world.

David Moryossef
(Mexico)

In the world we live in today, we usually mobilize ourselves due to some agony which we come across or experience. After having been afflicted with some pain or agony, we seek to explore and find something within us, regarding which we have awareness that it is there, but are at a loss to realize it.

We are incapable of expressing that situation into words. One could not develop any realization of such a situation without having to experience it himself. Love and soul lie in such a domain of cognition that their perception was impossible

in the absence of a tangible thought or awareness. As per a maxim, it is said that if someone explores enthusiastically, he does find a teacher.

Few years back, I got acquainted with Faisal Malik, who was a computer programmer. In the middle age, I was looking for an online career. We both had never conversed on religion or politics. I named Faisal as 'Pilot' and sincerely regarded him as my brother. In real terms, the meeting between me and him was a meeting of souls and we were oblivious to this aspect, earlier. By a stroke of luck, Faisal introduced me six months ago to a very kind person whom we recognize by the name of 'Shah Ji'. I found Shah Ji to be a very sincere person and he devoted a lot of his time for me. I sensed a serious change in me after engaging with him in two lengthy phone calls. I felt as if I had returned, back to my home. The manner of my thinking completely transformed when I shared my spiritual complexities with Shah Ji. His asserted, "Hand over all your fears and apprehensions to Qalandar Pak(RA)". In fact, I needed such a reply. Whenever I am entangled in any complication now, I pass on all my adversities to our beloved Qalandar Pak(RA) as per his advice; thereafter, my inner tumultuous state gets settled immediately and I become peaceful and calm.

When I attended *Dua* of Syed Baba Ji for the very first time, I gathered such a feeling which I had never experienced in my entire life. I shut my eyes as soon as Syed Baba Ji began his conversation and I entered in a state of meditation. Though I do not understand Urdu and neither did I take birth in a Muslim family, but each word spoken by Baba Jan gave me a feeling which is beyond me to express in words.

I had come to realize that it was certainly the soul which gathered all of us. Everything created by Allah, The Almighty seems as part of our existence and for this reason, language, creed, religion, colour, status, education and all other such labels become insignificant and they lose any value after acquiring the knowledge about the soul. A sense of acceptance and ownership is evoked, and pure love emerges out as an outcome.

Qalandar Pak(RA) mandated, "Syed Baba! prepare a presentation with reference to Surah Al-Rehman for the educated class so that we could approach the people of reason, as they relied more on logic and reasoning to understand something". I contemplated over it for five days and then prepared the presentation which in reference to the listening of Quran-e-Pak acts as a wholesome response in scientific domain to all the critics till to-date (You have already gone through the presentation in the earlier part of this book). One of the main reason for this was that people argued as to why should they listen to it, when they could read it; why was it necessary to listen, then? Where did this new method come from, when the treatment of diseases through medicines was well established? Then, why should it be only in the voice Qari Basit? **These were the questions which people would advance, even to me. I delivered this presentation at many places and let me share a fact with you that in the end, when the picture of Qalandar Pak(RA) was shown and when I said on it, "Whatever has been made possible, it is because of this beloved friend of Allah on whom He has bestowed His bounties". All the people in the Hall would stand up and gave roaring applauds and my heart rejoiced on seeing all that". I always feel that I stood in the court of Qalandar Pak(RA) while he(RA) is smiling, exactly as I said to Doctor Asad Gillani at the time of his(RA) departure to eternity, "It was indeed, an extreme blessing and kindness of Allah SWT that He kept us in our firmness of faith and conviction till he(RA) breathed the last. The first phase completed successfully and now the second phase lay ahead which necessitated holding this firmness persistently till we breathed our last"**. All praise be to Allah SWT, Who is granting this ability to remain firm. Your Mom not only contributed in making of this presentation, but she encouraged me at every step for the sake of strengthening the resolve. Indeed, this is also a kind blessing of Allah SWT that your *Maa Ji* always remained by my side in laying strong foundation for this journey; she kept up with me, even when everyone else had parted with me. She also gave her unflinching support as well as worthwhile suggestions at every step with outright positivity in publicizing and advancing the message of Qalandar Pak(RA).

Qalandar Pak(RA) developed coughing in November 2004 which occasionally subsided, but otherwise it relapsed. He(RA) came to Islamabad in the same condition and went to Lilla Town, as well. **When I told him(RA) during his(RA) stay in Lilla Town that a person while wearing a shawl was visiting different houses and giving this message that how would he shoulder this responsibility after Qalandar Pak(RA) had departed to eternity, I observed a feeling of remorse and disprove on his(RA) face. He(RA) said in response, "I have only distributed among the disciples my *Faiz* and no one was granted *Faqiri*, if Baba decided to part with them then all their feelings and imaginations would disappear in thin air"**. It did happen exactly like this and the words spoken became immortalized. People went astray at the hands of their *Nafs.* Their well-founded confidence and safety lay in advancing the message of Surah Al-Rehman with unstinted love and sincerity. Kaki Ishrat Alia informed my *Begum Sahiba* during the third week of January 2005 that the condition of Baba's health had aggravated and he(RA) was admitted in ICU Ward of Ittefaq Hospital. At that time, I was preparing to leave for the office, but my *Begum Sahiba* suggested that I rather left for Lahore, immediately; so, without any further loss of time, we immediately left for Lahore. The physician opined that he(RA) was suffering from heart ailment. Having reached the hospital, I saw that **putting on the oxygen mask, he(RA) was lying on a bed in ICU. He(RA) smiled while looking at me and my *Begum,* removed the oxygen mask and commanded all the followers gathered around him(RA) to leave. He (RA) then said to me, "Syed Baba draw the curtains and sit beside me". After when I had complied as desired, he(RA) said, "All these knowledgeable people think that I am unwell or suffering from a disease, whereas it is not a disease that I suffer from, rather it is *Maraz-ul-Mout*, every other disease is curable but not *Maraz-ul-Mout"*. As for me, I was gasping and felt as if the earth had burst and lay wide open. My existence got reduced to only the heartbeat and the state of incognizance had sapped the ability to think; my very existence seemed meaningless to me. There were no words to be found for what it was. While my whole body and soul were in a state of utter shock, I realized that my ability to speak had been taken away. Meanwhile, Qalandar Pak(RA) began to speak on the subject of 'Creation of Universe and its Very Purpose' in a manner as if he(RA) was conversing**

with The Beloved Creator SWT. He(RA) spoke with such tremendous strength and dexterity on the greatness of Allah Pak, His Might, Forever Existing and Unmatched Beauty and His ownership, which gave me control over myself and took me out of that state of amazement and helplessness and blessed me with sudden strength to feel and realize the eternal reality of truth and enlightenment. His(RA) passionate expression of utmost love for Allah Pak signified the conversation between the true lover(RA) and the Beloved SWT and exposed the true meaning and reality of love. Hazrat Bayazid Bastami(RA) said, "I kept engaged in conversation with Allah SWT for 32 years and people around me thought that I was talking with them". This great blessing of kind intimacy was granted to all *Ashab-e-Nooraniat*[526]. During this conversation, I looked at him(RA) as if I was seeing him(RA) for the first time. In that moment of my sheer concentration, he suddenly called out, **"Syed Baba…. the command from Allah Pak for my return has arrived. The moment of joining The Beloved SWT is the greatest blessing in this universe and so, be it known that your Baba will soon leave this impermanent and temporary abode** {*Dar-e-Fani*}**"**.

After this he(RA) said, **"Syed Baba! The place outside Lilla Sharif should be the place of my burial, whereupon as per my desire, you got a plan made for constructing an Auditorium for undertaking research work on Surah Al-Rehman; and in case my family objects to it then find a place in Kallar Kahar, and if you do not find any suitable place even there, then Syed, be it your wish, bury me wherever you may deem appropriate. Syed Baba, you are my Waris and from here on Baba comes in your custody." With shaking hands and shivery tongue, suddenly this was spoken by me to him(RA), "Place your hand in my hand and close your eyes". I do not know as to how long it took. I could only hear a singular wish through my heartbeat, "O'Allah! Bless my Baba with infinite strength and highest virtue of *Ishq*[527] and prevent this distributor of the wealth of salvation and the one who brings life to languid hearts from human dependency. O'Allah SWT! Bless my Baba with everlasting state of his *Ishq*, You are The All-**

[526] *All such great people (Aulia Karam RA) who are blessed with divine light (Noor) and who by the Will of Allah SWT act as a source of light or a beacon for the humanity at large*.
[527] *Ishq - Unparalleled and unfathomable state of passionate love for Allah SWT*.

Compassionate, The All-Merciful, The Generous, The Magnificent, The Only and All-Powerful, please grant Baba the infinitude of the *Ishq*". Despite a blurred memory, I know that it was like I stood in front of Allah SWT as a humble petitioner, and do not know exactly as to how long did that state last. In the meanwhile, the voice of an intensely loving Kaki[528] of Qalandar Pak(RA), Doctor Memona Sahiba interrupted the course; **she was saying, "Brother Shakir, am I seeing tears in your eyes, do you really weep, too?"**. On her pointing, I realized that my shirt was wet till the hem with tears. Qalandar Pak(RA), rather sternly ordered her to leave and said, **"Syed Baba! Once again get into that similar focus". It was a repeat situation for me again. I heard the voice that came through every pore of my body and soul, "My Gracious and Beneficent Lord! Grant my Baba the infinitude of the *Ishq,* keep him away from all forms of human dependency, O'My Owner, my Generous Lord, grant eternity to the *Ishq* of my Baba"** …. During this time, my wife (Doctor Erum) also came in and called out, "Baba Ji". Qalandar Pak(RA) then said, **"Syed, open your eyes, it is rejoicing, remove the curtains and tell everyone that Baba died long before and now Baba will never taste death again"**.

مَرن تھیں اَگے مرگئے باہُو تاں مطلب نوں پایا ہُو
کیتی جان حوالے رَب دے ایسا عشق کمایا ہُو

"The taste of death had to be endured, come what may, but I chose to put an end to my worldly desires earlier, hence a death before the actual one. Only then did I realise the true perspective.
I have earned such intense state of Ishq and nearness of the Almighty SWT only through total submission of my body and soul to the Will of Allah SWT."
(*Hazrat Sultan Bahu RA*)

He(RA) then commanded that **all doctors of the hospital must be gathered there, all curtains in the room to be put aside, everyone must be informed about Baba and the message of Surah Al-Rehman should be explained to all**. And that is how all doctors and patients present in the ICU were enlightened on the bounties and blessings of listening to Surah Al-Rehman. This was followed by a session of Dua. In the evening, he(RA) said, **"Syed Baba! Once again get into that similar focus". Hence, once again I presented myself in the court of The Lord of Majesty with utter devotion and indulgence. A**

[528] *Female follower or disciple*.

similar voice came out from every pore of my body, O' my Owner, O' The Creator, The All-Compassionate and All-Merciful, The All and Ultimate Powerful, O' The Compeller, The All-Subduer, O' The Gracious and The Magnificent Lord, You are the biggest witness of my Baba. This great friend of Yours dedicated every breath of his life for the cause of humanity and awakened likes of us whose hearts had been dead. O' The Creator, please grant my Baba the infinitude of the *Ishq* and grant eternity to his *Ishq.* Then again, I do not recall as to how much time elapsed in that state, till when Qalandar Pak(RA) commanded me to open the eyes. It was like as if the energy and life had been drained out of my whole body, as though someone was heated and burnt out in a fiery furnace. After seeking his(RA) permission, I kept standing outside of the hospital and do not remember as to how many cigarettes did I puff. At around midnight when I sought permission to leave for the house, he(RA) said, **"Syed Baba! get into the focus once". I held his(RA) hand in my both hands and presented myself again in the Court of Allah Pak. I simply could not realize this time, I can only recall a slight impression that in the same rhythm, I myself along with Qalandar Pak(RA) were present in the Court of The Generous SWT. When Qalandar Pak(RA) asked me to open the eyes, it was 1:30 AM. He(RA) gave me the permission to leave and instructed, "Come back early in the morning after consuming the breakfast"**. Next morning, I reached the hospital again and till up to the afternoon, on the desire of Qalandar Pak(RA), we went into that similar focus thrice. It was such a feeling of intense heat, as if the flames came from every hair and pore of my body. My whole body felt so light, just as it had no weight. An enormous and ecstatic feeling of satisfaction[529], it was like moving above the ground. **He(RA) gave me the permission to leave for Islamabad in the afternoon and said, "We shall now meet in Islamabad"**. Having arrived in Lahore from Karachi after my departure, Doctor Asad Gillani presented himself in the honour of Qalandar Pak(RA). Later, he(RA) went to the house of Doctor Javed but on insistence of Doctor Hassam went to the hospital again for some medical tests. He(RA) phoned me from there and said, **"Syed Baba! I have decided to present myself to the order of The Ultimate Judge. Your Baba has decided to depart. Now you stand as the**

[529] *Mauj-e-Bekraan*.

heir of Baba and rest all who have already listened to Surah Al-Rehman should spread the message of Surah Al-Rehman". After this phone call he(RA) returned to his(RA) house located in Bhaati Gate and said to his(RA) *Begum Sahiba*, **"Baba's Visa has been stamped and Baba is leaving"**. Early next morning, he(RA) moved to Lilla Sharif in the company of Doctor Asad Gillani, Doctor Javed, Doctor Hassam and some other disciples. Here (*in Islamabad*), Doctor Shehzad arrived at my place and I narrated to him the whole account of events. After taking permission from your *Maa Ji,* we reached the house in Sector G-11 where Mr Saleem Akhtar, Mr Qaiser Mobin and all others had gathered. They were the winter days; we decided to depart the house by 5 AM so as to reach Lilla Sharif by 7 AM; it happened exactly so. Qalandar Pak(RA) carried the usual smile on his face, when we met him(RA); though signs of exhaution were obvious on his(RA) face. In the meanwhile I asked for a *Palang* to be laid outside as the Sun had begun to shine and upon which Qalandar Pak(RA) lied down. After resting for a while there, he(RA) called me and said, **"Syed Baba! go and meet the elder Bukhari Sahib (*the father),* prepare the environment, I will also join you later"**. When I was sitting with his(RA) respected father, he(RA) also joined in along with Chaudhary Sehsar. He(RA) said (*in native punjabi language*) when the elder Bukhari Sahib inquired about the health, **"whatever The Almighty desired of me that has been fulfilled and now its time to return"**. He(RA) meant to say that whatever work The Ultimate Owner wanted to take from him, He has taken that and now it was time to return to Him. He(RA) further said,**"Baba could accept anything, but would never accept hypocrisy"**. The meeting with his(RA) father lasted for sometime in which Mansha Sahib and Farhat Shah Sahib were also present. He(RA) said to his(RA) childhood friend Chaudhary Sehsar when he(RA) got out, **"Chaudhary! This happens to be Baba's last visit to Lilla in living state and after this only Baba's dead body will return here"**. Chaudhary Sahib, in his fit of emotions could not control tears from falling down and he wept. Qalandar Pak(RA) said to him, **"You need not weep, the whole sky would weep, instead"**.

He(RA) signalled me to move during the evening. He(RA) got seated in the front of my car after meeting with everyone. **When we got out of Village Dudhi Thal, he(RA) asked me to stop the car exactly where his(RA) Shrine exists**

now and said, "Syed Baba! Only such people who loved Baba passionately could be regarded as belonging to Baba's generation. In the domain of *Ishq,* there was no concept of succession based on bloodline or family. This was rather, the purity of passions". We took a break enroute at Kallar Kahar where I served him(RA) 'Wheat Biscuits' and a bottle of 'Cindy[530]' which he(RA) drank fondly. During the journey, he(RA) kept conversing on The Magnificence of Allah and the honour and purity of Rasool-e-Maqbool SAWW. I said to him(RA) on reaching Islamabad that if he(RA) considered it appropriate then we may get some medicine from one of his(RA) adorers, Hakeem Syed Mahmood Ahmed Surv Saharanpuri Sahib whose clinic was located in Saddar, Rawalpindi. Since, he(RA) never broke anyone's heart, he(RA) agreed to the proposal. Although, he(RA) went there for my sake, but I realized when he(RA) reached the stairs that his(RA) body had kind of become very heavy and he(RA) was unable to move any further. One of my friend, Farhat Anwer who was present there with Hakeem Sahib, came running and together with Doctor Asad Gillani, he(RA) was taken to Hakeem Sahib, who already stood there and awaited him. He(RA) often conversed metaphorically with Hakeem Sahib, who used to respond in affirmation, smilingly. Qalandar Pak(RA) said when he(RA) came back and sat in the car after getting the medicine, "Syed Baba, did you notice that while climbing the stairs, Baba's weight had increased so much that it was even difficult to be lifted". Intentionally, I was reluctant to reply, what he(RA) wanted to say and ask. Though, my act pertained to strivance which was motivated by reason and logic. But, I desperately did not want people in the surroundings to feel demoralized and dejected. Obviously, he(RA) had already shared with me the whole fact, but it was still hidden and under a cover from others. He was unwell and ill for all the other people. Many people had perhaps already predicted that he(RA) was due to depart from this temporary world; though, no one could say with conviction. We reached the house located in G-11 at night. Qalandar Pak(RA) had dinner and thereafter, went to take rest. Next day, Shigri Sahib came along with his wife, who after seeing Qalandar Pak(RA), suggested that he(RA) be admitted in the hospital, instead. **Therefore, in that regard, we first went to Shifa International Hospital and despite being in their Emergency for a long time, the formalities of the hospital were not completed being**

[530] *A cold drink made from Barley.*

very long and agonizing; Qalandar Pak(RA) said, "Nobody got Shifa (*healing*) from Shifa[531]" and moved from that place. Taking Qalandar Pak(RA) along, we then reached Heart International Hospital. Imagine the pleasant coincidence, Qalandar Pak(RA) was given the same hospital room in which Baba Harley Street (RA) had spent last remaing days of his (RA) life. Now, there was a constant rush of visitors, who poured in to ask about his(RA) condition. Qalandar Pak(RA) said after the dinner, "Syed Baba, seek that focus and concentration once again". I shut my eyes by holding his(RA) hand with my both hands and presented myself in The Court of Allah SWT. Through the depth of my heartbeat with intense focus and attention, I began conversation with The Mighty Lord, The All-Beneficent, The All-Merciful. I kept repeating the same *Dua,* "O'Lord, The All-Compassionate and All-Merciful, The Highest and The Magnificent, please grant my Baba mercy and infinitude of the *Ishq.* I do not remember as to how much time passed like this. He(RA) said when I opened my eyes on his(RA) command, "Syed Baba, assign your two Kakas who should remain with Baba". I deputed Doctor Shehzad and Doctor Asad Gillani and cautioned them to remain attentive and look after Qalandar Pak(RA). **Next day, Qalandar Pak(RA) said when I reached the hospital, "Both these deputed persons were sleeping on Baba's bed and Baba kept sitting on the chair"**. I knew for sure that Qalandar Pak(RA) would have asked them to do so, he(RA) possessed a brilliant sense of humour. **Then he(RA) got me seated on a chair close to him(RA) and said, "Place your hand on Baba's shoulder and seek the focus and concentration"**. Hence, the act continued till the time a nurse came and got us out of that focus. She checked Qalandar Pak's(RA) blood pressure. Despite winter days, I was sweating profusely, and heat radiated from every pore of my body. After seeking his(RA) permission and getting down from the stairs, I took a chair outside the hospital and sat there. Though, it rained very heavily at that time, but my body felt like it was oozing out fire. In the meanwhile, Doctor Asad told me that Qalandar Pak(RA) is asking us to enquire from Syed Baba as to how many more days? I looked at Doctor Asad Gillani in astonishment and said, "If it was in my power, I would not have let him(RA) leave". Doctor Asad said as to what should be

[531] *The name of hospital - Al Shifa International Hospital, Islamabad.*

answered to Baba Ji(RA). I replied, rather unintentionally, "Three days". After listening to the reply, he moved towards the room of Qalandar Pak(RA). This question was put across to me by Qalandar Pak(RA) once directly-----due to presence of other people, I did not reply and then the same question was advanced through Doctor Asad Gillani, twice. I would get a strange feeling but did not have any reply to that. I would simply utter, whatever came to my mind. The same day in the afternoon when I, Qalandar Pak(RA) and Doctor Asad Gillani were present there, he(RA) began to stroll in the room and began to converse on The Magnificent and The Greatest Lord. When he(RA) started to mention about fine subtleties of *Faqar,* I saw that Doctor Asad started to record it on his cell phone. I had just thought about stopping him, but Qalandar Pak(RA) instantly stopped and asked Doctor Asad not to do any kind of recording. Owing to the young age, everyone wished to save those moments in their own way. **But there are few things regarding which the unawareness is considered dangerous; because, while in the nearness of Allah SWT, a *Sahib-e-Haal* is in blissful *Mauj* and engrossed in conversation and the one who stayed in this physical world of existence is oblivious to his(RA) state and condition. When the night fell, he(RA) granted leave to all his(RA) adorers and said, "Syed Baba, come here and sit close to me, so that we present ourselves with full focus and attention in The Court of Allah SWT". He(RA) continued by saying, "Baba was so fortunate that he(RA) was lying on a comfortable bed of the hospital, likes of me and even better die in agony on foot paths"**. He(RA) said this with such a painful concern that my whole existence shivered on its mere thought. Tears began to pour down from the eyes and the body came under the spell of shivering; there was a strange silence which prevailed. He(RA) said, "Syed Baba, lock the door". When I had locked the door and turned back, he(RA) said, "Syed Baba, Baba stood at the crossroads". I uttered, almost immediately:

ایماں مجھے روکے ہے، جو کھینچے ہے مجھے کفر
کعبہ مرے پیچھے ہے کلیسا مرے آگے

"Iman mujhay rokay hai jo khinchay hai mujhay kufar
Kaaba meray peechay hai kalisa meray aagay

"Faith retards me, where idols lure me
Kaaba is behind me; the church is before me.

Mirza Ghalib's (The poet) metaphoric explanation of conflict in life; struggle to keep the faith while exercising the right of freewill by Allah SWT. The challenge faced by the humankind in the effort to follow the righteous path. The dilemma of standing at the crossroads."

(*Mirza Asad Ullah Khan Ghalib RA*)

He(RA) asked as to whose verse was this. I told him(RA) that it was Ghalib's. He(RA) smiled as if this explained his(RA) inner condition. **Then I placed a pillow behind the back and sat on the bed by keeping my hand on his(RA) back and closed my eyes; I presented myself in The Court of Almighty Lord, The Possessor of Majesty and Honour. I only remember of that moment that I got mesmerized in the sublime and most beautiful attributes of The Most Exalted Being; thereafter, only one voice emanated through every pore of my body, "Please grant infinitude to my Baba's *Ishq"*. It was the same prayer which I kept repeating during my state of extreme focus and meditation, even after meeting him(RA). Unknowingly, this prayer got immersed in my heartbeat. As soon as the eyes closed, or sometimes even with open eyes too, whenever in his(RA) thought ----- the same voice emerged from the heart beat ----- I do not know as to what occurred that night; whole energy drained out of my body. It seemed that my whole body was being burnt in a furnace which had some special kind of fire. When Qalandar Pak(RA) told me to open the eyes, it was like someone had put me in chilled water after taking me out of fire; with a jolt I caught up with my breathing, and Qalandar Pak(RA) took the support of head rest on the bed and seemingly went to sleep**. I stayed there for a while and then advised Doctor Shehzad and Doctor Asad Gillani to remain awake and take care of him(RA). I came back to the house and kept inquiring about the condition of Qalandar Pak(RA) after every 10 minutes by calling on the cell phone of Doctor Asad till around 3 AM. Every time, Asad told me that he(RA) was asleep and it appeared to him that he(RA) was in a sound sleep. He(RA) had not slept like this in days. **Next day, I went to the office first, and from there came to G-11 at your Mom's place and said that we would take the car as I was sensing that he(RA) would ask me as to whether I brought it, or not. It was exactly like that, Qalandar Pak(RA) asked as soon as he(RA) looked at me when I entered the room in the hospital, "Syed Baba, did you bring the car?". I**

told him(RA) that yes, I did bring it. He(RA) said, "Syed Baba, I enjoyed very much last night, I saw such sights". I looked around in the room where many people had gathered, as soon as he(RA) began to share those sights. Qalandar Pak(RA) silenced after the words "Saw the sights" and said, "Syed, get into the same focus, but while sitting on a chair today". So, by placing the chair near Qalandar Pak(RA) with my arm and forehead resting on his(RA) shoulder and during the day time presented ourselves in The Court of Allah Pak". It was all very gentle and pleasant this time; I felt like flying in the air and my connection with the apparent world had been cut off. At that time, Doctor Shehzad, Doctor Asad Gillani, Baji Mussarrat, Doctor Erum (Mom) and Raja Majid were also present in the room. Everyone had closed their eyes. After some time Qalandar Pak(RA) commanded all to open the eyes and said, "So, Syed Baba, what decision did you take?". I kept my silence and left the room. Few people also came and met him(RA) during this time. Qalandar Pak(RA) said, "It was enough, Syed would not visit you people anymore, you all would rather be visiting him". He(RA) sent Doctor Asad Gillani and Shigri Sahib to other rooms for conducting *Dua* to the patients there. The downpour had continued ceaselessly, ever since he had arrived in Islamabad. He(RA) told Raja Majid to arrange and serve dinner to all after the evening and said to my *Begum,* "Let us go my daughter, Baba would go with you in the car to your house". He(RA) said, "Syed Baba would get back to the house after the matters had been settled". Tahir Kazmi Sahib arrived in the meanwhile and a senior Police Officer, Abbas Hussain Malik also came in after him to inquire about his(RA) health. He was holding a bag which contained apples. He narrated some incident which was cited by Hazrat Imam Jaffar Sadiq RA regarding the heart ailment and as to how one could recover from this ailment. He was surely unaware of the fact that Qalandar Pak(RA) did not suffer from heart ailment, rather it was the ailment of death[532]. Therefore, he(RA) only replied as much, "Son, one could get apples from the market, as well". Suddenly, Shigri Sahib entered in the room and said, "Baba, your Ameer Mukhtar was quitting". Qalandar

[532] *Maraz-ul-Mout*.

Pak(RA) said, "Whoever stood behind your back, the same stood behind him, as well; and if there was none behind him, then there stood no one behind you, either". Shigri Sahib became worried, on that. Then, Qalandar Pak(RA) said, "Have some concern for this country". Tahir Kazmi Sahib began to knead the feet of Qalandar Pak(RA). He(RA) spoke in the praise and honour of Allah Pak and then, for a long time in that room, it was only the resonance about Allah; since during the *Zikr,* he(RA) would twitch strongly and the word 'Allah' used to resound. In the end, he(RA) said, "The secret of Pakistan's rise lay in Balochistan, no matter what was needed to be done, for the peace of this country, you will see that Baba would ensure it, write it down and must remember it".

He(RA) went in the car with your Mom to the house at around 9 PM. We all dealt with every essential thing which was needed to be done and thereafter, I headed towards the house along with Tahir Kazmi Sahib. He(RA) sat on a chair when I reached there and was saying to his(RA) daughter and Baji Mussarrat that Baba was now in a very strong state and sheer purity had overtaken and that they would not be able to bear with Baba. Baji Mussarrat desired that Qalandar Pak(RA) moved to her house, but he(RA) granted them leave with due regards and commanded all of us to gather in the drawing room. Among those present in the house at the time were Saleem Akhtar and his wife Shahida, Tahir Kazmi, Doctor Shehzad and Doctor Asad Gillani. We all began the conversation on the magnificence of *Aulia Karam.* In a short while, Qalandar Pak(RA) came in, all by himself. When he(RA) joined in, I was narrating an incident of Baba Lal Shah (RA) Murree Walay which had been told to me by someone. He(RA) desired that I narrate it afresh. The crux of the incident was that one night, childhood friends of Baba Lal Shah (RA) asked him (RA) as to what was the reason for his(RA) profanity? Baba Lal Shah(RA) said, "By Allah, I never debase the honour of people, I only throw my foul language at the evilness and misfortune that surrounds those people". He(RA) kept smiling at my narrations and granted leave to some people when it was quite late in the night and asking for a blanket to be placed on his legs, he(RA) sat down on a chair which was lying in the room. Holding by the

stick, he(RA) closed the eyes; and we all went to sleep. When my *Begum* served him(RA) tea early in the morning at 7 AM, he(RA) said, "Betay Baba, what do you inspire always, do not think like that, we *Faqirs* were also humans and we also commit mistakes. Do not just think like that; less, the distance between you and me might increase". Prior to this, he(RA) said this to my *Begum,* "Do not cause inconvenience to Syed Baba". He(RA) said to Doctor Asad Gillani after the breakfast that Syed Baba has eased a concern of mine. Baba also resorted to foul language in the *Jazbi state.* Then he(RA) said to me, "Send Doctor Shehzad and Doctor Asad back to their homes. Doctor Shehzad should get flat tyre of his car repaired, since we would need the car". After seeing them off, Qalandar Pak(RA) came along with me to the drawing room. Preparations for lunch were under way. Since Qalandar Pak(RA) was on special diet, a separate food was prepared for him(RA); and Doctor Erum got busy in preparing the food. Qalandar Pak(RA) stood up in the drawing room taking the support of stick with both hands; and it was such a strong focus that the body seemed devoid of energy. I also stood there on a side with my eyes closed. He(RA) called out after a while, "Syed Baba, why do you not sit down". I said that it was not possible for me to sit down, when he(RA) was standing, besides, it did not suit me and was against the manners; else, however you may command me. He(RA) said that let us do like this that you stand while holding my both hands; and taking few steps, he(RA) came close to me. I put aside the stick and held his(RA) both blessed hands and closed the eyes. I do not know for how long we stood and he(RA) asked me to open the eyes and taking up the stick, he(RA) went back to the same point where he(RA) stood earlier. He(RA) said to me, "Watch closely, whether Baba had become 'Alif' or not". I was just looking at him(RA), when he(RA) said, "Over a thousand 'Mast', there became one Qalandar. It was a very difficult task; one did not require a body (*for existence*)". Then, he(RA) sat down and said, "When the body of Baba would go underneath the soil of Lilla (*i.e. when the blessed body is buried in the soil of Lilla*), the place would turn into a source of blessings". His(RA) statement became an enlightenment because it was said by him(RA) indeed, "When Baba's *Faqar* was accepted then it was asked as to

what I needed". I had said that turn the place of Lilla into *Nurpur Shahan.* Now the time was getting nearer for the signs of its acceptance and enlightenment becoming overt. Then he(RA) said, "Baba would go to meet the friend by riding on *Burraq*". He(RA) ordered me to make phone calls to some senior Police Officers and tell them that Baba was calling for them. I called everyone. The doorbell rang at around 1:30 PM and when I opened the door, I found Nasir Khan Durrani Sahib standing there holding a fruit basket, he was SSP at the time. I called him in and with great reverence he shook hands with Qalandar Pak(RA) and sat there. Qalandar Pak(RA) began the conversation, "Baba did not go to you people to seek a personal favour, I was actually bound by the Will of Allah, I served The Only Real Creator and The Owner just as you people served the state. You all did not acknowledge the *Faqir.* This was the irony of a *Faqir* that the worldly people failed to recognize him. Whatever task My Owner and The Creator wanted to accomplish through me, He has accomplished that, now was the call for me to return". Then he(RA) asked from me as what day it was? I told him(RA) it was Tuesday. He(RA) said, "Durrani Baba, Wednesday, Thursday and Friday, if you manage to reach Lilla in three days then your seven generations will flourish. Tea was served in the meanwhile and Durrani Sahib began sipping it. Qalandar Pak(RA) said, "Syed Baba, write down the address and telephone number of the residence in Lilla and hand him the chit". I wrote that chit and handed it to Durrani Sahib. He sought leave from Baba(RA) and I accompanied him to see him off; he questioned me outside as to what was he required to do there? I replied that though, I was unaware, but knew for a fact that if call of a *Faqir* was answered then its reward was enormous; perhaps you did not hear properly, he(RA) said your seven generations would flourish. Wearing a broad smile on his face, Durrani Sahib left by saying 'Khuda Hafiz'. It was time for lunch and it had been laid. Qalandar Pak(RA) said while looking at the food, "Today, Baba would not take special diet, rather would eat what others were eating". We both, husband and wife smiled on this and my *Begum* laid every dish in front of him(RA). After the food, he(RA) sat down on the sofa in drawing room, where he(RA) was seated before lunch. Doctor Rubina arrived during this time. She loved Qalandar Pak(RA) very dearly and she

continues to live even today in the same inspiration. Qalandar Pak(RA) had specially instructed my *Begum* to always keep Doctor Rubina by her side. I sat down close to the feet of Qalandar Pak(RA). He(RA) said, "Baba's inward condition had sped up, intensely". When I offered him(RA) a massage of his(RA) legs, he(RA) said, "Just rub the legs with hands in downward direction without applying oil". He(RA) continued by saying, "You people have caused over-radiation in Baba, even my beard oozed out light, now" and smiled. I closed my eyes and as per the instruction, started to knead him. Qalandar Pak(RA) never asked for a massage in line with usual practices, he(RA) would say that politely place your hand and just do not put any force. I saw that Captain Mannan and Captain Tahir had also joined in when he(RA) asked me to open the eyes. I asked him(RA) as to how did it feel and he(RA) replied that it was very delightful. Then he(RA) got up and held the hand of my *Begum* with one hand and that of Doctor Rubina with the other and told them to close their eyes. It felt like the earth moved in a circular motion with speed; despite winters, the room was warm. After some time, He(RA) asked both *Kakis* to open their eyes and said, "Fastness of my inward condition is still persisting". I advised him(RA) to take a cup of tea and later would give him(RA) a round of the area in the car. He(RA) agreed to the proposal. As soon as I just got out to puff a cigarette, he(RA) called out, "Shall we move, Syed Baba?". I picked up the keys of the car and in the meantime, Doctor Asad also arrived. I seated Qalandar Pak(RA) on the front seat of the car and asked Doctor Asad to sit exactly behind him(RA) on the rear seat. The rain began to pour down, as we drove off. I turned the car on Margalla Road. He(RA) said, "Syed Baba, drive slowly, these trees looked very beautiful today". We rode in the car at very slow speed. I observed the fuel tank gauge and thought that I should get the fuel filled up near Ayub Chowk; I was not sure as to where would Qalandar Pak(RA) might ask us to go. I was just thinking all this when Qalandar Pak(RA) started coughing. I hurriedly gave him(RA) a Tissue Paper. When he(RA) spit out the phlegm onto the Tissue Paper, I saw it; it was all his(RA) blood. Thereafter, he(RA) asked me as to what time it was; and then he(RA) seemed in a strange state of restlessness, as if he(RA) wished to get up

from the seat. I asked Doctor Asad to hold Baba(RA) by the shoulders. Qalandar Pak(RA) said, "Syed Baba, let us go back home, Baba would like to depart from your house and not while in the car". I changed the direction of the car. I could not drive any faster, as it was a very heavy downpour. He(RA) repeatedly kept saying, "Baba would like to leave from your house, did the house come or not?". Owing to his(RA) continually aggravating condition and repeated questioning about the distance to the house, it appeared to me as if the house was in some other part of the world. I called home and asked them to leave the door open. As soon as the car was parked and before he(RA) entered the room, he(RA) began to put off the shoes; my *Begum* said, "Baba Ji, leave it, and just lie down here on the bed". He(RA) said, "Baba would go to his own room" and thereafter he(RA) put off the shoes. I saw on our return that Farhat Shah Bukhari, Baji Mussarrat, Chaudhary Sikander and his son Fahad had also reached there. Doctor Shehzad had also arrived, by then. Qalandar Pak(RA) commanded Doctor Asad, "Make a call to Doctor Javed and tell him that Baba did take the medicine as prescribed by him; otherwise, they would say that Baba died because he had not taken the medicine". Thereafter, he(RA) commanded to shut the door of the room and everyone to leave the room. I along with Doctor Asad were the only ones in that room. He(RA) stood up and said, "Syed Baba, place your hand on my back and close your eyes". I felt as if everything flew in air. As, the heat and anxiousness began to rise, he(RA) asked me to open the eyes and said, "Lie me down on the floor; No, just get me seated on the bed". Then he(RA) commanded me to close the eyes. I sat, right in front of him(RA). Doctor Asad was seated just behind him(RA) so that he held him(RA) by the shoulders. I felt as if a strong tremor jolted everything when I had closed my eyes. I instantly opened the eyes in my nervousness and saw that he(RA) was looking at someone who was entering through the door. His(RA) face bore a wide smile, as though it was a very cheerful moment. I heard the resonance of what he(RA) had said, "Baba would go to meet the friend by riding on *Burraq".* The voice of 'Allah' came from his(RA) mouth and it seemed that the floor began to revolve speedily; then, it suddenly stopped. Qalandar Pak(RA) had departed to eternity. إِنَّا لِلّٰهِ وَإِنَّـا

إِلَيْهِ رَاجِعونَ , "Surely we belong to Allah and to Him shall we return". An extremely exalted person and a friend of Allah, peace of the hearts, comfort of the eyes, a bright and luminous lamp of guidance had departed to meet The Ultimate Creator. He(RA) had said, "Baba's physical existence (*Zahir*) would disappear and the hidden (*Batin*) would become apparent". We laid down Qalandar Pak(RA) on the bed and having opened the door, I went out of the room and said something by way of gesture. I felt as if my heart would burst. Whereas, I moved out, everyone rushed inside; I broke into tears and cried like a child. But these tears only expressed the sadness of my heart. My heart wanted to cry out loudly and then I felt as if Qalandar Pak(RA) voiced in me, "Syed Baba, be watchful, gather yourself". I calmed down, instantly; though, my eyes would become tearful after every two minutes. I called my elder *Begum Sahiba.* Sensing the mournful voice, she asked me whether Baba was all right? Her voice revealed that she was fidgety, despite that she would always keep a track of his(RA) condition and would regularly talk to Qalandar Pak(RA), as well. She silenced on hearing about his(RA) departure to eternity and on listening to my grief-stricken voice, she consoled me by saying that Qalandar Pak(RA) is a friend of Allah and the friends of Allah existed forever. I got energized by her consolation. Your *Maa Ji* lovingly addresses me as 'Shah'; she kept repeating, "Shah, it was certainly the Will of Allah, gather yourself, and bury the blessed and pure body of Qalandar Pak(RA) with courage and fortitude. Thereafter, we laid the blessed body of Qalandar Pak(RA) on the rear seat of Captain Tahir's car and took it to PIMS Hospital. Just to satisfy the worldly wisdom, we did not declare the death, all by ourselves. Doctors did their check-up and then handed us the 'Death Certificate'. We arranged an ambulance from the hospital, seated Farhat Shah alongside the blessed body and told him to leave as we were following him after closing the house and informing everyone. Everyone was informed about it, individually. Zahid Jhangvi Sahib also arrived and immediately said, "What kind of a friendship was that, just shook his(RA) hands and having quit us, he(RA) departed to eternity". I said that I would reply him on this later, but first let us move. We moved to Lilla Town in different vehicles. Allah be praised, it was a heavy and drenching downpour; it was so

horrendous and stormy that nothing could be seen on the road. Farhat Shah Sahib called when we were close to Chakri, he seemed distressed and nervous by his voice which was quite natural. He was endearingly close to Qalandar Pak(RA). Farhat Shah told us that he had reached Kallar Kahar and he refused to go beyond alone and all by himself; he stressed that we joined him, at the earliest. I assured him and told him to wait for us there. Finally, we reached Kallar Kahar and placed the Ambulance in between the convoy of cars; we all moved slowly towards Lilla Town. Salt Range was entirely smocked in fog and the visibility was very poor. We kept moving at a very slow speed. Mansha Bukhari Sahib had already been dispatched by Qalandar Pak(RA), a day prior for undertaking necessary preparations at home. Own children, indeed carry a special concern. I found Mansha Sahib possessing tremendous fortitude and emotional strength; though, he was tearful on hearing the command of Qalandar Pak(RA). Mansha Sahib is very sensible and possesses personality of high mental capacity. He handled everyone and controlled all the matters immaculately; it was only him, who could have done it so smoothly. Everyone was already there at the time when we reached Lilla Town. His(RA) blessed body had been brought to the family. The rainfall persisted without any relenting. We all sat down on the *Palangs* that were laid inside the *Haveli.* Tahir Kazmi, Colonel Arshad, Saleem Akhtar, Qaiser Mobin, Chaudhary Sharif, Doctor Shehzad, Doctor Asad, Captain Tahir and all other people kept engaged in conversation on the life of Qalandar Pak(RA); the whole night passed in this manner. His (RA) father called for me early next morning to finalize proceedings of the burial. At that time, his(RA) sons, Syed Mansha Abbas Bukhari and Syed Farhat Abbas Bukhari were also present. In view of sheer love and respect for his(RA) mother, his(RA) father initially decided to bury Qalandar Pak(RA) next to his(RA) mother's grave. I then apprised the elder Bukhari Sahib regarding the Will of Qalandar Pak(RA). His(RA) father held a very dominating and strict personality; everyone feared him and Mansha Sahib kept a highly obedient demeanour in his presence. He listened to me with care and attention. In the meanwhile, Chaudhary Sahsar also arrived and attested the will of Qalandar Pak(RA) and said that whatever has been conveyed to him by

Syed Baba, were the exact words of Qalandar Pak(RA) and said, "Qalandar Pak(RA) also spoke to me likewise". Listening to all this, his(RA) father nodded in acceptance and asked, "After him(RA) who will ascend and run his(RA) order". Chaudhary Sahsar replied that Qalandar Pak(RA) told him, "Syed Baba would be my Heir (spiritual)" and strictly cautioned, "No one was allowed to come in and intervene between him(RA) and Syed Baba; whoever did so would be at a loss". Having listened to this fact, his(RA) father rose up and said to me, "Now it is incmbent upon me to rise in your honour". After touching his knees immediately, I respectfully held his shoulders and requested him to sit. I vowed that he would remain an elder for us and explained that this desire of Qalandar Pak(RA) did not imply in any way that people should rise for me. I further asserted, "You are father of my Murshad(RA) and thus are highly respectable for me". Elder Bukhari Sahib smiled in response and said to me, "You have all the liberty to proceed with the burial as per his(RA) command". It was 6:30 AM in the morning; the spell of rain which began to pour down soon after his(RA) arrival in Islamabad was continuing unabated, even at that time. The assertion made to Chaudhary Sahsar by him(RA) kept reverberating in the air, "You need not weep, the whole sky would weep, instead". Nevertheless, myself alongwith Mansha Abbas Bukhari and Raja Majid – a devoted admirer of Qalandar Pak(RA), reached the site of burial. Asking both respected persons to keep following, I stepped forward till I reached a point whereon I could not move my feet any further and I stopped. A voice came through my heart, "It was the place". On reaching back at Dudhi Thal, we found that People had begun to gather there; there was no space to sit by 10 AM because of the rush of people. I called for a Drum Major at around 11 AM and all the admirers and disciples began to participate in *Dhamaal;* it went on for quite some time, till a person came in to inform me that Durrani Sahib had arrived. when I went towards him after getting out of that area, I found that Durrani Sahib stood there in grave astonishment. I told him that Qalandar Pak(RA) departed to eternity last evening. Durrani Sahib became tearful on listening to this. I told him that he had come there on the command of Qalandar Pak(RA) and whatever he(RA) foretold would be seen by your seven generations. Later,

Dhamaal **ended prior to** ***Zuhr*** **prayers. Some people sought the permission from me to commence bathing of the blessed body of Qalandar Pak(RA), as part of the death rituals. After the ritual had been performed, we all lifted the blessed body of Qalandar Pak(RA) and funeral procession got out of the house. The funeral was first placed in the** ***Haveli*** **where his(RA) respected father took a last glance at him(RA) and then the procession walked 2 Kms to reach the place of burial. His(RA) funeral prayers were offered there. The rain persisted relentlessly throughout, except when it stopped momentarily during the funeral prayers. His(RA) burial was undertaken. During this time, a** ***Kaki*** **of Qalandar Pak(RA) came and said that a person sometimes erred, so did we and got cut off from him(RA). I said to her(RA) that Qalandar Pak(RA) said, "A leaf which got detached from a tree, could not be reattached with it". Many people got detached from Qalandar Pak(RA) because of their rebellious** ***Nafs;*** **understandably so, it was difficult to keep up with a** ***Malamati Faqir.*** **Such as it is mentioned in** ***Hadees,*** **"Allah Pak said that My friends are under the cover of my veil, which no one can recognize, except Me and My friends." One had to strive and fight against the** ***Nafs,*** **somehow or the other, to keep the love of a** ***Faqir;*** **what bigger blessing could a person have other than getting the love of a** ***Faqir.*** **But realize the misfortune of a person when he or she gets overwhelmed and surrounded by doubts; and then following the rebellious** ***Nafs*** **to such a far extent that they quit the company of a friend of Allah SWT. Despite all this, Qalandar Pak(RA) said, "Nobody pulls out the plant that has been sown with one's own hands". We reached back Dudhi Thal after performing the burial rites. Mansha Sahib had arranged** ***Lungar*** **for all the people. After staying there for some time, we departed for Islamabad after** ***Maghreb*** **time. The rainfall commenced once again enroute and it was so intense that hardly anything was visible on the road. We had dinner at roadside restaurant close to Islamabad and came to the house located in G-11. As soon as we entered the house, it seemed that we had entered a world of silence and suspense. When I went to the room of Qalandar Pak(RA), I saw that everything was lying there, as before. His(RA) watch, stick, cell phone, clothes, oxygen cylinder, medicines and even the medical reports were there on the table. We went to sleep at**

around 1 AM. I placed his(RA) mobile phone by my bed side which kept ringing constantly every moment with incoming messages. After a while, I sensed as if it was noisy and many people moved in and out of the room. Those noises silenced immediately as I got up and lit his(RA) room. I kept sitting there for some time and later my *Begum* joined in as well. She attested me that she also felt as if people moved in and out and some noise, as if someone turned the pages. I switched off the light after some time and came back to my room. Hardly an hour had passed when similar noises were heard again and this time the noises kept increasing. I got up quietly and went to his(RA) room in the darkness; everything calmed down, immediately. I switched on the light and lied down on the bed of Qalandar Pak(RA). During this time, I went to sleep but soon got up, switched off the light and left the room to sleep back on my bed. Later, many times I woke up due to those noises, but then I ignored them. Next day, I gathered all belongings of Qalandar Pak(RA) and my *Begum* got the room cleaned properly. Qalandar Pak's(RA) mobile phone, stick and some other things are still held with me. Then a continuous series of visits began by the adorers of Qalandar Pak(RA) which kept going till late night. it was raining during the morning of the next day, but we left to attend the rituals of *Qul*[533]. Doctor Shehzad narrated to me the dream which he had, the previous night; he saw me that I stood, and a light descended from the sky and got absorbed in me. I told him that alright, at least his confusion should now be settled with this dream. The time of his(RA) departure to eternity was strange and extraordinary. Everyone got unsettled and parted. Everyone announced his *Wilayat* and rebelled. Someone laid the *Palang* upside down near the blessed grave and sat on it, saying that he was a *Faqir,* henceforth. Somebody said that Baba came in the dream and said he was afraid of the darkness and therefore, lie down besides my grave. Someone insisted to take out the water from near the head of the grave and that sweet water would come out of it. But the effort was futile. The evil of *Nafs* became stronger, and the evilness unleashed its maneuver; every person in his own right advanced the claim.

[533] *Qul - Religious rituals performed on third day of death*.

To the extent that Shigri Sahib also came to me and said, "Do not mention as being the *Waris,* people do not approve of it". Some people tried to incite Mansha Sahib and Farhat Shah Sahib by saying that they were his(RA) children, how could someone else be a *Waris?* It was a strange mix of odds, so to say. There was already a sense of deprivation and in this situation, matters became more complicated and situation worsened. But, I would not hold back myself in praising Mansha Bukhari Sahib and Farhat Bukhari Sahib, who removed their complexities by coming to me and by expressing their unmatched love whose practical manifestation is visible till to-date. I announced Farhat Shah Sahib as the *Gaddi Nasheen* of the blessed Shrine, because Mansha Sahib was already *Gaddi Nasheen* at the Shrine of Hazrat Syed Sher Ali Shah (RA) in Kasur. Indeed, the responsible manner and conduct of Mansha Shah Sahib is highly exquisite and he is always at the forefront in every event and activity related to the Shrine. In the early days, some people also expressed their desire to acquire land in the surrounding of the Shrine for constructing their houses. However, for every undertaking, one needed to have steadfastness, and not just plain emotions. After the *Chehlum*[534], once during summers, I visited the blessed grave while on return journey from Lahore and I observed that a very small room was being built over the grave. When I asked as to who was getting it constructed, it was informed that mother of Doctor Javed was doing it. She had lot of regards for Qalandar Pak(RA). I said that her love and regards is well acknowledged but the size of the room did not match the grace of the Shrine. The walls were demolished, and a sketch of the Shrine then came in my inspiration. All my admirers, whom I have mentioned in the beginning, followed as I had enjoined to them and soon a beautiful Shrine emerged. Few *Kakas and Kakian* from Islamabad, Rawalpindi, Multan and Lahore took part in the construction of this blessed Shrine and expressed their love towards Qalandar Pak(RA). (you have already read about the construction of the Shrine in the beginning).

ہم فقیر جنہاں دا باہو قبر جنہاں دی جیوے ہو

"Naam faqeer tinhaan daa Baahoo,
Qabr jinhaan dee jeeve hoo"

[534] *Chehlum - Religious rituals performed on the fortieth day of death*.

"Only they may be called faqirs, O' Bahu,
Whose very graves breathe Life"

(*Hazrat Sultan Bahu RA*)

Faqirs say that love is of two types. First type is the love between the creations i.e. the love of a human being with another human being. This love is motivated by *Nafs* in which it is possible to embrace and touch one another. The second type of the love is between different beings, in which the seeker[535] gets satisfaction and comfort by some attribute and quality of the beloved[536]. For instance, show abidance to Him and experiencing His sight. This kind of lovers are also of two types. One is that type of lovers who seek love of Haq Ta'alla after experiencing His blessings and bounties; whereas the other types are those who having come under the influence of this divine love, do not regard bounties and blessings as the objective and rather consider it a distraction and a veil[537]. Rather, they turn the bounties and blessings of the Beloved in to the means, they approach their Beloved; this is a more exalted position and a station.

Hazrat Samnoon-ul-Muhib (RA) says, "The divine lovers[538] carried the test of the world successfully, because Rasool-e-Maqbool SAWW has said that a person would be with him, whom he loved the most".

The above-mentioned statement is sufficient for the love of the admirers of Qalandar Pak(RA). Those carrying his(RA) reverence and connection are surely unparalleled. The people whom I am now going to mention are those who have not seen Qalandar Pak(RA) through their physical eyes and due to their hidden sight of him(RA), they are so consummately captivated by his(RA) love that they appear to be with him(RA) since the day of creation. They carry such immense spontaneity of their regard and are enlightened by unending blessing of love, that it is difficult to draw any parallels. I met with all these admirers through Saleem Akhtar Sahib. Among them, Khurram Naeem Faridi Sahib, Irshad Kazmi Sahib, Jamil Janjua Sahib and Javed Iqbal Sahib are highly noteworthy. Not only that these admirers heartily accepted the message, they indeed became enlightened and their lives transformed. Each one of them practically proved their love towards Qalandar Pak(RA) through their conduct. Extremely well-mannered and brimful with passionate love of

[535] *Talib.*
[536] *Mehboob - or the one being sought and loved*.
[537] *Hijab*.
[538] *Ushaq-e-Allah.*

Qalandar Pak(RA). I happened to visit Kashmir, two years back. During the journey, Jamil Janjua Sahib showed me to different people everywhere. The message had reached everyone. Just imagine the extent of his passionate determination and proper focus in spreading it. He simply deserved acclamation and acknowledgement. This entire write up is being typed through him, then he brings it for proof reading and corrections. Javed Iqbal Sahib is translating the whole write up in English. Since last three years, the responsibility of organizing the *Urs Mubarak* is also held by Khurram Naeem Faridi, Irshad Kazmi, Jamil Janjua and Javed Iqbal Sahib. The *Urs Mubarak* is held with such immaculate discipline and order that one gets delighted. Qalandar Pak(RA) strongly believed in discipline and order; and likewise, are his(RA) admirers. Irrespective of their official positions, they always regarded themselves as no more than servants. They are such passionate admirers, who best explain the attribute of *Ishq.* Other than them, Major (R) Eftikhar Saeed Janjua, whom I call as 'Mujahid' and who has annihilated his self in the love of Qalandar Pak(RA). Then Shahid Mahmood in Prague, as I mentioned earlier as well, whose luminosity acts as a beacon and who has delivered Surah Al-Rehman to uncountable people. The spreading of the message by Asghar Ali, Badar Ali and Leena Kaki in England and becoming enlightened with the love of Qalandar Pak(RA) is extremely admirable. The passionate manner of advancing the message and determination of Hilda, Klara, Lucie, Svetlana, Marketa, Martin, Renata in Czech Republic and Petra in Germany. All of them do not hold back and wait for the people to contact them, they rather reach out to people at different places and spread the message. They all have the photos of Qalandar Pak(RA) hung in their houses. Their respectful manner of conversation about Qalandar Pak(RA) signifies the magnificence and glory of The Holy Quran. In Mexico, Dave is *Mast Mast* in love of Qalandar Pak(RA) and his feelings and expressions bear testimony to his love towards Sufism. Quran Pak brought life to millions of people who were dead at their hearts. A separate book would be needed if I just begin to mention all the names of people; suffice it for me to say that peace and salutations be on all. Though, you did not meet this magnificent *Faqir,* your love and regard for him(RA) is no less than those who met him(RA); I would rather confess that it is even more than them. The journey of love continuingly moves on, relentlessly. Many hundreds of thousand would get enlightened by each of these admirers and would be benefitted by the blessings and bounties of Allah SWT. Just

as Qalandar Pak(RA) said, "Hundreds of thousands are not needed, just one is sufficient who could bring life to hundreds of thousands of languid hearts".

The real issue after the departure of Qalandar Pak(RA) to eternity was to gather everyone on a singular concern and focus; though, apparently it seemed difficult, but gradually with the passage of time holding of *Dua* was made possible, initially with the help of ooVoo and then with U-stream. At that time *Dua* was held online through the website of Tohfa-e-Qalandar and streaming. This website has been made by Faisal Malik through which people in the entire world get connected. The significance of *Dua* could be gauged by the fact that everyone participates in it, even if it was morning time in USA or Canada. This *Dua* is held consistently and through the mention (*Zikr*) of Qalandar Pak(RA), the inspirations get positivity and they get reassured. *Astana-e-Mehviyat* was inaugurated in 2016. Here people come and attend *Dua.* When Qalandar Pak(RA) expressed the desire to live with me, he(RA) did talk about this idea and it practically exists today as the manifestation of his(RA) inspiration. This *Astana* is being kept illuminated and active day and night by Qaiser Mobin, Major (R) Eftikhar Saeed and Jamil Janjua and all the adorers take an active part with full devotion and love in keeping it clean and tidy. The responsibility of running the *Lungar* is entrusted to your *Maa Ji* and she prepares *Lungar* with utmost love and care. Your Mom has also made an excellent arrangement for *Dua* in the basement of the house and all the adorers gather there as well. Often, *Dua* is also telecasted from this place. Both houses act as the trustees of the love of Qalandar Pak(RA) and are taken as a place of reverence and regard by all the adorers of Qalandar Pak(RA). While spending time in the blessed Shrine of Qalandar Pak(RA), Mansha Sahib purchased the adjoining land and the process of expansion is ongoing with his love and care. The renovation work at the Shrine is a regular feature and continues to take place. Beginning from the sweeping of Shrine of Qalandar Pak(RA), up to the persistent activity of publicizing and spreading the message, the whole activity is being run by his(RA) adorers. The essence of loving Qalandar Pak(RA) lie in advancing the message of Surah Al-Rehman. The abidance of a *Faqir* can be regarded as the real effort (*Mujahada*) to eliminate low morality in a person. We do manage to listen to Surah Al-Rehman and with it we also get riddance from physical, mental, psychological and spiritual diseases and complexities, but it is not just the matter of getting oneself relieved from these

issues; it is to be advanced to others so that our *Nafs* is overpowered, and we resort to the real effort for eliminating low morality. Now the message of Surah Al-Rehman is to be spread in such a manner that it takes the form of struggle[539] against the *Nafs.* The balance between good and the evil is achieved within ourselves; the struggle against our *Nafs* is indeed the beginning of our journey towards the realization and attainment of true understanding. Last year, we took a journey to Gilgit, Skardu, Hunza and other parts of Northern Areas under the administration of Javed Iqbal Sahib. The objective of this journey was not just to undertake excursion, but the focus remained on advancing the message of Surah Al-Rehman. Various gatherings were held for 12 days at different places and the message of Surah Al-Rehman was extended. Considering it as our supreme responsibility, we reached there at numerous places to give the message; no matter how intensely and energetically we acted, our actions to relieve the pain and suffering of humanity would remain wanting and we would be required to do more relentlessly. One may never think that he had done enough and consequently pass on the responsibility onto one's admirers to undertake the remaining task and get engaged in gaining services of admirers for personal comforts such as asking them to knead their shoulders or feet; and purport themselves as *Makhdoom*[540]. They all are enlightened by the *Faiz* of Qalandar Pak(RA) and do not resort to make them one's dependent or beneficiary, rather consider them as better than one's self and hand them over to the blessed custody of Qalandar Pak(RA). Please do keep in mind, as well that without proper knowledge, one could not achieve *Ma'arifat.* Being blessed with salvation from their conflictions and issues and getting recovered from some disease by listening to Surah Al-Rehman was not to be regarded as one's own miraculousness or exalted status; it was rather the blessing of The Holy Quran which is the ultimate remedy.

People used to gather during the life of Qalandar Pak(RA) and he(RA) used to individually ask about their condition and feelings. He (RA) later conversed and what a marvelous conversation that used to be; the same very manner of conversation and approach is being followed by us and we call it *Dua.* People join and participate in it by giving out their expressions, conditions and feelings. Later on, in the ensuing part, the author of this book converses on the magnificence and truthfulness of Allah

[539] *Jihad*.
[540] *Makhdoom - The one who is to be served, Ibid*.

Pak, Rasool-e-Maqbool SAWW, the blessed Companions RA, Aulia Karam RA and the hidden context of the message of Surah Al-Rehman is highlighted by the benevolence of Qalandar Pak(RA). There has been a significant change and transformation with the passage of time in thinking as well as in the hearts and mind of the people. The apprehensions which may have lurked in the minds of adorers have settled and we stand guard against the distracting maneuvers of our *Nafs.* Qalandar Pak(RA) did not seek *Bai'at* from anyone and neither do we see any reflection of the usual and traditional practices of *Pirs and Faqirs,* as are in vogue in the society, nor do we profess any such conduct. Our objective is the same, we have a unified approach and a singular point of focus, selfless and passionate love is our delightful energy and the main inspiration. We must create a sync in our lives by the purity and glory of Surah Al-Rehman. To be a *Sahib-e-Asool,* we must follow the footsteps of *Sahib-e-Wasool* (Qalandar Pak RA).

The advancement of the message of Surah Al-Rehman by all the adoring *Kakis* of Qalandar Pak(RA) is an extremely unique aspect. Qalandar Pak(RA) always mentioned that to effect a change in the approach and thinking, it was ever more necessary to educate the mothers. **Effecting a positive change in the approach of a Kaki would be regarded as educating a whole generation. After ridding themselves of their usual and wishful concerns, these *Kakis* are busy today in educating their next generation and indulgent in spreading the message to other *Kakis.* Qalandar Pak(RA) is known as *Kakian Wali Sarkar.* He(RA) said, "A *Kaki* is reminiscent of pain and concern, the motherhood, selfless love and purity of existence"**. Though the journey is long and arduous, still the inspiration of Qalandar Pak(RA) is keeping us enlightened and going. Those *Kakis* who work in different offices, they have advanced the message to the people in their surroundings. As a special focus, positivity must be evoked among the younger generation. The sole reason of ultimate salvation in this never-ending battle against our *Nafs* is nothing but the blessing of Allah SWT. May Allah Pak bless the adorers of Qalandar Pak(RA) with His special bounties and beneficence so that they can take this enlightened message of astounding beauty and kindness to the suffering humanity.

You may also know! That this wealth of *Faiz* is someone's benevolence and a blessing and we have neither struggled determinedly for its attainment, nor were our

manners so sublime that we could have indulged in some *Mujahada* to become eligible for its award. The sole credit of publication and printing of the eternal essence of the message of Surah Al-Rehman could only be owed to Qalandar Pak(RA). We did not put in any effort, advancing the message to some other person may not be the only undertaking, we must also struggle against our *Nafs;* securing the wealth of outright sincerity is regarded as the struggle against the conflict of *Nafs.* Firstly, our apparent and physical complexities and diseases would be eliminated by this, then an inspirational transformation would take roots; finally, it would enter the phase of character building. When the inspiration would transform, it would also result in re-alignment of objectives i.e. the mobilization towards noble objectives. When the hopelessness and irritation of *Nafs* had been realized, one would move forward in the domain of selfless and divine love; and our consistence and conviction would enable us in becoming a 'Seeker' possessing the wealth of luminosity; only then a companionship is formed between *Talib and Matloob.* The veils that cover the individual and spiritual concern as well as focus of Qalandar Pak(RA) could neither be explained or removed through our part time and occasional verbosity or deftness, nor one could approach it in any such way. Negation of one's thought is the negation of one's self; the understanding and recognition of the reality of *Baqa* could never be gained without a resort to *Fana.*

We do have people afflicted with worries and different diseases in our surroundings. Their diseases are to be dealt with first. If someone is suffering from paralysis, he must be given audio of Qaseeda Burda Sharif recorded in the voices of Qari Khushi Muhammad and the children.

The correct method of listening is that all paralytics should listen to the audio of Qaseeda Burda Sharif once during the morning, afternoon and evening with closed eyes. Prior to listening, first feel your heartbeat and regard yourself as being present in The Court of Allah SWT; and only listen to the sound of this Qaseeda Burda Sharif. It must be listened in this manner and routine for seven days. Every time, open your eyes after having listened to it completely and hold a half-filled glass of water in your hand and then close the eyes once again. Then feel your heartbeat and focus on it and visualize yourself as being present in The Court of Allah SWT. Now say 'Allah' thrice with intense feeling of His love and affection and

then drink this water in three sips or breaths. It is surely Allah SWT, Who grants the the recovery of one's health.

We are often told that the paralysis was chronic, and no effect was created in seven days. The first thing that comes to mind on listening this argument is that the effect is only created by Allah SWT and it is Him Who keeps us going till our last breath, and then ordains death to us and would bring us back to life on the day of Resurrection. No matter how dangerous and chronic our diseases may be, what worth they have in the face of the cure that is granted by Allah SWT? Therefore, we need to strengthen our trust in Allah SWT and ensure that we listen to it with humility and submission. We should get into correct and singular focus, we must try to free our mind from the concerns and distracting inspirations; feel happy and bring smile on realizing the magnificence and allure of The Supreme and Ultimate Owner, it is Him Who would bless and cure everything. Just imagine and think yourself as to what extent the quality of our faith has weakened. By all accounts, Allah Pak is surely The Very First and The Infinite Last One, The Perceptible and The Imperceptible, The Magnificent and The Majestic, The Only Omnipotent and The Possessor of The Ultimate Authority; then our helplessness and despondency is due to constriction of *Nafs.* No matter how sinful we may be, He is The Only Forgiver; our inspiration is the key to our success and salvation. Indeed. The inspiration of The All-Best and The All-Beautiful Allah SWT is the only way to achieve salvation. Despite all the effort, a paralytic may resort to listening again for seven days and then again for seven days if the distracting inspirations persist; but nothing more than twenty-one days. Thereafter on getting relief, this message must be spread to others only to join the community of thankful and blessed people by practically advancing this bountiful act of kindness.

All those people who are confronted with physical, spiritual complications, mental agony or any psychological diseases, or desire to seek salvation from any kind of black magic or any evil spell of Jinns, they should first place a half-filled glass of water close to themselves. They should now sit comfortably and normalize their breathing before closing the eyes, then close the eyes and form the inspiration of being in the presence of Allah SWT. By quitting the inspirational illusions, present yourself in The Court of The All-Beneficent Lord. Now listen to Surah Al-Rehman and there is no need to bear the stress of anything, because you would be presenting

yourself for grant of cure to the disease, it is all about humility and submission. Now, one must ensure reverence and patience and listen to the pure verses with love and imagine as if it is being heard at heart. Open your eyes when the twenty minutes of recitation ends. Now take up the half-filled glass of water and close your eyes again. Get into the same imagination about being in The Court of Allah SWT and say 'Allah' thrice through the heartbeat. Thereafter, drink this water in three sips or breaths with closed eyes. Please remember, people who are seriously ill should listen to it thrice a day and those who are not afflicted by any disease should listen to it twice a day, people who are healthy and fine should listen once a day; this practice should continue for seven days without a break and enjoy the *Mauj* with blessings of The Ultimate Lord. Qalandar Pak(RA) said, "Surah Al-Rehman is to be listened through the ears of the heart and not through the physical ears". The Holy Quran is the *Nur* which penetrates the body of a person and within a thousandth moment of a second, it brings harmony in the body and soul which causes the disease to flee the body, evilness and misfortune quits. Please do remember! The method which I have given out is the correct way of listening to Surah Al-Rehman which came to me from Qalandar Pak(RA) and based on which I produced programs on Surah Al-Rehman from PTV. If someone suggests any different method, then it is surely his own creation. Any attempt to deviate from or causing confusion in *Faiz* of Qalandar Pak(RA) could be nothing but ignorance of a person or his own devious inspiration. Whatever and however, one has been enjoined, the success lie in its following and abidance. The real effect lies in changing the inspirations and not in creating illusions. More so, the correct method could only be given out by the one who is the sole reason for this *Faiz* and to whom(RA) it is associated. Regarding listening to Surah Al-Rehman, it is often asked by people that whether they could listen to it daily, or after a person got cured then he or she is insistent to listen to it again due to some fear or apprehension, or if someone says that it created no effect on me.

Firstly, you have read only a part of the message, and have also acted upon it, now listen to the other part.

Qalandar Pak(RA) spoke in these words, "We gave you the CD of Surah Al-Rehman for free. You listened to it and Allah Pak cured you by His blessings. Now you must pay its fee, and it is that you must take this message of blessings to others. You must first take it to the one whom you hate the most, or conflict with".

You must advance this message to your other brothers, this is perpetual charity. Qalandar Pak(RA) called me once and said, "Syed Baba, what had you been thinking last night". I replied him(RA) that when I had thought a lot about patients of Diabetes, a voice emerged from the heart, "الْعَلِيُّ الْعَظِيمُ" (*Al Ali ul Azeem*), The All-Sublime and The All-Magnificent. Qalandar Pak(RA) said, "Very well, Baba was also focused on this point and a rare treasure has been granted for the people and that all diabetics should take first three morsels in each of their meals i.e. breakfast, lunch and dinner, in this way that they should first make a morsel and close their eyes and say 'Allah' once and eat it with closed eyes, chew it and should open the eyes after swallowing it. Similarly, next morsel should be prepared, the eyes should be closed and then after saying 'Allah' it should be eaten, chewed and swallowed with closed eyes, after opening the eyes third morsel should be prepared taken in the same way. They must remember that while doing so, they must form the imagination of being in the Court of Allah". What a marvelous prescription of blessings, Qalandar Pak(RA) said, "Syed Baba, put this method and what has been inspired in your heart on the website. I tried this method given out by Qalandar Pak(RA) on different people and their sugar levels normalized. Follow this practice for seven days and then check the level of sugar. This practice should continue till the normal level of Sugar is achieved, therefore this practice should be discontinued. Other than these, Qalandar Pak(RA) also worked on Thalassemia patients. We met many such people whose children recovered from it by the grace of Allah Pak. You may meet me in person for this type of problem and I will accompany you for the task. Once, a doctor by the name of Asif Sahib came to me along with Waqas Sahib, an adorer of mine and who runs a poultry business. Waqas Sahib gave his introduction and said that Doctor Asif visited them for medical care of the chicken and prescribed different medicines. He said that one day, he looked at the picture of Qalandar Pak(RA) and you in his office and questioned as to who were those persons? On this, he conducted a *Dua* for them and gave him Surah Al-Rehman which he listened for seven days and now he was engaged in advancing this message to others.

When I asked the doctor sahib, he said that his mother was very ill, and he was deeply concerned for her. He was constantly surrounded by worldly concerns

and desires. He felt extremely at ease after when he had listened to Surah Al-Rehman. He said that suddenly everything calmed down which amazed him. He then gave it to his mother who also listened to it and consequently, recovered from her illness in such an astounding way that she became even more active than him. He told her mother that she must also now spread this message of blessings. In this connection they thought about his uncle's family, despite that their connection with them was cut off. His uncle's young son came back from the office one day and just fell on the bed and despite all kinds of treatment, he was unwell and unable to get from the bed. He asked his mother as to why should they not give this message to them. Doctor Sahib told me that they went there and after seeking forgiveness from everyone, they gave the message of Surah Al-Rehman. That young man recovered by the blessing of Allah SWT after listening to it and he now moved around everywhere and had resumed his job, as well. Thereafter, all in the family listened to Surah Al-Rehman and the gulf which existed in their relations also got removed and they were now connected in a bond of love. There are uncountable number of such incidences, if I begin to write them down then perhaps this life would become short. Mentioning of this incident here is aimed at highlighting the blessed effect one would achieve by simply following the injunctions of Qalandar Pak(RA). A big responsibility lay on the shoulders of the person taking the message forward, he is not expected to speak anything from his own mind; since everyone listened to it himself first due to some problem or disease and was spreading it afterwards. One should keep away and secure one's family from the divergence of *Nafs* and strive to do the same for others. Listen to Surah Al-Rehman and motivate others, as well for listening to it. Spread the message with love and must keep in mind that whomever you give the message is also the creation of Allah SWT, and it is His desire that the message reaches him or her; therefore, that person should be regarded as better than you, and share your own experience of getting the riddance from diseases and other complexities. I end my book with this statement of Hazrat Khawaja Banda Nawaz (RA), he (RA) said that there are five stations of *Ishq:* -

First **Shariat:** Listening to the quality of elegance of The Beloved, so that one became more eager.

Second **Tareeqat:** To seek The Beloved and tread the path towards The Beloved.

Third **Haqeeqat:** Ever existing in the inspiration of The Beloved.

Fourth **Ma'arifat:** Wholeheartedly aligning one's own desires with that of the desires of The Beloved.

Fifth **Wahdat:** Total and outright disregard to one's own physically apparent, as well as inner i.e. hidden existence and believing only in the existence of The Beloved, alone. Believing in the notion of uni-existence.

When these five stations are fulfilled than all the undertakings end and what remains thereafter is the Ishq of The Beloved. The Mauj[541] of Aashiq and Mashooq gets dissolved in the ocean of Ishq. A Buzurg said that one's existence stayed between two Ishq, and the eternal end is indeed not devoid of Ishq; hence, one could niether exist, nor could last without Ishq. So, whether the ultimate beginning[542] or the end[543], either the perceptible[544] or the imperceptible[545], the only thing which exists, existed or would exist is nothing but Ishq, alone.

عشق دمِ جبرئیل، عشق دلِ مصطفیٰؐ
عشق خدا کا رسُول، عشق خدا کا کلام

"Ishq dam-e-Jibrael, Ishq Dil-e-Mustafa
Ishq Khuda ka Rasool, Ishq Khuda ka Kalam"

"Ishq is the mainstay of Jibrael, Ishq is the heart of Prophet Muhammad SAWW.
Ishq is the Messenger of Allah SWT, Ishq is the Message of Allah SWT."

(*Hazrat Allama Doctor Muhammad Iqbal RA*)

ایہہ تن میرا چشماں ہووے مُرشد ویکھ نہ رجّاں ہُو
لُوں لُوں دے مُڈھ لکھ لکھ چشماں اِک کھولاں اِک کجّاں ہُو
اِتنیاں ڈِتھیاں صبر نہ آوے ہور کتے وَل بھجّاں ہُو
مُرشد دا دیدار ہے باہُو لکھ کروڑاں حجّاں ہُو

"Eh tan meraa chashmaan hove, Murshad wekh na rajjaan hoo.
Loon loon de mudh lakh lakh chashmaan, Ik kholaan ik kajjaan hoo.
Itniaan dithiaan sabar naa aave, Hor kite val bhajjaan hoo.
Murshad daa deedaar hai Bahu, Lakh karorhaan hajjaan hoo"

"Were my whole body festooned with eyes,
I would gaze at my Master with untiring zeal.

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[541] *Indulgence*.
[542] *The time of creation of Souls*.
[543] *Eternal end i.e. The Hereafter*.
[544] *What is physically apparent in the existing world*.
[545] *The veiled and hidden aspect of existence*.

O, how I wish that every pore of my body would turn into a million eyes –
Then, as some closed to blink, others would open to see!
But even then, my thirst to see him,
might remain unquenched. What else am I to do?
To me, O Bahu, a glimpse of my Master,
is worth millions of pilgrimages to the Holy Ka'ba!"

(*Hazrat Sultan Bahu RA*)