

PREFACE

This book was written and compiled based on the experiences of hundreds of people. The information was derived from individual experiences and observations such as: revelations from the tombs of Saints; contemplation of the heart, spirit and souls; communication with different spiritual beings; the resultant observations after having the heart ignited and reverberating with the remembrance of Almighty Allah; individual and independent proclamation by each and every ethereal spirit (Lataif and Jussey) of the remembrance of Almighty Allah at their respective places and the meditation and contemplation that followed. The information is accompanied and confirmed by evidence from the Holy Quran, prophetic traditions (Hadith) and treatises written by Saints.

The purpose of writing this book was so that Almighty Allah's creation would recognize the phenomena of this esoteric divine doctrine and receive spiritual benevolence from it. Furthermore, in order to propagate the teachings of this religious spiritual order, an organization came into existence in 1980.

Gohar Shahi

THE INNER OUTER DIMENSIONS OF MANKIND

With regards to the inner and outer aspects of mankind, the external aspects of what humans are, does not need explaining. With regards to the internal dimensions of mankind, Hazrat Sayyidna Ali (R.A) has declared:

دواء ک منک وما تبصر*دواء ک فیک و ماتشعر
وتزعم انک جرم صغیر*وفیک انطوی العالم الا اکبر

Translation: You are your own remedy but you perceive not, your sickness also lies within you but you are unaware of it, you think that your body is a small thing, whereas, there is a great world hidden inside of you.

The descriptions of this world are given below:

When the sperm enters the womb it is followed by Rooh´e-Jamadi (Spirit that Unites) which brings the blood together to form the embryo. This spirit is found in minerals, i.e. in stones etc. Just as some special people are engaged in the constant Zikr (Remembrance) of Rehman (Rehman in Arabic means Most Benevolent and is an attributive name of Allah SWT), likewise, there are some special types of stones, such as, Aqeeq and Feroza etc., which are constantly engaged in the Zikr of Subhan (Subhan means Most Glorified and is an attributive name of Allah SWT).

As Allah SWT has declared in the Holy Qurán:

سبح لله ما فى السموات وما فى الارض وهو العزيز الحكيم (القرآن)

Translation: Whatever is in the skies (heavens) and on the earth, praises and Glorifies Allah SWT for He is the only who is exalted in honor and wisdom. (Surah Hasher-1)

Thereafter, Ruh-e-Nabati (Botanical Spirit) enters the womb and channels the flow of the blood which is crucial to the growth of the embryo. Ruh-e-Nabati is also the essential spirit that gives life to plants and trees.

As Allah SWT has declared in the Holy Qurán:

والنجم والشجر يسجدون ة

Translation: The stars and trees do prostrate in adoration.
(Surah Rahman-6)

After a period of six months, Ruh-e-Haywani (Animal Spirit) enters the womb as a result of which the fetus is able to make small movements. At the time of birth, Ruh-e-Insaani (Human Spirit) from the Alam-e-Arwaah, (the Realm of Spirits), enters the child's body and accompanying it are "associated spirits" which are called Lataif (plural).

These Lataif are the receptive mediums through which worldly and divine knowledge, wisdom, and the Noor (Divine Energy) of Allah SWT are attained, received and contemplated. Animals also possess virtually every organ that humans do, however, they do not possess these Lataif that are the essential spiritual makeup of human beings.

Hadith:

لا فرق بين الحيوان والانسان الا بالعلم والعقل

Translation: The only difference between animals and humans are reason and knowledge.

(1) The Latifa-e-Qulb is a spiritual body that resides on the heart and protects it. It is located on the extreme left side of the chest, and is the recipient of Noor of Allah SWT.

(2) Latifa-e-Ruh is located on the extreme right side of the chest.

(3) Latifa-e-Akhfa is located in the centre of the chest.

(4) Latifa-e-Khafi lies between the Latifa-e-Akhfa and Latifa-e-Ruh.

(5) Latifa-e-Sirri lies between the Latifa-e-Qulb and Latifa-e-Akhfa.

(6) The Latifa-e-Anna is located in the head.

(7) Latifa-e-Nafs resides at the naval point.

These Lataif exist inside every human being and are found at their respective locations in the inner spiritual dimensions of human beings. Just as the human soul (Latifa-e-Ruh) cannot be seen by the naked eye, these Lataif are also invisible. Each Lataif has its own unique and individual Muqaam (spiritual status / station) and individual 'exhortation' (Zikr) of Allah SWT.

As is stated in Hadith Qudsi:

ان في جسد آدم مضغته في فؤاد في فؤاد قلب و قلب في الروح و روح في السروسر
في خفي و خفي في انا

Translation: There is a piece of flesh in the human body which is the heart, the heart lies in the Qulb, the Qulb lies in the Ruh, the Ruh lies in the Sirri, Sirri lies in Khafi, Khafi lies in Anna.

When the Latifa-e-Nafs (also known in other religious scriptures as the Self, Base Soul, Evil Soul) enters the human body, it is accompanied by five vices, which become resident next to each respective Latifa. Each Latifa has one vice attached to it:

Latifa-e-Qulb - Lust

Latifa-e-Ruh - Anger, Fury

Latifa-e-Sirri - Desire, Want

Latifa-e-Khafi - Jealousy and Greed

Latifa-e-Akhfa - Pride and Arrogance

The purpose of these vices is to influence and finally take control over the Lataif with the objective to lead one astray from the Siraat-e-Mustaqeem (The Straight Path to the Almighty). Amongst the Lataif, the Latifa-e-Qulb and Latifa-e-Nafs play the most central roles and therefore the most dominant. Latifa-e-Qulb is angelic and the Latifa-e-Nafs is satanic. Consequently, there is a constant struggle inside the human body between the Latifa-e-Qulb and the Latifa-e-Nafs. The more dominant of the two, determines the obedience of the remaining Lataif. In other words Might is Right. Furthermore, in order to support and assist the Latifa-e-Nafs (in its satanic purpose) there lies between the Latifa-e-Qulb and the Latifa-e-Nafs, a spiritual body known as Khannaas. A reference of Khannaas is found in the Surah Wan-Naas (a chapter of Al Quran ul Majeed). A description of the Khannaas and the Latifa-e-Nafs is as follows:

1. When Prophet Adam's (AS) body was created, Satan, out of spite, spat at it. The saliva landed at the naval point on the body, from which a bacterium came into being which transformed into an evil jinn (as Satan too is from amongst the creation of Jinn). This Jinn functions as Satan's spy and is called the Latifa-e-Nafs.

2. It is in relation to this that Holy Prophet Muhammad (SAWW) has stated,

“Whenever a human is born, a Satanic Jinn is born along with them. The Sahaba (Blessed Companions) asked the Holy Prophet Muhammad (SAWW), “O Prophet of Allah (SWT), (SAWW) was one (Jinn) accompanying yourself?” The Holy Prophet Muhammad (SAWW) replied, “Most definitely, and due to its proximity to me it became a Muslim.”

3. Due to the mischief perpetrated by this Latifa-e-Nafs, Prophet Adam (AS) was exiled from his heavenly abode and sent to dwell on earth. This caused a tremendous amount of grief to Prophet Adam (AS) who remained in continuous repentance, seeking Allah’s (SWT) divine forgiveness. As a result of this sincere repentance, Satan observed that Prophet Adam’s (AS) Latifa-e-Nafs gradually started to weaken, and so in order to assist the (weakening) Latifa-e-Nafs, Satan decided to devise a plan in which he could provide additional support to the Latifa-e-Nafs. This is how Khannaas was placed inside Adam's (AS) body. Tradition has it that, one day, in Prophet Adam’s (AS) absence, Satan along with a child attended upon Mother Hawa (Eve) and asked her to keep this child in her trust till his return. Upon return from working on the fields, Prophet Adam (AS) saw the child and became angry and asked Mother Hawa (Eve) why she had allowed the avowed enemy of mankind’s child to sit here outside their house. Knowing its satanic nature, Prophet Adam (AS) killed the child and buried it six feet under the ground. The next day, in Prophet Adam’s (AS) absence, Satan returned. When he could not see the child, he called out, "Khannaas, Khannaas!" The child emerged from his grave replying, "I am here, I am here". Satan left, leaving the child there. Upon seeing the child again, Prophet Adam (AS) cut the child into four pieces and scattered the remains far and wide on four different mountaintops. Satan returned and called out to the child once again. The scattered pieces of the child’s body reformed into its original state and Khannaas replied saying, “I am here, I am here.” Satan left again, leaving the child there. Upon seeing the child once again, this time Prophet Adam (AS) set fire to the body and disposed of the ashes in a nearby river. The next day

when Satan returned and called for the child, the ashes gathered together and transformed back into bodily form. Khanaas replied. "I am here, I am here. " Satan went away, leaving the child there. Upon seeing the child there once again, Prophet Adam (AS), in a state of rage was not able to think of any other remedy to the problem and so cut the child into pieces and swallowed its remains. Seeing this from afar, Satan called out, "Khannaas, Khanaas!", Prophet Adam (AS) heard a voice coming from close to his heart, which said "I am here, I am here." Satan replied, "Remain there, this was my intended plan."

The physical human body requires food for its nourishment, growth, and general good health; likewise, the Lataif also require nourishment for growth and development. Noor, which promotes the angelic nature or Naar - Satanic or Evil Energy - promotes and strengthens the satanic nature of a human being. Naar is also the source of nourishment for Jinns). Aside from the Latifa-e-Nafs, the esoteric food for the remaining Lataif is Noor. The Latifa-e-Nafs, belonging to the Jinns, requires Naar for its nourishment. If a child is born into a Hindu or a non-practicing Muslim family and its upbringing is done in a manner that does not include the recitation of the Holy Qur'an, performance of Salaat (Prayers), and the Zikr of Almighty Allah (SWT) - which are the sources of generating Noor for the spiritual bodies within - then the child's Latifa-e-Nafs will become dominant and resultantly its lifestyle will be reflective of rebellion towards the Almighty. The remaining Lataif will also become dependent upon the Latifa-e-Nafs for their nourishment and begin to take their sustenance from it - Naar. The Latifa-e-Qulb, which is an angelic creation, can not consume Naar. It remains alive with its own strength until the age of forty. Up until this age, if it could not receive Noori sustenance, then it dies. What remains is the fleshy organ called the heart which is just a piece of flesh and the same of piece of flesh is also found in animals.

It is for these hearts that Allah SWT has declared:

ختم الله على قلوبهم (سورة البقرة آيت)

Translation: Allah SWT has sealed their Quloob (hearts).

The primordial nature of the Latifa-e-Nafs is to engage in the commission of sinful acts and in its beginning or original state the Nafs is called Nafs-e-Ammaarah or the 'unclean sinning self'. This state, Nafs-e-Ammaarah, is found in: non-believers, polytheists, hypocrites and infidels. When a child receives a proper upbringing from pious parents, the child's Nafs becomes weak and the Qulb becomes very strong. Eventually, the Nafs-e-Ammaarah dies (on account of not receiving Naar - its spiritual sustenance, and refusal to accept Noor for sustenance) or, in a state of helplessness starts taking Noor as sustenance from the Qulb, and as a result, starts to become purified. With the passage of time, by undergoing this process of purification, the Nafs-e-Ammaarah reaches a state known as Nafs-e-Lawwama (repenting self). In this state, the Seeker, may still commit sin, but will also be sincerely repentant and will spend much time in seeking forgiveness from Almighty Allah (SWT).

Described in the Holy Quran thus:

لا اقسم بيوم القيمة ه ولا اقسم بالنفس اللوامة ه

Translation: I do call to witness the day of resurrection, I do call to witness the Repenting Self. (Surah Al - Qiamah).

In this way, the process of the purification of the Latifa-e-Nafs continues and it progresses through various stages. It progresses from Lawaama to Ilhama (revealing self), and from Ilhama to Mutma-inna, (satisfied self or self at peace).

After puberty, some children possess a dual state. In other words, both the Latifa-e-Nafs and Latifa-e-Qalb are strong. These children will drift between piety and sin. Such children do not find peace in either the Mosque nor in the Temple. They will, on occasion, be in the cinema halls and at other times at a

shrine of a Holy Saint. Should such children find the proximity of a Kamil Murshid (A Perfected Saint and Guide) and be blessed with spiritual benevolence, they are able to free themselves from the grip of their Nafs-e-Ammaarah. One becomes a Muslim by the verbal recitation of the Kalima Tayyiba (Declaration of Faith) and through the performance of the prescribed sacred rituals - external worship. However the spiritual effects of external worship are not long lasting and are temporary, because at this stage the declaration of faith is limited to verbal transmission alone. This explains the above mentioned dual state. The religious scholars - Aalim-e-Su (Pastors, Priests, Rabbis, and Qaris) have taught the knowledge pertaining to ablution, prayers and recitation of the Holy Scriptures, but in order to obtain purification of the Qalb and of Nafs, it is essential to seek the guidance of a Kamil Murshid. Through the Kamil Murshid's spiritual benevolence and guidance, the Seeker is elevated to the stage of being considered a true believer (Momin - plural is Momineen). A Momin is one whose practice of faith includes the verbal recitation of faith that is endorsed by and engraved upon the heart. Without the endorsement of the heart, the remaining Lataif - inner dimensions are not purified and until Noor-e-Illahi does not enter the heart, one can not be considered as a Momin.

As is declared in the Holy Quran:

قالت الاعراب امنّا ط قل لم تو منوا ولكن قولوا اسلمنا ولما يدخل الايمان في بكم ه

Translation: The Arabs said, "We believe and are of the faithful", (Allah SWT declared to his Beloved Prophet SAWW) say to them you have not entered into faith, but you have only embraced Islam. You will be entitled to call yourselves the Faithful (Momin) only when faith enters your hearts.

(Surah Al-Hujrat -14).

External worship is related to Shariah (Islamic or Religious Law). Such as: recitation of the Holy Quran, performance of the obligatory and supererogatory prayers (Farz Namaaz and Nawaafil); engaging in the recitation of salutations and divine praises using rosary beads called Tasbiyaat; those who perform Zikr, those who memorize, recite, and teach the way to read the Holy Quran, are all actions that fall within the confines of Shariah. The elite of Shariah are generally called Haafiz and the Qari. For those who practice Shariah alone, the ultimate goal is to become a dweller of Paradise and receive all the benefits that a dweller of Paradise has been promised, such as, the Hoors (Pure Companions) of Paradise, the luxuries associated with life in Paradise, etc... For these people, their Nafs did not die nor was it purified, although it most certainly did improve to some degree. A good example of external worship and its purification impact on the Nafs can be illustrated by the example of a snake resting deep inside a hole in the ground and the hunter is vigorously beating the ground outside just before its entrance. It is highly likely that the serpent's sleep might be disturbed, but in fact, there is no mortal danger to it. However, if it is brought out of its hiding place and then attacked, the goal can be achieved. By the practicing of Shariah alone, one is limited to or remains in Muqaam-e-Shuneed (a state where the receipt of divine knowledge is confined to verbal receipt, transmission, and recollection). Muqaam-e-Shuneed is confined to the Alam-e-Nasoot (the first of the seven realms and this realm is the abode of Jinns and humans - the Earth). Should a person who engages in only external worship (Shariat), have a dream or a premonition or start to receive revelations (Ilhaam), then such experiences are highly unreliable (questionable as to the certainty of its inspirational source - Divine or Satanic). Usually such worshipers (those whose focus is on external worship only - the outwardly pious common folk or even those religious scholars who possess only theoretical knowledge - both are limited in their spiritual

outreach to the Alam-e-Nasoot) become proud and even arrogant. Eventually, some claim to be Reformers (Mujjaddid) and others falsely claim to have reached very senior spiritual stations of Sainthood, such as the station of the Saintly Polar Stars of the time (Ghous or Qutab). Mirza Ghulam Ahmed Qadiani, (who was in his earlier years a widely respected Muslim scholar of national repute, ended up claiming prophet hood) claimed to have received Divine Revelations. This happened simply because he did not have a Kamil Murshid, who would have recognized the satanic source of his so called perceived Divine Revelations and guided him to the same conclusion.

As is declared in the Holy Quran:

ومن يضل فلن تجده، وليا مرشده (القرآن)

Translation: Whom Allah SWT leads astray, shall never find any Wali Murshid, (Friends - Saints of Allah SWT). (Surah Kahaf- 17)

A Hadith Qudsi also states:

من لا شيخ له، فشيخه الشيطان

Translation: One who has no (Saintly) Guide has Satan as his Guide.

Muraqaba is a form of meditation in which one of the Lataif leaves the human body and travels to a different realm and acting as a satellite, relays what is being seen there back to the person who is engaged in Muraqaba. This spiritual art is being taught nowadays through spiritual magazines, books, and other forms of literature, however, with the exception of one or two, the majority are misrepresentations of this Saintly exercise. Muraqaba (spiritual travel during meditation) cannot take place within the stage of Shariah, and what actually occurs in this stage are dreams. Muraqaba is suitable to a person who has simultaneously achieved some degree of: purification of the Latifa-e-Qalb, cleansing of the Latifa-e-Nafs (self), and

enlightenment of the Latifa-e-Ruh (soul). Even then, the Seeker is still in the progressive stages of spiritual development, where faith is accompanied by arrogance, malice, envy, and greed, and therefore the resultant visions, dreams, premonitions, etc..., are also considered unreliable.

Those that engage in external worship only or master and memorize the theoretical aspects of divine religion are considered to be Muslims. At this stage, even the scholar cannot be regarded as a true believers (Momin) and even the literature, books, and publications of such people will always remain doubtful. To bring clarity to this confused state and to reveal and highlight the Truth, there is the knowledge of Ilm-e-Tariqat (Knowledge of the Divine Path). The Kamil Murshid (Perfect Saintly Guide) purifies the Nafs of his disciple and by reviving his dead Qalb (a heart that is devoid of the remembrance of the Almighty) with the Remembrance of Allah SWT, takes the disciple to the elevated stage of Zakir-e-Qalbi. The heart is strengthened with the Noor generated from the continuous Zikr of the Qalb. As the Disciple progresses in Qalbi Zikr, the Noor produced gets absorbed into the disciple's bloodstream which travels throughout the body. Upon receiving Noor, the Latifa-e-Ruh also begins to engage in the Remembrance of Allah SWT, and now even more Noor starts to enter the bloodstream and this process continues till all of the remaining Lataif become simultaneously engaged in the Remembrance of Allah SWT. There comes a time when the inner dimensions are purified and the seeker is considered enlightened.

A verse from the Holy Quran relating to Zakireen (those who are constantly engaged in the remembrance of Allah SWT) declares:

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

Translation: By men who neither traffic nor trade can divert from the remembrance of Allah SWT. (Surah Al-Noor).

In addition to the seven Lataif, there are nine other spiritual entities called "Jussaa". Technically, they should be considered as Sub-Lataif. So in every human being there are sixteen spirits in all. These "Jussaas" (plural) are made of Noor and like the Lataif, Noor is their source of nourishment. When a "Jussa" of the Qalb, becomes strong, it begins to leave the human body during sleep and will travel to the Holy Ka'aba or other holy sites such as the shrines of Saints. The Zakir-e-Qalbi (one who exhorts Allah SWT with his heart), experience this in his dreams. Through continuous Dhikr-e-Ilahi, the first of these "Jussaas" which leaves the human body, is named in the Holy Quran as "Qalb-e-Saleem". The Holy Quran further names the second of these "Jussaas" as " Qalb-e-Muneeb" and the third "Jussaa" belonging to the Qalb is named in the Holy Quran as "Qulb-e-Shaheed." In contrast, those individuals whose Latifa-e-Nafs is very strong (due to the sustenance of Naar and absence of Noor), it also leaves the body during sleep in search for its nourishment. It seeks out gatherings of Satanic Jinns which are full of Naar.

Translators note: (It should be noted that the Zikr-e-Ilahi which is performed by these Lataif, takes place simultaneously yet each individual Lataif performs its own Zikr independent of the other).

This process progresses until all seven Lataif are engaged in Zikr-e-Ilahi at their respective places in the human body. Eventually they burn away the accompanying vices through the heat generated by the Noor produced by the Zikr-e-Ilahi. After this, finally the Latifa-e-Nafs recites the Kalima Tayyaba (Declaration of Faith) and it then passes through four different stages of cleansing, and at every stage (of purification) one of the "Jussa's" (belonging to the Latifa-e-Nafs, of which there are four) leaves the human body. These purified bodies are called the Nafs-e-Ammarah, Lawwamah, Ilhama and Mutma'inna.

Four Jussaas from the Latifa-e-Nafs, three from the Latifa-e-Qulb and the two Jussaas of the Latifa e Ruh, known as Ruh-e-Jamadi (Mineral Spirit that unites) and Ruh-e-Nabati (Botanical Spirit) leave the human body. These nine Jussaas are identical in physical appearance to the Seeker (from whose body they leave). They leave the Seeker's body and journey to the shrines of Saints and further gain instruction in their assemblies. Under the Saint's supervision, these Jussaas continue to progress and gain Divine Knowledge and are nurtured by Zikr-e-Illahi. The spiritual progress and benefits derived from this activity are awarded to the Zakir, the seeker (to whom these Jussaas belong). It is through this continuous activity that the seven Lataif of the Zakir, are cleansed and purified. It is only then that the the Seeker of the Path qualifies for and is able to reach the Majestic and August Court of the Holy Prophet Muhammad (SAWW). Upon arrival into this Majestic Assembly, one of the seeker's Lataif is presented before the Holy Prophet Muhammad (SAWW), where he is awarded with a Muqaam (Spiritual Rank or Title). All of this takes place at a time when the Seeker is in the state of either; meditation and contemplation, or whilst asleep. Furthermore, if the seeker was not a scholar (Alim) in the apparent knowledge (Shariat), he attains the spiritual rank of a Dervish. Conversely, if the Seeker was well versed and a learned expert in the apparent knowledge he attains the stage of Mujjadid or Imam, or even the stage of Ghous or Qutab. It is men like this that are known as Alim-e-Ba-Amal (a practicing Divinely guided scholar). Some are selected for duties related to the "Rijal-ul-Ghaib" (360 Saints - Men of the Unseen). These select individuals (always 360 in number) are the official representatives of the spiritual office of the Holy Prophet Muhammad (SAWW). These official representatives can physically approach the Majestic Assembly of the Holy Prophet Muhammad (SAWW).

As the spiritual journey towards Almighty Allah (the Spiritual Path - Tariqaat) progresses, the seeker's Qalb and remaining Lataif start to get purified, and initially they will experience "true visions" in the form of dreams and

eventually these , meditational experiences will occur whilst conscious. Through Muraaqba and Kashf (state of contemplation and receipt of esoteric knowledge) they (seekers) are able to communicate with departed souls. After attaining the knowledge of Haqiqat and Maarifat (the Truth and Gnosis), whatever is spoken by such people is spoken with the consent of Almighty Allah SWT. It is with reference to such people that

The Holy Quran declares:

نحن اقرب اليه من حبل الوريد

Translation: We are closer to you than your jugular vein.
(Surah Qaf).

When such a seeker dies, his soul goes to Aalam-e-Barzakh (the Realm of Departed souls), at a place known as Maqaam-e-Illiyin, and his Jussaas remain at his grave which then bestow Fayz (spiritual benevolence) upon people. It is with reference to such people that

The Holy Quran declares:

ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء

Translation: Those who have been martyred in the way of Allah SWT, do not call them dead they are alive. (Surah Baqara -154).

Generally, it is believed that this verse refers to only those who embrace martyrdom on the battlefield - Shaheed-e-Asghar; what gets ignored is that it also refers to those who achieve martyrdom in the lifelong battle with their Nafs, and such people are called Shaheed-e-Akbar.

Hadith:

رجعنا من الجهاد الا صغر الى الجهاد الاكبر

Translation: We return to Jihad-e-Akbar from Jihad-e-

When an ordinary person dies his soul goes to Muqaam-e-Illiyin or Sijjiyin (different stations in Barzakh which is the Waiting Station of the Ruh or Human Soul) but the Jussaas remain at the grave because they do not contain the qualities of Noor or Naar and therefore after some time they disintegrate and cease to exist. Prior to disintegration, should anyone attempt to control these Jussaas (referring to primarily those that are well versed with and are practitioners of Black Magic), they do so through Amal-e-Hamzaad (the Act of Calling and Enslaving a Contemporary Spirit). When such an evil person dies (practitioner of black magic), their soul also goes to Alam-e-Barzakh and their Jussaas remain at the grave. These Jussaas are very strong due to the abundant Naar they contain and they usually dwell in marghats (places where Hindus burn the bodies of their dead) and together with other negative forces such as, evil Jinns or other spirits, they torment and harm the innocent creation of Allah SWT. The Christian Bible also refers to one of the miracles of Prophet Isa AS (Jesus Christ) in which he healed or treated those people possessed by evil spirits. A practitioner of Black Magic can only be successful with the assistance of Satanic Jinns, Naari Jussaas, and other various evil spirits. Noori and Naari Jussaas are also a creature in their own right, in that they are affected by cold, heat and rain. It is for this reason that shrines are made on the graves of Holy Saints and seekers of the path. If a shrine is made on the grave of an ordinary man whose Jussaas will eventually disintegrate, then Satanic Jinns and other evil spirits occupy the empty "shrine" and it becomes their dwelling-house. Some people have made shrines in their homes after receiving a sign in their dreams. To follow through on such a dream, can prove to be very harmful as it is possible that the source of the dream/vision is Satanic, and as a consequence their home may become the dwelling place of Satanic forces. Once these evil forces occupy a house or any other form of dwelling, then it is not an easy matter to get rid of them. The Jussaas of Holy Saints and even Seekers of the Path are

far more powerful in strength than Jinns. Therefore, those possessed by Jinns are usually exorcised at the shrines of Saints. Conversely, those seeking spiritual progress also gain enormous benefit from visiting the Shrines of Holy Saints.

Allah SWT listens to the prayers of the Jussaas of Holy Saints as these Jussaas are perennially engaged in the remembrance and worship of Allah SWT. Although it is very rare, but sometimes these Noori Jussaas will enter into a human body and communicate a message to the desired person. What is more common is that Satan and evil Jinns enter human bodies and make saintly claims and by doing this they can easily use that person as a medium for misleading masses. Just as Satanic spirits enter and occupy empty “shrines” they also occupy hand crafted idols. It does not matter whether the idol is made of stone or is a “human” idol - referring to a living yet spiritually darkened and empty human body. Today, the hearts of Muslims are darkened on account of being devoid of the Noor of Allah SWT and as a result, their hearts have become the dwelling place of Satan; who through his nefarious designs, torments the Muslim Ummah and in some cases causes even Satanic worship to materialize.

It is narrated that at the conquest of Makkah, THE Holy Prophet Muhammad (SAWW) sent Hazart Khalid Bin Waleed (May Allah be well pleased with him) accompanied by seventy thousand soldiers to Nakhla in order to destroy and demolish the temple of Uzza. When the Muslims arrived and proceeded to destroy the idol Uzza, an evil spirit (physically manifested itself as a nude black woman) came out of the idol yelling and screaming. She was one of Satan's lot, and upon being chased by the Sahaba, she ran away and then vanished. It had entered the idol and through its evil powers, had been the subject of worship for many centuries.

In the West, there are also those that delve in the esoteric sciences who have been able to communicate with these contemporary spirits using an instrument called the Ouija board. Sometimes the spirits provide unseen information which may or may not be helpful. Photographic images have also been taken of these spirits. There are countless accounts of many people in Pakistan who have had physical encounters with both Noori and Naari Jussaas.

In the Pak-Indo War of 1965, there were numerous accounts put forward by some Sikh air force pilots who would fly over Lahore on bombing missions only to find strange bearded old men catching the bombs with their bare hands. These were the Jussaas of Holy Saints. Stranger than that is the fact that many of our so called contemporary “Muslim Scholars” (who claim to be Mujadids of the time and on the basis of their Zahiri – external knowledge) openly deny the existence of these contemporary spirits.

Conversely, the Saints of all spiritual orders can, will, and have confirmed their existence, and many have received Fayz (spiritual benevolence) from the Jussaas of Saints at their shrines. Just as Sultan-ul-Hind, Hazrat Syedna Khawaja Moeen uddin Chishti R.A. declared after having received spiritual benevolence from the shrine of Data Sahib (Hazrat Syedna Ali Hajweri, Data Ganj Baksh R.A.) This saying has become immortalized as over six hundred years have passed yet there isn't a day or night that has passed in which this beautiful couplet is not chanted high and low by one and all that visit the Shrine:

گنج بخش فیض عالم مظہر نور خُدا

ناقصاں را پیر کامل کاملاں را رہنما

"Data Ganj Baksh your spiritual benevolence is for the whole world, you are the embodiment of the Noor of Allah.

A Perfect Holy Spiritual Guide for the imperfect seekers and The Masterful Guide to the Perfected."