

**First Islamic Spiritual & Scientific
Healing Energy System in The World**

Najmi Healing Energy

DR. SYED SHAHZAD ALI NAJMI



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*First Islamic Spiritual & Scientific
Healing Method in The World*

Najmi Healing Energy

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

in the name of Allah, the Most Beneficent, Most Merciful

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As Najmi Healing Energy continues to grow in recognition around the world, we wish to bring the following to your urgent attention:

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A Note from the Translators

We translated this book with sincere and pure positive intention. It was our heartfelt effort to make the deep wisdom within these pages understandable to people all around the world. Translating the essence of Sufi knowledge into other languages is not an easy task, but we did our best to stay true to its spirit.

If any reader feels that certain spiritual concepts or expressions can be improved or expressed more clearly, we warmly welcome your thoughts. With every new edition, the message can grow and evolve toward greater clarity and beauty.

I hope this book brings you not just words but an experience, a journey into the hidden layers of inner knowledge.

If you have suggestions, reflections, or would simply like to connect, feel free to write to us “siddvyjo@najmiheilenergie.de”.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

*And when I am ill, it is He(Allah) who
cures me*

***Hazrat Abu Huraira (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said:
"Allah has not created any disease except that He has also sent down its cure."***

(Bukhari & Muslim)



DR. SYED SHAHZAD ALI NAJMI

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Dedication

***For my sincere students, who selflessly dedicate themselves
to the service of those in pain and distress.***

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Preface

Najmi Healing Energy is a treatment method in which the patient is healed without medication, solely through spiritual methods. Therefore, it is completely free from side effects. While the Western treatment method of allopathy has made great progress, the health-damaging side effects of allopathic medicines have become equally apparent. Out of fear and concern about these harms and reactions, people are increasingly turning back to natural healing methods.

This is not only happening in our society, but also in the developed countries of Europe and America, where interest in natural medicine is growing among health conscious people.

Therefore, in these countries, in addition to the promotion of herbal medicine, homeopathy, and the Chinese treatment method acupuncture, the Japanese spiritual healing method Reiki has also become very popular. This also shows the rapidly growing interest of materialistic Western society in spirituality. The Reiki healing method is now also known in our country, but it has not yet become widespread at the public level. In Reiki, universal healing energy is recognized, but belief in Allah is not considered necessary, as most Reiki experts today claim that Reiki is not associated with any religion or belief. In contrast, the knowledge of Najmi Healing Energy is based on faith in Allah, who is a unique being, whose power and strength encompass the entire universe. He is closer to everyone than their own jugular vein, and healing depends solely on Him. The knowledge of Najmi Healing Energy not only brings positive changes in people's moral behavior and improves their lives, but is also a means of proclaiming the oneness and greatness of Allah. Many educated, Western-oriented people in our Islamic society, including especially psychologists and allopathic doctors, not only make fun of spirituality but also of the traditional recipes and remedies of our ancestors, which have been tried and tested for centuries and belong to natural medicine. Only when one of these remedies is scientifically confirmed after research at an American or European university do they accept it.

A patient suffered a wound on the upper part of his foot caused by an injury. Due to his negligence and inadequate treatment, the wound worsened so much that amputation was imminent. The amputation would have meant a lifelong disability, which greatly distressed the patient. During a family celebration, an elderly lady came to visit. When she learned about the problem, she advised the patient to grind acacia leaves, apply them to the wound, and bandage it. With the help of this home remedy and by Allah's grace, the wound healed completely within a few days, and the patient was spared a lifelong disability-even though treatment by experienced doctors and the best antibiotics had failed.

This is just one of many such examples in our society. Here is another small example related to spiritual belief: About 250 years ago, Hazrat Shah Waliullah, when describing the "astral body," stated that every person, in addition to the physical body, also has a body made of light. At that time, he was ridiculed for this. Today, many scientists have confirmed this under the name "aura," which is actually the reflection of the astral body and can be seen by anyone with the help of Kirlian photography.

The present book is the world's first Islamic-theoretical and spiritual-scientific work on Najmi Healing Energy. It has its own complete theory and is intended for the benefit and welfare of all people, regardless of their faith or religion-anyone can learn it and benefit from it.

Your spiritual friend,
Dr. Syed Shahzad Ali Najmi

Foreword

Since the beginning of creation, humans have been discovering ever new methods and principles to maintain health and well-being and to cure diseases. These methods have always been prevalent in different cultures and societies, and their effectiveness is still an acknowledged fact today. These methods include material approaches such as treatment with herbs, as well as spiritual methods like prayers, spiritual healing, meditation, yoga, Reiki, and others.

The present age is considered the era of progress in modern medical science, also known as allopathy or Western medicine, which has made great advances, especially due to the importance placed on research in this field. Despite this progress, an allopathic doctor cannot fully cure many diseases, including allergies, asthma, joint pain, measles, paralysis, high blood pressure, epilepsy, cancer, and AIDS. In other words, despite all scientific developments, every second disease still appears incurable. Patients with diabetes or high blood pressure are only given medication to control the disease, but there is no complete cure. That is, the disease does not go away, and the effect of these medicines lasts only for a certain period. When they lose their effectiveness, the dosage is increased. After some time, when even that no longer helps, the patient eventually dies. A poor person suffering from cancer dies within a short time, while a rich person spends a lot of money and goes to developed countries like America or England for treatment-often returning as a dead body, and if he is lucky enough to survive, he usually dies some time later from the same disease. Whether poor or rich, the result in this matter is ultimately the same.

Such examples are common worldwide. Modern western medicines are indeed beneficial for sick people, but their side effects and reactions are also widespread. For example, a penicillin injection can often lead to a patient's death. The medicine Imodium, commonly used to stop diarrhea, can paralyze the intestinal system and later cause death. Phenylbutazone, often used for joint pain, severely damages the bone marrow and causes severe anemia. The well-known pain and fever medicine dipyrone causes a significant reduction in white blood cells, which weakens the immune system. Similarly, medicines used for tuberculosis often cause kidney and liver damage, deafness, and even blindness. In addition, there are many minor side effects of western medicines, such as drowsiness, dizziness, stomach pain, diarrhea, vomiting, stomach ulcers, itching, rashes, insomnia, restlessness, and anxiety.

In contrast, the side effects of natural healing methods such as herbal medicine, homeopathy, or acupuncture are very low, and spiritual healing methods such as prayers, meditation, color and light therapy, Reiki healing, sound healing, and Najmi Healing Energy have virtually no side effects. Nevertheless, it is worth noting that every treatment method, despite its advantages and disadvantages, has its own recognized importance, which no one can deny, because all the treatment methods discovered so far serve the welfare of humanity. Their aim is to free sick people from disease and to improve life through health.

With this thought in mind, a spiritual-scientific healing method called Najmi Healing Energy is now being introduced, which at first glance resembles Japanese Reiki healing, but is superior in terms of healing power. The reason for this lies in the different basic principles. While Reiki healing only believes in cosmic energies, the knowledge of Najmi

healing energy is based on the belief in Allah and is connected to Islam, which is also referred to as “Deen e Hanif” in the Quran. Reiki healing, despite its secular views, is considered a spiritual healing method associated with the supernatural world, whereas spirituality ultimately leads to the realization of Allah.

An example of this is Gautama Buddha, the founder of Buddhism and once a king, who often thought about the Creator of the universe. One day, out of restlessness, he left his throne to search for Allah, but could not find Him materially. Exhausted, he sat down under a tree, closed his eyes, and meditated. When he then received divine inspiration, he found Allah and imparted teachings to his followers about monotheism and wisdom. Over time, however, his followers changed the religion, which led to polytheism and idolatry. The same happened with the communities of other prophets. Eventually, Prophet Muhammad (peace be upon him) came as the last prophet of Islam, whose main focus is on monotheism/oneness of Allah (tawheed). According to tradition, about 124,000 prophets have come into the world so far, and divine guidance has been sent to almost every region of the earth.

In almost every religion, there are, in addition to spiritual practices, also physical exercises, for example, yoga in Hinduism, which is both a physical exercise and a spiritual practice. Similarly, the five daily prayers in Islam are both an excellent physical exercise and a spiritual practice. Those who perform the prayers with full devotion and concentration benefit the most. Prayer provides a special religious and inner peace, which protects a person from many spiritual, psychological, and physical illnesses. Nowadays, almost 80% of diseases are due to mental unrest.

As already mentioned, divine guidance and wisdom were conveyed in every part of the earth through various spiritual personalities, which disappeared over time. Our world has been destroyed and repopulated several times in the past, which is why the knowledge and wisdom (science) of the past have also been lost. For example, the secrets of the Egyptian pyramids have not yet been fully deciphered by scientists-how, 5,000 years ago, it was possible to move multi-ton stones in the form of bricks to such heights and place them so precisely that not even a postcard can fit between two stones. The greatest pyramid, that of Pharaoh Cheops, was built at an angle of 51.5 degrees, its walls are very thick, and yet its accuracy (0.0008%) is astonishing. Experts say that there is no stronger geometric form than the pyramid. This shows that the knowledge of geometry and mathematics was much more precise at that time than today.

The Reiki healing method is also one of the oldest healing methods, which was lost and rediscovered by Dr. Mikao Usui. In Reiki, sound healing, and Najmi Healing Energy, the same healing power is used, but in Najmi Healing Energy, the true healing principle is clearly presented and healing is attributed to Allah.

The Human Brain

According to spiritual knowledge, the human being is composed of three layers: the soul, the astral (or ideal) body, and the material body. In the same way, the human mind is also divided into three parts: the conscious, the unconscious, and the subconscious.

Conscious Mind:

The conscious mind refers to that part of the human mind which is associated with the material brain. Humans use this part of the mind to function in the physical world, to acquire worldly knowledge and skills. It is related to the senses during wakefulness and is bound by the constraints of time and space.

Unconscious Mind:

The unconscious mind is linked to the astral body, which is also called our body of light. It is the mind of the astral body. This part is active during sleep or dreams, and it is free from the restrictions of gravity and time and space. Its speed is as fast as light, and its frequency is described as 'A'raafi' (metaphysical). After death, humans live in the astral world with this body.

Subconscious Mind:

Similarly, the subconscious is considered the mind of the soul. The soul, which the Quran describes as a 'Amr-e-Rabbi', is free from the limitations of time and space, and so the subconscious mind is also not bound by these constraints. Within the subconscious, there is a complete record, like a film of everything that has ever happened or will ever happen in the universe, from the beginning to the end of time.

If a person wishes to access the subconscious, they must practice meditation, which is related to mental focus. Imam Ghazali advised that to achieve mental focus and spiritual progress, one should gaze at a lit candle until the observer forgets their surroundings and even themselves. Then, they should visualize the candle on their forehead, then to the right, then to the left, and finally at the back of the head.

To achieve this kind of mental focus, Buddhists concentrate on their breath, Hindus in yoga focus on the tip of the nose or the forehead, and in Islam, Sufis use repetitive chanting of certain words in a specific musical rhythm (as in qawwali) to induce a special state called 'haal' or through the repetition of words in dhikr and spiritual exercises. All these methods have been practiced since ancient times, but according to experts, modern Western scientists have now understood many of the hidden mechanisms behind these practices.

Psychologists have discovered through experiments that such focused attention causes a specific change in brain waves. Normally, the human brain produces beta waves, during which the mind is restless, jumping from one thought to another, much like a monkey leaping from branch to branch. This means there is an endless stream of thoughts.

When a person practices focused attention, such as meditation, beta waves begin to convert into alpha waves, which bring about a state of calm and relaxation. Chemical changes begin to occur in the body, such as a decrease in alkalinity in the blood, and the presence of lactate, which causes fatigue, also decreases. Due to alpha waves, breathing and heart rate slow down to some extent. During and after meditation, mental and physical fatigue are reduced, and in the presence of alpha waves, the hidden abilities of the mind begin to awaken.

The upper part of the human brain consists of two hemispheres: the right cerebral hemisphere and the left cerebral hemisphere. The left

hemisphere controls speech, physical movements, and logical thinking, while the right hemisphere remains mostly silent in daily life. Scientific research has shown that extrasensory perception (ESP), precognition, telepathy, magic, and other paranormal and extraordinary phenomena are connected to the right hemisphere.

Experts believe that Western societies use the left hemisphere more, which has led to significant progress in science and technology. In contrast, people in Eastern societies tend to use the right hemisphere more, which is why the world's major religions, great poetry, and fine arts have mostly originated in the East.

All this shows that in the state of alpha waves, the right hemisphere of the brain also begins to awaken. When meditation deepens, alpha waves slowly convert into theta waves. Scientists have discovered that highly intelligent people (geniuses) generally produce more alpha and especially more theta waves, and they have considerable control over these states.

As a result of theta waves, the mind enters a state where the observer and the observed both seem to disappear. In Hinduism, this state is called 'Samadhi', in Buddhism 'Nirvana', and in Sufi terminology 'Fana'. This is a psychological state that is always beyond the grasp of words. Those who have experienced it say that in the ultimate reality, their self is either annihilated or merged with the absolute. The question remains: what is this ultimate reality? To this day, there is silence on this matter, as it cannot be adequately described in words.

Psychologists consider this personal experience to be merely a product of imagination, but the power of imagination is extremely important for humans. The famous scientist Einstein also said, "Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution."

> *Albert Einstein in The Saturday Evening Post, 27. Oktober 1929*

It is also noteworthy that, according to scientific experts, all the astonishing progress humanity has made in science and knowledge so far has involved only about 10% of the human brain. Some psychologists believe that only 10% of the brain is conscious, while the remaining 90% is unconscious.

In short, humans have so far used only 10% of their brain. If we examine this in the light of religion and spiritual knowledge, we understand that when Allah breathed His spirit into Adam and taught him the 'Names of All Things', and commanded the angels to bow before Adam, Adam's brain was surely functioning at 100% capacity at that time.

Because Allah appointed Adam as His vicegerent and granted him the knowledge of the mysteries of the universe in the form of 'the knowledge of the names' - knowledge that even the angels did not possess. This clarifies that Adam's status as the noblest of creation was due to this knowledge. Every kind of knowledge in the universe, even the branches of worldly science, is connected in some way to the knowledge of the names. This may seem strange to the average mind, but it is a fact, because behind every invention is a deep, focused mind, and this deep focus is called meditation. In meditation, the unconscious mind becomes active, and information begins to flow from the unseen (the hidden world), proving that the foundation of every invention is based on this received information.

All spiritual people, Sufi saints, and friends of Allah, through their spiritual exercises and struggles, begin to use more than 10% of their mind - sometimes 15%, 20%, or even more. When such people perform acts that seem impossible to ordinary people, we call them miracles or wonders. Our medical and psychological experts describe the brain and mind as follows:

The Difference between Brain and Mind:

Allah, who elevated humans to the highest rank among creation, says, "I have created man in the best of forms."

Brain

Just as a TV has a certain size, structure, wires, and connections, the brain also has a specific size and structure, with countless wires and connections. 76% of the brain is related to language, intellect, and consciousness and is called the cortex. The left part of the brain controls the right side of the body, and the right part controls the left side. The average weight of the male brain is 1380 grams, and for females, it is 1250 grams. The study of brain diseases is called neurology, and its specialist is a neurologist. The brain is divided into four lobes.

- 1. Frontal Lobe***
- 2. Parietal Lobe***
- 3. Temporal Lobe***
- 4. Occipital Lobe***

Mind

The mind is like the TV program - colorful thoughts, feelings, dreams, and behaviors are all the programs of the brain, which we call the mind. The brain can be weighed, but the mind cannot. The brain can be seen, but the mind cannot. There are differences between the minds of men and women.

According to Cambridge University professor Simon Baron-Cohen, women's minds are more empathetic, while men's minds are more analytical. Women prefer to connect with others and their environment more than men. Their ability to understand emotions is stronger, and they are better at recognizing facial expressions.

The study of mental disorders is called psychiatry, and its specialist is a psychiatrist.

The Three Parts of the Mind According to Psychologists:

- 1. Conscious Mind***
- 2. Subconscious Mind***
- 3. Unconscious Mind***

Introduction

The scientific introduction of Najmi Healing Energy, as well as the beginning of its practical exercises, took place in 2001. Initially, a selected group of people who already had some interest and understanding of spiritual knowledge were trained in it. Later, these individuals were able to bring remarkable benefits to sick and suffering people. Today, this spiritual knowledge is being officially made available to the general public so that everyone can benefit from it themselves and also help others.

Najmi Healing Energy is the world's first systematic Islamic-theoretical and spiritual-scientific healing method, in which sick people are treated through spiritual intervention. This knowledge comprises four stages or levels, known as Nasooti, Malakooti, Jabarooti, and Lahooti. Although this knowledge is based on Islamic theory, anyone - regardless of religion or belief - can easily learn it and, after completing the master course, teach it to others.

This knowledge can be compared to a burning candle, which not only gives light itself but also lights other candles. Nowadays, various healing techniques are taught worldwide, such as Reiki Healing, which has been practiced for over a hundred years, and Samda Healing, which is currently gaining popularity and is considered an advanced form of Reiki, said to be 70% to 80% more powerful than Reiki.

In comparison, Najmi Healing Energy proves to be even more powerful than all other healing techniques. The success rate is between 90 and 99 percent, with complete and absolute healing belonging to Allah alone. Najmi Healing Energy consists of only four stages, which are equal to or superior to all the stages of Samda Healing.

However, before we explain the individual stages of Najmi Healing Energy in more detail, it is absolutely necessary to first give a brief introduction to Reiki and Samda and to answer some important questions.

Introduction to the Reiki Healing Method

Reiki is a Japanese word composed of the terms “Rei” (universal, cosmic) and “Ki” (life energy). Thus, Reiki means “universal life energy.” The method originates from Japan and was developed about a hundred years ago by Dr. Mikao Usui, who was born on August 15, 1865, in the village of Taniai-mura near Kyoto.

Dr. Usui came from an educated family and began his studies at a Buddhist monastery school. From an early age, he was interested in knowledge, psychology, and destiny. Later, he studied these subjects in depth. He was a devout Christian, led a Christian school, and gave sermons on Sundays.

One day, his students asked him about the miracles of Jesus, especially how he healed people. Dr. Usui decided to investigate these phenomena scientifically. He first traveled to the USA, studied the Bible at the University of Chicago, and discussed Jesus’s healing miracles with clergy, but found no satisfactory answers. He then traveled to China and immersed himself in Buddhism. For this, he even learned Sanskrit to study ancient scriptures. In these old texts, he finally found symbols and references to healing knowledge, but at first did not know how to apply them.

During a meditation, he once heard what he described as supernatural words that corresponded with the symbols he had discovered. Through further experimentation and the application of these symbols, he claimed they led to improvements in people’s well-being.

In April 1922, Dr. Usui opened his first Reiki clinic and school in Tokyo. Reiki quickly became well known in Japan, and Dr. Usui trained many students, including Chujiro Hayashi. Dr. Usui died on March 9, 1926, at the age of 61 in Tokyo, where his grave is also located.

After his death, his students continued to spread Reiki. In the 1970s, Reiki became known in Western countries and from there spread worldwide.

Reiki is practiced in two ways: by laying on of hands (direct contact) or as distant healing. The method is based on the idea that the practitioner transfers universal life energy through their hands to the patient to promote healing. Reiki consists of several levels of training, with the practitioner gaining deeper knowledge and abilities at each stage.

Reiki is a spiritual but non-religious method that has no side effects and is used to harmonize body, mind, and soul.



Dr. Mikao Usui

Introduction to the Samda Healing Method

Samda is a spiritual-scientific healing method that was introduced a few years ago by Dr. Abdul Samad Musafir. Dr. Musafir comes from the village of Rana Khail in the Ghazni province of Afghanistan. His childhood was marked by poverty and hard work, yet he managed to obtain an education. Later, he lived for a time in Iran and eventually moved to Pakistan. There, he initially worked in simple jobs before founding his own institute in Lahore, where he taught the Samda healing method and trained numerous students. He later continued his teaching activities in Karachi as well.

According to Dr. Musafir, he had an extraordinary spiritual experience during his childhood in Afghanistan: he befriended two supernatural beings - one man named Dur Andesh Samda and a woman named Zhelia. These two supernatural personalities became his spiritual teachers. Dr. Musafir reports that these beings belonged to the so-called Zheli nation, which once lived on Earth but has since migrated to another planet.

The knowledge Dr. Musafir received from these beings, he refers to as “Zhel Science.” The Samda healing method is a branch of this spiritual science. Dr. Musafir emphasizes that there is essentially no difference between Reiki and Samda - the difference lies only in the strength and the number of training levels: while Reiki traditionally consists of two levels, the Samda method comprises fourteen stages. Dr. Musafir reports that Dr. Mikao Usui, the founder of Reiki, was originally taught two levels by Dur Andesh Samda, but was unable to handle the stronger energies of the additional levels.

Dr. Musafir himself received the teachings of the fourteen Samda stages over many years, adapted to his spiritual capacity. Today, he sees it as his mission to pass on this knowledge and make it accessible to as many people as possible.

How Does Najmi Energy Work?

First and foremost, it is important to clarify that this knowledge is related to faith in Allah, who is unique and one in His essence. Allah Almighty is the Creator and Master of the entire universe, and His power encompasses all of creation. Healing is also connected to Him alone. Healing is also attributed to His Being. Therefore, we can say that this healing knowledge is related to Islam, but it is by no means directly connected to Islamic Shariah or legal rulings.

This clarification is necessary because some religious clerics in our society might label this healing knowledge as an innovation (bid'ah) in religion and might issue fatwas against it. Just as physics, chemistry, and other scientific disciplines - including medical sciences like homeopathy, allopathy, and herbal medicine - have their own philosophies, theories, and formulas, which may be disputed by scientific experts or scholars,

Similarly, any knowledgeable person may have disagreements with the knowledge or theories of Najmi Healing Energy. In other words, this is a positive knowledge, but everyone's perspective varies according to their knowledge, experience, age, and beliefs.

Here, we mention some controversial theories which are also points of contention from an Islamic perspective. For example, Darwin's theory of evolution, in which he claimed that modern humans evolved from monkeys, is not agreed upon by all scientists, scholars, and thinkers today. Similarly, Freud, considered the founder of modern psychology, linked human dreams directly to sexual disorders, whereas many

religions, including Christianity, Judaism, Buddhism, and Hinduism, attribute great importance to dreams. Islam, in particular, gives dreams a very special status. The Quran and Hadith mention dreams, confirming their significance and the science of interpretation. According to a Hadith, dreams are considered the forty-sixth part of prophethood. This means that prophethood has ended, and now the message of Allah or information from the unseen world will only reach humans through true dreams.

Spiritual experts and Sufi saints give great importance to dreams. They say that our entire life is spent between wakefulness and dreams, so dreams constitute half of our life. They explain that the study of the life of dreams shows that humans possess senses through which they can receive revelations from the unseen. In the state of dreams, we are not toys in the hands of time and space; rather, time and space become toys for us.

Since time and space restrictions do not apply in dreams, we enter the state of dreams and observe conditions beyond time and space. This is not limited to any particular person; every human being is a mixture of the senses of wakefulness and dreams. The most authentic and extensive source of knowledge about dreams, wakefulness, time, and space is the Holy Quran. The Quran is the “Knowledge of the Book,” and by reflecting on it, one can acquire this knowledge. Whoever learns these formulas gains the power to transfer anything from one place to another without physical means.

Almost everyone has seen two, three, or five such true dreams in their life, the interpretations of which later consciously manifested in their waking state. The Prophet Muhammad (peace be upon him) said that whoever sees me in a dream has indeed seen me, because Satan cannot

take my form. These are just a few examples that demonstrate the importance of dreams and disprove Freud's theory.

According to psychologists and psychological science, all those who claim to be prophets or saints suffer from a psychological illness called schizophrenia. Schizophrenia has many types, one of which is called the paranoid type, in which the patient considers himself a great sacred personality and is under the delusion that he is controlled by some supernatural entity that governs all his actions. It is noteworthy that this psychological theory does not distinguish between special and ordinary people.

Certainly, such knowledge and theories are not only against Islam but also against other religions. Unfortunately, many individuals in our society accept such thoughts and theories, mocking their own religious and spiritual beliefs and presenting arguments against spirituality.

Najmi Healing Energy is related to Sufism and has four levels called Nasooti, Malakooti, Jabarooti, and Lahooti, which are associated with light, Divine Illumination (Noor/ نور), and Divine Manifestation (Tajalli/ تجلی). It is important to understand that neither the master nor the student gains direct control over these lights, Noor or Tajalli . Instead, during the healing process, the healer aligns his subconscious with the powers of light, Noor, and Tajalli, which grants the healer a special healing power that results in the patient's cure.

Attainment of Najmi Healing Energy

According to spiritual knowledge, there are two types of knowledge: one is called "acquired knowledge" (Ilm-e-Husooli), and the other is "immediate knowledge" (Ilm-e-Huzoori). The knowledge that we acquire in worldly life with the help of books, notebooks, or pens is called acquired knowledge. In contrast, immediate knowledge does not require books or writings; rather, this knowledge is transmitted from the spiritual teacher to the student through spiritual transfer.

In the same way, the knowledge of Najmi Healing Energy is transferred from the teacher or master to the students through a special spiritual process and connects the student's mind with the healing powers. This process is called "attunement."

The power of Najmi Healing Energy is superior to both Reiki and Samda. Therefore, if someone tries to learn Reiki or Samda after receiving an attunement in Najmi Healing, only the ability of Najmi Healing Energy will work within them, not that of Reiki or Samda. This can be compared to a computer: when modern software is installed on a computer, there is no longer any need to install an older version- the computer even prevents the installation of the old version. Similarly, if someone has received an attunement in Samda, they no longer need to learn Reiki.

Thus, the knowledge of Najmi Healing Energy is passed directly from the teacher to the student through spiritual transfer; it does not require books or traditional education. After this spiritual process, the student develops the ability for healing energy, which is considered stronger than Reiki and Samdha.

Can This Ability Be Lost?

If a person sincerely learns and receives any level - or all four levels - of Najmi Healing Energy, this healing ability will remain with them for life. It cannot be lost, taken away, or removed by anyone.

However, if a student does not show respect to their teacher, the strength of this ability may decrease. Still, the ability itself will not disappear completely. On the other hand, if the student sincerely respects their teacher, their spiritual strength can actually increase, and they may receive even greater guidance and support.

After all, who would want to lose such a divine gift that has been granted so easily? For this reason, it is important to value this ability and honor the teacher, so that the full potential of Najmi Healing Energy can be maintained and further developed throughout one's life.

Side Effects of Najmi Healing Energy

As previously mentioned, modern Western treatment methods, especially allopathic medicine, have side effects. With natural medicine, such as treatment with medicinal herbs (herbal medicine), the side effects and harmful effects are less, and with some methods like homeopathy, they are almost nonexistent. With spiritual-scientific healing methods-such as color and light therapy, yoga, hypnosis, or meditation-there are generally no side or harmful effects.

Regarding spiritual knowledge, there are two types of beliefs or theories: "Rahmani" (divine) and "Shaitani" (demonic). Rahmani knowledge is the branch of spirituality connected to Allah, where help is sought from Allah. Shaitani knowledge, on the other hand, refers to sorcery, black magic, and occult practices, which definitely have harmful effects. Black magic is used to intentionally harm others. According to Islamic law, anyone who learns, teaches, or practices this kind of knowledge leaves Islam.

The Holy Quran says about sorcery or magic:

"And they followed what the devils used to recite during the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved, teaching people magic and that which was revealed to the two angels in Babylon, Harut and Marut. But these two did not teach anyone without saying, 'We are only a trial, so do not disbelieve.' And they learned from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by Allah's permission. And they learn what harms them and does not benefit them. But they surely knew that whoever purchased it would not have any

share in the Hereafter. And wretched is that for which they sold themselves, if they only knew." (Surah Al-Baqara, Verse 102)

Similarly, in another place in the Quran:

"The magician will never succeed wherever he/she is." (Surah Ta Ha, Verse 69)

In a hadith it is said:

The Messenger of Allah (peace be upon him) said: "Whoever learns even a little bit of magic, his matter is finished with Allah." (Musnad Ahmad)

So when we say that spiritual sciences have no harmful side effects, we refer to positive knowledge, not negative knowledge. Likewise, the knowledge of Najmi Healing Energy is a positive science and cannot be used negatively, because it is "Rahmani" knowledge. When a healer treats a patient with this knowledge, no illness is transferred from the healer to the patient, and conversely, there is no danger that an illness is transferred from the patient to the healer during treatment.

First Level(1st Level)

Nasooti Level of Najmi Healing Energy

Najmi Healing Energy's first level is called Nasooti in Sufi terminology. Our current material world is referred to as Alam-e-Nasoot (the world of physical existence). Generally, this level is used to treat common physical diseases, but it can also help with some psychological and spiritual illnesses.

The energy at this level is connected to the human magnetic force (Human Magnetic Force, HMF). After receiving the Attunement (a spiritual initiation or tuning) of Najmi Healing Energy, the healing power created by Allah becomes linked with the human's own magnetic energy. The healer places one or both hands on the patient's head and activates the energy through a spiritual secret code of Najmi Healing Energy. By doing this, the healer opens the energy channel and transfers healing energy to the patient for about ten minutes, which helps alleviate the illness.

For effective treatment, the healer must perform this healing session for at least three consecutive days at a fixed time. After receiving the attunement, some beginners may doubt whether they are truly connected to this healing energy or not. However, when they start successfully healing others and patients experience remarkable benefits, their faith and confidence grow significantly, marking the beginning of a confident spiritual and healing life.

Najmi Healing Energy is a positive energy with no harmful side effects. To benefit from this energy, a person must avoid negative traits such as hatred, envy, anger, prejudice, and narrow-mindedness. This healing energy works best for those who fulfill their religious duties sincerely.

While the first level cannot cure very complex diseases, it still provides effective healing for many common ailments. The healing power of the practitioner increases significantly in the higher levels. In the first level, healing takes place through human magnetic power, which is referred to in Sufism as a power of 'Jism-e-Misali' (the ideal or astral body). This power is very strong within its limits but is confined to the physical realm.. This force is very powerful within its limits but confined to the physical domain.

According to scientific experts, the speed of light is approximately 186,000 miles (300,000 kilometers) per second, which gives an idea of the immense power and importance of light energy in healing.

The third level uses the power of Noor (divine light), which travels even faster and is more subtle than ordinary light. The fourth level employs healing through Tajalli (divine manifestation or spiritual illumination), which surpasses the speed and power of Noor and is beyond human intellect and comprehension.

Currently, many spiritual healing techniques/methods taught worldwide, including Reiki, are based on secular (non-religious) theories. They often fully believe in cosmic healing energy but do not acknowledge the existence of the Creator of the universe.

In contrast, Najmi Healing Energy is rooted in belief in Allah Almighty. It is the healing power of Allah that exists everywhere in the universe. This knowledge is connected with Allah, spirituality and Sufism (Islamic mysticism). Spirituality teaches us that worldly life is based on assumptions and illusions. Much of what we see or understand in this world is not as it appears.

The healing does not come from the physical medicines themselves but from Allah's healing energy acting in conjunction with these

medicines. If healing depended solely on material medicines, no one would ever be incurable, and medical science would never fail. This proves that healing is linked to Allah's spiritual healing energy, which is a non-material and invisible force.

Nowadays, many scientists also understand that our material life is based on waves and light. Alongside our physical body, there is another body made of light, which Sufi masters call the Jism-e-Misali (Ideal or Astral Body). Today, scientists recognize this as the Aura. Scientific research has shown that the aura contains various colors of light, which correspond to different organs of the body. When these colors become unbalanced or distorted, the physical body becomes ill.

Based on this understanding, healing methods using color and light therapy have been developed. These methods treat illnesses by applying different colored rays or water energized by these rays, according to the patient's condition. It is worth mentioning that in Pakistan, this healing method was first introduced by the distinguished spiritual scholar Khawaja Shamsuddin Azimi.

Many scientists now also recognize that the true life or the true human is not just the physical body but a special kind of light wave or frequency that controls the physical body.

Franz Anton Mesmer (1734–1815)

Franz Anton Mesmer (1734–1815)

Franz Anton Mesmer was a German physician and is considered the founder of **Mesmerism**, later known as **animal magnetism**. At a time when knowledge about the human mind was extremely limited, his theories were controversial. Many—including the authorities -accused him of fraud, and Mesmer was eventually forced into exile. However, he remained confident in his discoveries and continued his research with determination (Crabtree, 1993).

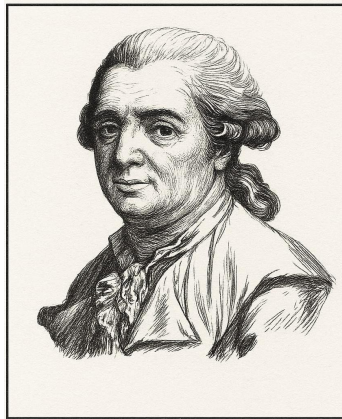
Mesmer claimed that he could cure illnesses that traditional medicine could not, by using what he called *animal magnetism* -a magnetic fluid or energy field that he believed surrounded all living beings (Mesmer, 1779). Over time, although his early theories were widely rejected, his methods influenced the development of **hypnotherapy**. In 1843, Scottish surgeon **Dr. James Braid** proposed the term *hypnotism*, transforming Mesmer's ideas into a more scientifically acceptable framework (Braid, 1843). Today, hypnosis is taught and practiced in various universities and therapeutic settings.

Mesmer earned his M.D. from the University of Vienna in 1766. In his thesis, he proposed that a subtle, immaterial force permeates the cosmos and influences both human and animal health. Based on his experiments, he suggested that every organism is surrounded by a magnetic field, and that health depends on the condition of this field (Mesmer, 1779).

Just as our physical eyes cannot see the astral body or aura, we also cannot see radio waves, television signals, or mobile phone

frequencies. Yet technologies like **X-rays** allow us to look inside the body, and **Kirlian photography** has been used to attempt to visualize the human energy field or aura—though such applications remain controversial and unproven by mainstream science (Korotkov, 2002).

Although Mesmer was ridiculed in his time, he is now acknowledged as a pioneer in the development of **modern hypnosis and psychotherapy**. His contributions laid the groundwork for understanding the connection between mind and body in healing practices.



Franz Anton Mesmer

The Invention of Kirlian Photography

The Invention of Kirlian Photography

The history of Kirlian photography begins in the 1930s. The invention of this technique is credited to the Russian scientist Semyon Davidovich Kirlian, who lived in the city of Krasnodar. Similar to the American inventor Thomas Edison, Kirlian had only a few years of formal schooling, but he was exceptionally intelligent and curious. His deep interest in electricity allowed him to repair all kinds of machines despite his limited education (Krippner and Rubin 1974).

In 1939, Kirlian was called to a hospital to repair a defective electrical device that used a Tesla coil operating at a high frequency. When he brought his hand close to the coil, he noticed a flash of light and observed a strange glow surrounding his hand. This experience sparked his curiosity. He repeated the experiment and observed that the glow, resembling a halo, consistently appeared. Kirlian then had the idea of capturing this phenomenon using a camera. His wife Valentina, who was passionate about photography, supported him in these experiments. Eventually, they succeeded in photographing this luminous halo (Korotkov 2002).

One day, while Kirlian was ill, he noticed that the glow around his hand appeared different than usual. After he recovered, the glow returned to its original state. From this, he concluded that the appearance of the halo was connected to a person's health. Further experiments supported this theory. He called this energy field the "corona" and believed that

its appearance changed depending on the subject's physical condition (Krippner and Rubin 1974).

Between 1939 and 1962, Kirlian's research remained unknown to the Soviet government. During this time, he made significant progress in his private experiments. When the authorities finally discovered his work, they sent a team of scientists to investigate. Impressed by his findings, the Soviet Union provided state support, and the technique became officially known as Kirlian photography. Initially, these experiments were kept secret and were only shared within the Eastern Bloc (Korotkov 2002).

By the 1980s, the technique had been further developed. Newer Kirlian machines were capable of photographing single biological cells. Researchers used this capability for early detection of health changes. Kirlian photography was applied in various fields, including quality control of food and psychological assessment, long before the American polygraph, or lie detector, became common (Korotkov 2002).

The method spread internationally. In Brazil, a parapsychological organization built its own version of the Kirlian device and began conducting experiments. In Romania, electronics engineer Dr. Domitrescu created a larger machine capable of photographing the entire human body. He named the method "electrography" and used it to visualize acupuncture points and other energy-related phenomena (Domitrescu 1987).

Today, Kirlian photography is also known as electrography, corona discharge photography, or bioelectrography. While it is used in some forms of alternative medicine, art, and parapsychology, the scientific

community remains cautious and often skeptical about claims that it can detect illness or visualize the human aura (Krippner and Rubin 1974).



Semyon Davidovich Kirlian

The Four Fundamental Forces of the Universe

According to scientific research, there are four fundamental types of forces in our universe: gravitational force, electromagnetic force, nuclear force, and weak force. From the tiniest atom to the vast planets, stars, and billions of galaxies spread across the cosmos, these same four fundamental forces exist. Let us now briefly explain each of them:

1. Gravitational Force (Mechanical Force):

This is the force that allows us to walk on the Earth and keeps all things anchored to it. Because of this attraction, the Moon revolves around the Earth, and our Earth orbits the Sun.

2. Electromagnetic Force:

The electrons inside an atom revolve around the nucleus due to this force. Light, X-rays, and other electromagnetic radiations are manifestations of this force.

3. Nuclear Force (Strong Nuclear Force):

This force keeps the atomic nucleus stable. Today, hardly anyone is unfamiliar with atomic bombs or nuclear energy - these inventions are based on this force.

4. Weak Force

This force acts only within the atom and is responsible for processes such as radioactivity.

Initially, scientists believed these four forces were completely separate and unrelated. However, they found it strange that these fundamental forces were so different. Many scientists suspected that there must be some connection between these forces, but science demands experimental proof.

Albert Einstein made great efforts to unify gravitational force and electromagnetic force but was unable to demonstrate any connection between these two forces during his lifetime. Later, Pakistani scientist Dr. Abdus Salam and American scientist Steven Weinberg proposed a theory that combined the electromagnetic force and weak force into a single force called the electroweak force. This theory caused a revolution in physics, and Dr. Abdus Salam and Steven Weinberg were awarded the Nobel Prize for this work.

Experimental Confirmation and Current Status :

Scientists proved through an experiment conducted in Geneva that the electromagnetic force and the weak force are, in fact, one and the same force. Because of the success of this experiment, today we speak of only three fundamental forces: gravitational force, electroweak force, and strong nuclear force.

Since then, scientists have been trying to unify these three forces as well. Dr. Abdus Salam also developed a special model for this purpose, and researchers from various countries have begun experiments aimed at this unification. The search for a "Theory of Everything" continues and remains one of the most exciting fields in modern physics.

Oath of Confidentiality

When a person embarks on a spiritual path - whether it is the path of Sufism or the pursuit of any other transcendent knowledge - they come to realize that the rules, laws, and conditions of inner (esoteric) sciences differ significantly from those of outer (exoteric) sciences. A spiritual teacher sometimes explicitly obliges their student to keep a secret from the spiritual world hidden from the general public.

If we refer to the Holy Quran, it becomes clear that many aspects of outer human life are fully and clearly described within it. However, there are also many truths that are completely concealed from ordinary people. Examples include the knowledge of the disjointed letters (Huroof-e-Muqatta‘at), knowledge of the soul, knowledge of the Day of Judgment, the Night of Destiny (Lailat-ul-Qadr), knowledge of the Greatest Name of Allah (Ism-e-Azam), and divine knowledge (Ilm-e-Ladunni), among others. For some topics, only hints are given, such as about Paradise and Hell, the world of souls, the intermediate realm (Araf), knowledge of jinn and angels, etc.

There is also an example in the Hadith: In Sahih Bukhari, Abu Huraira reports that he received two kinds of knowledge from the Messenger of Allah, Prophet Muhammad (peace be upon him). One he revealed, but the other he kept hidden, for had he revealed it, people would have cut off his head. Sufis refer to this second knowledge as divine or inner knowledge - the knowledge of secrets and mysteries, as also mentioned in Surah al-Kahf in the story of Khidr.

Similarly, Prophet Muhammad (peace be upon him) advised not to share dreams with everyone. These examples clearly show that it is entirely legitimate for a spiritual teacher, for certain reasons, to oblige their student to keep a spiritual secret and to have them take an oath or make a declaration of confidentiality.

Najmi Healing Energy is an Islamic - spiritual alternative healing method associated with Islamic Sufism and has its own rules and laws. One of these is that its spiritual code must be kept hidden from the public. The first reason for this is to protect the student from possible negative consequences; the second is to avoid endangering the effectiveness of the healing energy. However, to a certain extent, information about the code can be given - for example, that the name Allah is written in the spiritual code, as well as references to the four worlds (Alam-e-Nasoot, Alam-e-Malakoot, Alam-e-Jabaroot, and Alam-e-Lahoot), and to the conscious and unconscious world, as well as references to the descent of lights, which are included in the code according to a certain formula.

Many people might think: "The master also shares secret healing knowledge with the student, so why doesn't it harm him? The answer is that, after accepting the student, the master subjects them to a special process and performs a particular spiritual transmission (attunement).

Method of Treatment – Level 1

The method of treatment with Najmi Healing Energy Level 1 is as follows:

The healer sits the patient in front of them and first asks the patient to sit comfortably with their eyes closed. Then the healer places one or both hands on the patient's head, closes their own eyes, and with the intention of opening the power of Level 1 Nasooti, activates the energy through the spiritual secret code of Level 1. The healer then gives energy (heals) the patient for ten minutes.

After ten minutes, the healer first opens their own eyes and then asks the patient to open theirs.

Before starting the treatment, the healer performs breathing exercises three, five, seven, or eleven times and calms themselves.

If the patient is very ill and cannot sit, then the patient is allowed to remain lying on the bed. The healer can place a chair or something similar near the bed, or sit in any comfortable way close to the patient and perform the healing.

Another method of healing is: for example, if the patient has pain in the back or elsewhere, the healer can place the right hand on the patient's head and the left hand on the back (or painful area) while the patient is lying down or sitting. The healer can also place one or both hands directly on the painful area to perform the treatment.

Second Level (2nd Level)

Malakooti Level of Najmi Healing Energy

Najmi Healing Energy's second level is called "Malakooti." It is related to light. But first, we must understand what light actually is. For this, we need to comprehend the four worlds. According to the knowledge of Sufism, the entire universe encompasses four circles or worlds, which are, in order: Alam-e-Lahoot, Alam-e-Jabaroot, Alam-e-Malakoot, and Alam-e-Nasoot.

When the manifestation (Tajalli) of Allah descends from the world of Lahoot and passes through the world of Jabaroot, it becomes light (Noor). And when this light passes through the world of Malakoot, it transforms into visible light. This light then descends further and takes the form of Nasma, which is considered a combination of various colors and gases. From this composition, all material things in the world are created.

When the light initially exists in the form of simple Nasma (Nasma Mufrid), the first beings to come into existence are the angels. After that, the world of Araf (Barzakh) comes into being, and then the world of the jinn.

When this light travels from subtle to dense, it is called composite Nasma (Nasma Murakkab) and gradually takes on a dual form, causing its movement to become extremely slow and sluggish. This sluggishness and inertia is called solid matter.

Through the specific movement or frequency of Nasma, different things come into being. For example, if the special movement or frequency of light from which gold is created is called "A," then only gold will ever be created from the frequency "A," nothing else. In our material world, the densest form of light is diamond.

If we go back from dense to subtle, after diamond, various metals, stones, plants, animals are formed in order; likewise, water is also a subtle form of light. Then various gases are formed, and from even subtler forms of light comes the visible light that we see with our eyes. Then it becomes even subtler and transforms into infrared rays, which are invisible to the physical eye. Other examples are X-rays, alpha, beta, theta, gamma, and radio waves, which scientists know well.

According to spiritual knowledge, we live with two types of senses: With the senses in which we perceive and understand things under the influence of gravity, space, and time - this is called consciousness. And with the senses in which we are free from gravity, space, and time - this is called the subconscious. Both consciousness and subconsciousness are based on waves. The waves that operate in consciousness are triangular, while those in the subconscious are circular. Our earth, too, is based on two movements like conscious and subconscious senses: One movement is called longitudinal motion, and the other is rotational motion. When the earth moves in its orbit, it is tilted in its longitudinal motion - this longitudinal motion is a triangle, the rotational motion is a circle. In our creation as beings of flesh, triangles dominate, in jinn circles dominate, and in angels, circles are even more dominant compared to jinn.

Since humans have two sides - the dominant side is the triangle, the subordinate side is the circle - if the dominance of the triangle

decreases in a person and the circle dominates, such a person can come into contact and communicate with jinn, angels, and other supernatural beings. The world of Araf and the world of the jinn are right next to our material world, not separate or far away. Due to the difference in the composition or frequency of Nasma, we usually cannot see the souls of the deceased and the jinn.

This can be imagined as follows:

All around us, the frequencies of radio stations from many cities and countries are present at all times. If we want to listen to a particular station, we have to tune the radio to the desired frequency. Then we hear the programs broadcast by that station, and if it's a TV, we see them.

The Quran says: "Allah takes the souls of people at the time of their death and those who have not died in their sleep. Then He holds back those for whom death has been decreed and releases the others for a specified time. For those who reflect, there are signs in this." (Surah Az-Zumar, verse 42) - Allah wants to keep humans in the material world for a certain period, so breathing continues during sleep. In sleep, a person feels as if walking and moving, which happens in the world of dreams.

In reality, this dream world is the frequency of Araf, and when a person wakes up from sleep, he/she returns to the frequency of the material world. After death, the material body returns to earth, and the person, with the astral body, moves into the astral world, which we know as the astral world or the world of Araf. The frequency of the jinn lies between that of Araf and the material world. In dreams, we sometimes also reach the world of the jinn. Jinn are by nature good beings and very rarely harm anyone.

The worst enemy of man is man himself. Wild animals attack humans only out of fear or self-defense, but humans intentionally harm other humans.

The history of humanity is full of cruelty and barbarism. Even today, in our society, there are daily murders, unrest, and various heinous crimes. When Allah told the angels that He would make a successor on earth, the angels said that this human would commit murder and create disorder on earth. Allah said, "I know what you do not know." The angels pointed to the negative traits of humans, Allah to the positive. Both statements are true: If human beings follow the negative path, they can fall lower than animals; but if they choose the positive path, they can rise higher than angels.

The prophets, saints, and good people are called blessed souls after death, while the souls of bad people are called wretched souls. After the death of good people, blessings and goodness continue to flow from their souls, while harm comes from the evil souls. Bad men become "Aseeb" (evil spirits), women become "Churail" (witches). They were engaged in evil during their lives, and even after death, due to their destructive mentality, these people make those with weak minds and weak faith their prey. The world of Araf is divided into two parts: "Illin" (higher place) for good souls, "Sijjin" (lower place) for the bad.

After death, the astral bodies of bad people escape due to their destructive traits, even before the angels can assign them a place. The angels do not pursue them, knowing that this wandering is itself a punishment for these bad/evil souls.

Thus, the astral bodies of bad people wander around and disturb others, which is commonly referred to as "possession by jinn." All these

examples make clear the creation from light and the worlds and beings that arise from it.

Najmi Healing Energy's second level is called "Malakooti." It is connected to the frequency of the world of jinns and the astral world (Araf). It is used to treat psychological and spiritual illnesses, refreshes the human aura, and restores the balance of lights within it. Disruptions in the light make people spiritually, psychologically, and physically ill. If this disruption persists for a long time, the aura emits negative waves; first, the person becomes mentally ill and often appears possessed or bewitched.

Such people show baseless anger, depression, and irritability. Their negative energy affects the entire environment, even the whole house. Often, money or other items mysteriously disappear. When this person enters the house, the atmosphere becomes heavy, and when they leave, it becomes lighter. Even in gatherings, they negatively influence others: sadness, restlessness, or anxiety arises.

Many wonder how people can influence each other through their lights and waves. The answer: With some people, you feel joy, with others, boredom or sadness. With pious people, you feel peace, and even in solitude, you can find tranquility. Such affected people also face difficulties in worldly matters in this way and often struggle in everyday life as well, for example in their marriage.

A special feature of Najmi Healing Energy's second level, is that it can also treat the ailments of jinn. This may sound strange to materially-minded people, but it is a fact: Jinn, like humans, have emotions and states such as love, hate, fear, illness, birth, life, and death.

Procedure of the Second level

The method of treatment using Najmi Healing Energy of the second level is the same as that of the first level; there is no difference in the procedure. The only difference lies in the strength and type of energy: the power of the first level mostly affects the physical body, so it is used to treat common physical illnesses. In contrast, the power of the second level affects the subtle (ideal/astral) body, so it is mostly used to treat spiritual and psychological ailments. Both levels support each other, and most of the time, both are used together, because most physical illnesses arise due to disturbances in the lights (aura) of a person.

To activate the power of the second level (Malakooti) of Najmi Healing Energy, the healer first asks the patient to close their eyes, places their hand on the patient's head, and then, closing their own eyes, sets the intention to open the power of the second level (Malakooti)-for example, by saying in their heart: "I am now going to open the power of Najmi Healing Energy, second level (Malakooti)." Then, using the secret code of Najmi Healing Energy, the healer activates the energy and gives energy to the patient for about ten minutes, i.e., performs the healing. Then, the healer first opens their own eyes and afterward asks the patient to open their eyes.

Third level (3rd Level)

Nasooti Level of Najmi Healing Energy

The Najmi Healing Energy of the third level is called “Jabrooti” and is associated with Noor (divine light). As mentioned in the previous levels, when the divine manifestation descends from the realm of Lahoot, it takes the form of light. The realm of divine light is called “Alam-e-Jabroot” and is the world of the angels of divine light. The speed and power of Noor are much greater than that of all other lights, and Noor is superior to it.

The human astral body, the intermediate world (Araf), and the world of the jinn belong to the world of invisible light.

The speed of the evil eye or negative energy is also equal to the speed of light. This means that all mystical beings and forces in our material world exist due to various combinations and formulas of lights and Nasma. By using the Najmi Healing Energy of the third level, one can therefore free oneself from black magic, the evil eye, and negative spiritual influences. Likewise, people, places, or houses affected by evil spirits, misfortune, or malicious jinn can be cleansed and protected.

As mentioned before, bad women become “Churails” after death and bad men become “Aseeb” - generally known as evil spirits. Most of the time, these souls cause the greatest problems for people, while malicious jinn rarely cause harm.

Now, let us first examine whether Jinn truly exist or if they are simply stories and legends created and shared by spiritual leaders and practitioners. We will try to find the answers to these questions in the

light of the Quran, Hadith, and the statements of great spiritual personalities.



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The Reality of Jinn

The confirmation that jinn are living, fiery, and conscious beings is established with certainty from various verses of the Holy Quran, numerous authentic hadiths, and the traditions and reports (athar). Over the past fourteen hundred years, except for a group called the Mu'tazila, almost the entire Muslim community has believed in the existence of jinn.

In this regard, references from our past and present scholars, Sufi saints, and knowledgeable individuals, based on their academic and observational experiences, also confirm that jinn are a real and certainly existing beings. Nearly all world religions, especially the religious community of the Holy Books, accept the existence of jinn. Even many atheists or communists, based on strong and certain evidence, accept their existence.

In **Volume 11** of the **Jewish Encyclopedia**, it is clearly written that jinn were also part of the army of Prophet Solomon (Sulaiman, peace be upon him). This confirms the Qur'anic account about jinn from the Jewish perspective. Allah says in the Quran that armies of jinn, humans, and birds were gathered for Solomon and kept in ranks (**Surah An-Naml, verse 17**).

Similarly, if we look at Christianity, many Christian priests have recorded their personal observations and experiences regarding jinn as evidence in various books. In this context, Robert Liebling's book "**Legends of the Fire Spirit**" is especially famous.

In short, the supporting evidence for the existence of jinn is so certain and abundant that if the spirit of research and inquiry is sincere, it is easy to reach a positive conclusion in this matter. The Quran mentions jinn not only in **Surah Al-Jinn** but also in many verses of different chapters. For example, in **Surah Al-Baqarah, verse 275**, Allah says that those who consume usury will rise on the Day of Judgment from their graves as if they were driven mad by the touch of a jinn.

This verse not only clarifies the reality of jinn, but also proves that being affected by a jinn can cause madness. Explaining this verse, Qazi Sanaullah Panipati writes in Tafsir Mazhari (Volume 1, page 392) that the occurrence of illness due to the touch of a jinn is proven from the Quran and Sunnah. He further quotes Imam Abu Hasan al-Ash'ari, who says that according to him, the belief that madness can be caused by the touch of a jinn is a part of the Ahl al-Sunnah wal-Jama'ah belief.

The Islamic scholar and theologian Imam Ahmad bin Hanbal's son reports that he once said to his father, "Many people say that a Jinn cannot enter a human body." His father replied, "My son, they are lying."

In one narration, a woman brought her child to the Prophet Muhammad (peace be upon him) and said, "*O Messenger of Allah, my child is possessed by a jinn.*" The Prophet touched the child's chest and said, "*Enemy of Allah, come out, for I am the Messenger of Allah.*"

Contrary to the established belief of the Muslim community about jinn over the past fourteen hundred years, in recent times, a couple of individuals who consider themselves great thinkers - one being the Western philosopher Mr. Constantin Virgil, who was also Romania's Foreign Minister, and the other, Ghulam Ahmad Parwez (a well-known

figure) - have interpreted jinn in a different way. According to them, "jinn" in the Quran refers to wild, savage, or warlike tribes, or sometimes cave dwellers. Or, the word "jinn" is derived from "janin," meaning a fetus in the womb, or from "qabr" (grave). Following this line of thought, a modern psychologist, Dr. Shafi Mansoori, wrote a book titled **"Yes, I Am a Jinn,"** in which he endorsed Parwez's view on jinn and also referred to Mr. Constantin Virgil's theory.

Dr. Mansoori, quoting Parwez's book "Adam and Iblis," says that the jinn were tribal people who are now extinct. Similarly, according to Mr. Constantin Virgil, "jinn" refers to people living in the wilderness who are not seen at night or day by city dwellers. In the deserts of Arabia, it could happen that two groups camp close to each other at night but do not see or notice each other, not even hearing the bell on a camel's neck or seeing a fire. Two different caravans could camp just a few yards apart and not realize the other's presence.

Dr. Mansoori further says that in Arabic, the word "jinn" literally means something hidden from the eyes and not visible. For this reason, a fetus developing in the mother's womb is also called "janin," which is derived from "jinn."

Additionally, Dr. Shafi Mansoori writes that the famous pre-Christian philosopher Hippocrates was the first to reject the concept of jinn and considered all mental disorders to be brain diseases. In this way, he presents arguments in his book that are contrary to the consensus of the Muslim community for over fourteen hundred years, which are merely materialistic and lack experiential evidence.

Such contrary views can be understood with the example of a completely isolated island where people live without any scientific or

technological advancement. If someone from outside were to tell them about television, they would not understand what it is. If that person showed them a television and then took it away, those who saw it might believe it, but many others would call them crazy or claim they are being deceived.

Dr. Mansoori considers the traditional view of jinn to be a fabrication of so-called "mullahs," "pirs," and fake spiritual healers who exploit simple people for money.

In summary, Dr. Mansoori believes that jinn do not exist in this world at all. It is indeed true that most mental disorders are caused by psychological issues, but this does not mean that the correct and agreed-upon Qur'anic view of jinn should be completely overturned.

Now let us look at the arguments of these great religious and scientific thinkers in the light of the Qur'an.

In the Holy Qur'an, Allah says: *"He created man from clay like [that of] pottery, and He created the jinn from a smokeless flame of fire."* (Surah ar-Rahman, verses 14 to 15). Similarly, it is stated elsewhere: *"And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle; rather, they are even more astray. Those are the heedless."* (Surah al-A'raf, verse 179).

These verses mentioned in the Qur'an are clear and firm evidence that jinn and humans are two distinct creations. Man was created from earth, while the jinn were created from fire. Both will be rewarded or punished for their good and bad deeds. Both creations possess intellect

and consciousness, as well as bodies with physical organs such as eyes, ears, hearts, and so on. Among both, there are those who are rightly guided and those who are misguided.

Let us unveil more truths in the light of the Holy Qur'an, which will increase the knowledge of those with lesser understanding. For the great scientific and religious thinkers mentioned above, this will give rise to even more questions to unravel this mystery - indeed, for them, this mystery, which they believed they had easily solved, will become even more tangled and complex.

The Qur'an mentions the incident when Allah commanded all the angels to prostrate before Adam, but Iblis (Satan) refused to obey Allah's command. Allah said: "*What prevented you from prostrating when I commanded you?*" He replied: "*I am better than him. You created me from fire and him from clay.*" (Surah al-A'raf, verse 12).

This verse also makes it clear that Allah created Satan from fire and Adam from earth. Since the Qur'an also says that the jinn were created from fire, this means that Satan belongs to the jinn.

Yes, that is exactly the case. The Qur'an states: "*And when We said to the angels, 'Prostrate to Adam,' they prostrated, except for Iblis. He was one of the jinn and departed from the command of his Lord. Will you then take him and his descendants as allies other than Me while they are enemies to you? Wretched is the exchange for the wrongdoers.*" (Surah al-Kahf, verse 50).

This Qur'anic verse clearly and explicitly proves that Iblis, that is, Satan, belongs to the jinn, and that the jinn also have offspring.

If, despite such clear and bright evidence from the Qur'an, someone still denies that the jinn are a living and conscious creation distinct from humans, then what more can be said? Regarding people with a materialistic mindset, Allah says in the Qur'an: *"So they do not believe in it... And if We opened for them a gate to the sky and they ascended through it, they would still say, 'Our eyes have only been dazzled. Rather, we are a people affected by magic.'"* (Surah al-Hijr, verses 13 to 15).

Similarly, some educated people, psychologists, and scientists in our society who completely deny the existence of jinn, present arguments such as: When the bones of a dead human decompose in the grave, the phosphorus contained in those bones mixes with the soil. Phosphorus has the property of glowing in the dark. When, on a dark night, strong winds blow over the cemetery, this phosphorus-laden soil is lifted into the air and glows, and gullible people consider this to be the work of jinn.

Likewise, some people consider the glow of fireflies flying on dark nights to be an illusion of jinn. But such arguments and excuses can in no way refute the real and certain existence of jinn.

Jinn are the only creatures that closely resemble humans in many ways - there are great similarities in appearance and in other aspects of life. They also engage in agriculture like humans.

In human food, the element of earth predominates, while in the food of jinn, the element of phosphorus is dominant. They can also marry and have offspring. A human child is born in nine months, while a jinn child is born in nine years. If one befriends jinn, they can prove to be very good friends.

In this context, it is also worth mentioning that about 45 kilometers from the city of Medina in Saudi Arabia, there is a place known as Wadi al-Jinn (“Valley of the Jinn”). This was mentioned by an elder from our neighborhood, Hanif Qadri, who is a contractor by profession but also has an interest in spiritual practices and often performs Umrah during Ramadan. He said that this is a completely deserted place in a mountainous and forested area, with no human settlements or picnic spots, and no buses or regular vehicles going there. Only curious people go there with their private cars. The strange thing is that when returning from this area, if you put the car in neutral, it moves by itself for many kilometers. It is said that the jinn “escort” the visitors on their way back. I said to Qadri that perhaps it is a sloping area, which is why the car moves by itself, but he replied that the ground is completely level there and, in some places, the car even moves uphill by itself. On the first visit, the jinn “escorted” their car for six kilometers, and on the second visit, for fourteen kilometers.

When I first heard this strange story from Hanif Qadri, I could hardly believe it. But a few days later, I met a person named Jibrán, who had been working in Medina for a long time and was on holiday in Pakistan. When I asked him about this, he confirmed the same things about Wadi al-Jinn as Hanif Qadri had said. Later, I met another acquaintance, Khalil Mustafa, who had also returned from Saudi Arabia, and he too confirmed the reports about Wadi al-Jinn and added that there are videos on YouTube showing cars apparently climbing the mountain in reverse and moving by themselves. After hearing these confirmations from various people, I myself watched several videos about Wadi al-Jinn on the internet and found it appropriate to mention it in this book. Some people believe that there are magnetic mountains there, which is why cars move by themselves. Hanif Qadri says that the

group of jinn who pledged allegiance and accepted Islam at the blessed hand of the Prophet Muhammad (peace be upon him) are settled there.

According to spiritual knowledge, jinn are called creatures of “Nasma Mufrid” (simple movement), while humans and the human world are called creations of “Nasma Murakkab” (compound movement). This can be imagined as follows:

Simple Explanation of Nasma Mufrid & Nasma Murakkab

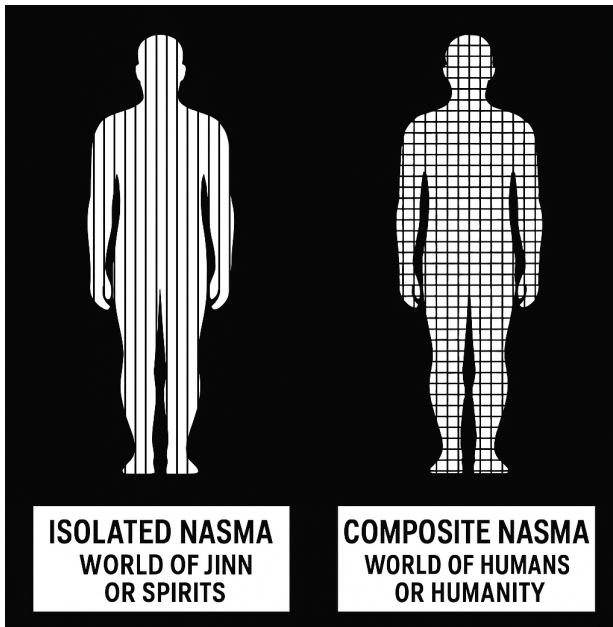
Imagine a curtain hanging from the ceiling. In the upper part of this curtain, you only see long threads running straight from top to bottom. These threads do not cross each other, they just go in one direction. This upper part represents Nasma Mufrid, the world of jinn. Since there are no crossing threads, the structure is loose and flexible. That is why jinn can change their shape and size, travel fast, and even become invisible.

Now look at the lower part of the curtain. Here, not only do the threads go from top to bottom, but other threads also cross them from left to right. Together, they create a tightly woven fabric. This is Nasma Murakkab, the world of humans. Because of this cross-pattern, the structure is firm and fixed. Humans cannot easily change their size or form, and they are limited by physical rules like gravity, time, and space.

You can also think of it like this: Jinn are like beams of light, straight and free-moving. Humans are like a fishing net, strong but bound within a fixed shape. This is why jinn are called creations of Nasma Mufrid, and humans are creations of Nasma Murakkab.

When light is in the form of “Nasma Mufrid,” we cannot see it with the material eye, which is why we cannot see jinn. When light moves from

“Nasma Mufrid” to “Nasma Murakkab,” it gradually takes the form of squares, and with the increasing density of these squares, solid objects begin to form, which we can see with the material eye. However, the world of “Nasma Mufrid” can be seen with the eye of the soul. An everyday example of this is a dream: When we are asleep, the eye of the soul is at work, and the world we observe in a dream is the world of “Nasma Mufrid,” which is also called “Alam al-A’raf.



Nasma Mufrid & Nasma Murakkab

Example

Working Method of the Third Level

With the third level of Najmi Healing Energy, we can energize any inanimate object such as water, medicine, food and drink, our clothes, bed, house, shop, etc., and remove the negative, that is, bad effects of the environment and replace them with positive effects.

For example, if a person is under negative, supernatural influences like magic, jinn, or possession, the healer should place the palms on the head, chest, or back of the affected person in such a way that the index fingers and thumbs of both hands touch each other and form a triangle. Then, the power of the third level is to be opened and the patient is to be given energy for ten minutes.

If a building is inhabited by jinn or spirits and one wants to drive them away and cleanse the building, one should stand in the middle of the room, or, if possible, sit daily on a prayer mat, raise the hands as in prayer, close the eyes, and open the power of the third level.

Then, the eyes are opened, the palms are stretched towards the ceiling, the hands are moved over the head to the back, the thumbs and index fingers are again brought together to form a triangle, the hands are brought down from above over the face, and the palms are placed on the floor for two minutes to give energy. Then, one goes to the front wall of the room, places the hands on the wall, and gives energy for two minutes, then to the back wall, then to the right wall, and then to the left wall, always in the same way. In this way, the whole house must be energized. If magic or the evil eye has been cast on the house or shop, the procedure is the same. In all these cases, it is sufficient to perform this action only once, and all negative influences disappear. However, if the action is performed three days in a row without interruption, the effects are even stronger.

To energize water, hold the filled bottle or glass between the palms and give energy for five minutes. Other drinks can also be energized in this way. The energized water is not only beneficial for the recovery of sick people, but can also help sick animals, and if given to plants, they flourish.

A thick black cord\thread is cut to the desired length and energized for five minutes. Afterwards, this cord helps in the healing of sick people, animals, and trees, and protects against all kinds of supernatural influences. Another advantage of this cord\thread is that women who have miscarriages or cannot have children for no medical reason can be helped to have children with its help. The patient should wear the energized cord around her waist and have it re-energized every month or wear a new cord if necessary. The patient should wear the cord continuously and not take it off even when bathing.

At the end of this level, it is important to explain that those who have received the attunement for the third level of Najmi Healing Energy or are about to receive it should enter haunted houses or buildings without fear and with full confidence. There is absolutely no danger of any harm coming to them. These four spiritual levels of Najmi healing energy are designed so that they cannot harm anyone. Another benefit of this third level is that spiritual operations can also be performed with it, but for this, in addition to successful meditation, control over the subconscious mind is very important.

The Fourth Level: Level 4

Lahooti Lveel of Najmi Healing Energy

The spiritual ability of the fourth level is called "Lahooti Power" and is related to Tajalli (divine manifestation), whose power and speed surpass even that of light. The realm of Lahoot is the place which is nearest to Allah. Therefore, the angels created from Tajalli are called Mala-e-Aala or Muqarrabin (the closest angels). An example of this is the angel Gabriel (Jibril). When the Tajalli of Allah first comes into motion, time and space come into being, because for the existence of any creation-no matter which world it belongs to-time and space are necessary.

However, the Creator of the universe Himself is completely independent of time and space. It is precisely here that the difference between Creator and creation and the principle of monotheism become clear. If we consider Tajalli as a frequency, we can say that the Muqarrabīn angels, such as Gabriel, and their world, the realm of Lahoot, are a world of Tajalli frequency.

The Quran says: "All praise is due to Allah, the Creator of the heavens and the earth, who made the angels messengers with two, three, and four wings. He increases in His creation what He wills. Surely, Allah is powerful over all things." (Surah Fatir). Here, the Quran introduces the angels by their wings and mentions three types: angels with two, three, and four wings. It is remarkable that wings are associated with flying in the air, as with the birds of our material world.

There is an envelope of air around the earth. The higher we go, the lower the air pressure becomes, until eventually the air disappears completely and gravity also ceases. During the day, the sky appears blue to us because the sunlight interacts with the various gases around the earth. At night, the sky appears black. When we leave the earth's orbit, the sky always appears black. The stars, planets, and galaxies that we see at night are not a hidden world, but a reflection of our consciousness. The visible galaxies are actually part of our material world (Alam Nasoot). No matter how fast rockets scientists may build, they can never leave the material world and enter the hidden world. To enter the world of the jinn, for example, they would have to attune themselves to the frequency of that world-which is possible.

As mentioned earlier, light, by descending, takes the form of "simple Nasmah," which then transforms into "composite Nasmah." The original light takes on a dual form, and thus material things come into being. This movement of light is also called the process of attraction and repulsion.

Spiritual people who know how to transition from composite to simple Nasmah can not only transport themselves, but also other material things, into the world of simple Nasmah, such as the world of the jinn. This process happens so quickly that the human mind cannot comprehend it. That is why spiritual people can travel not only themselves but also with material objects from one country to another in less than a second. They possess the knowledge to free themselves and others from the constraints of gravity or time and space. A person who has this knowledge is no longer a toy in the hands of time and space; rather, time and space become his toy. In the Quran (Surah an-Naml, verses 38–40), this is mentioned in the story of Solomon (Sulaiman): Solomon asked who could bring the throne of the Queen of

Sheba. A jinn said he could do it before Solomon left his place. A man said he could do it before Solomon blinked-and he did. Allah says that this man had knowledge from the

Book. Sometimes, people or objects accidentally transition from the composite to the simple Nasmah frequency.

The Bermuda Triangle

In the United States and many other countries around the world, numerous reports have been published in newspapers and magazines in the past, stating that about 1,200 miles northeast of the US state of Florida, in the Atlantic Ocean near the Bermuda Islands, there is a triangular area. This triangle, formed by the three points of Miami, Bermuda, and San Juan, is known for the fact that not only ships but also airplanes and all kinds of material things disappear without a trace there. To this day, the reason for this remains unknown; even on the ocean floor, no traces have been found. Thousands of travelers, sailors, captains, and pilots who have passed through this area have reported such strange and incredible observations and incidents that the human mind can hardly grasp them.

Even with all the advancements of modern science and technology - computers, sophisticated instruments, and satellites - the mysteries surrounding the Bermuda Triangle remain unsolved. This astonishing phenomenon has led scientists, intellectuals, and thinkers around the world to speculate and investigate from various perspectives. Reports from experienced individuals continue to surface, and the chilling accounts have instilled fear in many pilots and sailors who hear them. It is estimated that to date, more than 100 ships and airplanes and over a thousand people have disappeared in these accidents. Such reports have also been broadcast in the media. Numerous books have been written about the Bermuda Triangle, among which the work of the American author Charles Berlitz, "The Bermuda Triangle," became particularly

popular. It summarizes the results of his five years of research and was published in 1974.

There are many famous incidents associated with the Bermuda Triangle, but the number of the most important ones is stated to be about 150, which were even confirmed by the governments of the time. The Bermuda Islands actually consist of about 300 small and large islands, collectively referred to as the Bermuda Islands. They are also called the paradise of the Atlantic, which is due to their beautiful and fascinating nature. The climate there is relatively warm, but the air is very pleasant. While autumn and cold prevail in New York, Bermuda is covered with colorful flowers like in spring at the same time, and during this period, flowers and vegetables are exported from Bermuda to the USA. Of the approximately 300 islands, only about 20 are inhabited, with a total population of around 70,000. These islands were discovered in 1505 by the Spanish explorer Juan de Bermúdez. When the ship of George Somers was wrecked in this area in 1609, the islands were claimed by England. In February 1964, the term "Bermuda Triangle" was first used by Vincent Gaddis in an article in Argosy magazine to describe this mysterious sea area.

The famous American cities of Florida and Puerto Rico are also located near the Bermuda Triangle, and the Sargasso Sea is a particularly important part of this area. Most of the famous incidents associated with the Bermuda Triangle occurred in this sea region.

The first documented event in history is associated with Christopher Columbus. It is reported that the explorer Christopher Columbus was on his journey to the "New World" in September 1492 when his ship reached the Sargasso Sea and suddenly the compass on board stopped working. This drew his attention to this area. Even after 520 years, the

problem remains unsolved: compasses stop functioning properly after entering this area. Christopher Columbus was the first person to notice the mysterious, glowing white water in this area. On October 11, 1492, about two hours after sunset, he observed on the deck of his ship, west of the Sargasso Sea, the flowing, white, and glowing water, which emitted a very peculiar, mysterious brightness. It is noteworthy that in most reports of incidents in this area, there is always mention of white water. Often, the last message from those who disappeared was that they had now reached the white water-after that, contact was lost. The astronauts of Apollo 12 described the glowing white water of the Bermuda Triangle as the last light visible from Earth. It is also reported about Columbus that he saw a huge fireball fall from the sky into the sea.

Thus, the history of the Bermuda Triangle goes back to 1492, and since then, countless accidents and incidents have occurred in this area, which have been documented in various newspapers, magazines, and books.

The most famous incident is that of "Flight 19": On December 5, 1945, five Avenger torpedo bombers took off in the afternoon from the US base at Fort Lauderdale, Florida, for a training flight. After a few laps on their planned route, they reached the Bermuda Triangle and disappeared without a trace. That same evening, the rescue plane "Martin Mariner" was sent out to search for them, but it too disappeared in this area. The US Air Force and Navy, together with the Coast Guard, searched the entire area by air and sea, but no trace of the missing planes was ever found.

Thereafter, the US government convened a meeting of scientists and experts and gave the researchers all possible powers to investigate the Bermuda Triangle. A committee was even formed specifically to study

the triangle. But to this day, no one has been able to solve the mystery of the Bermuda Triangle, and the series of incidents continues. Such events have also occurred in recent times: in 1997, a German ship disappeared, and on June 1, 2009, an Air France passenger plane, Flight 447, with 216 passengers and 12 crew members, disappeared in this area.

Many experts and intellectuals have put forward their own theories about the incidents in the Bermuda Triangle, but other experts have refuted these with their arguments, so there are major disagreements on this question.

Some suspect that the cause of the accidents was technical defects in the airplanes and ships. Others point out that even if ordinary ships and airplanes could have crashed due to defects, this is hardly conceivable with modern nuclear submarines. Similarly, the disappearance of airplanes always at the same location cannot be explained by technical faults.

Some experts attribute the incidents to whirlpools or eddies in the sea. However, it was questioned that in such cases, at least some remains, wreckage, fuel, or other traces should be found, since the sea would inevitably be polluted by such accidents-but no traces or remains have ever been found in the Bermuda Triangle.

John Spencer and many other experts suspect that the incidents in the Bermuda Triangle are related to UFOs, which have often been sighted in this area. It could be that beings from other planets are studying our technology and therefore make our ships and planes disappear.

Some thinkers believe that certain minerals exist in this area that have not yet been researched-perhaps there is an unknown or magnetic force that often becomes very strong and destroys ships and planes, or there could be magnetic mountains in the depths of the water that cause these accidents.

A Russian scientist attributed the accidents in the Bermuda Triangle to the gravitational pull of the moon. Many experts believe that the incidents are connected with the mysterious, white, glowing water of the Bermuda Triangle. Some believe that there is a green light in this area that causes ships and planes to disappear. Despite all the disagreements among scientists and experts, there is consensus that the Bermuda Triangle is an extremely mysterious and inexplicable area.

The Bermuda Triangle is undoubtedly considered one of the most important zones or regions in the world concerning such mysterious accidents and incidents. However, similar events have occurred in other parts of the world as well, though perhaps no one has yet paid attention to them. For example, in the past, a Pakistani airplane disappeared mysteriously along with its passengers, and its whereabouts have never been traced. Many people also experience incidents where items or money kept inside locked cupboards vanish without explanation.

In such accidental incidents, when something transitions from the composite Nasmah (a state of combined or material existence) to the simple Nasmah (a subtle or spiritual frequency), it does not return to the composite state. If by chance, a person or object that has accidentally moved from the composite to the simple Nasmah world or frequency returns, it may be that due to the difference in time and space between these worlds, many years or even centuries have passed in the material world, while the person's age remains the same as at the time

of the incident. Meanwhile, many generations of their family may have passed. This is due to the difference in time and space across various realms.

The Holy Quran mentions about the Day of Judgment, when the trumpet will be blown and people will be gathered and conversing among themselves. Allah says:

“They will say to each other softly, ‘You have only stayed in the world for ten days.’ We know best what they will say. Among them will be the one who is most knowledgeable, who will say, ‘You have only stayed for a single day.’”

(Surah Taha, Ayat 103-104)

This is an example from the Quran illustrating the relativity of time in different worlds/realms.

Similarly, a famous story from Sufi literature is narrated in the book *Tazkira Ghousia*:

“Once, a man dressed in noble attire appeared before Hazrat Shah Abdul Aziz and said:

‘My story is very strange; no one believes me. I cannot understand what happened to me, and I do not know what to do or where to go. I have come to you to seek your guidance.

I was a resident of Lucknow and a worker. Due to unemployment, I fell into poverty. One day, I decided to go out and look for work. I had little money left and took some belongings with me to Udaipur. On the way, I reached Rewari, where at that time there was only one inn (sarai). A few women lived there, some of whom were workers.

I tied my horse and sat silently on a cot, thinking, as I had no money for food. Soon, a woman came and asked why I was sitting worried and not

arranging food. I replied that I was tired and wanted to rest a little. She left but came back twice more, asking the same question. Finally, I told her the truth: I had no money left. She quietly gave me some money and said, “I had saved this money for my burial expenses. I am giving it to you as a good loan. When Allah blesses you, you can repay me.”

Using that money, I reached Udaipur, quickly found a job with a Raja, and by Allah’s grace, within five years, I became a wealthy man with servants, elephants, horses, and all luxuries. Then I received a letter from home saying my son had grown up and the bride’s family demanded an early marriage. I took leave from the Raja and set out for Rewari.

When I arrived at the same inn, I inquired about the woman and learned she had been ill for a month and was now near death. I went to her, and she died before my eyes. I personally prepared her burial and laid her to rest.

Later that night, I realized that a note of 5,000 rupees was missing from my pocket. I was very worried and thought it must have fallen into the grave. I got up and went straight to the cemetery. I opened the grave and was shocked to find no corpse or promissory note. Instead, I saw a door. I entered and saw a magnificent garden and a splendid mansion adorned with carpets and furnishings. A beautiful woman sat there, and I thought, ‘This must be a princess’s palace.’

Just then, one of her attendants came to me and took me to the princess. She said, ‘Do you not recognize me?’ I said no. She said, ‘I am the same woman who gave you money when you were in need. Because of that good deed, Allah has granted me this exalted status. Here is your note that fell in the grave. Now hurry and leave this place.’ I asked if I

could look around a bit, but she said, ‘You cannot explore this place until the Day of Judgment. Much will have changed in the world by .’

I spent some time there and then left as she instructed. It probably took about three days. When I came out of the graveyard, I saw that everything had changed: The inn had vanished and been replaced by a city. Whoever I asked about the past took me for a madman and said, ‘What are you talking about, my dear fellow? What inn? Which nobleman?’

Finally, someone took me to an old man who, after hearing my story, said, ‘I remember vaguely that my ancestors told me that about 300 years ago, there was only one inn here, and a worker lived there. A rich man came, stayed, and buried the worker, but he disappeared at midnight, and no one ever found him. Travelers left in despair.’

When I told them that I was that rich man, people gathered and were amazed. I felt lost, with no home or place to go. I did not know what to do with the note.” Hearing this, Hazrat Shah Abdul Aziz said, ‘Indeed, one day there will be like a hundred years here. Now you should go to the Holy Kaaba and spend the rest of your life in remembrance of Allah.’ So, the man was sent to Makkah.”

This story clarifies the truth about the Companions of the Cave (Ashab-e-Kahf) mentioned in the Quran.

Einstein's Theory of Relativity and Time & Space

Albert Einstein, one of the greatest scientists of recent times, presented his Special Theory of Relativity in 1905. According to this theory, the existence of anything is composed of both time and space, and time cannot be separated from space in any way.

However, the perception of time can vary in different states. Further, Einstein's theory states that light, energy, and matter are essentially three forms of the same entity and can interchange among each other.

The famous equation

$$E = mc^2$$

which led to the development of the atomic bomb, is based on this theory.

Based on this, Einstein developed another theory called the Unified Field Theory. Simply put, it states that if a particular frequency is introduced into a place, all the different kinds of matter there will convert into that frequency. If the frequency is increased, all matter will convert into light; if decreased to the material level, all things will revert to their material state.

Einstein's theory of time and space is correct, but the ultimate power in the universe is time itself. Time is what governs all kinds of material

and immaterial phenomena and also causes matter to perish.



Albert Einstein

The Material and Immaterial Worlds

Ultimately, we must accept that material life depends on the immaterial or unseen world, often called the subconscious. In material life, we use the material brain, which we call consciousness, while the unseen brain is called the subconscious, which usually functions in sleep or dreams and especially during meditation. This is also called the brain of the soul, which is free from time and space.

You may have observed that sometimes two people of the same age look very different in age. For example, two people both aged 40, one looks 40, but the other looks 30. Why is this?

The answer is that the second person is indeed still 30 in a certain spiritual sense, even though 40 years have passed in worldly time. This difference arises from a special balance between consciousness and subconsciousness. Similarly, differences in age, appearance, and physical features among people of the same chronological age are due to this difference. If a person wants to control their age, they must meditate continuously under the supervision of a spiritual teacher.

The Four Worlds and the Angels

Previously, we mentioned the four worlds: Lahoot, Jabaroot, Malakoot, and Nasoot.

Lahoot is the realm of divine manifestation and the highest proximity to Allah. The divine light of manifestation (Tajalli) is the most powerful light in the universe, dominating all other lights.

The angels created from this manifestation include the archangel Gabriel (Jibril). The Quran says about Gabriel:

"Indeed, it (the Qur'an) is the word of a noble messenger,

who is possessed of power, held in honor by the Lord of the Throne, obeyed there [in the heavens] and trustworthy."
(*Surah At-Takwir, Ayahs 19–21*)

No angel can ascend beyond their own realm, but they can descend to fulfill their duties. Thus, angels of the Malakoot realm can enter the Nasoot realm and are called two-winged angels. Angels of the Jabaroot realm have access to Jabaroot, Malakoot, and Nasoot and are called three-winged angels. Gabriel, having access to all four realms, is called the four-winged angel and is the most powerful and closest to Allah. However, even Gabriel cannot pass beyond a point in Lahoot called Sidrat-al-Muntaha, which only the Prophet Muhammad (peace be upon him) reached to witness the Divine Essence directly. This honor was given only to humans, who were made vicegerents on Earth.

Sufis, through meditation, gradually observe all these worlds and attain divine knowledge. Allah taught only humans the knowledge of the names (Ilm al-Asma) - the secrets, symbols, and formulas of the universe, and gave humans the power to control the cosmos in a way no other creature can. But this power is granted only when a human truly knows and recognizes themselves as the vicegerent on Earth. Such a person is respected by angels and jinn alike, and no supernatural power can harm them.

Procedure of the Fourth Level

Now we will discuss here the method of treatment through the fourth level. One can benefit from this degree in three ways:

1. Distance healing
2. Group healing
3. Liberation from negative metaphysical forces, etc.

1. Distance Healing:

With this method, the patient can be anywhere in the world and receive treatment via telephone contact. For this, the patient must contact their healer by phone and inform them that they are ready for the healing. Then, following the healer's instructions, the patient lies down in a comfortable position with their eyes closed for ten minutes. During this time, the healer performs the healing. Some patients feel so much peace during the healing that they fall asleep.

When a patient calls for treatment, the healer should instruct them to lie down with their eyes closed in a relaxed position for ten minutes. If possible, the healer should stand or sit facing the patient's house or city, close their eyes, activate the power of the fourth level, and then hold both palms in front of their face so that the backs of the hands face the face. Then, the tips of the thumbs and index fingers are brought together to form a triangle (a pyramid). While visualizing the patient, the healer should then blow three times through the triangle formed by the thumbs and index fingers.

2. Group Healing:

With this method, collective healing is performed. This happens when many people come and it is not possible for one healer to treat so many people individually. In this case, this procedure can be applied. People are seated in the shape of a triangle: for example, one person in front, two people behind them, three people behind them, and then four people. Depending on the space, a small or large triangle can be formed.

Afterwards, the healer stands or sits in front of the first person, closes their eyes, activates the power of the fourth level, and, as described above, forms a triangle with their hands. Then, the healer blows through the triangle towards the people. This process is repeated three times, and people are advised to sit with their eyes closed for ten minutes.

3. Liberation from Negative Metaphysical Forces:

With this method, houses and other places affected by negative influences, possession, magic, and all kinds of negative effects are freed. For this, the healer stands in the middle of the affected place, closes their eyes, activates the power of the fourth level, forms a triangle with their hands, and turns in a circle while blowing in all directions through the triangle. This process is sufficient once. But before that, it is necessary to energize the affected place using the method of the third level.

Experiences (Case Study)

Let us now, in order to increase the interest and knowledge of the readers, describe some important incidents related to the treatment of patients through Najmi Healing Energy. As we already mentioned at the beginning, in the introduction, the scientific introduction and practical exercises of Najmi Healing Energy began in 2001. At that time, we established a clinic in North Karachi called "Al-Sehat Welfare Clinic." There, patients were healed both through medical treatment and spiritual healing. Since that time until today, many cases of illness have come to us that were successfully healed. Among the very first cases was that of a girl named Nadia, which was as follows:

Nadia's Case:

Nadia's mother found out about us through another patient, learning that we are involved not only in medical treatment but also in spirituality, and that we also treat with spiritual healing. Therefore, she came to us and reported that her ten-year-old daughter Nadia is currently admitted to Jinnah Hospital and is very seriously ill. Her liver is badly swollen, she cannot eat anything, and has become very weak.

The doctors also seemed hopeless. The treatment had been ongoing for many days, but there was no sign of improvement. She also said that a few years ago, Nadia's older sister had died at the age of twelve from a similar abdominal illness in a private hospital. She reported with great pain that the hospital, along with handing over the dead child, also presented them with a long and hefty bill, which was far beyond their

means, and that even in this state of grief, they were shown no leniency or compassion.

I told her that if she wanted her daughter to receive healing, she would have to bring Nadia to us once a day for three days. The woman replied that she would get Nadia discharged from the hospital the very next day and would definitely bring her to us. The next day, the woman actually came to our clinic with Nadia. The girl looked very weak and thin. She reported that whatever she ate, she would immediately vomit.

In any case, I performed ten minutes of spiritual healing on the girl, and then she went home with her mother. The next day, when the girl came with her mother, she already looked much better, almost normal. She and her mother seemed very happy. The mother reported that after yesterday's healing, Nadia went home, ate and drank something, and even started playing. Her relatives and others who had come to her house to visit Nadia after hearing about her illness were astonished to see Nadia playing and said to her that she had unnecessarily worried them by informing them of Nadia's bad condition-the child, thank Allah, looked perfectly fine. The woman jokingly said to me that now, in the eyes of the people, they appeared to be liars.

After that, she told me about another problem: Nadia's older sister Shazia, who is thirteen years old, often has strange and very painful fits due to supernatural influences. She said that she would bring Shazia to us in a few days as well. After that, the woman thanked me and left. And with just three days of our healing, Nadia-by the grace and mercy of Allah-became completely healthy.

Usama's Case:

At that time, next to our clinic, there was a video game shop for children, where kids would come to play games. This shop belonged to a man named Saleem, with whom I gradually became friends. One day, Saleem came to me and said that his elder brother's child, who is two years old, is seriously ill and admitted to the hospital. The doctors have said that there is a tumor in his neck, and apart from surgery, there is no other option of treatment . However, the child is very young, so if surgery is performed now, his life could be at risk. The child is currently in a lot of pain and has become emaciated and weak.

I told Saleem that at this time, apart from spiritual healing, I see no other solution. On my suggestion, he brought Usama to the clinic. The child looked very weak-at two years old, he appeared to be only six months old. Anyway, we performed spiritual healing on the child for three days. After that, Saleem did not bring the child again, and I forgot about the matter.

About six months later, one day I went to Saleem's shop and saw a chubby, healthy, and cute child sitting there. We asked Saleem whose child this was. Hearing our question, he laughed and said, "Oh doctor, have you completely forgotten this child? This is Usama, whom you performed healing on." Seeing this, I was also surprised and could hardly believe that this was the same child I had treated. I asked Saleem how he became so healthy, and Saleem replied, "After the child got healing treatment from you, he recovered on his own."

Rabia's Case:

In November 2010, at the beginning of winter, I traveled with my friend Muhammad Ali for leisure and sightseeing to the Bangla Bara area of the city of Alipur in Punjab. There lived his friend Zakaria, at whose house we stayed. At that time, there was also a wedding taking place at his home. We visited the village during this season, and the mustard fields were in full bloom, presenting a very beautiful and enchanting sight.

The hosts were very hospitable; we were served various traditional dishes, and they gave us an extensive tour of the village. My friend Muhammad Ali also introduced Zakaria's family to our spiritual healing work. Upon this, Zakaria and his family told us that there was a man in their community named Abdullah, whose daughter Rabia had been suffering from cancer for about four years. They had tried many treatments, even taken her to Karachi and had her treated at Kiran Hospital, but nothing helped. Now even the doctors had given up.

Rabia was currently in great distress and at home, struggling between life and death. They also told us that during these four years, about 1.5 million rupees had been spent on Rabia's treatment, and they even had to sell the land on which they farmed. Therefore, their financial situation had become very bad.

All these stories made us very sad. I agreed to treat Rabia, whereupon Abdullah was called, who appeared to be an older, religious man. We

were introduced to him, I explained the method of spiritual healing to him, and it was agreed that we would come to their house in the evening to treat Rabia.

In the evening, after the Asr prayer, I went with my friend Muhammad Ali and two hosts to Abdullah's house. Rabia was already lying on a bed in the spacious courtyard of the house. Next to her were two or three more beds on which other women of the family were sitting. One bed was empty, on which our friends sat. Near Rabia's bed, there was a chair for me, on which I sat. I asked Rabia how she was, and she reported that she had severe pain all over her body, could not sleep at all, had no appetite, and if she tried to eat something, she would immediately vomit. The weakness was so great that she could not even sit up anymore. Rabia's mother also confirmed that Rabia stayed awake all night and could not sleep because of the pain. Rabia's age was given as about 25 years.

I told Rabia that, if possible, she should sit up so that I could perform ten minutes of healing on her head. She replied that, due to weakness, she could no longer sit up. So, I placed the chair at the head of her bed, asked her to close her eyes for ten minutes, and placed my right hand on her head to give her energy for ten minutes. After the healing, we all returned to our accommodation.

The next morning, Abdullah came to me and reported that Rabia's condition had improved significantly after the healing. She had slept peacefully at night for the first time in a long while and had eaten and drunk something in the morning, which she was able to keep down. The physical pain had also decreased significantly. Everyone was very

happy and asked us to come again to treat Rabia. The next morning, we went again for healing and told them that we would come again in the evening after the Asr prayer. As a result of the healing, Rabia's condition was improving very quickly.

On the third day, when I treated Rabia, she reported happily: "Doctor, today I even got up and performed the prayer, and I have no pain at all in my body. I feel almost completely healthy." Hearing this made us very happy, and we thanked Allah for blessing our efforts and honoring us. Rabia's father asked me whether she could continue her medical treatment and medication along with the spiritual healing, and I affirmed this.

Coincidentally, I had to leave for Karachi on the evening of the third day because I was to start work at the Muhammadi Welfare Clinic the next day. I asked Rabia and her family to call me every morning and evening so that I could continue the healing from home. So, I departed for Karachi. On the fourth day, after arriving in Karachi, I performed Rabia's healing from home. She reported by phone that she was moving around, felt completely normal, and had no complaints at all.

She continued to call daily for a week, I continued the healing, and she always reported that she felt normal. After that, her calls stopped. When she did not call for a few days, I became a bit uneasy. One day, I decided to call myself to find out how she was. On the phone, Rabia answered. I asked why she had stopped the healing, and she said that she was now completely healthy and had no complaints at all.

I told her that it would have been better to continue the healing for a while, but that was her decision. About a year later, I learned through my friend Muhammad Ali, with whom we had traveled to Alipur, that

Rabia had passed away. That was a great shock for me. It turned out that she was undergoing treatment with a doctor and, due to a wrong medication reaction, had fallen into a coma, which led to her death. What could one do – in the end, everything is in Allah’s will; He alone is the Lord of life and death.

Muhammadi Welfare Clinic:

When I returned from Alipur on the fourth day, I started working at the Muhammadi Welfare Clinic, which is located in Surjani Town, North Karachi. For a few days, Rabia would call in the evenings around eight to eight-thirty for healing, and I would perform her healing directly from there using the fourth level. At that time, the clinic owner, Mr. Mohsin, was also present. He inquired about the case, and I told him the whole story from Alipur. He was very surprised and said, “This is truly a wonderful thing. Why don’t we start offering spiritual healing here alongside medical treatment?”

I agreed that it was a good idea. He then asked me for all the details about what was possible with my healing, and had flyers printed, which were distributed to people after Friday prayers. People started reading the flyers and began coming to the clinic. Many patients came for healing, and many benefited from it. Here, I would like to mention some of these cases.

Hafsa's Case:

A twelve-year-old girl named Hafsa came to the Muhammadi Welfare Clinic with her parents. The parents reported that Hafsa had been suffering from an intestinal ulcer for a long time and had blood in her stool every day. At first, they had her treated by general doctors, but when there was no improvement, she had been under the care of a specialist for three months. But even there, there was no improvement; on the contrary, the strong medicines prescribed by the specialist made the girl's condition even worse. Hafsa lost her appetite, became anxious due to the medication, and was becoming weaker day by day.

I first advised them to avoid harmful foods and recommended regular healing sessions. After that, I performed a ten-minute spiritual healing on Hafsa. Afterwards, they went home, and as they left, Hafsa's father took my mobile number. The next morning, around ten o'clock, Hafsa's father called and happily reported that there was no blood in Hafsa's stool that day. After that, they continued coming for healing for about fifteen to twenty days, and during this time, there was no more blood in her stool. Once they were completely satisfied with the result, they stopped coming.

Yasmin's Case:

Near Muhammadi Welfare Clinic lived a middle-aged woman named Yasmin. Her children were adults. One day, she came with her husband. She appeared to have been ill for years-her face looked withered and dark. She began telling the long story of her illness. In any case, I performed spiritual healing for her, which brought her great

relief, and she went home that day. During the healing, I didn't ask much about her condition.

But when she came the next day, her face looked radiant and fair, and a sense of peace was clearly visible. I was also surprised to see this.

When I asked the reason, she replied, "Doctor, I haven't even washed my face since morning-this is all because of your healing." The women in the neighborhood were also looking at her in amazement and saying to each other, "How did Yasmin's face become so beautiful overnight?"

I continued healing Yasmin for several days, which brought a marked improvement in her health. She was very happy and satisfied with my healing, and during her treatment, she also brought several family members for healing.

Alia's Case:

In connection with Yasmin, a girl came to us with her mother; her name was Alia, and she was about sixteen or seventeen years old. She had been suffering from severe abdominal pain for many days. She had already received treatment at the hospital, where she was given IV drips and various injections, but there had been no improvement at all. When the girl came to the clinic, she was crying from the intensity of the pain. I comforted her, then performed healing for ten minutes, and afterward she reported that she was already feeling a bit better. She then went home.

However, when she came back the next day, she was laughing and seemed very happy. She reported that the abdominal pain had

completely disappeared. When she came on the third day, she said that she now had severe pain in her molar (the back tooth). Her mother explained that she had eaten betel nut that day, which caused the toothache, and that one tooth was already damaged. I then performed healing again with the same approach. When she came on the fourth day and I asked about her condition, she said that about half an hour after receiving the healing, the toothache had completely disappeared, as if it had never happened.

Case of Jinn:

One day at Muhammadi Welfare Clinic, three men came in who seemed to be brothers and looked quite distressed. They said that for years their family had been troubled by strange problems-they believed their house was affected by jinn. Everyone in the family, men, women, and children, lived in fear. They even described how their younger brother's newlywed wife had died due to these supernatural effects: while she was pregnant, she would see a witch in her dreams, who threatened her to give up her child or else she and her baby would be killed. Eventually, before the child was born, she passed away.

One of the men recounted that just a week ago, while the whole family was out at a wedding, they returned home to find the TV smashed on the floor, as if someone had forcefully thrown it down. Seeing this, his wife fainted immediately. That night, the whole family stayed at a relative's house and had been living there for several days since. His wife insisted she would never return to that house.

I listened and suggested perhaps the TV had fallen for some reason, but they explained it was an old, large TV in a wooden case, placed on a

wide table-there was no way it could have fallen by itself, and nothing else in the house was disturbed, so a thief was unlikely.

They added that their sister was connected to our spiritual circle and had advised them to consult Kashif Bhai, who was authorized for spiritual healing. When they took their problem to him, he meditated and then abruptly told them to lock up the house immediately and not let anyone enter, saying the house was under a severe influence. They asked him to help, but he said it was beyond his ability.

Disappointed, they came to me after being referred to by an acquaintance. They explained that their wives and children were all insisting the house be sold, but I told them that if they wanted, I could cleanse the house of these negative entities. Even if they sold the house, it should be spiritually cleansed so that the next residents would not suffer.

After discussing among themselves, the three men decided to have the house cleansed. I scheduled the spiritual cleansing for the next day after Maghrib prayers. The following evening, I went with Mr. Mohsin and the men to their two-story house. They showed us the rooms, especially the one where the TV had been broken, and pointed out the bathroom next to it, which they believed was a center of the supernatural activity. One of them also showed us a phalsa (grewia) tree in the courtyard, planted by their deceased brother. Strangely, even though it was late December and cold, the tree was bearing fruit, which surprised us as well.

They asked whether they should cut down the tree, but I advised against it. Afterwards, I asked for a prayer rug and began the spiritual cleansing - I energized each room individually and in this way cleansed the entire house, which took about an hour.

Afterwards, I returned to the clinic with Mr. Mohsin. About a week later, I called the family, and one of the men came to the clinic. He reported that since the cleansing, the house had been peaceful and nothing unusual had happened. About a month and a half later, I checked in again through Mr. Mohsin, and they said, “Thank Allah, since that day, the house has remained peaceful and there have been no further incidents.”

Varda’s Case:

Mr. Mohsin’s wife’s niece, Varda, who was about sixteen years old, had come to stay at their house for three days. Mr. Mohsin’s daughters were also about her age, and they were all quite good friends. One day, Mr. Mohsin said to me that he wanted me to do healing for Varda. I asked the reason, and he said that she was suffering from migraine, so she had been having a severe headache for two days and the girl was very troubled. I said, “Alright, call her, and I will do her healing.” So Varda came, and I did healing for ten minutes. Afterwards, I asked her how she was feeling, and she said that now she didn’t feel any pain in her head at all. Mr. Mohsin and the other family members were surprised by this. Varda also told me that she had tried Reiki for this illness, and the benefit she got from my ten minutes of healing was better than what she had gotten from six months of Reiki.

Amreen’s Case:

During the time I was working at Muhammadi Welfare Clinic, one day my spiritual brother Farooq brought a friend named Azeem with him. Azeem explained that his elder sister, Amreen, had been ill for a long time. Despite extensive treatments, her health kept deteriorating, and no doctor could figure out the cause. Farooq had mentioned that we also offer spiritual healing, so Azeem requested that, whenever possible, I visit his sister. I arranged to visit the next day after Asr prayer.

When I arrived at Azeem's house the following day, I met his sister. She looked quite ill; her face was dull and dark due to illness. She explained that she had longstanding diabetes and several other problems, felt very weak, and was unable to walk or work. I performed spiritual healing for ten minutes, reassured her, and left.

The next day, when I visited again, I was surprised to see that her complexion looked clearer and she appeared much better. She told me that when she woke up in the morning, she felt no weakness at all, and all the family members were astonished and asked how her complexion had become fairer. I continued direct healing for three days, and then for a few more days by phone. By Allah's grace, she recovered significantly.

Iqra's Case:

In 2011, while I was working at a private hospital in New Karachi Sector 5, a girl named Iqra was brought in by her parents and brother. She was sixteen years old and a ninth-grade student. Her father carried her in his arms. Her mother explained that two weeks earlier, she had developed a fever, and since then, both her legs had stopped working and she had been bedridden.

I examined her and advised the family to take her to a larger hospital and consult a specialist, as perhaps they could help. The family replied that they could not afford it. I then introduced myself as having a spiritual background and suggested they take the girl to a spiritual elder, saying, "May Allah show mercy."

At this, the girl's mother began to cry and pleaded, "If you are connected to spirituality, why don't you do something yourself? What will become of my daughter? Will she always remain bedridden? How

will she ever get married?” Hearing her pain, I felt moved and said, “Alright, I’ll do what I can. I’ll give her a mild painkiller injection and some medicine from the hospital. Please just pay the small hospital fee.”

I sent the girl and her family to another room. After a while, I went in for an examination, performed ten minutes of healing, and then helped her stand by supporting her shoulders. She cried out, “I’ll fall!” I reassured her, “Don’t be afraid, be brave. I’m holding you, you won’t fall.” I had her walk three or four times in the room, then laid her back on the bed. Her father carried her out.

A male nurse named Arif, who worked at the hospital, advised me not to take the case, saying, “I know this girl from our neighborhood. She seems to have a serious illness like cancer or TB. It would be better to send her to Liaquat National or Aga Khan Hospital.”

The next day, as I was talking with the hospital staff at the counter, I saw a rickshaw arrive at the hospital gate. Iqra was inside with her parents and brother. From a distance, she already looked much calmer and better. To my amazement, she got out of the rickshaw by herself and walked up to me with her family.

The entire hospital staff was astonished. I did a routine check-up and asked, “Since when have you been able to walk?” She replied, “Doctor, after you did the healing yesterday, I went home and about an hour later, I started to feel better. I gathered courage and got up from bed and started walking, though I still feel weakness and pain in my legs.”

On the second day, I did another ten minutes of healing, and she left. After she left, nurse Arif admitted, “Sir, this girl could not have recovered so quickly just from medicine. This must be something else.” I laughed and said, “Yes, it certainly is something else.” On the third

day, when the girl returned, she was completely normal and healthy, and looked very happy.

Sanbal's Case:

In May 2012, while I was working at Lodhi Welfare Clinic in New Karachi, I received a call from Saleem (mentioned earlier). He said his daughter Sanbal had been ill for three months and was suffering from typhoid. During this time, they had changed many doctors, but nothing worked-even specialist doctors for typhoid could not help, and her fever would not go down. The family was very worried.

I gave him the clinic address, and he said he would bring the girl in the evening. That evening, as promised, he came with his wife and daughter. The girl was about twelve or thirteen years old and looked quite weak. When I checked her temperature, it was 102°F/38°C. I then performed ten minutes of healing for the girl, after which they left.

When they returned the next day, the girl's face looked fresh and healthy, and she also seemed happy. When I checked her temperature, there was no fever at all. Saleem's wife said, "By Allah's grace, today the girl ate and drank something during the day, and for the first time in three months, she felt at peace." I did another ten minutes of healing for the girl that day, and then they left.

When they came on the third day, the girl looked, by Allah's grace, as if she had never been sick. Saleem's wife said that today the girl had even bathed, and she was completely fine, thank Allah. After that, they thanked me and praised me greatly. I replied that all praise is for the One who created this entire universe and all of us-We are merely a means; everything else is done by Him.

Shazia's Case:

When we started the Al-Sehat Welfare Clinic in North Karachi, my spiritual brother Dr. Mirza Sarfaraz Baig used to visit us regularly. One day, he told us about a very dear friend of his, Iqbal Bhai, who was also part of our spiritual order. He said that Iqbal Bhai was very eager to meet me because Dr. Mirza had told him a lot about our spiritual experiences and stories, and Iqbal Bhai insisted on meeting me.

I happily agreed to meet him. The next evening, he came to the clinic. He was just as we had heard-very kind, cheerful, and goodhearted. Gradually, we became good friends, and most of our discussions revolved around spirituality. I told him about spiritual healing and also trained him in it.

Coincidentally, during those days, we received a case of a girl named Shazia, who was the elder sister of Nadia (mentioned earlier). Shazia's father told us that his daughter had been under the influence of a jinn or spirit for about two and a half years and was suffering greatly. I asked how this happened, and he explained that their house was in the same neighborhood, but some relatives lived a little farther away. There was a wedding at their relatives' house, so they were visiting frequently. One night, between twelve and one o'clock, they had to return home from their relatives' house. Shazia was with him. When they passed through the school ground, Shazia suddenly began to feel unwell, and after reaching home, her condition worsened. Since then, whenever she is affected, her eyes turn red, she feels as if someone has poured kerosene on her head and set it on fire, her eyes start watering, and her whole body begins to shiver. They had sought treatment from many scholars and visited shrines, but nothing helped. He said that Shazia was currently at home and in that same state. We told him that if possible, he should bring her to us so that we could observe her condition ourselves.

After a short while, he brought Shazia to us, and her condition was exactly as described. It was afternoon and time to close the clinic, so we sent her home in that state and told her mother that in the evening, one of our students, whom we had trained in spiritual healing, would come to their house and treat Shazia with spiritual healing. When Iqbal Bhai came that evening, I told him that today was his healing test and explained the whole case to him. After a while, Shazia's father arrived, and I sent Iqbal Bhai with him. About half an hour later, he returned after performing the healing, looking quite happy and confident, and then described in detail the reactions and effects he observed in the girl and her family during the healing.

Two or three days later, Shazia's father visited us again and highly praised Iqbal Bhai, saying that ever since your friend performed the spiritual healing, Shazia had not had another episode and was very happy. Whenever we met after that, he would always say that his daughter was completely fine.

Then, for quite some time, we did not meet. About two years later, he came to us for some medicine for a cold and cough. We asked why I hadn't seen him for so long, and he explained that they had moved far from the area, which made it difficult to visit. We inquired about Shazia, and he said, "Thank Allah, since that day, my daughter has never had another episode."

Here, I have only written about one incident of spiritual healing performed by our friend Iqbal Bhai, but in reality, he has successfully performed spiritual healing for many people and achieved astonishing results, which often surprised even him.

Case of the Milkman:

One of my students, Ghulam Nabi, shared that in his neighborhood there is a milkman named Hasan who spent 150,000 rupees to learn Samda Healing from Dr. Samad. Despite this, Hasan suffered from a persistent headache for a long time -neither medicine nor Samda Healing brought relief. Ghulam Nabi introduced himself as a practitioner of Najmi Healing Energy (نجمی شفائی توانائی / Najmi Heilenergie). Hasan then invited him to demonstrate his healing. Ghulam Nabi performed ten minutes of Najmi Healing Energy, and within that short time, Hasan's headache completely disappeared, leaving him astonished.

Students Opinions /Impressions

Opinion of Muhammad Shehzad:

I have known the doctor since 2001. At that time, he had just opened a new clinic in our neighborhood and I was a 10th-grade student. My mother and my younger siblings often went to the doctor to get medicine, and I often accompanied my mother. In the clinic, I always saw a picture of an elderly personality with the doctor. One day I asked him who this person in the picture was. He replied that this was his spiritual teacher. I said that our religious leader considers having one's picture taken a great sin. The doctor then said, "If you want to learn something about us, then sit with us for six months, and whatever you want will happen." This surprised me a lot. I said that from tomorrow I would like to work as an assistant in his clinic and have the opportunity to learn from him.

With my parents' permission, I started working at the clinic the very next day. After a few days, my mother said, "If your doctor is such a great spiritual person, why doesn't he cure your eyes, and why are you so thin and weak? Ask him for some medicine to gain weight." I started asking the doctor about this every day. At that time, my glasses were already at -3 diopters, and I could hardly ride a bicycle at night without falling. One day, when I insisted again and again that my eyes be cured, the doctor, annoyed, said, "Go and throw away your glasses." I took them off immediately. At first, I didn't understand, but after some time, I realized that my eyes were completely fine. Friends and neighbors were astonished and asked how I managed to get rid of such thick glasses so quickly. Within about three months, my health also improved significantly, which caused even more amazement. During

these six months, I witnessed so many miracles that I cannot tell everything, because many things would simply not be believed. At that time, a spiritual brother of the doctor, Nadeem Ahmed, once came to visit and said that his father was retired and he was the only breadwinner. His father was worried about marrying off his sister and wanted the eldest sister to get married first. The doctor said, "Within six months, your sister will be married." Nadeem Ahmed was astonished because there was neither a marriage proposal nor any dowry organized. Nevertheless, everything happened as predicted: a proposal was found, the dowry was arranged, and within six months, the sister was married. Afterwards, Nadeem Ahmed happily came to the clinic to thank the doctor.

Impressions of Abid Qureshi

I have known Dr. Shahzad since the time I worked as a member of the nursing staff at North Care Hospital. On December 25, 2007, Dr. Shahzad assumed charge of the hospital as the Resident Medical Officer, right before my eyes. At that time, I thought of Dr. Shahzad was just an ordinary person. However, during my shifts, I would often witness some patients who were brought in as emergencies recover in extraordinary ways under his care, which left me deeply surprised and amazed.

Among my colleagues was Ghulam Nabi, who was not only a fellow nurse but also a talented poet. He developed a close friendship with Dr. Shahzad, largely because he was very interested in Dr. Shahzad's discussions about spirituality and Sufism.

During those days, Ghulam Nabi went to Husaini Blood Bank to donate blood. After taking his blood, the staff at the blood bank informed him that he had Hepatitis C in his blood, and they advised him not to donate blood in the future. This news came as a huge shock to Ghulam Nabi, and he took it very much to heart. About a week later, I mentioned this matter to Dr. Shahzad. As soon as I told him, Dr. Shahzad immediately reached out to Ghulam Nabi, who, in a state of sadness, explained everything to him in detail. Upon hearing this, Dr. Shahzad firmly forbade him from losing hope in Allah's mercy.

A couple of days later, Dr. Shehzad said to Ghulam Nabi, "Today, I feel like eating some sweets." Ghulam Nabi immediately replied, "If my Hepatitis C goes away, I will not only treat you but the entire hospital to sweets." Dr. Shahzad, smiling, said, "Alright."

Three or four days after this conversation, Ghulam Nabi went to Husaini Blood Bank again to collect his blood report, this time taking Dr. Shahzad along with him. When he received the report, it showed that there was no trace of Hepatitis C in his blood. Overjoyed, Ghulam Nabi distributed sweets throughout the hospital during the night shift. This incident left me deeply astonished as well.

I myself was a long-term patient of Hepatitis C. Encouraged by what I had seen, I also requested Dr. Shahzad to pay attention to my case. He advised me to get a PCR test done at Aga Khan Hospital first. When I got the test done, the results showed that the disease had progressed significantly. During one of our tea breaks at work, I, Ghulam Nabi, Dr. Shehzad, and the senior doctor, Dr. Aslam, were sitting together. I showed my report to Dr. Aslam, pretending it was a friend's report. After looking at it, Dr. Aslam said, "Tell your friend that he should just lie down in bed, because the report is quite bad." Hearing this, I became very disappointed and hopeless.

After Dr. Aslam left, Dr. Shahzad said to me, "Abid, throw this report in the dustbin. Hepatitis can't harm you." A few days later, I left my job at the hospital. From the day Dr. Shahzad said those words, my health began to improve day by day. Within a year, I was so healthy that when I met Dr. Shahzad again, he was astonished and said, "Abid, you're unrecognizable! Are you really the same Abid?" I replied, "Doctor, this is all due to your kindness and prayers." To this, Dr. Shahzad humbly responded, "Everything here is by Allah's will. We are only a means."

My family is originally from Kandiaro, Sindh, where my father and my elder, married brother still live because of our old family business. I

live in Karachi with my mother and my younger siblings. Our house in Kandiaro is an old building from earlier times, which was previously inhabited by Hindus. There are also some supernatural influences or effects in that house.

One day, my brother's daughter, who was about four months old at the time, suddenly fell seriously ill. Her eyes became fixed in one spot, and she started crying loudly and uncontrollably. No one could calm her down, and no one could understand what was happening. Everyone suspected that the child was under some supernatural influence. The entire day passed in worry and distress. Finally, at 10 o'clock at night, I called Dr. Shahzad explained the situation. Dr. Shahzad said, "We will pay attention to her in a little while. Allah willing, the child will come out of this bad state." Not long after, the baby recovered from that condition and became completely normal again.

On another occasion, my younger brother Ehtesham, who was about twelve or thirteen years old at the time, suddenly went missing from home. The whole neighborhood and area were searched, but there was no trace of him. By evening, the family's anxiety had reached its peak. When I consulted Ghulam Nabi, he suggested that I explain the problem to Dr. Shahzad. First, Ghulam Nabi spoke to Dr. Shahzad on the phone, and then I did as well. Dr. Shahzad reassured us, saying, "There is nothing to worry about. The child will be home very soon." Just a few moments later, my younger brother Ehtesham was indeed back at home.

Ghulam Nabi's Impressions :

I obtained special permission from Dr. Syed Shahzad Ali Najmi himself wrote about him-a privilege that, for me, surpasses any worldly honor. Dr. Najmi is not only a very sincere, devoted, and close friend of mine, but he is also my spiritual mentor. I still vividly remember reading a quote by Rasheed Ahmad Siddiqui in a book: "The beauty of character is superior to all other forms of beauty." This statement fits Dr. Najmi's simplicity and humble, ascetic nature one hundred percent.

Dr. Najmi, by the grace of Allah, is a noble Syed from both his paternal and maternal lineages. His parents used to lovingly call him "Najmi." From a very young age, he was naturally inclined towards spirituality. When he was about twelve years old and in the sixth grade, a tutor named Syed Azam Ali was engaged to teach him. Azam Ali was then about sixty or sixty-five years old-a man with a distinctly ascetic and humble demeanor.

Dr. Najmi recounts that whenever Azam Ali came to teach, a unique sense of inner and spiritual tranquility would envelop them for the entire duration of his presence-something that simply cannot be put into words. Gradually, people started to realize that Azam Ali was, in fact, a great spiritual elder. His most remarkable quality was that whatever he uttered would inevitably come to pass. Dr. Najmi says that Azam Ali was his very first spiritual teacher, who also accepted Dr. Najmi as his spiritual disciple and entrusted him with various spiritual practices and litanies (wazaif).

Their relationship lasted for about two and a half to three years, after which Azam Ali moved away with his family to another location. Despite Dr. Najmi's earnest efforts to find him again, he was unsuccessful, which was a source of deep disappointment. The departure of Azam Ali left a significant void in Dr. Najmi's life.

Some time later, Dr. Najmi came across a copy of "Rohani Digest," a newly launched spiritual magazine at the time, published under the guidance of Khwaja Shamsuddin Azeemi, the head of the Azeemia Sufi order. Reading this magazine brought Dr. Najmi a great sense of peace, and the spiritual personality of Khwaja Shamsuddin Azeemi formed a special place in his mind. Gradually, Dr. Najmi began corresponding with Khwaja Azeemi. One day, in response to a letter, Khwaja Azeemi invited him for a face-to-face meeting. Thus, Dr. Najmi had the opportunity to meet Khwaja Azeemi in person, after which he began to regularly attend the meditation gatherings (Mehfil-e-Muraqaba) held under Khwaja Azeemi's supervision every Friday. He also began practicing the meditation of the "blue light," which greatly benefited him.

Eventually, Dr. Najmi decided to formally join the Azeemia order. For this, on Friday, October 14, 1988, he submitted a formal request for initiation (spiritual pledge) to Khwaja Azeemi, which was graciously accepted. After being initiated, Dr. Najmi started practicing the meditation of "Tasawwur-e-Sheikh" (contemplation of the spiritual master). A few days later, he was blessed with a dream in which he met the leader of the Azeemia order, Hazrat Qalandar Baba Auliya, and had the honor of seeing him. This marked the beginning of a stream of spiritual blessings and a series of dream encounters with various saints and friends of Allah, through which such mysteries and secrets were revealed that ordinary human intellect could scarcely comprehend.

After living a life deeply immersed in spirituality from childhood to the present, Dr. Najmi ultimately concluded that, in reality, everything is from Allah Almighty; everything else is mere assumption. Allah uses whomever He wills for whatever purpose He desires, and whatever is written in a person's destiny is what they will receive. If Allah intends to grant something to someone, that person will surely receive it.

Meeting Dr. Shahzad Najmi has been one of the greatest blessings and additions to my life. In 2007, when I was working at North Care Hospital and Dr. Najmi was serving there as Resident Medical Officer, I recall that in those early days, most of the staff could not comprehend his scholarly discussions. Many, due to their lack of knowledge, would even make fun of his words. The reality of Dr. Najmi's personality only became apparent to me when I myself was diagnosed with Hepatitis C. However, due to his kind attention and prayers, I miraculously recovered without any medical treatment.

After this, I began to receive spiritual training from him. He would share profound knowledge with me, recommend books to read, and guide me in meditation. I benefited in extraordinary ways from all these practices and witnessed remarkable spiritual experiences.

In short, time does not permit me to fully express everything about his personality. If I ever get the chance, I will share more detailed thoughts and experiences related to Dr. Najmi in a future writing.

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Author information

Dr. Syed Shahzad Ali Najmi

***Brief Life History of Dr. Syed Shahzad Ali Najmi (Author,
Founder & Inborn Sufi)***

Syed Shahzad Ali Najmi is a Pakistani Sufi. He was born on 21st May, 1964 (09th Muharram 1384 A.H) in Karachi, Pakistan. He is the founder of Khizria Sufi Order and the creator of Najmi Healing Energy System.

Family back ground

Dr. Syed Shahzad Ali Najmi is “Najeeb-ul-Tarfain Syed”. A Najeeb-ul-Tarfain Syed is one whose mother and father both are Syed.

Dr.Syed Shahzad Ali Najmi’s father, Syed Jawwad Ali, was a descendant of Hazrat Husayn ibn Ali (Imam Husayn). Imam Husayn was the younger son of Hazrat Ali and Hazrat Fatimah. Hazrat Ali was cousin as well as son-in-law of Holy Prophet Hazrat Muhammad (Peace be upon him), and Hazrat Fatima was the beloved daughter of Holy Prophet Hazrat Muhammad (Peace be upon him).

Dr.Syed Shahzad Ali Najmi’s mother was Sayyida, daughter of Syed Abdullah, a descendant of Hazrat Hasan ibn Ali, the eldest son of Hazrat Ali and Hazrat Fatima. Thus, Najmi is both a Hasani and Husayni Syed.

Early childhood education

Dr. Syed Shahzad Ali Najmi took his primary elementary education from Government Muslim School Federal “B” Area, Karachi. He passed the Matric exam in 1982 from Government Boys Standard Secondary School, North Karachi and passed the Intermediate exam in 1985 from Board of Intermediate Education Karachi.

Education and Career

Najmi earned his Diploma of DHMS from Jinnah Homeopathic Medical College Karachi in 1997 and degree of M.D. (alternative medicine) from international University, Sri Lanka in 1998.

In the year 2000, Najmi established a welfare clinic, named, “Al-Sehat Foundation” in North Karachi, where people were charged with very low fees, especially orphan children and widows were even given free medicine. In 2007, Najmi joined North Care Hospital as RMO where he worked till 2010.

Beginning of Najmi Healing Energy

In 2001, when Najmi’s clinic was still new in North Karachi, during that time one of his friend, named, Mr. Shahid Sheikh told Najmi that he is Reiki master and healed people with Reiki. Najmi did not know much about Reiki at that time. Mr. Shahid Sheikh started practicing Reiki treatment in the clinic of Najmi.

Najmi observed Reiki treatment which increased his interest and Najmi used his spiritual abilities in treatment of a patient who got cured extraordinary which made Najmi very much surprised and then Najmi started healing other patients also using his spiritual abilities and results were remarkable.

Those days, a friend of Najmi, named, Mr. Iqbal used to come to clinic to meet him daily. When he found about this new energy healing, and he showed strong desire to learn this spiritual way of healing. Najmi made Mr. Iqbal meditate and also meditated himself in front of him and transferred such healing spiritual abilities in Mr. Iqbal. Mr. Iqbal used this spiritual method on people and found amazing results which he told to the Mr. Shahid Sheikh, he was surprised and said, this is not possible with Reiki; this is some other healing power. Since then this method was started to heal people by Najmi and his friends attuned by him. In July 2013, on the request of his friends, Najmi published a book, named, “Najmi Healing Energy” by Al-Sehat Foundation (Regd.)

Spiritual Education

Dr. Syed Shahzad Ali Najmi is actually inborn Sufi, so he attracted towards spirituality since his childhood. Najmi took private tuition from Syed Azam Ali at home. Syed Azam Ali was his neighbor and a sufi saint. It was observed many times that when Syed Azam Ali said something, such things happened just as said by Syed Azam Ali. Syed Azam Ali gradually became the best friend of Syed Shahzad Ali Najmi and the companionship of Syed Azam Ali made his thirst

towards spirituality even more intense.

Syed Azam Ali told about his daily routine that he slept just few hours and recite name of Allah to a particular number in one sitting after offering his Isha prayer. Once Najmi asked

Syed Azam Ali, if he ever saw Holy Prophet Hazrat Muhammad Peace Be upon Him in his dreams? Syed Azam Ali replied "Yes." Then Najmi asked him how he felt then?

On this, Syed Azam Ali said, "I was scared." The Najmi asked him," What will happen to me if I see Holy Prophet (Peace be upon him) in my dream? Will I be scared too?

"Syed Azam Ali with great compassion said, "I have a different matter, but you will not have any fear when you see Holy Prophet (Peace be upon him) in your dream."

Syed Azam Ali taught Najmi for three years and then he moved with his family to somewhere and Najmi could not find him after that. When Najmi was in 09th grade in 1981, he dreamed about the Holy Prophet (Peace be upon him). Najmi saw that it was day time and he was in a desert, while walking he saw some people in Arabic dress with horses standing on his way. When Najmi reached them, one of them, who looked like in age of fifty years, was wearing Arabic cloths, and a leather belt in the middle of his waist, with a sword in it. The eyes were dark and shiny, and he had such a beautiful smile on his bright face. Najmi came face to face in front of him and but was unable to understand anything, then that man asked Najmi, why are you surprised? I am Messenger of Allah, do not you recognize me? Then, Najmi woke up from his dream and started thinking about the dream. In the morning, he told his dream to his mother. His

mother got very happy hearing such dream and said Najmi to tell this dream to his grand-father. His grand-father told him that you have the blessings of Allah with you it is really an honor to dream about Holy Prophet PBUH.

In 1981, Najmi, found a monthly spiritual magazine, named, “Roohani Digest” published by Khawaja Shamsuddin Azeemi, the head of Azeemi Sufi Order. Najmi felt very relaxed reading Roohani Digest and soon became its regular reader and contacted Khawaja Shams Uddin Azeemi through letter-writing for gaining more knowledge in spirituality and started meditations under the guidance of Khawaja Shams Uddin Azeemi. Such meditations increased his spiritual abilities. On October 14, 1988, Khawaja Shams Uddin Azeemi accepted him in Azeemi Sufi Order.

After the allegiance, Najmi began to meditate on the concept of Shaikh, known as “Tasawur- e-Shaikh” and after a few days, he got the privilege of meeting with Founder of Azeemi Sufi Order “Qalandar Baba Aulia” and other Aulias in his dreams and by the grace of Allah, Najmi was blessed with unending chain of such spiritual experiences and such mysteries which cannot be accepted by common man easily.

A Final Reflection

> Life is not just a journey of the body, but of the soul.

In every pain lies a hidden purpose, in every darkness a hidden light. Najmi Healing Energy teaches us that healing is not merely the curing of illness – it is the awakening of your true self, the alignment of your being with the Divine order, and the realization that you are never alone, for God's light flows within you.

As you walk this path, remember: your purpose is greater than survival; it is to serve, to heal, and to illuminate this world with the light bestowed upon you.

May Najmi Healing Energy empower you to heal, protect, and rise towards the ultimate peace of your soul's origin.

"May the Divine Light illuminate your heart, cure your illnesses, and guide you towards the ultimate truth and peace. Remember, healing comes from Allah alone; we are only means through His mercy."

The End

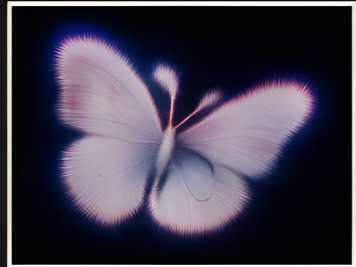
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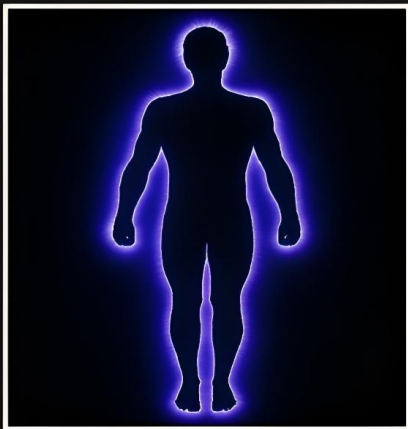
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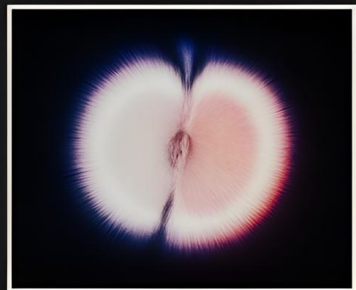
Leaf



Butterfly



Person



Apple