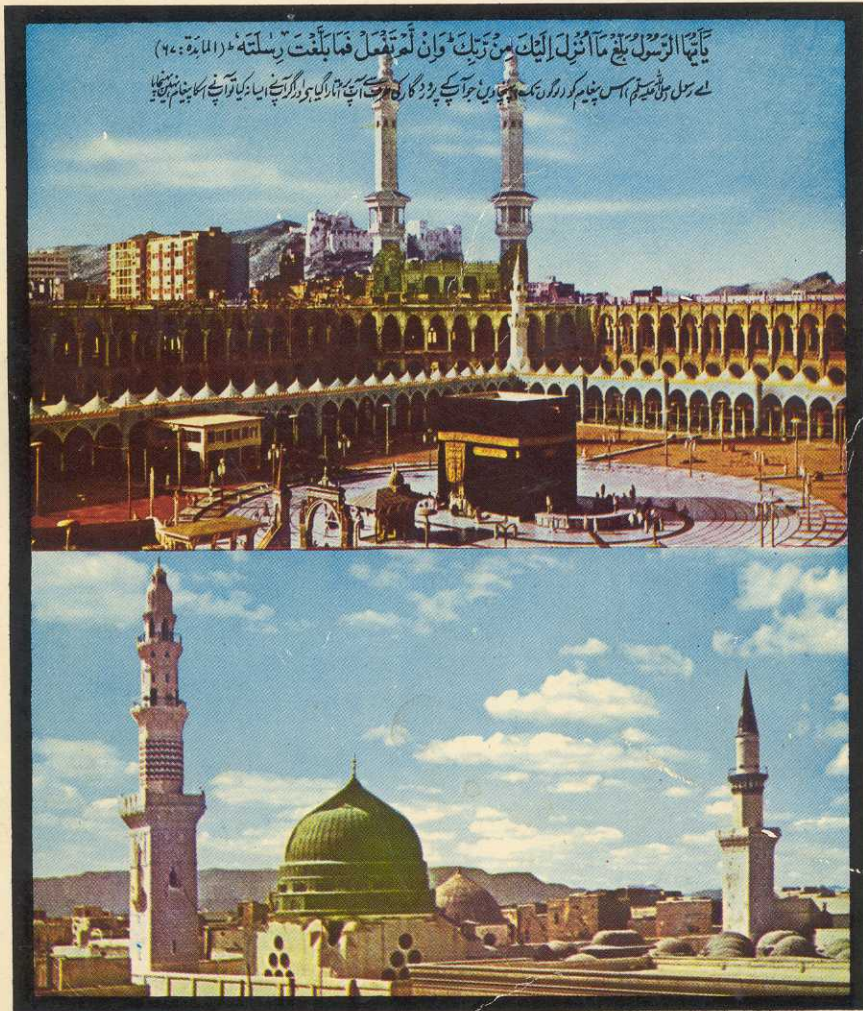


Manifestations of the Stages of Blessing - *The Words of Wisdom*

Barkat Ali



MAKSHOOFAT-E-MANAZAL-E-
EHSAN AL-MAROOF MAQALAT-E-
HIKMAT

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**MANIFESTATIONS OF THE STAGES OF BLESSING —
THE WORDS OF WISDOM**

Volume I

By
Barkat Ali

Translated by Muhammad Iqbal

Printed by Waddington & Sons (Printers) Ltd., Tottenham, England

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EHSAN AINHOOFAT-E-MANAZAL-E-
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AL-MAQAM UN-NAJJAF AS-SAHHAF
AL-MAQBU-UL-MUSTAFAIN
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LYALLPUR
PAKISTAN**

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FOREWORD

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Supplication

What is Dar-ul-Ehsan?

The holy Prophet Muhammad ﷺ has said:

The son of Adam (the human being) says, "My wealth is my wealth," in fact, O the son of Adam! Your wealth is as much as you eat and consume, wearing clothes to lose tags, or giving away in charity but storing it for the hereafter.

If a person has everything of this worldly life but has no Deen (the Religion of Islam), he has, in fact, nothing for himself. But if he has the Deen and has nothing except the Deen for himself, he has everything of the World. The Deen makes up every deficiency but nothing can make up the deficiency of the Deen. The life that does not reflect the Deen is cursed, but the life that embraces the Deen is beautiful, blessed.

Ma sha Allah! (As it pleases Allah the Almighty!)

May our life be draped in the Deen and may nothing that belongs to us be devoid of the Deen!

Likewise, if a person has everything of the Deen but no love for the sacred, the perfect, the blessed and the beautiful Prophet, then still he has nothing of the Deen in him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ كَيْفَ قَدِمُوا
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعُمَّتِهِ بِمَدِينَةِ
 مَكَّةَ مَعْلُومٍ لَكَ اسْتَعْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَمْدُ الْعَلِيمُ وَآتُوبُ إِلَيْهِ.

FOREWORD

We have come to this world to earn for the life hereafter. Allah the Almighty has created us for His worship and everything of the Universe for ourselves.

Everything belongs to us and we to Allah the Almighty.

This world is illusory, perishable and we are guests here for only a few days.

We have not to stay here for ever. Nor have we to come back.

We will have to leave our worldly wealth behind. We have nothing except our good deeds to take with us to the world hereafter.

The holy Prophet Muhammad ﷺ has said:

"The son of Adam (the human being) says, 'My wealth, my wealth', in fact, O the son of Adam! Your share in wealth is as much as you eat and consume, wearing clothes to bare rags, or giving away in charity thus storing it for the hereafter."

If a person has everything of this worldly life but has no *Deen* (the Religion of Islam), he has, in fact, nothing for himself. But if he has the *Deen* and has nothing except the *Deen* for himself, he has everything of the World. The *Deen* makes up every deficiency but nothing can make up the deficiency of the *Deen*. The life that does not reflect the *Deen* is cursed, but the life that embraces the *Deen* is beautiful, blessed.

Ma sha Allah! (As it pleases Allah the Almighty!)

May our life be drenched in the *Deen* and may nothing that belongs to us be devoid of the *Deen*!

Likewise, if a person has everything of the *Deen* but no love for the sacred, the perfect, the blessed and the beautiful Prophet ﷺ then still he has nothing of the *Deen* in him.

The right, the agreed and the best *Deen* is the one which does not have the least doubt, criticism and comment on the majesty and conduct of the beloved ﷺ and abounds in complete respect for humanity.

Just consider:

The people of Kufa (Iraq) had complete *Deen*. One thing they did not have was love for the family of the Prophet ﷺ. For this single deficiency, the whole of their *Deen* was wasted. They had a perfect *Deen* but no love for the family of the holy Prophet ﷺ. Complete knowledge of the *Deen* could not make up this deficiency.

If a person has nothing of the *Deen* but loves the holy Prophet ﷺ and his household compensates for any lack of the *Deen*. he, in fact, possesses everything. Love for the holy Prophet ﷺ. The whole *Deen* cannot make up a deficiency in a person's love of the holy Prophet ﷺ.

Hur was a soldier of Yazid's army. He had no knowledge of the *Deen* and stood on the verge of Hell ready to jump into it. As soon as he felt in his heart a spark of love for my lord *Hussain*, may Allah the Almighty bless him, he found himself sitting in the lap of the server of the eternal drink of *Kausar*.

Hur lacked *Deen*, but his love for *Hussain*, may Allah the Almighty bless him, fulfilled this deficiency of the *Deen* and took him out of Hell into Heaven.

This fact is repeated time and again so that it is absorbed into the mind so well that the love for the Prophet Muhammad ﷺ becomes the current soul of the faith, the lasting happiness of the heart and the recouping of the *Deen* of a true Muslim. With this love alone the heart remains alive and watchful. No evil can ever overpower the lustre of the love of the Prophet Muhammad ﷺ.

May Allah the Almighty bless us, we the Muslims, with pure and blessed love for His sacred beloved, the Prophet ﷺ! *Amin!*

Here, I put before the reader my own humble expression of love for our illustrious leader, the holy Prophet and fountainhead of Islam ﷺ rendered into English by Dr. Muhammad Iqbal from the Urdu version. The message is for both English-speaking Muslim and non-Muslim scholars alike. Obviously, certain practices of worship prescribed in the *Maqalat* are for the believers

and only the practising ones who will, *in sha Allah*, benefit from them spiritually.

I shall be pleased to receive any comments about this first translation at the *Dar-ul-Ehsan*. My words of thanks are for Dr. Muhammad Iqbal and all those who have helped with this publication.

Wa Akhiro Dahwana Anilhamdulillah-hay Rabb-al-Alemeen!

Wassalat Wassalam-o Ala-Rasul-e-Hil-Karim!

Rabbana Taqabbal Minna Innaka Antassamee-ul-Aleem!

Subhana Rabbeka Rabb-ul-Izzate Amma Yasefun!

Wa Salamun Alal Mursaleen Walhamdulillah-hay Rabb-al-Alemeen!

Amin!

(In the end, our claim is that all praise be to Allah the Almighty, the Lord of the Worlds and blessings and greetings to the Prophet ﷺ. Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, Lord of the Worlds! Amin!)

Barkat Ali

Barkat Ali,
Dar-ul-Ehsan,
Pakistan.

27 *Ramzan-al-Mubarik* 1396 A.H.
(22 September 1976 C.E.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

In the Name of Allah, the Most Gracious, the Most Merciful

*"Praise be to Allah, Lord of the Worlds,
The Beneficent, the Merciful:
Owner of the Day of Judgement,
Thee (alone) we worship; Thee alone we ask for help.
Show us the straight path,
The path of those whom Thou hast favoured;
Not (the path) of those who earn Thine anger nor of those who go astray!"*

(Al-Qur'an 1:1-7)

"O Allah! Send Your blessing on our Prophet Muhammad ﷺ his followers and his progeny as many times as the things You know. I ask forgiveness of Allah (the Almighty) except Whom, the Living, the Eternal, there is no one worthy of worship and I attend to Him only."

(The Darud Awaisiya)

The *Sura Al-Fatiha* (the first Chapter of the *Holy Qur'an* called 'The Opening') above, known as the Muslims' 'Lord's Prayer', is a fixed recitation of all the obligatory and voluntary prayers. The commentators of the *Holy Qur'an* claim that the rest of the one hundred and thirteen Chapters offer all that is asked for in this Chapter. The *Qur'anic* revelations upon the Prophet Muhammad (571-632 C.E.) ﷺ are comprised of those which are clear to an average understanding (e.g., *Al-Qur'an* 4:103) and those which are incomprehensible (e.g., *Al-Qur'an* 7:54). Also there are phrases and clauses (e.g., *Al-Qur'an* 2:1; 36:1 etc.) which no one has translated or interpreted in all certainty. Muhammad Ismail Haqqi of Constantinople, may Allah the Almighty be pleased with him, writing in his ten volume commentary of the *Holy Qur'an* has quoted some material examples of the graces of the Muslim's oft-repeated formula, *Bismillah Hir-Rahman Nir-Rahim* (In the Name of Allah, the Most Gracious, the Most Merciful):

“The Roman Emperor Antonio wrote to the Caliph Umar (d. 644 C.E.), may Allah the Almighty be pleased with him, telling him about his chronic and incurable headache. The Caliph sent him a fez which cured his headache when he wore it. Out of curiosity the Emperor looked closely inside and found this formula, *Bismillah Hir-Rahman Nir-Rahim*, written on a piece of paper.”

My Religious Guide, the Honourable Barkat Ali (27 April 1911 C.E., 29 Rabi-al-Akhir 1329 A.H.), the author of the *Maqalat-e-Hikmat* (The Words of Wisdom — quoted for reference purposes as *Maqala* (singular) or *Maqalat* (plural) has brought to light, in his own characteristic style and manner, further examples of the graces, blessings, benefits and profits to worldly and religious ends of this and many other formulas. His work presented in this volume and a lot more still to be translated from *Urdu* appertains largely to the illustration of the hidden meanings of the *Holy Qur'an* for the benefit of laymen.

It is important to point out that the *Maqalat* are *not* copied from any book. The author has, with the Grace and Blessing of Allah the Almighty, spent nearly a third of a century in a wood away from habitation. The *Maqalat* are his thoughts which are presented to the reader. He writes: “When the thoughts are purified, they are organised. When they are organised, they become sublime and sublimity of thoughts is the first ‘stage’ of the ascension of human beings. Thoughts are everything. All the inventions from the beginning to eternity are but the creation of thoughts only and thoughts alone are the interpreters of Allah the Almighty’s mankind.”

The author has the following titles in writing: *Ahqar Barkat Ali Ludhianvi Afi Anho al-Muhajar il-Allah wa'l-Mutawakkul al-Allah il-Azim*: *Ahqar* (the humble servant) for his humility; *Barkat Ali* as his birth name; *Ludhianvi* (of Ludhiana) to trace his home town in the Indian Punjab; *Afi Anho* (may Allah the Almighty forgive me!) to seek the forgiveness of Allah the Almighty; *Muhajar il-Allah* (the migrant to Allah the Almighty) to indicate his emigration from the worldly life; and *wa'l-Mutawakkul al-Allah il-Azim* (the contented to the bounties of Allah the Glorified) to show his contentment and resignation of the worldly attractions. The layman and his novices always address him lovingly and respectfully as *Babaji*. He is also referred to as *Sufi Sahib*. This explanation is offered because the *Maqalat* bear reflection on the attributes of the author thus matching the two together.

The Darud Awaisiya above (see *Maqala* No. 653 for the Arabic text of this formula of blessing which Awais Qarani, may Allah

the Almighty be pleased with him, recited in devotion to the holy Prophet ﷺ has, in addition to others, been adopted at the the *Dar-ul-Ehsan*. This is how, through strict adherence to the *Sunnah*, the *Ahl-e-Dar-ul-Ehsan* and the other discerning sections of the *Ummah* pay their allegiance to and demonstrate their love for the great benefactor of mankind, the Prophet Muhammad ﷺ. This is the panacea for *Qurb-e-Elahi* (nearness to Allah the Almighty), the means to seek the kindness, visitation of and audience with the Prophet ﷺ and one's life-capital for forgiveness in the life hereafter.

A legend has it:

Shaikh Musleh-ud-Din Saadi Shirazi (d. 1292 C.E.), a Persian mystical poet of the rank of *Hafiz Shirazi*, *Maulana Rumi* and *Shaer Al-Mutanaby*, composed:

بَلَغَ الْعَمَلُ بِكَامَالِهِ كَشَفَ اللَّهُ الْحُجُبَ بِجَمَالِهِ
حَسُنَتْ جَمِيعُ نَحْوَالِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ

*Ballagh al'Ula Bekamalehi,
Kashf al'Duja Bejamalehi,
Hasunat Jameu Khesalehi,
Sallu alaihe wa'Aalehi.*

This untranslatable stanza depicting the attributes of the holy Prophet ﷺ endowed the *Shaikh* with the honour of the vision of the Prophet ﷺ who showed his appreciation by commanding him to continue chanting his composition to him.

In his collection of the *Maqalat*, *Barkat Ali* tells us about such visionary experiences. *Shah Junaid Baghdadi* (d. 910 C.E.), may Allah the Almighty be pleased with him, has not, it is argued, claimed the title of *Syed al-Ta'efa* (Leader of the Sufi Wrestlers—see *Maqala* No. 1474). It may be so. But not all of the *Rasail* (Magazines) of this great sufi saint are available. Also, these are the fellow-saints whose wish it is to make his exalted position known for obvious reasons. It is included to illustrate *Junaid's* respect for the *Ahl-e-Bait* (the people of the Prophet's household) and the reward he received for it.

The translation has been rendered from *Urdu*, the *lingua franca* of the inhabitants of the Indian, Pakistani and Bangladeshi sub-Continent and corresponds in reference to the *Urdu* text first published at the *Dar-ul-Ehsan* on 12 *Rabi-al-Awwal* 1394 A.H. (5 April 1974 C.E.).

The author, the Honourable *Barkat Ali*, is very eloquent, lucid,

concise and clear in his writing to warn people of the calamities of infidelity, jealousy, avarice, lust, passion, greed, heedlessness, disunity, ill-manners, disrespect, etc., and offers pleasant news for a happy life here and in the hereafter through faith, friendship, truth, justice, honesty, love, care, sincerity, steadfastness, good-manners, repentance, fear, trust, obedience, discipline, resignation, and remembrance to count a few. Every effort has been made to avoid errors in transference and to retain the original style and clarity of expression, though in such a profound work it is not always possible to give a literal word for word translation and at the same time maintain a natural poetic flow. Where such a choice had to be made I have given priority to the literal translation so that the true message is conveyed albeit in a somewhat stilted style.

General difficulties encountered during the course of translation are no different from those usually faced by translators. However, in the field of *sufic* literature certain terms enfold variegated concepts of important beliefs of Islam, e.g., *Tauheed* (Oneness of God) and the task becomes doubly difficult. Take, for example, the term *fana*. It has been translated by orientologists as 'annihilation', 'obliteration' and 'extinction'. *Ibn al-Arabi* (1165-1240 C.E.), may Allah the Almighty be pleased with him, was an exalted saint who believed in *monotheism*. Because of his acute observations on the presence of God all around us he has been labelled as a *pantheist* by some orientologists. This, it is claimed, has been because of the multifarious meanings of the terms and his 'compositions' themselves.

Nothing has been excluded from the original. It includes an account of *Mansoor al-Hallaj* (850-922 C.E.), may Allah the Almighty be pleased with him, who has been much criticised by a section of believers. For apostacy in the face of *Shariat*, he was declared a heretic and put to death. But he certainly played his role in establishing the reality of *Tariqat, Haqiqat and Ma'rifat* after the *Shariat* for the inner experience of man. Allah the Almighty accepted him thus to manifest the 'mysteries of Nature' just as we have animals 'murdered to dissect'. His role in the field of asceticism may well be illustrated by the example of the grandson of the Prophet Muhammad ﷺ, *Imam Hussain* (d. 10 October 680 C.E.), may Allah the Almighty be pleased with him, who laid down his life during the *Battle of Karbala* in the face of the un-Islamic brutal and evil forces of Yazid (d. 683 C.E.) which warranted such a reaction as that of the *Imam* in accordance with the principles of *Jihad*.

Khawaja Moin-ud-Din (d. 1236 C.E.), the founder of the mystical order of *Chishtiyya* (may Allah the Almighty be pleased

with him), has recounted the exalted position of the *Imam* in the history of Islam in the following Persian quatrain:

*Shah ast Hussain, badshah ast Hussain;
Deen ast Hussain, Deen-panah ast Hussain;
Sar dad na dad dast dar dast-e-Yazid;
Haqqa! Keh banae Lailah ast Hussain.*

Hussain is the leader, Hussain is the king;
Hussain is *Deen*, Hussain is the refuge of the *Deen*;
He gave away his head, but did not give his hand (of
allegiance) into the hand of Yazid;
By God! Hussain is the foundation of *Lailah* (there is
no one but Allah worthy of worship).

All the same, there are sufis and sufis.

One only needs to read *Kashf-Al-Mahjub of Al-Hujwiri* (translated by Dr. R. A. Nicholson, *Luzac*). There are *Awliya* (saints) of Allah the Almighty who reach the sublime 'stages' and are members of the Divine Court consisting of three hundred, called *Akhyar*, forty, called *Abdal*, seven, called *Abrar*, four, called *Awtad*, three, called *Nuqaba*, and one, called *Qutb* or *Ghawth*, who all know one another and act only by mutual consent. On the other hand, *Al-Hujwiri* (d. 1079 C.E.), may Allah the Almighty be pleased with him, offers some description of the false *sufis* who have the external form of a pious person but are wicked from within and are, therefore, named as *Mutassawifeen* (False *sufis*). They overshadow the real and the sincerely pious *sufis*. The apt saying of *Abu Ali Hasan Basri* (d. 728 C.E.), may Allah the Almighty be pleased with him, is:

"Association with the wicked produces suspicion of the good."

Sufi Barkat Ali advises the seekers thus:

"Don't aspire to be a saint, be the seeker of a saint . . ."

(*Maqala No. 518*)

Also, there is no guarantee that people who either misunderstand or wilfully exaggerate the teaching of the saints will not elevate them to high positions in the field of mysticism. When this happens the ordinary man disowns and loses all interest in this aspect of his religion.

The mystical aspect of the *Maqalat-e-Hikmat* is very interesting for all those who have a calling for it. To others it may appear to be beyond comprehension. Yet there are some thoughts, basic

to saintliness, expressed in simpler terms. For all of us Sufi Barkat Ali has emphasised the message of the *Hadith* which I am tempted to reproduce here:

On the Day of Judgement Allah the Almighty will address people thus:

“I was sick. Did you care for Me?”

To some He will say:

“I was hungry. Did you give Me food?”

(To others He will say:)

“I was naked. Did you give Me clothes to wear?”

People will say:

“You were the Master and Nourisher of the whole world. When did we need to care for You, feed You, and clothe You!”

Allah the Almighty will say:

“Did you care for the sick? Did you give food to the hungry? And did you clothe the naked?”

All creatures belong to the family of Allah the Almighty. Service to the creatures is service to Allah the Almighty. Otherwise, how can we serve Allah the Almighty?

(*Maqala No. 872*)

In the arrangement of *Maqalat* there is no thematic pattern throughout the book, as a whole. Some *Maqalat* are grouped thematically often interspersed with *Maqalat* of totally different thought. A few are repeated later in the book. Often a *Maqala* will supplement another and obscure meanings are made clear. More of the *Maqalat* will, *in sha Allah*, appear in a future translation. I sincerely hope that it will lead to an even greater understanding into this present volume and the mind of my Sufi Barkat Ali. A detailed Index (Name and Subject) is also under preparation for publication with the second volume. This, it is hoped, will also include explanatory notes on theosophical terms and brief biographical data of the mystics of Islam mentioned in this text.

In the *Urdu* transcript after every *Maqala* the author hails Allah the Almighty with the best of His Attributes. The ones used quite frequently in the text are:

Ya-Hayyoo, ya-Qayyum! (O the living, O the Lasting!)

Alhamdulillahayyoo-al-Qayyum! (All praise be to Allah (the Almighty) Who is Living and Lasting!)

Fallah-o Khair-ar-Razequine! (Allah (the Almighty) is the Best Sustainer!)

This practice has not been followed in the translation for the purpose of brevity. Only rarely have these formulas been retained

in the Romanised Arabic with or without the English equivalents. The reader will reap due recompense, with the Grace of Allah the Almighty, if he/she recites these utterances after every *Maqala*.

The Arabic blessing *ﷺ* (*Salallah-o Alaihe wasallam*) uttered or written after the blessed name of the Prophet of Islam is often interpreted in English as 'peace be upon him' which does not exactly convey the deep meanings and reverence included in the original. It has, therefore, been considered advisable to retain the Arabic as such as and when conveniently possible in the type-setting. Similarly, the Arabic version of the formulas of supplication have been incorporated for a thorough grasp of the texts. But this practice has not been followed in the case of the quotations from the *Holy Qur'an* and the *Hadith* as both are easily available in both the English and Arabic languages.

'Allah' is the Arabic word for 'God' and in the Arabic text it has often been translated as Allah the Almighty with the addition of 'the Almighty' from ourselves.

The Arabic text of almost all of the *Daruds* and supplication in the original have been retained in the English version in the transliterated form with their meanings in English. It is hoped that the interested reader will read and, if possible, memorise these formulas with the help from an *Arabic* or *Urdu* speaking person. This, in itself, I am sure, will help the reader and the reciter to attain the pleasure of Allah the Almighty and His holy Prophet Muhammad *ﷺ*.

Finally, the translator would like to express the pleasure he has received from being engaged usefully in his spare time since 25th February, 1974, in translating this work and now in presenting it to those who care to read it. Certainly, there has been the Will of Allah the Almighty, graces of the holy Prophet of Islam *ﷺ* and well-wishes of my Religious Guide accompanying this work throughout. In thankfulness, I pray, "May Allah the Almighty, through His Grace and Mercy, help me follow the path of Islam! *Amin!*"

Translations of the extracts from the *Holy Qur'an* are taken from either *The Holy Qur'an, Text, Translation and Commentary* by Abdullah Yusuf Ali (McGregor and Werner, Inc., U.S.A., 1946) or *The Glorious Koran* translated by Muhammad Marmaduke Pickthall (Allen and Unwin, London, 1968). We express our gratitude to the commentators and the publishers. Translation of the quotations from the *Hadith* is, however, our own.

The encouragement and help that I received has come from many and various members of the *Dar-ul-Ehsan*, also my dear

friends Bashir Ahmad, Muhammad Ramzan, Mumtaz Ali and Abdullah Ali Elbarbary. I would also like to convey my thanks to the printers who bore with my whims and ideas of presentation.

Lastly, I could not have undertaken and completed this translation without the constant help and understanding of my beloved wife, Maryam Khanum.

Alhamdulillahayyoo-al-Qayyum!

Muhammad Iqbal,
The Polytechnic,
Huddersfield HD1 3DH

6 June 1976 (7 *Jamadi al-Thani*, 1396 A.H.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IN THE NAME OF ALLAH, THE MOST GRACIOUS,
THE MOST MERCIFUL

MAQALAT-E-HIKMAT — THE WORDS OF WISDOM

1. IN compliance with the *Qur'anic* Injunctions:

To fear (Allah) is *Zulf* (denial of the Truth), and to die is *Shahadah* (Martyrdom). *Who* (denies the Way of Allah the Almighty), *Who* (denies the Truth), and *Who* (denies the Truth), *Who* (denies the Truth) who denies the Truth, and no one can deny the Truth.

THE WORDS OF WISDOM

2. THE SONG OF THE BIRD — the song never ends till it is dead.

3. BOTH the crow and eagle are birds but uncleanliness has degraded the crow.

4. PEARLS are not meant for all birds. Only the Screech Owl (the crow) eats and digests them.

5. *SAYYAN* was a *Salik* (he who leads towards a Way). Had he been a *Majnoon* (he who is lost in the love of the beloved, Allah the Almighty) he would not have been a *Mardood* (he who is rejected and despised).

6. ORDER dominated the *Sufi* while love dominates the *Majnoon*. An order can never come before love.

7. WHEN THE THOUGHTS ARE PURIFIED, they are united and when they are united, they are elevated; the elevation of thoughts is a beginning towards the stage of perfection.

8. THOSE who remember Allah the Almighty, day and night, die in the Way of Allah the Almighty even if they die in their beds. They are endowed with a special kind of life (after death) which is not bestowed upon all dead. Therefore, how can we count them as ordinary dead persons!

*And say not of those
Who are slain in the Way
Of Allah, They are dead.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MOST GRACIOUS,
THE MOST MERCIFUL
MAQALAT-E-HIKMAT — THE WORDS OF WISDOM

1. IN compliance with the *Qur'anic* Injunctions:

To fear (death) is *Kufr* (denial of the Truth), and to die is *Shahadat* (Martyrdom, i.e. to die in the Name and Way of Allah the Almighty). No death is worse than that of a *Kafir* (who denies the Truth), and no death is better than *Shahadat*.

2. THE NIGHTINGALE sings, the moth burns — the song never ends but burning is a matter of a moment.

3. BOTH the crow and eagle are birds but uncleanness has degraded the crow.

4. PEARLS are not meant for all birds. Only the *Seemurgh* (a griffin) eats and digests them.

5. *SATAN* was a *Salik* (he who leads towards a Way). Had he been a *Majzooob* (he who is lost in the love of the beloved, Allah the Almighty) he would not have been a *Mardood* (he who is rejected and despised).

6. ORDER dominates the *Salik* while love dominates the *Majzooob*. An order can never come before love.

7. WHEN THE THOUGHTS ARE PURIFIED, they are united and when they are united, they are elevated; the elevation of thoughts is a beginning towards the stage of perfection.

8. THOSE who remember Allah the Almighty, day and night, die in the Way of Allah the Almighty even if they die in their beds. They are endowed with a special kind of life (after death) which is not bestowed upon all dead. Therefore, how can we count them as ordinary dead persons!

“And say not of those
Who are slain in the Way
Of Allah, ‘They are dead’.”

*Nay, they are living
Though ye perceive (it) not."*

(Al-Qur'an 2:154)

9. **OF COURSE**, it is forbidden to erect tombs over the graves of the dead and none has ever erected a tomb on the grave of a dead person.

10. **THOSE** who are near to Allah the Almighty remain alive in reality although they may not be bodily alive.

11. **INDEED**, he whose grave is alive, is himself alive.

12. **SIMILARLY**, their annual commemorations are a source of blessing and benediction and give strength to the Religion and Faith.

13. **WHO REMEMBERS THE DEAD?** If they were not alive, their memory would not have survived. In spite of the passage of centuries their memory did not fade from our hearts. Every heart is happy with their memory and is enshrouded in their love. How can we then count them as dead?

14. **THEY** were devotees of Islam. The pride that Islam has in them, is in no one else.

15. **THEIR MEMORY** is a source of inspiration for nations and their deeds shine forth like beacon lights.

16. **THEIR LIFE** is eternal. As long as the world lasts, their names shall be remembered. This is the crux of life and this also is the essence of life.

17. **HE** who calls them dead is biased and no biased person can have access to reality.

18. **BIAS** is the superlative degree of jealousy and jealousy burns virtuous deeds in the same way as fire burns wood.

19. **THE CREATOR** keeps alive and maintains on the tongues of the creatures in the world all those words of the proclaimer which he himself followed and practised.

20. **PRECIOUS THINGS** are always kept hidden beyond the reach of our eyes.

21. THE EYE can see but cannot speak. The tongue can speak but cannot see. The heart can feel, yet it can neither see nor speak.

22. BEAUTY, while it is innocent, remains intact. Neither does it become lustreless nor valueless.

23. ALLAH THE ALMIGHTY takes pride only in those of His creatures which do not distinguish between times of plenty and days of adversity. They are contented with whatever falls upon them. They refrain from grumbling and accept their lot with grateful contentment. This deed is the mother of all deeds.

24. NOTHING is better than peace and nothing is worse than mischief. Nothing is better than faith in the path of *Salook*.

25. EXCEPT IN OBEDIENCE, every rise has its fall.

26. KNOWLEDGE leads only to the Attributes of Allah the Almighty, whereas *love* leads to *His Being*.

27. THE HIGHEST TRUST in Allah the Almighty for a monotheist and the highest degree of faith for a trustee in Allah the Almighty are essential.

28. A TRUSTEE in Allah the Almighty is a person who believes, with the faith of a child in its mother, in the all-sustaining Powers of Allah the Almighty.

29. THE TRUSTEES in Allah the Almighty have no native place, property, home or wealth. When morning is over, he has nothing left and no worry for the evening and when the evening is over, he has nothing left and no worry for the morning. Nor has he any aspiration for life. Like birds, the trustees in Allah the Almighty rise with empty stomachs in the morning and retire in the evening satisfied.

30. MUNIFICENCE is infinite. If munificence were subject to predestination, it would have been finite. And if it had been finite, it would have been imperfect.

31. THE PRUDENCE of a prudent person cannot alter destiny. Allah the Almighty is all-Powerful. He can do whatever He likes whenever He likes. But if predestination were unalterable, prayers would not have been ordained.

32. JUST as the farmer weeds out and throws away all the unplanted growth of his own sown crops so a *salik* eliminates every unnecessary action and talk from his march towards the Way of Allah the Almighty. Although the unplanted weeds of different colours enhance the beauty of the field, the farmer knows that they are of no use to him and are sapping the vitality of the field for nothing. Therefore, he takes them out.

33. THE OUTCOME of the thinking of a *Farangi* (a Westerner) is wonderful inventions, while the outcome of your thinking is controversy, dissension and grief.

34. THE *FARANGI* made achievements through thinking and you could not achieve anything even with the *Holy Qur'an*.

35. THE BLESSINGS of the thinking of the *Farangi* resulted in universal beneficence and your thinking brought about disintegration of the *Millat* (the Muslim Nation).

36. THE *Farangi* has full confidence in his thinking while you have no confidence even in Allah the Almighty.

37. WHATEVER you know you do not believe. Whatever you say you do not do. Otherwise, you would have been the leader and your order would have been obeyed. Whatever you said would have been done.

38. THIS was your heritage which others have adopted. Don't you realise it?

39. INSPITE of the passage of years you neither shed tears on your destitution nor have you ever tried to retrieve your lost heritage.

40. UNITY is the soul of Islam. A supporter of unity is the supporter of Islam and a supporter of Islam is a true Muslim.

41. WE have become office bearers. Had we been true Muslims (and known the significance of unity) we would have been united. I cannot describe what we would have been if we were united.

42. IF we obeyed the commandments of Allah the Almighty then, by the Grace of Allah the Almighty, we (i.e. the Muslims) would have ruled. Whatever we had said would have been obeyed. We would have been the servants of the *Ummah* (the Muslim

Nation), guides of the whole world, and administrators of the universe.

43. *BISMILLAHAY Tawakkulto Al-Allah La Haula Wala Quwwata illa billah!* (In the Name of Allah the Almighty. Only in Allah the Almighty do I place my trust; there is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty)! These are the words which are the source of peace, salvation and prosperity.

44. THE CHARACTERISTIC of others is (hollow) speech while your characteristic is silence.

45. IN SPEECH troubles are hidden, but in silence, wisdom is hidden.

46. IN the face of silence, speech has no power. Silence dominates speech.

47. *FAQIRS* (saints of Allah the Almighty) are the servants of His creatures.

48. THEY do not expect anything from anyone except Allah the Almighty.

49. NO CREATURE of Allah the Almighty has any hold of any kind on any other creature except under the command of Allah the Almighty. Neither can anyone confer any favour nor harm anyone except by the Command of Allah the Almighty. Without the Divine Order, no one has any power over anything whatsoever.

50. WISDOM is the most important characteristic of greatness (saintliness).

51. NOT EVERY WISE MAN is a saint but every saint is a wise man.

52. THESE TWO CHARACTERISTICS, wisdom and saintliness, are inseparable. Welfare and prosperity of every nation are based upon these two characteristics.

53. IF any one of these two, wisdom or saintliness, vanishes, then that nation falls from the zenith of glory.

54. NOTHING BENEFITS until it reaches its climax, irrespective of whether it is *haq* (right) or *batil* (wrong).

55. LISTEN CAREFULLY!

Hazrat Amir-ul-Momeneen Umar and Ali, may Allah the Almighty bless them, went to *Hazrat Awais Qarani*, may Allah the Almighty bless him, with the cloak of the Holy Prophet ﷺ but he could not see them for more than a few moments. This was a real state of absorption (in Allah the Almighty).

Lesson.—This means that *Hazrat Awais Qarani*, may Allah the Almighty bless him, was so much absorbed and engrossed in remembrance and meditation (of Allah the Almighty) that he had no time to see exalted and great persons like *Hazrat Umar and Ali*, may Allah the Almighty bless them. That is, he was absorbed in Allah the Almighty physically and spiritually. And here are we who have wasted the whole of our lives in idle pursuits.

Be wise! It is essential for you to move in the Way of Allah the Almighty like a clock and your movements should never begin to slow down. Neither should you stop nor anyone be allowed to stop you. It is essential for you not to do it, do not do it, and — do not do it.

56. IRON, when put into the lap of a raging fire, became fire. It acquired the same colour and the same characteristics. Except for its elemental nature, there remained no difference. Iron was inert, the fire was in motion. Motion overpowered inertia.

57. WHEN WATER AND AIR were handled systematically, a third thing, electricity, was produced. This electricity is the second name of the inter-action of water and air. The water standing in a ditch soon stagnates and becomes useless. Running water is unpolluted. Bad things cannot make it polluted.

58. THOSE who remember Allah the Almighty (day and night) are like a roaring sea into which no one has the courage to jump — not even a boatman, while in dry rivulets the donkeys relax.

59. A PERSON who is remembered by Allah the Almighty in the Heaven, is a person who remembers Allah the Almighty in the world. The remembrance of Allah the Almighty by a person, is the result of the remembrance (of that person) by Allah the Almighty.

When you find a person engrossed in the remembrance of Allah the Almighty be assured that Allah the Almighty is remembering him.

Similarly, till Allah the Almighty is pleased with a person, that person cannot be satisfied with Allah the Almighty. When you see a person satisfied in all circumstances, take it that Allah the Almighty is pleased with him. And his being satisfied in all

respects is the solid proof that Allah the Almighty is pleased with him.

60. A NATION whose criterion of civilisation is based on capitalism can never be successful. Not gold, but men are needed for making a nation civilised.

61. WHEN A CODE OF MORALITY as ordained by Allah the Almighty is followed by a nation, Allah the Almighty blesses that nation with wisdom. Then, it needs capital for its progress, and not before. By His Kindness and Grace, Allah the Almighty opens avenues of resources as much as a nation needs.

Our mountains contain piles of jewels and there is no scarcity of anything. Everything is in abundance and so is the Wish of Allah the Almighty.

62. NO MAN can teach anything to a woman in seclusion not even if the woman is Rabia Basri, may Allah the Almighty bestow His blessings on her, and the man is Khawaja Hasan Basri, may Allah the Almighty bestow His blessings on him, and even if the teaching is about the *Glorious Qur'an* and the teaching place, the *Holy Ka'aba*; even then it is not free from dangers.

63. UNTIL a person is involved in a constructive and important task, he should not remain in seclusion, otherwise his heart will become the centre of vain thinking. He will remain busy all the day long — may be sitting or lying in idle thinking. May Allah the Almighty assign to you some (good) duty so that you may, in order to perform the same, go into seclusion and it is then that your days and nights be spent in the accomplishment of that assignment. May Allah the Almighty, the Omniscient, keep me busy, heart and soul, in the propagation of Islam! *Amin!*

64. THE KINGS (of the past, now in the world hereafter) are saying with deep regrets, "Would that we were *Faqirs* (saints)". All of them say, "How good it would have been if we had been nothing and could have done something which would have been beneficial here, would not have accumulated wealth and not have left anything there. How good it would have been if we had spent everything in the cause of Allah the Almighty, remembered Allah the Almighty (day and night), would have participated in the assemblies held for glorifying the Name of Allah the Almighty and died for Allah the Almighty. We would have come here fully satisfied, leaving behind the footprints of life for living ones to follow."

65. WE are not aware of the woeful end of rulers. Otherwise

nobody would ever have liked to become a ruler at any cost.

66. ALLAH THE ALMIGHTY is sufficient for every person in all matters. For whom Allah the Almighty does not suffice, nothing can suffice for him.

67. "ALLAH THE ALMIGHTY is the *Granter* and his Holy Prophet ﷺ is the *distributor* of the *Grants* (of Allah the Almighty)."

(The Prophet Muhammad ﷺ quoted by Moavia, Bukhari and Muslim, may Allah the Almighty bless them.)

Allah the Almighty grants and the Prophet Muhammad ﷺ distributes it (whatever is granted).

68. THE PRESENCE of the distributor with the *Granter* is always essential. Whenever the *Granter* grants something to someone, the distributor should be there to distribute it. Allah the Almighty confers innumerable grants on His creatures all the time and the Prophet Muhammad ﷺ goes on distributing the same.

This process does not stop even for a moment.

Allah the Almighty grants all things to His creatures all the time and His beloved Prophet Muhammad ﷺ distributes them.

69. A STAGE (of elevation) is subservient to a *Salik* and a *Salik*, to mystical ecstasy. Every mystical ecstasy descends from Allah the Almighty. Every *Salik* is subordinate to mystical ecstasy. When mystical ecstasy possesses (a *Salik*), nothing in the world can impair it. But when it ends, nobody can bring it back.

70. MYSTICAL ECSTASY is a state of *Tariqat* (Islamic Mysticism) which descends on the heart of a *Salik* from Allah the Almighty. And under mystical ecstasy, he is bound to act. He cannot avoid acting accordingly. When Allah the Almighty ends a state of mystical ecstasy, then nobody can bring it back.

71. THE PRESENT is a witness of the past, i.e. whatever was in the past exists also in the present. If it is not in the present then it also was not in the past.

72. IN ADDITION to all the distinctions (miracles) with which all the Prophets, peace be upon them, were endowed, innumerable distinctions are present in the Holy Prophet ﷺ and complete reflection of the distinctions of the Holy Prophet ﷺ is present in his *Ummah* (the Muslim Nation).

73. ALL the distinctions that Allah the Almighty has created are eternal. When a person endowed with such distinction dies, his distinctions are transferred to another, as if a distinction is an empire in which a chosen one comes and returns after his term expires and then another takes his place at once.

74. WHATEVER was there yesterday, is also there today and will remain so tomorrow.

75. DEEN (Islam) is not only knowledge and philosophy but also is synonymous with practice. Every philosopher is not religious-minded but a truly religious person is always a philosopher. People go to non-Muslim countries to learn philosophy of religion from non-Muslim philosophers and obtain degrees in philosophy. Had philosophy been the perfection of religion, then non-Muslims knowing the philosophy of Islam must have been truly religious persons. The spirit of Islam is not philosophy but practice.

76. WHERE in Islam the virtues of a learned man are described it refers to the learned man who puts his knowledge into practice.

77. FOR the purification of the soul, study alone is not sufficient. Along with study, guidance from a (learned) man is essentially required. Nobody can reform himself on his own. Allah the Almighty, Benefactor of the Worlds, says:

"Allah is the Greatest Benefactor. Ask about Him of the acquainted (with such things)."

(Al-Qur'an 25:59)

78. EXTRAORDINARY mystical ecstasy is bestowed as a result of extraordinary practice.

79. CAN IT EVER BE POSSIBLE that Allah the Almighty may not gloriously elevate His own Deen (Islam) and the sacred Sunnah of His beloved Prophet ﷺ in the world!

80. JUST CONSIDER:

Deen is of Allah the Almighty, the world is of Allah the Almighty, we are of Allah the Almighty, everyone is of Allah the Almighty, and everything is of Allah the Almighty. Then how can Allah the Almighty tolerate the degradation of the Deen? Faith can never accept such a situation that the Deen of Allah the Almighty may not flourish in the world of Allah the Almighty when the Master of the Deen is also Allah the Almighty and the world is also of Allah the Almighty.

81. **CERTAINLY** Allah the Almighty will grant us the ability of practice, and will surely do it. The humiliation with which we are faced is a result of our own misdeeds. Otherwise, Muslims were never defeated in any battle. Whenever Muslims entered a battlefield, they conquered it.

82. **NO CREATURE** of Allah the Almighty, may he be a *kafir* (he who denies the Truth), a *mushriq* (he who does not believe in the Oneness of Allah the Almighty), a sinner, or a corrupt person, can deny this reality that Islam is the only *Way*, which, if followed, can lead to a life of peace and prosperity. They may stick to their standpoints on account of prejudice but they accept (this reality) from their hearts that the *Holy Qur'an* is the Book of Allah the Almighty and that Islam is the only religion which is liked by Allah the Almighty and is simple, solid, popular and acceptable to the conscience.

83. **THE TRAGEDIES OF LIFE** cannot have an adverse effect on the propagation of Islam. Instead the propagation (of Islam) affects the tragedies of life, and they have always done so.

84. **BY** the Grace and Kindness of Allah the Almighty our propagation (of Islam) will continue till the day when Hazrat Israfeel, may Allah the Almighty bless him, blows the *soor* (a bugle which will be blown by Hazrat Israfeel, an angel, at the dawn of the *Day of Judgement*). And this propagation will continue with full force.

Ma sha Allah! La Quwwata illa billah!

(As it pleases Allah, the Almighty! There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah!)

85. **UNITY** can be achieved in this way:

When you go out in the *Way* of Allah the Almighty (for propagation of Islam), describe the principles and virtues of the *Deen*, explain your belief and praise it profusely (your belief). Nobody will dare object to this. Do not criticise any belief of others. When that is not your belief what will be the use of criticising it?

86. **ALLAH** the Almighty, the Benefactor of the Worlds, says:

"Have tolerance; of course, Allah the Almighty is with them who tolerate."

(*Al-Qur'an* 8:46)

and

"Therefore, tolerate with grace."

(*Al-Qur'an* 70:5)

87. TOLERANCE is the best gift of Allah the Almighty. Anyone who remains without it, of course, remains without the Blessings of Allah the Almighty.

88. IF anyone wails, due to any hardship, what can he do? Wailing can never make the loss good.

89. WAILING eats up the rewards of tolerance but cannot make the loss good.

90. NOTHING except tolerance can ever, by any means, make up any loss. Only tolerance is the reward and best recompense of every loss.

91. TOLERANCE invites commiseration of Allah the Almighty. If you do not agree, do it and see.

92. TOLERANCE is such a weapon that never misses its targets and it is such a fort which none can surmount.

93. WHEN the arrows of tolerance dart — they are darted. They can never return. The shadows fade and mountains move, but the arrows put persons like *Rustam* to flight and inflict defeats.

94. TOLERANCE is a delight, the taste of which is eternal.

95. WORK! Always keep your soul busy! Work for the benefit of the creatures of Allah the Almighty. Do not do anything for yourself. Entrust yourself to Allah the Almighty. Be pleased (with Allah the Almighty) in all circumstances. Do not complain. Do not object. Nothing of yours is hidden from your Benefactor, Allah the Almighty, and your Benefactor is a hundred times more kind than your mother. Then, does not your Benefactor suffice for you? This is the height of *Salook* (following the Way of Allah the Almighty).

96. THE BEST ACHIEVEMENT is that you should benefit mankind but should not expect any reward in return. Serve everyone but do not expect any service from anyone.

97. WE (*the Saliks*) intoxicated *Maulana Rumi* with Divine fervour but he (*the Salook*) could not even make us dress properly.

98. OH HEART! You become happy or unhappy over trifles. This state of yours interferes with my duties towards Allah the Almighty and interferes rather badly. Until you become immune to happiness or unhappiness, my work will not progress. Your state

friends Bashir Ahmad, Muhammad Ramzan, Mumtaz Ali and Abdullah Ali Elbarbary. I would also like to convey my thanks to the printers who bore with my whims and ideas of presentation.

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Alhamdulillahayoo-al-Qayyum!

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6 June 1976 (7 *Jamadi al-Thani*, 1396 A.H.)

Live to your heart's satisfaction — lead your life in such a way as is desired by them (the dead).

104. NOTHING is greater than the *Holy Ka'aba* except a *Momin* (a true Muslim).

“O Servant of Allah the Almighty! Your greatness is more than that of the *Holy Ka'aba*. Would that you were aware of your greatness? You are ignorant of your position and unaware of your greatness. I hold you in esteem and I respect you. In fact, your favour is like the favour of Allah the Almighty. Your favour is greater than the *Tawaf* (circumnambulation) of the *Holy Ka'aba*. I cannot tolerate your degradation and humiliation. I proclaim your greatness and acknowledge your respect.”

105. THE ARROWS OF LOVE render savagery (of man) ineffectual. Love keeps the heart alive and watchful. Love minces the savageries and caresses the hearts. If this love is true and pure, then it will enchant your soul and win your heart. This is my hope and this is my claim. I solicit your love and the love of the Prophet Muhammad ﷺ .

106. IN the lap of worthlessness lies the worth. The more worthless one becomes in the world, the more worth one acquires. While *Hazrat Yousaf*, peace be upon him, was not sold (as a slave) in the bazaars of Egypt, he did not become a king of Egypt. *Hazrat Yousaf*, peace be upon him, reconciled himself with his worthlessness, tolerated it, did not complain of it, and did not object to it. *Allah the Almighty grew pleased and bestowed Prophethood and also the kingdom of Egypt on him.*

107. WHEN Allah the Almighty is pleased with any of His servants, He grants him the ability to perform good deeds. When a man commits a sin (doing or saying anything prohibited by Allah the Almighty or His Prophet Muhammad ﷺ) Allah the Almighty becomes displeased with him.

Some sins are such as:

deprive a man of the bounties already bestowed on him by Allah the Almighty;

attract calamities (every calamity with which a man is faced falls on a man due to his sins) — O Allah the Almighty! Save me from all calamities!

tarnish the chastities;

cause repentance;

check the Bounties of Allah the Almighty;

bring hardships;

due to which men become enemies of men;
 cause the rejection of prayers, i.e. Allah the Almighty does not grant prayer of His servant (sinner);
 prevent rain from falling;
 turn high wind into a stormy wind;
 cause exposure of misdeeds;
 accelerate death.

And some sins are such that displease Allah the Almighty and He deprives His servants of the ability to do good deeds. And this is the biggest loss. He who is deprived of the ability to do good deeds, is deprived of everything. May Allah the Almighty grant us the ability to vow truly and resolutely to sin no more (on commission of every sin) and may He, through His Beneficence and Kindness, never deprive any of us of the ability to do good deeds.

Amin! Amin! Amin!

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ
 كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ - اٰمِيْنَ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astagheth Aslih
 lee Shani kullah hu wa la taqilni ila nafsi tarfata aenin! Amin!*

(O the Living, O the Lasting! I ask for Your blessing; Reform all my affairs for me. And do not leave me alone even for a moment. *Amin!*)

108. PREDOMINANCE of everything depends on strength. Every weakness is dominated. Fasting weakens the flesh and awakens the spirit. Eating is the food of the body and fasting is the food of the soul. You have seen the result of eating. Now see the result by fasting! Food, even if legitimately earned, cannot equal the fasting. These controversies and evils are the result of gobbling food. Whatever becomes available from anywhere is eaten?

109. THE HOLY PROPHET MUHAMMAD ﷺ has said: "Many woebegone people raising their hands towards the sky pray and say:

'O Rab, Allah the Almighty, O Rab! But their food, drinks and clothes are derived from illegitimate sources. In this condition, how can their prayer be granted?'"

110. IN KUFÁ a group of people existed whose prayers were granted. Whenever a ruler came to power, they would pray for curses on him and the ruler would die. When a cruel ruler Hujjaj

came to power there, he arranged a feast to which he specially invited the said persons. When they left the feast, he said that he was immune from their prayers or curses because food derived through illegitimate means had entered their stomachs.

111. HOW can the servant of Allah the Almighty ever insult the (other) servants of Allah the Almighty? A pious man is he who remains always present before Allah the Almighty. And he who is present before Allah the Almighty is peaceful. It is not at all possible for him to be present before someone else. Eating to full capacity produces a heavy stomach. Filthy food is suspicious. Heaviness and filth cannot result in satisfaction, and can never achieve it. As there are different types of vitamins in eatables of different kinds which are necessary for health so in different kinds of *Zikr* (remembrance of Allah the Almighty, day and night) and in prayers, there is power to fly up to the *Throne of Allah the Almighty*. For a healthy person, milk, *ghee* and meat are tonic food, but a sick person cannot eat them, and if he does, he becomes sick even more. Fatty diets invigorate the healthy, not the sick. For worldly people, fasting is the worst thing and for saintly people, it is the best thing. Worldly people complain of fasting regarding it as a misfortune, and saintly people gratefully regard fasting as the biggest gift of Allah the Almighty.

Wa ma alaina illalbalagh! (Our duty is to convey!)

112. WE HAVE COME TO THIS WORLD NOT TO EARN FOR THE WORLD BUT TO EARN FOR THE WORLD HEREAFTER.

Even the biggest calamities of this world cannot be compared with the slightest hardships of the world hereafter. Similarly, the greatest delights of this world cannot compare with the smallest delights of the world hereafter. We will have to face much greater hardships in the world hereafter than those of which we complain in this world. Similarly, in the world hereafter there are much better delights than those after which we are running in the world. Everything in this world is transitory, whether it brings sorrow or joy. But everything in the world hereafter is eternal.

Walk in a graveyard one day! Think! At some time all of them were like us.

Today they are all repenting. They are wailing and moaning that they have lost the game of life and that none is today so destitute as they are. Although their voices are not heard yet they say to everyone: "O fortunate living ones! Know the aim of your life. Why has Allah the Almighty created you? Of course, Allah the Almighty has created you for Him. Everything is for you and you are for Allah the Almighty. Here we have only one desire that Allah

the Almighty may grant us life once again and on returning to the world we may worship Allah the Almighty, we may not care for anyone else, and remain absorbed, and become busy in the remembrance of Allah the Almighty, day and night. There is no remembrance than the remembrance of Allah the Almighty and no duty is better than duty owed to Allah the Almighty.”

The propagation of the message of Islam (of Allah the Almighty) is the most important of the tasks entrusted to mankind by Allah the Almighty. May Allah the Almighty grant us the ability to propagate His Message of Islam! *Amin!*

113. ABRA was a worldly man. Whatever pride he had, it was one of his own strength. He invaded Mecca to demolish the *Holy Ka'aba*. War elephants were with his army. Allah the Almighty ordered the swallows that they should come out to face the army of Abra with pebbles in their beaks. Consequently, any elephant that was hit by a pebble thrown from the beaks of the swallows was killed.

Ya-Hayyoo, ya-Qayyum!

Everything is owned by my Allah the Almighty and is powerless before and subject to the Will of Allah the Almighty. Nothing has its own will (before the Will of Allah the Almighty). The doing and not-doing of anything is in the control of my Allah the Almighty. Nobody else has any say in any matter except under the orders of Allah the Almighty. And the process of the issuing of the orders of Allah the Almighty is continuous.

Ya-Hayyoo, ya-Qayyum!

Have you never thought over the fact that whenever He wishes, Allah the Almighty can have elephants killed by small birds like swallows? Is not the same Allah the Almighty present (even) today who can make swallows kill? Certainly, He is. Then why should we fear?

114. GOOD DEEDS:

May Allah the Almighty grant us the ability to stick to our deeds (good deeds) one hundred per cent! That is, none of our good deeds should discontinue. Whatever deed we once start doing, we should stick to it for the whole of our life. We should neither abandon it nor have any interruption in it. If you do not continue your deeds then take it that you have done nothing — you have wasted time for nothing.

115. EQUALITY:

O the Messenger of my Allah the Almighty! How many stories of your lovers may I narrate; *When Hazrat Syedena Umar*

Farooq, may Allah the Almighty bless him, Commander of the Faithful along with his slaves was travelling to Damascus (*Bait al-Maqaddas*), he would ride on a dromedary for one stage of a journey and would make the slave ride on it for the next stage going ahead himself holding the nose-string of the dromedary. When they almost reached the city, it was the slave's turn to ride. The slave insisted that the journey was about to end, people would come to welcome the Caliph and it was not fitting for an unknown bedouin (the slave) to be riding on the dromedary and the Caliph himself to walk ahead holding the nose-string. The Caliph set an unparalleled example of justice and equality and did not pay any heed to the slave. He made the slave ride and proceeded ahead on foot.

No precedent exists in the whole of the history of the progeny of *Hazrat Adam*, peace be upon him, where a Caliph (a king) went ahead on foot leading a dromedary carrying his slave.

116. INSPIRING Deeds for *Ahl-e-Salook* (the Followers of the Way of Allah the Almighty).

- (i) Always try to remain ablutioned.
- (ii) Except for forbidden times offer two *Raka'at Nafal* prayers on the renewal of every ablution. After *Fajr* (morning) prayer till the rising of the sun, after the *Asar* (late-afternoon) prayer till the sunset, and mid-day, i.e. noon time, are forbidden times.
- (iii) Keep silent and desist from talk which is unnecessary or in excess of necessity. The Prophet Muhammad ﷺ said: "*He who remained silent remained safe.*" He further said: "*(The act of) remaining silent of a person and keeping to silence is better than sixty years of worship.*" Worship means fasting during the day and praying during the whole night.
- (iv) *Maraqba* (Perpetual Meditation):
At any time and in any condition, may it be day or night, may be standing or walking, may be sitting or lying, in whatever condition one may be, he should keep in his mind, that "Allah the Almighty is my *Protector*, that Allah the Almighty is my *Supporter*, that Allah the Almighty is *Present*, that Allah the Almighty is *Watchful*, that Allah the Almighty is with him, Allah the Almighty is the Best of all protectors."
Presence before Allah the Almighty means that one should not forget Him even for a moment, and should believe thus: "My Allah the Almighty Hears whatever I say and Sees

whatever I do and Knows whatever comes to my heart. My Allah the Almighty is with me and near me and nothing of me is hidden from Allah the Almighty.”

In this condition can anyone divert attention to anything else or think of anything else except Allah the Almighty? A person who believes in the *Omnipresence and Watchfulness* of Allah the Almighty can never turn to someone else.

- (v) Perform your daily practice regularly. So far as it is possible, no practice should be deferred. Every practice should be continued in all circumstances. It is quite possible that by so doing, Allah the Almighty may change the condition of the heart altogether and the heart may become the treasure of Divine Light.

May Allah the Almighty give you the ability to do good!

Ma sha Allah! (As it pleases Allah the Almighty!)

Wa ma alaina illalbalagh! (Our duty is to convey!)

اللَّهُ حَافِظِي اللَّهُ نَاصِرِي اللَّهُ حَاضِرِي اللَّهُ نَاطِقِي
اللَّهُ مَعِي فَأَلَّهُ حَيْرًا حَافِظًا

Allah-o-Hafizi; Allah-o-Nasiri! Allah-o-Hazri; Allah-o-Nazri; Allah-o-Maaee; Fallah-o-Khairun Hafizun!

(Allah is my Protector; Allah is my Helper; Allah is around me; Allah is my Guardian! Allah is with me; Allah is the Best Guardian!)

117. JAZB-O-SALOOK

There are many stories of *jazb* (attraction by Allah the Almighty) and *salook* (the travels to Allah the Almighty). These stories enliven and fill one's dead veins with blood. Of special mention is the story of one of the servants of my most respected *Pir-o-Murshid* (the religious guide and mentor). It is the usual practice to walk through the valley of *tariqat* (Islamic Mysticism) in the dark with great care and in silence. This servant travelled through successfully in the day-light without fear of Satan or Jinni, thus breaking all the customary traditions of mystery in such affairs, because of the great vigilance of his *Murshid*, *Subhan Allah!* (Allah the Glorified!)

What courage he showed when he said, “With the Grace of Allah the Almighty I am going to cross that valley and may it be known to everybody, man or woman, Jin or Satan, that you may stop me only if you can.”

When he became fearless and determined, he crossed the valley in day-light and no one dared to interfere.

118. DO NOT become something nor keep a desire to become something in your heart. Your not becoming something, in fact, means that you become everything.

119. EVERY PART of a machine is a necessary component, may it be big or small.

120. DO NOT expect any appreciation from anyone nor long for any position. One who has no desire is desirous of Me.

121. THE *WALI* (SAINT), who is unaware of his saintliness, possesses a tongue which strikes like a sword.

122. HE who holds no position, is free and he, who is nothing, is independent.

123. HE, who has no desire, is the gnostic of this path (the Way towards Allah the Almighty). Before Him (with thanks to Allah the Almighty) every position is low and every state is worthless. He, who has no desire, has no desire to achieve even this (the state of gnosticism). The desire of anything is a desire. When you do not desire anything it means that you do not even desire this (gnosticism).

124. HE who abhors someone without any cause, himself becomes restless for him.

125. IT IS A STRUGGLE of do's and don'ts and not a struggle of philosophy. If only philosophy was sufficient, piety and worship would not have been necessary.

126. WHEN one becomes free from eagerness (greed) for a thing, then that thing submits itself to him. When one becomes free from eagerness (greed) for everything, then everything submits itself to him.

127. NO ENTERTAINMENT can please a fighter (for a holy cause) except victory.

128. YOU depend on cause not on Allah the Almighty. If you had depended on Allah the Almighty, you would have done without everything.

129 CONTINUOUS *ZIKR* (remembrance of Allah the Almighty) unveils the curtains of darkness.

130. FOR A LONG TIME, no plant of this orchard (world) has borne any fruit. If any plant bore any fruit anywhere, it was sour, and was neither fit for eating nor fit for taking into the market. And this state of your garden is hopeful of Thy Kindness.

131. CONTENTMENT, submission, gratefulness and patience are the different names and degrees of the same characteristic.

132. *FATWAH* (a religious decree) enjoins prayer (additional to the normal five daily prayers and in times of happiness and misfortune) while *Taqwah* (piety and saintliness) prohibits.

133. WAIT for the Kindness (of Allah the Almighty) with patience. The stage of submission does not admit prayer or curse.

134. REVERENCE is the most sacred but most difficult task. Do not take reverence as a simple thing. The way of reverence is infested with difficulties. Reverence is easy for a limited period but to be reverent for ever is difficult.

135. HAZRAT BOO ALI SHAH, may Allah the Almighty bless him, was a *Qalander* (a frenzied devotee). He annihilated his 'self'. But the *Qalander* of the present day has annihilated the *Deen* of Allah the Almighty.

136. FUTILE is the thing, which when discarded does not affect one's way of life. A favoured person is he who is not a reprobate and a reprobate is a person who is deprived of the Kindness of Allah the Almighty.

137. OF ALL THE THINGS, *Zikr* is most superb. Anything which is devoted for *Zikr* is also superb. On the Earth, the piece of land which is reserved for *Zikr* is the mosque and no place is more sacred than the mosque — neither palace nor court. Any heart which is devoted to *Zikr* is *Ahl-e-Zikr* (the people remembering Allah the Almighty) and there is no position more elevated than that of *Ahl-e-Zikr*.

138. THE NIGHTINGALE is restless without a flower and the flower is sad without a nightingale.

139. WHEN a bubble acquires self-consciousness, it becomes an ocean.

140. **THE CONFESSION** of guilt pacifies the wrath of the master. Every guilty person who confesses his guilt merits pardon.

141. **IF** the knowledge of a scholar and the deeds of a practising person are without spiritual affinity with a *salik* they are futile. One who is deprived of spiritual affinity is deprived of everything.

142. **ONE** who is not a centre of human attraction in the world, cannot be so in the grave — may he be a prophet or *wali* (saint).

Of all the prophets, peace be upon them, the Prophet Moses, peace be upon him, who could speak to Allah the Almighty, has the first place in this distinction.

143. **DO NOT LOOK** at the beginning of love. Look at it in its perfect state.

144. **INDIFFERENCE** causes restlessness and restlessness is the essence of love.

145. **AN ARDENT SIGH** of a lover burns everything except the beloved.

146. **IT** is smoke which never cools down. It keeps on smouldering.

147. **DO NOT** disturb it and do not object to its condition (of trance).

148. **ONLY** Allah the Almighty is aware and watchful of the condition and position of His servants.

149. **TO WORRY** about sustenance is forbidden on this path. Do not go anywhere in search of sustenance. Sustenance is in pursuit of you.

150. **THE POSITION** of saintliness is not for the hasty. It is meant for venturesome people. Those, who reach this stage, never retreat.

151. **TO BE AT THIS POSITION** is not humiliation but greatness, is not disgrace but complete honour. Perseverance at this stage even till the hair goes grey is fortunate. To wait for him (till the hair grows grey) is the best worship.

152. MAY you reserve this position (of saintliness) for me! This is my heaven and this is my hell. From this heart, copper sulphate and aluminium chloride are better although the *Creator* of the former is Allah the Almighty, and of the latter two, a *Farangi* (a Westerner).

153. UNLESS we say that every Muslim living anywhere in the world is our brother, O Allah the Almighty! we cannot become true Muslims.

154. DISCRIMINATION is a sort of dissension. A line is a distinction and a circle is unity.

155. LOOK at this flowing water and at the tossing plant and see how much care, and how systematically the water of the river flows into a canal, from the canal into a distributory, from the distributory into a channel, from the channel into a field, and from the field into every leaf of every plant; otherwise, if this plant had been on the river bank, the river would have washed it away.

156. A MAN (a saintly person) leads another man towards Allah the Almighty; otherwise, none can reach there in any way.

157. THIS PATH is so intricate that no traveller, without the guidance of a perfect guide (saint), can reach his destination.

158. ON THIS PATH there are so many mazes that even the guide (sometimes) loses his way.

159. DO NOT search for Allah the Almighty. Search for a guide.

160. ALLAH THE ALMIGHTY is not far off. The guide is far off. Till you find the guide, do not set out on this path.

161. DO NOT set out alone taking the path to be straight (easy) — never set out. This path is delicate and dangerous.

162. BUT if the guide is with you, then this path is the best path.

163. THE REPUDIATOR of *Adam*, peace be upon him, is *Satan*. *Satan* is the repudiator of *Adam*, peace be upon him, and not of Allah the Almighty. He is not even now the repudiator of Allah the Almighty. He is a reprobate and cursed due to his repudiation of *Adam*, peace be upon him.

164. O NATION (of Muslims)! Your blind imitation is the only cause of your decline and degradation. The reformation and prosperity of nations depend on practice, and practice on example. *La Raib!* (And there is no doubt of that!)

165. THE DOING of a thing in a novel manner is known as an example. You should set an example of a novel example. It has been the cry for a long time, there is no doubt of that.

166. O LIVING ONE! Live in this world in such a manner that you may enlighten the world.

167. NEITHER have you to come to this world time and again nor will you be sent here again. Your life should be an example for your nation.

168. YOU may or may not find Him. You should be the foremost in your quest for Him. This is the point of life and this is His Will.

169. IT does not take long to change one's thoughts.

170. THOUGHTS change on account of surroundings and not with the lapse of time.

171. HAVE YOU EVER thought that with every inhalation, fresh air enters your body and so does food.

172. CONDUCT is the mirror of one's personality. Liked and disliked manners are two pans of the scales of conduct. Every word and deed of everyone is weighed in these pans.

173. THIS (world) is a place of worship and not of entertainment. This is an arena for (pious) men and not a playground for childlike (unpious) men. He who sleeps (during the night) here, loses a lot and, of course, his heart weeps over why he slept.

174. THIS is a place for Divine drinking and not a luxury house. This is a world full of troubles and not a place of comforts. The flag that fluttered in this field, fluttered on the basis of good conduct, not on the basis of worship. The nobler the conduct, the higher the position.

175. THE DEFICIENCY in conduct cannot be made up by worship while deficiency in worship can be rectified by good conduct. May Allah the Almighty grant us that conduct which is acceptable to all as well as to Islam! *Amin!*

176. **WHEN** water mixes in milk, it becomes milk. No difference remains, neither in its colour nor in its taste.

177. **O SERVANTS OF ALLAH THE ALMIGHTY!** Merge into Allah the Almighty as water merges into milk.

178. **THE MERGING** of a thing into another thing does not annihilate its origin.

179. **UNTIL** a thing annihilates itself, it cannot fully merge into another thing.

180. **EVERYTHING** can merge into another thing.

181. **ANYTHING** that remains away from its centre, remains restless.

182. **THE ORIGIN** of a raindrop is a river. When it mixes into the river, it becomes a river.

183. **WHOEVER** one is enamoured with that is the person whom one will follow. Without love no-one can follow anyone.

184. **THIS LOVE**, which is on the tongue of everyone, is just a hollow proclamation. Otherwise, if anyone were a true lover of the Prophet Muhammad ﷺ then he would not have taken any step against his *Sunnah*, and would not have followed every *Sunnah* of the Holy Prophet ﷺ.

185. **ONLY THE BELOVED** has a feeling for his lover and no beloved would ever allow his lover to knock at every door. If they were lovers of the Prophet Muhammad ﷺ they would honour him. They would not wander from door to door and would not have been in this situation.

186. **THE TRUE SERVANTS** of Allah the Almighty neither exaggerate nor satirise the condition of anybody.

187. **THOSE** who exaggerate the condition of another are the persons who satirise him. If you hear anybody exaggerating the condition of another, then take it that that person will, someday, satirise him.

188. **DO NOT** make exaggeration or satirise in respect of anyone. Both of these are condemnable.

189. **IN** the exoteric is hidden the esoteric.

190. IN the body is hidden the soul and in the soul, the secret is hidden.

191. IF a person cannot abide by the exoteric orders, how can he abide by the esoteric orders!

192. *SHARIAT* (Islamic Law) is the root. When there is no root, how can there be leaves and fruit?

193. IN ANY CONDITION, good or bad, search for happiness.

194. BE CAUTIOUS! Be cautious! Be cautious! This is evening time. The bazaar is about to close. You have not yet bought any virtuous deeds and this is the last call of the time.

195. BEWARE! Beware! Beware! Your heart is absent (from remembrance of Allah the Almighty). Your eyes are shameless and your tongue is helpless.

196. THE BEST and the most liked deed is the service of creatures (of Allah the Almighty). In the service of creatures, the foremost is looking after the sick.

197. CREATURES are everywhere. It may be a *Momin* (a true Muslim) or a *Kafir* (a non-Muslim); it may be a beast or a reptile, flier or grazer, serve them without caring for any reward.

198. SELFLESS SERVICE of the *Millat* (the Muslim Nation) makes the servant a master (one who is served).

199. SERVICE is the best of all worship and is bestowed on the best of creatures.

200. EVERY WORD OR DEED which brings happiness and satisfaction is service.

201. IN EVERY AGE, every well-informed person remained unknown so much that in every age, a well-informed person was termed as ill-informed and the ill-informed as well-informed.

202. ONE who became well-informed was lost in himself and no-one and nobody recognised him.

203. NEITHER write — nor speak — be practical. This is the need of the time.

204. ONE who has not surrendered is not killed (self-immolated) and one who is not killed is not favoured (by Allah the Almighty).

205. UGLINESS is a component of beauty. Beautiful and ugly, both are the creation of the *Creator*. Love the beautiful and also love the ugly one. To hate the ugly is to hate the *Creator*.

206. ONE WHO FEARS creatures, cannot find the *Creator*.

207. ALLAH the Almighty is present in you; search Him in yourself, not in the *Holy Ka'aba*.

208. WHERE Allah the Almighty is present, Divinity is also present.

209. THE LIGHT of Allah's beloved Prophet Muhammad ﷺ the symbol of kindness for all the worlds, the pride of the Universe, is present in everything that exists and to all existence, he is a witness.

210. NOT THE PALACE alone but every house in a city belongs to the king.

211. EVERY TENT in which the king stays is a palace.

212. A KING and a thief cannot live in the same palace. Where the king resides, a thief cannot. No thief can face a king's grandeur.

213. EVERYTHING is heavy save breath. Breath is light. Breath is colourless, odourless and unique.

214. EVERYONE relies on his deliberations, not on doings of the *Deen* (of Allah the Almighty), otherwise no one would have been dependent on anyone else.

215. NO DOUBT, my dear one, you are a hypocrite; may be your hypocrisy is latent or patent. If you had been free from hypocrisy, you would have been a vicegerent of Allah the Almighty.

216. O YOUNG MAN! Satan beguiled everyone. You try to beguile him. This is real gallantry.

217. HE who overpowered Satan in this world, is brave and triumphant.

218. HE who is not bought by anyone at any cost, is bought by Allah the Almighty.

219. HE who has to be bought by Allah the Almighty is the person who cannot be purchased by anyone at any cost.

220. THE WAYFARER has become the road guide, otherwise nobody would have gone astray.

221. WHILE Muslim mothers continue to give birth to children, there is hope of the birth of another *Tipu*, may Allah the Almighty bless him, and it is the only hope of our life.

222. NOBODY can become the king of a country by his efforts alone. The kingdom of a country is given to men by Order of Allah the Almighty.

O the Prophet Muhammad ﷺ say:

“O Allah!
Lord of Power (and Rule),
Thou givest Power
To whom Thou pleasest,
And Thou strippest off Power
From whom Thou pleasest:
Thou endowest with honour
Whom Thou pleasest,
And Thou bringest low
Whom Thou pleasest:
In Thy hand is all Good.
Verily, over all things
Thou hast Power.”

(Al-Qur'an 3:26)

223. EVERYONE can learn anything at any time. All he needs is a *salik*.

224. EVERYONE is desirous of learning all knowledge and art unknown to him, but there is no *salik* to teach him.

225. THERE IS NO DEARTH of learners but there is a dearth of teachers.

226. THERE IS A PROMISE of remembrance in the response to the remembrance (of Allah the Almighty), not of inspiration and miracle.

227. THE REMEMBRANCE of Allah the Almighty is voluntary, while *kashf* (inspiration) is involuntary. Remembrance is acquired (by practice) and inspiration is endowed (by Allah the Almighty).

228. REMEMBRANCE AND GUIDANCE are expected (of a man) while inspiration is not.

229. REMEMBRANCE is sure (of reward) while inspiration is not sure (to be endowed).

230. REMEMBRANCE in itself is true and is in obedience to the Order of Allah the Almighty. In inspiration there is a possibility of mirage and illusion and it needs authentication.

231. TO understand inspiration is quite difficult. Real inspiration is that which receives support from the *Holy Qur'an* and the *Sunnah* and is authenticated by the *Holy Qur'an* and the *Sunnah*.

232. FOR YOUR INTEREST, the kinds of *Kashf* are detailed below:

Generally *Kashf* is divided into two parts:—
Kashf-ul-Qaloob (inspiration about hearts) and
Kashf-ul-Qabur (inspiration about graves).

Although *Kashf* has many kinds and degrees, some of it are as follows:

- (i) *Kashf-ul-Ahya* (Inspiration and knowledge about all that has happened in the world from the time Hazrat Adam, peace be upon him, came to this world till today).
- (ii) *Kashf-ul-Hadid* (Inspiration and knowledge about armaments and all things made from iron).
- (iii) *Kashf-ul-Wareed* (Inspiration and knowledge and the intimate study of human veins).
- (iv) *Kashf-ul-Jadid* (Inspiration and knowledge about modernisation of the day).

233. THE ESSENCE of respect is obedience of the order. The respect of love is compliance to the will of the beloved.

234. THE RESPECT of the *Holy Qur'an* is the compliance of the injunctions of the *Holy Qur'an*. Decide for yourself whether you respect the *Holy Qur'an*!

235. LOVE changes the nature of a man.

236. MODESTY is the greatest quality of Islam.

The eye in which there is modesty is the Eye of Allah the Almighty and is distinct from every eye. It is sharp and fearless. That eye is intoxicated by the trance of the glowing *Divine Light*. The side to which it looks is enlightened and it fascinates every heart. This eye is the sword of a *Momin* (a true Muslim). It never misses its mark. This eye is like lightning. It takes away the tranquillity of the hearts. It is a kindness of the *Kind* and the wrath of the *Wrathful*.

237. THIS is a path of lovers, not of sermons and recitations.

238. EVERY *SHAIKH* (learned teacher) gives that education to his disciple over which he has proficiency. When the teacher has no proficiency in an area of knowledge, how can that proficiency be attained by the disciple?

239. *EEMAN* (Belief) is a certitude that eats up doubts. One who attains certitude, receives Allah the Almighty.

240. CERTITUDE eats up doubts.

241. THE whole of the life of a critic is spent in criticism. While he remains of no use, he goes to a person who himself is of no use.

242. THERE is a certitude after every research and after every certitude is its following.

243. HE who goes back on one thing, goes back on everything.

244. EVERY (GOOD) DEED is Divine Light — Divine light is power, and power is the height (ultimate climax).

245. EVERY *AAMIL* (one who acts on his knowledge) is not enlightened by Divine Light but a person who is enlightened by Divine light is an *Aamil*.

246. TAKE every deed of life as the life deed of your life. This is advice.

247. TOMORROW'S WORRY will scatter the contentment of your heart. Who knows about tomorrow? It may or may not come.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAH HIR-RAHMAN NIR-RAHIM (In the Name of Allah, the most Gracious, the most Merciful) is the key for *virtues* and virtues are the keys of *Heaven*.

249. **EVERYTHING** is (in itself) a deed. A *noble* thing is a pious deed and an *ignoble* thing is an *impious* deed.

250. **KNOWLEDGE** ends at the realisation of the Divine Declaration: "*Nakhno Aqrib* (We are nearer than you)."

251. **THE** hidden nearness (of Allah the Almighty) is well-known — and is attainable by all and sundry.

252. **EVERY ATTAINMENT** depends on striving, striving on Divine Guidance and Divine Guidance on Divine Endowment. This is the best of all the courses — this is the most difficult of all the courses, and this is the course which is also the easiest of all the courses. When the distinction between comfort and misery goes, it (the course) becomes easier. This course is a source of happiness for the 'soul' and of repugnance for the 'self'.

253. "**BE STEADFAST IN YOUR PRAYERS!**"

You have often heard that there is an order (of Allah the Almighty) to establish prayer. The meaning of the establishment of prayer is that between prayers you should not do anything evil or immodest. Only thus your prayer is established.

254. **IF** you go on doing evil and immodest deeds, then take it that your prayer has not been established.

255. **WORSHIPPING** an idol is rejection of the *Faith*. Search your heart. Is it free from idols?

256. **YOU** are the guardian of the *Kalimah* (Euphorism —

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Lailaha illallho Muhammadur Rasulallah — there is no deity but Allah and Muhammad is His Prophet) and the *Kalimah* is your guardian. Your heart is an abode of idols — an exciting wonder.

257. *SHARIAT* (Islamic Law) is natural. Do not go against your nature.

258. *BREATHING* is natural. Do not hold your breath.

259. *THE HEART* is like a mirror. The slightest stroke breaks it into pieces.

260. *THINKING* is the crux of capability. Think for yourself — think deeply.

261. *ALAS!* — O Shaikh! The Brahmin (a Hindu priest) is winning. The absorption which a *Brahmin* has for an idol, we have not for the *Holy Ka'aba*. The deity (idol) of the *Brahmin* is before him. The *Brahmin* worships only his deity.

262. O *MUSLIM!* You were the leader of the nations of the world. Today you are behind everyone. You were the guardian of the *Deen* (Islam) but you shook its foundations.

263. *IN EVERYTHING* of the Universe, there is the *Divine Light of La ilaha illallah* (there is none except Allah the Almighty) and *La ilaha illallah* is *Hayyoo-al-Qayyum* (Allah the Almighty—the Self-Subsisting and the Eternal).

264. *THE FLASK* of your faith is brimful with the wine of hypocrisy. It does not smell of ecstatic dedication.

265. *THE ADOPTION* of supererogatory power is virtuous and it is this adoption which is required (of a pious man) and it is voluntary to a certain extent.

266. *EVERYTHING* is strengthened with another thing. Perpetual meditation is strengthened by meditation of death.

267. *HE* who discovers the reality of life, hates and is disgusted with the world. This is the beginning of the *Ma'rifat* (ecstasy). He who becomes aware of his own reality, loses pleasure (in worldly life) and attains pleasure (in the life of ecstasy). This is prominence of ecstasy. He who becomes aware of these realities becomes silent. This is the height of ecstasy.

Wa ma alaina illalbalagh! (Our duty is to convey!)

268. *SO* long as the livelihood remained pure, deeds and words remained pure — thoughts remained pure — blessings continued — power continued — respect for mankind continued — and honour remained intact.

269. WHEN livelihood becomes doubtful, the distinction between legitimate and illegitimate (means) disappears and all (blessing) vanishes.

270. WHAT HAPPENED THEN?

The blooming garden withered away.

National unity was shattered.

Controversy began, fault-finding crept in, and heart-breaking Autumn swept over the smiling flowers of the nation's garden.

The narcissus hung its head.

The delicate heart of the blossom was injured.

The colour faded from the tulip garden.

The water lily withered in the water.

The cheeks of the marigold became pale.

The jasmine lost its scent.

The heart of the tulip became stained.

The velvety petals of the roses withered.

Iris shed tears of blood.

The keeper of the garden was badly shaken.

The gardener raised a hue and cry.

A passer-by prayed:

“May your garden remain safe from the ravages of Autumn and may it remain ever-green! *Ya-Hayyoo, ya-Qayyum!*”

May this garden of your nation always remain full of fruits! *Ya-Hayyoo, ya-Qayyum!*

May these tossing flowers and fragrant buds remain ever-green! *Ya-Hayyoo, ya-Qayyum!*”

271. CONTROVERSIES OVER TRIFLES and unnecessary matters, carping criticism and too much chicanery made mountains out of mole hills and shattered the unity which is the spirit of Islam.

Just as on the *Day of Judgement* the murdered will complain to Allah the Almighty as to why they were murdered by their murderers, preaching about the *Deen of Islam* of Allah the Almighty will complain before Allah the Almighty as to why His servants prevented them from His *Zikr* (remembrance of Allah the Almighty) in His house.

A mosque is the house of Allah the Almighty. It is not the personal property of anyone. If there is no *Zikr* of Allah the Almighty in His house, then who else should be remembered there?

O the Servants of Allah the Almighty! Do not prevent the servants of Allah the Almighty from the *Zikr* of Allah the Almighty in the house of Allah the Almighty; rather press them for *Zikr*. In

fact, this Divine wine house has been closed for a long time. If someone tried to open it, the people surrounded him and stopped him doing so.

O Allah the Almighty! This matter of Your remembrance begs Your kindness. Enthusiastic young men remained in the vanguard in every sphere so much that they (also) excelled in the sphere of propagation (of Islam). They were not provoked when they were checked from the *Zikr* of Allah the Almighty by him (so-called incharge of the mosque). They set an example of an unexpected character. They tolerated every word. But that person remained adamant on his stand saying: "In my mosque nobody can be permitted to remember Allah the Almighty. You should return silently; otherwise there will be a clash."

The young men said: "Respected sir! We have come to eliminate that which you threaten us time and again, and come to spread love, not hatred. There can be no point of a clash with you, taking you as a favoured servant of Allah the Almighty. You will never find any sort of insolence on our part."

This utterance of the young men merits recording in golden words.

When they (the young men) asked him that he should correct them and should point out any lapses in them so that they could rectify the same, they said: "You are a learned man in the subject of the *Deen of Islam*. You should console us by guiding us towards the right direction and you should honour us with more zeal (for the propagation of Islam)."

On this he said: "Unless you term such and such person as a *kafir* (a repudiator), I am not prepared to meet you nor am I prepared to exchange salutation with you."

At this, they very politely said again: "Respected sir! Our Prophet Muhammad ﷺ has forbidden us from terming any Muslim as a *kafir*."

When the dialogue reached this stage, he said much more and they (the poor young men) were turned out dishonourably from the house of Allah the Almighty while they continually proclaimed Allah the Almighty. In the end, all of them bade farewell salutations to him and said: "Respected sir! We would only have remained with you (at the most) for about fifteen minutes. This conduct of yours has made no difference to us but the *Deen of Islam* of Allah the Almighty is annoyed with it — May Allah the Almighty protect you!"

272. *MUTAWAKKUL* (one who has resigned to the *Divine Will*) has no will of his own. The Will of Allah the Almighty is so much a part of his own will that he keeps no power with him, not even enough to move according to his own will.

273. LIVE in the world as a traveller — a traveller has no home. They are neither friend nor foe to anybody.

274. A TRAVELLER is a wayfarer who comes for some time, rests for some time and then goes away. He has no interest in the business of others nor does he indulge in (worldly) affairs.

275. HAVE the wayfarers ever contracted friendship or built houses on their travels? The shelters of wayfarers are the trees. These are their palaces and these are their places of entertainment.

Never take a stranger for a friend.

Although he be of the purest gold.

Yet goodness will you find in tears that roll.

When memories of fleeting acquaintance unfold.

276. YOUR HOME is the grave. In this home of yours where you have to live for ever, build a magnificent palace for your living and spend all the earnings of your life on it for here (in this world) this cottage is sufficient.

277. TRAVELLING is the root of renunciation.

278. A TRAVELLER is a renunciator, a renunciator of the home place — a renunciator of the world — and renunciator of the habitation.

279. A TRAVELLER cannot keep any property with him except the dress which he is wearing and a small knap-sack containing essentials which he can keep with him easily. Thus, all the worldly assets of a traveller are contained in the knap-sack and are on the back of a horse.

280. A TRAVELLER is a *Mutawakkul-al-Allah* (one who has resigned himself to the Will of Allah the Almighty). When morning is over, he has nothing left and no worry for the evening and when the evening is over, he has nothing left and no worry for the morning nor has he any aspiration for life.

281. AS a child has faith in his mother, so a *Mutawakkul* has faith in the *Merciful*.

282. MAY gold and clay be alike in your eyes.

283. YOU need bread to eat, water to drink, clothes to wear, and a cottage to live in. Except for these things, you have neither any right to anything nor do you need anything.

284. IF you keep your property only according to your needs and do not keep property in excess of your needs, then the whole of your time will be available to you for work.

285. ANYTHING which is in excess of your needs has no value.

286. THE TIME which is spent in guarding redundant goods, is wasted. Do not waste your time (in this world). You have nothing more precious than time.

287. THERE is no deficiency of goods in the world. Piles of every sort of goods exist. Even so, poor people yearn for food and clothes.

288. ALLAH THE ALMIGHTY has granted a lot of wealth to some of His servants so that they may live comfortably and may earn recompense by giving alms to their needy brothers. But it does not happen so. No wealthy person is prepared to give some of his wealth to any needy person. Therefore this wealth becomes a cause of torment for him.

Allah the Almighty has said:

*“(Nor) those who are niggardly
Or enjoin niggardliness on others,
Or hide the bounties
Which Allah hath bestowed
On them; for We have prepared,
For those who resist Faith,
A Punishment that steep
Them in contempt.”*

(Al-Qur'an 4:37)

289. IF the wealthy persons become considerate in this matter and convey the trust (alms) to the deserving persons, then there will be no needy man in the world nor will there be any decrease in wealth. Any wealth which is not spent (in the Way of Allah the Almighty) is somehow or other destroyed. This means that niggardliness takes away wealth as well as recompense.

Thus it is ordained by Allah the Almighty. Allah the Almighty has said:

*“And let not those
Who covetously withhold
Of the gifts which Allah
Hath given them of His Grace,*

*Think that it is good for them:
Nay, it will be the worse
For them; soon shall the things
Which they covetously withheld
Be tied to their necks
Like a twisted collar,
On the Day of Judgement.”*
(Al-Qur'an 3:180)

290. GIVE PRIORITY to the needs of your brother above your own needs and give anything you have to your needy brother and be elevated. Do not turn away any needy person empty-handed — never turn him away. This is manhood and this is Islam. Allah the Almighty has said:

*“And spend something (in charity)
Out of the substance
Which We have bestowed
On you, before death
Should come to any of you
And he should say,
'O my Lord! Why didst
Thou not give me
Respite for a little while?
I should then have given
(Largely) in charity, and I
Should have been one
Of the doers of good!”*
(Al-Qur'an 63:10)

291. ALL PROPERTY which exists in this world belongs to Allah the Almighty. Neither show niggardliness in it nor become the owner of it. Let the property reach the persons who deserve to have it. Of course, the prayers of the needy person will change your fate.

Allah the Almighty has said:

*“Do ye spend in the least
(In His Cause) but He
Replaces it;
For He is
The Best of those who
Grant Sustenance.”*
(Al-Qur'an 34:39)

292. THIS PROPERTY is your test. Come up to this test; as has been said by Allah the Almighty:

*"Your riches and your children
May be but a trial."*

(Al-Qur'an 64:15)

Neither consider any property as your property nor withhold it from those who deserve it. Make this property reach the needy persons. Feed the hungry persons and clothe the naked ones.

Allah, the Almighty has said:

*"And in their wealth
And possessions (was remembered)
The right of the (needy),
Him who asked, and him
Who (for some reason) was
Prevented (from asking)."*

(Al-Qur'an 51:19)

293. THIS PROPERTY belongs to Allah the Almighty and can never be exhausted. Allah the Almighty has said:

*". . . Whatever
Ye shall spend in the Cause
Of Allah, shall be repaid
Unto you, and ye shall not
Be treated unjustly."*

(Al-Qur'an 8:60)

294. MAY this wealth of yours be distributed to the creation of Allah the Almighty from your doorstep till the Day of Judgment. This is the prayer of all of us. *Amin! Amin!*

*Rabbana taqabbal Minna innaka antassamee-ul-
Aleem! Subhana Rabbeka Rabb-al-Izzate Amma
Yasefun! Wa salamun al, al-Mursaleen! Wa
'lhamdulillah-hay Rabb-al-Alemeen! Amin!
Summa Amin!*

*(Our Lord! Accept from us (this duty). Lo!
Thou, only Thou, art the Hearer, the Knower.
Glorified be thy Lord, the Lord of Majesty, from
that which they attribute (unto Him). And peace
be unto those sent (to warn). And praise be to
Allah, Lord of the Worlds!) Amin! Summa
Amin!*

(Al-Qur'an 2:127, 37:180-182)

295. IT is strange that such a high value is set on gold although it is of no use except for exhibition and decoration. In comparison, iron is a very useful thing.

296. ANYTHING without which we can spend our life, is unnecessary. If no one ever receives gold, even then no one's work will ever suffer. But iron is a necessary part of life. It is needed by kings, beggars, Shaikhs and Brahmins alike.

297. THE PROGRESS of the country, the nation and the religion depends on education and education depends on the curriculum and personality (of the teacher). It means that for education, the curriculum and for the curriculum the personality (of the teacher) are co-related. For national success, co-operation of the people is necessary; otherwise no country or nation can ever make any progress.

298. ONLY EVIL PEOPLE regard everything as bad. The world is not bad, it merely appears so to the wicked.

299. PROPHETHOOD is a reflection of *Rabubiyyat* (Allah the Almighty) and *Walayat* (saintliness), of Prophethood. How can anything which was not liked by Prophethood, be liked by *Walayat*?

300. ADHERENCE to the Islamic injunctions (*Shariat*) is the clear negation of 'self'.

301. WHAT the 'self' cherishes most is fame.

302. THE POSITION that condemnation holds for negation of 'self', does not exist for anything.

303. THE APPARENT TASK of Prophethood is the conveyance of the orders (of Allah the Almighty).

304. TO be proud of piety is the first sign of decline.

305. THE SINNER is ashamed of his sins while the pious one is proud of his piety. The position of shamefulfulness is better than the position of pride.

306. OBEDIENCE OF THE *SUNNAH* lies in the strong and straight practice (of it). It should be as firm as a mountain, as deep as a sea, as wide as a desert, as strong as a hurricane and as speedy as a storm — *Ma sha Allah* (as it pleases Allah the Almighty!) Any obstruction which encounters such practice is broken into pieces.

307. WHEN a king becomes unaware and indifferent to the welfare of the people and becomes busy in personal gains, he is replaced.

308. THE downfall of the Moghul princes was due to their comforts and luxuries, until they played with swords and spears, they dominated the world. Luxury is the first sign of the degradation and destruction of nations.

309. ALLAH THE ALMIGHTY created Adam, peace be upon him, with His own hands and created Eve, peace be upon her, from the ribs of Adam, peace be upon him.

310. ALLAH THE ALMIGHTY created Adam, peace be upon him, for His vicegerency and Eve, peace be upon her, for the comfort of Adam, peace be upon him. Thus a woman is for a man and a man is for Allah the Almighty. A woman is the keeper and administrator of the house. She has no business outside the house. A woman is for the interior and a man is for the exterior. Whenever a woman roamed about it resulted in vice. A woman can never be a ruler, except of her house and cannot live safely except in her house and cannot be a manager except of her children and this is why she has been created. A woman gives birth to a minister but she herself cannot be one.

311. KNOWLEDGE is a sacred trust. Never betray it in any manner.

312. WEALTH is at the root of all disputes. If wealth goes, disputes vanish.

313. GET UP (in the morning) as if you will die today and go to bed as if you are not going to get up in the morning. This meditation about death will surely reform you.

314. TO repudiate Adam, peace be upon him, is *Kufr* and the repudiator is Satan.

315. MAN is given the kind of knowledge of a vocation for which he is sent to the world. The complaint of a blacksmith that he knows nothing about shoemaking is futile.

316. THE BLACKSMITH makes swords and the cobbler shoes. Every artist has perfection in his own art, not in every art.

317. THAT which is needed by anyone is given to him. What he does not need he is not given, because no master ever sends craftsmen to his factory without tools.

318. *FAQR* (resignation to the Will of Allah the Almighty) is such an obligatory *Sunnah* of the *Prophets*, peace be upon them, of which the most reverend of all the *Prophets*, Hazrat Muhammad ﷺ was proud.

319. THE *FAQR* of which the holy Prophet ﷺ was proud: Ah! we are sick of it. Then what sort of connection do we have (with the holy Prophet ﷺ)?

320. TODAY we hate nothing more than *faqr*.

321. A SAINT is a person who has discarded the world, not the *Sunnah*. One who has discarded the *Sunnah* is a deviator — whoever he may be.

322. Vicegerency is common. It depends on trade, not on pedigree.

323. CONTEMPLATION strengthens the belief. The belief, however strong it may be, seeks contemplation.

324. OF all the things, time is the most *precious* with man and no wise man ever wasted a precious thing.

325. EVERY HEART is a treasure of everything. Verify from your heart (everything). Of course, the verification by the heart is the verification by Allah the Almighty.

326. 'INNER-SELF' is a hidden thing. It never becomes manifest.

327. ALLAH THE ALMIGHTY has not created any useless thing. Everything is useful and beneficial. In creation, the significance that is attached to a ruby is also attached to a stone and the significance attached to a rose is also attached to clay.

328. SO LONG as one does not come to know of the consequences of sin, he does not hate sin and until he hates sin, he does not desist from it.

329. WHENEVER anyone, in any manner, becomes aware of its consequences, he hates it and when he hates it, he becomes penitent.

330. TRUE PENITENCE washes away the sins of a life-time.

331. THIS PENITENCE (repeated penitence) is not a real penitence although it also is not without recompense.

332. **THERE** are many degrees of *Walayat* (saintliness). The *Walayat* of a penitent is eternal and is at the top of all. May, in the sphere of penitence, your repentance rank in the forefront.

333. **ONLY HEARTS** can impart knowledge about hearts. This knowledge is bestowed, not acquired.

334. **THE HEARTS** are the teachers of the hearts. Only the hearts can impart knowledge about hearts.

335. **THESE ROYAL COINS** (the pious men) are moulded in the mint of the heart.

336. A **MAN** who does not aspire to work (in the way of Allah the Almighty) ultimately becomes useless and then remains of no use.

337. **YOU** must do the work that is assigned to you by the *Architect* (Allah the Almighty). If His praise and remembrance be required, do it without caring for reward or recompense in such a manner that He may have pity on you. Your humility, obedience, sobs, tears, self-respect, patience, gratitude, expectancy, determination and your perseverance may attract His blessings. This is your game and this is your achievement.

338. **DO NOT SEEK WALAYAT**, but seek to attain the mark of *Walayat*.

339. **THE CREATOR** keeps alive, through the tongues of His servants, the words of a man who lives up to what he says.

340. **ALLAH THE ALMIGHTY** is the goal, life a journey, and the soul a traveller. The traveller remains restless till the journey ends. In this way, life is a journey and a soul a traveller and no traveller, old or young, ever settles down on the way. Till the journey ends, he keeps on moving.

341. **ONE** who leads a life of 'self-negation' never dies. He remains alive in some form or other. You have not come here for living but have come to teach the way of living.

342. **THAT** was a renunciation of the world — this is renunciation of desire, that was a renunciation of colour and fragrance and this is a renunciation of one's 'own-self'. In this way, that was the beginning and this is the end — that was a conception and this is perfection.

343. WHEN 'self-assertion' wrapped the cloak of 'self-negation', it renounced everything, it became contented and became care-free. And when it became care-free, it became free from the struggles of life. As a result, the stage of rapture came and brought eternal existence.

344. RENUNCIATION OF THE WORLD is not child's play. It is an arena of men. In this arena, many strong people lost their hearts.

345. TO speak too much or to remain absolutely silent, are the two different aspects of mystical ecstasy. However, keeping silent is better than speaking. If *Mansoor*, may Allah the Almighty bless him, had kept silent, he would not have been hanged. And had he not been hanged, the book of love would have been colourless.

346. O MY DEAR! You have only listened, not seen. Had you seen the mighty power of love, your hair would have stood on end and you would never have carried the name of love on your lips nor would you have said anything. Then he said:

"For a long time, I have been put into the crucible of trials and tribulations of the mighty power of the love of my beloved."

347. AND ALL THIS HAPPENS so that all and sundry may not become claimants of His love.

348. WHEN the boatman did not agree at all, he jumped into the river.

Bravo! O the courage of manliness, bravo!

Bravo! O the favour of ecstasy, bravo!

He jumped into the river without caring for life or death.

349. TO linger in the hope of someone is not bravery. Realising this, he plunged into the river.

Bravo! The courage of manliness, bravo!

Your worries are gone and your destiny is at hand.

A voice from the Heaven called the young man, who was in the stormy waves, consoled him and said:

"Now no storm can drown you nor can you ever drown. The time of your drowning is over. Now no wave can drown you. How can this poor whirlpool overpower your courage? It has got fury but it is nothing before you."

Ya-Hayyoo, ya-Qayyum!

"How and why can this wave confront you? The 'river-

ness' of the river is proud of your courage and is enamoured of your determination. Your determination predominates the whole of the river."

350. IF congregation were a sign of perfection, the congregation of my benefactor, my master and my revered *Sabir*, may Allah the Almighty bless him, would not have dispersed. The state of affairs was such that apart from *Shams-ul-Arz Shams-ud-Din Turk*, no-one had access to him not even after his death had anyone the courage to go there. Only the beasts stood guard.

If fame were a sign of perfection then *Hazrat Khawaja Awais*, may Allah the Almighty bless him, would not have spent his time grazing his brother's camels, hiding himself in the wild jungle of *Qaran*.

If *Ibadat* (worship) were a sign of perfection, then Satan would not have been a reprobate.

If piety were a sign of perfection, then Barsisa would not have been expelled.

Perfection lies in dressing yourself in the clothes of repentance and in enduring the pride of the beloved. To pine over the separation of the beloved is the perfection of perfection.

351. THE MYSTICS, the faithful, the lovers and the seekers do not sleep at night. They neither sleep during the day nor does sleeping at night behove them.

352. BENEFICIAL KNOWLEDGE means that knowledge which is beneficial both for this world and the world hereafter and may be the source of honour and relief in the world and deliverance in the world hereafter.

353. *KUFR* (infidelity) is the antithesis of Islam. Neither can it abide by one decision nor can it unite at one centre.

354. ENDURANCE OF PRIDE of the care-free by renunciation of demand and desire is a perfection of love and to pine in the separation of the beloved by not caring for the inattention of the care-free is the perfection of perfection.

355. FOR THE PERFECTION OF ANYTHING, material or spiritual, apportionment is necessary.

356. DIVINE DEEDS generate Divine power. And it is with Divine power alone that man reaches Allah the Almighty.

357. EVERY MAN needs Divine power for achieving success in every work.

358. **WHEN** a man adopts any quality of Allah the Almighty, then Allah the Almighty grants him Divine power accordingly.

359. **IT** is only with the favour of Allah the Almighty that a man can perform Divine deeds. Solicit that favour from Allah the Almighty.

360. **NOT EVERY MAN** is destined to perform Divine deeds. Such deeds are entrusted to fortunate ones.

361. **HE** who gets the Divine deeds (to do) gets everything . . . and he receives all things . . . *Alhamdulillah!* (all praise is for Allah the Almighty!)

362. **REGARDLESS** of appreciation and reward, become engrossed in the Divine deeds assigned to you. Work in itself is a reward. An artisan, while engrossed in his work, never worries about the thought of anything except the work.

363. **ARTISANS** never become worried. No event can ever worry an artisan. The absorption of an artisan overcomes every worry.

364. **TILL** an artisan becomes absorbed and engrossed heart and soul in his art, he does not achieve his goal. And all these inventions, spiritual or material, are due to deep thinking and are the result of deep thinking.

365. **DO NOT** boast of your work. Work is taken (by His Kindness) and not done (of one's own accord).

366. **NO PERIOD** at any time lacks any good quality. Every period is endowed with every quality.

367. **THE PRESENT** is a witness of the past.

368. **THE QUALITY** that existed in the past exists in the present also. If it is not in the present, it was also not in the past.

369. **JUST** as nobody can give the verdict for a man's place in paradise except for the ten chosen ones (whom the holy Prophet ﷺ had given glad tidings of an abode in Paradise) similarly no one can give a verdict about anyone after the companions of the holy Prophet ﷺ that surely Allah the Almighty is pleased with him although no time has remained with such men with whom Allah the Almighty was pleased.

370. CAN IT BE that Allah the Almighty may not be pleased with anyone out of His vast creation or that no one could please Allah the Almighty? Of course, Allah the Almighty is pleased with many of His men out of His creation although not with everyone.

371. CHANGE YOUR ENVIRONMENTS.

Every human being is brought up under the influence of his environment. No other education can equal the importance which the environment has in the training of human beings.

372. UNTIL one changes one's environment or till Allah the Almighty changes the environment, no one can change.

373. *LA HAULA WALA QUWWATA ILLA BILLAH* (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty): This exalted formula is the beginning of ecstasy and this is its zenith too.

374. THE CONDITIONS AND POSITIONS (in ecstasy) are the different stages of the maturity of its concept.

375. IN OTHER WORDS your belief that you have no power over any movement and that you have no power to do anything according to your own will, is a proof of your 'nothingness'. And if this 'nothingness' is from your heart, it is real servitude.

376. ANYONE WHO CARES for (or submits to) Allah the Almighty becomes care-free of others. The care for Allah the Almighty makes a man care-free of everything.

377. THE PRIDE OF PIETY prevents the pious from humiliation. Humiliation is such a pride of obeisance of which the *Obeded* is also proud.

378. A PIOUS MAN does not fear as much as a sinner fears from God because a sinner has no support except that of Allah the Almighty . . . And no other comes to (console) him.

379. ALTHOUGH a sin is a bad thing, yet it is a big thing also. A sin shatters one's pride.

380. THE HOLY *KA'ABA* is a *Sajdagah* (place of worship). Allah the Almighty is the *Worshipped*. The holy *Ka'aba* is far away. Allah the Almighty is *Omnipresent*. (How odd it is that) there is so much respect for the holy *Ka'aba* but there is no care for Allah the Almighty.

381. THE FLOWER OF LOVE can never blossom midst the love which is based on disunity. And love is a vital spirit for the lives of the nations.

382. A MAN may do a good deed to someone and thereafter may continue to do wrong to him for the rest of his life. A true man is one who, for ever, remembers the one good deed, never forgets it, and forgets all the bad deeds done to him (for the sake of the one good deed).

383. LOVE can never change into hatred. The love which changed into hatred was not intrinsic. If it was intrinsic, it would have been eternal and would have never faded because the indifference of the beloved has no effect on the love for the beloved.

384. ONE who achieves eternity, remains and lives for ever until the *Day of Resurrection*. His order is the *Order of Allah the Almighty* and every creation, terrestrial or celestial, earthly or aquatic, *Noori or Nari* (endowed with Divine Light or created from fire), obeys His order. *Ma sha Allah!* (As it pleases Allah the Almighty!)

385. TO achieve worth is an artificial thing and to acquire worthlessness is the stage (in ecstasy).

386. THE higher the stage (in ecstasy) one has, similar is his worthlessness in this world.

387. THE PROPHET YOUSUF (Joseph), peace be upon him, did not become the ruler of Egypt till he was sold in the bazaars of Egypt.

388. EVERY WORTHLESSNESS has an exalted worth hidden in it.

389. THE PLEASURE that is achieved in worthlessness is eternal.

390. THIS WORTHLESSNESS is not of your soul, it is of your 'self'. Until the 'self' is purified, it is worthless, and is entitled to worthlessness only. Every 'self' is cunning, wicked and arrogant. Worthlessness, not education can refine any 'self'. Worthlessness is the best means for purification of the 'self'. Worthlessness is the second name for self-reproachment. Yet every 'self' is desirous of worldly wealth, not of worthlessness.

391. KNOWLEDGE is busy in *chicanery*, and love in *ecstasy*. Chicanery is a *headache* while ecstasy is *infatuation*.

392. AS every man is responsible for a house, his living, food and clothes, so is every man and every nation responsible for self-reformation.

393. WHEN any man or nation becomes determined about his or her reformation, there and then Allah the Almighty grants them the necessary means.

394. WHEN any man or nation made progress in the world, it did so under this very principle. Why should it concern a person to construct a building for another?

395. UNTIL any man or nation makes a resolute determination to reform, nothing else can ever do anything for it.

396. A MAN himself constructs a building of his own choice. No other person can construct a better building for him. Similarly, he eats the meals and wears the dress of his own liking. He never likes the choice of another.

397. THE WILL TO REFORM is the guide-light for every struggle, individual or collective. It provides full guidance in every matter, religious or temporal.

398. NO OTHER DEED has the importance which this urge has for reformation.

399. CAPABILITY is the best asset of a nation and this alone is the architect of a nation.

400. SELECTION AND FAVOUR should be on the basis of merit and not on heritage.

401. IN national construction, heritage has no significance.

402. THE STANDARD and basis of national pride depend on merit, not on heritage — certainly not.

403. CAPABILITY is that recommendation of a man which cannot be rejected by anyone. It is not dependent on any other recommendation.

404. THE RECOGNITION of the capability of an artist is an appreciation which cannot be equalled by any payment.

405. ITS disregard makes an artist lethargic and careless.

406. IN OTHER WORDS, appreciation is the best reward and depreciation is the worst disregard.

407. ARTISTS keep themselves busy in their art for its accomplishment without caring for its appreciation or depreciation. This stage is not meant for every artist, it is meant for a master-artist.

408. ALLAH THE ALMIGHTY keeps immune from humiliation an artist whose art acquires international importance. The universal appreciation of the art of an artist is his best reward.

409. HAZRAT SHAIKH SANAAAN, may Allah the Almighty bless him, was a unique personality of his time. There are forty *Abdals* (exalted saints) in the world at a time. All the forty *Abdals* of his time were his *Murids* (followers). On his way to the holy city of *Mecca*, he experienced a state of ecstasy and giving up his journey, he halted there and then. Thirty-nine *Abdals* were with him. They tried their best to persuade him not to do so and to proceed to the holy *Ka'aba*. He was under the influence of the state of ecstasy and said: "The holy *Ka'aba* is not there any more. It has come here."

Failing in their efforts they set out for the holy *Ka'aba*. When they reached the holy *Ka'aba* and met their fortieth companion who was also their leader and who, for some reason, had not accompanied them, they narrated to him the whole story of Shaikh Sanaan, may Allah the Almighty bless him. On hearing it he told them something that will be a beacon-light for the mystics till the *Day of Resurrection*.

He said: "Why have you come here leaving your friend alone? Why did you not remain with him? It was better to remain with your friend even if it resulted in apostasy than to come to the holy city of *Mecca* leaving him (the friend) alone in the jungle. You have stigmatized the good name of friendship. Is your friendship such that you can leave a friend alone and in such a condition?"

(An answer to an important question relating to ecstasy.)

410. WITHOUT THE WILL of Allah the Almighty, can any creation have any power of control and domination over another creation? Certainly not. No creation has any power of control over another creation — whether endowed with the Divine light or

created from fire, earthly or aquatic, except with the Will of Allah the Almighty. Otherwise, the powerful would have annihilated the weak.

411. TILL it is so ordained by Allah the Almighty, not even a particle has any power to move about.

412. BEFORE YOU the world used to be insignificant. But today you are insignificant before it. Ah!

413. OVERTHROW IT in such a manner that it may not have any power to rise again. This is manliness.

414. WHAT you think is lawful food is, in fact, carrion. And no reasoning of anyone can make carrion lawful food.

415. YOU were the leader of the nation!

If you had done what you say, the nation would have kissed your feet. The nation still admires you. Whatever you say is true. But you do not do what you say. Your deeds are contrary to your words. This is why your teaching is causing disruption in the *Deen* (the Religion). Alas! You were not silent — if only you had been the promoter of the *Millat* (the religious brotherhood) and not the disintegrator of the *Millat*.

416. HE (a saint) said: "I am in need of Your Beneficence and am hopeful of Your Blessings. May You shower Your Blessings on and let the rivers of beneficence flow in our country. Verily, Your beneficence is perfect and You are Beneficent Who has no match. Amin!"

417. O NATION! You have been sent as a tutor for the Universe. You are the tutor of the Universe, the Universe is not your tutor.

418. IN YOUR COUNTRY, there should be no alien teaching institutions or hospitals.

419. WHEN affliction is lifted, no inauspiciousness remains. This teaching institution is an inauspiciousness of the alien affliction which he has left behind. In other words although affliction has been lifted, inauspiciousness still lingers on. O Nation! Annihilate this affliction for annihilate it you must!

420. THE CLOSING DOWN of the teaching institutions of the alien is in your power. If you did not send your children there

they would be closed down. Certainly, it is not necessary to speak about it to anyone.

421. ACQUIRE that quality which is in them and even achieve a better quality so that they may come to your institutions as they used to.

422. SUSTENANCE is given (by Allah the Almighty) daily — is given to every being — is given according to need, and the sole *Sustainer* is Allah the Almighty. Sustenance is never short of one's needs. It is short for accumulation.

423. *JEHD AL-BAQA*, that is, 'striving for eternal existence', continues till the last. It never dwindles — never ends. Age has no effect on religious zeal. The religious zeal has full effect on the age. The present fully supported and endorsed the saying of the past that the religious zeal of a *Momin* (a true Muslim) always remains present and alive. Every one in every field said that:

Although *age* has passed yet it remains,

Although *youth* has declined yet it remains,

Although *strength* has dwindled yet it remains,

Although *determination* has diminished yet it remains,

Although *emotion* has subsided yet it remains,

Although *desire* has ceased yet it remains, and

Although *hope* has shattered yet it remains.

O the Eternal! May this remaining (religious zeal) remain for ever! *Amin!*

424. WHAT EFFORTS YOU MADE for the betterment and welfare of *Your* creation! How many garbs You changed and how many guises You appeared in: Sometimes as a Prophet, sometimes as a Messenger, sometimes as a religious leader and sometimes as a saint. Every appearance of Yours was novel and was beyond comprehension: somewhere as a *Salik* (one who leads towards the Way of Allah the Almighty), somewhere as a *Majzooob* (one who is engrossed in the Way of Allah the Almighty), somewhere as a *Ghazi* (one who survives in the battle for Allah the Almighty) and somewhere as a *Shahid* (Martyr, who dies in the battle for Allah the Almighty). In all Your manifestations, these shades and those shades are very attractive and fascinating. How tough and heart-rending was Your manifestation in the *Karbala!* Your creation was in confrontation with You in every field with Your resources and You remained quiet. In spite of being *All-Powerful*, You did not deprive anyone of his power. Nor did You overthrow anyone. In every confrontation with Your creation Your Kindness prevailed over Your Wrath, Your Magnanimity overshadowed Your Mighty

Power before You, and Your Compassion forgave the confrontation. How great is Your Grandeur! O the Mighty, the Magnanimous! O the Lord! How Great You are! And how ungrateful we, the creation, are! No one showed gratefulness for any of Your bounties. We attributed Your benedictions to our efforts. If anybody suffered any affliction, he attributed it to You and considered himself exonerated. Verily, Your Majesty is the highest of the high and Your Wisdom is beyond perception.

These words (of wisdom) are not taken from any book. These are taken from the Mother Book, i.e. the Holy Qur'an and the narrator of these is not the writer but the mentor of the writer.

425. IF the slave is faithful, he is his master's successor.

426. SA'AD, may Allah the Almighty be pleased with him, was a devoted slave of Hazrat Ali, may Allah the Almighty bless him. He became a martyr while supporting Hazrat Imam Hussain, may Allah the Almighty be pleased with him. O the brave, the noble, the eminent! After being blessed with martyrdom, Sa'ad was reckoned as an *Ahl-e-Bait* (a member of the house of the holy Prophet ﷺ). And there is no greater elevation than this.

427. SIMILARLY, Feroze was a faithful slave of Hazrat Imam Hussain, may Allah the Almighty be pleased with him.

O the brave, the noble, the eminent! Feroze was reckoned as an *Ahl-e-Bait*. And this is the height of kindness.

428. EVEN the river could not quench our thirst although we stood on its banks for years.

429. THERE IS NO DEARTH of water in the river but not everyone can muster the courage of drinking water from it. The fear of slipping, falling and drowning prevails.

430. WE have rifts over religion but we do not practise according to the religion. Had we practised, no unpleasantness of any sort would have arisen. Love would have prevailed.

431. A WOMAN'S INTELLECT is weak and her decision defective. She can never be a ruler.

432. THE FORTUNATE who had the privilege of the vision of the holy Prophet ﷺ may be regarded as a *Sahabi* (Companion).

433. EVERY SAYING of the holy Prophet ﷺ is a *Hadith* for all times.

434. THE MAN does not practise *Zikr* (remembrance of Allah the Almighty) and does not express gratitude. This is why he does not remain happy in any condition. He is happy neither as a king nor as a beggar. A man, in any condition, is restless. And this restlessness is due to abandonment of *Zikr*. This also is the punishment for ungratefulness which we all receive.

435. NO pretence of anyone can ever change the condition of anyone. No efforts of anyone at all can change the condition of anyone else, may he be a *Pir* (religious guide), a *Faqir* (ascetic), a *Mullah* (priest), or a *Sufi* (saint).

436. BE GRATEFUL in all circumstances — do not complain — for no circumstance is devoid of wisdom.

437. WITHOUT THE WILL OF ALLAH THE ALMIGHTY, no creation can have any domination over another creation. Every creation is helpless before and subordinate to Allah the Almighty. Neither can anyone impose anyone on anyone nor depose anyone except with the *Will of Allah the Almighty*.

438. THE MANIFESTATION OF THE *HOLY QUR'AN* is the holy Prophet ﷺ and the manifestation of the *Sunnah* is *Faqr-e-Haidri* (asceticism of Hazrat Ali, may Allah the Almighty bless him).

439. TO DANCE WILDLY by taking *hemp* is not *Faqr-e-Haidri*; it is an insult to *Faqr-e-Haidri*.

440. COMPLETE FOLLOWING of the *Sunnah* is *Faqr-e-Haidri*. By Allah the Almighty, O my dear! It is only complete following of the *Sunnah* which is *Faqr-e-Haidri*.

441. THIS PALACE, these accumulations, these entertainments, these festivities are not the following of the *Sunnah* but, in fact, are its open violation.

442. THE HOLY PROPHET ﷺ spent the whole of his time on the palm-mat, he never ate to his fill, nor did he ever wear any rich dress. And such abstinence is an obligatory *Sunnah* which none of us can practise.

443. NO ONE has seen any patch on any of your clothes although it is an obligatory *Sunnah*.

444. IF the curry is exhausted, the guest is responsible but if the loaves are exhausted, the host is responsible. In the prominent

educational institutions of *Tariqat-al-Islam* (institutions of Islamic Mysticism) to eat two loaves with one (pickled) sebastian is the usual practice. In our mystic language, we say this — if the curry finishes, it is the eater's fault, if the loaves finish, it is the feeder's fault.

445. O MUSLIM!

You are ignorant of your status. You are such a creation of Allah the Almighty that when you are living in the world, everything in the Universe prays for your success and sends blessings on you, so much so that even an ant is not unaware of your status. And when you die, everything in the Universe weeps for you. The earth weeps — the sky weeps. It is a pity that you are in such a deep slumber of forgetfulness that no call awakens you.

446. O MUSLIM! Don't you know? —

The enemies of Allah the Almighty are bent upon annihilating you. Have you not considered that all the big powers are united on one front to annihilate you? But you cannot be annihilated. You are the flag-bearer of *Tauheed* (One-ness of Allah the Almighty) and of the Prophethood (of the Prophet Muhammad ﷺ). You cannot be annihilated and no one can ever eliminate you. The powers inimical to the *Deen of Islam* are in pursuit of you and are on the look out for you. They can never annihilate you because: *You have not come here to be annihilated but to annihilate others.*

447. A PERSON taking a book written by a person went to another person and begged for comments. He said:

“The *Deen* (the Islamic Faith) has flowed from Allah the Almighty and His holy Prophet Muhammad ﷺ. Please tell me if there is any deficiency in it. The author of this book is a scholar like yourself, not a Prophet. Every deed depends on intention. Surely, there was no disrespect in his intention. If there is any deficiency in his writing, may Allah the Almighty forgive him. Allah the Almighty has the Power to make up every deficiency. Even if there is any unintentional deficiency in this huge book, we cannot call it disrespect. This is an age of *decline*. If in this age, this attitude (of criticism) is given up, there is hope of blessings. The *Deen* has come from Allah the Almighty and His holy Prophet Muhammad ﷺ and it is meant for one and all — for the whole of the Universe until the *Day of Resurrection* and there is no deficiency in the *Deen*. It is complete in all respects. Is this *Deen* not enough? Religions are man-made and are different from each other. Four schools are well-known. *The followers of all the four are on the right path.* We are not to indulge in arguments more than this. This is final.”

448. THE SERVANT of Allah the Almighty while engrossed in *Zikr* (remembrance of Allah the Almighty) and obedience of Allah the Almighty wishes well and prays for and serves the creation of Allah the Almighty. But he does not come in between the *Creator* and the creation. Taking the *Divine Decree* as Prudence and Prudence as a blessing of Allah the Almighty, he accepts it gladly and does not criticise it.

449. FOR the international importance of any country, industry plays a vital role. The lantern of *Chand Marka* (the Crescent Mark) is sold for three rupees but it cannot last for more than three days anywhere. If not on the second day, on the third day, it surely flickers and goes out, and this is the result of our industrial efforts for twenty-five years. If its durability had been up to international standards, then even if it had cost thirty rupees, the buyer would not have objected to it. Having bought it, he would have lit it with satisfaction for a considerable length of time.

450.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAH HIR-RAHMAN NIR-RAHIM!

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL is the essence of the *Holy Qur'an*, the last Book of the Lord of the Universe, Allah the Almighty. When it descends into the heart of anyone, it settles there. Then there remains no room or necessity of anything in it. The elevation, the relief, the blessings and the greatness with which it is bestowed is not conferred on any other deed. In it is the mighty power and in it is magnanimity. In it is majesty and in it is power. With the bliss of the dot underneath *bey*, the second letter of the Arabic alphabet, of *Bismillah* rivulets of blessings sprout and every creation of Allah the Almighty — be they earthly or aquatic, endowed with Divine light or created from fire — benefits from it. When it was revealed, Satan smeared his head with dust while stones were pelted at him. Allah the Almighty, the Lord of the Universe, swore by His Honour and Might that:

“Any work which is started with this blessed name will be blessed. If it is recited over a sick person, he will be cured. Anyone who recites it, will go to Paradise.”

Ma sha Allah! (As it pleases Allah the Almighty!)

Prior to ours, it was not revealed in full and perpetually on any *Ummah* (the Muslim Community). This privilege vests only in this *Ummah*.

ENLIGHTENMENTS OF THE SECOND SITTING
IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE
MOST MERCIFUL

451. WHEN you recite *Bismillah Hir-Rahman Nir-Rahim* (In the Name of Allah, the Most Gracious, the Most Merciful) at the beginning of every action and word, it means that you accept that you begin your actions and words in the Name of that *Rab* (Sustainer) Who created you and everything in the Universe and that He is the Most Gracious and the Most Merciful. Thus indeed your *Rab* is pleased with you because you remembered your *Rab* by His best Attribute that He is the Most Gracious, the Most Merciful.

452. THEREFORE, your *Rab* opened the closed doors for you and blessed those words and actions which you were to do and warded off every vice that was in those actions and words.

453. AS Allah the Almighty is the *singular Sustainer* of every virtue and vice, why should anything stand in your way when you begin any action or word with the name of the *Rab* of all?

454. VERILY, this Attribute is the Greatest Attribute and is the essence of the whole of the *Holy Qur'an*.

455. EVERY ATTRIBUTE is the attribute of Allah the Almighty. The Attribute, the Most Gracious, the Most Merciful, is the best of all the Attributes.

456. ALL PRAISES are for Allah the Almighty — Allah the Almighty Who is the *Sustainer* of everything and is the Most Gracious, the Most Merciful.

457. ALLAH THE ALMIGHTY opened his Book, the *Holy Qur'an*, with *Sura Al-Fatiha* (the Chapter called the *Opening*) and revealed *Bismillah Hir-Rahman Nir-Rahim* as a key to the opening Surah (Chapter).

458. AS you are reciting these formulas without pondering over them, you are unaware of its greatness; if you ponder slightly over its secrets for a while, you will be enlightened as to its significance. If you content yourself with only this Attribute, it will be sufficient for you and you will have no need to go in search of anything in this world or in the world hereafter.

459. ALTHOUGH every Attribute of Allah the Almighty is

the Greatest Attribute, yet the Greatness attached to this is not attached to any other attribute.

460. IT is a variegated Universe. It contains infidels and believers. There are others who do not acknowledge their Creator as their Sustainer. But as He is the Most Gracious, the Most Merciful, knowing them as His creatures, He is never harsh to or angry with any one of them and does not deny any of His bounties to any of them.

461. IF He were not the Most Gracious, the Most Merciful, how could He be called the Sustainer?

462. YOUR ACKNOWLEDGEMENT that your life, your death, your faithfulness and your emotions are in the name of Allah the Almighty, Who is your Sustainer and Who is the Most Gracious and the Most Merciful, is enough.

463. THIS GREATEST ATTRIBUTE is an enlightenment and enlightens the one who recites it.

464. EVERY SIN of its reciter is erased and Allah the Almighty, Who is the Most Gracious and the Most Merciful, ordains Paradise for him.

465. WHEN reciting *Bismillah Hir-Rahman Nir-Rahim* I shall enter my grave (the destination) and, on account of my sins, the angels will proceed to punish me, then I will have nothing to shield me except *Bismillah Hir-Rahman Nir-Rahim*.

466. O MY SUSTAINER! I have come here acknowledging You as the Most Gracious and the Most Merciful and have come here with a host of high hopes.

467. O MY SUSTAINER! Although I am a sinner and evil-doer, still I have come here acknowledging You as the Most Gracious and the Most Merciful.

468. RELYING UPON YOUR MUNIFICENCE, I have come here under Your protection.

469. BY Allah the Almighty, my Sustainer is the Most Gracious and the Most Merciful. To forgive me is no matter for Him (it is for this very forgiveness that we worship Him and it is for this very forgiveness that we strive).

470. IT MEANS that *Bismillah Hir-Rahman Nir-Rahim* is the essence of all worship.

471. THE PATIENT on whom this Greatest Attribute is recited, is healed.

472. *BISMILLAH HIR-RAHMAN NIR-RAHIM* is the cure of every disease. The patient on whom this Greatest Attribute is recited, by the grace of Allah the Almighty, is healed.

473. WHEN you remember your Sustainer saying, "O my Sustainer! You are the Most Gracious and the Most Merciful, heal this slave of Yours," he is healed immediately (of every disease). There is no greater cure than this.

474. THIS GREATEST ATTRIBUTE is the fortress against every Satan and shatters every calamity that descends, as also the one which has not descended (from the Heaven) as yet. And it renders helpless every enemy and cools the wrath of Allah the Almighty — *La Raiba Fee* (there is no doubt in it).

475. BY this are closed the doors of *Hell* and opened the closed doors of *Paradise*.

476. THIS GREATEST ATTRIBUTE is the protector of every true seeker and is a *Light* which cannot be extinguished by anything at all. By it, souls and hearts are enlightened. And this Light takes the soul so high that it ascends to the zenith. *Ma sha Allah!* (As it pleases Allah the Almighty!)

477. IT makes its reciter independent of everything, it repels every sort of distress and attracts blessings. It does not allow its reciter to be dependent upon anybody and never allows him to be surrounded by grief and sorrow.

478. ITS RECITER is endowed with honour — every sort of honour — and disgrace is kept from him.

479. THERE IS NO SUBSTITUTE for it; in fact, it is a substitute for everything and a substitute for all things.

480. ITS RECITATION excels every recitation and no other recitation can equal it.

481. IN OTHER WORDS, it is that Greatest Attribute of which there is no substitute.

482. IT conquers everything though it may be endowed with Divine Light, created from fire, or be earthly or aquatic. It overpowers everything (that exists) for its reciter.

483. IT is such a mystical verse that whenever it is recited and on whomsoever it is recited, it repels his gloom and drives away his grief. He immediately becomes submissive and obedient.

484. AT ITS RECITATION sick hearts and sick souls become healthy and all deviations are forgiven.

485. SLAVES regain their freedom and oppressed bodies relax (at its recitation). Every supplicant is granted his desire — every desire, with its blessings and because of it.

486. SATAN puts ideas in your heart that you should not recite this Greatest Attribute and for that purpose he puts forward matters to think over them so that you may become occupied in thinking over them and may not get attached to this Greatest Attribute because whosoever becomes attached to it (the Greatest Attribute) becomes detached from Satan.

487. NO DESIGN of Satan or his followers is successful before this weapon.

488. BUT this is an impregnable fortress and no Satan can ever enter into it, nor can he pierce through its rampart.

489. SATAN was successful in misleading every seeker but was never successful with the one who made it (recitation of the Greatest Attribute) his *Wazifa* (adoption of the practice of reciting some portion of the *Holy Qur'an*, some holy verses, some Attributes of Allah the Almighty including this Greatest Attribute, or making some other supererogatory recitation). Then, stones are hurled at Satan and he has no control over it.

490. IT is a screen between the seeker and Satan and is (in fact) a wall between them, a strong wall.

491. THIS is the path which leads towards Allah the Almighty, the right path.

492. IT is a key for (removing) every difficulty and it is a pleasure for every seeker, an eternal pleasure.

493. IT is the praise of Allah the Almighty, a great praise.

494. BELIEVE IT:

If you eat poison after reciting this Greatest Attribute, the poison will not kill you.

495. THEN he (the saint) said: "My belief was so strong that if, after reciting this Greatest Attribute, I wanted to walk on water, the surface of the water would have been like a road. But your company has shattered the foundations of my belief. O my companion· Until you leave me, my belief will not be restrengthened."

496. WHOSOEVER befriended it, Allah the Almighty befriended him.

497. MAKE IT YOUR FRIEND.

498. WHEN you have made it your friend for ever, never put it to the test, never test it in any matter, and never seek anything from it.

499. ENTRUST EVERY MATTER of yours or of your follower to Allah the Almighty and do not take any interest in any matter, either your own or anyone else's.

500. TO TEST A FRIEND opposes friendship. Do not test a friend in any matter.

501. A FRIEND never tests a friend.

502. A FRIEND lays down his life for a friend but never allows a smear to mar the friendship.

503. GOING TO HELL through the orders of a friend is no less than going into Paradise.

504. HELL AND PARADISE both belong to Allah the Almighty.

505. THIS GREATEST ATTRIBUTE makes its reciter a pious one even without ablution. And no person even with ablution can become pious without it.

506. OH SUSTAINER! I regard You as my friend and also this Attribute of Yours a sincere friend, a devoted friend, only because You are my Sustainer, the Most Gracious, the Most Merciful and it is this Attribute which is the Greatest. Therefore, accept this love of mine although it is not worthy of You and is

humble in every regard. Even then, O the Sustainer, accept it as it is. *Amin! Summa Amin!*

507. THE PROVERBIAL NAME of the world-wide Muslim affinity is *Millat*.

508. A LINE IS DISCRIMINATION AND CIRCLE IS UNITY.

509. MAY ALL OF US be in the circle, not in the line. Let us join hands holding each other firmly, none in front, none at the back, none superior and none inferior. And this is that strong thread or chain which Allah the Almighty, the Sustainer of the World, has ordered us to hold fast.

510. IN YOUR WORLD, there is no other place more deserted and more desolated than the palace of the well-known *Prince Saleem of the Moghul Dynasty* which now lies uninhabited.

A few centuries ago, these floors, doors and walls used to display pride and today they are longing for the visit of a human being. Centuries have passed; nobody has even looked towards them. For the short lifespan of a man, thousands of people were busy day and night as if he had to live there for ever. Whatever the splendour was in the fate of the poor palace, it lasted for only those days. Thereafter, no one has ever set foot inside it. And today it is an abode of bats. The degradation of this place is due to its pride. This place used to say with pride: "No other place is more fortunate than I. I am the glazed palace of the Prince."

And today it is clad in the cloak of degradation and regrets: "If I were the humble abode of an unknown saint, people would have benefited from me." This fort which was once an abode of princes is today an emblem of penitence for men of insight. Addressing the doors and walls he said: "Tell me why there is this desolation after so much pomp and show." At this he shed painful tears and said: "In me there was everything except the remembrance of Allah the Almighty, the Sustainer. Day and night there were gatherings of courtiers and all sorts of courts were held there. But there was not a single gathering for the remembrance of Allah the Almighty. This fort yearned for the holding of a gathering for the remembrance of Allah the Almighty. But no time was ever left due to the abundance of gatherings for dancing and singing. Then he wholeheartedly supported the truth and said: "There is no doubt that places remain inhabited and become eternal with the remembrance of Allah the Almighty. Wherever there is remembrance of Allah the Almighty, the blessings of Allah the Almighty are showered

and that place never becomes desolate. In other words, Allah the Almighty grants ability for the remembrance of Allah the Almighty at a place which is liked by Him. Alas! Had there been remembrance of Allah the Almighty here, then these bad days would not have fallen to my lot." Further, he said: "When the princes returned from hunting, they thought they had come back after accomplishing a difficult task relating to the world and religion. And so there was nothing left for them to do. Then they would enter the *harem* and would not come out till the following day."

511. A FRIEND OF MINE returned after receiving education in Europe. He told me a story which I feel I must reproduce here. He narrated: "A friend invited us to a feast. We told him we were Muslims and did not eat pork. Therefore, he should not serve pork at the table. In answer, the host ironically replied that we drink liquor yet do not eat pork, although for a Muslim liquor and pork are equally forbidden."

512. WHEN a plant reaches fruition, its flowers fall off. Beneath the flowers, there is fruit. Some fruits are sour while others are sweet. Both are essential. But in the bazaar, the sweet fruit is preferred to sour fruit.

513. YET the sour fruit is needed as much as the sweet one.

514. THE CURE for every sickness, remedy for every worry, solace for every grief, panacea for every pain, solution to every objection, weapon for every battle, shield for every attack, refuge for every besieged, making up of every deficiency, the objection of every struggle, protection against every Satan and beginning of every invention depend upon the remembrance of Allah the Almighty and love for the beloved of Allah the Almighty, the Prophet Muhammad ﷺ .

515. ABILITY OF REMEMBRANCE AND LOVE is granted. No one can become a remembrancer or a lover. But blessed is he whom He desired.

516. A MAN when blessed with His favours, turns towards (Him), is unaware and care-free of both worlds, is beyond himself, and is intoxicated. He does not become careless, he becomes care-free by becoming obedient to the *Absolute Independence*. And this is a stage of the way of love. And when He looks towards His humble servant beneficently, the whole Universe emerges in his tiny heart. Every particle of the realm of the heart becomes intoxicated and glad. In the tiny heart springs of knowledge and wisdom

sprout. As it pleases Allah the Almighty! And every seeker at every time is at one of these two stages. Both the stages are stages of ascetic experiences and are granted to persons already absorbed in ecstasy and are bestowed by Allah the Almighty. I swear that apart from Him, no one can either grant or take away the ascetic experiences except His Command.

Alhamdulillahayyoo-al-Qayyum! (All praise be to Allah, the Living and Lasting!)

Wa ma alaina illalbalagh! (Our duty is to convey!)

And when that slave of Allah the Almighty (the saint) casts a look of favour towards a person, there and then according to his supplication, Allah the Almighty changes the condition of that person.

A person used to come to a saint. One day he came with his son and said: "He does not offer prayers, does not obey me, and does not refrain from other vices."

Hearing this, he (the saint) called that boy to his side and said: "Offer prayers, obey your father, do virtuous deeds, and refrain from vices."

That is all. After that day he never missed any prayer and remained obedient to his parents. In fact, his fate was changed. One day his father remarked to him: "I have visited the saint many times and you have been to him only once. The stage which you have achieved in one attendance could not be achieved by me in years."

At this the boy said something which is worth writing in gold and which is the essence of mysticism:

"You are attentive to him (the saint) and he towards Allah the Almighty. I thank Allah the Almighty for His Kindness that on that day he (the saint) became attentive to me and there and then Allah the Almighty changed my condition. Praise be to Allah the Almighty! Your stage is no less than mine in any sense. Until a seeker is engrossed in the love of his *Shaikh* (the spiritual guide), no secret of mysticism can ever dawn on him. Whatever stages are in Islamic Mysticism, they depend on obedience to and love for the *Shaikh*."

517. THERE is a world of difference in necessity and luxury. Necessity is limited, while luxury is unlimited. Necessity never remains wanting and luxury has no end.

518. DON'T ASPIRE to be a saint; be the seeker of a saint. Don't aspire to be one who is served; be a servant of the creation.

519. WHATEVER IS NOT WILLED by Allah the Almighty,

can never happen however hard one may strive. Whether a thing happens or not is in the control of Allah the Almighty.

520. WOOD which is to be burnt is cut from the tree and laid in the sun so that its moisture may be dried and there may be ease in burning it; otherwise the burning of wet wood generates smoke only.

521. A CONDITION for every meeting is seclusion. It may be spiritual or temporal.

522. THE SECLUSION OF 'SOUL' is virtuous and the seclusion of 'self' is vicious.

523. THE PRESENCE of man negates seclusion. Until he disappears there can be no secret or personal discourse.

524. THE REWARD AND PUNISHMENT for every virtue and vice is given in both worlds. It is given in this world and also in the world hereafter.

525. DEFECTIVE TEACHING results in a defective stage (ecstasy). It is his (saint's) education which is perfect and complete. In it there is no possibility of any defect.

526. ONE who practises this (the saint's teaching) is perfect, and this honour is not available to any practitioner of any other practice.

527. IF anyone gave preference to any other knowledge over this knowledge, he remained astray for the rest of his life and remained deprived of reward. Neither could he get any protection from anywhere nor realise that knowledge gives him any reward. This knowledge is the mother of all knowledge and all knowledge is living and continuing due to this knowledge.

528. WHOEVER is disrespectful to this knowledge is not rewarded by any other knowledge. The wish that is not fulfilled by this knowledge is not fulfilled from anywhere. This is an ocean. He who could not quench his thirst from it, could not quench it anywhere.

529. PRACTISE THE KNOWLEDGE that you possess so that the knowledge you seek may be granted to you. Unless a person practises his existing knowledge, he will not be granted the knowledge which he seeks.

530. EVERY VOLUNTARY DEED is unnecessary and except for obedience and remembrance of Allah the Almighty every deed is involuntary. The seeker of involuntary deeds is in reality not a seeker of Allah the Almighty.

531. INSPIRATION AND MIRACLE are unlimited and undesirable. Anyone who seeks them always remains uneasy and restless. He cannot be granted that peace which is bestowed on the slaves of Allah the Almighty.

532. IN ANY SAINTLINESS neither inspiration nor miracle are necessary. But in every saintliness remembrance and obedience of Allah the Almighty are essential.

533. WITHOUT remembrance and obedience, no seeker can achieve any desire. There is a promise of remembrance for remembrance. There is no promise of inspiration or miracle.

534. WHEN you remember Allah the Almighty on the earth, take it that Allah the Almighty is remembering you in the heavens. You remember Him amongst the human-beings. He remembers you amongst the angels. Now judge for yourself if there can be any better reward for a mere mortal than to be remembered amongst the angels by Allah the Almighty, the Sustainer of the Worlds.

535. NUMBER OF *ZIKR-E-KASEER* (repeated remembrance of Allah the Almighty) according to a religious decree is 300 and in saintliness it is unlimited — 70,000, 125,000, more than that, and even more than that.

536. FOR REMEMBRANCE the following five things are essential:

Centre;

Time;

Capability;

Heart and

Course.

537. DON'T detach from the Centre without necessity or in excess of necessity; Centre should be a place of worship, not a place of entertainment, and in a place of worship, sin is forbidden.

538. TIME is very precious. No time of yours should ever be wasted. Your heart should be busy (in remembrance) and at the

same time it should be free (from worldly work), not that it should become busy (in remembrance) after being free (from worldly work) as it is now.

539. IT is not possible to fast daily. Instead observe fast of speech. If your tongue is loose then your fasting is useless, while the fasting of speech even if the belly is full has a great effect.

540. DO NOT disgrace the name of friendship by calling everybody a friend. Friendship is with a person, not with his qualities. It is difficult to find a personal friend.

541. THE most difficult of choices is the choice of a friend, whether spiritual or temporal.

542. YOUR ASSOCIATION with a woman is a sign of decline. Don't you remember the story of *Barsisa* (a pious man who had worshipped for years; when the daughter of a king sat in his boat, it sank).

543. IN the service of the husband the attainment is that of the wife and not his.

544. EXCEPT your own daughter no other girl is your daughter, although every girl is like your daughter.

545. YOU do vices in secret. Also do virtues in secret. This alone is sincerity.

546. WHEN HAZRAT UMAR AND HAZRAT ALI, may Allah the Almighty bless them, took the holy robe of the Prophet Muhammad ~~ﷺ~~ and went to *Hazrat Awais*, may Allah the Almighty bless him, they found him offering prayers. At the end of the prayers *Hazrat Awais*, may Allah the Almighty bless him, said: "Before today nobody has ever seen me offering prayers."

What a Greatness! The Greatness is of Allah the Almighty!

547. GOOD CONDUCT even without a good face is acceptable but good looks without good conduct is unacceptable. You may die for good conduct, not for good appearance.

548. ONE who is not a seeker of Allah the Almighty is not sought after by anyone. A seeker of Allah the Almighty is sought by everyone even by the vegetation and minerals.

549. A PERFORMER is absorbed in his performance. He is

attentive towards neither himself nor you. Take note of the feats of the performer, not his dress.

550. YOUR BELIEF that your every word and deed, apparent or hidden, is before Him is the essence of meditation. No other meditation is more useful for you than this meditation.

551. THERE is disaster in every sin. Every sin nullifies good deeds and no disaster is greater than nullification of good deeds. While the good deeds continue, no disaster falls.

552. AFTER Allah the Almighty and the holy Prophet Muhammad ﷺ your best friend is your own good deed.

553. HE cannot be a repudiator so long as he does not repudiate the *Kalimah* by the recital of which a repudiator becomes a Muslim.

554. WHATEVER IS NOT FORBIDDEN is allowed.

555. BE A MUSLIM! Become neither *Deobandi* nor *Brelvi* (two schools of nearly the same thought — one situated at *Deoband* and the other at *Brelvi*). *Deoband* and *Brelvi* are two institutions of one and the same *Deen* (Religion). Both these institutions are about one hundred years old. Of what sect were we known before them?

556. BEYOND PREJUDICE and with open-heart if we consider this tussle of the present day, we have to accept that both *Deobandi* and *Brelvi* are devotees of the holy Prophet Muhammad ﷺ. Both have the aim of seeking the pleasure of Allah the Almighty. Both are the followers of the same *Imam* (Religious Leader) and are brethren unto each other.

557. MAULANA JAMI, may Allah the Almighty bless him, was a devotee of the holy Prophet ﷺ. The way in which his name and his writings are alive, is unparalleled. A writing which is written under the influence of extreme love of the holy Prophet ﷺ has impact and is eternal too. It is liked by all and sundry and is honoured by Islam. *Ma sha Allah!* (As it pleases Allah the Almighty!)

558. AN AUTHOR DEPARTS (DIES), his work remains. The best compilation is that which is confirmed by the *Holy Qur'an and Sunnah*. None of your verses or writing should ever be contrary to any verses or writing of the *Deen*. May your writing

bring forth a message and put together the hearts which are rent apart because of hatred and bias!

559. IN disunity there is hatred and in unity there is love. Love if you can. Disunity is death, while love is the life of nations.

560. THOSE who have unity are successful. In whichever field they play, they win. See — these have unity, and have won, they have unity, and have also won. And here we are, the enemies of each other.

561. HAVE YOU EVER PONDERED what is the matter over which we are at loggerheads with each other? The followers of one *Imam* do not like to greet the followers of another. The hatred has spread so much that the *Murids* (disciples) of one *Pir* (religious leader) are not in agreement with each other and contrive to degrade and annihilate each other. This state of affairs is not commendable but is condemnable.

562. UNTIL, with the Kindness of Allah the Almighty, this condition of yours changes, no shortcoming of ours can ever be removed. And this shortcoming is not superficial but cardinal. May Allah the Almighty remove this shortcoming of ours and may these artificial walls which we have raised, be demolished! *Amin!*

563. POWER, in itself, is nothing. It is a proverbial name of unity. When many components are united at one centre, the power comes into being.

564. IF you have a grain of sympathy for your nation, then lay the foundations of love. We are not fighting for Islam, we are fighting for name. Were we fighting for Islam, love would have overcome all these differences.

565. DO NOT speak ill of your Muslim brother; do not consider him bad, or pinch his heart, do not vex him, find fault with him, expose him, put him to shame, consider him low, degrade him, be cruel to him, curse him, or taunt him. Fear Allah the Almighty and never transgress any limits. Never call a Muslim brother a repudiator, never say so. We are sinful, not repudiators.

566. MAN wants to rule over mankind. This is why Allah the Almighty does not like him. Be a master of your 'self' and a servant of your 'fellow-beings'.

567. ARE NOT Allah the Almighty and His holy Prophet ﷺ sufficient for you?

568. THE FOREIGN (NON-MUSLIM) MOUNTAINEERS devoted their lives to conquering the peak of the Himalayas. Could you not devote your single soul to reaching Allah the Almighty?

569. O LISTENER! O my dear! Although this life be a hundred years it is gone, it is gone, and once more it is gone. I do not know why these facts do not go deep down into your heart. Some day go to the graveyard and see. You will find gipsies perched there on the grave of a queen. Donkeys and dogs always accompany gipsies. Is this situation not a sufficient lesson for you?

570. THEY SAID: "If we had known this worthlessness in the world, we would not have set our hearts on the world for even a moment and would not have liked to live there with any splendour at all. If we had knowledge of the undurability and undependability of the world, then we would have gone into the jungles, wearing long, unstitched, sleeveless and flowing shirts, and would have lived like the dead and would not have set our hearts on the world. We would have been busy in remembrance and obedience to achieve the pleasure of Allah the Almighty and would have preferred jute clothes above brocade and grams above *Pilao* (rice cooked with meat) by which the prestige of humanity is injured. Our only sorrow is that in the world we could not please our Sustainer and could not carry out His orders. We were given enough time but we did not make good use of it. We wasted our precious time in idle pursuits. We were given wealth but we could not bargain for the world hereafter. We were given wealth but we could not invest any of it in the world hereafter. In the world wealth is given for investment for the world hereafter. Alas! We could not make beneficial use of our wealth. We were given knowledge for practice. We used that also for the world. We never practised the knowledge that was given to us by Allah the Almighty. Instead we used it as a means for worldly gain. Many preachers came to us, but we did not pay any heed to any of their sayings. For our guidance not only tongues but also pens were used but we did not take anything to heart. Today nobody is more helpless than we are."

They continued: "Our eyes are always focussed on the living ones but even our kin have never remembered us nor have they sent us any gifts. Our deeds have come to an end. The world is a world of deeds. No deed is done here. Anyone who has done any deed in the world, he gets his reward here. Here the king and the beggar are repenting alike. While living in this world why did they not earn anything for the world hereafter? Nobody is related to anyone. Everyone is absorbed in his own plight, father in his own and the son in his own. Similarly, the mother has no care for her children and a brother has none for his sister.

“Alas! Had we known in the world that every worldly thing is perishable, mortal, deceitful and unreal, we would not have been taken in by it. We would have lived for Allah the Almighty. We would have come here giving away everything in the way of Allah the Almighty. Anything that had been given to us in the world by Allah the Almighty, we would have come here after giving it to Allah the Almighty. We were not at all aware of this thing that our short life was for the eternal life of *Barzakh* (interval between death and the Day of Judgment) and not for the world. But we had no care for the world hereafter. If anybody had spoken to us about the world hereafter, we would have laughed at him. We lost the game of life in the world itself, and lost it altogether. Today there is no one more helpless than us.”

O the lucky ones who are living in the world! Learn a lesson from our lives, perform deeds for the world hereafter. We are not to live here for ever nor have we to come back here again. We are to come here (the world hereafter) empty-handed, leaving everything in the world. We are not to bring anything with us nor will anybody send anything to us. The recollection of this world is like a dream, as if a passer-by relaxed for a while somewhere. Anyone who comes here, comes weeping and continues to weep. He brings a sad desire that Allah the Almighty may once again send him to the world and he may worship Allah the Almighty there, may not forget Him, not even for a while, but his said desire is never fulfilled. Have you never pondered over the fact that out of 124,000 prophets, peace be upon them, the names of only a few have survived? The names of the rest are not known to anyone. Whose names can survive in a world in which even the names of the prophets cannot survive?”

571. YOUR EXISTING KNOWLEDGE is enough and sufficient for practice. Increase practice, not knowledge.

572. AFTER this meeting, a congregation for the *Remembrance of Allah the Almighty* was held at the *Dar-ul-Ehsan* for the forgiveness of the *Ummah* of the holy Prophet ﷺ. May Allah the Almighty continue this congregation for the Remembrance of Allah the Almighty till the *Day of Resurrection!* This was the prayer proffered at the end of the congregation for Remembrance of Allah the Almighty and we will, by kindness of Allah the Almighty, continue to do so for ever. *Ma sha Allah!* (As it pleases Allah the Almighty!) There is no ability to do anything except as ordained by Allah the Almighty.

CONGREGATION FOR DEDICATING PRAYERS FOR THE
 FORGIVENESS OF THE UMMAH OF THE HOLY
 PROPHET MUHAMMAD ﷺ

This prayer is offered at the *Dar-ul-Ehsan* at the end of every congregation. It should be offered at the end of every congregation for the Remembrance of Allah the Almighty.

حَرْبُ الْوَاهِبِ الْحَسَنَاتِ
لِمَغْفِرَةِ أُمَّةٍ سَيِّدَانَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي
 لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا حَيُّ يَا قَيُّوْمُ ط أَسْأَلُكَ
 اللَّهُ الْعَظِيمُ رَبِّ الْعَرْشِ الْكَرِيمِ أَنْ تَبْنِي أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَا إِلَهَ الْعَالَمِينَ يَا رَحْمَنُ يَا رَحِيمُ يَا رَبَّ الْعَرْشِ الْكَرِيمِ يَا رَبَّ الْعَرْشِ الْجَمِيدِ
 يَا رَبَّ الْعَرْشِ الْعَظِيمِ يَا ذَا الْجَبَلِ وَالْإِكْرَامِ اجْعَلْ ثَوَابَ هَذَا الذِّكْرِ
 إِلَى رَسُولِكَ وَحَبِيبِكَ مُحَمَّدٍ الْمُصْطَفَى وَأَمِّهِ النَّبِيَّةِ الْمُفْتَسِرَةِ أُمَّتِهِ ط
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ
 يَا قَيُّوْمُ آمِينَ شَرُّ آمِينَ؛ رَبَّنَا أَعْطِ ثَوَابَ هَذَا الذِّكْرِ الْجَمِيلِ
 إِلَى الَّذِينَ آمَنُوا بِكَ وَبِحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِينَ آمَنُوا
 بِكَ بِأَنَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُهُمْ
 وَمَوْلَاهُمْ وَلِكَلِمَةٍ لَمْ يَرْضَوْكَ وَلَمْ يَتَمَسَّكُوا بِسُنَّةِ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ لَقَضَوْا رِيحَهُمْ وَمَجْرَهُمْ وَلَمْ يَبْرَأُوا فِي الدُّنْيَا يَسْمَعُونَ
 الشَّيَاطِينَ وَالْمَلَائِكَةَ وَالرُّسُلَ إِلَّا الْخَيْرَ وَالشُّدَّةَ وَيَسْتَلْبِثُونَ فِي
 قُورِهِمْ بِالْأَعْمَالِ السَّيِّئَةِ الَّتِي ارْتَكَبُوهَا يَا رَبِّ فَاعْفِرْ لِكُلِّ أَحَدٍ مِنْ أُمَّةٍ
 سَيِّدَانَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَعَذِّبْهُمْ يَا حَيُّ يَا قَيُّوْمُ
 يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ فَإِنَّ كَرَمَكَ الْجَمَّ وَلَطْفَكَ الَّذِي عَمَّ لَا يُدْرِكُهُ
 أَحَدٌ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَمِينَ شَرُّ آمِينَ
 وَهَذَا مِنْ لَدُنِّيكَ وَمَا عَلَيْكَ بِعَزِّينٍ ط فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ
 بِالْإِكْرَامِ حَبِيرٌ ط لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا قَيُّوْمُ! يَا ذَا الْجَبَلِ وَالْإِكْرَامِ ط
 اللَّهُمَّ أَنْتَ مَوْلَانِي وَأَنَا عَبْدُكَ ضَعِيفٌ وَمُسْكِينٌ أَنْتَ الْمَالِكُ الْأَحَدُ وَأَنَا
 عَمَلُكَ أَنْتَ الْعَادِرُ الصَّمَدُ وَأَنَا مُخْتَارٌ أَنْتَ الْعَادِرُ عَلَى كُلِّ شَيْءٍ وَأَنَا
 لَسْتُ بِشَيْءٍ يَا سَمِيعُ فَاسْمَعْ اسْتِعَانِي وَتَقَبَّلْ دُعَائِي فَاعْفِرْ أُمَّةَ سَيِّدِ الْمُرْسَلِينَ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا حَيُّ يَا قَيُّوْمُ - يَا ذَا الْجَبَلِ وَالْإِكْرَامِ - وَصَلَّى اللَّهُ تَعَالَى
 عَلَى حَبِيبِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ
 بَيْتِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط آمِينَ آمِينَ آمِينَ

“O Allah the Almighty! I ask only of You because You

are Allah the Almighty and there is no other to be worshipped. *You are the One and Only and Absolutely Independent Who neither begets anyone nor is begotten by anyone. And there is none like You.*

Ya-Hayyoo, ya-Qayyum!

I beg of Allah the Almighty, the Lord of *Arsh-e-Karim* (the Beneficent Throne of Allah the Almighty up above in the Heavens) that He may grant forgiveness to the Ummah of the Prophet Muhammad ﷺ .

O the One worshipped all over the world!

O the Most Gracious, O the Most Merciful!

O the Lord of the *Arsh-e-Karim* (the Beneficent Throne)!

O the Lord of the *Arsh-e-Majid* (the Glorious Throne)!

O the Lord of the *Arsh-e-Azim* (the Exalted Throne)!

O the Majestic and Glorious!

I offer the recompense of this remembrance for the forgiveness of the *Ummah* of Your beloved Prophet Hazrat Muhammad Mustafa Ahmad-e-Mujtaba ﷺ .

O our Sustainer! Accept it from us.

Of course, You are the One Who Hears and Knows.

Ya-Hayyoo, ya-Qayyum!

Amin! Summa Amin!

O the Sustainer! Accept the recompense of this blessed remembrance for those people Who believed in You and in Your beloved Prophet Muhammad ﷺ and who accepted You as the Most Gracious and the Most Merciful and the Prophet Muhammad ﷺ as their master and protector. But they could neither please You nor could abide by the *Sunnah* of Your beloved Prophet Muhammad ﷺ because of their omissions and inabilities and continued to do evil deeds in the world, and except for frustration and shameful-ness could not earn anything for the journey to the world hereafter and, for their bad deeds, are undergoing punishment in their graves.

O the Sustainer! Forgive everyone from the *Ummah* of our master and protector, the Prophet Muhammad ﷺ and do not keep them under punishment.

Ya-Hayyoo, ya-Qayyum!

Ya-Hayyoo, ya-Qayyum!

Ya-Hayyoo, ya-Qayyum!

As it is, Your Kindness is so limitless and Your Mercy is so great that it cannot be comprehended by anyone.

O the Most Merciful of the merciful!

O the Most Merciful of the merciful!

O the Most Merciful of the merciful!

Amin! Summa Amin!

O Allah the Almighty! This is easy for You and not at all difficult for you because everything is in Your power and it befits You to accept every supplication. There is none to be worshipped except You.

O the Living, O the Eternal!

O the Glorious and Majestic!

O Allah the Almighty! You are the Protector and I am Your weak and humble servant. You are the Master, the One and Only, and myself a slave. You are all-Powerful, all-Independent, and I am dependent. You are all-Powerful over everything and I am nothing.

O the One Who Hears! Hear my supplication and accept it for the forgiveness of the *Ummah* of Syed-ul-Mursaleen, the Prophet Muhammad ﷺ.

O the Living, O the Eternal!

O the Majestic, O the kind!

All Blessings of Allah the Almighty be upon the best of His creatures, the Prophet Muhammad ﷺ and his family, his Companions, his wives, his children and all those who lived with him. I ask for Your Mercy, O the Most Merciful of all the merciful! *Amin! Amin! Amin!*"

Allah the Almighty has said:

"By no means shall you attain the righteousness unless you give (freely) of what you love."

(*Al-Qur'an* 3:92)

Inference: Of course, virtues are the most beloved wealth of a man and the virtues are eternal!

"And prefer others over themselves (in respect of a thing) even though they themselves need it."

(*Al-Qur'an* 59:9)

"O Allah the Almighty! Forgive me and my parents and those who enter my house in faith, and all believing men and believing women."

(*Al-Qur'an* 71:28)

"Oh Allah the Almighty! Forgive us and our brothers who came into the faith before us, and place not in our hearts rancour against those who believe. Oh Allah the Almighty! You are, indeed, the Most Kind, the Most Merciful."

(*Al-Qur'an* 59:10)

SAYING OF THE PROPHET MUHAMMAD ﷺ

On the authority of *Ibn-e-Abbas*, may Allah the Almighty bless him, *Al-Bahiqi* has said in *Shoeb-ul-Eeman* that the Prophet Muhammad ﷺ said: "A corpse is like a beseecher who is drowning in the grave, and waits for the prayer to reach him from his father, his mother, or from a sincere friend. And when it reaches him, it is dearer to him than the world and everything in it. And, of course, Allah the Almighty passes on the prayer of the people on the earth to those in the grave like (in the shape of) a hill. And gift from the living ones for the dead ones is prayer for their forgiveness."

(*Sharah-us-Sadoor* : 206)

With reference to *Malik Ibn-e-Dinar*, may Allah the Almighty bless him, *Ibn-e-Najjar* states: "I went to the graveyard, on a Friday night. I saw the light shedding lustre. I thought that Allah the Almighty had forgiven the buried in the graveyard. A voice from the invisible (the graves) saying, 'O Malik son of Dinar! This is a gift of Muslims which has been sent to the brethren in the graves.' I said, 'For God's sake, tell me, what is this gift?' It said, 'A Momin (pious Muslim) performed ablution and offered two Raka't of supererogatory prayer. In the first Raka't after the *Surah Fatiha* (the Chapter of the Opening), he recited the *Surah Kaferoon* (the Chapter of the Disbelievers) and in the second Raka't after the *Surah Fatiha* recited the *Surah Ikhlas* (the Chapter of the Sincerity) and said, 'O Allah the Almighty! I pass on the recompense of this to my Muslim brethren buried in the graveyard.' On this account, Allah the Almighty sent the light with lustre to us and widened our graves."

Malik bin Dinar says, "After this I have, likewise and always, passed on the recompense of two Raka't of prayers to the dead ones. So I saw *Hazrat Muhammad* ﷺ in my dream. The Prophet ﷺ said, 'O Malik son of Dinar! The quantity of the gift of lustre you have sent to my Ummah, Allah the Almighty has, according to the number of the same, forgiven you and has granted you similar recompense and has prepared a house for you in paradise, the name of which is *Moneef*."

(*Sharah-us-Sadoor* : 205)

Inference: This does not mean that for passing on the recompense only this prayer and these *Surahs* (only) are specified. In fact, it means that this is the deed of a servant of Allah the Almighty which he presented before Allah the Almighty for the forgiveness of his brethren. Similarly, everyone can, at any time, recite anything and pass on its recompense, may it be a prayer, (recitation of) the

Holy Qur'an, recitation of the Attributes of Allah the Almighty, or prayers.

A follower of *Hazrat Junaid Baghdadi*, may Allah the Almighty bless him, changed colour all of a sudden. He asked him the reason why. He (the follower) said that inspiration had made him see his mother in Hell. *Hazrat Junaid Baghdadi*, may Allah the Almighty bless him, had, some time, recited the *Kalimah Tayyeba* (the first *Kalimah* of Islam) 125,000 times. Taking that, according to some traditions, there was a promise (by Allah the Almighty) of forgiveness at the passing of this amount of the recitation of the *Kalimah*, silently and without telling, he passed on the recompense of it to the mother of the follower. As soon as he had passed on the recompense, he saw the young man gay and happy. He again asked him the reason why. He (the follower) replied that he could see his mother in Paradise. At this he (*Hazrat Junaid Baghdadi*) said that the truth of the inspiration of this young man became known to him through the tradition and the tradition was confirmed by his inspiration.

(*Tahzir-an-Naas*, *Maulana Muhammad Qasim Nanotwi*; p34)

The Prophet Muhammad ﷺ has said:

"Anyone who prays for the forgiveness of pious men and women by saying, Allah-hummaghfir lil Mommenina wal-Momenat (May Allah the Almighty forgive the pious men and the pious women), 25 or 27 times daily, he will become one of the persons whose prayers are granted and because of whom sustenance is given to those living on the earth."

(*Abi Darda*, *Hisn-e-Haseen*; p127)

There is another tradition that anyone who prays for the forgiveness of pious men and women, Allah the Almighty writes one virtue in his deed-sheet for every such pious man and woman. It is good for one to pass on the recompense of one's deeds to another, may it be prayer, fasting, *Hajj*, *Sadqa* recitation of the *Holy Qur'an* or any other virtuous deed. Among the *Ahl-e-Sunnat wal-Jama't*, this recompense passes on to the dead and benefits him.

(*Sharah Fiqah Akbar*, 6158, and *Sharah Kanaz*, etc.)

573. EVERY MAN is permitted by Allah the Almighty to pray at any time and according to his needs. It is for this very permission that this slave and his friends pray for the forgiveness of their Muslim brethren who are lying buried in graves that Allah the Almighty may, because of His Mercy and Kindness, forgive them all.

574. THE FOUNDATION of every nation is laid on the bones and blood of the martyrs and not on stones. Every nation is proud of its martyrs.

575. EVERY GUEST is worthy of respect — may he be a Muslim or a Repudiator. Confine the respect of the guest within the religious limits.

576. A PHYSICIAN, may he be Socrates, can neither diagnose nor treat every disease.

577. THE GREATEST OF GRIEFS is separation but the pleasure that lies in it, does not lie in meeting. The pleasure that is found in distance is not found in nearness. Similarly, the pleasure that lies in repentance after a sin does not lie in innocence.

578. YOU spent the whole of the winter night sleeping. If you were aware of the pleasure of remaining awake you would never have lain in bed sleeping.

579. "I AM MAGNANIMOUS. Except Me no king ever overlooks any disobedience from any servant. And you are the one who has been disobeying Me to My face for a long time. I have never taken you to task."

580. SAY, "I have no demand or desire except for only one that I should be graced with the ability of obeying You and of remembering You and the chain of Your slavery be put around my neck so that no customer of the worldly market may try to purchase me at any price. Seeing me wearing the chain of Your slavery, everyone should say that this slave has already been sold to the King of kings, Allah the Almighty, and now no one can ever purchase him."

581. IF a man's appearance is not impressive his news is not authentic.

582. ONE who is pleased with the creation, the Creator is pleased with him and this is an elementary stage of submission.

583. ONE who is pleased with the verdict of the Judge, Allah the Almighty is pleased with him. This is an intermediate stage of submission.

584. ONE who is pleased with the Will of Allah the Almighty, Allah the Almighty is pleased with him and reaches the stage

meant for those who submit (to the Will of Allah the Almighty). This is the highest stage of submission.

585. WHEN Allah the Almighty is pleased with any of His servants, the servant becomes pleased with Allah the Almighty. Otherwise a servant is never pleased with Allah the Almighty in any condition. Praise is for Allah the Almighty in all circumstances.

586. SAY (like) this, "You are my Sustainer. O My Sustainer! Be pleased with me."

587. PIETY is the glory of the *Deen* (Islam), the honour of *Faqr* (saintliness), and the root of 'greatness'.

588. THE *DEEN* IS YOURS, the world is Yours, the kingdom is Yours (and the Order is Yours), we are Yours, and You are ours.

589. THE ACCEPTANCE of this is our *Eeman* (Faith) and we dare pray on the basis of this very *Eeman*. We have seen our power and planning. Now we are desirous of seeing *Your Absolute Power*. May the prestige of this country (Islamistan) rise high with Your Benignness and Kindness.

This country (Islamistan) has been put to the test, not once but many a time.

Now it is entitled to Your solace. Now shower Your blessings on it.

O the Most Merciful of the merciful!

O the Most Merciful of the merciful!

O the Most Merciful of the merciful. *Amin!*

O Allah the Almighty! Accept this prayer of ours. Verily, You are the One Who Hears and the One Who Knows.

Amin! Amin! Amin!

590. WHENEVER a mother beat her child, she consoled him afterwards. Perturbed with the mischief of the child, the mother gave him a severe beating. The child began to weep. The maternal love of the mother could not bear it. She, at once, took the child into her lap, began to comfort him, and gave him sweetmeats to eat with the result that he became happy and playful again. And You, O my Sustainer, are a hundred times kinder than a mother. We have been beaten, we await the solace. May You give us all the honour and greatness of the ever-living Prophethood of Your beloved Prophet ﷺ restore our lost glory and prestige and comfort us.

Ya-Hayyoo, ya-Qayyum! Amin!

591. AS he used to be in the world, thus we saw it on his grave. On the grave of the king was desperation and on the grave of the *Faqir* (saint) blessings were being showered.

592. EQUALITY is the ultimate limit of respect and justice for humanity. Except for *Umar Farooq*, may Allah the Almighty be pleased with him, nobody could attain this height.

593. HOW WAS IT that a Bedouin Arab had the courage to ask in a large gathering how the shirt of Umar, may Allah the Almighty be pleased with him, could be made from one *chadar* (sheet of cloth) and how he had obtained two *chadars* (or the other *chadar*)? Umar, may Allah the Almighty be pleased with him, appreciated this courage and did not wrinkle his forehead (or was not offended). He satisfied the objector by answering his questions fully that the second *chadar* belonged to his son who had given it to him (the *Caliph*).

594. ONLY UMAR, may Allah the Almighty be pleased with him, had issued this order that no Governor should have a porch in front of his house so that anybody who came (for complaint) should have easy access to him and that doors of the house should always remain open, and there should be no guard at the door.

595. THE CALIPH SIDDIQUE, may Allah the Almighty be pleased with him, was granted love, the *Caliph Umar*, may Allah the Almighty be pleased with him, justice, the *Caliph Usman*, may Allah the Almighty be pleased with him, modesty and the *Caliph Ali*, may Allah the Almighty be pleased with him, mature wisdom. These were granted to the extreme. After them, no one, in any age, could reach that stage.

596. HOW can the reader be satisfied with a writing with which even the writer is not satisfied!

597. WHEN kittens are born, they are ugly. The cat makes them beautiful by licking them.

598. MAY Allah the Almighty not make you dependent on any stranger in any matter. And may Allah the Almighty grant you sustenance to the extent of sufficiency. *Amin!*

Of course, abundance and scarcity of sustenance both lead to vice.

599. EXCEPT for Hazrat Ayesha, may Allah the Almighty

be pleased with her, none of the wives of the Prophet Muhammad ﷺ was a virgin. They had been married (to others earlier) earlier) once or twice. In *Kitab-ul-Istiyab, Part II, p765*, it is stated, "Hazrat Abu Bakr, may Allah the Almighty be pleased with him, once or twice. In *Kitab-ul-Istiyab, Part II, p765*, it is stated, has stated that the Prophet Muhammad ﷺ did not marry any virgin woman except Hazrat Ayesha, may Allah the Almighty bless her."

So this practice is established by the *Sunnah*.

It is a *Hadith*: "Anyone who, after me, propagates and establishes my practice, then ignored, will receive recompense equal to a hundred martyrs."

(*Mishkat Sharif*)

Therefore anyone who tries to marry a widow and spreads this practice, will receive recompense equal to a hundred martyrs. Any widow who for seeking the pleasure of the holy Prophet Muhammad ﷺ and for making it common practice again, will also receive recompense equal to a hundred martyrs. The widows from amongst the companion women used to remarry. As such, the mention of the remarriage of Hazrat Hafza, may Allah the Almighty be pleased with her, the daughter of Hazrat Umar, may Allah the Almighty be pleased with him, exists in *Sahi Bukhari, Part II, p570*, and also in *Asaba, Part VIII, p51*. The first marriage of Hazrat Hafza, may Allah the Almighty be pleased with her, took place with *Khanis*, son of Hazifa, may Allah the Almighty be pleased with him. In the *Battle of Badr*, Hazrat Khanis, may Allah the Almighty be pleased with him, was wounded and on his return, he died a martyr. After the passage of the period of *Iddat* (forbidden period of three months during which a widow cannot remarry) Hazrat Umar, may Allah the Almighty be pleased with him, made a mention for her marriage, at first, to *Hazrat Usman*, may Allah the Almighty be pleased with him, and then to *Hazrat Abu Bakr*, may Allah the Almighty be pleased with him. At last arrangements to remarry with the holy Prophet Muhammad ﷺ were made and she was married to the holy Prophet ﷺ.

600. THE INSISTENCE of a widow that she will spend her life in the remembrance of Allah the Almighty is against nature itself as also against the pious *Sunnah*. Of course, a marriage is a check for one thousand vices.

601. A LAND-HOLDER was giving baked grams to a *Patwari* (a Revenue Official) to eat. In the meantime, a peon of the *Tehsil* (a Revenue District) brought an order. The land-holder

asked him what the order was. The *Patwari* replied that he had been transferred to a certain place. The land-holder took back the baked grams which were on the palm of the *Patwari* and ate the same. In astonishment, the *Patwari* asked what was the meaning of this. He replied that he would give the same to his successor.

602. LORD CURZON was a Viceroy of India. On retirement from his post, whilst boarding a ship going to England, he made a farewell speech and said: "Although I was holding a high office in India, yet I am going back home with one unfulfilled wish that I did not become a *Patwari* of any village."

603. HE who does not know that he (is ignorant of what he knows not) is a fool. For example, a person said that whomsoever he met, he did not know and did not know that he did not know.

604. ONE who knows and knows that he knows is a wise man. For example, he explained that he knew very well that he knew nothing. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

605. HE does not even know where he was before coming here, nor where he will go now, nor when he will go. The Islamic injunctions are enforced on the visible and the invisible is hidden in the visible. Where there is nothing in the visible, there is nothing in the invisible. The body of a human-being is like a world. Whatever is in it, is in the whole world. A man is in oblivion. He is known as *Arif* (one who knows) but he is not at all an *Arif*. Nobody is aware of the reality of the vision of the eyes, the hearing of the ears, and the speech of the tongue so much so, that (he does not know) who hears the voice of whom and how. Similarly, (he does not know) as to how a memory remains preserved in the mind. He does not know anything about his 'self' (and does not know) what he will do tomorrow and what will happen. When he claims some excellence, the listener feels small. There is nothing in his control and he has no control over anything. His everything is from the *Creator*. How good will it be if his everything is for the *Creator*?

606. WHATEVER HAS BEEN WRITTEN in the honour of Hazrat Imam Hussain, may Allah the Almighty bless him, the Prince of the holy Prophet ﷺ that has been copied from *Tirmizi Sharif, Part II, and Ghunyat-ul-Talbeen*. Somebody wrote to me saying that these writings were wrong and he was prepared to prove them wrong and he requested a dialogue. I replied that myself and all my friends were faithful and for ever devoted servants of the Prince of the holy Prophet, ﷺ

Syedene Imam Hussain, may Allah the Almighty bless him, and all the members of the house of the holy Prophet ﷺ. We cannot tolerate from anyone any objection referring to their honour. He should have this dialogue with someone else.

Can the devotees of love ever find any fault in their beloved and that too in the Prince of the holy Prophet, ﷺ, son of the daughter of the holy prophet Muhammad ﷺ.

Hussain, may Allah the Almighty be pleased with him, is my protector and I am his servant without argument. And this is sufficient.

In his honour, the Prophet Muhammad ﷺ has said: "*Hussain is from me and I am for Hussain.*" And this is the height of propagation. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

607. IN A CITY there is advancement and also there is oppression. In a jungle there is ignorance and also blessing.

608. IGNORANCE is the basis of creation, initiator of civilisation and servant of wisdom.

609. IGNORANCE is the source of the spring of attainment, seeker of reality, and it is desirous of the achievement of progressive height in the domain of knowledge. Thus, ignorance is the beginning of the struggle of human life.

610. IGNORANCE is immune from *Fatwah* (religious decree) and it is worthy to be written with honours.

611. IGNORANCE, which we look down upon with hatred, is characterized with many humanly (good) characteristics. It is simple, silent in nature, and reserved in talk. It is poor, innocent, and considers everyone superior to him. It is so hospitable and polite, so much so that it does not dare to sit on a level with any other. It is a seeker and is desirous of love. But no one loves it. It never forgets even a small favour of anyone — always remembers it. It becomes happy with a small honour and gives great respect to its benefactor and does not hesitate in laying down its life for him.

612. IN THE FIELD OF LOVE the banner of faithfulness remains in the hands of the poor. And the friendship of the rich is confined to some purpose. When the purpose ends, the friendship ends.

613. ANYONE, who becomes aware of the transitory nature of the world and the greatness of the *Deen*, is a wise man. Wise

men never put their hearts in the world. Accepting the world as a tavern, they live as travellers and not even for a moment do they remain disobedient to Allah the Almighty and His remembrance, whether standing, sitting or lying.

614. A WISE MAN is never happy in the world and is never pleased with his 'self'. However prayerful the 'self' may be, it is one way or another arrogant and proud. It neither becomes subdued nor desists from playing foul with itself.

615. WISE MEN keep their 'selves' in humiliation and under control, and do not allow them to rise up in any manner.

616. ARTFULNESS is a part of wisdom and human wisdom is a creation of the Wise.

617. EVERY WISE MAN is an artist but every artist is not a wise man.

618. EVERY WISE MAN who is a capitalist cannot be called a wise man. If he were a wise man, he would never have been attracted towards the world, knowing that this world and everything in it is mortal, perishable, and exists for a few days. He would have remained absorbed in the remembrance of Allah the Almighty. Neither would he have been a seeker of fame, nor of comfort, and would have never liked for himself any decoration or enjoyment.

619. IGNORANCE is the servant, wisdom the served. Ignorance appreciates and is thankful to wisdom but wisdom is not so with ignorance. It was desirable that a wise man should have been an appreciator of ignorance and should have been thankful for his servant's services.

620. THE WORK that anyone has to do in the world, he certainly does it. Although we have been ordained to preach yet the reality is that the works, which are written in the fate of a man, are done by the man and he is bound to do them.

621. WHERE THERE IS TALK there is no ecstasy. Where there is ecstasy there is no talk. Talk is busy in talk and ecstasy in ecstasy.

622. MY SON! Along with the talk the existence of ecstasy is a must. You have seen the talk, not ecstasy. You have seen the representative, not the specimen.

623. EVERY AGE presented a practical picture of every characteristic of human conduct. The practical picture which Islam presented is matchless; superior of all the superiors, and surpasses all.

624. CHAIRMAN, Head of the State, President (or a Prime Minister) and Caliph are the different names of a king. How glorious were those days when Caliph Ali, may Allah the Almighty be pleased with him, the Head of the great Islamic State, along with his family used to labour in the garden of a Jew in order to earn sustenance. When, in the evening, they brought their wages, they would give it away if any beggar knocked at their door. They themselves would go to bed after just drinking water. And this would happen daily. He would never send back a beggar empty-handed. One beggar asked the Caliph to give him one of his sons. He gave him both. In the whole of the history of the descendants of Hazrat Adam, peace be upon him, no such instance is given where a king worked in a garden to earn his keep; and no one has ever heard of anyone giving away his sons to anyone in the name of Allah the Almighty and those too, like Hassan and Hussain, may Allah the Almighty bless them.

625. TODAY everyone talks of *Quwwat-e-Haidri* (the power of Caliph Ali, may Allah the Almighty be pleased with him). The basis of *Quwwat-e-Haidri* depends upon pious earning. Unless one's food is pious and is eaten only after having earned it, no power can ever appear in anyone, and no struggle can ever reach any destination.

626. WHATEVER has been written by Allah the Almighty in His Holy Book, the *Qur'an*, is *qal* (saying). Proverbially the practice of this *qal* is known as *hal* (ecstasy). Similarly, whatever has been said by the holy Prophet Muhammad ﷺ for our reformation and prosperity is *qal* and to put it into practice is *hal*. Whatever we say is *qal*, whatever we do is *hal* and bear in mind firmly that *hal* is the outcome of practice on the *qal*.

627. CRITICISM is the antonym of concord and a critic never agrees on any point.

628. FOURTEEN HUNDRED YEARS have passed. The *Day of Resurrection* is near at hand but till now we have not become agreeable with regard to the greatness of the holy Prophet Muhammad ﷺ. And on what else can we agree?

629. BABA FARID-UD-DIN GANJ SHAKAR, may Allah

the Almighty be pleased with him, narrated 70,000 stages of saintliness and described access to the *Empyrean* as the first stage. Surely, we cannot do so; certainly not. Still, we are (claimant of) number one in saintliness. How can we conceive of the stages and degrees of Prophethood? The stages of Prophethood are far beyond our perception. With this wisdom we can never understand these degrees and stages.

630. WITH his attestation *Hazrat Abdul Razzaq*, may Allah the Almighty bless him, quoted *Hazrat Ibn-e-Abdullah Ansari*, may Allah the Almighty be pleased with him, as saying: "My parents be sacrificed for you ﷺ tell me that of all things which was first created by Allah the Almighty?"

The holy Prophet ﷺ said: "O *Jabbar* (may Allah the Almighty bless him!), Allah the Almighty created the *Noor* (lustre of light) of your Prophet ﷺ from His *Noor*. Then that *Noor* continued moving (here and there) with the Power of Allah the Almighty, and according to the Will of Allah the Almighty. At that time, there was neither *Lauh* nor *Qalam* (the tablet on which and the pen with which the transactions of mankind were written by Allah the Almighty before the world came into existence), neither Heaven nor Hell, neither angels nor sky, neither earth nor sun nor moon, and neither jinni nor human beings. Then when Allah the Almighty wanted to create the world, He divided his (of the holy Prophet ﷺ) *Noor* into four parts. With one part, He created *Qalam*, with the second, the *Lauh*, with the third, the *Empyrean*, and then subdivided the fourth into four components. With the first, He created angels for lifting the *Empyrean*, with the second, the *Kursi* (the *Empyrean* throne), with the third, all the remaining angels. Then, He further sub-divided the fourth component into four parts — with the first, He created the Heavens, with the second, the earths, with the third, Paradise, and with the fourth, Hell. Then He divided the fourth part. With the first, He created the light for the eyes of pious men, with the second, the light for their hearts which means the link with Allah the Almighty, and with the third created their *Noor*, i.e. of the human-beings and this is the doctrine of *Tauheed* (monotheism). There is no one (to be worshipped) except Allah the Almighty, and Muhammad ﷺ is His (last) Prophet."

(*Al-Anwar-ul-Muhammadia Min Mowahibe-ul-Duniya Misri*, Imam *Qastlani*, p9.)

631. THERE IS A SACRED HADITH:

"I was a hidden treasure. When I willed to become known, I created the creation."

By the creation is meant a perfect man and that is the holy personage of the holy Prophet Muhammad ﷺ because it was the *Noor* of the holy Prophet ﷺ which was created first of all.

Hazrat Jabir, may Allah the Almighty be pleased with him, asked: "*O the holy Prophet ﷺ ! Who was the first to be created by Allah the Almighty?*"

The holy Prophet ﷺ replied: "*O Jabir! First of all, Allah the Almighty created the Noor of your (holy) Prophet ﷺ from His own Noor and at that time there was neither Lauh (Tablet) nor Qalam (Pen), nor Paradise, nor Hell, nor Heaven, nor angel, nor earth, nor sun, nor moon, nor jinn, nor any human being.*"

(*Hujjat-ul-Lah Al-Almin, p38*)

632. HAZRAT IMAM QASTLANI, may Allah the Almighty bless him, writes in *Mowahibe-ul-Duniya* that when Allah the Almighty created Hazrat Adam, peace be upon him, He put it into his heart: "*O Allah the Almighty! Why did You give me the Kuniyat (patronymic), Abu Muhammad (father of Muhammad, ﷺ).*"

Allah the Almighty said: "*O Adam (peace be upon him)! Raise your head.*"

Hazrat Adam, peace be upon him, raised his head and saw *Noor* in the Empyrean curtains. He asked: "*O Sustainer! What is this Noor?*"

Allah the Almighty said: "*This Noor is of a Prophet who will be from your descendants. His name in the Heavens is Ahmad ﷺ and on the earth Muhammad ﷺ. Had he not been created, I would not have created you, the Heaven, or the earth.*"

(*Mowahibe-ul-Duniya, Part I, p8*)

633. THERE IS A HADITH from Hazrat Abu Huraira, may Allah the Almighty be pleased with him, that the holy Prophet Muhammad ﷺ once asked Hazrat Jibreel (Gabriel), peace be upon him:

"O Jibreel! What is your age?"

Jibreel, peace be upon him, replied: "*O the holy Prophet ﷺ ! I know nothing about it except that in the fourth curtain, a star used to shine after every seventy thousand years. I have seen it shining seventy-two thousand times.*"

Hearing this, the holy Prophet ﷺ said: "*I swear by the Honour of my Sustainer that I am that very star.*"

(*Tafsir Ruh-ul-Bian, Part I*)

Inference: Seventy thousand times seventy-two thousand make five thousand and forty million years (5,040,000,000 years). May it be known that Hazrat Adam, peace be upon him, came

into this world ninety to ninety-five centuries ago.

634. ALLAH THE ALMIGHTY, the Sustainer of all the worlds, created the whole of the Universe with His Will. In the Universe are included the Prophets, peace be upon them, the Truthfuls, the Martyrs, the Pious, the true Muslims, and Muslims, polytheists, hypocrites and repudiators. Then Allah the Almighty turned towards His creation and said: "*Alasto Berabbekum?* (Am I not your Sustainer?)"

The holy Prophet Muhammad ﷺ at that time guided the souls and taught them to say 'yes'. All of them with one voice acknowledged the Sustainership of the Sustainer and said: "Yes, i.e. O Allah the Almighty! Indeed, You are our Sustainer."

Then He guided and presented the creation with the world and all that is contained in the world. After the Prophets, peace be upon them, it is only *Faqr* (saintliness) which remained steadfast on its promise. Out of the remainder anyone who saw anything in the world, became enamoured with it and forgot his promise — not bearing in mind any promise. *Faqr* has the guidance of the Divine love. Therefore, it remained steadfast and did not stagger. Of course, saintliness is the only proud creation of Allah the Almighty which stuck to its promise, which did not pay any heed to any glamour of the world and which did not even look towards anything. Saintliness is the sole creation of Allah the Almighty which remained attentive towards Allah the Almighty and which could not be attracted by any glamour of the world and nothing at all could tempt it. Saintliness did not budge an inch from its words and promise. O the brave, O the noble, O the eminent!

The creature saw the creation. The *Faqr* saw the Creator. The Creator saw the artisanship. The *Faqr* saw the Artisan. *Faqr* became contented after seeing its Master and the Worshipped. It lay prostrate (before Him), became engrossed in the sight of Magnanimity. It happened thus and so much that it forgot everything else. It passed through the phase of talk and the stage of mystical ecstasy. It saw that in everything of the Universe, may it be earthly or aquatic, celestial or fiery, one and the same *noor* was so dominant that the *noor* that was present for the petal of a fluttering rose was also present in the blade of the dried grass and there was no difference — no difference at all — in the beginning and the end, in the first and last, in the outward and inward.

The matter was clear. *Faqr* is that creation of Allah the Almighty which was never and never at all attracted towards anything except Allah the Almighty, which never accepted any worldly thing or dignity, before which the world always remained low and worthless, which raised the banner of faithfulness in the field of *Deen* and never allowed it to fall, which never made any

demand, which lived and died for Allah the Almighty, which never ate anything except for living and never wore anything except for covering the body, which never asked for anything from anyone except for Allah the Almighty and that too for the service of the poor and needy creation of Allah the Almighty, and which did nothing except for Allah the Almighty. It always became happy over its humiliation. When it was looked down upon with hatred, it was overjoyed. When slogans of ignorance were raised against it, it remained silent and never gave any reply to anyone. If it was called a *Zandiq* (heretic), it smiled. It never took ill of anybody's ill-saying but rather prayed for him. If anybody laughed at it, it forgave. If anybody offered any office of dignity, it acknowledged its ignorance and thus reached the limit of wisdom.

635. THE DIVINE LOVE introduced *Faqr* to the Sustainer saying: "This is your Sustainer, this is your Master, and this is the One Who is to be worshipped by you. Everything of the Universe is in His Power and Control and is subservient to Him. Link yourself with the Sustainer and break relationships with everyone except Him. This is that turn of the path where it is an ordinary thing to lose the way and it is possible. At this turning, many important wayfarers lost their way. May Allah the Almighty keep you on the right path! The right path is the path of *Sunnah*."

Hearing this, the *Faqr* became attentive heart and soul. It did not take interest in anyone else, nor did it even look towards anyone else. This stage of *Faqr* is from the beginning and is eternal. It is steadfast on its stage like the sun and the moon. *Alhamdulillah!* (Praise is for Allah the Almighty!) It remained wholly absorbed for a period till it began to see the glamour of the Worshipped in everything of the Universe.

Then the benign love introduced it to the holy Prophet Muhammad ﷺ saying: "This is your benefactor, the messenger for the whole of the Universe and the beloved of your Sustainer — the respected, the complete, the pious and pure beloved."

Hearing this, the *Faqr* humbly prayed to its Sustainer: "O my Sustainer! O my Master! O my Worshipped! May I be granted the love of Your beloved. *Ya-Hayyoo, ya-Qayyum!* The pure and blessed love. *Amin!*"

The benign love also introduced *Faqr* to the creation of Allah the Almighty saying: "This is the creation of your Sustainer which includes the believer, the repudiator, the polytheist, the hypocrite, the pious, and the impious. And this is the family of Your Sustainer. So offer favour to it in every matter and in every condition."

The *Faqr* prayed again: "O my Sustainer! O the Mighty, the Magnanimous Sustainer! May this *Faqir* (saint) be favoured to

serve Your creation. *Amin! Ya-Hayyoo, ya-Qayyum!*"

And further he said: "I am a selfless and faithful servant of every creation of Yours, earthly or aquatic, celestial or fiery, beastly or grazer, flier or creeper. I will never say anything against anything or do anything against anyone — although one may say or do anything but (say or do anything) for You and under Your orders."

After this and apart from this, *Faqr* never asked for anything and never desired anything.

636. *SHARIAT* (Islamic Injunctions) is knowledge;

Tariqat (Mysticism) is to practise knowledge;

Haqiqat (Reality) is the condition of practice of knowledge; and

Ma'rifat (Ecstasy) is recognition (self-recognition).

Unless a person recognises himself, he cannot recognise anything else; not even Allah the Almighty. The beginning of recognition of everything starts from the 'self' of a person and this person is the masterpiece of the Kind Protector and a small world. This person is the Vicegerent of Allah the Almighty. A Vicegerent is like the Original. In Vicegerency, three things are essential. Unless the following three things combine, vicegerency is not complete:

1. Knowledge;

2. Stage;

3. Power (derived from the Original).

Wa ma alaina illalbalagh! (Our duty is to convey!)

637. *SHARIAT* is outwardness and *Tariqat*, inwardness.

638. **OUTWARDNESS** is the essential dress and no wise man ever tears asunder his cover.

May Allah the Almighty cover us with the Divine cover!

May Allah the Almighty cover us with the Divine cover!

May Allah the Almighty cover us with the Divine cover!

Amin!

639. **THE SISTER OF Hazrat Mansoor Hallaj**, may Allah the Almighty bless him, was a *Waliyya* (a friend of Allah the Almighty). She would go quietly into the desert of Baghdad and busy herself in the remembrance of Allah the Almighty. When she was free from that, she would receive the goblet from Allah the Almighty. She would drink it and return home in the darkness of the night. Hazrat Mansoor came to know that his sister did not remain at home during the night and went out to some unknown place. One night he remained on the look out for her. When she left for the desert as usual, Mansoor followed her till she reached

the appointed place and as usual became busy in the Remembrance of Allah the Almighty. When she was free, she was presented with a goblet brimful of Divine drink containing Divine secrets. When she started to drink, Mansoor beseeched her that she should give him (some of it). At this, she became very angry. Her anger was that her secret had been disclosed. She gave Mansoor the goblet with the remaining drink which he drank. And no sooner had he drunk it than he proclaimed: "*An-al-Haq! An-al-Haq!* (I am Allah the Almighty! I am Allah the Almighty!)

Mansoor got this beneficence without striving for it. He could not withstand it. The same goblet was taken by his sister for twenty years and she did not even belch. Mansoor took it for one day and only two left-over draughts at that and proclaimed '*An-al-Haq!*' There was a hue and cry in Baghdad and the matter was placed before the *Qazi* (the Judge). Verdict was sought from *Shah Junaid*, may Allah the Almighty bless him. He took off his royal cloak and wearing the Islamic dress, he gave a verdict based on outwardness (*Shariat*). Shah Mansoor was convicted for disclosure of Divine secrets and was sent to jail. The influence of love was heightened. Even confinement in jail could not prevent Mansoor from making the proclamation. Royal orders condemned Mansoor to stoning. *Shah Shaikh Shibli*, may Allah the Almighty bless him, was aware of the (mystical) stage of Mansoor. In respect of the *Shariat*, he struck Mansoor with a flower instead of a stone at which he wept bitterly because Shibli knew his secrets. Mansoor was not given any food and drink. On the third day, food was brought to him. A beggar begged: "Give me something (to eat) in the Name of Allah the Almighty." He (Mansoor) gave that food to him and this is the limit of the height of generosity. The day on which he was hanged, a fair was held. The whole of Allah the Almighty's creation assembled to witness the scene of Mansoor of Allah the Almighty. The Emyreans gathered on the Emyrean and the earthly on the earth. Everyone was restless to see the matchless scene of Shah Mansoor. For Mansoor the virgins of paradise adorned themselves and arrayed themselves, started beating drums and sang happy songs:

"O the companions! Let us go to see where the lover is being hanged.

People laugh at him and do not fear their own death while he is hanged."

When the time to hang him came, Mansoor sent for a cup of fresh blood and smeared his face with it. He was asked: "Why this?"

He said: "I turned pale because of the hardships of the jail. Let not people say that Mansoor's colour faded due to the fear

of hanging.” Standing on the scaffold, he said: “Pull (the rope) for the sake of the Prophet Ahmad ﷺ .”

The Emyrean trembled, everything of the Universe quivered, the hearts beat loud and fast, lumps came into throats, eyes became tearful, and the tears flowed like a river. By going to the gallows, Mansoor created a novel chapter in the story of love. Even now nobody has the heart to listen to this story of Shaikh Mansoor. When it is begun, the condition of ecstasy starts. My protector, Mansoor, may Allah the Almighty bless him, by laying down his life as *Imam* (leader) of the stage of ecstasy, joined Allah the Almighty.

“The nightingale flew about with a flower in its beak saying, Where is the grave of the proud martyr.”

640. THE BUILDING of an office of command is strengthened on the foundations of affection. While the foundation lasts, the building does not fall.

641. A HYPOCRITE is never a friend of anyone. Do a favour to a hypocrite but do not expect favour from him.

642. PEOPLE are happy by saying that their son's pay is sufficient but there is no work. There is rest and rest alone. It would have been better if they were proud of the business of the son with no mention of the pay. It is the importance of the post which is worthy of mention and not its wages. Till there is no innovation in any work, take it that the worker is not taking an interest in the work because in any work in which an interest is taken and in which the sole aim of the worker is not wages but the real aim is the high quality of work, innovation results. Essentially, it results automatically.

643. HUNDREDS OF YEARS before now, the weapon of a soldier was a *lathi* (stick), a sword and a spear. Whenever a war was waged, it took place in a field. Both the enemies would array themselves against each other in one and the same field. The fighters were nominated. The hymn of war was recited. The fighter introduced himself to the enemy saying that he was so and so, describing his qualities. Then he would go forward in the field. The same was done by the enemy. When the fight started between the two warriors, both sides would silently witness the fight. One of the two would remain. Then the next pair would come forward in the field of war. Ever since ammunition has stepped into the field of war, bravery has gone. A man comes flying in the air and at night bombards the civilian population and goes away. This is not bravery, not at all.

644. THE *DEEN* (Religion) never becomes outdated, never changes. With the new civilisation, new consciousness and the old *Deen* are interdependent.

645. THE GREATEST PROOF of the truth of the *Deen* of Islam of Allah the Almighty is that every commandment is in accord with the nature, accepted by all, has existed from the beginning and shall remain till eternity. It came into force the day it was issued, and it prevailed. Neither had anybody any need or courage to change it, and anyone who made any progress in this world, material or spiritual, made it by following these commandments, may he be Eastern or Western, *Arab* or *Ajmi* (non-Arab).

646. O THE SENTINELS OF THE *MILLAT!*

O all the Muslims of the world!

O the thoughtless youth, who derive pleasure from the tales of the past! Come into the field of practice. Start the new story of the *Millat* which should never be inferior to the tales of the past in any way. Every story is begun with struggle. When the struggle reaches the climax, it becomes a story.

O the budding youth of the *Millat!* Today the *Millat* needs you. The *Millat* needs examples of a few things. Set the following examples of: 'Truthfulness, justice, nobility and courage.'

The maintenance of the human health depends on the equal balance of phlegm, wind, bile and melancholy and the health of the *Millat* on truthfulness, justice, nobility and courage. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

Until we act upon these qualities, these artificial walls, which we have raised, will never fall, and until these fall, how can the days of the past glory dawn once again on the *Millat?*

647. THE *SHAIKH* (the spiritual guide) is a person who has complete mastery over *Shariat* (Islamic injunctions), *Tariqat* (mysticism), *Haqiqat* (reality), and *Ma'rifat* (ecstasy), who can impart knowledge in respect of all these four schools of thought and should be able to guide (on all the four), who can, in this age of inventions, strive for the accomplishment (of the goal) which should be acceptable to the nature as also to Islam, who should not contradict any of his talk in any of his stage, should not contradict between any light of his outwardness and inwardness, who should stick to his place (in religion) and should maintain rigorously his condition, and who should have the *Holy Qur'an* in one hand and the *Sunnah* in the other, the *Sunnah* of the holy Prophet Muhammad ﷺ.

648. ON the surface of the sea, there is nothing except water.

Whatever is in the sea, is at the bottom. And no one knows what things can be found or where. In the bottom of the sea, there is no slush as in a pond but there are pearls, jewels, diamonds, gems, precious metals and rubies, and O my dear! *Vernal rain also falls in the sea.*

649. THIS is the condition of some of the slaves of Allah the Almighty who are not worthy of looking at but they have free access from beneath the earth to the Empyrean.

650. INWARDNESS cannot be assessed from outwardness, and no one can assess it.

651. SULTAN IBRAHIM ADHAM BALKHI, may Allah the Almighty keep his secrets, was crossing a river in a boat. A buffoon began to tease him. His (Sultan Ibrahim Adham's) condition and hair was like a mad man. He (the buffoon) began to make faces at him and went to such an extent that, taking him for a worthless person, he urinated on him. He (Sultan Ibrahim Adham) smiled at him and it was on that day that he got his desire.

652. ALLAH THE ALMIGHTY loves some of His creation more than the whole of His creation in the Universe. Allah the Almighty keeps his slaves hidden from the eyes of the people. Except Allah the Almighty, nobody is aware of their condition. Till now it has not happened that a friend of Allah the Almighty has become known to anyone except Allah the Almighty. The friend of the Creator of the whole of the Universe never becomes known. Allah the Almighty keeps him in such a condition that no eye can look at him. The colour of their faces is pale, their lips are dry, their cheeks are hollow, their hair is scattered, and in their skeleton there is only breath. There is neither flesh nor blood. Whatever sort of cloth they can get from anywhere they wear. They have neither gown nor rod, nor turban, nor cloak, nor silken band. Allah the Almighty keeps them free from all such contaminations and keeps them free from *Fatwah* (a religious decree).

Visibly they are in their right senses but, in reality, they are absorbed (in the love of Allah the Almighty). They do not feel it necessary to keep things of necessity with them. Nor do they own anything. The friends of the Creator of the whole of the Universe never own anything except the Creator nor do they long for or desire anything else. Tattered clothes and worn out shoes are their dress, which they never change. Infatuated in love, they keep away from anything else. They remain in rapture and remain happy. Once the intoxication of Divine drink takes over, it never

fades, so much so that after death they remain in this condition of burning and melting even in the grave. They remain lost in the love of the beloved. They neither say anything nor hear anything. In the domain of love, this condition remains from the beginning to the end, and once it is granted, it is never taken back.

653. I ADVISE my friends that in their homes they should arrange the remembrance of Allah the Almighty daily and regularly, e.g. after taking a meal at night, they should go to one place and should remember Allah the Almighty in gratitude for the bounties of their Sustainer, and must do it. All the members of the family sitting at a place for some moments should recite *Alhamdulillah! Alhamdulillah!* (Praise is for Allah the Almighty! Praise is for Allah the Almighty!) and should then recite *Darud* (salutations) on the holy Prophet Muhammad ~~ﷺ~~. This congregation should be an essential practice of every household every day and in every congregation these recitals should be read, may it be only for a few times, and it should be read in every household. As in every household cooking of evening meals every evening is necessary, so is the remembrance of Allah the Almighty. Think over the fact that in the whole of the world, in every house, may it be rich or poor, arrangement for evening meal is made and the food is prepared with great efforts. But, in no house, is arrangement for the remembrance of Allah the Almighty ever made. People have taken it that they come into this world only for eating and sleeping and that the whole of the night is for sleeping. It is not so. A part of it (the night) should be for the Remembrance of Allah the Almighty. Working the whole day, eating away all the earning by the night and then sleeping is no way of life. Allah the Almighty has granted superiority to human beings over His creation and this superiority is due to the Remembrance of Allah the Almighty. People request (the saintly) people for prayers saying that in their houses sickness, poverty, worry and grief are ever present. The sole answer to all such questions is thus:

“Perpetuate the remembrance of Allah the Almighty in your house. Of course, the remembrance of Allah the Almighty is the means of kindness and happiness and is the panacea of worry and grief.”

Allah the Almighty has repeatedly ordained in His Book, the *Holy Qur'an*, “Remember Allah the Almighty profusely.”

We neither speak of excessiveness nor do we practice it. Whatever is happening to us is due to abstinence from Remembrance of Allah the Almighty. People of a higher strata (of society) keep themselves busy in television, radio and novels. Whatever is spent on these is wasted. Instead it is essential to sit on the ground and engage ourselves in the *Tasbih* (repeated recital of the Attri-

butes of Allah the Almighty), *Tauheed* (praise of Allah the Almighty), *Tehلیل* (incanting that there is no god but Allah the Almighty) and *Takbir* (recital of the Greatness of Allah the Almighty). And, my dear, refrainment from it comes from Satan.

The head of the family in the house should order all the members of the family to perform ablution and if any one of them has not offered the prayer of the day or is sleeping, he should offer it and after being free, they should engage themselves in the recitation of Allah the Almighty as follows:

1. *Al-Fatiha* (The Opening) (The Most Excellent)

2. *Al-Hamd* (The Praise) (The Most Excellent)

3. *Al-Istisna* (The Exemption) (The Most Excellent)

4. *Al-Tauheed* (The Oneness) (The Most Excellent)

5. *Tahannut* (The Humiliation) (The Most Excellent)

6. *Tahannut* (The Humiliation) (The Most Excellent)

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A BRIEF, BUT POPULAR WITH PEOPLE AND POPULAR WITH ISLAM, COURSE FOR CONGREGATION FOR REMEMBRANCE OF ALLAH THE ALMIGHTY

The head of the family in the house should order all the members of the family to perform ablution and if any one of them has not offered the prayer of *Isha* (late evening prayer) he should offer it and, after being free, they should engage themselves in the Remembrance of Allah the Almighty as follows:

- ١ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ، بِعَدْوِ كُلِّ مَعْلُومٍ لَكَ :
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ط
- ٢ سُورَةُ الْعَنَابِطِ -
- ٣ سُورَةُ الْإِحْلَامِ -
- ٤ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط
- ٥ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط
- ٦ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ ط
- ٧ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَاجْعَلْ لِي وَارْتُقِنِي ط
- ٨ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ط
- ٩ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِعُدْوِ اللَّهِ ط
- ١٠ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ بِعَدْوِ كُلِّ مَعْلُومٍ لَكَ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ط
- رَبَّنَا قَتَبْنَا مِنْكَ إِنَّا كُنَّا مِنَ الْغَافِلِينَ ط

1. *Allah-humma sallay ala Syedena Muhammadin wa ala aalay he wa itratay he bay adaday kullay maloominlaka, astaghfirullah hallazi la ilaha illa howal Hayyoo-ul-Qayyum wa atoobo alaih.* (O Allah! Send Your blessings on our Prophet Muhammad, his followers and his progeny as many times as the things You know. I ask forgiveness of Allah the Almighty, except Whom there is none worthy of worship, the Living, the Lasting, and I attend to Him only.)
2. *Surah Fatiha* (The Opening — *Al-Qur'an* 1:1-7)
3. *Surah Ikhlas* (Sincerity — *Al-Qur'an* 1:1-4)
4. *Bismillah Hir-Rahman Nir-Rahim* (In the Name of Allah, the Most Gracious, the Most Beneficent)
5. *Subhanallah hay wal hamdo lillah hay wa lailaha illallah-ho wallah-o Akbar wala haula wala quwwata illa billah hil aliu-ul-Azim.* (Glory be to Allah (the Almighty) Who is Pure. All praise be to Allah (the Almighty) Who is Pure, the Exalted.

There is none worthy of worship except Allah (the Almighty) Who is the Most Great. There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah (the Almighty) Who is Exalted.)

6. *Ya-Hayyoo, ya-Qayyum berahmateka astaghet!* (O the Living, O the Lasting! I ask You for Your Blessing.)
7. *Allahummaghfirli warhamni wahdani wa aafeni warzuqni wajburni warfani.* (O Allah (the Almighty)! Forgive me, and have mercy on me, and grant me forgiveness, keep me in peace, and grant me sustenance. Do away with my deficiency and enhance my status and fortune.)
8. *Allah hummaghfir lilmomeneena wal momenat!* (O Allah (the Almighty)! Forgive the Muslim men and the Muslim women.)
9. *Subhanallah hay wa behamdayhee subhanallah hil Azimay wa behamdayhee astaghfirrullah.* (Glory be to Allah (the Almighty) Who alone is praiseworthy. Glory be to Allah (the Almighty) Who is Exalted and Who alone is praiseworthy. I ask for (His) forgiveness.)
10. *Allah-humma sallay ala Syedena Muhammadin wa ala aalay he wa iratay he bay adaday kullay maloominlaka, astaghfirullah hallazi la ilaha illa howal Hayyoo-ul-Qayyum wa aatoobo alaih.* (O Allah (the Almighty)! Send Your blessing on our Prophet Muhammad, his followers and his progeny as many times as the things You know. I ask forgiveness of Allah (the Almighty), except Whom there is none worthy of worship, the Living, the Lasting, and I attend to Him only.)
Rabbana Taqabbal Minna Innaka Ant-al-Samee-ul-Aleem. Amin! Amin! Amin! (Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower!)
11. Then raise your hands for supplication.

The congregation is over!

This brief congregation should be held daily in every house and my friends should inform me if they have fully complied with it.

May Allah the Almighty grant you recompense in both the worlds!

Our duty is to convey!

It is prayed that each and every nook and corner of every house should prosper with the remembrance of Allah the Almighty!

Ya-Hayyoo, ya-Qayyum Berahmateka Astaghet! (O the

Living, O the Lasting! I ask You for Your Blessing!)

Then talk about the religion of Islam for a few minutes.

Every day, at every sitting, say: "We have come into this world to earn for the world hereafter and nobody is to remain here for ever. Nor have we to come here again. We are a part of the chosen *Ummah* of all the *ummahs*.

May Allah the Almighty grant us to do and spread good. *Amin!*

May He grant us the ability to refrain from vices and to eradicate vices! *Amin!*

O Allah the Almighty! May the congregation of Your remembrance that is being held in the *Dar-ul-Ehsan* continue for ever and not discontinue even for a while!

Ya-Hayyoo, Ya-Qayyum!

Verily, the places become sacred because of the Remembrance of the Worshipped and the Master of the places.

Ya-Hayyoo, Ya-Qayyum!

654. THERE is no rivalry amongst the moths (lovers).

655. A MOTH is so much absorbed and engrossed in the grandeur of the Light (of Allah the Almighty) that it does not even know that there is any moth of the Light other than him.

656. THE LIGHT was lit, the moths began to encircle it madly but when they drew near, they could not bear the magnanimity of the beloved. Their wings burnt and they began to roll on the ground as if slaughtered. The light remained burning and smiling. When asked why (it was smiling), it said: "This is the practice of love since eternity."

657. WHENEVER love had to face death, it smiled, casting an eye in the eye of death and never heeded it.

658. LOVE shed tears only in separation, and shed tears to the full.

659. THIS is the practice of the moths. The condition of love of a *Momin* (pious man) is far superior to that (of the moth) and is beyond comprehension and is superior to all the superior.

660. WHEN, after the first covenant between Allah the Almighty and man, *Faqr* was sent to the world, love also accompanied it. Divine love accompanied it. Divine love is the guide to *Faqr* (ecstasy). It guides one in every matter, at every time and at every place. It always reminds the day of the original covenant, thus:

“This is your Master and this is your Worshipped. Prostrate before your Sustainer. Turning your face from all other sides, pay all your attention towards your Sustainer. Everything of yours is under the control and command of your Sustainer. Nobody can benefit you without the command of your Sustainer nor can harm you. Whatever has been granted to you by Allah the Almighty, nobody except Allah the Almighty can ever snatch it away from you. Anything which has not been given to you (by Him) can ever be given to you by anyone else. Remember your Sustainer and remember him profusely.

“During all talk say *Subhan Allah* (Allah the Glorious), *Alhamdulillah* (Praise be for Allah the Almighty), *Lailaha illallah* (there is no one to be worshipped except Allah the Almighty), and *Allah-o Akbar* (Allah the Almighty is Most Great). Give thanks for the benedictions of your Sustainer and you must do it. Your Sustainer is present with you and seeing you and it is your Sustainer Who is your Guardian and Helper. Your Sustainer is everything for you and nothing of yours is hidden from your Sustainer.”

Allah the Almighty is my Guardian, Allah the Almighty is my Helper,

Allah the Almighty is present with me, Allah the Almighty is seeing me,

Allah the Almighty is with me, and Allah the Almighty is the Best Guardian.

661. “HE is the beloved of your Sustainer, peace be upon him, the pious and perfect beloved, the best and glorious, pious and chaste, the last of all the prophets, the intercessor of the sinners, benefactor of all the worlds, light from the lustre of Allah the Almighty, and the most favoured (of Allah the Almighty). If he were not there, nothing would have been there, neither these heavens nor earth, nor moon, nor sun, nor anything else would have been there. Present recitations and salutations (to him)! The whole of the Universe was created for him, and from his light.”

The *Faqr* asked Allah the Almighty for the love of His beloved ﷺ and asked thus:

“O Allah the Almighty! May I be granted the love for Your beloved ﷺ *Ya-Hayyoo, ya-Qayyum!* — the sacred and the blessed love. *Amin!*”

662. THE MASTER of the masters, Syed Hasan Sanjri *alias* Ajmeri, may Allah the Almighty be pleased with him, held out his shirt flap for the love of the blessed ﷺ. He was granted complete love. *Mubarikun!* (O, the blessed!) *Mukarrimun!* (O, the noble!) *Musharrifun!* (O, the eminent!)

With the blessing of the love for the blessed ﷺ the whole of India accepted Islam — *Alhamdulillah!* (Allah the Almighty be praised!) In the face of the majesty of the love of the blessed ﷺ no Satan could hold any ground. Only love tore open the screen of *Wa Huwa maakun eina ma kuntum* (Wherever you may be, He is with you).

When he came to know of the mystery of the Living, Allah the Almighty, completely, he became independent of everything.

Alhamdulillah Hamdun Kasirun tayyebun mubarikun fee hay kuma yahibbu Rabbana war yareza. (Praise be for Allah (the Almighty), praises in abundance, chaste and blessed. Whatever is liked by our Sustainer and with whatever He is pleased.)

663. THEY are all accepted servants of Allah the Almighty. *Ma sha Allah!* (As it pleases Allah the Almighty!)

They are all the preachers of *Dawaht-o-Tabligh* of the religion of Islam of Allah the Almighty in one form or another.

Make it your duty to respect and honour them all and do not say anything disrespectful about the honour of any one of them. They are all superior (to them) and you are the well-wishing and praying servant of them all.

664. THIS is the creation of your Sustainer and this alone is your Sustainer's family. Do good to the creation but don't expect goodness in return. O Sustainer! May You grant me service for Your creation!

665. THE SUM TOTAL OF ALL THIS IS:

Devotion introduced the *Faqr* to the Creator and the creation saying: "He is your Sustainer. Prostrate before Him."

Hearing this he fell down prostrating.

"He ﷺ is the beloved of your Sustainer."

Hearing this, he spoke: "O Sustainer! Grant me the love for Your beloved ﷺ. *Amin!*"

"They are the accepted servants of your Sustainer. Respect and honour them all."

Hearing this, he never spoke a word against anybody.

"This is the creation of your Sustainer. And this is the family of your Sustainer. Do good to the family of your Sustainer!"

Hearing this, he received and wished: "O Sustainer! Grant me service to Your creation."

666. *WAHDAT AL-WAJUD WA AL-SHAHUD WA AL-AATUF:*

It is characteristic of human nature that man advertises knowledge which he does not even possess. Not content with that

he begins to write about it according to his own understanding and comprehension.

Likewise, I had an opportunity to study *Wahdat al-Wajud* (Unity of Being). I must say that I am not in the habit of criticising anybody's writing, but I would simply like to offer a few sentences about it. *Wahdat al-Wajud* is a stage (of mystical ecstasy) which is sent round the Earth by Allah the Almighty. *Wahdat al-Wajud wa al-Shahud wa al-Aatuf* is a state which is revealed to human beings by Allah the Almighty. This 'state' and the 'stage' were bestowed upon a few (maybe five or seven) people from the *Ummah* of the Prophet Muhammad ﷺ. This stage can be accomplished only with the Kindness and Beneficence of Allah the Almighty. In the field of *Salook*, there is no stricter, harder and more difficult stage than this.

The travellers' state changes and improves every moment. And none except the traveller is at all aware of this state and the stage so much so that it is, in fact, beyond anybody's guess. The accomplishment of this state does not last for two-four months but for years. The excellent and profitable blessing of this stage is the permanent audience of the Prophet ﷺ. No learned man of acquired knowledge can ever describe any part whatever of this stage.

Wa ma alaina illalbalagh! (Our duty is to convey!)

667. THIS STAGE was fully revealed to the venerable *Shaikh Mohyiddin Ibn al-Arabi*, may Allah the Almighty bless him. He described this stage so well that no one else could better the description.

The stage, as revealed to a person, may be comprehended but cannot be described just as one may smell the scent of a flower yet its fragrance cannot be seen. Also there are some tastes which may be felt but cannot be described.

In no era has the master of this stage said that everything is Allah the Almighty but instead that in everything there is Allah the Almighty. And this is the essence of this stage.

For years he wandered about. But when Allah the Almighty blessed him he crossed the valley of wonder peacefully and safely. Then whatever had happened to his body in the valley of astonishment he investigated it in the valley of comfort. This is termed as *Wahdat al-Shahud*.

The real meaning of *Tauheed* (unity of godhead) is only that there exists nothing at all except Allah the Almighty. The existence of everybody is sustained because of Allah the Almighty alone. No one has any power and control over anyone at all except with the Command of Allah the Almighty. Allah the Almighty is everything. Everything, under all circumstances, is helpless, sub-

servient, powerless and predestined. Everything exists and is sustained by the light of Allah the Almighty alone. In the whole of the Universe there is the light of Allah the Almighty. Nothing lacks the light of Allah the Almighty. Existence of everything in the Universe is (ordered) from Allah the Almighty and the light of Allah the Almighty is hidden in everything as sugar is hidden in the sugar-cane. As I have often said before the light of Allah the Almighty is reflected in everything contained in the Universe. The light that is in the blossoming rose is the same as the light contained in a dry blade of grass.

Believe this!

The whole of the Universe is only the commentary of the Eternal Will. Nothing has an existence of its own. It came forth as Allah the Almighty made it. It worked as He wished. The ups and downs, rises and falls, and vicissitudes of the time are all from Allah the Almighty and based on His Wisdom alone. Whatever happens and however it is happening in this world today is the Intention, Will and Command of Allah the Almighty. It is happening exactly as it ought to happen. Had it been subject to everyone's own will the administration of the Universe would have been in turmoil. The situation is that everything, animals, plants, minerals or deposits, are all subservient to the Power of Allah the Almighty. Not a particle can move and shift from one place to another without the Will of Allah the Almighty.

668. ALLAH THE ALMIGHTY made the day for work and the night for rest, so that people may rest after a day's toil. Had there been no night people would have continued to work without resting. The night's darkness forces a man to put aside his work and rest.

It is not everybody's duty to stay awake at night. Whoever wakes at night does it through some compulsion. Overpowered by his sickness, a patient cannot sleep. The patient's attendant is also compelled to remain awake. The attendant suffers more than the patient. If the patient considered his sickness a boon from Allah the Almighty and thanked Allah the Almighty, considering his sickness as a purification of his sins just as the furnace purifies the iron, then would the Blessing of Allah the Almighty prevail.

He may say:

Alhamdulillah-hay Rabb-ul-Alemeen Ala Qulle halin (Praise be to Allah the Almighty — Who is the Sustainer of the Worlds — in all circumstances.)

Similarly, if the attendant remains awake thinking about how he can serve the sick creatures of Allah the Almighty it too is a blessing. This waking would be included in the most exalted worship of Allah the Almighty.

The merchant awakes for a *Hilal* earning.

The agriculturalist stays awake in order to irrigate his fields or safeguard his crop from wild animals. These people do not stay awake every day, they do it only through compulsion.

Now I will give you an example of remaining awake. This incident holds an important position in the book of *Tariqat*.

Sohni was a potter's daughter. She woke at night to see Mehinwal, her beloved. She visited her beloved after crossing the river *Chenab* by swimming with the help of a pitcher. She also returned in the darkness of the night. This was her daily habit. One day her sister-in-law discovered that she was not at home at night. She followed her and saw everything that happened. Next day she went in to the riverside shrubbery and replaced the *pucca* (baked clay) pitcher with a pitcher of *kutchha* (unbaked) clay. When Sohni went to cross the river as usual, it was in flood. She picked up the pitcher and found it was made of *kutchha* clay.

The pitcher said: "I am *kutchha*. I have not gone through the stage of baking by burning in the furnace of devotion. I shall not be able to withstand the flood."

She did not pay any heed to it. Reciting *Bismillah* (With the Name of Allah) she picked it up. Lightning, thunder and the roaring of the river could not avert her from her intention, the intention of the daughter of a potter. As she was about to jump into the river, the river said: "You should not step into me. My waves have never spared anybody. If you jump into me you will die." The pitcher made of *kutchha* clay also expressed its helplessness and insisted upon the folly of this act. The river too tried to make her understand her foolishness. But the maiden's intention did not falter. Reciting the Name of Allah the Almighty and with the desire to see her beloved she jumped into the river. This was the extreme height of fondness. This intention of Sohni is unparalleled, and until the Day of Resurrection it will remain an important chapter of the Syllabus of *Tariqat*. In this world it is action that counts, not words. *Alhamdulillah hayoo-al-Qayyum!*

Even the thief wakes up at night. Although his waking leads everybody and his own soul to misfortune, yet the reward for a night's waking is such that an ordinary man who otherwise may earn three or four rupees after a day's hard work, obtains property worth thousands of rupees. The thief receives this reward, though a wrong one, by staying awake at night.

What can a sinful person (like myself) tell you about the events of each night? After sunset a court is held. There the details of

events are compiled. Another blissful court takes place in the heaven during the third portion of the night of which the Prophet ﷺ has said:

“During the remaining third of the night Allah the Almighty comes down to the sky near the earth every night and says: ‘Who is there asking for something so that I may meet his request? Who is there asking for forgiveness so that I may forgive him?’ ”

(Bukhari and Muslim)

In the Muslim tradition it is said thus:

“Then Allah the Almighty spreads open His hand of Grace and Beneficence and says: ‘Is there anyone who will give a loan to someone who is neither a faqir nor a cruel man? And until dawn, Allah the Almighty repeats those words.’ ”

(Mishkat Sharif Vol. I, No. 1144)

Allah the Almighty calls people and they remain asleep. Allah the Almighty calls: “Come to Me, My creatures. Ask anything of Me. I am the King of kings. My Treasury is full and I lack nothing. Ask anything of Me and I shall grant it to you. Ask and I shall give it to you. You may ask Me for everything in the whole world. None of the treasures would lack anything at all. After giving you all this what more could you ask for? Similarly, if the whole world asks for whatever it desires and at the same time I give everybody what they ask for, My treasures would still remain unaffected.”

If, after hearing this, a person still remains asleep what else can be said than to be sorry about the nature of that servant’s worship.

Allah the Almighty calls not once or twice but during the whole of the night and the man remains asleep continuously without any heed to any of his Sustainer’s Calls. The Master is calling His servant to come and ask for whatever he wants. The servant is so careless he does not answer a single Call. Why it happens is incomprehensible!

Allah the Almighty is *Karim*, the Bounteous. His calling of a person means His Call to all, not one in particular. If you feel in your heart a love for Allah the Almighty as you frequently proclaim:

لا مَطْلُوبُ إِلَّا مُوْهُ ، لَا مَتَّصِدُ إِلَّا مُوْهُ ، لَا مَوْجُودُ إِلَّا مُوْهُ-

La Matlub illahu! (I do not desire anyone except Allah the Almighty!)

La Maqsud illahu! (My object is nothing but Allah the Almighty!)

La Mujud illahu! (There is none in existence except Allah the Almighty!)

then the whole matter is pitiful and the aforementioned narration is fully applicable.

It is strange that the Master and Beloved should be calling, proclaiming His arrival and meeting time, yet the lover remains sleeping in spite of his claim to love Him and cares not for His presence.

Sohni fared a lot better than us when she jumped into the river absorbed in the love of a man. Our claim to love is all talk. We love sleeping but do not love Allah the Almighty. Had we loved Allah the Almighty fondness would definitely have compelled us to be ready after bathing, dressing, perfuming and preparing ourselves in many different ways to welcome the Master, the Beloved. But all this became an offering to sleep and the whole night was spent sleeping. You never presented yourself once. Alas! You did not come even once. Your Sustainer is eternally Just. He becomes happy at the slightest good act. His blessings are abundant. Had you been present every day you would have been appreciated, asked who you were, where you had come from, why you had come, who had sent you or who had called you here. And you would have answered: "I am one of Your ill-fated servants. I have come to make You happy, prostrate before You, and bring You round to whichever way pleases You. I have come to stay here. I have come determined, discarding all my own will and objections and to live here in whatever way You want me to live. I have brought no wish with me, bidding farewell to all my idle wishes, banishing and throwing away every bit of my 'being'. I have migrated from the village of 'Being' and come to Your Court full of aspirations; *Allahumma anta Rabbi Zuljalal wa al-Ikram!* (O Allah the Almighty! You are my Sustainer, the Majestic, the Kind!)

"O Allah the Almighty! You are my Sustainer, highly Exalted. I am the *faqir* at Your door only, asking for blessing from You only."

Then you should have said: "O Allah the Almighty! May You, with Your Bounty and Generosity, bestow this *faqir* of Yours with the best kind of Faith, *Tawakkul*, humility, morals and constancy! *Amin!*"

O Allah the Almighty! May my living in Your Universe be for You alone! And may this *faqir* of Yours breathe his last in Your path! *Amin!* May my soul depart from me to follow You in Your path! This *faqir* of Yours has no aspiration or desire at all except only that the *faqir* of Yours be granted the ability to perform Your *zikr and obediencl*! *Amin!*"

Having said it, you should have remained quiet, thus being

exalted with your head bowed in prostration.

Then he said in wonder: "You are a Great Sustainer with such a Great Court yet nobody from this large Universe is present."

No one ever asks anything of Allah the Almighty when Allah the Almighty calls, nobody asks. When the Court is over they arise from their slumbers. A person hardly, if at all, says his morning prayer. The day begins with bad talk, back-biting, grudges and other bad euphorisms instead of the incantation of the Praise of Allah the Almighty. Now, when the daylight breaks, they set off to give bad company to everyone, thus breaking their hearts.

If you wish for Allah the Almighty and you have in your heart love for Allah the Almighty as you claim, then have you never given a thought to the fact that when the beloved comes to the lover he never remains asleep? No lover ever sleeps at such times.

O My son! Do not drink tea to keep you awake. Nor should you try any other means. To remain awake, it is important that after the late evening prayer no unnecessary conversation is made. Instead one should go to bed immediately. *Ma sha Allah!* (As it pleases Allah the Almighty!)

It is hoped that the eyes will open at the right time. Whoever stays awake the whole night, is surrounded by a specific composure in the morning. Allah the Almighty attends to this, His servant's heart, in a generous manner. His physical appearance becomes that of one who has got up after a whole night's sleep in a soft and warm bed. And he is granted a sacred meal. There lies on his heart the Bounteous hand of Allah the Almighty. He becomes satisfied and never falters. The Bounty of Allah the Almighty is poured on to him and Blessings abound. *Ma sha Allah!* (As it pleases Allah the Almighty!) The attention of Allah the Almighty, the Generous, to someone is a Great Bounty from Allah the Almighty.

669. *THE LAST MESSAGE in the Last Address at the Farewell Pilgrimage of the Last Prophet ﷺ of the Last Ummah is the Invitation to and Spread of the Faith of Islam of Allah the Almighty.*

670. O KING! Because of the test You have laid on us, non-Muslim nations have found the opportunity to conspire against Islam. You put us to the test and we fail to reach the standard. People ridicule us and, ashamed as we are, we do not come forth (into the field).

*Today should be the time for victory, not examination.
For what and why are we, the destitutes, being put to the test?*

Please write on the small corner of the Empyrean or Exalted Throne about us that we may not return from this field on any account. And we will stay in this field no matter what You may provide. Nor shall we turn our backs on anybody in the field. We cannot conquer this field. Without Your Grace and Help no one can win. The field has been warmed up. Send Your complete Blessings and Grace too, the complete Grace. *Amin!* The field grows warmer still. It is waiting for Help from You. For whom is Your Help? What else is it for, if not for Islam? People are ridiculing Your Islam. Why are You, Your Grace, not growing indignant? Even now, we pin our hopes on Your Conquest and Victory. And we are satisfying ourselves by saying this delay is Wisdom on Your part. It has been delayed too long. This is the *Call of the Time* which must be heard at once!

Berahmateka Astagheh! (May is be answered immediately!)

671. THE PRACTICE that does not profit Islam, does not appreciably profit the practitioner either.

672. NOBODY, not even Satan, repudiates Allah the Almighty.

Every atheist refutes the Faith of Allah the Almighty and the Prophet ﷺ of Allah the Almighty.

May Allah the Almighty bless us with the ability to spread in His world, His religion of Islam and the character and splendour of His beloved Prophet Muhammad ﷺ.

673. FORGIVE EVERYONE'S FAULTS.

Don't wreak vengeance on anyone.

The taste, delicacy and grandeur that are in forgiveness are not in vengeance. It is not considered brave for anybody to wreak vengeance on anyone. On the other hand tolerance, forgiveness, patience and silence are works of great valour.

No matter how much someone exceeds the limits, forgive him, be patient, and do not say anything to him. No doubt, this is the best kind of revenge.

Ya-Hayyoo, ya-Qayyum!

You reap goodness from goodness. To whomsoever you do good, you will reap goodness. Allah the Almighty, the Sustainer of the Worlds, says: "*Verily, there is no return for virtue except virtue.*" (Forgive someone and reap the virtue.)

674. SERVE HUMANITY, but do not expect any service. This is the best prize.

675. A MAN desirous of performing miracles does not desire

Allah the Almighty. Whoever is desirous of Allah the Almighty desires only Allah the Almighty. Nor is he interested in any status, stage or position.

Throughout the history of *Faqr* (saintliness), no true *faqir* has ever requested his *Shaikh* for any status except obedience to him for ever. He says: "Watching you is my *Hajj* and nearness to you is my goal."

He presents himself in the audience of the *Shaikh* as did the Companions in the audience of the Prophet ﷺ. They resign everything after handing themselves over to their *Shaikh*. The *Shaikh* is a dyer. He blends in the colour he wants.

676. IN the garden there are all kinds of plants bearing fruit and flowers, providing shade and producing thorns. Sometimes the gales and storms uproot plants and break some of them. But in spite of all these accidents the garden remains green. If one plant is uprooted many more and better ones grow up in its place.

677. KNOWLEDGE of the Hadith of the Beloved Prophet,

ﷺ

If Allah the Almighty, with His special Kindness and Blessing, grants him the ability to acquire the knowledge of the *Hadith* of His Beloved Prophet ﷺ and practise it through constancy, then be aware that He grants him everything, the keys to all His Treasures, everything, leaving nothing out. And this is the extent of His Grace.

The learned men of the knowledge of the *Hadith* are very many. But to find a practising man is like finding fruit out of season.

Allah the Almighty keeps the anonymous *faqir* — followers of the *Sunnah* of the beloved Prophet ﷺ hidden in the sacred folds, just as the kings keep their highly precious pearls in the royal treasures.

O My companion! Everything is in it and in it alone. This is the key to the *Holy Qur'an* without which nobody at all can fully understand it. In it alone lies the Might, the Height, the Meeting and Perfection, the Wisdom, the *Faqr* and the Philosophy.

678. THE SENSE OF HONOUR of a Muslim holds the first rank in the whole world. And no indignant person can sit still until he has had the revenge of his dishonour and degradation.

This is, in fact, the resolution of the indignant.

Throughout the centuries people have chronicled the history of the world, and with their blood the lines on the geographical maps are drawn. The student of geography poses a question to the student of history. Which people of which periods decorated with

their blood the drawing up of the map of his country and its nation, and who were the people who offered their bones and blood in this skyscraper of a country?

Time is calling once again for us to learn a lesson from the exigencies of the past, to fall into fresh lines and recoup our lost honour. If we wait for the future generation to grow old, how will you blot out this stain? O Allah the Almighty! Grant us the ability, unite us at one centre, and grant us the ability to strive to achieve our goal.

Indignant about the humiliation of a Muslim girl, Muhammad bin Qasim, an eighteen-year-old youth, came to the Indus like a thunderbolt to listen to her complaint. He laid the foundations of Islam in the Indian sub-Continent. Thus Islam came to India through a sense of honour. This alone spread it. This alone is its guardian.

679. THE FRIEND OF A FRIEND is a friend and the enemy, an enemy.

680. THE WORK that is done to benefit humanity and is devoid of any ulterior motives, amounts to goodness. Some goodness is such and is so great that it annihilates all the bad deeds. Similarly, some bad deeds are so bad that they burn to ashes the whole of one's good deeds.

681. WHATEVER is spent in the path of Allah the Almighty, however small, reaps benefits. No money ever diminishes if it is spent in the path of Allah the Almighty.

Allah the Almighty is *Ghani-al-Maghani* (The Generous of all the generous),

Karim-al-Affaww (The Kind Forgiver), and

Karim-al-Naseer (The Best Helper).

Acceptance of a small thing, brings His Blessings upon one's assets.

682. A GOOD WAY to "Invite and Encourage the Spread" of the religion of Islam is through the mosque, the House of Allah the Almighty. Whichever mosque you wish to enter, enter it after reciting *Allahumma fatakh lee abwaba rahmeteka!* (O Allah the Almighty! Open the doors of Your blessings!)

Say only a few sentences after the prayer, directed by the order of Allah the Almighty we have come to tell you what we know of Islam. May we be permitted to speak?

If permission is given, *Alhamdulillah!* If not, question once again thus: "We want to know merely why there is no permission to speak in the mosque. We pose this question to find out if we

lack anything because of which permission to speak in the light of the *Holy Qur'an* and the *Hadith* cannot be granted."

Remembering the Name of Allah the Almighty step out of the House of Allah the Almighty. Outside the mosque say this prayer: "O Allah the Almighty! We, the sinful servants of Yours, have come out of our houses at the order of You and Your beloved Prophet ﷺ to preach the religion of Islam. Now we have also been turned out of Your House. *Alhamdulillah!* This matter brings all profits and goodness for us. Even though our skins are peeled off in Your way, it is still beneficial. Nothing, that belongs to us, is harmed. And this is our best trade. Yet Your Islam and those who follow Islam are certainly tired of this behaviour. This administration of the mosque may sow the seeds of dissatisfaction in the hearts of the young." When they left, those who threw them out, smiled at their success though it was a time of crying and learning. Was it the time to laugh? The servants of Allah the Almighty, who had set out in the path of Allah the Almighty and for the sake of Allah the Almighty were driven out of the House of Allah the Almighty. Is it the place to laugh? No, not at all. O people of Allah the Almighty! Fear Allah the Almighty! Do not drive the servants of Allah the Almighty from the House of Allah the Almighty. Do not stop them from performing *zikr* and preaching. The youth were prevented from performing *zikr*. Not only that, they were driven out of the mosque. A flamboyant graduate of the day, whom nobody could control, controlled himself for the sake of Allah the Almighty. O Allah the Almighty! If You do not reform the administration of Your House it is feared that the desire of the budding youths of the *Ummah* of Your Beloved ﷺ which is there in their hearts to freshen the *Deen*, may change into contempt. The behaviour of Your house may cool down the enthusiasm of the hearts of the youths!

683. AT the very first attempt at liberation, the chain of slavery was broken in pieces.

If the soul is free, the prison of the body means nothing.

If the soul is enslaved, it is worse than Hell even though the body be free.

O people of the enslaved country (Indian sub-Continent)! Devotees of liberation have always spent their first day of independence in prison.—(1945 C.E.)

684. O BEAUTIFUL PEOPLE OF THE WORLD! There is no need of chains if a lock of hair enslaves you.

If putting chains round your well-wishers is not cruelty, then what is it?

685. BILAL, may Allah the Almighty bless him, was the slave of the lock of beauty (of the Prophet Muhammad ﷺ and 'he' was the slave of the Royal Highness, Allah the Almighty.

686. ACCOMPLISHMENT OF EVERYTHING is dependent on one's determination. When a man resolves firmly to do a job, Allah the Almighty takes him on to its accomplishment.

687. THE SERVANTS of Allah the Almighty never receive any earnings for themselves. Nor do they work for a livelihood. They work on jobs requiring thought for Allah the Almighty and His servants. They never accept any wages or gifts for it.

Alhamdulillahayoo-al-Qayyum! (All praise be to Allah (the Almighty) Who is Living and Lasting!)

688. THEY never become owners of anything at all. They consider that all they have received from Allah the Almighty for their use, both property and heritage, belongs to Allah the Almighty alone and then they use it. But, they do not claim the ownership of anything at all.

They consider all wealth and countries belong to Allah the Almighty and keep away from all kinds of wealth and ownership.

Whatever they possess is on the palms of their hands but not in their hearts. They keep their hearts clear of everything.

And this is why these people are called *Sufis* (saints).

They keep the room of their heart free for Allah the Almighty.

They are fully informed of their souls.

They do not allow any of its wrong desires to rise up. They despise and keep it under control.

Let me tell you a story of one of the servants of Allah the Almighty:

A man asked his *Shaikh* to help him to find an accepted man of Allah the Almighty. He told him of such a person's whereabouts. He saw him carrying on his head some wood to sell in a bazaar. A policeman called him and enquired: "How much would you charge for this faggot of wood?"

He said: "Three Annas."

At this the policeman hit him with his stick and said: "Have one and a half Annas and give the faggot to me."

At this, the man sold it to him for one and a half Annas. Then he set off to his house. This man followed him.

The man's wife asked: "How much money have you brought?"

He answered: "One and a half Annas."

At this she was very angry, scolded him and said: "I

told you to sell it for three Annas. Why did you sell it for one and a half Annas?"

The observer asked him: "You are a man of high status. Why is this treatment offered to you?"

He replied: "She is my wife. She serves me. When I go out I ask her advice. I bring the money she asks for. When I don't bring the correct money this happens. I do not take ill of her treatment because she has freed me completely for the jobs of Allah the Almighty. She never interferes with any of my other jobs. I am obliged to her. Therefore I do not take such small things to heart!"

We are all *qal* (speech) but they possessed *hal* (ecstasy). They acted but did not talk. We talk but do not act. Our state of affairs is different from theirs. We do not possess any of the characteristics of our ancestors. Nor have we any real character. In the circumstances, what continuity of anybody's position can there be and for how long?

These circumstances of ours wait only for the Blessings of Allah the Almighty. May Allah the Almighty grant us practice of the knowledge and constancy of the practice! *Amin!* Otherwise how long can these trembling walls last? *Wa ma alaina illalbalagh!* (Our duty is to convey!)

689. ORGANISATION AND DISCIPLINE mean that everything should have a proper place and be in its appointed place.

690. WHICHEVER task abounds in sincerity cannot fail. Sincerity means purification from all sorts of impurities! Failure, which is an impurity, disappears in the face of sincerity.

691. SINCERITY is a fortress of respect which never allows it to exceed any limits. And informality breaks all limits of respect.

692. 'SELF' is not your commander but a subordinate. Keep your 'self' under your thumb and control.

693. EVERYBODY'S HEART is the centre of some form of activity at all times. Satan occupies his trench near the heart. He has only one goal, that of leading mankind astray from the Commands of Allah the Almighty.

And he continually does his best to fulfil that aim. People are unaware of it. But he is completely aware of all people at all times. He watches everybody and lies in wait.

694. THE 'SELF' is even nearer to you than Satan.

Every 'self' is desirous of delicacies, comfort, pedantry and fame. It comes with requests of one or another desire in all the circumstances and at all times. It forces the heart till it yields to what it wants. Until and unless its desire is met, it remains insisting. By the side of the heart lives an angel who keeps calling man to the obedience of Allah the Almighty. It guides towards Allah the Almighty in all circumstances. It prays, warns and saves from evil and Satan. It never lets fall, but holds whilst faltering, as if it is the *skina* (tranquillity) of the chest.

The heart of a man of heart is the centre of manifestations of Allah the Almighty. And no heart is free from manifestations. There are two kinds of *tajalliyat* (manifestations), *Jalali* (Divine Majesty) and *Jamali* (Divine Beauty). And they do not always remain the same. Sometimes they change many times in a day. This time the man is, in other words, in the attendance of Allah the Almighty. Satan cannot come near him. No feat of Satan can work on him. Even then it remains in hiding so that at the slightest opportunity he may work on him. The 'self' cannot stand up to the manifestations of Allah the Almighty. It becomes weak and disappointed. When it is sure its desire cannot be fulfilled, it surrenders its weapons, and puts up its hands. It unites, meets and aligns with the soul till there remains no desire or wish. And this is the highest stage of mankind. In other words it becomes satisfied and happy with the Will of Allah the Almighty at all times. Otherwise, no 'self' can ever be satisfied by any means.

695. MAJESTY AND HIGHNESS and the manifestations of the Royal Grandeur are based on the Divine Wisdom. A poor fellow, like myself, can neither comprehend nor withstand it. And when the Sustainer of the Empyrean or Exalted Throne reflects Himself in the tiny heart of man, O my Allah the Almighty, a person cannot bear the Royal Magnificence. He begins to tremble, sweats, his throat is dry with fear, the heart collapses, and there remains no strength to stand, and this fear is because of respect and not awe.

696. THE KNOWLEDGE of the *Hadith* of the Beloved Prophet ﷺ :

The *Hadith* (which is) the sayings of the beloved Prophet of Allah the Almighty ﷺ is the eternal lesson and the life capital of the devotees. Its absence or plunder is equivalent only to death. Its loss is also death. The *Sunnah* or practice depends on the *Hadith* which is the mother of *Sunnah*. A *Sunnah* is a Blessing (of Allah the Almighty). This Blessing is far heavier than all the blessings of the world.

No blessing of the world at all can equal any of the Blessing of the *Sunnah*. Self-mortification and contemplation of the revered mystics, no matter how grand they may be, cannot equal even the smallest *Sunnah*.

In the field of *State and Acceptability*, the importance that is commanded by the practice of the *Sunnah*, is not attached to anything else at all.

Supplication of Bilal, may Allah the Almighty bless him, and love of Awais, may Allah the Almighty bless him, were the result of the blessing of the *noor* (light) from the practice of the *Sunnah*.

Simplicity and Equality is the reality of the *Sunnah* of the Prophet Muhammad ﷺ .

697. THE FLOWERS of love flourish in bowls of eyes and are watered within the safe protection of eyelids.

698. ISLAM IS THE TRUTH:

And the Truth is there to wipe out and not to be wiped out; to suppress and not to be suppressed; to flatten and not to be flattened.

Wa ma alaina illalbalagh! (Our duty is to convey!)

699. UNTIL and unless all the guitar strings are tuned completely music cannot be played.

This is also true of one's soul.

Until and unless one's body and soul are organised according to the will of the Master the *Salik* cannot achieve any good. Nor does anybody's effort bring any results.

When *Khawaj Moin-ud-Din*, may Allah the Almighty bless him, became organised, from Medina (Saudi Arabia) he reached Ajmer (India) quicker than the fast train. Neither mountain, ocean, woods, nor deserts could interfere with him on the way. And we are dependent on transport. We dare not take a single step.

Similarly, my master, *Sabir of Kalyar*, may Allah the Almighty bless him, served in the kitchen of his maternal uncle, the revered *Farid-ud-Din Masud*, may Allah the Almighty bless him, for twelve years. He served food to the guests but he himself did not eat at all. For a long period he stood by the branch of a *Goolar* tree (a wild fig tree) in a state of deep ecstatic absorption.

We, indeed, wasted our time for nothing.

To live like this is, in fact, not living.

And to die in this way is not an appropriate form of dying.

May Allah the Almighty make up our deficiencies to the full for the sake of His Beloved ﷺ and grant us an enviable life.

Ya-Hayyoo, ya-Qayyum! Amin!

In such circumstances the following prayer is fully applicable.

Recite it profusely. And benefit yourself by studying the benefits and blessings of the prayer.

اللَّهُمَّ اهْبِطْ بِي وَأَهْدِنِي وَعَافِنِي وَأَنْزِلْنِي وَأَجِبْنِي وَأَرْضِنِي ط آمين

Allah-hummagfirli wa-Rahamni wa-Ahdeni, wa-Aafeni war 'Zuqni wa'jBurni war'Fani! Amin!

“O Allah the Almighty! Forgive me, and have mercy on me, and grant me forgiveness, keep me in peace, and grant me sustenance. Do away with my deficiency, and enhance my status and fortune!” *Amin! Ya-Hayyoo, ya-Qayyum!*

In other words, ask for all things, both heavenly and worldly (of Allah the Almighty only).

700. THE COWARDICE OF A JACKAL is known throughout the world. But a she-jackal possesses the bravery of a lion when protecting her children.

701. IS it not time for Muslims to be ashamed of the research books such as *Al-Manjad*, *Miftah Kanuz al-Sunnate*, *Najum al-Farqan Fee Itraf al-Qur'an*, etc., which are compiled by Germans and Englishmen? All our time has been wasted in debates.

702. HAD we considered that knowledge of our religion is enough and superior to all other knowledge, we would have taught our budding young ones a complete knowledge of the religion. And then they could have done this job which Englishmen have done.

703. IF a person has never received anything from anyone, been turned away empty-handed from every door, being eternally unlucky, even then he should not have lost hope. The knowledge of the *Hadith* is the *maida* (fountain) of the most exalted beloved of Allah the Almighty ﷺ.

If a person holds out his shirt flap, Allah the Almighty will pour into it His Blessings. The medicant will never turn away from this *maida* empty-handed.

704. “O DWELLERS OF THE DESERT! What are you doing in such scorching heat? Why don't you sit in a place where you can have peace of mind?”

“I am simply wandering about to see what Satan is doing here and what form he takes.”

705. NO PLACE and no person in the world is completely protected from Satan.

706. PERCEPTION is the primary stage of the perfection of love.

707. WHEN heart, spirit and 'self' unite together at a centre, they create perception, then the pictures of perception become a reality. Consequently, human activities of pleasant and unpleasant form result from a proportionate or unproportionate mixture of these three components. For instance:

- (a) If a person sees in his physical desires, feelings of his heart which result from his observations of this bright world and is charmed by the transitory pomp and show, then hateful acts are committed in spite of repeated warnings from the pricking of his conscience, the guardian of the spirit. At such times the spirit, having been weakened, unites with the 'self' and heart.
- (b) If a person acts upon the instructions of his conscience, the guardian of the spirit, having brought the occurrences of the heart under the control of an organised 'self' (i.e., the 'self' whose desires are disciplined), then good deeds are performed. At this time also are united the spirit, the heart and the 'self'.

708. NO WORLDLY GREED or any fear could ever tempt or overawe any *faqir*. When riches came before him, he turned his face away. And when wealth came, he spat at it. *Allah! Allah!*

No worldly scene could ever influence him. Nor could he be sold in any bazaar!

Sultan Ibrahim Aadham Balkhi went hunting in a salubrious forest. He saw an old fort. He entered it and saw an irregular pile of bricks. When he picked these bricks up, he saw that a treasure was buried underneath them. He thought he must give it away to some poor man. He came out and saw a poor man nearby collecting twigs. He called out to him and said: "Come along with me. I'll show you the whereabouts of a treasure which you could take home and spend your life in comfort and ease."

The old woodcutter replied: "O Sir! Only you may take it home. Only you might need it. I don't need it at all. I have known about it since my childhood days."

Hearing this, *Sultan Ibrahim Aadham Balkhi* felt extremely overawed and ashamed, lowered his gaze, and thought it over. "This woodcutter has certainly won the day. In fact, this woodcutter deserves to be king for I am only the slave of greed in spite of being the king."

As he thought about it over and over again, more and more mysteries and designs of life were manifested to him. This and many more things, educational and advisory, were, eventually, responsible for his renunciation of his empire.

709. COTTON BOLL:

The day he set out in the blessed name of Allah the Almighty he passed by a cotton field. The plants were in flower. He picked one up and looking at it carefully, he said: "What an attractive colour you are! But you won't keep it long." Similarly, he repeated this throughout the day until evening. When he smelt it in the evening, it had no fragrance. Then he addressed the flower thus: "O flower! You have charm, affectation, an air, and decorum too. You have everything except perfume. You brought everything but why did you come without perfume? Perhaps you were not aware that in this world colour without perfume is unacceptable, though perfume without colour is acceptable."

At this it became disconcerted, and said: "Haven't you given a thought to the transitory nature of perfume? I cry at his state. The moment the flower blossomed it was offered to a princess. She smelt some, put some in her hair, threw some away, made some into a necklace, then after a few hours took them off and threw them away. When I saw the perfume of the bud so disgraced and dishonoured, I became independent of perfume. I have not brought perfume but a small bundle with me. In this small bundle are contained royal robes, a princess's scarf, a *faqir's* garment, a learned man's cloak, a holy warrior's shield, and everybody's uniform. Nobody in the world is independent of my small bundle, though I am independent of all of them. I am the cover for the whole of mankind, and it is contained in a small bundle. At no time are they independent of me. I am worn, decorated, and made a point of display in a person's honour. The perfume, that you say is popular, is sprinkled on me and soaked into me. I possess only a small bundle. Had I possessed perfume too the gardener would have plundered my orchard, while I, with my bundle, would never have reached my goal in peace."

710. ALL kinds of cheating, treachery, dodging, misleading, lies and struggles are carried out for two *chuppatis* only, even though eating is one's birthright. Nobody is deprived of it. Everybody gets the food. Nobody goes to bed hungry. A simple *chuppatti* is better in all respects than pudding and *pilao* (brown fried rice). It is easily available, prepared and digested. It is responsible for strength and vigour, while fatty foods are truly delicious but are difficult to obtain and digest.

711. O MUSLIM! O Guardian of the *Ummah!* The *Ummah* desires to see your ingenuity of truthfulness, justice, valour, nobility, beneficence. Settle in the field of good and offer an example of life.

Kun (the Command meaning 'be done') of Allah the Almighty is restless to watch the completion of your determination. Haven't you ever given a thought to the fact that you are the vicegerant of Allah the Almighty on earth — the Caliph of Allah the Almighty. By making you His Caliph He exalted your 'state' and 'stage' above all. And this *Caliphate* is the limit of His Beneficence. You don't value it as if you are unaware of it. Adam, peace of Allah the Almighty be upon him, was, indeed, your grandfather, before whom the angels prostrated: the Archangel Gabriel did, Michael did and so did Izrael.

Without fail, the son inherits the father's property. Why did you not take it? You had better search for this inheritance. In whatever way you are able, secure it. Making up your mind is, in fact, the Will of Allah the Almighty. Indeed, there were days when you had no will of your own! Your will was only the Will of Allah the Almighty. Both His Will and your will were the same. The Will of Allah the Almighty was happy with you. Whenever you resolved upon something you did it well. You did not leave any intent unfulfilled. Your determination was absolute, unshaken and always effective. No barrier ever interfered with you along the way. You succeeded wherever you went. These mountains meant nothing in the face of firm resolution. No mountains could hinder your way. An ocean was nothing more than a cupful of water in the face of your determination.

O Muslim youth! As long as you lived in the world for Allah the Almighty, the whole world and the universe lived for you. But since you have lived only for the world, nobody and nothing remains yours. This alone is your degradation and dishonour. The torn pages of your tradition are all over the *Ummah's* orchard. Put them together, and read those writings which say that whenever anybody challenged Islam and Islam called you, you arose smilingly and bemused and thundered at the enemies like a Divine calamity. You were hanged for the sake of Islam. You lay restless on the hot deserts and the red hot coals, jumped into the rivers, encountered mountains, smiled at ordeal, had your skin peeled off, yet never allowed this dishonour of Islam.

Surprisingly, today, you do not move at all. Today you yourself have torn your unity to pieces. Why doesn't your blood boil at the dishonour and humiliation of the *Ummah*? Alas! None of the character has remained.

As long as you lived for Allah, victory and success accompanied you and came into your hands. You conquered wherever you went, never beaten, never defeated! The Almighty Allah's *Kun* remained fond of you and restless for the completion of your determination. After all, the *Kun* is for you. And you are unaware of it. In whichever field you cried *Allah-o Akbar* (God is Most

Great) the field trembled. In no battlefield did you fear anything but Allah the Almighty. This alone was your conscience, pride and chivalry.

To fear anyone except Allah the Almighty is *shirk* (polytheism) in *fatwah* and *kufr* in *taqwah*. You had not pinned your hopes on anybody but considered this as a dishonour and humiliation.

The spiritual angels used to guard your door. Today the devils are frightening and threatening you.

The world, that is today's leader for you used to be the servant of your slaves. Is this the dignity which you never tire of praising?

This, alas, is no drinking and eating but a mirage and deception. And everybody is in its grip.

712. THE WATCHMAN never sleeps at night.

No precaution can ever save him from death. Death has an appointed time. No living soul can ever die before this time even though the whole world might be bent on killing him. When the appointed time arrives nobody can stop it at all. Our guard forces exist only because of the weakness of our *Faith*.

Otherwise, nobody would die before their time even though he keeps no guards, and in the city of the enemy. When the time for his death comes he cannot survive. Nor can he be saved.

Ya-Hayyoo, ya-Qayyum!

Here is an incident which took place during the Caliphate of Umar, may Allah be pleased with him:

Khalid bin Walid was marching through Syria flying the flag of victory. On the way they came to a fort where the inhabitants confined themselves when they heard the news of the approaching Muslims. The Muslims besieged it. A few days passed. One day, the door of the fort opened suddenly and a delegation of priests and city elders appeared and asked for *Khalid bin Walid*. On being shown to him, they expressed their intentions for peace negotiations. During the conversation they revealed that they had promised their people that they would kill themselves rather than return if they failed in their intention. Then they also showed him a vial containing a deadly poison.

As soon as *Khalid bin Walid* heard this, he said: "May I have a look at the vial?"

They said: "Why not! But take care, because a few drops of this fatal poison are enough to kill thousands of people."

Whilst talking, *Khalid bin Walid* took off its lid and reciting *Bismillah* (With the Name of Allah) drank it.

At this, they were all astounded, believing that soon he

would fall and die. But *Khalid* apparently in great comfort remained totally absorbed in conversation with them.

The priests were awestruck. They were speechless. They wondered whether Muslims were human beings or *jinni*.

At long last they remarked: "This deadly poison was enough to kill the whole of your troops, yet it has shown no effect on you. Why did you take this risk?"

Hazrat *Khalid* said: "This is the basic difference between my *Faith* and yours. You are unaware of the real meanings of life and death. You consider that your death can be brought about by this vial of poison. But we believe that life and death are brought about by the Divine Power of Allah the Almighty alone. There is an appointed time for death and this can neither be brought forward nor postponed."

The living example of *Khalid* completed a task which all the swords of the troops could not achieve. There and then they accepted Islam. *Ya-Hayyoo, ya-Qayyum!* All power and wisdom is helpless and weak in the face of death. Had power and wisdom anything to do with the affairs of death, kings and wise men would never have died.

713. AS we hold the first position in *maasiyyat* (commission of sins), may it also be in piety! *Amin!*

714. MAY, with the waves of Your *Noor*, the earthly and perishable bodies of Your *Faqirs* be full of spirit and everlasting life.

715. UNDUE INFLUENCE is the sister of bribery.

Judiciary is judiciary, never listening to anybody nor being influenced by anyone.

716. A JUDGE is he who is fully endowed with the qualities of justice, not discriminating between his relations and strangers. When seated on the judgement seat, he dispenses justice to his friends and strangers alike on the same scale telling those who would try to exert undue influence that the prestige of the country is dependent upon justice and justice is dependent upon neutrality.

717. FIRSTLY, Allah the Almighty created the Heaven. Then He established the scale and ordered their balance without the slightest deficiency. Then He made the earth. Judiciary is a scale. May no verdict ever be given under any influence whatsoever and may every verdict be given in the case of friend or stranger according to the facts.

718. JUDICIARY does not distinguish between the friend and the stranger, not even between a true Muslim and an infidel.

719. THERE are two pans to a scale. Let there be the weights of justice in both the pans and no influence whatever from anybody in either.

720. PEOPLE complained to Umar, may Allah the Almighty be pleased with him, that the drainpipe of Abbas's house hung over the yard of the Prophet's Mosque and this splashed the worshippers' clothes, therefore the pipe ought to be removed. Umar, may Allah the Almighty be pleased with him, had the drainpipe removed without asking Ibn Abbas because the complaint was justified on the grounds of people's convenience and respect owed to the Prophet's Mosque.

Ibn Abbas complained to Umar, may Allah the Almighty be pleased with him: "O Umar, the *Amir-ul-Momeneen!* Do you know that the drainpipe you have had removed was laid by the Prophet ﷺ with his own sacred hands? You have, indeed, gone too far by having it removed."

Hearing this, Umar, may Allah the Almighty be pleased with him, began to tremble, sat on the ground and said: "Climb up on to my shoulders and set this drainpipe back where it belongs."

As they worked, he kept saying: "You won't find such a good ladder in the whole of Medina."

721. *SHER SHAH SURI* was a ruler of India. One day his son passed through the bazaar riding on an elephant. He saw a woman taking a bath on a roof. The prince stopped his elephant and roguishly threw a flower at the woman, then passed by. This woman's husband, a poor woodcutter, came home in the evening and found his wife upset and depressed. On enquiring, she told the whole story of the prince to her husband. The woodcutter became infuriated. Next morning he took his wife to Sher Shah Suri's court, complained to him and demanded justice. The Emperor listened to the complaint and called for the prince. When questioned he lowered his head in shame. This act revealed his confession to the crime.

Sher Shah Suri ordered that the wife of the prince should take a bath on the roof as the other lady had done and the woodcutter should be put on the back of the elephant and allowed to throw a flower at the princess.

Such were the justices and the judiciary.

722. WHEN people dispense justice on earth, Allah the Almighty sends His Blessings. Ask Allah the Almighty for His

Blessings and justice from the people, but do not ask for justice from Allah the Almighty and blessings from the people.

723. THERE ARE TWO STAGES OF *FAQR*, the profane and the real. Profane people are appointed at the profane stage, and the true people are appointed at the real stage.

The real stage extends to the godhead.

724. WHENEVER the desirous met the desired, he met him alone and in seclusion. The desirous only became aware of the desired by meeting the desired. Nobody ever disclosed what happened between them in secret.

725. THE WHOLE CONVERSATION between the desirous and the desired is confined to them alone. No third person is ever aware of it.

726. WHEN the desirous sets out in the desire of the desired, he wanders far. When he comes out of the lost tracks of his wanderings, he becomes satisfied and also silent, having discovered the secrets of the Universe.

Ya-Hayyoo, ya-Qayyum!

Whatever he sees is secret and sacred between him and Allah the Almighty. To whom will he tell his secret? How and what will he reveal?

727. EVERY STATUS and all things in the Universe are momentary, perishable and short-spanned. Nothing lasts for ever.

All stages, rank and wealth are temporary, perishable and a deception of sight. Everything belongs to Allah the Almighty and is for Allah the Almighty. Whenever He chooses He grants and takes away whatever He pleases to and from whoever He desires.

Nobody owns anything at all. Nor has he any power over it.

Everybody is helpless, powerless, weak, meek, friendless, ignorant, destitute and downtrodden. He has no power whatever to do anything at all at his will. The hair of his forehead is caught and chained by two fingers of Allah the Almighty. Except at the Will of Allah the Almighty he has no power to move at all. Nothing is under his control.

Only he regards himself as an important person. In actual fact he is nobody.

Let me present another fact:

He has on him a precious thing.

That is his *Breath*. And everything of his is hidden in this *Breath*.

I can tell you more:

Allah the Almighty in Whose search you and we are wandering from place to place, is, in fact, hidden in this *Breath*. Whoever discovered Allah the Almighty at whatever time discovered Him hidden only in the folds of this *Breath*.

Yet more:

Whether you find Him or not, you must be in the forefront of the search.

Haven't you given it a thought!

When *Breath* expires, everything expires.

Breath is colourless, odourless, without any physique and direction. And these Qualities are also those of Allah the Almighty.

728. THE HORSE whose bridles are not held tight by the rider, will not run fast. You can be sure that the rider is holding the bridles firmly if the horse is galloping quickly.

The horse whose bridles are left loose will never run fast.

729. THE KITE flies with support from the string. If the string is cut off the wind does not spare it for a single moment. It sways, falls and perishes.

730. THE REALITY of the *state* and the *stage* in the field of *salook* is (the practice of) *Shariat*.

The *Tariqat*, the *Haqiqat*, and the *Ma'rifat* are its foliage. And the practice of the *Shariat* is diametrically opposed to (the mean desires of) the 'self'.

731. SELF-MORTIFICATION, piety and discipline are different 'stages' and 'statuses' of the practice of the *Shariat*.

Whoever frees himself from the Shariat becomes a wanderer.

732. *KHULAFAR-RASHIDON* (the Caliphs of Rashidin) were the rulers and leaders of all the stages of *Faqr*. But Ali, may Allah the Almighty be pleased with him, and Hussain, peace be on him, enjoy the lofty stage of *Faqr*. *Subhan Allah!* (Glory be to Allah the Almighty!)

Hussain, peace be on him, said his prayers under a hanging sword.

733. PEOPLE are full of praise for the horse. But the horse has not benefited mankind as much as the donkey.

Jobs which horses can do can also be done by donkeys, but the jobs donkeys do, cannot be done by horses.

And even this needs to be brought to your attention that 124,000 Prophets, peace be upon them, have liked riding donkeys.

734. WHEN *KHEYBER* was conquered, a donkey came to the Prophet Muhammad ﷺ and said: "Sir, Allah the Almighty created sixty donkeys in my family and each one of them was ridden by a Prophet of Allah the Almighty. I felt a desire to be ridden by you. No donkey of my progeny except me and none of the line of Prophets except you are alive. Will you, please, ride on me?" He continued: "Sir, a Jew owned me and I used to make him fall intentionally because he kept me hungry."

The Prophet ﷺ said: "What is your name?"

He replied: "Yazid bin Shahab."

The Prophet ﷺ said: "We name you *Yafoor*."

From that day, the donkey's luck changed. The Prophet ﷺ accepted him. If the Prophet ﷺ wanted anybody, he went and knocked at his door. When the master of the house came out, he shook his head saying he should report to the Prophet ﷺ.

After the death of the Prophet ﷺ he could not bear the separation and, falling into a well, he died.

The donkey whom everybody despises is an extremely useful, hardworking animal. He is a faithful, hardworking and robust servant for his master. He has no life of his own. To make his master's life happy he remains busy day and night carrying loads. He has no time set for his rest. Nor has he any particular fodder for him.

Haven't you given any thought to the fact that the donkey has built houses all over the world, but he has no house of his own. The city of Lahore (Pakistan), for example, spreads over many miles and the whole of it has been built up by the donkey. Without him people would have had to carry bricks on their heads.

He does not cost much. In a few weeks' time he has repaid all the money you paid for him. *Allah! Allah!*

Whatever he earns, he offers to his master. He doesn't keep a single penny for himself. Everything in the master's house is there because of him. But the master doesn't seem to feel an obligation to him. O Allah the Almighty! When he beats him, he uses a rough stick instead of a truncheon. Generally after work he does not give him delicious and proper fodder. The livelihood that the donkey earns provides the owner with meat and pudding but nothing for himself. After work he is let loose on barren land. The donkey is deprived of the love of his master. He has never patted or encouraged him, appreciated or praised him. But in spite of all

this he bears no grudge against his master's thoughtlessness. In short, the donkey's characteristic constancy is great.

735. CALAMITY strikes because of the punishment of sins, and health abounds because of the blessings of the *zikr*.

736. THE HOLY WARRIOR does not remember his home during the *jihad* or the holy war. Nor does he worry about death.

In other words, the holy warrior is carefree of two things while performing *jihad* — home and worry.

737. THOSE WORDS which come from the heart touch the heart deeply. That is, only that which comes from the heart lands in the heart.

738. RESPECT OF MANKIND is the grandeur of mankind. When grandeur exceeds the limit laid down by the *Shariat*, it receives disrespect (of mankind).

739. THE *DEEN* is not dissatisfied with those who have no *Deen* but with those who follow the *Deen* and hold such people in respect.

740. THE *DEEN* is not harmed by the non-believer as much as by one who believes in the *Deen* and is respectful to a non-believer.

741. PROSTRATION is allowed only before Allah the Almighty, and not before anyone else.

742. HAD it been allowed for a man to prostrate before another man, Hussain, may peace be on him, would certainly have prostrated before Ali, may peace be on him, and Ali, may peace be upon him, before Muhammad ﷺ.

743. O SERVANTS of Allah the Almighty! Fear Allah the Almighty and bow only before Allah the Almighty. O servants of Allah the Almighty! Prostration is for Allah the Almighty only. Never bow before people.

744. THERE came to this world great and chosen people like *Junaid and Shibli*, may Allah the Almighty be pleased with them. Everyone prostrated before Allah the Almighty. They had none prostrating before them. Nor did they claim any perfection. They appeared as soil just as the soil is in the soil. They were not ostentatious in any form.

745. O THE SELF-MADE GODS, the servants of Allah the Almighty! Think about your creation. Allah the Almighty created a man from an insignificant drop of water. He made proper joints, bestowed with wisdom and beauty and everything else. But he ordered one thing only: "Prostrate before Me. Do not introduce a second person, a partner in *My Qualities and Being*."

A man has nothing in his power. He is powerless, helpless, old and infirm. But when he is wholly devoted to Allah the Almighty, his attention cannot be distracted to anything else. Nor does anything happen.

746. IT is not allowed for a man to bow before a man. Prostration is before Allah the Almighty alone. *Wa ma alaina illal-balagh!* (Our duty is to convey!)

747. *THE LOVER* holds the *zikr* of the loved as beloved.

It is the basic principle of love that the lover prefers the *zikr* of his beloved rather than his own.

748. *THE STATE* that prevails as a result of housing oneself in the mind and heart of one's character, appearance, beauty and perfection is termed as *love*. The lover is so very absorbed and lost in the love of his beloved that he does not feel inclined to anyone except his beloved. And the taste he derives from the thought of meeting his beloved, cannot be found in anything else.

749. *LOVE* fills one's heart. There remains no room for even the tiniest grain. Without love all the things in the world cannot fill that heart. The drink of love puts out the fire of the heart.

When the heart finds someone's love, he becomes independent of everything. Otherwise, there is no other way to end the struggle of the heart.

When love occupies the heart, it does not allow anyone else to enter it. The pride of love cannot bear the thought that a partner should dwell with his beloved in the heart.

The restlessness of love does not let the heart sleep or be carefree.

The fire of the memory remains aflame and the heart burns everything, except the beloved, to ashes.

Love never changes its principles.

When the lover burns to ashes in the love of the beloved, it becomes an elixir.

When the heart is absorbed in the thoughts and meeting of his beloved, he becomes a stranger to and unaware of everything.

In fact this strangeness is the uniqueness and the unawareness, the consciousness.

750. THIS is the love, real or unreal, that is at work in the creation and rearing of the Universe.

751. TO win the game of love the lover always does a lot to draw closer to his beloved. This he does without fail. The lover cannot bear the enmity of seeing a partner attached to his beloved. The lover loves every act of his beloved. He imitates the movements of his beloved. He tries hard to appear the same. Then he tries to please him in whatever it is possible even if it means dancing with bells round his ankles and in the open. *Baba Bullahe Shah*, may Allah the Almighty be pleased with him, danced in front of *Shah Enaiyat*, may Allah the Almighty be pleased with him, for twelve years.

The lover's heart and sight bear only his thought. And his head is possessed of him only.

752. DAY AND NIGHT he remains waiting for an order from him so that he may comply with it, and any request so that he may fulfil it; even though the request may be to obtain stars in the sky and the milk of sparrows.

753. LOVE cares a great deal for the respect of the beloved. It does not bear the slightest disrespect. The lover is the well-wisher, servant and devotee of his beloved, never tiring in describing his qualities. He feels comfort in considering his upbraiding, scolding, ignoring and punitive acts as gifts. He never raises in himself an unworthy thought against him. This lasts not merely for a day or two but for ever.

754. THE TEARS which are shed at the separation wash the dirt off the heart, leaving a shiny immaculate mirror.

It is beyond any comprehension to describe the tasteful moment of separation. The tears rolling because of his different grades of uneasiness wash away like the grass and dust the different types of dirt of the heart thus setting in the heart the fountains of devotion and ecstasy, knowledge and wisdom. And every creature of Allah the Almighty, earthly or aquatic, spiritual or fiery, is benefited by these fountains.

Alhamdulillahayoo-al-Qayyum!

I asked of the Mountain of Sinai,
Whose spirit of illumination burnt you,
Crying, it said, that strangely you did not understand it.
I still crave for the same fire.
Allah-hu! Allah-hu! Allah-hu! Allah-hu!

755. WHEN all the obligations of love are fulfilled, the Blessed of the blessed blesses and accepts the love of His lover through His Mercy and Beneficence. He bestows the lover with a certificate of audience with the beloved. And this is granted by His Bounty. Otherwise no one can ever acquire the audience of the beloved. And this is the fundamental principle of the institute of devotion. The lover and the beloved play the game of love subject to this principle.

756. WHEN the beloved ponders over the game of love by the lover, he becomes wonder-struck and lifts up the veils, calls out the pleasant news, and attracts the beloved to come near him and nearer still till no distance intervenes.

Did anybody ever tell about the story of love!

The story is not to be told. Nor is the song to be sung. The tale of love is to be kept within the folds of the heart.

757. WHEN the Beneficent fills the heart of the beloved with the love of the lover, it is, strangely, an embodiment of perfection. And the same lover who has been burning in the fire of separation becomes the beloved.

758. PRAY IN THIS WAY:

O Allah the Almighty! May You grant this servant of Yours the love of Your sacred beloved ﷺ .

759. THE URGE is the living soul of the life of the individual and the community. Wherever the urge arose, there the flag of victory and success fluttered, the mountains trembled, favourable winds blew, the circumstances changed, and the *majzooob* gained control of the field.

When the old acrobat saw the youth falling, he was distressed. Forgetting that he was old and unable to do a somersault, he jumped up fully dressed, did a somersault, fell, did another backward roll and fell again. When he got up for the third time, still with enthusiasm, someone caught hold of him by the hand saying that his bones had aged and they appeared to be weak, yet unflinching enthusiasm was worthy of high commendation and praise.

760. O ALLAH THE ALMIGHTY! May You, with Your blessings, grant the *Ummah* of Your beloved ﷺ the zeal of nationalism and national uplift. And then congratulate the nation for the zeal.

761. PREJUDICE AND JEALOUSY are two stages with the same characteristic.

Prejudice belongs to a dirty nature.

The prejudiced person has nothing inside him except criticism. The criticism of the prejudiced is based on opposition and lack of information.

Criticism is part of the nature of prejudiced and jealous people. Their aims in life are destructive rather than constructive. Their principle of life is to pass some form of criticism upon whoever they meet and whenever they wish. In contrast, appreciation pleases the gloomy hearts, helps the afflicted, and is the highest stage in earning the respect of mankind.

762. WE do not fast merely to be rewarded but also to be harsh on the 'self'. Nothing is harmed by fasting. Only the 'self' receives hardship. The man feels pleased about it.

Fasting holds the first rank in opposition to the 'self'. The opposition of the 'self' is the conformity of the spirit.

763. *الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ*

AL-INSANU SIRRI WA-ANA SIRRAHU! (The human being is My secret and I am his secret!):

How can one understand this knowledge with help from the acquired knowledge? The respected *Khawaja Baqi Billah*, may Allah the Almighty be pleased with him, was the religious mentor of the respected *Shaikh Badar-ud-Din Ahmad Mujaddid Alif Sani Sirhandi*, may Allah the Almighty be pleased with him.

He (*Khawaja Baqi Billah*) was ordered to visit one of the servants of Allah the Almighty in a certain garden of Lahore in order to achieve the completion of gnosticism. He went into his presence and found him a man of strange character and appearance standing at the bend of a road talking nonsense. *Khawaja Baqi Billah* stepped forward in respect and wanted to shake hands with him. But he started abusing him and continued doing so all day long. *Khawaja Baqi Billah* listened to all this quietly. In the evening he ordered him in the same tone to go back.

The second day he came again. It happened again. He hurled abuse at *Khawaja Baqi Billah* the moment he saw him and yelled all he could. He remained quiet, thinking all this was based on wisdom. When the evening approached, he again attended to *Khawaja Baqi Billah* in a domineering way and ordered him to go back. This continued for twenty-nine days unabated.

On the thirtieth day when the *Khawaja* appeared, he smiled, praised his patience and forbearance and proclaimed: "The benefit

for which you have been sent round to me you deserve.”

Would any of us put up with this sort of test? No, not at all. We do not bear with any of what anybody says to us. We grow upset at the slightest thoughtlessness.

764. WHEN the soul, the heart, the spirit are organised, united and diffused at a centre, strange occurrences and stages come to pass.

When one reads about the benefits of the *nafal* prayers, one resolves to perform profusely the *nafal* prayers throughout one's life. Further, when he hears about the benefits of the *Holy Qur'an*, he resolves that he will spend all his life reciting the *Glorious Qur'an*.

Similarly, loving the benefits of incantation and praise (of Allah the Almighty and the Prophet ﷺ), he resolves to perform it thousands of times. Then, when he attends to the school of prayer-formulas, he says that he will herewith meditate upon those prayer-formulae all his life. Impressed by the profits of the *Darud* (Salutations to the Prophet ﷺ) he allocates all his time for the *Darud*. All this is the exposition of his heart's beauty or grace. It is his desire that he may not be deprived of any good. Otherwise, how can a man traverse all these stages in one day? Then, he prays to Allah the Almighty: "May it all happen and every day!" Further, he requests Allah the Almighty that his one tongue cannot at all work through all this even though he may undertake continuous *Zikr* in 24 hours (eighty-six thousand and four hundred seconds). So may he be granted 70 tongues instead of one!

765. PUBLICITY given to a charitable act hurts the reward of the giver and honour of the receiver.

Charity is an excellent good deed.

And no calamity can ever overcome even the smallest charity. If you desire the full reward, give charity secretly as you do bad deeds secretly.

766. PROGRESS IN BUSINESS depends on only two principles, hard work and honesty. Whoever progressed, individually or collectively, progressed by following these two principles alone.

767. TO attain the happiness of Allah the Almighty worship alone is not sufficient. Pleasing the creatures of Allah the Almighty is essential. The first deserving creatures are the sick and the helpless.

768. EVEN though a person may fly in the air, walk on the water, and do many more occult practices he is not popular in the world of the *Deen* if his outward practices are opposed to the *Sunnah* of the Prophet ﷺ .

769. EXCEPT FOR THE *MAJZOOB*, the mad and children, five prayers a day are obligatory on every man and woman. Nobody is forgiven at any time. Prayers are stressed so much that if a patient has not enough strength to sit, he must say it whilst lying down.

770. IT is fourteen hundred years old and an agreed decision that without the *Tahajjad* (midnight voluntary prayers) nobody can achieve any stage of sainthood.

771. A GREAT DEAL TAKES PLACE AT NIGHT:

The highest kind of goodness and the worst type of bad deed are discharged at night also.

The Beneficent opens the treasures of His blessings, listens to His creatures, and calls out to everyone: "I am your *Rab, Rabb-e Zuljalal wa'Ikram*. Ask of Me what you want. I'll give it to you. There isn't anything lacking."

And Satan also attacks at night.

Whoever recites after the morning and the sunset:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ذِي الشَّانِ عَظِيمِ الْبُرْهَانَ شَدِيدِ السُّلْطَانِ
مَا شَاءَ اللَّهُ كَانَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillah Hir-Rahman Nir-Rahim zee shane Azim al-Burhane Shadid-us-Sultane ma sha Allah-o kana Auzobillah-hay minnishe-taan Nir-Rajim: La Haula wala Quwwata illa Billah.

(In the Name of Allah, the Most Gracious, the Most Merciful, the Exalted, the Glorious, the Strong, the Powerful, Whose Presence is (conspicuously) evident. What He wants to do, it will be. I ask for (His) Refuge from Satan!) remain protected from the attacks of Satan. Or whoever recites *La-Haula wala Quwwata illa Billah* (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah) ten times, he also remains protected from the attacks of Satan.

772. THE TRADER aims at flourishing even though he has to tell lies to keep it. In order to make his business flourish, the trader leaves no stone unturned and will not spare any misdeemeanour at all.

The best business is that of the *Deen*, without any loss or lies.

773. STRUGGLE is human nature, life's popular pastime and the Desire of the Divine Will.

774. A HUMAN BEING strives hard in every matter. If a man is destined to fail, his struggle is considered faulty however hard it would have been.

775. STRUGGLE is a mode, but not an accomplishment or an attainment.

776. STRUGGLE is a pretence of victory. Otherwise, victory is predestined. Whoever is bound to conquer in the field, will conquer. Nobody can stop him; and that cannot fail to come about.

777. SUCCESS depends not on the struggle but on destiny. By Allah the Almighty, it is the absolute truth.

778. PUT UP A STRUGGLE, but do not depend on it. Whatever is written in one's destiny, it happens so. Whatever one may say, destiny supersedes the thought.

779. IF success were dependent upon struggle, nobody in the world would have been unsuccessful.

780. STRUGGLE is predestined. Whatever struggle is predestined, you are helpless to avoid it.

781. ONE WHO DIES and relives, never dies again, but remains alive in one form or another.

782. A MUSLIM lives in the world only to teach others how to live.

783. HE has neither to build a house nor to amass wealth. You are a traveller. Has any traveller ever built a house on the way?

784. THE WHOLE WORLD is your country. And the whole world is for you.

785. IF your offspring or animals are disobedient to you, know from this that you are disobedient to your Master. Otherwise, they would not have been disobedient at all.

786. THERE ARE FOUR KINDS OF ZIKR OF ALLAH THE ALMIGHTY:

1. To gain the world.

2. To acquire miraculous power in the *Deen*.
3. To seek forgiveness of one's sins.
4. To ask for the forgiveness of the *Ummah* of my lord, the Prophet ﷺ.

The *zikr* that is performed to acquire the world is another form of worldly life and is not free from dangers for its performer.

The *zikr* that is performed to acquire ocular powers and manifestations, is a kind of worship though of a low quality. Its performer is required to be careful at all times.

The *zikr* that is performed for the forgiveness of one's sins, is a form of worship, the performer of which needs no precautions whatsoever. Nor does he need any specific practice, connection with anybody, or interest in anybody. Admission of crimes, no doubt, attracts the blessings.

The *zikr* that is performed for the forgiveness of the *Ummah* of my master and lord, the Prophet ﷺ which is my aim, entails no precaution of any sort, not even that of ablution or any specific affiliation. Any formula that is read is acceptable to Allah the Almighty, the Majestic, the Blessed, and is heavier in the scales.

The last two kinds of *zikr* please the Will of the *Rab*, the *Rahman* and *Rahim*. When Allah the Almighty is pleased with any of His servants, the servant is also pleased with Allah the Almighty. Someone's happiness with one's circumstances reveals that Allah the Almighty is happy with this person. Otherwise, until and unless the *Rahim* and the *Rahman* is happy with someone no one can ever be happy with his *Rab* in any circumstances at all.

787. A MAN is not bad, but Satan is.

Do not call anybody bad. No one is bad.

The devil which is inside the man is bad; the Satan inside you, me, him or her.

788. THE MEANING OF SILK is not limited to its preparation from the yarn of the silk-cocoon. Instead these days it means all kinds of similarly soft and delicate materials prepared from other sources.

That is to say: Wearing of silk is forbidden as *Fatwah* (a religious decree) and all kinds of soft and delicate dresses in the field of *Taqwah* (piety and fear of Allah the Almighty).

789. CONSIDER cheap cloth superior to expensive cloth. And preferably wear cheap cloth, the *khaddar* (coarse cloth).

790. ALL YOUR TALK is faulty and objectionable.

Had you said nothing and followed what has been said, this

state of affairs would not have come to pass.

May the *Sunnah* of the Prophet ﷺ live for ever! May the Unity of Muslims live for ever!

791. EVER SINCE you have started advancing your own opinion, differences have been bred. Otherwise, Islam was united and would have remained one, never dividing into sects.

Are the sacred sayings of your exalted Prophet ﷺ not enough? You have shaken the roots of unity. Differences over small points have torn the *Ummah* to pieces and have shaken the roots of the stable *Deen*.

792. BE CONTENT with the sacred, pure, complete and perfect sayings of the sacred and exalted Prophet ﷺ. And accept it with your heart that your welfare, success and deliverance is based only on the practice of his sayings. Do not say anything for yourself. Whatever you say, say only that which seconds the sayings of the Prophet ﷺ. Say only what he said. That alone is the highway and that alone is the straight path.

793. SILENCE is the best answer to an objection.

794. HUMILITY in dealings is the root of blessing and the accepted nature.

795. HIDING the drawbacks of people and exposing the faults of the merchandise are responsible for the Mercy and Blessings (of Allah the Almighty). That is to say, it brings rewards to hide the drawbacks of the people and it is responsible for the calamity to hide the faults of the merchandise. Hide the people's drawbacks and expose the faults of the merchandise so that your *Deen* and the world are blessed.

796. WHOEVER is not a true friend for always is no friend at all. To visit such a friend, to sit by him, to talk to him, to hear him talking will be (responsible for) repeated disappointments.

He is a friend who is yours and owns you.

And such friends are not existent anywhere. Nor can anybody find them.

797. MUHHAD (One who believes in Oneness of God) needs a high standard of *Tawakkul* and *Mutawakkul*, a high standard of the Faith. Whatever comes to pass in any circumstances they believe that:

(a) whatever is happening, in whatever way, is as Allah the Almighty wishes;

- (b) it is happening as it ought to;
- (c) it is based on true wisdom;
- (d) in it alone abounds the welfare.

798. UNTIL and unless children acquire the habits of the teacher and the teacher acquires those of Allah the Almighty, they cannot take the road to progress.

799. KINDNESS effects love, hatred effects enmity.

800. *SATTARI* (hiding of people's failings) and *Ghaffari* (forgiveness) are the two Attributes of Allah the Almighty. Whoever adopts these, is bestowed with two blessings, the honour and the power.

801. WHEN the demands of love are fulfilled, from the office of devotion the lover is issued with the certificate of the audience of the beloved. And the certificate is graded, differently for everybody. Some get it only once in a lifetime, some every year, every month, every week, every day. To some, however insignificant they may appear to the worldly, He grants it at any time He pleases.

Audience is an endowment which cannot be obtained by struggle. There are some people who pine and suffer mercurial unrest in His love, but are not granted an open audience. This is considered the highest blessing on them.

802. THE STAGE of those devotees who sacrifice without the experience of seeing it is far higher, loftier, more beneficial than that of those with the experience of vision.

803. THE SMILE which accompanies the embrace can never equal the tears which have rolled during separation.

Alhamdulillhayoo-al-Qayyum!

In the bazaar of love supplication enjoys a higher stage than that enjoyed by anything else.

804. THE DUTIFUL, responsible and honest do not sleep at night after the evening meal but only after finishing off the whole day's work. Until and unless they finish the day's work completely, they do not sleep at all even though the day dawns.

The public of a nation, which becomes conscious of its duty, experiences emotional uprising in its desire for action and embraces the stages of progress. No hurdle dares to intervene in its path of action. The respected narrators, Saeed bin Mansur, Sufyan, Moitmar bin Suleman, Suleman Teemi, Abu Usman Nahidi, Asama bin Zaid, may Allah the Almighty bless them all, have

reported the Prophet ﷺ saying: "After my death there is no evil more harmful to man than woman."

Note: Beware! No other woman except your own wife should touch any part of your body with her hand. Whenever any part of your body is touched by the hand of any woman of any age, it begins to panic saying: "Do not touch me. I fear that Allah the Almighty may debar me from any of His granted blessing because of His anger over this disobedience."

Similarly, Beware! Do not let any woman except your wife come near you. Do not touch any part of the body of a woman under any circumstances. This is an elementary and eternal order, not to be changed at all under any circumstances.

805. THAT PART of the body which has committed the crime of touching an unlawful woman, loses its natural charm, lessens its beauty and colour, loses its attraction and activeness. Until and unless the repentance of the repentant is accepted by Allah the Almighty and is forgiven, he remains despondent, and loses every game in the international field of men.

806. WHAT SERVICE COULD WE RENDER TO THE DEEN?

We grappled with the question of our might so much that we could not make any progress elsewhere for the rest of our lives. We suffered at the hands of it. In fact we did not struggle to elevate the *zikh* of Allah the Almighty but to manifest our own might.

The total result of all work depends on the *niyyat* (intention).

Our intention was to manifest our grandeur at the pretext of the *Deen*.

Had our intention been based on the glory of the *Deen* and no other desire or aim whatever, I swear, Allah the Almighty would have been with us, helped us, cleared our way of hurdles, and infused unity in the hearts of those who disagreed with us. Nobody did it. We advanced our own might to the degradation of others. We always maintained that there was none comparable to us. And this was the only aim of life and we revolved round this axis all our life.

We repent, O Allah the Almighty! We, the sinners, have no drinking, eating, dressing and living at all superior to anybody else's. We have not rendered any service to, never obeyed any injunction of, never sacrificed anything of our own for the *Deen*. Instead we have ruined everything of the *Deen* for our own souls. This state of affairs is dependent on Your Blessings. This is calamitous because of our own deeds.

May we be granted the ability to do good deeds and be well-wishers of each other. *Amin!*

Never call anybody a *kafir* (repudiator). *Amin!*

Don't call him bad. *Amin!*

Don't regard them as inferior. May we be everybody's well-wisher. *Amin!*

May we pray for this! *Amin!*

May we not claim any perfection at all! *Amin!*

When we write many and various types of artificial surnames, the learned people ridicule it.

807. THE MAN deceives himself, considers himself the wisest of all though he is not wise. A wise man never calls himself wise. His wisdom is revealed in the fact that he does not regard himself as wise. However wise a man may be, his thoughts are not without fault.

808. EVERYONE regards himself as good even though he is not.

809. A MAN does not remember his bad deeds, nor those of his offspring. But he remembers those of others very well. If you want to know about your bad deeds, ask your neighbour.

810. WHOEVER has not earned and cooked, but has eaten, is lazy, never active. Activity is measured in the standard and quantity of one's earnings and spendings.

811. THERE is no substitute for the Blessing of Allah the Almighty.

Do good and unparalleled deeds.

812. WHEN the eyes are purified, they become bright and fearless. Brightness and fearlessness are two accepted characteristics of manliness. They are popular and Islamic too. *Ma sha Allah!* (As it pleases Allah the Almighty!)

813. CHARACTER holds superiority over repeated practices. In the world's bazaar, the superiority that is attached to small good characteristics is not there because of the repeated practice of faulty practices.

Abundance is nothing and character abounds in everything.

814. A MAN dies but leaves his good character behind.

There are very many good characteristics, but the most important are listed as: *Truthfulness, Justice, Nobleness, Chivalry, Charity and Martyrdom.*

Adopt any of these characteristics to the full. Otherwise, this

life is meaningless. The lives of the *Caliphs of Rashidins* were extraordinary, just, blessed and a light for the whole of the *Ummah*. May these remain in the forefront of your minds as milestones.

815. BOTH the best and the worst deeds of a person are kept alive for ever for the guidance and example of humanity. They are not annihilated at all. World History is comprised of these two characteristics.

816. IT is not the renunciation (of) but (display of) manliness in life which matters for those living in the world, and is encouraging news. This is the highest stage of human life. Attain it. This stage is the ascension of your life.

The Prophet ﷺ has reported of Allah the Almighty thus:

"I shall announce a war against him who bears a grudge against my friend. I have no better liking for a person who strives for nearness to Me this way which I have made obligatory for him rather than any other. And my servant becomes near to Me by regular and constant prayers of nafals so much in fact that I begin to love him. And when I begin to love him, I become the ear with which he listens, the eye with which he sees, the hand with which he holds, and the foot with which he walks. And if he requests anything of Me, I certainly give it to him. I do not feel to be working as hard over ordinary jobs as I do for those concerning a true Muslim's soul and especially when this soul considers death as bad. I regard (the soul's) deed as bad."

The Prophet ﷺ said:

"A good man remains in search of the Happiness of Allah the Almighty, the Majestic, the Blessed. He remains in this state for ever. Consequently, Allah the Glorious says to the Archangel Gabriel, 'A certain person remains in search of My Happiness. Beware! My Blessings are on him.' Then the Archangel Gabriel announces the name of him whom Allah the Almighty blesses. Then the angels carrying the Exalted Throne make the announcement to the ones near them for the angels in the seven Heavens to make the same pronouncement. Then the Blessings are revealed to this person on earth."

The Prophet ﷺ said:

"When Allah the Almighty loves someone He calls the Archangel Gabriel to whom He says, 'Indeed, Allah the

Glorious befriended this person. You must also befriend him! The Archangel Gabriel bears love for him. Then the Archangel Gabriel pronounces amongst the dwellers of the sky (the angels), 'Allah the Glorious befriends this person. So must you all also befriend him.' So the dwellers of the sky bear love for him. Then the acceptability of this beloved person is sent round to the earth (the good people of the world regard him as the accepted one of Allah the Almighty and bear love for him). Likewise, when Allah the Glorious turns away and grows angry with someone (even then), he does the same (i.e., the reverse of the above)."

The Prophet ﷺ said:

"Allah the Almighty, the Majestic, the Blessed, will ask on the Day of Judgement, 'Where are the people who befriended one another because of My Glory? I will keep them under My Shadow (Protection). This is the Day when there is no shadow (Protection) except Me.'"

The Prophet ﷺ said:

"Whoever bore love for someone for the Pleasure of Allah the Glorious, respected and honoured his Nourisher."

The respected Muaz bin Jabal, may Allah the Almighty bless him, recalls:

I heard the Prophet ﷺ saying:

"I am bound to love those who bear love for one another for my pleasure and happiness. I am also obliged to love those who sit together merely for my happiness and praise me, and meet each other and spend their wealth."

(Malik, may Allah the Almighty be pleased with him.)

According to the Tirmizi tradition the wording is:

"Allah the Glorious says that there will be minber or elevated seats of noor or light on the Day of Judgement for those who love one another because of My Honour and Glory. And the Prophets, peace be upon them, and the martyrs will be envious of them."

The Prophet ﷺ said:

"There are some persons from amongst the people of Allah the Glorious who are not Prophets and martyrs yet on the Day of Judgement Prophets and martyrs will be envious of their ranks and grades with Allah the Almighty."

The Prophet's companions said respectfully:

“O our Prophet ﷺ tell us who they are.”

The Prophet ﷺ revealed:

“They are the people who bear love for one another because of Allah’s spirit (the Holy Qur’an) amongst them. They are neither related to one another nor have any financial transaction. I swear by Allah the Almighty their faces will be alight or light themselves and they will be resting on the noor. (At the time) they will be neither sorrowful nor in grief when the people are sorrowful and in grief. And they will not be awe-stricken while the other people are.”

After this the Prophet ﷺ recited the verse:

“Be it known! There, Allah’s friends will not be in awe, neither sorrowful nor in grief.”

(Al-Qur’an 10:62)

The king’s friend is regarded as a king so far as honour and power are concerned, though he is not a king. And the friends of the King of kings who are, in the eyes of the world, insignificant, urchins and downtrodden, are, in fact, everything.

The friends of Allah the Almighty are the respected and honoured ones in the Universe of Allah the Almighty, never at all degraded and forgotten. Nor does it befit the Glory of Allah the Almighty that any one of His friends is degraded and destitute in His Universe. Some of the friends of Allah the Almighty are, under the orders of Allah the Almighty, never absenting themselves for even a single moment. Nor can they bear the agony of absence.

They dare not commit the slightest bad deed or shameful act. They are fearful and worry at every step so that no unpopular job is performed. The presence in the audience of the king is the most delicate stage of respect. And no other person than the servant can bear (the glory of) the presence. This is the reason Allah the Almighty has given orders to every creature that no torture of any description may be inflicted on any of His friends. Instead, search for the Pleasure by respecting and honouring them.

What discomfort can a man inflict on Allah the Almighty? Only discomforting the servants of Allah the Almighty is discomforting Allah the Almighty. And this alone brings forth calamity.

817. A FATHER’S FRIEND and the *Shaikh’s* offspring certainly deserve respect and honour.

818. FOR selected jobs selected people are appointed, but not just anybody. The excellent characteristic of the selected people is that they do not rest until and unless they discharge effectively the job for which they have been selected to perform. Nor do they attend to anything except the job required of them.

819. YOU will only derive benefit from that which would benefit the *Ummah* of my lord, the Prophet ﷺ . And that which will benefit you will also benefit your parents though they may be in the graves and also the offspring though they may not yet be born.

820. *ALLAH THE RABB-AL-ALEMEEN* created this world for His beloved, the Prophet ﷺ and him for Himself. One of the members of his family, may Allah the Almighty bless him, has still to come (reference to Jesus Christ). This world still awaits him. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

821. THE PROPHET ﷺ said:

“The Archangel Gabriel came to me telling me that Allah the Almighty has said: “Islam will weep over the death of Umar, may He be pleased with him!”

No doubt, Umar, may Allah the Almighty be pleased with him, was one of the symptoms of Allah the Almighty. During his Caliphate, not even the sheep dared step into anyone’s harvest field.

The day Umar, may Allah the Almighty be pleased with him, died, a shepherd in the woods informed another shepherd that Umar, may Allah the Almighty be pleased with him, had died.

He asked: “How do you know that?”

He replied: “My sheep have begun grazing in someone else’s field.”

822. THE PROGRESS of a school and the clinic is dependent upon the ability of the learned teacher and the expert physician. Despite the building, the job can be done in the shade of a tree. But if the teacher is not learned and the physician not expert, the work cannot be performed even in a palace. A learned teacher is one who builds with the help from his practical example the morals and character of the pupils considering them as his brothers and sons.

An experienced physician is one who serves a sick creature of Allah the Almighty considering it as worship of Allah the Almighty, treats every patient uniformly, does not distinguish between the rich and the poor but rather prefers the poor to the rich, considers kindness superior to treatment and serves above remuneration and thinks that Allah the Almighty Whose creature is under treatment is the most Beneficent, the Appreciator, and from Whom no possessions are hidden.

823. THROUGHOUT 9,000 YEARS in the history of love and even today no true lover has ever changed his beloved.

Once worn, the mantle of love is never taken off.

824. EVERY MOOD of the beloved, charming or nauseating, appears to the lover as a kind of beauty. Till today no lover has ever criticised any of the moods of his beloved.

825. WHEN an egg is taken away from underneath the hen, it rots. No other hen will incubate it, nor is a baby chicken hatched.

826. SOME DIALOGUES OF THE *TARIQAT* are like nude pictures which can set human emotions on fire immediately but cannot help to satisfy them.

827. *ITTABAHA* (following of the *Shariat*) is the first lesson in the *Tariqat*. Until a person learns it by heart, no word of his is responsible or reliable though he may fly in the air and walk on the surface of water. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

828. IN YOUR WORLD, a hospital ought to be established, where any patient can be admitted at any time and without any hesitation. *Ya-Hayyoo, ya-Qayyum!*

لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ : آمِينَ

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of the merciful! *Amin!*)

829. A HOSPITAL is a place of rest for the patient.

May any patient whenever he is sick be admitted to hospital without any charge and hesitation at any time, day or night.

And may sickness itself be sufficient recommendation for the admission of a patient to hospital; there should be no other recommendation. *Ya-Hayyoo, ya-Qayyum!*

لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ : آمِينَ

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of the merciful! *Amin!*)

830. SICKNESS in itself is sufficient recommendation for admission to hospital.

831. MAY every patient be offered a cordial welcome and the patient's poverty have no effect upon how well he is looked after.

832. THERE is an urgent need for such a hospital with such a character. *Lailaha illa anta Ya-Arham al-Rahimeen! Amin!* (There is none except You, O the Most Merciful of all the merciful! *Amin!*)

833. WHEN a doctor is busy treating a patient, both of them have their Sustainer attending to their needs. What can a poor patient offer his physician. Only his Sustainer will pay.

834. IN the field of medicine looking after the patient is an important role. When a doctor is fully devoted to the needs of the patient, the patient's state changes at once and he gets better. The doctor's attention is a kind of treatment and a source of encouragement too.

835. WHEN a doctor occupies himself with the treatment and care of the sick creature of Allah the Almighty without any thought for remuneration and wage, Allah the Almighty opens the doors of His Blessings on him. He grants him such a pure, abundant and exalted livelihood that it is beyond his wildest dreams. Nor can he earn such a living by any other means.

In other words, whoever attends to the sick and helpless creature of Allah the Almighty with sincerity of heart, Allah the Almighty pays His attention to him. And the attention of Allah the Almighty, the Great and the Beneficent, to an insignificant servant is no ordinary gesture.

836. HAZRAT ALI, may Allah the Almighty bless him, heard the Prophet ﷺ saying:

"When a Muslim visits his (sick) Muslim brother, 70,000 angels pray until evening for his forgiveness and blessings. And whoever visits in the evening, 70,000 angels pray until morning for his forgiveness and blessings. And a garden in the Heaven is allotted for him."

(Tirmizi/Abu Daud)

Hazrat Abu Huraira, may Allah the Almighty be pleased with him, recalls the Prophet ﷺ saying:

"Whoever visits the sick, an angel in the Heaven calls out: 'May you reap happiness in the Hereafter, may your walking in this world and the next be blessed, and may you enjoy a high rank in the Heaven.'"

(Ibn Maja)

All this benefit and forgiveness is for a single visit to a patient. What would it be for continual treatment and care!

Ma sha Allah; La Quwwata illa billah! (As it pleases Allah the Almighty; there is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah!)

837. INDEED, service to the sick without remuneration is the most exalted and accepted worship of Allah the Almighty.

838. AN EXPERT PHYSICIAN is he who throws away his quilt on a wintry night and welcomes the patient at once when he knocks at his door and considering him as an important member of the family of Allah the Almighty, treats him, unceasing with no thought of malice, even if it is midnight and the patient is filthy.

And the most popular hospital is the one which, on learning of the dangerous state of a patient, admits even a wayfaring gipsy with no concern for payment and remuneration.

839. THE *DEEN* has been serving you for centuries.

Today the *Deen* needs your services.

If you cannot do anything at all, at least do not spread disunity. The poor people do not understand the *Deen*. Take pity on their plight. Do not make them fight with one another. Let them live in peace. The *Ummah* will be grateful to you.

840. JUST as a part of the body loses sensitivity because of poor blood circulation so a part of the body loses the *noor* if it becomes insolent. Allah the Almighty said:

"I become the eye of a man he sees with, the ear he listens with, the feet he walks with, and the hand with which he holds things."

And Allah's sight, hearing, hold and constancy are far beyond all human comprehension and understanding. May your eyes, ears, nose, tongue, hands and feet be obedient to Allah's and those of Allah's beloved ﷺ command, neither disobedience nor rebelliousness. Then these eyes, ears, nose, tongue, hands and feet are Allah's.

Ma sha Allah! La Quwwata illa billah!

(As it pleases Allah the Almighty! There is no ability (to do virtue) nor power (to refrain from vices) except with the Grace of Allah the Almighty!)

يَا حَمْدُ يَا قُدْرَتُ يَا قُدْرَتُ يَا قُدْرَتُ يَا قُدْرَتُ يَا قُدْرَتُ
كَلِمَةٍ وَلَا تَكُنْ فِي نَفْسِي طَرْفَةَ عَيْنٍ - آمِينَ

Ya-Hayyoo, ya-Qayyum! Berahmateka Astageth aslih li shani Qulla-hu wa-la tokillni ela Nafsi Tarfata Aenin! Amin!

(O the Living, O the Lasting! I ask for Your Blessing; reform all my affairs for me. And do not leave me alone even for a moment! *Amin!*)

841. HUMAN WISDOM is subservient to the heart and the heart to the glance. Sanctify your glance.

842. A JOURNEY IS LIKE A FIELD.

When a harvest is sown in a field, the thorny bushes and unnecessary plants are uprooted and thrown out so that the ploughing is easy and the harvest is not harmed. All the same, the shady, fruitful, floral and fragrant plants grow around the field systematically so that the beauty of the field is enhanced and is free from harvesting. If there is no undergrowth in addition to the harvest in the field, whatever crop is sown in the field shall yield prosperity in every respect.

The farmer is not free after sowing the seed. Until he brings the ripe crop home he is always occupied with the harvest for one reason or another. He never stops irrigating, weeding and guarding it. Otherwise, the wild animals may ruin the whole harvest in a night. The farmer never lets his harvest be ruined. He guards the field at all times.

And the journey of the *salook* requires 70 times more caution; *Wa ma alaina illalbalagh!* (Our duty is to convey!)

843. THERE was a time when people were sold in markets like cattle. They are not sold in the markets these days but slavery has not ended. The tradition has changed with the time. Everybody is a slave to one thing or another. Some are slaves to greed, some to the 'self', some to one person, others to other objects. There was a time when a band used to be put round the neck of a slave and the long iron rods were embedded all round it so that the poor fellow did not sleep at all. He was forced to work with or without the presence of a guard.

844. SLAVERY crushes human capabilities, changes minds, ends collective aspiration and sows in the mind of everybody the seeds of selfishness. For national development, national aspirations and collective struggles are extremely essential. May Allah the Almighty bless us with the ability to work together at one centre. *Lailaha illa anta ya Arham al-Rahimeen! Amin!* (There is none except You, O the Most Merciful of all the merciful! *Amin!*)

845. WHEN people backbite, become jealous, insult, curse, swear and disgrace each other, Allah the Almighty, the Forgiving and Beneficent, forgives the sins and grants refuge because of His Bounty and Forgiveness.

Ma sha Allah! La Quwatta illa billah! Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya Arham al-Rahimeen! Amin! (As it pleases Allah the Almighty! There is no ability (to do virtue) nor power (to refrain from vices) except with the Grace of Allah the Almighty! There is none except You, O the Most Merciful of all the merciful! *Amin!*)

846. LIVELIHOOD is the foundation of the building of humanity. The building always rests on the foundation.

847. OUR livelihood, eating and drinking cannot be assured. Having eaten our livelihood, how can we reach any stage?

848. HAD our religious institutes not been run only with the money from *Zakat*, charities and sacrificial donations, then we would certainly have given birth to Rumi after Rumi and Jami after Jami.

849. WHATEVER we say, it should be meant for others to hear. Otherwise, our affairs are not in order.

850. THIS LIVELIHOOD does not befit the standard of your dining table. Do not eat. It will shake your foundations.

851. THE CHILDREN brought up to eat that which is *Hilal* are extremely intelligent, obedient, truthful and staunch believers, never doing any bad or shameful act. They are firm as a rock at the stage of humanity. never moving at all.

852. A MAN went across seven seas in search of a pure living for his family. He did not take a single penny unlawfully, never ate unlawful food and stayed away from his wife for a number of years. This hardship was the best and acceptable to Islam. Allah the Almighty guided him and his children on the right path and granted him humility and the firmness to do the tasks.

853. EAGLES AND HAWKS surmount the high mountain peaks only because of the energy obtained from pure living.

854. A FRIEND said: "My father has fed me with money earned with his own hands. Throughout my life I have not looked at my wife in the presence of my parents. I did not put any of my

children on my lap, never went out with my wife. And this humility was only because of the blessings of the pure living, which my father gave me.”

855. *HALWARA* was not known for the cantonment alone but for being a historical town in the East Punjab. The biggest reason for its fame was that the whole town was the abode of the progeny of the same ancestor. When the founder-grandfather, Babu Khan, set out on a journey to fight with the Moghul Emperor Akbar, he asked his wife: “Please put a stitch in my shirt.”

The lady brought the needle and thread from inside and said: “Please thread my needle.”

He remarked: “Can’t you thread it yourself?”

She replied: “O but I am blind. I cannot see.”

He had lived a married life for years but had not looked at his wife enough to notice whether she could see or not!

856. WHO except Allah the Almighty is Guardian of the soul of this servant? Allah the Almighty alone is the Lord, Patron, Conqueror and Guardian. But a man, in fact, does not trust completely the lordship, patronage, victory and guardianship of his Allah the Almighty. This is the reason no one at all has any peace in any place whatever. He remains trembling and wandering.

اللَّهُ حَافِظِي اللَّهُ نَاصِرِي اللَّهُ حَاضِرِي اللَّهُ نَاطِقِي
اللَّهُ مَعِي فَاللَّهُ حَيُّ حَافِظًا

Allah-o Hafzi, Allah-o Nasiri, Allah-o Hazri, Allah-o Nazri, Allah-o Maaee, Fallah-o Khairun Hafizun! (Allah is my Protector; Allah is my Helper; Allah is around me; Allah is watching me; Allah is the Best Guardian!)

857. IN the court of the king, the petitioner is considered rude if he ignores the Royal Presence and attends to a servant. Allah the Almighty is Sufficient for everybody in all his affairs. Where Allah the Almighty is not Sufficient, no one is sufficient.

858. THE PROPHET ﷺ said: “Creatures are the family of Allah (the Almighty).”

Then he said: “The best person amongst you is he who helps the family of Allah (the Almighty).”

The creatures refer to all kinds of creatures, jinni or human beings, the carnivorous or herbivorous animals, birds including birds of prey, true Muslims or repudiators, good or bad. In nature the highest grade of all is given to the selfless service of the sick. Service to the sick holds first rank in the service to mankind.

859. THE *DEEN* AND *WISDOM* are perfect and complete in all respects and trust. But it does depend upon research. In this mine there are such hidden pearls that cannot be obtained without searching. Similarly, the curriculum for study and the standard of the *Tariqat* are dependent on renovation and research. Contentment is taken over by decoration, and humility by pride.

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham al-Rahimeen! Amin! (O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful!)

860. THE ENJOYMENT, happiness, comfort and loftiness which come from giving cannot be found in hoarding; they are in feeding and not in eating; in waking but not in sleeping; in simplicity but not in formality; in forgiveness but not in vengeance; in humility but not in pride; in chastisement but not in praise; in anonymity but not in fame; in occupation but not in wandering; in poverty but not in wealth; in the *zikh*r of Allah the Almighty but not in heedlessness.

861. GIVING AWAY is the habit of Allah the Almighty. Give! Do not hoard anything at all. Do not keep more of anything than you need. Whatever you have been given is accountable. The minutest particles will have to be accounted for. On the Day of Judgement, hoarding and unlawful spending will be audited. Give away the wealth of Allah the Almighty in the path of Allah the Almighty; therefore be fearless and free from the audit.

862. A MAN is a world in miniature and the best masterpiece of creation. Whatever is contained in the whole world is contained in the whole man. Till today no gnostic, no sage or medical man has ever been able to find the secret of speech, sight and hearing; how they operate, how one speaks, sees and hears. The man speaks but he does not know who speaks in him and how? The man sees and hears but it is not known how it will happen. For his convenience and comfort, the whole of the world, minerals and deposits, are at his service. In fact, the whole world is for man alone, but man is not for the world. He is for Allah the Almighty. Indeed, Allah the Almighty has made him for Himself and the whole world for him.

The animals speak many different dialects. They can only be heard, not understood. The dialect of the inhabitants of one region is different from that of another. One man does not understand another man's dialect. How could he understand that of the animals? The tongue is a piece of meat but also an interpreter of the taste of everything. Just by putting it in the mouth it indicates

immediately whether a thing is sour or sweet, insipid or bitter, warm or cold.

O Allah the Glorified! What a wonder! You have such a great regard for the convenience of Your people that in summer the water from the well is cold and in winter it is warm.

Similarly, You produced the fruit in strict conformity with the seasons, some cold and some hot, some fatty and some fat-free, some moderate in nutrition. Likewise, with the change of seasons comes a change of fruit. The shady trees are not dependent on artificial irrigation. Despite the extreme heat, they do not wither at all. They remain green throughout the summer. As there is no need of shade in the winter, the trees shed their leaves.

Everybody needs a cotton quilt in winter for protection against the cold. Therefore the cotton blossoms and is ready at the beginning of winter.

863. THESE HARVESTS are sown and reaped for you only. To sum up, there is not anything in the world, useless or inferior to us. The *Artist* created all things useful and for you only. But you have never given a thought to it or you would not have ceased thanking your Sustainer!

864. ALL that happens in the world is for the comfort and prosperity of human beings only. This railway was laid for you so that you could undertake the journey comfortably. The railway staff are, in fact, your servants, who work day and night for you. All the mills run for you alone. Some produce different types of cloth for you to wear and some produce edible products. In short, the whole world is working for your benefit. Even the Government is appointed for your welfare, ensuring that the strong does not oppress the weak.

865. THE GOVERNMENT is appointed to guard your rights and interests. But we prefer our own desire to the truth, otherwise there would be no injustice.

866. WHEN personal considerations come before the truth, cruelty rears its ugly head. And we, not the Government, are responsible for this cruelty.

867. NO GOVERNMENT orders people to bribe Government employees. Whatever we do, we do it of our own accord.

868. THE TRAVELLER, who must say goodbye to his country for ever, knows that he is never coming back, occupies his mind and becomes restless at the thought of separation from his

dear ones and the country. Haste and separation do not allow the poor man to accomplish anything.

O departing one! Prepare yourself before you leave. You must depart one day. Why don't you pack your luggage in readiness?

869. AFTER the ordeals of life and death, choose for yourself an *amal* (a continual practice of the *zikh*r of Allah the Almighty) which will never decline and perish and occupy yourself with it for ever. Remain totally absorbed in the master plan till you meet your death.

The artists plan their career first and then embark on their journey with the aim to practise hard and keep struggling to achieve it. Nor do they alter their course even though it may not prove successful.

And these three principles alone are the golden principles of the success and triumph of every artist.

Of all the jobs in the world the most accepted job is the invitation to and spread of Islam, the Religion of Allah the Almighty. And this job is obligatory on everybody at all times and in all circumstances. No job is superior to it or more beneficial to us. There are two 'stages' of it, the 'particular' and the 'general'.

The particular applies to those who are completely free to do this job and do not take up any other task but remain totally absorbed day and night in this task alone. They are constantly thinking of different ways of attracting people to do good and banish evil so that on the earth of Allah the Almighty peace and well-being may be established.

The rest of the people belong to a general stage. Everyone at all times and places must avoid all oppression and cruelty and constantly deal equally and justly with all matters, both worldly and religious. In fact, the Sustainer of the Worlds has ordered that these scales must be balanced. This alone is the real aim of the invitation to and spread of the Religion of Islam. Every member of the community, master or servant, businessman or farmer, must unite at one centre and strive collectively for the communal and national welfare. The moment cruelty and oppression are driven out you can be sure that justice and equality will take their place and peace will be established at last.

Ma sha Allah! (As it pleases Allah the Almighty!)

La-Quwwata illa billah! (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!)

Wa sha alaina illalbalagh! (Our duty is to convey!)

The day a man's job on earth is completed he will be called back to Allah the Almighty. The day you depart everybody will say that you have fulfilled the job you set out to do. Otherwise,

your life in this world and your leaving will have been futile.

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَأَجْمَلْ مَوْتِي بِبَلَدِ رَسُولِكَ يَا حَيُّ يَا قَيُّوْمُ
لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ - آمِينَ

Allah-humm-ar-zuqni shahadatan feesabeeleka waj-al-Motee be-balade Rasooleka. (O Allah! Grant me death in Your cause and way and bring me death in the country of Your Prophet!) *Ya-Hayyoo, ya-Qayyum!* (O the Living, O the Eternal!) *Lailaha illa anta ya-Arham al-Rahimeen! Amin!* (There is none except you, O the Most Merciful of the merciful! *Amin!*)

Alhamdulihayyoo-al-Qayyum! (All praise is for the Living and the Lasting!)

Depart then, having done the job that will represent you after death, and may it benefit the creatures of your Sustainer. This is the real meaning of *Baqiyat-al-Salihah* (the good that remains).

O Living people! The departing ones are questioned thus:

“You have lived for a certain length of time. What have you done? Have you come back after having finished the job for which you were created?”

What will be your answer?

O sleeping people! Sleep at home when your journey is completed. Do travellers ever sleep on their travels? They may doze but they do not sleep.

870. DETERMINATION AND INTENTION:

Determination belongs to Allah the Almighty alone.

A person has intention but not determination.

A person who says that he is determined to do a certain job, may be proved wrong. Determination of Allah the Almighty can overpower a man's intention!

If Allah the Almighty has no determination, a man's intention remains unsuccessful.

Intention is subject to determination.

The intention that pertains to (the work of) Allah the Almighty only, is accomplished by the Determination of Allah the Almighty. Allah the Almighty is *Akram-al-Akremeen* (the Most Beneficent).

Can the Blessing accept the fact that He may reject that which is intended for Him only? If this is possible, what use is the Blessing.

A Grant and an Endowment are subject to the Intention:

Some intentions are so popular (with Allah the Almighty) that Blessing welcomes them. You form an intention and receive hope. May Allah the Almighty fulfil your wish!

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Eternal!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of all the merciful! *Amin!*)

Alhamdulillahayoo-al-Qayyum! (All praise be to Allah the Almighty Who is Living and Lasting!)

Baba Nisar Ahmad, may Allah the Almighty bless him, the most beloved servant of our respected master and religious director *Hazrat Shah Walayat Hakim Amir-ul-Hassan Saharanpuri*, may Allah the Almighty be pleased with him, passed away on 16th October, 1972 (7th Ramzan al-Mubarik, 1392 A.H.), thus meeting his Real Master — *Innalillah hay wa inna alahay Rajeun!* (*We belong to Allah (the Almighty) and we will return to Him.*)

The respected religious guide had often on his tongue ‘call my special man’. Now after sixteen years’ separation the ‘special man’ of the master has gone to meet him. He (*Baba Nisar Ahmad*) discharged and honoured the farewell rites and funeral services at the death of the beloved disciples of our master, *Mian Ashiq Ali Khan, Khalique Ahmad Farooqui* and the respected *Muhammad Habib-ur-Rahman Arif*, may Allah the Almighty be pleased with them.

May Allah the Almighty, through His Grace and Blessing, forgive all the sins of the ‘special man’ of our religious director! May He widen his grave. *Amin!* May He keep him safe from the evils of the grave! *Amin!* May He deliver him from the torture of the grave! *Amin!*

May his place be in Heaven, the Exalted Heaven! *Amin!*

Allah-humma Asleh Ummata Muhammadin (Salallah-o alaihe wasallam). (O Allah (the Almighty)! Reform the *Ummah* of the Prophet Muhammad ﷺ.)

Allah-humma Farrij an Ummata Muhammadin (Salallah-o alaihe wasallam)! (O Allah (the Almighty)! Rid *Ummah* of the Prophet Muhammad ﷺ from misfortunes.)

Allah-humma Arham Ummata Muhammadin (Salallah-o alaihe wasallam) — ushra marrat! (O Allah (the Almighty)! Take mercy on the *Ummah* of the Prophet Muhammad ﷺ — ten times.)

It is quoted of *Hazrat Maroof Karkhi*, may Allah the Almighty be pleased with him, saying: “Whoever recites *Allah-humma Asleh* . . . ten times every day, he is written down amongst (the names of) *Abdals.*”

(*Sharah al-Mowahib al-Duniya al-Zarqani, Volume 5, p400*)

871. ‘IF,’ usually, belongs to Satan.

But the following ‘if’ is from the *Rahman* (Allah the Almighty, the Most Beneficent).

‘If’ this hospital is for Allah the Almighty and is being built

for the selfless service of the sick, weak, and helpless creatures of Allah the Almighty, it has no ulterior and extraneous motives except this, then Allah the Almighty will build it and He alone will run it. May none of its affairs be dependent on anybody and none of its work stop for any reason at all.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Eternal!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of the merciful! *Amin!*)

Faalam, innee Tawakkulto Allallahe Rabbi wa-Rabbe kulle sheinw-wa Maleikehe wa-Allah-o Akhdum Samadun Hayyoon Qayyumun wa-Lailaha illa howa! (O Allah! I put trust in You O Allah (the Almighty), the Lord, the Sustainer of everything and every possession. O Allah the One, the Eternal, the Living, the Lasting! There is none worthy of worship except You!)

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Eternal!)

872. ON THE DAY OF JUDGEMENT Allah the Almighty will address people thus: "I was sick. Did you care for Me?"

To some He will say: "I was hungry. Did you give Me food?" (To others He will say) "I was naked. Did you give Me clothes to wear?"

People will say: "You were the Master and Nourisher of the whole world. When did we need to care for You, feed You and clothe You?"

Allah the Almighty will say: "Did you care for the sick? Did you give food to the hungry? And did you clothe the naked?"

All creatures belong to the family of Allah the Almighty. Service to the other creatures is service to Allah the Almighty. Otherwise, how can we serve Allah the Almighty?

873. IF you can't find a living (perfect) person, go to a grave, the grave of a perfect man. The grave of an *Ahl-e-Zikr* (one occupied in *zikr*) and *Ahl-e-Fikr* (one occupied in thoughts) is living, but not everybody's.

Indeed, an *Arif* (a gnostic) is alive in both the worlds. The accepted servants of Allah the Almighty do not die like the average man. They transfer from one place to another. They usually say in their lives:

"We have no fear whatever of death and no worry at all. Allah the Almighty will help us live in the next world in the same conditions He provided for us here."

Ma sha Allah! (As it pleases Allah the Almighty!) They reinforce this belief; they repeat it often:

"The *Walis* (Mystics of Allah the Almighty) have no fear or worry at all."

They repeat the *Hadith* of the Prophet ﷺ :

"The *Walis* of Allah the Almighty do not die. They transfer from one life to another."

How could he benefit anybody when he is in the grave, when he did not benefit people whilst he lived? All the same you pray for his forgiveness.

874. HE, who could not benefit from the company of the living, is eternally doomed. You may find or you may not find benefit but you keep trying. This effort is itself beneficial.

875. *FINA FEE ALLAH* (everything except Allah the Almighty is perishable) is the final stage of the *Haqiqat* (Reality) and the elementary stage of the *Ma'rifat* (Ecstasy).

876. A MAN spends his life trying to discover himself without any success. A man has only two things to look for, *obedience* and *zikr*. Nothing exists in their absence. Wherever they dwell, everything exists there.

877. *SALOOK AND JAZB* (piety and abstraction) are two terms embodying the struggle of life. And these stages are not the manifestations of verbatim and speech but *zikr* and *obedience*.

878. EVERYBODY has a varying knowledge about numerous things. These 'stages' belong to neither these things nor the art of performing *Karamat* (miracles). These 'stages' consist of devotion, absorption, rapture, inner desire, muttering and ecstasy. They don't stay the same at all times. Sometimes a man changes through hundreds of 'states' in a day.

879. THE PRINCE OF THE WORLDS, MY MASTER, HUSSAIN, MAY ALLAH THE ALMIGHTY BE PLEASED WITH HIM:

Have you no corner at all in your heart for Hussain, may Allah the Almighty be pleased with him? Then that heart does not deserve a place in your chest. It is faulty, unfaithful, and can never be awakened and enlivened.

My master (Hussain) is in charge of the *Hoz-e-Asfa* (the reservoir of the drink, *Asfa*, which is found on earth and not in Heaven). Whoever drinks a mouthful becomes *Amar* (the forgiven one). He is never an outcast. My master Hussain is a resident of *Dar-al-Aqamat* (The Place of Residence). Who knows

what and where it is? What is the use of *Fazail and Masail* (Graces and Disputation) without love for my master Hussain! We have no better example than that of our Hussain. There is no flower in the field that would not shed a tear in his memory. My master is the religious refuge for the *Deen*, leader of the caravan of devotion, carefree of annihilation, leader of subsistence and the extreme kind of loyalty.

My master and his martyrdom need no introduction at all. Even non-Muslims have written and re-written in his praise. If any *Hindu* said anything detrimental to his honour we would have turned away our faces, closed our eyes, put our fingers in our ears. If he did not stop in spite of this, we would have gone to the field and only one would have come out alive. Is this not the same Hussain about whom the Prophet ﷺ has said: "*Hussain is from me and I am for Hussain.*"

880. A MAN, who can see the whole world, cannot see his own face.

Ponder over this point!

881. EVERY SUGAR CANE CONTAINS SUGAR.

It is as difficult to make a man of a man as it is difficult to make sugar from sugar cane.

Sugar cane passes through three difficult stages. It then becomes sugar.

Firstly, it is reaped in the field.

Secondly, it is squeezed in the mill to obtain the juice.

Thirdly, it is poured into the pan and boiled over a high flame.

And these three stages are important and extremely tough. It frightens the onlooker.

May Allah the Almighty grant us ready made sugar!

We have no courage to prepare our own!

882. YOU have never given a thought to any of the things around you. The moment you enter a market, you find every shop-keeper offering his services to you.

Everyone requests: "Come to my shop. All these items are arranged attractively for you. Order anything you need. We will supply you."

This is the height of your respect.

883. IT is unlawful to oppose the good and it is obligatory to oppose the evil! Second the good and oppose the evil!

884. INSTEAD of opposing one another oppose your own 'self'.

885. ALLAH THE ALMIGHTY likes the opposing of one's 'self' and dislikes undue opposing of others.

886. OPPOSE THE 'SELF' at each and every step.

When it eats tell it to eat less, not more; eat simple, not fatty food; earn your food, do not have it given free.

Object to your style of dress:

Dress simply.

Do not wear a lot of clothes.

Warming the body with a lot of clothes is bad for your health.

When you begin to speak, stop and say:

Talk simply and in a natural way.

Do not be pedantic.

Do not pretend to know about subjects of which you are ignorant.

Profess your ignorance to others.

Before you go to sleep say:

The whole night is not meant for sleeping but is also for waking up. And I am not going to allow myself to sleep the whole night through.

If I do not get up, I will punish myself.

I intend to do without such and such for at least a day.

When you are about to speak badly about others, stop and think:

I also commit these sins. Get rid of them.

When a man looks at his own lapel, he may find it torn. If it needs mending, darn it first.

887. DAY AND NIGHT, you proclaim your good deeds.

Also relate your bad deeds.

Nobody is perfect.

A perfect person never claims perfection.

Thinking of every perfection as being an endowment from Allah the Almighty, he expresses his thanks.

888. WILD CATS are not pretty, healthy or well cared for. They do not lick the milk dishes of the household, dining like pet cats. They are thin and slim, hard-working and the ornaments of the woods. They are not affected by extreme weather. They endure the scorching sun, heavy rainfall and freezing cold, are independent of artificial resting places, and walk about in rain, wind and storm. When they are hungry, they hunt and eat but do not prey upon another animal's captive. When they cry at night, men's hearts tremble.

Pet cats spend their day being pulled about and thumped by children.

Allah the Almighty created the cat from the lion's sneeze. They possess all the characteristics of the lion. They cannot be hunted by dogs except a special breed. Ordinary dogs dare not chase them.

In the whole of the forest there are only a few wild cats, unlike the pets which can be found in abundance in every house. People are aware that a wild cat lives in the field, so they walk fearfully at night.

Is this (pet) cat not of the same genealogy as that of the wild (cat)? Of course he is. But he has lost everything because of his surroundings. Abundance of food made him lose his real character traits. Except for his appearance he bears no resemblance to a lion. He is in a state of extreme decline.

889. THE HADITH:

The sayings of the Prophet of Allah the Almighty ﷺ are that accomplished syllabus of the *Deen* which nobody can change and deny and without which the complete practice of the *Holy Qur'an* is impossible.

Allah the Almighty said: "Maintain the prayers!"

In compliance with it, the Prophet ﷺ said: "Say a certain number of units of prayers at the correct times and say them in a befitting manner."

Allah the Almighty said: "Ask of Me and I will meet the request of prayer."

The Prophet ﷺ taught us how to say certain prayers in a certain order; one prayer at one time, another at another time. He taught us so much that no time remains free of prayers.

890. REQUIREMENTS are personal needs and unity and co-operation are the national needs. Put nations before individuals.

891. SACRIFICE personal gains for the uplifting of the character and prestige of your country and Nation.

892. THE NATION is a collection of individuals. An individual gain is of little importance compared with some deed of national benefit.

893. STIR UP feeling for national development.

Do not count yourself as separate from the nation.

Your Nation provides your individuality.

894. IT will be blessed, whatever you do, if done honestly and diligently. *Ma sha Allah!* (As it pleases Allah the Almighty!)

895. *ABDUL RAHMAN BIN AOF*, may Allah the Almighty be pleased with him, set up his business in a bazaar in the city of Medina with cheese worth one *Dinar*, which he borrowed free of interest from his benefactor, *Zubair*, may Allah the Almighty be pleased with him. After a year's business, he donated a caravan of camels laden with merchandise to the *Bait-ul-Maal* (the Treasury).

The same blessing exists even today, but it requires honesty and hard work.

Note: When a group of Meccan refugees reached Medina in a state of destitution, the inhabitants of Medina came out to welcome them. Whoever stood by a house was accepted as a brother by the master of the household and taken inside the house. Abdul Rahman bin Aof, may Allah the Almighty be pleased with him, was welcomed into the house of Zubair, may Allah the Almighty be pleased with him, who had already divided all his property into two and arranged in the house. He also had two wives. He addressed Abdul Rahman bin Aof, may Allah the Almighty be pleased with him:

“The whole of the property in the house is arranged into two equal portions. Have whichever half you like. Here are my two wives. I will divorce the one you accept.”

At this Abdul Rahman bin Aof, may Allah the Almighty be pleased with him, went into raptures. Angels were amazed at his exemplary generosity.

Abdul Rahman bin Aof, may Allah the Almighty be pleased with him, said:

“May all this property and both of these sisters of mine be blessings on you. Lend me one *Dinar* without interest and show me the way to the market. That is enough for me.”

896. WITH unity comes triumph, and with triumph, victory. If any Nation unites to accomplish a job in any field, it will triumph.

Unity and triumph are inseparable.

Unity is a benefit and triumph, a blessing.

It is Nature's eternal habit to pour blessings on the triumph.

Triumph accompanies the Nation that unites at the centre for its own construction.

Victory welcomes the Nation that rises to awaken its inactive destiny.

It is never defeated.

Take pity on yourself and be united.

Unity is the important call of the time.

897. THE MAN who is ahead of everyone in the last round, is successful. In the first round, it does not matter who is in front or behind.

898. HOW can we convert repudiators to Islam? Instead we are disgracing Muslims by calling them repudiators.

Until a repudiator refutes his belief in the *Kalimah*, which he recites to become a Muslim, he cannot be called a repudiator.

Muslims are brothers to one another. It is not desirable to call any Muslim brother a repudiator.

899. THE *Ahl-e-Tariqat*, *Majzoob* or *Salik* are *Ahl-e-Khidmat* (People of the Service), and the *Ahl-e-Khidmat* are *Ahl-e-Wafa* (Faithful People) and sacrificing, but not so the hoarders.

These servants do not hoard anything at all. Whatever Allah the Almighty gives them, they immediately give it away in the Path of Allah the Almighty.

They are free from the worries and manipulations of wealth. They consider destitution as one of Allah's Blessings and express their gratitude, never complaining.

900. ALLAH THE ALMIGHTY is pure. He accepts pure offerings, but not everything.

901. *JAZB* is an unavoidable state of *salook*.

902. WHEN practice is established, it becomes firm. When it becomes firm, it becomes a fort, and overpowers Satan.

903. WHEN a practice is discharged regularly at the appropriate time and never delayed, it is regarded as fully established.

904. CHARACTER is the mystery of the exaltation of mankind, the decorum of the face of humanity, the precious stone of the coral of human beings, the ladder to the ascension of every life and the surety to the success of every nation.

Whenever any nation is united at a point for its construction and prepared to wake up its sleeping lot, the Divine victory was revealed to it simultaneously. The Divine Victory is revealed to one's nature, but not the appearance, and the nature is the other name for character traits. Study the whole history of the descendants of the Prophet Adam, peace be upon him; you will find that whenever Allah the Almighty granted His Victory to any nation, He did it only to nature. Appearance means little in the face of nature. Everybody can undertake every kind of appearance every day; to change appearance is not a difficult job. However, it is one

of the exalted feats to enhance and change one's nature. When any of the character traits of a nation become accepted by Allah the Almighty, Allah the Almighty exalts it in His world. Then no hurdle hinders the way of that nation. Neither can the ocean nor the mountain hinder its way. Until a nation puts its national affairs and demands above personal affairs and demands, it cannot make national progress. The Muslim community comes from the nation, and the nation from the individuals. Engender feeling for the exaltation of the community.

Wa ma alaina illalbalagh! (Our duty is to convey!)

905. AN INDIVIDUAL is the drop and the community the ocean. Whenever a drop wanders away from the ocean it becomes restless, falling a victim to accidents.

906. SACRIFICE of personal benefit is the living spirit of the communal benefit.

907. WHEN a person sacrifices his ambitions for the community, the community becomes triumphant. In other words a personal sacrifice is alone the life of the community.

908. A NATION is like a team.

One player's laziness brings the defeat of the whole team.

Whichever nation made any progress in the world, did it by uniting at a centre and working. When a team comes on to the field with the intention of winning, it wins.

909. BELIEF is the foundation of the Faith. When the Faith is free from doubt and suspicion, belief follows.

910. OBSERVATION STABILISES BELIEF. Belief is not dependent on observation. The belief that is dependent on observation is profane, not real. Belief remains true to its real nature, never changing its approach. It remains firm as normal in all circumstances, prosperous or diverse. Create (in yourself) the belief of your Sustainer's *Rabubiyyat* (Lordship), *Malukiyyat* (Rule) and *Uluviyyat* (Divinity). And this belief alone is the Faith. The stronger the belief the stronger is the Faith. Inculcate the following belief:

"My *Rab*, Whose servant I am, is Omnipresent, all-Seeing at all time. He is the Guardian and Victory-Endowing to everybody. He is with everyone at all times. He is the Greatest Defender, Sustainer and Adviser in everybody's affairs, religious or worldly. He is a hundred times Kinder and more Generous to me and the Universe than my own mother. All that and the way it happens and the way it takes place, is

happening as it should. Everything, good or evil, which is happening, is from Allah the Almighty. Allah the Almighty is *Rahman* (Beneficent), and *Hakim* (Wise). Everything of His is based on complete Wisdom.”

Objection is opposed to belief. Consider every work of Nature to be based on Wisdom and do not object.

Believe this with sincerity of heart: “All that happened to me, is happening and shall happen, is from Allah the Almighty alone and therein lies my well-being. This happiness, this sorrow, this abundance, this deficiency, this living, this non-living are acting under Nature’s organisation.”

O Allah the Almighty! May two things never dwindle so that we may have no shortcomings, Your *zikr* in the mind and Your *ata’hit* (Obedience) in the body. *Amin! Zikr and ata’hit* are two major points of life. O Allah the Almighty! Grant us the ability to perform Your *zikr*. *Amin!*

911. OFTEN, friends say: “We don’t derive enjoyment in *zikr*.”

When the *zakir* engages himself in *zikr* by considering *mazkoor* (the remembered one) as the beloved, he immediately becomes happy and satisfied. Except *zikr and mazkoor*, there remains nothing in the heart of the *zakir*. In this state if anybody said once, with complete love and fondness to Allah the Almighty: “*Subhan Allah* (Allah the Glorified),” then he became popular, his sins were forgiven, his status was exalted and he was granted the taste of happiness. It would be an exaltation of unknown magnitude of repetitious *zikr*.

912. IN AUTUMN only the leaves are shed, the plant is not harmed. Autumn alone is the forerunner of Spring.

913. THESE SINFUL EYES, wandering hearts, insurgent joints and dusty feet are neither worthy of his beauty nor audience. Had they been working they would have succeeded. To attain nearness to the king one ought to have a supreme kind of ability in addition to faithfulness.

914. TO remain quiet awaiting the blessing, considering grief and sorrow as gifts from Allah the Almighty, is the inferior stage of patience and to remain happy, the superior stage. In other words, Allah the Almighty attends His servant with His full Blessing.

915. THE WELL is stationary and the river is in motion. The well cannot equal the river.

916. PEACE OF MIND is a blessing which is granted because of the Faith. When a man says with sincerity of heart that Allah the Almighty is his *Rab*, *Allah-o Allah-o Rabbi La Ushriqa Behe Shein* (Allah, and only Allah, is my Lord! I do not ascribe any partner unto Him!), Allah the Almighty grants him peace of mind immediately.

917. THE direct need of a man is clothing. Hunger passes in time but not nakedness. Everybody needs clothing at all times to cover the private parts.

918. THIS PRACTICE NEVER FAILS:

اللَّهُ حَافِظِي اللَّهُ نَاصِرِي اللَّهُ حَاضِرِي اللَّهُ نَاطِقِي
اللَّهُ مَعِي فَاللَّهُ حَيْرٌ حَافِظًا

Allah-o Hafizi; Allah-o Nasri; Allah-o Hazri; Allah-o Nazri; Allah-o Maaee; Fallah-o Khairun Hafizun! (Allah is my Protector; Allah is my Helper; Allah is around me; Allah is my Guardian; Allah is with me; Allah is the Best Guardian!)

The practice of Allah-o Maaee:

My Allah the Almighty, Who created me and the whole Universe, is Present and Seeing, never parting at any time. Nothing of me is hidden from my Allah the Almighty. Whatever I say Allah the Almighty hears. Whatever I do Allah the Almighty sees. My thoughts and deeds are before Allah the Almighty. And whatever I think in my heart, He Knows, even though my Allah the Almighty is not visible to me. But He is near me, nearer than the main blood artery. In other words, Allah the Almighty resides inside me. Think whenever you begin to say or do anything. Allah the Almighty is Omnipresent and all-Seeing.

This practice is an important exercise. This exercise is a real penance. It requires sufficient effort to establish it. When a servant attends to his Sustainer with all his attention with love and fondness and calls upon his *Rab Ya-A'had, Ya-Samad, Ya-Hayyoo, Ya-Qayyum*, certainly, Allah the Almighty becomes extremely pleased, stops calamities, forgives sins, accepts prayers, pours out gifts and says:

"Indeed, I alone am *A'had* (One) with no parallel, equal, or contemporary to Me. I am Unique in My Attributes, doing as I please with no one preventing Me. Only I have any Power to do anything. I may stop whomsoever I wish and at whatever time I desire, but there is no one to stop Me. I am not Dependent on any other person in any matter. But in all circumstances, everybody is completely dependent on Me.

Everybody is dependent on My Beneficence and a *faqir* on My doorstep.”

Allah alone is Samad (the Eternal):

Samad is the one who is Independent of everything and everybody is dependent on him. A servant is dependent and You, O my Sustainer, are the Master. A servant becomes independent of everything by becoming dependent on You. Until a servant becomes dependent on You, he can never become independent of anything in Your Universe. Indeed, dependence on You is the servant's independence. Your dependant becomes independent of everything except You. Independence of a servant is dependent upon You. A servant's independence is the greatest pride of worship. That is to say a servant becomes independent and self-sufficient of everything in the world by becoming dependent on the Master, only because of the proud thought that he is a servant of such a Sustainer Who is One, Eternally Besought, All-Existent, and Everlasting. And all four Attributes are for Allah the Almighty only. No creature can ever claim these.

He Who is A'had can be Samad, and Samad, A'had.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Eternal!)

Ya-Hayyoo, ya-Qayyum! is *Ism-e-Azam* (the Great Name). How can a helpless person and an insignificant piece of paper ever bear the mysteries and illuminations of this *Ism-e-Azam*? Yet both these Attributes are complementary to each other. He Who is *Hayee* (the Eternal), is also *Qayyum* (the Permanent). And *Qayyum* is only He Who is also *Hayee*.

Alhamdulillahayyoo-al-Qayyum! (All praise for You, O the Living and Eternal!)

Only the Divine Light of *Ya-Hayyoo, ya-Qayyum!* is reflected in the song of the nightingale, life of the flower, scent of the bud, heat of the fire, glitter of gold, reflection of the pearl, sunshine of the Sun, beauty of the moonlight, flashing of lightning, roaring of the flames, call of the cuckoo, the *hoo* of the *Khumra* (a sect of Muslim mystics), the bud of the jasmine, the crystal of ambergris, the might of winds, the noise of the rivers, the song of the turtle dove, the love of *chakor* (red-legged partridge), the sand of the desert, the field of cloves, the flow of the river, the stationary state of the ocean, the height of the mountains, the depth of the caves, the sour taste of lemon, the sweetness of jam, separation of the Prophet Joseph, peace be upon him, the crying of the Prophet Jacob, peace be upon him, the sigh of the oppressed, the glance of the *faqir*, the watching of the beloved, the purchase of the Prophet Joseph, peace be upon him, the *zikr* of the *zakir*, the thought of the pious, the physique of the elephant, the

constancy of the ant, the knowledge of wisdom, the sight of devotion, the pride of the beloved, the eternal beseeching of the lover, the light of the eye, the cheerfulness of the heart, the beauty of the lover, the majesty of the beloved, the 'being' of *Lailah*, the ecstasy of *Illallah*.

919. WHEN a man is advancing in age, sometimes he talks incoherently. He attributes to himself what he does not know without realising that he does not know it.

Has a wayfarer ever told anybody about the purse in his pocket?

O Allah's servants! Fear Allah the Almighty! Talk sense! Throughout the world there are only a few accepted people and they are hidden from the eyes of the people.

920. ALL 'chains' or 'orders of grace' are set from the beneficence of the Prophet ﷺ alone, in a certain order. The 'order of grace' that is not traced to him is not trustworthy.

921. SETTING out from the source of a lake, the river flows into the lake by making a long journey.

922. THE RECREATIONAL GARDENS of the Moghul Emperor Jahangir provide an interesting lesson to the living world. For the recreation of a man's 'self' hundreds and thousands of people laboured day and night. If such labour and work had been devoted to the *Deen*, the *Deen* would never have forgotten him; instead he would have lived eternally.

923. THE PALACES AND GARDENS of the princes are now lessons. Take a lesson from them. Think! Had such wealth and resources been spent on the jobs of the *Deen* it would have persisted and been established till the Day of Judgement. Had such a struggle been made to exalt the *Deen* of Islam of Allah the Almighty it would never have been wasted but instead it would have gained extra beauty without fail.

924. THE RESPECTED *Baba Farid-ud-Din Ahmad*, may Allah the Almighty be pleased with him, had 75,000 devoted followers, but out of them only two, *Nizam-ud-Din* and *Ala-ud-Din*, may Allah the Almighty be pleased with them, are still living (remembered).

925. PRIDE is one of the reasons for decline.

926. THE DISCLOSURE of the beauty of a friend and the disguising of ugliness are essential.

927. THE BEST FRIEND is one who relates the good deeds of his friend and hides the bad deeds. And the worst is the one who does the opposite.

928. A MAN said: "I visited the *Arsh* (the Exalted Throne or Empyrean)."

The other asked: "By yourself or with help from someone?"

The first man said: "By myself."

The second said: "To those in the field this ascension is not trustworthy. It goes against the age-old *Tariqat* (Islamic Mysticism). Whoever reached there, reached there with someone's help."

929. THE MAN who is summoned to the royal court, receives decorations from the king. These decorations are useful for generations. It is known to the world that this person had the honour of the royal audience. When the king celebrates in his court, he is, surely, called.

930. A WRONG DIAGNOSIS and wrong use of medicines proves fatal to the patient. Otherwise there is seldom a deficiency in the properties and effects of medicines. The typhoid patient faces great tribulations when treated with malarial drugs.

931. ALL TITLES WILL BE QUESTIONED.

All those titles, by which the titled person was addressed without him refuting them, will be questioned: "Were you representative of that which was attributed to you? You were pleased to be addressed thus. You should have refuted such addresses and questioned why they addressed you like that when, in fact, it did not benefit you. It is so grave that even the dying people will be asked if they deserved the titles they were given."

932. THERE is a reason for every disaster. Until a man produces the means of his own destruction, Allah the Almighty will not destroy him.

933. BEGIN any praise with the praise of Allah the Almighty—all praise is to my Allah the Almighty and for Allah the Almighty only. It is not worthy to praise the 'self'. It is, in fact, undesirable because the 'self' is not completely free from the bad deed except the 'self' which Allah the Almighty saved (from it).

934. WHEN there is sincerity in the intention, it goes out to merge with the resolution. The intention is then: *Kun fa ya Kun* — *Be and it is done.*

935. THE DESTINATION of the peacock is the bird-garden, and that of the wild duck is the lake. Where it finds its destination, it escapes from the caravan. In other words, the peacock is not interested in the journey but only in the decoration. Wherever it finds a bird-garden, it runs away. The same is the case with the wild duck.

936. ANIMALS progressed, just as human beings progressed. With the speed of time and in all fields they stood shoulder to shoulder. Take mice for example. The mouse of today does not enter the cage easily. Seeing the bait in the cage, it runs round and thinks that in such darkness this means of hospitality, certainly, encompasses some mystery, and it is only to ensnare him. If an orthodox and thoughtless mouse runs into it out of greed, it does not sit and rest after having been shut in. Instead it runs in circles and tries to open the door with its teeth and feet until it, more often than not, succeeds in escaping.

937. WAZKORISMA RABBEKA WA-TABATTAL
ALAIHE TABTILAN:

"So remember the Name of thy Lord and devote thyself with complete devotion" was explained thus:
(*Al-Qur'an 73:8*)

"When I became absorbed in the *zikr* of Allah the Almighty the people hated me and I thanked Allah the Almighty for this boycott as coming from Allah the Almighty and based on wisdom. And this boycott proved a means of my nearness to Allah the Almighty."

938. THE JOB that is begun in the morning is blessed. What could a tired man, after the day's work, do in the evening?

939. DEEDS are predestined. Destiny, good or bad, is created. Belief in this fact requires the completion of at least three-quarters of the journey of *Tariqat*. Everybody accepts it superficially the very first day. But belief in this faith with sincerity of heart requires essentially eleven and a half years if the time of journey covers twelve years.

940. THERE is a world of difference between the *amar* (the order) and the *niyyat* (intention). Satan was ordered to prostrate before Adam. The intention was that he should not do it. Otherwise Satan, being a creature, would not have dared to defy the Order of his Creator. Similarly, it was ordered that the Prophet Adam, may Allah the Almighty bless him, should not eat the

wheat grain, but the intention was that he should eat it.

Wa ma alaina illalbalagh! (Our duty is to convey!)

The Prophet Muhammad ﷺ has said: "If a man pronounces 'may Allah the Almighty reward the Prophet ﷺ of that which he deserves' the reward thus accrued will put seventy angels to hard work for a thousand days; they will be tired by writing its blessing for a thousand days."

941. HUMAN WISDOM is faulty. How can it understand any of the mysteries of the Wisdom of Nature?

Pharoah killed thousands of children in order to kill the one child whom he unwittingly nursed on his lap.

942. OBEDIENCE brings about nearness, and the nearness brings ecstasy.

Love includes absorption, and the absorption the meeting.

943. OBEDIENCE is voluntary and love involuntary.

Compliance with the officer's orders is obedience and to give everything at the doorstep of the beloved is love.

944. A YOUNG MAN stood by the bank of a river. He saw the waves and pondered over them. His gall thinned at the gurgling noise made by the current. He stood on the bank for a period of time watching the waves, wondering whether to jump into them. Allah the Almighty took pity on the poor fellow's helplessness. A voice said: "How long will you remain standing on the bank of the river like this, watching them, O youth? Had you not begun to ponder over it, but had jumped into it immediately on arrival, you would have reached the other bank long before. This river, this wave, this whirlpool, this current would not hold any ground at all in the face of your firm intention. Is it brave to stop here? In the blessed Name of Allah the Almighty and at Allah's *Tawakkul*, jump into the river. Even if you drown, it is still better than standing here. How can this weak river equal your intention and constancy? Even seven oceans are of no consequence in the face of your firm intention. No wave of the river can ever drown you. Had it been your destiny to drown you would not have reached this place."

Hearing this, he shook his body and jumped into the river without any fear of danger. The voice said to the youth, playing with the waves caressingly: "O my young man. Cut and advance through the waves. The riverine of the river is proud of your efforts and shirks from combating you."

Cross with a smile the rivulet of *Faqr*.

For your charity beg from *Sabir*.

945. WHEN practice (of *Zikr*) is established, it becomes strong, and is never missed afterwards.

946. PRACTICE is the defender, sustainer, helper and the guardian of its practitioner.

947. THE MIGHT of the *noor* (light) of practice burns poverty, laziness and charm.

948. PRACTICE is a fort which no one can enter. Nor can anyone break it.

949. PRACTICE is a fort which nobody can enter.

950. PRACTICE is a mountain which nobody can shake. Whatever encounters it, it breaks to pieces.

951. PRACTICE combats every rival in all circumstances. It maintains *inaabat* (conversion leading to piety). In all circumstances it never breaks its continuity. And this is the best manifestation of the practice.

952. DO NOT live as a rival to anybody anywhere.

Wherever you live, live as a subordinate. Live with a friend as a friend and well-wisher. There alone is comfort and exaltation.

953. THE *SHAIKH* is to his community what the Prophet is to his *ummah*.

954. EXCEPT for the Prophets, peace be upon them, everybody requires a leader to lead him on the right path.

955. MEETING BETWEEN THE PROPHETS KHIZAR AND MOSES, PEACE BE UPON THEM:

The Prophet Muhammad ﷺ said that the Prophet Moses, may Allah the Almighty bless him, was delivering a sermon to the tribe of Israel when he was asked who was the most learned man. He replied: "I am."

Also, he was asked if there was in the Universe anybody more learned than him. He said: "No."

Allah the Almighty did not like this. At once he had a revelation: "We have a man in the *Majma-al-Bahrin* (midst the oceans) who is more learned than you."

Then the Prophet Moses, may Allah the Almighty bless him, beseeched Allah the Almighty: "How can I reach this servant of Yours?"

It was ordered: "Take a fish with you. Where you lose the fish, there you will find him."

The Prophet Moses, may Allah the Almighty bless him, along with his companion Yousha bin Noon, may Allah the Almighty be pleased with him, set out on a journey till they reached the destination. He saw a man seated with a cloth wrapped round him. He greeted him and said: "I am Moses (may Allah the Almighty bless him)."

He asked: "Are you Moses (may Allah the Almighty bless him) of the tribe of Israel?"

He replied: "Yes, I am here to learn the blessing that Allah the Almighty has taught you."

He said: "You have the *Torah*. You receive Divine Revelations. Is this not enough? O Moses! You cannot journey with me because the knowledge I have, you have not. And the knowledge that you have, I have not. Allah the Almighty has granted knowledge of a different nature to each of us."

The Prophet Moses, may Allah the Almighty bless him, said: "*In sha Allah* (God Willing!) you will find me patient, disobeying none of your orders."

The Prophet Khizar, may Allah the Almighty bless him, said: "If you want to stay with me, do not question what I shall do until I explain to you why I have done the job that way."

Having said that, they set out together.

There was a boat on the bank of a river. The boatmen recognised the Prophet Khizar, may Allah the Almighty bless him, and without charge they took them across the river. They had gone a little way off when the Prophet Moses, may Allah the Almighty bless him, saw that his companion was quickly breaking the planks of the boat with an axe.

The Prophet Moses, may Allah the Almighty bless him, said: "These people have shown a gesture to us, helping us cross the river without any charge. You have broken the planks of their boat."

At this the Prophet Khizar, may Allah the Almighty bless him, said: "Didn't I say that you would have no patience with my works?"

The Prophet Moses, may Allah the Almighty bless him, made excuses, requested forgiveness and kindness, and promised not to ask again. A bird flew and perched on a board of the boat, dipped its beak in the river and flew away.

The Prophet Khizar, may Allah the Almighty be pleased with him, said to the Prophet Moses, may Allah the Almighty bless him: "Our knowledge has made as much difference to the knowledge of Allah the Almighty as that sparrow has lessened the water of this river!"

The boat reached the bank. Both of them walked along the bank. The Prophet Khizar, may Allah the Almighty bless him, saw some children playing. He twisted the neck of one of them in such a way that he died immediately. The Prophet Moses, may Allah the Almighty bless him, anxiously spoke: "You have killed this child for no apparent reason. You have, indeed, committed a grave crime."

The Prophet Khizar, may Allah the Almighty bless him, said: "Didn't I say to you that we would not get on with each other? You would grow impatient at my actions."

The Prophet Moses, may Allah the Almighty bless him, said: "If I question you again, don't take me with you."

Then both of them continued. They reached a village where they asked the people for a meal. They refused. There they saw a falling wall which the Prophet Khizar, may Allah the Almighty bless him, set right straight away.

The Prophet Moses, may Allah the Almighty bless him, said: "We came to this village, asked the people for a meal, they refused and you built their wall without any payment. If you wished, you could have asked for remuneration."

The Prophet Khizar, may Allah the Almighty bless him, said: "That makes three occasions. You cannot accompany me any more. Now listen to the reality of the three incidents to which you objected. The benefit in damaging the boat was hidden in the fact that had it remained perfect and undamaged the boat would soon have been snatched away by a cruel king who took away all the perfect boats, even though this boat was the only means of livelihood for these poor folks. If he saw it broken he would leave it alone."

As to the killing of the child, he explained: "This child's nature was based only on *kufir*. It was feared that in all probability the parents would become inclined to *kufir* out of love for the child. This child's parents were very happy at his birth and very sad at his death. In fact, his life would have proved fatal for them. I prayed to Allah the Almighty that they would have a pious child and one they would love. In other words a child who would treat the parents humbly. Instead of a boy, Allah the Almighty granted them a girl. The Divine good in setting the wall right was that the wall belonged to two orphans of the town. Their wealth was hidden underneath."

The Prophet Khizar, may Allah the Almighty bless him, went on: "In fact, all three incidents which you considered wrong were a complete blessing. The boat, though it suffered a little damage, was saved. Though the parents were sorry over the child's death, they were saved from constant sorrow and torture from God. And

then there was a good deed done without further delay; here was a blessing done to a good man's offspring."

The Prophet Khizar, may Allah the Almighty bless him, said to the Prophet Moses, may Allah the Almighty bless him: "I did not perform these jobs for my own satisfaction but at the Command of Allah the Almighty."

956. THE MEETING between the Hazrat Khawaj Khizar and the Prophet Moses, may Allah the Almighty bless them, is a thorough reflection of the Unity of Godhead and the Prophethood. When a person thinks deeply about it, he is bound to admit that the subject of every deed is in reality Allah the Almighty.

957. THE 'STATES' AND 'STAGES' ARE INFINITE.

There is a greater 'state' than the 'states' and better 'stage' than the 'stages'. At the perfection of the 'state' thanks are acceptable and the claim to it is unacceptable.

958. A PERSON is granted one 'state' after another. Some claim it as granted from a man of 'state' and the others claim it from Allah the Almighty. All the same, there is the same (Divine) Command at work.

959. UNTIL Allah the Almighty had told the Prophet Moses, may Allah the Almighty bless him, about the Prophet Khizar, may Allah the Almighty bless him, and his whereabouts, he was not aware of him. Similarly, the Prophet Khizar, may Allah the Almighty bless him, did not know about the Prophet Moses, may Allah the Almighty bless him, till he introduced himself.

960. ENDOWMENTS are of different types. Some are endowed with *Fatwah*, some with *Taqwah*, some with *Jazb* (Abstraction), and some with *salook*. There are four different stages of the same journey. They all lead to the same goal.

961. A LEARNED MAN has no perception of the knowledge of the other learned man. Whatever knowledge a man has received is sufficient for him.

962. THROUGH ALLAH THE ALMIGHTY, the Hazrat Khizar, may Allah the Almighty bless him, knew the events of the future and that after a short while a king would cross the river, sit on the boat and confiscate this boat. This was the reason he broke two of the boards so that, seeing it broken, the king would leave it. He also knew that had that child remained alive, he would have grown older and indulged in feuds and quarrels. Similarly, he

knew about the treasure hidden beneath the wall. And he also knew that when those orphans grew, only they would pull the wall down so that they would find the treasure Allah the Almighty had granted them.

963. THE HAZRAT KHIZAR, may Allah the Almighty bless him, had no personal relation with them. He was only appointed by Allah the Almighty to do as he did. Whatever he did, he did only at the Command and Intention of Allah the Almighty, i.e. he did as Allah the Almighty ordered him to do. Otherwise, he was a Prophet. How could he kill a child for nothing!

These three strange and wonderful incidents are a day's performance of the Hazrat Khawaja Khizar, may Allah the Almighty bless him. He is thousands of years old. He will have performed hundreds of thousands of such deeds.

964. SAINTHOOD is the manifestation of Prophethood, and Prophethood is that of the Sustainer.

The guard's order is, in fact, the king's order. The guard has no order of his own. Whatever order he receives from his superior, he passes on that order only.

No creature has any power over anything. Nor is any creature rebellious.

Every creature is in the complete and firm control of Allah the Almighty. Without the Divine Intention, nothing can move, they are helpless, destitute, dependent on destiny and subservient to the order.

965. BELIEF is the guide of the journey of *Salook*. Create the belief in yourself that whatever happens, does so in accordance with the Command and Intention of Allah the Almighty in exactly the way it ought to happen.

The Sustainer, the Master, the Owner and the Inheritor of everything in the Heaven and Earth is Allah the Almighty. And everything is in the complete power of Allah the Almighty. Nothing at all has any of its own will. If the creature were rebellious, the administration of the whole world would have been in a state of shambles. There would have been no difference between the creature and the Creator. People would have done as they pleased. If it was like this none of the people would have been His servants, nor He, their Master. But this is not so. No person has any power to do anything at all by himself. Everybody is appointed to carry out commands, dependent on destiny and subservient to the orders.

966. O ALLAH THE ALMIGHTY! I have no power over any part of my body. None of my joints are in my control, but are

in Yours. O Allah the Almighty! How could we have any power to discharge the jobs which You have ordered us to do without Your help? May You help us! *Ya-Hayyoo, ya-Qayyum! Amin!*

Similarly, how could we avoid evil deeds which You have ordered to be avoided without Your help? There is only one way for our deliverance, that is to submit all our affairs to You, and sincerely believe that everything, good or evil, blessed or ill, of ours, the destitutes, is from You alone.

Indeed, people are compelled to do as it is ordained in their destinies by You.

La Haula Wala Quwwata illa billah! (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!) And this formula is equally applicable to everybody in all circumstances at all times. And this alone is the *Ma'rifat* (Ecstasy) and this is the *Haqiqat* (Reality) of the *Ma'rifat* that the man says this: *La Haula Wala Quwwata illa billah!* When a man says this, Allah the Almighty says in answer: "My servant said the truth. Indeed, because of My help alone a man does good and shuns evil."

Then He says: "Now this man has become obedient to Me," i.e. "This man has entrusted all his affairs to Me."

N.B. The Prophet ﷺ said: "Allah the Almighty wrote the destinies of the creatures 50,000 years before the creation of Earth and Heaven when the Empyrean of Allah the Almighty was on the water."

967. THE BEGINNING of the statesman, the wise man and the philosopher are in his early play with clay, his nakedness, putting everything he finds into his mouth and never discriminating between pure and dirty. He knows about his mother and knows she is everything for him. He never attends to anyone else in any circumstances. Similarly, he runs to his mother when he is hungry. He does not go to anyone else at all. When he is harmed in any way, he runs to his mother. Whatever his pride, he reposes in his mother's arms.

May I have trust in You as that child has in his mother!

Ya-Hayyoo, ya-Qayyum! Amin!

Then I am Your servant and You are my *Rab!* Otherwise, my worship of You, however earnest, is not trustworthy.

O Sustainer! May this servant not attend to anyone at all except You!

968. THIS CHILD who is indulgent, has no knowledge of anything at all. That is to say:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Allah the Almighty (alone) taught man (every) knowledge that he did not know.”

Razi, Rumi, Socrates and Plato were first like this child; they had no knowledge of anything at all. They were born ignorant. They became everything after learning. When Allah the Almighty blesses someone, He grants them knowledge and wisdom. Putting knowledge and wisdom in his heart, He grants them thought, and thought alone is the inventor of every invention.

969. UNDERSTANDING is gained by thought, not thought by understanding.

970. KNOWLEDGE of anything alone is not sufficient for a person. Amal (Practice) with knowledge and conduct are necessary.

971. PRAY LIKE THIS:

May Allah the Almighty exalt your destiny! *Amin!*

If I am unlucky eternally, out of Your Grace and Blessing strike off my misfortune! *Amin!*

Make me fortunate! *Amin!*

Similarly, if Your servant (i.e. myself) is deprived and poor, You take away his deprivation and helplessness! *Amin!*

Enter this man as such a fortunate person that he has the ability to do all good deeds. Indeed, You hold the power to do so. You are the Blessed of all the blessed, and Powerful of all the powerful. We, Your sinful servants, hopeful of Your Blessings, are living with Your help. We do not have any hope or fear of anyone except You. There is no doubt You are our Sustainer, the Mighty, the Majestic.

972. TARIQAT is the Ways of Prophethood, and the Ways of Prophethood, the Dawah-o-Tabligh al-Islam.

The practice of the Ways of Prophethood is the right practice of the Sunnah. Follow the Sunnah.

973. THE SPREAD OF ISLAM is the Sunnat Mu'akkada (the obligatory Sunnah), masterpiece of the Prophethood, builder of national reconstruction, revival of the Faith, obligation of Kafaya (that which is owed to the Ummah) and distinction of the Ummah of the Prophet Muhammad ﷺ.

974. THE SPREAD OF ISLAM was the farewell message of the Prophethood. If this message was held firmly and practised, the Muslim today would not have seen these days of misfortune.

975. THE REWARD of the good deed is never lost. Patience, in the opposition of good, doubles the reward of the good. Patience with a good deed never lets the reward of the deed go to waste.

How well Allah, the Sustainer of the Worlds, has said to the Prophet ﷺ :

"Be patient at whatever your opponents say to you. Do not say anything to them and follow separation from them in an extremely blessed and commendable way."

(Al-Qur'an 73:10)

Then He said:

"These poor folk have nothing in their power, nothing at all. Your Sustainer alone is the Sustainer of the East and the West, and know that your Sustainer is the Helper."

(Al-Qur'an 73:9)

976. GOODNESS AND PATIENCE are two basic distinctions of Prophethood and sainthood. Do good to everybody at all times and in all circumstances, and make it obligatory on yourself to be patient with opposition to good deeds.

Believe you me! Allah the Almighty befriends and prefers those who do good and are patient.

977. IT is easy to begin a friendship but difficult to continue it.

978. WHEN a person repents sincerely and is ashamed of his sins, Allah the Almighty grants him deliverance of all greed and grief. By no other means can one seek deliverance from any greed and grief.

979. *"THAT IS: Don't they know that Allah (the Almighty) sees them."*

(Al-Qur'an 96:14)

980. INDEED, none amongst us knows that Allah the Almighty sees us. If we had known this we would have done no evil deed. In fact, we would have avoided every kind of evil and shameful act out of fear. Nor would we have forgotten the remembrance.

981. VIGIL OF ETERNITY:

"And He is with you, wherever you may be."

(Al-Qur'an 57:4)

982. ALLAH THE ALMIGHTY is with everybody at all times.

A person is face to face with Allah the Almighty and Allah the Almighty is face to face with him; never hidden.

We proclaim with our tongue: "Allah the Almighty is Omnipresent, Allah the Almighty is all-Seeing," but the heart is unaware of this. The fact that Allah the Almighty is Omnipresent and all-Seeing never sinks into anybody's heart. How well a man said: "When, O my Sustainer! You are with me, I have then no fear whatever."

983. **وَاللَّهُ يَفْعَلُ مَا يُرِيدُ**

"AND ALLAH THE ALMIGHTY DOES AS HE WISHES."

A man said: "Whatever anybody does at any time, You do it, O Allah the Almighty. I have, then, no complaint. Let whatever it may be, be my state, please cast Your glance!"

984. WHAT A TASTE is there in the breath! *Alhamdulliah!* Smelling everything it tells you what it is. And this breath alone is the essence of life and this alone envelops the jewel.

985. A MIRAGE is a mirage. It cannot give water to any thirsty person, therefore *Saraab* (mirage) is only *sar* (loftiness) excluding *Aab* (water); how, then, could it fill anybody, for to fill anybody one requires *Aab*, not *sar*. Manifestations of the elementary stages of *salook* are generally and often *saraab* which cannot satisfy a *salik*.

986. THERE is no time limit to a job. Whenever a man begins any job with firm determination, he does it in time.

987. EVERYONE dies after the completion of his work. When the work for which Allah the Almighty creates a man is completed, the man dies. A death has no effect at all upon the system of Nature. A man dies but the work continues as usual. No business of the world is stopped by the death of anybody. It continues according to the programme. However, he carries a wish with him, not a momentary but an eternal wish till the Day of Judgement, as a necklace round the neck of the dead saying:

"Alas! If only he had lived in the world for Allah the Almighty, and died for Allah the Almighty alone, and in the way of Allah the Almighty. This living in the world and the death were strange."

There is no increase at the arrival of someone. Nor is there any loss by any departure. May Allah the Almighty bless us with enviable living and death!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta! (O the Living, O the Lasting! There is none except You!)

988. OUR MEDINA is the peace of every restless person and the ship of peace and comfort. And that place of yours is the cradle of shrewdness, wickedness, cunning, evil and shamelessness.

989. DEATH is a bridge that leads a friend to a friend.

It is Your great Bounty that I always remember my last day. I earnestly beg Your refuge from the harshness of this day. That time is — *Allah! Allah!* I seek repentance! I seek repentance! — the most critical time of life. No worldly wealth or friend shall be any avail at that time. O Most Merciful of the merciful! The caravan shall go across with Your Blessing only. Nobody can escape this time. Nobody is safe. Those whom you never cease or tire of praising are living in the world of *Barzakh*. If you hear their hue and cry, you will run away from home. They had everything except Faith. But whatever they had, did not help them. Had they had Faith and nothing else they would have had everything. When they stop at the top and have a general look round, they do not see anything except Allah the Almighty. The heart shakes. It enters into my heart that I should give away my livelihood to some pauper, feed the hungry, dress the naked with my clothes so that I may feel at ease. May Allah the Almighty make those moments easy for me for the sake of service to any of His creatures!

990. WHAT GOOD DAYS were those when at the slightest wrong your blood boiled. Today your blood does not move at even the greatest incident. Your honour held first rank in the world!

991. DEEN-O-MAZAHIB (THE FAITH AND RELIGIONS).

Religions are the paths which are created in the *Faith* for political gains and because of educational differences. Their foundation is based on educational issues and a consensus of decisions, not on the claim of Divine revelations.

992. THE MOUSE has a fear of cats, the cat is afraid of dogs, and the dog fears the stick. If the mice had no fear of the cat no food would be left intact. Instead they would ruin everything. Everything in its place is essential. To protect the birds we threw out the cats and noticed that instead of the cats the mice started visiting the nests. In the morning there was hardly an egg they had

not swallowed. Quietly the mice came and swallowed the eggs without anybody spotting them. And throughout that season no bird hatched a chick, though the cats were thrown out solely for the protection of birds.

993. **THERE** is no such creature who has no fear of anyone. Everyone has fear of somebody. Do not be fearful of fear. Fear is a blessing. If fear of darkness, hunger, poverty, the elderly, cruelty, the misdemeanours of Satan, death, the accounts of rebirth after death, even of failure is all accompanied by the fear of Allah the Almighty, then there should be no fear of any fear. The fear of Allah the Almighty is overpowering to every other fear.

994. **THE KNOWLEDGE OF THE HADITH** is the term implying the practical demonstration of the Ways of the Prophet-hood and Signs of the Almighty Allah's beloved Prophet Muhammad Ahmad Mujtaba, the king of Medina, the happiness of the heart, the lord of the disturbed, the beloved of the Sustainer, the leader of the Prophets ﷺ *Shafi-ul-Muznebine* (intercessor of the sinners), the blessing of the world and the seal of the Prophets. But we have made it a basket. We take out and say of it whatever suits us, but do not reveal the whole of it.

995. **THE HADITH** is the great entity, the source and foundation of every religion. The religious differences are not fundamental but only of a secondary nature.

996. **THE GREATEST DEGREE** of earning, good or bad, is achieved only in youth. Whoever benefited did so in youth. Whoever lost did so in youth. Ask your 'self' again and again:

"Am I doing that for which Allah the Almighty has sent me to this world? If not, then why not? Am I wasting my time? What should I do?, This time of mine is extremely precious. I should not waste any time in any event. This time would not be recalled. There is nothing more wasteful than idle talk."

May none of your time be spent in idle jobs! Time is a precious commodity. Do not waste it at all. Whichever nation valued its time, succeeded. Surely, we have no regard for the importance of time, none of us has. The young spend the whole of their time listening to music on the radio. There are limited and fixed times for recreation, but not the whole day.

997. **NATIONS** progressed because of (hard) work. Whichever nation progressed, did so by work. May everyone have a task (to perform). May everyone work, and work together as one being

neither jobless nor idle, but busy in one's own task. Whatever job you do, do it with pleasure and industry, so much so that you begin to sweat. Perspiration is the only *zakat* of those who work hard.

A youth of the rich class does not work, hates work, passes a life of comfort and ease, regards work as the job of labourers not that of the rich; the rich have come to the world to enjoy it but not to work. He spends his days and nights in this musing.

May Allah the Almighty awaken us and engender in the minds of our youths the value of time! *Amin!*

998. NOT EVERYBODY can be a Lieutenant, nor a Deputy Commissioner. Every assignment is a job. Work through honesty and love at whatever job you find.

999. MY RESPECTED FATHER, may Allah the Almighty bless him, heard this news with his own ears in the Fiji Islands and told me in my childhood:

“Beyond the Fiji Islands is a lesser known island called ‘Coral Island’. The Christian Missionaries reached that place. Fifty years ago inhabitants there were cannibals. Therefore, they fried the mission leaders and ate them. When the Pope heard of this tragic incident, he felt very happy and said: ‘It is no longer difficult to spread Christianity amongst this tribe. The blood and flesh of the mission leaders has now found a place in the veins and muscles of the tribe.’”

Islam claims to be an international mission. What have we to say about a journey to ‘Coral Island’? We have not even been to a district market!

A preaching party reached a market place with the message of Allah the Almighty for the people. They addressed people in the streets saying: “O People! Fear Allah the Almighty! Attend to Allah the Almighty! We are not going to stay here for ever. Nor shall we return (after death). This world and all that is contained in it is illusory, perishable and momentary. Do all that Allah the Almighty has ordered you to do and shun all evil things which are forbidden.”

Having announced this, the party entered the mosque. The priest ignored them at first, then began to interrupt the speech every now and then. Sometimes he asked: “Who are you and where have you come from? Could you not find any other place on the way? We are Muslims already. Visit some Christian area. Initiate them to the Faith. You cannot speak in my mosque at all. Beware! If you make any speeches, trouble will follow.”

Having heard this, the group remained quiet. With extreme politeness they said: “We are travellers. We have set out from our

homes on a preaching mission for the Religion of Islam of Allah the Almighty. We tell whatever we know. We charge nothing. We try as far as Allah the Almighty has granted us the ability, to help preach the Religion of Islam of Allah the Almighty to the servants of Allah the Almighty.”

But these words did not affect this heart in any way. He remained steadfast in his attitude. They waited for a while and then returned. They greeted the priest and said: “We have not been affected by your disregard. However, the Religion of Islam of Allah the Almighty is, certainly, pained by your conduct. We had not to live here for ever, but only for a few minutes. How pleasant it would have been to have left this place taking with us a happy memory of your conduct instead of the memory of your complaining.”

1000. THE PREACHING of religion is like a flood. No dam can ever stop the flooding of the river. The flood washes away every dam. Nobody can ever impede the preaching of Islam. Yet preaching stops every impediment.

أَسْتُوْدِعُ اللَّهَ دِيْنَكَ وَ أَمَانَتَكَ وَ حَوَائِشِيْمَ عَمَلِكَ وَ أَمْرًا عَلَيْكَ السَّلَامَ

Istodah-Allah Deenaka, wa-Amanataka wa-Khateema Amleka wa-Agra Alaikussalama! (I pray that Allah (the Almighty) may keep you in Faith and in Trust and the seal of your good deeds. And say peace be on you!)

Alhamdulilhayyoo-al-Qayyum!

O budding youth of the *Ummah* of my lord, the kind ﷺ ! Is there one, a darling of his mother, who, for enlivening and freshening the *Ummah* of the Prophet ﷺ or for announcing the message of peace and solidarity for the world, offers his precious time, has no ulterior motive, except (love for) Allah the Almighty, does not complain against and remains happy at whatever circumstances Allah the Almighty may offer him.

O young man! Listen to the call of the *Ummah*. The *Ummah* is calling you: “My roots are getting dry. My foliage is withering. May someone water them!”

Is there no one amongst you who will offer his life to keep alive and sustain the *Ummah*? If not, this life is not worth a penny.

The *Ummah* is but constituted of peace and solidarity. Allah the Almighty has sent man to the world to establish only peace and solidarity. Otherwise, there are angels present in every inch of space to worship (Him).

Whenever anybody challenged the *Ummah*, the *Ummah* called upon the youths, who came out, not with shields and arrows but equipped with four famous weapons into the field of action. Thus

carrying the day, never defeated in any field. The four weapons are as follows: *Truth, Justice, Trust and Valour*.

O my young man! If you enter any field equipped with these arms, you will win. No devilish force can ever overpower any of these characteristics. These characteristics are the life of nations, the surety of progress and ascension. When humanity adopts these characteristics, Allah the Almighty begins to pour down. Whenever a nation of the world progressed, it did so for these characteristics only. And these characteristics were your inheritance. You alone taught this lesson to the world. The world awoke; you went into a slumber, a slumber from which no call can awaken you.

O sleeping Muslim youth! The stories of your conduct, which you have forgotten about, are still remembered by the nations. The example of your courage and fearlessness has no parallel in any other history. Awake! Come forward! Come into the field of action! The *Ummah* needs you!

Wa ma alaina illalbalagh! (Our duty is to convey!)

1001. POISON is only bitter and fatal compared with grief which is far more bitter and more fatal than poison. When the smoke of grief rises in the chest the light of the heart is put out. Darkness sets in all round. Life becomes unbearable. Nothing in the world appeals. The heart becomes unattached to such an extent that one does not even feel like living. Sin causes grief and obedience brings comfort. Repentance and obedience bring deliverance of grief from Allah the Almighty. The grief is as big as the sin and the blessing is as big as the obedience. Comfort and grief are given only in exchange for one's own good or bad deeds. Grief is a flogging warning and a means of reform. Nobody except the *faqir* took grief as a blessing of Allah the Almighty. Nor has anybody been grateful for grief even though every grief enfolds a blessing. Grief is the punishment of 'self' and prosperity is the comfort. May Allah the Almighty never make anyone suffer from grief! The afflicted and the grief stricken should recite the following formulas. May we be delivered from all kinds of greed and grief by their blessing, Allah the Almighty willing!

Subhan Allah hil-Azim! (Allah the Almighty, the Glorified, is pure!)

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Eternal).—
(*Abu Haraira/Tirmizi*)

Lailaha illallah-o-al-Alim-al-Halimo; Lailaha illallah-o Rabb-al-Arsh-il-Azim; Lailaha illallah-o Rabb-al-Smawate-wa-al-Arze, wa-Rabb-al-Arsh-il-Karim! There is none worthy of worship except Allah (the Almighty), the Exalted, the Forbearing; there is none worthy of worship except Allah (the Almighty)

Who is Owner of the Exalted Throne or Empyrean; there is none worthy of worship except Allah (the Almighty) Who is Owner of the Heavens and Earth and Owner of the Glorified Throne or Empyrean!—(Ibn Abbas/Bukhari/Muslim)

Lailaha illallah-o-al-Azim-al-Halimo; Lailaha illallah-o Rabb-al-Arsh-il-Azim; Lailaha illallah-o Rabb-al-Smawate-wa-Rabb-ul-Arsh-il-Karim! (There is none worthy of worship except Allah (the Almighty), the Exalted, the Forbearing; there is none worthy of worship except Allah (the Almighty) Who is Owner of the Exalted Throne or Empyrean; there is none worthy of worship except Allah (the Almighty) Who is Owner of the Heavens and the Owner of the Exalted Throne or Empyrean!) — (Ibn Abbas/Bukhari)

Lailaha illallah-o-al-Azim-al-Halimo; Lailaha illallah-o Rabb-us Smawate wa-Rabb-ul-Arsh-il-Azim! (There is none worthy of worship except Allah (the Almighty), the Exalted, the Forbearing; there is none worthy of worship except Allah (the Almighty) Who is Owner of the Heavens and Earth and the Sustainer of the Exalted Throne or Empyrean!) — (Ibn Abbas/Bukhari)

Lailaha illallah-o-al-Azim-al-Halimo; Lailaha illallah-o Rabb-al-Arsh-il-Azim; Lailaha illallah-ho Rabb-al-Smawate-wa-Rabb-al-Arze wa-Rabb-al-Arsh-il-Karim! (There is none worthy of worship except Allah (the Almighty), the Forbearing, the Glorified; there is none worthy of worship except Allah (the Almighty) Who is the Owner of the Exalted Throne or Empyrean; there is none worthy of worship except Allah (the Almighty) Who is the Owner of Heavens and the Owner of the Exalted Throne or Empyrean!—(Ibn Abbas/Bukhari)

Lailaha illallah-o-al-Halim-al-Karimo; Lailah illallah-o Rabb-al-Arsh-il-Azim! (There is none worthy of worship except Allah (the Almighty), the Forbearing, the Glorified; there is none worthy of worship except Allah (the Almighty) Who is Owner of the Exalted Throne or Empyrean!—(Ibn Abbas/Abu Dawood)

Lailaha illallah-o-al-Aleem-ul-Halimo; Lailaha illallah-o Rabb-al-Arsh-il-Azim; Laila illallah-ho Rabb-us-Smawate wa-Rabb-al-Ar, wa-Rabb-al-Arsh! (There is none worthy of worship except Allah (the Almighty), the Great Knower, the Forbearing. There is none worthy of worship except Allah (the Almighty) Who is the Owner of the Exalted Throne or Empyrean. There is none worthy of worship except Allah (the Almighty) Who is the Owner of Heavens and Earth and the Owner of the Exalted Throne or Empyrean!—(Ibn Abbas/Bukhari)

Lailaha illallah-o-al-Halim-ul-Karimo Subhan Allah-hay wa-Tabarik-Allah-o, Rabb-al-Arsh-il-Azim! (There is none worthy of worship except Allah (the Almighty), the Forbearing, the Glorified; Pure is Allah the Almighty Who is the Most Beneficent, Who is the Owner of the Exalted Throne or Empyrean!)—(*Ibn Abbas/Ibn Abi Sheeba, Ali al-Murtaza/Nisani/Hakim*)

Wa-al-Hamdulillah-hay Rabb-al-Alemeen! (And all Praise is for Allah (the Almighty) alone, Who is Sustainer of all the worlds!)—(*Ali al-Murtaza/Nisani/Hakim/Ibn Hiban/Hasan Hassain*)

Lailaha illallah-o Halim-al-Karimo, Subhan Allah-hay Rabb-as-Smawate-al-Sabhe wa-Rabb-al-Arsh-il-Azim! (There is none worthy of worship except Allah (the Almighty), the Forbearing, the Glorified; Allah (the Almighty) is Pure, the Owner of seven Heavens, and the Owner of the Exalted Throne or Empyrean!)—(*Ibn Abi Asan/Hasan Hassain*)

Alhamdulillah hay Rabb-al-Alemeen! (All Praise is for Allah (the Almighty) Who is the Sustainer of all the worlds!) — (*Hasan Hassain*)

Allah-humma inni Aozobeka min shirre Ibadeka! (O Allah the Almighty! I seek Your refuge from the evil of Your servants!)—(*Hasan Hassain*)

Hasbonallah-o wa-neim-al-Wakil! (Allah (the Almighty) is enough for us; He is the Best Helper or Counsellor!)—(*Ibn Abbas/Bukhari/Hasan Hassain*)

Allah-o Rabbi La Ushreko behee Shean! (Allah the Almighty is my Sustainer; I do not ascribe any partner unto him in any matter!)—(*Asma binat Ameesh/Tabrani/Hasan Hassain*)

Allah-o Allah-o Rabbi La Ushreko behee Shean! (Allah (the Almighty), Allah (the Almighty) is my Sustainer. I do not ascribe any partner unto Him in any matter!) — (*Abu Dawood[‡]/Nisano/Ibn Maja/Ibn Abi Sheeba*)

Allah-o Allah-o Rabbi La Ushreko behee Shean; Allah-o Allah-o Rabbi La Ushreko behee Shean! (Allah (the Almighty), Allah (the Almighty) is my Sustainer, I do not ascribe any partner unto Him in any matter! Allah (the Almighty), Allah (the Almighty) is my Sustainer, I do not ascribe any partner unto Him in any matter!)—(*Ayesha Siddiqah/Ibn Haban/Hasan Hassain*)

Tawakkulto Alal-Hayyoo-al-Alzi La-ya-mooto wa-alamdulillah-il-Alzi Lam Yattakhiz Waladan wa-Lam ya-Kun-al-Lahu Shrikun Fil-Mulke wa-lam ya-Kun-al-Lahu Wa-Liyyam-

min-alz-zulle wa-Kabbir-o Takbirun! (I trusted the Living Who will never die. And praise is for Allah (the Almighty) alone Who has no offspring, nor has He any partner in (His) Kingdom nor any helper for reason of weakness. And keep incanting His Grandeur, the profuse Grandeur!) — (*Abu Haraira/Hakim/Hasan Hassain*)

Allah-humma Rehmateka Arju wa-la tokilni ila nafsi tarfata Aeinaw-wa Aslikh Lee shanee kullahoo! (O Allah (the Almighty) I hope only for Your blessing. Therefore, do not hand me over to my 'self' even for a moment. Set right all my work!)—(*Abi Bakrat-al-Shaqfi/Abu Dawood/Ibn Haban/Ibn Abi Sheeba/Ibn Sani/Hasan Hassain*)

Laihaha illa anta! (There is none worthy of worship except You!) — (*Ibn Bakrat-al-Shaqfi/Abu Dawood/Ibn Haban/Ibn Abi Sheeba*)

Ya-Hayyoo, ya-Qayyum be-Rahmateka Astageth! (O the Living! O the Lasting! I pray only for Your blessing!) — (*Ibn Masud/Hakim/Ibn Sani/Hasan Hassain*)

Ya-Hayyoo, ya-Qayyum! (Fee al-Sajdate miraran) (O the Living! O the Lasting! — recite it repeatedly whilst prostrating) — (*Ali al-Murtiza/Nisani/Hakim/Hasan Hassain*)

Lailaha illa anta Subhanaka inni kunto minnizalemine! (There is none worthy of worship except You! You are Pure! Indeed, only I am of the transgressors!) — (*Sa'ad bin Abi Waqas/Tirmizi/Nisani/Usman bin Uffan/Hakim/Hasan Hassain*)

Allah-humma inni Abduka wabno Abduka wabno Amateka naseyeti beyadeka mazin-niyya hukmeka Adlun-niyya Qizzaok As, aaloka be-kulleismin howa laka Sammata behee nafseka O-Anzaltahu fi-kitabeka O Allamtahun Ahdanun-min Khalqika Awista Asarata behee fee ilmilghebe indaka untajalal Qur'an-al-Azima Rabbee al-Qalbi wa-noora basri wa-jilal al-Huzni wa-Zahaba Hamme! — (O Allah the Almighty)! I am Your servant, and the son of Your servant (the father) and the son of Your servant (the mother)! I am in Your hands. Your Order prevails upon me. Your decision about me is based rightly on justice. I beseech You in every Name of Your person, those names which You revealed in Your Book, taught to your creatures, or treasured specifically with You in a hidden treasure. O, make the Glorious Qur'an the spring of my liberator of my worries!)—(*Ibn Masud/Ibn Haban/Ahmad/Hakim/Bazar/Abu Yaala/Ibn Abi Sheeba/Tabrani/Hasan Hassain*)

La Haula Wala Quwwata illa billah! (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of

Allah (the Almighty)! — (*Ibn Umar/Hakim/Hasan Hassain*)

Astaghfirullah! (Marratun) (I ask for forgiveness of Allah (the Almighty)!—once.)—(*Ibn Abbas/Abu Dawood*)

Hasbanallah-o wa-neim-al-Wakilo Allallah-he tawakkulna! (Allah (the Almighty) is enough for us, and He is the Best Helper or Counsellor; we trusted only Allah (the Almighty)!—(*Abi Saeed Khidri/Tirmizi*)

1002. COMPLIANCE with the order of the beloved is an unavoidable stage in love. A person is a claimant of somebody's love. He orders him to do something. But he does not perform it. Then he says: "Don't do this work!" But he does it. In other words, he does not perform what he tells him to do and does what he forbids him to do. This is not love. It is all talk.

1003. THE CHILD does not become a wrestler at birth, but only steadily. When he is born, he is a lump of flesh, knows nothing about anything, nor has he any power over any movement. He cannot even wipe a fly off his body. Then Allah the Almighty infuses energy into him. He begins to move. He changes from one side to another on his own. After the first movements, he begins to sit, then he stands until he is able to walk. Similarly, he begins to speak with the word 'baba' (grandfather) and one day becomes a learned man. Passing through the time of children's play, he steps into the valley of youth, he becomes insurgent, begins to disobey his Sustainer, does not comply with any order, transgresses so much that he begins to doubt the existence of Allah the Almighty Who, the Sustainer of the worlds, has created him from an insignificant drop of spent water. Finally, he loses his way, thus becoming totally lost.

Allah-humma al-Hamni Rashdi Wahdeni min shirre nafsi!
Amin! (O Allah (the Almighty)! Grant me true insight and keep me away from evil in my soul! *Amin!*)

1004. A SPENT BREATH is like an arrow shot from a bow, never returning. The breath that is exhaled is gone. When will it return! Do good. Every popular virtue is part of *Baqiyat-al-Saliyhat* (the good deeds that remain for ever).

1005. EXAGGERATED PRAISE and satire are both condemnable. Do not exaggerate or satirise.

1006. WAIT WITH PATIENCE for the blessings. Whatever is for you is for you only, and the delay is based on wisdom.

1007. A READY-MADE, woven, tailored and washed sheet of cloth can be found. But the acceptor does not place as much value on it as the value he attaches to the prepared sheet.

1008. THERE is no one nearer (to a person) than Allah the Almighty. Nor is anybody stronger than Allah the Almighty. Allah the Almighty is Omnipresent, all-Seeing and Omnipotent. He is the Helper, the Sufficient, the Conqueror, the Guardian for everybody in all circumstances.

1009. THIS BOOK is written for ourselves and you to read but not to sell. It has (already) been sold to Him for Whom it was meant.

1010. THE WORLD that is earned at the expense of Religion is useless, and vanishes away. May nothing except Religion pervade in the lap of the Religion.

1011. THE JEALOUS MAN burns to ashes his own pile of virtuous deeds with sparks from within himself. He does not harm anyone else. This portrays a great loss.

The Prophet ﷺ said: "*Jealousy burns the virtuous deeds as fire burns dry wood.*"

1012. DO NOT FIND FAULT. Reject nothing. Everything is made with perfect wisdom. Nothing is useless. A fallen crow's feather, the feather you regard of no value, is a cure for a fatal disease.

1013. WORK is the essence of life. Everybody receives honours only because of work. And prizes and blessings are granted in lieu of work only.

1014. MARTYRDOM is but a term meaning the reward of work. The struggle of human life that is accepted by Allah the Almighty and that which Allah the Almighty grants as the best reward is martyrdom.

May Allah the Almighty end our struggle of life at martyrdom!

1015. IN THE GARDEN there is not one plant but thousands of them and of different kinds, flower plants, fruit plants, some shady and some thorny. All of them are essential and enhancing the beauty of the garden.

1016. WHATEVER we do and whatever we read, do and read at the Command (of Allah the Almighty) above and regardless

of the reward and recompense. It was ordered: 'Iqra!—Read!' Therefore we read.

1017. ACCEPT THE ORDER understanding that it is an order regardless of reward and recompense.

1018. IF the sinner becomes indignant, he is extremely ashamed, not raising his head in prostration and sacrificing himself before the Disguising and Forgiving nature of his Sustainer, Allah the Almighty. O the Disguiser, O the Forgiver! O the Forbearing! O the Munificent! Disguising the sins of the servants is the Greatest Sustenance of Yours.

سُبْحَانَ السَّاتِرِ الْعُيُوبِ سُبْحَانَ الْفَتَّارِ الذُّنُوبِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ
الْحَلِيمُ الْعَظِيمُ تَبَارَكْتَ سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ -

Subhan - as - Sattar-al-Ayyube; Subhan-al-Ghaffar-az-Zanubel Allah-humma Lailaha illa Ant-al-Halimo-al-Karimo Tabarakta; Subhana Rabb-e-Arsh-il-Azim! (All praise be to Allah (the Almighty) the Disguiser of faults. All praise be to Allah (the Almighty) the Disguiser of faults. All praise be to Allah (the Almighty) the Forgiver of sins. O Allah (the Almighty)! There is none worthy of worship save You, the Forbearing, the Generous, the Blessed. All praise is for Allah (the Almighty), the Sustainer of the Empyrean.)

“Recite this prayer. Even if you have sins as many as the ants they would be forgiven.”—(Kinz-al-Amal No. 3927)

1019. CREATURES form the family of Allah the Almighty. Allah the Almighty disguises (the sins of) every individual of the family. He does not take us to task over a sin immediately, but gives laxity and time, likes penitence, grants the ability to repent, accepts the penitence of the penitent and forgives.

1020. PEOPLE do not forgive people, nor do they disguise (their sins), even though their Sustainer forgives them and disguises (all their sins).

The Prophet ﷺ said:

“If a man sees a fault in a Muslim and then disguises it, his recompense will be equal to that of the man who could have saved a girl buried alive.”

(Ahmad/Tirmizi/An Aqba bin Aamar)

1021. TRUTH does not speak falsely, nor does it render anything absurd.

Falsehood is opposed to Truth.

Falsehood is opposed to Truth from the Beginning to Eternity. Truth favours; Falsehood opposes.

For everyone there is a law. The law of the Truth is to favour everyone and that of Falsehood is opposition.

Everyone is desirous of miraculous power, but not of obedience and practice.

Just as everything, curd or cream, butter or *ghee* or *lassi* is made from milk, similarly, the whole stages of *Tariqat* (Islamic Mysticism) are only different names of the practice of the Religion. There is nothing outside the religion. The foundation of the *Deen* is firmly based in love and sympathy for one another for Allah the Almighty.

1022. FAME IS NOTHING. Anonymity enfolds peace. In fame is found calamity and in withdrawal, peace. Reproach eliminates sins and increases stages. As long as the treasure is hidden, it is safe.

1023. FOR OURSELVES we like the *Deen*, selfless service and well-being, simplicity, *zikr* and thought or understanding, living for Allah the Almighty and for you also.—(In answer to a question.)

1024. SAY whatever you wish. We are your well-wishers, worshippers and servants. As it pleases Allah the Almighty, we lay no claim to perfection. Every praise is for Allah the Almighty and is from Allah the Almighty.

Pray thus: *Allah-humma-al-Amni Rushdi wa-Izni, min Shirre Nafsi! Amin!* (O Allah (the Almighty)! Grant me true insight and keep me away from evil in my soul! *Amin!*)

1025. ANY of the misfortune that befalls us in the path of the *Deen* brings a blessing in its folds and that blessing is the means of the honour of the *Faqr* (saintliness).

1026. ENTER into the field of good as a good man. Lose yourself in the field of goodness, demonstrating good. No one else's morals should ever be finer than any of your morals. Nor should any of your morals be lower than anyone else's morals. *Let no one hinder your path in the field of goodness. Then this life will be enviable.* Raise the flag of good deeds in the field of goodness. Do not let the flag of goodness fall. May your good deeds be protected from the bad deeds of others. When you return good deeds for bad deeds you will become successful in the struggle of life.

1027. OFFER BLESSING in the field of blessing to everybody regardless of distinction and remuneration. Do good to

everyone and in all matters. There is nothing but blessing in exchange of blessing. Allah the Almighty sees whatever you do. There is no reason why it should be shown to anyone. He sees for Whom you do things and this is enough.

Do good. Though blessing is contained in blessing yet do it regardless of the reward. There is no doubt Allah the Almighty likes blessing. And Allah the Almighty befriends those who do good.

1028. THE PROPHET MUHAMMAD ﷺ said:

“The creature is the family of Allah the Almighty.”

Creature means every kind of creature, jinni or human beings, carnivores or herbivores, animals or birds, true Muslims or repudiators, the good or the bad, they all belong to creature.

The ‘stage’ and ‘acceptability’ that are attached to selfless service to the sick are not attached to anything else. In other words, service to the sick holds first rank in the service to creature.

1029. THE PROPHET MUHAMMAD ﷺ said:

“When a person visits a sick patient, it is as though he continues to pluck the heavenly fruit (as if he is treading on the path to Heaven). When he goes and sits there, he is enveloped in the (blessing) of Allah the Almighty. If it is the evening (time of the visit) 70,000 angels say blessings on him till morning. And if it is the morning (time of the visit) 70,000 angels say blessings till evening.”

(Ali Al-Murtiza/Ibn Maja: 194)

1030. WHEN someone benefits any member of the family in any way, the master of the family, whoever he may be, always feels happy. He also thanks his benefactor.

Would Allah the Almighty not be happy over the benefactors of His family’s sick and helpless people! There is no doubt that Allah the Almighty is the Best Appreciator of all.

1031. SELFLESS SERVICE to the sick and helpless creatures of Allah the Almighty, *ma sha Allah* (as it pleases Allah the Almighty), shows the greatest respect for humanity. And nobody’s worship can ever reap the benefit and blessing accrued from service to Allah the Almighty’s sick and helpless creature.

1032. THE HOSPITAL where the helpless and sick creatures of Allah the Almighty may come without any hesitation and at any time to receive medical help, holds the first rank among the hospitals throughout the world. It is of no importance that it may

be instituted at the cross-roads and the medicines are laid on Hessian-cloth.

1033. THE POPULARITY of the hospital is dependent not on the building and the medicines but on the selfless service and indiscriminate treatment of the sick.

1034. O ALLAH THE ALMIGHTY! Our intention is to help without any gain our sick and helpless creatures with no other aim or objective whatsoever. And we lay the foundation of this hospital with this intention and promise that we will help selflessly, every sick and helpless being who may seek medical service at any time and in any circumstances.

1035. IN THE OLDEN TIMES modern tools and medicines did not exist. The sick were treated with herbs. May Allah the Almighty bless us with the ability to follow suit.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Merciful of all the merciful! *Amin!*)

Alhamdulillhayyoo-al-Qayyum! (All praise to Allah, the Living and the Lasting!)

1036. TO arrange for the provision of personal comfort and prosperity by receiving wages and remunerations from the poor and the helpless is not befitting to the grandeur of manliness. May Allah the Almighty bless us with the ability to help selflessly, the poor and the helpless.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Merciful of all the merciful! *Amin!*)

Alhamdulillhayyoo-al-Qayyum! (All praise to Allah, the Living and the Lasting!)

1037. THERE are hospitals and clinics established at various places. May there be one busy in the service of Your helpless and sick creatures for You alone to sponsor, accepting no wages or remunerations from anybody.

1038. THERE are provisions of medical facilities in every city, but not in the villages. Generally, the sick die in the villages without any treatment. He who is poor and sick cannot afford a journey to the city. He has no rail fare, cannot pay a fee for the examination and treatment and cannot afford to stay in hospital. The present day doctors in the villages neither diagnose correctly nor treat patients properly.

May this hospital be an abode of peace for Your poor, sick and helpless creatures and its aim — Service to Your creatures not to ourselves! May this medical establishment be *Dar-ul-Shafa* (A Place of Cure)! May everyone who comes to this place regain health with Your blessings and beneficence!

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ - أَمِينُ
 يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ! يَا حَسْبُنَا
 يَا مَنَّانُ يَا سُبْحَنَ السَّمَوَاتِ وَالْأَرْضِ يَا نُورَ السَّمَوَاتِ وَالْأَرْضِ ط
 لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْمَرْشَى الْعَظِيمِ

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)
Lailaha illa anta ya-Arham al-Rahimeen! Amin! There is none except You, O the Merciful of the merciful! *Amin!*)

Ya-Allah-o, ya-Rahmano, ya-Rahim-o, ya-Hayyoo, ya-Qayyum-o, ya-Zuljalal wal-Ikram, ya-Hanano, ya-Manano, ya-Badeussamawat wal-Arze, ya-Noorussamawat wal-Arze, Lailaha illa anta alaika, tawakkulto wa-anta-Rabb-ul-Arshe-Azim! (O Allah, O the Beneficent, O the Merciful, O the Living, O the Lasting, O the Majestic, O the Blessed, O the Kindest, O the Gracious, O the Creator of Heavens and Earth, O the Light of Heavens and Earth, O there is no one worthy of worship but You in Whom I put my trust, O You the Glorious, Lord of the Empyrean!)

O Allah the Almighty! We lay the foundation of this *Dar-ul-Hikmat* (the Hospital) at Your Trust and with the intention and the promise that we will serve, selflessly, every sick and helpless creature of Yours and will not accept any wage or remuneration from anyone at all.

No one at all can understand and comprehend how such a big Hospital will survive! But we truly believe that whatever is done for the benefit and welfare of Your creatures and is undertaken for You alone, then You alone patronise and sponsor it. If we could not find English medicines then *Kalonji* (an indigenous herb) will suffice; failing that we will, *in sha Allah* (God Willing), run it with our prayers. We will not accept any fee from any poor man but give all treatment free of charge. If the well-to-do will give happily, he will give it only to the Hospital. No personal use can be made of it.

We have nothing with us except service and You have everything. May You grant us wisdom, so that we may serve Your creature properly.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Merciful of the merciful! *Amin!*)

Lastly, You alone are helping to lay the foundation of this

Dar-ul-Hikmat (the Hospital) and You alone are its Patron and Sponsor. The whole of its affairs are entrusted to You. We have nothing with us except service.

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of the merciful! *Amin!*)

Rabbana Taqqabal minna innaka Antassame-e-al Aleem! Amin! (Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower. *Amin!*) — (*Al-Qur'an* 2:127)

May the *Tibb-e-Nabvi* (the medicine of the Prophet ﷺ) and this book, *Dar-ul-Shafa* (the place of health — the Hospital), be the popular textbook of this *Dar-ul-Hikmat* (the Hospital)!

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none except You, O the Most Merciful of the merciful! *Amin!*)

May it be engraved on the entrance door of the *Dar-ul-Hikmat*:

"In this Dar-ul-Hikmat, everybody at all times, whenever they wish and whatever state they are in, can obtain medical aid by admission and without any fee, wage or remuneration."

Alhamdulillahayyoo-al-Qayyum!

1039. SELFLESS SERVICE to a sick creature of Allah the Almighty is the best worship.

1040. THE POPULARITY of the hospital is dependent not on the building, instrument and medicines but on the selfless service to and indiscriminate treatment of the sick.

1041. THE AIM of the hospital is health but not merely the (acquisition of) instruments and medicines.

1042. THE SICK CREATURE is your benefactor. Welcome your benefactor.

1043. THE SICK are the guests of Allah the Almighty. Serve and treat well the guests of Allah the Almighty.

1044. THE SICK are restless and there is no barrier between the prayers of the restless and their acceptance by Allah the Almighty!

1045. WE have a firm intention of service to every sick and helpless creature, high or low, for Allah the Almighty alone without remuneration and wages.

1046. *HAZRAT MOHYID-UD-DIN JILANI* (may Allah the Almighty bless him) is the beloved of Allah the Almighty and the greatest saint. And nothing at all of the *Mohyid-ud-Din* (literally meaning the Reviver of the Religion) is opposed to the *Deen*. Everything of the *Mohyid-ud-Din*, the belief or action, the writing or speech, is in conformity with the *Deen*.

1047. **THE REALITY** of the service (worship) is the safeguarding of the limits. Otherwise, if no limits are safe, no worship is, in fact, worship.

1048. **THE BASE OF SHAIKHIYYAT** (preception) is piety. The building of *Shaikhiyyat* is firm only on the foundation of piety, not on knowledge alone. If piety vanishes, everything disappears.

1049. **GO TO A MAN** for well-wishes and to Allah the Almighty for a job. No doubt, Allah the Almighty alone is all-Commanding Judge of the whole of the affairs.

1050. **NAUGHT** is nothing and has no power. My Allah the Almighty is enough for me in any calamity and epidemic.

1051. **NO ORDINANCE** of the *Deen* of Allah the Almighty and no *Sunnah* of the beloved Prophet of Allah the Almighty ﷺ is subject to objection! May no matter of yours be objectionable!

1052. **NARRATE** the rewards and issues of the *Deen*. Mould hearts towards the *Deen*. Do not say anything on any controversial issue.

1053. **EVERYTHING** and every affair of the Universe is only in the firm Power of Allah the Almighty. When Allah the Almighty wills to do anything it concerns little at all with delay or contrivance. He says: "*Kun — be done.*" And that thing is done immediately as desired and does not take even the time required to blink an eye. For instance:

When the brothers of the Prophet Joseph, peace be upon him, had hung him in the well with the rope round his neck and he was half-way down, one of the brothers cut the rope with the sword so that he fell into the well. When the rope had been cut, the Archangel Gabriel, peace be on him, was ordered: "Save Joseph (peace be upon him) from falling into the well immediately." The Archangel Gabriel, peace be on him, reached from the Exalted Throne with such speed that the bottom of the well was still a long way and helped Joseph, peace be on him, perch on the wings.

1054. EACH and every creature stands with lowered gazes and arms folded before the presence of the Honourable, Exalted, Majestic and Blessed Allah the Almighty. Every creature is the creature of Allah the Almighty. No creature has come forth on its own — Allah the Almighty created it. Allah the Almighty alone is the Sustainer, Owner and the Worshipped of all the creatures.

1055. SEE IT FROM ABOVE. None at all has been given any power whatever. It is all in the Power of my Sustainer for somebody to be or not to be. If the creatures had power to do something at their will, then who would have been the Sustainer and who would have been the servants?

1056. THE MOST DIFFICULT STAGE of the world and hereafter is *Zeeque*. It is described as though a living person is dug in between two walls apart by two spans on the one side and merged on the other where he may not be able to make any movement.

1057. A 'STATE' is like a day. It keeps on changing, never staying the same. It does not take time in the change of the 'state' and the 'days'. The reign of hardship is certainly followed by comfort and helplessness, by prosperity. Otherwise, nobody could have borne the same 'state' all the time. Neither does any happiness last for ever, nor do grief, hardship and prosperity have any permanency. Similarly, neither health nor disease reign for ever. When this is the situation, do not worry over any circumstance. Do not be happy in happiness. Nor be grief stricken in grief. These two states are but the states of the 'self'. Offer thanks to Allah the Almighty in all circumstances and thanks to Allah the Almighty, no doubt, attracts the blessing of Allah the Almighty and brings round His Will, and this is the limit of success.

1058. DO NOT regard as bad any misfortune, may it be the pricking of a thorn. Do not complain. Do not open your mouth. There are at least four things in the lapel of every misfortune. *These are forgiveness, comfort, blessing and example.*

1059. ALL the anecdotes of history are the anecdotes of (personal) character. No anecdote of speech is found in history. Be a man of character, not that of speech. Speech has no importance before the character. Knowledge is speech and practice is the character.

1060. ALL WORK that is done with labour, honesty and sincerity becomes popular and is never rejected. The value of work

is upheld in the heart. If it is not offered with the tongue it matters little.

1061. IF criticism cannot be avoided, level it at your 'self'. Do likewise for backbiting.

1062. MIRACLE-MAKING IS NOTHING. It is a term for constancy at work. Free from even the thought of miracle-making you become absorbed in work so much so that nothing except work remains known. This is the best miracle-making.

1063. IT is not known why this heart of yours is not purified and pleased even though Allah the Almighty has made it for Himself and everything of His is for it.

1064. PLEASE ANY HEART. Indeed, a heart is pleased only by pleasing another.

1065. IN the world of hearts there is no greater importance to any other practice than that of pleasing the heart.

1066. UNTIL someone is so absorbed in his thought, religious or worldly, as *Qais* was in *Leila's* thought, he is not a complete success.

1067. ABSORPTION is an unforgettable remembrance. The remembrance of the love of *Leila* was exalted by the *Qais's* absorption. Otherwise, what was she but a woman. The narration of *Leila* is, in fact, the good memory of the *Qais's* absorption.

1068. WHEN absorption prevails, there remains no attention at all for anyone except the desired and the wanted. O Allah the Almighty! Absorb us in the practice of the sacred *Sunnah* of Your Beloved ﷺ! *Amin!* May wandering of our hearts end! *Amin!* May Your *Deen* be our journey and we, its devotees!

Ya-Hayyoo, ya-Qayyum!

1069. AT every blessing offer thanks to everyone. Ask for forgiveness at every deficiency and inefficiency from everyone, even though he may be a lavatory attendant. Ask for forgiveness. This is the order of Allah the Almighty and this is the habit of the servants of Allah the Almighty.

1070. A MUSLIM is never ashamed of asking for forgiveness from anybody. May you be in the front in asking for forgiveness!

1071. EVERY despatch is a discussion of the character but not that of the personality. There is nothing in the background of personality, but character.

1072. THERE is nothing nearer to me than my Allah the Almighty. There is none more compassionate than my Allah the Almighty, not even the mother. My Allah the Almighty is a hundred times more compassionate than my mother. My mother cannot bear to see me afflicted by any bad circumstances. She sacrifices her life for me, sacrifices her everything for my health and comfort, not shirking from any sacrifice. Day and night she prays for my welfare alone, even though the mother is helpless, having no power whatsoever over any command. But my Allah the Almighty is Owner of everything and commands Power over everything. Additionally, He is a hundred times more compassionate than my mother. Yet I have not called upon my Allah the Almighty Who is nearest to me and none is nearer to me than Him.

Did you see the trader who called upon His Allah the Almighty? His very first call made a commotion in the sky. The danger alarm went off. Everybody stood waiting for the order. Everybody wondered what order was going to be passed.

When the same trader made a second call, an angel in the third Heaven was ordered to reach immediately to help the sufferer. Therefore, he had only called *ya-Mogheso Aghesni* (O the Rescuer! Rescue me.)

The third time the angel appeared and presented himself to the trader waving his sword of light and said: "Take it and with it chop off the head of your enemy."

1073. WHEN the trader saw that death was hovering on his head and there was no escape from it, all his wits vanished. Darkness prevailed all round. He remembered nothing but my Allah the Almighty. He fell prostrate and said: "O Allah the Almighty! Save me and You only, I swear by You, none except you, can save this servant of Yours."

As soon as it had been said, he was saved immediately.

"Ya-Wadoodo, ya-Wadoodo, ya-Zal-Arsh-al-Majide, ya-Mob-deeo, ya-Moeedo, ya-Faal-ul-lemma ya-Reedo Asaloka benoore waj-he ka al-Lazi, Malaa Arkana Arsheka wa-Asloka Bequdrateka llate Qaddartaha beha Alajameee khalqika wa berahma tekalati wa-seat kulla shein lailaha illa anta ya-Mogheso Aghesni! Ya-Mogheso Aghesni! Ya-Mogheso Aghesni!"

(O the Loving! O the Loving! O the Owner of the Exalted Throne! O the Creator creating (man) the first time! O the Creator creating (man) the second time! O the Doer of the thing which

You intend! I beg You for the sake of the Light of Your person that filled the Pillars of Your Throne, I beg You for the sake of Your Power that empowers You over Your creation and for the sake of Your blessing that prevails over everything. There is none worthy of worship except You. O the Hearer of the complaints, succour my complaint. O the Hearer of complaints, succour my complaint! O the Hearer of complaints, succour my complaint!

1074. WHEN the afflicted having given up his reasoning, calls upon Him, the Sustainer of the worlds, Allah the Almighty, for the hearing of his complaint, straightaway He hears the complaint without any delay. We have not as much belief in our Sustainer as we have in our reasoning. Our belief in the Sustainer is half-hearted, but belief in reasoning is firm. And this is the crux of the matter.

1075. HOW GREAT were those days when the world sought after us and we did not agree to accept it on any account. Now we are despondently running after that same world!

1076. THE FOLLOWER OF THE *DEEN* has a boundless happiness when he discards the world. The base of *Tariqat* (Islamic Mysticism) is discarding, discarding of taste, discarding of comfort, discarding of decorations and discarding of fame.

1077. DISCARD the bad deed that appears bad to you. A wise man learns respect from the disrespectful.

1078. ALLAH THE ALMIGHTY has said:

"Don't they know that Allah the Almighty is watching them?"

(Al-Qur'an 96:14)

Whatever we do, Allah the Almighty sees it. Your daughter will be looked at in the same way as you gaze at someone else's daughter. It does not matter who you are. This is only right and this alone is the ancient tradition. Repent and ask for forgiveness. Allah the Almighty is the Forgiver, the Forbearing, the Kind, the *Rauf* and the Merciful.

1079. THERE is no complaint to be levelled at anybody. A servant reaps the fruit of his own doing. He shall reap tomorrow what he sows today.

1080. UNTIL a person practises his knowledge, neither the distance between the hearts is eliminated nor are calamities or any

state changed. Everything of every body remains as it was. Practice engenders 'self' and the 'self' engenders 'manliness', and the 'manliness' is the essence of life.

1081. WHEN DOES BLESSING POUR INTO THE HOSPITAL!

It does so, when an extremely destitute patient, dressed in ragged clothes, wearing worn out shoes, having empty pockets, weary of pain and helplessness, enters the Hospital. Whenever any doctor welcomes such a patient with a smile and for the sake of Allah the Almighty, the blessing of Allah the Almighty pours into the Hospital immediately. Not the least delay is incurred. If such treatment is offered to every patient, then Allah the Almighty regards this Hospital, even though it may not be well-established, as one of the institutes engaged in selfless service to His creatures. Otherwise, however hard one may try, it cannot be regarded amongst the accepted institutes of Allah the Almighty.

1082. THERE IS A WELL-KNOWN STORY!

A servant of Allah the Almighty was suffering from a struggle between life and death on a roadside at the mercy of Allah the Almighty when a female dancer passed by. Perhaps one of her good deeds must have been accepted by Allah the Almighty. Her heart melted at the sight. She stopped there and then. She took this poor man home in her carriage and called for a doctor. He was in a bad state. She took off his clothes, bathed him, dressed him in new clothes and became respectfully and reverently absorbed in his welfare. This act of hers was liked so much by Allah the Almighty that He appointed her to an exalted position.

1083. WHEN he said: "My shadow is on you and my master's shadow is on me. He has the shadow of his shawl. And my master's shawl has the shadow of the Exalted Throne on it," immediately, the shadow overcasting it was removed and it disappeared.

Ma sha Allah! (As it pleases Allah the Almighty!)

1084. THE WORLDLY HONOUR cannot satisfy a man. Nobody is contented in any circumstances with this and only this for Allah the Almighty has made the heart for Him. This is satisfied by *zikr* only and by nothing else. Everything is for it and this is for Allah the Almighty.

1085. *HOWAL MASH'HOODO FEE KULLE MOJUDIN.* (He, i.e. Allah the Almighty, is evident in all that exists.)

The light of the Owner and Sustainer of everything is reflected in all things. Nothing is free from this Light.

1086. OUR CHARACTER AND ACTION do not balance each other in the scales of morals. If we had been followers of the *Qur'an* and *Sunnah* in all our matters, our lives would have been enviable.

1087. WHEN 'I-am-ness' prevails, nothing else exists. This 'I-am-ness' alone is responsible for the destruction of my 'self'. I wish I were nothing, neither priest, nor *pir*, nor *sufi*, nor *faqir*.

1088. O THE ADDRESSEE!

If it were this servant in your place and he had received this illumination, then he would not have admitted it, declaring that that illumination was not in conformity with the *Deen*. He would not have complied with it. For their reformation it is important that the living people reap the blessings of the living people. If a grave were enough then which grave would have been better than the sacred grave of the Prophet Muhammad ﷺ. The servant would have refused to receive it, considering it a treachery of his fellow-being. Furthermore, there have been many more and better men than him. If this illumination had descended, they would have received it. I am disgusted with the condition of my 'self'. My 'self' is neither wholesome, nor satisfied. Any illumination of it in the circumstances is the cheating and mirage of Satan.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1089. HE who does not care for promotion, does not care for demotion. Independent of rise and fall, walk in the path of Allah the Almighty. This is a superb trait.

1090. WHEN he receives happiness, he does not offer thanks to Allah the Almighty. Instead, he blows a bugle. Having been given happiness, he does satanic jobs rather than being thankful.

1091. COMPLETION OF GNOSTICISM:

Accepting with a smile everything, good or bad, as based on wisdom from Allah the Almighty is the elementary stage of gnosticism.

Eating an ordinary meal, wearing ordinary clothes, living in an ordinary home and turning away one's face completely from every kind of means and ways of comfort and luxury, thus becoming completely absorbed in one's own work, is the middle stage of gnosticism. And forgetting about everything of the Universe except one's own work and having no interest at all in anything else is the highest stage of gnosticism.

1092. GRATEFULNESS at blessings, supreme worship, truthfulness, forbearing heart and true morals exalt the status of

humanity, but not by worship alone. These lessons used to be the international, expansive and authentic curriculum of the institutes of the pious ancestors. Until a learned man acquires and benefits from the said lessons, he cannot be a follower of the *Deen* who may be acceptable to the Religion of Islam. Nor can the *Deen* receive the desired impetus from it. The *sufi* of the past, no doubt, used to step into the field of the world having become equipped and adorned with these lessons. Whoever travelled in the arena of the *Deen* did so when he had obtained these morals.

1093. WHEN its owner does not reside in it, it has no one to befriend. It is valued only for this. A man gathers men for friends and gathers capital. Neither of the two accompany him. Nothing except good deeds go with him. He does not care whichever goes with him.

1094. THE 'STATES' OF GRAVES:

I spent seventy years in the world, busy earning worldly things day and night. If anybody had stopped me I would not have cared at all. Ever since I have arrived here having said goodbye to the world none from my offspring/relations has ever come to me. Nor has anyone given away in charity anything from my savings, for me. How good it would have been if I had done those jobs in the world which would have benefited here!

1095. THE FAITHFUL PEOPLE do not change their worshipped, the goal, the beloved and the desired.

1096. THE HOLY QUR'AN:

The Holy Qur'an is *Majid* (the Glorious), *Hakim* (the Wise), *Karim* (the Bountiful), *Noor* (the Light) and *Quwwat* (the Power).

Hazrat Ali, may Allah the Almighty bless him, conquered 160 battles with the blessing and power of the *Sura Muzzammal* (the Chapter of 'The Enshrouded One'). And alone with the blessing of this chapter he broke open the door of *Kheyber*. The practitioner of this Chapter cannot be harmed by any harm whatever from any satan, jealous, cruel and ill-wisher; *In sha Allah!* Read this Chapter eleven times every day. Reciting it in the last part of the night is more beneficial than at any other times.

1097. WHICHEVER nation progressed in the world, did so by following the principles laid down in the *Holy Qur'an*. All the principles of progress are in the *Holy Qur'an* alone, and no other book at all.

1098. WHOEVER said any wise dictum, said it in confirmation to one or another order of the *Holy Qur'an*. The *Holy Qur'an*

is the treasure of the wisdom of the whole Universe, and there isn't anything outside the *Holy Qur'an*.

1099. ALL the principles of success are contained in the *Holy Qur'an*. Whoever succeeded in the past or will succeed in the future in the world has been or will be successful only by following the *Holy Qur'an*.

1100. EVERY NATION was enlightened in the light of the *Holy Qur'an*. Non-Muslim nations refute the name of the *Holy Qur'an*, but not its ordinances.

1101. THE ORDINANCES OF EVERY DEEN are but the ordinances of the *Holy Qur'an*. Even though the language is not of the *Holy Qur'an*, yet the ordinances are that of the *Holy Qur'an*.

1102. THERE is no such blessing that is not ordained in the *Holy Qur'an*. Nor is there any evil that is not forbidden.

1103. EVERY DEEN copied the good and evil mentioned in the *Holy Qur'an* and introduced a new *deen* opposed to that of the *Holy Qur'an*. Every nation of the world agrees with the *Holy Qur'an* in so far as their practice is concerned but disagrees in so far as principle is concerned. And this disagreement is based on prejudice.

1104. WE only believe in the *Holy Qur'an* but do not practise it. Non-Muslim nations do not believe in the *Holy Qur'an* but act in accordance with the *Holy Qur'an*.

1105. THE QUR'ANIC ordinances are true, simple, easy and right in accordance with nature. No creature refutes any ordinance. Every heart seconds every ordinance even though he may be a repudiator. The repudiator's refutation is in principle but not in practice.

1106. THE HOLY QUR'AN is the word of Allah the Almighty, leader of every injunction. Recitation of the *Holy Qur'an* is the substitute of every incantation. To regard a necessity of any other incantation after recitation of the *Holy Qur'an* amounts to utter opposition to the glory of the *Holy Qur'an*. The patient may live or die, but you do not recite anything outside the *Holy Qur'an*. Indeed, the *Holy Qur'an* is the cure of every disease.

1107. WHEN a man becomes busy in the recitation of the *Holy Qur'an* with all respect and reverence after freeing himself

for the performance of worship of Allah the Almighty, he is certainly experiencing one of the following states:

Firstly, Allah the Almighty speaks within the servant of Allah the Almighty as it is said: "*He does speak for himself (but what Allah the Almighty Says).*"

Secondly, the Archangel Gabriel speaks in the servant of Allah the Almighty as it is said: "O you wrapped up in your raiment!"

Thirdly, there speaks in the servant the beloved Prophet ﷺ on whom the *Holy Qur'an* was revealed as it is said "O mankind!"

Fourthly, the servant speaks and the whole Universe listens as it is said: "You may succeed/receive the Mercy (of Allah the Almighty)."

And all the four stages are, at their respective places, essential and praiseworthy. The first stage is the best and the most profitable.

1108. THE ETERNALLY RIGHTEOUS MEANS:

The eternally righteous means a chosen place which is pious and independent and not dependent on anyone at all in any matter whatever so much that it is even independent of a teacher whom it may not be able to attract for some reason. It is not dependent. The *Madrassah* (Islamic School) that is to be counted amongst the chosen ones of the world is laid on the foundations which are set here.

1109. HAVING united at a centre a collective struggle is of dire importance for religious and national reconstruction.

1110. CONSTRUCTIVE CRITICISM is the means of reformation.

1111. THE PROPHET ﷺ said:

"Allah the Almighty, the Sustainer, descends through the Heaven and says, near the world at night time when there remains the last third portion of the night: "Is there anyone who would ask Me for something so that I may fulfil his call? Is there anyone who would ask Me for forgiveness so that I may forgive him?"

(Bukhari/Muslim)

The words of the tradition by Muslim, may Allah the Almighty bless him, are as follows:

"Allah the Almighty, the Majestic, the Bountiful

opens His hands of blessing, bounty and kindness and says: 'Is there anyone who would give loan to a person who is neither a faqir nor a cruel man?' And He keeps on saying this till dawn.'

1112. WHEN a servant says: "O the Sustainer! You are my Sustainer, the One and Only, without any partner to You, the Most Beneficent, the Most Merciful, the Living, the Permanent, the Majestic, the Most Merciful of the merciful, the Most Bountiful of the bountiful, the Greatest Commander of the commanders, the Most Powerful of the powerful; and I am the servant at Your door and hopeful of Your Blessing; I do not ascribe any partner at all to You in Your person and Attributes; nor do I maintain any hope whatever of anyone at all in any matter except you," then Allah the Almighty becomes pleased. *Alhamdulillah!* (Allah the Almighty be praised!) When again he says: "No honour of Your world has ever any significance in the eyes of this servant of Yours; nothing except You bears any attraction for this servant of Yours; his life and death are for You only", then Allah the Almighty sends His Blessings simultaneously.

1113. AGAIN when he says: "This servant of Yours, weak in wisdom, helpless and friendless, meek and downtrodden, has no power whatever to do anything except by Your Grace; all the matters concerning this servant, worldly or religious, are in Your Trust and are rendered into Your Custody only," (and) now that having rendered all his affairs into the Custody of Allah the Almighty in all sincerity of heart he becomes absorbed in the jobs of Allah the Almighty, Allah the Almighty becomes his Lord/Sustainer, Allah the Almighty becomes his Helper, the Source of Contentment, the Conqueror, the Guardian. Then, Allah the Almighty never lets this servant be dependent on anybody at all in any circumstances whatsoever.

1114. AGAIN when he says, "O Allah the Almighty! this servant of Yours is a well-wisher, a praying and a selfless servant of all Your creatures, earthly or aquatic, spiritual or fiery", simultaneously the door of knowledge and wisdom and devotion and ecstasy is opened on him.

1115. WHEN in the state of grief and pain a servant calls his *Rab* and says that all this is punishment of his sins only and then he repents truly and permanently, simultaneously Allah the Almighty delivers him from grief and pain.

1116. WHEN a servant says, "My doing of good and shunning of evil are because of the ability from You, otherwise on my own

I have no power to do good and shun evil”, Allah the Almighty is pleased, and says: “Indeed, My servant said the truth. Indeed, My servant became obedient to Me, and he trusted all his affairs to Me.”

Then Allah the Almighty shakes off his sins just as dry leaves come off trees at the stroke of a stick. *Alhamdulillah!* (God be praised!)

1117. WHEN a servant says that Allah the Almighty is his *Rab* and he does not ascribe any partner unto Him, simultaneously, contentment is descended on him.

1118. WHEN a servant admits his sins and says, “I repent. None else than You can forgive the sins of this servant”, Allah the Almighty becomes pleased and says: “My servant knows that I am his *Rab* and knows this also that none other than Me has Power to forgive his sins.” He forgives the servant’s sins through His Mercy and Bounty. *Alhamdulillah!* (God be praised!)

1119. WHEN a servant falls prostrate before Allah the Almighty, Allah the Almighty accepts his call. This prostration is the evidence of the ascension of Muslims.

1120. UNTIL the doors of sins are closed, the doors of good deeds will not open. The ability to do both is granted by Allah the Almighty alone.

1121. WHEN a fluttering tulip on the mound of sand prostrated before its *Rab*, and said: “O my *Rab*, the Majestic, the Munificent! I am a desert flower. I have no hope of water from anywhere except the rain of Blessing. Artificial means cannot help water to reach me. My petals are withering and crumbling away with the heat of the desert. O the *Rab*! Send the rain of Blessing to me”, simultaneously, rain began to pour down.

1122. WHEN he had said that he had such a lot of sins that if he did not repent truly and firmly of his sayings and deeds in his life even the future generation, after hearing it, would not be safe from their effects, he prostrated himself and repeated so much that he surpassed the most sincere repentance.

1123. WHEN he said:

اللَّهُمَّ إِنِّي أَنُوبُ إِلَيْكَ مِنْهَا لَا أَرْجِعُ إِلَيْهَا أَبَدًا يَا أَمِينُ اللَّهُمَّ
مَغْفِرَتِكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي يَا أَمِينُ
اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ السَّوَابُ الرَّعِيضُ يَا أَمِينُ

“*Allah-humma inni atoobo alaika minha la arjeo alaiha abada. Amin!* (O Allah! I affirm the promise to You that I shall never turn to sin again! *Amin!*)

Allah-hummaghfirteka o'sau min zanoobi wa-rahmatoka Arja indi min aml! *Amin!* (O Allah! Your forgiveness is vaster than my sins and Your Mercy is nearer than my deeds. *Amin!*)

Allah-hummaghfirhana war-hamna wa-Tubalaina innaka anta-tawwab-ar-Rahim! *Amin!* (O Allah! Forgive us and send Your Mercy upon us and help me to repent. O Allah! Grant (us) the repentance; You are Most Merciful. *Amin!*),” Allah the Almighty, through His Mercy and Bounty, took it kindly and forgave him. Indeed, only Allah the Almighty is the Acceptor of the servants' repentance and has the Power to forgive sins, as many as they may be.

1124. AN ANT eats half a wheat grain in six months' time. In spite of this he is busy in queues day and night gathering grains. He notices neither heat nor cold as if he has to go and sell them in some market. Temptation is that part of the creation from which no creature is free, neither the ant nor the elephant. Nobody except the *faqirs* of Allah the Almighty could beat it in the field.

1125. THERE is no appreciable difference in the physical sizes of crow and eagle but there is in eating (habits). The eagle will die of hunger but will never eat anything except fresh meat and blood. The flight and search of the eagle are because of the power and blessing of this food. The crow is not disciplined to one food. He eats meat and excretion. Unlike the eagle, he does not eat to fill completely at one go. He nibbles all day long, sparing nothing at all. Yet he is not full. The eagle having eaten once, remains satisfied the whole day. Until he is hungry again, he remains busy in the remembrance and praise of his Creator sitting on the branch of a dead tree. The eagle imparts the lesson of the blessings and profits of the food to the inhabitants of the Universe with his own tongue; the lessons of honour of soul and height of the goal. The measure of the height of the goal is dependent on the food alone. The eagle eats once and is satisfied. The crow eats all day long and is not satisfied. May Allah the Almighty grant us pure food!

Allah-humma inni Asloka ilman nafeien wa amlan maqboolunwwa Rizqa Tayyuban! *Amin!* (O Allah! I ask you for a knowledge that is beneficial, deeds that are acceptable and food that is sacred and pure! *Amin!*)

1126. TO THE CROW:

What have you not eaten since morning? You ate a dead corpse, yogurt, bread crumbs snatched from the children's hands,

baby sparrows in the nest, you stole a dove's eggs and flew off with a baby chicken, you ate the remaining evening curry from the pan, the remaining bone of the meat eaten earlier, the septic wounds of a donkey's loin and a camel's neck. When nothing could fill you and when no firewood could fill the oven of your stomach, you ate excretion. Even then you were not full till the sun was nearly setting. When darkness set in front of you, you flew towards your resting place. Had you found something to eat then, you would not have spared it, would certainly have eaten it. It is not known how this tiny stomach of yours accommodates all these things. Your stomach has never been filled. You cry over your discontentment. Excretion and dead corpses have dismembered and nullified your mind. There is no smack of honour in you. No matter how hard one drives you away, you pay no attention to it. Only because of this degradation have you no status in the society of birds. In the world of birds you are the worst and the most hated species.

1127. THE EXALTATION of the eagle and the degradation of the crow are because of the food, not because of their physique.

1128. VICTORY is not merely dependent on weapons but on Divine Help.

1129. TREES sanctify the atmosphere, also the hearts.

1130. ALLAH THE ALMIGHTY is the Creator and Sustainer of every creature. A servant who serves the creatures of Allah the Almighty and serves merely considering it his *Rab's* creatures, with no extraneous motives at all, is liked by Allah the Almighty.

All the degrees of saintliness are based only on the standards of service. Every good deed is an honour. The honour of service is the greatest. The official name of the *Sufi* of the *Qarun-e-Uola* (the Best Time) was the server, and for service alone is his name alive. He had nothing at all but service (to his credit). We have everything, but not service. He was the servant of the creatures but we are the served. When a servant is engaged in the service of the creature of Allah the Almighty for the sake of Allah the Almighty, Allah the Almighty becomes pleased. Some were made rich, some the *faqirs*, so as to see which of My servants, for the pleasure of My Will, serves My poor, sick, helpless and compelled creature.

1131. THERE are only two characteristics and only two stages of worship and love. Firstly, that a servant says to his Worshipped and Beloved: "I do not ascribe any other partner unto You. And I have no hope from or expectation of anybody except

You. My everything is in You and You alone. And that, I swear by You, this worshipper/lover of Yours has no desire and wish, none at all, except this and this alone that I am that for You and You are that for me. Or in other words, openly, You are my *Rab*, the Majestic and Munificent Lord, I am Your servant, the meek, the weak, friendless and helpless.”

1132. WHEN Allah the Almighty descends His Blessing on any of His accepted servants, Allah the Almighty takes away those things which He does not like. He takes them away and feels pleasure in it although the onlooker does not experience it.

1133. EVERYBODY says: “This is my wealth. This is my house. This is my land. This is my property.” Shelving aside these items, a man has no control even over any of his body parts.

1134. EVERYTHING belongs to Allah the Almighty. Nobody has any claim over anything at all. He may take away anything from whomsoever He would like, and He may give away to whomsoever He would like. Nobody dare say anything.

1135. THE INTELLECTUAL ESTIMATE cannot attain the depth of ecstasy. Neither does it (the ecstasy) see on its own, nor does it listen, talk, think, or do, but, in it, the Command and Intention of the Sustainer, the Owner, is reflected. It has no will of its own and it has no power of his to do anything. It does not know what is happening to it or what it is doing next. Its arrival to this world and its departure from here are not dependent on it but on His Will.

1136. ALLAH THE ALMIGHTY is proud of the man who is independent of grants and misfortune and does not object to any circumstance that prevails. Considering that it is based on wisdom, he accepts it with a smile and this is the mother of practice.

1137. RELIGION IS EASY, very easy (to follow). Do not undergo hardship in it, Religion overpowers him. Undertake only simple and easy practices which you may carry on with ease throughout one's lifetime. Do not undergo self-mortification, thus breaking your soul. Runners usually get tired on the way. Do not discard your routine whether it is in a time of shortage/sorrow or abundance/happiness. *Nafal* (prayer) is *Mustahab* (recommended), neither *Farz* (obligatory) nor *Wajib* (due). Once you undertake the *nafal* prayer, then it is *due* to be discharged. Do not omit the practice. Until the affiliation is complete, do not be engaged in general welfare. Do not keep anybody in a state of misunderstand-

ing. Say this: "I know neither Knowledge of Graves, nor Knowledge of Heart, Knowledge of Veins, Knowledge of Iron, Knowledge of Modernity, Knowledge of Life, the Victory, the Secrets of the Palm (Palmistry), Chemistry, Seismology, Metallurgy, Bacteriology, etc. and the 'holy script prescriptions'."

We are merely helpless and subservient servants and Allah the Almighty is the Owner, the Powerful. We have no power at all for any command. Allah the Almighty is administering His System with the Utmost Wisdom. It is the greatest folly of a servant to interfere with it. Consider that all movements and efforts of the creatures are from Allah the Almighty only. Until you acquire this stage, the struggle of different issues cannot cease. If you really regard your Allah the Almighty as Your Sustainer, put all your affairs, apparent or hidden, religious or worldly, in His Trust. For Allah the Almighty alone is the Judge of the orders pertaining to all affairs of the whole Universe. And He is the Helper, the Sufficient, the Defender of everyone.

1138. **ALTHOUGH** this fact that the real subject of every deed is Allah the Almighty and the object, the servant, is based on reality and 100% true, yet it is beyond human understanding. Everybody criticises this fact of Reality. Until a *salik* of the *Tariqat* (Islamic Mysticism) regards the deeds of the creatures the deeds of Allah the Almighty and admits them with a smile, he cannot be a gnostic. In other words, until he is free from the feeling of prestige, he cannot be the gnostic of Islamic Mysticism. The gnostic of the Islamic Mysticism is aware of numerous secrets of wisdom although not every secret, but is fully aware of the fact that Allah the Almighty is the Real subject of the deeds of the creatures. This awareness is the beginning of this knowledge. And when this belief reaches perfection, this alone is the end.

1139. **SERVITUDE** means that the worshipper remains pleased with the Will of the Worshipped, not objecting. When it was objected to, the pleasure was lost.

1140. **FOR** the contented there is no country, no property, no job, no livelihood, no wealth, no begging. May he have nothing stored, no worry, no hope of life with him for the evening till the following morn; similarly, may he have nothing stored, no worry, no hope of life with him for the morning till the following evening.

Allah the Almighty is the Sustainer of the worlds, and the Judge of the needs of all creatures. Allah the Almighty is sufficient and Defender for everybody in habitation or desolation. The contented get up in the morning hungry like birds and return home full in the evening.

1141. NOTHING except Allah the Almighty is sufficient for the vision of the *Faqir* of Allah the Almighty. Nor are they desirous of anything except Allah the Almighty.

1142. NOTHING except Allah the Almighty means anything in the eyes of the servants of Allah the Almighty.

My perfect Shaikh said: "The remaining drink of my cup is by no means less than the eternal drink."

1143. THE PRACTITIONER of every practice is given the 'state' commensurate with practice.

1144. EVIL leaves the heart, wherein goodness enters. All fears except the fear of Allah the Almighty leave the heart, wherein the fear of Allah the Almighty enters.

1145. THERE are thousands of statues in a heart. The tongue is busy in (the recitation of) *Lailaha* (there is no god but Allah (the Almighty) and the heart, in idol worship. If you were desirous of Allah the Almighty all the idols would have broken at the very first incantation and this idol place would have become the *Ka'aba*, the *Ka'aba* of the heart, not the *Ka'aba* of clay. The *Ka'aba* of the heart is far more honourable and superior to the *Ka'aba* of clay.

1146. WHEN a man says *Qul howallah-o A'had* (Say, 'Allah the Almighty is One'), it happens as if Allah the Almighty says it to the Archangel Gabriel, or as if the Archangel Gabriel says it to the Prophet ﷺ or as if the Prophet ﷺ says it to the whole of the *Ummah*, or as if every follower of his *Ummah* says it to every member. And the *salik* during the course of the recitation of the *Holy Qur'an*, experiences one stage of these four stages.

1147. THE SATISFACTION and taste that prevails at the practice of the sacred *Sunnah* of the Prophet ﷺ the bountiful lord, the merciful *Rauf*, does not follow from any other practice.

1148. A PERFECTOR is needed to make up a deficiency and the perfected is not dependent on the arrival of the perfecter.

1149. A PROPHET of Allah the Almighty comes to pass on the message of Allah the Almighty to the whole of mankind, not selected ones. Invitation to the preaching of the Faith is for the whole of mankind, not for a specific group or tribe.

1150. ALLAH THE ALMIGHTY sent man (to Earth) to heighten and establish the stage of honour of his 'self', not to

heighten the spirit alone. The spirit is exalted before. In the world, it is not the desire to heighten the spirit but the 'self'. This alone is termed as *khudi* or 'self'.

1151. TO heat the oven, the firewood is needed, may it be sandal-wood or wood of a prickly leafless plant. Both are just the same. Similarly, food is required for energy, may it be pudding or barley-bread. There is a difference in the taste, not the energy.

1152. ANSWER every fact according to the *Holy Qur'an* and *Sunnah*. Whether or not anybody accepts it, narration but not convincing is our duty.

1153. THE NON-BELIEVERS are convinced by example, the true believers are convinced by ———, and the devotees, who are ready to be waiting for the call, are teased, disgraced and bathed in the blood of the heart.

Alhamdulillah-hay Ala Qulle Holin! (All praise be to Allah (the Almighty) in all circumstances!)

1154. O BEAUTIFUL ONES of the world! What is the need of a chain for the prisoner of the hair-lock! If Your chaining him by the feet is not mercilessness then what is it? May You treat Your desirers with mercy. Bring him to consciousness. We cannot bear to see this state of his.

1155. IN *TAQWAH*, the greatest crime after infidelity is the grieving of the heart. And a heart that commits this crime remains restless and disturbed for ever.

1156. THE BEGINNING OF *ZIKR* is *La* (naught) and the end *Hoo* (Allah-hoo). There was nothing except Him before. Nor would there remain anything except Him in the end. In other words, the beginning and eternity have only one dress and one colour, 'Being' from 'nothingness' and 'nothingness' from 'Being'.

1157. *BISMILLAH* (In the Name of Allah the Almighty) is *Barkat* (Blessing). The *Bey* (the second letter of the Arabic alphabet) of *Barkat* has a blessing from the *Bey* of *Bismillah* and the whole of *Barkat* of *Barkat* (+*Ali*)* is in the *Barkat* of *Bey* of *Bismillah*.

**This is the translator's own addition.*

1158. THE TWO UNPARALLELED BENEFITS of Islam are saintliness and wisdom. And today both of these are ashamed

to be in the hands of the incapable. Every religious leader is a saint and every saint is a wise man! Unbeknown to us a wise man spent forty years at the door of a city for the knowledge of pulse-reading. Whoever came, he entered after showing the pulse. After this the wise man wrote on the subject which is still alive today. The story of saintliness is far more tedious.

1159. WHOEVER reached the 'Unique' reached it through 'uniqueness'.

1160. WHAT a care-free state of Affairs of Yours! Departure of the grandson of the server of the *Divine Nectar* with thirsty lips from the river like Euphrates is but the stage of heart-breaking.

1161. A MOTHER does not forget her child even in the grave. A mother informed the daughter of her son of her state in the grave, and said: "Here no wealth of the world and no friend but the Blessing of Allah the Almighty and the recommendation and kindness of the Prophet ﷺ of Allah the Almighty are of any use to anybody. Everybody is continually concerned about himself. Some are suffering from one punishment, some from another. And the greatest punishment of all the world is not the tiniest part of the smallest punishment of the grave. Nor does genealogy mean anything here. The judgements are based on their own deeds."

1162. EIDU, O Eidu! There has not been an oil-lamp lit in your house at night although you sow the mustard and you own the field.

1163. O BAGGU! You graze the cows. They drink the milk. Your children have never drunk milk at night.

1164. THE ENJOYMENT a labourer's son has in play, a prince has not. If ever a prince has any desire, it is to separate himself from the jewels and silk. But the confinement of civilisation never lets his wish come true. That is, he remains waiting desperately for this enjoyment.

1165. THE BEST REWARD of Nature that is granted to the labourer is not granted to the king. There is happiness in simplicity and pain in formality.

1166. THE LANDLORD'S POSITION changed radically at the labourer's hard work. But the weak labourer's life remained just the same.

1167. IF the compliance of the order of the superior is coupled with the love of the superior in the heart of the servant, then every ruler is *Mahmud* and the servant, *Ayyaz*.

1168. LOVE is the essence and spirit of comfort and rest. Comfort and rest are dependent on Your love. There is no comfort and rest in the world without love.

1169. SOME were granted the ability, some the reward, some the recompense, some the thankfulness.

Ability is more exalted than recompense and recompense more than remuneration.

1170. *SHARIAT* is the root; *Tariqat*, the plant; *Haqiqat*, the fruit; *Ma'rifat*, the taste and energy.

1171. BEGIN the work of Allah the Almighty in the Name of Allah the Almighty. Its completion is a job for Allah the Almighty.

1172. THE SHAME you experience of a *massali* (a member of a lowly caste in the Indo-Pak sub-Continent), you don't have it of Allah the Almighty. That is, you have no fear whatever of Allah the Almighty.

1173. THE *UMMAH* was ordered to think, forbidden from discussion. If this nation had thought it would have been the leader of the nations of the world. May they be agreed upon the least little point! Had we known the wisdom in and profits of the flowers of the *kikar* tree the wise men would have stored them safely in bottles, thousands of mounds of flowers which we throw away into the dust just like that, considering them as useless.

1174. THE CHARACTER of humility and gratitude which a rich man strives hard to acquire over a period of time, is received by a poor man through inheritance.

1175. THE KING (of the time) was a devotee of the Prophet Jonah, peace be upon him. Having rendered his followers in the trust of Allah the Almighty, he set out to the jungle, the king, pining in the separation of love announced: "Whoever will trace the whereabouts of my friend, the Prophet Jonah, peace be upon him, I shall hand over my kingdom to him and I, myself, will spend the rest of my life as a *faqir* in the presence of the Prophet Jonah, peace be upon him."

Then he had a chariot of silver made and said: "I have had

this chariot of silver made for my friend Jonah, peace be upon him, to ride. When I find him, I shall bring him to the city in this chariot."

After travelling through a series of his stages, when the Prophet Jonah, peace be upon him, was coming to the city, he met a shepherd on the way. The Prophet said to him: "Go and tell the king that Jonah (peace be upon him) has come back." The shepherd said: "The king has made the announcement that whoever informs him about his friend Jonah's whereabouts he will hand over his kingdom to him." Also, he said: "If such news proves false he will have his head chopped off."

The Prophet Jonah, peace be upon him, understood his plight and said: "How are you to believe that I am the Prophet Jonah (peace be upon him)?" He asked him a question about his goats.

The shepherd replied: "Such and such goat of mine is dry. And the other is like this."

According to his understanding, he explained all he could. He put his hand on the backs of these goats and their udders were filled with milk.

Seeing this, the shepherd accepted that he was, in fact, the Prophet. Then, he went to the king and informed him about his arrival. Immediately, the king came with his silver chariot to welcome him. When the Prophet Jonah, peace be upon him, was going to sit in the chariot, the Archangel Gabriel appeared and said in amazement: "Allah the Almighty has forbidden decoration of the Prophets." Accordingly, he walked to his tribe.

1176. ALLEGIANCE AND BELIEF are two important elements for the acceptance of a prayer.

1177. ALLAH THE ALMIGHTY is the 'Being' and the 'creation', the 'Attributes'. The 'creation' is the 'reflection' of the 'Attributes' of the 'Being'.

1178. WHEN the old wood-cutter said to Abraham Aadham: "O King! This servant has seen this wretched thing since his childhood. The kings need treasures, not the *faqirs*. You take it with you" and when he said to him: "He does not even spit at it," he must have been put to shame through and through. A wood-cutter from the jungle won the day in the field of contentment.

Marhaban! Mukarraman! Musharrafan!

This was also one of the reasons for his repentance and renunciation.

1179. IS ZAKAT due from the gold plate on the spire of the dome of the mosque?

One man said: "Yes."

The other said: "No."

Zakat purifies a wealth of impurities. The spire is on the dome of the mosque and the mosque is the House of Allah the Almighty. The House of Allah the Almighty is, at any rate, pure.

1180. A MAN said a lot of untoward things against the honour of Hazrat Ali, may Allah the Almighty be pleased with him. He was not moved at all. He said: "If all those bad things you have pointed out are really in me, may Allah the Almighty have mercy on me. If not, may Allah the Almighty take pity on you."

1181. WISDOM AND RULE are usually granted to chosen servants for the benefit of servants, but not to everyone.

1182. THE HUMAN BEING is that secret of Allah the Almighty and Allah the Almighty, of the human being which is not manifested to anyone at all. All that is contained in the whole Universe, i.e. things contained in the whole Universe, is also in a human being. When Allah the Almighty created him, He breathed His spirit into it, ordered His angels to prostrate before. Listening to the order the angels Gabriel, Michael, Israeel, and Israpheel fell in prostration, Azazeel remained standing saying: "Prostration is for Allah the Almighty only." Because of this refusal Azazeel was outcast, driven out. Satan refuses Adam, peace be upon him, not Allah the Almighty.

1183. ONE who rejects a human being is a satan.

1184. FOLLOWING THE PRACTICE is possible. Everything else is non-contingent. That which is possible is essential. Whatever is non-contingent is non-essential.

1185. THE *QAL* (the speech) that is subject to *hal* (the state) is like an arrow which never misses.

1186. CONSTANCY is the greatest characteristic of Prophethood. How can it be granted to everyone? Constancy is accompanied by *hal* and the *hal*, by a 'stage'. The field, where constancy descends, carries the victory.

1187. NO WORLDLY APPOINTMENT and nothing of the world ever carries any credit in the mind of a dying person.

1188. PEOPLE migrate to the United Kingdom and the United States to earn the world only. If someone ever went for the sake of Religion only, everything would change.

1189. THE *FAQIR* is free after reaching the stage of 'nothingness'. Then no reflection interferes in his seclusion. None other except the *faqir* is ever free in any state.

1190. WITH the earth, the *Deen* is necessary. Earth is not necessary for the *Deen*.

1191. NO ONE on his own is fortunate. Nor is he unfortunate. Whatever he is, it is from Allah the Almighty and he is made such by Allah the Almighty.

1192. THE FOLLOWING of the practice of the Prophet ﷺ, however small a practice it may be, makes the practitioner satisfied.

1193. ENGENDER THE FEELINGS, the feeling of loss and the feeling of responsibility. These two character traits are fundamental and unavoidable for national construction and progress. Whichever nation in the world progressed, did so only by adopting these.

1194. THE FEELING of loss is the basis of the feeling of responsibility and the surety for a safe future. When a nation gains the consciousness of this reality, its future meets the successes and this is the greatest reward.

1195. BRINGING about reconciliation between two Muslims is the basic ordinance of Islam.

1196. O SERVANTS OF ALLAH THE ALMIGHTY! Fear Allah the Almighty! And turn to the saying of the beloved Prophet ﷺ of Allah the Almighty that a Muslim is a brother unto a Muslim; don't call a Muslim a repudiator.

1197. NO ONE cares for incompetence. Infidelity is not endurable.

1198. THE JOBS OF THE *DEEN* are done at night and the jobs of the world, during the day. Free from the worldly jobs, when the worldly people rest at night, the religious people remain awake. No doubt, the night's awakening is as important for the followers of *salook* just as it is for the worldly, during the day.

1199. THE REWARD of hard work is highness and the punishment of pleasure is destruction.

1200. FAITH IN THE UNSEEN is the best faith. Those who follow the faith by seeing are themselves accepted after having been seen.

The Prophet ﷺ said:

“Pleasant news is for him who saw me and believed in me and pleasant news is received seven fold, by the person who did not see me and believed in me.”

1201. THE CLAIM to service is reliable and of love unreliable.

1202. IN anonymity is peace and in fame, the conflict.

1203. NO TIME is unsuitable for speaking the truth.

1204. A MAN dies of dishonour, but not of death. He lives not by life but by honour.

1205. A LIFE OF DISHONOUR is death and that of honour, the (true) life. That life is prone to destruction and this death is complete and eternal.

1206. MEDICINE is a vast subject. Although for thousands of years everybody talked a lot about every disease, yet their rare cures remained hidden in the chests of the people and have not been put to the pen. For example:

“A patient suffering from blood-pressure should swallow three pieces of garlic (segments or grains) with water first thing in the morning and drink nothing for an hour after this. Eat anything you wish after an hour’s time.”

1207. THERE is a fixed limit to everything. Do not break the limit. Respect every limit. Do not transgress any limit. Some jobs are lawful in the *Haram* (the geographical suburbs of the Sanctuaries of Islam) and forbidden in the mosque.

1208. MAY every saying and action be in the following of the *Sunnah*. What better saying could be from anybody than him?

1209. DO the job that the Artist has ordered you to do. That alone is useful. It is better to remain jobless than to be engaged in a job that is not useful.

1210. IF you were in love with Allah the Almighty as you claim Him your friend, you would have, I swear by Allah the Almighty, enjoyed *zikr* of Allah the Almighty, drawn happiness from it thus becoming completely absorbed in it so that no thought except His occurred in your heart. Nor should you care about anything at all. Except Him everything is naught, useless, a deception and a mirage only.

1211. IT is not known why Your Religion did not progress in Your world though every aspect of the world progressed a great deal. In Your eyes, the world is outcast and the *Deen* is the desired. Only reading and writing is not the progress of the *Deen*. Progress is the name of the exaltation of the character and conduct of the followers of the *Deen*.

1212. IN the dark and to the blind all women are the same.

1213. THE Prophet Muhammad ﷺ said:

“O Muaaz! If you desire the life of the fortunate, the martyr's death, deliverance on the Day of Judgement, peace on the day of death, and light in the dark, shade on the day of heat, drinks on the days of thirst, weight (prestige) on the day of lightness (non-acceptance) and the guidance on the day of ignorance, recite the Holy Qur'an because it is the zikr of the Beneficent, protection from Satan and favour in the scales.”

1214. WHEN A *SALIK* is occupied in the recitation of the *Holy Qur'an*, the foes and Satan become weak, worthless and helpless with the light of the *Glorious Qur'an* thus beginning to repent repeatedly. The lustre of the Light of the recitation of the *Holy Qur'an* burns the devils.

1215. THE *SUFI OF QARUN-E-UOLA* (generations of old) did not get up and go anywhere but for Allah the Almighty. He did not become anybody's guest, but everybody's host. He distributed the livelihood, that Allah the Almighty gave, to the creatures of Allah the Almighty for Allah the Almighty alone. He was not tempted to anything. Nor did he hoard anything.

1216. THE BEGINNING of the *Deen* is the beginning of Islam. And this beginning started in the *Cave of Hira* where there was no attractive scene except the stones. Nor was there any means of comfort and relaxation. In a nut shell, the descending of a blessing is natural, not dependent on preparation or decoration.

1217. OUR HEARTHS are burning for us 24 hours a day. Yet we are not satisfied, nor do we ever offer thanks; though sometimes a full month passed and no fire lit on any day in the house of the Prophet ﷺ .

1218. AFTER ALI, may Allah the Almighty be pleased with him, then no one ever received this reward. If ever it was granted, it was granted only occasionally and sparsely.

The hunger, of which you are tired, is the pride of saintship, honour of saintship and the soul of saintship. O my soul! Hunger alone is the sword of saintship.

1219. UMAR, may Allah the Almighty be pleased with him, was the Caliph of Allah the Almighty and Awais, may Allah the Almighty be pleased with him, was the *Faqir* of Allah the Almighty.

1220. ALLAH THE GLORIFIED keeps changing the hearts of His servants. Always pray to Allah the Almighty that Allah the Almighty may turn and hold firm your heart to His obedience and worship, and never be proud of any worship and obedience whatever because for all worship and obedience the ability is granted by Allah the Almighty. He who is granted the ability to obedience should offer thanks, be fearful of the punishment of ungratefulness and he should not at all attribute (to himself) the worship that he would have performed.

1221. A SERVANT SINS. He does not know at all how great a sin has been committed. There are some sins because of which the servant is deprived of *zikr*.

1222. JUST as there is cure for every disease in every medicine and there are different medicines for different diseases, similarly in *Salook* also one *zikr* cannot suffice. From amongst the following three there is a complete cure of every disease: *Recitation; Prayers; Zikr*.

The exercise of these three should be blended in equal proportions. This alone has been the chemical prescription of the pious ancestors.

1223. EVERY ATTRIBUTE, beauty or might, is engendered by the practice. Practice is the greatest blessing of Allah the Almighty. When Allah the Almighty is pleased with any one of His servants, He grants him the ability to practise. The undertaking of a good practice is the greatest blessing. Until a man is blessed, he is not granted the ability to practise.

1224. A MAN sees and is frightened of the man as of the ravenous beast in the jungle. But when the man approaches the man, he realises that he is a human being and his brother.

1225. ALLAH THE ALMIGHTY likes your claim of love so much that He has that claim repeatedly on the tongues of His pious servants just as we are repeating the name of the *Khawaja*, the helper of the poor.

1226. LOVE conquers the greatest of the greatest. Love conquers them all who are not conquered by anybody. Nobody stood firm before love, nor did anyone pause. Nobody uttered a single word. The heart wherein land the thoughts of the beloved changes completely. Then he never lets anybody else except himself enter his heart.

1227. IF kingship were a blessing Adham would not have renunciated it. Similarly, if congregation were an extraordinary feat the sitting of the *Sabir*, may Allah the Almighty be pleased with him, would not have ended. The state was such that nobody dared go there even after hundreds of years of death of my master, may Allah the Almighty be pleased with him.

1228. THE HONOUR of your sacred and exalted name to me is as though the honour of your sacred person.

1229. NOT EVERY ANIMAL speaks at night. Only that animal whose tongue is liked by Allah the Almighty remains awake and speaks at night. When Allah the Almighty emanates His reflection in the sky over the world, the nightingale sings sweet songs. The crow never caws at night.

1230. IT is possible that Allah the Almighty may not forgive a worshipper on the Day of Resurrection. But He will certainly forgive the *Ghazi* (the holy warrior) of the Prophet Muhammad, عليه السلام.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1231. A MARTYR becomes so pleased having been engrossed in the influence of martyrdom that he does not remember anything else except himself. There is no death superior to the death of a martyr. The pleasure of martyrdom overpowers every discomfort. Having lost through the effect of the influence of martyrdom, they feel no discomfort of any trouble at all. There is no superior stage than that of martyrdom.

1232. THANKS TO ALLAH THE ALMIGHTY, the jewel we were in search of since the Day of *Kun* (be done—the beginning of the world) was found today. The greatest happiness is that it was found and from the same jungle. Now we do not need anything. By granting this jewel, Allah the Almighty has, in actual fact, put a limit to His Bounty. These formulae are for us exactly like river for the fish. Now we have found everything of our necessity. We have obtained what we needed. Now we have nothing else. And this promise of ours will be kept and *in sha Allah* (God willing) it will be kept.

1233. LIVING in conformity with the *Sunnah* is a complete worship.

1234. WHO else's saying is superior to the Prophet's ﷺ. Is this not sufficient for you?

1235. ALLAH THE ALMIGHTY is addressing the pious: "Search for the *mediation*."

Those who ward off evil are perfectly pious. It is therefore known that piety alone is not enough to reach Allah the Almighty. Piety needs mediation along with it. And that mediation is the *Shaikh* (a living Shaikh).

1236. PREVENTION OF CRIMES is not effected by oppression, but by changing the environment.

1237. EVERY FLIGHT, material or spiritual, requires power.

1238. BECAUSE of this power alone *Ibn al-Arabi*, may Allah the Almighty be pleased with him, said his prayer on the Moon a thousand years ago, and told the world:

"The Moon, which the people of the Earth regard as a star of light, is (as a matter of fact) devoid of light. Its surface is composed of rocks and sand. It is brown and earthen in colour. Its surface is completely without leaves and grass."

1239. WHEN you find any member of your tribe or your animals becoming disobedient, you can be sure you are committing some disobedience to your Master. Otherwise, this possession of yours would not have been insurgent to you.

1240. THE MOST WORTHY to be seen in the tavern were the server and the wine-flask. If you were fortunate, you, certainly, would have drunk it.

1241. **THE ADMINISTRATION** of the tavern changes from moment to moment; Sometimes it is *jazb* (absorption); sometimes *salook*; sometimes audience; and sometimes mightiness. And this is not unconsciousness but intoxication. The constancy of intoxications is also a sort of consciousness. To the wise men, this intoxication is the base of consciousness.

1242. **YOU SAY:** "My life is merely my occupation and absorption in Your thought. That is, by absorbing me in Your thought, You have showered Your profuse blessings on me."

1243. **O LISTENER!** Is it a small thing to remain absorbed in His thought?

Mahmud asked Ayyaz: "Whose kingdom is this?"

He replied: "Yours."

Then he asked: "Whose army and men are these?"

He gave the same answer again.

Then he asked: "Whose is all this?"

He gave the same answer again.

Hearing this Mahmud looked at him with loving and affectionate glances and said: "All this is mine and I am yours."

1244. **THIS** is the state of two servants of the same type. What more can one do in this matter!

1245. **MANY** great and famous men are ensnared in the nets of wealth and fame. You say that you do not spit at it at all.

1246. **THE JOB** that is not useful is due to be rejected.

1247. **FOLLOWING** the guidance of the *Sunnah*, there is no going astray.

1248. **THE WEALTH** that is spent in compliance with the order of Allah the Almighty is never deficient at all.

1249. **THE PRACTICE**, that is followed in the pursuit of the *Sunnah*, is never lost.

1250. **THERE** is no allowance of discussion in the ordinances. Whoever indulged in it (the discussion), failed.

1251. **THE PREACHER** is humble and enduring.

1252. **THE ANCIENT RELIGION** is the *Deen of Islam* and the ancient medicine is that of the Prophet ﷺ. Both these,

the *Deen* and medicine, have been desirous of labour for centuries. If the *Prophet's Medicine* was invigorated vigorously or if it is done even now, it would surpass the foreign medicine. If it were promoted and were pursued with labour, the *Deen* would lead to ascension and every patient receive an infallible cure.

1253. *MASJID*, the mosque, is the House of Allah the Almighty and worthy of respect. The respect owed to the mosque is that in the mosque there should be no recollection of any kind except the *zikr* of Allah the Almighty and His Prophet ﷺ and in strict compliance with the Will and Pleasure of Allah the Almighty the decorum of the mosque should be observed in all circumstances. The mosque prays and recommends Allah the Almighty in favour of the one who respects and maintains its decorum. Allah the Almighty makes the man, who respects His house, a respected person.

1254. *IN THE MOSQUE*, worship and also talking take place. Sometimes the mosques are the biggest centres for the worldly conversation. This chain continues day and night, never ceasing. A group of people always remain divided and stuck (to their viewpoints). One group remains busy in *zikr* and the other, in talking.

1255. *DO NOT* desecrate any mosque. Desecration of the mosque is in worldly talk. No *zikr* except the *zikr* of Allah the Almighty can be undertaken. If anybody has to talk on some matter other than the *zikr* of Allah the Almighty, he should do so by going outside. No one is allowed to do any *zikr* other than the *zikr* of Allah the Almighty in the mosque.

1256. *THERE* is everything on the day of Friday, nobody's tongue is tied. After saying the *Sunnah* prayers till the end of the Friday congregational prayers it is incumbent by the Tradition that every worshipper remains silent, saying nothing to anyone at all.

1257. *FORGIVE* your subordinate. Your Master will forgive you. Forgive the errors of the creation; the Creator will forgive yours.

1258. *NO STAGE* can approach the stage of respect. One who respects someone becomes the respected. In other words, respect makes its subject the respected.

1259. *WADU* (ablution) by *Tayammum* (miming) is temporary. When water is found, the *wadu* by *Tayammum* ends.

1260. THIS SERVANT is struggling along at the very first lesson of Islam which he received the very first day. I have not yet been able to do it in a proper manner as it was ordered. When this is the state of affairs, what is our speech, what is our state, what is our *Tariqat*, and what is our leadership! I was taught: "You should live like a traveller. And a traveller has nothing whatever except the dress he wears and a small knapsack for essentials which he should be able to carry with him easily. In addition to this, no traveller can carry any luggage with him. Count yourself amongst those corpses which are in the graves. The dead have no wishes except this and only this, that Allah the Almighty may grant him life again and going to the world he may worship Him."

1261. SAY THIS: "I have no desire. I have no one to grant my desire except Allah the Almighty, the Glorified, the Majestic, the Lord and the Praised. Seek refuge from every desire that makes you dependent upon anyone except Allah the Almighty.

1262. WHEN a servant sees himself closely he does not find anybody except Allah the Almighty in relationship with him.

Alhamdulillahayoo-al-Qayyum!

He alone is his Creator; He alone is his Owner; He alone is his Nourisher; He alone is his Guardian; He alone is his Guide; He alone is his Helper; He alone is his Inheritor. But he recognises Him as neither his Nourisher, Owner, Sustainer, Guardian, Guide, Helper, nor Inheritor though accepts them all with his tongue. Otherwise, had he accepted Him just as he says, he would have been His Caliph on Earth, the inhabitants of Earth would have belonged to him, the people in the sky would have belonged to him and he would have belonged to them.

1263. WHOEVER came to this perishable world came as one devoted to worldly pomp and show.

1264. MAY Allah the Almighty shower flowers on their graves. Whenever they went to see how and what Satan was doing, *Subhan Allah!* (God the Glorious!), they always maintained that anything worth seeing was produced by satanic misdemeanours which are usually invisible to the eyes in general.

1265. ONCE *IMAM BUKHARI*, may Allah the Almighty be pleased with him, fell sick. His phesus was sent to the doctor. The doctor said: "I want to see this patient because this phesus comes from a patient who has eaten bread without curry for forty years."

In contrast we have food and curries of many and various kinds on the dining table.

The Prophet Muhammad ﷺ said:

“A son of Adam has no right to have anything else except bread without curry, water, cloth to cover the body and a house to live in.”

Could any one of us enjoy this stage?

1266. THE *zikr* is not established in your heart though there is a desire to establish it. Otherwise, you would have been so very much absorbed in yourself that you had cared for nothing else except the *zikr*.

1267. WHENEVER that man of Allah the Almighty landed in the field with any determination, he won with all the due pomp, stopped by neither mountain nor ocean.

1268. NOT EVERYBODY is granted the ability to give away alms and charities. Nor does Allah the Almighty accept every offering. Whomsoever Allah the Almighty is pleased with, He grants him the ability to give alms and charities. Otherwise, nobody has the power to give away anything in alms and charities. The ability to give away alms is an endowment of Allah the Almighty. Whoever received the power to give away alms and charities, had the greatest blessing. In other words, a door of blessing is opened to him. Wealth does not diminish with almsgiving. Almsgiving increases wealth and thriftiness decreases it. Satan cheats in this matter. Otherwise, if someone comes to know of the importance of giving away alms and charities, then he would never keep anything whatever deposited with himself, would give everything in charity and would never be thrifty. Whatever is spent in the path of Allah the Almighty, never lessens, never finishes. Allah the Almighty is Munificent. I pray to my Allah the Almighty that He may grant me the ability to give away alms and charities; an unparalleled ability!

Amin! Amin!

A Companion (of the Prophet ﷺ) left one *diram* in his bequest. When the Prophet ﷺ knew about it, he said: “He left one spot.”

Similarly, another person left two *dirams*.

He said: “He left two spots.”

One day he passed by Bilal, may Allah the Almighty be pleased with him. He had a pile of dates. He asked: “O Bilal! What is it?”

He replied: “This is a pile which I have gathered for tomorrow.”

He said: “Don’t you fear that it may become a fever in the

fire of Hell on the Day of Judgement? O Bilal! Spend it! Do not be afraid of poverty and destitution from the Owner of the Exalted Throne or Emptyean."

1269. REVERENCE to knowledge should be such that one may give it one's full attention and action as an unlettered person.

1270. GAIN the sacred knowledge of the sacred *Sunnah* whatever and from wherever you find it on the face of Earth. The sacred *Sunnah* of our master, the lord ﷺ is the essence of the knowledge of 124,000 Prophets, peace be upon them all. What have we to do with Aristotle?

1271. OUR CIVILISATION, our culture, our morals, and everything of ours are in all respects and concerns better than and superior to the whole of the world. We would never attend to any alien for any matter whatever concerning knowledge (and wisdom). Except the knowledge and wisdom that was brought and told by our master ﷺ nothing whatever from anybody at all carries any value or price in our world. If ever anybody has said anything of knowledge and wisdom, we have with us something far superior to that. Our knowledge and wisdom surpassed them all, (including) the knowledge and wisdom that was preached by anybody before us. In the presence of our knowledge and wisdom no one's knowledge or wisdom means anything.

Prejudice is a great pillar of Satan which he has never let fall. Satan bluffs many different people. Ensnaring them in fascinating discourses, he leads people astray.

Aristotle was an accepted wise man of the time. But none of his wisdom holds any grade before any of our wisdom. The non-Muslim Western thinkers extracted our ideas and attributed them to Aristotle. They put the poor fellow again on the stage of the world. Apart from this the source of knowledge and wisdom that Islam has set up, has not been established anywhere by anybody.

O, the Companion!

Alas! Your master ﷺ said:

"I am the city of knowledge and Ali (may Allah the Almighty bless him), its gate."

You have never heard anything from Ali, may Allah the Almighty be pleased with him.

You have never accepting anything from your master ﷺ. We cannot fail to be sorry in the circumstances. How would you find that knowledge and wisdom which is your legacy?

Aristotle's philosophy is of no importance or superiority in the presence of our Philosophy.

1272. **MAY** the guest be true to only one principle, may it be one guest or 100,000 guests. Every guest should regard every other guest as his own guest and sit with such respect and reverence as you would expect from any guest in your house. Ill-mannered eating habits at the meal table are due to the eaters and not the servers.

1273. **SOIL** eats away iron.

1274. A **THING** that establishes itself at a place never allows anything else to be established there. Where *zikr* is established, nothing else is established.

1275. **THE HEART** wherein the *zikr* is established, then nothing except *zikr* approaches anywhere near this heart. The heat generated by the *zikr* burns everything.

1276. **THOSE** seated at a high stage are extremely careful. They are fearful of slipping at the slightest mistake.

1277. **UMAR**, may Allah the Almighty be pleased with him, was the Caliph of Allah the Almighty and Awais, may Allah the Almighty be pleased with him, the *Faqir* of Allah the Almighty. When Umar, may Allah the Almighty be pleased with him, saw the state of Awais, may Allah the Almighty be pleased with him, he became dissatisfied with the Caliphate.

1278. **THE COMMUNITY CONSTRUCTION:**

The progress of any nation depends on the national desire of hard-working and sincere servants. May men be given jobs which they are capable of doing, every hard-working person be appreciated, and encouraged, remunerated well, his offered plans considered and his recommendations thoroughly investigated; *ma sha Allah* (As it pleases Allah the Almighty!) Then in this mind new intellects are bred.

1279. **FIRSTLY**, there is not a master of the stage. If at all there is one, then the master is ridden by the stage, not the master riding the stage. When a master is not riding a stage, how will he approach the stage ahead.

1280. A **MAN** saw shoe dust on the forehead of a friend. Although the worshipper must ensure the safety of his shoes, it is not befitting to pray and prostrate with the shoes in front of the place of *Sajdah* (prostration).

1281. DAR-UL-EHSAN is a religious institute, not a cemetery. The dead of the district are not buried here.

1282. ALLAH THE ALMIGHTY SAID:

"Say prayers and fear Allah!"

"Say prayers and enjoin good."

"Say prayers in congregation and pay zakat."

"When you finish with the prayers, perform the zikr of Allah (the Almighty)."

"And those who guard the prayers, are honoured in Heaven."

"Indeed, prayers prevent shame and evil deeds."

"Say prayers fully dressed!"

"Speak good to the people and say prayers."

1283. IT was better to have been killed by your brother and gone to the grave rather than kill your brother, and be sent to prison.

1284. TO be killed by the hands of a brother and go to the grave is 100,000 times better than by killing a brother and going to the jail.

1285. TO revive any art which has been neglected for a hundred years requires also the struggle of one hundred years. And this science of medicine of the Prophet ~~ﷺ~~ has been lying and sleeping on the same side for over one hundred years. For one hundred years we only knew that a human body consisted of 360 bones and a certain number of veins. We did not try to learn more than this. Nor did we come to know more.

1286. IN THE WORLD, only *Deen* is complete. All other knowledge and arts are incomplete. Although the old medical men worked up all the principles in medicine, yet they need to be researched. This innovation in medicine is desirable of continuous labour.

1287. THE INSTITUTES remain stable on the basis of reality. The working institutes received well-deserved publicity and acclaim. Its services are never ignored. Allah the Almighty is the best Appreciator, never wastes anybody's hard work.

1288. THE MEDICINE that is quick in its effect is called *Akseer* (elixir). (The word) *Akseer* is derived from *Ak* (swallow-wort) and *seer* (different form of *sheer* meaning milk). The milk of swallow-wort is fatal. But when it is processed chemically it becomes an elixir. Whatever is dissolved in the milk of swallow-

wort and is processed chemically becomes an elixir. For example: When the horn of a stag is processed in the milk of swallow-wort it becomes an elixir and this is an unmistakable cure for numerous diseases.

1289. THE PRACTITIONER of the *Ittabah* (the practice) of the *Sunnah* is made independent and free of everything in the world and places. The practitioner of the *Sunnah* never looks up anywhere. Nor does he need to look far. The *Sunnah* fills its practitioner.

1290. RECOMPENSE is granted not for eating but for feeding someone.

1291. SINNING is human nature.
Worry after sin shows human nobility.
Repentance after sin is a sign of high standing.
And pride after sin is the sign of shamelessness.

1292. *TAWAKKUL* (contentment) holds a high stage in *Tariqat* (Islamic Mysticism). When a *salik* becomes completely absorbed in the work of Allah the Almighty for the sake of Allah the Almighty after submitting all his affairs to Allah the Almighty, Allah the Almighty becomes his *Defender* and is completely *Sufficient* in all respects, religious or worldly. Then retiring from his thinking when he sets out on his journey, victory welcomes him, never letting him falter in any field at all. *Matawakkul* (the contented) has no will of his own, nor has he any thinking. The Will of Allah the Almighty alone is his will, and the Destiny of Allah the Almighty is his plan. The help of *Tawakkul* alone is the effort of the *Matawakkul*.

The sufficiency of *Tawakkul* is sufficient for the *Matawakkul*. There remains no more help from anyone. *Tawakkul* never lets its *Matawakkul* be dependent on anybody else. The dignity of *Tawakkul* never accepts that its *Matawakkul* is ever dependent on anyone else in any matter whatever. Intellect cannot gauge the wisdom of *Tawakkul*, never at all. It was the *Tawakkul* of the Prophet Abraham, peace be upon him, that made him jump into Nimrod's fire without any fear, whilst the intellect was still in the process of thinking what to do. The *Matawakkul* is the gnostic of *Innallah ala kulle shein* (Allah the Almighty is all-Powerful over everything).

The *Matawakkul* is seated in the lap of blessings. The blessing of Allah the Almighty is surrounding the *Matawakkul* at all times. The *Matawakkul* always asks Allah the Almighty for whatever he needs just as a child asks his mother. The child has no

shame or shyness at all in asking his mother over and over again. Nor has he anybody in his mind who would fulfil his needs. The simple and amicable conversation of the *Matawakkul* attracts the greatest of the great. The simplicity of the *Matawakkul* is not artificial, but only natural; is not profane, but merely true.

The Prophet Moses, peace be upon him, was heading for the *Mountain of Sinai* for a conversation with Allah the Almighty when he met a shepherd who was saying: "O my Allah the Almighty! If I find you, I shall wash Your hair with the milk of my sheep, shall pull out the lice from Your head."

Hearing this, the Prophet Moses, peace be upon him, stopped him and said: "Don't say these things in the honour of Allah the Almighty."

At this, the poor fellow went quiet. When the Prophet Moses, peace be upon him, conversed with Allah the Almighty on the *Mountain of Sinai*, Allah the Almighty said: "O Moses! You have come to help people meet rather than part. My servant was absorbed in Me with all his concentration. You brought about separation between us."

Similarly, a landlord of this area was granted the ability to repent. He got up at midnight, bathed, stood in the mosque in the Presence of Allah the Almighty and said for a time: "O Allah the Almighty! I am a great sinner. I have committed many grave sins. Please forgive me. O Allah the Almighty! I have none else except You to support me."

He spent the whole of his night in this manner. One day a relative of his learnt that he was not at home at night, and no one knew where he went. He followed him, and he heard with his own ears his entreaties. He interrupted him and said: "O uncle! This is not how the prayer is said. Come to me in the morning. I shall teach you how to pray."

When he knew that his secret was out, he did not go there again. That man said: "I went to the mosque at the same time again. But that man was not in the mosque. He has nothing else except this to him. He has a complete belief in the works of the *Artist*. He never allows any thought into his heart. *Tawakkul* is the king and intellect, the maid-servant. Intellect withdrew and washed her hands of thought when intellect became aware of the reality of *Tawakkul*."

Whatever fleet was set afloat in any ocean, it landed on the other side safe and intact. No sea waves could drown it.

O the Living! Engender satisfaction. Satisfaction is of *Tawakkul*, not of reason. Don't be bound by any concern. Engender this belief: "My Allah the Almighty is Sufficient and Enough for me, in habitation or desolation, my Allah the Almighty is Sufficient and Enough for me."

Allah the Almighty said: "I keep the *Matawakkuls*, the friends." And the friendship of Allah the Almighty, the High, the Majestic, with any of His insignificant servants is the highest stage of servitude.

Always pray like this:

Allah-hummajalni mimmun tawakkulo alaika fakafeta! (O my Allah (the Almighty)! Bring me into the fold of Your (chosen and sincere) servants who placed their trust in You, and (then) You were Sufficient for them.)

Always think:

"Allah the Almighty in Whom I repose *Tawakkul*, is Owner, Patron, Sustainer, Nourisher, Guardian and Victor of everything of the Universe and has Power over everything. Whenever my Allah the Almighty intends to do anything He is not concerned at all with any effort, thought and formality in doing it. When my Allah the Almighty intends to do anything, He says: '*Kun!* (be done — In whatever way I want to do 'be done' likewise and even now).' Therefore, it happens straight away. It takes no time at all. The whole of this Universe has come into being because of this '*kun*'."

When a servant refers his affairs to Allah the Almighty, Allah the Almighty becomes very pleased: "My servant knows that I am his *Rab*, Owner of the Worlds, the Mighty and all-Powerful. My servant has admitted that no thought holds any ground before my Will. In other words, he has accepted his helplessness and alienation and referred all his affairs to Me alone."

1293. WITHOUT love *ittabah* (the following of the *Sunnah*) is impossible and love without *ittabah* is an unreliable claim.

1294. ONLY THOSE with a calling seek advice from *ibtla* (the time of crises), not everybody.

1295. THE STAGES of honour are from superior to the superior. In praise of a Muslim, in general, Allah the Almighty and His beloved Prophet ﷺ said:

"He (the Muslim) does not encroach upon the right of any Muslim brother, does not temper with a trust, does not aggrieve anybody, never backs out of his promise, never tells a lie, does not backbite, does not carry tales, nor is he jealous."

Take stock of yourself:

Do you encroach upon the right of your Muslim brother? Do you tamper with the trust? Do you vex people? Do you fulfil your promise? Do you tell lies? Do you backbite or tell tales? Do you nurture jealousy in your heart? And don't you know that jealousy

burns the good just as fire burns dry wood?"

There are a few basic misfits in us. Till they are removed, our struggle cannot bear any fruit.

1296. IN the lap of steadfastness there is a story. Steadfastness brings a story in its lap. And the same story is a lesson of advice for the future generations.

1297. WHEN the creatures command steadfastness over the creation of Allah the Almighty, it becomes a story and that story becomes the footprints of the journey for the coming generations.

"O sir! We are not to stay here permanently, nor have we to come back. Many great men left this world crying. Live in such a state that you have no unfulfilled wish at the time of death. Remembrance of Allah the Almighty and service to mankind are the best forms of worship."

1298. MAY your stage be lowly and the job, the service (of mankind). There is no other stage greater than this and no other job superior to this.

1299. DO NOT revolve round the stages. May the stages run around you! Do not wish for any stage. Do not care for it. The stage of 'nothingness' can overpower every stage in its influence.

1300. THIS BUILDING did not rise on its own. It is made by a builder. On its own, nothing can become anything. By building alone, it is made. Similarly, the national constructions and promotions are dependent on the builder.

1301. MAN does not value the blessings of his *Rab*, does not thank Him for these. Only a few people offer thanks for the blessings of Allah the Almighty. This alone is the greatest of the drawbacks of man. Even if a man offers thanks to Allah the Almighty with every breath he takes, still it is too little.

The stage of *Tariqat* runs parallel to the thanks offered. Offer thanks at every moment, at every blessing, do it again and again, and innumerable. With the *zikr* it is essential to offer thanks and it is a *light full of light*.

1302. TO say in lieu of the benefit from every benefactor *jaza-kallah-o* (May Allah reward you!) or *jaza kallah-o khairun* (May Allah reward you with goodness) or *jaza kallah-o khairun fiddaren!* (May Allah reward you with goodness in this life and the life hereafter!) is the immediate recompense of the benefit from a benefactor.

The Prophet ﷺ said: "Offer thanks to our benefactor." He said it in another context: "The man who does not offer thanks to the man, does not offer thanks to Allah (the Almighty) either."

1303. THE INK was absorbed in the blotting paper and became totally absorbed. It cannot be separated from the paper by any means. Nor can any rubber erase it.

1304. SATAN tries every technique to disperse the absorption, but he never succeeds. When a desirer is absorbed in his desired, interference from anyone has no meaning. When a servant of Allah the Almighty was totally absorbed and when his attention could not be dispersed by any means, Satan appeared in the shape of his mother and said: "If you don't get up I shall jump into the river."

He was sitting and blasting his furnace by the bank of a fast-flowing river. Even at this, that servant of Allah the Almighty remained, as always, steadfast in his determination till he achieved his goal.

1305. NOT ALL SOIL can be used for pottery. Pottery requires special soil and is hidden from anybody's view under the clay. None except the potter can identify it. Its particles contain certain compounds essential for construction, but are not found in an ordinary soil.

1306. IT is the ancient tradition of the ancestors — publicity to the *Deen* and negation of the 'self'.

1307. WHAT WISDOM IS THIS!

You do not care for the wealth that is to accompany you on the journey to your next life, wealth that will be of use to you. But you care a great deal for and spend all your life procuring that wealth which does not care for you, cannot accompany you and will be of no use.

1308. NOTHING grows in the seeding pipe, though everything that grows in the soil passes through it.

Similarly, O my soul! Preaching is preaching but it means calamity if it is not practised. Now consider it for yourself. Do you do what you say? If you do, then it is effective.

Ma sha Allah! (As it pleases Allah the Almighty!)

Every habit envelops an effect which is never lost. Jealousy is the worst habit and good morals the best.

1309. THE PROPHET ﷺ often prayed:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسَاءِ وَ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

“Allah-humma inni Aoozobeka min fitna-tinnisae wa-Aoozobeka minal azab-al-qabre.” (O Allah! Protect me from the evil from women and protect me from the torture of the grave!)

N.B.: One gathers from the contents of the prayers that punishments in the grave are often because of evils concerning women. The evils of women are no less significant. These are the fountain of the whole of the evils of the world. Many a brave man has fallen on his knees in this field. And nobody is excluded from it except those whom Allah the Almighty protects.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1310. THE MOST FATAL TOOL OF SATAN IS DISAPPOINTMENT. He has nothing more fatal than that.

A true Muslim is never disappointed. No failure can block a Muslim's path. Failure is a premonition to a grand success. Until one fails, one cannot succeed. The Almighty Allah's path is the straight path. Do not take any notice of a difficulty in the straight path. Do not discard your path. Walk regardless of bounties and calamities. Walk upright and thoughtfully.

Planning does not mean anything in this journey.

All the same, intention is the destiny of Allah the Almighty. May your intention be the destiny of Allah the Almighty. *Ma sha Allah-o La Quwwata illa billah!* (As it pleases Allah the Almighty except Whose Grace there is no ability (to do virtue) or power (to refrain from vices)!)

1311. KHANNAS, HAMZAD AND SATAN are conquered by action, not words. When a man stands in his prayers, Satan trembles. When he recites the *Holy Qur'an*, it amounts to beating him with a truncheon and he becomes deaf. When he asks for forgiveness, it is like beating Satan's head. And when he performs *Zikr*, he sends Satan suffering in punishment.

1312. LIVELIHOOD is blessed, but not made abundant. The livelihood, that is blessed, never lessens though it may be scanty. The livelihood, that is not blessed, never suffices, though it is abundant. Ask Allah the Almighty for blessing but not for abundance. The livelihood of the type of contentment is the best,

never less to consume and not in excess to hoard. Abundance without blessing is, in fact, dearth and dearth with blessing is, in fact, abundance. The following formulas are the most effective means to gain blessing:—

١. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 ٢. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِیْمِ الْعَظِیْمِ

1. *Bismillah Hir-Rahman Nir-Rahim!* (In the name of Allah, the Compassionate, the Merciful!)
2. *La Haula Wala Quwatta illa billah-hay aliyyal-Azim!* (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah, the Exalted!)

1313. A DAY IS A JOURNEY.

When a man sets out on it he should know how far he has gone and how much remains to be covered. He should remain thoughtful and absorbed without rest till he has completed it.

Whoever does it every day is a success.

Every *salik* is traversing his journey. The stages of the journey are not the same. They depend on the interest, energy and capacity. When the journey comes to its climax the traveller becomes satisfied and the travel fragrant.

The journey possesses the soul and it cannot bear a moment's separation and does not allow an alien in.

Even though the fruit is hidden in the flower, the flowers fall when the journey reaches the stage of fruit! The whole of the energy of the plant appears in the fruit. When the fruit ripens, it is priced in every bazaar, enriches the eaters with its sweetness.

The under-ripe and sour fruit is neither to be eaten nor to be taken to the bazaar. Only after the completion of the journey does each fruit ripen and sweeten, but not on the first day.

1314. SOME EXAMPLES of human deeds are so well-liked by Allah the Almighty that Allah the Almighty keeps them alive on the tongues of His righteous servants for the guidance of His servants.

1315. THESE FLORAL PLANTS cannot bear the heat of the sun without the water of Your blessing. They cannot bear the least ray of sun. They crinkle and wither. O Allah the Almighty! May you send a rain of blessing on to them!

Ya-Hayyoo, ya-Qayyum!

Lailaha illa anta ya-Arham al-Rahimeen! Amin! (There is none worthy of worship except You, O the Most Merciful of the merciful! *Amin!*)

1316. IN THE AUTUMN the thorns reign, but only temporarily.

1317. THE BIRDS and animals of the world are the translators of the nature of their 'selves'.

Four are famous — crow, monkey, wolf and snake.

1318. O ALLAH THE ALMIGHTY! You have bestowed upon shady trees of the forest the gift of never withering in either warm or cold weather. They remain evergreen.

1319. A SHEEP, dead or alive, is merely a sack of meat!

1320. THE WOLF is the king of the forest.

When he is angry, he howls; the sheepskin on the tambour breaks!

Allah! Allah! Allah!

1321. A *MARKHOR* is a wild goat and lives in the forest. When he is hungry, he pushes his mouth at the mouth of the hole of the snake and breathes in strongly through his nostrils, thus dragging out the snake which he eats.

The smell of a dead *markhor's* skin, wherever it is, will make a snake move away from there!

1322. THE POINT is this: The *noor* of the forehead of a *salik* of the *tariqat* help the righteous jinni to become his devotees and other jinni and Satan all flee.

1323. THIS *NOOR* is eternally present on every forehead, but it is hidden.

1324. THE MEMBRANE of the impurities of the 'self' keep this *noor* veiled.

1325. WHEN the 'self' is purified of this impurity, this *noor* shines and sparkles.

1326. THERE is no other way to lift this veil, no matter how hard one tries.

1327. GRATITUDE for gifts, patience in times of stress, apology for one's mistakes and penitence of sins are acts which are, in Islam, accepted as a journey of the *tariqat*.

1328. THE RESPECTED MASTER, *Sabir*, may Allah the Almighty be pleased with him, cast a loving glance towards a

servant of Allah the Almighty. He died immediately. A few days later he looked lovingly at yet another pious person. He could not bear the benefit of the beauty of the master's love either. He also died. At this he requested (to see) the respected *Baba Farid*, may Allah the Almighty bless him: "Whoever I see with the intention of benefiting, dies."

Then he left *Kalyar* for *Pakpatan*. When he was near to *Pakpatan*, he saw a man carrying *behngi* with a *barh* (banyan) plant in one pan and a utensil full of water in the other. He walked further and poured a few drops on to the roots of the banyan plant. When he saw him repeating his action two to four times, he said: "What are you doing? Why don't you water it all at once?"

He replied courteously: "Have you not seen the result of watering or benefiting all at once. A banyan plant, which is very tiny and tender, cannot bear water more than a few drops (at a time). If you pour all the water at once, its very delicate roots will rot."

Afterwards when he presented himself to *Baba Farid*, may Allah the Almighty bless him, he asked him again. He replied: "Did you not get your reply on the way?"

1329. *QAL* (speech) is desirous of preaching.

And the *hal* (state) is helpless.

The *hal* creates consternation, and burns dead bodies in the graves.

Ma sha Allah! (As it pleases Allah the Almighty!)

1330. AFTER hybridization, the plant is not affected below the point where the hybridization took place, but does not remain the same above it.

Nature remains but the harvest changes.

The trunk does not change but the fruit does.

Similarly, by meeting another man, a man may change his habits but not his nature.

1331. IRON becomes gold in the company of a *Paaris* (a pious man). Yet the shoe anvil in the company of a cobbler becomes degraded, dishonoured and disgraced.

1332. THE DESIRER becomes as satisfied at meeting the desired as *Qais* did when meeting *Leila*.

And this meeting has in its wake the inherent satisfaction of the hearts, reinforcement of the Faith and loftiness of the stages.

1333. THERE is no thrift in charity, no charity in unlawful gains, no blessing in robbery, no movement in static objects, no energy in taste and no suffering in admission.

1334. EVERYBODY loves his national food and music.

1335. IF you want to be something, then be human, Muslim, *Zakir*, grateful, *Amin* (the trusted), humble, kind, appreciator, patient, generous, gracious, loving, worshipful, Holy Warrior, Rumi, Jami, benefactor, Matawakkul, true Muslim and sincere.

1336. LIFE is a pining heart and pining is the restlessness from the deep feeling at separation.

1337. ONE DAY the Archangel Gabriel heard a voice from the *Arsh-e-Azim* (the Exalted Throne) saying, *Labbeka ya-Abdi*, meaning O My servant! I am Present. Tell Me what you want! On hearing this the Archangel Gabriel wondered whom Allah the Almighty was addressing: "I am Present. Tell Me what you want." The Archangel Gabriel requested Allah, the Independent, Who replied: "Go to a certain place."

The Archangel Gabriel saw an idol worshipper sitting in a state of mercurial restlessness in front of a stone idol requesting something with a deep sense of respect and helplessness which reflected such deep absorption that he was aware of nothing of the Universe except the stone in front of him.

Allah the Almighty liked the sincerity and absorption of the idol-worshipper so much that He graced him thus: "*Labbeka ya-Abdi — O the Listener! O my Soul!*"

The absorption, which a Brahmin has in an idol, you do not even have it in the *Ka'aba*.

O Shaikh! In the field of devotion a Brahmin won the game. You cry over your defeat. You have never addressed your *Rab* as the Brahmin does his idol. Your head is bowed in *Sajdah* but your heart is at home. This happens every day. But you have not thought clearly why this happens so. Your whole life is spent like this — you have not given a thought or acted to change this state of affairs which is culpable but not praiseworthy. In these circumstances, what is the use of our kneeling and prostration?

O Allah the Almighty! Our state is dependent on Your Blessing.

O Allah the Almighty! These parts of our body, though they belong to us, yet we have no power over any of them!

1338. THE SERVANTS of Allah the Almighty are not at all desirous of anything except Allah the Almighty. In their eyes, the world and its contents are of no value but are useless and worth nothing. They do not desire any state or rank at all. Like a flower in the desert they pass away having lived an anonymous life. They leave the world in the same state as they entered it.

Considering the works of Allah the Almighty based on wisdom, they happily accept every order even though it might be outwardly unpleasant. They never object or even request to change any state. The *hal* (state) is granted to a *hal* by Allah the Almighty only.

1339. ALLAH THE ALMIGHTY grants to the sight of His servants such a richness that nothing of the world or otherwise can be accommodated in their eyes, may it be gold or clay.

1340. THEY do not have an inclination for fine food. Whatever pudding or barley chuppatti Allah the Almighty gives them they eat with gratitude. Similarly, they cover their bodies with whatever cloth is available caring not at all for decoration or comfort. The servants of Allah the Almighty live or die for the sake of Allah the Almighty only. They do not engage themselves with jobs other than those of Allah the Almighty.

1340. O, the servant of Allah the Almighty! Not everybody is the servant of Allah the Almighty even though he is a servant of Allah the Almighty. The servants of Allah the Almighty are special and they belong to Allah the Almighty only. They bear no relation to anybody except Allah the Almighty.

The beloved Prophet of Allah the Almighty ﷺ said:
(On the authority of Hazrat Ibn Masud, may Allah the Almighty be pleased with him, the Prophet ﷺ is quoted as saying:)

“Amongst the creatures, there are 300 people who bear a special relationship with Allah the Almighty and whose hearts are similar to that of the Prophet Adam, peace be upon him. And forty are those whose hearts are similar to that of the Prophet Moses, peace be upon him. Seven are those whose hearts are similar to that of the Prophet Abraham, peace be upon him. Five are those whose hearts are similar to that of the Archangel Gabriel. Three are those whose hearts are like the Angel Michael. There is one servant amongst the creatures of Allah the Almighty whose heart is like that of the Angel Israphael. When one servant dies, Allah the Almighty chooses one from amongst the three to replace him. When one amongst the three dies one from amongst the five is admitted in his place. When one amongst the five dies, one from amongst the seven is admitted in his place. When any one

of the seven dies, one from amongst the forty is admitted to his place. When any one of the forty dies, one from amongst the 300 is admitted in his place. When any one of the 300 dies, one amongst the people in general is admitted. So, because of them Allah the Almighty administers life, death, rainfall, creation and rid of misfortunes.”
(Abu Naeem in Halya; Ibn Asakar and Kinz al-Amal al-Juz al-Sadas, p239, No. 4253)

1341. EVERY BREATH of our life is grateful to Allah the Almighty for one blessing or another. Just as Allah the Almighty has granted us His blessing, may Allah the Almighty enable us to offer our gratitude.

The Prophet ﷺ said:

“When Allah the Almighty grants His servant any of His blessings, and he says *Alhamdulillah* (at this) he, in fact, has thus thanked Him. If he says *Alhamdulillah* again, Allah the Almighty grants him recompense afresh. If he says *Alhamdulillah* a third time, Allah the Almighty forgives him his sins.”

He ﷺ said elsewhere:

“When Allah the Almighty bestows his servant with the prize of His blessing, and he utters *Alhamdulillah-hay Rabb-al-Alemeen!* (All praise be to Allah the Lord of the Worlds!) Allah the Almighty grants him a blessing superior to that which he received before.”

1342. EVERY PARTICLE of the Universe is an important factor and is indicative of one or another beneficence and blessing. Each flower of every tree, each ray of the Sun, each puff of air, each drop of rain, each appearance of the Moon, each twinkle of the stars, each chirp of the birds is a sign of His Lordship and reason of His blessing. *Subhan Allah!* (God the Glorified!) *Ma sha Allah!* (As it pleases Allah the Almighty!) Every leaf on every tree, every petal of every flower, and every ray of the Sun is enlightened with the light of eternal Intention!

1343. ALLAH THE ALMIGHTY does not want anything at all from me but this, and only this that I may say:

“You are my *Rab* (the Lord) and I am Your servant. There is no other *Rab* than You. Nor am I servant to anyone except You.”

When a servant says this with complete sincerity of heart, *Allah the Rabb-al-Alemeen* (Allah the Lord of the Worlds)

receives him in the lap of His Lordship straight away, opens the doors of bounties and shuts all doors of scrutiny. He renders him independent of all things. When a man repents with sincerity of heart, he accepts it and forgives. When he says "all worship is for You only and he does not ascribe anyone as partner unto You in Yourself and Your Attributes or in any matter, hidden or apparent," He is pleased straight away and forgives his sins even though they fill his sheet-roll. When he says that this servant of Yours has no power whatsoever to do anything without Your sanction, neither can he save himself from sin nor do a good deed, He is pleased and says:

"My servant knows that none except Me can either save him from sins or grant him ability to do good. Nor can anyone forgive his sins. My servant has become obedient to Me and he has rendered and assigned all his affairs into My custody only."

And Allah the Almighty, *ma sha Allah* (as it pleases Allah the Almighty), is the Disguiser of shortcomings, the Forgiver of sins, and 'the Absolute Mercy'. When a man is absorbed in the remembrance of Allah the Almighty, the blessings of Allah the Almighty begin to pour. The heart receives satisfaction, the body, strength, and the soul, sublimity.

When a man says: "O Allah the Almighty! Accept me as one amongst Your own people who have complete trust in You and have found You sufficient whether You represent orchards or devastation," straightaway He grants him the exalted type of *Faith and Contentment*.

When he says: "I am led astray. Please guide me," He grants him guidance.

When he says: "Whatever I am, sinner or wrongdoer, I am Yours, worship You alone and seek help from You alone, please help me," He gives instant aid, never delaying the least.

When he says: "This servant of Yours, I swear by You, is not at all desirous of anything except You, in the eyes of this servant except You, everything is worth nothing, is useless, and is a mere deception of the eyes," He sets the foundations of knowledge, wisdom, devotion and ecstasy.

The treasures of my Allah the Almighty are full and no treasure has any deficiency.

O Allah the Almighty! You are my *Rab* without any partner, the Nourisher, the Master, the Sustainer, the Guardian, the Conqueror and the All-Powerful over everything.

O Allah the Almighty! Forgive me for the sake of Your beloved .

1344. DISCLOSURE of any aspect of love is synonymous with the degradation of love, exposure of the hidden affairs, and is opposed to *Tariqat*.

Do not disclose any of your *hal* (state) to anybody. The Prophet Joseph, may peace be on him, only disclosed his dream to his father.

1345. SAQQA: WATER-CARRIER IN HIS LITERAL HISTORICAL PERSPECTIVE:

For the sake of His creatures, Allah the Almighty created three-quarters of the Universe water, and set the earth afloat on the water. Thus setting a mutual connection between the earth and the atmosphere, He obliged His creatures with His grace and blessings. In other words, He granted a special relationship between man and water from birth to death so that the creatures remain green and affluent in every way. Water has a large part to play in the Universe. To obtain it the Prophet Moses, peace be upon him, struck a stone with his stick, thus setting canals of water flowing. Sometimes it erupted in the fountain of *Zam-Zam* when the Prophet Ishmael, peace be upon him, rubbed his heels together.

Grammatically, the word is a verb.

The Arabic word of *saqqa* in all probability literally means 'to offer water' and the word *saaqi*, a subject, means one who offers a drink. When society was introduced to the job of serving water as a profession, no one knows how many great men discharged this service. And then no one knows for how long they served the rich, the poor, the *Nawabs*, and also in the palaces of the King. For time immemorial before the birth of the Prophet ﷺ the honourable tribe of the *Quraisyh* had established a department in *Mecca Muazzama* called *Saqaya* which administered water to the pilgrims during the days of the *Hajj*. The respected *Uns*, may Allah the Almighty be pleased with him, was a selected servant of the Prophet ﷺ and served him a great deal for ten years. Whatever he ordered *Uns* obeyed. He was especially diligent in serving water. Happily, the Prophet ﷺ taught him a prayer by the grace of which he progressed and became honoured. He started by serving the drink of *Lassi* prepared from curd and became a great cloth trader.

There is an account of a Syrian cloth merchant named *Malik bin Zaghr* in the *Qissas-al-Mohseneen* (Stories of the Benefactors). Once he dreamt of finding an Egyptian slave, unparalleled in his beauty, whose luck would help him gain wealth in this world, and deliverance in the next. The dream interpreters told him that,

certainly, he would find a slave from Egypt. Consequently, he pursued this interpretation by continuously travelling for ten years to Egypt via Kina'n, but without any success.

Once, when he went he was lucky. He camped in the woods and ordered his chief waterman *Bushra* to see to the water. *Bushra* set out in search of water when at a distance he saw an uninhabited well. *Bushra* called for his companion, *Mamil*, to fetch a bucket which was lowered. When it was drawn up it was very heavy. They both drew it and to their surprise they found a young prince in the bucket. His beauty dazzled their eyes. He was the Prophet Joseph, peace be upon him, whose brothers had taken him on the pretence of a walk and jealously dropped him in the well.

Overjoyed, *Bushra* stepped forward, kissed him and embraced him and took him to his master and said: "O Malik bin Zaghr! What is the prize for a person who makes that dream for which you have wandered helplessly for ten years come true?"

Malik bin Zaghr said: "I'll give 1,000 dinars and my sister in marriage."

Consequently, *Bushra* presented the Prophet Joseph, peace be on him, before Malik bin Zaghr and was graced with the prize. Malik bin Zaghr realised his dream but one cannot deny the fact that a waterman had the honour of taking the Prophet, peace be on him, out of the well.

The way the affair of water in the battlefield of *Karbala* is narrated, the soul begins to tremble. The Exalted Prince of the Worlds, Imam Hussain, may Allah the Almighty be pleased with him, and his relatives consisting of only a very small number of refined souls were camping in the scorching hot desert of *Karbala*. The army of the cursed Ibn Yazid were besieging them in a scorching sun, burning heat, flaming desert, barred from water. Every besieged person of the caravan was restless for want of water and extreme thirst. *Abbas Alambardar* came to the Exalted Imam and requested permission to go and fetch water from the river *Farat* (Euphrates). The Exalted Imam said: "O Abbas, my brother! Don't you see the test is very grave. The enemy would never let you have water. Be patient and wait a little as the 'Pond of Kausar' is waiting for you." But he could not bear the bellowing and crying of the children and the flag-bearer of Hussain, may Allah the Almighty be pleased with him, picked up the leather bucket and advanced towards the river *Farat*. The *Kufis* were guarding it. But with high skill and bravery, he reached the bank of the *Farat*, filled the bucket and returned. When the *Kufis* saw this situation they were infuriated and pursued the water-man of the *Ahl-e-Haram* (the members of the Prophet's family).

"In the month of *Bhadun*, the enemy, ablaze with anger

Watched the lion-hearted youth taking the water.
Hurriedly the cruel pursuers surrounded him and shot their
arrows,
Thus the devils snatched at the water.
His arms were cut with swords,
Yet he held the bucket in his teeth carrying away the water.
O *Milki!* he escaped courageously,
Splashing the water near the camps.”

When his arms were cut he pushed the water bucket between his teeth; many arrows tore his pure body and the bucket.

Water spilled on to and soaked the heated sand of the *Karbala* near the camp. The descendants of the Prophet ﷺ remained in a mercurial restlessness of thirst. The flag-bearer of Hussain, may Allah the Almighty be pleased with him, carried the water bucket on his shoulders and was called a *saqqa*. And whoever else performed this job was called a *saqqa* and a *bahishti* (Heavenly person).

There is an important historical event in the history of the Indo-Pakistani sub-Continent. When the Moghul Emperor Humayun was defeated by the Emperor Sher Shah Suri and ran towards Delhi, he had lost all of his faithful army. Humayun and his horse jumped into the river *Jamna*. The horse slipped away from under him and he was gulping water when a waterman named Nizam, who was swimming with the aid of his water jacket, saw the drowning man and rescued him. In lieu of this good deed Humayun granted him three days' rule of his empire, and gave him the royal crown. Nizam cut his jackets into small pieces with gold nails in them and introduced these as coins and ordered that whoever belonged to the profession of water-servers should bring his leather jacket and report to him. A good many of them came and after depositing their jackets each one of them received an area of five villages for future revenue and were awarded the title of *Nawab*. There were many people of the *saqqa* tribe called *Nizamis* inhabiting Lucknow, Agra, Delhi, Aligarh and Meerath. Some may still be alive today.

Ghullo Khan, who was a special adviser to the Maharaja Ranjit Singh, was a *saqqa*. His village, *Khattran Ghullo Khan*, is situated in the district of *Ajnala* in the West of *Amritsar*.

The Sikh generals Budh Singh, Wahara Singh, and Makhkhan Singh used the Badshahi Mosque (Lahore, Pakistan) as a stable during and before Ranjit Singh's reign. At the request of Ghullo Khan, the sacred place was honoured and the cry of *Allah-o Akbar* (God is Great) was raised from there once more.

During the battle of *Trabalas*, *Fatima-binit-Abdullah* (Fatima daughter of Abdullah), whom Dr. Muhammad Iqbal, may Allah the

Almighty be pleased with him, has called the *Honour of the Deceased Community*, was killed whilst serving water to the holy warriors and this service alone granted her a permanent place in the annals of history.

We also call a *saqqa* a *bahishti* (Heavenly person), but regard him as inferior and hate him at the same time even though socially his service is invaluable. The whole world is a tavern and in it some are unconscious and some are thirsty. The organisation of the whole tavern is dependent on the *saqqa* only.

If we call a *saqqa* a *saaqi*, we honour him. If we call a *saaqi* a *saqqa*, we hate him, although he is the same *saaqi*, *saqqa* or *bahishti*. His service is invaluable and his status needs attention.

1344. *SAQQA* freshens the dry lips and makes barren orchards green. Both material and spiritual worlds depend upon the service of the *saqqa*.

1343a. THE SERVANTS of Allah the Almighty do not accumulate inherited wealth. Whatever remains after their death is left to charity. The Prophet ﷺ did not leave anything behind, neither *diram* nor *dinar*, neither camel nor goat. Nor did he write a will for anyone. This *Sunnah* of my gracious lord, kind and generous beloved, the Prophet ﷺ may life be sacrificed for him, is great and long-standing. It asks that people live like travellers in the world. The traveller usually takes nothing with him except the dress he wears and a small knapsack with essential materials which are easily carried with him.

1344a. TO give away more than necessary is a charity. Anonymous gifts are the best form of charity and no harm can ever come of it.

The Prophet ﷺ said:

"If I own gold equal to the Mount of Uhad, then I would not like it to last for three days and that which remains should be no more than will pay off my debt."

He also said:

"No morning passes when two angels may not descend, one of them saying: 'Oh Allah! Grant the spender the recompense.' And the other saying: 'Oh Allah! Wipe out the miser's wealth.'"

He also said:

"Allah the Almighty says: 'O son of Adam! Spend your money and I'll spend (more) on you, i.e., I'll give to you.'"

Also, he said:

"O son of Adam! It is better to spend all that in excess of your need than to accumulate wealth. Spending more than necessary is good for you and storing wealth is bad. You will not be scolded for keeping any wealth which you need. First of all, spend on your family."

Also, he said:

"The charitable person is near to Allah's Blessings, Heaven and people. He is far from Hell. The miser is far from Allah's Blessing, Heaven and people. He is close to Hell. An illiterate person is superior to a miserly worshipper."

Also, he said:

"A man's charitable gift of a single diram during his good health is better than 100 dirams given away on his death bed."

Also, he said:

"May I tell you about a man who is worst of all those close to Allah the Almighty? The Companions requested the Prophet ﷺ "Please do tell us." He said: 'The worst person amongst the people who are near to Allah the Almighty is he who asks people for (money) in the Name of Allah the Almighty and then does not give it to Him.'"

The respected Abu Dhar, may Allah the Almighty be pleased with him, said:

"He requested the Caliph Uthman for an audience, which he granted. He had a stick in his hand. (When Abu Dhar sat down) Uthman, may Allah the Almighty be pleased with him, said (to Ka'ab who was also present): "O Ka'ab! Abdul Rahman died and he left behind much wealth. What is your opinion in this matter?" Ka'ab said: 'If he had given away Zakat out of this wealth, then it matters little, i.e. there is no fear of saving it and leaving it behind.' On hearing this, Abu Dhar got hold of his stick and struck Ka'ab with it and said: 'I have heard the Prophet ﷺ saying: 'I do not like the fact that I own this mountain (Uhad) of gold. I spend it and be expected to save six auqiya or 240

diram of it.” After this Abu Dhar addressed Uthman, may Allah the Almighty be pleased with him: ‘I swear by Allah the Almighty that you, Uthman, have also heard it.’ He repeated these words three times. Uthman, may Allah the Almighty be pleased with him, said: ‘Yes! (I too have heard!)’”
(Ahmad)

Aqiqa bin Haris, may Allah the Almighty be pleased with him, said:

“I said my late afternoon prayers with the Prophet ﷺ who stood up as soon as he had said his final salute. Walking past the worshippers he started walking to the houses of some of his wives. On seeing this people began to worry. When he returned, he noticed people were puzzled about his prompt departure. He said: ‘I remembered there was something made of gold at home. I felt bad, thinking that it may hinder my nearness to Allah the Almighty. Therefore, I ordered that it should be given away.’”

(Bukhari)

In another narration the words are:

The Prophet ﷺ said: “I left a big piece of gold at home. It was Zakat. I felt bad about keeping it with us at night.”

The respected Ayesha, may Allah the Almighty be pleased with her, said:

“During the time of the sickness of the Prophet ﷺ I had six or seven dinars of his with me. The Prophet ﷺ ordered that I should distribute them (ashrafis) but his pain or sickness kept me engaged and I could not perform the task. After this, when the Prophet ﷺ asked me again where those six or seven ashrafis were, I said: ‘I could not give them away because I was attending your illness.’ Then he asked for those ashrafis and putting them on his hand, he said: ‘Is this the intention of Allah’s Prophet ﷺ that he should meet Allah the Almighty with ashrafis in his possession?’”

(Ahmad)

The respected Abu Huraira, may Allah the Almighty be pleased with him, said:

"The Prophet ﷺ came to Bilal, may Allah the Almighty be pleased with him, with a pile of dates near him. He asked him: 'Bilal! What is it?' Bilal replied: 'This is something which I have saved for tomorrow, i.e. the future!' The Prophet ﷺ said: 'Aren't you afraid of it becoming the fire of Hell on the Day of Judgement? Bilal, spend it and do not fear of poverty and destitution to the Master of The "Exalted Throne".'

(Behiqqi)

The respected Abu Huraira, may Allah the Almighty be pleased with him said:

"The Prophet ﷺ said: 'Charity is a tree in Heaven. Therefore, whoever shows charity will hold a branch of this tree which will not desert him until it took him up to Heaven. Thrift is a tree in Hell. Therefore whoever is thrifty, will hold a branch of this tree and will not be spared until it admits him to Hell.'

(Behiqqi in Sheib-al-Ieman)

Amir-al-Momeneen Ali, may Allah the Almighty be pleased with him, said:

"The Prophet ﷺ said: 'Hurry in giving away alms and charity because the alms do not allow the calamity to grow, i.e., the alms stop calamity.'

(Zarrina)

1345a. THE GOOD and the evil are both from Allah the Almighty alone. Always ask Allah the Almighty for goodness. Evil cannot overpower good. Goodness is the conqueror and evil the vanquished.

1346. ENTHUSIASM plays a leading role in the building up of the Universe. If enthusiasm is lacking in any constructive work it never meets with success. Enthusiasm is carefree and independent of prizes and blessings. An enthusiast does not attend to anything except the completion of his task. Enthusiasm possesses the builder. It does not let him rest till he completes his job. Whichever nation progressed in the world, did it by an enthusiastic urge for national construction with a united centre and complete absorption in the constructional struggle. It was not done by idleness and division into sects.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1347. REFORMATION of a society cannot merely be achieved by talking but by practical actions. This time is not that of talking but action. Demonstrate some practical characteristics.

1348. THE FIRST jealous creature in Heaven was Satan, and on earth, Qabil. Learn from the fate of both of them. The Prophet ~~said~~ said: "*Jealousy burns the good deeds as fire burns dry wood.*"

1349. REFORM your own 'self' rather than criticising others. However, constructive criticism is blessed.

1350. A BOX cannot be made as soon as the tree is cut down. The wood for the box is dried in the sun for a considerable time. When the wood is as dry as salt, then anything made from it lasts forever.

1351. ZIKR causes satisfaction and satisfaction causes contentment. Contentment alone is the grace and honour of humanity, mankind and servitude.

1352. THE HEART that Allah the Almighty fills with contentment, cannot allow in or accommodate anything at all except Allah the Almighty. And this is the greatest Bounty of Allah the Almighty! *Ma sha Allah!* (As it pleases Allah the Almighty!)

1353. WHEN contentment is bestowed upon the contented person, he becomes independent of all, contented, free of worldly struggle and happy. *Ma sha Allah!* (As it pleases Allah the Almighty!)

La Quwwata illa billah! (There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!)

1354. THE LAPEL that is spread in front of His door and only His, is filled, never to be empty again.

1355. THE HEART, that has no desire or wish, bears no jealousy or grudge against anybody and is free from animosity and dirt, contented and independent of everything in the Universe, hidden or apparent. It remains totally absorbed in Allah the Almighty and the works of Allah the Almighty in all circumstances of stringency or abundance. It is neither happy nor sad over anything. It is free from jealousy, greed and pedantry.

Ma sha Allah! (As it pleases Allah the Almighty!)

Such a heart is not ordinary, it belongs to those who have a special relationship with Allah the Almighty! They are independent of comfort, taste and fame.

Ma sha Allah! (As it pleases Allah the Almighty!)

1356. WHEN the heart is freed of impurities, it is the most honoured creation, the creation inclusive of every creature, spiritual or fiery, earthly or aquatic.

1357. WEEPING attracts mercy and blessing without fail. Caressing also follows weeping.

1358. THE PROPHET MOSES, peace be upon him, had conversations with Allah the Almighty for years. These conversations were a story of beauty and pride of love. Although these conversations are not preserved as such in a book, yet Allah the Almighty, the Lord of the Worlds, has kept them alive on the tongues of His servants.

1359. THE *KALIMAH*, the *Hajj*, the *Salat*, the *Saum* and the *Zakat* are the accepted forms of worship in Islam. To keep one's heart busy in the *Zikr* of Allah the Almighty with love, sincerity and steadfastness, amounts to the best worship and it is granted to the best servants.

1360. ONE of the servants of Allah the Almighty journeyed overland to perform the *Hajj*. He came to the tomb of the Prophet Moses, peace be upon him, where he was welcomed. He was not allowed to leave for twelve years. After twelve years he requested for leave to visit the *Harams* (the sanctuaries at Mecca and Medina in Saudi Arabia). The Prophet Moses, peace be upon him, granted him permission. When he reached Medina he settled there. After some time, he was honoured by the audience of the Prophet ﷺ who said:

"The respected Prophet Moses, peace be upon him, is waiting for you."

He offered his farewell greetings and set off.

1361. *TĀSAWWUF* (Sufism or mystical experience) is a term for *hal*. And no one else except those possessed by the *hal* know what any *hal* is like. *Qal* (speech) is completely unaware of the *hal*.

1362. *TASAWWUF* (Sufism) is beyond the comprehension of human understanding. The respected Baba Farid-ud-Din Ganj

Shakr, may Allah the Almighty be pleased with Him, said:

“What I earned, Nizam-ud-Din, may Allah the Almighty be pleased with him, took away. What my religious mentor earned, Ala-ud-Din, may Allah the Almighty be pleased with him, took away.”

1363. THE SABIR ALA-UD-DIN, may Allah the Almighty be pleased with him, often said to my religious mentor:

“The court of the Prophet ﷺ is my court and my court is yours.”

1364.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAH HIR-RAHMAN NIR-RAHIM includes everything such as respect, blessings, honour, might, dignity, perfection, wonder, prestige, royalty, majesty, exaltation, praise, light, occultism, power, beneficence, respect, energy, divinity and, I swear by Allah the Almighty, it includes Allah's Blessing and Beneficence and cure for every disease. *Ma sha Allah La Quwwata illa billah!* (As it pleases Allah the Almighty except Whose Grace there is no ability (to do virtue) or power (to refrain from vices)!)

1365. FEAR ALLAH THE ALMIGHTY and do not be unduly partial. The murdered victim shall hold the shirt of the appellant and shall say:

“Tell me the grudge you bore me that you helped my murderer. What will you answer then?”

1366. AFTER his worship, one of Allah's servants reported to the tomb of the respected *Ala-ud-Din Ali Ahmad Sabir Kalyari*, may Allah the Almighty be pleased with him, to pay homage to him. He came during the afternoon prayers and was relieved after the late afternoon prayers.

An onlooker said: “*Subhan Allah!* (God the Glorified!) How soon he was relieved!”

Another man said: “Had he been allowed for a longer period, it would have been better.”

Similarly, another man came to the tomb to pay his respects. The onlooker said: “It is not known of his deficiencies that he is not allowed to return.”

The other man said: “The respected Sabir, may Allah the Almighty be pleased with him, is so very fond of him that he cannot bear the separation.”

In both cases the second man's opinion was praiseworthy.

1367. PEOPLE keep on making and breaking friendships. And people's friendship is limited to certain motives. The friendship that is based on Allah the Almighty never changes but lasts for ever.

1368. JEALOUSY, greed and prejudice are fatal diseases of the heart, even more fatal and discomfoting than tuberculosis. Just as a patient of tuberculosis cannot do any physical job, similarly, a patient of jealousy and greed cannot do any spiritual deed. It is important to enjoy good physical health for physical works and spiritual health for spiritual works.

1369. WHAT GOOD DAYS were those when rivers obeyed us! The respected *Umaro-bin-Aus*, may Allah the Almighty be pleased with him, informed Caliph Umar, may Allah the Almighty be pleased with him:

"The water of the River Nile has stopped flowing. The Coptics say: 'Until and unless a maiden decorated with ornaments like a bride is sacrificed, the river will not flow. And this is the old custom of the river.' I have stopped them from doing this and explained to them fully that nothing like that should happen now. Nor shall we let such things happen without the order of the Caliph."

When *Amir-al-Momeneen Umar bin Al-Khatab*, may Allah the Almighty be pleased with him, heard this news, he became furious. At the same time, *ma sha Allah, Subhan Allah, Alhamdulillah*, he addressed the river from his seat there: "O Nile! Listen! I have known that you flow after the sacrifice of a maiden. In other words your flowing is dependent on your will. O Nile, listen! If your flowing or not flowing is dependent on your will, we do not need you at all. We need only a river that flows or does not flow at Allah's Will and Allah's Order. If you flow at the Order of Allah the Almighty, then I, Umar, the Caliph of the Prophet Muhammad ﷺ order you to flow straight away. And I also warn you that you dare not stop flowing."

He wrote the following and sent it off to the Governor of Egypt:

"O Nile! If you are obedient to the *Rab* the Almighty
Why should you not flow, what authority have you?"

As soon as this was said and the letter was dropped into the river, the River Nile flooded its banks.

1370. *SUBHAN ALLAH! ALHAMDULILLAH!* What good days were those when even the city dogs did not disobey our order! When *Amir-al-Momeneen Umar bin-Al-Khatab*, may Allah

the Almighty be pleased with him, heard of the wrongdoings of the people of Medain, he appointed *Salman Farsi*, may Allah the Almighty be pleased with him, the Governor of the Medain and ordered him to go and take charge of administration of Medain at once.

As soon as he was ordered *Salman Farsi* picked up his bag and baggage and set off for Medain where the people came to know of the new appointment of a governor. They came out to welcome him. When they saw *Salman Farsi* they mistook him for a tired traveller, thinking their governor would arrive in pomp and ceremony. When *Salman Farsi* stepped forward and introduced himself as the one appointed by the *Amir-al-Momeneen* for their service, they were shocked. They began to murmur.

"This is the Governor and also that of Medain, the province, that is in turbulence. He is a simple, uncouth and honest faqir from a shrine or *mullah* (priest) from a mosque. He could not take control of anything."

He was invited to stay in the capital which he refused, and said: "I have everything of importance with me and I will arrange my stay in the mosque."

At this they were amused all the more and thought: "It is also good. From the late evening prayer till the morning prayer he will be occupied in a vigil and the whole city will be in Allah's custody."

He listened to all this in silence. The following night there occurred many incidents of theft. He was informed that the city was looted all through the night and the people were terror-stricken and they requested him to remedy it. After the late afternoon prayer, he issued his first proclamation: "Nobody should lock their cases and doors but should instead leave the doors open." They all clapped and cheered.

Also, he said: "No one should step outside the house after midnight. If anybody does and is killed, the governor will not bear the responsibility for it."

At this they laughed all the more.

The wise men of Medain were wonder-struck and amazed as to the wisdom of it.

Then he stepped out of the mosque and said to a dog: "Come here and listen to me."

Hearing this the dog ran to him and put his head on his feet.

He said to the dog: "Go and pass on my order to all the dogs in the city that they should not allow anybody into or out of the city. Nor let them wander about. If anybody does so keep him in your custody."

Hearing this order, the dog went all through the city, and took to every dog the order of their master. *Subhan Allah! Alhamdulillah!*

In the morning he toured the whole city and saw that at different places the city dogs had the burglars in custody. Until and unless he ordered them they remained in the custody of dogs.

Then he gave an address and said: "O dwellers of Medain! When I came to you, you laughed at me and said I should not be able to discharge the duty to safeguard you. You have seen it now. The work that you considered difficult for me has been accomplished by the dogs of this city."

Afterwards, complete peace prevailed in Medain and no more burglaries were reported.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1371. WHAT WAS ALL THIS? And why . . . ?

It was for this only that we had no life or will of our own. Whatever we did, we did it for Allah the Almighty only and for the welfare and benefit of the creatures, not for any reward or remuneration.

The Majesty of the Obedience of Allah the Almighty burns Satan to ashes.

When our will merges with the Will of Allah the Almighty, it becomes the Will of Allah the Almighty. In these circumstances, whatever we say, it happens thus. There is not the slightest delay.

1372. *MARHABAN! MUKARRAMAN! MUSHARRAFAN!*

Once *Amir-al-Momeneen Umar bin Al-Khatab*, may Allah the Almighty be pleased with him, received a deputation in his court. They said: "We have only three complaints about this man you have appointed as our Governor. Firstly, he does not meet anybody at night. Secondly, he comes out of his house late. Thirdly, he does not come out of his house and does not meet anybody at all once a month."

Having heard the complaints of the deputation, he called for the Governor and told him all that had been said. He replied: "I remain busy all day long in the affairs of the government and, therefore, do not find any time at all for prayers. Therefore, I am busy worshipping Allah the Almighty at night. Also, I have no servant of my own in the house. I do not come out at all once a month because as I have only one suit of clothing I must wash this on that day and when they are dry, I put them on and come out. I have no other dress."

At this the Caliph Umar, may Allah the Almighty be pleased with him, grew very happy. He said: "I have, indeed, made no mistake in my selection."

For the guidance of His servants, Allah the Almighty has kept the stories of the pious people alive on the tongues of His servants. And this alone is everlasting piety.

1373. *ZIKR* and *Obedience* cause *hal*, and *hal* produces *jadal* (majesty).

1374. WHEN *jadal* (majesty) culminates, it becomes *jamal* (beauty).

1375. WHATEVER cannot be had at any cost and is not found in any bazaar, is invaluable.

1376. THE CHARM OF THE PROPHETS, PEACE BE ON THEM!

Right: The Archangel Gabriel.

Left: The Angel Michael.

In Front: The Prophet Muhammad ﷺ

Above: Allah the Almighty.

Others:

Right: Syed Abdul Qadir, may Allah the Almighty be pleased with him.

Left: The Religious Mentor.

In Front: The Prophet Muhammad ﷺ

Above: Allah the Almighty.

The Formulas:

اللَّهُ حَافِظِي اللَّهُ نَاصِرِي اللَّهُ حَاضِرِي اللَّهُ نَاطِرِي
اللَّهُ مَعِي فَأَلَّهُ خَيْرٌ حَافِظًا

Allah-o Hafizi; Allah-o Nasiri; Allah-o Hazri; Allah-o Nazri; Allah-o Maaee; Fallah-o Khairun Hafizun!

(Allah is my Protector; Allah is my Helper; Allah is around me; Allah is watching me; Allah is with me; Allah is the Best Guardian!)

1377. THERE are 'stages' of the *Tariqat* loftier than the loftiest. We do not even know if Allah the Almighty sees us. Once one really believes that Allah the Almighty is Omnipresent and all-Seeing he can never ever commit any unreasonable deed.

1378. WONDERFUL MATERIAL INVENTIONS are but the result of the labour of many days and nights. Had the same amount of labour been put into the building up and characterisation of human behaviour, humanity would have been applauded and material life would also have stood firm in its position.

1379. WHOEVER He accepts for His love becomes exalted above all. The heart that is full with His love, cannot accommodate anybody else's love in it.

The influence of His love renders one independent and care-free of both worlds. And this is the best stage of servitude.

1380. ONCE, a devotee talking to himself, God knows what, was walking along gaily in the woods. He did not hear anybody and did not say anything to anybody. Nor did he look at anyone or at any rate, attend to anyone, as though he had not heard or seen anyone at all. The onlookers said that these gestures of his, though compatible with his *hal*, killed him. This devotee's sublime walking about in complete absorption surpassed everybody.

Allah! Allah! Allah!

1381. ONE of the servants of Allah the Almighty asked Allah the Almighty: "O Allah the Almighty! What would you choose to eat if you did eat?"

The reply was: "Rice-pudding."

1382. SATAN is jealous, prejudiced and proud of the first order. He considers his opponents as naught. If a brave son defeats him in the field, he creates such a fuss at his defeat that he pours ashes on his head in the same field. But he never spares anybody till his death. Day and night he thinks out a plan to combat him.

It is His great Blessing and Grace that Allah the Almighty accepts the responsibility of defending His people. Otherwise, it is beyond the wisdom and power to safeguard against Satan. Until one is fully aware of Satan one cannot become aware of Allah the Almighty.

Satan is the enemy of Allah the Almighty as he stands in the way of Allah the Almighty. Until one is aware of him, one cannot travel in the path of Allah the Almighty safely. It is extremely difficult to understand his heinous ways, his deceit, cheating and shrewdness. Think about how he tried his best to cheat *Shaikh Abdul Qadir Jilani*, may Allah the Almighty be pleased with him, the leader of the religious mentors, beloved of Allah the Almighty, unique mystic. What are we then?

يَا حَيُّ يَا قَيُّوْمُ اللَّهُمَّ احْفَظْنِي بِالإِسْلَامِ قَائِمًا وَاحْفَظْنِي بِالإِسْلَامِ
رَاقِدًا وَ لَا تَشْمِتْ بِي عَدُوًّا حَاسِدًا وَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ
نَجْدٍ خَرَّائِنُهُ بِبَيْدِكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَيْءٍ خَرَّائِنُهُ بِبَيْدِكَ - أَمِيْتُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

*Ya-Hayyoo, ya-Qayyum! Allah-hummakhfizni-bil-Islam-e-
Raaqedan wa la tashmat be-hee Aadunwwan Hasidunwwan Wa
Allah humma Inna As-aaluka min kulle khairun khezaaenata-hu*

beyadeka wa Aoozobeka min kulle sharrin khezaaena hu beyadeka. Amine; Alhamdulillah-he Rabb-al-Alemine!

(O the Living, O the Lasting, O Allah (the Almighty)! Guard me with Islam whilst (I am) awake, and guard me with Islam whilst (I am) sleeping/resting! Do not allow the jealous enemy an upper hand over me! O Allah (the Almighty)! I ask You for the good thing that is in Your treasures and Your protection from all evil in Your Control! *Amin!* All praise be to Allah, the Lord of the Worlds!)

Alhamdulilhayyoo-al-Qayyum!

1383. AT ALL TIMES, Satan wholeheartedly guards everything belonging to a man and then cheats, in one way or another, everybody, educated or illiterate. Only one in millions might know where Satan has taken over him, in act or speech. He is always in ambush for a *salik* who laughs at his undesirable acts and mimicking.

Ya-Allah! Ya-Rahman! Ya-Allah! Ya-Rahman!

Indeed, we don't know. And we don't know that we have no knowledge. What are we then? Nothing!

Our proclamations, O Allah the Almighty, are false, faulty and incomplete, and dependent on Your Blessing! O Allah the Almighty! Until we are aware that we don't know, what can we do?

1384. ENJOYMENT is the difference between separation and meeting. The enjoyment that is in separation is not in meeting. Someone's pining in separation of someone is, *ma sha Allah, subhan Allah*, not at all a small thing.

1385. A MAN'S BEST NAME is *khatakar* (mistake-maker) and his best title, the *gunahgar* (sinner). In other words a man's best name and title are *khatakar* and *gunahgar* respectively.

1386. *GUNAHGAR* and *khatakar* are a man's name and title, the means of his deliverance. But he does not like to be called a *gunahgar* and *khatakar*. He is pleased to attribute to himself titles and awards of names the meaning of which he is completely unaware.

In the grave the angels will ask: "Tell us if you were what people called you. Why did you not discourage them?"

May Allah the Almighty help us to remain at our stage and avoid misfortune!

يَا حَيُّ يَا قَيُّوْمُ بِسْمِكَ اسْتَعِيْثُ اَصْلِحْ لِيْ شَاغِبِيْ
كُلِّهِ وَلَا تَكِلْنِيْ اِلَى نَفْسِيْ طُرُقَةَ عَيْبٍ - اَمِيْنٌ

Ya-Hayyoo, Ya-Qayyum! Berakhmateka astagheth Aslehi lee shani kullahu wa-la tukilni ilanafsi tarfat aaenin. Amin! (O the Living, O the Lasting! I ask for Your Blessing; reform all my affairs for me. And do not leave me alone even for a moment. Amin!)

1387. *QUDRAT* (naturalism), *mu'jiza* (miracle) and *karamat* (miracle) are different stages of the same thing. When Allah the Almighty, out of His Bounties, brings about some event beyond human understanding, it is called *Qudrat* (Naturalism).

When He reveals something extraordinary through one of His Prophets, it is called a *mu'jiza* (miracle). And this is usually a proof of Prophethood and Messengership for the non-believer.

When He manifests extraordinary habits of one of His devoted servants, it is called *karamat* (miracle) which is in favour of one's saintship.

All three of them are from Allah the Almighty and for Allah the Almighty only.

1388. WHEN Allah the Almighty was not satisfied with a man's reasoning, the man bravely retorted that if He ordered him to go to Hell for the offence of loving Him, fearlessly then he would jump into Hell.

No doubt it is better to go to Hell accused of the offence of loving Him than to go to Heaven without Him.

1389. THE PROPHET ﷺ said:

"A man acts like a Heavenly being till there is a step's distance between him and Heaven. Then destiny dominates. And he begins to act like people in Hell. Similarly, some people act like people in Hell till there remains the distance of a step between him and Hell. Then destiny takes over and he begins to act as a Heavenly person."

Do not take pride in any act of obedience. No act of obedience can be relied upon. Obedience may not be destined for tomorrow. Similarly, do not be disappointed at a misfortune. Maybe obedience will be destined for tomorrow.

Do not praise a good person. Do not build up praises for nothing. Fear Allah's limitlessness. Fear Him at each and every step. Do not call a bad man a bad man. Pray for good for him. Maybe he will not remain a bad man and will become a good man tomorrow. *Wa ma alaina illalbalgh!* (As it pleases Allah the Almighty!)

1390. VIGIL OF DEATH

Allah-humma Aainni Alaa Ghamarat-al-Motewa-sakrat-il-Mot — May Allah make easy for us the worries of death.

When the Soul Departs from the Body:

First the soul is taken from the legs. One leg says *salam* (greeting) to the other and then says: "We were both servants to this poor fellow. He used us in both good and bad deeds. Now we will never meet again. We are separating peacefully."

Then the soul of the legs is arrested. Now it is the turn of the hands. One hand says *salam* to the other: "O brother, it is time to separate."

They discuss what the man was like. A man usually has done a lot of work with his hands, so much so that even people have been killed. When they part with each other after years of companionship they part by blessing each other.

The hands, which have done good deeds, served the *Deen* day and night, wielded the sword in the path of Allah the Almighty for the sake of Allah the Almighty, die full of hope.

Ya-Hayyoo, ya-Qayyum!

Whatever steps a servant has trodden in the path of Allah the Almighty only they are the successful steps.

Ya-Hayyo, ya-Qayyum!

When the right eye says *salam* to the left eye, sincere tears roll down. People's eyes are always busy in sins of one form or another. The best eyes are those which remain awake at night for Allah the Almighty, weep ashamed of their sins. Those best of all have seen the Prophet ﷺ.

After this the soul is confiscated.

"The body requests the parting soul
When it will come again."

Wa ma alaina illalbalagh! (Our duty is to convey!)

1391. *THE respected Abu Huraira, may Allah the Almighty be pleased with him, says:*

The Prophet ﷺ says:

"Allah the Almighty says that whoever bears enmity against My friend I shall declare war against him. And to Me there is no more appealing way of seeking nearness to Me than the way which I have made obligatory on him. My servant grows nearer to Me by constant worship of nafal prayers till I begin to love him. And when I begin to love him I become his ear with which he hears, his eye with which he sees, his hand with which he holds, and his foot with which he walks. If he asks anything of Me, I

certainly, give him that. And if he asks Me for refuge (from anything), so I grant him that. In any daily work I never feel tiredness so great as that fatigue which I feel whilst discharging the affairs of the soul of a true Muslim who considers death as bad, and I consider his bad deeds as evil."

(Bukhari, Volume III, p325, No. 1418)

Umar, may Allah the Almighty be pleased with him, was delivering his sermon of *Jumat-al-Mubarik in the Prophet's Mosque* when suddenly he became silent. Then he said loudly:

Ya, Sariyat-al-Jubal (O Sariyal! Take refuge behind the mountain!) Consequently, hearing this voice the Muslim army safeguarded itself from the advancing danger from the direction of the mountain.

Umar, may Allah the Almighty be pleased with him, saw with the eyes of Allah the Almighty and Sariya, may Allah the Almighty be pleased with him, heard with the ears of Allah the Almighty. With the eyes and ears which have been described above, Umar's voice became Allah's voice and reverberated so much that the fighting soldiers heard it hundreds of miles away and acted accordingly.

May Allah the Almighty bless us with such ears and eyes!
Amin!

1392. THE TIME between *Asar* prayers and *Ishraq* prayers is specified for the *zikr* of Allah the Almighty.

1393. BLESSINGS OF THE GLORIOUS QUR'AN:

The *Holy Qur'an* is the guide for the journeys of *salook*. It informs the *salik* of the sins. Whenever the *saliks* open the *Holy Qur'an* they find *La* meaning *do not do* and *Aala* meaning *if you do it . . .* These are points of warning for its reciter who as a *salik* finds its advice for him only.

The greater the practice a *salik* has undertaken the stronger is the *Satan* following him. Unless he refrains from sins, big or small, the advice continues. And this is the blessing of the *Holy Qur'an*, that it gives him an unhindered freedom. When the heart of a *salik* is revealed the mystery of *Allah-o Maaee* (Allah the Almighty is Living) and refrains completely from that which is forbidden and absurd, illuminations of the journey begin to take place. There is no other way to receive them.

1394. ALLAH THE ALMIGHTY is Beneficent.

The beloved of Allah the Almighty, the Prophet ﷺ is also beneficent.

Allah's Book, the *Glorious Qur'an*, is also beneficent, which is in lieu of His Blessings so much so that its advice continues till it brings the follower to the straight path completely. One is not punished straightaway but is allowed a good degree of freedom.

1395. THERE is a journey of *salook* which lasts for twelve years. A man remained in a certain 'state' (of mind) for twelve years. On entering the second 'stage' he found himself in the same 'state' and likewise in the third 'stage'. Thus he remained in the *khurgi* (a cloth-carrier on the horse's back) for such a long time between the thighs of the rider and the horse.

Then one day Allah's blessing came to a climax. His Sustainer, the Beneficent, attended him with all His Blessing and Beneficence. At once his 'state' changed and all the offences he had committed during his past stages were put before him. At the time he had no excuse except sincerely to repeat again *Qaloo bala* (to say "Yes"). Thus setting a practical example of this promise of the day of creation. As it happens everybody prostrates time and again every day. When a man prostrates, having been overcome by sincerity of the heart, Allah the Almighty, the Majestic, the Blessed, accepts him. When he said, "O Allah the Almighty! I repent. Forgive me," He accepted it straightaway. That is, He erased all his sheet roll and turned his deeds into blessings and good morals. This 'state', he was seeking desperately, prevails upon him.

1396. THIS sacred and exemplary 'stage' was praiseworthy. Otherwise, if it had not been from Allah the Almighty and to His liking, how could he have spent all this long time in one 'stage'!

This 'journey', this 'state' and this 'stage' were from Allah the Almighty alone and based on wisdom. Had it not been like this, he would have been exalted and enthroned at once. Thus making it impossible to comprehend the fine points of the mysteries and etiquettes of the journey of *faqr* (saintliness). Satan would have made him dance at his instructions, taken him up high in the sky, and asked him there: "O my slave! Tell me, now, which way shall I throw?"

History bears witness to the fact that many a fleet full of crew and cargo was destroyed, and whatever fleet went afloat and ashore did so at the grace and blessing of Allah the Almighty.

اللَّهُ حَافِظِي اللَّهُ نَاصِرِي اللَّهُ حَاضِرِي اللَّهُ نَاطِقِي
اللَّهُ مَعِي فَأَلَلَهُ حَيْرٌ حَافِظًا

وَمَا عَلَيْنَا إِلَّا النُّبُوحُ

Allah-o Hafizi, Allah-o Nasiri, Allah-o Hazri, Allah-o Nazri, Allah-o Maaee, Fallah-o Khairun Hafzun; Wa ma alaina

illalbalagh! (Allah is my Protector; Allah is my Helper; Allah is around me; Allah is watching me; Allah is with me; Allah is the Best Guardian! Our duty is to convey!)

Alhamdulillah-hay Rabb-al-Alemeen! Alhamdulillahhayyoo-al-Qayyum! (All praise is for Allah, the Lord of the Worlds! All praise is for Allah Who is Living and Lasting!)

1397. HE said that this war of the four elements prevailed abundantly in the hearts of men for years. Satan along with his death squads fought against it. He attacked him 70 times and was always accompanied by the death squad. They received all the arrows on their shields. When he did not succeed in any attack, fearlessly he jumped into the field for a hand-to-hand combat. Then they both fought in the woods and this fight of the two was worth watching.

Impressed by the story, a man remarked that the battle was interesting and asked where the battle had taken place.

He said: "In a deserted island."

Then he asked: "Where is that island?"

He said: "In the Mediterranean."

He asked again: "Where is the Mediterranean?"

He said: "In the Mount of Qaaf."

1398. THE kings' battle never ends. It lasts for ever in one form or another till they end up in their graves.

In this field Allah the Almighty made the enemies of His *Deen* kneel on their knees and fall face downwards. He put a spot, the insignia of failure, on his forehead. Ashamed of his failure, he put soil on his nose and ashes on his head. He stayed pouring soil on his head where he was defeated.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ
كَلِّمْ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ - آمِيْنَ

Ya-Hayyoo, ya-Qayyum, berahkhmeteka astageth Aslehi Li shani kullah-o wa-la takilni ilanafsi tarfata Aenin! Amin!

(O the Living, O the Lasting! I ask for Your Blessing; reform all my affairs for me. And do not leave me alone even for a moment! *Amin!*)

Alhamdulillah-hay Rabb-al-Alemeen! Alhamdulillahhayyoo-al-Qayyum!

(All praise be for Allah, the Lord of the Worlds! All praise be for Allah Who is living and Lasting!)

1399. *ALLAH-O AKBAR-AL-AKBAR!* (Allah is Great (the Greatest) the Greatest of all!)

The battle that is fought for the sake of Allah the Almighty alone is won.

Allah the Almighty is the Master of the masters, the most Powerful, the most Powerful of the powerful. Who dares to stand before Allah the Almighty!

The war of whisperers and satans is far more complicated, difficult and dangerous than a World War.

The spirit has the *Rahman* (the Most Gracious) for help and the 'self' has Satan. Satan is hated, decried, cursed and an outcast from the Heavenly Presence. He cannot override the *Rahman's* help.

1400. THE TASKS which are discharged for the sake of Allah the Almighty are not spoiled but succeed.

The friendship which is contracted for the sake of Allah the Almighty and implies nothing else but Allah the Almighty, remains for ever and never ends.

The enmity that is manifested to please Allah the Almighty, receives complete support from Allah the Almighty. The charity which is made for Allah the Almighty and is devoid of personal fame, is accepted and flourishes like a bitter *bale* (creeper) remains green for ever and never withers. The fleets that set sail on the ocean, reach the shore safe and sound and are not ensnared in the whirlpool, nor are drowned by any wave. The life that is set aside in Allah's Court for Allah's work is never lost. It serves as a model on the scene of the world.

The jobs which are begun in Allah's *Tawakkul*, have Allah the Almighty alone as their Sustainer, Patron and Victor. Nor are they dependent on anybody in any circumstances. *Ma sha Allah!* (As it pleases Allah the Almighty!)

1401. *EMAN* (Belief) is the assistant to a *Momin* (True Believer), and *Tawakkul* (contentment) is sufficient for a *Muta-wakkul* (the contented).

Innie tawakkulto Ala-Allah Rabbi wa Rabbe Kulle shein wa malaekehe. Allah-humma ajalni minman tawakkul aleika faaka fetahu wa estahdak. Fa Haidaita wa Astansar Fan sar to. (I have put my trust in my Allah, the Lord and Owner of everything — O Allah! Consider me one of those who put his trust in You thereby You satisfied him and he asked Your guidance so was he given and he asked for Your support so You supported him.)

1402. *NOBILITY* is the tree, martyrdom the fruit.

1403. *THERE* is no blessedness in the livelihood of the *Haraam* (forbidden). It goes the same way as it comes.

1404. A SCOOP of the *Hilal* (lawful) livelihood is enough for energy, health and progress.

1405. UNITY is the root of good and sectionalism, the root of evil.

1406. A DEBTOR'S CHARITY is not justified. The debtor should pay his debt first.

1407. *FARAIZ* (obligatory prayers) are similar to debt and the *nafal* (voluntary prayers), similar to charity.

Not even 1,000 units of *Nafals* compensate the obligation of a *Farz*. All that Allah the Almighty has made obligatory on people should be discharged first and then other things may be done. If a person says before or after every daily prayer the missed out *Faraiz*, he may benefit from it even more than from thousands of *nafals*. For example, there are four units of *Farz* prayers during the routine afternoon prayers. Before or after these prayers (*Faraiz*) say the four units of the *Faraiz* missed out in earlier life. Repeat them. Nobody really knows the number of missed out prayers. In the circumstances it is, therefore, the most convenient and feasible way of discharging the missed *Faraiz* along with the routine *Faraiz*.

1408. THE whole of humanity is the creature of God only, the weak, helpless, destitute and friendless, oppressed and subservient. No creature has any power to do anything at all except and only at the Order of Allah the Almighty. Until an Order is issued nobody has any power to do anything whatever. Allah's Order is in force for ever and everywhere. Nobody dare say anything, not even Gabriel.

1409. ALLAH THE ALMIGHTY is One and Independent, All-Powerful, Overpowering, Overlord, the most Powerful and the Master of the Universe. The whole Universe together can do nothing, neither benefit nor harm. When mankind claims the godhead, Allah the Almighty laughs. He does not order an elephant to combat an elephant but sends only a small sparrow that it may annihilate completely the rebellious. And this habit of Allah the Almighty is old. Only a small gesture of Allah the Almighty is sufficient for the whole of mankind. The 'being' or 'not-being' of everything is in the Power of Allah the Almighty. Nobody can prevent from receiving, those to whom He gives. Nor can anybody give to those whom He does not. Nobody can take him away whom He grants nearness. Nor can anybody bring him near whom He takes away. No one can disgrace whomsoever He honours. No one can honour whomsoever He disgraces. Nobody at

all can ever topple, destroy, defeat, suppress, set fleeing, threaten, lead astray and even frighten any of the things of Allah the Almighty. Allah the Almighty is Defender, Sustainer and Victor of His Own tasks.

1410. ALLAH IS GREAT, the Greatest, the Greatest of all. He is *Rahman* and *Rahim* (The Beneficent, the Merciful), *Hayyoo-al-Qayyum* (the Living and the Eternal) and *Zuljala wa al-Ikram* (the Majestic and the Blessed). He does not want anything from His servant but only this alone, that the servant says with sincerity of heart: "O Allah the Almighty! You are my Lord, One and Unparalleled. I am Your helpless and poor, sinful and wrongdoing servant. I swear by You and except You I have neither a Lord other than You nor am I servant to anyone other than You. O Allah the Almighty! I am an insignificant creature, do not ascribe anyone as parallel to Your person and Attributes." At the time the man is, no doubt, in the folds of Allah's Blessing. He is, then Allah's and Allah the Almighty is his.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1411. KNOWLEDGE is learnt and wisdom is taught. Knowledge is earned and wisdom is granted.

1412. KNOWLEDGE is embodied. The body of knowledge is manifested practically through its observers. Continuity of practice makes the body of the practice powerful and stable, thus becoming the trustee and helper of the practitioner.

1413. A DEFAULT renders the practice defective and defaults render the practice false.

1414. THE 'STAGE' OF *SALOOK*, wherein the recitation of the *Holy Qur'an* is not done, is not enjoyable.

1415. THE RECITATION of the *Holy Qur'an* renders the practice strong. The *Holy Qur'an* is *Noor* (Light).

The *Holy Qur'an* is the light on the 'journey' of *salook*. The recitation of the *Holy Qur'an* can be done only at the ability granted by Allah the Almighty. Only a lucky person is endowed with the regular recitation of the *Holy Qur'an*. At the slightest mistake the ability to recite the *Holy Qur'an* is barred. In other words, a reciter of the *Holy Qur'an* receives punishment for his sin straightaway. He is deprived of recitation for as many days as the punishment is due. When the punishment is over, the ability to recite is returned.

Subhan Allah (God the Glorified!) What can be said of the

enlightenment of the recitation of the *Holy Qur'an*, e.g., there is a kind of enlightenment in the narration of the *Holy Qur'an* to the Archangel Gabriel by God; or narration to the Prophet ﷺ by the Archangel Gabriel; or narration to the Companions, may Allah be pleased with them, by the Prophet ﷺ or gradual narration to Allah's servants by Allah's servant.

Recitation of the *Holy Qur'an* is as if someone has talked to Allah the Almighty face to face. The majesty of the light of the recitation of the *Holy Qur'an* burns the *jinni* and *satans*; no one can bear it.

1416. THE STANDARD of Heaven is so high that as far as one's practice is concerned, nobody deserves it. Nor can anybody claim to be Heavenly. Heaven is granted. Allah grants to whom He wishes.

1417. COMPLAINING has become the habit of people. Think carefully. Health and freedom are two major blessings of life available to everyone. We are not grateful for these. Nor do we value them. The value of health is known to the poor and freedom to the imprisoned. The sick man only desires health. To him no other blessing is better than health. Similarly, when a prisoner sees a free person moving about he aspires anxiously: "Alas! I am not free. Otherwise, I could go wherever I wish!"

Alhamdulillah! (God be praised!) is a formula for gratitude and the best prayer. Make it your habit to say at every blessing *Alhamdulillah, Alhamdulillah-hay Rabb-al-Alemine, Ma sha Allah!* And with presence of heart give thanks for Allah's blessings.

1418. DISGUISED (people's defects) is the greatest Attribute of Allah the Almighty. He watches all the sins of all creatures of the Universe, and disguises and does not put them to shame.

1419. THE LIVELIHOOD of people is destined. None except the Nourisher has any power over livelihood. A man dies only after eating that which is destined for him. He does not die before leaving a single grain uneaten. The livelihood is given daily, neither more nor less. However, the livelihood that has received blessing is never exhausted, however small it may be.

1420. BELIEF, respect, obedience and service are never doomed to failure.

1421. LOVE is natural. Nature does not reject love even though it is borne in the heart of a dog.

1422. LEANING against the square of the *Ka'aba*, a pilgrim said: "O my Sustainer! I accept that sincerity, with which I should have set out for this House of Yours, is not there in me. I also accept that the type of travelling amenities, which I should have brought to spend in Your Way, is not as it ought to be. I also accept that on coming here I have not done the jobs which I ought to have done. All the same, I wish to make this request: 'I have travelled a long journey to Your House. Be Happy with me! And forgive me! *Amin!*'"

At the last sentence of the pilgrim, all the pilgrims experienced great ecstasy.

1423. *LILLHAYYAT* (the proclamation 'there is nothing but Allah') is the *faqir's* ancestral inheritance. Whatever they do in the world they do it for Allah the Almighty, regardless of any reward or remuneration, without any ulterior motive. Nor has anybody, other than Allah's *faqirs*, command over the 'stage of *Lillhayyat*'.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1424. DOING GOOD after a bad deed neutralises the bad.

1425. PEOPLE'S hearts are harder than stones. They do not soften with anything except *Allah's Zikr*. Indeed, the *Zikr* of Allah the Almighty is the cure for all diseases of the heart and the root of friendship with Allah the Almighty.

1426. *WALAYAT* (sainthood) is the substitute of *Nabuwwat* (prophethood). And *Nabuwwat* (prophethood) is responsible for the instruction and guidance of the whole of the progeny of the Prophet Adam, peace be on him.

1427. SLEEPING when drowsy and waking up happy are two natural traits of intelligent children.

1428. A RELATIONSHIP with Allah the Almighty renders one independent and self-sufficient of every other relationship.

The nearer one becomes to Allah the Almighty the farther removed he becomes from the world.

1429. REFUSAL of 'truth' and attestation of 'untruth' are real acts of *Kufr* (infidelity).

1430. HAVING despaired of the world, a madman settled in the woods. He made friends with a deer. He saw that the deer wandered about day and night, resting neither day nor night. One

day he enquired of the deer: "I have not seen you sleeping at night and resting during the day. What are you suffering from?"

The deer replied: "Allah the Almighty has hidden musk inside me. I remain intoxicated day and night under the influence of the fragrance of this musk. I neither sleep nor grow weary. The mild scent of the musk has been induced into my body and mind so much that I am unconscious under its influence."

Then the deer remarked: "I am going to ask you the same question. You say that you have come to the woods from the village to remember Allah the Almighty. You say *Allah, Allah* and *Allah*, but you do not wander about madly in search of Allah the Almighty."

The deer said to the madman: "I have musk inside me and you have Allah the Almighty. I remain intoxicated under the influence of the musk and you are not at all aware of Allah the Almighty. Why does not the fondness to see Him compel you to meet Him? Why don't you wander about restlessly in His separation?"

This meeting with the deer changed his circumstance completely.

1431. YOUR BELOVED is in your heart yet your heart does not know it at all. Every heart contains the Beloved. No heart is without Him. But no heart at all knows that He is inside. If this mystery was revealed to everyone the whole organisation of the Universe would be torn to pieces.

In a commentary to *Al-Insano sirri wa ana sirrah* (The human being is My secret and I am his secret), the mystics have often said:

"Be still, silent, do not disclose the mystery of love,
Your skin will be peeled off to make the people laugh."

1432. WHEN it comes, the wind blows. Not all the trees but some branches break with the wind's force.

1433. WHOEVER was downtrodden for his pride, became exalted.

1434. THE RICH are slaves to greed and the *faqirs* are the rulers over greed. Considering greed as an insignificant slave girl they never let her enter their hearts.

1435. THE *faqirs* offer thanks after eating dry bread while the rich grumble over delicious delicacies. All stomach diseases come from buttery food.

1436. THE SHEEP that strays from the flock falls prey to the wolf.

1437. THE WHOLE of one's wealth can never be pure, not even a labourer's. Only *Zakat*, sacrifice and charity purify wealth.

1438. ONE is sorry at losing a blessing, but not at its non-availability.

1439. HAS anybody ever hunted the forbidden (i.e. the *Haram*) animals? The hunter searches after pure (i.e. the *Hilal*) birds only.

The bird tries its best to save its soul. But once it is butchered, its only desire is that the hunter should cook and eat it. Then it becomes happy thinking that its soul has helped a soul. This alone is the aim of life.

1440. THE PROPHET ﷺ said that whoever recited this once in day:

سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ ، سُبْحَانَ الَّذِي أَلَدَى
لَا يَمُوتُ . سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، سُبُّوحٌ قُدُّوسٌ رَبُّ
الْمَلَكِ وَالرُّوحِ ، سُبْحَانَ الْعَلِيِّ الْأَعْلَى ، سُبْحَانَكَ وَتَعَالَى
(كفن العبال جلد اول صفحہ ۲۰۵ شمار ۳۸۹۸)

Subhan - al - Qaaemm-ad-Daaeme, Subhan-al-Hayyoo-al-Qayyume, Subhan-al-Hayyoo-al-Lazi la ya mooto, Subhan Allah Hil-Azime wa behamdehi, Subbuhun Qaddusun Rabb-al-Malaekate wa-ar-Ruho, Subhan-al-Aliyy-al-Aala Subhan-o hu wa ta'alal (Glorified my Lord, the Subsisting, the Permanent! Glorified my Lord, the Living, the Lasting; Glorified my Lord Who never dies! Glorified my Lord, the Great and Praised, the Glorious, the Holy, the Lord of the Angels and the Spirit (the Archangel)! Glorified my Lord, the Exalted, the Glorified Allah the Almighty), would see his house in Heaven before his death or it would be revealed to someone else.

(*Kinz-al-Aamal, Volume I, p205, No. 3898*)

There are numerous types of incantations. This incantation is the most beneficial and supreme incantation now practised at *Dar-al-Ehsan, ma sha Allah!* It satisfies, pleases and enlivens its reciter, *ma sha Allah!*

1441. THE ONLY WAY to awaken the heart is to deny comfort and indignation to the 'self'. When the 'self' faces discomfort in the path of Allah the Almighty, it is dishonoured. Thus with the Grace of Allah the Almighty the sleeping heart awakens.

1442. WHOEVER put himself out for his Master, was disregarded. His faithfulness to his Master made him carefree of honour.

1443. DOES Allah the Almighty not care at all for His servant who faces discomfort and unworthiness in His path?

This caring comes from even a gipsy.

1444. THE *DEEN* sheds tears, offers defence before and advocates to Allah the Almighty, when its preacher is insulted even though it may be based on wisdom. Everything of the religious preacher, soul, wealth and honour, who sets out and journeys in the path of Allah the Almighty is in the care of Allah the Almighty. Allah the Almighty honours him as much as he has been dishonoured on the way.

1445. THERE is no relationship between composition and revelation. The difference is that of earth from sky.

1446. DO NOT be broken hearted.

So long as Muslim mothers are giving birth to babies there is hope for the birth of another *Saladin and Teepu*, may Allah the Almighty be pleased with them.

1447. KEEP your tongue clean of lies, your eyes clear of foul glances, the heart clear of difference and the religious practice from breaking down.

1448. THEN this tongue is the sword of Allah the Almighty, the eyes, the centre of beauty and majesty, the practice, the *Kun fa ya kunn (be and it is done)* and the heart, the Throne of Allah the Almighty.

1449. THE ENJOYMENT of visitation is the best of enjoyments.

1450. WHEN a man free from serving all worldly encumbrances, calls upon Allah the Almighty, his call is at once heard, without the least delay.

1451. THE CRY of the oppressed can attract help even from a *Kafir*. Nobody has ever called upon the Sustainer. Whenever someone called, he called for aid. Otherwise, the Sustainer would never reject a call from any of His servants.

1452. A SIKH was insulting a Muslim. He pounced upon him. The poor Muslim was saying only: "Hold your tongue. What

harm have I done to You?"

Seeing that he paid no heed to his entreaties, another Sikh took pity on him, stood by him and said: "Beware of what you say to him. I am helping him." Hearing this, the abuser calmed down. Allah the Almighty has endowed people with the urge. How great is the help of Allah the Almighty!

1453. IT is a hopeful service of worship if we, the sinful creatures, submit to Your decisions with a smile.

1454. THE GOOD and the bad are two big bazaars of the same city. Throughout life one wanders about in these bazaars only. Although entry to the bazaar of 'the bad' is prohibited, yet we do not at all refrain from entering it. Unless You close this bazaar on Your servants, they do not stop entering it.

1455. WE, the wanderers of both the good and bad bazaars, enjoy a strange type of state. Firstly, we have no hold over any good that might receive Your acceptance. But if at all it exists, the next day the bad deed eats away the good, so that the scale of the bad becomes heavier than that of the good. O Allah the Almighty! Grant us the ability to do such good deeds that they may overwhelm the bad deeds and annihilate them all at once.

1456. ALL INCIDENTS of murders are lessons for the living to learn. But nobody learns anything from anything.

*Fahtabero ya-ulilabsar! Jaza-al-Allah-o anna
Muhammadin' wa huwa Ahkhlohu!*

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ ط (طبرانی فی الکبیر والاصغر)

(Take lesson, you who have an insight! O Allah (the Almighty)! Give reward to the Prophet Muhammad ﷺ what he is worthy of!)

1457. HE who has not Allah the Almighty with him, has nothing with him.

1458. HE bore love, and nothing else. In fact he had everything. You have everything and lack only love. In fact you have nothing.

1459. ANY THOUGHT that supports the *Deen* is Divine (praiseworthy).

1460. ANY THOUGHT that does not certify the truth of the *Deen* is evil.

1461. EVERYTHING of a Prophet's household is a witness to the prophethood. The *noor* of prophethood in everything is reflected with full illumination.

1462. WHENEVER and wherever the Beneficence of Allah was bestowed it was given to those of good moral standing. All events of the whole of the progeny of the Prophet Adam, may the blessings of Allah the Almighty be on him, are the manifestation of morals. And the best moral is *National Unity*. Whenever any nation, even though it consisted of gipsies who ate frogs and tortoises, became totally absorbed in the construction of national building after uniting at a centre, received beneficence straight away.

1463. IF struggle is accompanied by talents it is completely *noor*. Struggle is not dependent on talent.

1464. TALENT is a great thing, but is nothing in the face of struggle.

Struggle makes up for deficiency of talents, but talents, however great, cannot make up for deficiency of struggle. Struggle is the life of nations, surety of their rise and the call of *Nature*.

Struggle is the other name for the practical commentary of the Divine injunction *kun fa ya kunn* (be and it is done). Struggle is faster than even the fast flowing flood, never sparing any hurdle in the way. No hurdle can ever stop struggle on the way.

An unseen voice seconded the view openly: "You are correct."

1465. SOMETIMES Allah the Almighty grants to the most fallen nation of the world the ability to unite to teach Muslims and manifest the benefits of the importance of unity. That nation unites and spreads all over the world.

And you, O leading youth of the nations of the world! Apparently for no reason you are engaged in the activities destructive to the nation. Why is your mind not free of absurd talk? Ask your own heart the answer to it. Do not ask him.

1466. JUST as a king commands indiscriminately the activities of his subject, high or low, and never ignores the services of anybody, similarly my Lord, Sustainer of the whole Universe, *Rahman, Rahim, Rabb-e-Zuljalal wal-Ikram*, the Owner of the Heavens and the Earth, never rejects any good deed and accepts and grants rewards for even a small good deed. Allah the Almighty

is *Haq*, the 'Truth'. He never transgresses. Had Allah the Almighty, the Sustainer of the worlds, not appreciated the unity amongst any of His creatures and commended them to unite people, the dignity of unity would have been extremely aggrieved.

1467. THE WHOLE of life was spent in criticising others. We could not miss it even once. Similarly, we spent the whole of life telling others to avoid evil deeds, but we paid no heed to it at all. This state of affairs must be reformed. *Ya-Hayyoo ya-Qayyum! Berakhmateka astageth Aslehi li shani kullah wa la tukilni ila nafsi tarfata aenin! Amin!* (O the Living, O the Lasting! I ask for Your Blessing; reform all my affairs for me. And do not leave me alone even for a moment. *Amin!*)

1468. WHOEVER asks, "What use is this?" is not a friend but a selfish person. A friend benefits a friend but does not expect benefit in return.

1469. INCREASE the practice of *Zikr*. Wealth is but nothing.

1470. BRIBERY, interest, gambling, backbiting, stinginess and begging crush the nobleness of a person. Adopting these evils, a man becomes *lazy, cowardly, easy-going and selfish*. After all this he falls into the cauldron of disgrace, he bows his head before his enemy. An honourable person prefers death to these evils.

1471. BISMILLAH HIR-RAHMAN NIR-RAHIM! (In the name of Allah, the Beneficent, the Merciful!)

Kullo nafsin zaeqat-al-Mot! (Every living spirit will taste death!)

Your real home is the grave which calls you three times every day:

"O son of Adam! I am the house of savagery. I am the house of solitude. I am a dark room. I am full of clay and dust. I abound with scorpions and snakes. You walk around on my back. You will not be able to move when you come into me. You eat unlawful things on my back. Insects will eat you inside me. You sin day and night on my back. You will be punished severely inside me. You laugh and play on my back. You will weep and cry inside me. You celebrate on my back. You will be extremely sorrowful inside me.

You take pride and behave haughtily on my back. You will be disgraced severely. You walk on my back with friends and acquaintances. You will be alone inside me. You perform bad deeds on my back. You will be asked about bad deeds inside me. You talk nonsense on my back. You will be deaf and dumb inside me. You are preoccupied with your 'self' on my back.

You will be awe-stricken and perturbed inside me.

Now you wake up. Consider this time on my back to be a blessing and do good. Make the recitation of the *Holy Qur'an* your friend. Prepare and bring me a lantern of the *Tahajjad* (midnight voluntary prayers). Remain crying at the Divine fear. Perform profusely the *Zikr of La-ilaha illallah-o* (There is no deity but Allah) so that you know the answers to the questions of the angels, *Munkir and Nakir*.

Whoever remembers death often, is bestowed with three things. He receives repentance with ease. His soul receives contentment. His worship engenders happiness, taste and ease. Although death is a deadly misfortune and heart-rending sorrow, the greatest sorrow and grief is to remain unaware of it and prepare no food for it.

The respected Uns, may Allah the Almighty be pleased with him, reported the Prophet ﷺ as saying: "The angels of death scan the faces of 70,000 people every day."

Unfortunately the world was created. Since it was created, it is a pity, they knew why it was created.

1472. *MARQABA AL-MAAEYAT* Baada Kulla salatin (Vigil after every prayer whilst walking around thinking that my Allah is with me.)

Fooque (above) — Allah the Almighty; the Majestic, the Exalted.

Imam (in front) — The Prophet Muhammad ﷺ

Yameen (right) — The Shaikh of the Shaikhs, Syed Abdul Qadir Jilani, beloved of Allah the Almighty, may Allah the Almighty be pleased with him.

Yasar (left) — the Shaikh and his Shaikhs.

Fi Qalab (in the heart) — The *Zikr* of Allah the Almighty.

Then with the Beneficence and Compassion of Allah the Almighty this tongue is Allah's tongue, this eye is Allah's eye, this ear is Allah's ear, this hand is Allah's hand, and the intention is Allah's intention — this alone is the stage of '*kun fa ya kunn*' (be and it is done).

In sha Allah ta'ala yal-Aziz wa Taufiqi illa billah! (God willing, Allah the Almighty, the Exalted; and there is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah!)

1473. THOSE who cannot see the Prophet Muhammad ﷺ with their own eyes, their practice of the sacred *Sunnah* with firm intention and constancy amounts to seeing the Prophet

ﷺ . This is, certainly, aimed at by the practice (of the *Sunnah*) that the Prophet ﷺ is leading them.

1474. WHICH educational institute did Hazrat Junaid Baghdadi, may Allah the Almighty be pleased with him, attend?

Hazrat Junaid Baghdadi was a royal wrestler. He was known as *Syed al-Ta'efa* (leader of the sufi wrestlers). Here is the whole account of how he received this title:

There lived in Baghdad (Iraq), a *Syed* (a direct descendant of the Prophet Muhammad ﷺ) who suffered extreme poverty and destitution. His daughter was young but he had not money enough to give her away in marriage. He thought of a plan, and declared that he would fight the royal wrestler. This set the whole city in a state of consternation because nobody dared fight with Junaid, the royal wrestler. People tried to convince him to give up this declaration and the intention to fight with Junaid. But he remained steadfast in his intention.

Eventually, at the order of the king, the fight was announced. Both the wrestlers put on their tights and entered the ring. People were amazed because the *Syed* was no match for Junaid. As is usual, both the wrestlers advanced towards each other and shook hands.

Then the *Syed* said to Junaid: "O Junaid! No doubt you are a great wrestler and possess great strength. I am not at all able to fight with you. But what shall I do? I am extremely perplexed. I am helpless. That is why I am prepared to fight you. O Junaid! Listen! I am a *Syed*. I am so poor that I cannot even arrange my daughter's marriage. If you save my honour in the arena today and accept a defeat, the prizes and rewards which I shall receive will enable me to discharge the duty owed to my daughter. In its lieu, I shall strongly recommend you to my grandfather (i.e., Prophet Muhammad ﷺ for forgiveness of sins) on the Day of Judgement."

Hearing this, Junaid thought for a moment. The message became clear to him. At once he showed agreement with the suggestion of the *Syed*. The fight started and feats were demonstrated. Then the people saw that Junaid, the royal wrestler, whose power and awe set the strongest people trembling, was falling down in the ring at the hands of a weak person. The *Syed* was greatly rewarded by the Royal Treasury. With his head bowed down, Junaid sat in a corner. People were greatly puzzled at Junaid's defeat.

At night Junaid dreamt of the master of the worlds, the Prophet Muhammad ﷺ saying: "O Junaid! You respected my relation. You accepted the degradation of

defeat for the honour of my relation. You honoured and upheld a young man because he belonged to my line. And for this, you did not pay any heed to your own fame and dignity. Yet, from today you are made *Syed al-Ta'efa* (leader of the sufi wrestlers).”

Subhan Allah! Ma sha Allah! The order of the Prophet ﷺ exalted Junaid to some high stage. The Divine mysteries were manifested to him. Junaid's fortune had had good luck. The wrestler who fought in the royal ring flew as an eagle high in the limitless air. This state of the *Syed al-Ta'efa*, Junaid Baghdadi, may Allah the Almighty be pleased with him, is only because of the respect of an individual of the *Ahl-e-bait* (the people of the Prophet's household).

1475. UNLESS one is aware of a man's means and his philanthropy, one must not ask him for alms.

1476. NO ORDINARY MAN can bear the bounties of the *Pass-e-Anfaas of Allah-hoo*.

The *Pass-e-Anfaas* is a term for 'incessant *Zikr*'.

Maqalid al-Samawaat wa al-Arz (Keys for the Heavens and the Earth) is the substitute of every *Zikr* and the loftiest of the 'states'. Not even the whole of the Universe together can describe the excellence of these sacred formulas.

May the *Pass-e-Anfaas* of the *Maqalid al-Samawaat wa al-Arz* for the Orders of *Tayyabah*, *Qadiryah*, *Mujaddadiya*, *Ghafooriyah*, *Rahimiyah* be blissful, bountiful and ennobling. *Maqalid-al-Samawaat wa al-Arz* (Keys for the Heavens and Earth) are as follows:

مَعَالِيَدُ السَّمَوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
يُحْيِي وَ يُمِيتُ وَ هُوَ سَمِيُّ لَا يَمُوتُ بِسَيِّدِهِ الْخَيْرُ ط وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

“*Lailaha illallah-ho wallah-o Akbar wa Subhan Allah-hay wa 'lhamdulillah-hay wa Astaghfirullah hillazee; Lailaha illallah-o wa 'lauwalo wa 'laakhiro wa 'lzahiro wa 'lbatino yukhyee wa yumeeto wa howa 'Hayyoola yamuto beyadehil Khairo wa howa ala Qulle Shein Qadeer!*”

(There is none worthy of worship except Allah (the Almighty). Allah (the Almighty) is the Greatest. Allah (the Almighty) is Glorious and Praiseworthy and I ask Allah (the Almighty) for forgiveness. There is no power to do good and no strength to be saved from evil except with the Grace of Allah (the Almighty). He is the First and the Last. He is the Apparent and He is the

Hidden. There is blessing with Allah (the Almighty). He imparts and takes away life. He is the Ruler over everything.)

This is the excellence of these sacred formulas which every heart that may be desirous of it receives without much hard work and formality, thus obliterating all listlessness. At the end of the formulas always offer thanks to the *Ism-e-Azam, Ya-Hayyoo, ya-Qayyum!*

For example say this:

Recitation of the *Maqalid al-Samawaat wa al-Arz*, given as above.

Afterwards say as thanks: *Ya-Hayyoo, ya-Qayyum!*

1477. ETIQUETTES:

Try to observe ablution.

Do not eat raw onion and garlic.

When you are free in heart and mind, think about this: "Allah is above me. The lord, the Prophet Muhammad ﷺ is in front. Hazrat Shaikh of the shaikhs, Syed Abdul Qadir Jilani, may Allah the Almighty be pleased with him, is on my right. And my Shaikh is my helper and present on my left. The permanence of this thought is the beginning and end of *salook*."

Ma sha Allah! La Quwwata illa billah! (As it pleases Allah the Almighty! There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah!)

1478. IMAM AHMAD, may Allah the Almighty be pleased with him, reports the respected Abu Huraira, may Allah the Almighty be pleased with him, as saying:

"That wealth from which a share of Zakat is not given shall, on the Day of Judgement, be a poisonous snake who will frighten the owner. He will run till he puts his fingers in its (the snake's) mouth."

In *Aust*, Tabrani, may Allah the Almighty be pleased with him, tells of the Caliph Umar, may Allah the Almighty be pleased with him, as reporting that the Prophet ﷺ said: *"The wealth that is lost on Earth and sea is lost for not giving away Zakat."*

He also said: *"The first people entering Hell are three. One of them is the rich man who does not give away the right of Allah the Almighty (Zakat) from his wealth."*

1479. A MOMENT OF ZIKR, obedience, preaching and worship is better than 100 years of ignorance.

1480. A MAN who is not grateful for a blessing and is not happy over a blessing, ceases to receive such blessings and is deprived of the taste of the earlier blessings.

1481. SLEEPING is also a job. The comfort, health, rest and contentment that is brought to the bodies of human beings is not obtainable any other way.

1482. WHEN the thoughts become pure, they are united and orientated. When orientated, they become exalted. And the exaltation of thoughts is the initial stage of our ascension to Heaven.

1483. ALLAH THE ALMIGHTY, the Sustainer of the worlds, has warned His servants to think repeatedly. He said: "*Why do you not think?*" Indeed, we do not think. We follow blindly. Had there been a thought therein, its excellence would have been revealed. Then there would have been fondness, interest, ability and steadfastness in it. *Ma sha Allah!* (As it pleases Allah the Almighty!)

1484. IN the face of thought, not even the study of the books of the whole world means anything at all. The flight of the thought covers both the Earth and Heaven. The thought knows the mysteries of the beginning to the end of the Universe and occupies a position even superior to the fast flying eagle. No hurdle can stand in the way of the thought. If someone has no book at all, a thought alone is enough. The inventions of the whole world are owed to thought.

1485. THE ACCOMPLISHMENTS of thought are *Kashf al-Jadid, Kashf al-Warid, Kashf al-Hadid, Kashf al-Qalub, Kashf al-Qabur, and Kashf-al-Ihya*. No religion of the world except Islam has the ability to lead its followers to this extent.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1486. STUDY leads one to problems and solutions, while thought brings one to reality.

Ma sha Allah! La Quwwata illa billah! (As it pleases Allah the Almighty! There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah!)

1487. ALLAH THE ALMIGHTY is the Helper of the helper of the oppressed. Whenever a man is prepared to help an oppressed person, Allah the Almighty is with him. When there is Allah the Almighty, there is the whole of the Kingdom of Allah the Almighty.

1488. EVERYTHING is found in the heart. With the exception of the *Holy Qur'an* and the *Sunnah* it is not dependent on any book. The heart bears the knowledge that 124,000 Prophets, may

Allah the Almighty bless them, possessed. The heart alone is the repository of the book of Allah the Almighty.

Allah the Almighty Himself has said: "*I cannot be absorbed anywhere in the Earth and the Sky but only a true Muslim's heart.*"

The library is the decoration of this room, but the heart is independent of it. A thinker has no time to study. He remains absorbed in his own thought.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1489. LIKE EXTRAORDINARY WORKS thoughts can never be destroyed. They are eternally alive at one place or another in one shape or another. When a thinker departs he leaves the thoughts behind. Thoughts are embodied to remain eternally. It remains restless in one mind or another till it is completed.

1490. ALL EXTRAORDINARY WORKS are the creation of thoughts. First, the thought is created and then the extraordinary work.

A man in a jocund and dancing mood was heard to say: *Alhamdulillah! Alhamdulillah! Alhamdulillah!*

Then after a moment the same man said it again.

Then he repeated it once more.

Then he himself explained what he had spoken: "Allah the Almighty granted me the devotion and the Prophet ﷺ the pining. Also my thoughts offered me guidance. I offer thanks to Allah the Almighty, also to the Prophet ﷺ and to my advising thoughts. My thoughts guided me fully to reach these stages."

1491. IT is not as difficult to swim on the surface of an ocean as it is to dive. A swimmer cannot equal a diver.

1492. A *SALIK* is a searcher.

Whatever he says in the force of an ecstatic state is a beneficial speech, worth jotting down.

1493. PRESENT the *Deen* as the *Deen*, not as a business.

1494. THE SOUL cannot bear thirst. Extreme thirst makes the soul restless, uneasy, melancholy and anxious. Nothing appeals to him. It has no energy to stand. Instead it lies down, changes positions, dries the tongue and takes away the energy to work. In other words, the back of the 'baser-self' is broken. Thirst is the biggest opposition to the 'self'. Haven't you given a thought to the fact that Allah the Almighty granted the blessing of thirst to the grandson of the Prophet ﷺ thus elevating and crowning him

to the status of *Imamate* (Leadership). *Alhamdulillah-hayyoo-al-Qayyum!* Thirst is a fountain which erupts the fountain of knowledge and wisdom, devotion and ecstasy which cannot be fixed in by any other means.

1495. AT THE TIME OF DEATH extreme thirst is felt. If someone experiences this thirst in his lifetime, he may never cease giving thanks for the cold drinks. At the time of death one experiences such an extreme thirst that none except the dying persons know about it.

1496. IN THE PRACTICAL WORLD, knowledge does not receive the status that experience enjoys.

1497. STUDY the history of the whole world; no one had two marriages on the first day, but only one. If somehow or other the first marriage does not work only then may the second be solemnised.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1498. ALLAH THE ALMIGHTY is the most indignant of all. His indignation cannot bear the thought that any of His servants is dependent on anyone except Him. Allah the Almighty is the *Nourisher* of all the living and inhabiting creatures in the whole Universe. So long as a man does not come to the end of his destined livelihood, nor eat the correct amount, he does not die. Allah the Almighty grants His servants a pure livelihood, not the scum.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1499. WHEN A MAN HEARD THE WORDS: 'You will have to stay wherever and in whatever state under My Wisdom,' he became quiet. Then he never complained over any state. *Alhamdulillah-hay ala Kulle Hallin!* (All praise be to Allah in all the circumstances!) And this stage of submission and agreement is the first stage on the journey of *salook*.

1500. THE PRESENT SEXUAL BEHAVIOUR of the West has surpassed even that of dogs.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1501. THE DAY OF JUDGEMENT is only two steps away. man is totally unaware, and has neither care nor fear.

Allah the Almighty is Omnipresent and all-Seeing. He is not cared about. Men act according to how they feel and have no fear at all. The thoughts of the tortures of the grave override all

the enjoyment of the world. A man begins to tremble, becomes weak, his eyes darken, his heart collapses, and he tastes nothing. Nor does he feel like working. Every bit of him repents:

أَسْتَغْفِرُ اللَّهَ الْوَدَىٰ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

Allah-humma inni Aoozobeka min azab al-Qabre wa Fitnat il-Qayyum Wa aatubo alaihe! (I ask forgiveness of Allah except Whom there is no one worthy of worship, the Living and the Lasting. And I put my trust in Him.)

O Allah the Almighty! In lieu of Your recommendation and compassion, grant (us) protection from the torture in the grave. *Ya-Hayyoo, ya-Qayyum! Amin!*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ الْقَبْرِ يَا قَيُّومُ آمِينَ

Allah-humma inni Aoozobeka min azab al-Qabre wa Fitnat il-Qabre. Ya-Hayyoo, ya-Qayyum! (O Allah! I seek your protection from the torture of the grave and the evil of the grave! O the Living, O the Lasting!) *Amin!*

Even the greatest of the worldly tortures cannot equal the smallest torture in the grave! *The Hazrat Zaid bin Thabit*, may Allah the Almighty be pleased with him, reports: “*The Prophet ﷺ was riding a mule in the garden of the Bani Najjar and we were accompanying him. All of a sudden the mule became unruly and it was about to unseat him. Surprisingly, five to six graves were seen. He said, ‘Does anybody know the dead in these graves?’ A man replied, ‘I know them.’ He said, ‘What circumstances surrounded them when they died?’*

The man replied, ‘They practised shirk (polytheism).’ He said, ‘These people are being put to the test in their graves. Had I not feared that you would stop burying (the dead), I would, certainly, have prayed to Allah the Almighty to reveal to you also the torture of the grave the way I have heard it!’

After this he attended to us and said, ‘Pray to Allah the Almighty that He may save (us) from the torture of fire.’

The companions prayed, ‘We ask of Allah the Almighty shelter from the torture of fire.’ He said, ‘Pray to Allah the Almighty that He may grant you shelter from the torture of the grave.’

The companions said, ‘We pray to Allah the Almighty to grant us shelter from the torture of the grave.’

Then he said, ‘Pray to Allah the Almighty that He may grant you shelter from mischiefs, hidden and apparent.’

The companions said, ‘We pray to Allah the Almighty that

He may grant us shelter from mischiefs, hidden and apparent.

Then he said, 'Pray for refuge from the mischief of Djall.'

The companions said, 'We pray to Allah the Almighty to grant us refuge from the mischief of Djall.'"

(Muslim Sharif)

Alhamdulillahayoo-al-Qayyum! Fallah-o Khair-un-Hafizun!
(All praise be to Allah, the Living and Lasting! Allah is the Best Guardian!)

1502. A DONKEY feels at ease in waste land, not in the stable! Everything turns to its source.

1503. SCORPIONS and snakes in the grave are but the bad deeds of people.

1504. THE RULER, THE CAPITALIST AND THE WORKER:

There are three groups of Islamic society: the Ruler, the Capitalist and the Worker. The ruler is responsible for enforcing Allah's rule in Allah's country. If this is in dispute between the Government and the Public, the matter is referred to Allah the Almighty and the Prophet ﷺ. Their decision is accepted ultimately. A ruler is the person who rules over a group of people and is not dependent on his public in any matter whatever. A responsible individual of a family is like a ruler. And this ruler is ordained by Allah the Almighty to establish *Salat*, give away *Zakat*, encourage good and shun evil and enforce his rule on the basis of justice.

The ruler is the trustee of the balance. And this is a big trust. The officer has no personal feelings. He is set aside for the welfare of the public. He is free from all sorts of personal involvement. When he turns his face away from the public and becomes personally involved, he is changed. The ruler is under the influence of the order. If it is not so, the national administration breaks in pieces. In fact the ruler is the servant of the public.

The other two big groups are the wealthy and the working people. The national economic system revolves round the capitalist and the labour, round the worker. The worker is free and the capitalist imprisoned. The capitalist's wealth is dependent on the poor. If there is no poor person nobody can become rich. A capitalist, a landlord or an industrialist, is dependent on the worker for the expansion of his capital.

The human 'self' is desirous of comfort and not hard work. He desires that all his problems may be solved by mental vision, without application of physical labour. In this way the worker rules the 'self' and the capitalist is ruled by the 'self'. The 'self' is the

ruler of the capitalist and the 'spirit' rules the worker. And the 'spirit' holds superiority over the 'self'.

But an Islamic society is a balanced society. Here every group has its rights and obligations. No group holds any preference over any other group. Nearness to Allah the Almighty depends only on the *Taqwah* (fear of Allah). But it is a fact that a worker's surroundings are naturally suitable for *Taqwah* (fear of Allah) and he can easily follow the path of *Taqwah* (fear of Allah). The worker's mental engagements are few. Therefore, he can be more inclined towards Allah the Almighty, His Unity and Worship. Contrariwise, the capitalist is so engrossed in his business affairs that he cannot spare much time for Allah the Almighty; his business engagements take him from place to place. The symptoms of dependence and cowardice begin to appear on his person. On the other hand, the worker remains busy in his job. He is upright, and wealthy of the riches of self-dependency. *Ma sha Allah!* (As it pleases Allah the Almighty!)

History stands witness to the fact that knowledge of the *Deen* always remained in the hands of the poor. However, sometimes we see that some people on the horizon of the *Deen* had abundant wealth. But they were, in fact, people who were rewarded by Allah the Almighty. They had not struggled on the path of capitalism. Their days and nights were set for Allah's jobs only. Allah the Almighty had widened the paths of their livelihood. They spent their capital in accordance with Allah's injunctions. They had their wealth in their hands and their hearts were completely vacant for Allah the Almighty. They were such exalted persons they ruled in all aspects of life, hidden and apparent. And humanity benefited a great deal from them. Their capital was for the poor and helpless people of Allah the Almighty and allocated for the construction of humanity and consolation of hearts. But a ruler has little to do with wealth. He is there to announce and enforce Allah's Rule. A responsible ruler in an Islamic society is a manifestation of Allah's Rule. Both the capitalist and the worker are answerable to him. A Ruler announces to the capitalist and the worker whatever orders he hears from Allah the Almighty and the Prophet Muhammad ﷺ.

The capitalist is concerned with capital and the labourer with labour. May the capitalist be a philanthropist, humble, just, responsible and elder brother! May the worker be honest, upright, hard-working, a well-wisher and a younger brother! May there be nothing hidden between them and may the intervening distance be full of trust! May the ruler, the capitalist and the worker be together! Of all of them the ruler holds the greatest responsibility. Only an Islamic atmosphere can breed unity and trust among these three groups. Except this, no other society and school of thought

can maintain a balance among the Government, the Capitalists and the Labour Force. Unless these three groups unite in a country, no nation can set foot on the path of progress.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1505. THE WORKER is the backbone of society.

1506. THE POOR hold the first rank in faithfulness and dignity.

1507. HOW can capital equal the preference of helplessness? It can never do so.

1508. THE CAPITALIST is dependent on each and every individual and is a coward. He cannot bear the slightest mental worry.

1509. THE POOR MAN is a faithful, sacrificing and proud son of the country and nation. But he is not consoled. His services are not appreciated. He is deprived of the kindness of his master.

1510. DO NOT think out a plan to prevent 'Destiny'. It happens as Allah the Almighty wishes. Nobody can stop it. And this is based on wisdom. Nobody's plan can ever prevent any of the destinies of Allah the Almighty. In the field of *Qurb* (nearness to Allah) the 'stage' that 'admission' enjoys, the 'planning' does not.

1511. A PERSON said: "I have not done anything at all for myself. I remained satisfied with whatever circumstances He put me in because every 'state' is from Him and based on Wisdom and is encompassing blessing for me."

No act of the Wise is free from Wisdom!

1512. NEITHER desire, accept, nor care.

I swear by Him that except Him, everything is naught and useless and is a deception and mirage to the eye.

1513. A RELIGIONIST cannot be a capitalist. Capital is opposed to religion.

1514. A RELIGIONIST is not greedy for anything at all. Nor does he save it. Whatever comes from any quarters, he returns it in the same way.

"Money passes to and fro among the people,
But the *Faqir* remains care free."

1515. A CAPITALIST can be a religionist.
But a religionist cannot be a capitalist.

1516. THE STRUGGLE of a capitalist, whatever form it may take, aims merely at promoting and safeguarding his own capital.

1517. IMAGINATION requires no praise but is simply a vision.

1518. CAPITAL overrules the capitalist. Whenever he speaks he talks in terms of money.

A capitalist was asked how his business was. He replied: "It is better by 25p in the pound."

Another capitalist was asked how his health was. He replied: "I have recovered 50p in the pound."

1519. A TRAVELLER said to a desert dweller that he had been travelling for some time. Yet he had not found a single person who was desirous only of Allah the Almighty, had no interest in anything else except Allah the Almighty, held everything except Allah the Almighty, useless and futile, regarding himself independent of any *hal* ('state'), never told a lie, did not backbite, did not speak ill of others and had a heart completely free of jealousy and differences.

He also said that he was always waiting for some brave man to come along and prove him wrong. He had not yet met such a person.

Allah-humma ahdani wa sadadni! (O Allah (the Almighty)! Guide me and lead me on the right path!)

1520. STAY AWAY from that which you are forbidden. Do all that which is ordered. May the *Holy Qur'an* be in one of your hands and the sacred *Sunnah* in the other! Be totally absorbed in worship in accordance with the *Sunnah* of the Prophet ﷺ

The *hal* ('state') that will be brought about after a period of such worship is the first step into the valley. And no *salik* can ever enter into the valley by any other means. Except for this, all other paths to reach Allah the Almighty are closed. This path alone is open. Whoever reached Him, reached Him only by traversing this path which is sometimes dense, sometimes deserted, sometimes difficult and sometimes easy. Allah the Almighty accompanies those on the path and guides at each and every step. The path is very slippery and the slightest heedlessness may set you back, thus requiring a considerable struggle to reach the same stage again.

Learn a lesson from the companionship of the Prophet Moses,

the *Kalim-al-Allah* (One who conversed with Allah), and the Prophet Khizar, the Leader of the Oceans and Earth, may peace be on them. Walk very carefully! Fear no-one! Never be rude! Thank Allah the Almighty for enabling you to walk on His path.

1521. UNTIL and unless this heart is free of jealousy, it cannot be pure. Jealousy burns good deeds to ashes. Jealousy is a fatal heart disease. If your heart is suffering from such a fatal disease attend to it for cure whenever you have to.

1522. WHEN a man repents sincerely, Allah the Almighty, Who is the Disguiser of one's misdeeds and Forgiver of the sins, accepts the repentance of His servant out of His Grace and Beneficence and forgives his sins, both big and small. This is the *Shariat*. When a man completely rids his heart of all things, he understands:

الْإِنْسَانُ سِرِّيَّ وَ أَنَا سِرُّهُ

Al-Insan sirra wa anna sirrahu. (I am the secret of human-being and he is My secret.) This is the *Tariqat*. It is not so difficult to avoid sins, big and small, as it is to be independent of extraneous things. We all profess to avoid ulterior motives. But no one has seen a servant of Allah the Almighty who would be free of exclusive ideas. One man asked: "Are not the hearts of those 356 people free from exclusive ideas?"

The other said: "Those chosen ones of Allah the Almighty are hidden from the eyes of people! None but they are aware of their *hal* ('state')."

1523. THIS 'SELF' is lazy, sluggish, cowardly, backbiting, insurgent, shrewd and heinous. Control it! Keep it busy with one job or another at all times. Don't let it be vacant for even a moment. May it not be free even to rub its head.

1524. O SERVANTS of Allah the Almighty! Fear Allah the Almighty, and oppose your 'self'.

1525. IT is desirous of decoration, enjoyment, comfort and fame. Don't let it fulfil any of its desire.

1526. ALLAH THE ALMIGHTY sent a man as a ruler and the 'self' as the ruled. But, in fact, the 'self' is the ruler and the man, the ruled. It is a great pity.

1527. IF GOOD IS SUPERIOR TO BAD, DO GOOD. If religious acts are superior to worldly acts then prefer religious acts to worldly acts!

1528. HUMILITY is the decorum of the *Faith*. Piety is the honour of the true Muslim.

1529. THE WORDS AND DEEDS of a true Muslim are free from evil and full of blessing.

1530. A MAN said: "Whenever I asked Him anything, He always said, 'Don't run after anything at all. What does or does not happen is in the Power of Nature.'

The organisation of the whole Universe is busy in its duty as per Allah's Intention. Wait for blessings patiently. No deed of the Wise is free from Wisdom.'"

1531. LOOK CLOSELY, it is not an animal but a man, your brother and superior to you.

1532. YOUR PROCLAMATION: "O Allah the Almighty! This sinful and erring servant of Yours holds no power over any deed and all that belongs to it, good or bad, is for You," is the accepted form of worship. *Ma sha Allah!* (As it pleases Allah the Almighty!)

1533. THE PLANT, that the soil assimilates, never crumbles but blossoms afresh.

1534. THE PLANT, that the soil does not assimilate, never blossoms, but always crumbles. For months, it does not blossom. May it be known that plant and animal kingdoms are both traversing their respective journeys under the same principle.

1535. WATER causes sleep.

1536. ALLAH THE ALMIGHTY is the greatest Benefactor and the most Indignant of all. He never turns away His *Mutawakkul* (the contented) to someone else. Nor does He forget about His *Zakir* (one busy in *zikr*). Nearest of all to you is your Allah the Almighty. Call upon Allah the Almighty in all the circumstances. No doubt, Allah the Almighty hears, knows, sees and is Omnipotent. He is Listener to the calls.

1537. DO GOOD.

Indeed, goodness produces goodness.

1538. BE PATIENT.

Indeed, patience leads to deliverance.

1539.

يَا حَيُّ يَا قَيُّوْمُ

YA-HAYYOO YA-QAYYUM! Your help is never-ending.
Ya-Hayyoo ya-Qayyum! We are all thriving in Your world with
Your support.

1540. OF what effect are these 'destinies' in the honoured and exalted Court of the Sustainer, the Majestic, the Blessed? They are written down on the *Lauh* or 'Tablet' and preserved because of Your Intention alone.

O the Sustainer, the Majestic, the Blessed! You honour or degrade whoever You wish and whenever You wish. You send some down and lift others up. This is what is called, "*Kulla Yamin Howa fi Shanin* — Every day He has different Attributes (conspicuously in operation)".

1541. TO Allah the Almighty there is no need of long narrations. To Him this is quite sufficient. "O my Sustainer, the Majestic, the Blessed! Attend to such and such of my jobs!"

1542. BY creating Adam (peace be upon him) Allah the Almighty has set the limits of wisdom. What is contained in the whole Universe, that is contained in a man. He made Adam (peace be upon him) with His own hands and in His own Image. Allah the Almighty created Adam (peace be upon him) and he built up mankind. He made Adam *Khalifa* (Caliph) who is similar to its source.

A caliph must have three qualities, 'knowledge', 'stage' and 'power'. What kind of caliph is he who has no 'knowledge', 'stage' and 'power'?

1543. EVERYTHING, material or spiritual, becomes effective only after burning. That which becomes soil after its (own) annihilation or becomes ashes after burning, is elixir. Unless gold is put into the fire it does not acquire its true colour. Burning the impurities makes the gold glitter.

1544. THE BLESSING, power, and satisfaction which are contained in *Tawakkul* are not found in the means. What is in giving away is not in storing.

1545. THE PRESENT is the witness of the past. All that was contained in the past, is also found in the present. If it is not in the present it was not in the past either. The present holds preference over the past. He who wants to see the past should see the present.

1546. HE who follows the path of someone has him only as his witness.

1547. O, BUDDING YOUTHS OF THE NATION! Be one and be good. Do not air trivial differences, thus setting the simple people's hearts against one another.

1548. GAIN THE KNOWLEDGE of the *Deen*. Put your knowledge into practice. *Salat* (prayers) are the pillar of the *Deen*. Establish *salat*. You are the guarantor and responsible for the reformation of your society. Discharge your duty. Promote brotherhood, unity and love among the Muslim community. Do not utter uncomely words against any religious school. Narrate the *Fazail* and *Masail* (graces and different facets) of the Faith. Do not debate the points of difference. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

1549. THE only means of deliverance, nearness and sainthood depends on the following of the *Sunnah* of the Prophet ﷺ. Do not forego any of your practice, i.e., once adopted it should never be discarded. In every circumstance, destitute or helpful, seek comfort in the remembrance of Allah the Almighty.

1550. THE SERVANTS of Allah the Almighty do not accept anything from people. They trust all the affairs to Allah the Almighty. Only Allah the Almighty takes the people to task for His servants.

1551. THE CHILD needs the loving glances of his mother, and the harvest needs those of the farmer.

1552. PLANTS are extraordinarily well benefited from the glance. The harvest that receives somebody's regard, waves happily.

1553. DISCARDING that which is *Mubah* is subject to *Mubah*. Those which are not forbidden in the Faith and those which are not ordered to be done are subject to *Mubah*. For example, it was not ordered that flowers should be laid on the graves nor was it forbidden.

1554. YOUR SAYING with sincerity of heart, "O Allah the Almighty! This servant of Yours holds no power over anything. All my affairs are in Your trust," is an encouraging prayer.

1555. SAY to the Prophet ﷺ the blessed, the beautiful, the pure, the sacred: "Devotion is my religion! Love is my community! And following of the *Sunnah* is my journey."

1556. MUSLIMS ruled India for nearly 700 years. The last Moghul rulers became so involved in music that during a party of music and dancing a gate-keeper said: "O King! The enemy has reached the door."

The King considered it an undesirable interference and said: "*Hanooz dilli dur ast* (Delhi is yet farther away)".

From that day this formula has been a commonplace utterance for everybody. Then another spoke to second the King's remarks: "*Dushman ko table ki thap se aura den ge* (We will make the enemy fly with the bang of the drum)".

Exactly like the first this formula is also a common euphemism.

The last Moghul ruler, Bahadour Shah Zafar, was also a writer and a poet. He has depicted his circumstances in the following picturesque verses for the example of the descending generations until the Day of Judgement:

"I am neither the light of someone's eye nor the comfort of someone's heart,

I am the handful of dust which can be of no interest.

I am neither a cure for the heart, nor am I anybody's sweetheart.

I am neither here nor there, neither restless nor restful.

My luck parted from me, my cheerfulness and appearance depressed,

I am the harvest of Spring of the same orchard plundered by Autumn.

Why should anyone come to pray and lay flowers?

Why bring candles and light, for I am the grave of helplessness.

I am neither an asset nor liability, neither *suhag* nor decoration.

I am ruined, the decoration which is no more there.

I am not a cheerful song; why should I be heard?

I am the noise of a great calamity, the call of the greatly aggrieved.

I am nobody's beloved nor am I a suitor to the beloved,

I am luck that has run out, a country that is devastated."

Zafar had to suffer the whole punishment for the discrepancies of the Moghul Dynasty. He was imprisoned and kept hungry for three days. On the third day breakfast was brought covered with a napkin. When they took off the napkin he saw that it was his son's head.

Al-Aman! Al-Aman!

Then he was imprisoned in Rangoon (Burma). A pitcher full of water was left there and Hessian-cloth for him to wear. A traveller came and saw him. He (Zafar) pointed at the pitcher. He noticed that there were insects floating in the water in the pitcher and the water stank. Then he attracted his attention to his body which had wounds infested with insects. The traveller trembled and left, promising to do something about it.

During their rule Muslims did a lot and everything for themselves; built skyscrapers, made exemplary provisions for their comfort and relaxation. But they did not struggle at all for the *Dahwat-o-Tabligh al-Islam* (Invitation to and Preaching of Islam). Had they given priority in their programme to the spread of the sacred *Deen*, the map of today would have been different. The whole of India would have been Muslim. And we would not have had the misfortune to see these gloomy days.

O honoured people: The desolation of the tomb of the Queen Noor Jehan (in Lahore) is enough to teach us a lesson.

Fahtaberu ya-Aualil-Absar (Take lesson from that, O you the seer!)

Wa ma alaina illalbalagh! (Our duty is to convey!)

1557. THE CARAVAN that has not *devotion* as its guide cannot reach any 'stage'.

1558. *TARIQAT* depends on the desire. There are only a few people in the world of *Tariqat* whose desire is genuine, firm and everlasting, never changing their desire, never at all. The whole history of desire consists of only a few pages. It is not voluminous. A man cleansed his heart of every worldly and religious desire completely till there remained no desire for anything at all except himself. Then, strolling with pride, he set out on his own way. He remarked that at the time everything accompanied him, the 'heart', the 'soul', the 'spirit', the 'self', the 'celestial brides' and the 'celestial young servants'. In other words, this tiny caravan consisted of the whole Universe. When this caravan set out alone and only in the way of Allah the Almighty it had no objective whatsoever, neither religious nor worldly, simultaneously the blessing of Allah the Almighty welcomed it. The sacred, the perfect, the blessed, the exalted, the pure Prophet ~~was~~ and may this soul be sacrificed for him, took it over into his lap, hid it in his

black shawl, endowed it with the spiritual blessing, thus granting it the keys of all treasures, and this is the extreme endowment.

1559. A MAN asked: "Where are you taking the whole of the accessories of life and what do you intend to do?"

He said: "Only to find him, I sell off the whole of my house, the shop of the whole of my 'being'. What are capital, wealth and the world? I sell the 'heart', the 'self', the 'spirit', the 'soul'."

Afterwards nobody at all asked him any question whatsoever.

1560. WHEN he was asked what he wanted and why he had come, he gave only one reply that he did not want anything at all. There was no wish or desire in his heart for anything of the world or the hereafter. With the blessing and grace of Allah the Almighty, his heart was free from each desire. And he did not know himself why he had come. O my lord! Either you have called me here, an insignificant creature, or He has sent me over to you. Otherwise, this insignificant mendicant did not come to your lordship on his own.

Having heard this, he said: "Is it true that in your heart you have no desire pertaining to the world or hereafter? Is your heart really free from each and every desire?"

He said: "Time itself will certify this saying of mine — *in sha Allah al-Aziz!* (Allah the Almighty willing!)—By a stroke of good luck, may this mendicant become the dust of your sacred door and remain trampled under your proud feet."

1561. THE WORLD was cursed. The discarding of a cursed thing is no chivalry but only wise, it is not difficult but easy.

Further he said: "It is not a great thing to wash one's hands of something cursed. Anyone may do this. Narrate only the desire pertaining to this valley. What have you come for, what do you want to be?"

At this he beseeched: "I do not know anything about this valley, what is contained in it? However, just as this heart is free from the world so is this free from all the classes and distinctions of this valley."

At this, he smiled, kissed his forehead and said: "This assertion of yours is, in fact, because of my blessing."

Then my master عليه السلام explained all the distinctions of this valley one by one.

At this he beseeched: "This mendicant, faulty of wisdom, meek and helpless, unworthy and incapable, cannot deserve any one of them. Nor has he any remaining desire of anything in his heart. Except him, everything is useless and nothing to him."

1562. IN the world of bodies the feet of a human body are of great importance. The feet are the carriage of the whole body. From birth to death, wherever he goes, he walks on his feet. Also the Prophet ﷺ said about the feet: "The feet that became dusty in the path of Allah the Almighty, have hell fire made unlawful to them."

No other body part was mentioned although the whole body becomes dusty during the course of a journey. Kissing of the feet is the height of humility and respect.

1563. AN ASTUTE MAN was crying out loud in the woods: "Come along those of you who want to see Allah the Almighty!"

One man asked: "Is He within or without?"

He said: "Within oneself."

He commented: "I have already seen Him."

1564. O ALLAH THE ALMIGHTY! We, the sinful and forgetful, cannot bear the test of any examination. Nor can we be steadfast in any of the examination. One man said: "He saw an incident, *Subhan Allah!* (God the Glorified!), where a man was hurled down from the sky. He somersaulted between the sky and the earth and his fall was like that of the Prophet Abraham, peace be upon him. Nobody at all dared hope that he would reach the earth alive. But with the Might of Allah the Almighty and the plea and help of the Prophet Muhammad ﷺ he reached earth safely; not any part of the body was hurt, not even a hair was injured."

Alhamdulillah Hamdun Kaseerun Tayyebun Mubarikun Fee hay kuma yuhisbu Rabbana wa yareza; Alhamdulillahayoo-al-Qayyum! (All praise be for Allah (the Almighty), praises in abundance, chaste and blessed. Whatever is liked by our Sustainer and Lord and with whatever He is pleased; All praises for Allah (the Almighty), the Living and Eternal!)

1565. BAMBOO grows upwards and the berry-tree downwards. Bamboo bears no fruit and nobody throws stones at it (to get fruit off it). Only the berry-tree receives this hurling of stones.

1566. IT is the limit of the perfection of creation by the Creator that every creature regards itself as beautiful, perfect and superior. It does not see any shortcoming, fault or blemish whatever. Nor does it consider anyone else wiser than the other. Do wise people declare themselves wise? Whatever the deficiency in a creature it is based only on wisdom which the creature does not realise.

1567. WHEN a servant attends to Allah the Almighty with sincerity of heart, Allah the Almighty showers blessings on him

straightaway. Worship is not at all difficult. Only moulding the heart after taking it away from the world is difficult. And the hearts are made inclined to Allah the Almighty at the blessing of Allah the Almighty only. O my dear soul! Is availability of a heart for Allah the Almighty a small thing? This is the most exalted blessing of the blessings of both the worlds. Blessed is the heart that is available for Allah the Almighty. Pleasant news is for the heart that is set in with the *Zikr* of Allah the Almighty.

1568. O ALLAH THE ALMIGHTY! May this sinful and transgressing servant of Yours be granted the ability of reciting Your Glorious Qur'an, the Bountiful, the Exalted.

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham al-Rahimeen! Amin! (O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful! *Amin!*)

1569. THE HEARTS of only a few counted persons in the world are free from Allah the Almighty, and the hearts of only the chosen persons of Allah Almighty, not all, are free for Allah the Almighty.

1570. THE PROFANE is only profane. It never changes, not even if it were in the *Ka'aba*.

1571. AS much musk as is required is obtainable from the shops of every perfume seller in every town. It can even be obtained from the nearby village of *Sahuwal*, near to *Dar-ul-Ehsan*. Where has all this musk come from? The same question is posed about saffron, honey, pearls and us (men and women).

1572. O MY LORD! Your remembrance is the oil of the lamp of my heart. May this lamp never go out but remain lit for ever. *Ya-Hayyoo, ya-Qayyum! Amin!*

1573. MAY your glance abound in health and your tongue, in profit. *Ya-Hayyoo, ya-Qayyum! Amin!*

1574. THE GREATEST BLESSING of Allah the Almighty is the introduction of the Prophet ﷺ and that of the Prophet ﷺ is the introduction of *Tauheed* (the unity of Godhead), i.e., Allah the Almighty sent His beloved Prophet ﷺ as the final and seal of Prophets to the whole Universe till the Day of Resurrection, while the Prophet ﷺ introduced the creation to the existence and Attributes of the Creator.

1575. DO the job for which you have been sent. In this alone is His happiness and your blessing.

1576. WE have been ordained to try. We try as hard (according to the ability) as You have granted. But the success is not dependent on trying but on Your power. With Your blessing You grant us success! *Ya-Hayyoo, ya-Qayyum! Amin!*

1577. MAY your action be your saying and your action be in accordance with every saying. May none of your saying and action be objectionable; may your saying and action be a model for your action. May your preaching be confined to your own saying and action. Undoubtedly, your action needs such preaching. Do what you want to say. Practical demonstration is the best preaching. A day's life in this situation is better than a hundred years of life.

1578. BECOMING INDEPENDENT of and resigned from every other search of any heart after complete absorption in any search is the setting in of the heart. Every search is a search. The best search is the search for Allah the Almighty. Setting in of the heart is a state in the following of the *Sunnah* of the Prophet ﷺ. When a person follows the *Sunnah* of the Prophet ﷺ then, with its blessing, his heart becomes allotted for his Creator after his heart is free from every worry. Or, in fact, the Creator allocates his heart for Himself. The modern *salook* eliminates every following except the following of the practice of the *Sunnah* of the Prophet and the Prophet ﷺ only. The progress, apparent or hidden, is dependent on the practice of the *Sunnah* of the Prophet ﷺ. This 'stage' is superior to every 'stage' and every 'stage' is under its influence. This 'stage' *ma sha allah* (As it pleases Allah the Almighty!) is superior to all other superiors and the most difficult of every difficult 'stage'.

1579. WE do not at all practise what we know. This is why we do not find the secret of the reality. If we practised our knowledge we would not be digging at controversial issues, but remain absorbed in the influence of the practice and promote brotherhood, unity and love in every affair of the Muslim *Ummah*.

Say thus: O Allah the Almighty! Grant me the ability to put my knowledge into practice! *Ya-Hayyoo, ya-Qayyum! Amin!*

This conversation of ours, non-authentic and heart-breaking, is because of non-practice alone. There would be only a few counted servants who put their knowledge into practice. All the rest do not practise what they say. They talk a lot but do nothing at all about it.

The lightning of the light of practice lights the path of *salook*, never leaving it dark. No other light can ever lighten the darkness of this path.

1580. THE LION is an extremely composed animal, he does not scream like jackals. He roars from time to time and there is pandemonium in the jungle at the lion's roaring, the hearts of the animals are over-awed and a hush prevails. And there are not huge flocks of lions like sheep. Lions inhabit only certain jungles.

1581. ISLAM is proud of the *Muhaddesin* (Traditionalists, i.e., those who are experts in the Traditions of the Prophet ﷺ). The *Muhaddesin* are the manifestation of the Prophethood and are the founders and builders of this tavern. O Nation! You have never remembered those whose influence has kept this tavern alive and inhabited. You have not remembered them at all.

1582. THESE SAGES and servants, brimful of mysteries, are the decoration of Your fountain-head. If these sages were not there in Your world, then what attraction would there have been in Your world. History would have no taste to it. Only these sages have coloured all the chronicles of the offspring of the Prophet Adam, peace be upon him. *Ya-Hayyoo, ya-Qayyum!*

1583. DON'T say anything to them. These sages alone are the current souls of Your fountain-head and this fountain-head is only for them. If it were not so there would have been neither wine-servers, nor wine-flask, nor any charm in the tavern. May this host of sages in the tavern be everlasting. Your tumbler is brimful and may this container remain full, and *O my server! O you ruddy-faced server!* May you keep serving us drinks thus and for always. May you be well and your tavern safe, and this crowding of the sages be everlasting and permanent. *Ya-Hayyoo, ya-Qayyum! Amin!* May it be known that four famous sages of the tavern of *Tauheed* are *Siddique, Umar, Uthman and Ali*, may Allah the Almighty be pleased with them all.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1584. THE WISE MEN are pure and fearless.

1585. YOUR EVERY CURE is wisdom, Your every prayer is wisdom, Your every endowment is wisdom, Your every movement is wisdom, wisdom through and through and based on wisdom. *Ya-Hayyoo, ya-Qayyum!*

1586. WITH THE FAITH, character and with the character, Faith are inseparably important. Someone was endowed with

character first and the *Faith* later. Someone was endowed with Faith first and character later. Character without Faith and Faith without character are acceptable neither to the (man) nor to Islam.

1587. O ALLAH THE ALMIGHTY! Your Umar (may Allah he Almighty be pleased with him) was one of Your signs, the power and grandeur of Your Religion and manifestation of Your Might and Beneficence. He set out with the sword and the intention to wipe out Islam. He had not reached his goal, when, on the way, he himself was wiped out and so much that, before the sunset, the horizon of Mecca reverberated with the cries of *Allah-o Akbar* (God is Great). Nobody dared stop it. O Allah the Almighty! It was not the miracle of Umar (may Allah the Almighty be pleased with him) but Your Beneficence. It was Your Grace that You graced Your Umar (may Allah the Almighty be pleased with him) in a moment.

1588. O ALLAH THE ALMIGHTY! Just as You moved the heart of Your Umar (may Allah the Almighty be pleased with him), similarly You change the hearts of us all, all these, and all of them towards Your Religion. *Ya-Hayyoo, ya-Qayyum! Amin!*

O Allah the Almighty! Grant the Faith to those whom You have granted character. And grant the character to those whom You have granted the Faith.

Ya-Hayyoo, ya-Qayyum! Amin!

O Allah the Almighty! May this prayer of us, the lowly people, meet Your Mighty and Munificent, the Sustainer's, acceptance in the Court of Your Honour and Grandeur.

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِيْنَ - آمِيْنَ
 يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِيْنَ - آمِيْنَ
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ آمِيْنَ
 يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِيْنَ - آمِيْنَ

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham al-Rahimeen! Amin!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham al-Rahimeen! Amin!

Rabbana taqqabal minna innaka antassamee-ul-Aleem!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham al-Rahimeen! Amin!

(There is none except You, O the Most Merciful of the merciful! *Amin!*)

(There is none except You, O the Most Merciful of the merciful! *Amin!*)

(Our Lord! Accept from us (this duty)! Lo! Thou only Thou, art the Hearer, the Knower!)

(There is none except You, O the Most Merciful of the merciful! *Amin!*)

1589. THE CHARACTER, no matter how grand it may be, is not complete without the Faith. May You grant the Faith to those whom You have granted the character.

Ya-Hayyoo, ya-Qayyum! Amin!

1590. THERE is nothing worse than the principles of wisdom, not even the worst disease. Everything enfolds a blessing in it. *Ya-Hayyoo, ya-Qayyum!*

1591. THE 'CONSCIENCE' is the true guide of a man and the 'self' the dangerous enemy.

1592. THE 'PRESENT' is the auditor of the 'past'. It asks why is this done, and why did it go there?"

1593. THE OPPONENT is never satisfied at any reasoning. Nor does he admit his transgression. Difference is, in general, with the person and not with what is said. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

1594. IF it were the difference of speeches alone, it would have been levelled up by today. Who else's speech could be better than that of the Prophet ﷺ? It transpires that our differences are not because of speeches but personalities and they can never end till we, ourselves, finish them. Every person wishes to maintain his superiority. This is why he moulds the meaning of everything of the Religion according to his personal liking. Until we subject our personalities to the Religion, this struggle of differences cannot cease. We amalgamated the Religion with the personality. The Religion should have been amalgamated with our personalities. Then there would have been no difference at all in any speech whatsoever.

Whenever any thinker thinks over any problem, he certainly attaches a personal liking to it. That is the reason the solution of the problem does not come up to the wishes of the justice. Our ancestors were pure and free from the personality cult. They had subjected their persons to the Religion. This is the reason why their persons are examples for future generations till the Day of Resurrection. Our Allah the Almighty is One (and Only). The Prophet ﷺ is one, the Holy Book is one, the Religion is one, the *Ummah* is one, the Centre of us all is one, the profit is common,

the loss is common. Then why aren't we one?

O Allah the Almighty! May, with Your Blessing and Beneficence, the millions of Muslims, the inhabitants of Your Universe, be united at one Centre. *Amin!* Subservient to Your Command, may they rule the whole Universe! *Amin!* May this rule of theirs be eternally established and maintained till the Day of Resurrection! *Ya-Hayyoo, ya-Qayyum!* *Amin!* *Rabbana Taqabbal minna innaka Antassamee-ul-Aleem!* *Amin!* (O the Living, O the Lasting! *Amin!* Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower. *Amin!*)

1595. DO GOOD only, for it is good.

1596. TRAMPLING on the unnecessary desires is the perfection of humanity.

1597. THE POWER of practice is not dependent on speeches and writings.

1598. PREACH for construction and reformation.

1599. A SERVANT of Allah the Almighty disclosed that whenever he committed a sin, his heart and face became black.

The other said: "Indeed, you explained my comments. This is my state also."

1600. HUMANITY IS THE MANIFESTATION OF SAINTHOOD, THE SAINTHOOD, OF THE PROPHETHOOD, AND THE PROPHETHOOD, OF THE SUSTAINER.

1601. THIS SECRET, this confidence, this mystery can be comprehended by the mind and intellect through the following and blessing of the Prophet ﷺ the lord of all, the seal of the Prophets (may my soul be sacrificed for him) but cannot be put in writing.

1602. THE SERVANT, may he be Ayyaz, cannot bear the Ghaznavid (mystical) mysteries.

1603. THE JOURNEY OF SALOOK is that of piety, not writing or speech.

Wa ma alaina illalbalagh! (Our duty is to convey!)

1604. HAZRAT BABA FARID-UD-DIN MASUD GANJ SHAKR (may Allah the Almighty be pleased with him), the pious of the Prophet, sent his most beloved follower, *Sultan Nizam-ud-*

Din, the beloved of Allah the Almighty, with his letter after the completion of his practices to the audience of *Hazrat Shah Sharaf-ud-Din Boo Ali Shah Qalandar* (may Allah the Almighty be pleased with him) for authentication of the completion. Having reached there, he knocked at the door of the sacred apartment! A woman's head, coloured with henna, came out. He put the letter in her hand. He thought about who she was and why she was there. Simultaneously, a voice came out from inside saying: "You go away. The letter has been answered."

When he came back to the *Babaji*, he told him: "You have failed the final examination of the *salook*. Why did this thought come to you? Whoever comes to their company, a son or a daughter, is the trust of the sacred, perfect, beautiful, pure (may my life be sacrificed for him) the Prophet Muhammad ﷺ and who and how can one misappropriate the trust of the Prophet ﷺ the ruler of both the worlds and the crown wearer of the sacred shrines? Then he was put to a hard practice. *Wa ma alaina illal-balagh!* (Our duty is to convey!)

1605.

سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْبَاقِي الْقَيُّومِ ، سُبْحَانَ الْمَعِي الَّذِي
لَا يَمُوتُ ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، سُبُوْحٌ قُدُّوسٌ رَبُّ
الْمَلَكِيَّةِ وَالرُّوحِ ، سُبْحَانَ الْمَلِكِ الْأَعْلَى ، سُبْحَانَ وَتَعَالَى
(كنز العمال جلد اول صفحہ ۲۰۵ شمار ۳۸۹۸)

SUBHAN - AL - QAAIM-AL-DAAIM! Subhan-al-Hayyoo-al-Qayyum! Subhan-al-Hayyoo-al-Azi la-yamoot! Subhan-Allah-il-Azim wa behamdehee! Sabbuhun Qaddusun Rabb-al-Malaikat, e war Ruh! Subhan-al-Aliyyal Ala Subhanaha wa Ta'ala! (Glorified my Lord, the Subsisting, the Permanent. Glorified my Lord, the Living, the Lasting. Glorified my Lord Who never dies. Glorified my Lord, the Great, the Praised, the Glorious, the Holy, the Lord of the Angels and the Spirit (the Archangel Gabriel). Glorified my Lord, the Exalted, the Glorified Allah the Almighty!)

Intellect is placed in the brain, temptation in the kidney, anger in the liver, chivalry in the heart, attraction in the lungs, laughter in the spleen and happiness and grief in the face.

الْحَمْدُ لِلَّهِ الَّذِي تَوَاصَعَ كُلَّ شَيْءٍ لِعُظْمَتِهِ ، وَالْحَمْدُ
لِلَّهِ الَّذِي ذَلَّ كُلَّ شَيْءٍ لِعِزَّتِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي
خَصَّ كُلَّ شَيْءٍ لِمَلِكِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمَ كُلَّ شَيْءٍ لِعُدَّتِهِمْ

Alhamdulillah-hillazi tawaza kullo shein lay azmat wal-Ham-dulillah-hillazi zalla kullo shein lay izzate hee walhamdulillah-

hillazi khazaa kullo shein lay milkay-hee walhamdulillah hillazi Astalam kullo shein lay-Qudrate! (All praise be to Allah (the Almighty) to Whom everything is made subservient before His Greatness. And praise be to Allah (the Almighty) before Whose Love everything is disgraced. And all praise be to Allah (the Almighty) before Whose Strength everything surrenders!)

1606. WHEN the chest is completely pure of impurities, it becomes soft, clean as water and transparent as glass. And everything can be seen in the mirror.

1607. THE CONSTRUCTION of a house is difficult not to mention the reconstruction of man! On its own, neither the house nor the man can be constructed.

Construction, may it be of a house or a man, is dependent on a builder.

1608. THE WHOLE of the *Holy Qur'an* was recited on the tape recorder. The listeners received recompense. The tape just remained the same and for ever even after the blessing of the recitation of the *Holy Qur'an*. And this matter warrants consideration.

1609. EVERY HEART is enshrouded by dust. The dirt round the heart burns to ashes by the heat of devotion. When the dirt of the heart disappears, the heart is lit. *Wa ma alaina illalbalagh!* (Our duty is to convey!)

1610. WE all say: "Come towards the Religion. Set out in the path of Allah the Almighty." But we all tell lies at each and every step, backbite, carry tales, hear grudges and foster jealousy in our hearts and do not regard anybody like ourselves. The servants of Allah the Almighty who enter any mosque to narrate the message of Allah the Almighty are stopped. The poor people are not allowed to speak. A notice in a mosque said: "Nobody can preach here!"

In another mosque this writing was seen:—

"Here the sitting of *Zikr* of Allah the Almighty cannot be conducted."

O Allah the Almighty! O the Most Merciful! O Allah the Almighty! O the Most Merciful! All these matters are dependent on Your blessing and worthy of consideration and reformation! *Ya-Hayyoo, ya-Qayyum! Berakhmeteka astaghet! Wa ma alaina illalbalagh!* (O the Living, O the Lasting! I ask You for Your immediate Blessing! Our duty is to convey!)

1611. SAY THUS:

Devotion to the sacred, perfect, blessed, beautiful, sacred and pure Prophet ﷺ is my Religion, the love (with him), my *Ummah*, and following his practice, my goal.

1612. WHEN he said that he had no 'self', no qualities, no state, no status, he was a *faqir* at Your door and hopeful of Your blessing; there was, he swore by You, no relation with anybody except You, nor did he put his hope in anybody, his everything was Yours, for You only and in Your trust only, only You were his saving, only You were his capital, only You were his helper and only You were his guardian', he became pleased with him. He forgave all his sins, crossed out his conduct sheet as if he had done nothing at all.

1613. *YA-HAYYOO, YA-QAYYUM!* (O the Living, O the Eternal!) *Asmao wastagib Allah-o Akbar-al-Akbar!* (Hear and accept, Allah is Great, the Greatest!) *Ya-Zuljalal wal-Ikram!* (O the Majestic, O the Blessed!) May You grant the learned man the practice, character to the true Muslim, chivalry to the holy warrior, piety and contentment to the *faqir*. *Ya-Hayyoo, ya-Qayyum! Amin!* Munificence is Your ancient habit. Revive it! Your history is waiting for this scene for a period of time.

Ya-Hayyoo, ya-Qayyum! Amin!

1614. O THE COMPANION! Our Allah the Almighty is Owner of everything of the world and place, the Nourisher, the Guardian, the Helper, the Inheritor. Our Allah the Almighty is King of kings, the Mighty and Merciful and the Helper and the Munificent, the Conqueror, the Powerful of the powerful.

Our Allah the Almighty is the Nearest, the *Mujeeb-ud-Dawat* (One Who meets the requests), the Beneficent, the Creator and the Forgiving, the Merciful.

Our Allah the Almighty is the Listener and the all-Seeing of the requests of every one of His creatures and the Listener of the requesting persons or every requester's request. Our Allah the Almighty is sufficient for us all. And for whomsoever Allah the Almighty is not sufficient nothing is sufficient for him. Every abundance is because of the abundance from Allah the Almighty.

1615. THE BLESSING of our Prophet ﷺ the respected, the perfect, the beneficent, the beautiful, the sacred, the pure, the master of the Universe, the pride of the living, the leader of the Prophets, the blessing of the worlds, the intercessor of the sinners, the seal of the Prophets, the beloved of Allah the Almighty, the lord of the grief-stricken, *Ta, ha, Ya sin, Muzammal*

(the enshrouded), *Mudassar* (the cloaked one), *Hay Mim*, *Toe Seen Mim*, the Prophet (may my soul be sacrificed for him) is prevalent all over the worlds and the whole of the worlds can be accommodated in the lap of the blessing of the Prophet ﷺ. There is no limit to the width and breadth of the lap of blessing of the Prophet ﷺ and none except Allah the Almighty can comprehend and understand it. When a man prostrates to Allah the Almighty with the help and pleading of the Prophet ﷺ for the forgiveness of his sins, his sins are forgiven although his sins are even more than the number of sand particles. The care of the Prophet ﷺ is the only means of his deliverance.

Wa ma alaina illalbalagh! (Our duty is to convey!)

Allah - hummaghfir lana Behurmata Habibeka Salallah - o Alaihe wassalam! Amin! (O Allah the Almighty! Forgive us for the honour of Your beloved Prophet ﷺ ! *Amin!*)

Alhamdulillahayoo-al-Qayyum! (All praise be for the Living and the Lasting!)

Fallah-o Khair-ar-Razequine! (Allah the Almighty is the Best Sustainer!)

Jaza allah-o Anna Muhammadan (Salallah-o Alaihe wasallam) ma howa Akhlahoo! (May Allah the Almighty reward for the Prophet Muhammad ﷺ what he deserves!)

1616. *HAZRAT IBN UMAR*, may Allah the Almighty be pleased with him, has said the Prophet ﷺ saying:

الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعُ كُلُّ شَيْءٍ لِعِظَمَتِهِ ، وَالْحَمْدُ
 لِلَّهِ الَّذِي ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي
 خَصَّ كُلُّ شَيْءٍ لِمَلِكِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ

“A man who says, ‘All praise is for Allah (the Almighty) before Whose Grandeur everything is helpless. All praise is for Allah (the Almighty) before Whose Honour everything is insignificant. All praise is for Allah (the Almighty) before Whose Rule everything bows down. All praise is for Allah (the Almighty) Who has put everything to His Power,’ and asks for what Allah (the Almighty) has (Mercy and Forgiveness), Allah (the Almighty) writes down 1,000 good deeds and raises his stage by 1,000 and 70,000 angels are appointed to pray for his forgiveness till the Day of Resurrection.”

(Tabrani|Ibn Asakar|Kinz-al-Amaal, Vol. I, p205, No. 3891)

WHAT IS ISLAM? SUPPLICATION

*Rabbana taqabbal minna innaka antassamee-ul-Aleem!
Subhana Rabbeka Rabb-ul-Izzate Amma Yasefun! Wa
Salamun alal Mursaleen!*

Walhamdulillah-hay Rabbil Alemine! Amin! Summa Amin!
(Our Lord! Accept from us (this duty)! Lo! Thou, only Thou,
art the Hearer, the Knower!

Glorified be thy Lord, the Lord of Majesty, from that which
they attribute (unto Him)! Peace be unto His Messengers! Praise
be to Allah, Lord of the Worlds!

Amin! Summa Amin! the teaching of the *Holy Qur'an*
and the Prophet Muhammad ﷺ
the fountain-head of Islam.

People throughout the world from all walks of life, those who
practise a little to those who practise their religion profusely, visit
the mosque. In this way they satisfy their religious aspirations.

Sittings of incessant *Zikr* (remembrance of Allah the
Almighty) are held, missionary parties of those with religious and
spiritual zeal are sent to all parts, a spacious mosque and a
repository for the worn out copies of the *Holy Qur'an* have been
built, a school for destitutes and orphans and a well-staffed hospital
have been established, administering their services free of charge.

Barkat Ali, a retired army officer, the founder and chief
organiser of the *Dar-ul-Edison*, has written, published and distrib-
uted free of charge much literature on Islam in Urdu. This is now
being translated in part in Arabic, Persian and English. *Kitab
al-Amal bi-Sunnate*, *Al-Mawaj' Tarteeb Sharif* ('Holy Succes-
sion'), *Mukhtofae-e-Munzal-e-Elam* (Manifestations of the
Stages of Blessings) and *Asma-e-Nabi al-Karim* (The Bounteous
Names of the Prophet ﷺ) are three voluminous works of
unique religious importance. A monthly magazine, *The Dar-ul-
Edison*, is published for the benefit of the Muslim Community. It
includes research articles, translations and commentaries on the
Holy Qur'an and the *Hadith*, medical cures prescribed by the
Prophet Muhammad ﷺ and Barkat Ali's own words of
guidance and insight.

—Muhammad Iqbal

NAME INDEX

Muhammad, the Prophet ﷺ :

From time to time Allah the Almighty sent prophets for the correct guidance of the people. They were innumerable, so much so that at one time there was scarcely a place which did not have its own prophet. Sometimes their work was received kindly and sometimes they were ridiculed to such an extent that they had to pray for the destruction of the populace. Some of the prophets mentioned in the *Holy Qur'an* are *Adam, Noah, Abraham, Lot, Joseph, Shoaib, Moses, David, Solomon, Jonah and Jesus*. They all professed submission to the Will of Allah the Almighty and desired peace on earth. This has, in fact, always been the belief of *Islam*. The prophets had psychic powers which are inconceivable to the human mind. One example of the Prophet Solomon's vision is typical. He was flying over the valley of ants who had been cautioned by their queen to get into their holes lest they were overrun by the Prophet's army. The Muslim jurists say that the Prophet heard the command at a distance of 4½ miles. Such powers have been miraculously maintained over the years by the various successors. Christians, for example, are best at medical science because Jesus Christ had such miraculous powers of healing.

It is made perfectly clear from the comments on the *Qur'anic* verses which Allah the Almighty has revealed to us thus:

"O My beloved Muhammad, had I not created you, I would not have created the Universe either."

(Ibn Qastalani in Muwahib-ud-Dunniyyah)

that Muhammad ﷺ is a unique person in the history of mankind. The moment he was created, he uttered:

"There is no god but Allah (the Almighty)!"

and then Allah the Almighty, the Lord of the Worlds, said:

"Muhammad ﷺ is His Prophet!"

This then is the basic belief of all true Muslims who know from the collection of the *Hadith* that just as Allah the Almighty exists everywhere, Mohammad's ﷺ kindness is attendant also. As Muhammad ﷺ was a perfect personification of the human being with angelic qualities and the sole authority of the *True Knowledge* of the *Attributes* of Allah the Almighty, to copy his way of life, called *Ittiba'* in juridical terms, will prove the redemption of one's soul and profitable in the life here and Hereafter.

As a great grandson of Ishmael, Muhammad ﷺ was born on the morning of 22 April, 571 C.E. to *Abdullah*, the son of *Abdul Mutlib*, the head of the *Quraish* tribe in *Mecca*. His father had died before his birth and he lost his mother at the age of

6. He was taken into the care of his grandfather who died when Muhammad was 8. *Abu Talib*, his uncle and father of Ali the Fourth Caliph of Islam, then took charge of the orphan.

Muhammad had no interest in deities. The people of those days were nomads, multi-idolatrous, barbarous, immoral, vain and female infant murderers. They had their own peculiar habits of hospitality, heroism and self-respect. Muhammad was meditative and withdrawn from all this, and was called to settle disputes because of his renowned truthfulness. He was now known as *Al-Amin* (the trusted one).

Muhammad ran the business of a wealthy Meccan widow who, at the age of forty, proposed that they should marry because she found him such an honest and diligent person. Muhammad was twenty five. Khadija set free her slave, Zaid, on her marriage, but Zaid wished to stay. Muhammad began to visit a cave in a hill called *Hira*, where he meditated regularly, until at the age of forty, he received a Divine Call (*Al-Qur'an* 96:1-5). On this day he began his reading and writing. Other revelations followed which culminated in the *Religion of Islam*.

At the age of forty three he had forty followers, and now began to spread his *Faith* at the annual fair which was held in the suburb of *Mecca*. On these occasions poetry was recited and competitions such as wrestling were conducted. People who had previously ridiculed and jeered at his words began to follow him seriously as more and more people embraced Islam. His uncles *Abu Lahab* and *Abu Jahl*, from the *Quraish* tribe were annoyed by Muhammad's teaching and success.

Once *Abu Bakr* rescued Muhammad from near strangulation. The throwing of dust and dirt were quite common incidents to show hatred for the Prophet. *Abu Talib* was approached to stop Muhammad from preaching about the worship of one God instead of many, but he was so concerned about his safety that he offered his protection though he never accepted Islam in his life.

As time passed, some families migrated to *Abyssinia*. *Hamza* and *Umar*, the notable chiefs of the *Quarish* tribe, also accepted Islam. When oppression and gentle persuasions failed to oust Islam, social boycott followed and they were forced to camp in an infertile valley *Shib Abi Talib* where the death rate rose rapidly. They were, eventually, allowed to return to *Mecca* with the hope that leniency might sever their bonds with Islam but this was not fulfilled.

In the tenth year of Muhammad's preaching, his uncle and wife died. In the next two years seventy two pilgrims from Medina accepted Islam and pledged Muhammad's safety and protection in case of their migration. Muham-

mad ﷺ sent all his followers in groups until he, *Abu Bakr* and *Ali* were left. When they set off, the Meccans took up the chase. Abu Bakr and the Prophet ﷺ remained in the Cave for three days; when the search was over they reached *Medina* on the 8th *Rabi-ul-Awwal* (16th July 622 C.E.), the day the Muslim lunar calendar began.

The Muslims were still harassed even in Medina and in the second year of emigration a famous battle between 313 ill-equipped Muslims and 1,000 well-prepared and mounted warriors took place at *Badar* in the outskirts of Medina. The enemy sustained heavy losses of life and armour. A year later, three thousand soldiers with experienced generals like *Khalid bin Walid*, were stationed at the foot of a hillock *Uhud*. To meet the attack Muhammad ﷺ led 700 men while 300 men were led by *Abdullah Ibn Ubayy* who betrayed Muslims by conspiring with the Meccans.

Muhammad ﷺ had sent men to guard the nearby pass in order to avoid attack from the rear. The enemy discovered this fact and attacked them, following this up with a rapid attack on the main section. Rumours that Muhammad ﷺ had been killed were spread throughout the ranks. The Muslims suffered heavy casualties lost many men and the enemy won a partial victory. Muhammad ﷺ lost a tooth.

A lady who lost her father, brother and husband in the battle is said to have heaved a sigh of relief when she heard that Muhammad ﷺ was safe. They all loved their illustrious leader.

Another story of great devotion is that of *Awais Qarani*, may Allah the Almighty be pleased with him, who never saw Muhammad ﷺ but had known a lot about him. While he was resting with his brother in the jungle near *Qaran*, he came to know of the incident concerning Muhammad's ﷺ tooth. Not knowing which one it was that had been lost, he took out all of his, one by one.

Awais used to help his mother in his spare time. Once he went to see Muhammad ﷺ but he was not at home. When he did arrive, his wife *Aysha*, Abu Bakr's daughter, told him of *Awais*'s visit. Muhammad ﷺ asked if she had seen his face. She replied that she had only seen his back. He told her that she would go to Heaven for that. In his hour of death, Muhammad ﷺ sent *Umar* and *Ali* with his robe that they might give it to *Awais*. They found him in the jungle, saying his prayers. He accepted the robe and prayed for the forgiveness of Muhammad's ﷺ followers.

Zaid's mother was taking him to her parents' when they were stopped by dacoits who took *Zaid* away. On returning home without the boy, the mother told her husband what happened. He was so shocked that he wept bitterly and asked the mountains and the water for the whereabouts of his son. Later, a man told him

that he had seen a boy resembling his son in Mecca. On his arrival in Mecca, he went to Muhammad who asked the boy if he recognised the man as his father. The boy replied that the man was his father but he preferred to stay by Muhammad's side.

In the 5th A. H., the *Battle of Uhud* was followed by the *Battle of the Trench*, when the besieged Muslims were attacked by 10-20 thousand men over one month. The defeat of *Abuduwudd* by *Ali* wiped out their hopes. A strong wind blew their tents away during the night and the siege was over. No more battles followed except for those started by Jews who were indignant at Muhammad's rise to power. There were constant threats upon his life; the Muslims now moved from Medina and settled in a town on the Syrian border.

In the 6th A.H., such events as the annual pilgrimage by Muhammad and his followers, the signing of the *Treaty of Hudaibiya* and the settling of the new Meccan converts on the coast are recorded. In the following year 2,000 people went to Mecca for *Hajj*, without any fears. Muhammad now despatched his message to the nearby rulers of the Roman, Persian, Egyptian, Abyssinian, Ghassanian and the Yemenite kingdoms.

One by one these kingdoms accepted Islam. The *Treaty of Hudaibiya* had now been terminated because of the defiance of Meccans. A large number of Muslims marched to and camped outside Mecca. The message to submit was sent and they did so apart from a few who offered up some resistance. The *Ka'aba*, the oldest sanctuary of the world, came into the hands of the Muslims.

A nomad tribe of *Hawazin* gathered round the outskirts of Mecca and a decisive battle was fought and won by the Muslims. No person was forced to change his religion. All offenders were pardoned and the booty was shared by all. The Prophet himself decided to settle in Medina and made his journey to it on the *8th Dhul Qidah 8 A.H.*

People came to see him from far and wide. He lived a simple life, milking his own goats, massaging his camel, cleaning his own shoes and sleeping on a coarse bed. He received everyone regardless of wealth, and discussed all matters. Tolerant and forbearing, he allowed visiting Christians to perform their rites in his Mosque, later on came to be known as *Masjid-e-Nabvi* (The Prophet's Mosque). However, he specifically asked pagan converts to smash their idols. Mecca became the focal point for everyone. New laws which were equally applicable to all were established and small expeditions were sent to control minor uprisings.

In the *10th A.H.*, he delivered his famous sermon to 120,000 people in the *Valley of Arafat* where he discharged the final rites of *Hajj* (See *Hajja 't-ul-Wida'—The Farewell Pilgrimage, Barkat Ali; Dar-ul-Ehsan Publications* for further details). But the following

year in the month of *Safar-ul-Muzaffar* he became afflicted by a fatal fever. He died on the *12th Rabi-ul-Awwal*, performing his religious duties to the last. His tomb in the *Masjid-e-Nabvi* is visited annually by millions of people throughout the Muslim world and is a source of blessing for the whole of mankind. His own life is preserved in his *Hadith*. He had two sons who died in infancy. All those who claim to be his descendants are through his daughter Fatima's great grandson *Zain-ul-Abedine*, may Allah the Almighty be pleased with him. The name of the Prophet ﷺ pervades almost all the monologues in one context or another of his teaching.

Abbas Alambardar. The great grandson of the Prophet Muhammad ﷺ who was also killed in the *Battle of Karbala* (10th October, 680 A.H.) along with the rest of *Ahl-e-Bait* (the Prophet's Family). Only *Ali ibn Hussain*, known also as *Zain-ul-Abedine* survived, I-240.

Abdul Qadir Jilani, al-Mohyi-ud-Din (d. 561 A.H./1166 C.E.) was born in *Jilan* in Iran, hence *Al-Jilani*, in 470 A.H./1077 C.E. and educated in *Baghdad* in *Iraq*, wandered as an ascetic in the deserts of *Iraq* for 25 years and emerged a renowned preacher of *Baghdad* and laid the foundation of the *Qadariyyah Order*. He wrote many legalistic treatises, the Divine questionnaire called *Al-Ghawthiyyah* or *Al-Mirajiyyah* being widely read by the *Qadiris* for ecstatic experience, I-252, 253, 271, 274.

Abdul Razaq bin Abdul Qadir (528-603 A.H.) set out with the help of his brother, *Abdul Aziz* (d. 602 A.H.) to spread and impart their teaching further, I-83.

Abi Darda. A famous traditionalist of the sayings of the Prophet of Islam ﷺ, I-74.

Abi Umar. A well-known traditionalist, I-83.

Abra, the Abyssinian (Christian) Governor of the Yemen who invaded the holy city of Mecca in the year circa 570 C.E. A religious fanatic, he intended to destroy the *Holy Ka'aba* but to no avail, I-16.

Abraham (Ibrahim), the Prophet, peace be upon him, was a great Messenger of Allah the Almighty. He is known for his hospitality to all and sundry, his search for the *Truth* and pronouncements on *Tauheed*. He broke the idols manufactured for selling by his father, *Aazar*, built the *House of God*, the *Ka'aba*, in Mecca with the help of his son *Ishmael* who was born to his Ethiopian housemaid, *Hajira*, in his old age. The Prophet Muhammad ﷺ was his later descendant. To fulfil the Command of Allah the Almighty he nearly sacrificed his son *Ishmael* and to manifest his complete trust in Him, he jumped into the burning fire of *Nimrod*. See full details in the *Holy Qur'an*, I-226, 236; II-50, 115, 133, 151, 153.

Abu Aqba bin Aamar. A well known traditionalist, I-185.

Abu Bakr Siddique (d. 634 A.H.), the First Caliph of Islam. During a short period of two years he established Muslim rule in Arabia and revitalised the Faith of Islam, launched a campaign in Syria and began the compilation of the *Holy Qur'an*. He was a man of great judgement and superb truthfulness. The trusted lieutenant, he was an undisputed choice of the Prophet's successor, II-3, 14.

Abu Dawood (or Daud). A famous and much-quoted narrator of the sayings of the Prophet ﷺ, I-141, II-62, 140.

Abu Dhar Ghaffari. An economist friend of the Prophet of Islam ﷺ, he stood in the cross-roads of Mecca for the collection of *Zakat*. He is also a trusted narrator, I-243.

Abu Huraira (d. 59 A.H.), Jewish by birth, later accepted Islam and became a close companion of the Prophet Muhammad ﷺ. He is a learned narrator of the Prophet's sayings and widely quoted by *Al-Bukhari* in *Sahih Sharif*, the most authentic compilation of the *Hadith*, I-84, 141, 174, 182, 244, 256, 274; II-139.

Abu Naeem. A trusted narrator of the *Hadith*, I-237.

Adam, the Prophet. He is believed to have descended to Earth 80,000-90,000 years ago, a perfect man with full psychic powers, I-17, 22, 28, 39, 82, 84, 116, 157, 164, 212, 222, 236, 242, 264, 269, 270, 285, 293; II-51, 133.

Ahmad. A famous traditionalist, I-182, 185; II-3.

Ahmad, the Imam, a great narrator and jurist of the *Hadith*, was a pupil of the *Imam Ash-Shafi'i*, another famous jurist and founder of the *Shafi'i School of Islamic Jurisprudence*, I-274.

Ahmad, the Prophet (570-632 C.E.) One of the many and various names of the Prophet Muhammad ﷺ. See Muhammad, the Prophet ﷺ for biographical notes and *Asma-un-Nabi al-Karim, Muhammad Barkat Ali*, for details of his names, I-84, 89.

Akbar, the Great (b. 1542 C.E.) He ruled the Indian sub-Continent in its entirety (1556-1605 C.E.), a great Emperor of the *Moghul Dynasty* having a liberal attitude towards all religions. He founded *Din-e-Elahi* (synchrotism), the hegemonic religion that died a natural death in his life-time, I-145; II-81.

Ala-ud-Din Khalji (1296-1316 C.E.), the successor of *Jalal-ud-Din*, the founder of the *Khalji Dynasty* in the Indian history, was a great military commander. He introduced *Shari'ah* as the Law of the country and administered it through a police system which he founded in India for the first time, II-90.

Alexander, the Great (356-323 B.C.) II-147, 161, 162.

Ali, the Caliph (d. 661 C.E.) was the fourth Caliph in succession to the Muslim Empire by the Prophet Muhammad ﷺ - whose cousin/son-in-law he was, further expanded the Empire in the *Battles of Camel* and *Siffin*. The murder of the third Caliph, *Usman*, may Allah the Almighty be pleased with him, and subse-

quent handling of the investigation to the apparent dissatisfaction of the extreme and rebellious *Khawarijites* resulted also in his assassination, resulting in the protracted battles and the cruel massacre of his household, I-6, 51, 52, 65, 77, 82, 121, 123, 141, 181, 187, 198, 212, 216, 223, 245, 293; II-xi, 14, 55.

Amar bin Aus. One of the Prophet's ~~Companions~~ Companions, I-249.

Anees Akhtar binit Muhammad Barkat Ali, co-editor of the Urdu monthly, *The Dar-ul-Ehsan*, II-xiii.

Aqiqa bin Haris, I-244

Aristotle (b. 400 B.C.) A Greek philosopher whose philosophy is based on the experience a man may have through his five senses, almost incomplete metaphysically. It has been proved that his philosophy has later been mixed up with that of *Ibn Bajja* (d. 1138 C.E.), *Ibn Tufayl* (d. 1136 C.E.) and *Ibn Rushd* (d. 1198 C.E.) who commented in detail on the Neoplotonic philosophy later translated into European languages, I-223.

Ashiq Ali Khan, I-150.

Asma bin Zaid. A reliable narrator, traditionalist and well-revered Companion of the Prophet ~~ﷺ~~, I-133.

Asma Binit Aamees. A well-known woman traditionalist and legist, I-181.

Awais Qarani was a Yemeni contemporary of the Prophet ~~ﷺ~~, who, it is believed, initiated him spiritually after Awais's death in 37 A.H. as they had not met in their life time. The *Darud Awaisiyyah* recollections and teaching of this *Order* at the *Dar-ul-Ehsan* are undertaken by the author, I-6, 43, 65, 112, 216, 224.

Ayesha Siddiqa (may Allah the Almighty be pleased with her) was the daughter of Abu Bakr, the First Caliph of Islam, the virgin married to the Prophet of Islam ~~ﷺ~~, she played a considerable part in the running of the new Muslim Caliphate, I-77, 181, 244.

Ayyaz. A trusted servant and later on a courtier/consultant of *Mahmud the Great* (998-1030 C.E.). His stories of faithfulness to the Emperor form an important chapter of the book of *Islamic Mysticism*, I-210, 219, 296.

Ayyub, the Prophet, peace be upon him. See *Al-Qur'an* for the details, II-119.

Azazeel. The most learned angel who was outcast when he refused the Command of Allah the Almighty to prostrate to the Prophet Adam, peace be on him. Proud of his learning, he had his downfall for ever. He is known as *Satan*, I-212.

Baba Balkhi Elias Haji Malang, II-115, 168.

Baba Bullahe Shah (b. 1103 A.H.) has his real name of *Abdullah Shah* originated from *Uchh Geelianian* (Indus) but first came to *Malikwal* and settled in *Pandoke Bhattian* in *Qasur* (Pun-

jab) and took his oath of allegiance at the hands of *Shah Enayat* whom he loved and succeeded for 30 years in his *Order of Qadariyyah* at his death. *Baba Bullahe Shah* was a sufi poet whose poetical works of alphabetical compositions are cherishingly read with ecstatic effect even today. He was a contemporary of another sufi poet, *Waris Shah*, and died in 1173 A.H./1758 C.E., I-125.

Baba Nisar Ahmad (d. 1972 C.E.) was the fellow disciple of the author belonging to their spiritual guide, *Hazrat Shah Walayat Hakim Amir-ul-Hassan Saharanpuri* (d. 1972 C.E.), I-150.

Babu Khan, I-145.

Badar-ud-Din Ahmad Mujaddid Alif Thani Sirhandi, I-127.

Baggu. He is not a real person but a commonplace name in the Punjab for reference/illustration purposes, I-209.

Bahadour Shah Zafar, the last ruler of the famous *Moghul Dynasty* of rulers of India. He suffered at the hands of the English rulers and is well-known for his *Urdu* verses in *Zafar Nama* (the *Chronicles of Zafar*) reflecting fate and fatalism, I-287.

Baqi Billah (1563-1603 C.E.) is renowned for introducing in the Indian sub-Continent the *Order of Naqashbandiyyah* named after *Baha-ud-Din an-Naqshbandi* (d. 1389 C.E.). After the death of his son, *Husam-ud-Din* (d. 1633 C.E.), *Taj-ud-Din* (d. 1050 A.H./1640 C.E.) found a niche in Mecca and introduced Arabs to *Jami's Nafahat* and *Ali al-Kashfi's Rashahat Ain al-Hayat* by translating these *Persian* works into Arabic, I-127.

Bayazid Bustami (d. 261 A.H./874 C.E.), a son of a Zoroastrian, was born in *Bustam* in North-Eastern *Persia*, where his mausoleum still stands. His journey to Heaven in imitation to the Prophet ﷺ is well-known, II-124.

Barsisa. I-43, 65.

Bazar. I-182.

Bilal, the first Muezzin of Islam. He was a negro slave who accepted Islam for which he was tortured by his master, *Ommeya*, by putting him bare-backed on the hot sand weighted down by a stone in order to make him abjure Islam, yet he continued to say: "Ahadun! Ahadun! One (God)! One (God)!" Later he was pardoned by *Abu Bakr* and set free, I-109, 112, 222, 245, 296.

Brahmin. The highest class name of the Hindu caste system, the remaining being in declining order as *Kashatriyya*, *Vaise* and *Sudra*, I-235.

al-Bukhari (d. 870 C.E.), the most authentic compiler of the *Hadith*, author of *as-Sahih* and many other books, I-221; II-156.

Bunyan, John (1628-1688 C.E.), a writer and priest, wrote books on Christian religion, II-vii.

Bushra, I-240.

Dhannun, Abu al-Faiz Thauban ibn Ibrahim al-Misri (180A.H./796C.E.—214A.H./829C.E.) was born in upper

Ekhmim in Upper Egypt. He travelled extensively in Saudi Arabia and Syria. He was sent to prison in Baghdad charged with heresy and was later released and sent to *Cairo*. He is regarded as *Qutb* of his time. He has written both prose and poetry. When asked to define *tauba*, he replied: "The 'repentance' of the common herd is from sins, whilst 'repentance' of the elect is from inattention (*ghaflat*)—*Ar-Risalat al-Qushairiyyah*, edn. cit; p 9., II-89.

Djall (Anti-Christ), I-279.

Eidu, a hypothetical commonplace name in the sub-Continent for reference, I-209.

Eve, wife of the Prophet Adam, peace be upon them both, I-39.

Faizi, a learned man, was one of the nine advisers of the *Moghul Emperor Akbar* of India (1556-1605 C.E.) A great scholar, he wrote the commentary of the *Holy Qur'an*, II-81, 82.

Fatima Binit Abdullah, I-241

Fazil Ibn Ayaz (d. 187A.H./803 C.E.) was born in *Khurasan*, lived the life of a highwayman till he underwent inner conversion, (see *The Guiding Crescent-Muslim Stories for Children*, Dr. M. Iqbal). He travelled to *Kufa* and then to *Mecca* where he lived for many years and died. He is regarded as a great authority on the Prophet's traditions and known for his preaching to *Harun al-Rashid*, the Abbasid Caliph, II-x, 150.

Farid-un-Din Attar (1120-1229 C.E.), a sufi writer who wrote in *Persian Tadhkirat al-Auliya* (Memorial of the Saints) amongst other famous books, was born in *Nishapur*, North West Persia, and was murdered at the hands of a soldier of *Jenghiz Khan*, II-ii.

Farid-ud-Din Ganj Shahr-see *Moin-ud-Din Chishti*, II-12.

Feroze, I-51.

Gabriel, the Archangel, I-84, 136; II-49, 125, 131, 133.

Al-Ghazali, Abu Hamid (1058-1111 C.E.), born at *Tus* in *Khurasan*, became a brilliant scholar of Islamic Philosophy at Baghdad University and later in life underwent inner experience. He is known for his sufi writings, the most exceptional work being *Ahya 'Ulum ud-Deen* (The Revivalism of Religious Sciences). His strictest belief in *Tauheed*, he described: "If someone worships or fasts for ostentation, it is *shirk* (polytheism), a worship of one's 'self', not of God Almighty; on the contrary, if one cohabits with one's own wife, not for carnal pleasure but for performing the duty imposed by God, that is an act of piety and devotion, meriting the pleasure of and reward from Allah the Almighty." II-iii.

Ghullo Khan. I-241.

Hafza. I-78.

Hakim. a traditionalist, I-181.

Hamzad. II-180.

Hassan al-Basri (d. 110 A.H./728 C.E.) was born at *Medina*

but brought up at *Basra (Iraq)*. He laid the foundation of '*Ilm al-Qulub* (Science of Hearts) developed later by many sufis, I-7.

Hassan, the Imam (d. 669 C.E.), the grandson of the Prophet Muhammad ﷺ. He was accepted as the Caliph of Islam (661 C.E.) but renounced the *Caliphate* at the aggressive intentions of the *Amir Muawiyah*. The *Imam* was gentle, kind and a lover of peace. He was poisoned by a slave girl, I-82.

Hisn Haseen, a great traditionalist and writer. His book of prayers and supplications named after him is widely read, I-181.

Hujjaj Ibn Yusuf was the most powerful general and efficient governor of *Iraq* of the *Ommayyed Caliph, Abdul Malik* (685-705 C.E.). He was responsible for sending his nephew and son-in-law, *Muhammad ibn al-Qasim*, an 18 years fearless and skilled general, and defeated the *Raja of Makran* (Sind) who was sheltering the Hindu sea pirates and looting Muslim merchant ships, thus setting up a spearhead of Islam in the Indus Valley, I-15.

Humayun, the Moghul Emperor, second in succession. He died in 1555 C.E., I-241.

Hussain bin Mansur al-Hallaj (d. 309 A.H./922 C.E.) was Persian by birth, migrated to *Baghdad* where he preached heretical doctrines for which he was put to death. For his secret thoughts, he was called 'Carder of Conscience' (*Hallaj al-Asrar*):

I am He Whom I love and He Whom I love is I,

We are two spirits indwelling one body.

When thou seest me, thou seest Him,

And when thou seest Him, then thou seest us both.

(Margaret Smith translation)

I-42, 87; II-ii, 138.

Hussain, the Iman, the younger grandson of the Prophet Muhammad ﷺ who lived the life of peace and devotion till after the death of the *Caliph Muawiyah* (d. 680 C.E.) who had nominated his son, *Yazid*, given to un-Islamic life, as successor which annoyed the Muslim world. The *Imam* was invited by the people of *Kufa (Iraq)* to establish the cause of righteousness. He accepted the challenge and on *10th October 680 C.E.* he died a martyr in the *Battle of Karbala* fighting against evil forces. Many of his family members died, only *Ali Ibn Hussain (Zain-ul-Abedine)* escaped, I-51, 79, 82, 121, 123, 150, 240; II-132, 136, 137.

Ibn Abbas, a very young Companion of the Prophet ﷺ, wrote his memoirs for the benefit of his children, hence an acknowledged traditionalist. The chroniclers maintain that at the time of his death he left a camel load of writings, I-73, 80.

Ibn Abdullah Ansari, a traditionalist, a jurist, I-83.

Ibn Abi Asan, a narrator of the *Hadith*, I-181.

Ibn Abi Sheeba, a narrator of the *Hadith*, I-181.

Ibn al-Arabi Mohyi-ud-Din (1165-1240 C.E.) An exalted

mystic of Arab origin, he wrote much literature of a sufic nature. Of most importance is his *Fusus al-Hikm* translated into English (*The Bezels of Wisdom*) and recently some research on his works has been published in Urdu by *Zahin Shah Taji* (d. 1978 C.E.), a Pakistani sufi poet of a great calibre. *Ibn al-Arabi* has written about his flight to other planets especially the Moon where he said his prayers and which he described as consisting of grey powdered matter devoid of greenery and light also proved through modern American and Russian space travellers, I-218; II-ix.

Ibn Hibn, a narrator of the *Hadith*, I-181, 182.

Ibn Maja, (d. 886 C.E.), one of the principal compilers of the *Hadith*, I-141, 181, 187.

Ibn Masud, a traditionalist, I-182, 236.

Ibn Najjar, a narrator of the *Hadith*, I-73.

Ibn Umar, a reporter of the *Hadith*, I-300.

Ibn Yazid, an *Ommayyed*, a general fighting against the followers of the family of the Prophet ﷺ, I-240.

Ibn Sani, a narrator of the *Hadith*, I-182.

Ibrahim Adham Balkhi, the *Sultan* (d. 160 A.H./777 C.E.) He was the son of a king of *Khurasan*. He heard a Divine voice, renounced his empire, became ascetic and lived on his earnings of his own hand, I-91, 114, 211; II-116, 134, 162, 168.

Iqbal, *Muhammad* (1874-1938 C.E.), a poet-philosopher of Islam, author of mystical poetry in Persian as well as Urdu languages, e.g. *Israr-e-Bekhudi* (Secrets of the Selflessness), translated into English by Dr. Nicholson, and prose, *Reconstruction of Religious Thought in Islam*. He was a great reformer of the Indo-Pakistani sub-Continent. More recently the Pan Arab consciousness has awakened to his message, I-241.

Ishmael, the *Prophet*, the son of the Prophet Abraham, peace be upon them both. He was born of his wife *Hajira* and became the progenitor of the Prophet Muhammad ﷺ, I-239; II-100.

Israhael, the *Angel*. He will blow the trumpet on the *Day of Resurrection* when all life will be annihilated and mountains blow like cotton wool; the most venerable angel in the kingdom of angels, I-10, 212, 236; II-50, 133, 155.

Izrael, the *Angel*. Another commanding angel of Allah the Almighty, I-116, 212; II-50.

Jabbar. A well-known Companion and narrator of the *Hadith* of the Prophet ﷺ, I-83, 84.

Jacob, the *Prophet*, peace be upon him, I-161; II-85, 125, 126.

Jami, *Abdur Rahman* (d. 898 A.H./1492 C.E.) A well-known sufi poet in Persian, a great devotee of the Prophet ﷺ. He wrote *Nafahat al-Uns* (The Gifts of Fellowship) and *Law aa'ih* (Flashes of Light). It is commonly known that Jami visited the Prophet's shrine ﷺ where he shook his hand in greeting. *Wallah-o Alim Bis Thawab*, I-66, 235.

Jamshed. II-19.

Jonah, the Prophet, peace be upon him, I-210.

Junaid, Abu'l-Qasim B.M. Al-Baghdadi (d. 298 A.H./910 C.E.) A sufi of a high calibre, Persian by birth, he wrote mystical treatises e.g. *Kitab al-Fana* (Book of Annihilation), *Kitab al-Tauheed* (Book of Unity of Godhead) and *Kitab Daw'a'al Arwah* (Book on Remedy for Souls). The *Order of Junaidiyyah* was founded after his name. The honourable author also imparts his teaching in the *Order* that requires to maintain sobriety (*Sahw*) and much less rapture and ecstasy (*Ghalaba*) practised by his contemporary, *Abu Yazid Taifur al-Bustami* (d. 261 A.H./874 C.E.), I-74, 88, 123, 272.

Ka'ab. A Companion and reporter of the *Hadith* of the Prophet Muhammad ﷺ, I-243.

Kalbi, Dev Johns, II-161, 162.

Khalid bin Walid. The Prophet ﷺ conferred the title of 'the Sword of God' upon him. He was an intrepid general who became a convert to Islam after the *Treaty of Hudaibiya* (628 C.E.), was responsible for the conquests of *Syria* and *Byzantium* and was later made the Governor of *Syria* and *Palestine* by the Caliph Umar, may Allah the Almighty be pleased with him, I-127.

Khalique Ahmad Farooqui, I-150.

Khanis bin Hazifa. A Companion of the Prophet ﷺ and martyr of the *Battle of Badar*, I-78.

Khizar, the Prophet, the living light of saintship (peace be on him) who has, it is believed, inspired *Abdul Azim Masud* in 1125 A.H./1713 C.E. who founded the *Order of Khizariyyah* also practised and imparted by Sufi Barkat Ali. He is regarded as a living saint acting as an intermediary for Allah's inspiration to His elects like the Archangel acted for Allah's revelations to the Prophet Muhammad ﷺ, I-166, 169, 170, 283; II-6, 77, 100, 107, 115, 170.

Laila, the beauty personified and sparkled by Divine Light made immortal by the love of *Majnun* whose real name was *Qais*. They are both regarded as of hypothetical existence, I-162, 193, 230.

Lord Curzon, the Viceroy of India, I-79.

Luqman, a great wise man, has been reported in Muslim religious books for his cryptic and apt comments on life and religion, II-xi, 87.

Malik, a compiler and reporter of the *Hadith*, I-137.

Mahmud, the Great ruled the *Sultanate of Ghazni* (998-1038 C.E.) and waged 17 holy wars on India, the house of idol worshippers. He was a staunch *Sunni* Muslim, a great soldier and the patron of the Arts and Sciences. He spent about 400,000 *dinars* annually on poets and learned men alone, encouraged *Firdausi* to write the famous *Shahnama*. The famous mathematician *al-Biruni*

and the great historian *Utbi* worked for him. It is said Mahmud valued the *Qur'anic* script so much that during one of his incursions he once spent a sleepless night in a room where he had found a page of the *Holy Qur'an*, fearing that while he slept he might desecrate the *Holy Qur'an* by turning his feet to the book, the location of which could not be ascertained, I-210, 219.

Malik bin Dinar, a mystic of high repute, I-73.

Malik bin Zaghr, I-239.

Mamil, I-240.

Ma'roof Karkhi (d. 200 A.H./815 C.E.) A *Sabian* by race and an exalted mystic who forms an important earlier link in the different lines of ascription in Islamic Mysticism practised by the author, Sufi Barkat Ali, I-150.

Mehinwal was the beloved of *Sohni*. They are symbols of puritanical love for the Punjabi folk who sing with relish their love songs, I-101.

Michael, the Angel, I-116, 212, 236, 252; II-50, 135.

Moitmar bin Suleman, I-133.

Moin-ud-Din M. Chishti (d. 123 C.E.) was born in *Sijistan* in about 1142 C.E. and settled in *Ajmer*, India after considerable wanderings of about 20 years. His *Khalifa* (Successor), *Qutb-ud-Din Bakhtiyar Kaki* (d. 1235 C.E.), spread his teaching and founded the *Chishtiyyah Order* widely well-known and well spread in the Indo-Pakistani sub-Continent and sponsored by later sufis, *Farid-ud-Din Masud Ganj-e-Shakr* (1175-1256 C.E.), *Nizam-ud-Din Auliya* (d. 1325 C.E.), *Nasir-ud-Din Chiragh-e-Dehli* (d. 1356 C.E.), I-97, 112; II-37, 164.

Moses, the Prophet, peace be upon him, was one of the exalted Messengers of Allah the Almighty. He has been mentioned in the *Holy Qur'an* and also described by the Prophet Muhammad ﷺ in his *Ascension to Heaven* as a serene and mighty Prophet (See the *Holy Qur'an* for further details of the *Ascension*), I-166, 169, 227, 236, 239, 282; II-6, 50, 133, 176.

Mua'z bin Jabal. A Companion and reporter of the *Hadith* of the Prophet ﷺ. I-137, 215.

Muhammad Habib-ur-Rahman Arif, I-150.

Muhammad bin Qasim (d. 714 C.E.) He was the son-in-law of the famous Muslim general, *Al-Hujjaj bin Yusuf*, who despatched him to rescue some Muslim ladies who had been robbed in Arab vessels by Hindu pirates in the Arabian Sea who were protected by the Hindu Raja of Sind, *Dahir*. Muhammad came via *Makran* (Sind), subdued *Baluchistan*, conquered *Debal*, the Capital of lower Sind and inflicted further defeats on the Raja, reached *Multan* in the Punjab thus sowing the seeds of Islam in the Indian sub-Continent. After the death of his father-in-law, he was called back in *Damascus* and as a result of court intrigue he was executed, I-107.

Mumtaz Jahan was the beloved wife of the *Moghul Emperor Shah Jahan* of India (1628-1658 C.E.) The Emperor built *Taj Mahal* in Agra, the mausoleum in her honour amongst many other famous buildings like *Moti Masjid* of Agra, the *Juma Masjid* and the *Red Fort* of Delhi and *Fort* of Lahore, II-84.

Nimrod. The 'satanic' king of the time of the Prophet Abraham, peace be on him, I-226.

Nisa'i. A reporter/compiler of the *Hadith*, I-181.

Nizam-ud-Din Auliya (d. 725 A.H./1325 C.E.) was one of the greatest divines of the *Tughluq* reign in India. He spread the *Chishtiyah Order* but had spiritual practices exclusive to him that led his successor *Nasir-ud-Din Chiragh-e-Dehli* to pronounce these practices, thus founding the *Nizamiyyah Order* which, however, did not receive a wider acclaim as compared to the *Chishtiyah Order*, I-162, 241, 248, 296; II-70, 71.

Noor Jahan Mehr-un-Nisa. Noor Jahan (the royal title meaning the Light of the World) was the widow of a Persian noble, *Sher Afgan*, attracted the attention of the Moghul Emperor, *Jahangir*, who married her in 1611 C.E. She was beautiful and intelligent and ran the affairs of the government when the Emperor indulged in drinking and hunting. A few years after the death of the Emperor in 1627 C.E., she retired from politics, I-228.

Pharaoh. He was the king of Egypt in the Prophet Moses' time. He declared himself God and eventually died in the river *Nile* whilst chasing the Prophet Moses and the Israelites, I-165.

Plato. The Greek philosopher and writer, he wrote *Utopia* outlining the organisation and administration of an ideal government. A supporter of truth, he wrote, '*Aristotle is dear to me but dearer still is the truth*', which is a common place euphorism these days, I-172.

Qabil (Cain), the second son of the second twin of a son and a daughter born to Prophet Adam, peace be on him. He killed his brother *Habil (Abel)* over a dispute, thus setting an example of lust, wealth and unpleasantness, I-246.

Qais. See *Laila*, I-193, 234.

Qastalani, the Imam. A writer, a reporter and a compiler of the *Hadith*, I-83, 84.

Qutb-ud-Din Bakhtiar Kaki (d. 1235 C.E.), II-164.

Rabia Al-Adawiyyah al-Basri (d. 185 A.H./801 C.E.) She has been described for her piety and austerity by her biographers as the second *Mary*, the mother of the Prophet Jesus, peace be on them both. It is said that she was kidnapped and sold in her childhood but set free by her master for her religious devotion and worship that she did for love for the Divine rather than for the hope of Heaven or fear of Hell. One day she was seen carrying in one hand fire and in the other water. When asked, she replied: "I am going

to light a fire in Paradise and pour water on Hell so that the pilgrims (*Saliks*) have no motive of hope or fear." She married *Hassan al-Basri* above, I-7.

Ranjit Singh, the Maharaja. He ruled the plains of the Punjab in the first quarter of the nineteenth century. He brought about order in the Punjab where lawlessness, maladministration, coercion in religious practice commonly known in history as the misrule of *Sikha-Shahi* was rampant. The Maharaja had two Muslim ministers called '*Faqir Brothers*' who very ably helped him to rule in peace and amity, I-24.

Al-Razi (d. 925 C.E.) A philosopher and medical man of repute of the *Abbasid* period of Islamic History. His works have been of interest in the East and the West to the present day, I-172.

Al-Rumi, Jalal-ud-Din (d. 672 A.H./1273 C.E.) He was born in *Balkh* and later settled in *Konya* in Rome, a great mystical poet, he wrote *Diwan-e-Shams-e-Tabriz* (The Poems of Shah Tabriz) and *Mathnawi* (The Poems in Rhyming Couplets). The latter is said to have taken him forty years to write. He is also known for his miraculous powers; see *Legends of the Sufis*, an English Translation from Persian by *James W. Redhouse*, I-11, 172, 235; II-ii, xii.

Rustam, a proverbially strong man and a wrestler of fame of his time, I-11.

Sa'd. He was a junior Companion of the Prophet Muhammad , I-51, 182.

Sa'di, Musleh-ud-Din (1194-1281 C.E.), a great traveller, visited all the countries from *North Africa* to *Somnath* in India. He wrote two books of exceptional literary value *Gulistan* (The Rose Garden) and *Bostan* (The Orchard) which tell stories in prose and poetry that contain practical moral readings of men and their manners, kings and their kingships, wayfarers and their ways. These books have been used as text books throughout the Muslim history thus making his name famous all over the world, I-vii; II-xiv.

As-Sabir, Makhdoom Ala-ud-Din Ali bin Ahmad (d. 691 A.H./1291 C.E.) He was nephew of *Farid-ud-Din Masud al-Ganj-e-Shakar* who imparted him mystical learnings. *As-Sabir* is a well-known sufi amongst the inhabitants of Pakistan, India and Bangladesh. He underwent extreme penances in fasting and worship. The author, Sufi Barkat Ali, bears great devotion for the sufi, I-43, 112, 217, 233, 248; II-ii, 132, 153.

Saeed bin Mansur, I-133.

Saeen Tawakkal Shah. II-95.

Saladin (Salah-ud-Din Al-Ayyubi). He was a powerful *Abbasid Sultan* of Egypt, al-Hijaz, the Yemen and Syria (1169-1192 C.E.), a great warrior and a learned Muslim. He marched against the *Crusaders*, captured Jerusalem, but during the *Third Crusade* (1189-1192 C.E.) a concerted attack from *Richard the Lionheart*, *Emperor Frederick* and *Philip II* of different European

sovereignties lasted for two years to break down the Muslim garrison at *Acre*. *Salah-ud-Din* was broken hearted and died the following year, I-267.

Saleem, the Prince. He later on became Emperor *Nur-ud-Din Jahangir* (1605-1627 C.E.) of the *Moghul Dynasty*, expanded his father's, *Akbar's* boundaries. He received trouble from the *Sikh Gurus* who helped a rebel prince, *Khusro*, but put down the rebellion. The *Sikhs* regarded it as religious persecution and became hostile to Muslims ever since, I-60.

Salman Farsi. A Companion of the Prophet Muhammad ﷺ, he received his sufic *baraka* from *Abu Bakr*, the First Caliph of Islam. He was later appointed governor of the Muslim province by *Umar*, the Second Caliph of Islam, I-250.

Salman Teemi, I-133.

Sanabhi, II-138.

Sanan, al-Shaikh, I-48.

Sariya. A brave general of the army of *Umar, the Second Caliph of Islam*. An example of his foresight is referred to in the *Holy Qur'an*, I-257.

Shaddad bin Aus, a traditionalist, II-138.

Shah Enaiyat. An exalted sufi of the *Qadariyyah Order*, he was the noble successor of *Ali Reza Shah Shuttari* (d. 1706 C.E.) and belonged to a family of farmers of *Baghbanpura* in the vicinity of *Lahore* (Pakistan), I-125.

Shah Sharaf-ud-Din Boo Ali Shah Qalandar, I-297; II-89, 131.

Shah Walayat Hakim Amir-ul-Hassan Saharanpuri (d. 16th October, 1972 C.E.), I-150.

Shams ud-Din Al-Tabrez, a frenzied mystic, had attached to him *Jalal ud-Din Rumi* who named after him his collection of lyrical poems, *Diwan-e-Shams al-Tabrez*, depicting the nature of exercising in *Zikr*. He was sentenced for blasphemous utterances, flayed off his skin and died eventually through organic infections.

Ash-Shibli, Abu Bakr al-Shaikh (d. 945 C.E.) A great exponent of *Tasawwuf* and the protector of the Divine secrets, he censured *al-Hallaj* for his divulgence of euphorisms of *An-al-Haqq*. It is said that a lady in his neighbourhood made fun of his beard whether it was prettier than her goat's. He merely smiled. When, on his death, his funeral pyre was carried past the lady's house, he rose and addressed the lady amongst other onlookers: "Tell me if this beard is more worthy than your goat's!" I-88, 123.

Sher Shah Suri, the Emperor (1540-1545 C.E.) He ruled India in her entirety after defeating the brave *Rajput Rajas*. *Sher Shah* was a great general, strategist, and above all an administrator of an exceptional calibre. A just ruler, he was respected by Hindus and Muslims alike. During his short reign of five years he had roads constructed, canals dug, rest houses built and agrarian reforms introduced. For his revenue districts, he demarcated smaller units

headed by revenue officer who had the village headman to the lowest echelon to be answerable to him, I-119, 241.

Socrates. I-172.

Sohni. See also Mehinwal, I-101.

Sufyan. I-133.

Tabrani. A well-known compiler of the *Hadith*, I-274.

Tipu, the Sultan. A valorous Muslim sultan of the state of *Mysore* who opposed the domination of India by the foreign rule. *Tipu* fought the British bravely at the *Battle of Serringapatam* in 1799 and died a martyr's death. Like his father, *Sultan Hyder Ali*, he was a brilliant soldier and contained the *Mahrattas* as imperial power, I-27, 267.

Tirmidhi. II-61, 138.

Umar, the Caliph (d. 12 A.H./644 C.E.) A man of iron will and stern justice, he succeeded *Abu Bakr, the Second Caliph of Islam* and expanded the Muslim Empire. By the time he died his Caliphate included, in addition to *Arabia*, the territories of *Egypt, Palestine, Syria, Iraq, Persia* and *Khurasan*. He was a great administrator. He reformed the treasury, settled pensions and benefits, enforced codes of good conduct and rooted out superstitions. He was killed by a newly freed slave and on his death bed administered the election of his successor, I-6, 16, 65, 77, 78, 119, 139, 216, 224, 249, 250, 257, 274, 293; II-xi, 14.

Uns. One of the Prophet's ~~Companions~~ Companions, I-239, 271; II-49.

Uthman, the Caliph (d. 644-656 C.E.) A man of great humility, he annexed to the Muslim Empire *Cyprus* and other small territories. He arranged the *Holy Qur'an* in its present-day form. Busy reading the *Holy Qur'an*, he was murdered at the age of 80 by insurgents who were critical of the dismissal of *Amar bin Aus*, the governor of Egypt, by the *Caliph*. As a close lieutenant of the Prophet ~~ﷺ~~, he was married to two of his daughters, one after the death of the other, I-77, 178, 182, 243, 293; II-viii, 14.

Yafoor. I-122.

Yazid bin Shahab. I-122.

Yousha bin Noon. I-167.

Yousuf (Joseph), the Prophet (peace be upon him); see the details of his life story in the *Holy Qur'an*, I-13, 46, 161, 191, 239, 240; II-109, 125.

Zaid bin Thabit. One of the Prophet's ~~Companions~~ Companions and a reporter of his *Hadith*, I-278.

Zarrina. A compiler of the *Hadith*, I-245.

Zubair. I-156.

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A valiant Muslim soldier of the state of Mysore who opposed the domination of India by the foreign rule.

They fought the British bravely at the battle of Srirangapatna in 1792 and died a martyr. Like his father, Sultan Hyder Ali, he was a brilliant soldier and commanded the Marathas as imperial power, 1-274
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WHAT IS DAR-UL-EHSAN?

Dar-ul-Ehsan, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the district of Lyallpur, Pakistan. It has been defined as 'an abode of benefactors who worship Allah the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Dawah-o-Tabligh al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'an* and the *Sunnah* (Tradition) of the Prophet Muhammad ﷺ the fountain-head of Islam.

People throughout the world from all walks of life, those who practise a little to those who practise their religion profusely, visit the Institute. In this way they satisfy their religious aspirations.

Sittings of incessant *Zikr* (remembrance of Allah the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and a repository for the worn out copies of the *Holy Qur'an* have been built, a school for destitutes and orphans and a well-staffed hospital have been established, administering their services free of charge.

Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in *Arabic, Persian and English*. *Kitab al-Amal bil-Sunnate, Al-Marooif 'Tarteeb Shariif* ('*Holy Succession*'), *Makshoofat-e-Manazal-e-Ehsan* (*Manifestations of the Stages of Blessings*) and *Asma-e-Nabi al-Karim* (*The Bounteous Names of the Prophet ﷺ*) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadith*, medical cures prescribed by the Prophet Muhammad ﷺ and Barkat Ali's own words of guidance and insight.

—Muhammad Iqbal

MAKSHOOFAT-E-MANAZAL-E-EHSAN

As the reader scans through this book, he will come across words of insight which abound in the praise of Allah the Almighty, respect for the Prophet Muhammad ﷺ and illustrations of love for and praise of their Creator and His Messenger by the saints of Islam. It has been manifested that the saints have always upheld the fundamentals of Islam more than anyone else.

Further, the practice of the basic tenets, incessant *Zikr* (remembrance) of Allah the Almighty has elevated their mystical 'stages' and 'states' which the saints have utilised particularly in the service of *Dawah-o-Tabligh al-Islam* (Invitation to and Spread of Islam) thus leaving their indelible names in the history of mankind. Additionally, they have been remembered for their practical guidance on the moral lessons in Reality, social behaviour amongst the followers and attitude towards non-believers.

Besides his inspirational revelations and clear concept on *Tasawwuf* (Sufism), as is read in this text, the following words are but an example of Barkat Ali's staunch and obligatory practices of Islam:

- . . . The *Holy Qur'an* is the treasure of the wisdom of the whole Universe, and there isn't anything outside the *Holy Qur'an*.
- . . . All the principles of success are contained in the *Holy Qur'an*. Whoever succeeded in the past or will succeed in the future in the world has been or will be successful by following the *Holy Qur'an*. . . .
- . . . A saint is a person who has discarded the world, not the *Sunnah*. One who has discarded the *Sunnah* is a deviator — whoever he may be. . . .
- . . . The manifestation of the *Holy Qur'an* is the holy Prophet ﷺ and the manifestation of the *Sunnah* is *Faqr-e-Haidri* (Asceticism of the Caliph Ali, may Allah the Almighty bless him). . . .

In his teaching, Barkat Ali has emphasised a great deal on unity amongst the believers. He terms this as 'the important call of our time'. The precious nature of his work, as he visualises it, is revealed in his own words thus:

- . . . This book is written for ourselves and you to read, but not to sell. It has (already) been sold to Him for Whom it was meant. . . .

—Muhammad Iqbal

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