

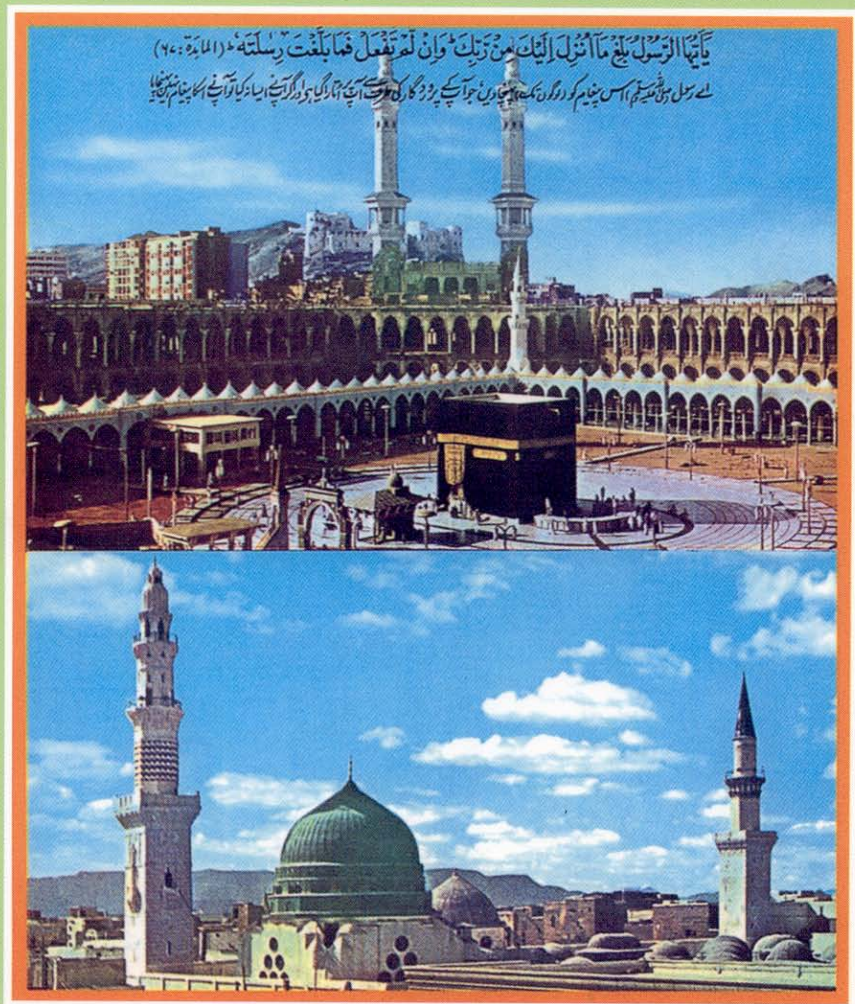
Manifestations of the Stages of Blessing -

يَا قَوْمِ

يَا حَيُّ

The Words of Wisdom Volume 18

Hadrat Abū Anees Muhammad Barkat Ali



مصطفویہ خضریہ علویہ سعیدیہ اویسیہ بحیریہ قادریہ صابریہ قلندریہ مجددیہ غفوریہ حریمیہ کریمیہ امیریہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَتَبَارَكَ اللَّهُ

*Makshoofut -E- Manazal -E-
Ehsan Al-Ma'roof Maqālat -E-
Hikmat*

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

Volume XVIII

*Makshoofat - e - Manazal - e -
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Hikmat*

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

Volume XVIII

by

Hadrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز
(Translated by Muḥammad Iqbal)



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Cover picture: The *Holy Ka'bah* in Makkah Mukarramah and the Prophet's (ﷺ) Mosque in Madinah Munawwarah, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يُحْيِي وَيُمِيتُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّتِهِ بِمَدَدِ
 كُلِّ مَعْلُومٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ.

Introduction

Verily We have sent thee
 In truth as a bearer
 Of glad tidings and a warner:
 But of thee no question
 Shall be asked of the Companions
 Of the Blazing Fire.

- (Al-Qur'an 2:119)

أَنَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
 وَنَذِيرًا وَلَا تُسْأَلُ عَنْ
 أَصْحَابِ الْجَهَنَّمَ
 - (البقرة: 119)

Ḥaḍrat Muḥammad Isma'il Ḥaqqi in his *Tafsīr Rūh Al-Biyān* has explained in detail the words *Bashīr* (i.e. the bearer of glad tidings) and *Nazīr* (the warner) in the above Qur'ānic Verse. Allāh the Almighty has sent to mankind the Holy Prophet Muḥammad ﷺ who is the perfect and complete truth and its supreme educator, leading the followers on to the Whole Truth. He would teach the follower even to believe in what he (the believer) has not seen with eyes, heard with ears, and experienced with his heart. He is the warner to whosoever practices *kufr* (infidelity) and flirts in disobedience. He ﷺ himself earned the title of *Al-Amīn* (the Truthful) and he used this excellence coupled with good news and warnings rather than through dialogue and disputations for *Da'wah-o-Tablāgh Al-Islām*. He had not to coerce anyone to accept the Faith of Islam. Nor had he to answer questions about the state of life Hereafter especially the denizens of Hell, not because he was unaware, but because he was merciful, the saviour of the humankind (*Al-Qur'ān* 21:107). His job was and is even now for the whole of the humankind (*Al-Qur'ān* 21:107). He is 'to rehearse to you (the believers) the Signs of God containing clear the explanation, that he may lead forth those who believe and do righteous deeds from the depth of darkness into light'. This duty having been ordained on to him by Allāh the Almighty, the Holy Prophet ﷺ is discharging it even today.

The introduction to the Words of Wisdom Volume 18 is based on the author's article published in the *Dār-ul-Ehsān Monthly*, January 1981, pp17-28, Faisalabad, Pakistan.

Allāh the Almighty has invested the genre of mercy in him and to promote it the Holy Prophet ﷺ advises his *Ummah* to practice the following:

أَيُّهَا النَّاسُ أَفْتِسُوا السَّلَامَ وَ اطْعَمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا
بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ○

“O the people! Greet all with *salām*, feed all, treat well the near ones and say your prayers at night, the others sleeping the while.”

Salām, meaning peace, is one of the *Asmā’ Al-Ḥusnā* (the Beautiful Names of Allāh the Almighty) and the sum total of the Faith of Islam as the Holy Prophet ﷺ has pronounced:

Ḥādrat Abū Huraira رَضِيَ اللَّهُ عَنْهُ narrated the Holy Prophet ﷺ, saying: “I swear by Allāh the Almighty, Who holds my soul in His hand, that you will not enter the Heaven until you have rallied or cannot rally your Faith (i.e. you have not become the men of Faith) and until you love one another. Shall I not tell you that what if you take on would breed in love amongst you? And that is to spread *Salam* (amongst you).”

-(*Sunan Ibn Mājah*, P2620)

As this practice is likely to engender amongst the believers the unity which is their shield against the unbelievers, he ﷺ has warned elsewhere to watch against:

Ḥādrat ‘Ayesha رَضِيَ اللَّهُ عَنْهَا has narrated the Holy Prophet ﷺ, saying: “The Jews are jealous of nothing more than of you reciting *Assalāmu Alaykum* and *Āmīn*.”

-(*Al-Adab Al-Mufrad*, P146)

These wise words are from the unlettered Prophet ﷺ who is the fountainhead and the source of all esoteric knowledge and wisdom. He is the truthful guide who came to the World with the Almighty Allāh’s last message to the mankind. He is the Prophet of Mercy ﷺ who has the whole World protected in his lap of mercy. He is the precious orphan who has exalted and honoured the invaluable paradigms of orphanage, the poverty, impoverishment, weakness, disaffection, alienation, disregard and so on. He holds the honour of Ascension to Heavens that has beset the Universe discovering and exploring new horizons. And these are the words that penetrated the whole of ‘Abdullah bin Salam’s (رَضِيَ اللَّهُ عَنْهُ) fabric, shaking his spirit most vigorously. After the

migration the Holy Prophet ﷺ came to Madinah Munawwarah. The Jewish scholars there were well versed in the Mosaic Canon, visited him with a view to checking his credentials as the last Messenger of Allāh the Almighty to the mankind. One amongst the scholars was ‘Abdullah bin Salam (رضي الله عنه) who stated: “When I saw his blessed face straight on, my heart admitted his truthfulness.” On another occasion, the same ‘Abdullah bin Salam (رضي الله عنه) closely passed by the Holy Prophet ﷺ who was speaking to the Companions thus: *‘O the people! Greet all with salam, feed all, treat well the near ones and say your prayers at night, the others sleeping the while.’*” He had a receptive heart and incisive mind. He could not oppose anyone; rather he welcomed each and everyone to the inner recesses of his heart. Both his heart and mind certified that such like words could not come from anyone but a Prophet. Eyes wet with tears, he submitted himself to the merciful and gathered together all the good of the here and the Hereafter.

The sacred life of the Holy Prophet ﷺ comprises many different aspects which the writers have over the centuries written about and would continue to do so till Doomsday. Take for example his worldly life in that ‘he was a faithful friend, the courteous companion, the best general on the battlefield, the unparalleled among the statesmen, the bravest of the brave, the acknowledged truthful and honest among the friends and foes alike, the visionary from the early age that the Quraish accepted his advice and trusted his reposition of *Hajar Al-Aswad* (the Black Stone). He was the noblest that the angels shied in their highness in front of him.

He was abundantly explicit in his conversation, enchanting in speech, deliciously refined in discourse, divinely gifted in manners and regally composed, relegating behind the royal majestic.

In his general sacred life, he was a paragon of all the qualities in perfection that were the distinctive hallmark of the Holy Prophet ﷺ. Just like Ḥaḍrat Nūḥ (Noah) عليه السلام he invited the people to truth secretly and publicly, in seclusion and in crowds, in fairs and meetings, in pathways and in desolations, in hollows and in dwellings.

Following Ḥaḍrat Ibrahim’s (Abraham’s) عليه السلام footsteps, he abandoned his ancestral home fed up of the disobedient community and migrated away.

He succeeded in escaping the enemies’ snares as did Ḥaḍrat

Daw'ūd (David) ﷺ and remained confined inside in the *Cave of Thaur* like Ḥaḍrat Yunus (Jonnah) ﷺ in the stomach of a fish.

Ḥaḍrat Mūsā (Moses) ﷺ had his community freed from the slavery of the Pharaohs. So did the Holy Prophet ﷺ liberate the Northern part of the Arabian peninsula from the torture of the Turkish rule, the Eastern part from the clutches of slavery at the hands of Persian Chosroe and the Southern territory from the gauntlet of service to the Abyssinian King.

He was denied and harassed like Ḥaḍrat 'Isā (Jesus) ﷺ was, but remained patient and grateful. In other words he was at once an embodiment of the struggle of Ḥaḍrat Nūh ﷺ, the kind-heartedness of Ḥaḍrat Ibrahim ﷺ, the patience of Ḥaḍrat Ayyub (Jobe) ﷺ, the forgiveness of Ḥaḍrat Yusuf (Joseph) ﷺ, the conquests of Ḥaḍrat Daw'ūd ﷺ, the highness of Ḥaḍrat Sulaymna (Solomon) ﷺ, contemplation of Ḥaḍrat Yahya (Judah) ﷺ, submission, pleasantness and cheerfulness of Ḥaḍrat Isma'il (Ishmael) ﷺ, the majesty of Ḥaḍrat Mūsā ﷺ and beauty of Ḥaḍrat 'Isā ﷺ. Scan all aspects of his sacred life and you will find him in his attributes complete and perfect that nobody has ever seen such a human being. Ḥaḍrat 'Ayesha Ṣiddiquah (رضي الله عنها) depicted most explicitly the Holy Prophet's (ﷺ) life that nobody could improve upon her definition. A group of the companions, may Allāh the Almighty be pleased with them, came to her, enquiring: "Please do tell us something about the sacred life of the Holy Prophet ﷺ." She said: "Don't you read the *Holy Qur'an*! That is but his life." That is to say, his sacred personage was the *Holy Qur'an* incarnate and as it is recited. There is hardly any of the commands and the forbidden that he would not have practically demonstrated to the *Ummah*. Summarily, he took upon himself the commands as obligatory and the forbidden, including even those bordering on to the foul and forged, as the extraneous.

تیری صورت ہے کہ ہے مصعب زرداں کا درق
تیری سیرت ہے کہ تیرا کھد بتا ہے!

Your countenance is as if a page of the Divine inscriptions.

Your life is as though the whole of the *Qur'anic* revelations.

The state of all his beautiful attributes is but his praiseworthy qualities and practical sacred life. Each one of the parameters is so

attractive and the aspects so soul absorbing that the poet said it impromptu:

”گوشتمه دامن دل می کشد که با اینجاست“

The heart is attracted charismatically;
In that this is the real stage magnetically.

Take, for instance, many different aspects of the Holy Prophet’s (ﷺ) mercy and extreme compassion. The writers wrote an awful lot and speakers spoke most profusely on the subject that the libraries are inundated. Even then they have not been fully dealt with, and satisfactorily. Finally, the pen wrote:

لَا يُسْمِكِينَ الْمَشَاكِمَ كَمَا كَانَ حَقُّهُ
بعد از حسن ابراز کردی تقصیر مختصر

In sum, you are, after the Creator,
To the Universe the greatest benefactor.
Allāh the Almighty said:

We sent thee not, but وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
As a mercy for all creatures. (الانبیاء: 107) -

-(Al-Qur’ān 21:107)

To this *Āyah* Mawlana ‘Abdullah Yusuf Ali رحمۃ اللہ علیہ appends Note 2762 in his Translation and Commentary of the *Holy Qur’ān*: “There is no question now of race or nation, of a ‘chosen people’ or the ‘seed of Abraham’; or the ‘seed of David’; or of Hindu Aryavarta; of Jew or Gentile, Arab or ‘Ajam (Persian), Turk or Tajik, European or Asiatic, White or Coloured; Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply (of his Mercy).”

And this Mercy is most expansive in dimensions, copious in density and soothing and satisfying in spirit. Within these paradigms the Universe seems to be at peace and without any inner conflict. The Universe is inclusive of not the human beings, but also animals and the environment. When the Merciful looked at the Earth, he declared it as pure and sacrosanct. Pray wherever you like as the earth is clean. If there is no water available use the same soil for ablution called *tayammum*.

- As to the environment, ‘the Mercy to the Universe’ said: “Do not fell green trees unnecessarily, rather rear them. Do not answer the call to nature under the shade of the tree. The Muslim army was especially instructed not to plunder

- gardens and cut green trees in the conquered territories.
- “Look after the pets; take due care of their foods, drinks, comfort and rest.
 - “Do not terrorise and endanger the lives of birds and animals for no reason. After all they are living beings and you will be held responsible for any of the terror and cruelty.
 - “A Tradition has it that a lady was consigned to Hell purely because she had her cat tied, not cared for food and drink. The cat died in this state of helplessness. On the other hand, a man was admitted to Heaven for he had provided water from the well to a thirsty puppy.”
 - The Mercy to the Universe is boundless; he said: “He who does not show mercy to people is not one amongst us.”
 - He ordered due deference to and respect of the elderly and love and affection to the young. His love and care attracted children wherever he went. He always said ‘*Salam*’ first. He was always pleased no end on seeing the children. He gathered them together, showed affection and enjoyed their innocent smiles and laughter.

He felt sad at peoples’ ignorance. He guided them and prayed for their guidance. No doubt, it was because of his merciful character for he was enthusiastic over the good of the people. He tolerated hardship and cruelty from others, but never cursed them. He warned them about the on coming of the Day of Judgment, because he could not bear to see them burn in the Hell-Fire. In return, he always received cruelty and affliction. Who does not know his journey to Tā’if?

Seeing the Makkans persevering at *kufr* (disbelief), he made for Tā’if, leaving them to cool down and possibly accept the Faith. He took his faithful servant Zaid bin Harith رضي الله عنه with him. One cannot even imagine the bad treatment he received at the hands of the people at Tā’if. It makes a shivering account of the abuse and ridicule they targeted and hurled at him. They set upon them the rogues among the village youths who threw stones and laughed at this fun. There was hardly a limb of the blessed body that would not have been wounded. The blood discoloured the dress and flowed into his shoes. Because of loss of blood, he showed the symptoms of weakness and dizziness. Ḥaḍrat Zaid رضي الله عنه protected him from the volley of stones, but for how long. When the

hooligans were tired, the Holy Prophet ﷺ made his exit from the village, stopped by a fountain, drank water, and washed his wounds. Zaid tore his clothes in order to dress the wounds. His eyes full of tears, he stared at his master's face and waited to hear anything from him. He was at a loss to understand this ill treatment, because he knew his master had not said anything to upset these people. Whatever he had said was for their own good. Nor did he ask them for anything. Should this patience taxing ill treatment be meted out to the Almighty Allāh's Prophet? Zaid's mind was preoccupied with such like thoughts, causing him distress no end. At long last whilst tears rolled down his cheeks, he spoke in a shaky voice and addressed: "O My master! May my parents be sacrificed for you! Are you not the Almighty Allāh's true Messenger?" He replied: "Why not, Zaid?" He beseeched: "Then you also like the earlier Prophets pray to Allāh the Almighty to destroy this town, raze it to the ground, send rainfall of fire and sulphur, disfigure their faces, render them as statues and send chilling wind. I believe Allāh the Almighty will not at all ignore your curse. These people are a burden on the face of the earth. Their abode should not be the face but the belly of this earth."

The 'Mercy to the Universe' was watching the Zaid's face that had been reddened with anger. His pant up emotions gave way as the tears rolled down his cheeks, well nigh losing his self-control. The Holy Prophet ﷺ smiled and said: "Alright! Raise your hands; I will supplicate and you will say *Āmīn*, won't you!" He continued: "O My Lord! Forgive my *Ummah*! Grant them the light of guidance. They are behaving the way they are purely because of lack of knowledge. Enlighten their hearts with the light of knowledge. Shower flowers of vision and blessing on these stonehearted people. Forgive them their misdeeds. Grant them as also their future generations the wealth of Faith.

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O Allāh the Almighty! Show my people the path because they do not know."

Mercy and honour, forgiveness and glancing over, sacrifice and service pleasantness and good treatment, determination and steadfastness, truthfulness and justice of the 'Mercy to the Universe' are shining aspects of his sacred life that would enlighten and brighten the history of mankind.

Is there any event more significant and worthy of attention than when he entered Makkah Mukarramah as a conqueror where for thirteen years of prophethood were replete with afflictions and trials and where his own people inflicted cruelties? The people of Tā'if were strangers; they pelted stones at and left him on his own. Here at Makkah Mukarramah a price on his head was put. How awful and awe-inspiring tales has this era of his life! Wherever he went they hailed him as a mad man, the sorcerer. Thorns were spread all over his paths. His paternal uncle Abū Lahab added a lot of cruelty that his wife Umm Jamil fetched twigs of thorny bush in the woods in order to spread thorns in his way.

One day he was praying in the House of God that an idiot threw at him the tripe of a camel full of the refuse thus soiling his holy body. The infidels laughed at this heartily. What a heart-rending and sly way of injuring!

At another occasion when he was praying in the *Bai'tullāh*, a man named 'Aqba bin Abi Mu'it put a sheet of cloth, having rolled it into a rope, round the Holy Prophet's (ﷺ) neck and twisted so tight that it changed the hue of his face. Suddenly, his devotee Ḥaḍrat Abu Bakr Siddique Al-Akbar (رضي الله عنه) appeared on the scene and rescued him. He got startled seeing this of his master's state. He advanced and pushed 'Aqba aside thus releasing his neck. This was another mode of cruelties of the people of Makkah.

They were as if not satisfied at these individual acts of terrorism that they also formulated a committee to think of atrocities anew and finally inflicted on to him.

The three years period of siege as planned by Shā'ib Abi Tālib was no less painful and taxing. The hardships the Holy Prophet (ﷺ) and his companions, Allāh the Almighty be pleased with all, suffered make a long list of the tales. Nowhere in the World History is found an example of the social boycott they practiced. The modes of terror inflicted are worthy of attention that the humanity could learn a lot from and to rehearse the victims' perseverance and steadfastness, excitement and determination.

There has been a very very long series of rudeness, opposition, and cruelty to the holy personage. The human power could not free or overwhelm their opposition, oppression, cruelty, insinuation, trials and sufferings, sarcasm, ridicule and torture. The courses and paths of these atrocities were limitless and beyond human

endurance. When the disbelievers of Makkah found that the steadfastness of the embodiment of truth and reality faltered little, they planned to murder him. To achieve this ignoble mission, they set up a committee of all parties lest an individual or a single party was held responsible for killing him. Nor could any one be asked for any retribution for flowing his blood. In other words, the whole of Makkah had agreed and appointed the time. The Real Guardian ruined all their plans and ordered His beloved to migrate, leaving the land of Makkah and setting up once more the example of migration of the earlier Prophets, peace be upon them.

What heart-rending scene would it been! He had to leave the same Makkah where he was born, bred, grew as a young man, received his Divine honour of prophethood, had his ancestral home and had been the cradle of affectionate and memorable streets and bazaars. The same environment showed animality, the streets and bazaars smacked alien. The same people who acknowledged him as *As-Sādiq* (the Truthful) and *Al-Āmīn* (the Trustworthy) were now thirsty of his blood. He rose, circumambulated the *Holy Ka'bah* whilst tears rolled down his eyes, and said goodbye with a heavy heart to the houses and walls of Makkah. He left the house and set out along with his friend Abu Bakr Ṣiddīque رضي الله عنه in the darkness of the night, not without expressing his love for his birthplace. When they had gone a little way beyond the precincts of Makkah, the Holy Prophet صلى الله عليه وسلم halted his camel, and looking back he said: "Of all God's earth, thou art the dearest place unto me and the dearest unto God, and had not my people driven me out from thee I would not have left thee."

On the other hand the disbelievers got furious when they found out that the prey had slipped their hand. They put a price on his head and set upon the horses to catch him, wishing to somehow put out the Divine light. How could the real Guardian's plans be flouted? He organized the spider's web over the opening of the *Cave of Thaur*, the dove's eggs overhead and sinking of Saraqa's horse in quagmire. All these signs were more than enough for these ignorant to understand. But they were totally stupefied, ignorant of heart, blind of eyes and dumb of ears.

This chain of animosity and opposition did not end up there. It extended right in to the battlefields of *Badr*, *Uhud* and *Khandaq* (Trench). However a day dawned when the same Makkah came to his custody and as a great conqueror he appeared triumphant.

Bitter memories of the past were prevalent in the minds of both the conqueror and the conquered. The tales of ridicule and denigration, torture and trials were all coming back to memory. The *Holy Ka'bah* that suffered the burden of idols for a very long period of time looked wistful for long sought after opportunity of justice.

Had there been some other conqueror in his place, he would having been intoxicated in the pride of this great victory have wreaked to the full each and every intransigence, cruelty and wrong-doing of the past. He would have razed to the ground the places where they plotted against him, wiped out totally the houses of the opposition and displayed their leaders' skulls publicly in the city square thus teaching a bitter lesson to pay heed to for their coming generations. But it did not happen like this. Nor was it befitting. This was because he was honoured with the crown of 'the Mercy to the Universe'. Ferocity and terror, excitement and revenge, fright and savagery are the base character-traits. How could these traits occur to his sacred heart that was as it were the centre of Divine secrets and enlightenments? His much-awaited arrival as a conqueror was welcomed by the mercy and forgiveness. The Muslim Army was commanded:

- Do not raise your hand at any child, old man or woman and anyone who is not armed.
- Nor should you chase the run away.
- You must not disturb anyone who confines himself within the four walls of the house.
- Make sure you accept the refuge of anyone seeking protection of *Ka'bahtullāh*.
- Furthermore, forgive whoever seeks refuge at Abū Sufyan's.

Abū Sufyān has been the leader of Makkah. His wife, Hind, organized the killing by her Negro slave during the Battle of Uhud of the Holy Prophet's (ﷺ) uncle Ḥadhrat Ḥamza رَضِيَ اللهُ عَنْهُ, *Sayyidu-sh-Shuhadā'* (Leader of the Martyrs). Not content at that she had his belly ripped open and brought his liver over that she chewed. Here and now the same Hind's house was declared a haven of peace.

This was all a practical commentary of '*We sent thee not, but as a mercy for all creatures – Al-Qur'ān 21:107*'.

The state of events seemed calmed down. They all stood numb as though the statues of infidelity, insurgency, ignorance and

digression, whose heads were always high up in pride and power. Now their necks were lowered like criminals in front of this great conqueror. Their heads were hung down in shame and defeat. Their misdeeds were turning over in their minds. The drops of sweat on their foreheads indicated their anxiety and shame that ‘the Mercy to the Universe’ opened his lips. They were waiting to hear with their ears wide open the verdict of their destiny. The Holy Prophet ﷺ said: “O the mean people of haughty heads. Today no power can safeguard you. But do not let it occur to you that I am going to take revenge of your wrongdoings. No, not at all! Rather I am going to treat you as Ḥadrat Yusuf عَلَيْهِ السَّلَام treated his brothers. Go away all of you.

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ

“Today, there is no hardship on you!”

Thus he forgave all of them. *Subhān-Allāh!* This has been the sacred life of the great man. This has been the mercy and liberality from the Messenger of Mercy of Allāh the Almighty. This is a tiny glimpse of the sacred life of the precious orphan who comforted the souls, gave peace of mind and pleasure to the hearts, enlivening their lives.

On the other hand catch hold of the World History and tell if there is anyone who holds up to this bright lamp of preception. Is there anyone who could offer a single example even to match the smallest bit of his sacred life? The developed nations of to day who claim to be the torch bearers of civilization cannot present a smallest example of nobility and civility of the slaves of the Holy Prophet ﷺ. Beware! As long as the prevailing state of affairs shuns and disregards this ‘centre of light’, the World will continuously be a place of sufferings and afflictions (*Dār-ul-Mahan*).

There is only one way and that is of the righteous beneficence. And this is the pleasure of Allāh the Almighty, the One and Only. To seek His pleasure, there is again only one way. And that is *itibā’* (the practice of the example) of Muḥammad Mustafā Aḥmad Mujtabā ﷺ, *Raḥmatūn-lil-Ālamīn* (Mercy to the Universe).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say: If you love Allāh the Almighty,
Follow Allāh the Almighty with love.

Dr Muḥammad Iqbal (d. 1938 CE), the philosopher-poet of

Islam, has the following Verse to sum up the discussion:

بمصطفیٰ بُرْسَانِ تَخْوِشِ رَا كِه دِيں هِمْد اَدَسْت
اگر یہ اُوںز سیدی تمام بر اہی سست

Take yourself to *Mustafā* ﷺ for he alone is the *Dīn*.

If you could not reach him, it is *kufṛ*, alas all loss and no gain.

And summary of the *Dīn* (Faith) in practice is contained in the Holy Prophet's (ﷺ) own words, *Khutbah*, on the eve of *Hijjat-ul-Wadā'* (The Farewell Pilgrimage) with explanatory notes by the author, Abu Anees Muhammad Barkat Ali قدس سرہ العزیز، and appended to this book at the end for the reader's benefit.

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We could not claim the Urdu effect having been completely rendered, however the idiomatic translation. The excellence of the Words belongs to the author and any errors in conversion to the undersigned, *Amīr*, Dār-ul-Eḥsān Publications.

Al-Ḥamdu-lil-Hayy-ul-Qayyūm!

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19 *Dhu Al-Hajjah* 1423 AH (21 February 2003 CE)

The Words of Wisdom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillā-hir Raḥmā-nir Raḥīm!

In the Name of Allah the Most Beneficent
the Most Merciful!

Maqālāt-e-Hikmāt The Words of Wisdom

Ahlan Wa Sahlan!

Mubarakan! Mukarraman! Musharrafan!

Blessed be the beginning of Volume 18!

9844. EIGHTEEN thousand worlds said it loud and clear:
“The power of the Truth is the Most Powerful. If one submits to
the Truth, He would crush the mountain of falsehood to pieces,
thus blowing them in the air.”

Yā-Hayyu, yā-Qayyūm!

9845. THE ETERNAL GRACES of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillā-hir Raḥmā-nir Raḥīm (In the Name of Allāh, Most
Garcious, Most Merciful!) amount to *Lā Howla Wa Lā Quwwata
illā Billāhīl ‘Alīyyil ‘Azīm* (There is no power to do good or save
from evil except with Allāh the Almighty, the Exalted.)

Yā-Hayyu, yā-Qayyūm!

9846. IF one accepts someone’s advice completely, one
would sparkle as a model of wondrous manifestations high up in
the firmament.

Yā-Hayyu, yā-Qayyūm!

9847. THOSE stationed at this stage do not die. Nor can any
death kill them; they are bearers of eternal life.

Yā-Hayyu, yā-Qayyūm!

9848. IT is the practice that makes the spirit comfortably
pleased and makes the self to cry.

The shady, the flowery and the fruit trees are as if the carpet,
and the palaces, the ruins.

Yā-Hayyu, yā-Qayyūm!

9849. THE OWL cries some times, and this crying alone is his wisdom.

May be this is because of some of his heedlessness. Otherwise, what is it and what for to cry in the soothing environs of the night!

O the owl! We have spread your wisdom to the whole of the world.

Yā-Ḥayyu, yā-Qayyūm!

9850. THERE is no manifestation until He and he both are along with and nearby, all present and all seeing.

Yā-Ḥayyu, yā-Qayyūm!

9851. LIFE is but awe and grief.

Nobody at all can see any way out for comfort.

The light dawned because of the blessing of *Ṣalāt* and *Salām*, thus helping one who had never smiled to smile.

The heart was ashen, but began to throb alive. It began to incant the *Ism-i-A'zam*, *Al-Ḥayy-il-Qayyūm*, which alone is its beginning and which alone is its end. *Yā-Ḥayyu, yā-Qayyūm!*

Allāhumma aḥsin 'āqibatī اللَّهُمَّ أَحْسِنْ عَاقِبَتِي فِي الْأُمُورِ
fil-umūri kullihā wa ajirnī كُلِّهَا وَاجْرِنِي مِنْ حِزْيِ الدُّنْيَا وَ
min khizyi-ud-dunyā wa عَذَابِ الْآخِرَةِ ط
'adhābil Ākhirah!

(O Allāh the Almighty! Help me with good end to all jobs and grant me the refuge from denigration in the world and torture, in the Hereafter).

Ḥadhrat Busr bin Abi Arṭāh رَضِيَ اللَّهُ عَنْهُ heard the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, praying: “*Allāh-humma ...*.” Also, (he heard him, saying): “Whoever recites this by way of a habit, he would meet his death before any affliction would befall him.”

(This has been narrated by *Ṭabarānī* رَضِيَ اللَّهُ عَنْهُ.)

- (*Kanz al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P75*)

9852. THE MAJESTY of the grandeur of Your Honour, Awe and Highness are hidden underneath the curtains of light of Your cloak, Allāh Allāh! Not even the Archangel Gabriel عَلَيْهِ السَّلَامُ dare utter anything.

Yā-Ḥayyu, yā-Qayyūm!

9853. YOUR BEAUTY, as it pleases Allāh the Almighty and most welcome, overwhelms the earthly, the fiery and the spiritual all.

Yā-Hayyu, yā-Qayyūm!

9854. ALLĀHUMMA inni اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ
as'aluka bi asmā'ikal-ḥusnā الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ
mā 'alimtu minhā wa mā أَعْلَمُ وَبِأَسْمِكَ الْعَظِيمِ الْأَعْظَمِ
lam a'lamu wa bi ismikal وَبِأَسْمِكَ الْكَبِيرِ الْأَكْبَرِ ط
'aẓīmil-a'ẓami wa bi ismik
al-kabir-il-akbar.

(O Allāh the Almighty! I ask You in the Name of Your beautiful Names that I know of and that I do not know of them and for the sake of Your Name Most High and the Name that is the Greatest of the Great.)

-(This has been narrated by Dalimi رَوَاهُ دَالِمِي as of Ḥaḍrat Ans رَوَاهُ الْإِسْمَاعِيلِيُّ).

-(Kanzal 'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P94)

NB: *Yā-Hayyu, yā-Qayyūm!* – *Ism-i-'Āzam* (The Great Name)

Yā-Dhal ʿĀl-i-Wal-Ikrām – *Ism al-Kabīr Al-Akbar* (The Greatest Name of the Great)

Yā-Hayyu, yā-Qayyūm!

9855. WHEN a hole in the boat of the *Khānqāhī Nizām* (Organisation of Sanctuaries) occurred, the water got in gradually, thus filling and sinking it. It sank once for all. *Yā-Hayyu, yā-Qayyūm!*

The worldly of the whole world rose high under the pretext of *Dīn* and surpassed even the greatest. Even the most infamous deceitful were wonder struck.

The world ōne gathered by turning away from the *Dīn* did not accept one after all. The world slipped away as also the Almighty Allāh's indignation never liked it.

This is the tradition of the *Dīn* that never changed and would never do.

Yā-Hayyu, yā-Qayyūm!

9856. THE worst gestures of the world of gestures are continuously on by the eye, the ear, the mouth, the hand and the foot. One may accept it or not, everyone recognises every gesture.

Yā-Hayyu, yā-Qayyūm!

9857. مَتْرُوكٌ بِكَ كُلُّ حَاجَةٍ – *MATRŪKUM bika kullu ḥājatīn* (discarding of all the needs) in other words means that you pass on each and every need of yours to Allāh the Almighty, having freed and withdrawn completely and passed it on to *Qāḍī al-Ḥājāt* (The Provider of Needs).

Yā-Ḥayyu, yā-Qayyūm!

9858. ORGANISATION:

Cook as much of *langar* (food in the communal kitchen) as would remain left over after consumption for seven men.

If there is some still unconsumed, feed it during the next round of meal to the dogs and crows.

Yā-Ḥayyu, yā-Qayyūm!

9859. A FRIEND of mine told me that during the British rule (in India), he was an assistant to the Corps Commander. Despite the extreme business and heavy duty, he unfailingly incanted daily eleven thousand times *Asma' Al-Ḥusnā* (The Beautiful Names of Allāh the Almighty) before noon and twelve thousand times *Asmā' Al-Nabi Al-Karīm* ﷺ in the afternoon regularly.

We, and our minds are totally free. Why don't we follow suit. *Wa mā 'alaynā illalbalāgh!* (Our duty is to convey!)

Yā-Ḥayyu, yā-Qayyūm!

98560. The Holy Prophet ﷺ said in excellence of Ḥaḍrat Ali Al-Murtaḍā رَضِيَ اللهُ عَنْهُ : "I am the city of knowledge and Ali is its gateway."

Once the Archangel Gabriel عَلَيْهِ السَّلَام came along in the human form and met Ḥaḍrat Ali Al-Murtaḍā رَضِيَ اللهُ عَنْهُ, asking: "Where is Gabriel this time?" He scanned the whole territory between the Exalted Throne and the abyss of the Earth and said: "I have not been able to sight Gabriel anywhere between the earth and the sky this time. Therefore, you are Gabriel right in front of me."

Yā-Ḥayyu, yā-Qayyūm!

9861. MY MASTER Ali Al-Murtaḍā رَضِيَ اللهُ عَنْهُ was the ruler of the Muslim Empire and despite this he did not eat anything but barley bread and drank simple water. Once he was chewing the dry barley bread, but it did not break. Wonder struck someone

remarked: “You are the same Ali (عَلِيٌّ ابْنُ أَبِي تَالِبٍ) who broke open the Khaybar castle.” He replied: “Yes, I broke that with the power of Allāh the Almighty and I am breaking this bread with my own power.”

Yā-Hayyu, yā-Qayyūm!

9862. JUST as the hen saves the eggs and the chicks under her wings so does Allāh the Almighty His ruled. It won't be out of place to mention: “And so does the saint protect his sainthood.”

Yā-Hayyu, yā-Qayyūm!

9863. FOR THE SEEKERS OF *ṬARĪQAT*:

- Tell the *dhikr* that is incanted continuously in your physical body that you would have never ever falsified.
- Tell the bad deed that you never ever commit.
- Tell the good deed that you always discharge.

All these three things are the goal of human life. *Mā shā' Allāh!*

9864.

HE said: “Fear not:

For I am with you;

I hear and see (everything).

-(*Al-Qur'an* 20:46)

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ

وَأَرَى

-(طه 46) -

Allāh the Almighty is All-Present (Omnipresent) and All-Seeing (Omniscient). A servant's remaining in the presence of Allāh the Almighty is the most important and most testing stage. It is in the reach of neither you nor me; it is dependent upon the Almighty Allāh's grace and munificence.

The eye sleeps, but the heart never; it remains awake always.

Yā-Hayyu, yā-Qayyūm!

9865. YOU have come here to preach.

Practice in accordance with *Kitāb Al-'Amal* yourself and insist on others to do likewise.

Read from *Makshūfāt Manāzal-i-Eḥsān* yourself and read it out to others.

Refrain from “mystical discourses”, and do not harp on someone's or my excellence.

Tell only the straight and simple commands.

Yā-Hayyu, yā-Qayyūm!

9866. ADOPTATION completely of a character-trait of the Prophethood of the Holy Messenger ﷺ is in the field of *Tarīqat* known as the character.

Yā-Hayyu, yā-Qayyūm!

9867. CHARITY of whatever kind and from whomsoever puts the giver and the recipient to shame and remorse, finding its acceptance after all. This alone is the grandeur of the charity.

Yā-Hayyu, yā-Qayyūm!

9868. ALLĀH THE ALMIGHTY willing, may this charity be not responsible for any worry for me. May it be the means of *ātta* (wheat flour) for distribution amongst the destitute widows! Then there would be nothing doing.

Yā-Hayyu, yā-Qayyūm!

9869. THE habit (of practice) over-rules the sayings – *Illā Mā Shā' Allāh* (except the Will of Allāh the Almighty!)

When the habit reaches perfection, it changes. And anything that changes does so having reached perfection. Whenever it changed it changed having reached perfection.

Telling lies, backbiting, carrying tales and jealousy are my habit. May it change at once for the sake of Allāh the Almighty.

Only having reached the nearness did a servant became hopeful of the Almighty Allāh's grace and munificence and my master's (ﷺ), may my soul be sacrificed for him, recommendation and intercession.

Yā-Hayyu, yā-Qayyūm!

9870.

ALL that is on earth

Will perish:

But will abide (for ever)

The Face of thy Lord,

Full of Majesty

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ

وَجْهَ رَبِّكَ ذِي الْجَلَالِ

وَ الْاِكْرَامِ ○

Bounty and Honour.

(الرحمن 27,26)-

-(*Al-Qur'ān* 55:25-28)

Everything that has been born in the world will die one day.

Do not worry over anybody's death. Everybody's life and

death is in the powerful control of Allāh the Almighty only.

Carefree of life and death remain occupied in the *dhikr* and *fikr* (contemplation) of Allāh the Almighty only. This alone is the goal of your life and on this alone are you dependent.

Yā-Hayyu, yā-Qayyūm!

9871. IT is most easy, a good news, for Spirit the Sultān.

It is most difficult for Self the Sultan. It never accedes, rather comes up continuously with interpretations at each and every step. Is there anyone brave who would not let it have its way; rather he tramples it over straightaway!

“But whosoever turns away
From My Message, verily
For him is a life narrowed
Down, and We shall raise
Him blind on the Day
Of Judgement.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ
لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ

يَوْمَ الْقِيَامَةِ أَعْمَى ۝

-(طه: 124)

-(Al-Qur’ān 20:124)

9872. BECAUSE of *dhikr* alone *dhikr* is raised!

Dhikr pulls down every burden.

Because of *dhikr* alone the mind becomes pure, the heart enlightened, and the sins forgiven.

Yā-Hayyu, yā-Qayyūm!

9873. DO NOT STOP, let them come, even though it may extend right to the Sunset; it would matter little.

Yā-Hayyu, yā-Qayyūm!

9874. NOBODY is my *Khalīfah* (successor); could not become one.

All the offices are the Almighty Allāh’s trust.

If the Holy Prophet ﷺ grants them to someone, do offer him much the same and as they are.

His recognition is that he would be my copycat.

Yā-Hayyu, yā-Qayyūm!

9875. THE language of the Holy Qur’ān – similes or parables

Yā-Hayyu, yā-Qayyūm!

9876. THE account of the *Fuqarā’* (the pl. for *faqīr*) is less

worthy than that of the rich; rather it is most superior. Alas, it is ignored. If it is to be narrated it must be *Fuqarā's* rather than that of the rich.

O dear! Is the account of the rich of any value?

Only the names of the rich are penned down. The rich are given to frugal life. They are not worth recording. In the history of the world the well-known account is that of the *Fuqarā*, and not that of the rich. In the world of character the names of the *Fuqarā* have been at the top of the list. Only the *Fuqarā* received the account of the first and the last, the apparent and the hidden, in inheritance.

Yā-Hayyu, yā-Qayyūm!

9877. THE life of leisure has put your Dad to a great test, and so also to your Mum.

9878. CALLED:

يَا أَرْحَمَ الرَّاحِمِينَ *Yā ar-Ḥam ar-Rāḥimīn!* (O the Merciful of the merciful) – He replied, “Ask for and you will be granted.”

يَا حَيُّ يَا قَيُّوْمُ *Yā-Hayyu, yā-Qayyūm!* (O the Living, O the Lasting!) – He replied, “I am All-Present and All-Seeing!”

يَا ذَالِجَلَالِ وَالْإِكْرَامِ *Yā Dhal Jalāli Wal Ikrām!* (O the Majestic, O the Honoured!) – He replied, “Ask for and you will be granted.”

يَا رَحْمَةً لِّلْعَالَمِينَ *Yā Raḥmat(un) lil 'Ālāmīn* (O the Mercy to the Worlds) – He broke all limits of comforting, no turning away without fulfilling any request.

Ask, and see it for yourself!

Yā-Hayyu, yā-Qayyūm!

9879.

IT is He Who sent
Down Tranquility
Into the hearts of
The believers, ...

-(*Al-Qur'ān* 48:4)

Satisfaction is derived from the beauty of the true Muslim's heart, by no other means.

There is no soul but has
A protector over it.

-(*Al-Qur'ān* 86:4)

Yā-Hayyu, yā-Qayyūm!

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي

قُلُوبِ الْمُؤْمِنِينَ

- (الفتح: 4)

○ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

- (الطارق: 4)

9880. HE is the man who would never provide the Satan the opportunity to laugh. He is a great man who would make Satan cry at each and every step.

Yā-Hayyu, yā-Qayyūm!

9881. A MAN will be in the company of his beloved on the Day of Resurrection. And we will, *mā shā' Allāh*, be also with him (عَلَيْهِ السَّلَامُ).

Sacrificing the soul, the spirit and the wealth and saying 'the right of love has not been fulfilled' is, in fact, a commentary of the love of the beloved.

Yā-Hayyu, yā-Qayyūm!

9882. *AHL-I-DHIKR* (those engaged in *dhikr*) would never perform anyone else's but the Almighty Allāh's *dhikr*. Nor do they feel anything otherwise necessary. The Almighty Allāh's *dhikr* is the best and loftiest of all other *dhikr*. And the servants perform Your *dhikr* because of Your grace. *Yā-Hayyu, yā-Qayyūm!*

Whoever incanted Your *dhikr* became prosperous, free from worries.

Yā-Hayyu, yā-Qayyūm!

9883. O MY KING of kings! May for the sake of Your grace and munificence my heart be purified and enlightened with Your *Nūr* (Light)! No doubt, You own this heart, and it is subservient only to Your power and control. *Yā-Hayyu, yā-Qayyūm!* Without Your intention there is no power to do anything at all.

Yā-Hayyu, yā-Qayyūm!

9884. WRITE it down on your heart and keep it in mind all the time.

Verily, when He intends
A thing, His Command is,
"Be", and it is!

أَمَّا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ

كُنْ فَيَكُونُ ○

-(*Al-Qur'ān* 36:82)

(يس: 82)-

When He said it, it happened likewise and straightaway, entailing no time at all. This is the Command of your Allāh the Almighty that never goes amiss, rather is discharged at once.

Until a command is received is there one with any power to do anything? What can the poor deliberation achieve? It is of no

consequence.

Yā-Hayyu, yā-Qayyūm!

9885. YOUR talk wiped out the *nūr* (light) of your *dhikr*. Alas, what a great loss! How good would it be if you had been dumb!

Yā-Hayyu, yā-Qayyūm!

9886. NOBODY'S grandeur ever got accommodated in your sights. *Allāh Allāh, Mā shā' Allāh*. It put many a brave to amazement. Whenever it was beaten, it was beaten only by your wayward acts.

يَا رَحْمَةً لِّلْعَالَمِينَ *Yā Raḥmat(un) lil 'Ālamīn!* (O the Mercy to Worlds!)

Yā-Hayyu, yā-Qayyūm!

9887. AN extreme simplicity of *Nubuwwah* (Prophethood), the most liked by Allāh the Almighty!

“And what is that

In thy right hand,

O Moses?”

He said, “It is

My rod: on it

I lean; with it

I beat down fodder

For my flocks; and

In it I find

Other uses.”

وَمَا تِلْكَ بِيَمِينِكَ ۝

قَالَ هِيَ عَصَايَ ۚ

أَتَوَكَّلُ عَلَيْهَا وَاَهْلُ

بَيْتِي عَلَيْهَا غَنِمِي ط

وَلِي فِيهَا مَرْبٍ

۝ أُخْرَى ۝

- (طه ١٧ : ١٨)

-(*Al-Qur'ān* 20:17-18)

Yā-Hayyu, yā-Qayyūm!

Fallāhu khayr-ur-Rāziqīn!

Wallāhu dh-ul-Faḍl-il-'Aẓīm!

9888. BASHIR (كَتَبَ اللّٰهُ بَشِيرًا) was the Right Honorable Ṣābir's (كَتَبَ اللّٰهُ بَشِيرًا) cook.

The frenzied *faqīrs* gave a cry: “Ṣābir (كَتَبَ اللّٰهُ بَشِيرًا), there is water in your lintels!”

Yā-Hayyu, yā-Qayyūm!

9889. لَا أُشْرِكُ بِرَبِّي شَيْئًا *Lā ushriku bihī shay'an* (there is no partner

at all unto You) had hardly been said that it transcended:

اِنَّهُ كَانَ حَلِيْمًا غَفُوْرًا *Innahū kāna Halīmūn Ghafoor!* (Indeed, He is the Greatest Forbearing and Forgiver!)

اِنَّ اللّٰهَ بِالنَّاسِ لَرءُوفٌ الرَّحِيْمٌ *Inn-Allāha binnāsi la-Ra'ūf-ur-Raḥīm!* (Indeed, Allāh is Most Compassionate and Most Merciful to people!)

تَهْدِيْ بِهَا قَلْبِيْ وَتَجْمَعُ بِهَا اَمْرِيْ *Tahdī bihā qalbī wa tajma'u bihā amrī!* (Guide my heart and make me content with this!)

يَا قَاضِيَ الْاُمُوْرِ وَيَا شَافِيَ الصُّدُوْرِ *Yā Qāḍī al-'umūri wa yā shāfi as-Sudūri!* (O the Judge of the affairs and the Physician of the heart!)

Whatever happened took place as from Allāh the Almighty.

Whatever is happening is taking place as from Allāh the Almighty.

Whatever will happen will take place as from Allāh the Almighty.

To say this is the easiest, but to accept it is the most difficult.

The servant became *Muwahḥhad* (Unitarian) having accepted it, thus becoming free from *ghayriyyat* (otherness). The *Aḥad* (One) hid him in his sacred folds.

He who became free from *shirk* (ascribing someone to Allāh) became free from *ghayriyyat*.

Ghayriyyat is total *shirk*.

Yā-Ḥayyu, yā-Qayyūm!

9890. WHOEVER did anything did it under the pretext of the *Dīn* (Faith). And whoever became something became because of the *Dīn*.

The *Dīn* never accepted anyone who became something at the pretext of the *Dīn*. He became the means of evil only.

Yā-Ḥayyu, yā-Qayyūm!

9891. Not because of your deliberation but by predestination of my Destiny all the jobs are preformed.

Yā-Ḥayyu, yā-Qayyūm!

9892. (THE knowledge of) Medicine and speech are found in everyone. The fact of the matter is that not everyone is a physician or a speaker even though everyone is its claimant.

Yā-Ḥayyu, yā-Qayyūm!

9893. HAVING accepted You, never listen to anyone else. This is the routine practice of Your Honour that never changes.

Yā-Hayyu, yā-Qayyūm!

9894. DO NOT CLAIM any perfection. Your utmost perfection is عَبْدٌ مُذْنِبٌ ذَلِيلٌ 'abdun mudhribun dhalīlun (the downtrodden and sinful servant). And this perfection has no downfall.

Yā-Hayyu, yā-Qayyūm!

9895. UNTIL the heart is occupied (with remembrance), it is not happy.

Yā-Hayyu, yā-Qayyūm!

9896. THIS is an international centre for *Da'wah-o-Tablīgh Al-Islām* (invitation to and spread of Islam).

Having done all that we have, we make in the evening for home empty handed, leaving utensils upside down, saving nothing at all for the morrow, and breaking the morning *Tawakkaltu-al-Allāh* (Trust in Allāh the Almighty).

This is not indigence, rather it is the Grace of Allāh the Almighty.

Ittibā' (following) of the *Qurūn-i-Uoolā* (the Olden Time) is liked by Allāh the Almighty. Nobody refutes it.

Yā-Hayyu, yā-Qayyūm!

9897. LOOK FOR the helpless. If you are to give, give without asking. This is your best charity.

Not everyone is helpless, they are so-called helpless.

Yā-Hayyu, yā-Qayyūm!

9898. WE are never to refrain. Nor could we ever do. Nonetheless, may the light of the beautiful *dhikr* be everlasting. It is possible. The light of the beautiful *dhikr* burns to ashes all the forbidden.

Yā-Hayyu, yā-Qayyūm!

9899. THE heart becomes dirty by sins and enlightened by *dhikr* and *aṭā'at* (obedience).

All the forbidden acts storm in with the dirty acts. And the enlightenment is decorated with every light.

Every heart is dirty, full of the forbidden and occupied in jobs other than the Almighty Allāh's – except with the Will of Allāh the Almighty.

Expansion of the heart is within the Power of Allāh the Almighty. It is not at all within the reach of anyone else. When Allāh the Almighty so wishes, He opens the heart of anyone.

Recite سُورَةُ النَّاشِرِ *Sūrah Alam nashrah* (The Expansion); recite it again and again. And recite it in the state of absorption. It is an antidote for all dirty acts. *Mā shā' Allāh!*

Yā-Hayyu, yā-Qayyūm!





*Hādh-al-Ism-ul-‘Azamu wa
Ism-um-Murabbīnā wal-
Mustaghāthu lanā fi hādhihi
as-Silsilat-il-‘Āliyah!*

هَذَا الْإِسْمُ الْأَعْظَمُ وَاسْمٌ مُرَبِّينَا
وَالْمُسْتَعَاثُ لَنَا فِي هَذِهِ السَّلْسِلَةِ
الْعَالِيَةِ

(This is the Great Name and our Great Benefactor. And it is a listener to the complaints of our Exalted Lineage!)

Ghunyat-ut-Ṭālibīn has narrated the excellence of *Yā-Ḥayyu, yā-Qayyūm* in the account of the Queen of *Sabā*’ thus: (Ḥaḍrat Sulayman or Solomon عَلَيْهِ السَّلَامُ said, “O the Chiefs! Who is amongst you to bring to me the (Queen Bilquis’s) throne before she actually surrenders and comes here. She is not at this moment in time *Halāl* (lawful) to me.”

One of the *‘Ifrīt* named ‘Amro who was most frightening and harsh tempered of the jinns said to Ḥaḍrat Sulayman عَلَيْهِ السَّلَامُ, “I will bring it over before you rise from your place i.e. before the session (which usually lasted until noon time, dispensing the judicial reviews) is over. Indeed, I have the power to raise it and trust me over this (i.e. I will not touch the diamonds, pearls, sapphire, gold and silver in it).”

This *‘Ifrīt* was so powerful that his step was as large as his sight. Accordingly, he told Ḥaḍrat Sulayman عَلَيْهِ السَّلَامُ that he took in the measures of his sight and that he would bring along the throne to him (before the royal court would arise). Ḥaḍrat Sulayman عَلَيْهِ السَّلَامُ said, “I want it even before that.” At this a man with the knowledge from the Almighty Allāh’s Book i.e. he knew the Great Name (*Yā-Ḥayyu, yā-Qayyūm!* They are two Names *Yā-Ḥayyu* and *yā-Qayyūm*), spoke, “I will pray to my Lord, concentrate my attention unto Him, read my Lord’s Book carefully, and I will bring this throne over to you in the blinking of the eye. He was Āsif bin Barkhiyā bin Sha’ya and his mother’s name, Bāṭūra. He belonged to Bani Israel and knew *Ism-i-‘Azam* (the Great Name).

When he said that he would bring along the Queen Bilquis’s

throne to him before his eye could form the image of an object he was seeing (that is, before the blinking of an eye). At this Ḥaḍrat Sulayman عَلَيْهِ السَّلَامُ said, “If you could do that i.e. bring it over, you would surpass all. However, if you could not, you would put me to shame amongst the jinns whose and the men folk’s as well I am the chief.” (Hearing this) Asif stood up, performed the ablution and went in to prostration, invoking the Lord and His Names *Yā-Hayyu, yā-Qayyūm!*

It is narrated of Ḥaḍrat Ali Al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ, saying it no doubt, “This is the same *Ism-i-‘Azam* (Great Name) if incanted, asking for something of Him, He accepts it. When one begs for something in lieu of this Name, He certainly grants it. He is *Yā-Hayyu, yā-Qayyūm! Yā Dhal Jalāl-i-Wal-Ikrām* (the Majestic, the Honoured).”

The narrator went on: “Thus the Bilquis’s throne disappeared beneath the earth until it reappeared by Ḥaḍrat Sulayman’s عَلَيْهِ السَّلَامُ Chair where he sat with both his feet on.”

-(*Ghunyat-ul-Tālibin/Kūāb Al-‘Amal Bis-Sunnah V1, PP 919-920*)

It is narrated of Ḥaḍrat Ali bin Abu Talib رَضِيَ اللَّهُ عَنْهُ: “When the Battle of Badr was fought, for a while I came running to the outer echelon of the battlefield in order to see what the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was doing. When I arrived, I saw the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in prostration, incanting, ‘*Yā-Hayyu, yā-Qayyūm!*’ He was not saying anything more than that. I went back to the battlefield and then returned. I saw him saying continuously the same in prostration (i.e. *Yā-Hayyu, yā-Qayyūm!*) until Allāh the Almighty granted us the victory.”

Yā-Hayyu, yā-Qayyūm! Lā ilaha illā anta!
(O the Living, O the Lasting! There is none except You!)

Ḥaḍrat Kitāni رَضِيَ اللَّهُ عَنْهُ has narrated seeing the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his dream: “I beseeched, ‘O the Sire! Pray for me that Allāh the Almighty may not deaden my heart.’

“He said, ‘Recite daily *Yā-Hayyu, yā-Qayyūm! Lā ilāha illā anta* forty times!’”

It is a great formula. There is no doubt in its authenticity. The life of heart is correct and in accordance with the *Shari’ah*. This dream also points in the direction of good and a glad tidings. As to limiting it to the number of forty, there is no consequence. If this number is not recited essentially, recite as much as can possibly be done.

-*Al-'Itisām Lishātibī*
-*Kitāb Al-'Amal Bi-Sunnah V1, P 291*
Yā-Ḥayyu, yā-Qayyūm!

9900. SUBMISSION invokes submission.
This is the eternal routine of the Providence.
Yā-Ḥayyu, yā-Qayyūm!

9901. WHOEVER regarded Him as the *Qāḍī al-Umūr* (the Judge/Dispenser of Deeds) had all his affairs entrusted to Him. And when He was invoked as *Shāfi aṣ-Ṣudūr* (the Healer of Hearts), he got delivered of all ailments.
Yā-Ḥayyu, yā-Qayyūm!

9902. *NŪR* (LIGHT) is inside as also the darkness (i.e. dirt).
Yā-Ḥayyu, yā-Qayyūm!

9903. NO way at all the state is devoid of mercy. There is mercy, through and through, in the lap of the state.
The servant is tied to destiny. He is hopeful of mercy because of Your grace alone.
Yā-Ḥayyu, yā-Qayyūm!

9904. THERE are two great evils: *Fitnat-ul-Māl* (the Evil of Wealth) and *Fitnat-ul-Qabr* (the Evil of Grave). The Evil of Wealth is responsible for the Evil of Grave.
Yā-Ḥayyu, yā-Qayyūm!

9905. THE account of determination is most liked by Allāh the Almighty; it is unique and on the top of the list of all accounts, surpassing each account.
Determination puts the Universe to wonder when it begins to demonstrate and manifest exemplary feats in the field of truth and falsehood. Even the opposition appreciates, and the angels are surprised.
Yā-Ḥayyu, yā-Qayyūm!

9906. CONTINUOUS *DHIKR*:
When the self, the Satan, the devils' companions and the whispering self are all rounded up, this scene in the field is worth watching. When there is no hope remaining and all signs of retreat

are obvious, hopelessly they put their hands up and are compelled to surrender.

Yā-Ḥayyu, yā-Qayyūm!

9907. WHEN *Rūḥ* (Spirit) met the *Arwāḥ* (pl. for *Rūḥ*, Spirits), it smiled, hopelessness and worry disappeared.

No doubt the spirit is *Sultān* of the World of Hearts.

The remaining is all other than Allāh the Almighty. And the others than Allāh the Almighty are alien.

Yā-Ḥayyu, yā-Qayyūm!

9908. AYE, that fiend has put everyone to worry. If we do not make him worry, what are the stage and usefulness.

Yā-Ḥayyu, yā-Qayyūm!

9909. UNTIL the spirit is completely undefiled from the cursed, it is called *junb* (defiled). And in the state of *junb*, the *ṣalāḥ* cannot be performed.

Yā-Ḥayyu, yā-Qayyūm!

Bismillā-hir Raḥmā-nir Raḥīm!

*Tamma nūruka fahadayta
falak-al-ḥamdu 'azuma
ḥilmuka fa 'afota falk-al-ḥamdu
wa basatat yaduka fa 'aṭayta
falak-al-ḥamdu rabbanā
wajhuka akram-ul-wujūhi! Wa
jāhuka 'azam-ul-jāhi wa
'aṭiyyatuka afdal-ul-'aṭiyyati
wa ahna'uha tuṭā'u rabbanā wa
tashkuru wa tu 'sā rabbanā
fataghfiru wa tuḥib-ul-muḍtarra
wa takshif-uḍ-ḍurra wa tashf-is-*

*siqama wa taghfir-udh-dhanba
wa taqbal-uttawbata wa la yahzi
bi a'ala'ika aḥadun wa la
yablughu midḥataka qawlu
qā'ilin!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَمَّ نُورُكَ فَهَدَيْتَ فَلَاكَ
الْحَمْدُ عَظْمٌ حِلْمُكَ فَعَفَوْتَ
فَلَاكَ الْحَمْدُ فَبَسَطْتَ يَدَكَ
فَاعْطَيْتَ فَلَاكَ الْحَمْدُ رَبَّنَا
وَجْهَكَ أَكْرَمَ الْوُجُوهِ وَجَاهَكَ
أَعْظَمَ الْجَاهِ وَعَظِيمُكَ أَفْضَلُ
الْعَظِيمَةِ وَأَهْنَأُهَا تُطَاعُ رَبَّنَا
فَتَشْكُرُ وَتُعْصِي رَبَّنَا فَتَغْفِرُ
وَتُجِيبُ الْمُضْطَرَّ وَتَكْشِفُ الصُّرَّةَ
وَتَشْفِي السَّقَمَ وَتَغْفِرُ الذَّنْبَ
وَتَقْبَلُ التَّوْبَةَ وَلَا يَحْزِي بِالْأَنْكِ
أَحَدٌ وَلَا يَلْبِغُ مِدْحَتَكَ قَوْلُ
قَائِلٍ

(Your *nūr* (light) is perfect. You guided us, and all praise is for You Who are Forbearing and Forgiving. All praise is for You. Your powerful hand is bountiful (with prizes) and You make grants. All praise is for You. O our Lord! Your Being is Most Exalted and Your grandeur Most superior of all. And Your bestowal is the best and most pleasant of all. You are obeyed and, O our Lord, You accept gratitude and forgive when You are disobeyed. You listen to plaint of the restless, cast away the pain and cure the sick and forgive the sin. And You accede to repentance. No one can repay Your bounties and nobody's speech can ever encompass Your praise.)

Ḥaḍrat Farat bin Sulaymān رَضْوَابِدِيكِي has narrated Ḥaḍrat Ali رَضْوَابِدِيكِي, saying: "Is there any one among you who cannot stand to say four *raka'at* (units of prayer) wherein he recites the prayer that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to i.e. *tamma nūruka ...*"

-(*Majma' az-Zawā'id wa Munba' al-Fawā'id/Kitāb Al-'Amal Bis-Sunnah V4, PP126-127*)

9910. الْإِنْسَانُ عَيْنُ الْوُجُودِ *AL-INSĀNU 'AIN AL-WUJŪD* (the human being is witness to Presence).

وَالسَّبَبُ فِي كُلِّ مَوْجُودٍ *Was-sababi fi kulli moujūd* (and he is the cause of everything present).

الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ *Al-insānu sirrī wa anā sirruhū* (the human being is My secret and I am his).

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا *Rabbanā mā khalaqta hādhā bātīlā* (O our Lord! You have not created this for nothing).

Yā-Ḥayyu, yā-Qayyūm!

9911. ADDRESS to the soul, the Satan, the devils' companions and the whispering self: You are the Almighty Allāh's creation. Allāh the Almighty have also created you. Stay wherever you like, subservient to the command of Allāh the Almighty. Do not be disobedient.

Disobedience of anyone at all cannot be ignored; what to say if it is to him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Truthfully, you are our benefactor as also the supporter. Whatever we learnt we did so because of you. You alone encouraged and misled (us) to bad and shameful deeds. Otherwise, we were the bearer of the Almighty Allāh's spirit, the pure and holy.

As you think over this, as the secrets will unravel.

Yā-Ḥayyu, yā-Qayyūm!

9912. THE door of repentance opens only having become remorseful of sins. And repentance is a good deed through and through.

Yā-Ḥayyu, yā-Qayyūm!

9913. DESCENT of enlightenment and graces is encouraging for the renaissance of Faith, free from mirage and deception.

Yā-Ḥayyu, yā-Qayyūm!

9914. EFFORT is a struggle.

Means is hopeful of *kun fayakūn* ('Be!' And it is done).

Effort is a defective understanding.

Means is a peaceful cause.

Effort is human nature.

Means is the power of destiny.

Means from anywhere at all is not ignored.

The best means is the good intention.

And Allāh the Almighty accompanies the good intention, and so does the Almighty Allāh's Beloved ﷺ too.

When effort joins the means, it triumphs.

Mā shā' Allāh! Yā-Ḥayyu, yā-Qayyūm!

9915. *KARĪM* (Generous) is the one who does not let the mendicant, having begged him once, go unheeded, rather satiates him to go to no one else.

Yā-Ḥayyu, yā-Qayyūm!

9916. AS the model as the commentator. And the commentators do not make concessions to anyone. They say a spade a spade, one eyed to one eyed and blind to the blind.

Yā-Ḥayyu, yā-Qayyūm!

9917. THERE is crookedness in the dog's tail; it is not straight.

Yā-Ḥayyu, yā-Qayyūm!

9918. THE species are born of species.

This is the explanation of 'members of the same species'.

Yā-Ḥayyu, yā-Qayyūm!

9919. CONTROLLING the anger is not your or my job. It is the most selected and potent drink.

The tummy of the one who drinks the anger is filled with the light of Faith.

Yā-Ḥayyu, yā-Qayyūm!

9920. THE remainder always remains, may they be good or bad deeds.

Yā-Ḥayyu, yā-Qayyūm!

9921. O MY MASTER ﷺ, may my soul be sacrificed for you! The dust particles of your feet are as if the flower for my heart. May they ever live, sweet smelling, never fading and never crumbling!

Yā-Ḥayyu, yā-Qayyūm!

9922. THE job is never incomplete and continuity never-ending. They both continue. They both are the aims of life, the fulfilling aim, and means of high stages.

Yā-Ḥayyu, yā-Qayyūm!

9923. HAVING been absorbed in love the 'being' met the Being; they embraced souls together. The separation ended and the distinction of you and me disappeared. It is termed as *waṣl* (meeting) in the field of *Ṭarīqat*.

Yā-Ḥayyu, yā-Qayyūm!

9924. WHEN *dhākir* (the remembrancer), *dhikr* (remembrance) and the *madhkūr* (the remembered) became one, it was termed as *waṣal*.

Yā-Ḥayyu, yā-Qayyūm!

9925. DURING *waṣl* there are secrets and bestowals that cannot be put down in writing by any means. The inward curtain remains drawn, no one daring to pull it down.

There is no punitive decree if the curtain is there. When it is torn open, however, it is liable to punishment.

Yā-Hayyu, yā-Qayyūm!
Fallāhu khayr-ur-Rāziqīn!
Wallāhu dh-ul-Faql-il-'Aẓīm!

9926. EVERYTHING belongs to Him and He pervades in everything.

He who does not know this as it were does not know anything.

Yā-Hayyu, yā-Qayyūm!

9927. WHOEVER saw Him, saw only in subtle curtains just as the essence is in flower.

Yā-Hayyu, yā-Qayyūm!

9928. SUBTLENESS has no shape or form just as air has none.

Yā-Hayyu, yā-Qayyūm!

9929. GRACES after censor is the eternal routine that never changes.

Yā-Hayyu, yā-Qayyūm!

9930. YOUR graces and rewards are unlimited. If You so grant them, You would forgive the whole world. If You were to take to task, You would at the slightest omission.

You are independent and Bountiful. You are Independent, but Sustainer too.

Yā-Hayyu, yā-Qayyūm!

9931. سُبْحَانَ رَبِّيَ ذِي الْفَضْلِ الْعَظِيمِ *Subhāna rabbi dhil faqlil-'aẓīm*
(Glory be to my Lord Who is the Gracious and the Great).

Perseverance at this *Dhikrullah* is means of the complete and the great grace.

Yā-Hayyu, yā-Qayyūm!

9932. THE servant is busy watching the sight of the organization of Your Nature, and You are watching the servant.

اللَّهُ

*Allāhummaḥ al Fī qalbī nūra-
n-wa fi baṣarī nūra-n-wa
fi sam'ī nūra-n-wa 'an-
yyamīnī nūra-n-wa 'an-
yyasārī nūra-n-wa
fawqī nūra-n-wa taḥtī*

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي
بَصَرِي نُورًا وَفِي سَمْعِي نُورًا
وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي
نُورًا وَفَوْقِي نُورًا

*nūra-n-wa imāmī nūra-n-w-
wa khalfī nūra-n-waj' allī
nūran fī lisānī nūra-n-wa fi
'aṣabī nūra-n-wa fi laḥmī
nūra-n-wa fi damī nūra-
n-wa fi sha'rī nūra-n-wa
fi basharī nūra-n-waj' allī
nafsī nūra-n-wa aa'zamī
nūran. Allāhumma a'atīnī
nūran!*

وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَ
خَلْفِي نُورًا وَاجْعَلْ لِي نُورًا فِي
لِسَانِي نُورًا وَفِي عَصَبِي نُورًا وَ
فِي لَحْمِي نُورًا وَفِي دَمِي نُورًا
وَفِي شَعْرِي نُورًا وَفِي بَشَرِي
نُورًا وَاجْعَلْ لِي نَفْسِي نُورًا وَ
اعْظِمْ لِي نُورًا اللَّهُمَّ اعْظِمْنِي نُورًا

(O Allāh the Almighty! Fill in with light my heart, my eye, my ear, my right, my left, up above me, beneath me, my front, my rear, and my self completely, my tongue, my muscles, my flesh, my blood, my hair, my skin, and make the *nūr* (light) most excellent for me. O Allāh the Almighty! Grant me the light!)

-(Kitāb Al-'Amal Bis-Sunnah VI, P 1068)

Yā-Ḥayyu, yā-Qayyūm!

9933. WHEN the being began to manifest the (Divine) qualities, it became demonstrative of both the apparent and the manifest.

Yā-Ḥayyu, yā-Qayyūm!

9934. *اللَّهُ مَعِيَ ALLĀHU MA'Ī* (Allāh is with me)!

The Stages of Presence:

The Sovereign Names of the Divine Presence – *Yā-Ḥayyu, yā-Qayyūm! Yā Dhal ḥalāl-i-Wal-Ikrām.*

Where there is Allāh the Almighty there is the whole world, the Archangels Gabriel, Michael, Israphael, all the creatures of Allāh the Sustainer of the Worlds and so also the orderlies in the order of their ranks.

Every power at work in the physical body is subservient to the Command of Allāh the Almighty, the Great. Nobody is

headstrong. Without His intention no creature has any power to do anything.

He may or may not be visible, nay He cannot be visible, though He is inside.

He is pleased at a good deed or hearing of one, and displeased at the bad.

Yā-Hayyu, yā-Qayyūm!

Ḥadrat Ans رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم, reciting the following Verse: “He is the Lord of Righteousness and the Lord of Forgiveness - *Al-Qur’ān* 74:54)”

He صلى الله عليه وسلم continued: “Your Sustainer has said that He has the ability to save people from ascribing anyone a partner to Him. And whoever saves himself from this, He is able to forgive him.”

- (*Tirmidhi/Mishkāt Sharīf* V1, P395, No. 2227)

Ḥadrat Abu Huraira رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم, saying: “Whoever meets Allāh the Almighty in a state that he does not recognise anyone equal to Him (i.e. does not ascribe a partner unto Him), Allāh the Almighty will forgive his sins even though they amount to a mountain.”

- (*Baihaqī/Mishkāt Sharīf* V1, P397, No. 2238)

9935. A MAN does not let his wife’s harshness and ill manners bear on him, rather forgets about taking it as her habit. However, he does not tolerate her bringing any unlawful man close to her.

Yā-Hayyu, yā-Qayyūm!

9936. THE power of Your *dhikr* is the greatest and the highest of all.

Yā-Hayyu, yā-Qayyūm!

9937. YOUR rule encompasses everything of the Universe. Every creature is downtrodden, helpless, subservient to the Command, bowed down and prostrating in Your presence.

Yā-Hayyu, yā-Qayyūm!

9938. WHAT an excellence of the charity! It is most effective, renders the defiled the pure and sanctifies in no time that what can never be clean.

Yā-Hayyu, yā-Qayyūm!

9939. WE are the ones who have no moral character at all.

Yā-Hayyu, yā-Qayyūm!

9940. THE gains of the Faith (gifts) are set aside and meant for Allāh the Almighty only. In actual fact and contrivewise, they are spent on the worldly jobs.

Yā-Hayyu, yā-Qayyūm!

9941. LIVELIHOOD reaches every creature from Allāh the Sustainer, independent of your struggle. Never worry at all. May worry of livelihood never interfere in your stage!

Yā-Hayyu, yā-Qayyūm!

9942. STILL waiting for some descent (i.e. bestowal).

Yā-Hayyu, yā-Qayyūm!

9943. THERE are two kinds in the world: the highest of all and the lowest of all.

Yā-Hayyu, yā-Qayyūm!

9944. EVERY preacher of Allāh the Almighty offered the message in the simple and current of the time language.

Yā-Hayyu, yā-Qayyūm!

9945. IT is difficult to wake up the sleeping one. Likewise, it is difficult to put to sleep the waking one.

Yā-Hayyu, yā-Qayyūm!

The Beautiful Selection:

Hadrat Ans رضي الله عنه has reported the Holy Prophet صلوات الله عليه وآله وسلم, saying: “Salām is one of the Names of Allāh the Almighty which He has placed on the Earth. Therefore, spread this Name amongst you abundantly.”

- (*Al-Adab Al-Mufrad* by Imām Bukhāri, P146)

Hadrat ‘Ayesha رضي الله عنها has narrated the Holy Prophet صلوات الله عليه وآله وسلم, saying: “The Jews are jealous of nothing more than of you reciting *Assalāmu Alaykum* and *Āmīn*.”

- (*Al-Adab Al-Mufrad*, P146)

Ḥaḍrat ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ having been beseeched by a man: “O the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! What is the best kind of Islam. He replied, ‘It is to feed and greet with *Salām* the people you know and the people you do not know (i.e. to greet with *Salām* everyone, the known as also the unknown).”

- (Al-Adab Al-Mufrad, P149)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying: “I swear by Allāh the Almighty, Who holds my soul in His hand, that you will not enter the Heaven until you have rallied or cannot rally your Faith (i.e. you have not become the men of Faith) and until you love one another. Shall I not tell you that what if you take on would breed in love amongst you? And that is to spread *Salām* (amongst you).”

-(Sunan Ibn Mājah, P2620)

9946. YOUR predestination alone is my determination.

Your grace alone is my intuition.

I have no power to do anything whatever and You are *Qādir-il-Muqtadar* (Powerful of the powerful).

Yā-Ḥayyu, yā-Qayyūm!

9947. HOW would someone who does not understand the apparent understand the hidden. There is only a curtain between the apparent and the hidden. The apparent is contained in the hidden and the hidden in the apparent just as sugar in sugar cane and *ghee* in milk. One becomes knowledgeable of the hidden only having found the apparent.

The Universe is the interpreter of the reality of both the apparent and the hidden.

To Him belongs what is
In the heavens and on earth,
And all between them,
And all beneath the soil

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ
الْثَّرَى

-(Al-Qur’ān 20:6)

(طه : 6) -

9948. YOUR attention to the suppliant is the quality of Your

Being that the Universe is proud of.

Yā-Ḥayyu, yā-Qayyūm!

9949. PEOPLE come here (to acquire) *Dīn* (Faith).

What for has he to come here if he is not after the acquisition of the *Dīn*.

Yā-Ḥayyu, yā-Qayyūm!

9950. THERE is no educational institution where the pupils do not receive certificate.

The certificates of the hidden, some time as the repudiator and some time as a friend, change from place to place in accordance with the 'state'.

Yā-Ḥayyu, yā-Qayyūm!

9951. WHATEVER takes place does so during the (dark) curtains of night.

Hazīrat-ul-Quds (the Holy Place) is the gain of the sitting at night.

Yā-Ḥayyu, yā-Qayyūm!

9952. MY MASTER ﷺ, may my soul be sacrificed for him, is the leader of every stage of *Tarīqat* (Islamic Mysticism). *Tarīqat* accepts the stage that has in it the next step better than the one in the past, and likewise in the future.

The stage that incorporates neither satisfaction nor pleasure is incomplete, rather faulty.

What kind is the stage that cannot satisfy the pilgrim!

What is the stage that cannot stop from bad (practices)!

The stage that is dependent upon others is not called Divine. And there is no comfort in otherness.

Yā-Ḥayyu, yā-Qayyūm!

9953. اِيْمَانٌ بِاللّٰهِ *EĪMĀN BILLĀH* (Faith in Allāh the Almighty):

Anta Ilāhi lā ilāha illā anta!

أَنْتَ اِلهِيْ لَا اِلهَ اِلَّا أَنْتَ

(You alone are Allāh except Who there is none worthy of worship.)

Or

Lā ilāha ghayruka wa lā
howla wa lā quwwata
illā billāh!

لَا إِلَهَ غَيْرُكَ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(There is none worthy of worship except You. There is no power to do anything except with the Power of Allāh the Almighty.)

Tabarra' tu min ḥawli wa
quwwatī wasta'antu
biḥawhillāh wa quwwatihī!

تَبَرَّأْتُ مِنْ حَوْلِي وَقُوَّتِي
وَاسْتَعْنْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ

(I take leave off my means and power and I seek the Almighty Allāh's.)

Fainnaka taqdiru wa lā
aqdiru fata'lamu wa lā
a'lamu wa anta 'allām-ul-
ghuyūbi mā shā' Allāhu kāna
wa mā lam yashā' lam
yakun!

فَأَنْتَ تَقْدِرُ وَلَا أَقْدِرُ فَتَعْلَمُ
وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ
الْغُيُوبِ مَا شَاءَ اللَّهُ كَانَ وَمَا
لَمْ يَشَأْ لَمْ يَكُنْ

(For You have the power and I have none. You have the knowledge and I have none. You are aware of the hidden. It happens what Allāh wills. It does not happen until He wills.)

Yā-Ḥayyu, yā-Qayyūm!

9954. A MAN was created from the man. A man introduced Allāh the Almighty to the man. Had there been no man, there would have been nothing. Satan is the repudiator of man.

Yā-Ḥayyu, yā-Qayyūm!

9955. THERE is neither the court nor representation. He is all to Himself.

Yā-Ḥayyu, yā-Qayyūm!

9956. HAQ (THE TRUTH) having met the Truth became Anal-Ḥaq (I am the Truth).

The Truth is the ruler and false, the ruled.

Yā-Ḥayyu, yā-Qayyūm!

9957. INVENTION was your innovation. The useless took sway and you are not sensitive to it.

Yā-Ḥayyu, yā-Qayyūm!

9958. HE clung to the forbidden and the foul in as much he forgot about everything else having been totally occupied in it.

Dīn (Faith) was your goal that you lost.

Yā-Ḥayyu, yā-Qayyūm!

9959. YOU do not tire of saying *ma'i ma'i* (the wine). Do you know what is meant by *ma'i* (the wine)? When a true Muslim followed the determination to reach Allāh the Almighty, he was called a *Mo'min* (a true Muslim). What else is called *ma'i*?

Tell if one has really drunk it. You keep on harping the same old talks, the heresy. Whoever drank it was bucked up by *Ṭarīqat*, became pride inspiring chapter of the *Account of Irm*, and history never forgot him, rather kept him alive from moment to moment.

An account of determination is the account of Allāh the Almighty Who never lets it to be razed, rather honours it with an eternal life and favours to keep it alive like the living ones. Thousands of years have gone past, or shall pass, but the account of determination is exactly the same.

Having drunk it we lived in the desolation, intoxicated, frenzied, severed relationship with the self and the strangers. The state of *Hū* prevailed.

We accepted neither the gifts nor the charities. Whatever was received was distributed amongst the poverty stricken. When we returned at night to rest, nothing at all was spared, and awaited the morning *Tawakkaltu-al-Allāh* (with trust in Allāh the Almighty).

This was your goal that you have lost sight of.

The earthly, the celestial and the fiery creatures were the aides. Were there any hurdles, they informed about it intuitively. This intuition was regarded as bestowal from Allāh the Almighty, did not complain about the Divine Wisdom, rather regarding it as if from Allāh the Almighty remained content, kept the composure in all circumstances and never faltered. And we lived in the state well wished by the dead. Living and dying in this state is enviable, indeed.

Yā-Ḥayyu, yā-Qayyūm!

9960. DROWNING in the river the desires, one and all, having been ground in the mortar and sieved first, leaving no sign behind, is called epistemologically *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mūtū qabla an*

As you think over this, as the secrets will unravel.

Yā-Ḥayyu, yā-Qayyūm!

9912. THE door of repentance opens only having become remorseful of sins. And repentance is a good deed through and through.

Yā-Ḥayyu, yā-Qayyūm!

9913. DESCENT of enlightenment and graces is encouraging for the renaissance of Faith, free from mirage and deception.

Yā-Ḥayyu, yā-Qayyūm!

9914. EFFORT is a struggle.

Means is hopeful of *kun fayakūn* ('Be!' And it is done).

Effort is a defective understanding.

Means is a peaceful cause.

Effort is human nature.

Means is the power of destiny.

Means from anywhere at all is not ignored.

The best means is the good intention.

And Allāh the Almighty accompanies the good intention, and so does the Almighty Allāh's Beloved ﷺ too.

When effort joins the means, it triumphs.

Mā shā' Allāh! Yā-Ḥayyu, yā-Qayyūm!

9915. *KARĪM* (Generous) is the one who does not let the mendicant, having begged him once, go unheeded, rather satiates him to go to no one else.

Yā-Ḥayyu, yā-Qayyūm!

9916. AS the model as the commentator. And the commentators do not make concessions to anyone. They say a spade a spade, one eyed to one eyed and blind to the blind.

Yā-Ḥayyu, yā-Qayyūm!

9917. THERE is crookedness in the dog's tail; it is not straight.

Yā-Ḥayyu, yā-Qayyūm!

9918. THE species are born of species.

the Almighty and only.

The spirit that had never smiled had a hearty laugh. The enemies were stunned. They sobbed and wept most bitterly as though they were drowned. The determination spoke: "They were to meet this fate after all."

Yā-Ḥayyu, yā-Qayyūm!

9962. FAILURE of *Khānqāhī Nizām* (Organisation of Sanctuaries) renders everything unsuccessful.

Yā-Ḥayyu, yā-Qayyūm!

9963. YOU harp on *Tawhīd* and *Tawhīd*. Do you know what is and who *Muwahhīd* is? He is the *Muwahhīd* who does not object to any of the wisdom of the All-Powerful; rather he accepts it with a smile. Nothing of the Wise is empty of wisdom; it is rather perfect wisdom.

Whoever accepts it with sincerity of heart is called *Muwahhīd*. Who else is *Muwahhīd*? *Tawhīd* said: "You spoke the truth!"

He is *Muwahhīd* who sees, hears, knows, but does not say anything against the Wisdom of the All-Powerful. This alone is the best as also the most difficult journey. Remember by heart the account of *Tawhīd* of Ḥaḍrat Khīḍar عليه السلام and Ḥaḍrat Mūsā عليه السلام. The followers of *Tarīqat* call it *Tawhīd*.

Yā-Ḥayyu, yā-Qayyūm!

9964. WHAT a change of weather! It is 29th September today, but the cuckoo has not gone back. It is commonly said: "In August, she go must!"

Yā-Ḥayyu, yā-Qayyūm!

9965. CROW is the sanitary inspector of every house.

Yā-Ḥayyu, yā-Qayyūm!

9966. YOU have not even a single example with you. The practice of knowledge came to be known by example only. You should have piles of examples with you!

The *Dīn* (Faith) spread through example. Example alone is the soul of the *Dīn*. Had there been no example what soul would the *Dīn* have? Example alone honoured the *Dīn*. You have the *Dīn*, but you have not the example.

The conjurer presented an example only. And no one refutes the example.

Your knowledge is in search of example, satisfied only having found it and no other way. The example may be sometime from Abu Bakr Siddique *Akbar* (the Great) رَضِيَ اللهُ عَنْهُ، sometime from 'Umar Farūq *'Azam* (the Honourable) رَضِيَ اللهُ عَنْهُ، sometime from 'Uthman bin 'Affan *Ghani* (the Generous) رَضِيَ اللهُ عَنْهُ and sometime from Ali ibn Abi Talib *Haider Karrār* (the Powerful) رَضِيَ اللهُ عَنْهُ.

The example (personified) was found sometime at Kalyar, sometime at Panipat, sometime with the *Sālik* (Pilgrim), and sometime with the *Majdhūb* (the Abstracted). They maintained the honour of the *Dīn* in all circumstances and in every era, never letting it fall. It (the example) always remained the guardian of the *Dīn*.

Example is the gardener for watering the *Dīn*, never letting it dry, thus bringing spring to the *Dīn*, colour and taste in the fruit and flower.

Present the example. The example is waiting anxiously for your example for a period of time.

Yā-Hayyu, yā-Qayyūm!

9967. HAVING found the example everything was found. Everything was understood by example alone.

Yā-Hayyu, yā-Qayyūm!

9968. KNOWLEDGE is dependent upon practice and practice on example. The knowledge alone does not bear any fruit; it remains thirsty (wanting).

When knowledge became indignant, it embraced the practice and completed the example to an end.

The most difficult character-trait in the dossier of the Character-traits of Prophecy is, in actual fact, the easiest one..

The highest quality of perfection of Character-traits of Prophecy is to wipe out the forbidden completely.

Yā-Hayyu, yā-Qayyūm!

9969. *KITĀB AL-'AMAL BIS-SUNNAH* is the most pride inspiring book of Islam, the each page of which is interpreter of the revival of the *Dīn*, and came in to being for the first time in history.

Yā-Hayyu, yā-Qayyūm!

9970. THE first word is the soul of every (other) word. Because of the first word alone do all other words descend.

The word never lives alone. It lives having set up the world of words. This alone is its grandeur and this alone is its excellence.

Whoever saw it saw it in the light of the word. And whoever found it found it because of blessing of the word.

The word is the climax of the *Dīn* and the word alone is the honour of the *Dīn*.

Yā-Hayyu, yā-Qayyūm!

9971. REMAINING present in your presence are the foundations of servanthship and the ultimate limit of graces.

Yā-Hayyu, yā-Qayyūm!

9972. THE majesty of your love forgave no one.

Yā-Hayyu, yā-Qayyūm! Bi

Raḥmatika astaghīthu anā

‘abdun mudhnibun Dhalīlun

wa anta Rabbi Dhul Jalāli wal

Ikrāmi Fa’fu ‘anni fainnaka

‘afuwzun Karīmun yā ‘Azīm-

al’afwi yā Khayr-an-Naṣīr

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ

أَسْتَغِيْثُ أَنْ عَبْدٌ مُذْنِبٌ ذَلِيْلٌ وَ

أَنْتَ رَبِّيْ ذُو الْجَلَالِ وَالْاِكْرَامِ

فَاعْفُ عَنِّيْ فَأَنْتَ عَفُوٌّ كَرِيْمٌ يَا

عَظِيْمُ الْعَفْوِ يَا خَيْرَ النَّصِيْرِ

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me for You are the Most Munificent Forgiver. O the Exalted Forgiver. O the Best Helper! *Āmīn!*)

Yā-Hayyu, yā-Qayyūm!

9973. YOUR love spared no one of any use; rather absorbed and occupied him in Your jobs.

Yā-Hayyu, yā-Qayyūm!

9974. ADDRESS TO THE SELF:

You have never been satiated. You never had your tummy filled so much that you did not even spare the shroud.

Yā-Hayyu, yā-Qayyūm!

9975. YOU set out in search of the *Dīn* (Faith). The world

swallowed you up.

Yā-Ḥayyu, yā-Qayyūm!

9976. YOU do not tire of calling ‘*bāṭin, bāṭin* (the inward)’ and ‘the inward’. Do you know what ‘the inward’ is? ‘The inward’ is like my mother’s petticoat. One can neither expose nor show it. And this is final!

Yā-Ḥayyu, yā-Qayyūm!

Ḥadhrat Abu Huraira رضي الله عنه narrated having remembered two things (that two kinds of knowledge) of the Holy Prophet صلى الله عليه وسلم, saying: “I have spread one of the two (that is the apparent knowledge). And if I state the other (that is ‘the hidden’ knowledge), my throat would be cut off.” –(Bukhāri)

9977. EVERYTHING dwells in the physical body. Hiding it is a miracle of servitude.

Yā-Ḥayyu, yā-Qayyūm!

9978. *يَا اللَّهُ يَا رَحْمَنُ يَا سَلَامُ يَا غَزِيْرُ يَا كَرِيْمُ* *YĀ-ALLĀHU yā Raḥmānu, yā-Salāmu, yā-‘Azīzu, yā-Karīm!* (O Allāh, O the Compassionate, O the Peaceful, O the Powerful, O the Gracious!) Having begged Him thus, there remains no need to ask anyone else.

Yā-Ḥayyu, yā-Qayyūm!

9979. *يَا فَتَّاحُ* *YĀ-FATTĀḤU:*

Yā-Mufattih al-Abwāb iftah abwāba raḥmatika wa faḍlik! *يَا مُفَتِّحَ الْأَبْوَابِ افْتَحْ أَبْوَابَ رَحْمَتِكَ وَفَضْلِكَ ط*

(O the Opener of the doors! Open the doors of Your blessing and grace!)

Yā-Ḥayyu, yā-Qayyūm!

9980. WHEN a servant gets entangled in unnecessary jobs, the journey loses its objective. The completed journey does bear the fruit. *Ḥaq! Ḥaq! Ḥaq! Hū! Hū! Hū!*

Yā-Ḥayyu, yā-Qayyūm!

9981. YOUR remembrance alone is the capital of the heart. Your remembrance only bred in Your remembrance. When Your remembrance flickered in the heart, everything smiled. Your

remembrance alone awakened the life, granting light. Having become satisfied, it became pleased and intoxicated. With Your remembrance alone the hearts are alive and throbbing.

Heedlessness is but abounding in worry and grief.

Whoever remembered You got graced, never deprived. He was useless, but became the instrument of sacred thoughts.

Because of Your remembrance the helpless were crowned, became polished, brilliant stars and planets.

Your remembrance alone granted life to every remembrance, never relenting. The first and the last, the apparent and the hidden are a tale of Your remembrance only.

Yā-Hayyu, yā-Qayyūm!

9982. AS old the practice as it is powerful.

A tiny sapling of half an inch became the (large) *Barh* (Bunyan) tree.

Yā-Hayyu, yā-Qayyūm!

9983. BECOME occupied like the end (accomplished) of the accomplisher.

Yā-Hayyu, yā-Qayyūm!

9984. WE are Muslims. Had we been *Mo'mins* (true Muslims), we would have been the certifiers of the following:

It is He Who sent

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ

Down Tranquility

Into the hearts of

○ الْمُؤْمِنِينَ

The Believers ...

-(الفتح : 4)

-(*Al-Qur'ān* 48:4)

9985. *اللَّهُ مَعِيَ ALLĀHU MA'Ī* (Allāh the Almighty is with me):

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ Allāhu Nur-us-Samāwāti wal-Ard! (Allāh is the Light of the Heavens and the Earth!)

Allāh the Almighty is the King and only. He resides inside you. Be aware and vigilant. He lives behind the curtain. And this alone is His Grandeur.

May I be sacrificed at Your cover! You are seated hidden behind hundreds of thousand curtains.

Yā-Hayyu, yā-Qayyūm!

9986. *AL-INSĀNU* 'Ain
al-wujūd was-sababi fi kulli
mawjūd!

الْإِنْسَانُ عَيْنُ الْوُجُودِ
وَالسَّبَبُ فِي كُلِّ مَوْجُودٍ

(The human being is a witness to Your Being. And You are the means of everybody's being.)

What else is called the climax of knowledge!

Yā-Hayyu, yā-Qayyūm!

9987. *TAWHĪD* (Unity of Godhead) said: "I did it, am doing and shall do!"

And none of the Commands of the Wise is free from wisdom; it amounts to total wisdom. It may be disliked apparently, but in reality it is completely liked.

Yā-Hayyu, yā-Qayyūm!

9988. WHEN thought was introduced to the *Rūḥ* (Spirit), it became an interpreter of the *Dīn* (Faith).

And when it (thought) became an assistant to the self, it grieved and displeased.

Because of thought only does one become fresh and pleased and because of thought only does one become worried and grieved.

Yā-Hayyu, yā-Qayyūm!

9989. THE drink of Your Name, O *Rabb-us-Samāwāti wal-Ard* (O the Sustainer of Heavens and the Earth), makes the Universe intoxicated and joyful. The intoxication of this joy is everlasting, never wearing off even if one tries hard; rather it pervades and continues for always.

Whoever, the lucky one, received the drink of Your Name became intoxicated straightaway after drinking.

One having drunk always said: "Have I drunk any?" (Allāh Allāh! I remember it much the same, never forgetting the word, 'How come I have drunk!' - (1942 CE)

Yā-Hayyu, yā-Qayyūm!

9990. NOT (any) book, but read your own!

(It will be said to him:

"Read thine own record. ...")

- (*Al-Qur'ān* 17:14)

اقْرَأْ كِتَابَكَ ط - (بنی اسرائیل: 14)

Yā-Hayyu, yā-Qayyūm!

9991. THE MANNERS of the spirit are royal and that of the soul, cunning.

The speech itself certifies whether they are royal or cunning.

Yā-Hayyu, yā-Qayyūm!

9992. THE HOLY QUR'ĀN is the source of knowledge and wisdom.

Yā-Hayyu, yā-Qayyūm!

9993. THE BESTOWAL is of Your grace and bestowal is a complete grace.

Yā-Hayyu, yā-Qayyūm!

9994. WHEN Your honour and highness, and awe and grandeur met together, the Nature became manifest.

Yā-Hayyu, yā-Qayyūm!

9995. NO shopkeeper gives away anything free to anyone at all; rather he charges his own price for everything.

Yā-Hayyu, yā-Qayyūm!

9996. THE physical exercise is the surety of good health.

The good health is an essence of physical exercise.

Yā-Hayyu, yā-Qayyūm!

9997. THE physician prescribes medicine for every disease. But some ailments are specific. (Their cure) is granted by only specialist physicians. (Some cures) are hidden in the heart.

Yā-Hayyu, yā-Qayyūm!

9998. YOU wander around with the begging bowl of love. Tell, if you would be able to drink it! Its drinker never comes to consciousness; rather he remains drunk.

Begging is the beggar's habit.

Granting is Your bestowal.

I came to drink; I cannot go back with the empty bowl.

Yā-Hayyu, yā-Qayyūm!

9999. EACH character trait of the characteristics of prophecy, wherever it prevails, causes pandemonium, *Allāh Allāh*,

Mā shā' Allāh!

Yā-Hayyu, yā-Qayyūm!

10000. I am everybody's well-wisher, and I pray for everyone. I have prayed for each and every visitor.

Yā-Hayyu, yā-Qayyūm!

10001. ECSTASY prevails at the talk of an ecstasy.

Yā-Hayyu, yā-Qayyūm!

10002. ALLĀH is the Sustainer of the Worlds, the Honoured, the Powerful, the Majestic, and the Beautiful.

The Beloved of Allāh is Mercy to the Worlds ﷺ.

The Almighty Allāh's book, the *Holy Qur'an*, is wise, gracious, glorious, and an ultimate (treasure of) knowledge and wisdom.

Alif Lām Mīm! Alif Lām Mīm Šād! Alif Lām Rā! Alif Lām Mīm Rā! Kāf Hā Yā 'Ain Šād! Ṭā-Hā! Ṭā Sīm Mīm! Ṭā-Sīm! Yā- Sīm! Šād! Hā-Mīm! 'Ain Sīm Qāf! Qāf! Nun!

Sayyidunā Kāf Hā Yā 'Ain Šād ﷺ

(Our Leader *Kāf Hā Yā 'Ain Šād* ﷺ.)

Imam Ibn Dahya رَضِيَ اللهُ عَنْهُ has counted this as one of his ﷺ blessed names.

– (Sharah Muwāhib al-Ladunya by Zarqāni V3, P141)

Therefore, the stage of *Qutubiyyat*, which Shaikh Al-Akbar Ibn Al-'Arabi رَضِيَ اللهُ عَنْهُ has described in his *Futūhāt-i-Makkiyyah*, Chapter 255, cannot come so easy to the *Qutūb* until he has not understood the meanings of *Ḥurūf-i-Muqattī'āt* (at the beginning of the *Qur'ānic Chapters*).

– (Al-yawāqūt wal-Ḥuwāhir/Asma' Al-Nabī Al-Karīm ﷺ V3, P1333, No. 858)

The sacred *Sunnah* of Your beloved ﷺ is perfect and complete. It is not dependent on anyone but You as it is the fountain of graces.

Yā-Hayyu, yā-Qayyūm!

10003. اَللّٰهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ *Allāhumma dhib 'annil-hamma wal-huzn* – O Allāh the Almighty! Cast away from me the worry and grief!

Šihāh Sittah (Six Books) are the complete *Dīn* (Faith).

Worry and grief are because of the refutation of the *Dīn*.

Censorship of the self is the best treatment. Therein lies in its lap complete guidance and grace. Mercy and blessing descend.

Yā-Hayyu, yā-Qayyūm!

10004. ONLY my master, may my soul be sacrificed for him ﷺ, is the fountainhead of enlightenments and mysteries.

Yā-Hayyu, yā-Qayyūm!

10005 *AL-MUFARRIḤU*

'anil makrūbīn! Al-marūhu

'anil maghmūmīn!

الْمُفَرِّجُ عَنِ الْمَكْرُوبِينَ ط

الْمَرْوُوحُ عَنِ الْمَغْمُومِينَ ط

(He rids off the ones suffering from discomfort and is Comforter of grief for the grief-stricken.) – (*Majma' Al-Zawā'id/Kitāb Al-'amal Bis-Sunnah V4, P44*)

Suffering and grief are not an affliction; becoming a mercy they are unfailing routine of the highness of stages.

Allāh the Almighty alone is *كَاشِفَ الْكَرْبِ وَ مُجِيبَ دُعَاءِ الْمُضْطَرِّينَ* *Kāshif Al-Karbi wa Muḥib ad-Du'ā-il-Muḍṭarrīn!* (Allāh the Almighty alone relaxes the hardships and is the Acceptor of supplications of the helpless.) – (*Majma' Al-Zawā'id/Kitāb Al-'Amal Bis-Sunnah V4, P44*).

Yā-Hayyu, yā-Qayyūm!

10006. THIS GRACIOUS VERSE is the soul of a true *Mo'min's Imān*. We have written it down many times over and so shall we keep doing.

God and His Angels

Send blessings on the Prophet:

O ye that believe!

Send ye blessings on him,

And salute him

With all respect.

– (*Al-Qur'an 33:56*)

اِنَّ اللّٰهَ وَاٰنۡجِلۡتَہٗ

يُصَلُّوۡنَ عَلٰی النَّبِیِّ ط

یَاۡۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا صَلُّوۡا

عَلِیْہِ وَاَسَلِّمُوۡا تَسْلِیۡمًا ۝

– (الاحزاب: 56)

Allāhumma Ṣalli wa Sallam

wa barik 'alā an-Nabī-il-

Ummū.

اللّٰهُمَّ صَلِّ وَسَلِّمْ وَ بَارِكْ

عَلٰی النَّبِیِّ الْاُمِّیِّ ط

(O Allāh the Almighty! Send Your blessings, salutations and graces unto the unlettered Prophet ﷺ.)

Yā-Hayyu, yā-Qayyūm!

10007. WHOEVER remembered you, in other words, remembered Me.

Yā-Hayyu, yā-Qayyūm!

10008. WHOEVER wishes to love Me must love My beloved
مَنْ لَمْ يَحِبِّكَ وَرَبِّكَ

Yā-Hayyu, yā-Qayyūm!

10009. *ṬARĪQAT* (Islamic Mysticism) is a shadow of the sacred life of my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him.

Yā-Hayyu, yā-Qayyūm!

*Inna Rabbi Halīmun Karīm!
Inna Rabbi 'Alīyy-ul-'Azīm!
Inna Rabbi Qawayy-ul-
'Azīz! Alla-humm-as-turnā
bi-satrik-al-jamīl!*

إِنَّ رَبِّي حَلِيمٌ كَرِيمٌ ط إِنَّ رَبِّي
عَلِيُّ الْعَظِيمِ ط إِنَّ رَبِّي قَوِيٌّ
الْعَزِيزُ ط اَللّٰهُمَّ اسْتَرْنَا بِسَتْرِكَ
الْجَمِيلِ ط

(My Rabb (Lord) is the Forbearing, the Generous! My Rabb is the Great, the Most High! My Rabb is the Strong, the Mighty! O Allah the Almighty cover me in the most holy folds!)

Yā-Hayyu, yā-Qayyūm!

10010. *Kullu shay'in lillāhi Rabbil 'Ālamīn!*
(Everything comes from Allāh the Almighty, the Lord of the Worlds!)

Do not waste anything at all!

Yā-Hayyu, yā-Qayyūm!

10011. PERFECTION of Belief in Allāh the Almighty:

*Allāhu Akbar! Allāhu Akbar!
Allāhu Akbar! Wā 'A'azzu wa
Ajallu wa 'Azamu mim mā akhāfu
wa aḥzaru. 'Azza jāruka wa Jalla
Thanā'uka wa Lāilāha Ghayruk!*

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَ
اَعَزُّ وَ اَجَلُّ وَاَعْظَمُ مِمَّا اَخَافُ
وَ اَحْذَرُ عَزَّ جَارُكَ وَ جَلَّ
تَنَاءُكَ وَ لَا اِلٰهَ غَيْرُكَ

(Allāh the Most Great! Allāh the Most Great! Allāh the

Most Great! (He is) the Honoured, the Majestic! He is the Most High. Why should I be scared and concerned when He, the Most High and Exalted in praise, is close to me! There is no god but You, O the Living, O the Lasting!

Yā-Hayyu, yā-Qayyūm!

10012. THE human being does not change. However, the heart does.

Yā-Hayyu, yā-Qayyūm!

10013. THE qualities do not change by change of attire.

Yā-Hayyu, yā-Qayyūm!

10014. HAD there been no intoxication, what were your tumbler and the drinks like!

Yā-Hayyu, yā-Qayyūm!

“Never will I suffer to be lost
The work of any of you,
Be he male or female.”

-(*Al-Qur’ān* 3:195)

آتَى لَأُضْيِعَ عَمَلٍ غَامِلٍ
مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى ۚ

- (آل عمران : 195)

Yā-Hayyu, yā-Qayyūm!

10015. THE complete absorption takes hold only having been free from total freedom, and not during any engagement. Whoever said anything said it during the state of absorption. And absorption alone is the means of every valuable task; so much that we saw the workmanship of the Artist.

There is the probability of defect in an innovation. The struggle remains on until the defect is removed; it rests only having cast it aside.

Yā-Hayyu, yā-Qayyūm!

10016. THE love wept bitterly, sobbing breathless.

Comforting by the beloved is a complete mercy, responsible for mercy here and the Hereafter.

Yā-Hayyu, yā-Qayyūm!

10017. WHEN Allāh the Almighty helps any thought to establish, no other thought can get in. One becomes completely

absorbed, body and soul. And this alone is the perfection of absorption. Epistemologically, it is called *Tām* (complete or perfect).

Yā-Hayyu, yā-Qayyūm!

10018. THE companions of the spiritual stock are aides to *sūlook* (pilgrimage) and *jadhb* (absorption), hanging in air.

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ *WAllāh A'lamu Bith-Thawāb!* (Allāh the Almighty knows best!)

Yā-Hayyu, yā-Qayyūm!

10019. EVERY creature is born of the mother. The mother is the demonstration of creation.

The light that is reflected in the mother is found in no other creature.

All of the Holy Prophets (peace be upon them all) were born of the mother.

The motherhood of the mother is demonstrative of *Rabbūbiyyat* (the nourishing function of the Lord). Had there been no *Hawwā* the Grandma there would have not been any creation. Only the Holy Prophet Adam عَلَيْهِ السَّلَامُ would have been present.

The attraction of the light that is there in the woman is found in nothing else.

Yā-Hayyu, yā-Qayyūm!

10020. THIS is the most delicious food. Do not rush with it. Let it cook under a low flame. It takes time to cook it. Wait with patience. Only whoever ate and digested it could tell its effect and properties; only ask him.

Yā-Hayyu, yā-Qayyūm!

10021. THE friend's praise is better liked than one's own.

One does not take to heart one's own insult. However, one does not forgive the friend's insult.

Yā-Hayyu, yā-Qayyūm!

10022. WHEN all four powers, the human, the spiritual, the angelic and the overpowering Divine strength became united, they were the means of power of the Faith.

Yā-Hayyu, yā-Qayyūm!

10023. ALLĀH the Almighty is *Rabb-ul-‘Ālamīn* (Lord of the Worlds).

My master ﷺ, may my soul be sacrificed for him, is *Raḥmat-ul-lil-‘Ālamīn* (Mercy to the Worlds).

Where there is *Rabb* (the Lord) there is *Raḥmah* (the mercy).

(60:المؤمن) – اللّهُمَّ قُلْتُ: ادْعُونِي أَسْتَجِبْ لَكُمْ – (المؤمن:40) O Allāh the Almighty! It is Your Command ‘Call Me; I will answer your (Prayer) – *Al-Qur‘ān* 40:60’.

..... إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ وَ إِنِّي أَسْأَلُكَ Indeed, You do not act against the promise. Therefore, I beseech You

Thus, you ask for, and you will be granted. Ask, and see it for yourself!

Yā-Ḥayyu, yā-Qayyūm!

10024. وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (AND HE has power over all things!)

Allāh the Almighty, the Majestic, the Honoured has said it time and again: “إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ط” (Indeed, Allāh the Almighty has power over all things!). Accordingly, He does what He wishes. There is no one to stop Him. Whatever He intends takes place straightaway, incurring no delay at all. And whatever he does not wish never comes to pass.

Yā-Ḥayyu, yā-Qayyūm!

10025. UNTIL wine and tumbler enter any sitting, it is insipid, wearing no colour at all. Rather, congestion prevails.

The wine and tumbler are the first chapter of the news of the (on-coming) Spring.

Yā-Ḥayyu, yā-Qayyūm!

10026. THE Faith was lacking; it was perfected with continuous *Durūd-o-Salām* (Salutations and Greetings on the Holy Prophet ﷺ).

Yā-Ḥayyu, yā-Qayyūm!

10027. YOUR court, *Yā Raḥmat(un)-lil-‘Ālamīn* (O the Mercy to the Worlds) ﷺ is always open indiscriminately to the general creatures, never closing. Your door is the key (opening) of mercy for the Universe. O my master, may my soul

be sacrificed for you, ﷺ! Nobody, not even a repudiator, ever returned empty handed from your court.

Yā-Hayyu, yā-Qayyūm!

10028. SUMMARY of hundreds of thousand pages: Your ﷺ beauty alone is the certifier of the Belief.

Yā-Hayyu, yā-Qayyūm!

10029. FOLLOWING of *Kitāb Al-‘Amal Bis-Sunnah* is a complete beauty. (That is, it is the praise and glory of Allāh the Almighty that is most liked by Allāh the Almighty.)

My master, may my soul be sacrificed for him ﷺ, is the manifestation of all beauty.

The Holy Prophet ﷺ is ordering, the true Muslim reciting the while. What else is the beauty?

Yā-Hayyu, yā-Qayyūm!

10030. THE UNIVERSE is desirous of your beauty. Your beauty is the source of all beauty.

Yā-Hayyu, yā-Qayyūm!

10031. THE search for your beauty changed myriads of hues.

At many a place were you manifest!

You showed what one had not seen at all.

When you made one cry, you did it most bitterly. Likewise, when you made one laugh, you did it profusely. And, most of all, when you made someone dance, you helped it endlessly.

Yā-Hayyu, yā-Qayyūm!

10032. INCLINATION to the other than is opposed to the *Dīn* (Faith).

And the world is the cursed and the corpse. How could it be related to it (the Faith).

Yā-Hayyu, yā-Qayyūm!

10033. THE nicest reward is an end to the extraneous thoughts, a solution to all the puzzles, as it were, desirer of your mercy only.

Yā-Hayyu, yā-Qayyūm!

10034. ABSORPTION, regardless of its state, remains engrossed, never falsifying. This alone is the decorum of absorption and this alone is the prominence of my lord, may my soul be sacrificed on him ﷺ. Thanks to him, many thanks and again and again, myriads of thanks continuously and for ever.

Yā-Hayyu, yā-Qayyūm!

10035. DO you know what is the shade of the black cloak of my lord, may my soul be sacrificed on him ﷺ, like? This colour is eternal, never fades away; nor can it ever be removed. It dyes every other colour in its own.

Yā-Hayyu, yā-Qayyūm!

10036. Having discovered the truth (*gal*), one became the mad (*pagal, pa* meaning discovery of and *gal* meaning the truth; in other words the discoverer of the truth).

Yā-Hayyu, yā-Qayyūm!

10037. THERE is no flinching of the lion's feet. There is such a dignity that wherever he puts his foot, it never wavers.

10038. THE heart says: "This heart is not capable of the standard of his ﷺ love, it is faulty, the rubbish to be thrown on to the pile."

Yā-Hayyu, yā-Qayyūm!

10039. ALLĀH the Almighty is the King; He is the One. He gives one what He wishes. None can stop Him.

Yā-Hayyu, yā-Qayyūm!

10040. THE pride inspiring contemplation amongst the world of contemplations is:

All that is on earth
Will perish.
But will abide (for ever)
The Face of thy Lord,
Full of Majesty
Bounty and Honour.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَ
يَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ
وَ الْاِكْرَامِ ۝

-(الرحمن: 26-27)

-(*Al-Qur'ān* 55:26-27)
Yā-Hayyu, yā-Qayyūm!

10041. TO, and keep doing so, is a complete worship.
Yā-Hayyu, yā-Qayyūm!

10042. NO affliction and epidemic, earthly or heavenly, has any being. It appears from and disappears with the mercy of Allāh the Almighty only.

Mā shā‘ Allāhu kāna wa mā lam yashā‘ lam yakun مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ
wa lā Hawla wa lā quwwata وَلَا حَوْلَ وَلَا قُوَّةَ
illā Billāh-il-‘Aliyyil ‘Azīm. إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ^ط

(It happens what Allāh the Almighty wishes. It never happens what He does not wish. There is no ability to do good or forbid evil except with the power of Allāh the Almighty, the Exalted.)

Yā-Hayyu, yā-Qayyūm!

10043. O the youth playing with afflictions! Come to the fore with chest out. What does, if any affliction, bear any value in the face of your iron resolve?

Li khamsatun utfi bihā لِي خَمْسَةٌ أُطْفِي بِهَا حَرَّ الْوَبَاءِ الْحَاطِمَةِ
harr al-wabā‘ il-ḥātima!
Al-Muṣṭafā wal-Murtaḍā الْمُصْطَفَى وَالْمُرْتَضَى وَابْنَاهُمَا وَالْفَاطِمَةَ
wa-abnā humā wal-Fātima!

(I have the five to help me with freedom from affliction at once (*ḥātima*); *Al-Muṣṭafā* مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ وَوَالِدُهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ وَوَالِدَتُهُ خَدِيجَةُ وَوَالِدَةُ مُحَمَّدٍ وَوَالِدَةُ مُحَمَّدٍ وَوَالِدَةُ مُحَمَّدٍ) and *Fātimah* فَاطِمَةُ)

Yā-Hayyu, yā-Qayyūm!

10044. LESSONS FOR TEACHING TAWHĪD:

To embrace with smile the wisdom of Your Power, saying not even the fie, is a complete worship. (If not,) what else is called the worship?

Lā ilahā illAllāh-ul-‘Aliyy-ul-Halīm-ul-Karīm! لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ الْكَرِيمُ
La ilahā illAllāh-ul-‘Aliyy-ul-‘Azīm! لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ^ط
Yā-Hayyu, yā-Qayyūm! حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
Yā Dhal-ḥalāl-i-Wal-Ikrām! ط وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
Wa lā hawla wa lā quwwat illa Billāh-il-‘Aliyy-ul-‘Azīm! الْعَلِيِّ الْعَظِيمِ^ط

(There is no god but Allāh the Almighty, the most High, Kind and Generous. There is no god but Allāh the Almighty, the most High and Mighty. O the Living, O the Lasting! O the Majestic, O the Blessed and the Honoured! And there is no power to do good or shun evil except with the Will of Allāh the Almighty, the Most High.)

*Al-Ḥamdu-lillāhi Rabb-il-
'Ālamīn 'alā kulli ḥālin!*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

(Praise be to Allāh, the Lord of the Worlds, in all states.)

Ḥaḍrat Ali رَضِيَ اللَّهُ عَنْهُ has been reported, saying: “When a person sneezes, saying *Al-Ḥamdu* ..., would never ever in life have the toothache and ear-ache.” – (*Al-Ḥiṣān Al-Ḥiṣīn*, P349/Kitāb *Al-'Amal bis-Sunnah* V3, P66)

*Allāhumma anta aḥaqqu man
zukira wa aḥaqqu man 'ubida
wa anṣaru man itbughya wa
ar'afu ma(m) malaka wa
ajwadu man su'ila wa
awsa'uman a'ṭā. Antal maliku
lā Shrikā laka wal fardu lā
nidda laka. Kullu Shay'in
hālikun illā wajhika. Lan
tuṭā'a Illā bi'idhnika wa lan
tu'sā illā bi 'ilmika tuṭā'u
fatashkuru wa tu'sā fataghfiru
aqrabu shahīdin (w) wa adnā
ḥafīzin. Ḥulta doona al-nufūsi
wa akhadhta bi an-nawāṣi wa
katabta al-āthāra wa nasakhta
al-ājāla wal qulūbu laka
mufḍiyyatun wa as-sirru
'indaka 'alāniyyatun. Al-
Ḥalālu mā aḥlalta wal
Ḥarāmu mā Ḥarramta wa ad-
dīnu mā shara'ta, wal amru
mā qaḍayta. Wal khalqu
khalquka, wal 'abdu 'abduka
wa anta ar-Ra'ūfu ar-Raḥīmu.
As'aluka bi nūri wajhika*

اللَّهُمَّ أَنْتَ أَحَقُّ مِنْ ذِكْرٍ وَ أَحَقُّ
مَنْ عُبِدَ وَ أَنْصَرُ مَنْ اتَّبَعَنِي وَ أَر
أَفْ مِنْ مُلْكٍ وَ أَجْوَدُ مَنْ سُئِلَ وَ
أَوْسَعُ مَنْ أَعْطَى أَنْتَ الْمَلِكُ لَا
شَرِيكَ لَكَ وَالْفَرْدُ لَا نَدَّ لَكَ كُلُّ
شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ لَنْ تُطَاعَ
إِلَّا بِإِذْنِكَ وَ لَنْ تُعْصَى إِلَّا بِعِلْمِكَ
تُطَاعُ فَتَشْكُرُ وَ تُعْصَى فَتَغْفِرُ
أَقْرَبُ شَهِيدٍ وَ أَدْنَى حَفِيفٍ حُلَّتْ
دُونَ النَّفُوسِ وَ أَخَذَتْ بِالنَّوَاسِي
وَ كَتَبَتْ الْأَثَارَ وَ نَسَخَتْ الْأَجَالَ
وَ الْقُلُوبَ لَكَ مُفَضِّيَّةً وَ السِّرَّ
عِنْدَكَ غَلَابِيَّةً الْحَلَالَ مَا أَحَلَلْتَ
وَ الْحَرَامَ مَا حَرَّمْتَ وَ الدِّينَ مَا
شَرَعْتَ وَ الْأَمْرَ مَا قَضَيْتَ وَ الْخَلْقَ
خَلَقَكَ وَ الْعَبْدَ عَبْدَكَ وَ أَنْتَ اللَّهُ
الرَّؤُوفُ الرَّحِيمُ أَسْأَلُكَ
بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ

alladhī ashraqta lahū as-Samāwātu wal Arḍu wa bi kulli ḥaqqin huwa laka wa bi ḥaqq is-sā'ilīna 'alayka an tuqilaynī fī hādhi hil ghadāti awfī hādhi hil 'ashiyyati wa an tujranī min an-nāri bi qudratika.

السَّمَوَاتُ وَالْأَرْضُ وَبِكُلِّ حَقِّ
السَّائِلِينَ عَلَيْكَ أَنْ تُقِيمَنِي فِي
هَذِهِ الْقَدْوَةِ أَوْ فِي هَذِهِ الْعَشِيَِّّةِ وَ
أَنْ تُجِيرَنِي مِنَ النَّارِ بِقُدْرَتِكَ ○

(O Allāh the Almighty! You deserve most of all who have been remembered and worshipped. You are the greatest Helper of all whose help have been sought, the most Kind of all who have been the rulers, most Generous of all who have been beseeched for help and most resourceful of all those who have been charitable. You are the King Who has no partner and Unique without any contender. Everything is to end except Your Being. One cannot obey You except with Your command. You cannot be disobeyed without You knowing. You are obeyed, and You accept it. And You are disobeyed and even then You forgive. You are most near and present. And You are the Guardian most near to hearts. You have caught hold by the forelocks. You have penned down the peoples' deeds and the life spans. The hearts are wide open and the inner convictions, the open secrets. It is *Halāl* that You have appointed so and the *Harām* that You have declared so. It is the *Dīn* (Faith) that You have chosen, the Command You have ordained. The creatures are but created by You and the servant only belongs to You. You are Allāh the Most Kind, the Most Compassionate. I beseech You for the sake of the *Nūr* (Light) of Your Being that has lit the sky and the earth, the authority that you deserve and the right that the beseeching creatures have over You to please forgive this morning or evening and afford me through Your Power the refuge against the Hell Fire.)

Ḥaḍrat Abu Imama Bahla رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reciting the following in the mornings and the evenings: *Allāhumma Ṭabarānī* has reported it his *Kabīr*. -(*Al-Hisan Al-Hasīn*, PP 115-117/*Kūtāb Al-'Amal Bis-Sunnah V2*, PP 80-81)

Allāhumma lakal Hamdu
 Ḥamdan dā'ima(m) ma'a
 khulūdika. Wa lakal Hamdu
 Ḥamdan lā muntahā lahū
 doona 'ibnika. Wa lakal
 Ḥamdu Ḥamdan lā yurīdu
 qā'iluhū illā riḍāka.
 WalḤamdu Ḥamdan (m)
 malīyyan 'inda kullī ṭarfati
 'aynin wa tanaffusi nafsīn.

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا دَائِمًا مَعَ
 خُلُودِكَ ط وَلَكَ الْحَمْدُ حَمْدًا لَا
 مُنْتَهَى لَهُ دُونَ عِلْمِكَ ط وَلَكَ
 الْحَمْدُ حَمْدًا لَا يُرِيدُ قَائِلُهُ إِلَّا
 رِضَاكَ ط وَالْحَمْدُ حَمْدًا مَلِيًّا عِنْدَ
 كُلِّ طَرْفَةِ عَيْنٍ وَتَنْفُسٍ نَفْسٍ ○

(O Allāh the Almighty! All praise belongs to You, the Praise that lasts forever with Your eternal living. And all praise is for You, the praise that is never out of Your Knowledge. All praise is for You, the praise that the caller does not intend for but for Your pleasure. And the praise is for You, the praise that is incanted abundantly at blinking of the eye and each breath.)

Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "The Archangel Gabriel عَلَيْهِ السَّلَامُ told me to incant the following when I would feel like discharging the worship in the true sense of the word at day and night: *Allāhumma ...*" Rāfi'i has reported this. — (Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, PP 103-104)

Allāhumma innī 'a'ūdhu
 bika wa bi nūri qudsika wa
 'aẓmati ṭahāratika wa
 barakāti jalālīka min kullī
 āfātin (w) wa 'āhatin (w)
 wa ṭāriqi al-jinni wal insi illā
 ṭāriqa (n) yaṭruqu minka bi
 khayrin innaka anta 'ayādhi
 fabika 'a'ūdhu wa anta
 malādhi fabika alūdhu wa
 yā man dhallat lahū raqābu
 al-jabābirati wa jumi'at
 lahū maqālīdu ar-ri'āyati
 'a'ūdhu bi jalāli wajhika wa
 karami jalālīka min khizyika
 wa kashfi sitrika wa nisyāni
 dhikrika wal inṣirāfi 'an

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَبِنُورِ
 قُدْسِكَ وَوَعظْمَةِ طَهَارَتِكَ وَ
 بَرَكَاتِ جَلَالِكَ مِنْ كُلِّ آفَاةٍ
 وَضَعَاهَةِ وَطَارِقِ الْجِنِّ
 وَالْإِنْسِ إِلَّا طَارِقًا يُطْرَقُ مِنْكَ
 بِخَيْرِ أَيْدِيكَ أَنْتَ عِيَاذِي فَبِكَ
 أَعُوذُ وَأَنْتَ مَلَاذِي فَبِكَ أَلُودُ وَ
 يَا مَنْ ذَلَّتْ لَهُ رِقَابُ الْجَبَابِرَةِ
 وَجُمِعَتْ لَهُ مَقَالِيدُ الرَّعَايَةِ
 أَعُوذُ بِجَلَالِ وَجْهِكَ وَكَرَمِ
 جَلَالِكَ مِنْ خِزْيِكَ وَكَشْفِ
 سِتْرِكَ وَنِسْيَانِ ذِكْرِكَ

shukrika anā fi kanfika
 filaylī wa nahārī wa nawmī
 wa qarārī wa za'nū wa'sfārī
 dhikruka shi'ārī wa
 thanā'uka dithārī. Lā ilāha
 illā anta tanzīhan li Ismika
 wa takrīman lissubhāti
 wajhika ajirni min khizyika
 wa min sharri 'adhābika wa
 'ibādika waḍrib 'alayya
 surādiqāti ḥifzika wa
 adkhlilnū fi ḥifzi 'anāyatika
 waqinī sayyi'āti 'adhābika
 waghminī bi khayrin (m)
 minka bi raḥmatika yā
 arḥam ar-Rāḥimīna.

-(once)

وَالْإِنصِرَافِ عَنِ شُكْرِكَ اضْنَا
 فِي كَنْفِكَ فِي لَيْلِي وَنَهَارِي
 وَتَوَمِي وَقَرَارِي وَطَعْنِي
 وَأَسْفَارِي ذِكْرِكَ شِعَارِي وَ
 تَنَاءُكَ دُثَارِي لَا إِلَهَ إِلَّا أَنْتَ
 تَتْرِبُهُا لِأَسْمِكَ وَتَكْرِيمًا لِسُبْحَاتِ
 وَجْهِكَ أَجْرِنِي مِنْ خِزْيِكَ وَمِنْ
 شَرِّ عَذَابِكَ وَعِبَادِكَ وَأَضْرِبْ
 عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ
 ادْخِلْنِي فِي حِفْظِ عِنَايَتِكَ وَقَبِي
 سَيِّئَاتِ عَذَابِكَ وَاعْنِنِي بِخَيْرِ
 مَنِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

○ - (مرة)

(O Allāh the Almighty! I seek Your refuge and peace for the Excellence of holy and sacred *Nūr* (Light), the blessing of Your Majesty against all afflictions, grief, and inauspiciousness of human beings and jinns except the bringer of the glad tidings from You. Indeed, Yours is the refuge in all circumstances and I seek Your refuge. And You are my point of refuge and peace. O the Being, before Whom the insurgents' necks are bowed down, disgraced and downtrodden, and Who has the keys for the safety of the creatures. I seek Your refuge and the refuge of Your most high grace against any denigration from You, disclosure of my faults, forgetfulness of Your remembrance and inattention from Your thankfulness. I am in Your trust at day and night, in sleep and relaxation, in marching and traveling May Your remembrance be my routine practice and Your glory, my dress. There is none worthy of worship except You. I incant the sanctity of Your Name and respect the enlightenment of Your Being. O Allāh the Almighty! Save me from Your rejection, the evil of Yours and Your servants' torture. And grant me the refuge. Build marquees of Your safety around me and help me enter

the safety of Your Compassion. Save me from the evils of Your torture and enrich me no end with the good accompanied by Your mercy, O the Most Merciful of the merciful!)

Ḥaḍrat Ibn ‘Umar رضي الله عنهما has reported this as the Holy Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) supplication (during the Battle of Trenches) known as *Duā’ A’hzab: Allāhumma* – (Ghuniyat-ut-Tālibīn, PP582-583/Kitāb Al-‘Amal Bis-Sunnah V4, PP145-146)

10045. EVERY job is completed at His Will and not at yours. Do not object.

Yā-Ḥayyu, yā-Qayyūm!

10046. YOU have seen the *pīr* (religious guide), but you have not seen the *faqīr* (the frenzied devotee).

You have seen the fruit, but not the root.

10047. NOBODY at all has the audience with anyone all the time and every day. What to say about !

The audience is an endearing capital even though (the audience) is behind the curtain.

With audience alone is one satisfied and pleased.

The present of blessing goes with audience without fail.

Yā-Ḥayyu, yā-Qayyūm!

10048. WHOEVER is not satisfied having seen the ‘Being’, how could he be satisfied by the qualities.

The ‘Being’ is a manifestation of qualities.

Yā-Ḥayyu, yā-Qayyūm!

Verily when He intends
A thing, His Command is,
“Be”, and it is!

-(Al-Qur’ān 36:82)

أَمَّا أَمْرٌ فَإِذَا أَرَادَ شَيْءًا أَنْ
يَقُولَ لَهُ كُنْ فَيَكُونُ ○

-(يس:82)

Bismillāhi lā ilāha illā hu-
ar-Raḥmā-nur-Raḥīm!

Allāhumma adh-hib ‘ann-il-
hamma wal-huzn!

بِسْمِ اللَّهِ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ط اللَّهُمَّ اذْهَبْ عَنِّي
الْهَمَّ وَالْحُزْنَ ط

(In the Name of Allāh, Most Compassionate, Most Merciful. There is none except Him. O Allāh the Almighty! Cast away from me the worry and grief.)

Allāhumma ṣalli wa sallam صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيَّ
wa barik 'ala-an-Nabi-il- النَّبِيِّ الْأُمِّيِّ
ummiyy!

(O Allāh the Almighty! Send peace, salutation, and blessing unto the Holy Prophet (ﷺ), the unlettered.)

Men who remember Allāh
 Standing, sitting,
 And lying down on their sides,
 And contemplate
 The (wonders of) creation
 In the heavens and the earth,
 (With the saying):
 “Our Lord not for naught
 Hast Thou created (all) this!”

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
 وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
 وَيَتَفَكَّرُونَ فِي خَلْقِ
 السَّمٰوٰتِ وَالْاَرْضِ ۗ
 رَبَّنَا مَا خَلَقْتَ هٰذَا
 بَاطِلًا ۗ

-(*Al-Qur’ān* 3:191)

-(ال عمران:191)-

10049. THERE should not be the tiniest space in the mind and body for anything at all except *dhikr*. In the terminology of those engaged in *dhikr*, it is called *Dhikr-i-Dawām* (Continuous *Dhikr*).

Yā-Ḥayyu, yā-Qayyūm!

10050. THE Divine jobs stop all jobs.

Do not stop!

Yā-Ḥayyu, yā-Qayyūm!

10051. GREEN LIGHT: Come in! Don’t wait outside!

This means ... you ☞

RED LIGHT: Even the King’s son cannot come in.

-(1930 CE)

He was the one occupied fully in his journey.

Yā-Ḥayyu, yā-Qayyūm!

10052. *HAZĪRAT-UL-QUDS* (The Holy Land): Descending of The Lord of the Worlds, the Almighty, the Majestic, to the

firmament near to the Earth

Pray thus – this is the prayer that is the life capital of *Dīn* (Faith), the World and the Hereafter:

Allāhumma inni as'aluk-al- 'afwa wal- 'āfiyata fī ad-dīni wad-dunyā wal-ākhirah! اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ ط

(O Alah the Almighty! I seek Your forgiveness and prosperity in the Faith, the World and the Hereafter!) -
(*Kitāb Al-'Amal Bis-Sunnah V2, P93*)

Prosperity – cure from every calamity, affliction, and discomfort.

And silence is perfect prosperity.

Prosperity is the soul of each and every supplication.

Yā-Hayyu, yā-Qayyūm!

The author's addition:

As'aluka tamām-al- 'āfiyat! أَسْأَلُكَ تَمَامَ الْعَافِيَةِ ط وَ أَسْأَلُكَ
As'aluka dawām al- 'āfiyat! دَوَامَ الْعَافِيَةِ ط وَ أَسْأَلُكَ
Wa as'aluka ash-shukr 'ala-Al- 'āfiyat! الشُّكْرَ عَلَى الْعَافِيَةِ ط

(O Allāh the Almighty! I beseech You for complete peace! I beseech for the lasting peace! And I beseech You for thankfulness at peace!)

Yā-Hayyu, yā-Qayyūm!

10053. THE PEN helped to learn knowledge. It taught him who did not know. The pen never stops. Nor does it ever fear. When it comes to write something, it makes one write. It has no scope for any changes. The pen is the honour of the writer.

Yā-Hayyu, yā-Qayyūm!

10054. GnosticisM:

Kullu shay'in Lillāhi! Wa huwa 'alā kullu shay'in Qadīr. Fa in-Allāha 'alā kullu shay'in Qadīr! كُلُّ شَيْءٍ لِلَّهِ - وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَإِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Everything belongs to Allāh the Almighty! And He has Power over all things! Indeed, Allāh has Power over all things!)

Yā-Hayyu, yā-Qayyūm!

Lā ilāha illā anta yā- Arḥam ar-Rāhimīn! يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا
أَرْحَمَ الرَّاحِمِينَ

(O the Living, O the Lasting! There is no one except You, O the Merciful of the merciful!)

Yā-Hayyu, yā-Qayyūm!

Fa-innaka ta'lamu wa lā a'lamu! Wa taqdiru wa lā aqdiru! فَأَنْتَ تَعْلَمُ وَلَا أَعْلَمُ - وَتَقْدِرُ وَلَا أَقْدِرُ

(For You know, but I don't. And You have the Power and I have none!)

Yā-Hayyu, yā-Qayyūm!

10055. THE cuckoo lives in the jungles. Even in winter, she is busy with praise and glory (of Allāh the Almighty) early in the morning.

The cuckoo is the decorum of the orchard and the soul-inspiring news of Spring for the rose garden.

Yā-Hayyu, yā-Qayyūm!

10056. THE nightingale is busy singing and the crow eating. What the cleaner can never perform the crow does.

The crow eats the germs that can be responsible for fatal diseases.

Yā-Hayyu, yā-Qayyūm!

10057. THE world is ever exalted, one superior to the other. There will be, rather must be, but I have not seen any who would entrust completely all the affairs to Allāh, the Lord of the Worlds, thus certifying the following:

And devote thyself
To Him whole-heartedly.

- (Al-Qur'ān 73:8)

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ط

- (المزمل : 8)

Yā-Dhul-Faḍal al-'Azīm! (O the One abounding graces the great!)

Yā-Hayyu, yā-Qayyūm!

10058. WHATEVER the art, the manners change.

Previously the watch decorated the pocket, then the wrist and now the pajamas.

Yā-Hayyu, yā-Qayyūm!

10059. NOBODY has a house during a journey. Having

bidden farewell to each and every house, the dwelling is under the trees. There is neither a dear one nor a relative, neither a friend nor an enemy; مُسْتَعْنَى عَنِ الْخَلْقِ *mustaghni 'an-il-khalq* (independent of the creatures). A traveler's world is packed there in a knapsack. He can have nothing more. Nor is there any need. With many different and colourful musical notes, he has the jungle made into a haven. After eating he distributes the left over livelihood, which he is given, amongst the creatures in general. He has for the morrow neither anything stored nor any worry; nor has he any hope of life.

He thanked sometimes at eating berries, sometimes the grams, bearing no relation whatever with any rich or ruler.

If this is true, and completely too, you are Mine and I am yours. Except Me no one belongs to you, they are all aliens. And I am Allāh, the Honoured, the Majestic, the Great and the Exalted.

Yā-Hayyu, yā-Qayyūm!

10060. *DHIKR* (remembrance), *Fikr* (contemplation) and *Giyān* (knowledge) are the beginning of rise of the human. Perseverance at this alone is its climax.

Yā-Hayyu, yā-Qayyūm!

10061. HAVE you come to participate in or annihilate *dhikr*?

Yā-Hayyu, yā-Qayyūm!

10062. *AHL-I-DHIKR* (those engaged in *dhikr*) take every session of *dhikr* as the last. This is why they do not let slip any moment without *dhikr*.

Yā-Hayyu, yā-Qayyūm!

10063. THERE is every bird in the kingdom of birds. It also includes goose, the *sīmurgh* (phoenix), and the *humā* too.

The nightingale sings in the orchard and the owl weeps in the desolation.

Yā-Hayyu, yā-Qayyūm!

10064. ALLĀH THE ALMIGHTY feeds the *hans* (goose) with real diamonds, the diamonds that no king had ever the good fortune of seeing.

Yā-Hayyu, yā-Qayyūm!

10065. *KHĀNQĀHĪ NIZĀM* (Administration of the Sanctuaries) is subject to the Divine Organisation. And everything is sacrificed for this organisation alone, nothing is saved from it.

Yā-Hayyu, yā-Qayyūm!

10066. A MAN asked: "What are you doing!"

I tried to divert his attention, but he was not satisfied. At long last and tired of questioning I replied: "This is the job you do not understand."

The *Fuqarā'* (pl. for *faqīr*) are the followers of *Faqr-i-Haideri* (Ḥadrat Ali's (رَضْوَالِدِينِي) asceticism). They are not subject to anyone else's following. An open fire (*much*) is a part of the most ancient tradition. And we are only lighting the fire (*much*).

This world is a heap of rubbish only. And, *mā shā' Allāh* (as it pleases Allāh the Almighty), we burn everything to ashes in this *much*. The ashes are the freshness of our beauty. In *Ṭarīqat* (Islamic Mysticism), the *malang* (frenzied *faqīr*) calls it the *Khak-i-Shifā* (the curing clay).

Yā-Hayyu, yā-Qayyūm!

10067. PUT an end to the offices of worry and grief by burning them in the *much*, thus flying them in air. This alone is your grandeur and this alone is your Belief.

Yā-Hayyu, yā-Qayyūm!

10068. I ground to halt your *kufri* (infidelity), so also *shirk* (duality) and greedy self. If you were still not refraining, tell what shall I make of you. I have another treatment for you. Do you know of it? If not, shall I show it?

Yā-Hayyu, yā-Qayyūm!

Allāhumma Innī 'a'ūdhu bika min an ushrika bika shay'in (wa) anā 'alamu bihī wa astaghfiruka Limā lā 'alamu bihī tubtu 'anhu wa tabarra'tu Min-al-kufri wash-shirki wal kidhbi wal ghībati wal bid'ati wa an-namīmati wal fawāhishi wal buhtāni wal

أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئاً وَ أَنَا أَعْلَمُ بِهِ وَاسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ قُبْتُ عَنْهُ وَ تَبَرَّاتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَ الْكُذْبِ وَ الْغَيْبَةِ وَ الْبِدْعَةِ وَ التَّمِيمَةِ وَ الْفَوَاحِشِ وَ الْهَتَانِ وَ الْمَعَاصِي

ma 'aṣī kullihā wa aslamtu wa
 aqūlu lā ilāha illAllāhu
 Muḥammad-ur-Rasūl Allāh
 (مَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ).

كَلَّمَهَا وَأَسَلْتُ وَأَقُولُ لَا إِلَهَ إِلَّا
 اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 (مَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ)

O Allāh the Almighty! I seek Your refuge from *shirk* (duality) of any kind (or anything) that I know of and seek Your forgiveness for that I do not know about and have not committed. And save me from *kufr* (infidelity), *shirk*, lying, backbiting, bad innovation, telling lies, inauspiciousness, calumny, sin and all completely. I say that there is no god but Allāh and Muḥammad ﷺ is the Messenger.)

Yā-Hayyu, yā-Qayyūm!

10069. MY SIRE, my dear, my friend is stopping me to do it (wiping out of *shirk*). Otherwise, I would have never waited any longer, would have rested only having done it.

Yā-Hayyu, yā-Qayyūm!

10070. ADDRESS TO THE SELF:

What would you say about dealing with the kind of *rūḥ* (spirit) that did not allow you even for a second to do your will!

O my master, may my soul be sacrificed for you ﷺ! How would this mean thank you at your innumerable bestowals, with what words and tongue?

To keep the self in discomfort and denigration is alone the *ḥihād-i-Akbar* (The Greater Holy War). What else is *ḥihād*?

Yā-Hayyu, yā-Qayyūm!

10071. AS'ALUKA min
 faḍlika wa raḥmatika fa-
 innahā biyadika lā
 yamlikuhā aḥadun siwāka!

أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ فَاتَّهَمَا
 بِيَدِكَ لَا يَمْلِكُهَا أَحَدٌ سِوَاكَ

(I beg You of Your grace and mercy; both of them are in Your Power. Nobody except You own it!) – (Kitāb Al-'Amal Bis-Sunnah VI, P1112)

Allāhumma inni as'aluka
 min faḍlika wa raḥmatika!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

(O Allāh the Almighty! I beg You for Your grace and mercy!)

When mercy comes to excitement, the grace and honour embrace it.

Yā-Ḥayyu, yā-Qayyūm!

10072. BLESSED be the self for its satisfaction at the request of the *rūḥ* (spirit).

Oh! Now then never do it again and be steadfast at the promise.

Yā-Ḥayyu, yā-Qayyūm!

10073. A SELF is jealous of a self. And jealousy burns the good as fire burns the dry wood.

Yā-Ḥayyu, yā-Qayyūm!

10074. WISDOM never cares for any criticism, it is independent of praise or censure.

Yā-Ḥayyu, yā-Qayyūm!

10075. *KHĀNQĀHĪ NIZĀM* (Organisation of the Sanctuaries) is the honour of *Faqr* (asceticism). No alien can either come or pervade in it.

Yā-Ḥayyu, yā-Qayyūm!

10076. PERFECTION of *Shaikhiyyat* (Preception) amounts to perfection of beauty in consolidation of ideas.

Yā-Ḥayyu, yā-Qayyūm!

10077. THE advisory thoughts are most welcome.

May the evil whispering be cast away, cast away, cast away and be outcast, outcast, outcast!

Yā-Ḥayyu, yā-Qayyūm!

10078. WHEN otherness was cast away, prosperity manifested.

Yā-Ḥayyu, yā-Qayyūm!

10079. WHEN I am there, he is not.

When he is there, I am not.

Yā-Ḥayyu, yā-Qayyūm!

10080. FEAR Allāh the Almighty. Never claim what you have not done.

Yā-Hayyu, yā-Qayyūm!

10081. *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ* ALLĀHU Nūr-as-Samāwāti wal-Ard (Allāh is the Light of the Heavens and the earth!)

Your *nūr* (light) is reflected in every particle and leaf. And the light of Your Holy Being, O the Light of Heaven and Earth, is hidden in the folds of the heart.

Yā-Hayyu, yā-Qayyūm!

10082. RALLY your belief in:

Lā ilāha illAllāh ul-‘aliyy ul-ḥalīm ul-karīm! لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ الْكَرِيمُ ط
Lā ilāha illAllāh ul-‘aliyy ul-‘aẓīm! لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ ط
Subhān-Allāhi rabbu-samāwātissab‘i wa rabbul-‘arsh il-karīm wal-ḥamdu lillāhī rabbil-‘ālamīn! سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْكَرِيمِ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط

(There is no god but Allāh the Almighty, the most High, Kind and Generous! There is no god but Allāh the Almighty, the most High and Mighty. Glory be to Allāh the Almighty, Lord of the seven Heavens and the noble Throne. Praise be to Allāh the Almighty, Lord of the Worlds.)

Similarly rally your belief in:

Lā ilāha illa-Allāhu waḥdahū lā sharīka lah-ul-‘aliyy-ul-‘aẓīm! لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَلِيُّ الْعَظِيمُ ط لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْحَلِيمُ الْكَرِيمُ
Lā ilāha illa-Allāhu waḥdahū la sharīka lah-ul-ḥalīm-ul-karīm!

(There is no god but Allāh the Almighty. He is the One Who has no partner, the Most High and Mighty! There is no god but Allāh the Almighty. He is the One Who has no partner, the most High, Kind, and Generous!)

Thumma Sal-il-Hājah! (Then ask what you need!)

Ḥaḍrat ‘Abdullah bin Ja’far رَضَوَاللَّهِ عَلَيْهِ وَسَلَّمَ has narrated Ḥaḍrat ‘Ali رَضَوَاللَّهِ عَلَيْهِ وَسَلَّمَ, saying: “Should I not teach you the formulas that you

could recite when in need and you intend to succeed! You must recite La ilaha ill Allāhu ... -(Kanz Al-'Ummāl/Kitāb Al-Amal Bis-Sunnah V3, P251)

Allāhumma la ilāha illā anta اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ
al-ḥatīm ul-karīm tabarakta تَبَارَكَتْ سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ
subḥāna rabb il-'arshil-'azīm!
(O Allāh the Almighty! There is no god but You, the Kind and the Generous, Glory and praise be to You, the Lord of the Great Throne.)

It is narrated on the authority of Ḥaḍrat 'Umar bin Marah and Ḥaḍrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُمَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: " 'Ali رَضِيَ اللهُ عَنْهُ! I shall teach you such a supplication by means of which you will be forgiven your sins even if they amounted to the number of ants. The supplication (*duā'*) is: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ *Allāhumma la ilaha illa anta ... (as above).*" - (Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P13/14)

Lā ilāha illAllāhu al-ḥatīm لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ط
ul-karīm subḥān-Allāhi رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ
rabbis-samāwātis-sab'i wa الْعَظِيمِ
rabbil-'arshil-'azīm!

(There is no god but Allāh the Almighty, the Kind and the Generous. Glory be to Allāh the Almighty, Lord of the seven heavens and the mighty Throne.)

It is narrated via an incomplete chain of authorities (*mursalan*) by Ḥaḍrat Zuhri رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The one who recites *لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ* *Lā ilāha illa-Allāh ul-ḥatīm ul-karīm ... (as above)* three times is like the one who stayed up all night in worship on the Blessed Night of Power (*Laylat-ul-Qadr*)."

- (Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P14/15)

Lā ilāha illa Allāh ul-'aliyy لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ ط
il-'azīm. Subḥāna Allāhi سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْكَرِيمِ ط
rabbil 'Arshi Al-Karīm الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط
Alḥamdu lillāhi rabbil- اغْفِرْ لِي وَارْحَمْنِي وَتَجَاوَزْ عَنِّي
'ālamīn. Allāhumma aghfir وَأَعْفُ عَنِّي فَإِنَّكَ غَفُورٌ رَحِيمٌ
lī warḥamnī wa tajāwaz
'annū wa fu 'annū fa innaka
ghafūr-ur-Rahīm!

(There is no god but Allāh the Almighty, the most High

and Sublime. Glory be to Allāh the Almighty, the Lord of the noble Throne. Praise be to Allāh the Almighty the Lord of the Worlds. O Allāh the Almighty, forgive me and overlook my sins for You are the most Forgiving, the most Merciful!

It is narrated *Mursalan* (via a broken chain of narrators) by Ḥadrat Abu Ja'far Muhammad bin 'Ali bin Husayn رَضِيَ اللهُ عَنْهُمَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "These words bring relief, i.e. profusion, they are: " لَا إِلَهَ إِلَّا اللَّهُ .. العَلِيُّ الْعَظِيمُ *Lā ilāha illAllāh ul-'aliyy ul-'azīm ...* (as above)." – (*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P117*)

Lā ilāha illAllāh ul-'aliyy ul-ḥalīm-ul-karīm. Lā ilāha illAllāh ul-'aliyy-ul-'azīm. Subḥān-Allāhi rabbis-samāwātis sab'i wa rabbil-'arsh il-karīm. Wal-hamdulillāhi rabbil-'ālamīn.

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْخَلِيمُ الْكَرِيمُ
ط لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ ط
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ
رَبِّ الْعَرْشِ الْكَرِيمِ ط وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ط

(There is no god but Allāh the Almighty, the most High, Kind, and Generous. There is no god but Allāh the Almighty, the most High and Mighty. Glory be to Allāh the Almighty, Lord of the seven Heavens and the noble Throne. Praise be to Allāh the Almighty, Lord of the Worlds.)

Ḥadrat Ali Al-Murtaḍa رَضِيَ اللهُ عَنْهُ narrates: "The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught me these words for the forgiveness of sins whether they amount to the foam of the sea or swarms of ants. They are : لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْخَلِيمُ الْكَرِيمُ... *Lā ilāha illAllāhul-'aliyyul-Ḥalīm-ul-Karīm ...* (as above)." – (*Kanz al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P117/8*)

10083. ONE said: "It is the Almighty Allāh's blessing and hence thanks to Him that he was acutely backbitten. So much that it could be the means of forgiveness of all his sins.

He has been backbitten in such harsh words as might be the atonement for the life long sins.

And this is also a limit of Your grace, blessing and bestowal.

Yā-Ḥayyu, yā-Qayyūm!

10084. THE SOUL-INSPIRING NEWS:

Congratulations to all those in authority and the supporters for the honour of organizing systematically the sessions of *dhikr* in jails. May it be the means of good and bliss for our prisoner brothers and a golden chapter of the history of preaching of the *Dīn* (Faith).

The greater the gratitude at this Divine bestowal the greater the need of thankfulness.

Yā-Ḥayyu, yā-Qayyūm!

10085. YOU alone tell whether or not what you say amounts to *kufr* (infidelity) and *shirk* (ascribing partner to Allāh the Almighty)!

Kufr and *shirk* are not forgiven except through *tawbah* (repentance).

Yā-Ḥayyu, yā-Qayyūm!

10086. THE soul-inspiring gestures are the best and the disconcerting, the worst.

Yā-Ḥayyu, yā-Qayyūm!

10087. THE compendium of love of my master, may my soul be sacrificed for him ﷺ, the Sultan of the beautiful, whatever its title appears on the plane of reality, is dumb. This alone is its honour and this alone is its prestige.

Love in any manner is not disclosed. It remains hidden and anonymous in the curtains of the heart.

Yā-Ḥayyu, yā-Qayyūm!

10088. NOTE the story of my daughter's wedding:

By the cotton field in the woods I had set up a thatched hut and was exercising those days the shepherding of goats.

All of a sudden the bridegroom came along in the company of the wedding party comprising my nephew (the sister's son), niece (sister's daughter), father-in-law, brother-in-law and a few more relatives.

There was hardly any arrangement in place. Nor did I make any! The wedding party stayed for a few minutes. I passed on my congratulations and said: "I have a brief family consisting of some

three people in Sahuwala. Let us go there and discharge the *Nikāh* (Wedding) rites of the *Sharī'ah* (Islamic Law).

My wife cooked one kilo of sweet rice and curry with a few pieces of meat at their arrival.

The guests ate food and stayed there for some time.

I used to go to the shrine of *Dātā Darbār* ('Ali Al-Hujwiri's مدرسة أبي حنيفة in Lahore). I had bought from my pension two pieces of cloth from there for the daughter. So the wedding rites were completed.

In the morning I went to the hut where my wife, the son and the daughters lived. I prayed for the daughter and bade her farewell. *Yā-Hayyu, yā-Qayyūm!*

The *brādari* (relatives) were quiet at my plight and felt sorry that it has never happened like this and so quick.

There has neither been any gold nor was it given. There has neither been any dowry nor was it given. Reciting Allāh Allāh, I entrusted her to the custody of Allāh the Almighty.

The *Ṣubedār Ṣāhib* was a great friend of mine, the chosen friend. Even he was not informed. The state confided in the circumstances. *Yā-Hayyu, yā-Qayyūm!*

If you follow me, then follow suit.

Nobody has ever worn gold. It is more often than not the decorum of the suite case. It would be much better to leave it as a decoration of the goldsmith's shop.

Contrariwise the *Ṭarīqat* shied away. In concordance it was enlivened.

Yā-Hayyu, yā-Qayyūm!

10089. This is the food from day before yesterday. Why was it not given away yesterday? It has gone stale. Do not let it happen again. Give it away straightaway.

In other words, the example is still dependent on the example.

Yā-Hayyu, yā-Qayyūm!

10090. HE who knows does not tell!

He who tells does not know!

Yā-Hayyu, yā-Qayyūm!

10091. سُبْحَانَ رَبِّيَ ذِي الْعَرْشِ الْعَظِيمِ *Subhāna Rabbi dhil 'Arsh-il-*

'*Aẓīm* (Glory be to my Lord, the Master of the Great Throne!)

Hearing that my Lord is the Master, He is extremely pleased!
Similar is the case when he hears the words '*Arsh al-Karīm* (the Bounteous Throne) and '*Arsh al-Majīd* (the Glorious Throne).
Yā-Ḥayyu, yā-Qayyūm!

(3بار) صَلَاةُ اللَّهِ عَلَىٰ آدَمَ (3بار) *Ṣalātullāhi 'Alā Ādam!* (Salutations be on the Prophet Adam عَلَيْهِ السَّلَامُ).

Ḥaḍrat Ali Murtaḍa رَضِيَ اللَّهُ عَنْهُ has narrated: "Allāh the Almighty would forgive the man even if he has sins equal to the froth on the seas provided he recites *Ṣalātullāhi 'Alā Ādam* three times daily. Further, he will be in the company of Ḥaḍrat Adam عَلَيْهِ السَّلَامُ in Heaven." – (*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunah V4, P145*)

10092. EVERYBODY is busy in his/her own job.

Dīn (the Faith) is busy in *Dīn* (the Faith).

The World is busy in the World.

Yā-Ḥayyu, yā-Qayyūm!

10093. NOBODY repudiates *Tablīgh* (Preaching of the Faith), but you.

You don't do what you preach.

And this servant is addressing his own self.

Yā-Ḥayyu, yā-Qayyūm!

Supplication

رَبَّنَا
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ط

Rabbanā Taqabbal Minnā innaka Ant-as-Samī‘-ul-‘Alīm!
(Our Lord! Accept from us (this duty)! Lo! Thou, only
Thou, art the Hearer, the Knower!)

وَأَخِرُ دَعْوَانَا
أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Wa Ākhīru Da‘wānā anil Ḥamdu lillāhi Rabb-il-‘Ālamīn!
Waṣṣalātu Wassalāmu ‘Alā Rasūli Hil-Karīm! Wal-Ḥamdu Lillāhi
Rabb-il-‘Ālamīn! Āmīn!*

(In the end, our claim is that all praise be to Allāh the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ! And praise be to Allāh the Almighty, the Lord of the Worlds! Amen!)

-Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi رضى بنور العزیز

Appendix

The Farewell *Hajj* (*Hajjat-ul-Wadā'*)

Preamble: When the head of a government department or a responsible officer of an organisation intends to move elsewhere, he gives a comprehensive account of his struggle for the guidance of those following him. He leaves certain instructions in order to point out and fix a sense of direction for his followers so that they may refrain from certain acts of commission and omission. These instructions constitute the essence and the spirit of his high office.

The address delivered by our Holy Prophet ﷺ is, in a nutshell, the entire teaching of Islam. The revelation of the last *āyah* (Verse) followed this address, and this historic fact denotes that the last address marked the culmination point of the *Dīn* (Faith). The address encompasses each and every problem and potential one too of this World and the Hereafter. In fact nothing is left uncommunicated. As you read through this address and ponder over it you will discover new and hitherto unexplored facets of the Divine Wisdom guiding mankind. In fact this short address embodies the fountainhead of philosophy and wisdom.

The *Dār-ul-Ehsān* has humbly published the address in *Urdu* for the edification and spiritual uplift of Muslims. This attempt to present this *Khutbah* (Sermon) in the English language is made available for the first time with a view to passing on the great message of the Holy Prophet ﷺ to the Muslim readers of Divine Guidance belonging to the territories of the United Kingdom, United States of America, Canada, Australia, Nigeria, and other countries of Asia, Africa and Europe, particularly those whose vehicle of thought and communication is English. It is hoped that the readers will pick up a wealth of Divine Wisdom from this treasure that is timeless and limitless.

The Departure of the Holy Prophet ﷺ towards the Plain of 'Arafāt: The Holy Prophet ﷺ was mounting a red coloured she-camel named *Quṣwā* whose nose-strap was held by the respected Bilāl رضي الله عنه. And lo! This holy personage started towards the plain of 'Arafāt where 144,000 loving followers were eagerly awaiting their beloved – the Holy Prophet (ﷺ) of

Islam. He opened his address with these words:

يَا أَيُّهَا النَّاسُ إِنِّي لَأَرَانِي أُجْتَمِعُ فِي هَذِهِ
الْمَجْلِسِ أَبَدًا

“O people! I feel we may never meet again in such a gathering.”

The opening words stunned and dumb-founded the great sea of men and women. Dear reader! Just imagine how they would have wailed with woe and pangs of emotion. The very elements of Nature and all living creatures, animals, birds, flowers, the very grains of sand would have sobbed, wailed and turned pale with unspeakable sorrow on hearing these words. Stretch your imagination a little further, O reader, how the forces of Nature would have reacted to this shock! The winds slowed down and stopped, the waters in the rivers groaned with pain, the eyes of Nature were wet with tears. Each living and sensitive object shuddered at the very idea of separation from their dearest one. There was an absolute silence when these words rang through the air at ‘Arafāt. The Holy Prophet ﷺ continued:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْتَلْكُمْ عَنْ أَعْمَالِكُمْ إِلَّا فَلَا تُرْجِعُوا بَعْدِي ضَلَالًا يُضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“O ye believers! Your blood, property and honour are forbidden for one another just as this holy city is sanctified for you on this day of this month. You are to appear before Allāh and you will have to account for your deeds before Him. I urge upon you not to go astray after me and thereby cut one another’s throats.”

A Muslim is strictly forbidden to shed the blood of a fellow Muslim, to usurp his property or to blemish his honour and chastity. These vices have been the only three principal causes of all riot and disorder in the world. Almost all murders are due either to usurping others’ property or violating the chastity of womenfolk. The Holy Prophet ﷺ continued:

إِلَّا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ. وَإِنْ أَوْلَ دَمٍ أَصْعُ مِنْ دِمَانَنَا دَمَ ابْنِ رَبِيعَةَ ابْنِ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَهُ هَذَا يَلِيلًا.

“O ye believers! (Keep in mind) I trample upon all the past

deeds committed during the pre-Islamic period of *Jāhiliyyah* (ignorance). All the disputes arising out of murders committed during *Jāhiliyyah* stand written off and I disclaim the blood of the first murder (of a person) from my own family and declare that Hudhail who murdered Ibn-i-Rabi'ah Ibn-i-Hārith is pardoned and there is nothing against him.”

The customs and attitudes that have no justification in an Islamic way of life spring from sheer ignorance of the Divine Truth. Our Holy Prophet ﷺ trampled all such customs and attitudes under his feet. We must follow the Holy Prophet ﷺ and never allow such aberrations to rear their heads again. Loyalty demands this. The renunciation of claim for blood is an act of real gallantry. The Holy Prophet ﷺ showed us this path by forgiving the murderer of Ibn Rabi'. Vengeance is not an act of valour. True forgiveness that wins over the heart of the wrong doer is chivalry. The Holy Prophet ﷺ went on:

وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلُ رَبَا رِبَا رِبَا عَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ

“The usury of the period of Jāhiliyyah is annulled. I annul the first usury of my family, namely the usury of ‘Abbās Ibn-i-‘Abdul Muttalib. The usury stands completely cancelled.”

Hinting at the economic exploitation consequent upon usury the Holy Prophet ﷺ once remarked – not in this address: ‘Believers! Abstain from usury. Likewise do not involve yourself in the transaction of usury in any way. On another occasion the Holy Prophet ﷺ observed: ‘One who utilizes a single dirham of usury knowingly commits a sin of the magnitude of thirty six acts of adultery.’ He also said: ‘The flesh born out of ill-gotten money is liable to be thrown into Hell.’ Likewise, the Holy Prophet ﷺ condemned the usurer, the giver and the clerk who wrote the document of usury. The Holy Prophet ﷺ then said:

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَأَسْتَحِلُّنَّكُمْ فَرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكَرَّهُنَّ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَجٍ وَ لِهِنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

“O ye believers! Stand in awe of Allāh in taking care of your wives for they were solemnised as your wives in the Holy Name of Allāh and it is the Divine Word that permitted your

conjugal relationship with them. You have claim upon your wives that they do not allow anyone else in your bed, the presence of any other person would be totally disagreeable to you. But if they do that, you may chastise them to the level that is not agonizing. Your wives have a reciprocal claim upon you to receive proper food and dress and living.”

Abusing and chastising a wife is sternly forbidden in Islam. The noblest characteristic of a lady is modesty and if she has this, she must not be belaboured for mere impertinent talk or petty domestic foibles. A modest lady is the queen of her home. Finding faults in petty matters spoils the sweetness of home life. The Light of Allāh the Almighty and His Beauty are manifested in all things of the Universe in a fragrant rose as well as in a dry straw of grass. No creature has been endowed with that amount of Divine Beauty which is manifested in women. The beauty of Allāh the Almighty makes woman more charming than any other creature. All this is due to the fact that woman is the manifestation of Allāh the Almighty. Though all things emanate from Allāh the Almighty, Who is their Creator, yet woman is His agent and no creature was ever born without mother after the Prophet Adam ﷺ. This high status of woman could warrant even a separate address from the Holy Prophet ﷺ. The words of the Holy Prophet ﷺ suffice the whole career of a woman. All the 144,000 Prophets (peace be upon them) were mothered by women. Woman, therefore, has a secure and established status and ought to be offered all reverence and genuine respect that the distorted and artificial man-made social system has denied her. Woman was created out of a rib of the Prophet Adam ﷺ. And rib is always curved in its form and is never straight. If, therefore, feminine impudence is comparable to bent morality, shouldn't it be watched over? The Holy Prophet ﷺ continued:

وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ، إِنْ اعْتَصَمْتُمْ بِهِ
 كِتَابُ اللَّهِ

“O ye believers! Hold fast unto the legacy that I am bequeathing unto you and you shall never go astray if you remain attached to it, the Holy Qur’ān.”

The asserted legacy is the Almighty Allāh’s Book, the Holy Qur’ān. It is very essential for a Muslim to acquire knowledge of all things *Halāl* (permissible) and all things *Harām* (prohibited), the do’s and don’ts from the Holy Qur’ān and to act upon these

commandments.

The Holy Prophet ﷺ further said:

يَا أَيُّهَا النَّاسُ أَنَا لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ إِلَّا فَاعْبُدُوا رَبَّكُمْ
وَصَلُّوا خَمْسَ كُمُومًا وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا
أَنْفُسُكُمْ وَتَحْجُّوا بَيْتَ رَبِّكُمْ وَأَطِيعُوا وُلاةَ أُمُورِكُمْ . تَدْخُلُوا
جَنَّةَ رَبِّكُمْ وَأَنْتُمْ تُسْئَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ: قَالُوا نَشْهَدُ أَنَّكَ قَدْ
بَلَّغْتَ وَ أَدَيْتَ وَنَصَحْتَ.

“O people! There will be no prophet after me and no Ummah after you. Listen! You must bow before Allāh and pray five times a day. Keep fasts during the holy month of Ramadān, pay Zakāt willingly, perform Hajj of Bai’tullāh (The House of God) and obey the orders of your person in command, and you shall be rewarded with entry into the Paradise.

Believers! You will be questioned about me also on the Day of Judgement. What would be your answer?”

All the believers replied in unison: “Verily we bear testimony to the fact that you have performed the true office of ‘Prophethood’ and instructed us to discriminate truth from untruth and right from wrong.”

They raised slogans: “You have communicated the message, O Messenger of Allāh, you have communicated the message, O Messenger of Allāh.”

فَقَالَ بِإِصْبَاحِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنَكِّنُهَا إِلَى النَّاسِ

And the air of Arafat resounded with these slogans. The Holy Prophet ﷺ raised his forefinger, raising it first towards the sky and then, pointing it, towards the people. And the Holy Prophet ﷺ added:

اللَّهُمَّ اشْهَدْ . اللَّهُمَّ اشْهَدْ

“O Allāh! Bear witness, O Allāh, Bear Your personal testimony (to what all these people are testifying.)”

Then continuing with his address the Holy Prophet ﷺ said:

أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ ، أَنْ يَكُونَ أَوْعَى لَكَ
مِنْ بَعْضٍ مَنْ سَمِعَهُ .

“Convey the message unto those who are not present here. It is quite likely that such people (who are not present here) may

excel many listeners in memorising this statement and preserving it.”

As soon as the Holy Prophet ﷺ finished his address Allāh the Almighty immediately proclaimed the communication and finality of Islam and the Archangel Gabriel عَلَيْهِ السَّلَام brought this Verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا ط
(المائدة: 4)

“This moment have I perfected your religion for you and completed My favour unto you and have chosen for you as (your) Religion, Al-Islām – (Al-Qur’an 5:4).”

When the address was over, one hundred camels were offered for sacrifice at Mina. Of these, sixty seven were sacrificed by the Holy Prophet ﷺ and thirty seven by the respected Ail رَضْوَابُدِينُ. From there the Holy Prophet ﷺ proceeded to Makkah and returned to Madinah after performing *Tawāf* (circumambulation) of the *Ka’bah*. On the way to Madinah the Holy Prophet ﷺ delivered another historic address at Khamme Ghadeer which was occasioned by the complaint of the respected Buraida رَضْوَابُدِينُ that the respected Ali رَضْوَابُدِينُ had committed irregularities in the distribution of spoil while in the Yemen.

This address dealt with the characteristics of respect owed to the *Ahl-i-Bait* (the descendants of the Holy Prophet ﷺ). Then the Holy Prophet held Ali’s (رَضْوَابُدِينُ) hand in his own and said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

“Ali is the master of one whose master I am!”

Thus the whole excellence of the Maulā Ali رَضْوَابُدِينُ was illustrated. The word *maulā* signifies one who rules and is a sympathiser and helper. The Holy Prophet ﷺ elucidated the spiritual status of Ali رَضْوَابُدِينُ explaining that he who looked upon him as his *Maulā* (overlord) should also look upon his Ali رَضْوَابُدِينُ as his (believer’s) *Maulā* and pay homage to Ali رَضْوَابُدِينُ with equal fervour.

When the respected Umar رَضْوَابُدِينُ heard this address, he congratulated Ali رَضْوَابُدِينُ on having this highest esteem of the Holy Prophet ﷺ. Subsequently the respected Buraida رَضْوَابُدِينُ changed his attitude and remained a humble servant to Ali رَضْوَابُدِينُ.

till he (Buraida) fell a martyr in the *Battle of Jamal*. The respected Bara' bin 'Azib رَضِيَ اللهُ عَنْهُ narrated that when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ halted at Khamme Ghadeer, a place between Makkah and Madinah, he held Ali's رَضِيَ اللهُ عَنْهُ hand in his and spoke thus: "Do you know that the believers held me dearer than their own lives?" The people said: "Yes, we know." The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ . اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

"I am a friend to any person who befriends Ali and, O Allāh, You make Friend with Ali's رَضِيَ اللهُ عَنْهُ friends and consider Ali's رَضِيَ اللهُ عَنْهُ enemies as Your enemy."

After this even the respected Umar رَضِيَ اللهُ عَنْهُ said to Ali رَضِيَ اللهُ عَنْهُ :

هَنِيئًا يَا ابْنَ أَبِي طَالِبٍ أَصَبْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَ

مُؤْمِنَةٍ . - (مسند امام احمد بن حنبل رَضِيَ اللهُ عَنْهُ جلد 4 صفحه: 281)

"Be happy, O son of Abū Tālib, for thou art the most dearly beloved friend of all believers at all times and for all times to come."

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said:

أَنَا مَدِيْنَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا - (ترمذی)

"I am the City of Divine Knowledge and Ali is its Gateway."

- (Tirmidhi)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Ali رَضِيَ اللهُ عَنْهُ :

لَا يَحِلُّ لِأَحَدٍ يَجْنِبُ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ - (رواه

ابو سعيد؛ ترمذی)

"None except you and I has the permission to pass through this mosque when he is in need of wash." - (Abū Sa'īd in Tirmidhi)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had the doors of all the houses in the vicinity of *Masjid-an-Nabi* (the Prophet's Mosque) closed but the door of Ali's رَضِيَ اللهُ عَنْهُ house was exempted from the order of closure. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا يُحِبُّنِي إِلَّا الْمُؤْمِنُونَ وَلَا يُبْغِضُونِي إِلَّا مُنَافِقًا . - (احمد و

ترمذی)

"None will love me except a Mo'min (true believer) and none will have any rancour or ill will for me except a Munāfiq (hypocrite)." - (Ahmad & Tirmidhi)

On another occasion the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي . عَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ . وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا
 أَوْ عَلِيٌّ . (رواه حبش بن عباد في احمد و ترمذى)

“One who talks ill of Ali talks ill of me. Ali is from me and I am from Ali. No one is authorized to enter into any negotiation or contract except myself and Ali on my behalf.” –
 (Habash bin Abada in Ahmad & Tirmidhi)

Finale: The address of *Hajjat-ul-Wada'* was listened to by 144,000 ardent followers of the Holy Prophet ﷺ and as the address continued they felt all the more inspired and elated. It was the blessed result of the perfect vision of the Holy Prophet of Islam ﷺ that the moment he ended the address, he said to them:

فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبِ قُرْبًا مُبْلَغٍ أَوْ عِنْدَ مَنْ سَامِعٍ . — (صحيح البخارى)

“O ye who are present convey (the message) to those who are not present, because some communicators are better preservers of (the original message) than the listener.”

The people were so much inspired that they drew the reins of their camels at once and proceeded to all directions of the country to sow the seeds of Divine Wisdom far and wide throughout the world. Of these 144,000 believers only a few thousand were buried in *Jannat-ul-Baqi'* because all the others traveled throughout the world and died martyrs' death while propagating Islam – the *Din* of Allāh the Almighty – and are buried at various places.

-Abū Anees Muḥammad Barkat Ali قدس سره العزيز

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What is Dār-ul-Ehsān?

Dār-ul-Ehsān, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the District of Faisalabad, Pakistan. It has been defined as an 'abode of benefactors who worship Allāh 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 *Da'wah-o-Tablīgh Al-Islām* (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'ān* and the *Sunnah* (Tradition) of the Holy Prophet, Muḥammad 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.

Sessions of incessant *Dhikr* (remembrance of Allāh the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and repository for the worn out copies of the *Holy Qur'ān* have been built, a school for destitute and orphans and a well staffed hospital have been established, administering their services free of charge.

Haḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزيز، a retired army officer, the founder and chief organiser of the *Dār-ul-Ehsān*, has written, published and distributed

free of charge much literature on Islam in *Urdu*. This is now being translated in Arabic, Chinese, Persian and English. *Kūṭab Al-'Amal Bis-Sunnah*, *Al-Ma'roof Tartīb Sharīf* (Holy Succession), *Makshoofāt-e-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Asmā' Al-Nabī Al-Karīm* (the Bounteous Names of the Holy Prophet ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dār-ul-Ehsān*, has been published regularly for the benefit of the Muslim Community until his demise in 1997. It has included research articles, translations and commentaries on the *Holy Qur'ān* and the *Ḥadīth*, medical cures prescribed by the Holy Prophet ﷺ and *Haḍrat Abū Anees Muḥammad Barkat Ali's* (رحمته الله عليه) own words of guidance and insight. The monologues have been put together in to thirty volumes titled *Makshoofāt-e-Manāzal-e-Ehsān*, *Al-M'arūf Maqālāt-e-Hikmat* (The Words of Wisdom).

In 1983 *Haḍrat Abū Anees Muḥammad Barkat Ali* قدس سره العزيز migrated some thirty miles away to a place on Samundri Road now known as *Al-Mustafid Dār-ul-Ehsān* where he had developed all the above services and is now buried. Again for the benefit of the *Ummah*, his successors are serialising in a monthly magazine *Anwār Al-Barkat* his books which run into thousands of pages.

-Muḥammad Iqbal



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