

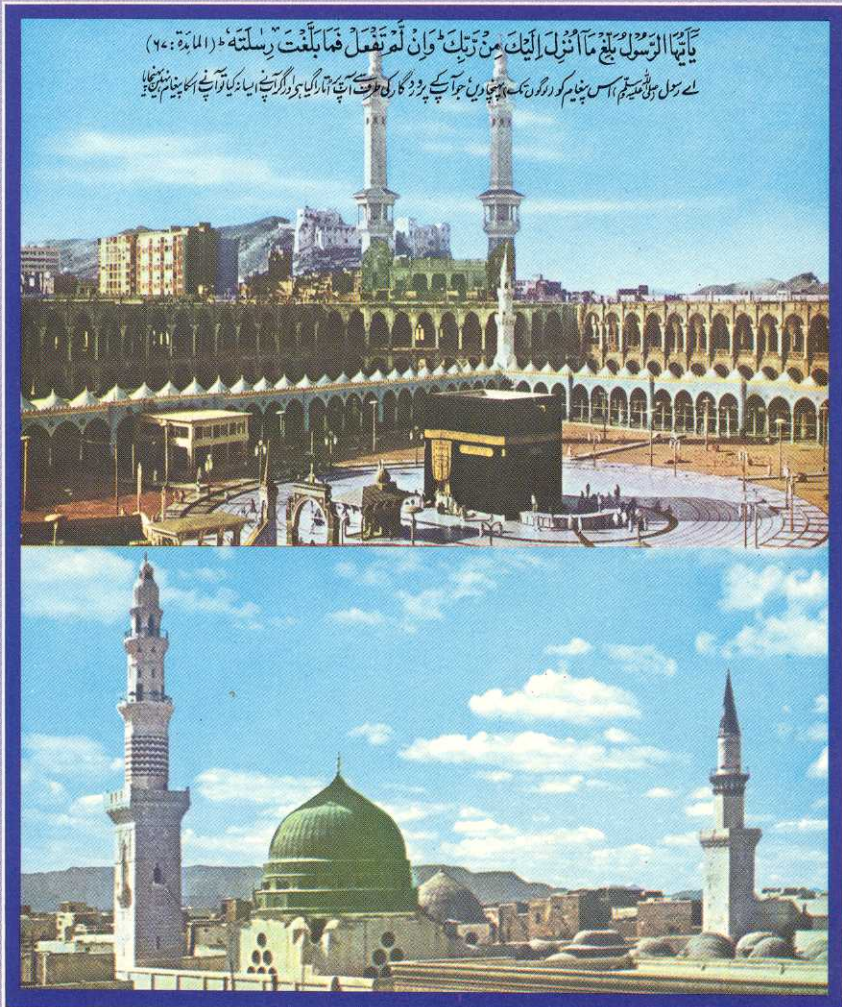
Manifestations of the Stages of Blessing -

یا قیوم

یا حیی

The Words of Wisdom Volume 5

Abu Anees Muhammad Barkat Ali



يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا لَكَلَّتْ رِسَالَتُهُ (المائدة: ٦٧)
 لے بزل ہوئے اللہ سے اس پیام کو روگوں ہم پہنچا دیں جو آپ کے پروردگار کی طرف سے آپ کو آگیا ہے اور اگر آپ نے اسے اپنا نہیں کیا:

مصطفویہ حضرت علیؓ سعیدیہ اویسیہ بجزیریہ قادریہ صابریہ قلندریہ مجددیہ عقیلیہ حمیمیہ کریمیہ امیریہ

بِإِذْنِ الرَّحْمَنِ الرَّحِيمِ مَا لِلشَّاهِدِ مِنَ اللَّهِ الْبَرُّ وَالْعِلْمُ وَالْحُكْمُ وَالْحُجَّةُ وَالْحَقُّ وَالْحَقُّ
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*Makshoofat - e - Manazal - e -
Ehsan Al-Ma'roof Maqālat - e -
Hikmat*

*Manifestations of the Stages of Blessing -
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Volume V

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

Volume V

by

Abu Anees Muhammad Barkat Ali
(Translated by Muhammad Iqbal)



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Cover picture: The Holy Ka'abah in Makka Mukarrama and the Prophet's (ﷺ) Mosque in Madina Manawwara, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا أَحْمَدُ يَا قَيُّوْمُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِيْرَتِهِ بِمَدَدِ
 كُلِّ مَعْلُوْمٍ لَكَ اسْتَعْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَمْدُ الْقَيُّوْمُ وَ التَّوْبُ إِلَيْهِ-

Introduction

Say! "If ye do love God,
 Follow me: God will love you
 And forgive you your sins:
 For God is Oft-Forgiving,
 Most Merciful.

Say: "Obey God
 And His Apostle":
 But if they turn back,
 God loveth not those
 Who reject Faith.

- (Al-Qur'an 3:31-32)

Love of creation for the Creator has its genesis in the above Qur'anic Verse as also in many others scattered in the Holy Qur'an (2:169). Those who are completely drowned in His love are most near to Him. The other criterion for His nearness is to bear love for one another thus cementing a bond of brotherhood amongst themselves (Al-Qur'an 17:79). His own love for His creatures is, in the worldly parable, hundred times greater than the mother's love for her child. In *sufic* terminology love in its extreme or excessive form is commonly called as 'Ishq and many a heart rending love stories of exceptional purity, with attendant trials and tribulations, are on record and known to the Muslim.

The equivalent for love in Arabic language is *hubb* which is derived from *hibb* meaning 'seeds', because love is regarded as the source of life just as seeds are. The seeds in soil lose their identity

and so do the lovers. There are other connotations of meanings of the word *hubb*, but summarily, it is a magnetic attraction between two individuals and it may be for beauty, character and inclination temperamentally of the one for the other. The state of craving for nearness, fondness, desire, longing and restlessness for and absorption in the thoughts for the other all the time is given birth. The body, soul and money are lavished in fulfilment of this state. Those in love regard separation (*farq*) as punitive and meeting (*wasl*) insatiable. Their thoughts and wills are identical and congruent. To lose one's being in to the being of the beloved is the ultimate quest, in actual fact, an exquisite form and the culmination of 'Ishq. The poet has it:

عاشق چہیت، گو بوندہ جاناں بودن
دل بدست دیگرے دادن و حیراں بودن

What is intense love?

Say: "To be a servant to the beloved,
To hand over the heart to some other
And then stand in wonder."

There are several texts on the subject written by sufi masters who regard love for Allah the Almighty and His Beloved Prophet ﷺ as the current soul of their lives, nay the whole of the Universe. For example, Shah Abdul Aziz Muhaddith of Delhi (d. 1239 AH) رحمۃ اللہ علیہ has counted in his *Risala-i-'Ishqiyyah* ten states of love and five stages under each one of them which are listed as follows, albeit lacking details:

1. *Ulfat* (Fellowship)

- (i) *Afā'l* (actions) and *Sana'* (art) – to be influenced by
- (ii) *Katman* – to bear with hardship and afflictions
- (iii) *Tamanna* (aspiration)
- (iv) *Akhhbār* (news) – to enjoy about the friend
- (v) *Taddarra'* (weeping) – to be ranting and raving

2. *Sadaqat* (Sincerity)

- (i) *Safa* (pure)
- (ii) *Ghayrat* (indignation)

- (iii) *Ishtiyāq* (fondness)
 (iv) *Dhikr-i-Mahboob* (remembrance of the beloved)
 (v) *Tahaiyur* (amazement)
3. *Mawaddat* (Friendship) – to engage one’s heart in total humility and in solitude with extreme fondness and restlessness for the beloved
 (i) *Giryā-o-Idtrar* (shedding tears in helplessness)
 (ii) *Buka* (lamentation)
 (iii) *Hasrat* (grief)
 (iv) *Tafakkār* (contemplation in the beloved)
 (v) *Muraqaba* (thought of the beloved)
4. *Huwa’* (An ardent wish to engage one’s heart in self-mortification and remain fully inclined to the beloved)
 (i) *Khuduh’* (humility at heart)
 (ii) *Badhal* (forgiveness)
 (iii) *Sabr* (sobriety)
 (iv) *Taddarra’* (bursting in to tears)
 (v) *Tasleem-o-Rida* (submission and contentment)
5. *Shaghf* (Inclination)
 (i) *Farman bardari* (obedience)
 (ii) *Muhafzāt* (guarding against the alien)
 (iii) Enmity with the friend’s enemies
 (iv) Friendship with the friend’s friends
 (v) *Ikhfa’* (latent)
6. *Khullat* (Fast friendship) – to approximate it to that of Prophet Ibraheem’s (Abraham’s ﷺ) friendship with Allah the Almighty
 (i) to save oneself from the sights of the alien
 (ii) *Sidaq* (purity)
 (iii) to accept fame if desired by the beloved
 (iv) to complain against the friend to him only; e.g. Prophets Yaqoob and Ayyub (peace be upon them both)
 (v) *Ikhfa’* (hidden affairs)
7. *Muhabbat* (love)
 (i) *Husn-i-Akhlāq* (beauty of conduct)
 (ii) *Malamat* (censure)

- (iii) *Mushaida-i-Ghayub* (contemplation of the hidden)
 - (iv) *Ārzu* (wish) for meeting the friend
 - (v) *Uns* (intimacy)
8. *Ishq* (Intense love)
- (i) *Fuqdan* (to lose one's self)
 - (ii) *Ta'assuf* (regretting) over life in separation of the friend
 - (iii) *Wajd* (ecstasy)
 - (iv) Impatience over separation from the friend
 - (v) *Hayanat* (protection)
9. *Yatam* – to be slave in love and tied to the beloved thus benefiting from the apparent and the hidden attributes of the beloved
- (i) *Taffard* (to be one with the beloved)
 - (ii) *Istafar*
 - (iii) *Badhal* (spiritual grace)
 - (iv) *Uns* (intimacy)
 - (v) *Wahaybat* (awe)
10. *Dalla* (Nearness)
- (i) to question in sincerity
 - (ii) to drink at the wine of *'Ishq*
 - (iii) *Sukr* (intoxication)
 - (iv) *Iztarab-o-Bekhudi* (restlessness and loss of self-control)
 - (v) *Talf* – to annihilate one's self in the *dhāt* of the beloved

The extreme love for the Divine and His Beloved ﷺ took upon the author, Abu Anees Muhammad Barkat Ali, as a young army officer, putting an end manifestly to his bright future career. At an age of thirty three he put his tools down, so to say, for his inextricable religious absorption on 22 June 1945 when twenty six big nations of the World, including India, were at war. For our records we reproduce as an Appendix his instrument of abdication, medical history and discharge from military service. His ascetic practices began long before his superannuation.*

*The author writes: "At the youthful age of seventeen I dressed myself in *Ihram* (two sheets of white cloth which is regarded as an insignia of goodbye to the World and good news for marching on the path to the Hereafter) and prayed in prostration. Having then read my holy book, I set out on my journey of the World.

Rising through the ranks spiritually, this chosen friend of Allah the Almighty has attained the highest post in *Tasawwuf* (spiritualism) that has been likened by his Shaykh, Shah Walayat Shah Hakim Syed Amir al-Hassan Saharanpuri (d. 1367 AH) رحمته الله عليه thus: “Your Faith at night is like that of Abu Bakr Siddique رضي الله عنه and at day is like that of Umar Farooque رضي الله عنه” – (*Maqala No. 4405*).

Allah the Almighty says in the above Qur’anic Verse to his creatures that if you love Me, then obey (*ittiba*) the Holy Prophet (صلی اللہ علیہ وسلم). Sahl bin Abdullah al-Tustari (d. 897 CE) رحمته الله عليه explains this Qur’anic Verse most succinctly thus: “Love consists of embracing ‘acts’ (*mu’aanaqaat*) of ‘obedience’ (*at-taa’aat*) and in avoiding acts of disobedience.” Those who are privileged to complete *ittiba* are, indeed, in excessive love (*Ishq*) with the Holy Prophet صلی اللہ علیہ وسلم and for them the *Shari’at* (Islamic Law) is but a collection of modes of respect or formalities (*Aadaab*) to him. Now Ali ibn Uthman al-Hujwiri Data Ganj Bakhsh (d. ca. 1071 AH) رحمته الله عليه claims in *Kashf al-Mahjub* (Unveiling of the Veiled) that excessive love (*Ishq*) is exclusive for the visible, for example *Ishq-i-Muhammad* as against love (*Muhabbat*) for the Unseen, God the Almighty. The beloved of Allah the Almighty صلی اللہ علیہ وسلم was exceptionally handsome. Hadrat Anas رضي الله عنه reports: “We have not seen anything more handsome than the countenance of the Holy Prophet صلی اللہ علیہ وسلم. Some of his devotees held their eyes to have become precious only at the sight of him.” The poet coins the Verse:

*I take in my eyes the pride,
For your beauty they hide.*

It is narrated that a Companion رضي الله عنه lost his eyes. When people visited him in sick bed, he remarked: “I held these eyes precious because I used to see the Holy Prophet صلی اللہ علیہ وسلم with them. As he is no more with us, I grieve no more for their loss.”

“Nearly a Century has turned over, but I have meticulously stuck to my object and determination, ever ready in all and due preparations. Nothing could jolt it (the determination). The waves rose high and met the whirlpool, but the ferocity of action never dwindled. It is just the same to day as it was at the beginning. Having reached the climax, this pilgrim kicked the ride and took to the journey saying, ‘The vicissitudes of life could not overpower it, rather their heads were hung in remorse. the sea could not drown the book of his actions. He has wandered all over, seen the whole World and has come back to where he had started from.’” – *Maqala No. 11920*.

The author, Abu Anees Muhammad Barkat Ali, has, at his sanctuary, *Dar-ul-Ehsan*, demonstrated unshakeable love for the Divine, commanded complete 'ittiba', hence '*Ishq-i-Rasool* and shown utter devotion to his servants. In *Maqala No. 4923*, he speaks of his old musing that he recited regularly at Master 'Ala-ud-Din Ali Ahmad as-Sabir's (d. 1291 CE, رحمۃ اللہ علیہ) shrine at Kalyar, India:

سجن تینڈے در تے تینگ تھی جلیساں

.....

*O Friend, I am burning like a moth at your light.
O Friend, I will make the offering of my life for the rite.
You have given me the goblet full of drink for my grief.
Is there in the game of griefs such like brief?*

Love for the Almighty Allah cannot be acquired; it is always granted. "Likewise, devotion (*Ishq*) and rapture (*riqqat*) are the specific livelihood that are distributed by the Holy Prophet صلی اللہ علیہ وسلم, the Distributor of the Blessed Charities (*Qaasim al-Khayraat al-Husanaat*)," as the author claims in another monologue *Maqala No. 4878*. Many pious ancestors of his like have written in both prose and poetry the praises for their beloved صلی اللہ علیہ وسلم. Hadrat Mawlana Noor-ud-Deen Abdul Rahman Jami (d.1492 CE) رحمۃ اللہ علیہ has composed poems (*na'at*) exuberantly laden in with honour of Muhammad صلی اللہ علیہ وسلم, supplicating for his favours. The author has reproduced one of his poems in this Volume – *Maqala No. 4923*. The following of the Jami's couplet is passionately sung by the balladers (*na'at khawans*) for spiritual consumption of those who have the calling and love for the Beloved of Allah the Almighty صلی اللہ علیہ وسلم:

سیما جانب بطحا گزر کن ز احوالم محمدؐ را خبر کن
توئی سلطان عالم یا محمدؐ ز روئے لطف سوتے من نظر کن

*O the breeze! pass along Batha, the holy emirate.
Inform the Holy Prophet صلی اللہ علیہ وسلم about my state.
You are, O Muhammad صلی اللہ علیہ وسلم, Sultan of the Universe.
Please pass my way with the graceful face.*

Recently Hadrat Pir Mehr Ali Shah Golarvi (d.1937 CE) رحمۃ اللہ علیہ has outpoured his devotion to the Holy Prophet صلی اللہ علیہ وسلم in his composition that is today chanted rhythmically, and often enough, on Radio Pakistan, thus captivating the tongue-tied listeners in the streets.

انہاں بکدیاں تے کُرا ندیاں تے لکھ واری سقہ جا ندیاں تے
 انہاں بڑیاں مفت وکاندیاں تے شالا آون وُت بھی اوہ گھڑیاں
 سُبْحَانَ اللَّهِ مَا أَجْمَلْنَاكَ مَا أَحْسَنَكَ مَا أَكْمَلْنَاكَ
 کتھے ہر عدل کتھے تیری ثنا گستاخ اکھیں کتھے جاڑیاں

*May the good time visit again
 Those who are ranting, raving,
 Sacrificing, time and again,
 And the slaves, the free bargain!
 Glorified my Lord! How beautiful you are!
 How blessed and perfect you are!
 Who is Mehr Ali viz-a-viz your praise!
 How dare the insolent eyes meet your gaze!*

All this devotion, love and passion is doled at the Holy Prophet صلی اللہ علیہ وسلم for nothing. He is to every Muslim everything after the Creator. He is the Perfect Man (*Al-insan al-kamil*) of Shaykh Muhiy-ud-Deen Ibn al-Arabi (d. 1240 CE) رحمۃ اللہ علیہ, Abdul Karim al-Jili (d. between 1408 and 1417 CE) رحمۃ اللہ علیہ, Shaykh Badar-ud-Deen Ahmad as-Sirhindi (d. 1624 CE) رحمۃ اللہ علیہ and Dr Muhammad Iqbal (d. 1938 CE) رحمۃ اللہ علیہ, to name but a few eminent philosophers and sufi masters and above all his high ranking devotees amongst the Muslim *Ummah*.

Now *Hadeeth-i-Sahih* has that David asked of God: "O Lord! Where wert Thou before creation?" He said: "I was a hidden treasure. I loved to be known and created the World to be known." This first urge resulted in *Haqiqat-i-Muhammadi* (the Reality of Muhammad صلی اللہ علیہ وسلم); in other words, the Beloved of Allah the Almighty. The first entity which was created was the 'light' of the Holy Prophet صلی اللہ علیہ وسلم. The other related *Ahaadith* in this context are:

According to Imam Qastalani رحمۃ اللہ علیہ, Tahir Ibn Abdullah

ﷺ relates the Holy Prophet ﷺ as saying: "O Jabir, the first thing created was the soul of thy Prophet ﷺ."

"I have a special time with God which is neither shared with the nearest angel and nor a Prophet other than me."

"I was a *Nabi* (Messenger) while Adam was between water and clay."

"He who has seen me has seen Allah."

In the words of the author, Abu Anees Muhammad Barkat Ali, we are talking herein about the love for and devotion to 'the sacred and the perfect, the pure and the sublime, the blessed and the beautiful, the master of the Universe, the pride of the creation, the leader of both the Worlds, the leader and the seal of the prophets (peace be upon them all), the blessing to the Worlds, the intercessor of the sinners, the nations and the Muslim community, the generous and the gracious, the pure guardian, the final and the last messenger, the leader of the near ones to Allah the Almighty, the solace for the true Muslim's heart, the beloved of the Lord of the Worlds, the light of the near ones (to Allah the Almighty), the lover of the devotees, the beloved of the seekers of the gnostic, the light to the pilgrims on the way (to Allah the Almighty), the life capital and the asset, our leader and our support, our messenger and our Prophet, our master, the beloved and the cherished, Muhammad al-Mustafa, Ahmad al-Mujtaba, Muhammad ﷺ, the unlettered Messenger of Allah the Almighty' – *Maqala No. 4608*. This kind of love and devotion is to come by all right, but not all that easy. This apart, the author has researched and put down in five volumes of *Asma al-Husna Nabi il-Karim Salallahu Alaihi Wasallam* some three thousand and five hundred gracious names of his beloved ﷺ. To reach his (the author's) enviable status there is a long road of many states and stages to wade through in the field of love.

The story of Prophet Yusuf (Joseph, peace be upon him) in the Holy Qur'an and love of Zulaikha for him has been allegorically interpreted by various sufi poets. Their account by Noor-ud-Deen Abdul Rahman Jami's (ﷺ) in Persian and Mian Muhammad Bakhsh's (1246 - 1324 AH, ﷺ) in Punjabi are available in print and plays for popular consumption. 'Ishq-i-Haqiqi (the true and the eternal love) filters through the curtains of 'Ishq-i-Majazi (the false and the ephemeral love). The pure love transcends all human limitations as Mawlana Abdullah Yusuf Ali ﷺ puts it:

How blest is he who can close his eye
 And let the vain pageants of life pass by!
 Untouched by the magic of earth can keep
 His soul awake while the senses sleep;
 Scorn the false and the fleeting that meets the view,
 And see what is hidden and firm and true.

Indeed, he is the blessed who is sincere, sacrifices all that is worldly and is devoted to the Divine as against the one who is vainglorious, hard of heart and unrepentant. The former trusts his affairs to, rallies his Faith in and 'bows down in adoration of and brings himself closer to Allah the Almighty' – (*Al-Qur'an* 96:19). Furthermore, the Holy Prophet ﷺ has said: "When God willed good to His servant, He kindled a light in his heart."

Master Abu'l Qasim Abdul Karim al-Qushayri (d. 1074 CE) رَضِيَ اللهُ عَنْهُ writes in his *Ar-Risala fi'ilm at-Tasawwuf*: "Love is the effacement of the lover's attributes and establishment of the Beloved's essence." And the intensity of love is so acute that kindness or unkindness on the part of the beloved matters little to the lover. The story has it that Abu Bakr ibn Jahdar ash-Shibli (d. 945 CE) رَضِيَ اللهُ عَنْهُ, who was supposed to be mad, was visited by his friends in a madhouse. He asked: "Who are you?" They replied: "Your friends!" At this he had the audacity to stone them to flight remarking: "Had you been my friends you would not have fled from affliction."

Incidentally, the word 'supposed' above has been used advisedly, because the *faqirs* in this state of mind are, in actual fact, at their best with their Beloved. To illustrate, I recall my conversation with the author, also addressed lovingly as *Babaji*, as recently as Winter 1991. We were interrupted by a man whom he received most affectionately. When I enquired as to who he was, *Babaji* explained to me with a smile: "He is my nephew who used to weep bitterly whenever he saw me at my earlier stage of utter destitution. I used to be dressed bare minimally then and my frenzied state of mind made him think that I had gone mad."

Having cast aside the fetters of stations (*Maqaamaat*) and passed through different states (*Ahwaal*) a Muslim saint then attains degrees of perfection in mortality (*Fanaa*) and immortality (*Baqaa*). When God reflects Majesty (*Jalaal*) on to the heart of His servant, he experiences awe (*Hayba*) thus doing away with all the distractions and gaining of gnostic knowledge ever and ever so

more. His carnal desires are put to an end and love for Him is infused. When He manifests His Beauty (*Jamal*), the servant's heart is irradiated and filled with eternal joy and bestowed upon with the reward of 'immortality' (*Baqaa*). In the process the desires, the symbols of mortality, are completely wiped out thus leading the soul to immortality. The story has it that "one day Raabi'a al-Adawiyyah (d. 801 CE), may Allah the Almighty be pleased with her, was seen carrying fire in one hand and water in the other and she was running with speed. They asked her what was the meaning of her action and where she was going. She replied: 'I am going to light a fire in Paradise and pour water on to Hell, so that both veils (i.e. hindrances to the true vision of God) may completely disappear from the pilgrims or wayfarers, and their purpose may be sure, and the servants of God may see Him, without any object of hope or motive of fear. What if the hope of Paradise and the fear of Hell did not exist? Not one could worship his Lord or obey Him.'" – *Margaret Smith's* translation.

This achievement of immortality is subject to three cardinal steps of *Fanaa fish-Shaykh* (annihilation in the shaykh) which leads to *Fanaa fir-Rasool* (annihilation in the Holy Prophet ﷺ) and finally *Fanaa fi-Allah* (annihilation in God), the last one being, in other words, *Baqaa Billah* (immortality in God) as Khawaja Mir Dard (d. 1785 CE) رکن الدرد، a great exponent of *Naqshbandiyyah Order* in the Eighteenth Century and a lyrical Urdu poet of Delhi explains it further in his *'Ilm al-Kitab* (the Book of Knowledge): "*Fanaa* in God is directed towards God, and *Baqaa* in God is directed towards creation, and one calls the most perfect wayfarer him who comes down more than others, and then again becomes firmly established in the *Baqaa* in the Holy Prophet ﷺ, and he who is on this descendant rank is called higher and more exalted than he who is still in ascent, for the end is return to the beginning. But higher than he who has reached this stage is he who has found *Baqaa* in his shaykh, for he has completed the whole circle. This is the terminating rank which Allah the Almighty has kept for the pure Muslims whereas the others with all their power cannot be honoured by it." – *Annemarie Schimmel's* translation.

This quadrangle of love i.e. love for the Almighty, love for His Beloved ﷺ and love for the Shaykh is the passion of the *faqir*. The *Rifai' faqirs*, by and large, have the salutation among themselves. '*Ishqallah* (Allah is love) to which the answer is '*Ishq-i-Muhammad Rasulallah* (Muhammad, the first manifestation, is

love). One may wonder as to what is the role of the shaykh in this equation? The following Qur'anic Verse and its commentary by the author are near enough answer to the question. Allah the Almighty says: "Allah is Most Gracious; ask thou, then, about Him of any acquainted (with such things)' – (*Al-Qur'an* 25:59). The author, Abu Anees Muhammad Barkat Ali, coins to this the phrase in *Maqala* No. 4830 as follows:

جپ نام شاہ دا، پتہ لگے راہ دا

*Incant the name of the preceptor
That you find the path to the Creator.*

Ibn Katheer رحمۃ اللہ علیہ in his *Tafseer al-Qur'an* (Commentary to the Holy Qur'an) explains here below Allah the Almighty as the Master Planner and the Holy Prophet صلی اللہ علیہ وسلم as the master expositor. "The end to the plans of jobs is in His hand and subject to His Command and plans. His decrees are correct, honourable and final. Only the ones aware of the Almighty Allah's qualities are able to explain His grandeur. It is apparent that the one who knew and understood His *Dhaat* has been the Holy Prophet صلی اللہ علیہ وسلم who is the leader of human beings in the life here and Hereafter. He did not say the least from himself. His utterances were indeed God's speech. The attributes of Allah the Almighty that he has stated are all true and so are his glad tidings. He is the only truthful leader. All disputes are settled by his command only. He who restates what he has said is truthful, the others, the outcast."

It transpires, therefore, that the role of the shaykh (preceptor) is pivotal as he happens to be a direct contact of the wayfarer. The driving force is in the dogged or excessive love (*Ishq*) for the shaykh and in his *Mantiq-ut-Tayr* by Farid-ud-Deen Attar (d. 1229 CE) رحمۃ اللہ علیہ this has been illustrated in Margaret Smith's translation thus: "If you are possessed of discernment joined with knowledge, seek the company of the dervishes and become one with them; associate with none but them. Love for the dervish is the key which opens the door into Paradise and those who hate them are worthy of anathema. The dervish's garment is nothing but a patched robe, and he is not led astray by creaturely desires and passions. Until a man treads his carnal self underfoot, how can he find the way to the abode of God Most High? The man who walks in the Path of God has no longing after fine palaces and fair

gardens; in his heart is nothing but the pain of yearning love.” Indeed, the shaykh’s *ittiba’*, as the statement recommends, brings in desired dividends according to a sufi poet of the Indo-Pakistani sub-Continent, Sultan Baahoo (d. 1691 CE) رحمۃ اللہ علیہ, who affirms this in the very first quatrain of his popular *Abyaat* in Punjabi (The Book of Verses):

الف۔ اللہ جنبے دی بوٹی مرشد من مچ لائی ہو
 نفی اثبات داپانی ملیں ہر رگے ہر جانی ہو
 اندر بوٹی مشک مچایا، جاں پھلن پر آئی ہو
 جیوے مرشد کامل باھو، جس ایہہ بوٹی لائی ہو

*Allah is like a jasmine creeper
 Murshid planted in my heart
 Affirmation’s and negation’s
 Water runs through every part
 Full of fragrance is my being
 And the blossom-season’s start
 May my Murshid live for ever!
 Baahoo! His is real art!*

Having said all this, what is, therefore, the most suitable *modus operandi* for the lover in order to realise his goal of love? In answer to this one requires to be directed to the need of a shaykh who is regarded as the best trainer for the trainees in the field i.e. the lovers. The author of these monologues has to offer a training manual, amongst many others, in the shape of his publication, *T’aleem-ud-Deen* translated by Miss Sajeda Ahmad. Herein he explains the importance of the basics of Islam and their practice leading on to the importance of *Dhikrullah* and interpretation of *Salaat al-Wustaa* (the Middle Prayer) in the light of continuous *dhikr*, the panacea for the wayfarer. We reproduce the related sections as follows:

“Numerous social gatherings are taking place and being dismissed every day in this world but Allah the Almighty is not mentioned in them and nor are salutations sent to the Holy Prophet صلی اللہ علیہ وسلم. Such gatherings will cause regret and sorrow on the Day of Judgment. Wherever you are try to arrange at least one session (*Majlis*) devoted to *dhikr* every week. Remember that

one *Majlis-i-dhikr* is an atonement for twenty one non-*dhikr* sessions. Invite every one to the *Majlis-i-Dhikrullah*. Do not fall into separate divisions. The servants of Allah the Almighty should stick together in the praise and worship of their Creator. The following *dhikr* may be regulated for the *Majlis*; *Sura al-Faatiha*, *Sura al-Ikhlās*, any known Prophetic Salutation (*Darood Sharif*), the following *dhikr* formulae:

- الْحَمْدُ لِلَّهِ - لَا إِلَهَ إِلَّا اللَّهُ - اللَّهُ أَكْبَرُ -
 لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ - سُبْحَانَ اللَّهِ وَبِحَمْدِهِ -
 سُبْحَانَ الْمَلِكِ الْقُدُّوسِ -
 سُبُّوحٌ قُدُّوسٌ - يَا حَيُّ يَا قَيُّوْمُ -
 سُبْحَانَ رَبِّكَ الْأَعْلَى - اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ -

*Al-Hamdulillah - Laa ilaaha illa Allah - Allahu Akbar
 Laa Hawla wa laa quwwata illa billah il-'Aliyy-il-'Azeem -
 Subhaan Allahi wa biHamdihi - Subhaan al-Malik-il-Quddoos -
 Subboohun Quddoosun - Yaa-Hayyu, yaa-Qayyoom - Subhaana
 Rabbi al-A'laa - Allahummaa ghfir lil-Mu'mineen wal-
 Mu'minaat!*

(Praise be to Allah – There is no god but Allah –
 Allah is the Greatest – There is no power or might
 except with Allah the Exalted – Glory and praise be to
 Allah – Glory to the Most Holy King – O the Living,
 O the Lasting - Glory be to my Lord the Most High –
 O Allah, forgive Muslim men and Muslim women.)

“End the *dhikr* session with Salutations on the Holy Prophet

ﷺ.

“You are not restricted to the above *dhikr* formulae. You may adopt a way of *dhikr* that is easier for you and towards which you have been guided by Allah. Send the merits of that *dhikr* towards the forgiveness of the Holy Prophet’s (ﷺ) *Ummah*.

“One of the interpretations (*Tafseer*) of *Salaat al-Wustaa* (the Middle Prayer) is that during the time between one prayer and the next one should consider oneself still to be in the state of prayer. This time is then spent on *Dhikr*. Continuous *dhikr* (*Dhikr-i-*

Dawaam) is in effect Continuous Prayer (*Salaat-e-Dawaam*). You may select from the *adhkaar* (formulas of *dhikr*) mentioned in this work and especially prepared for you. Although every Muslim has the right to adopt any valid formula of *dhikr*, it is nevertheless a good practice to ask permission from the learned as this results in more benefit and constancy. The best *dhikr* is the *Kalima Tayyibah*, لَّا إِلَهَ إِلَّا اللَّهُ *Laa ilaaha illallah* (there is no god but Allah). It is technically known as the 'denial' (*nafi*) and 'affirmation' (*ithbaat*). Not every person can bear its power. In addition to this recite سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ *Subhaan Allah! Subhaan Allah!* (Glory be to Allah! Glory be to Allah!), مَا شَاءَ اللَّهُ *Maa shaa Allah!* (As Allah will!) Stand in rows reciting *Subhaan Allah! Subhaan Allah!* Never let these rows break apart so that they may remain firmly intact from the earth to the heavens.

“Although the essence of the *dhikr* is لَّا إِلَهَ إِلَّا اللَّهُ اللَّهُ اللَّهُ مُحَمَّدٌ *Laa ilaaha illa Allah - Allahu Allahu - Hu Hu*, no ordinary man can ever bear the power of *Paas-e-Anfaas* (this *dhikr* involves a specific breathing technique). So instead سُبْحَانَ اللَّهِ *Subhaan Allah! Subhaan Allah!* is the best substitute. It is the best substitute and attains the object. These glorious words are primordial. They were taught to the bearers of the Throne (*'Arsh*). When Allah the Almighty created the Throne (*'Arsh*). He ordered the Angels to carry it. When they were unable to lift it Allah the Almighty said, 'I will inform you of a splendid speech. It is سُبْحَانَ اللَّهِ *Subhaan Allah!*' The Throne rose up as soon as the Angels recited *Subhaan Allah!* Since then the Angels have adopted this form of praise (*Tasbeeh*) i.e. *Subhaan Allah!* Later on the Day of *Alast** the most perfect, beautiful and generous Messenger, Muhammad ﷺ, taught those assembled these very words: *Subhaan Allah! Subhaan Allah!* These glorious words thus bear an immense value from the most ancient times. No other words have held such a value. The repetitive recitation of these words will burn away any trace of laziness or lethargy overwhelming the body. Its light will permeate each vein thus giving the body energy. *Inshaa Allah! Yaa-Hayyu, yaa-Qayyoom! Al-Hamdu lillah!*

“As for the friend who wishes to recite لَّا إِلَهَ إِلَّا اللَّهُ *Laa ilaaha illa Allah!* i.e. perform the *Paas-e-Anfaas dhikr* he should do it in the

*Refers to the primordial covenant that Allah made with the souls after creating them. It was on the Day of *Alast* when Allah asked them, “Am I not your Lord (*Alastu bi Rabbikum*) and they replied, Yes! (*Balaa*)”.

following way and this is only the first stage:

“He should perform this *dhikr* of his Lord countless times until he needs to take a breath*. It should be repeated with every breath. The *Kalima Laa ilaaha illa Allah* is (only) the beginning. If Allah wills it will bear fruit as it grows. It will take you to your goal. It will polish your heart and reveal to you the truth about this transient, mortal world. You will thus begin to tire of everything that belongs to it. You will despise the world. In your eyes everything of the world will seem superficial and base. The object of your *dhikr* Who is none other than Allah will draw near you. Through it you will be decreed a life of peace and tranquillity. Do the *dhikr* of your Beloved in the knowledge that He is present and seeing you. Do it like a slave who comes in to the presence of his king and petitions in utter humbleness. If your state is other than this (i.e. humility), your effort will come to nothing. This is because it will not stand on a firm basis. The one who does *dhikr* depicting Allah to be on the Throne has not recognised his Lord. Nor is his *dhikr* complete. Know that you are face-to-face with your Lord. The best *dhikr* is *Laa ilaaha illa Allah*. Remember Allah with this *dhikr*. He prefers it over all other forms of *dhikr*. It is through this *dhikr* that you will obtain the pleasure (*Ridaa*) of Allah which you seek. Indeed, this *Kalima* (i.e. *Laa ilaaha illa Allah*) has a meaning, a goal and an effect like none other. The outward meaning of *Laa ilaaha illa Allah* is that there is none (worthy of worship) except Allah. Its inward

*In the *Chishtiyyah Order*, the *dhikr* is ordinarily accomplished in the following manner: *Laa ilaaha illa Allah* – First one must have ablution. Begin in a sitting posture as in prayer, the legs folded under the body. If the legs are crossed tailor-style, the vein in the juncture of the left leg behind the knee must be grasped with the big toe. This posture dispels evil insinuations and also dissolves fat around the area of the heart, which is the abode of the ‘sneaking whisperer’ (*al-khannaas*), one of the forms of the Devil.

While reciting, the head is moved in the motion of an arc, starting with the left cheek resting upon the left shoulder. The head is then swung downward across the chest, and a pause is made with the face looking upward. This is done as *Laa ilaaha* is uttered. Then, as the syllable *il* is voiced, the head is thrown rather forcefully downward in the direction of the heart. The recitation concludes by raising the head again, looking upward as *Allah-hu* is said.

During this mode of *dhikr* the heart resonates with the vibrations of the air puffs under considerable pressure accompanying the sounds of the sacred formula thus opening it completely and removing deposits of fat or cholesterol. Different guttural sounds produced as they would from different litanies affect the heart differently. It is the shaykh who knows the temperament of his disciple, the *dhaakir*, and accordingly prescribes the most suited formula to either elevate or subdue correspondingly his weak or fiery self.

meaning is that only Allah is truly existing and everything else is non-existent. Every being takes its existence from Allah. Nothing except Allah exists by itself. Nor does anything have any power or authority over another except by His command. His command is always fulfilled. This does not imply that everything is Allah but rather He exists in everything. The 'things' are by themselves always weak, constrained, subjugated and powerless. Indeed, everything exists and lasts only through the Light (*Noor*) of Allah. Everything of the Universe has Allah in it, nothing remains empty of Him. Just as none of the king's slaves has any courage to even budge in the presence of their majesty, a seeker (*Taalib*) who is convinced of the pervading presence of Allah lacks the courage to disobey Him. Everything has a twofold existence, mortal (*Faani*) and immortal (*Baaqi*). What you see of it is mortal (*Faani*). You cannot see the Light (*Noor*) by which everything subsists. The former is *Laa ilaaha* and the latter is *illa Allah*. *Laa ilaaha* is the negation (*Nafi*) and *illa Allah* is the confirmation (*Ithbaat*). *Laa ilaaha* is the stage (*maqam*) of annihilation (*Fanaa*) and *illa Allah* is the stage of remaining (*Baqaa*). Negate everything with *Laa ilaaha* and confirm with *illa Allah*. Seek Allah in everything that is in the Universe. Everything is not Allah but He is in everything.

"Only one Light (*Noor*) is manifested in the withered blades of grass and the sweet scented rose. Look for the Creator in His creation. He is the Artist hidden in His masterpiece like sugar in a sugar-cane. Do not find fault in the workmanship of the supreme Artisan. Do not consider it with contempt. He has made everything with great skill and perfection. Nothing in the Universe has existence of its own. The one who brings everything into existence is Allah. *Laa ilaaha* is the stage of non-existence and *illa Allah* is the stage of existence. Seek the existent in the non-existing. It was in the territory of your form (*Qalboot*) that your Lord manifested Himself with His overwhelming Light. May you always prostrate before His presence. That is, may the king of peace remain a source of joy in both the body and soul of the town*. May you remain in prostration (*sajda*) before the splendour of His presence. *Yaa-Hayyu, yaa-Qayyoom!*

"Always contemplate on the following: Whatever I say Allah

*Allegory representing the relationship between Allah the Almighty and the believer symbolised by the king and the town.

hears. Whatever I do He sees. Whatever I think He knows. Indeed in His presence your utterance is an insolent deliberation – a hypocrisy (*nafaaq*) and your being itself idolatry (*shirk*). *Yaa-Hayyu, yaa-Qayyoom!*”

We end our discussion with a couplet by a mystical poet Hafiz Muhammad Shams-ud-Deen Shirazi (d. 1398 CE) رحمۃ اللہ علیہ that insists on coveted immortality (*Baqaa*) as the sum total result of unflinching devotion (*Ishq*) thus:

ہرگز نمیرد آنکہ دلش زندہ شد عشق
ثبت است بر جریۃ عالم دوام ما

*‘He whose heart lives in ‘Ishq never dies’,
This is the writing on the World Tablet that abides.*

This reality has practically been testified by the one, Qutb-ud-Deen Bakhtiyar Kaki (d. 1235 CE) رحمۃ اللہ علیہ who, his biographers tell us, entered the precincts of a mosque and heard someone singing the following verse:

سرکشگانِ خنجرِ تسلیم را
ہر زمان از غیبِ جانِ دیگر است

*Those who have their heads chopped off by the sword of submission
Have from the Divine every moment a new life in remission.*

This turned him on to a continuous ecstasy for three days followed by in this unconsciousness the tasteful death in lieu of the renewed and avowed myriads of lives.

Finally, we record our heartfelt thanks to our patron-author, Abu Anees Muhammad Barkat Ali, for his continuous guidance and the sponsors of this publication for their assistance, moral as well as financial. This rendering in to English corresponds to the Urdu version printed by Nisar Art Press, Lahore, Pakistan, and published by the author at *Dar-ul-Ehsan* on *1 Dheeiga'd al-Najeeb 1405 AH*. Acknowledgements are due to Miss Sajeda Ahmad (Bristol) who has so kindly checked the manuscript though I alone

own the errors in the process. We commend this Volume to our readers who should feel free to contact the publishers for any comments.

Al-Hamdu lil Hayy-il-Qayyoom!

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23 March 1994 (9 *Shawal al-Mukarram* 1414 AH).

The Words of Wisdom

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1998. THE WORDS OF WISDOM...
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla-hir Rahmaa-nir Raheem!

In the Name of Allah the Most Beneficent
the Most Merciful

Maqalat-e-Hikmat The Words of Wisdom

4249. THIS ERA is not of blind following, not at all!
Your understanding may be hope-inspiring, but it is not
satisfactory.

Al-hamdu-lil-Hayy-il-Qayyoom!

FAlla-hu khay-ur-Raziqeen!

WAlla-hu Dhu Fadal-il-'Aazeem!

4250. IT is narrated on the authority of *Hadrat 'Ayesha Siddiqua* رَضِيَ اللَّهُ عَنْهَا that the Holy Prophet ﷺ left, after his death, neither a *Dinar* nor a *Dirham*, neither a she-goat nor a camel. Nor did he leave any will.

And this is the *Sunnat al-Mu'akkadah* (the compulsory practice of the *Sunnah*) of *Tareeqat* (Islamic Mysticism).

Hadrat Abu Dhar Ghaffari رَضِيَ اللَّهُ عَنْهُ spent each and every of his night without a *Dinar* or a *Dirham*. He spent whatever he had before he went to sleep.

Hadrat Amir Mu'awiyah رَضِيَ اللَّهُ عَنْهُ dispatched as a test one thousand *Ashrafis* by hand of a slave. Early in the morning the following day he sent a message to the slave that the share of money belonged to some one else. It was sent to him (*Hadrat Abu Dhar Ghaffari* رَضِيَ اللَّهُ عَنْهُ) in mistake. Please retrieve it!

He replied: "Tell the Amir that before I went to sleep I had given away the money to those who deserved. Give me some time so that I make arrangements to return it." *Maa shaa Allah!*

4251. FOR both the history of Islam and humanity *Hadrat Umar Farooque* رضي الله عنه left such examples of practice as the light and sparkle of which would remain till Doomsday, never fading and never ending. *WAllah! Billah! TAllah! Maa shaa Allah!*

Hadrat Umar Farooque رضي الله عنه was a truncheon for the Satan and a standard bearer of equity.

4252. WHAT to say of human beings even the animals respected the commands, recommended and forbidden, of *Hadrat Umar Farooque* رضي الله عنه.

Maa shaa Allah!

4253. FOR THE FOUNDATIONS of the buildings of the fort, the arrangements, the utmost of them, are made.

The king is crowned, the palace and the city built to inhabit densely.

Gradually, it changed to ruins, and this is the eternal norm of the World. These ruins bear witness to the foregone excellence of the grand buildings.

4254. EXAGGERATION is only a form of lie.

4255. WHEN the *Neela* (a kind of pigeon) becomes implicated, it resigns from the flock.

4256. HE who is Jack of all trades is, in actual fact, master of none. A tradesman is a master of only one trade, not every one.

4257. THE TRADESMAN is indignant of the highest degree and his trade is the excellence of his honour. *Maa shaa Allah!*

4258. THE *AHL-E-FAQ'R* (those given to austerity) are honour of both the worlds. *Maa shaa Allah!*

The summary of the formulas of *faq'r* consists of only a few well-known lessons. *WAllah! Billah! TAllah! Maa shaa Allah!*

4259. EVERYBODY earns money in one shape and form or another. *WAllah! Billah! TAllah! Maa shaa Allah!*

4260. HE earns, not for his living but for hoarding. And, in

this struggle, does the poor fellow end his life.

4261. AVARICE tramples over the highest stage of manliness, human-ness, and glad tidings, and in no time.

4262. NOBODY escaped from its reach. In fact, he cannot at all save himself except with the Command of Allah the Almighty. *Yaa-Hayyu yaa-Qayyoom! Haq! Haq! Haq! Hoo! Hoo! Hoo!*

4263. O GRAND SIRE, even the animals leave the pasture having grazed, and to the full.

The livelihood is predetermined, and avarice cursed. *WAllah! Billah! TAllah! Maa shaa Allah!*

4264. ALLAH THE ALMIGHTY has created man with a holy nature. Look at the child. Having eaten to the full the most appealing food, he occupies himself in play. And if ever he gives it (the food) to his playmate, he enjoys great pleasure.

The vulture lives on the corpse. Even having eaten to the full he goes and sits in the tree for more.

O Grand sire, everything of the Universe is the best gift of Nature, an unexchangeable grant. However hard you thank for this, it is not enough. Every grant demands that it should be thanked.

The contentment embodies abundance; the desire for abundance embodies avarice.

Avarice is not from Nature. It is an unnatural hunger that is never satiated. Look at this crow. From morning till evening he pokes his beak into everything, pure or dirty. He is never satiated. There is a limit to everything. Riches are the limit of avarice which has no limits. They are far and above the human comprehension.

One desire is fulfilled and two more raise their ugly head; they multiply, two to four and four to eight. This endless chain of avarice is never contained. The cars, the palatial houses, the bungalows, the bank balance, the colourful items of convenience, the formal food of many kinds and the immaculate dress are different forms of riches, the manifestation of riches. Avarice is blind in its acquisition of riches, it does not care for anything, pure or dirty, good or bad.

Avarice is ungrateful. Nobody is safe from its reach, may he be the father.

The rich are proud. They have no word in their dictionary by

the name of 'thanks'. Thanks at any blessing or gratitude at a grant are against their nature. *Al-Aman! Al-Aman!*

But, the Poor:

Allah Allah! He bows many times over at the slightest good gesture; thanks profusely. He does not tire of incanting the praises of his Lord, the Most High, the Most Blessed. Poverty bestowed upon him contentment. And contentment most humbly presented its thanks. *Maa shaa Allah!*

4265. *MANSOOR HALLAJ* رحمته الله عليه set the standard of charity.

He was confined in the gaol for three days. He was not given food all this time and was, therefore, desperate with hunger. When on the fourth day he received food, a beggar arrived at the same time saying: "Give me bread in the Name of Allah the Almighty. I am very hungry."

The beggar put up the call and straightaway *Mansoor* رحمته الله عليه passed the same food in to his bowl.

And this is the utmost limit of charity.

4266. *HADRAT ABU QATADA* رضي الله عنه has narrated someone beseeching: "O the Holy Messenger of Allah the Almighty صلى الله عليه وسلم! If I am killed on the 'path of Allah the Almighty' in the state that I had been patient (with hardship), had been hopeful of the recompense (from Allah the Almighty), would have (always) fought in the battle (never) intending to retreat, would Allah the Almighty forgive my sins?"

The Holy Prophet صلى الله عليه وسلم said: "Yes!"

When the man returned (having received the reply to his question), the Holy Prophet صلى الله عليه وسلم called him and said: "Allah the Almighty forgives all the sins, but not the debt. The Archangel (عزير) has told me likewise."— (*Muslim/Mishkat Sharif, Volume I, p 476, No. 2769*).

Hadrat Abdullah رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم as saying: "The martyrs will be forgiven all sins, but not the debt."— (*Muslim/Mishkat Sharif, Volume I, p 476, No. 2770*).

Hadrat Abu Hurayra رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم as saying: "The true Muslim's soul remains hanging about (i.e., it is not admitted in to Heavens) until his debt is paid

off.” – (Shafiee, Tirmidhi, Ahmad, Ibn Maja, Darmi/Mishkat Sharif, Volume I, p 474, No. 2773).

Hadrat Thareed رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم as saying: “The wealthy man who always delays the payment of his debt, lets loose dishonour and punishment unto himself.” Ibn Mubarak رضي الله عنه has narrated that by dishonour it is meant to render him completely lazy and by punishment, his imprisonment. – (Abu Dawood/Nisai/Mishkat Sharif, Volume I, p 477, No. 2775).

Hadrat Abu Moosa رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم as saying: “The greatest sin of all after the major sins near to Allah the Almighty amounts to meeting Allah the Almighty, i.e. dying, in the state of a debtor who would not have left behind that much as would pay off his debt.” – (Ahmad/Abu Dawood/Mishkat Sharif, Volume I, p 477, No. 2778).

Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu khayr-ur-Raaziqeen!
WAlla-hu Dhu Fadal-il-'Aazeem!

4267. YOU have read it, heard it, and even narrated it. What is the shortcoming now?

Rise! Sell your house; in fact, sell everything. Sell all that is in your hand and pay off your debt. If possible, pay it before sunset. Who knows about the morrow?

4268. O GRAND SIRE! Gold is a noble metal of use to *Rajahs* and *Muharajahs*, not everybody. It matters little if someone is not lucky enough to own it throughout his life. No worldly job would be affected. Iron is, however, the metal that is beneficial to mankind and without which nobody can do anything.

I do not know anything about gold, but I do know the grandmother of gold, and that is *iron*.

4269. IN OUR WORLD there are certain things which are known in name only; eg *Huma* (Phoenix). It is well-known as a bird whose shadow, if cast on someone, makes him a king.

Similarly, there is a metal known by the name *Paras* which, if comes in to contact with any other metal, renders it *elixir*.

But, these changes have not been observed. To me they carry no more importance than that of the fairy tales. However, our *iron* is no less important than *Paras* in any way.

4270. WHOEVER had the honour of writing even a single line on any aspect of the life and grandeur of my master, my sustainer, my beloved, my soul, the perfect, the sacred, the pure, the Holy Prophet ﷺ, may my soul be sacrificed for him, had the utmost fortune.

4271. THIS complaint is not worthy.

Allah the Almighty has said: "Every living being is given livelihood daily. Nobody goes to bed hungry at night."

How come you say: "I am hungry!"

Be content with the balanced livelihood.

4272. THE remainings of the royal dining table are surely the possession and inheritance of the servant. *Allah, Allah! Maa shaa Allah!*

And this bestowal is granted everyday.

4273. *SHAMS* ﷺ honoured *Rumi* ﷺ with the remaining draught, that is the last bit of the red wine whom the astute call *sediment*.

Were there no milk mixed with it, having torn to pieces he would have run away to woods.

4274. O GRAND SIRE! That what many great men spent their lives searching for is an ordinary bestowal to the servants at the royal dining table.

4275. THE STAGE OF HONOUR is the reward of the measure of faithfulness. *Maa shaa Allah!*

4276. THE INGREDIENTS OF THE MIXTURE
MA'JOON (PRESCRIPTION)

The picture of *Shari'at* (Islamic Law);

The commentary of *Tareeqat* (Islamic Mysticism);

The light of *Haqeeqat* (The Reality); and

The principality of *Ma'rafat* (Gnosticism).

4277. IN ANSWER TO A QUESTION:

O Grand sire! An ordinary stage is generally regarded as lasting for forty one days. Why has it taken forty one years?

One gentleman answered:

The period of time of the lowest stage is four years.

The period of time of the mediocre stage is eight years.

The period of time of the praiseworthy stage is twelve years

The period of time of the best stage is forty years.

The period of time of the most exalted stage is life time.

Maa shaa Allah!

4278. THE CRY OF YOUR NAME reverberated in each nook and corner. It reverberated in the mountains, the deserts, amongst the intoxicated, the astute, the drunkards, and the unconscious, but near to you. You remained content at the beat of the drum! Why?

4279. MY DEAR FRIENDS! Why don't you refrain?

That what you were asked to avoid, you still continue with unabated.

Why?

Do refrain!

4280. THE elementary step of the hidden is *Kashf al-Qaboor* (The Knowledge of the Dead). *Maa shaa Allah!*

4281. WE are not attentive to the Faith, but to something else. Were we attentive to the Faith and only, Allah the Almighty, nay I tell you, then the treasures of the Faith would have been bare open to you.

4282. DO NOT REGARD any utterance insignificant.

It may cause consternation so much that it turns the directions of the rivers, changes the temperament of the air and the make-up of the atmosphere.

4283. THERE is a difference of the paw of the he-buffalo and the lion. And only the lion can bear the lion's paw. It is not the height but the ambush that is important.

4284. WHO can bear the royal etiquettes? Punctuality of the royal etiquettes is the end to freedom.

Even the urchins partake equally in festivities. If you ask the truth, they enjoy to the full.

The cleaners are known to the powerful. For this affiliation alone they are important albeit they appear lowly in sight.

They are the trustees of the beauty of the royal highness, the faithful and extremely indignant. *Maa shaa Allah!*

They are truly indignant of the first order, extremely carefree and turn down anybody's any offer however great. In fact, it does not appeal to them. Nor does it bear any value near to them.

Absorbed completely by the honour of cleaning, they do not count on anybody. *Yaa-Hayyu yaa-Qayyoom!*

يَا حَيُّ يَا قَيُّوْمُ! لَا إِلَهَ إِلَّا أَنْتَ

Yaa-Hayyu yaa-Qayyoom! Laa ilaha illa Anta!

(O the Living, O the Lasting! There is none except You!)

4285. THE wise men of the nation, please, attention! The ladies wear is getting thinner day by day. Is there a possibility of it getting thinner still?

4286. *DHIK'R-I-ILAH* (REMEMBRANCE OF THE DIVINE):

In his explanation of 'Remembrance of Allah the Almighty' profusely, *Hadrat Ibn Abbas* رضي الله عنه has said: "Allah the Almighty has not ordered anything of which He would not have fixed the limits and for which He would not have accepted the excuse (for non-compliance) except for *Dhik'r* of Allah the Almighty. He neither fixed its limit that the remembrancer would strive to accomplish, nor accepted any excuse for discarding it. Instead, He said, 'Remember Allah standing and lying (by your sides)!' That is, remember Allah the Almighty day and night, at land and sea, in journey and station, in affluence and austerity, in sickness and health, softly or vociferously, in all circumstances." – (*Tafsir Ibn Katheer, Volume 3, p 495*).

"A sitting of *Dhik'r-i-Ilahi* counteracts two million evil sittings." – (*Al-Hadeeth*)

The Holy Prophet ﷺ was at his house when a Verse was revealed that translates thus:

Celebrate God's praises,
Standing, sitting down,
Or lying down on your sides
– (Al-Qur'an 4:103)

Straightaway after the revelation to him of this Verse, the Holy Prophet ﷺ set out searching for these men. He saw a group of people who were busy remembering Allah the Almighty. Some of them had their hair ruffled all over, had dry skin and dressed minimally (i.e. had a loin cloth round the groin). When the Holy Prophet ﷺ saw this, he sat by them and spoke thus: "All praise be to Allah the Almighty Who has created amongst my *Ummah* the men in whose company He has ordered me to sit."

Hearing this excellence of *Dhik'r-i-Ilahi* many learned and respected men, the young students at colleges and universities, the pleasant and interested individuals from various government departments and walks of life and several mistake-makers and sinners like myself repented at their unbecoming deeds and attended in crowds to the *Dhik'r* so much so that even *Boota*, the tongawala (i.e. the two wheel horse driven cart driver), did not escape from its influence. Seeing the fondness of those who went to the sittings of *Dhik'r*, he also thought to miss the job for the day. He bathed and dressed in new clothes and went to join those engaged in *Dhik'r*.

When the group entered the mosque and began to recount the excellence of *Dhik'r* a lot of whispering was heard. When they began to perform *Dhik'r*, they were stopped, refusing the permission to perform *Dhik'r*. Not only that, they were addressed with several derogatory titles. No assurance from the group helped. The grand sire stuck to his standpoint. "Whatever the case, we cannot permit *Dhik'r* in our mosque. Roll up your bedding and take leave," he said.

They were surprised at this insult and niggardliness in the mosque which had been constructed with small donations worth pennies from their dear ones over the years and also with their own contributions.

This unfair treatment at the hands of men of the *Deen* and refutation of their interest and fondness could have broken their

heart thus rendering them hateful of the men of the *Deen*. But, the highness of their determination saved them. They got up and left the village raising the cry of the Almighty Allah's *Deen* in the streets and bazaars. They set out a sitting of *Dhik'r* of Allah the Almighty in the open. The children, the old and the young all joined in. I had not seen such a huge sitting before. They were, more or less, a crowd of about one hundred thousand people. A strange state prevailed. The Divine blessings were descending continually. The angels stood providing them the shade with their wings of light. The people were rolling in involuntarily. And at night those who drove them out of the mosque had in their own houses the cries of *Yaa-Hayyu yaa-Qayyoom* rising high.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Maa shaa Allah! Laa Quwwata illa billah!

(As it pleases Allah the Almighty, there is no power

(to do good or shun evil) except with Allah the Almighty!)

The Almighty Allah's *Dhik'r* is not bound by any limitations. The plane of *Dhik'r* is vast and high, higher than the infinite heights. Perform *Dhik'r* in places, deserts, woods, oceans, and perform it without fail at the shrines of the *Awliya*. Do not wait for the permission. Notwithstanding, there is never ever any restriction laid to perform *Dhik'r* at their shrines. If it were not any *Dhik'r* there, what else would it be?

A few of our friends went to pay their homage at *Hadrat Shah Baz Qalander's* (ﷺ) shrine there are many rooms and a vast yard. Many thousands of pilgrims, men and women, sit there in groups. Some stand up, offer their greeting, supplicate and return to the group who are all occupied in a general gossip. Our friends sat beside and started with the *Dhik'r*. People came to join in from as far away as the voice reached. There was a huge crowd of the pilgrims who joined in *Dhik'r*. A strange state and ecstasy prevailed. The great enthusiasm in the *Dhik'r* made several of them lose self-control and many others experienced ecstatic state.

Likewise, there is much room for crowds of hundreds of thousand people at the shrines of *Hadrat Ali al-Hujwiri Data Ganj Bakhsh* (ﷺ) and *Hadrat Mian Mir* (ﷺ), both in Lahore (Pakistan). If arrangements for the sittings of *Dhik'r* are made, the pilgrims would join in with all interest and fondness thus setting a

picturesque scene. The Almighty Allah's blessings would descend. The remembrancers would reap profusely the blessings, no one returning empty-handed. *Maa shaa Allah!*

The following places are anxious to have *Dhik'r-i-Ilahi* held there: railway platforms, cinema halls, bus stations, buses, trains, recreational resorts, hospitals, schools, colleges, universities, sea-ports, fair-grounds and market places.

They have simply been wondering: "Why did the man not let us do *Dhik'r*. We were not there to challenge a share or usurp his authority. It was a matter of a few minutes."

فقیروں کا جمعگٹ، گھڑی دو گھڑی شرابیں تری بادہ خانے ترے

*Faqirs meet only for a moment or two,
The wines are yours, and the taverns too.*

"We are not returning to this mosque having seen his treatment. However, the wise man will certainly ponder as to why did they treat like they did."

The man himself is so busy that he has no time to perform *Dhik'r*. But, he cannot bear to see others performing *Dhik'r*.

The *Ahl-i-Dhik'r* will arrange for the *Dhik'r* at one place or another; at their own houses or in the open space. They have to fulfil this of their interest. But it is not understood as to what is the reason after all that it was felt necessary to stop *Dhik'r* of Allah the Almighty in the mosques.

4287. THE GAINS (conquests), the property, and the household sundries go to the service of the deserving creatures, the most deserving; *Maa shaa Allah*.

As long as these conquests were set aside for Allah the Almighty, the honour commanded, the most superior and most exalted honour.

4288. THESE TALKS are highly significant.

The use of the *Fuqara's* (plural for *faqir*) conquests is not at all for the desirer.

The *Fuqara's* conquests that are spent on worldly affairs do not bring in any fruit. Nor do they flourish. They are, in the long run, wasted.

4289. THE GAINS that are set aside and specified for Allah the Almighty only are spent for the Almighty Allah's jobs most diligently and to the last penny. *Maa shaa Allah* they become the means of descension of blessings.

4290. THE *Fuqaras'* conquests are the unfailing routine and most easy means of fulfilling even the highest shortfall in their worship, penances and contemplation; *Maa shaa Allah!*

4291. WHOEVER contravened this unfailing routine, in actual fact broke to pieces the robe of *faq'r*.

Faq'r rendered *Abu Dhar Ghaffari* رُوَالِدِي deficient thus failing him to meet the standards of piety of *Salman* رُوَالِدِي. *Yaa-Hayyu, yaa-Qayyoom!*

And whoever passed this standard succeeded, *Maa shaa Allah!*

4292. WERE *Fuqaras'* conquests put to use by *Fuqaras* themselves, they would have borne fruit. The grandeur that is awaited desperately for a long time would have come to pass once again and plentiful. What shall I say as to what would have been then!

The new and unexpected blessings would have come to surface; *Maa shaa Allah!*

4293. THE secret of excellence of the first generation Muslims was in the equity in gains; *Maa shaa Allah!*

This alone bore the majesty, the beauty, the perfection, and even the downfall.

Unless these conquests are operational, they would not be as beneficial as before.

4294. WHAT are these routines of life at which you take pride?

They are nothing. Even an old lady can achieve them.

They are worthy neither of adopting nor discarding.

The astute are crying out loud that all the drinks of your tavern are drunk, yet no intoxication and taste are felt.

My server, O my server, Bravo Bravo, bring such like drink (rapturing and tasteful), hurriedly and certainly.

Yaa-Hayyu, yaa-Qayyoom!

4295. RECKONING will continue until the *Day of Resurrection*.

O King of the kings, the Most High and Blessed Sustainer, grant, out of Your blessing and generosity, Your servants the ability to work! *Yaa-Hayyu, yaa-Qayyoom!*

No job is done in the grave; it is crying and only.

4296. ALLAH ALLAH, who could dare to bear with the task of bringing to boil the indignation of the Honour and Majesty of the Sustainer, the Most High and Blessed, the Lord of the Worlds! And some jobs alone are the easiest means of stirring the indignation of the Honour and Majesty.

4297. O GRAND SIRE, this contains everything but wine. It has changed continually in to *sherbet*.

4298. THE CHARACTER-TRAIT that was an example for and means of superiority to international comity of nations is not found in you now.

All the wines in the tavern have been consumed. Bring some new ones.

4299. LIVE as the mean, the outcast, the lowly, the slave, the dirt and the dust.

Until and unless your will to love is pleased with My Will, live, as you would do, to win over.

4300. LIFE as well as death of the servants in Your path alone is the measure of blessings and grace. O King of the kings, the Most High and the Blessed Sustainer, it is the limit of Your gratification to the servant.

4301. SUGAR is a blessing, the most exalted blessing, but fatal to the diabetic.

4302. THE MAN is mad harping on for abundance repeatedly.

Be content with the essential. Abundance is nothing. Abundance, many times over, is evil.

Diet and dress are for today. The morrow's living will be given tomorrow.

O the grand sire, the Almighty Allah's servants have no stores; they are free of all these encumbrances. *Maa shaa Allah!*

4303. WHEN they gird up their loins on the Path of *Tareeqat*, they resigned and retired from everything of the Universe.

They lived, but for Allah the Almighty alone; Allah Allah.

4304. WE tore to pieces the honour of our relationship and the highness of our rank. *Yaa-Hayyu, yaa-Qayyoom!*

4305. WHAT DAYS WERE THOSE!

The tavern was lively, throbbing and crowded. The wine smell sent out message of life all round. The astute men gathered round in crowds, leaving not a space to sit. One drink after another was served. The intoxication of the server and the colourful hue of the astute was worth seeing and appreciation. Their ecstatic cries reverberated not only amongst the doors and walls of the tavern but the horizons of the World.

The World of the Astute Men!

What shall I tell, O my dear, how was that?

They remained intoxicated in their musings, absorbed in their occupation and drunk in the liquor neither attendant nor attracted to anyone. They did not care for anybody. Nothing of the World bore any value in their sight.

They were cut to pieces, yet never retreated.

They accomplished the task if once they made up their mind.

They performed the job, if they were determined for once, never caring for any oppositon at all.

One of them encountered hundreds of the foe.

Nobody could bear the majesty of their sights.

The 'wine' referred to in these monologues does not mean the liquor that nullifies understanding. It refers to the character of the *Caliphs of Rashidins*, and this (the character) includes in it, O my dear, everything: intoxication, unconsciousness, independence, honour, highness, indignation, enthusiasm, majesty, regality and awe. *Maa shaa Allah!*

They were the astute men and that was the tavern. Myself and you changed this wine and changed it completely. We have changed it to *sherbet*, nay to a very dilute *lassi* (yogurt mixed with water) that has no vigour, no heat, no intoxicant and no taste in it. It is a drink without life. It has the body but no spirit.

4306. THERE remained neither *Behram* nor *Rustam*, neither *Darius* nor *Alexander*.

This life is utterly impermanent and completely unreliable.

Why are you then untiringly proud and for what?

Is this not enough to seek lesson from?

4307. AGRICULTURE has been the profession of *Hadrat Adam* ﷺ, the sacred creation of Allah the Almighty and on it is completely dependent the life of his progeny. No one is an exception to it. The first plough in the history of agriculture that spread over straight line and for miles in length was drawn by *Hadrat Adam* ﷺ. He kept his hand on the ploughshare and went on and on that the *Archangel Gabriel* ﷺ came along and said: "O *Baba*, don't plough this way. Draw ploughs round and round and together on a piece of land." That is, the *Archangel Gabriel* ﷺ may be regarded as the first director of agriculture. *Maa shaa Allah!*

4308. AND the progeny of *Hadrat Adam* ﷺ struggled all life to put an end to *Baroo* (a kind of fodder) which is still intact.

It transpires that no effort can put an end or annihilate the Nature.

4309. THIS is the mosque. Don't talk worldly in the mosque. You know and believe it that there are two angels who accompany a person all the time. What would they say hearing all this!

Hadrat Hasan رَضِيَ اللهُ عَنْهُ has narrated through the chain of reporters the Holy Prophet ﷺ as saying: "Shortly is the time approaching when people will be talking about worldly things in the mosque. You must not sit amongst them then. Allah the Almighty does not need these people." – (*Baihaqi/Mishkat Sharif, Volume I, p 160*).

Hadrat Abu Hurayra رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ as saying: "When you see someone buying or selling, tell him, 'May Allah the Almighty give you no profit in the business!' And when you see someone looking for something lost, tell, 'May Allah the Almighty help you to find nothing!'" – (*Tirmidhi/Darmi/Mishkat Sharif, Volume I, p 159*).

4310. FAITHFULNESS is the builder of the destiny.
 Destiny is the artist of the picture.
 Destiny is the reflection of the picture.
 Enlightenment is the beauty of degradation.
 'Ish'q (Devotion) is the trustee of degradation.
 And degradation is the heir of the beauty.
 'Ish'q is the religion of the Faq'r.
 And beauty is a stage of the Faq'r.
 Faq'r is the guide to the Deen.
 And audience is the standard bearer of the beloved.

4311.

عشق والے کربل کو مدینے کی تصویر کہتے ہیں
 کربل والے زندوں کو اپنی جاگیر کہتے ہیں
 لٹا دی جس نے اپنی دین و دنیا غم شبیر کی خاطر
 فقرو غنا والے اس کو عشق کی توفیر کہتے ہیں
 جس کا ہوا رہبر حسینؑ اور مذہب عشق رسولؐ
 اہل طریقت اس کو قرآن کی تفسیر کہتے ہیں

THE devotees call Karbala the Medinite image.*

The Karbalians call the astute their heritage.

*Whoever had his Deen and World plundered pining for Shabbir,
 The faqir and the contented call it the devotion, an immense
 elixir.*

*Whoever has Hussain ؑ as his guide and the Path, the
 devotion to the Holy Prophet ﷺ.*

*Those on the Path of Tareeqat call him the commentary to the
 Holy Qur'an, the personified perfect.*

4312. RECREATION is a part of national culture, a soul-
 inspiring enthusiasm of recreation.

National culture is not based on singing and music, but on
 excellent character and tradition. This is the effective means of
 encouraging and exciting the national enthusiasm and spirit. *Maa
 shaa Allah!*

4313. THE national culture receives an eternal life from the

history and *vice-versa*. *Waa Maa Alayana ill-al-Balāgh!*

4314. THIS REASON alone is sufficient in favour of the owl's wisdom that he wakes throughout the night and sleeps during the day; he awakes all night.

The birds wake up at dawn and he goes to sleep.

4315. THE natural air is an invaluable gift from Nature. The artificial cannot be a substitute for the natural air.

The artificial air is tasteless.

Only a puff of the natural air refreshes the soul and enlivens the composure.

4316. THE LIKED AND DELICIOUS:

The Holy Prophet ﷺ most liked amongst his food the bread (made from self-raising flour).

His Excellency Hadrat Imam Hussain رضي الله عنه most liked *Jalaibi* (sweet-meats).

Hadrat Baba Farid Ganj Shahr رحمته الله most liked the *Pairas* (sweet-meats made from flour, cream and sugar).

Hadrat Sabir رحمته الله most liked at his *Khanqah* (sanctuary) sweets made from molten sugar containing cardamom.

And my religious guide, Hadrat Shah Walayat Hakim Amir-ul-Hassan Saharanpuri رحمته الله most liked as present the sweets made from aerated molten sugar.

(to be continued)

4317. O SHAYKH! The conquests of the *Fuqara* are set aside for the *Fuqara* and they are befitting and comely to *Fuqara* alone, they are not meant for pleasure and entertainment.

The *Fuqara*'s living is like that of a traveller who has everything contained in a knapsack. They have no worry and nothing in store for the morrow. Nor have they any hope of life. *Yaa-Hayyu, yaa-Qayyoom!*

4318. WHAT is the most desired by you is only the washings. No reasonable person likes what to say of eating the washings rather let near them.

4319. WHATEVER, it is inside yourself; there is nothing outside. Whoever saw it, saw it inside his own self.

4320. SEEING or displaying of it depends upon His Will. However, He is inside; and there is no doubt in it.

4321. YOUR MOVEMENTS are disliked, unreasonable and unpopular.

O damn! Come off it.

4322. CHANGE today and now.

This is the important call of the time.

4323. THE WORLD that is not an aid to procuring the necessities of the journey is rubbish.

4324. EVERYBODY is extremely busy; there is no rest for even a moment.

He is occupied with the affairs of his family and children that he has no time even to scratch his head.

In other words, O young man, the journey of your life fell prey to drinking and eating. Alas, Alas! The job you came to perform you forgot, and forgot all about it.

4325. TO THE WISE:

This occupation of yours is of no value.

Be occupied, but for the sake of Allah the Almighty.

4326. UNITY is responsible for blessings.

Unity is the life capital of the Nation.

Unity is the solution to the problems.

Be united!

Preach unity!

The elders of the Nation are the devotees of the Nation.

The axis of their thinking is the *Holy Qur'an*.

The axis of their search is the *Holy Qur'an*.

The sword of *Dhik'r* is compassionate.

O the *shaykh*! Why don't you unite then?

4327. *HADRAT SAYYEDINA UMAR FAROOQUE* رضي الله عنه had his rule spread over nearly two million square miles. This was all that constituted the World of Islam. Because of the blessing of the Muslims' unity, the rulers throughout the World paid them the tax.

However, today Islamic Governments ruling forty countries are spread collectively over nearly ten million square miles. But because of mutual discord we are afraid of *Israel*, the smallest country of the Middle East.

4328. BE UNITED at one centre.

Be engaged in collective struggle.

There is no ground for divisions into sects in Islam.

Be united as one sect.

And that sect is the sect of Allah the Almighty.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران: ١٠٣)

There is no need of any further explanation.

May unity amongst Muslims live!

4329. *KIRAMAN KATIBEEN* (Two Guardian Angels) are appointed to the child. They appreciate motherhood of the mother and pray.

The mother is the interpreter of the feelings of the children.

Maa shaa Allah!

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

Maa shaa Allah-o Laa Quwwata illa billah! WAllah-u

Aa'lamu Bihh-Thawāb!

(As it pleases Allah the Almighty there is no power to do good or shun evil except Allah the Almighty! Allah the Almighty is the Best Knower!)

4330. *A لَيْلَةُ الْقَدَرِ* - *LAYILA-TUL-QAD'R* (The Night of Power) is the miracle of the Month of *Ramadan al-Mubarak*.

اللَّهُمَّ إِنَّكَ عَفُوفٌ مُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ط

Allah-humma Innaka 'Afuwwun Karim Tuhibb-ul-

'afwa Fa'fu 'Anni!

(O Allah the Almighty! Please, the Gracious, forgive me, for You are the Most Munificent and Exalted Forgiver!)

It occurs on any of the night of the odd days of the last ten

days of the Month i.e. 21st, 23rd, 25th, 27th, and sometimes on 29th. It is the night worth more than thousand months (of worship).

4331. WHOEVER has not seen the beginning of any stage, cannot bear completely with climax of the stage. There is a possibility of one going astray.

The gnostic of the beginning is alone the gnostic of its ultimate.

4332.

اک فقیر بیکیہ دی اک فقیر لیکیہ دی
اک پچھے مڑ مڑ دیکھ دی اک گدوں وانگوں لیٹ دی

SOME faq'r is bestowed.

Some faq'r is earned.

Some lies in vain like the ass.

Some watches behind like the deserter.

4333. SOME SAYINGS remain alive; they may be suppressed but cannot be forgotten.

Allah the Almighty has created the Prophet Adam ﷺ in line with Nature. And this (the man) is the Nature.

4334. WHAT kind of *Darwish* is he?

He eats and sleeps!

Shake him; you will find him with no spare time at all.

4335. THE *GUMANTARI* (Singer of hymns) of *Malwa* accepted the present of only one rupee. If he was offered more, he returned it gratefully.

Even the *Chehpariya's dogar* followed this routine.

4336. THE BODY AND EXISTENCE of the Universe are busy in operation subject to the Divine Wisdom.

The servant cannot bear (or appreciate) the suitability of value of gratefulness.

He gets infuriated at the slightest mishap.

As it is, everything is occurring exactly in accordance with predestination.

4337. SUBMISSION AND COMPLIANCE are the pride-inspiring stage of servanthip.

The man loses it by the trivial.

4338. THE MAN cannot bear with the intense discomfort and calamity, though no soul at all is put to an affliction in excess to its tolerance in line with:

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Laa Yukallifu Alla-hu Nafsan illa Wusaha, meaning,
(On no soul doth God Place a burden greater than it can bear.
– (*Al-Qur'an* 2:286)

4339. THE bride of waiting of the jungle of my fondness!
Please come immediately. Everybody is in waiting for you.

Allah, Allah! The eyes are tired in waiting for you.

4340. THE KNOWLEDGE OF MEDICINE:

It was extinct, *Hippocrates* invented it.

It was sporadic, *Galen* gathered it.

It was dead, *Rhazes* enlivened it.

It was incomplete, *Avicenna* completed it.

The doctors of the early periods as well as those of the modern time accepted *Avicenna* as their leader, and they benefit from the principles and theories as propounded by him. Where a doctor ignored his precept, he missed it. In his celebrated book *The Canon*, he has discussed the complicated and delicate issues with regard to the human body and its treatment thus benefiting greatly the humankind as a whole. He has thrown light on anatomy, the symptoms of ailments, diagnosis, the principals of treatment, the characteristics and properties of each medicine and the quantities of the dose. He compiled the principles for the preparation of medicines as follows:

1. The Medicine as the Principal Constituent
2. The Catalyst to the Medicine
3. The Moderator

For example:

1. *Senna* (*Cassia angustifolia*) – The Principal Constituent

2. *Gulsurkh* (red flower) – The Catalyst
3. *Saunf* (aniseed, *Foeniculum vulgare mill*) – The Moderator

His method of treatment is based on the principle of ‘treatment by opposites’.

Al-hamdu-lil-Hayy-il-Qayyoom!

FAlla-hu khayr-ur-Raaziqeen!

WAlla-hu Dhu Fadal-il-'Aazeem!

4341. DESCENSION of calamities has been the *Sunnah* (practice) with the Prophets and the Most Truthful Messenger (peace be upon them all).

Testing is not only a discomfort to the sufferer but also responsible for blessing.

4342. ALTHOUGH the field of *Tibb* (Medicine) is immensely vast, *Kashf al-Wareed* (Knowledge of the Veins) is limitless. *Maa shaa Allah!*

4343. THE FIELD OF *TIBB* (MEDICINE) is so vast that it cannot be comprehended by intellect and understanding as is *Kashf-al-Wareed*.

4344. DO NOT LOSE HEART – Do not worry.

The truth of the matter is that your Allah the Almighty, Who is Most Merciful of the merciful, Most Exalted of the exalted and Most Gracious Sustainer, has you in mind with His special kindness and grace. *Maa shaa Allah!*

Offer thanks, time and again and continually, so much that you build files of them.

Such like grace does not come your way daily and again and again.

4345. O KING OF THE KINGS, the Most Exalted and Majestic Sustainer, glorified be the Sustainer Who is Most Gracious! May with Your grace and kindness none of the practice of this servant of Yours is ever falsified. Then there is nothing to worry about. *Maa shaa Allah!*

Hadrat Sa'd رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying when enquired that who were the people who suffered from

hard calamities: “The Holy Prophets, peace be upon them all, then those who are closest to them and then those near to the latter. There are also those who are rigorous practisers of the Faith and accordingly suffer most acutely. The weaker in their practice are the lighter in their suffering. Consequently, it always happens likewise in as much as the staunch man of faith thus survives on Earth in a state free from sins.” – (*Tirmidhi/Ibn Maja, Darmi/Mishkat Sharif, Volume I, p 275, No. 1465*).

Hadrat Shaddad bin Aus Sanabihi (may Allah the Almighty be pleased with them both) narrate that they both visited a sick man and said to him: “How did you spend your night?” He replied: “Thanks to Allah the Almighty, I had Divine blessings until the morn.” They remarked: “You should be pleased with the disappearance of sins and forgiveness of omissions because I have heard it from the Holy Prophet ﷺ thus: “Allah the Almighty says that when I put any of My true servants to a suffering and if he incants My praises in sickness in his bed, he rises as innocent and clean as if his mother had given him birth that day. And no sin of his remains. And Allah the Almighty says that he confined His servant, put him to sufferings and tests. O Angels, therefore, write in his deed sheet the same deeds that you would usually write during his good health.” – (*It has been related by Ahmad bin Hanbal/Mishkat Sharif, Volume I, p 277, No. 1482*).

Hadrat Muhammad bin Khalid As-Salmi رَوَاهُ يَقْتَضِي narrates of his father and he of his father about the Holy Prophet ﷺ as saying: “When Allah the Almighty appoints to a status a servant who cannot attain it for lack of his noble deeds, Allah the Almighty puts him to sufferings and tests regarding his physical body, finance and children. Then Allah the Almighty grants him patience at this so much so that He helps him reach the status that he had assigned him.” – (*It has been related by Ahmad bin Hanbal, Abu Dawood/Mishkat Sharif, Volume I, p 276, No. 1471*).

Hadrat Jabir رَوَاهُ يَقْتَضِي narrates the Holy Prophet ﷺ as saying: “When on the Day of Resurrection the people, who in the World had suffered from calamities and misfortunes, would be compensated more than the people, who in the World had led lives of comfort and luxury, the latter would wish that the skins of their bodies were cut with scissors so that they reaped a lot of

recompense in lieu there of." – (*Tirmidhi/Mishkat Sharif, Volume I, p 276, No. 1473*).

4349. UNTIL a person shuns completely, as it ought to be, the disliked, unreasonable and unacceptable deeds and practices, no effort whatever of anyone at all, may it amount to him standing upside down by the top of the wall, can bear any fruit.

4350. THE DISLIKED is not likable by anyone at all. Similarly, the unreasonable is not reasonable to anyone. Again, the unacceptable is not acceptable to anyone.

Al-hamdu-lil-Hayy-il-Qayyoom!

FAlla-hu khayr-ur-Raaziqeen!

WAlla-hu Dhu Fadal-il-'Aazeem!

4351. IT, therefore, transpires that it must be a *jinn* who proffers delay (in the performance of) good deeds. A friend of mine told me that I was right in surmising that. He told me: "The technical name of the *jinn* is the *Mutqadi* (meaning literally 'the insistent'). He does not stop one from performance of good deeds, but manipulates delays so much that the life ends. The *Mutqadi* insists on good deeds, 'I shall do a good deed, and most certainly!'"

In actual fact he does not do anything. He simply insists on.

If you ask the truth, we are crippled only of the insistent *Mutqadi*.

4352. O GRAND SIRE, you have, indeed, talked about useful things. We know it too and there is no doubt at all in it that the Devil has been *Iblees Mu'allam al-Malakut* (the tutor to all the angels). The Devil's most effective attack is to offer delays in good deeds, most continually.

4353. YOU claim to do it today. Then why don't you do it?

WE are waiting for *tawfique* (the grace for ability).

What shall we do if you did not receive the desired *tawfique*.

You do not wait even for a moment in eating and drinking.

You gulp it down straight.

4354. O RESPECTED SIR, do not be offended. But this stage is on for three generations. It has been tossed about here and

there, back and forth, somersaulting and back-rolling, and *vice-versa*.

The wise regard it a fairy tale.

How come a distance of two steps does not seem to be traversed.

Walk along, the ballader; walk along, the ballader; walk along the ballader!

May *Khidar* favour your fortune and guide you, *Maa shaa Allah!* Henceafter there is no fear. With trust in Allah the Almighty, ballader, go along; ballader, go along; ballader, go along!

4355. SATAN is my enemy.

He cannot be a friend in any way.

When you provided my enemy the opportunity to laugh heartily, O my dear young man, you, in fact, died (in your ego) though bodily alive. Do contenders ever allow the opponent the opportunity to laugh.

4356. YOUR satan knocks you down and puts you to shame at each and every step. And you are, alas, not at all aware of it.

4357. DESCENSION of graces is not dependent upon penances and contemplation. It is dependent upon the Divine bestowal. If He pleases, He sets forth the river regardless of everything else. *Maa shaa Allah!*

4358. THE TABLE CLOTH was laid and so were the delicious fruit of different sort and kind. The dishes were put on. The formal arrangements of the foods and drinks for the guests were made. After the dinner the table cloth was taken off and the dirty utensils passed on to the kitchen.

Some of the food was sold, some of it given away and the other simply squandered. When nothing was left, the dish washings were handed over to him. And this scene of the gracious is seen throughout the day.

4359. EVERYONE'S LIFE was spent under the illusion that he was wise. In fact, he is a fool of the first order.

The proof of the fool is that he regards the most unintelligent, the wise.

4360. WHAT death is after the physical death. Everyone is to die at an appointed time. Dying before the actual physical death is not everybody's cup of tea. It is the most important of the acts. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4361. THE vastness of Your grace is far beyond human intellect and understanding.

There are three benefactors (*Al-Karim*):

1. Allah, the Beneficent
2. The Holy Messenger ﷺ, the beneficent
3. The Holy Qur'an, the beneficent

4362. HUNDRED YEARS before now even if somebody's new born he-water-buffalo died, the whole village came along to express their sorrow and consoled the bereaved.

The poor still follow this practice, but not the rich.

4363. LET OTHERS say what they like, but it is no denying the fact that pride did do an untold damage to national prestige. It follows, therefore, that pride is the foundation of fall.

WAllah! BAllah! TAllah! Maa shaa Allah!

4364. NOBODY, may he be my grandfather, can dare sit at level with a *chaudhary* (a man from the high caste)!

Not at all!

And this is the ultimate of degradation.

4365. ONCE the sitting rises, it does not take place again likewise.

4366. SIMILARLY, if a bundle of hay is undone, it cannot be put together again likewise even though it is made up by picking and packing each and every straw.

Same is the case with the new born baby-sparrow fallen off the nest.

4367. WHEN thought is drowned in the thought of *Allah-u Ma'ee* (Allah the Almighty is with me!), it becomes immortal.

When thoughts unite at a centre, the stray thoughts end.

The thought that is not an aid to the thought of *Allah-u Ma'ee* is faulty.

Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu khayr-ur-Raaziqeen!
WAlla-hu Dhu Fadal-il-'Aazeem!

4368. WILD GOAT:

He is found in the mountainous parts of Gilgit. When he replaces his mouth on the hole of a snake and breaths in vigorously through his nostrils, the snake comes out of the hole shaking and winding. Then he eats it. When he is busy cudding, he releases liquid from his mouth which having fallen on the ground, he mussels with his feet straightaway. If, God forbidding, any of the liquid from his cudding is saved, it becomes the snake bead that sucks immediately the poison if touched on to the snake bitten spot of the body.

It is commonly known that snake-charmers have the bead. But it is unbelievable.

4369. NOT EVERYTHING is obtainable from the bazaar.

Certain things are specialties of some places eg, snake-bead from the cudding of the wild-goat.

4370. WHAT BENEFIT did your creature draw from your gnostic knowledge?

If the gnostic knowledge is not beneficial to the creatures what use it then?

4371. WHAT did you do, if only you rolled the rosary beads!

4372. *TASBEEHAT* (plural for *Tasbeeh* – incanting of praises of Allah the Almighty and His Holy Prophet ﷺ) and descension of blessing are inseparable from each other.

The most important task of all is to turn the thoughts to a centre. *Maa shaa Allah!*

4373. THE stage of *Tawakkul* in *Fatwah* (religious decree) is different from that in *Taqwah* (fear of Allah the Almighty). *Maa shaa Allah!*

In *Taqwah*, *Matawakkal* is not at all bound to anything. With trust in Allah the Almighty, he continues with the routine of life. And this is the pride-inspiring stage of life.

4374. THE *MATAWAKKAL* is not dependent upon the ways and means, not at all.

Engender inner contentment in as much as everything is for myself and I am for You. *Yaa-Hayyu, yaa-Qayyoom!*

4375. WHISPERING of the early morning breeze to the bud amounts, in actual fact, to the *Account of Iram*. And the account amounts to a book. This defeats all the queries. *Maa shaa Allah!*

The pan of the Account of Iram is heated steadily, day and night, under a very low flame until it is readily cooked.

This is then served in colourful dishes on the dining table. Every title follows a unique subject. *Maa shaa Allah!*

4376. ALLAH THE ALMIGHTY has commanded most importantly in the Holy Qur'an the respect of and service to parents as of the greatest status amongst all rights and duties of mankind. Consequently, on several occasions in the Holy Qur'an, He has commanded worship to Himself followed by the order:

And that ye be kind

To parents...

– (*Al-Qur'an* 17:23)

Also, He has commanded: "Do not be insolent to parents as to say even 'fie' or to chide them."

And it is narrated in the *Hadeeth* that the Holy Prophet ﷺ said: "The father is the main entrance to Heaven. You may pull it down or keep it."

Hadrat Ibn Abbas رضي الله عنه has narrated the Holy Prophet ﷺ as saying: "The son who looks at the parents with the glance of love and affection, has in his account written by Allah the Almighty the recompense of an accepted *Hajj* (Pilgrimage)."

Ibn Abbas رضي الله عنه continues: "An exalted Companion رضي الله عنه beseeched: "Would it be similarly recompensed even if he (the son) looks at them (likewise) hundred times a day?"

He رضي الله عنه said: "Yes, Allah the Almighty is the Creator of all and Most Glorified." – (*Baihaqi/Mishkat Sharif, Volume IV, p 214, No. 700*)

4377. WHAT are the wealth and property? I will not hesitate to obey even if my father orders my extradition.

And is it ever possible that I may misbehave even slightly in my father's presence? It is not at all. *WAllah! Billah! TAllah! Maa shaa Allah!*

And this is final on this subject.

4378. WE CLAIM: "We do not back-bite." This is despite the fact that we are back-biters of the highest order.

If someone is completely free from back-biting, he would become clean. *Maa shaa Allah!*

Hadrat Abu Hurayra رضي الله عنه reports the Holy Prophet صلی اللہ علیہ وسلم having asked his Companions (may Allah the Almighty be pleased with them all): "Do you know what back-biting is?"

The Companions beseeched: "Allah the Almighty and His Messenger صلی اللہ علیہ وسلم know it well."

He صلی اللہ علیہ وسلم said: "It is to remember a Muslim brother in terms which would appear offensive to him."

They requested: "Would it still be regarded as back-biting if that evil was found in our brother that we had mentioned?"

He صلی اللہ علیہ وسلم said: "It would amount to back-biting if it was found in him that what you talked about. If, however, that what you said about him was not found in him, it would amount to an accusation."

In another tradition his (صلی اللہ علیہ وسلم) words are: "If you had stated the evil that was found in your brother, you did back-bite. And if you attributed to him something that were not found in him, you, in actual fact, levelled an accusation at him." – (*Mishkat Sharif, Volume II, p 203, No. 4613*).

Hadrat Ayesha Siddiqua رضي الله عنها reports having spoken to the Holy Prophet صلی اللہ علیہ وسلم about *Hadrat Safia* رضي الله عنها in as much as she was briefly such like and of a small height. To this the Holy Prophet صلی اللہ علیہ وسلم replied: "You have said such words, if were mixed in the river, would overpower the river, i.e. the condition of the river would be changed; it implied that if the effect of one statement were to change the state of the river, what would be the magnitude of its sins! That is, even this much of back-biting is not allowed." – (*Ahmad/Tirmidhi/Abu Dawood/Mishkat Sharif, Volume II, p 203, No. 4613*).

Hadrat Ibn Abbas رضي الله عنه narrated that two fasting men said their, probably, *Zuhr* or *Asr* prayer. The Holy Prophet صلی اللہ علیہ وسلم, having performed his prayer, ordered them: "Go, perform your ablution and say your prayer. Furthermore, complete your fasts and one more in lieu of today." They beseeched: "O the Prophet صلی اللہ علیہ وسلم! Why?" "This is because you have back-bitten that man," he صلی اللہ علیہ وسلم said. – (*Baihaqi/Mishkat Sharif, Volume II, p 205, No. 4631*).

Hadrat Abi Saeed and *Hadrat Jasbir* (may Allah the Almighty be pleased with them both) report the Holy Prophet صلی اللہ علیہ وسلم as saying: "Back-biting is worse than adultery." The Companions beseeched: "O the Holy Prophet صلی اللہ علیہ وسلم! How come back-biting is more sinful than adultery?" The Holy Prophet صلی اللہ علیہ وسلم said: "A man commits adultery and then repents, Allah the Almighty accepts his repentance." In another tradition, the words are: "Then the adulterer repents, and Allah the Almighty forgives him. But Allah the Almighty does not forgive the back-biter until and unless he is forgiven by the man whom he had back-bitten." In a tradition by *Hadrat Ans* رضي الله عنه, the words are: "The adulterer may repent, but there is no repentance for the back-biter." – (*Baihaqi/Mishkat Sharif, Volume II, p 205, No. 4632*).

Hadrat Ans رضي الله عنه narrates the Holy Prophet صلی اللہ علیہ وسلم as saying: "The compensation for back-biting is this and only that you ask for forgiveness of the person whom you have back-bitten and say this, 'O Allah the Almighty, please forgive him as well as myself.'" – (This statement of *Baihaqi* is weak; *Mishkat Sharif, Volume II, p 205, No. 4633*).

4379. THE FATTY ADDATIVES dirty the curry; though delicious, yet injurious to good health.

4380. THE INTEREST that is shown in private institution is not shown in the public ones. The workers at private institutions are busy day and night; sometimes they even send for the lunch at work.

The private institutions return home in the evening pocketful of money.

4381. YOU have talked a lot and seen it for yourself.
Don't do that!
Talk only when it is necessary and minimally.

4382. *HADRAT ALI* رضي الله عنه SAYS:
Some sins bring forth hardship.
Some sins turn away blessing.
Some sins stop distribution (of graces).
Some sins help sufferings descend.
Some sins rent asunder the honour.
Some sins help annihilation.
Some sins rally profusely the enemies.
Some sins sever hope.
Some sins turn back supplication.
Some sins stop rainfall from the sky.
Some sins render the winds bleak.
Some sins break open the (protective) veils.
Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu khayr-ur-Raaziqeen!
WAlla-hu Dhu Fadal-il-'Aazeem!

4383. THE AUDIENCE are taken aback and the angels are wonder-struck at your speech and plots.
Refrain from it and now.
This is also an important call of the time.

4384. WE do not know. And we are not aware that we do not know.
The creatures cannot be knowledgeable about the Creator. We learn only as much as a drop of water from the sea (of knowledge) and even that is fraught with drawbacks.

4385.

اللَّهُ حَاضِرِيَّ — اللَّهُ نَاطِرِيَّ — اللَّهُ مَعِيَّ

ALLAH-U HAZARI! *Allah-u Nazari!* *Allah-u Ma'ee!*
(My Allah the Almighty is All-Present! My Allah the Almighty is All-Seeing! My Allah the Almighty is All-Subsisting!)

It is well-known that the lion lives in the woods. But people do not feel dreadful, because he is invisible. However, if his roaring is heard, they become watchful; the fear prevails all over.

And if one sees the lion coming in front, what would be the state of affairs! And this is my contemplation.

4386. RALLY ROUND your belief. Believe with the sincerity of heart that everything, good or bad, is from Allah the Almighty and is in force at the Divine Will.

4387. THE CONTINUOUS FONDNESS:

سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ

Subhaan-al-Hayy-il-Ladhee Laa Yamootu!

(Glorified be the Lord Who is All-Living and has no death!)

4388. O THE KING OF KINGS!

Rabbi Dhu-al-Jalal-i-Wal-Ikram (O Lord, Most Majestic and Most Exalted)! The continuous fondness befits and suits most to Your Sacred Being! *Yaa-Hayyu, yaa-Qayyoom!*

4389. WHO can bear the Majesty of Your Royal Grandeur! (The claimant is cross-examined): "Who are you and where are you from?"

Allah! Allah! Allah!

4390. MAY one continuous *Dhik'r* or another be in force in this physical body! For example, *Subhaan-Allah! Subhaan-Allah! Subhaan-Allah!*

The best *Dhik'r* is the one that is advised by the *Shaykh*. It meets success; *Maa shaa Allah!*

Not everybody is aware of *Ism-e-Azam* (The Great Name). No doubt continuous *Dhik'r* is the substitute, the counterpart, of the *Dhik'r* of the Great Name. *Maa shaa Allah!*

4391. JUST as reckoning takes place after death so does it take place in the case of those who *مُوتُوا قَبْلَ أَنْ يَمُوتُوا* (die before their bodily death).

Who knows what is happening in the grave, the most difficult ravine. Ask only the dead as to what takes place in the grave; *Allah! Allah!*

4392. GRIEF is in my nature. But nobody likes it.
If there were no grief, contraction would have prevailed.
The heat of grief keeps the chest warm.

4393. WE tell tales, because you hear.
Otherwise, how dare the devil back-bite in front of you.

4394. COME to the fore and say what you want to tell.
In other words, this put completely the end to back-biting.
Yaa-Hayyu, yaa-Qayyoom!

4395. THE COURTESY shown, the treatment offered and the welcome made by the doctors to the sick and helpless creatures are never discarded. *Maa shaa Allah!*

Affection to the patients holds first rank in care (of the patients).

Furthermore, if somebody is lucky enough to have the opportunity of service to someone, it amounts to (the former's) enlightenment through and through. Offer thanks to Allah the Almighty, and profusely too, for this.

May it be known that in *Faq'r* (austerity) the highest stage is earned through *shuk'r* (gratitude), the mediocre through *sab'r* (patience) and the lowest through *rida* (compliance with the Will of Allah the Almighty). *Maa shaa Allah!*

4396. THE HONOURABLE MEMORIAM!

The famous gnostic-jurist of *Alampur Kotla* in the district of Hoshiarpur (Punjab, India), *Hadrat Mawlana Ghulam Rasool* رَسُوْلُ اللهِ عَلَيْهِ السَّلَامُ, the author of *Qissas al-Muhsineen* (Stories of the Benefactors), writes:

گنزدان حال زبانی سوکھا ہے پد وارد ہووے
دیکھ لوں میں لال مائی داہو بسر جھل کھلووے

*It is so easy to narrate a state.
But, when it does prevail,
I would like to see the mother's beloved
Who would unstintingly avail.*

And I accept this statement completely.
Marhaban! Mukarraman! Musharrafan!

4397. WHEN I say *سُبْحَانَ الْعَزِيزِ الْحَكِيمِ* *Subhaan al-'Azeez al-Hakeem* (Glorified be the Wise Who is Most Great), I become amazed.

None of the Commands of the Wise is without wisdom. It is a complete wisdom, and through and through. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4398. WHEN grief is attributed to 'otherness', it adds to grief.

4399. THE OTHERNESS has no being whatever.

4400. NOTHING of the Universe is 'alien'.

4401. EVERYBODY knows that 'alienity' has no 'being', but does not believe in this fact; and this struggle goes on.

4402. THESE three lines consisting of the subject have remained with me in different shape or form for forty years and till now. *Maa shaa Allah!*

4403. ONCE the state, whatever it may be, that prevails upon the heart is over, it is gone, never at all returning.

However, your sayings remain alive.

4404. SOME ACTS are specific and exclusive to Allah the Almighty alone and are beyond my reach. *Yaa-Hayyu, yaa-Qayyoom!*

4405. SHAH WALAYAT SHAH HAKIM SYED AMIR AL-HASSAN SAHARANPURI *رَضِيَ اللهُ عَنْهُ* (may Allah the Almighty shower his blessing on him and sanctify his secrets) said to me: "Your Faith at night is like that of *Abu Bakar Siddique* *رَضِيَ اللهُ عَنْهُ* and at day is like that of *Umar Farooque* *رَضِيَ اللهُ عَنْهُ*."

4406. NINETY PERCENT diseases of the human body are created in the stomach. Constipation is caused in the stomach and wind because of constipation.

4407. THE field of help to a true Muslim is vast in both height and depth and incomprehensible by intellect and understanding. This is so much that the true Muslim has the favour of

even the dead. *Maa shaa Allah!*

4408. ALLAH THE ALMIGHTY is *Al-Karim* (the Gracious), the Most Exalted of the exalted. He accepts all the presents that are offered by the dead. The best presents of the dead are the repentance and charity. The dead pray for the presenter. The supplication of some of the dead is unfailingly fulfilled and they are honourable of the first order; *Maa shaa Allah!*

They do pray!

Allah the Almighty does not turn down the supplication of the dead.

Yaa-Hayyu, yaa-Qayyoom!

4409. CALUMNY:

What is calumny?

That what you have not seen with your eyes and heard with your ears, but you repeat the heresay amounts to calumny.

Who knows what does calumny comprise? It takes away everything of your world of *Deen* and Hereafter. Some calumny is honour of innocence; they put an end to all good deeds.

Hadrat Abu Hurayra رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying: "Save yourself from suspicion, because suspicion is the worst lie. And do not try to find out somebody's state of affairs or any other news. Do not spoil somebody's bargain. Do not be jealous amongst yourselves. Do not nurture grudge for one another. And be brothers to all servants (Muslims) of Allah the Almighty. And in another tradition, the words 'do not be jealous amongst yourselves' are given." – (*Bukhari and Muslim/Mishkat Sharif, Volume II, p 224, No. 4781*).

Hadrat Abu Hurayra رضي الله عنه reports having heard the Holy Prophet صلى الله عليه وسلم as saying: "Whoever utters something before having given it a thought will be thrown into the corner of Hell that would be farther away than the distance between East and West." – (*Sahih Bukhari, Volume II, p 909/Sahih al-Muslim, Volume II, p 412*).

4410. THIS is an International Centre for *Tableegh, Maa shaa Allah*. It extends invitation to all human beings for and only *Dawah-o-Tableegh* (Invitation to and Spread) of the Faith of Islam

of Allah the Almighty. There is no extraneous motive whatever. The preachers are completely engaged in the effort to preach. They are fully devoted, free from every other job. They cannot attend to anything else, not at all.

4411. CURSE the world and support the *Deen* at each and every step and at all times. It must be the utmost curse and most exalted support in that there remains no reservation in cursing the world and supporting the *Deen*. *Yaa-Hayyu, yaa-Qayyoom!*

4412. PUSH him along and push him out. Put him to shame, however you may help it, thus leaving him with no means and forcing him to flee from the field. This alone is the treatment owed to him and this alone is your manliness.

4413. MAY Allah the Almighty help that some beloved of his mother, who regards this world a corpse and but corpse, breaks to pieces this corpse! *Yaa-Hayyu, yaa-Qayyoom!*

4414. DRAG ALONG and throw this corpse away on to the rubbish tip.

Holding its world, i.e. the target, upside down, let it fall head on. Choke its throat to death and nothing else.

WAllah! BIlah! TAllah! Maa shaa Allah!

4415. NO DOUBT, the *faqirs* of Allah the Almighty regard the world as something forbidden. The love for the tradition of *Tareeqat* is age-old. It has never changed. Nor will it ever do so.

4416. THE HEART had a change, the eye opened and he began to awake. Half asleep, he spoke: "I am determined that I will tear to pieces my 'self'. In no circumstances shall I let it raise its head. I will keep it down and in firm control. This is true and completely too.

"Similarly, I am a trustee of the honour and dignity of this 'self'. No way, will it be put down!"

Yaa-Hayyu, yaa-Qayyoom!

4417. DRESS:

Dress, but to disguise your vital parts. A clothe lasts for years. Sitch a patch upon the (worn out) patch like in a collage. This

alone was the practice of the *Rashidin Caliphs*. It has been heard that *Hadrat Umar Farooque* رضي الله عنه was delivering a sermon before the Friday afternoon prayer and *Hadrat Imam Hussain* رضي الله عنه was sitting near him. He (the Imam) noticed seventy patches stitched on to his (the Caliph's) shirt. *Yaa-hayyu, yaa-Qayyoom!*

4418. EAT:

The livelihood is granted daily, and the Sustainer is Allah the Almighty.

Believe it! You alone are to eat the grain that is destined for you only.

Be content at an economic livelihood.

Whomsoever Allah the Almighty wishes, He grants him new livelihood daily.

A man said: "That what is extra to what is granted and that what is beyond anybody's guess and high above understanding and comprehension is known to the beneficiary as having been granted that day's livelihood by the Divine bestowal."

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا
وَعَمَلًا مُتَقَبَّلًا ط

Allah-humma inni As'aloKa 'Ilman Nafian(awn) Wa Rizqan Tayyiban(awn) Wa 'Amalan Mutaqabbalan.

(O Allah the Almighty! I beg You for the knowledge that is beneficial, the livelihood that is pure, and the deed that is popular!).

Haven't you heard: "*Hadrat Makhdoom Sabir* رضي الله عنه was made independent of drinking and eating for a long time – to many it was more than twelve years, but to some it was a lot longer. *Maa shaa Allah!*"

There is no example in any history book of the great blessing in that any human being would have been granted with the ability of such an exalted honour. *Allah! Allah! Yaa-hayyu, yaa-Qayyoom!*

4419. GIVE ALMS:

You should have no money in your pocket, not even a single penny. Nor should there be any money whatever at home. There should be no deposit in any bank, no property of any kind. There

should be no hope at all of any money coming from any quarters.

This was, in actual fact, the decree of the caliphate of the Almighty Allah's *faqirs*. *Maa shaa Allah!*

A decree symbolised a complete story.

As long as you lived in this state, the whole divinity stood by you. You belonged to Him and hence to all and sundry.

Once absorbed in the Divine Attributes, there remains only the difference of the *dhat* i.e. the angels, the jinni or the human-beings. Everything supported and seconded them though they remained independent of the addressee. They did not embrace any support from anyone. Whatever happened to them, they never said a word having accepted it as the whole wisdom from Allah the Almighty. They watched it all like the dead. They suffered it, but did not say a fie.

With the conquests there is evil; nay, evils. Some evils that accompany the conquests disturb unity.

The *faqirs'* conquests that are for the *Deen* and only, if and when they are targeted to the world, a huge consternation takes place.

Fie to the conquests that are the spotlight for evils.

The one and only means and the best example is: Receive from 'A' and give it away to 'B'. Take it here and pass it on there. This is final on this subject.

4420. THE MONEY you have offered to me is given in the Name of Allah the Almighty. May it be spent on the Almighty Allah's jobs. This servant (i.e. myself) is responsible. May not a single penny be spent unduly!

4421. AWAKE:

Awake for the remembrance of Allah the Almighty.

Awake for inviting to and spreading of the Almighty Allah's *Deen* of Islam.

Awake for the service of the sick creature of Allah the Almighty.

Awake for the sake of every good deed.

Awake for preventing every evil deed.

Awake you must even for a night and a day.

There is nothing untoward even though you may awake night and day.

What is it to you if some one else is awake.

It is beneficial for you only if you are awake.

Remember by heart the Eternal Covenant. Present a practical example of your covenant.

Remain steadfast! The Almighty Allah's servants do not back out of their covenant.

This world and everything in it are nothing and useless, only mirage and deception.

Your remembrance is indeed a solace to my heart. And this is the call of the musical ensemble of life.

Yaa-Hayyu, yaa-Qayyoom!

4422. HE did not change to the last breath the robe he entered with into this valley; he ate the same food, wore the same quilt and lived in the same hut. *Yaa-Hayyu, yaa-Qayyoom!*

4423. RENUNCIATION used to be their distinguishing mark which they never let slip at any cost whatever. *Yaa-Hayyu, yaa-Qayyoom!*

4424. AT ANY RATE honour the name of your affiliation and rank. May you be successful! *Maa shaa Allah!*

4425. IF you cannot bear to do so, wear your turban and come out of the field.

Yaa-Hayyu, yaa-Qayyoom!

4426. WEAR only to disguise your body.

Eat only to subsist

Sleep only to freshen.

And walk only for the sake of Allah the Almighty.

May you have not a single penny in the evening at sleep time.

4427. "O SHAYKH," he said hesitatingly, "Everything took place but not even the tiniest enforcement of *Tareeqat* of *وَهُوَ مَعَكُمْ* *Waa Howa Ma'akum!* (He is with you wherever you are! - *Al-Qur'an* 57:4) and *اللَّهُ مَعِيَ* *Allah-u Ma'ee!* (Allah the Almighty is with me!) have come to pass.

"Realisation of *Tareeqat* nearly came to disappear.

"In other words, manifolds of darkness took over in the world of *Tareeqat*.

"What shall we do; where shall we go; nothing comes to mind!

“We all are, *Yaa-Hayyu, yaa-Qayyoom*, awaiting the ray of your grace in this pitch darkness.”

4428. EVERY MASTER has an attorney, and the attorney is the master's grandeur. *Maa shaa Allah!*

The body of attorney is the proof of the body of the master.

The master is after all the master, but it does not befit him without any attorney.

The attorney's action prevails by the will of the master.

The power of the attorney is right an extension of the power of the master.

How could the attorney be devoid of power? It is beyond comprehension, it is impossible.

Only the master himself has granted the power to the attorney. Who says that the attorney is nothing?

4429. DISOBEDIENCE leads to disorder and disorder to disunity. And disunity is the root of every evil. And it is for this and its ill effects that all the calamities of the world, disturbances, restlessness, helplessness and diseases are born. We ourselves create all this.

4430. FIVE WORDS ONLY:

Repudiator of Adam is Satan!

4431. JUST as we believe in Allah the Almighty so do we believe firmly in that 'nothing of *Dawah-o-Tableegh* of the Almighty Allah's Faith of Islam is dependent upon anyone whatever. Everything of the Universe is dependent, but the Faith is independent.'

How come the Almighty Allah's Faith be dependent upon you?

No way! No way! No way!

Everything between the Earth and Sky came into being for the sake of your Faith alone.

The public institutions belong to Allah the Almighty. Blessing descends there most regularly. *Maa shaa Allah!*

Unbeknown your tummy has insatiable hunger, though you need only two *chuppatis*.

Having eaten to the full even the corpse eating vulture flies away.

*Al-hamdu lil-Hayy-il-Qayyoom!
FAlla-hu khayr-ur-Raaziqeen!
WAlla-hu Dhu Fadal-il-'Aazeem!*

4432. READ it carefully, and time and again: "His, the Almighty Allah's personal Name is the Divine Light."

Anything can happen, but this cannot be manifested to a stranger. It has never happened that.

Shelve aside everything. You might be able to remove the veil.

O the Living, O the Lasting! This is also a chapter of Your independence.

4433. DISTRIBUTION of prizes at the royal ceremonies takes place day and night. In other words, a great pantomime is on for always.

Sparing of one's life is a bestowal. Still the artists regard it something small. To free one from someone's fear is exclusive to Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

There is nothing comparable to this precious (bestowal). Many well-known people are tired having been ever searching for it. There has been no clue so far to this from any quarter. It is not extinct. The search is on.

4434. JUST as the faces don't resemble so don't the feet.

4435. DO NOT TAKE pride in your wisdom.

This is a complex of grass and hay.

A tiny straw for healing is enough.

Maa shaa Allah!

4436. SOME SERVANTS die (and are buried) at a place, but they are found buried elsewhere. They roll on here and there till they reach somewhere else. They gather together in groups at different places.

WAllah-u 'A'lamu Bith-Thawab!

4437. YOU have no story of your own. In the circumstances, this life is, in other words, like the bull running an oil mill.

You should have a mountain of tales.

Yaa-Hayyu, yaa-Qayyoom!

Your own story is the best of stories.

Yaa-Hayyu, yaa-Qayyoom!

4438. YOU spent the whole Century searching after the corpse only. You did not even remember that you had after all to make the return and account for every penny.

4439. WE cried for you the whole life, but you did not pay heed.

4440. O THE ADDRESSEE, understand and understand it well! The world is nothing and useless. And this is final on the subject.

4441. HEARING THIS a man said: "I accept it completely."

4442. THERE are three wise: Allah the Wise; The Holy Qur'an, the Wise; the Holy Prophet ﷺ, the Wise.

4443. THE STAGE most difficult of all is dying before the bodily death.

Yaa-Hayyu, yaa-Qayyoom!

4444. THIS breaks down the pride.

Yaa-Hayyu, yaa-Qayyoom!

4445. THIS puts to flight the ruddiness of the countenance and the appearance.

4446. WHEN a practice is accepted, it comes into force as an order. Continuous enforcement of any practice is dependent upon the Divine bestowal.

Yaa-Hayyu, yaa-Qayyoom!

4447. SOME practices are most extenuating to practice. Unless they are practised in accordance with the prescribed etiquettes they do not last continually.

The jinni and the devils deceive continuously. There is, therefore, ever a danger of the omission of the practice.

4448. THE PARENTS bring up the children. They watch

them closely during their childhood. They educate them for decades. They sing the songs of their engagements and marriages.

When they are free from the preliminaries, they walk away free from their parents leaving them in the custody of Allah the Almighty. This is so much as they even shirk from offering them a tumbler of water.

This is the eternal and true routine of the world. And no eternal routine ever changes.

Yaa-Hayyu, yaa-Qayyoom!

4449. THE artist is not stingy. He demonstrated his art according to his ability.

4450. THE near one is never away. And the gracious is never stingy.

4451. THE near one is always present. How could one admit the present as absent! *Yaa-Hayyu, yaa-Qayyoom!*

4452. THERE is honour in self-abnegations.
The renunciator is the honourable.

4453. WHOEVER gives up becomes independent.
Both these deeds go hand in hand.

4454. THE DECORUM of the mosque is humility and devotion.

The mosaics and murals are not desired.

4455. TO SOME PEOPLE certain things are nothing; they are thrown away as something useless.

These are the things, however, which are regarded as rare at times and not obtainable. For instance, rudimentary and sultry notes of the manuscripts.

4456. THE servants' life changes at every bend. There is a new turn at every bend. *Maa shaa Allah!* It is, for example, like someone keeping nothing before sleep at night.

4457. THE listener to needs is *Qadi al-Hajāt* (the Ultimate Succour). *Maa shaa Allah!*

4458. THE money for charity must be spent on charity.

Had it been likewise, charities would have come forth in abundance. It would have become an accepted heading of the public department and an encouraging one amongst international institutions that would not be inferior in any way whatever to any other one. Having become the honour of the public institutions, it would have been beneficial through and through.

But, this is not the case, not at all.

The charity moneys are not distributed as such. Instead they are put to personal use which act is regarded by the donors as undue and by the faithful as unlawful.

May anyone, learned and blessed, second or contradict it thus obliging everyone. If someone follows this principle, everything would be transformed. Some principles are most exalted, but beyond understanding and comprehension. They cannot be disguised, however hard it is tried. The plants shoot forth sweetness at the smell of goodness of a charity. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4459. DO NOT REGARD any *sadaqa* (a charity) insignificant. Even a good talk is a *sadaqa*.

The beginning of charity comprises food and drinks, may it be a crumb.

Do not miss out on a routine charity. Missing of a charity warrants chiding.

4460. ENGENDER THIS CHARACTER-TRAIT:

Having joined your souls unite together like a family even though it may comprise of one member. Like the head in a household, there should be one *Amir* (leader). You will succeed! *Maa shaa Allah!*

4461. WHERE there were no ships there were yachts.

When there were no aeroplanes, there were flying balloons.

In other words, existence and beginning of everything has been in force since day one (of humanity).

4462. THE ACCOUNT of flying balloons is thousands of years old. It is the account of the ancient Hindu civilisation and *Vedas*.

4463. IN the domain of plants, the plants grow only where they must. They do not follow mine or your will.

4464. THERE is an eternal drink in plants.

The eternal drink is the life line of the animal world.

4465. ALL HERBS in every area are for treatment of diseases, the blissful cure. *Maa shaa Allah!*

4466. WHEN servants of Allah the Almighty, His secret bearers, found anything that interfered in their absorption in their journey, they regarded it unlawful and hence gave it up.

This alone has been the routine of the good natured devotees and the faithful martyrs. *Yaa-Hayyu, yaa-Qayyoom!*

4467. THE HOLY PROPHET ﷺ has reported Allah the Almighty as saying: “الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ - *Al-Insanu siri wa Ana sirrohu!* (The human being is My secret and I am his!)”.

Indeed, the servants bore the secrets. Having become aware of the secrets, they wiped out their name and fame, plundered the dwelling of their existence and having annihilated their being, regarded, sincere of heart, the world as nothing and useless, thus becoming intoxicated in the drink of اَلَسْتُ بِرَبِّكَ (Alastu Berabekum - Am I not your Rabb? - *Al-Qur'an 7:172*) and they trod on the journey of the devotees of *Tareeqat*. This sets the scene of an arena.

Yaa-Hayyu, yaa-Qayyoom!

4468. THE standard of *Tareeqat* are the milestones on the Way and the measure of the Way is the *Sulook* (depth of theopathy). *Allah, Allah! Maa shaa Allah!* For instance, there has, as a consequence, eternally been a generation in image of the *Ashāb-e-Suffa* (the Companions in Sincerity).

4469. RICHNESS suffers in one shape or form, and this suffering of the riches is natural. *Yaa-Hayyu, yaa-Qayyoom!*

4470. EVERYTHING of the Universe is weak and meek.

You and you alone are proud or

Yaa-Hayyu, yaa-Qayyoom!

4471. PROMOTION of any art is not dependent upon

money, but on the artists.

In 1849 CE, a blacksmith laid the foundation of a workshop that was by no means inferior to workshops in any Continent; *Maa shaa Allah!* The English turned him out as if he was an ordinary blacksmith. As the time went past the workshop that was the centre of commerce and industry of the sub-Continent gradually became derelict, a restful place of bats and owls. When the English called him again, the honour of the art of the artist did not accept it.

Yaa-Hayyu, yaa-Qayyoom!

The artists are not rich, but are the trustees of the honour of dignity of their art and they never let down the prestige of their art.

Yaa-Hayyu, yaa-Qayyoom!

4472. MEETING OF THE SPIRIT:

It is the story of the whole life of the hearts.

Yaa-Hayyu, yaa-Qayyoom!

4473. DO NOT BE HAPPY over any good news.

The eternal stage of life is grief, and many problems are solved and secrets revealed whilst in the lap of grief.

Yaa-Hayyu, yaa-Qayyoom!

4474. EVERYTHING of the Universe is perishable, but not so transitory as the bubble. The beret of the life of the bubble is likely to burst any moment, and does so.

4475. DISPENSING is also an art in medicine. If you call it its soul, it would not be inapt. *Yaa-Hayyu, yaa-Qayyoom!*

4476. THE COMPOUNDS, comprising of the powdered herbs, are the exact rudiments of *Kashf al-Wareed* (the Knowledge of Veins).

4477. THE principle of the object is: 'A servant likes the servant of his choice, not everyone.'

Yaa-Hayyu, yaa-Qayyoom!

4478. REMAINING AWAKE at night is a blessing.

Remaining awake continually is the descension of blessing.

This effort is not a torture, but the reflection of the Sacred Piece of Heaven.

Yaa-Hayyu, yaa-Qayyoom!

4479. WHEN the servants go to sleep at night, another group of people come to the fore in their place.

4480. THE existence of the all round knowledge of education and wisdom is possible. And the knowledge of the secrets of *Ghayriyyat* (alienity) is impossible.

The Nature has kept hidden this secret from human comprehension and consciousness and the creatures' sight.

No sage can be completely knowledgeable of the secret of *Ghayriyyat*.

This secret is beyond human understanding and non-conversant.

The base of *Ghayriyyat* is to stay away from *Ghayriyyat* regarding the alien as the alien.

Ghayriyyat cannot be accommodated in *Ahdiyyat* (One-ness of Godhead).

Ghayriyyat is distant and *Ahdiyyat*, present.

Until *Ghayriyyat* is put to an end, the light of *Ahdiyyat* is not at all manifested.

4481. THIS puzzle is not likely to be solved by any means except by Your Exalted Grace.

For the sake of the charity of blessing and alms of Your beloved ﷺ, the distributor of the blissful charities, please tear open the curtains of *Ghayriyyat*. *Yaa-Hayyu, yaa-Qayyoom! Ameen!*

O Allah the Almighty, for the sake of the Family of Muhammad ﷺ; O Allah the Almighty, for the sake of the King of *Karbala* ﷺ; O Allah the Almighty, solve the puzzle of *Tareeqat! Ameen!*

4482. ACCEPT it with the tongue and certify it with the heart that everything, good or evil, is from Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

4483. ALLAH THE ALMIGHTY SAYS:

..... the Command
Is for none but God ..

إِنَّ الْحِكْمَ إِلَّا لِلَّهِ (اليوسف : ٣٠)

- (*Al-Qur'an* 12:40)

To Allah doth belong the dominion
Of the heavens and the earth
And all that is therein.
- (Al-Qur'an 5:123)

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا فِيهِنَّ - (المائدة: ١٢٣)

To Him belongs what is
In the heavens and on earth,
And all between them,
And all beneath the soil.
- (Al-Qur'an 20:6)

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا
تَحْتَ الثَّرَى - (طه: ٦)

To Him is due
The primal origin
Of the heavens and the earth:
When He decreeth a matter,
He saith to it: "Be,"
And it is.
- (Al-Qur'an 2:117)

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ - (البقرة: ١١٤)

Knowest thou not
That to Allah belongeth
The domain of the heavens
And the earth?
- (Al-Qur'an 2:107)

أَلَمْ تَعْلَم أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ ط (البقرة: ١٠٤)

To Allah belongeth
The dominion
Of the heavens
And the earth.
- (Al-Qur'an 3:189)

وَاللَّهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ط (ال عمران: ١٨٩)

For to Allah belongeth
The dominion of the heavens
And the earth, and all
That is between.
- (Al-Qur'an 5:19)

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا - (المائدة: ١٩)

To Allah belongs the dominion
Of the heavens and the earth.
- (Al-Qur'an 42:49)

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط
(الشورى: ٣٩)

..... , to Whom belongeth
The dominion of the heavens
And the earth.

- (Al-Qur'an 7:158)

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
(الاعراف: ١٥٨)

Unto Allah belongeth
The dominion of the heavens
And the earth.

- (Al-Qur'an 9:116)

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ط (التوبة: ١١٦)

To Allah belongeth all
That is in the heavens
And on earth.

- (Al-Qur'an 2:284)

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ ط (البقرة: ٢٨٤)

And blessed is He
To Whom belongs the dominion
Of the heavens and the earth
And all between them.

- (Al-Qur'an 43:85)

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
(الزخرف: ٨٥)

Behold! verily to Allah
Belong all creatures,
In the heavens and on earth.

- (Al-Qur'an 10:66)

إِلَّا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ - (يونس: ٦٦)

There is not a moving
Creature, but He hath
Grasp of its fore-lock.

- (Al-Qur'an 11:56)

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ
بِنَاصِيَتِهَا ط (هود: ٥٦)

..... (Where) Allah
Commands, there is none
To put back His Command.

- (Al-Qur'an 13:41)

وَاللَّهُ يَحْكُمُ لِمَنْعَبٍ لِحِكْمِهِ
(الرعد: ٤١)

Allah creates what He wills;
For verily Allah has power
Over all things.

- (Al-Qur'an 24:45)

يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ (النور: ٤٥)

..... for thy Lord
Is the (sure) Accomplisher
Of what He planneth.
- (Al-Qur'an 11:107)

إِنَّ رَبَّكَ فَعَالٌ لِّمَا يَرِيدُ ط
(هود: ١٠٧)

But it is to Allah
That the End and
The Beginning (of things)
Belong.
- (Al-Qur'an 53:25)

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى
(النجم: ٢٥)

Knowest thou not that Allah
Hath power over all things?
- (Al-Qur'an 2:106)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ - (البقرة: ١٠٦)

For Allah carries out
All that He plans.
- (Al-Qur'an 22:14)

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ط
(الحج: ١٤)

To Him belong the Keys
Of the heavens and the earth.
- (Al-Qur'an 62:12)

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ط
(الشورى: ١٢)

For to Allah belong
The forces of heavens
And the earth.
- (Al-Qur'an 68:4)

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ط
(الفتح: ٤)

But to Allah belong
The treasures of the heavens
And the earth ...
- (Al-Qur'an 63:7)

وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ - (المتافون: ٧)

Verily when He intends
A thing, His Command is,
"Be", and it is!
- (Al-Qur'an 36:82)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا
أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ -
(يس: ٨٢)

..... Nor
Does He share His Command
With any person whatsoever.

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا
(كهف: ٢٦)

- (Al-Qur'an 18:26)

For Him is the Command,
And to Him shall ye
(All) be brought back.

- (Al-Qur'an 28:70)

لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ط
(القصص: ٤٠)

The Command is with Allah,
Most High, Most Great.

- (Al-Qur'an 40:12)

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ
(المومن: ١٢)

Is it not (Command) to create
And to govern?

- (Al-Qur'an 7:54)

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
(الاعراف: ٥٤)

4484. THE angels and jinns are subject to the Command, but not the insurgent.

Nothing of the Universe is insurgent; not even a particle of sand or a leaf of a tree. *Yaa-Hayyu, yaa-Qayyoom!*

4485. THE organisation of the creatures of the world is based, and for always, on the Knowledge and Wisdom of Allah the Almighty. *Yaa-Hayyu, yaa-Qayyoom!*

Do not object to any command or judgement. No doubt, objection is the death of servanthip. *Yaa-Hayyu, yaa-Qayyoom!*

4486. HAVE you never given it a thought that the Absolute Provider to everything living is the *Rabb* (The Sustainer, The Lord)? *Yaa-Hayyu, yaa-Qayyoom!*

4487. WHOEVER is or may be present is not deprived from any bestowal. He is never deprived of any of the bestowals.

Nor is it befitting to the grandeur of the Grantor. The grants are commonly distributed, and one is granted only to the present.

4488. THE FIRST STEP into *Tareeqat* amounts to the following of the *shaykh*. And progress in the fields, apparent and hidden, is dependent upon love (for him). *Maa shaa Allah!*

4489. "WHATEVER you do, you must carry on with it."

Hearing this he had a hearty laugh: "The Doer is at work and

with the utmost wisdom. What need is there of anyone else doing it? And nor has anyone else any power over anything.”

Yaa-Hayyu, yaa-Qayyoom!

4490. WHEN ALLAH THE ALMIGHTY likes and accepts something, it becomes disliked and unaccepted by your own ‘self’.

Yaa-Hayyu, yaa-Qayyoom!

4491. ALLAH THE ALMIGHTY is much pleased at some of the deeds and actions of His creatures, extremely pleased. *Maa shaa Allah!*

Some occurrences can be felt, but cannot be explained.

Yaa-Hayyu, yaa-Qayyoom!

4492. DISHONOUR of the workers of the Almighty Allah’s institutions is in the control of Allah the Almighty.

Allah the Almighty is the Dispenser of deeds and has Glorious and Exalted Power. Appreciation is appreciation. And dishonour has the support of Divine victory.

4493. TRIALS are manifestation of calamities as well as the complete Divine Will.

Yaa-Hayyu, yaa-Qayyoom!

4494. HONOUR and power are both inseparable.

Yaa-Hayyu, yaa-Qayyoom!

4495. THE RECITER OF **سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ**

(*Subhan al-Hayy-il-Laa Dhee Laa Yamootu* – Glory be to Who is Alive and never dies!) becomes the beneficiary of the quality of eternal life because of the blessing and grace of its recitation. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4496. WHOEVER is nothing whatever to anyone encapsulates a headline to a story. *Maa shaa Allah!*

4497. UPBRAIDING is the worst infliction and appreciation, the best gratification. *Maa shaa Allah!*

4498. THE day is common place and so are plentiful free times during the day. These interludes are wasted in gossip

disguised as 'exchange of thoughts'.

The night is particularly important in as much as not even a moment is to be wasted.

The atmosphere of *Hoo* (presence of Allah the Almighty) is the interpreter of *Hoo* only. *Yaa-Hayyu, yaa-Qayyoom!*

4499. THE meaning of مَلِكِ الْقُدُّوسِ (*Malik al-Quddoos* - The Holy Master) is only مَلِكِ الْقُدُّوسِ .

Similarly is the case with the meanings of سُبُّوحٌ قُدُّوسٌ (*Subboohun Quddoosun* - Glorified be the Holy Lord!)

4500. THE BEE:

The bee was an insignificant creature, holding no important status or position. But as she received the order to collect juices from the flowers, it turned out to be a worthwhile story. She flew far and wide, reached every flower and like an experienced perfumer, chose the flowers most selectively. She picked such an essence as that became the good news for the health of the creatures.

The weak bee became an honourable trustee of her Creator's order. She set to fly as soon as she received the command and flew straightaway day and night, in heat and cold, and most rigorously. As soon as she saw a flower at a low or a high place she rushed to squeeze the essence, the nectar, with the most unique extractor. She inspected flowers in the gardens all over. Skillfully, she rejected the refuse and extracted the pure juice. She filled her tiny bottle and made for the rear journey. Thus she ever remained busy in constant devotion, and industriously, carefully, enthusiastically and severely. She arrived at this flower or the other having travelled unknown long journeys for filling her tiny vial and finally returned to her abode and presented the gain of her labour to the Queen Bee. The Queen inspected thoroughly, looked inside out and investigated most meticulously. If she found the product below standard, she rejected it. Due regard to the labour involved was borne in mind, but the lowering of standard could not be tolerated. The standard must be maintained at all costs. If a working bee was found to have made this omission, she was found guilty and punished with the venomous sting by the Queen. And if it was found up to the mark, it was accepted. This acceptance alone was sufficient appreciation of her labour. Having rested a little the working bee set out with ever so fresh determination to her never

ending journey. Continuously at work, she filled in not a bottle but several of them. Alas, someone devastated all her hard labour, ransacked her house overflowing with bottles full of different kinds of nectaries and most healthy compounds that all went down the drain. Notwithstanding, O the Bravo, she stood fast, not the least disheartened over this. She did not take to heart any ill treatment. She left her devastated house and set up a new dwelling under the leadership of her Queen. Once again she set out on the journey with new ambition and vigour, and continued with the journey regardless of time, weather, appreciation and everything else. She had literally submitted to the narration of the story titled *An-Nahl* (The Bee) and its spirit, *Shifa-un-Nas* (The Cure for Humankind), which has its ingredients organised and disciplined, the elements of sacrifice and love, the obedience and service, the enthusiasm and urge. And indeed, the same bee is an insignificant creature.

The bee has become an exquisite example of call to the duty and an unparalleled tale which has been immortalised in the holy words of the Book of Guidance (i.e. the Holy Qur'an) and earned her an eternal life because of its inclusion therein by the sacred personage of the Holy Prophet ﷺ.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ! يَا حَيُّ يَا قَيُّوْمُ

Maa shaa Allah-u Laa Quwwata illa Billahi! Yaa-Hayyu, yaa-Qayyoom!

(That what Allah the Almighty has ordained must surely come to pass. There is no strength save in Allah the Almighty! O the Living, O the Lasting!).

4501. YOUR HEART must be subservient and only to the heart of your shaykh and your shaykh alone must be the source of all stages of *Tareeqat* for you. *Maa shaa Allah!*

4502. *TAREEQAT* is based on the means of the following triangle:

1. *Talib* (The Seeker)
2. *Shaykh* (The Guide)
3. The Leader of Worlds, the Divine Messenger, Ahmad the Excellent, Muhammad the Pure, Muhammad the Messenger of Allah the Almighty ﷺ; the more intense the love for him the more powerful the relationship.

Maa shaa Allah!

4503. CONVERSION of a non-Muslim to Islam amounts to helping him/her to move from Hell to Heaven. And this is the best preaching. *Maa shaa Allah!*

4504. THE HEART neither tires nor sleeps; it remains occupied in one thing or another.

4505. BEGINNING of a practice is, in actual fact, the *Dhakhir's* (remembrancer's) major *dhik'r* (remembrance). *Maa shaa Allah!*

4506. THE major *dhik'r* is hidden in the practice of the same.

4507. IN Your country and affairs, nobody, not even the Archangel Gabriel, dare interfere. Your command is eternally in force. *Yaa-Hayyu, yaa-Qayyoom!*

4508. THIS is the stage of an highest order; it is neither that of laughing nor of weeping. Do as you are told. There is no 'the reason why' in this stage of journey.

4509. POWER is beyond your capability. However, the blessed stage of 'honour' is possible for you.

4510. ALLAH ALLAH, everything is weak, mean and down-trodden before Your Honour and Power. *Yaa-Hayyu, yaa-Qayyoom!*

4511. THIS spirit belongs to your *Rabb* (Sustainer).
Hold blessed the Honour of the Spirit of your *Rabb*.
All that is disliked by your spirit is disliked by your *Rabb*.
Get rid of that what is disliked!

4512. THE instruments of the organisation of the whole world, alas, got lost in the body of personality-consciousness. *Yaa-Hayyu, yaa-Qayyoom!*

4513. WHOEVER has no stage belongs to *Laa Makan* (of incomprehensible status).

4514. WHOEVER is of the *Laa Makan* (of incomprehensible stage) is himself *Laa Makan* (of incomprehensible status), high above the limits and confines.

4515. THROW AWAY everything in open; abdicate.
This is the honour of *Tareeqat* and so also the important call.

4516. SOME speeches are still due.
Yaa-Hayyu, yaa-Qayyoom!

4517. WHEN heart distances away from the heart, it is far removed. In the world of hearts only the heart reigns; he is the ruler as well as the ruled.

4518. THE DEAD among the *Ummah* of the Holy Prophet ﷺ deserve most the benefit (of the recompense) of good deeds.

4519. ALLAH THE ALMIGHTY does not reject the supplication of the dead.

4520. GET RID OF everything that stands in the path of your absorption; do it for sure, however you do. To some this (interference) is due to be shunned and to some it is *Haram* (unlawful), hence to be done away with.

4521. WHEN the 'presence' of stage prevails completely, it overpowers everything.

4522. SOME bargains are not made for (long) and subject to delayed deliberations; they fizzle out.

4523. THE apparent and the hidden have the same dress. The hidden is all what the apparent is. Whoever is not bearer of the apparent is not bearer of the hidden.

The scene of everything of the world is in actual fact the real sight. Nothing else is present. It is all absorbed in the apparent and the hidden.

4524. THE cleaner and the ruler all are subject to the same command.

4525. *MUNKIR AND NAKIR* ask for at the death before the bodily death the accounts (of good and evil deed) which is most testing.

It is conducted in the benign presence of the Holy Prophet ﷺ.

It breaks the bones and ribs to pieces.

The accounts of the dead are discussed in the grave.

The accounts of the *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mootu Qabla 'anta mootu* – the death before the bodily death!) are discussed at a quiet place, the sacred place in the Valley of *Iram* and amidst the utmost blessings of the Holy Prophet ﷺ. It shakes the pride, renders one dust to dust and then breaks all hopes of living in the life time. Having annihilated the 'being' the dead regards himself as one among the dead and gets engaged in his state.

4526. THE sacred sitting never ends; it continues day and night. Don't you know that after every longitude the time ever changes. Accordingly, each of the daily prayers is being said all the time at different places.

4527. NO man of state becomes stateless.

Denigration of the state is its best reward.

Yaa-Hayyu, yaa-Qayyoom!

4528. STATE of intoxication is the 'real being' of life.

4529. WHEN 'being' becomes aware of 'intoxication', the secret of *الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ (Al-Insanu Sirri waa Ana Sirrohu* – the human being is My secret and I am his secret!) begins to manifest.
Yaa-Hayyu, yaa-Qayyoom!

4530. THE bodies of the four complexes becomes dust to dust.

The *ruh* (spirit), being the Divine Command, lives on eternally.

4531. ALL the *nullahs* and streams throughout the world end having reached the rivers and then rivers into the sea. Nothing of

them remains. It set forth from the lake and flowed into the sea.

4532. THE NEWSPAPER was read with a cursory glance and then thrown away into the rubbish. If anyone were to preserve it for hundred years, it would be a unique literary rarity.

4533. MAY no moment of your life be vacant, rather be occupied in one useful job or another.

Yaa-Hayyu, yaa-Qayyoom!

4534. IN the lap of a great affliction blessing is hidden. And waiting in for revelation of a great grace of the Divine Grace is the best worship. *Maa shaa Allah!*

4535. THE worship as a whole is dependent upon (compliance of) prohibitions. (Commission of) prohibitions eats away the commands (deeds). Even a single infringement wipes out all the deeds; for example, jealousy.

Jealousy is the hidden side of sins. It is not visible; but it burns everything.

4536. THE blessing of establishment of steadfastness at any practice is a *Karamat* (lesser miracle). Allah the Almighty does perform when and where it is necessary and in evidence to the strength of the Faith and for its certitude.

4537. BEFORE YOUR EXCELLENCE and because of blessing and grace of the pleasure and good gesture of Your Beloved, the Holy Prophet ﷺ, the sacred, the perfect, the pure, the chaste, every calamity of the Universe, having been impoverished, is choked to death.

Maa shaa Allah!

4538. EVIL devours the evil-monger. *Maa shaa Allah!*

4539. IF elevation (*'irfan*) does not solve the problem, it (*'irfan*) is then a puzzle.

4540. WHEN there is no job, thoughts crowd. And this is the best past-time of the 'evil-self'. *Yaa-Hayyu, yaa-Qayyoom!*

4541. EVERYBODY is, in one form or another, a toy in the hands of the *Khannas* (the 'evil-self'). Recite seven times, better repeatedly the following in order to contain it:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ جِيَوِ جِيَوِ جِيَوِ

A'udhobillahi minashshaytanir-ra-jeem; jeem, jeem, jeem!
(I seek Your refuge, O Allah the Almighty, from Satan,
the outcast, the outcast, the outcast, the outcast!)

4542. AS FAR AS POSSIBLE *خَنَّاسٌ KHANNĀS* (the Devil) does not allow the heart free; rather keeps it occupied in one thought or another.

4543. *خَنَّاسٌ KHANNĀS* (the Devil) is not something small. Allah the Almighty revealed it last of all having said everything else earlier on in the Holy Qur'an:

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

Say: I seek refuge
With the Lord
And Cherisher of Mankind,

The King (or Ruler)
Of Mankind,

The God (or Judge)
Of Mankind, -

From the mischief
Of the Whisperer
(Of Evil), who withdraws
(After his whisper), -

(The same) who whispers
Into the hearts of Mankind, -

Among jinns
And among Men.

- (*Al-Qur'an* 114:1-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوسْوِسُ فِي صُدُورِ
النَّاسِ
مِنَ الْغَيْتَةِ وَالنَّاسِ

4544. THE diabolic suggestions of the Devil fully interfere in the absorption of *Dhik'r-i-Ilahi* (Divine Remembrance). It does not allow thoughts the concentration and unison. Unless the thoughts are unified, they are not exalted. *Yaa-Hayyu, yaa-Qayyoom!*

4545. THE diabolic suggestions of the Devil fully interfere in the concentration and unison of your *Dhik'r* (remembrance). If you did not tear it to pieces, then what are these stages and your chivalry?

4546. THE DEVIL is your enemy. His task is to fail you in your journey; instead you fail him. *Yaa-Hayyu, yaa-Qayyoom!*

4547. WHEN the servant wakes up, the Devil is also in waiting. He takes stock of all the thoughts of life, picks one and presents it to open the door of disturbance. Then one thought leads on to the other thus aggravating the disturbance.

4548. THE only job the Devil has is to keep the servant disturbed in one state or another.

4549. WHENEVER and wherever anyone was seen, he was found suffering from anxiety which is due to the real 'evil-self'.

4550. THE richest person of the world is the most disturbed mentally. Even the devil takes pity on the poor man's plight. He cannot eat the food of his liking. Nor can he sleep according to his wish.

4551. ANXIETY is a fatal disease. Its cure is in *Dhik'r* and only of Allah the Almighty.

Except this there is no cure for this.

Yaa-Hayyu, yaa-Qayyoom!

4552. DEVIL is the adviser to your 'self'.

He is appointed within yourself to punish you for your omissions and sins.

Until your spirit is refined of every contamination of your 'self' and takes the oath of allegiance, it is not safe from devil.

4553. THE completion of the human exaltation is dependent

upon Devil alone.

In other words, the beginning and end of perfection are the (index of the) reality of the devil. *Maa shaa Allah!*

No other way could anyone be a gnostic.

And disappointment is the worst fatal contrivance of the devil.

Yaa-Hayyu, yaa-Qayyoom!

4554. THE movements and actions of your physical body are disliked by your spirit. Whatever is disliked by the spirit is disliked by Allah the Almighty. *Maa shaa Allah!*

4556. DON'T you know that your spirit alone is the light of the Almighty Allah's *Dhat*.

4557. WHEN, having been screened through thousand curtains, a ray of Majesty of Your light reflected at the *Mount of Sinai* and, having impoverished, burnt it.

When the same ray, having muffled in the folds of the sheet of the Messenger and the Holy Prophet ﷺ, reflected at *Kalyar*, it got intoxicated, not unconscious. And in this state of intoxication, food and drink became needless for a long period of time.

The 'present' is witness to the 'past'.

The *Mount of Sinai* has been the past and *Kalyar*, the present.

4558. THE ray of Majesty brings about contraction and only, but it solves problems. *Maa shaa Allah!*

4559. O MOST BLESSED of the blessed, how can a tiny heart bear the reflection of Your Majesty and Excellence except with Your, and only, ability and bestowal? *Yaa-Hayyu, yaa-Qayyoom!*

4560. THE ray of Beauty is but unlimited expansion.

4561. EVERY *Salik* is the centre of these two reflections, Majesty sometimes and Beauty at others.

4562. MAJESTY is temperamental and Beauty attractive.

4563. IN the office of the world of your heart, you pen down

only two words: the eternal establishment or prostration before Allah the Almighty and salutations to the Holy Prophet ﷺ.

4564. INDEPENDENCE is a body which when overcomes the limits becomes the blessed (independent).

4565. DETERMINATION is the trustee of fulfilment of its promise.

4566. UNTIL determination fulfils its promise, no promissory note or speech can satisfy it.

4567. FULFILMENT of a determination is a *Walayat* (spiritual stage).

4568. THE FAITH is a *Walayat*. An average Muslim is endowed with a lower grade of *Walayat*.

4569. THE highest grade of *Walayat* is an honour resulting from complete fulfilment of determination.

4570. DETERMINATION demands the fulfilment of its promise. Until it has it fulfilled, it never lets sleep in comfort; rather keeps one restless and disturbed.

4571. DETERMINATION remains at battle with its promise. Until it defeats it, the battle goes on.

4572. DETERMINATION is a body, the body most powerful at work. When it prevails all over, it becomes all-sufficient to each and every determination.

Yaa-Hayyu, yaa-Qayyoom!

4573. WHEN determination takes a firm stand like a watchman at its determination, it becomes the guardian of all determinations.

4574. *DHIK'R* of Allah the Almighty, *Da'wah-o-Tableegh al-Islam*, and selfless service to the creatures of Allah the Almighty are the jobs of Allah the Almighty. They are completely independent of everything else, definite and specific, famous as well as anonymous.

There are innumerable facets of *Dhik'r-i-Ilahi* and *Da'wah-o-Tableegh*.

Spiritual direction and discipleship is a part of it, a limited part.

Dhik'r-i-Ilahi, *Da'wah-o-Tableegh al-Islam* and service to mankind are limitless; *Maa shaa Allah!* They are far beyond the confines of time and place; this way you can go out when and wherever you wish. This can be performed under the shade of any tree. The blessing found under the shade of a tree is found no way in palaces.

4575. THE places change. The jobs of *Dhik'r-i-Ilahi*, *Da'wah-o-Tableegh al-Islam* and service to mankind never change. They remain eternally and until Doomsday. *Maa shaa Allah!*

4576. WHO says you are free and for Allah the Almighty only? Were you really free and for Allah the Almighty only the whole world would have admitted and honoured your availability.

4577. WHOEVER is free but occupied as above is in actual fact occupied. Whoever is completely free is never occupied.

4578. COME ALONG! Shall I not tell you the ultimate reality of the door of availability? Whoever is free is completely available. He is never occupied otherwise in any circumstances.

4579. FREE yourself, and completely free, for Allah the Almighty and only.

Love for the honour of the stage of affiliation and blessing of the good name and excellence of dignity are basic principles of *Tareeqat al-Islam*.

Yaa-Hayyu, yaa-Qayyoom!

4580. THE TRAVELLERS on the way are always covered with dust so much that even the trees on the way are completely littered with dust.

The Holy Prophet ﷺ has said: "The servant's feet having got dusty in the way of Allah the Almighty will not be touched by the Hell Fire thereafter."

4581. THE LORD OF THE UNIVERSE, of the Heaven and the Earth, is your *Rabb* (the Sustainer) Who is inside you.

4582. HE is Hidden as well as Apparent.

Some times He is Hidden, some times He is Apparent.

4583. EVERY part of the body of the *Salik* (the traveller on the Way) is hidden and concealed and invisible to every sight.

The *Majdhoob* (the Abstracted) is naked of clothes just like an innocent infantile.

4584. YOU had respect as your decorum; that is lost now.

4585. YOU did not kill the one who you ought to have. Who did you kill then?

4586. NOTHING of you belongs to you.

4587. THE actions and deeds of all the creatures are, *Allah Allah Allah Allah Allah Allah*, in actual fact the Almighty Allah's actions and deeds.

Allah the Almighty is the Light
Of the Heaven and the Earth.

– (*Al-Qur'an* 24:35)

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

4588. ALL that we are doing and all that is happening to us, Allah the Almighty has written down fifty thousand years before the creation of the world.

4589. THE HOLY PROPHET ﷺ has said: "All that is happening to us has been written down by the pen that has (since long) gone dry." – (*Al-Bukhari*).

Also, he ﷺ has said: "Allah the Almighty created His creatures in dark. Then he cast the light on. Accordingly, whoever had the pure light reflected on had the good fortune of the path of the 'good' and whosoever did not receive the light went astray. This is the reason I say that the pen has gone dry on the Almighty Allah's Knowledge (having written down everything in this regard)." – (*Ahmad/Tirmidhi*)

4590. NOBODY says or does anything to anybody.

It is all operational subject to the order and wisdom inherent to the formula: "There is no power except with Allah the Almighty!" *Yaa-Hayyu, yaa-Qayyoom!*

4591. STAYING AWAKE is better than sleep and smiling is better than crying.

4592. THE best staff is the best aid.

4593. THE human beings and the angels have the barrier of laziness in between. *Yaa-Hayyu, yaa-Qayyoom!*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ
وَالْجُبْنِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ عَذَابِ
الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

*Allah-humma inni a'udhubiKa min al-'Ajze Wal-Kasale
Wal-Jubne Wal-Harame Wa a'udhubiKa min 'Adhab-il-
Qabre Wa a'udhubiKa min Fitnat-il-Mahya Wal-Mamate!*
(O Allah the Almighty! I seek Your refuge from inactivity,
listlessness, cowardice and weakness of old age; I seek
Your refuge from torture of the grave and I seek Your
refuge from the evils of life and death.)

4594. EVERYBODY is busy in all sorts of gossip all the time.
The gossip never ends; it can never be.

4595. EVEN though the tongue is tied, it is on in one form
or another.

4596. THE gestures of sight are important, unmatched,
attractive, (and even) disheartening.

Yet, disheartening nauseates both the hearts.

May nauseating stop!

Yaa-Hayyu, yaa-Qayyoom!

4597. SILENCE of heart is most difficult, yet not important.
Yaa-Hayyu, yaa-Qayyoom!

4598. THE 'state' of ecstasy never wears off or ends. It stands witness to the 'past'.

4599. NOBODY has seen neither the Exalted Throne, nor the abyss. But everybody has seen the heart. And everything is abundant in the heart. *Yaa-Hayyu, yaa-Qayyoom!*

4600. THE body of men that has no spirit is a statue. Only the spirit enlivens the body. *Maa shaa Allah!* And this alone helps memorise the discipline of life. *Yaa-Hayyu, yaa-Qayyoom!*

4601. THE beaks of the birds remain notching at seeds throughout the day; and so do we.

4602. TRY to ever show love to a gypsy; he will sacrifice life for you.

He will be gratefully indebted to even the tiniest of your love.

If ever someone gives him a present, he expresses profuse gratitude.

Nobody has ever showered love on these lowly people.

They await anxiously.

4603. THEY are creatures of Allah the Almighty and descendants of Prophet Adam *عليه السلام*. If someone embraces with love these creatures who are driven away from door to door, *Allah Allah*, the closed doors of Heaven will open, and at once.

The thirsty of the hope of love are thirsty even at the sea shore. May you fulfil them all. *Yaa-Hayyu, yaa-Qayyoom! Ameen!*

4604. IF the human beings were noble and behaved only like angels, there would have been no need of creation of jinns. *Yaa-Hayyu, yaa-Qayyoom!*

4605. EVEN the birds do not build nest or stay overnight in the branches of the pruned trees.

4606. IN ancient times people lived in cities with high walls built around them. Otherwise, their living was regarded unprotected. So much that they lived in small villages, yet built fortresses.

Ruins are the signs of that era.

Firdawsi (a Persian poet par excellence) accepted the prize

from the Sultan, Mahmood Ghaznavi, with a view to building a high wall around the city. Otherwise, ... !

4607. THE most transitory of all is happiness. It is over in a moment.

The knowledgeable of the eternal comfort are never happy. And this alone is the reality of excellence.

4608. MANY THANKS, and continually too, throughout the life and until eternity for gracious succour and heartening acceptance to the sacred and the perfect, the pure and the sublime, the blessed and the beautiful, the master of the Universe, the pride of the creation, the leader of both the Worlds, the leader of and final to the Prophets (peace be upon them all), the blessing to the Worlds, the intercessor of the sinners, the nations and the Muslim community, the generous and the gracious, the pure guardian, the final and the last messenger, the leader of the near ones to Allah the Almighty, the solace for the true Muslim's heart, the beloved of the Lord of the Worlds, the light of the near ones (to Allah the Almighty), the lover of the devotees, the beloved of the seekers of the gnostic, the light to the pilgrims on the way (to Allah the Almighty), the life capital and the asset, our leader and our support, our messengers and our Prophet, our master, the beloved and the cherished, Muhammad al-Mustafa, Ahmad al-Mujtaba, Muhammad ﷺ, the unlettered Messenger of Allah the Almighty.

4609. O MERCY TO THE MANKIND ﷺ ! Whenever any afflicted called for your mercy, it cured every pain to good health; it became a prayer to the Almighty Will and hence became an inspiring news.

4610. THE public institutions engaged in the service to mankind are in the trust of Allah the Almighty. Their existence is subject to the Almighty Allah's Command and Wisdom and hence duly established, functioning and up and running.

None of the organisations is known but its name but by the jobs it performs. Those engaged in the service are the workers who are completely busy, soul and mind, in useful jobs. *Maa shaa Allah!*

Coming to the point:

The *Dar-ul-Ehsan* is a dynamic welfare institution which is free

from any limitations of stay and confinement. *Maa shaa Allah!* As such, everything inclusive, it does not belong to me or anyone else. It is fully and irrevocably designated and set aside for *Da'wah-o-Tableegh al-Islam* of Allah the Almighty, the Lord of the Worlds, and self-less service to His creatures, and not at all for any extraneous motives or objectives. *Maa shaa Allah! Al-ham- du-lil-Allah!*

At *Dar-ul-Ehsan*, there is set up a hospital known as *Dar-ul-Hikmat al-Ma'roof Dar-ul-Shifa* with complete trust in the Lord of the Worlds and only, but not for the aid of an individual or a government.

The respected readers! My living in this world is like that of a traveller who has nothing with him except the bare minimum necessities. And I regard myself as one amongst the dead in graves who have no desire or hope except this and only that Allah the Almighty may grant them life once again so that in the world they occupy themselves completely day and night in His *Dhik'r*, thought and gratitude.

I have no income. Nor have I any personal property, not even a house to live in. Forty years have gone by and things have changed considerably. It is a great blessing and grace of Allah the Almighty that nothing of the world, not even any fascinating scene, has been able to divert from attention. *Maa shaa Allah!*

This servant (i.e. the author) has with the grace and blessing, pleasure and bounty of Allah the Almighty been satisfied and pleased anywhere and in any state and has remained absorbed and occupied all the time in remembrance of his Allah the Almighty.

The devotees of *Dar-ul-Ehsan* are attached to me and their donations alone are my only means of livelihood. They admit sincere of heart that the money, that is given to me as a charity or donations, is spent on the jobs, correct and beneficial, and not at all on my person or on any of my affairs. I own nothing at all except this dress I wear and a small knapsack containing bare minimum necessities of life. Otherwise, whatever livelihood my Allah the Almighty grants me I do not rest still until I have distributed it amongst his sick, the helpless, the poor and the needful creatures. I spend my day with the grace and blessing of Allah the Almighty that I have not a penny overnight. *Maa shaa Allah!*

Notwithstanding, I am extremely happy at this state of mine, because those engaged continuously on the path of Allah the Almighty, day and night, give away everything to everyone and return home in the evening empty-handed. In other words, I have

no permanent means of my income. I have a firm belief in (*Tawakkalto* 'Al-Allah – Trust in Allah the Almighty) like the birds who get up in the nests hungry and return fully satiated in the evening. In short, because of *Tawakkalto* 'Al-Allah, this state of harmony has continued and shall continue, *Maa shaa Allah!*

In His grace and blessing Allah the Almighty has blessed me with various kinds of services to His creatures, one amongst them being Biennial Free Eye Camp that is administered at the *Dar-ul-Hikmat*. At the time some seventeen free eye camps have been held where one hundred and thirty four thousand two hundred and forty patients have been seen to. Forty four thousand and six hundred and forty four patients were operated upon successfully. Allah the Almighty has granted sight to thirty seven patients who were blind by birth. The remaining patients had necessary consultation or medicine. *Maa shaa Allah!* There have been others besides the patients who had accompanied them to look after and to console.

I could not on my own discharge this great service. Accordingly, my friends have provided *Dar-ul-Hikmat* with all sorts of services and needs in honour of my enthusiasm; as it were, reaping recompense and carrying it in a tray for the good of their grandmothers' souls. *Maa shaa Allah!*

The respected readers! I have set aside forty years of my life and all its rudiments for Allah the Almighty. Consequently, my living is not dependent upon my will, but on the Will and Wisdom of Allah the Almighty. I do not live at *Dar-ul-Ehsan* anymore, but at Muhammad Shafi's (Bachelor of Arts and Pro-Rector, *Dar-ul-Ehsan*), 242 RB, Near Dasuha, Samundari Road, District Faisal Abad, Pakistan; that is residing under the shade of a tree. I cannot, therefore, attend to many of such jobs. May the ones whom Allah the Almighty has bestowed, discharge the same.

My friends are, as it were, my customers and dealers of the Divine merchandise, *Maa shaa Allah*. How could I then misappropriate such like custom? The customers come along for the service of the poor, the needful and the sick creatures and *Da'wah-o-Tableegh al-Islam* of the Faith of Allah the Almighty.

May Allah the Almighty grant them with the ability and the honour that they continue with the service as before, because the money you spend on these jobs, in actual fact, has its return in the life Hereafter for you alone. *Maa shaa Allah!*

For their co-operation many thanks to well-known specialists

from the Department of Health, Government of the Punjab.

وَآخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

*Wa Akhiru Da'waanaa Anil Hamdulillahi Rabb-il-
'Aalameen! Wassalaatu Wassalaamu 'Ala Rasooli Hil-
Kareem! Wal-Hamdulillahi Rabb-il-'Aalameen! Aamen!*
(In the end, our claim is that All praise be to Allah the
Almighty, the Lord of the Worlds, and blessings and
greetings to the gracious Prophet ﷺ! And praise
be to Allah the Almighty, the Lord of the Worlds! Amen!)

My present correspondence address is as follows:

Al-Mustafeez Dar-ul-Ehsan,
Chak No 242 RB (Near Dasuha),
Tehsil & District Faisal Abad,
Pakistan.

– *Abu Anees Muhammad Barkat Ali Al-Muhajir il-Allah
Al-Mutawwakal il-Allah al-'Aazeem!*
Friday 17 Jamadi al-Awwal 1405 AH. (8 January 1985 CE).

4611. TO KEEP the thirst of love unsatiated is a singular
treatment of the dear beloved. It won't be out of order if we named
it a novel treatment.

4612. O THE MOST BEAUTIFUL KING! The thirsty of
hunger of Your love walks about lost with parched lips; they remain
disturbed and restless. They are never satiated. The whole of wine
at the wine house cannot quench their thirst. O the wine server of
the time! Offer a drink of your sights, the drink that would satiate
thus enabling

4613. THE same thirst of love did not allow the innocent
Asghar ﷺ even a single drought of water from the River
Euphrates.

Staring into his eyes, he said: "O the dispenser of the *Drink of
Kawthar!* I am dying of thirst."

Allah Allah, he (ﷺ) graced him with an unparalleled treatment.

4614. THE scholar of the world history searched through the book and observed critically every wonder-striking scene. At long last he reached the incident of thirst of an innocent infantile and jotted down his final quatrain.

4615. THE father himself independent of everything set limits of independence. Asghar's breath choked because of thirst. He asked for water.

Smiling he said: "Those at *Karbala* drink blood, not water."

4616. THE chapter of Your Independence was thirsty too. The infantile Asghar of the King of both the Worlds ﷺ, perfected it (the chapter) by this irrigation.

4617. IN Your office of Independence, this chapter of independence too headed the list.

Having read the stories of Your Independence, that are far beyond the limits, he said: "This limit has surpassed all the limits."

4618. THE INTELLECT pulls down the foundation of the fort of stupidity thus rendering it to ruins.

4619. THE SCENE OF THE GRAVE:

There is no heartening and attracting scene in the grave. Only the clouds of disappointment and frightening and savage noises prevail. Many different kinds of tortures are inflicted. There is no news of consolation. There is repentance and only, crying and only. These are the routine practices at best of the grave.

The scene of the grave is, in fact, the replica of one's own 'past life'.

The scene of the grave is but the torture inside and devastation outside.

WAllah-u Dhu Fadal-il-'Aazeem!

4620. MAKE arrangements to inhabit this desolation today, nay just now, but not to-morrow. At any rate, it is possible to make arrangements whilst alive.

4621. PUT OUT the fire that has been set on in your grave by pouring water on glowing hot chunks of fire.

4622. THERE is no fire in the grave at all. The commers-in only bring in the rudiments of fire with them. They come and air it fairly.

There is no fuel in the grave. The fuel for grave is collected during worldly life.

4623. SIMILARLY, the comer-in alone brings along from the worldly life the means of comfort in the grave.

4624. MAY this day of your life prove to have changed the scene in the grave.

4625. THERE is no deed committed in the grave. Having reached the grave the servants' practices cease. The only hope that remains is that of Your mercy and Your Prophet's, the Mercy to the Worlds ﷺ.

4626. THE ETERNAL DISPENSER OF DESTINY does not cry at everything (tragedy), but only at the most special one, e.g. at the *Evening of the Deserted*.

4627. FAQ'R has never let down any of the standards of *Faq'r*, rather has kept them continually established from eternity to eternity.

4628. COLLISION of waves is the life of the sea. Were there no waves every moment what state would have prevailed. It would have been lull prevalent.

4629. THE WAVE alone chases the wave into the whirlpool and leads it out. And these ups and downs are the goals of life of the sea.

4630. COMFORT and grief are the two states of 'self' which are never the same rather ever change. And this is the Wisdom of the Divine Will.

Yaa-Hayyu, yaa-Qayyoom!

4631. WHO can bear the intensity of manifestation of the light of Your Beauty? The wings of the most experienced high flyers broke and the plumes of the moths burnt. Despite this, the fondness to witness has not abated. They hold on so madly even without the wings.

They crawled along and advanced most desperately. The search welcomed them.

Restless, the love itself went out and embraced it into the lap of grace.

O the Mercy to Mankind مِنَ اللّٰهِ الْعَظِيْمِ, many thanks for your mercy.

This hope is the pride-inspiring life capital.

4632. TAWHEED-I-AF'ALI (One-ness in actions) is the commentary of قَالَ لِمَا يَرِيْدُ (He is the (sure) Accomplisher of what He planneth – *Al-Qur'an 11:107*).

The creatures believed it as the truth.

The truth accepted it as such.

4633. THE COMMENTARY OF لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ (To Him belongeth the dominion of the heavens and the earth – *Al-Qur'an 7:158*) is as follows:

The Royalty said: "It (the Kingdom) is mine!"

The Caliphate said: "It is all evil!"

The history admitted: "It is all evil!"

4634. THE ALIEN is always non-partisan.

4635. YOUR criticism breaks the *Ummah* (the Muslim Nation) to pieces.

Alas, it missed your 'self'! Otherwise, it would have transformed your 'self'.

4636. YOU did not see in the fair the thing worth seeing. What use was seeing otherwise!

4637. THE true Muslim is never disappointed and does not offer the Satan the opportunity to laugh (at him).

The Satan's goal is to make the true Muslim disappointed.

4638. WHEN the cunning pretends as the simpleton, he out-wits the most experienced conjurers.

4639. THE steadfast never falters.

4640. THE attender of a faulty sitting is (himself) faulty. Until the fault disappears the blessings due to the sitting do not descend.

4641. *TABLEEGH* (PREACHING) is natural. It is applicable to both the *pir* (guide) and the *faqir* (ascetic), and to both the king and the vizier.

4642. NO REASON can satisfy the Satan, but and only the saying of the Holy Prophet ﷺ: "The Satan was the tutor to the angels who did not attach importance to anyone."

The Satan's conversation with the *Ruh* (spirit) is the reality of the choicest grace of the leader of the gnostics, the Holy Prophet ﷺ, the perfect, the blessed, the beautiful, the sanctified, the pure, may my soul be sacrificed for him.

4643. UNTIL and unless he answers satisfactorily each and everything said from birth to death, the statement continues.

4644. CONVERSATION with the Satan is on.

The three facts, predestination, repentance and the inward, are the reply to each and everything that has been said and consists of tens of thousand of written pages. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4645. IT is narrated of *Hadrat Abdullah bin Umar* رَوَاهُ أَبُو بَكْرٍ who has reported the Holy Prophet ﷺ as saying: "Allah the Almighty has written down the destinies of creatures fifty thousand years before the creation of the sky and the earth and His Throne rested on water then." – (*Muslim*)

4646. *HADRAT IBN UMAR* رَوَاهُ أَبُو بَكْرٍ reports the Holy Prophet ﷺ as saying: "Everything, even folly and wisdom, is dependent upon the destiny." – (*Muslim*)

4647. *HADRAT ABU HURAYRA* رَوَاهُ أَبُو بَكْرٍ reports the Holy

Prophet ﷺ as saying: “(In the realm of Spirits) *Hadrat Adam* ﷺ and *Hadrat Moosa* ﷺ indulged in the presence of their *Rabb* (Allah the Almighty) in a disputation wherein the *Prophet Adam* ﷺ came out upper hand.

“*The Prophet Moses* ﷺ said, ‘You are the same *Adam* (ﷺ) whom Allah the Almighty moulded with His own hands, breathed in there His own Spirit, He had the angels prostrating and then kept in Paradise! Then you had, because of your sins, your people sent down to the earth.’

“*The Prophet Adam* ﷺ said, ‘You are the same *Moosa* (ﷺ) whom Allah the Almighty favoured with His messenger-ship thus exalting you. He honoured you with His *word* and granted the tablets which had accounts of everything. Then Allah the Almighty honoured you with conversation with Him. Consequently, how long before my creation did you discover the *Torah* had been written?’

“*The Prophet Moses* ﷺ replied, ‘Forty years before your birth!’

“*The Prophet Adam* ﷺ asked, ‘Did you read the following words in the *Torah*?’

‘(Adam disobeyed his Lord and he went astray.)’

“*The Prophet Adam* ﷺ said, ‘Why do you scold me over something that I were to do per force the Almighty Allah’s decree and which Allah the Almighty had written down forty years before my birth?’

“The Holy Prophet ﷺ informed, ‘This is how *the Prophet Adam* ﷺ overwhelmed the *Prophet Moses* ﷺ” – (Muslim)

4648. CONVERSATION with Satan is on.

The top most sin on the list of the world of sins is ‘murder’.

The highest and the smallest sins all are subservient to this sin.

4649. *HADRAT ABU HURAYRA* ﷺ reports the Holy Prophet ﷺ as saying: “I swear by the *Dhat* Who holds in hand my soul that Allah the Almighty may annihilate you if you were not to sin and instead bring forth in your place a nation that sins and beseeches of the Almighty Allah’s forgiveness and then He forgives their sins.” – (Muslim)

N.B. This does not aim to suggest sinning rather it is to extol His exalted attribute of forgiveness.

4650. *HADRAT ABU SAEED* رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: “The Satan entreated of his Sustainer, ‘I swear by Your *Dhāt*, O the Lord, I shall keep on leading astray Your servants as long as they have souls in their bodies.’

“Allah the Almighty, Most High, said, ‘I swear by My Honour, the Majesty and Highness, that as long as My servants will keep on asking Me for My forgiveness, I shall always forgive them.’” – (*Ahmad*)

4651. *HADRAT ABU HURAYRA* رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: “Allah the Almighty will accept the repentance of the person who repents before the Sun rises from the West (i.e. change of direction of Sun rise is one of the signals of Doomsday).” – (*Muslim*)

4652. *HADRAT ANS* رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: “When a servant repents, Allah the Almighty is extremely pleased at his repentance. He is pleased more than the man who rode along in a brazen plane, lost his ride that carried his food and drink, went to a tree and lay under its shade having been disappointed (after a long search and wandering) and remained there in a state of disappointment and grief but found all of a sudden his ride standing by him. Nor would the happiness be matched even of the servant who would catch its lead and uttered in its extreme the words, ‘O Allah the Almighty, You are my servant and I am Your sustainer.’” – (*Muslim*)

4653. *HADRAT ABU SAEED KHIDRI* رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: “There was a man in the Tribe of Bani Israel who had killed ninety nine men. Thereafter he set out asking around in Bani Israel whether or not his repentance be granted. At long last he reached a pious man and questioned him if his repentance would be accepted. The pious man replied, ‘No!’ He killed the pious man too and went along asking everyone similarly. A man said to him, ‘You go to a village the name and address of which he was also told.’ And in this direction he went. On his way he realised that his death was well-nigh. (He had

covered half the way and having felt his death near on hand) he pushed forward his chest towards the village. (That is when death approached him, he lay down, crawled and advanced his chest thus covering more than half the distance to the village). The angels, including both the ones carrying blessing and the ones carrying torture, swooned down in order to tear off his soul. And dispute arose amongst them over who should take off the soul. Allah the Almighty, in the mean time, ordered the village to which he was heading for repentance to near itself towards the dead or *vice-versa*. He also ordered the village the dead had set from to move farther away from him. Then Allah the Almighty ordered the angels to measure the distance (from both the villages to the dead). On measurement, it transpired that the distance to the village he was heading for was less by a palm of the hand. Consequently, Allah the Almighty forgave him.” – (*Bukhari & Muslim*)

4654. *HADRAT ABU HURAYRA* رضي الله عنه says: “I have learnt two things (i.e. kinds of knowledge), one of which (the knowledge of the apparent) I have spread among you and as to the other (knowledge of the hidden) if I disclose it, this neck of mine would be chopped off.” – (*Bukhari*)

4655. ONCE the intoxication of Your Name is worn, it never comes off, rather remains in its place and for always. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

The intoxicated remarked: “It is true!”

History admitted it.

4656. O THE ADDRESSEE: “Tell me, why did you not muster any of the intoxication?”

“I am wearing it; how else would it be?”

4657. CHUCKLING is the worst laughter and wailing the worst weeping.

Smiling is the best conduct and consolation the best character-trait.

Every building has its foundation laid on a dereliction.

The simple drinks are really the eternal drinks.

The ingredients of all the compounds are impure.

Tawakkul (Trust in Allah the Almighty) is sufficient to its *Mutawakkil* (one who fears and has trust in Allah the Almighty); it

never lets it fall in any field. *Yaa-Hayyu, yaa-Qayyoom!*

4658. THE sacred offering is a gift.

Blessing, not impiety, is abound in every sacred offering.

4659. ONE DAY *Sultan Nizam-ud-Deen Awliya Zari Zarbaft* رحمۃ اللہ علیہ said to *Hadrat Amir Khusro* رحمۃ اللہ علیہ: “There lives a friend of mine in such a desolation. Prepare a tray of sumptuous meal and offer it to him.”

Hadrat Amir Khusro رحمۃ اللہ علیہ rose to comply with the order. He laid most nice food on a tray and set out to the desolation.

He walked along till he reached a place where an elderly man sat by a corpse. There was most nauseating bad smell. Putrefaction had dirtied the atmosphere. It was impossible to stop there.

Hadrat Amir Khusro رحمۃ اللہ علیہ bent his head down in respect and beseeched: “The *Hadrat* has sent you this meal.”

The elderly man answered: “You eat my food and I’ll eat yours.”

Having said this he started picking the worms from the corpse and eating them.

Hadrat Amir Khusro رحمۃ اللہ علیہ beseeched: “I cannot eat such a meal.”

He answered: “When you do not partake my food, how could I partake yours?”

Hearing this *Hadrat Amir Khusro* رحمۃ اللہ علیہ went back to *Hadrat Nizam-ud-Deen Awliya Zari Zarbaft* رحمۃ اللہ علیہ and told him the whole story.

Hadrat Nizam-ud-Deen رحمۃ اللہ علیہ said: “He is our grand Shaykh, *Khawaja Qutab-ud-Deen Bakhtiyar Kaki* رحمۃ اللہ علیہ, and the food was not the corpse and worms but a heavenly food.

N.B. Why did not *Hadrat Amir Khusro* رحمۃ اللہ علیہ think the food had been dispatched by the *Hadrat* with some perfect reason behind. He should have eaten having first recited *Bismilla-hirRahma-nir Raheem*. The sacred offering abounds in blessing rather than inauspiciousness. In other words, he failed in his test.

4660. ALLAH:

Allah the Almighty introduced His sacred Name ‘Allah’ to His creation by means of His last Messenger and sacred Beloved

ﷺ . This Name embraces all other holy Names of Allah the Almighty and no other Name whatever that has been mentioned in the other revealed Books or has been used in any other language in order to convey any of the Creator's attributes and highness in any context can approach the depth, vastness and immensity of the Holy Name 'Allah'.

4661. O THE SERVANT! Assign only their true states to the servants.

4662. I SAW every bazaar of Your World, and each and every servant. Nobody is occupied in Your remembrance, but only and completely absorbed in the jobs of the World. Someone is out shopping and the other out selling. Business is the order of the day.

4663. IN the whole of the World market, and even in the foreign lands, there is no shop that may keep You as a merchandise. Is there no customer for this item?

4664. WHAT IS CALLED USELESS!

The thing or the job that is of no use to you is useless. That what is of no use to no one at all is completely useless. Look at yourself and closely too whether or not the job you are doing day and night is useless! Similarly, judge whether or not the things you keep and regard as decoration of your life are useless.

Regard everything that is of no use as useless.

The full time workers do not, nay they cannot, even engage themselves in anything idle.

There are things that lie unused for years. They are, in fact, useless.

4665. UNTIL and unless you are free from the whims of *Karamat* (lesser miracles) and become dust with dust, you cannot find the reality of the *Deen*.

4666. DO NOT hanker after *Karamāt*. May the ultimate of your fondness not be limited to the shrine of the *Shaykh*; may it cover both the East and the West.

4667. اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (ALLAH is the Light of the Heaven and the Earth - *Al-Qur'an* 24:35).

Manifestation of the Light of your *Rabb* (Sustainer) pervades and permeates everything of the Universe. Is this not enough for you as you do not seem to be satisfied in this?

4668. THE angel of steadfastness of your practice welcomes your life every morning.

4669. HE sings the songs of success.

4670. HE makes the devil cry and the spirit laugh.

4671. AND he offers the prostration of thanks before Allah the Almighty.

4672. MANY animals cannot digest several things, e.g. the dog cannot digest *ghee*.

The warm food does not have blessing. Have you not seen that the dog does not eat warm bread? He simply smells and leaves it.

4673. NIGHTINGALE is found in the orchard and owl in the desolation.

4674. IT is there not at your wish, but at the Divine Wisdom.

4675. HEALTH is a trust.

Do not waste it.

Excessive eating, sleeping, talking and crying are injurious to health.

4676. TIME is the trust of Allah the Almighty. Do not lose even a moment.

4677. THE world of the day is but sunshine through and through.

The night is sparkling with galaxies.

The Moon, the Stars, the galaxies, jingle bells of the dancing Saturn, the Heaven and everything in it are all found but only at night.

4678. THE PEN OF THE WRITER:

The pen of the Tablet reveals the Destiny, *Maa shaa Allah!*

4679. THERE is a bucket at the well, but not the string.
The bucket without string is useless.

4680. THERE is neither joy nor thanks expressed at the birth of any innocent female. This is even so with the mother.

This is despite the fact that the creatures, including the prophets (peace be upon them all) of the whole of the Universe, were born from the mother's body.

4681. YOU have only heard but never seen. Nor can anyone bear seeing. When a state, *Allah Allah*, prevails upon a lucky one, because of reflection of Your Majesty, hardly anyone, the mother's pride, *Maa shaa Allah, Al-hamdu lil-Allah*, can bear it; not everybody. Some claim descent of such like state upon them every day without any prior warning.

4682. HADRAT SHAYKH رحمته الله عليه often said: "A *faqir* lives in the space underneath the saddle, *Maa shaa Allah*, with the rider on the top."

4683. AN insult of someone else's *Deen* is, in actual fact, insult of one's own *Deen*.

4684. HISTORY repeats itself. The occurrence of يَا حَيُّ يَا قَيُّوْمُ (*Yaa-Hayyu, yaa-Qayyoom!* – O the Living, O the Lasting!) has not been repeated as yet.

Yaa-Hayyu, yaa-Qayyoom!

N.B. 'Afriyat's name was 'Amro. Batoora was the name of the mother of *Asaf bin Barkhiya bin Sha'iyah* who belonged to the tribe of *Bani Israel*.

4685. BELIEVE in one, the *Rabb* (Sustainer) or the *Sabbab* (means).

You have the taste of your own means. Now you beg of the *Rabb*.

4686. LIFE is but the destiny; there is comfort in harmony and grief in acrimony.

4687. DO NOT INTERFERE between the Creator and the creation. Do not interfere in any manner. Do not object to any of the Wisdom of Nature.

This amounts to belief in *Tawheed* (Oneness of Godhead).

4688. WHEN a ray of the Majesty of Your *Noor* (Light) reflects at any devil; unbearably helpless, it burns to ashes.

By no other way can anyone defeat or wipe it out.

The Satan confessed it.

4689. WHEN a statement wears the shield of action in the field, it outwits the sword.

4690. YOUR IMAGE in my mind, O Prince of both the Worlds, eternally persists and lives on in the world of my heart. When I recollect, I shed tears.

Your wounds implanted in my heart are ever fresh and bleeding.

They do not heal as if the tragedy is of today and not of yesterday.

The flowers of the garden of submission to you are ever fresh, unaware of autumn.

I pick the bucketful of them as I wish.

4691. THE SERVANTS do not value Allah the Almighty.

They do not at all value as He deserves though all the ranks of the life here and Hereafter are bestowed because of the value we have for Him.

4692. THE SERVANTS do not perform *Dhik'r* (remembrance) of Allah the Almighty, do not offer thanks, and do not ponder over, not at all.

4693. THESE three are inseparably attached to one another:

Whoever performs *Dhik'r*, Allah the Almighty grants him the ability of *Shuk'r* (thankfulness). Because of *Dhik'r* and *Shuk'r* is granted *Fik'r* (thought).

4694. APPRECIATION of *Shuk'r* is the source of every grace. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4695. HE who does not value the honour of his affiliation, the highness of his rank, health, skill, time and benefactor, does not, in actual fact, value his Allah the Almighty. *Yaa-Hayyu, yaa-Qayyoom!*

4696. VALUE Allah the Almighty, and whole-heartedly too. Because of this value all stations of self-consciousness come to fruition. *Ya-Hayyu, yaa-Qayyoom!*

4697. IN each and every part of the body of human being is superimposed the body of the Satan.

He establishes himself, at least in part, in every speech and action.

He is present even in charities, and in alms too.

He is present even in good deeds, and in prayers too.

4698. MAY the majesty of your practice burn the Satan.

May the light of beauty help settle the plundered hearts.

Yaa-Hayyu, yaa-Qayyoom!

4699. PERFECTIONS

Perfection of your life is, indeed, your perfection.

The moment that is spent in Your *Dhik'r* (remembrance) is perfect.

The moment that is spent in *Shuk'r* (thankfulness) is also perfect.

The moment that is spent in *Fik'r* (thought) is most perfect.

The rest is all idle.

4700. *FIK'R* (THOUGHT) is the fruit of the plant of your life, and because of the fruit alone, the life goes on.

The sour fruit is worthy of neither consumption nor sale in the market. It is discarded eventually.

The tasty and sweet fruit is popularly acceptable in every market.

4701. SOME FRUIT are rarely found in any market or orchard. They are found here and there in jungles, on and around the lofty tops of a mountain. They are neither sweet nor sour, neither pleasing nor insipid in colour. Having eaten once, then there remains no desire to eat any more.

4702. WITH the moonlight is generated the juice in fruit and in the light of full Moon, the sweetness.

اللَّهُمَّ صَلِّ عَلَى بَدْرِ التَّمَامِ
اللَّهُمَّ صَلِّ عَلَى نُورِ الظَّلَامِ
اللَّهُمَّ صَلِّ عَلَى مِفْتَاحِ دَارِ السَّلَامِ
اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ فِي جَمِيعِ الْأَنَامِ

Allah-humma Salle 'alaa Badr-it-Tami!

Allah-humma Salle 'alaa Noor-iz-Zlami!

Allah-humma Salle 'alaa Miftahe Dar-is-Slami!

Allah-humma Salle 'alaa ash-Shafi' fee Jamee'-il-Anami!

(O Allah the Almighty! Send Your blessing on the full Moon!

O Allah the Almighty! Send Your blessing of light against darkness!

O Allah the Almighty! Send Your blessing on the key to the House of Blessing!

O Allah the Almighty! Send Your blessing on the only intercessor of the whole Universe!)

4703. IN the world of stories, there are stories of *Dhik'r*, *Shuk'r* and *Fik'r* alone.

In the tales of your past, there are still living stories worthy of narration. You keep harping on these rather than ever thinking (for yourself).

4704. THE INVENTIONS that are beneficial to the creation are there because of *Fik'r*.

4705. MAY your story, any one of the lot, in the world of 'knowledge' (*'ilm*), 'wisdom' (*hikmat*), 'devotion' (*'ish'q*) and 'rapture' (*riqat*) be unparalleled. *Yaa-Hayyu, yaa-Qayyoom!*

4706. THE innocent is the spokesperson of innocence.

4707. WHEN prosecution admits the accused as innocent, innocence is exalted.

4708. IDLE TALK is our goal; silence is theirs.

Backing out continually is our goal; taking a firm stand is theirs.

This alone is our degradation and this alone is their throbbing existence.

Maa shaa Allah!

4709. HAVING RECITED the Name of Allah the Almighty when they jumped into any river, they did not care for any boatman. They reached where they had intended.

4710. THEY set the fleet in motion with *Tawakkaltu-'al-Allah* (Trust in Allah the Almighty) and reached the shore safe and sound.

Yaa-Hayyu, yaa-Qayyoom!

4711. POLISHED through repeated faltering and growing through set-backs is the nature of *Tawheed* (Oneness of Godhead).

4712. EVERYTHING may change and, in actual fact, it does undergo several changes, the action plan never changes; rather it remains firmly and eternally established.

Unless the action plan offers the proof to firmness of his perseverance, it is not fulfilled and manifestations of its blessings in excellence does not take place.

The action plan, that is devoid of the life of spirit, is dead.

4713. THE strings of life are firmly drawn and tightened because of some action plan alone. When it falters, they fall apart.

May none of your practice falsify or ever break.

May it ever remain established!

4714. WHEN life embraces an action plan, all kinds of faithfulness submit to life. The Autumn changes into Spring.

4715. FROM the beginning of life to the last Messenger ﷺ, only a few things are forbidden. Albeit, everybody indulges in the same few things. They are, for example, telling lies, backbiting, caprice, jealousy.

Is it not time to stop it now?

That what is totally forbidden is the most popular indulgence

of the present time; *Allah, Allah.*

4716. THE SERVANT is ever searching for an excuse for his mistake.

This is another of his mistake.

Confession of a mistake amounts to purging of a mistake.

No excuse can satisfy any mistake, but this and only: Admit the mistake and hope for forgiveness.

To err is human and to forgive is in the hand of Allah the Almighty even though one makes mistakes every day and seventy times too.

4717. INDISCRIMINATE *SADAQA* (a voluntary charity) is indeed the *sadaqa*; a calamity cannot overpower it.

When everybody got tired and disappointed at no signs of water table gushing up in the well a mother said to her daughter: "Do we owe anything to anybody?"

As soon as these words were uttered, a female mendicant, utterly impoverished of hunger, came along at high noon. She begged for some food. The mother fed her with *chuppatis*, *ghee* and sugar mixed together. No sooner had she been fed the well, that was dry for a long time, had water risen in.



4718. RESPECT is a confinement of formalities.

The informal is free.

Lord Kitchener was a Viceroy of India, he became very close to a horse groom named *Kali Das* and completely informal. One day he was going to the bazaar that the Lord Kitchener's horse driven carriage stopped by and the Lord shouted: "O you, the son of so and so, I feel ashamed that Kitchener's friend goes to bazaar on foot for shopping. I cannot bear to see it. In future wherever and whenever you have to go drive in my horse driven carriage. Those who used to be usually present in his court are reported to have heard *Kali Das* and Lord Kitchener talking non-sense that made them wonder. For example, on this occasion, he said: "O you fool, what horse-carriage of yours have I?"

4719. 'THE man of the time' (i.e. mystic) is all alive.

If he is not alive what kind of 'man of the time' can he be?

Also, two of the Prophets, *Hadrat Khidar*  the King of the Oceans and the Earth, and *Hadrat Ilyas*  are well and truly alive in this world. None of the two has tasted the death as

yet.

Hadrat Khawaja Khidar ﷺ is the *Pir* (Guide) and *Hadrat Ilyas* ﷺ, the *Khalifa* (follower).

The grass grows where *Hadrat Khawaja Khidar* ﷺ happens to say his prayer. This is the reason he is called *Khidar*.

WAlla-hu A'lamu Bith-Thawab.

4720. WHOEVER does not receive bribes is the most impoverished person of the time.

The servant receives bribery in one form or another.

4721. THE HUMAN BEING is a defaulter except as it pleases Allah the Almighty.

No one except the prophets, peace be upon them all, and others if it pleases Allah the Almighty, is free from fault.

Should you wish to examine the faults of others' children, you should watch your own. They will all have them.

Al-hamdu-lil-Hayy-il-Qayyoom!

FAlla-hu Khayr-ur-Raaziqeen!

WAlla-hu Dhu Fadal-il-'Aazeem!

4722. A MAN may claim anything and demonstrate it in any shape and form he wishes. But a wrestler cannot. It is not a mere claim (of being a wrestler), but body form is a must for a wrestler.

4723. A TALK of a certain sort cannot be indulged in at some places and all the time. They are specific and previously determined.

4724. SOME have a really strange and amazing life.

Not everybody bears with all kinds of talk at all times. Nor would he be entitled to.

4725. HE who back-bites and carries tales cannot be a gnostic.

4726. MODESTY took oath of modesty that no modest person is ever immodest.

4727. THE WAY you watch the others' women so would be yours.

4728. WALK along freely in the bazaar taking with you your mother, sister, wife and daughter. When you do not stare at some one, not directly related to you, so no one else would stare at them. And this is an unfailing principle of Nature.

4729. RADIO is the means of recreation for gypsies.

The donkey to ride, the smoke pipe near to hand and the hunting dog are a few means of life. Nobody is independent of them.

4730. NO *Nawab's* (a ruler of a state) rule and the cleaner's cleanliness have ever stood by me. O grand sire, if you want truth, nobody has anything of my use.

The things you run after so desperately are of no use whatever. They are disliked, transitory, useless and mortal.

If there is something of any use to you at all that is the awareness of your own 'self'. In this alone is the prestige of your ego and the grandeur of your highness.

4731. SELECTION:

Backbiting and telling tales; one does it and the other listens. In actual fact, they are two names of the same deed.

If one avoids this most heinous act, he has, in other words, put an end to evils resulting from one hundred and twenty five thousand misdeeds.

4732. BACKBITING is the paternal grandmother of your worst deed and telling tales its maternal grandmother.

If only one of the forbidden acts is enforced firmly and rigorously, Allah Allah, *Maa shaa Allah*, it would completely wipe out all the forbidden acts.

4733. UNTIL and unless you refrain, we do not either.

The preacher of *Da'wah-o-Tableegh al-Islam* (Invitation to and Spread of Islam) fell victim to backbiting and telling-tales.

He who was overpowering to everything is himself overpowered.

He whose model of life was well-known to the life is lost.

Yaa-Hayyu, yaa-Qayyoom!

4734. MAY backbiting and telling tales remain away, away and away and outcast, outcast and outcast!

May back-biting and telling-tales be rendered to burnt chunks of wood with the heart of your throbbing practice!

The burnt chunks will become ashes, the ashes the clay and the clay the dust which will, *Maa shaa Allah, Al-hamdu lil-Allah*, play the musical notes of a guitar and sing pleasing songs thus causing ecstasy like spring and rain like the first rain of the season.

4735. THE burnt ashes of back-biting and telling-tales is the glad news of the victory of Truth, approval of the hand of Nature and the hope for bright morning.

May it bring soul-inspiring news of spring to the Autumn-stricken orchard of the Muslim Nation, usher in the new title to the tales of the Faith, set standard for new honour to the orchard of Islam and act as interpreter of the flower garden of the Holy Prophet ﷺ in order to relay glad tidings for the arrival of Spring.

4736. MAY a bright branch bud, leaves unruffle and blossoms bloom and may, in the twinkling of the eye your garden have profuse blossoms thus filling it with the sweet scent that is desperately awaited.

May sweet songs of the nightingale, perfection of the *Qumaries* and the beauty incarnate of the colourful butterflies and birds begin to interweave the colours into the ruffled locks of this world.

4737. BACKBITING and telling tales incapacitate both *Dhik'r* and *Tableegh* (preaching Islam); in the circumstances neither the *Dhik'r* nor *Tableegh* are beneficial.

And we all indulge in backbiting and telling tales.

Do away with backbiting and so also telling tales! You will be successful. *Maa shaa Allah!*

Waa Maa Alayna ill-al-Balagh!

4738. I RESOLVE to end backbiting and also telling tales. *Yaa-Hayyu, yaa-Qayyoom!*

Grant me the *Tawfiq* (ability) to do it! Amen!

May these words (the resolution) be deeply imprinted on the tablet of your forehead. May they be indelible and attractive. Show them to everybody and recite to everyone, thus awakening them all.

That is, you have thus rendered everything idle and useless into the best and most popular routine; *Maa shaa Allah!*

4739. DISCARDING of backbiting and telling tales is the most important stage of this era.

This practice of the practiser is *Maa shaa Allah*, regarded equal to the *Ism-e-Azam* (the Great Name), and the proof of *Kun Fa Ya Koon* (Be! And it is done!); *Maa shaa Allah!* And nobody has the authority to reject it. *Yaa-Hayyu, yaa-Qayyoom!*

4740. THESE fruit are rare, found no where in the market. Only by eating them can one assess its taste and fathom its energy.

Eat and see.

Whenever anyone ate it, he/she repented, and an awful lot, as to why did he/she not eat it earlier.

And these words are extremely useful.

Yaa-Hayyu, yaa-Qayyoom!

4741. CROW is a dirty bird, most jealous, most dirt and filth consumer of the world of birds. But, it does not at all eat his dead crow.

4742. THE WOLF:

He is the symbol of cruelty, intransigence, beastliness and usurpation among the wild animals.

Albeit, he sought refuge from backbiting. He beseeched of our leader, *Hadrat Yaqoob* عليه السلام thus: "If I were to backbite your sons, I will spoil my name among all the wolves. This conduct is not acceptable by the law of our jungle."

4743. AMONG US ALL this dog is carrying the day. He circles round at the slightest kindness. He wags the tail, bends round and licks the feet thus expressing his thanks.

He does not let his sheet of faithfulness besmeared even at good hiding and chiding.

He does not leave the master's door for anyone else's.

We are the noblest of the creatures and he is completely dirty.

4744. THIS is not the stage of homely reception; rather it is the field of brave men. Think before you speak, or walk or write.

4745. A BOOK is prepared from a book and the hidden from the hidden.

The hidden is like my mother's petticoat

Waa Maa Alayna ill-al-Balāgh!

The hidden is not bound by rarefied spots and formulas, but is the interpreter of the reality of the Truth.

4746. WHEN the dead for hundred years meet the dead of today, they continually express sorrow at their lives. They are not a little but extremely sorry. They have no power to do anything. All the same they feel remorse and anxiety.

O the living! Seek lesson from the dead. Seek it not today but now. Nobody knows anything of the morrow.

Yaa-Hayyu, yaa-Qayyoom!

4747. THE TEACHER in each and every school is completely absorbed in examination of the pupil, but none of them is conscious of his own examination.

4748. EVERY PLANT benefits only having grown in to a tree; it offers flowers, fruit and shadow; some, however, do not bear fruit.

In the world of forests, trees fall victim to cruelties. Even the guard does not help it to grow to the full. He does not allow dense shadow. He cuts and prunes it to just like a naked bamboo. No guard can afford complete safety.

The wild trees are in the custody of Allah the Almighty. He alone is their Guardian.

Yaa-Hayyu, yaa-Qayyoom!

4749. HADRAT GHAWTH AL-AZAM OF JILAN رَضِيَ اللهُ عَنْهُ, the *pir* (guide) of the *pirs* (guides) and the beloved of Allah the Almighty, may Allah the Glorified sanctify his secrets, is the most eloquent *Qutab* of the progeny of our leader *Hadrat Adam*. And he holds this rank until the Day of Resurrection.

Beware, *Hadrat Ghawth al-Azam of Jilan* رَضِيَ اللهُ عَنْهُ, the *pir* of *pirs* and beloved of Allah the Almighty, may Allah the Almighty sanctify his secrets, was the unique disciple of *Hadrat Abu Saeed* رَضِيَ اللهُ عَنْهُ, may Allah the Almighty sanctify his secrets.

It is most welcome and blessed that the mentor is the master of the worlds and the disciple is Allah Allah, the *Qutab* of the

Tablet and the Pen.

Mubarakan! Mukarraman! Musharrafan!

4750. DETERMINATION:

Four hundred years ago a young man who fought by the bank of the *River Yarmuk* said, holding in his hand the sword, and left the indelible words on the face of history: "The ocean in the face of my sword is a transitory bubble; the mountains like a helpless trunk; the rivers like a trench; and no one will survive my sword."

The voice from the unknown seconded it: "You spoke the truth!"

4751. ACTION:

Thereafter, across the *River Yarmuk*, the brave men thundered like clouds, their swords glistened like lightening and the arrows fell like rain. And *Hadrat Khalid bin Walid* رضي الله عنه reduced the power of the Caesar of Rome to ashes! *Maa shaa Allah!*

4752. HADRAT KHALID BIN WALID رضي الله عنه :

O the Sword of Allah the Almighty! The waves of the *River Yarmuk* pay homage to your chivalry. *Allah Allah! Maa shaa Allah!*

One day nine swords broke in action against the infidels and the voice from the unknown said: "O the Bravo! You were intoxicated by *Tawheed*. You did not take to heart any number of people. You roared at the disbelief and rendered the huge piles of their dead.

The holy hair (of the Holy Prophet صلى الله عليه وسلم) was alone the means of your protection. When you jumped into the field independent of all ranks, *Allah Allah*, the field shook. The faithfulness of the prestige of Muslim Nation bade peace to your determination. Those were the golden pages from the history of the Muslim Nation. But, not these ones. *Yaa-Hayyu, yaa-Qayyoom!*

4753. THE WORLD HISTORY:

It could not produce once again the holy warrior like this *Saifullah* (The Sword of Allah the Almighty i.e. *Khalid bin Walid* رضي الله عنه), the commander as well as the preacher. He fought one hundred battles and faced defeat during none. He suffered one thousand sword wounds and stared into the eyes of death. The banner of Islam fluttered in two largest Continents of the World. *Maa shaa Allah!*

4754. THE ISLAMIC ADMINISTRATION AND ORGANISATION:

I appreciate your willingness, may my soul be sacrificed for your faithfulness, that having received the letter of dismissal from the Caliph of the day, you, the greatest military commander of the world, appeared as the submission and willingness personified, bowed your neck, took off your beret in respect and thanks and showed feats of bravery as an ordinary soldier and in complete disregard to highness, rank and stage.

I offer most humbly congratulations to your chivalrous demonstrations.

– (*Abu Anees Muhammad Barkat Ali Ludhianvi*)

4755. SILENCE is an act of worship that no angel can write down, the Satan mutilate and anyone make out.

Yaa-Hayyu, yaa-Qayyoom!

4756. SOME TRAVELLERS are so lucky that they get off one train and get on to the next. *Maa shaa Allah!*

4757. THE labour of faithfulness in love is never lost.

4758. THE WILL, may it be that of a disbeliever, is worthy of enforcement.

The will is the final say of the servant that is never rejected.

Yaa-Hayyu, yaa-Qayyoom!

4759. WHATEVER, and however trivial, is offered to Allah the Almighty for His sake Allah the Almighty does not leave it askance, rather safeguards it till eternity.

Yaa-Hayyu, yaa-Qayyoom!

4760. THE SERVANTS have the fondness for doing some jobs, but they are not capable to accomplish them. They remain occupied in thoughts. Some fondness is so liked that Allah the Almighty does not disappoint them. He accepts the absorption of the occupation.

Yaa-Hayyu, yaa-Qayyoom!

The absorption is the occupation of life. *Maa shaa Allah!*

4761. THE 'PRESENT' passes away, but the facts remain

which are reminiscent of the 'past'. They are never forgotten regardless of their national or personal significance.

Yaa-Hayyu, yaa-Qayyoom!

4762. *RAJAB AL-MURRAJAB* is the Almighty Allah's month. Honour it.

The real honour means that its beginning is solemnised with the introduction of good deeds of your life.

The best deed is 'silence' and the worst 'backbiting' and 'telling tales'.

Be steadfast at 'silence' and stay away from 'backbiting' and telling tales'.

Yaa-Hayyu, yaa-Qayyoom!

4763. O GRAND SIRE! Come on, let us finally decide on this 'telling tales' today and put an end to it.

Today we are firmly determined that we will not rest and stop short until we have eradicated this anachronism/diabolism.

This battle has been on for some good time now.

Let us do away with it today and for sure.

4764. MAY the bare sword of truth break the false in to pieces, the tiny particles, so that it does not raise its hope to come back. Wipe out its offices completely. Devastate it having impoverished all its means. Ruin it and tear it apart. *Maa shaa Allah!*

4765. O THE MEAN! What do you reckon you are? You have done an awful lot of damage. Is this not the time for you to stop? If it has not reached yet, take it that it is near on hand. Has no one arrived to put an end to you? Yes, he is afoot for quite some time now. Just wait for a short while; he will be here soon.

4766. DON'T you know that when the chasers are after some one, they do not spare him?

They do not give up chasing until they have caught and presented him before the court.

Yaa-Hayyu, yaa-Qayyoom!

4767. YOU are meanest of the mean. You ride over every 'self'. The poor soul is helpless, remains in mercurial unrest. You help the cursed plans of the 'self' to fruition, never letting them

fail. If any of your attack begins to falter, you strengthen it by other means thus continuing with your mission.

But, there remains no possibility for you to escape now. If you seek peace, put your hands up and admit defeat. Otherwise, you are surely to fall.

4768. WHEN the spirit burst to tears and plained to the Truth thus: "Come to my succour. The false does not allow me to raise my head. It has scuffled and surrounded me. What shall I do? No effort is effective. You are the Truth. It is your prerogative to favour the truth. Please come to the field. O the Truth, if you do not favour the truth now, when will you do it?"

4769. LISTENING to the call of the spirit, Truth came to the field to rescue him. Now there is no hope any more for you to escape. Truth will rest only having rendered you false.

4770. A LIE is a lie.

Regard the lie a lie openly.

Never hide it in any manner whatever.

Also regard favour to the lie a lie.

Do not indulge in self-styled interpretations.

4771. SEE what your doing have brought about. The crowded sittings are deserted. The Satan prayed at each and every inch so much that none other had the good fortune to do so.

He became tutor to the angels and the Archangel Gabriel ~~SELE~~, the pupil.

Jealousy misguided him and jealousy is the most worst character-trait in the world.

Every jealousy took shape off the Satan's jealousy.

When this is the state of affairs with the tutor to the angels, who else could remain safe?

4772. JEALOUSY is the worst moral characteristic. Whatever physical body it enters and pervades, it cannot at all leave. As no other person is aware of its presence, it continues with its misdemeanours, never letting the heart free from it and even during the prayers. *Dhik'r* is already fallen victim to it. It presents varying problems that one seeks refuge away from it.

Except itself it entangles everyone in myriads of problems.

Yaa-Hayyu, yaa-Qayyoom!

4773. IN THE WORLD there are some one hundred and twenty five thousand tales of jealousy, the most ordinary and also the most heinous. Then the people are the interpreters of these one hundred and twenty five thousand tales.

Yaa-Hayyu, yaa-Qayyoom!

4774. ONLY by following the path of the successful can we succeed.

The secret of success lies in following the path of the successful.

These paths alone are the paths of success.

Continuation of a practice takes it to the climax.

And falsity of a practice is forbidden.

4775. ALLAH THE ALMIGHTY has said:

... and fulfil

(Every) engagement,

For (every) engagement

Will be enquired into

(On the Day of Reckoning).

- (Al-Qur'an 17:34)

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا - (بنی اسرائیل: ۳۴)

The Holy Prophet ﷺ said: "For every one who backed out, there would be a flag. It would indicate that person as the one who broke promises." - (Darmi)

4776. ALLAH THE ALMIGHTY has said:

And spy not on each other,

Nor speak ill of each other

Behind their backs. Would any

Of you like to eat

The flesh of his dead

Brother? Nay, ye would

Abhor it ...

- (Al-Qur'an 49:12)

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ
بَعْضُكُم بَعْضًا أَيَحِبُّ
أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيِّتًا فَكْرِهُوا هُتْمًا
(العجرات: ۱۲)

Hadrat Ibn Abbas رضي الله عنه narrates: "Two fasting men said

prayer at the early or late afternoon. When the Holy Prophet ﷺ had performed his, he ordered (them), 'Go along and do *wudu* (ablution) and perform the prayer again and complete fast in lieu of today also.' They beseeched, 'O the Holy Prophet ﷺ, why?' The Holy Prophet ﷺ replied, 'This is because you have spoken ill against so and so.'" – (*Baihaqi*)

4777. ALLAH THE ALMIGHTY has said:

But God guides not
Such as are false
And ungrateful.
– (*Al-Qur'an* 39:3)

The Holy Prophet ﷺ was requested: "Is a true Muslim a coward?"

The Holy Prophet ﷺ replied: "Yes, he can be one."

He was requested again: "Can a true Muslim be stingy?"

He replied: "Yes, he can."

He was requested once more: "Can a true Muslim be a liar?"

He replied: "No!" – (*Mishkat Sharif*)

4778. ALLAH THE ALMIGHTY has said:

O do they envy mankind
For what God hath given them
Of His bounty?
– (*Al-Qur'an* 4:54)

The Holy Prophet ﷺ said: "Save yourself of envy, because envy eats away i.e. wipes out the good just as fire eats away the wood." – (*Mishkat Sharif*)

4779. HAVE drinks at some astute person's tavern, relax there and then return.

Every drinker is given to excessive drinking; one pint after another. This is the part of their nature.

They are neither intoxicated nor unconscious. They keep the reservoir and the tumbler brimful.

Only they manage to remain conscious after drinks, not

everybody can.

Yaa-Hayyu, yaa-Qayyoom!

4780. TELL ME, what you read?

Very well; this and that ... Allah Allah! Do not read any more.

Do not mix any practice with anything else.

Be content with one.

This is the way with the best of *Tareeqat*.

May I dare say that your list seems to be never-ending. It grows most densely day and night.

This is something else; and you do not know it.

4781. O GRAND SIRE! We are subject to the commands of *Shari'at*.

Each of your movement is subservient to *Shari'at* and the manifestations are one excellent above the other.

We have to judge every kind of state of life in our life on the touchstone of *Sunnah*. The state that does not approximate to the *Sunnah* is not worthy for us to follow.

Yaa-Hayyu, yaa-Qayyoom!

4782. O GRAND SIRE! What state your *Hamzad* (shadowing devil) be suffering from?

Dehydrated, it must be shrinking.

All those present please pay attention! This is not the practice of the *Hamzad*. This is something else of which we are not the bearers.

The guardian angels of *Dhik'r-i-Ilahi* carry fiery daggers and remain in attendance like a fort to the *Ahl-e-Dhik'r*. This state does not last for an hour or so; this remains on permanently and continuously.

Yaa-Hayyu, yaa-Qayyoom!

Seeing this endless scene, he (the devil) at long last gets tired and comes out from within as though there is no space vacant in the body system. Accordingly, he remains hanging in air near to the man. There is, indeed, no scope of doubt that he cannot bear in any form the heat of the *Dhik'r* and Majesty.

WAlla-hu A'lamu Bith-Thawab!

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۝
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝ (المؤمنون: ٩٨)

*Rabb-i-A'udhubeKa min Hamazat-ish-Shayateen Wa
A'udhubeKa Rabb-i-an-yahduroon!*

(O Allah the Sustainer! I seek Your refuge from the evils of Satan and I seek Your refuge lest they should come near me).

Yaa-Hayyu, yaa-Qayyoom!

الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ
وَالْحَمْدُ لِلَّهِ الَّذِي ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ
وَالْحَمْدُ لِلَّهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمَلِكِهِ
وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسْلَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ

*Al-hamdu-lil-Allah hilladhi Tawada'a Kullo shay'in ila
'azmatehi WAlham-dul il-Allah hilladhi dhalla Kullo shay'in
ila-'Izzatehi WAlham-du-lil-Allah hilladhi Khada' kullo
shay'in ila-Milkehi WAlham-du lil-Allah hilladh-is-tasla ma
Kullo shay'in ila-Qudratehi!*

(All praise be to Allah the Almighty to Whose Majesty everything is helpless. And all praise be to Allah the Almighty before Whose Honour everything is insignificant. And all praise be to Allah the Almighty before Whose Rule everything bows down. And all praise be to Allah the Almighty Who made everything subservient to His Power.)

It is narrated on the authority of *Hadrat Ibn Umar* رضي الله عنه that the Holy Prophet صلی اللہ علیہ وسلم said: "The man who recites *Al-hamdu-lil-Allah . . . Qudratehi* and because of this requests Allah the Almighty for something (such as His Grace and Forgiveness), He writes recompense of one thousand good (deeds) for him, exalts him by one thousand stages and appoints seventy thousand angels who supplicate for his forgiveness until Doomsday." – (*Kanz al-'Amal, Volume 1, p 205, No. 3891*).

Hadrat Abu Hurayra رضي الله عنه narrates the Holy Prophet

ﷺ as saying: "Allah the Almighty says, 'O the son of Adam, set your heart most surely to the state of worshipping Me. Should you fail to do so, I will fill your heart with carelessness, blot the holes of *Faq'r* and contentment, occupy your hands with the worldly business and further to that I shall not wipe out the sources of your destitution and poverty.'" – (*Ibn Maja Ahmad*)

4783. FIFTY YEARS before now, the youth did not wear such colourful dress; rather he wore the white garments regardless of its superior or inferior quality.

O my son! Your wayward gait and silken dress may or may not put you to shame, but it certainly is putting me to shame.

Yaa-Hayyu, yaa-Qayyoom!

4784. WHEN a stage passes through seventy thousand stations and reflects in a particular state, the angels, the jinns, and the human beings all regard it as the manifestation of the most wonderful and amazing kind, the embodiment of the spiritual grace.

4785. WHAT is *'itrat*?

It is the ashes of the goldsmith's furnace that is by no means deficient of gold.

The speculator washes the same with clean water of the river and recovers gold.

Maa shaa Allah!

4786. THE WIND that is disliked by everyone, is the secret of health. And in being the wind-breaker is elevation of health.

4787. THE modern revelations of the history of *Hāboot* made the most exalted stages look small.

Three thousand years ago the Raja Janak of the Dynasty of Sun Worshipers ruled from *Hathor*, District Ludhiana (India). This place was also known by the name *Dhara Nagri*. The bricks in the ruins there had written on them:

ایہہ بھٹھہ چاہڑیا کالو کھہاے کاہو دا بالن جالیا راجہ جنک دواے

*The kiln was run by Kaloo, the Potter
Baked with Kahoo wood for Raja Janak's courtier.*

It was commonly known that a brick from these ruins in a house prevented dry-rot. People, therefore, searched for these bricks.

Likewise, it too was well-known that during the Monsoon rainfall in the Month of *Sawan* many people heard a voice that was commonly named *Har balna*. This voice from the unknown said: "*Rae Feroze! Sit boti, Dunya jhooti.*"

The story has it that *Rae Feroze* was the seeker of a faqir and he stayed all his nights with him. The faqir burnt himself to ashes having thrown himself to a pan of boiling oil. The faqir had instructed *Rae Feroze* to lay a piece of meat on his ashes. When *Rae* did put the given piece of meat on the ashes, the faqir appeared in the original. When *Rae Feroz's* sister heard this news, she followed her brother and finding the opportunity, she jolted his hand from underneath thus dropping the piece of meat. The burnt body did not regain its life. Eversince, the voice from the unknown says: "*Rae Feroze, sit boti* (threw away the piece of meat); *Dunya jhooti* (the world is a lie)"

Waa Maa Alaynaa ill-al-Balāgh!

4788. MAKING different and colourful pots is the potter's life and his real art.

If all the pots are drowned in the river, they would all disintegrate in no time. But the pot baked in the furnace becomes the trustee of an eternal life. Even though it is broken to pieces, it remains for ever in this form.

Having covered the journey of the furnace, the clay becomes *Aamar* (eternally alive).

4789. EXACTLY like this the intoxication from the sediment of abstraction never wears off. Then the effect of the sediment is unique whether it comes on from the drink or the sediment alone.

4790. WHEN this is the state of affairs with the sediment what effect would the full bottle have?

It may be likened to the graces, through and through, of the gracious mentor, *Hadrat Shah Boo Ali Qalandar Panipati* رحمۃ اللہ علیہ,

may Allah the Almighty sanctify his secrets.

4791. THE real state of abstraction amounts to tearing off the clothes and running to the woods. Notwithstanding, the light of the sacred *Sunnah* is certainly kept hidden, yet throbbing in the sacred curtains of the *Sunnah*, never denuding them.

Al-hamdu-lil-Hayy-il-Qayyoom!

FAlla-hu Khayr-ur-Raaziqeen!

WAlla-hu Dhu Fadal-il-'Aazeem!

4792. *JAZ'B* (ABSORPTION) is a brimful bottle of wine. Drinking it to intoxication is *Jaz'b's* enthusiasm that never wears off. Nor can it ever be torn off.

The other bottle (ie that of *Sulook*) is, for example, like milk.

Mixing of wine disallows the intoxication to flare up; rather makes it temperate.

There ever remains sometimes the effect of *Jaz'b* and sometimes that of *Sulook*.

4793. *JAZ'B* is a blessing, the perfect blessing!

Blessing is a blessing in any form.

It may apparently be harsh conversation, but, in fact, is consolation. It may, apparently, be a curse, but, in actual fact, is a perfectly wishful supplication.

4794. NOBODY values a free grant, because he has not worked for it; neither sweated nor exerted his soul for it. It is regarded good for nothing and therefore wasted likewise.

Whoever has not borne the labour in struggles of *Tareeqat*, rather has worn this sheet made from the readily spun thread, sewn and finished, does so all right, but does not value and cherish it. How could he completely benefit from and benefit anyone!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَابِئًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
وَأَنَا أَشْهَدُ بِمَا شَهِدَ اللَّهُ تَعَالَى بِهِ وَمَلَائِكَتُهُ
وَأُولُو الْعِلْمِ وَأَسْتَوْدِعُ اللَّهَ هَذِهِ الشَّهَادَةَ إِلَى
وَقْتِ خُرُوجِ نَفْسِي وَدُخُولِ قَبْرِي وَلِقَاءِ رَبِّي

Shahid al-Allah-u anna-hu Laa ilaaha illa Howa Wal-Malaikato Wa Ulul-'Ilme Qa'ima(am) bil Qist. Laa ilaaha illah Howal-'Aziz-ul-Hakim. Wa anaa Ash-Hado Bimaa Shahid al-Allah-u Ta'ala Behee Wa Malaikatuhu Wa Ul-il-'Ilme Wa Astode Allah Hadhehee ash-Hadata Alaa Waqte Kharuje Nafsi Wa Dokhule Qabri Wa Liqaai Rabbi!

(Allah the Almighty, the angels and the learned all bear witness that there is none worthy of worship but Allah the Almighty. He alone is the Dispenser of justice. None except Him is to be worshipped. He is the Exalted Wise. And I bear witness to what Allah the Almighty, the angels and the learned have witnessed and I trust this evidence with Allah the Almighty so that it helps me at the time of my death, in the grave and at the eve of meeting with Allah the Almighty!)

Hadrat Sulayman bin Ahmad Ibrahim bin Nai'la and Abdan bin Ahmad, 'Amar bin Mukhtar, Mukhtar, Hadrat Ghalib Qatan (may Allah the Almighty be pleased with them all) narrate: "I settled down temporarily near *Hadrat A'amish* رَوَّاهُ in Kufa. For a considerable part of the night I heard him reciting this: "*Shahidall* . . . followed by *Wa ana ash-shahdu* . . . It occurred in my heart that I had heard this thing that I ought to obtain from him. I went near *Hadrat A'amish* رَوَّاهُ and beseeched, 'O Abu Muhammad رَوَّاهُ, I have heard you reciting this prayer, *Sha'idallahu* ' Thereafter I expressed my wish.

"At this he asked, 'Had you ever heard this from me before?'

"I said, 'I swear by Allah the Almighty that I have never heard it before.'

"He said, 'I will let you know this in a year's time.'

"At the end of a year I went along and asked him for the promised supplication. There upon he narrated a *Hadeeth* to me, 'Abu Waa'il Shafique bin Salma رَوَّاهُ states on the authority of *Hadrat Abdullah bin Masud* رَوَّاهُ the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying, 'On Doomsday, each custody, i.e. the promise made, will be presented and Allah the Almighty will comment, 'My servant has given me a promise and I have the right to fulfil it and accordingly help My servant enter Paradise.'" – (*Kitab al-'Amal Bis-Sunnah, Volume 4, pp 142-143*).

4795. IT is heard that having been converted by the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) miracle of *Shaqq al-Qamar* (Splitting of the

Moon) a man named Ratan of Bathinda (India) embraced Islam. In the height of his love (for the Holy Prophet ﷺ), he walked to Madina Manawwara (Saudi Arabia). He was initially known as Haji Ratan and then the following was known about him on the tongues of all and sundry:

پایا بھی نہ فترے دے جن دا اجمیر خواجہ دی تے بٹھڑا رتن دا

*That secret of the struggle on Faq'r has never been unravelled,
In that the Khawaja commanded Ajmer and Ratan in
Bathinda marvelled.*

Hadrat Haji Ratan Bathindvi رکن اللہ علیہ السلام is the founder of the exalted *Order of Madariyyah*. Many of the followers of this Order are unmarried and free from worldly encumbrances. They wear long hair-locks, iron chains round and on top of the loin cloth and ashes all over the face. They usually have assigned certain ranks to different stages; some are the lords in the country, the others in the province, the district and the police headquarter. These stages used to be well-known in accordance with their ranks i.e. this is this and the other is that. For example, Rae Kot commanded the status of police headquarter.

4796. **SELECTION**; it is an unparalleled quality.

The success of life is very much dependent upon the discernment between what is good and what is bad.

When someone does away with this discernment, he can neither thank Allah the Almighty for His graces nor value his life. He spends the best of his time in the worst occupations and wastes the best of qualities on the worst issues.

Rendering the best into the worst, in fact, is ingratitude of the lowest grade.

Because of this ingratitude, man remains prone to afflictions.

4797. **WATCH** if it is your best or worst state of time, thoughts, occupations, sittings, relatives, supporters, friends and neighbourhood.

Migrate from the worst to the best.

May Allah the Almighty render the worst of yours into the best.

Yaa-Hayyu, yaa-Qayyoom!

4798. A TRAVELLER on the path said: "I am not the product of any school, but I am well-read."

Allah Allah! What a wonderful statement!

4799. AN ERROR that may not be anything to some, can become the reason of one's fall in esteem.

4800. THE FARMER knows all about harvest.

The farmer's knowledge as manifested to our leader, the Prophet Adam عليه السلام began with him and will last till eternity.

The plant whether planted or self-grown would not come to fruition until it is duly adopted.

4801. THIS, and only one thing more

Whether or not the harvest grows and though the land is anciently barren and non-arable, yet ploughing it is in the farmer's nature; a nature never changes.

4802. FRIDAY and not Thursday night is most enlightened.

4803. THE OLD MAN beseeched somebody's help and arrived at the hospital. The relatives at home had a sigh of relief.

After the treatment the doctors freed him to go and rest at home. They told him to eat suitable diet to heal.

The old man returned home again in the company of someone to find the whole family stunned and changed in looks. They believed that he would not survive, yet he returned. They thought of him a hardy fellow. They thought that they had been spared, but were not that lucky.

Everybody, young and old, was bewildered. They all stood amazed, lost and motionless. What to say of thanking the stranger, nobody even asked the escort to take seat. The question did not arise of offer of a drink or food by anyone.

Seeing the scene the old man shuddered, stopped for a few moments and without saying anything more than *Assalamu Alaykum*, he took his way. *Allah Allah!* Your world lives that way as well.

Seek lesson, O the seer!

4804. IF the businessman is not knowledgeable of the tricks of the trade, he is a failure.

He who does not know the tricks of the trade is not a business-man.

Learn the tricks from the preceptor.

4805. WE dislike some fruit and throw it away. The poor children pounce on and get it and the peels too. At this they express thanks to Allah the Almighty. And we . . . ?

4806. LOOK AT your office.

Whatever is not desirable, you should not leave there. They may be piles of spare copies of manuscripts, bundles of useless files and rims of waste paper.

There should not be a single item on your table that may not be an essential decoration. This is as if having slaughtered the chicken the meat is kept and feathers, skin, intestines, bones, refuse and other waste are thrown away as they are.

In your office, there should be a place specified for each and every item. This routine should never change. The staff ought to know the allotted place for everything.

Every book, every file and everything else must be set at its place. This goes for even the pen stand and the watch and the pen and their pocket lest you are likely to spend a lot of time in looking for them.

All this is possibly accomplished because of the fondness of responsibility.

Your school must reflect your hard work, fondness and devotion. This should include numbering and opening of new files, burning unnecessary things and handling of daily routine.

Your office record must be complete, details up to date and notes most comprehensive.

Work hard, think hard and do not sit still so much that the master is forced to praise you for your hard work having only glanced everything briefly. Help it appear as if it has been done on the day.

Have it in your musings and committed in your devotion in as much as your office is exemplary to every other and the master piece of office administration. *Maa shaa Allah!*

4807.

شیر بھر کے جنگل میں رہتے
سمندر میں بہتے
کنگھجھورا کان میں لے کر
سانپ کے منہ میں اُنگلی ڈالتے
جو چاہے سو کیجئے
پر پینچ کے سنگ پریت نہ کیجئے

*SWIM in the sea, live in the jungle of the lion,
Dub your ears with the plug and poke your finger in the mouth of
the dragon!
Do what you like, but
Relish not the company of the nut.*

4808. STICKING to something must be like the drop of the first rainfall of the season on the sea. Until it drops in, the sea-shell remains open, roving on the surface of and drowning about in the sea. When it drops in, the sea-shell closes its mouth and drowns right down in the bed of sea. It remains in this state until after a period of time the sea-shell splits thus divulging a most sparkling and precious pearl, not the drop of water. *Maa shaa Allah!*

4809. WERE the exalted characteristics of humankind under discussion adopted, every scene of the supreme time bye-gone would come to pass. And no fresh scene would, by any means, be second to the other.

Yaa-Hayyu, yaa-Qayyoom!

4810. LET the base drummer beat the base drum, and the drummer the drum, the flute player play the flute, the *chimta-wallah* the *chimta*, the harmonium player the harmonium, the cymbal player beat the cymbals, the *been-wallah* blow the *been*, long-flute player play at the long flute, the guitarist the guitar, and whoever cannot play anything may dance. Then see it for yourself that in the soothing state of your sitting, *Maa shaa Allah*, everyone is absorbed in one musing or another.

4811. STANDARD OF TABLEEGH:

Let the preacher of Islam setting out on the path of preaching

know that upbraiding about which you are worried is the ancient tradition (*Sunnah*) of 'preaching'.

None else but the Prophets (peace be upon them all) hold the honourable position in the field of *Tableegh al-Islam*. Has there ever been a single Prophet of Allah the Almighty (peace be on him) who would not have been laughed and joked at?

That is, patience and gratitude at upbraiding is the perfection of servanthship.

Sacrifice your honour at the honour of the *Deen*. Regardless of all kinds of upbraiding, be totally absorbed on the path of Allah the Almighty. Colour yourself in the colours of Allah the Almighty. His colour is, indeed, overwhelming to all and most welcome everywhere. *Maa shaa Allah!*

4812. YOU are complaining that there is no customer of this merchandise!

It is not pure. It is adulterated with backbiting, telling tales and lies, jealousy and many more things of the like.

How come if the merchandise is pure and is not sold! The customers would surely come in crowds.

The merchandise is there, but it is not of a quality and a standard.

The standard merchandise is in itself an advertisement, not dependent on any publicity.

4813. IF nothing else, keep your merchandise free from backbiting and telling tales.

The Holy Qur'an has proclaimed this and the Holy Prophet ﷺ has announced this.

Now tell, what orders are you waiting for?

Don't delay it.

Promise and now that you shall never backbite or tell lies.

Despite this, if your merchandise is not sold, say what you like.

And this is final on this subject!

4814. WE promise to put an end to backbiting and telling lies; *Maa shaa Allah!*

If this is true, then come back after seven days and see for yourself the state of the certitude of your promise.

4815. THERE is a distinction between 'what is manifested' and 'what is earned'.

This is the manifestation and this is the earned.

4816. TO cover up one lie, it is not known how many more lies are told.

Lie is always a lie. It is not apprehended by covering up.

The truth is the truth.

It can never be suppressed. It cannot be suppressed even if it is buried in the cave of a mountain, burnt in fire, annihilated to no remains and dumped in pieces.

4817. THEY cannot wipe out the truth even though the false powers and evil designs of the whole of the world are combined together to do so.

The truth cannot be hidden. It does manifest itself, bursts open like an explosive, comes to surface like a wave, grows like the garden of Spring and destined like the destiny of the Truth; it prevails upon the plots of the 'false'.

Whenever truth manifests itself in its real form, it encounters the false on its own, taking no account of any bulk of it, worrying not at all over its togetherness, shunning in a go gold and diamonds and smiling and staring in the eyes of the death.

And the Sustainer of the Worlds offers it the soul-inspiring news of the eternal life. *Maa shaa Allah!*

4818. THE highest trust is granted to the highly trusted and he alone deserves it. *Maa shaa Allah!*

When Allah the Almighty bestows upon someone with the highest blessing, He grants him the position of the highly trusted.

It is not an easy task to earn somebody's trust.

The trusted is the faithful and the devoted.

4819. WHEN you engaged a student with a promising mind in idle and non-academic pursuits, you, in other words, ruined the poor fellow.

4820. WHEN Allah the Almighty puts a black spot on some one, He makes him the outcast.

4821. THE rare collections of the kings of the olden days are the rare antiques, the jewellery. The things of the day are all in all profane.

4822. WE are afflicted only of telling lies, backbiting and telling tales. What good would have it been had we refrained from these cursed character-traits! We would have been bearers of fathomless knowledge and wisdom.

O the grand sire! How would the others know that we tell lies, backbite, carry tales and are jealous!

He retorted: "Is it something to enquire about? This is all prominently written on your face. There is no need to ask anyone about this. He is distinguishable amongst the crowds of tens of thousands of people."

4823. CHEERFULNESS on your face and intoxication of the eyes are two of the best witnesses; joyfulness is apparent all over.

Inauspiciousness of your jealousy, laziness and stinginess are prevalent all over your mind and body.

Stand in the whole of the bazaar and see for yourself every individual. Each one is the reflection of his inner-self and interpreter of his conscience.

Yaa-Hayyu, yaa-Qayyoom!

4824. THIS DAY can never be recalled.

May this day be the most successful day of your life!

Yaa-Hayyu, yaa-Qayyoom!

Respected audience! This servant (the author) is busy in preparation for his death. His time is most precious. Please do not waste even a moment of his time. Thank you.

Are you not fearful of the torture of the grave; and why are you not? This alone is something to be fearful about.

4825. THE PILGRIM on the Way to Allah the Almighty is stateless, trotter and traveller. Except this he is independent of every other aim and object. *Maa shaa Allah!*

Preception and discipleship are an award of the *Tareeqat*, the perfect honour for the former and the utmost lowliness of the latter. May this (relationship) be successful!

4826. ATTENTION from anyone is effective.

4827. THE tear rolled down the eye mixes with dust. It can never be reseated in the eye.

4828. *GRAM* is the most nutritious of grains. Only the horse can digest it, and not everyone.

4829. *LASSI* (Yogurt churned with water) is the life sustaining drink of the farmer.

4830.

ALLAH is Most Gracious;
Ask thou, then about Him
Of any acquainted (with Him).
– (*Al-Qur'an* 25:59)

الرَّحْمَنُ فَسَّأَلْ بِهِ
خَيْرًا (الفرقان: ٥٩)

That is:

جَبْ نامِ شاهِ دا، پتہ لگے راہِ دا

*Incant the name of the preceptor
That you find the path to the Creator.*

4831. *EXPLANATION* of the word 'near' is but 'near' in as much as the near one is not far away, rather he can see, listen and speak

4832. *THE WINDS* are not insurgent. They are ordered by the Divine.

They go wherever they are ordered to.

Sometimes they meet the flower-bud in the Garden of Iram and sometimes they meet the dusty winds of the deserts.

All these winds pass through the crowds of human beings and reach the human beings.

Some bear the hearty and the others heart-rending news. They are both subject to the Divine Wisdom. *Maa shaa Allah!*

4833. *SELFLESSLY* when 'self' jumps off the shore into the sea, it seizes the storms. It does not spare anything, not even its soul. It gambles off its life.

Planning for a boat is only a mean. Determination, however, shelves aside everything and sets off the fleet at the trust of Allah the Almighty. Destiny has never sunk it; rather it has always upheld the prestige of determination.

4834. *Bay'at* (allegiance) has the foundation of *Bay'at-e-Ridwan* (allegiance by option). At *Bay'at* contentment descends.

This is the Almighty Allah's promise that is never broken.

Show *Bay'at* and see its outcome.

At *Bay'at* is the hand of Allah the Almighty and so also the Holy Messenger's (ﷺ).

Allah the Almighty keeps the remembrance of *Bay'at* at the tongues of His noble servants, never letting its extinction.

Show *Bay'at* with respect to even a single entity from the ones commanded and the ones forbidden.

A *Bay'at* is usually an accountability. *Maa shaa Allah!*

4835. BE STEADFAST at the *Bay'at*.

Steadfastness at the *Bay'at* causes pandemonium.

Did you not watch that when the man from Delhi took *Bay'at*, it startled the whole world.

This was indeed the essential routine of the house (of *Tareeqat*).

HE was welcomed even before the sunrise, welcomed most enthusiastically, with open arms and most sumptuously.

O respected sire! Is this the *Bay'at* with a difference that is under discussion?

Yes, this is the most welcome, peaceful, encouraging, blessed and honoured *Bay'at*. And this is the *Bay'at* of iron determination; it does not falter in any state. The mountain may move, the river may change its course, and anything else you name may take place, but subject to the Almighty Allah's command *فَاسْتَقِمَّ كَمَا أَمَرْتَ Fastaqim Kama Umirto*. (Therefore stand firm (in the straight path) as thou art commanded – *Al-Qur'an 11:112*), the servants of Allah the Almighty do not back out of their promise as long as they live. And this is the true *Bay'at*.

4836. WHEN the holder of the *Bay'at* backs out of this commitment, he falls. He renews it and falls again.

Bay'at is a promise. Unless he is steadfast, blessings do not descend. Backing out of promise, and repeatedly, is also a struggle. One day mercy embraces his state.

The promise breaker of the world is, at long last, hidden in the sacred folds of His mercy.

اللَّهُمَّ اسْتُرْنَا بِسِتْرِكَ الْجَمِيلِ

Allahumm-as-Turna Be-Satrik-al-Jameel!

(O Allah the Almighty! Cover me in the most holy folds!)

The lie is rendered into truth.

Rendering the liar into the truthful is a moment's job.

4837. O GRAND SIRE! *Bay'at* has not been completely applied. When *Bay'at* descends in to the field, having worn the shield of firm determination, it puts the earthly dwellers to amazement, the heavenly creatures to wonder. It never stops by anybody stopping it. Like a flood it carries away everything. In no time it reaches wherever it is sent. It complies with whatever is ordered to do. It neither worries nor feels shy. It does not take to heart the burden of cleansing for the cleaners, running the oven for the oven attendant, carrying the dead to the mortuary, being sold in open market, being plundered by the road side, being chided and threatened every now and then, squaring up to the long faces and bad tempers. It shuts in every appreciation and criticism in the knapsack of independence. And this is the eternal intoxication of *Bay'at* that never wears off, not even after death. It lasts for ever; *Maa shaa Allah!*

The *Bay'at* that is going on day and night is but ritualistic though even this is not short of graces and blessings.

Believe in Allah the Almighty and respect human beings.

4838. REMORSE is also a hopeful counterpart of sin.

4839. ADMIT the fault; do not make excuses.

4840. DO NOT BE sarcastic to the repentant.

4841. SITTING in the sun is also a part of this stage.

Every plant flourishes and every fruit ripens in the sun.

In other words, the sun rays are the carers of plants.

The plant that does not have sun rays reaching it crumbles and dies. It is neither fresh nor fragrant. In the end it becomes dust with the dust.

Light and cleanliness are two king pins of life; both of them are same inside out. *Maa shaa Allah!*

4842. SUN is a grace. It does not deprive its grace. It shunts the puss via sweat. And this is good health.

The air conditioned is detrimental to health.

4843. FIRST impression is the last impression.

Whoever does not pass at first sight does not come up in the last.

4844. *ILAKH* (GOOD FORTUNE) is the faqirs' call.

May *Ilakh* abide and *Bala* (misfortune) disappear!

Singing the call, announcing *Ilakh*, lighting the fire is the faqir's lot.

Announcing *Ilakh* is the open-mindedness of the generous.

Do not force the generous; keep on calling *Ilakh*, lighting the fire and confiding the secret.

Do not disgrace the faqir's robes.

4845. THE sight of the disgrace of humanity is seen day and night.

He (the faqir) shouted the call: "May you rather prosper!"

No heed was paid; no notice was taken.

He stopped and stayed and withdrew

You saw his poverty, but not his dignity.

The generous repented at turning him away. He ran along but did not find him.

فیروں کا جگھٹ، گھڑی دو گھڑی شرابیں تری بادہ خانے ترے

The faqirs gather for a moment or two.

These wines are yours and the taverns too.

4846. EVERYBODY thinks: "What job can I have rendered by him?"

You should rather think: "What job can I render for him?"

4847. O THE LIVELY YOUTH! Live on smiling however for a day. Live as a human being and live long.

4848. WHOEVER negates himself wipes out everything besides.

4849. WHEN soul strikes up unity, merges in and is disciplined with the spirit, they become one and only, not parting

for a moment hence.

Yaa-Hayyu, yaa-Qayyoom!

4850. LOOK at it again and again and most closely in as much as your world may be dyed in the colour of the *Deen* and completely too. This is not renunciation of the world but the true Islam. It would not be out of order if you called it the soul.

4851. WHOEVER takes the message to the other does not convey it completely. He certainly adds or takes away a bit. And this addition and deletion is either intentional or natural.

4852. WHATEVER the stage of life that begins to brighten up seems to be fraught with dangers. The circumstances then compel to tread along the journey which is based on complete wisdom.

When the stage of test warms up the most, it becomes independent of 'being' and 'non-being'. The stage of the melting pot (oven) becomes unbearable even more so.

However, when it has been baked (has matured), it gradually cools down.

It is a great affliction by sight, but a great grace in reality.

4853. STRUGGLING AGAINST the whirlpool of the virulent and topsy turvy waves is the life of the sea. And the determination never ever entertains any whirlpool; it gets along with the journey and complete trust in Allah the Almighty.

When planning begins to be defeated, destiny smiles.

The unknown voice said: "I have never ever drowned the firm determination."

4854. DETERMINATION:

Whenever it set out, it did so in the path of Allah the Almighty on its own, without any amenities, in recognition of *حَسْبُنَا اللَّهُ* *Hasbon al-Allah* (For us Allah the Almighty sufficeth – *Al-Qur'an* 3:173) and with understanding of *نِعْمَ الْوَكِيلُ* *Na'im al-Wakeel* (And He is the Best Dispenser of affairs – *Al-Qur'an* 3:173). Then Allah the Almighty supported determination completely and beyond all bounds. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4855. DETERMINATION is the power from Allah the Almighty.

Any power against the power of Allah the Almighty is nothing.

4856. DETERMINATION is the honour from Allah the Almighty and Allah the Almighty never lets it fall in any circumstances.

4857. DETERMINATION is the manifestation of Allah the Almighty; it envelops the determined as his destiny.

4858. SWINGING in is the journey of determination; it would not be out of order to call it its soul.

How exciting a journey would it be, if there were no struggle in it; it would have been all insipid and the aim of creation would have been lost. Neither would there have been any goal nor any stage for anyone. There would have been neither any interest nor any struggle in life; neither any movement nor any blessing; neither any good about it nor any pining; neither any meeting nor any separation. The beloved would have been there, but without the urge of love.

4859. IF there were no continuous pining, what manner love would present itself to the beloved and what appreciation would the love have offered to its lover?

If the lover's love does not attract the beloved then this love does not command the status of love.

If ranting and raving of love does not force the beloved to meet, what is that ranting and what is that raving. It is faulty, profane, imperfect and of no use at all.

4859. THE true Muslim's determination is firmly established at the stage of *كُنْ فَيَكُونُ* *Kun Fā Yā Koon* ('Be!' And it is done – *Al-Qur'an* 36:82).

If the true Muslim's determination is not in consonance with *Kun Fā Yā Kun*, it is not perfect.

It may be meaningful, but not sparkling. It may be lively, but not rapturous.

May the directory of your determination be inferior to none, rather be the best, the most comprehensive and the most excellent.

May not even the most excellent attain to its grandeur! May this be an enviable model in the world of determination! *Maa shaa Allah!*

May your determination be sharp and pointed!

4860. DETERMINATION was jolted awake; it got up shouting, muscling its eyes. It repented over why it wasted a lot of precious time.

4861. WHEN determination, having reached the stage of winning or losing, becomes carefree, it becomes independent, bold, fearless; in fact, extremely bold and fearless. It does not entertain any support from anyone whatsoever.

4862. WHEN the field of any kind attains the highest tempo of activity, there remains only scarce rather than complete consciousness of senses. And everything gets into action. And this is the state of 'being' of extreme human absorption.

Yaa-Hayyu, yaa-Qayyoom!

4863. IN EVERY STRUGGLE of the world of determination, there is determination alone at work, and nothing else.

Determination is indignant and chivalrous.

It is neither dependent nor desirous of anyone else's support.

Except itself, it never allows anyone else in to this struggle.

Nor does it ever take to heart any large numbers or is worried of any resistance.

It is never ever fearful of any opposition. It is not at all ashamed of any curse. It comes to the field all alone; helps flutter the flag of truth, encounters the false, and wins the day in no time. And all this is dependent upon the grace of Allah the Almighty and bestowal of this grace by the sacred, the perfect, the gracious, the beautiful, the pure and the Holy Prophet Muhammad ﷺ.

4864. ALL the unforgettable stories of the history of mankind and Islam are the stories of perseverance and perseverance is the most excellent characteristic of prophethood.

Is the story that has not its lifeline from the characteristics of prophethood any story? It does not command any stage in the world of stories. Rather, it bears no further status than the fairy stories which are most enjoyable but devoid of substance.

What is perseverance?

It is as if taking a firm stand over anything like a rock, taking no puff of opposing winds to heart and retreating not even a single

step whether or not anything is saved, or left over, or plundered.

And this is of the determined actions, but not the children's play.

رَبَّنَا ثَبِّتْ أَقْدَامَنَا عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ الْأَقْدَامُ

Rabbana Thabbit Aqdamana Alassiratee! Yauma Tadhillo-ul-Aqdam!

(O Allah the Almighty! Make me straight and steadfast in my steps on the Day when peoples' steps falter).

4865 ENTHUSIASM holds first rank in the construction of the Universe.

The construction that lacks presence of enthusiasm, does not succeed.

Enthusiasm is free from and independent of any reward or honour. It does not attend to anything except the completion of its goal.

Enthusiasm is possessive of its carrier; it does not rest until it has accomplished its task.

The nation which progressed did so subject to enthusiasm for national reconstruction and united at a centre.

And this is achieved through absorption in struggle for reconstruction but not through idleness or by division into groups.

4866. LOOK at the 'state'.

Do not find fault with the 'state'.

None except Allah the Almighty is aware of the position of a 'state'.

Never get involved in the affairs of any 'state'.

Some 'states' are such as if interfered with will never be put right.

The critic of a 'state' does not command any 'state' in the world of 'states'.

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Alhamdu-lil-Allahi 'ala kulle Hallin!

(Praise be to Allah the Almighty in all states of affairs!)

4867. 'INTELLECT' and 'ignorance' do not always remain.

If in the world only intellect reigned and ignorance did not

exist, how would the intellect be identified?

Intellect and ignorance ever change at their respective stages.

When ignorance manifests itself at a point, it puts intellect to wonder.

Ignorance is the sharpener to sharpen the edge of intellect.

4868. JUST as the patient suffering from consumption cannot physically do any work so also the patient suffering from telling lies, backbiting, carrying tales, and jealousy cannot spiritually do any work.

The spiritual deeds are the deeds of Allah the Almighty and the Almighty Allah's workers do not tell lies, back bite, carry tales and feel jealous.

A commentator seconded the fact that he dared not say anything against three hundred fifty six people but there would hardly be anyone in the world completely free from jealousy.

4869. THE workers criticise and appreciate time and again. In other words, they criticise and appreciate because of work alone.

4870. ALWAYS listen carefully!

Some statements are the sum total of statements worthy to be written in gold letters. They are uttered as a matter of fact possibly not restated if so tried, rather their reality vanishes thus.

4871. THE routine life is but general. When life becomes punctual to vows and promises, it becomes particular through and through. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

4872. THE DYING and the dead before the bodily death alone, but not the living, become knowledgeable of death.

4873. WHEN truth manifests, having changed its form, it does not reveal its identity no way. Nor is it recognisable just as his companion is not in his audience.

4874. SOME things are not found at certain places; for example pen in the farmer's house.

4875. IF shutting birds that have feathers inside a cage is not imprisoning, what else is this?

4876. CURE by sight is the real medicine.

4877. A MONOLOGUE consists of only a few words. The rest is all its exposition.

4878. EVERY living being does receive food.

Knowledge and wisdom are the livelihood of the true Muslim. Search for this food.

Devotion and ecstasy are the special livelihood. And only the Holy Prophet Muhammad ﷺ is its distributor, the distributor of the worthy alms.

The livelihood that is granted is given most generously. There is wisdom hidden in any delay. Do not be upset.

4879. A THINKER is never free. He is extremely occupied. Whoever is free cannot be a thinker.

Likewise are the *Ahl-e-Dhik'r* (those engaged in the remembrance of Allah the Almighty). They are engaged in *Dhik'r* only.

4880. GRANDEUR (شان *Shaan*) exists but in passing.

It comes and goes, ever-changing.

Divine bestowal (آء *Aan*) is inevitable.

It makes little difference by adding the letter ش (*Sheen*) to make it *Shaan*.

Aan remains just the same.

The essences all of manliness are latent in *Aan*.

Shaan is the leaves and fruit.

Aan is the root.

Indignation in honour and honour in indignation are inseparable from each other.

The Arabic/Urdu letters ع (*ain*) and غ (*ghain*) have the differentiating dot only.

4881. THE ATTRIBUTES such as 'independent', 'care-free', 'absorption' and 'concentration' have been repeatedly used in the Words of Wisdom.

The 'care-free' is the one who is high above every appreciation and criticism and careless of any reward and abuse.

He is the 'independent' who is unaware of everything except intoxication in someone's 'independence'.

He is the 'absorbed' who is drowned in fondness of love, unaware of any surrounding vicissitudes.

He is the 'concentrating' who is marching on his journey in full attention, stopping not even for a single moment.

These four characteristics are the mother of attributes responsible for success in life.

Unless life bears these character traits, it does not bear any fruit despite all efforts.

When the caravan of 'being' welcomes intoxication, it prevails upon all 'carelessness', 'independence', 'absorption', and 'concentration'.

In the world of 'being' and 'living', it becomes the preface to an unparalleled chapter and a bold title of a unique story whose depth and attraction neither diminishes nor ends, rather its accounts remain in the hearts and narrated on tongues throughout the life of the world. *Maa shaa Allah!*

4882. THE POOR comes out stooping, the rich frivolously. Contraction is the sign of humility and frivolity that of haughtiness. *Yaa-Hayyu, yaa-Qayyoom!*

The poor inherited humility and the rich gained it after many years' struggle. Even then it is not of the standard as that of the poor man's; rather it is still imperfect.

4883. WHEN sincerity having dived into the river of *Wahdat* (One-ness of Divinity) swims across to the shore, it becomes dyed in the colour of pining and longing.

4884. THE grand sire comes and goes. Whenever he visits, he narrates some soul inspiring news.

"Tell me, how far did you travel and what places did you see? Did you gain something?"

He began to tell: "No gain whatever! I have travelled throughout the world for three things. I have still not come across a man who practises his knowledge. Nor have I seen the man who was not after the worldly gain in the guise of *Deen* of Allah the Almighty and did not put to personal use the Divine conquests of *Faq'r*. Something worth seeing at every stage is the Satan and how and what he is doing at this time and at this stage."

4885 MAY your struggle of *Da'wah-o-Tableegh* be at play all the time and in all the places; the college, the school, the office, the shop, the shepherd's meadow, sessions of idle pursuits after sunset, the rail, the jail, even the cinema hall and the playing field. *Yaa-Hayyu, yaa-Qayyoom!*

4886. WHEN they saw losing in the field they rose ready with bows and arrows and the daggers and put everything of the Universe to stake. What to say of pearls and diamonds, they gradually lost everything. Only the Divine destiny remained. In no time they committed the Divine destiny to stake.

When 'determination' witnessed that they were not to be parried off, it descended along to the field and helped the losers to win.

Yaa-Hayyu, yaa-Qayyoom!

4887. ONLY the young can break the grip of the jinns and the devils, and only the beloved son of the proud mum can bash it, but not everybody. And Allah the Almighty has granted this honour only to mankind. *Yaa-Hayyu, yaa-Qayyoom!*

The Satan's lips dry up when he sees a young man passing by. *Maa shaa Allah!*

4888. **نَحْنُ أَقْرَبُ** NAHNU AQRABU (We are nearer):

May my life be sacrificed for the young man who lifted the veil of *Nahnu Aqrabu*. May my life be sacrificed for him also who struggled all life to this end searching madly and intoxicated having then achieved it.

Some discover it straightaway, and others at long last.

Albeit whenever some one had the favour to remove it (the veil), he did so shorn above all of the shackles of life and death.

The state, that *Nahnu Aqrabu* engenders but does not comply in full measure to the sacred *Sunnah*, is not reliable.

All that takes place herein is for the benefit of *Da'wah-o-Tableegh* of the Almighty Allah's Faith alone. That what does not invigorates the *Deen* is barren and weak to the Artist.

4889. TO remain silent completely and utterly in the thought of *Nahnu Aqrabu* and stand fast too is but a pride inspiring state. All the stages of *Sulook* are but subservient to perseverance at this

routine. *Yaa-Hayyu, yaa-Qayyoom!*

4890. THE stage of *Nahnu Aqrabu* is some times extant and at others extinct, some times nothing and at others disappearing, some times nothing and at others something, some times most near and at others most distant.

Faq'r is free from nearness and distance, free of responsibilities, of all kinds of ranks, stages, titles and appellations. It is not counted for any recognition. When it severs from all that is extraneous, it meets Allah the Almighty.

When once some one dies, he never returns to the world alive. If per chance Allah the Almighty grants life to a dead, the life there after is totally committed and devoted to Allah the Almighty; it is not occupied otherwise.

Until a living one dies to be dead like the dead, it is not called the dead.

4891. UNTIL and unless the outer doors are closed, the inner ones do not open.

Close the doors. Never let any alien in.

Yaa-Hayyu, yaa-Qayyoom!

Remaining completely absorbed and occupied in **اللَّهُ مَعِيَ** *Allah-u Ma'ee* (Allah the Almighty is with me), neither listening nor saying anything, rather sticking to the stage He would assign, is an explanation of *Nahnu Aqrabu* and a practical commentary of **فَقَالَ لِمَ يُرِيدُ** *Fa'alun-lima Yurid* (Doer without let of all that He intends – *Al-Qur'an* 85:16).

Yaa-Hayyu, yaa-Qayyoom!

4892. *NAHNU Aqrabu* is a general statement. Manifestations of *Nahnu Aqrabu* are one superior to the other.

4893. HE is the Master of the Universe and he **مَوْلَانَا** is His beloved.

Tell us what is the difference between the Master and the beloved!

4894. RECOGNISE your Sustainer and so also your dispenser. My dispenser is the distributor of the most excellent charities. He does not give me the washings; rather he gives me diamonds.

4895. DEMARCATION is not an easy task. The tightening strings of the Earth and Sky stem from demarcation. Regard it as your duty to respect guarding of the boundaries. Do not break any boundary. Whoever broke the boundary, the Ultimate did its best to safeguard it.

4896. BUSINESS is a series of bargains. However, the labourer does not benefit. His fortune remains unchanged. The business man gets the asking profit in a deal. But there is no increase in the labourer's wages.

4897. I AM a millionaire. Yet I am gasping for want of a single segment of melon. I cannot eat or drink at my will.

4898. WHEN some disorder occurs in the guttural canal, breathlessness sets in.

4899. THOUSANDS of maunds of melon were sold. They were partly eaten and partly thrown away. Collecting them from place to place or anywhere, washing and drying them and then taking the seeds to the market to sell is the pure livelihood of the children of our new Rajput Muslim brothers. If not what could it be? May Allah the Almighty set at an exalted stage one day these dumb driven creatures who do not hold any rank in any court.

4900. THE pages of world history are decorated with ever so new and colourful accounts of the descendants of the Prophet Adam عليه السلام. Most of these accounts are not only the trustees of the excellence of the human character, but are the living and lasting examples for guidance of human generations to come. Our beloved leader Ayyub عليه السلام was a great Prophet of Allah the Almighty. Once he was bathing in a river that all of a sudden there began a rainfall of gold and silver coins. When he hastily began to collect these coins, a voice was heard to say: "Ayyub (عليه السلام)! Are you short of (the Divine) prizes that you have collected this wealth?"

He replied: "To me this is not the rainfall of gold and silver coins but an expression of Your blessing. O my Lord! How could I miss this of Your blessing?"

Amongst various life accounts of Sayyeden Ayyub عليه السلام, the one about his test is really an unforgettable historical event and

a unique story of determination, perseverance, patience and steadfastness. The world history is helpless in offering such like example. Allah the Almighty had not only honoured him with the gracious rank of prophethood, but also had granted him with worldly wealth and property, the descendants, the honour and highness.

Once Satan beseeched Allah the Almighty: "I admit that Ayyub (ﷺ) is Your great Prophet and that I cannot help saying that You have granted him every convenience and he has no difficulty or problem whatever. Then why should he not worship You and not occupy himself day and night in Your remembrance and obedience? It would be interesting to see if his tongue still incants and thanks when he is stripped off all that. I know those who incant Allah Allah in the folds of soft beds but forget You at the slightest hardship. Ayyub (ﷺ) could not be any different from such like people. I go so far even to say that if he would suffer a small hardship, he would forget about everything.. Please let me practically prove this of my claim thus exposing the reality of Ayyub's (ﷺ) remembrance and allegiance."

Allah the Almighty said: "Go ahead, I will let you have it for a short while. You are allowed to inflict extreme pain on his body and to prove your claim if correct. Do what you like, put on any puzzle you wish and any test to My Ayyub (ﷺ), but you will not find his feet shaky. Furthermore, do not call him as Mine, were his patience not to shut your mouth thus pouring ashes over your face."

Accordingly, he was put to test. The rigour of Ayyub's (ﷺ) test and his extreme patience in the history of tests became the title of a new chapter on the pages of history. Wealth and property, children and descendants all disappeared right in front of his eyes. His sacred body suffered a rare kind of endurance. The whole body was infested with insects. Walking, sitting and standing became painfully difficult. The handsome body reduced to a half-dead skeleton of flesh and bones. In this state he prayed to Allah the Almighty thus: "O Allah the Almighty, whatever may happen to me, may my tongue never cease remembering You!"

Because of the insects people hesitated to come near him so much that one of his fast friends walked off him saying: "Unbeknown Ayyub's (ﷺ) insubordination that has brought upon him this calamity. It is far better to leave him alone."

There upon, he along with his wife went away from the village. He spent a period of time when nobody except his faithful wife

accompanied him. The way his respectful wife discharged her duty of companionship during this difficult stage of test is an exemplary model to follow and worthy of appreciation.

It is said that she was the beloved daughter of the Prophet Yusuf عليه السلام; the daughter of a prophet and the wife of a prophet, *Maa shaa Allah!*

When she was free from the services to her husband, she often went to the village to get her grocery. One day she met a woman who offered to give her the grocery provided she (the Prophet's wife) would cut and give her the hair locks.

Allah Allah! What an extenuating test of prophethood in the form of this request. Reaching this climax, the stage of his test were to decline now. Setting the bright example of *Dhik'r* and *Shuk'r* during every phase of his test Sayyedena Ayyub عليه السلام thus proved wrong this of the Satan's claim. He was there in his hut and his respected wife had not yet returned from the village that two novel incidents took place. Firstly, he got angry at the delay over his respected wife's return and said: "As soon as I recover, I will beat her with the stick hundred times." Secondly, he observed a fountain only a short distance away from his dwelling. He noticed that black crows dipped in it, but they were white as they came out. He was a prophet of Allah the Almighty. He thought to himself that the observation was not short of some wisdom. Accordingly and without waiting any longer for his respected wife's return, he dragged himself to this water and dipped in it. As soon as water touched his sacred body, he recovered straightaway.

He heard a voice saying:

قُمْ قُمْ يَا سَيِّدَ الصَّابِرِينَ

Qum Qum Yaa Sayyed as-Sabireen!

(O leader of the patient! Persevere! Persevere!

He saw two men standing by. Before he could question them, they introduced themselves thus: "May peace be upon you and congratulations too at your patience during the test. I am *Jabreel* (the Archangel Gabriel عليه السلام) and he is *Makael* (the Archangel Michael عليه السلام)."

In the mean time his respected wife came back from the village and found him nowhere in the hut. She was worried as to where he had gone. She set out from the hut in serach and found him near

the fountain all healthy bodily as if he had never been sick. She was strangely amazed at this that Sayyedena Ayyub عليه السلام remembered his vow. When the Archangel Gabriel عليه السلام found him drowned in his thought, he asked: "What are you thinking now?"

He replied: "How shall I discharge my vow of beating her with the stick hundred times especially when her services to me during my sickness deserve the best of treatment."

The Archangel Gabriel عليه السلام replied: "Is this a difficult task? Take one hundred straws, tie them together with a piece of string and then softly rub this broom once on her body. This would, in actual fact, amount to fulfilling the vow of beating by hundred strokes."

Then he felt that he still had two insects on his tongue. He spat out thus one insect becoming the bee and the other the leach.

Allah Allah! They are both means of good health. *Maa shaa Allah!*

4901. WHATEVER state of trial of prophethood, it is always well-known of the time in one shape and form.

Sayyedena Ayyub's (عليه السلام) illness was not as plain as that but fore runner of several graces. He was showered with many honours and most exalted too. *Allah Allah!* After this health bath the body became just as it was before. However, he felt insects on his tongue. When he spate out, one insect was honoured to be the bee and the other the leach. And both of them abound in good health for the whole of the descendants of the Prophet Adam عليه السلام. *Maa shaa Allah!*

After the trial, consolation is the nature of *Rabboobiyyat* (Lordship) that is a common trait from the very Almighty to the mother. Care after trial is completely natural. Were there is no consolation, how could *Rabboobiyyat* deserve this attribute!

4902. HEART is the exalted throne.

Consolation is the exalted quality.

Care is the exalted character.

And these two alone are the clear commentary of كَانَ خُلُقَهُ الْقُرْآنَ *Khulqohu kana al-Qur'an* (His conduct is the commentary of the Holy Qur'an).

4903. *TAREEQAT* (Islamic Mysticism) has various guides:

There is the guide who is the mentor, the guide who is benign, the guide who is gracious and the guide who is the chair of the

meeting.

..... to follow on!

4904. THE element of carelessness in your conversation is crossing the limits; do not cross the limits any further.

O Grand sire! The careless is careless in all states. In no state does he care for anything of the world.

This stage is but the stage of carelessness.

At all times only the careless did certify the Independent.

O the Independent! How could any of Your creatures, physical or corporeal, be careless of Your Independence!

4905. RESPECT OF THE DEAD BODY:

Have you never seen that when it approaches, the army stands at 'present arms' i.e. offers royal salute to the funeral of whoever it may be! Until it marches off the guards remain mounted in full honour.

Is the dead body ever respected likewise in our daily life? No, not at all! Contrariwise, there are hardly a few people and even they are the household members to carry the poor man's funeral. Other people are not free from their household jobs; *Allah Allah!*

4906. O GRAND SIRE! Would the doors of the Almighty Allah's mercy be ever closed? Never! They remain open for always. Would Allah the Almighty ever close doors of His mercy? People themselves close the doors of His mercy because of their deeds. These deeds are not of an average kind; they are rather extremely infuriating. When the boundaries are over-run, there is no option left. That is, the doors automatically close. In other words, mercy never ceases; the deeds sever it.

On the other hand, when all the support breaks down and there remains no hope from anyone except Him; and he accepts himself guilty of all his accusations, admits his sins rather than offering excuses, and completely drowns in remorse, hence mercy is compelled to descend once again.

4907. LISTEN to the accounts of preaching of *Deen!*

What use is it to criticise the critic?

Do not look at who is saying it.

Look at what he is saying.

Muballigh (the preacher) is a human being, an average Muslim

and not a prophet. There is every possibility of him making a mistake. Do not haunt him desperately.

Only the prophets (peace be upon them) are innocent and no one else.

4908. *TAWHEED* (Unity of Godhead) and *Wahdat al-Wujud* (One-ness of Being):

When a man claims that he acts or he has done something, he is made to suffer from worry. No one at all has any power whatever to do anything. When, sincere of his heart, he accepts that whatever there is/was only Allah the Almighty has/had done, he becomes happy. This is the lesson of *Tawheed* that until the strict believer of Unity of Godhead learns this by heart he does not find peace.

Whatever there is Allah the Almighty has done it. There is no deity/being except Allah. Who would dare interfere in his jobs?

4909. O THE GRAND SIRE! When you put to Allah the Almighty that you had not even a single penny with you, only then Allah the Almighty would say that you had no evil abiding by you.

4910. DO NOT GRUMBLE at destiny.
Every destiny is pre-destined.

4911. O THE MOST INDIGNANT! The modes of Your indignation are ones above the others, far beyond understanding and comprehension.

You stretch the limits of independence beyond boundaries should You put one to trial or in case of forgiveness forgive the most serious crime!

Tradition has it that a man killed some ninety nine men. At long last his heart shook with fear of the Almighty Allah's fear. He felt extreme remorse at his sins. He set out of his house with a view to repentance. He came to a learned man and beseeched: "Could someone guilty like myself be forgiven?"

The learned man got angry saying: "I repent! I repent! How is it possible that He would forgive as wicked and vicious a man as yourself be forgiven. Go and be gone from here lest your inauspiciousness drown me."

In a fury he also killed the learned man and went further afield. He met another man on the way who heard all his story and advised: "There in such a village lives a godly man whom you

should approach and offer your repentance. There is every hope of the Almighty Allah's forgiveness."

The man picked up his courage and set off again. He had not travelled halfway through that the time of his death approached. Dazed he fell down and lost his breath. To strip him off his *Ruh* (soul) the angels, both of torture and mercy, swooned along. They were, however, in a quandary as to who should take life off him. At the end they beseeched Allah the Almighty: "Please tell us what to do with this man."

They were ordered: "Measure the distances. If he were nearer to the village to which he was making for repentance, the angels of mercy should take his life. Contrariwise, the others should discharge the job."

In the mean time Allah the Almighty ordered the ground to contract thus nearing the man to the village to which he was heading for. Consequently the ground contracted and the Almighty Allah's mercy surrounded the dead. *Allah Allah!*

This is the excellence of repentance that having shelved aside all his sins You provided him with all the means of forgiveness even though he had not yet made repentance rather he had just set out to make one. You accepted his remorse alone.

If this is not Your independence what would it be put to in that if You were to forgive You would shower profuse mercy and ignore the piles of sins. And on the other hand, what is it if not Your independence, O the Independent of the independent, to put to longing for a handful of water for the son of the daughter of Your beloved, the sacred *عليه السلام* at the bank of the River Euphrates? The hues of Your independence are many and various. Nobody could fathom them. Nor would anyone ever do that.

4912. MANY and various formulae of Divine remembrance on the innocent tongues not only lessen the extreme heat of the majesty but also change it by gradual rapture into the beauty.

The innocent gestures render the most bitter soft and make the one with not even the symptoms of smile on the face to laugh and chuckle involuntarily. The harshness changes into softness and the wrath into munificence.

In other words, by manifestation of innocence the majesty disappears and the beauty appears.

4913. BLESSED be the piety to the pious. Notwithstanding,

the bold title of the tale of this tavern is *sin*. Had there been no sin, there would have been no life in the tavern, no taste, no joy, no drink, no flask, no wine, no drinker, no enthusiasm and no excitement; rather there would have been no creative story of devotion and ecstasy, pining and wailing. Sin alone has made this world all that colourful. Had there been no sin mixed in it there would have been no pomp and show in any bazaar of the world. O You! Is any fair worth its name without the drum? Sin is a human failing. Some sinners are just chosen servants of whose state only Allah the Almighty is aware. Who knows that today's sinner may be an accepted-in-Islam character of tomorrow?

Regard sin as bad. Do not regard the sinner bad.

Yaa-Hayyu, yaa-Qayyoom!

4914. *KATHAN* (non-arable land):

This is a non-arable and anciently barren area of the Almighty Allah's Government's land consisting of small ditches that cannot be put to any valuable use. If it is to benefit, not by possession but by respect, the same land can prove extremely useful. For example, some tracts of it can be cleared for *Dhik'r* of Allah the Almighty alone. If nothing else, seeds of some creepers could be sown thus rearing many creepers and many fruits without labour and free of cost.

4915. *HONEY* is the cure for every disease. The sweet in honey is not harmful even to the diabetic. Also, there is no refuse in honey.

4916. *AFTER* a considerable thought a man concluded that clearing of the jungle is also a job. Accordingly, he took upon this as an important job and got up in the morning, picked the straws, cut the creepers, pruned the hedges and the trees. Regarding himself the employee for this job, he did not waste a single moment. Labouring day and night he made the place sparkling like mirror. Allah the Almighty was well pleased at his hard work and favoured a king's visit to this jungle. He was surprised to see such a cleanliness. He called the man: "Who are you and what did you do?"

He replied: "I saw this jungle in dereliction. It occurred to me that this world of birds, carnivores and animals is by no means less than a state to itself. Its cleanliness is also a job, a duty to Allah the

Almighty. I should, therefore, clean it. Consequently, I have made it so lively.”

This man's enthusiasm that was shorn of any prize or appreciation, rather fondful in devotion, immensely impressed the king. He honoured him most and granted him most discretely the independent state of the jungle.

4917. WHEN one has no expectation whatever from any one, nor has he any hope of any affection of him and, in fact, he is totally forgotten by, it matters then if he is honoured with limitless affection and is treated most kindly. At this unexpected affection tears roll down his eyes involuntarily. And these tears of blessing and gratitude are highly pure, true and real as if embracing the angels.

4918. MY GRANDFATHER brought for my mother the *Eid* presents extremely simple and nice, i.e. spagattis, brown sugar, *ghee* and some cloth. They are free from formalities and devoid of inconvenience but complete with paternal affection.

4919. THESE presents are hard to earn and also difficult to cook, but most delicious to eat.

4920. LOVE is for the work and so also are the prizes and honours for it.

4921. BESTOWAL is at the state and so also the disputation.

4922. THOUSANDS of people die every day subject to eternal struggle of life and death. But to struggle dynamically until the last breath in the 'Invitation to and the Spread of the Faith of Islam' is a praiseworthy life and death in this state, an enviable death. *Maa shaa Allah!*

Likewise, busy in the 'Invitation to and Spread of Islam', a sincere worker of Dar-ul-Ehsan, named Mian Alam Deen bin Khayr-ud-Deen of Khanqah Dogran, has spent a similarly praiseworthy life and has met an enviable death thus leaving like a seagull one flock behind and joining the best one. *Mubarakan! Mukarraman! Musharrafan!*

4923. BLESSED BE the memory of the late S K Baloch,

Former Secretary, Department of Irrigation, one of my friends. He passed away on the night between Tuesday and Wednesday at 1.00 am on 23 May 1984.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna lillahi wa inna Ilayhi Raji'un!

(To Allah we belong, and to Him is our return!)

– (Al-Qur'an 2:156)

He was buried at 4.00 pm in the evening in the yard of the Almani Mosque at Shadi Khan.

He was not a learned man or a scholar in Islam, but an average Muslim. Allah the Almighty had favoured him with the most sincere repentance. He had often heard me reciting the following at Hadrat Sabir Kalyari's (رَضِيَ اللهُ عَنْهُ) sacred grave.

سجُن تینڈے دَر تے پتنگ تھی جلیساں میں جندڑی وے ڈھولاھاں یلاں گھلیساں
دوتوی جام بھر کر کہ شربتِ نعم ہے گیم رُل دُکھاں وچ کوئی ایسی رسم ہے

O Friend, I am burning like a moth at your light.

O Friend, I will make the offering of my life for the rite.

You have given me the goblet full of drink for my grief.

Is there in the game of griefs such like brief?

Hearing this he remembered this stanza by heart and often recited it.

سجُن تینڈے دَر تے پتنگ تھی جلیساں

O Friend, I am burning like a moth at your light.

.....

Then he added on the following:

سجُن تینڈے دَر تے میں مٹکا بھریساں

O Friend, I shall at your doorstep fill in the water pitcher!

A poem in the praise of the Holy Prophet ﷺ was being written for the monthly magazine. Having heard the poem, he became restless. He said: "Will you, Sir, write this poem down for me?"

Consequently, he remembered this poem by heart. He often recited it to an ecstatic experience. Once he decided to absolve himself of his sins and that he should offer this plaint at the holy tomb of his master ﷺ. Accordingly, he went to the holy tomb of the Holy Prophet ﷺ, the mercy to the Worlds, and in an ecstatic state, he recited the poem loudly, in an intense eagerness and most cravingly.

تم فرسوده، جاں پارہ، زہجران یارموللہ
شب و روز از شکیدباتی، زہگشتم تنائی
چو سوتے من گزرا آری، من مسکیں زہناداری
ز کردہ خویش حیرانم، سیاہ شد روز عصیم
چواندر نزع در مانم، رود از تن بڑوں بنام
چو بازتے شفاعت را کشتائی برگنگاراں
دلہم پڑمڑہ، آوارہ ز عصیاں، یارموللہ
بخلوت سوتے من آئی، خراماں یارموللہ
فدائے نقش نعلینت، گنم جاں یارموللہ
پشیمانم، پشیمانم، پشیمان یارموللہ
نگاہ داری تو ایمانم، ز شیطان یارموللہ
من محروم جامتی را، دران آں یارموللہ

*My body has aged and the soul torn to pieces in separation,
O the Messenger of Allah!*

My heart has withered and lost in sins, O the Messenger of Allah!

*In desperation over days and nights, I have become anxious beyond
limits;*

In solitude please come to me striding, O the Messenger of Allah!

*When you pass towards me, may I, out of destitution, the meek,
Sacrifice my soul at the footprints of your shoes, O the Messenger
of Allah!*

*I am worried at my doings, and have, because of sins, blotted my
fortune;*

I am repentant, I am repentant, repentant, O the Messenger of

Allah!

*When at the throes of death, I suffer the pangs of pain and my
soul flies away from my body,
Please guard my faith against the (transgression of) Satan, O the
Messenger of Allah!*

*When you spread the hand of compassion over the sinners,
Please do not by-pass Jami, in this gesture, O the Messenger of
Allah!*

He repeatedly recited: "I am repentant, I am repentant,
repentant, O the Messenger of Allah!"

Unbeknown the depth of sincerity in his voice, the amount of
pain in his heart and the vigour of urge in his plaint that he had all
the veils lifted. He saw that the Holy Prophet ﷺ in his real
being sat on a throne attended to him in extreme kindness and
directed: "Recite on, recite more!"

This incident is not that of a dream but that from the state of
wakefulness. It was the time just after sunrise. He kept on reciting
the poem for half an hour. No officer or any other person interfered
in his concentration.

Subhaan-Allah! (Praise be to Allah the Almighty!) How well he
spent his life and what exalted grace he was honoured with.

Mubarakan! Mukarraman! Musharrafan!

Honouring any lucky one with the sight of beauty in the
physical presence of the decorum of the worlds, the Holy Prophet
ﷺ, the perfect, the sacred, the pure, may my life be
sacrificed for him, is the bestowal of the utmost limit. None of the
bestowals, however small, of the Holy Prophet ﷺ, to
anyone, is ever lost; rather it remains eternally, persisting and living
on.

*Yaa-Hayyu, yaa-Qayyoom!
Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu Khayr-ur-Raaziqeen!
WAlla-hu Dhu Fadal-il-'Aazeem!*

4924. DO NOT interpret dreams!

If they are bad, do not state them; rather recite *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ*
A'auzubillahi Minashaytan! (I seek refuge from Satan!) and spit to

the left.

4925. EVERY ONE is not a man. He is rather slave to . . . !
In no field of life is a slave to a woman regarded as a man!

4926. THIS HONOUR is alone granted to the man that only men make men who then flourish.

4927. O GRAND SIRE! Men have no horns to their heads (for distinction). They are known for their awesome and imposing prevalence.

4928. THE LIFE that is subject to annihilation is not immortal; it is rather mortal.

4929. THERE are some important jobs which can be attended to only after death, but not during life time. And this life after death *Mooto Qabala anta Mooto!* (Dying before actual bodily death!) is, *Maa shaa Allah*, eternal life.

4930. THE sum total of all the stages of *Tareeqat al-Islam* is *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mooto Qabala anta Mooto!* (Dying before actual bodily death!) Camping at this stage and perseveringly too is the most difficult yet most exalted stage of all.

4931. *NAFS* (the evil-self), of whomsoever it may be, is attentive to only the unlawful.

4932. INCLINATION of the *Nafs* is only towards *Haram* (unlawful).

4933. THE SINNER cries. The good doer laughs. Crying cannot equal the laughter.

4934. DO NOT BE an opponent; rather be a helper.

Opposition is the greatest cruelty and help, the greatest blessing.

4935. ENCOUNTERING of the 'being' with the 'Being' amounts to alienity.

4936. OPPOSITION of any 'being' to the 'Being' is *Shirk* (alienity), the complete, and absolute *Shirk*.

4937. UNTIL and unless one defeats the other, struggle continues. *Yaa-Hayyu, yaa-Qayyoom!*

4938. THE PROGENY of the Prophet Adam ﷺ has always upheld the respect for *Faq'r*, inclined to Allah the Almighty. *Maa shaa Allah!*

Shakespear has also attempted to present several models of *Faq'r* and its renunciations, but he has not been able to surpass Harish Chander (an Indian Hindu saint). The history recognised the latter.

Maa shaa Allah!

4939. AS is the case there have been many Rajas come and gone. No Raja except him (Harish Chander) has left this sort of account which is the practical example of a certain charcater trait that will eternally remain for the world. *Maa shaa Allah!*

4940. RENUNCIATION of Raja Harish Chander has been well-known. *Faq'r* in the path of Allah the Almighty has at all times surpassed it. It has never let slip the highest rank of *Faq'r*. In renunciation there is no distinction between the king and the faqir. It is equally applicable to them both.

4941. HAVING INTERPRETED the dream of two prisoners in prison, the Prophet Yusuf (Joseph ﷺ) spoke to the prisoner who was thought to have been reinstated after freedom to the old job of serving wine to the king to mention his state of affairs to him at an opportune time. Thereafter he stayed in the prison for forty years though it was only five years imprisonment that would have ended had he not spoken about it.

WAllahu a'lamu Bith-Thawāb!

4942. AS LONG AS the word is upheld, it remains alive. Nothing can annihilate it.

The word alone is holding high the humanity, manliness and kinship.

Hail to the persevering of word!
Long live the persevering of word!
May it remain eternally alive!
Maa shaa Allah!

4943. THE HUMAN BEING is made or marred by his words alone.

When humanity stands fast at the word, it prevails upon the Universe.

When the word is given back, humanity suffers no end, the manliness gets cross, and kinship, lost control of itself, begins to puff and pant.

The word is the ornament of humanity, manliness and kinship whose sparkling never fades away, the shield that can never be hit by any attack and the fort that no one can ever cross over.

When the word is given birth it has no more power than the new born baby. The baby takes shape after Nature, free from avarice and temptation. The paternal love and maternal motherhood are his only support. On no account does any mother allow any harm to him. At all times she bears his whims and cares for him. She sings him lullaby, teaches him how to talk and by the support of her fingers the rules how to walk. Crying is in his nature. She makes him laugh through so many different ways. She bears his whims, one atop the other, and for his sake she bears all this suffering with a smile.

Now then he begins to fumble and falter to no end of the mother's joy. Gradually but surely he grows to be a strong young man in total expectations of his parents. Similarly and likewise is the 'word'.

When baby grows into a young man, he lands up in the battle-field duly decorated and a worthwhile scene sets in. Intoxicated of his physical strength, he does not care of any of his opponents. He descends into the field staring into the eyes of his opponent and wins in no time.

The word has never lost in any field whatever. Nor could any power ever defeat it. Success adorned the word in every expedition.

Furthermore, when Nature accepts someone for an exalted bestowal, she puts him to one trial or another. And this is not a suffering, but a means of the greatest blessing. *Yaa-Hayyu, yaa-Qayyoom!*

4944. HAD in any field all the powers of the elements fought together against him, he would have encountered them alone, taking nothing to heart.

If in any field the state of stalemate reached and there was no success in sight, the 'power-to-be' that guarded the 'word' landed in favour and the battle turned his way.

4945. THE cries of the 'word' are never annihilated, rather they penetrate the air and reverberate. They remain in full glory in the same enthusiasm as they are spoken in. And the historian has never left in abeyance any of the such like attractive title. *Yaa-Hayyu, yaa-Qayyoom!*

4946. VIRTUE is the truth, the interpreter of truth. It is never defeated and it never tells lies.

The call of the virtue is the call of the truth. When the virtue reflects in the virtuous, like the truth it prevails upon the false. And the virtuous alone won the day for the world. *Yaa-Hayyu, yaa-Qayyoom!*

When the inner self of the virtuous becomes stronger, like the one aware of the truth it becomes the truth. *Yaa-Haq!* (O the Truth!)

4947. WHEN virtue embraces the virtuous, a consternation sets in amongst angels.

Mubarakan! Mukarraman! Musharrafan!

4948. THE *Alfi* (faqir's long frock) accepted Allah the Almighty.

The *Ihram* (the dress the pilgrims wear) recognised renunciation.

4949. WHEN your grace, O my gracious master *ﷺ*, may my soul be sacrificed for you, comes to honour, it honours with unlimited graces, far above any limit. *Allah Allah! Maa shaa Allah!*

The heavy clouds of graces are forced to rise from *Tayyibah* (the sacred land of Makka Al-Mukarrama). They rise from *Batha* (Madina Al-Manawwara), set for an unknown place, cover the area like a marquee, pour down in no time, covering every place most abundantly. There is, then, Spring all over. Happiness prevails

every thing. The bud of hope blossoms. The helpless receives help. O my master! whenever your reflection reaches, the plundered state is habited and puts right the misdeed in a moment. Likewise, the anciently barren land brings forth flowers and the Autumn is rendered into an enviable Spring. No one at all remains unrewarded by this act of grace.

Yaa-Hayyu, yaa-Qayyoom!

4950. O MY MASTER ﷺ! May my soul and life be sacrificed for you. Some of the accompaniments of your love are so attractive that they play for life independent of visitation or separation. They are eternally established.

Marhaban! Mukarraman! Musharrafan!

Al-hamdu-lil-Hayy-il-Qayyoom!

Supplication

وَأَخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

*Wa Aakhiru Da'waanaa Anil Hamdulillahi Rabb-il-'Aalameen!
Wassalaatu Wassalaamu 'Ala Rasooli Hil-Kareem! Wal-Hamdulillahi
Rabb-il-'Aalameen! Aameen!*

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

- Abu Anees Muhammad Barkat Ali

Appendix

The Instrument of Abdication

Bismillaa-hir Rahmaa-nir Rahim!

In the Name of Allah, the Compassionate, the Merciful!

22 June 1945

Brigadier W L D Veitch OBE CMG
Commandant
King George V's O
Bengal Sappers & Miners
Roorkee
India

1. This is an instrument of abdication.
2. Believe it or not, repeat not, this is the true story of my heart.
3. I have finally and firmly resolved to lead my life as a *faqir* and as a *faqir* I am required to give up all, repeat all, I possess.
4. This is my final farewell statement and may be regarded as official.
5. Thereafter I will make no statement.
6. This is final.

Barkat Ali
No. 441
King George V's O
Bengal S & M
Roorkee

K G V's O. Bengal Sappers & Miners, Roorkee

To: The Officer Commanding No. 1 Training Battalion,
Roorkee

cc: All concerned

From: Commandant SO II

Date: 22 June 1945

Subject: Discipline – Officers

No. 441 Barkat Ali is placed under open arrest with effect from 11.00 am today, 22nd day of June 1945. Please provide the necessary guard consisted of two VCOs (Viceroy Commissioned Officers) immediately.

Signed SO II (For Commandant)

Medical Case Sheet

Regtl No. 441 Barkat Ali Age 34

Disease Anxiety state severe unspecified chronic

23.6.1945

States he had a disease for the last five or six years to become a 'darvish' (hermit). This disease increased very much during the last four months; yesterday the 22.6.1945 he decided not to continue to work. This lead this being put on a military charge.

Major IMS

Anxiety State Chronic Ward, 16-A

25.6.1945

Patient Statement and Complaints:

The patient thinks that he had some revelation in his dream and he should now dedicate himself to that. In obedience to that he now wants to confine his activities to religious duties only.

COE:

Looks depressed and extremely asocial.

Keeps himself busy in religious duties.

Emotionally unstable and weeps easily.
He is docile and gentle in his behaviour.

30.6.1945

This VCO (Viceroy Commissioned Officer) has been fully observed in the last one week. He is docile and gentle in his behaviour. He is apathetic and asocial. He keeps himself confined to his religious duties. He is unstable emotionally and easily bursts into tears.

He is clean and regular in his habits. He gives an expression of distaste and inadaptability in the present environment. He is a case of anxiety severe unspecified, taking refuge in his dreaming revelations and religious fantar. What he has done was under the dictate of strong religious belief and in my opinion not with the intention to deny law and order deliberately.

Recom:

- I. **He is an innocent accused** and recommend that the charge for which he is under open arrest may be washed and the guard withdrawn.
- II. It is almost impossible to clear him of religious intoxication and hermetic life. In the present state he is useless as a soldier. I therefore recommend him cat. 'E'.

Signed Colonel
Commanding CMH, Roorkee

441 Barkat Ali, Age 33 2/12 - T Service 15 2/12, F Service 2 Years (1937 to 1939 Waziristan)

Statement of Case

Anxiety state severe unspecified (chronic)

The patient was brought by two MOs, the Group Medical Officer Major King and the Unit Medical Officer Dr Mitial, and was admitted on 23.6.1945.

MO's Report:

"States he had a disease for the last five or six years to become a

darvish (hermit). This disease increased very much during the last four months. Yesterday, the 22.6.1945, he decided not to continue to work. This led to his being put on Military charge. I was sent for to take him into hospital. This he refused to do but on persuasion owing to the facts that he has worked in the same unit as myself for one year (ITB) he agreed to come only on my account."

Physical:

Nil.

He thinks that he had some revelation in his dream and in obedience to that he should now dedicate himself to religious duties.

COE:

He is docile and gentle in his behaviour. He is depressed, asocial and apathetic. He keeps himself busy in his religious duties. He is unstable and emotional and easily bursts into tears. He is clean and regular in his habits. He gives an expression of distaste and non-adaptability in the present environment.

Diag:

Anxiety state severe unspecified chronic.

Rie:

It is almost impossible to clear him of religious intoxication and hermetic life.

In the present state he is useless as a soldier. I therefore recommend that he be invalided from the service.

Att:

In view of his long service I do not find anything but the special strain of the emergencies of the present war, as the attributing factor for his disease.

Station: CMH Roorkee

Date: 5.7.1945

Signed Colonel
Commanding CMH, Roorkee
5.7.1945.

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What is Dar-ul-Ehsan?

Dar-ul-Ehsan, literally meaning 'the House of Blessing', is a voluntary Islamic institute situated in the District of Faisalabad, Pakistan. It has been defined as an 'abode of benefactors who worship Allah the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tableegh-al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'an* and the *Sunnah* (Tradition) of the Holy Prophet, Muhammad ﷺ, the fountain-head of Islam.

People throughout the World from all walks of life, those who practise a little to those who practise their religion profusely, visit the Institute. In this way they satisfy their religious aspirations.

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

Abu Anees Muhammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in Arabic, Chinese, Persian and English. *Kitab-ul-'Amal bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif* (Holy Succession), *Makshoofat-e-Manazal-e-Ehsan* (Manifestations of the Stages of Blessing) and *Asma-un-Nabi al-Karim* (the Bounteous Names of the Prophet ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadeeth*, medical cures prescribed by the Holy Prophet Muhammad ﷺ and Abu Anees Muhammad Barkat Ali's own words of guidance and insight.

— Muhammad Iqbal

Manifestations of the Stages of Blessing - The Words of Wisdom

Allah the Almighty has commanded His Beloved Prophet ﷺ to convey to the believers 'if you do love God, follow me; God will love you and forgive your sins' - (*Al-Qur'an* 3:31). The *Hadeeth-i-Qudsi* enumerates the exalted status of the Holy Prophet ﷺ in as much as Allah the Almighty saying, 'Had I not created you, I would not have created the Universe either'. The love of Allah the Almighty for His Beloved is by deduction the rationale for the creation which is further commanded to pass salutations on to him as He does Himself (*Al-Qur'an* 33:56). Now 'fealty to the Prophet ﷺ is fealty to Allah' (*Al-Qur'an* 48:18) demands meticulous practice of Islamic Law (*Shari'at*) which lovers of God profess to be the perfect code of manners (*Aadaab*) for the Holy Prophet ﷺ. The history of Islamic mysticism (*Tasawwuf*) is replete with stories of love, nay intense love (*Ishq*), for the Creator and His Beloved ﷺ. This *Ishq* is like the magnetic force that permeates the whole Universe. The state of yearning, longing, craving and pining for the Creator and His Beloved ﷺ has always been the passion of the *faqir*.

In the triangle of love the *faqir's* spiritual guide (*Shaykh*) who himself has experienced all the states and stages of love has a vital role to play as he also happens to be the novice's direct contact. The reader would appreciate that the author's (*Abu Anees Muhammad Barkat Ali's*) monologues in this Volume and so also in the others, originally in Urdu, reflect his love for Allah the Almighty (*'Ishq Allah*) and the Holy Prophet (*'Ishq Muhammad Rasool Allah ﷺ*). His research into the 'Gracious Names of the Holy Prophet ﷺ' (*Asma-un-Nabi il Karim Sal-Allahu Alaihi Wa Sallam ﷺ*) and publication of some three thousand five hundred of them in five Volumes has been the mission of his life, a fulfilling labour of love.

On a practical note the author's 'Teaching of the Faith' (*T'aleem-ud-Deen*), one among his five hundred publications, is a basic manual for the seeker (*Taalib*) on the way. It insists on complete practice of the *Shari'at*, following (*utiba*) of the Holy Prophet ﷺ, most suitable supererogatory prayers (*Nawaafil*) and lastly but most importantly remembrance of Allah the Almighty (*Dhikrullah*). It lists several primordial formulae of remembrance (*dhikr*) for the devotee to recite continually, thus realising the goal of 'the true and eternal love' (*'Ishq-i-Haqiqi*).

- Muhammad Iqbal



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