

Dār-ul-Eḥsān

Epistles

Volume 2 Issue 8 *Rajab Al-Murajab 1430 AH* - 22 July 09

This month's focus on:

Apke Kan, Nak, Ānkh, Dil, Hāth aur Pa'ūn (Your Ears, Nose, Eyes, Heart, Hands and Feet!)

Ḥaḍrat Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ **the Sayyid at-Ta'ifa**

Ḥaḍrat Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ was a royal wrestler. Later on, he came to be known as *Sayyid at-Ta'ifa* (Leader of the Sufi Wrestlers). Here is the whole account of how he received this title as narrated by Ḥaḍrat Abū Anees Muḥammad Barkat 'Ali قدس سره العزیز:

There lived in Baghdad (Iraq) a *Sayyid* (a direct descendent of the Holy Prophet Muḥammad رَضِيَ اللَّهُ عَنْهُ) who suffered extreme poverty and destitution. His daughter was young, but he had not money enough to give her away in marriage. He thought of a plan, and declared he would fight the royal wrestler. This sent the whole city to a state of consternation because no body dared fight with Junaid. People tried to convince him to give up this declaration and the intention to fight with Junaid. But he remained steadfast in his intention.

Eventually at the order of the king, the fight was announced. Both the fighters put on their tights and entered the ring. People were amazed because the *Sayyid* was no match for Junaid. As is usual, both the wrestlers advanced towards each other and shook hands.

Then the *Sayyid* said to Junaid: "O Junaid! No doubt you are a great wrestler and possess great strength. I am not at all able to fight with you. But what shall I do? I am extremely perplexed. I am helpless. That is why I am prepared to fight you. O Junaid! Listen! I am a *Sayyid*. I am so poor that I cannot even arrange my daughter's marriage. If you save my honour in the arena today and accept a defeat, the prizes and rewards which I shall receive will enable me to discharge the duty owed to my daughter. In its lieu, I shall strongly recommend you to my grandfather (i.e. the Holy Prophet Muḥammad رَضِيَ اللَّهُ عَنْهُ) for forgiveness of your sins on the Day of Judgment."

Hearing this, Junaid thought for a moment. The message became clear to him. At once he showed willingness with the suggestion of the *Sayyid*. The fight started and the feats were demonstrated. Then the people saw that Junaid, the royal wrestler, whose power and awe set the strongest people trembling, was falling down in the ring at the hands of a weak contender. The *Sayyid* was greatly rewarded by the Royal Treasury. With his head bowed down, Junaid sat in a corner. People were greatly puzzled at the Junaid's defeat.

At night Junaid dreamt of the Master of the Worlds, the Holy Prophet Muḥammad رَضِيَ اللَّهُ عَنْهُ, saying: "O Junaid! You respected my relation. You accepted the degradation of defeat

for the honour of my relation. You honoured and upheld a young man because he belonged to my line. And for this, you did not pay any heed to your own fame and dignity. Yet, from today on you are made *Sayyid at-Ta'ifa* (Leader of the Sufi Wrestlers).

Subḥan Allāh! Ma sha Allāh! The order of the Holy Prophet رَضِيَ اللَّهُ عَنْهُ exalted Junaid to some high stage. The Divine mysteries were manifested unto him. Junaid's fortune had had good luck. The wrestler who fought in the royal ring flew like an eagle high in the limitless air. This stage of the *Sayyid at-Ta'ifa*, Junaid Baghdadi رَضِيَ اللَّهُ عَنْهُ, is only because of the respect of an individual of the *Ahl-i-Ba'yat* (the People of the Holy Prophet's Household) - (MH 1:1474).

Until and unless a person in the domain of *Tariqat* bears respect and love for the Holy Prophet رَضِيَ اللَّهُ عَنْهُ, he cannot progress at all. This is because the Orders all in *Tariqat al-Islam*, *Qadariyyah*, *Chishtiyyah*, *Naqshbandiyyah*, or *Suharawardiyah*, stem from the gracious fountain of the Holy Prophet رَضِيَ اللَّهُ عَنْهُ at Madina Tayyibah. They receive graces from his رَضِيَ اللَّهُ عَنْهُ grace, indeed. To gain such graces one needs to concentrate and wholeheartedly attend to the Holy Prophet's Spirit (رَضِيَ اللَّهُ عَنْهُ).

Ḥaḍrat Abū'l Qasim Muḥammad Al-Junaid Al-Baghdadi (d. 290 AH/910 CE) رَضِيَ اللَّهُ عَنْهُ, buried in Baghdad) was Persian by birth but born and brought up in Baghdad (Iraq), hence Al-Baghdadi, systematised the sufi doctrines in his mystical writings, the most celebrated being *Kitāb Al-Fanā* (Book of Annihilation), *Kitāb Al-Tawhīd* (Book on Unification) and *Kitāb Dawa Al-Arwah* (Book on the Remedy of Souls). He writes: "Sufism means that God makes you to die to yourself and makes you alive in Him. It is to purify the heart from the recurrence of creaturely temptations, to say farewell to all the natural inclinations, to subdue the qualities which belong to the human nature, to keep far from the claims of the senses, to adhere to spiritual qualities, to ascend by divine knowledge, to be occupied with that which is eternally the best, to give wise counsel to all people faithfully to observe the truth, and to follow the Holy Prophet رَضِيَ اللَّهُ عَنْهُ in respect of the religious law. With these practices the sufi identifies himself with the prophets, subsumes in God and His qualities having effaced himself in to mortality (*fanā*) and perfected in immortality (*baqā*)."

The story has it that once Junaid noticed his young novice worried who for his vigil saw his mother suffering from torture in the Hereafter. The Shaikh read his mind and passed the recompense of his invocation of *Kalimah Tayyibah* 125,000 times to his mother. Simultaneously, the young man cheered up. Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز makes an observation to the effect that Ḥaḍrat Shaikh Al-Baghdadi رَضِيَ اللَّهُ عَنْهُ ascertained the doctrine of *Ithal-i-Thawab* (Transmission of Recompense) through his novice's vigil (*kashf*). The Ḥaḍrat Shaikh commanded a high position amongst the *Awliya' Allāh* and practiced sobriety in his actions

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز *continued -*

7390. MAY the grace of the graces of my Master رَضِيَ اللَّهُ عَنْهُ, may my soul be sacrificed for him, be blessed, bounteous and honoured! *Yā-Hayyu yā-Qayyūm!* They afford:

The Doors/Chapters of *Al-Tariqat*;

Tawbah al-Astaghfar and *Tawbah as-Taghfar* is followed by *As-Sumt at-Tam* (The Complete Silence);

As-Sumt at-Tam is followed by *Dhikr-i-Dawam* (Continuous Dhikr);

Dhikr-i-Dawam is followed by the first stage of ... *Mootu qabla an-tamootu* (dyeing before the bodily death) – (This is also called ... *Nafi at-Tam*, one's complete annihilation);

Nafi at-Tam is followed by ... *Tark-i-Tam* (Complete Renunciation);

continued page 3 ...

Forthcoming Events:

- 06 Aug 09 *Lailat al-Barat* (The Night of Forgiveness) & Death Anniversary of Ḥaḍrat Khawaja Bayazid Bistami رَضِيَ اللَّهُ عَنْهُ
- 07 Aug 09 Change of *Qiblah*
- 19 Aug 09 Death Anniversary of Ḥaḍrat Isma'il عَمِيْرُ الْاِمْلَاقِ

Dār-ul-Eḥsān Epistles ...

This month's focus on: *Apke Kan, Nak, Ānkh, Dil, Hāth aur Pa'ūn* (Your Ears, Nose, Eyes, Heart, Hands and Feet!)

Focus on: *Apke Kan, Nak, Ānkh, Dil, Hāth aur Pa'ūn* (Your Ears, Nose, Eyes, Heart, Hands and Feet!) by Ḥaḍrat Abū Anees Muḥammad Barkat 'Ali قدس سره العزیز، Dār-ul-Eḥsān Publications, Serial No. 16, pp 36: 10 Shawal Al-Mukarram 1387 AH

Ḥaḍrat Abū Anees Muḥammad Barkat 'Ali رَضِيَ اللهُ عَنْهُ begins this magazine with the following Verse from the Holy Qur'ān:

And pursue not that
Of which you have
No knowledge; for
Every act of hearing
Or of seeing
Or of (feeling in) the heart
Will be enquired into
(On the Day of Resurrection)
- (Bani Isra'il 17:36)

The ears are there to hear good and bad news all the time, the former refreshing and the latter depressing your heart and mind. May your ears remain closed against the bad and open for the good news! This would ensure the cleanliness and purification of heart for ever. The ears that are closed to hearing anything against the will of Allāh the Almighty and His Holy Prophet ﷺ should unfailingly receive *Sawt-i-Sarmadi* (The Eternal Call), *in shā Allāh!*

Allāh the Almighty warns against the misuse of one's sight: "God knows of the tricks that deceive with the eyes and all that the hearts (of men) conceal – *Al-Mu'min* 40:19." The faculty of sight is not appreciated but by the blind who would buy it at any cost. We observe the beautiful scenes of the world, read, write and perform all tasks by means of the eye sight. As Allāh the Almighty has granted it free, we misuse it, hence lose it before time. The eye lids must be opened and shut as ordained. One only needs to make up one's mind to do so. There is no effort required. The eyes that are shut from seeing the women other than the mother, aunties, nieces, wife, and daughter are regarded as pure that can perceive the Creator amongst His creatures just as sugar is known hidden in the sugar cane. The purification of the heart and mind is very much dependent on ears and the eyes. Modesty and humility are the parameters to be observed so that your sister and daughter are respected as you see the others with respect.

Ḥaḍrat Abu Anees writes: "When the eyes have been refined, they become intoxicated, elixir, effective, kindly, unparalleled sword, pleasing and visionary. Your eyes must remain awake in remembrance of Allāh the Almighty, shedding tears at your sins, and looking downwards when walking along."

Likewise, the hands must not be used for bad deeds or torture to anyone. Rather, they must ever remain busy in giving away alms and charities. The heart is as it were the ruler of the physical body. Should you use the above mentioned pathways correctly, the heart would become reformed a great deal. All the body limbs are at the service of the man, but his heart belongs to Allāh the Almighty just as the country belongs to the king and the palace where he lives to the nation. In your body two kings rule, the spirit (*Rūh*) and the Self (*nafs*). The *Rūh* is council led by the righteous intellect and the *Nafs* by the Satan the Outcast. The *Rūh* is the commandment of Allāh the Almighty and *Nafs* of Azazil. The Satan infuses in the heart whispering doubts with

its beak dipped in it and maligns the man to evil until the man resumes *dhikrullah*.

There is an interesting story of Sayyid Qamar Ali Shah رَضِيَ اللهُ عَنْهُ regarding his *faqr* and his combat with the Satan. He hailed from Bhopal, served as an officer in the Royal Artillery in India, resigned his position in order to pursue his life of *faqr*. He recited the whole day long for a period of time the litany comprising *Subhān Allāhi wal-hamdulillahi wā lā ilaha ill Allāhu wallāhu akbara wā lā howla wā lā quwwata illa billāh* (Glorified be Allāh! All praise belongs to Allāh! There is no god but Allāh. Allāh is the Most Great. There is no power to do good or shun evil except with Allāh the Almighty!) The time reached that as soon as he resumed the *dhikr* four *Mu'akkals* with swords of fire appeared and guarded him against the Satan who could not near him. One day when he ran in frustration the Ḥaḍrat Shah Sahib caught hold of him, stuck a *tilk* (spot) of defeat on his forehead and made him sit pouring dust over his head for a period of time.

In order to reap the Divine enlightenments, the majestic and beautiful, one needs to recall Ḥaḍrat Baba Farid-ud-Din Mas'ud Shahr Ganj رَضِيَ اللهُ عَنْهُ who likens the faculties of eyes, ears, nose, tongue and breath to as if five cotton seeds in the cotton. These limbs must be ordered for graces to descend just as the seeds have to be weeded out before cotton is to be teased and woven in to a useful thread.

Ḥaḍrat Abu Anees prays most passionately for the Divine graces by engaging in *dhikrullah*, because this *dhikr* alone is the bond between the consecutive daily prayers that the jurists term as 'their establishment'. And this stems from one's practice of one's knowledge. Once *Sultan al-'Arifin* Ḥaḍrat Sultan Ibrahim Adham Balkhi رَضِيَ اللهُ عَنْهُ passed through a jungle that he saw a stone with 'turn me over to read' written on it. When he did turn it over, it said: "Practice your knowledge" which alone would incline the practitioner to *dhikrullah* away from foes, feuds and frivolity. Ḥaḍrat Abu Anees quotes in this magazine several *Qur'ānic Verses* and *Aḥādīth* that insist on *dhikrullah*, the most effective being *lā ilahā ill Allāh* (there is no deity but Allāh).

Next to the heart where Allāh the Almighty resides is the nose that is, besides its function of smelling, His passage way. Ḥaḍrat Mian Muhammad Bakhsh رَضِيَ اللهُ عَنْهُ of Khari Sharif, nicknamed as *the Rumi of Kashmir*, has the Verse explaining most aptly this principle:

نَحْنُ اقْرَبُ اَب كَوْكَبِهَا لَوْ اَبِيں پھر كدا
اَس دے ڈیرے وچ نے تیرے پھر یں لوڑا وچدا

He says: "I am nearer to
You than the jugular vein!"
Who then are you
Looking for in vain?
In you is His residence
And all His presence,
But you wander around
In search (to hearken His sound).

The breath has hidden in it the Divine command, the *Rūh* (Spirit), resident of the heart, but once arrested the life departs.

The feet must always be steadfast at *Da'wah-o-Tabligh Al-Islam*, refraining from and stopping sinful acts. Ḥaḍrat Abu Anees ends the magazine exhorting in the firm belief that Allāh the Almighty is All-Seeing, All-Present, and our Guardian and Supporter. He sees what we do and knows what we think. Therefore, ask Him for each and every help and stick to him in thick and thin.

- Dār-ul-Eḥsān UK

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز *continued-*

Tark-i-Tam is followed by ... *Ta'allaq Tam* (Complete Attachment);

Ta'allaq Tam is followed by *Shifa* (Cure) and *Itminan* (Satisfaction);

..... *ana Madinat al-'Ilmo wa 'Alium baboha* (I am the City of Knowledge and 'Ali is its Gateway!) is the Source of Grace and Blessing and the door of Knowledge and Wisdom – Thanks for the spiritual graces of my *Mawla 'Ali al-Murtaḍa* مولا المرتضى! *Mubarakan! Mukarraman! Musharrafan!*

Yā-Hayyu yā-Qayyūm!

7391. AN astute said in a sitting loud and clear. He was stopped, but he did not refrain. After all, he rested only having said it per force and said what he had come along to say. The intoxication of *zinddiqiyat* (repudiation) could not stop him though the *siddiqiyat* (truthfulness) insisted and made him understand otherwise.

“O Grand Sire! Please tell us also about what he said.”

I cannot tell it. You have not the strength to listen to the Almighty Allāh’s speech. You cannot bear with it. You will be aflame as soon as you hear about the speech of the Almighty Allāh’s Wisdom and Nature. You will rest only having disclosed it one way or another.”

The knotty problem that it was never came to be solved in no time. The soul was lifeless, returned to resuscitation.

Nobody can bear it. This bestowal is granted to the astute alone.

Yā-Hayyu yā-Qayyūm!

7392. NOBODY can bear to hang upside down the whole world and everything in it, to overthrow it face down and to be thus free except with the Divine wisdom and power. And that what you wish to know and for sure could be done only if you would listen to one thing alone. That is, would you believe it?

Yā-Hayyu yā-Qayyūm!

7393. *YUHYYI wa yumitu* (to create and to kill) is the job of Allāh the Almighty and only. None else can either impart life or destroy life.

Yā-Hayyu yā-Qayyūm!

7394. TO be free from worries is the greatest asset.

Yā-Hayyu yā-Qayyūm!

7395. PRESENT is a witness to the past. That what existed in the past is found in the present. The accounts of the past are never wiped out. They subsist by coming in to the present.

Some keep alive openly and the other anonymously. Whatever the case, the present does remain alive.

Yā-Hayyu yā-Qayyūm!

7396. THIS body consists of bones, flesh, the lump of blood and clay, mixing and ending with the clay eventually. Its taste, decoration, comfort and fame are all but clay. It became alive saying *Yā-Hayyu* and established saying *yā-Qayyūm!*

When *Yā-Hayyu yā-Qayyūm* reflects in it, this body is not called the clay. Everything of the body then becomes the *Nūr* (light). My master ﷺ, may my soul be sacrificed for him, supplicated thus:

..... *Allāhumma-aj'al fi qalbi Nūran(w) wa fi basri Nūran(w) wa fi sami'i Nūran(w) wa'an yamini Nūran(w) wa inyeesari Nūran(w) wa fawqui Nūran(w) wa tahti Nūran(w) wa imami Nūran(w) was khalifi Nūran(w) wa-ja'al-li Nūran(w) wa lisani Nūran(w) wa fi 'asbi Nūran(w) wa fi lahami wa fi dami Nūran(w) was fi sha'ri Nūran(w) wa fi bashri Nūran(w) waj'al fi nafsi Nūran(w) wa azam li Nūran Allāhumma a'tani Nūran! Waj'al-li nura!m*

(O Allāh the Almighty! Grant me light to my heart,, eyes, ears, right side, left side, above, below, front, rear, all around, tongue, muscles, flesh, blood, hair, skin, soul, and make *Nūr* the means of my excellence! O Allāh the Almighty! Grant me the *Nūr* (light)! Make it all *nūr* for me!) – (*Ibn Abbas in Bukhari & Muslim, Mishkat Sharīf VI, No. 1116, P223, /Tartīb Sharīf, PP 447-448*)

Yā-Hayyu yā-Qayyūm!

REPENTANCE: *Ya-Allāhu rabb al-'Ālamīn! Rabb-i-Dhul-Jalal-i-Wal-Ikram! Allāhumma innaka 'afuwan tuhibbu al-'afwa f'afu 'anni! Yā-Hayyu yā-Qayyūm!* (O Allāh the Almighty, the Lord of the Worlds, the Majestic, the Honoured! O Allāh the Almighty! Forgive me. Indeed, You are the Forgiving Beneficent. Please forgive me. Indeed, You are the Forgiving Beneficent! O the Great. O the Great Forgiver, please forgive me! O the Living, O the Lasting!

When Allāh the Almighty attends to someone, He grants him the ability to repent.

Tawbah (repentance) is the first stage in *Tariqat al-Islam*. All the stages of the religion, the world and the Hereafter, are dependent on repentance. Repentance is done with the heart that is reflecting to the hearts.

The account of the repentance ever remains alive and established in the world for the rest of its life.

..... *Astaghfirullah halladhi lā ilahā illa huwa al-Hayyu al-Qayyūm!! Wa atubu alayhi!* (I seek forgiveness of Allāh the Almighty! There is no god but Allāh, the Living, the Lasting! And I attend to Him only!)

My Master ﷺ, may my soul be sacrificed for him, said: “Whoever recites ... *Astaghfirullah* ..., his sins are forgiven even though he might be the guilty of having deserted from the Holy War! - (*Bilal bin Yasar bin Zayd/Tirmidhi – Tartīb Sharīf VI, P916/7 – Arabic*)

Yā-Hayyu yā-Qayyūm!

7398. REPENTANCE means to refrain eternally from an evil deed having once become hateful of it and never to repeat it in any circumstances. The real repentance is to pull out its roots completely. Such like repentance sets the heart signaling sweet smell thus rendering everything fragrant.

Yā-Hayyu yā-Qayyūm!

7399. WHAT is the repentance that we harp on day and night! Allāh the Almighty has said:

O You who believer!

Why say you that

Which you do not?

Grievously odious is it

In the sight of God

That you say that

Which you do not!

- (*Al-Saff 61:2-3*)

Yā-Hayyu yā-Qayyūm!

7400. THEY repent and advise others too. They back out at each and every step. To remain steadfast at one point till the last breath amounts to repentance, indeed.

Repent and thus that the angels, the jinns, the carnivores, the grazers, the trees and the minerals say in unison and openly that this man has become the repentant. So does Allāh the Almighty say that this is My servant who has become repentant?

Yā-Hayyu yā-Qayyūm!

7401. THERE is a heart within the heart. No alien can reside in it. Only he resides who has the permission to do so. And he resides as the subservient, the down-trodden, and speechless.

Yā-Hayyu yā-Qayyūm!

7402. HAVING met the nur what and how fanciful life

did this clay lead! There is no perfection of clay in it; it is all because of the *nūr* (light).

7403. FA'ALUN *lilima-in-yurid* (He is the doer of everything!)

Do not object to something as to what and how it is happening! I am with you; you must welcome it.

None of My act is without wisdom. And nothing is useless!

Yā-Hayyu yā-Qayyūm!

7404. HADRAT Thawban رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Hadrat Musa عَلَيْهِ السَّلَامُ beseeched, 'O My Lord! Are You near that I may talk to You softly or are You far that I may call You loudly? I can feel the presence of Your Voice, but I am not seeing You as to where you are.'

"Allāh the Almighty said, 'I am in your rear, front, behind, right and left. O Musa (عَلَيْهِ السَّلَامُ) !I am Present with My servant when he performs My *dhikr*. I am with him when he calls Me.'" – (Muntakhab Kanz al-'Ummal Hamish Musnad Imam Ahmad bin Hanbal VI, P231)

The servant's conversation with his soul is the reality of the graces of the Holy Prophet Musa عَلَيْهِ السَّلَامُ.

Yā-Hayyu yā-Qayyūm!

7405. RECITATION of the *Holy Qur'ān* is perfect conversation with Allāh the Almighty.

Yā-Hayyu yā-Qayyūm!

7406. THE life is alive with *dhikr* and established with practice.

Yā-Hayyu yā-Qayyūm!

7407. THE Almighty Allāh's speech is for everyone, simple and easy to grasp so that everyone can understand it with ease. Each of the Commands is based on wisdom through and through and guidance for the servants.

Yā-Hayyu yā-Qayyūm!

7408. THE Caliphate (*Khilafat*) of the *Fuqarā'* is not definitively a nomination; it is a ready made and bearer of the eternal state (of *faqr*). No speech at all has any power to change it.

Yā-Hayyu yā-Qayyūm!

7409. THE scholar of history turned over each and every page, searched thoroughly the international history and wrote the passage:

"Jealousy rendered the loftiest stage of the history in to the worst stage. And whatever took place did it because of jealousy alone."

Yā-Hayyu yā-Qayyūm!

7410. THE servants wander around in search of Allāh the Almighty and Allāh the Almighty, the servant.

Yā-Hayyu yā-Qayyūm!

7411. SAYYIDUNA QASIMŪN صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Whatever my Allāh the Almighty grants to anyone, my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him, distributes this grant. Allāh the Almighty is granting everyone everything all the time. And this granting is there since eternity and shall remain till eternity.

Allāh the Almighty is *al-Mu'ti* (the Grantor) and my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him, *Qasim al-Khayrat al-Hasanat* (Distributor of the Gracious Grants).

For *al-Qasim* to remain in attendance to the *al-Mu'ti* is imperatively necessary.

Yā-Hayyu yā-Qayyūm!

7412. THERE is no shortage of food for the servant, only a few rupees are incurred. The rest of one's earnings is spent on decorations and ornaments.

Yā-Hayyu yā-Qayyūm!

7413. THE thought that interferes in your absorption is from Satan. Burn it and burn it to ashes.

My master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him, is the Leader of Knowledge. Because of his guidance alone all the thought of the devils are burnt to ashes. *Yā-Hayyu yā-Qayyūm!* My Allāh the Almighty burnt the thought that interfered in the love for my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ may my soul be sacrificed for him. He burnt it and so much that there was no trace of its sign and name left. The ashes were dispersed to nothingness. What my Allāh the Almighty, the Majestic, the Honoured, and my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him, burn to ashes once, does not exist any more; it becomes naught.

Yā-Hayyu yā-Qayyūm!

7414. THE self-mortification and penances of the hidden are dependent on the apparent. How could one who cannot bear with the apparent bear with the hidden!

Yā-Hayyu yā-Qayyūm!

7415. THE state made the one happy who welcomed the state.

What is the state like if the state does not please the state.

Yā-Hayyu yā-Qayyūm!

7416. ALLĀH the Almighty introduces Himself to His creatures sometimes by His *Dhāt* as in "I, Allāh..." and some times by His Attribute as in "He, Allāh ...".

Dhāt is but the majesty through and through!

Attributes are but beauty through and through!

May someone explain it further!

Yā-Hayyu yā-Qayyūm!

7417. WHEN the overwhelming (*zabr*) became the subservient (*zer*), he was brought in front (*pesh*)!

Zabr = haughtiness!

Zer = servitude!

Pesh = audience!

Yā-Hayyu yā-Qayyūm!

7418. REMEMBRANCE awakened love.

Remembrance and love are inter-related and inseparable!

Remembrance establishes the love and the love the remembrance

Remembrance ever remains and keeps love warm.

Where there is no remembrance there is no love.

When Your remembrance takes roots in somebody's heart, it never departs him; it ever remains and established.

Your remembrance alone graced and helped awaken the love for my master صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may my soul be sacrificed for him.

Yā-Hayyu yā-Qayyūm!

7419. THE engine of *dhikr* is running at a speed. Some times the defective oil stops it, hence it needs cleaning.

Yā-Hayyu yā-Qayyūm!

7420. THERE reflects in every thing the *Nūr* of Allāh the Almighty. Where it begins to reside is called the *ka'abah*.

Yā-Hayyu yā-Qayyūm!



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