

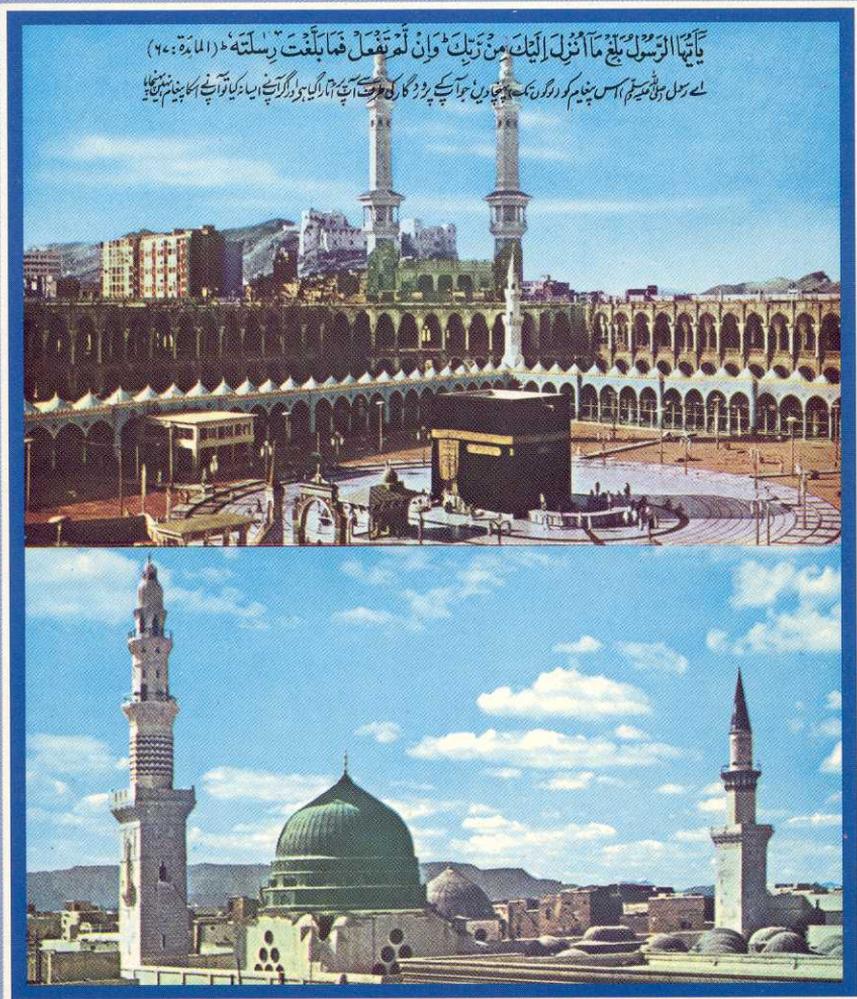
Manifestations of the Stages of Blessing-

يَا قَوْمِ

يَا قَوْمِ

The Words of Wisdom Volume 21

Abu Anees Muhammad Barkat Ali



يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ (المائدة: ۶۷)

اے رسول! جو کچھ تم کو اللہ کی طرف سے بھیجا گیا ہے اسے سچا سچا اور درست طریقے پر بڑھ کر لے جاؤ اور اگر تم نے اسے سچا سچا اور درست طریقے پر نہیں لیا تو اپنے ایمان پر ہتھیار ڈالو۔

مصطفویہ حضرت علیؑ سعیدیہ اویسیہ حمیریہ قادریہ صابریہ قلندریہ مجیدیہ غفوریہ حمیمیہ کریمیہ امیریہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ



أَنْتَ يَا قَمِي
وَكُلُّ شَيْءٍ فَانِي

*Makshoofat - e - Manazal - e -
Ehsan Al-Ma'roof Maqālāt - e -
Hikmat*

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

Volume XX1

Alm. Areeb. Muhammed Farooq Ali

(Compiled by Muhammad Lutfi)

DARUL EHSAN PUBLICATIONS

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Volume XXI

by

Abu Anees Muhammad Barkat Ali

(Translated by Muhammad Iqbal)

DAR-UL-EHSAN PUBLICATIONS

Al-Maqam-un-Najjaf As-Sahhaf Al-Maqbul-ul-Mustafein

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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 حَيُّ يَا قَيُّوْمُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزَّتِهِ بِمَدَدِ
 كُلِّ مَمْلُومٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّوْمُ وَ اتَّوْبُ إِلَيْهِ -

Introduction

And pray in the small watches

Of the morning: (it would be)

An additional prayer

(Or spiritual profit)

For thee. Soon will thy Lord

Raise thee to a Station

Of Praise and Glory.

—(Al-Qur'an 17:79)

Allah the Almighty has, in the above *Qur'anic* Verse, commanded His beloved, the Holy Prophet ﷺ, to incorporate in to his daily practices an additional prayer, commonly known as *Tahajjud*, promising him at the same time the high goals of 'praise' and 'glory' for him. This practice of the Holy Prophet ﷺ has become a common mode of worship among the devout followers of the Faith of Islam who get up in the early hours of the morning, pray as many units of the supererogatory *nafals* as physically possible and raise their hands in supplication whilst shedding tears and invoking the Almighty Allah's blessings. My spiritual mentor, *Abu Anees Muhammad Barkat Ali* (may Allah the Almighty exalt his stages), has recounted many times over the importance of this additional prayer in as much as 'he has seen no *wali* (literally a friend of Allah the Almighty, a mystic) who would be such without having this practice to his credit'. *Abu Anees Muhammad Barkat Ali*, the author of these *Maqalāt*, is one of the kind to his affiliates, and genuinely so.

Born to a farming family in the village of *Barhami*, in the district of *Ludhiana* (the *Punjab*, *India*), on 29 *Rabi al-Akhir* 1329 AH (27 April 1911 CE), *Barkat Ali*, as he was known then, grew to be a meditative young man who opted and joined the *British Army* in *India*. There his career did not last long. His distaste for worldly life as an army officer in the *Royal Indian Engineers* and inextricable devotion to aesthetic religious practices culminated and finally resulted in his superannuation at the age of thirty

five when twenty six world nations, including India, were at War in 1945. And this has been in perfect keeping with the traditions of the early mystics of Islam such as *Abu Hamid Al-Ghazali* رحمته الله عليه (d. 1111 CE), who abandoned his professorial duties and the much coveted company of the courtiers in the capital city of Baghdad (Iraq) and much earlier *Sultan Ibrahim bin Adham* (d. 160 AH/777 CE), the *Balkhi Baba* رحمته الله عليه, who abdicated the dynasty of forty rulers in succession that he had inherited. Both of these exalted mystics gave up rule and authority in search of Truth.

Ever since this day of covenant, Abu Anees Muhammad Barkat Ali has stood by his vow that he had made at the witness of the holy master, *Ala-ud-Deen Ali Ahmad As-Sabir Kalyari* رحمته الله عليه (592 – 689 AH). This event has most graphically been described in the first chapter *Da'wah-o-Tableegh al-Islam* (Invitation to and Spread of Islam) of his celebrated book, *Makshoofat Man'azal-e-Ehsan*, one of over four hundred of his books that run into thousands of pages. Briefly the vow committed him to (a) *Dhik'rullah*, (b) *Da'wah-o-Tableegh al-Islam*, and (c) free service to humankind to which he has occupied himself day and night till today with all perseverance and excellence too.

Given the fact that one day a close lieutenant will, in future, fill in his devotees with small details *vis-a-vis* the dates, for example, on his *Yaum al-Riyadat* (Day of Discipline), *Yaum as-Summat* (Day of Silence), *Yaum al-Hijrat* (Day of Emigration), there is otherwise plenty of information from his writings available to put together in his life story with critical reappraisal of his theological and metaphysical concepts to make it comprehensive and on a par with pronouncements on the subjects of the old and the latest *mashaikh* (plural for *shaykh*).

Again the Divine glad tidings in the Verse to the man helps him with the process of purification of his 'soul' that occupies the lowest state or stage of *نفس الامارة* (*Nafs al-Ammāra*, soul given to earthly desires – *Al-Qur'an* 12:53), and progresses to the next stage of *نفس اللوامة* (*Nafs al-Lawwāma*, the reproaching soul – *Al-Qur'an* 75:2). Having waded through these purgatories, the soul is then refined and finally 'at rest and satisfied' with the station called *نفس المطمئنة* (*Nafs al-Mutma'inna* – *Al-Qur'an* 89:27). The soul is as it were constrained and controlled in its search for perfection until the aforesaid religious practices are undertaken and the higher positions attained. And as the process of cleansing goes on so does the man affirm his belief in His Creator and His mysteries in the order of *علم اليقين* (*Ilm-ul-Yaqeen*, certainty by reasoning or inference – *Al-Qur'an* 102:5), *عبر اليقين* (*Ain-ul-Yaqeen*, certainty by seeing with one's own eyes i.e. 'seeing is believing' – *Al-Qur'an* 102:7) and finally *حق اليقين* (*Huq-ul-Yaqeen*, the truth of assured certainty – *Al-Qur'an* 69:51). Reading this Verse in context certainty amounts to assurance of the Hereafter. For rewards, restitution, reparation and reprimand in the Hereafter surely help us to regulate the code of our behaviour in this Life.

This contemplation by the man of God has driven home to him the *Holy Qur'an* as the Truth personified. Their strict belief and practice of the Truth carries him through an important landmark of 'dying before the bodily death', having then the privilege of personal appraisal and witness of the Truth. This is also termed as 'emigration to Allah the Almighty' and the *Salik* as an 'emigrant' (*Muhajir il-Allah*). With this touchstone, the life of *Abu Anees Muhammad Barkat Ali Muhajir il-Allah* matches the ideal *Insān-ul-Kamil* (the Perfect Man) of *Abdul Karim ibn Ibrahim al-Jili* رحمته الله عليه (1365-1417 CE) who has described: "The Perfect Man is a microcosm of a higher order who reflects not only the powers of Nature but also the Divine powers as in a mirror."

Related to this discussion, the *Holy Qur'an* has the following Verses:

*Behold! verily on the friends
Of God there is no fear,
Nor shall they grieve;*

*Those who believe
And (constantly) guard
Against evil;*

*For them are Glad Tidings,
In the life of the Present
And in the Hereafter:
No change can there be
In the Words of God.
This is indeed
The supreme Felicity.*

—(*Al-Qur'an* 10:6264)

The explanation of these Verses from Abdullah Yusuf Ali's translation, as reproduced from *Tafsir Ibn Kathir*, tells us most explicitly the high position of *Awliya* (plural for *wali* meaning the Friend of Allah the Almighty) among the *Ummah* of the Holy Prophet of Islam صلوات الله وسلامه عليه. "Having rallied their belief in the Faith of Islam the *Awliya* (mystics) follow the path of piety. In other words whoever is pious is a mystic. Should they face the accounts of the Hereafter there would be no fear on to them. Nor would they bear the wearisome burden of grief and sorrow in their worldly life. *Abdullah bin Masood* and *Ibn Abbas* رحمته الله عليه have characterised the *Awliya* as those who are always seen occupied in *Dhik'rullah* and *Fikr* (contemplation). *Ibn Abbas* رحمته الله عليه has reported the Holy Prophet صلوات الله وسلامه عليه as saying in an answer to a question, 'O the Holy Prophet صلوات الله وسلامه عليه, who are the Almighty Allah's *Awliya*?' 'They are the people who are busy in *Dhik'rullah* whenever you see them,' said the Holy Prophet صلوات الله وسلامه عليه.

“Abu Huraira رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying, ‘There are such like of the Almighty Allah’s servants whom even the prophets (peace be upon them all) and martyrs envy.’ The Holy Prophet صلى الله عليه وسلم was asked, ‘Who are these people? We shall certainly relish affection for them.’ The Holy Prophet صلى الله عليه وسلم said, ‘The people of whom even the prophets are envious have affinity for neither the wealth nor lineage, but love one another for the sake and only of Allah the Almighty. Their faces are radiant, themselves resting on the elevated seats made of light. Whereas the others on Doomsday would tremble in fear, they shall show no sign of it. The others are occupied with grief and sorrow, but they would be devoid of it altogether.’

“Abu Malik Ash’ary رضي الله عنه has narrated the Holy Prophet صلى الله عليه وسلم as saying, ‘People from different tribes and from all directions will gather together. They will have no relationship among them as such, but befriend one another for the sake and only of Allah the Almighty, and share love and affection among them. On the Day of Judgment Allah the Almighty would have set up the elevated seats made of light where they would be seated. The people would be wandering about in desperation, but the *Azuliya* content. They are the people who are the Almighty Allah’s mystics.’ ”

Allah the Almighty vouches for, as the commentary goes on, such a life here in this world, free from grief and sorrow, for their perseverance, reminding believers at the same time that the Almighty Allah’s promise never falters.

As I have stated elsewhere Abu Anees Muhammad Barkat Ali has no belongings and lives, purely and squarely, on *Tawakkul il-Allah* (Trust in and Fear of Allah the Almighty). Because, trust in ‘self’ rather in God is a shaky practice in *Tasawwuf* (Islamic Mysticism), rather a form of disbelief in ‘God Who has power over all things’, says *Mawlay al-Arabi ad-Darqawi* رضي الله عنه, a Moroccan sufi, who is much revered in the West by the European converts to Islam. He branched off the great *Shahdhilliyyah Order* which was founded by *Shaykh Abu’l Hassan ash-Shahdhil* رضي الله عنه in the Thirteenth Century CE. Ad-Darqawi writes in his letters about this imbalance:

*He perishes who is satisfied with anything else in exchange
for Thee
And he who reaches out towards what is far from Thee is lost.
Anything thou abandonest can be replaced
But there is nothing to replace God if thou abandonest Him.*

Now then ‘if there is longing and yearning besides flattening of the sensuality of soul and searching of spirituality of spirit, fulfilling of the desired’, according to another *Shahdhilliyyah*, *Ibn Ata-Illah* رضي الله عنه in his

Hikm, 'comes to fruition'. He praises Allah the Almighty for the fulfilment of his desire care of His saints thus: "Exalted be He Who makes His saints known only in order to make Himself known and Who leads towards them those whom He wishes to lead towards Himself." This is why the *Babaji*, Abu Anees Muhammad Barkat Ali, stresses this as essentially a desirable entity. He says: "Do not look for acquisition of saintliness but for a real saint. "And this is not easy as it has rightly been pointed out by *Abu'l Abbas al-Mursi* رحمته الله عليه: "It is more difficult to know a saint than it is to know God."

To the soul reformed a Moroccan saint of the Sixteenth Century CE, *Abu Yazid Abd ar-Rahman* رحمته الله عليه addresses thus:

*Whence comest thou, who are gifted with spirit,
Spirituality with love,
Motionless amid the unfolding of thy glory,
Lordly in all thy states?*

The *Imam Abul-Qasim al-Qushayri* رحمته الله عليه (d. 465 AH/1074 CE) has in his commentary on the most beautiful names of God that a disciple said to his master: "Master, what about food?" The master answered: "God!" The disciple persisted: "We absolutely have to have food," to which the master rejoined: "We absolutely have to have God." That is the kind of love of Allah the Almighty that one must have before the manifestation of Divine powers is likely to take place. To this end the *Babaji* has advised his friends time and again, for 'religion is sincere counsel' as the Holy Prophet صلوات الله عليه وآله وسلم has put it, not to give up the remembrance (*Dhikr*) of Allah the Almighty, as He Himself has told us to do it, 'standing, sitting and reclining' (*Al-Qur'an* 4:104) and in all conditions, for we need nothing but that.

Obviously *Faq'r* has not prospered these days. This the *Babaji* puts down to: "Our journey to the goalpost is shorn of *Dhikr* and 'obedience' rather embedded with ulterior aims and objects. Were it guided by *Dhikr* and 'obedience' the journey would have been rewarded." – (*Maqāla No. 6189*). He quotes of the religious guide to his own, *Hadrat Shah Abdul Rahim* رحمته الله عليه (d. 1303 AH), in order to illustrate the standard of obedience that he himself is emulating and recommending to the others too – (*Maqāla No. 5937*).

گفتارش کنی، شوی شاه عبدالرحیم

*If you wish to worship Him,
Become Shah Abdul Rahim!*

The chain of command in *Tasawwuf* must, out of love, be heeded just as it is in the case of known marshal ranks, or for that matter any line management albeit through compulsion for the sake of orderliness in the latter case. The compliance in the case of the former must be as rigorous as 'the labour of faithfulness in love is never wasted', the *Babaji* claims – (*Maqāla No. 4757*). The rules of discipline are strict and the shaykh's duty roster for the *murid* (literally meaning willer) as based on his candid assessment of his capabilities and 'anā (ego) . Therefore, if the willer means business, he has to accept even cleaning of lavatories and orderliness of the shoes of the clan , as are the jobs, for example, assigned to the new initiate into the *Shuttariyyah Order*. Not only that the *Salik* must obey and respect all the shaykhs in the chain right up to the fountainhead, the Holy Prophet of Islam, Muhammad ﷺ.

The *Babaji's* love for the beloved of Allah the Almighty ﷺ is overwhelmingly acute and has transcended all bonds of siblings and friends. He has added to his birth name the beloved name *Muhammad* ﷺ and *Abu Anees* (the father of Anees), a patronym after his adopted daughter, thus demonstrating his uncanny love for his path. The script on his coat of arms reads as follows:

قُلْ عَشْتُ مُحَمَّدًا ﷺ مَذْهَبِي وَحَبَّةٌ مِلَّتِي وَطَاعَتُهُ مَنَزِلِي

*Qul 'ish'q Muhammad Sallallaahu 'alayhi wa Sallam Madh-habi
Wa Hubbuhu Millati Wa Ta'atu-hu Manzili!*

(Say: "Devotion to the Holy Prophet Muhammad ﷺ is my Faith; love, my way of life; and obedience, my goal!")

Now 'Ish'q in the lexicon is defined as 'excessive love' accompanied with inner pining and longing that the devotee experiences in the separation from and wish for companionship with some one. In *Tasawwuf*, it amounts to an inclination of the real devotee in full and infinitesimal details taking care, of course, of the faith and practices of the desired. This experience is the privilege of human beings alone and none else as *Khawaja Farid-ud-Deen Attar* رَحْمَةُ اللهِ عَلَيْهِ (1120-1230 CE) puts it:

قد سیاه را مشق هست در دینیت
مد ما جز آدمی در خورد نیست

*The angels have the 'ish'q shorn of inner pining;
None except 'man' has borne along, all this longing.*

The *Babaji* also adds to his name the appellation of *Muhajir il-Allah* (an emigrant to Allah the Almighty), having abandoned everything worldly, of course. He has reiterated, in his own manner and style and many times over, that 'history repeats itself'. And this is enough for the seekers of truth to understand that he has had the Divine bestowal, demonstrably *Faq'r* (austerity) in all aspects and right in front of us. His pronouncements on all issues, juridical as well as spiritual, are the meaningful commentary on the state of affairs of the Muslim Nation today, impoverishment of scholarship, emptiness of *Tawakkul il-Allah*, disregard of national honour, disloyalty to national goals and betrayal of the weak. As an average Muslim is confused about the values that are demonstrated by the leadership, the *Babaji* himself yearns and prays to see the oncoming of another Golden Era of Umar II (Ibn al-Aziz, d. 720 CE) and a chivalrous character like that of Khalid bin Walid (رضي الله عنه). We reproduce the example of Khalid bin Walid (رضي الله عنه), his determination, actions and respect for the art of government in Babaji's own words as follows - *Maqalat-e-Hikmat* (The Words of Wisdom), Volume 5, Nos 4750 4754, Forthcoming, Dar-ul-Ehsan Publications, Huddersfield (UK):

"Four hundred years ago, a young man who fought by the bank of the *River Yarmuk* said, holding in his hand the sword, and printing 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 straw, the river like a trench, and no one will survive my sword.'

"A voice from the unknown seconded it, 'You spoke the truth'.

"Thereafter, across the *River Yarmuk*, the brave men thundered like clouds, the 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!*

"O the Sword of Allah the Almighty! The waves of the *River Yarmuk* pay homage to your chivalry. *Allah! 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* (Oneness of God); you did not take to heart any number of people. You roared at the disbelievers and built huge piles of their dead.'

"The holy hair (of the Holy Prophet ﷺ) was alone the means of your protection. When you jumped into the field, independent of all ranks, *Allah Allah*, the field shook. The faithfulness to the prestige of the 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!*

"The World History could not produce even 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 of Islam. 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 high over two largest Continents of the World. *Maa shaa Allah!*

“The Islamic administration and organisation appreciated 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, bowed your neck, took off your beret in respect and gratitude and showed feats of bravery as an ordinary soldier in complete disregard to highness and power, rank and stage.

“I offer most humble congratulations to your chivalrous demonstrations!”

The early history of Islam is replete with examples of valiant figures who have displayed these traits for us to follow, thus meeting success in life here and the Hereafter. As it seems not much heed is paid to seek lessons from and we see the turmoil that the Muslim Nation is in these days. The Muslim morale throughout the World is at the lowest ebb. They had the same teaching of the Holy Prophet of Islam ﷺ as has been handed down to us to follow and reap success. Contrariwise, *Dr Muhammad Iqbal* (d. 1938 CE), the philosopher poet of Islam, has stated in no uncertain terms in the following Verse the fate the weak and the meek has previously been prescribed for him in his destiny albeit he has every opportunity to change it if he has an inkling of honour and prestige for himself and collectively for the Muslim Nation.

تقدیر کے قاضی کا یہ فتویٰ ہے ازل سے
ہے نبرہا ضعیفی کی سزا مرگٹ سناہات

The Judge-Dispenser of Destiny has decreed since Eternity:

“The punishment is sudden death if one is weak and of this proved guilty.”

This malaise may be attributed to mismanagement of the affairs of the *Ummah*, or inattention to the ideals of Islam, or lack of vision of the leadership, or incompetent and ineffectual guidance. Whatever one may call it this impasse has aptly been depicted in the following couplet by a Hindu philosopher, nay a wandering minstrel, the famous *Baghat Kabir*, who, as the story has it, lived next to an abattoir where the sacred cows were slaughtered by the hour, the act of sin in Hinduism, and was saddened most at this sight:

شاہ اتری جو پہنزی مسکرتوں کے پاس
جو کان گے سو بھرن گے تو کیوں بیوا داس

*O the ascetic! your cottage is near to the head choppers;
Should you despair when there is retribution due of the doers!*

The *Day of Reckoning* is surely to come and that is what even the above non-Muslim believes in and we the Muslims have forgotten all about.

Abu Anees Muhammad Barkat Ali Muhajir il-Allah has indeed ushered in the old traditions of *Faq'r*, and exemplary too. He is pointing the directions for us to follow. They are pure and simple practices of Islam, no matter if they are labelled as 'fundamentalism'. Only the following of pure and pristine Islam makes up the recipe for Muslim honour. He embraces all and sundry for the pleasure of Allah the Almighty and only. We could liken him in all respects, especially for his love for Allah the Almighty, His beloved Messenger ﷺ and His suffering creatures, to luminaries of the past as have been chronicled in his *Shajrah-i-Tayyibah* (The Holy Order) that is reproduced here at the end. Given to this ascetic life, he, therefore, suffers ostensibly neither happiness nor sadness over the vicissitudes of life. One of his lineage, *Hadrat Shaykh Abu Bakar Muhammad Ja'far bin Yusuf ash-Shibli* (d. 334 AH/945 CE) who was absorbed in love of Allah the Almighty demonstrably when he reproached some one whose beloved had died thus: "O fool, why do you love some one who can die." However, to ward them off their evil ways, he has allowed the rich and the poor alike to visit and meet him. For this relaxation we are under obligation to him no end. *Ad-Darqawi*, cited above, is said to have put up hue and cry when the king of the day visited him a second time saying: "Unbeknown the wrong I have done that this king is visiting me again!" The Babaji has also alluded to this practice of his: "Dear sirs, my religious guide (*Hadrat Makhdoom-ul-Mul'k Shah Hakim Amir-ul-Hasan Saharanpuri* d.1367 AH), *shaykh* of the *shaykhs*, has advised me not to establish a link with any rich man or ruler. Nor have I to accept from them any kind of gifts. This is a public highway where everybody is equal. *Yaa-Hayyu, yaa-Qayyoom!* – *Maqāla No. 10805, ibid*"

This is a tiny glimpse into the life of my revered sufi master, the whole being his voluminous canonical writings for his future biographer. When the translator of his *Maqālat-e-Hikmat* visited him some while ago and presented him with a copy of the English rendering of *Kashf al-Mahjub of Al-Hujwiri*, he remarked: "*Maqālat-e-Hikmat* is the modern *Kashf al-Mahjub* and my biography. "And this I have found to be true through thirty years exactly on 10 October 1992 CE of my association with him and through long drawn work of this translation, my labour of love for and in submission to him. I have found in him a kind loving person, knowledgeable of the spiritual and the corporeal, who has been feeding the hungry and curing the sick all along and till today. He has his own pharmacy-hospital and the *langar* (communal kitchen), all these services free of charge. He is most of all an embodiment of the *Sunnah* of the Holy Prophet of Islam ﷺ, a rare occurrence of the time.

پہرہم تو ماہہ نموش را
کدانی صاحب کم دیش را

*I have submitted to you my life capital,
For you know the accounts, short or excess, all.*

So we present another Volume in English of the *Maqālat-e-Hikmat* for our patrons and Babaji's devotees. The original is perfect and the rendering, the near approximation. *Miss Sajida Ahmad*, a budding Arabist and the beloved daughter of *Haji Imdad Ali Ahmad* (Bristol), has checked my English transliteration. Notwithstanding, I own up to my errors and weakness. The *Babaji* has commanded me to perform this task and, I am sure, he has prayed for perseverance for me. In the end, I only pray and submit that many more projects of this nature on hand will come to light with his supplications, of course.

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

Muhammad Iqbal
The University of Huddersfield
Huddersfield HD1 3DH
United Kingdom

12 Rabi al-Awwal 1413 AH (9 September 1992 CE)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Bismillaa-hir Rahmaa-nir Raheem!

In the Name of Allah the Most Beneficent
the Most Merciful

Maqalat-e-Hikmat The Words of Wisdom

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

All that is on earth
Will perish:

But will abide (for ever)
The Face of thy Lord, -

Full of Majesty,
Bounty and Honour.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط
كُلُّ مَنْ عَلَيْهَا فَانٍ ط
وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ
وَالْاِكْرَامِ ط (الرحمن، آیت، ۲۶، ۲۷)

- (Al-Qur'an 55:26-27)



Every soul shall have
A taste of death:

- (Al-Qur'an 3:185; 21:35)

كُلُّ نَفْسٍ ذٰئِقَةٌ الْمَوْتِ ط
(أل عمران، آیت، ۱۸۵، الانبیا، آیت، ۳۵)

Yaa-Hayyu, yaa-Qayyoom!

يٰۤاَحْيٰۤى يٰۤاَقْيُوْمُ

Everything except Your
Dhāt is perishable.

– (Hisan Hasin, pp 7/115
by Abi Imama Bahla &
Kitab al-'Amal bis-Sunnah,
Volume 2, p80)

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ

(حصن حصين ١١٥/٤ عن أبي امامه باهلي
كتاب العمل بالسنة، جلد ٢ ص ٨٠)



Your obedience cannot be
But with Your Command.

– (ibid)

لَنْ تُطَاعَ إِلَّا بِأَمْرِكَ

(ابو امامه باهلي - حصن حصين : ١١٥/٤
كتاب العمل بالسنة : جلد ٢ ص ٨٠)

Yaa-Hayyu, yaa-Qayyoom!

يَا حَيُّ يَا قَيُّوْمُ



10598. THE TIME you will be wishing for tomorrow is here today;
and this is in actual fact the wish of the dead.

Yaa-Hayyu, yaa-Qayyoom!
Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu Khayr-ur-Raaziqeen!
WAlla-hu Dhu'l-Fadl'il-'Aazeem!

يَا حَيُّ يَا قَيُّوْمُ
الْحَمْدُ لِلْحَيِّ الْقَيُّوْمِ
فَاللَّهُ خَيْرُ الرَّازِقِينَ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

10599. THE SUPPLICATION **اللَّهُمَّ اكْفِنِي لِلْحَيْرِ**
حَيْثُ كَانَ (O Allah the Almighty! Grant me the ability to do good
 wherever it may be) is alone sufficient.

10600. ONLY YOUR, (the man's), arrival granted man the honour of
 humanity, mankind and mortal being.

Yaa-Hayyu, yaa-Qayyoom!

10601. NO SOONER was uttered, 'I am Your seeker and You are my
 desired', the seeker became the wish of the desired and the desired, the
 seeker's honour.

10602. THE FLAME came ushering the moth along.

Yaa-Hayyu, yaa-Qayyoom!

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ
 مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ
 هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِ

(مسلم/كتاب العمل بالسنّة جلد ۱۱۳ عن ابن عباس رضی اللہ عنہما)

*Fastajaba Lahum Rabbohum anni laa Udee'u 'Amala
 Āmilim(n) minkum min dhakarim O'unthā B'adokum mim(n)
 b'adin FAlladheena Hājaru wa Ukhrijū min diyār-i-him wa
 Uoodhoo fee Sabeeli.*

(Then their Lord heard their supplication that: "I do not make
 ineffectual the hard life of the man or woman who amongst you are
 united among themselves, are set out on the Way, are thrown out of
 their houses and are harrassed on My Way.")

– (Muslim, *Kitab-il-'Amal Bis-Sunnah, Volume 1,*
 p. 1013 – reported by Ibn Abbas)

10603. **بِيَدِهِ الْخَيْرُ** (ال عمران: ۲۶) **BEYADE-HIL-KHAYR**
 (In His hand is all Good – *Al-Qur'an 3:26*):

Everything is granted by Allah the Almighty!

Yaa-Hayyu, yaa-Qayyoom!

10604. ADOPTION OF A WILD LIFE is, of course, a tough task.
 When it becomes a habit, it becomes a routine.

Yaa-Hayyu, yaa-Qayyoom!

10605. HEARING YOUR NAME the soul recouped itself:
It was depressed, but became fresh.

It was unconscious, but became conscious.

It was insipid, but became tasteful.

The life having found a new life smiled.

This writing is not mine, but someone else's.

One night a sitting was held in a jungle. Those present were sat in a circle, quietly busy in remembrance of Allah the Almighty. Losing self-control an astute jumped to his feet and said: "... "

The audience could not bear it; an ecstasy took over.

He spoke again: "Do not ever tell anyone about this state of ours."

10606. ANOTHER SAID: "The soul is befogged, fallen prey to heedlessness. Otherwise, this essence exists inside you. You neither pondered over nor accepted this (fact). This is why you are lost."

Awakening the one in slumber is the gift only of the light of *Maa'eeyyat* (I am with you!).

Yaa-Hayyu, yaa-Qayyoom!

10607. ANOTHER SPOKE: "There is nothing doing without your coming."

O the remembrancer! Your remembrance has enlivened this heart. It never stops by anybody trying to stop it. It is so obvious that it dyes many changing colours, one atop the other.

May Allah the Almighty help in that this 'self' is never heedless in this state; rather ever remains the fond bearer of everlasting pleasure.

يَا أَكْرَمَ الْأَكْرَمِينَ

Yaa Akram al-Akrameen! May it never rest before reaping the graces of Your remembrance!

Yaa-Hayyu, yaa-Qayyoom!

10608.

KNOWETH he not
That God doth see?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَكُ

- (Al-Qur'an 96:14) (العلق: ١٤)

Understand it well, O the addressee: "Allah the Almighty is with me and Allah the Almighty is the Best Guardian."

Yaa-Hayyu, yaa-Qayyoom!

10609. فَاعْلَمْ شَيْئًا فَاعْلَمْ UNDERSTAND, O the addressee, understand again! Because of remembrance alone did remembrance descend.

Yaa-Hayyu, yaa-Qayyoom!

10610. SOMETIMES the state is pleasant and sometimes wearisome. Likewise is every state.

Yaa-Hayyu, yaa-Qayyoom!

10611. JUST as the days change so do the ages.

10612. TELL us, who is comfortable in this mean world? None except the one engaged in the *Dhik'r* of Allah the Almighty. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10613. SOME *ARWĀH* (SPIRITS) fly away suddenly from the physical body in a short time. In a moment's time the state changes (ie. life into death). And some suffer; I beseech peace, I beseech peace!

Yaa-Hayyu, yaa-Qayyoom!

10614.

KNOWETH he not
That God doth see?

— (*Al-Qur'an* 96:14)

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ
(العلق، ١٤)

He sees all that you do. Allah the Almighty is All-Present and All-Seeing. Nothing is hidden from Him; the apparent and the hidden are the same (to Him).

If one admits this, it would be the perfection of Your Beauty.

10615. "I-NESS" is opposed to "Your-self".
When "I-ness" prevails, "Your-self" is missing.
When "Your-self" prevails, "I-ness" is missing.
Yaa-Hayyu, yaa-Qayyoom!

10616. تَخْلِيقُ الْإِنْسَانِ CREATION OF MAN:

In the name of Allah, Most
Gracious, Most Merciful

We have indeed created man
In the best of moulds.

Then do We abase him
To be the lowest
Of the low, -

Except such as believe
And do righteous deeds:
For they shall have
A reward unfailing.

- (Al-Qur'an 95:4-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ
تَقْوِيمٍ ۝ ثُمَّ رَدَدْنَاهُ أَسْفَلَ
سَافِلِينَ ۝ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
أَجْرٌ غَيْرٌ مَمْنُونٍ ۝

(التين: ٦٣٠)

The beginning is perfect; the end, a decline except with the *Dhik'r* of
Allah the Almighty. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10617. REFUGE FROM (HARDSHIPS OF) OLD AGE: May no
moment at all of life be wasted, rather devoted it whole heartedly to the
work approved of Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

10618. اللَّهُ الصَّمَدُ ALLĀHUSSAMAD (God, the Eternal,
Absolute - Al-Qur'an 112:2):

Allah the Almighty is the Independent; He forgives whomsoever He
wishes.

There is no limit to Your Independence, O Allah the Almighty, If You
so wish, You forgive an unbeliever rendering him a true Muslim, and
change evil deed into good.

Yaa-Hayyu, yaa-Qayyoom!

10619. NO SOONER THAN اسْتَغْفِرُ اللَّهَ ASTAGHFIRULLĀH
(O Allah the Almighty! Forgive me) is said, He forgives.

10620. ASK any 'Āmil (practitioner) of the effect of an 'Āmal
(practice).

An 'Āmil is never free. The light of the 'Āmal glows continually.

10621. ASK any traveller of the sufferings of journey and an emigrant the blessings of migration.

10622. WHEN relations between the desirer and the desired are cemented, the relation frees itself from otherness in that, having closed its offices, it (the otherness) evaporates completely. Then no alien can integrate or subsist between them. And *Ahl-e-Tareeqat* calls it *at-Tawheed* (Oneness of Godhead). However, distinction between "I" and "You" remains as it is inherent in nature.

Yaa-Hayyu, yaa-Qayyoom!

10623. BLAME is the diamond in a ragged cloak.

10624. COMPLETE/PERFECT CONTEMPLATION:

In this state the heart, the hearing and the sight get closer together and spread continually in all directions.

10625. THE SPEECH was incoherent; however, it proved useful to many men of sight.

10626. EACH MAN from every walk of life is jealous of others. In other words the state of darkness prevails. Apparently a friend, in actual fact he is jealous.

Until a man is free from jealousy he cannot be enlightened. And this is the last word on this subject, a certitude of every speech.

Jadh'b (absorption) is completely free from jealousy. At its very first stage, it burns the jealousy to extinction.

There can be only a small number of men completely free from jealousy. We have not come across one so far!

Yaa-Hayyu, yaa-Qayyoom!

10627. *JADH'B* remains occupied in its own state having no outside concern whatever. In *Tareeqat* (Islamic Mysticism), it is called absorption of love.

Jadh'b said: "I am nothing at all and I have nothing whatever."

Yaa-Hayyu, yaa-Qayyoom!

10628. THE TRUTH spoke: "I run miles away from the bad smell of lies. Because of distaste, I cannot bear to come near. Until the inauspiciousness of lies disappears, I stand outside awaiting."

Yaa-Hayyu, yaa-Qayyoom!

10629. *AMAL* (PRACTICE) spoke: "Had I been free from backbiting I would have been a complete 'light' (to the world). Backbiting overtook me. If I had not an iota of backbiting, I would have had an enlightened heart. And your (the '*Āmil*'s) speech would have been the Almighty Allah's speech.

Yaa-Hayyu, yaa-Qayyoom!

10630. (TO THE SERVANT):

What would you not have done were you self-willed?

10631. THE SERVANT is not bound to his will, but to Your Intention.

10632. EVERYBODY is on with his own journey; no one stopping short. We are doing likewise.

Yaa-Hayyu, yaa-Qayyoom!

10633. YOU CLAIM: "Allah the Almighty resides inside you, subsists in you."

"There is no doubt whatever of it. But why not then meet each other? In fact, you are not satisfied; you are not acquainted."

The commentator said very well: "This is a matter between you and He."

Yaa-Hayyu, yaa-Qayyoom!

10634. DO NOT ADDRESS me as my *Āqa* (the master). I am nobody's master.

He ﷺ and only he is our master; may my soul be sacrificed for him.

10635. THE DWELLER of the rarefied is hidden in beautiful curtains.

Yaa-Hayyu, yaa-Qayyoom!

10636. FEELINGS, inclinations, and gestures of the 'self' are all outwardly and completely abhorrent.

10637. FEAR ALLAH THE ALMIGHTY; indeed, keep fearing Him. And fear Him as if He is watching you.

Knoweth he not
That Allah doth see?

- (*Al-Qur'an* 96:14)

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرِيهِ

(العلق ۱۴)

Do not perform the deeds that Allah the Almighty dislikes and perform most diligently the one's He does like.

Yaa-Hayyu, yaa-Qayyoom!

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

There is no soul but has
A protector over it.

— (Al-Qur'an 86:4)

سُوَالِلّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَیْهَا
حَافِظٌ ۝
(الطارق: ۴)

10638. THERE is no stage at all beyond هُوَ *Hoo*.

Yaa-Hayyu, yaa-Qayyoom!

10639. ASK the strict believer of One-ness about intoxication, or the absorption in *Ahdiyyat* (One-ness of Godhead) and the helpless about helplessness.

10640. IT was in 1326 AH during my leave at home from the army that my revered father, (may Allah the Almighty bless his soul), told a story that I cannot forget even today. Not because it was an important account but because only a few days after return from holiday to my duty, I received from home the information about his death. In other words, it was our last meeting. He narrated: "There lived in a jungle a *faqir* who had nothing of the wordly encumbrances, not even the thatched hut that would protect him against cold, heat, winds and rain. However, he had a book that he read all the time and never parted with. This book alone was the centre of all his interests and the sole possession that he held dearer than his soul. This book had been given to him by his *shaykh* who had cautioned him about any negligence against it. The *faqir* spent a period of time in fulfilment of his *shaykh's* order. He lived day and night in open woods, slept on the bare ground under the canopy of expansive sky. He ate fruit and vegetables from the woods. He did not care about his ragged clothes, but he never ignored his book. During the rainfall he sat under a dense tree with the book clasped to his chest, stooping forward, thus saving it from getting wet. The *faqir's* abode was far away from the village, Therefore, nobody interfered in his occupation. However, a solitary person came along off and on. One of the visitors took interest in the *faqir's* state and often came to him and noticed that the *faqir* had nothing of the usual wordly assets except a book that he guarded zealously like a treasure. Accordingly, he thought to erect a hut in order to do away the *faqir's* worry concerning the safety of the book. He begged for permission to build a hut. The *faqir* granted permission though painfully thinking that the hut would not be for himself but for the book.

So the hut was built. The people nearby put up their own cottages which gradually grew into a village. The *faqir's* fame increased, so did the number of visitors.

“Consequently, catering arrangements for visitors from far off places were thought necessary. The kitchen attracted mice and to safeguard the kitchen from mice a cat was brought in. The need to feed the cat with milk led a devotee to bring along a cow. The devotees often brought fodder for the cow from home. It also happened that nobody fetched any fodder for the cow. Therefore the *faqir* himself cut the grass for the cow. Because of these occupations his attention to the book dwindled and it was left in the hut covered in dust.

“The *shaykh* came to him in a dream one night and warned, ‘You were told to safekeep the book, but you are engrossed in the cow’s fodder!’ His eyes opened all of a sudden. His *shaykh's* voice rang in his ears. Each of his words hammered at his brain. His limbs began to shudder. Tears filled his eyes. The feelings of shame made him sweat. He recollected himself. The mist of heedlessness evaporated and the time to decide came near on hand. He stood up briskly, untied the knot round the cow’s neck thus setting her free; trampled over the hut and saw the whole of it destroyed there and then, took the book off the shelf, put it under his arm and took himself to the woods. A traveller, lost on the way for some time, trod once again on his stage of the journey.”

Yaa-Hayyu, yaa-Qayyoom!

10641. WHENEVER an alien thought enters your heart, you should recite the following most accepted and soul-inspiring words:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allāh-u Allāh-u Rabbi Lā Ushriku behi shay'an!

(Allah, and Only Allah, is my Lord. There is no partner unto Him!)

Nobody has any power to do anything whatsoever except with Your command.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعُ
 كُلُّ شَيْءٍ لِعَظَمَتِهِ ۖ وَالْحَمْدُ لِلَّهِ الَّذِي ذَلَّ كُلُّ شَيْءٍ
 لِعِزَّتِهِ ۖ وَالْحَمْدُ لِلَّهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمَلِكِهِ
 وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ
 (كتاب العمال/ كتاب العمل بالسنة ج ٩٣ ص ٩٣)

Bismillā-hir Rahmā-nir Raheem. Alhamdulillāh-hilladhee tarwāda‘ Kulla shay‘ in-lay- ‘azmatehee, WAlhamdulillāh-hilladhee Dhalla Kullo shay‘in’l izzatehee, WAlhamdulillāh-hilladhee Khada‘ Kullo shay‘in’l-lay-milkehee, WAlhamdulillāh-hilladhee Istaslama Kulla shay‘in’l-lay-qudratehee!

(In the name of Allah, Most Beneficent, Most Merciful. All praise be to Allah the Almighty to Whom everything is made subservient before His greatness. And praise be to Allah the Almighty before Whose love everything is abased. And all praise be to Allah the Almighty before Whose strength everything surrenders.)

– (Kunz al-Ā‘mal/Kitab al-Āmal Bis-Sunnah, Volume 4, p. 93)

Hadrat Ibn Umar رضي الله عنه has reported the Holy Prophet ﷺ as saying: “The man who says *Alhamdulillāh-hilladhee. . . shay‘in’l-lay-qudratehee* and by virtue of this asks for that what He has (ie. mercy and forgiveness), Allah the Almighty elevates him by one thousand stages and appoints until the Doomsday seventy thousand angels asking for his forgiveness.”

Yaa-Hayyu, yaa-Qayyoom!

10642. ONCE MORE, may nothing ever interfere in your absorption.

10643. THIS is gross and that is fine. The physical body is gross and the spirit, fine.

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا
اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allāh-u Allāh-u Rabbi Lā Ushriku behi shay‘an!

Allāh-u Allāh-u Rabbi Lā Ushriku behi shay‘an!

(Allah, and Only Allah, is my Lord; there is no partner unto Him!

Allah, and Only Allah, is my Lord; there is no partner unto him!)

Whoever admitted this became reconciled to himself.

Saying is the sum total of words and words alone; easy to say

Practice is, however, most difficult; it does take place, most definitely so, but only rarely.

It has not been witnessed as yet!

Yaa-Hayyu, yaa-Qayyoom!

10644. ASK any dead of the state in the grave.

The servant cannot bear it.

And everybody is to die one day thus leaving the world behind.

O the dead! What happened to the world that it did not rescue you in the Hereafter?

And the Hereafter is earned only during the life here in this World!

Life is only a moment long; do not waste it.

Yaa-Hayyu, yaa-Qayyoom!

10645. IN no-man's-land and without any property, live like one (ie. a *fagir*) whom Allah the Almighty favours.

Yaa-Hayyu, yaa-Qayyoom!

10646. CHANGE of task freshens the mind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ
بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارِكِ الْأَحَبِّ إِلَيْكَ الَّذِي
إِذَا دُعِيَ بِهِ أَجَبْتَ وَإِذَا سُئِلَ بِهِ أَعْطَيْتَ وَإِذَا اسْتُرْجِمَتْ
بِهِ رَجِمَتْ وَإِذَا اسْتَفْرَجَتْ بِهِ فَرَجَتْ ۝ مَرَّةً ۝

*Bismillā-hir Rahmā-nir Raheem! Allāh-humma inni As'aluKa
beismeKa at-Tāhir at-Tayyib-il-Mubāarak-il-Ahabbe Ilayka al-
Lādhee idhā Du'eta behee Ajabta wa idhā Su'ilta behee A'atayta
wa idhā as-Turhimta behee Rahimta Wa idhā as-Tufrijta behee
Farrajta! Marratan!*

(In the Name of Allah, Most Gracious, Most Merciful. O Allah the Almighty! Indeed I request You in Your Name, the Pure, the Sacred, the Blessed, the Most honoured of all, the One to beseech and thus be accepted by. I used to call on You thus to be forgiven, invoked you for Your blessings thus to be given grace and requested you for abundance to be granted) – once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ إِنِّي
أَدْعُوكَ اللَّهُ وَأَدْعُوكَ الرَّحْمَنَ وَأَدْعُوكَ الْبَرَّ الرَّحِيمَ
وَأَدْعُوكَ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا
وَمَا لَمْ أَعْلَمْ أَنَّ تَغْفِرْ لِي وَتَرْحَمْنِي ۝ مَرَّةً ۝

(سنن ابن ماجه / كتاب العمل بالسنة ٥٢/٥٥ ص)

Bismillāa-hir Rahmā-nir Raheem. Allāh-humma inni Ad'ooKa Allah wa Ad'ooKa ar- Rahmāna wa Ad'ooKa'l-Barr ar-Raheema wa Ad'ooKa be-Asmā'ika al-Husnā Kulleha mā 'Alimto minha wa mālam 'Aalam an taghfirlee wa tarhamni! Marratan!

(In the Name of Allah, Most Gracious, Most Merciful. O Allah the Almighty! I call upon You in the Names of Allah, *Rahmān* (The Compassionate), *al-Barr-ar-Raheem* (the Most Merciful of the merciful) and by all *Asma-al-Husna* (the beautiful Names), that I know and even do not know, that You may forgive me and bestow mercy on me.) – once.

Umm al-Momeneen Hadrat 'Āysha Siddiquah رَضِيَ اللهُ عَنْهَا has reported that she heard the Holy Prophet ﷺ reciting: “*Allah-humma . . . wa tarhamnee!*” She added: “One day the Holy Prophet ﷺ said to me, ‘Do you know that I have been told by Allah the Almighty the Name by which supplication is met?’ I beseeched him, ‘May my parents love you! Please tell me that Name!’ The Holy Prophet ﷺ said, ‘It is not for you to be taught. Nor is it for you to ask in the Name anything worldly.’” Hadrat ‘Āysha رَضِيَ اللهُ عَنْهَا reports: “I got up, did my *wudu* (ablution), and then said two *Raka'at* (units of voluntary) prayer. Then I made supplication (*dua*) thus: *Allah-humma . . . wā tarhamnee.*” Hearing this the Holy Prophet ﷺ smiled and said, “The Name is there amongst the Names with which you have made supplication.”

– (*Sunan Ibn Maja/Kitab al-'Amal Bis-Sunnah, Volume 4, pp. 55-56*)

10647. BECAUSE of ‘grief’ and ‘sorrow’, status of the afflicted is raised, thus cleansing the dirt. And this is all from Allah the Almighty.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ
مِنَ الْهَمِّ وَالْحَزَنِ ۝ يَا حَيُّ يَا قَيُّوْمُ

Bismillāa-hir Rahmā-nir Raheem! Allāh-huuma inni 'A 'oobeKa min al-Hamme wa al-Huzn! Yaa-Hayyu, Yaa-Qayyoom!

(In the Name of Allah Most Gracious Most Merciful! O Allah the Almighty! I seek Your refuge from ‘grief’ and ‘sorrow’! O the Living, O the Lasting!)

10648. YOU alone are the Creator of every voice spoken in the Universe, and You listen to every voice.

10649. WHEN the spirit is purified, it musters the capability and fondness also, to meet the other spirits. However, that spirit (impure) and only is ashamed of its helplessness.

only is ashamed of its helplessness.

Yaa-Hayyu, yaa-Qayyoom!

10650. EXCEPT at Your Command no limb of the physical body can come into motion.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَجَاءَ مِنَ اللَّهِ إِلَّا إِلَيْهِ،
يَا حَيُّ يَا قَيُّوْمُ

Laa Hawla Wa Laa Quwwata illa billâhe Wa Laa Manja'a min Allâh-e illa Alayhi! Yaa-Hayyu, yaa-Qayyoom!

(There is no power, (to do good or shun evil), except with Allah the Almighty, and there is no escape (refuge) from Allah except in Him. O the Living, O the Lasting!)

10651. EXTINCTION of the physical body alone is the real extinction.

All stages are subject to (the practice of) do's and don'ts.

Yaa-Hayyu, yaa-Qayyoom!

10652. HE is seeing, listening and acting.

What else do you need?

Is this not enough?

Yaa-Hayyu, yaa-Qayyoom!

10653.

ALIF! LÂM! MEEM!

Allah! There is no god.

But He, – the Living,

The self-Subsisting, Eternal.

– (Al-Qur'an 3:1-2)

الْعَلَّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّوْمُ (ال عمران ٢٠١)

There is no extinction to *حَيُّ Hayyee* (the Living)!

There is no decline to *قَيُّوْمُ Qayyoom* (the Eternal)!

يَا حَيُّ يَا قَيُّوْمُ Yaa-Hayyu, yaa-Qayyoom! (O the Living, O the Lasting)!

10654. NATURE never changes.

The Divine Wisdom is superior to Nature.

10655. *شَيْءٌ SHAYAN* (SOMETHING) includes everything, and the Powerful is overwhelming to everything – He is All-Powerful.

10656. IN *TAREEQAT* (Islamic Mysticism) the *Shaykh* stands witness to, (one's sincere belief), in *Kalimah Tayyibah*:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Laa ilāha ill-Allāh-u Muhammad-ur Rasool Allāh (Sall-Allāh-u Alayhi Wasallam)!

(There is no god but God and Muhammad ﷺ is His Messenger!)

Yaa-Hayyu, yaa-Qayyoom!

يَا حَيُّ يَا قَيُّوْم

10657. TRANSLATION into any language can never be rendered (exactly).

10658. THIS servant (the author) is responsible for his own writing.

10659. I HAVE NO PARTNER, yet everybody is becoming one.

10660. THERE is neither happiness nor worry; they both are the same (to me).

10661. THE 'STATE' is (reflective of) speech!

Recognise the speech!

This is the excellence of speech!

And only the knowledgeable can recognise someone.

Ponder over the creation if you must testify!

10662. WE will die many times over should we see the state of those in graves.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ الْقَبْرِ

يَا حَيُّ يَا قَيُّوْم

Allāh-humma inni 'A'oozobeKa min 'Azab-il-Qabre wa fitnat-il-Qabre! Yaa-Hayyu, yaa-Qayyoom!

(O Allah the Almighty! I seek Your Refuge from the torture and evil of the grave. O the Living, O the Lasting!)

10663. CREATING, bringing up and steering on the right way, extricating the soul, recreating and forgiving are all safe in hands of Your Power.

Yaa-Hayyu, yaa-Qayyoom!

10664.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ
الْكَرِيمِ وَأَمْرِكَ الْعَظِيمِ أَنْ تُحْيِرَنِي مِنَ النَّارِ
وَالْكُفْرِ وَالْفَقْرِ ۝

(كنز العمال/كتاب العمل بالسنة ج ۳ ص ۹۳)

*BISMILLĀ-HIR Rahmā-nir Raheem! Allāh-humma inni As'aluKa
bewajheKa al-Karime wa Amrika al-'Aazeeme an-Tojjeeranee min
an-Nāri wa al-Kuf're wa al-Faq'r!*

(In the Name of Allah, Most Gracious, Most Merciful. O Allah the Almighty! Indeed I beseech You for the sake of Your Exalted face (*Dhāt*) and High Command that You will safeguard me against fire, *kuf'r* (infidelity) and *Faq'r* (indigence)!

- (*Wailmi has related this on the authority of Hadrat Abu Bakar* (رضي الله عنه))

- (*Kunz al-'Amal/Kitab al-'Amal Bis-Sunnah, Volume 4, p. 93*)

The *Noor* (Light) of Your Sacred *Dhāt* is reflected in every leaf and grain and this (acknowledgement) alone is the manifestation of the true Muslim's Faith.

O the Light!

In the heavens and on earth,
And all between them,
And all beneath the soil.

يَا نُورَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتِ التُّرَىٰ-

As long as the Beauty of Your *Noor* (Light) is reflected, then nothing else matters.

Yaa-Hayyu, yaa-Qayyoom!

*Bismillā-hir Rahmā-nir
Raheem! 'Aa'oozo Be-
wajhiKa al-Karime Wa
BeismiKa al-Karime min al-
Kuf're wa al-Faq'r!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَعُوذُ بِوَجْهِكَ الْكَرِيمِ
وَبِاسْمِكَ الْكَرِيمِ مِنَ
الْكُفْرِ وَالْفَقْرِ ۝

(In the Name of Allah, Most Gracious, Most Merciful! I seek in Your Exalted Face (*Dhāt*,) and Your exalted Name for freedom from infidelity and destitution!)

Hadrat Abd-ur-Rahmān bin Abi Bakar رضي الله عنه narrates the Holy Prophet صلوات الله وسلامه عليه as reciting: 'Aa'oozo BewajiKa . . . wa al-Faq'r!'

– (It has been related by Tabrani)

– (Majma'al Zawaid wa Munba' al-Fawai'd/Kitab al-'Amal Bis-Sunnah, Volume 4, p.92)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ
الْكَرِيمِ وَاسْمِكَ الْعَظِيمِ مِنَ الْكُفْرِ وَالْفَقْرِ ۝

Bismillā-hir Rahmā-nir Raheem! Allāh-humma inni 'Aa'oozo Be wajhiKa'l-Karime Wā IsmeKa al-'Aazeeme min al-Kufre wa al-Faq'r!

(In the Name of Allah, Most Gracious, Most Merciful! O Allah the Almighty! I rely on Your Exalted Face (Dhāt) and Your Exalted Name for freedom from infidelity and destitution!)

Hadrat Abdur-Rahman bin Abu Bakar رضي الله عنه narrates the Holy Prophet صلوات الله وسلامه عليه as saying: "Allah-humma inni . . . wā al-Faq'r!"

– (Tabrani has related this in Kabir)

– (Kunz al-'Aamal/Kitab al-'Amal Bis-Sunnah, Volume 4, p. 92)

10665. ONE DAY I was going to pick fallen twigs from the stores when the attendant spoke: "Leave them. Do not pick!"

On another day, I was going to cut for the hut with sickle the reed (Saccharum bengalense) in the woods when I was stopped: "Do not cut!"

Yet another day, I was going to pull out a small Tahli tree (Delbergia sisso) when he said: "Who are you? Do not pull it down!"

This was my life; maa shaa Allah!

This is never to be forgotten.

At another occasion at noon time one day the late attendant of Dar-ul-Ehsan (ie. the author's wife) went to a shop to buy sherbet for three annas. The shopkeeper poured sherbet into the glass. When she was about to leave, the shopkeeper said: "No, madam; no shopping on tick." And he returned the sherbet to the decanter. Yaa-Hayyu, yaa-Qayyoom! Yaa-Dhul-Jalāl-e-Wal-Ikrām!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لَدَيْنِي
وَأَسْتَهْدِيكَ لِمَرَاشِدِ أَمْرِي وَأَتُوبُ إِلَيْكَ فَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ سَرِيٌّ ۝ اللَّهُمَّ فَاجْعَلْ رَغْبَتِي إِلَيْكَ وَاجْعَلْ
غِنَايَ فِي صَدْرِي وَبَارِكْ لِي فِي مَا رَزَقْتَنِي وَتَقَبَّلْ
مِيَّتَ إِنَّكَ أَنْتَ سَرِيٌّ ۝

(الحصن الحصين ص ٣٩١ / كتاب العمل بالسنة ج ٣ ص ١١٢)

Bismillā-hir Rahmā-nir Raheem! Allāh-humma inni AstaghfiruKa Li Dhan ('m)bi Wa AstahdeKa Li Marāshede Amri Wa Atoobo IlayKa Fatub 'Aliyya InnaKa anta Rabbi. Allāh-humma Faj'al Raghbāti IlayKa Waj'alghināya Fee Sadri Wa Bārikli Fee Maa Razaqtani Wa Taqabbal minni InnaKa anta Rabbi!

(In the Name of Allah, Most Gracious, Most Merciful! O Allah the Almighty! I seek Your forgiveness of my sins and Your guidance for righteousness in my deeds, and I repent in Your Presence. So, please accept my repentance. Indeed, You alone are the Sustainer. O Allah the Almighty! Guide my thoughts to Yourself and repose contentment in my breast and grant blessing to what You have given me, and grant this supplication! Indeed, You alone are my Sustainer!)

– (Ibn Abi Sheeba has related this on the authority of *Hadrat Umar Fārooque* (رضي الله عنه))

– (al-*Hisan al-Hasin*, p. 491/Kitab al-*Amal Bis-Sunnah*, Volume 4, p. 112)

Yaa-Hayyu, yaa-Qayyoom!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
 الْمَسْأَلَةِ وَخَيْرَ الدُّعَاءِ وَخَيْرَ الْجَوَابِ وَخَيْرَ الْعَمَلِ
 وَخَيْرَ الثَّوَابِ وَخَيْرَ الْحَيَاةِ وَخَيْرَ الْمَمَاتِ وَشَيْئِي
 وَثَقَلِ مَوَازِينِي وَحَقَّقِ إِيْمَانِي وَارْفَعْ دَرَجَتِي وَتَقَبَّلْ
 صَلَاتِي وَاعْفِرْ خَطِيئَتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ
 وَأَوَّلَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ (آمِينَ)
 اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَى وَخَيْرَ مَا أَفْعَلُ وَخَيْرَ مَا
 أَعْمَلُ وَخَيْرَ مَا بَطَّنَ وَخَيْرَ مَا ظَهَرَ وَالدَّرَجَاتِ الْعُلَى
 مِنَ الْجَنَّةِ (آمِينَ)

(المستدرک للحاکم / کتاب العمل بالسنة، ج ۴، ص ۹۵ تا ۹۷)

Bismillā-hir Rahmā-nir Raheem! Allāh-huuma inni As'aluKa Khayra al-Massālati Wa Khayr ad-Du'ai'; Wa Khayr an-Najāhi Wa Khayr al-'Amali Wa Khayr as-Thawābi Wa Khayr al-Hayāti Wa Khayr al-Mamāti Wa Thabbitni Wa Thaqqil Mawāzeeni wa Haqqiq Eemāni War Fa' Darajāti Wa Taqabbal Salāti Waghfir Khati'ati Wa As'aluKa ad-Darajāt-il-'Ulā Min al-Ĵannati! Āmeen!

(In the Name of Allah Most Gracious Most Merciful! O Allah the Almighty! I request from my urgent need, supplication, success, *Amal* (Practice), reward, life and death. Keep me steadfast and render the pan (of the scales) heavy with good deeds; grant me sincere belief, exalt my status, accept my prayer, and forgive my sins. I beseech You for the high stages in Heaven! Amen!)

Allah-humma inni As'aluKa Fa-Wātihā Khayre Wa Khawātimahu Wā Ĵawāmi'ahu Wa Awwal'ahu Wa Zāhirarhu Wa Bātinahu Wad-Darajāt-il-'Ulā Min al-Ĵannati! Āmeen!

(O Allah the Almighty! I ask You for the beginnings of goodness and also its climax and good in all, (in here and Hereafter), and also in its beginning, outward and inward, and the exalted stages in Heaven! Amen!)

Allāh-huuma inni As'aluKa Khayra Mā'Āti Wa khayra MāAf'alu Wa Khayra Mā Amalu Wa Khayra Mā Batana Wa Khayra Mā Zahara Wad Darajāt-il-'Ulā min al-Ĵannati! Āmeen!

(O Allah the Almighty! I seek of You blessing in what I bring, do and practise and in what is hidden and what is apparent and exalted stages in Heaven! Amen!)

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعَ وِزْرِي
وَتُصْلِحَ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُحْصِنَ فَرْجِي وَتُسَوِّدَ لِي
قَلْبِي وَتَغْفِرَ لِي ذَنْبِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى
مِنَ الْجَنَّةِ (آمِينَ)

Allah-humma inni As'aluKa An-Tarfa'a Dhik'ri Wa Tada'a Wizri Wa Tushihā Amri Wa Tutahirra Qalbi Wa Tuhassina Farji Wa Tunawwira Li Qalbi Wa Taghfirali Dhan('m)bi Wa As'aluKa ad-Darajat-il-'Ulā min al-Ĵannati! Āmeen!

(O Allah the Almighty! I beseech You to exalt my *Dhik'*, to take off my worries, to sort out my jobs, to purify my heart, to safeguard my sex organ, to enlighten my heart, to forgive my sins and I request for exalted stages in Heaven! Amen!)

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِي فِي نَفْسِي وَفِي سَمْعِي
وَفِي بَصَرِي وَفِي رُوحِي وَفِي خَلْقِي وَفِي خَلْقِي وَفِي
أَهْلِي وَفِي مَحْيَايَ وَفِي مَمَاتِي وَفِي عَمَلِي وَتَقَبَّلْ حَسَنَاتِي
وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ ط (آمِينَ)

(المستدرک للحاکم / کتاب العمل بالسنة ج ۴ ص ۵۹)

Allāh-humma inni As'aluKa an-TubāriKali Fee Nafsi, Wa Fee Sam'i, Wa Fee Basari, Wa Fee Rūhī, Wa Fee Khalqi, Wa Fee Khuluqi, Wa Fee Ahli Wa Fee Mahyāya, Wa Fee Mamāti, Wa Fee Āmali, Wa Taqabbal Hasanāti, Wa As'aluKa ad-Darajāt-il-'Ulā min al-Ĵannati! Āmeen!

(O Allah the Almighty! I beseech You to grant me blessing in my soul, in my ear (hearing), in my eyes (sight), in my spirit, in my body, in my moral behaviour, in my followers, in my life, in my death, in my *amal* (practice), and accept my good deeds; and I request You for high stages in Heaven! Amen!)

Hadrat Umme Salma (may Allah the Almighty be pleased with her) narrates the Holy Prophet ﷺ as saying: "These are the formulas by virtue of which the Holy Prophet ﷺ used to beseech his Lord, *Allah-humma . . . al-Ĵannati!*"

– (This *Hadith* bears authentic proofs.)

– (*Al-Mustadrik-lil-Hakim/Kitab-al-'Amal Bis-Sunnah, Volume 4, pp. 95-97*)

10666. THE HELMET, the shield, and the fort (for a *faqir* or a *Dhākir*) are (so to say symbols of) *ar-Rahmān* (Most Gracious), *al-Barr* (Most Merciful) and *ar-Raheem* (Most Beneficent) respectively.

Yaa-Hayyu, yaa-Qayyoom!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ اغْفِرْ لِي خَطَايَا
وَنُؤُوبَ كُلِّهَا اللَّهُمَّ اغْفِرْ لِي وَأَحْيِي وَأَجِبْ لِي وَرِزْقِي
وَأَمِدِّي لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ إِنَّهُ لَا يَهْدِي لِصَا
لِحِهَا وَلَا يَصْرِفُ سَبِيلَهَا إِلَّا أَنْتَ ۝

(الحصن الحصين / كتاب العمل بالسنة ج ٢ ص ١٥)

Allāh-hummaghfirli Khatāya Wa Dhunoobi Kullahā. Allāh-humman ‘Ashni Wa Ahyinee Wajburni Warzuqni Wahdeni Lisālihil-‘Amāli Wal-Akhlaqi Innahu Laa Yahdee Li-Saliha Wa laa yāsrfu sayyiahā illa anta!

(O Allah the Almighty! Forgive me my mistakes and all my sins. O Allah the Almighty! Exalt me in my status and grant me (long) life, put my affairs right and give me my sustenance, and show me my path to good deeds and good moral conduct. Indeed! Nobody except You can guide to good deeds and stop from evil deeds.)

Hadrat Abu Ayyub رضي الله عنه narrates that he heard the Holy Prophet ﷺ reciting this *dua*: “*Allāh-hummaghfirli . . . illa anta!*”

– (*Al-Hisan al-Hasin/Kitab al-Amal Bis-Sunnah, Volume 2, p. 105*)

10667. UNLIKE prayers and recitation of the *Holy Qur’an* continuous *Dhik’r* is an exception to the obligation of *wudu* (ablution).

Yaa-Hayyu, yaa-Qayyoom!

10668. THE FIRST, the Last, the Apparent and the Hidden is undoubtedly One and the same.

Whoever is the Apparent is also the Hidden.
Seeing the Apparent alone makes firm the vision of the Hidden.
He is the First; He is the Last!
Yaa-Hayyu, yaa-Qayyoom!

10669. AN IMPORTANT PART of the stage of *Tareeqat al-Anāb*, (mystical virtues accrued as a result of return in penitence), is the cognizance of *Yaa-Badooh* (O the Primordial) and an important character, that is an eternal abnegation.

This can neither be admitted nor denied, *illā maa shaa Allah* (except as it pleases Allah the Almighty).

10670. THERE are three levels (of the audience with the Beautiful); occasional, several times during the day, and as desired.

10671. SOME STAGES are bestowed upon the *rajas* only, eg. the one of the *Raja of Balkh*.

The commoners could not bear these and (therefore) gave back word.
Likewise are the other stages.
Yaa-Hayyu, yaa-Qayyoom!

10672. WHAT spirit compelled *Hadrat Ibrāhim Adham*, may Allah the Almighty sanctify his secrets, to abdicate the succession of a kingdom of forty princes to the state of *Balkh*? He gave up ruling and took to indigence and always said: "This merchandise (of *faq'r*) came by so cheap."

No account of the vicissitudes of time could divert his attention to itself.

He became an heir to such like guidance (as found nowhere) till the Day of Resurrection.

This has been and is the reality of an eternal life.

The world dies and is dying continually, the character never dies. It lives for ever and gives the message of (its eternal) life.

Yaa-Hayyu, yaa-Qayyoom!

10673. THE *JAMĀ'AT* (GROUP) is the source of graces and blessings. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10674. IMAGINATION depicted the complete picture of the artist. If not perfection, what else is it!

10675. PARSING:

الْقَدْرُ *Al-Qadru*, to estimate/to assess – Verb

قَدَرَ *Qadara*, he estimated/he assessed – Past Tense

يَقْدِرُ *Yaqdira*, he estimates/will estimate
he assesses/will assess – Present/
Future Tense

قَدْرًا *Qadran*, to estimate/assess – Verb

قَادِرٌ *Qadirun*, the estimator/the assessor/the Powerful –
Subjective Noun

مَقْدُورٌ *Maqdurun*, the estimated / assessed / subject to the
Powerful – Objective Noun

قُدِّرَ *Qudira*, the estimated – Transitive Verb

يُقَدَّرُ *Yuqdira*, to be estimated – Present (Intransitive Verb)

Yaa-Hayyu, yaa-Qayyoom!

10676. THE FOLLOWING SEVEN ARE SUFFICIENT:

(١) وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

1. And God has power over all things (*Al-Qur'an 1:109*).

(٢) إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

2. For God has power over all things.

(٣) لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

3. There is no god but Allah, the One and Only, Who has no partner and is Master of everything, all praise be to Him.
And God has power over all things.

(٤) فَإِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

4. Verily, over all things, You have power (*Al-Qur'an 3:26*).

(٥) إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

5. Indeed, over all things, You have power.

(٦) وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

6. Verily, You have power over all things.

(٧) وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

7. And God has power over all things.

*Yaa-Hayyu, yaa-Qayyoom!
Al-hamdu-lil-Hayy-il-Qayyoom!
FAlla-hu-Khayr-ur-Raaziqeen!
WAlla-hu Dhu al-Fadal-il-'Aazeem'*

10677. HEARING the Name of the Most Powerful, he was stunned.

اللَّهُمَّ يَا عَزِيزُ تَعَزَّرْتَ بِالْعِزَّةِ وَالْعِزَّةُ فِي عِزَّتِكَ يَا عَزِيزُ ۝
*Allāh-humma Yaa 'Azizo Ta'azzarta bil-'Izzāte Wal-'Izzato Fee
'Izzati 'IzzateKa Yaa-'Aziz!*

(O Allah the Almighty, O the Dear! Exalt me with honour. And, O the Dear, Grant me honour through your generosity.)

Indeed, You are the Powerful, the Most Powerful.

سُبْحَانَ الْعَزِيزِ النَّصِيرِ وَسُبْحَانَ الْقَوِيِّ الْعَزِيزِ ۝

Subhān al-'Aziz-in-Naseere Wa Subhān al-Qawiyyil-'Aziz!

(Glorified be, O the Dear, the Victorious! Glorified be, O the Dear, the All Powerful.)

Yaa-Hayyu, yaa-Qayyoom!

10678. THERE is everything outside, but only One inside. The One and Only taught everything to everybody.

Yaa-Hayyu, yaa-Qayyoom!

10679. HE made me understand most comprehensively, and I understood very well. He did the utmost in teaching.

Yaa-Hayyu, yaa-Qayyoom!

10680. ONCE INCLINED to become disenchanted, (with the World), neither inclination nor disaffection had any efficacy.

10681. سُبْحَانَ اللَّهِ *SUBHĀNALLAH* (Glorified be Allah the Almighty)! How is the corpse-eating vulture eating deliciously the corpse just as nightgale enjoys sitting in the company of the flower!

Yaa-Hayyu, yaa-Qayyoom!

10682. THE HUMAN BEING, as embodied physically, is a puppet in the eye of the Universe and a means to every being.

Seeing is but seeing the human-being.

Having made (him) in His image, He broke the limits of art.

10683. **الْعُرُوجُ فِي الْبُرُوجِ** THE ASCENSION of the utmost height!
Yaa-Hayyu, yaa-Qayyoom!

10684. FREEDOM to have audience is the highest perfection.

Yaa-Hayyu, yaa-Qayyoom!

10685. DO NOT TALK outside about the inside.

Yaa-Hayyu, yaa-Qayyoom!

10686. ALL these works are for You to perform and befitting to You only. May You do them!

No servant has any power to do anything whatever.

May no affair of the mean World interfere in any absorption!

This (act) is responsible for eternal peace. *Maa shaa Allah!* Thanks!

Thank you, the adviser, for your attention.

Yaa-Hayyu, yaa-Qayyoom!

10687. ANY bad deed whatever, committed by whosoever, becomes the means of 'evil of the grave'.

Pleading with the words **حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ** (For us Allah the Almighty sufficeth and He is the Best Dispenser of Affairs - *Al-Qur'an 3:173*) is the guaranteed mitigation and hence forgiveness.

Yaa-Hayyu, yaa-Qayyoom!

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

Behold! In the creation
Of the heavens and the earth
And the alteration
Of Night and Day, -
There are indeed Signs
For men of understanding, -

Men who celebrate
The praises of God,
Standing, sitting,
And lying down on their sides,
And contemplate

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ ۗ الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ
فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

(ال عمران : ١٩٠-١٩١)

The (wonders of) creation
 In the heavens and the earth,
 (With the thought):
 "Our Lord! not for naught
 Has Thou created (*all*) this!
 Glory to Thee! Give us
 Salvation from the Penalty
 Of the Fire.

-(*Al-Qur'an* 3:190-191)

10688. MANIFESTATIONS of unnatural circumstances could not take place but with *لَا قُوَّةَ إِلَّا بِاللَّهِ* the power of Allah the Almighty, and *مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ* as it pleases Allah the Almighty! There is no power to do anything whatever except with Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

10689. MAY these (circumstances) be committed to 'good' and far from 'evil'.

اللَّهُمَّ اكْفِنِي لِلْحَيْرِ حَيْثُ كَانَ

Allāh-hummaKfeeni lil-Khayre Haiitho Kana!

(O Allah the Almighty! Make me capable of doing good wherever it may be!)

10690. VOYAGE TO THE PHYSICAL BODY:

Extracts from *Kitab al-'Amal Bis-Sunnah Volume 1:*

اللَّهُمَّ اجْعَلْ نُورًا فِي عَصِي وَنُورًا فِي لَحْمِي
 وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي ۝

Allāh-hummajal nooran fee 'Asabi Wa nooran fee Lahmi Wa nooran fee Dami Wa nooran fee 'Izāmi!

(O Allah the Almighty! Fill with light that which is carried by my two feet, and my bones, and my flesh and my muscles!)

Yaa-Hayyu, yaa-Qayyoom!

10691. THE POOR have no means, and the rich, no peace of mind. They cry for wealth and wealth only and die collecting wealth. And wealth belongs to no one. It was a test by Allah the Almighty. They did not come up to it, hence fell flat!

Yaa-Hayyu, yaa-Qayyoom!

10692. THE EYE is desirous of an audience with *رَبِّكَ*; if it

succeeds in its search it becomes a witness.

Yaa-Hayyu, yaa-Qayyoom!

10693. THE SERVICES rendered only for the sake of Allah the Almighty are most worthy, eternally alive even after death.

Yaa-Hayyu, yaa-Qayyoom!

10694. THE EAR, intoxicated of the chasm of Eternal Voice; the nose, an alert guardian of the breath of life; the absorption of the 'self', the most intense; and the body, in prostration by the fore-head; were the milestones of the constitution of our life.

Yaa-Hayyu, yaa-Qayyoom!

10695. THE EYE, absorbed in the sight of 'beauty'; the ear, symbolic of *أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ* (Am I not your *Rabb*? He said, 'Yes!'); the nose, the passage of breath; the tongue completely dumb; and body, the skeleton of flesh, blood and bones: Only their proper use helps open the inner doors; they cannot open by any other means.

Yaa-Hayyu, yaa-Qayyoom!

10696. THERE are myriads of *Makshoofat* (manifestations); seven of them are as follows:

1. *كشَفُ الْقُبُورِ Kashf al-Qaboor* Knowledge of the Dead
2. *كشَفُ الصُّدُورِ Kashf as-Sadoor* Knowledge of the Heart
3. *كشَفُ الوَرِيدِ Kashf al-Wareed* Knowledge of Medicine
4. *كشَفُ الحَدِيدِ Kashf al-Hadeed* Knowledge of Iron
5. *كشَفُ الأَحْيَاءِ Kashf al-Ihyā* Knowledge of Modernism
6. *كشَفُ الرُّوحِ Kashf ar-Ruh* Knowledge of the Spirit
7. *كشَفُ التَّامِ Kashf at-Tām* Knowledge of Eternity

Yaa-Hayyu, yaa-Qayyoom!

10697. *KASHF AL-QABOOR* (Knowledge of the Dead): What is recreated in the graves *إِلَّا بِفَضْلِ اللَّهِ* except with the Grace of Allah the Almighty!

Yaa-Hayyu, yaa-Qayyoom!

10698. ALLAH THE ALMIGHTY taking pity, amounts to gratification of the utmost to the servant.

And a visit to the lowly (by the Holy Prophet ﷺ) is a blessing of the utmost.

Yaa-Hayyu, yaa-Qayyoom!

10699. THIS is 'command' and this is 'forbidden'.

This is 'Halāl' and this is 'Harām'.

Follow on!

Yaa-Hayyu, yaa-Qayyoom!

10700. SINNING is my habit and forgiving Yours.

Yaa-Hayyu, yaa-Qayyoom!

10701. SEEING the servant, the Almighty Allah's recollection came to mind. What had been done and accomplished were made visible by the 'sight'.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Huwal Awwahu Wal-Akhiru Waz-Zāhiru Wal-Bātimu Wa Huwa 'alaa Kulli shay'an Qadeer!

(He is the First and the Last, the Apparent and the Hidden. And He has the power to do all things!)

10702. VERBAL NOUN:

التَّوْحِيدُ - *at-Tawheed* (to regard it singular)

Past Tense: وَحَدَ - *Wahhada* (he regarded it singular)

Present Tense: يُوْحِدُ - *Yu-Wahhidu* (he regards/will regard it singular)

Verb: تَوْحِيدًا - *Tawheedan* (to regard singular)

Subject: مُوْحِدٌ - *Muwahhidun* (one who regards it singular ie. the believer of Tawheed)

Object: مُوْحَدٌ - *Muwahhadun* (regarded as singular)

Past Perfect: وَجِدَ - *Wuhhida* (he was regarded as singular)

Past Imperfect: يُوحِدُ - *Yu-Wahhadu* (he is/will be regarded as singular)

Verb (Imperative): وَحِدْ - *Wahhid* (regard it as one or accept it singular)

Verb Negative: لَا تُوَحِّدْ - *Laa Tuwahhid* (do not regard it as one or do not accept it singular)

10703. WELCOMING the descended 'state' with a smile amounts to *Tawheed*.

And مَوْحِدٌ *Muwahhid* is he who never objects at the Power of Allah the Almighty; rather he smiles regarding it as the Divine Wisdom.

Whoever is reconciled to it is a *Muwahhid*.

Yaa-Hayyu, yaa-Qayyoom!

10704. ONCE these were the most liked dresses; but they are worn out to rags and now to pieces. At long last they began to tell their story having reached the rubbish tip.

Yaa-Hayyu, yaa-Qayyoom!

10705. THE ESSENCE of the holy texts is the prayer; may it ever be established to your benefit. May intoxication prevail in the body of your prayer! And this will be your prayer, the real one.

Yaa-Hayyu, yaa-Qayyoom!

10706. WHETHER OR NOT 'state' prevails, may the fondness of 'practice' beat! This alone is the respect owed to the 'state' and this alone is the perfection of 'state'.

Yaa-Hayyu, yaa-Qayyoom!

10707. I HAVE NOT VISITED anybody's house. However, everybody has been to mine.

Yaa-Hayyu, yaa-Qayyoom!

10708. "WHY DON'T you speak out, then?"

"We are no more able to speak; nay, we have been rendered dumb."

The *Ahl-e-Tareeqat* (those engaged in Islamic Mysticism) call it the Almighty Allah's bestowal, the unique one.

Yaa-Hayyu, yaa-Qayyoom!

10709. EVERY POWER belongs to You and is granted by You.
As to the *Power of Haider, Ali al-Murtada* علي المرتضى, history admits it.
He ate the barley bread, but smashed the gates of Khayber.
Yaa-Hayyu, yaa-Qayyoom!

10710. WHEN the height of almsgiving reached its climax, even the sons were given away in charity.
The *Ahl-e-Kar'm* (The Bountiful) call this alone *Khayrāt* (the charity).
Yaa-Hayyu, yaa-Qayyoom!

10711. FILLING the bowl with the Almighty Allah's bounty is the never changing habit of the *Ahl-e-Kar'm*.
Yaa-Hayyu, yaa-Qayyoom!

10712. PLEASE shower us with the kindness of bounty!
Please shower us with the alms of bounty!
Please shower us with the honour of bounty!

10713. A WHOLE LIFE was spent in building up and pulling down the hut. Notwithstanding, the hut remained much the same.

10714. I HAVE NEVER SAID a thing to anyone at all. In all circumstances I have borne patience on to myself.
Yaa-Hayyu, yaa-Qayyoom!

10715. WHEN the audience is there for all and sundry, we will openly enjoy it to the full.

10716. DECENSION is a bestowal, through and through, which is not dependent upon an effort-to-fetch it.

10717. ONLY THE ASTUTE saw evidence of the central organisation of the Universe by singing hymns, crying aloud, lighting a fire, all in front of the rich and poor alike.
Yaa-Hayyu, yaa-Qayyoom!

10718. THE 'STAGES' CHANGE: Sometimes it appertains to اللَّهُ الصَّمَدُ *Allah-hussāmad* (Allah the Almighty, the Eternal, Absolute), sometimes to يَا عَزِيزُ *Yaa-Azizo* (O the Exalted!) and sometimes to يَا بَدُوحُ *Yaa-Badooh* (O the Great Artist!). Each one is in consonance with the corresponding 'stage'. Likewise, the 'states' all are most excellent, one superior to the other. They amount to 'independence', 'highness' and

'austerity' (each corresponding to the one of the above 'stages').

Yaa-Hayyu, yaa-Qayyoom!

10719. THE FAMILY may prosper, or break, or disappear, may Your recollection never cease.

Yaa-Hayyu, yaa-Qayyoom!

10720.

سُبْحَانَ الْعَزِيزِ الْكَبِيرِ الْأَكْبَرِ الْأَكْبَرِ

SUBHĀN al-'Aziz il-Kabir al-Akbar-ul-Akbar!

(Glorified be the Most High, the Great of the greatest!)

10721. HAVING SEEN YOU, I saw everything!

Yaa-Hayyu, yaa-Qayyoom!

10722. THE VEIL is the honour of beauty!

Yaa-Hayyu, yaa-Qayyoom!

10723. WHEN the mother of brains (nose) smelt the bud of the Garden of Iram it said: "Maa shaa Allah! Beauty is never hidden, rather ever smells sweet."

10724. THIS is only the beginning!

Walk along, and watch on!

Yaa-Hayyu, yaa-Qayyoom!

10725. EVERYBODY SAID: "Whoever, and whenever he saw, saw (Him) hidden inside the beautiful folds.

You are in *Nāsut!*

You are in *Malākut!*

You are in *ġabārut!*

And even in *Lāhut*, You alone were seen!

Wa Maa Alaynā ill-al-Balāgh!

Yaa-Hayyu, yaa-Qayyoom!

10726. WHAT have we saved?

Wealth?

Read and find out the wailing of wealth in *Sura Al-Humaza* (The Chapter – The Scandal-monger)!

Yaa-Hayyu, yaa-Qayyoom!

10727. كَلِّى KULLEE (literally meaning the whole of mankind) is inclusive of everything.

Yaa-Hayyu, yaa-Qayyoom!

10728. WHEN intoxication prevailed upon mind and body, he went drunk and intoxicated; hence free from everything else.

When he (said) أَلَسْتُ بِرَبِّكُمْ *Alastu Berabbikum?* (Am I not your *Rabb?* – (*Al-Qur'an* 7:172), they remembered the promise thus: قَالُوا بَلَى *Qaloo Balā* (they said, 'Yes!' – *Al-Qur'an* 7:172).

Yaa-Hayyu, yaa-Qayyoom!

10729. ONLY the *Ahl-e-Khumar* (the intoxicated) confessed قَالُوا بَلَى *Qaloo Balā* and they remained fixed for ever at this 'state'.

Yaa-Hayyu, yaa-Qayyoom!

10730. NEITHER taste nor fondness lessened.

The *Ahl-e-Dhawque* (the men of taste) call it 'perseverence'.

Yaa-Hayyu, yaa-Qayyoom!

10731. يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ! *YAA Dhal-ḡalāl-i-Wal-Ikrām* (O the Majestic, O the Gracious!)

Ask for anything, it will be granted.

Everything is granted by You.

Ask for (anything), it will be granted.

If You must, please!

Why do you worry? Why are you shy?

I have asked of You for 'You'. There will then never remain any need to ask of anyone else!

Haq! Haq! Haq!

Hoo! Hoo! Hoo!

Yaa-Hayyu, yaa-Qayyoom!

10732. THE intoxicated of grace is in other words *Karim* (the Gracious). سُبْحَانَ الْعَزِيزِ الْكَرِيمِ *Subhan al-Āziz al-Karim!* (Glorified be the Exalted, the Gracious!)

10733. THE REAL SUBJECT: اللَّهُ تَبَارَكَ وَتَعَالَى عَزَّ وَجَلَّ
ذُو الْجَلَالِ وَالْإِكْرَامِ

Allāh Tabāarak wa Ta'ālā 'Azzo Wa ḡall Dhul-ḡalāl-i-Wal-Ikrām!

(Allah, the Blessed and Exalted, the High and Excellent, the Majestic and Gracious!)

The Object: The whole of the Universe

The Verb: Creation of the Universe

Yaa-Hayyu, yaa-Qayyoom!

10734. THE SUBJECT:

مَشْهُودٌ
(Mash-hud)

The witness (the one who is present, evident and testifies)

The Verb:

شَهَادَاتٌ
(Shahadat)

The evidence (to be present, to testify and to witness)

The Object:

شَاهِدٌ
(Shahid)

The evident (the one who is witnessed, or is testified)

Allah the Almighty is the Witness to the entire Universe; All-Present, All-Seeing and Omniscient.

The entire Universe is the witness and testifier to the Existence of Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

10735. TIME is punctual to the time table and the time table to the time. He is the administrator (ie. time tabler) whose time is never out of step.
Yaa-Hayyu, yaa-Qayyoom!

10736. YOUR NAME, of which I cannot be the bearer, is the one, that once manifested, helps all locks open. And I do not know that (name).
Yaa-Hayyu, yaa-Qayyoom!

10737. A WAVERING BUD of the *Garden of Iram* flowered and smiled.

The worshipper prostrated himself having seen the Worshipped thus performing the *Salât* (prayer). And *Salât* (prayer) is often the victim of whispsers.

10738. THE BEGINNING is occupied in building up and the end, in administering it.

And this is the ultimate of the art of architecture.

Yaa-Hayyu, yaa-Qayyoom!

10739. *FIK'R* (CONTEMPLATION) is never alone; rather it is accompanied by *Dhik'r* (remembrance).

Fik'r is the solution of every query.

Dhik'r is the means of every intention.

Yaa-Hayyu, yaa-Qayyoom!

10740. WHEN the heart establishes itself at its stage, the movements and actions manifested are subservient to the heart thus becoming righteous and hence witness to and evidence of the right path.

Wā maa 'Alaynaa ill-al-Balāgh!

Yaa-Hayyu, yaa-Qayyoom!

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

10741. *KARAM* (GRACE) is the sea which, after watering the whole of the Universe, still remains unspent, unaltered.

There are found pearls and diamonds in the bottom of the sea which only the divers have collected.

Yaa-Hayyu, yaa-Qayyoom!

10742. *FAD'L* (BOUNTY):

اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ

Allāh-hummaḥ Ihdinee min 'indiKa Wa Afid 'Alayya min FadliKa!

(O Allah the Almighty! Guide me (on the right path leading towards You), be Gracious to me out of Your blessing!)

The lexicons of the World are inadequate in their explanation of *Fad'l* (Bounty), they cannot translate it completely; in fact, it has no equivalents.

The angels, the jinni and human beings are all desirous of grace.

Wā maa 'Alaynaa ill-al-Balāgh!

Yaa-Hayyu, yaa-Qayyoom!

10743. DISCARD that what is evil to the people.

Yaa-Hayyu, yaa-Qayyoom!

10744. WHATEVER the fruit, it comes to fruition in its own season.

Yaa-Hayyu, yaa-Qayyoom!

10745.

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

SUBHĀN al-Malik-il-Quddoos!

(Glorified be my Lord Who is the Master, the Holy!)

Beauty is the strength of the Faith.

Yaa-Hayyu, yaa-Qayyoom!

10746. HE is Independent of every beauty; rather, He is the Creator of primal origin.

Yaa-Hayyu, yaa-Qayyoom!

10747. TO REGRET the state 'gone by', is to spoil the 'present'.

If a state appertains to the 'present', it may turn out to be a treasure of (Divine) enlightenments and mysteries.

The leader:

“Totally pleased!”

Yaa-Hayyu, yaa-Qayyoom!

10748. IF there were no (extraneous) occupations, he would, having become enraptured and pleased, inherit the mysteries and secrets of life, and acquire bestowed knowledge.

Yaa-Hayyu, yaa-Qayyoom!

10749.

سُبْحَانَ الْعَزِيزِ الْوَهَّابِ

SUBHĀN al-'Aziz-il-Wahhāb!

(Glorified be my Lord Who is Powerful, the Bestower!)

The bestowed knowledge is **لَدُنِّي** *Ladunni* (the knowledge immediately derived from Allah the Almighty – *Al-Qur'an* 18:65) and is granted to the servants by Allah the Almighty alone.

Yaa-Hayyu, yaa-Qayyoom!

10750. A BESTOWAL is not dependent upon effort!

Yaa-Hayyu, yaa-Qayyoom!

10751. **أَفْكَارِ قُدْسِيَّةٍ** (THE HOLY THOUGHTS):

Why were the Tutor of the Angels (ie. 'Azāzeel) made outcast?

For repudiation of Adam (the Prophet **عَلَيْهِ السَّلَامُ**)!

Adam (the Prophet **عَلَيْهِ السَّلَامُ**) is the masterpiece of creation!

If there were no Adam (the Prophet **عَلَيْهِ السَّلَامُ** ie. mankind), there would have been nothing at all.

Because of Adam (the Prophet **عَلَيْهِ السَّلَامُ**, ie. mankind) the Universe came into being.

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

We have indeed created man
In the best of moulds.

— (Al-Qur'an 95:4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ
تَقْوِيمٍ
(التين: ٤)

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

Glory to God, the Creator,
The Evolver.

Glory to God, Most High,
And the Praised.

— (Al-Qur'an 59:24)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَانَ الْخَالِقِ الْبَارِي سُبْحَانَ
اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ
(حشر: ٢٤)

10752. THAT WHICH is not understandable by anyone and is not made to be understood is the hidden.

He who (claimed to have) made it understood made a false (claim).

Yaa-Hayyu, yaa-Qayyoom!

10753. DO NOT REMAIN AWAITING!

The needful are awaiting!

O People! It is far better to give away (in charity) than to hoard.

Yaa-Hayyu, yaa-Qayyoom!

10754. WHETHER you announce it in the East or in the West, or even at the beat of the drum, O the living: "Everything of the World has to be abandoned here in the World."

What else is it called than a lesson!

Yaa-Hayyu, yaa-Qayyoom!

10755. THE MOST BEAUTIFUL FACE (in the mirror, of course) is yours (to you) and mine (to me).

Yaa-Hayyu, yaa-Qayyoom!

10756. THE GOAL POST is an evidence of the journey, an everlasting one. Because of the goal post alone the journey (ie. the 'stage') is accomplished, ever excelling with all the glory.

By making and breaking over myriads of years alone is the goal post firmly established. Therefore, it never falters!

Yaa-Hayyu, yaa-Qayyoom!

10757. BECAUSE OF TAWFIQUE from You did the Universe

sparkle and rose high.

Yaa-Hayyu, yaa-Qayyoom!

10758. ACTIONS AND CONDUCT of anyone at all never die; rather they remain alive as certifiers of the Renaissance of Knowledge.

Yaa-Hayyu, yaa-Qayyoom!

10759. WHEN the limits reached the climax, it startled everyone.

Yaa-Hayyu, yaa-Qayyoom!

10760. IT took place as, or as not, Allah the Almighty wished.

And Allah the Almighty is the Dispenser of all deeds and curer of all hearts. *Allah Allah Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10761. SILENCE is an unlettered message which overpowers all teachings.

10762. I LOVE YOU for Allah the Almighty and Allah the Almighty alone.

Yaa-Hayyu, yaa-Qayyoom!

10763. WONDERFUL is he who can bear Divine blessings!

Yaa-Hayyu, yaa-Qayyoom!

10764. TOLERATION is the Almighty Allah's blessing.

Yaa-Hayyu, yaa-Qayyoom!

10765. DEEDS AND DOINGS never die, they always survive.

Yaa-Hayyu, yaa-Qayyoom!

10766. DEMONSTRATE what you want to see and what you want to say.

Yaa-Hayyu, yaa-Qayyoom!

10767. WHEN the Almighty Allah's blessing comes, incurable disease becomes 'ease', and vanishes away.

Yaa-Hayyu, yaa-Qayyoom!

10768. WHATEVER the race, only the last round is worth seeing and appreciation.

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِيْ خَيْرَهُ وَ خَيْرَ عَمَلِيْ
 خَوَاتِيْمَهُ وَ اجْعَلْ خَيْرَ أَيَّامِيْ يَوْمَ الْقَاكَ ۝

*Allah-hummaj'al Khayra 'Umori Akhirahu Wa Khayra 'Amali
 Khawātimahu Waj'al Khayra Ayyami yauma AlqaKa!*

(O Allah the Almighty! Help better the last part of my life and the end of my deed. And may it be the best of my days when I meet You!)

Hadrat Anas bin Malik رضي الله عنه reports: "My place whilst praying used to be exactly behind the middle of the hind side of the shoulders of the Holy Prophet ﷺ. This state continued until he passed away. (That is, I always stood exactly behind the Holy Prophet ﷺ). When he finished his prayer, he used to recite *Allah-hummaj'al alqaKa!*"

- (*'Amal al-Yaum wal-Laylata, Ibn Sunni, p.42 No. 118*)

- (*Kitab al-'Amal Bis-Sunnah, Volume 2, p.19*)

Yaa-Hayyu, yaa-Qayyoom!

10769.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَ ضَيْقِ يَوْمِ الْقِيَامَةِ ۝

*ALLAH-HUMMA inni A'uzubeKa min Diq-id-Dunya wa Diqi
 Yaumil Qiyamate!*

(O Allah the Almighty! I seek Your refuge from the anguish of the World and anguish of the Doomsday!)

It (life) is a long journey in the most narrow mountain pass.

The entangled soul can neither walk nor move about; rather it is helpless even to come out.

Yaa-Hayyu, yaa-Qayyoom!

10770. NOOR (LIGHT) is a pleasure.

As long as it lasts, it occupies one in a trance.

Yaa-Hayyu, yaa-Qayyoom!

Cheering up, hiding and seeking are their ways.

Yaa-Hayyu, yaa-Qayyoom!

10771. THE climax of fondness leads to an audience.

No deflection compares to achieving the goal.

10772. IT is the speech that goes down to the heart (ie. meets with approval).

Yaa-Hayyu, yaa-Qayyoom!

10773. THE FACIAL appearance of everybody is the same; the character, one superior to the other.

Yaa-Hayyu, yaa-Qayyoom!

10774. JUSTICE with compassion and compassion with justice are inseparable from each other.

Look for 'compassion'.

Yaa-Hayyu, yaa-Qayyoom!

10775. YOUR HONOUR AND POWER overwhelm the Earth and Sky and are interpreters of the entire Universe. *Maa shaa Allah!*

10776. WHY should there be no service, if the server, the drink and the guests are there?

Many were seen to be served, none whatever were deprived.

This is the server's grace that the *rinds* (the astute men) ever inherit and would ever be served.

Yaa-Hayyu, yaa-Qayyoom!

10777. SOME sang in *Arabic* and some in *Hindi*, but it was only Your song that was sung. And (most importantly) the beneficiary (of inner peace and light) never sang any song.

Yaa-Hayyu, yaa-Qayyoom!

10778. WHEN ALLAH THE ALMIGHTY, the Creator-Inventor, breathed His spirit into Hadrat Ādam Safiullah عَلَيْهِ السَّلَام, He commanded: “أَلَسْتُ بِرَبِّكُمْ *Alasto BerabbeKum?* (Am I not your Rabb? – *(Al-Qur'an 7:172)*.”

He said: “قَالُوا بَلَىٰ *Qāloo Bala!* (Yes! – *(Al-Qur'an 7:172)*”

Since that day they became the pure spirits and guardian of their 'word'.

Rapture of the 'state' kept alive the 'word'.

Yaa-Hayyu, yaa-Qayyoom!

10779. SEVENTY FIVE YEARS BEFORE:

“Where have you come from, sir?”

كُوهِ چوپڑے *Koh Choparke!*”

“I did not understand.”

“I have been a guest to some one and have returned having eaten *ghee* pudding (semolina) and meat.”

10780. YOUR OWN practice is the master piece of your *Tableegh* (Spread of Islam)!

10781. THE most honourable of the foundation principles are *Dhik'r-i-Dawām* (Continuous *Dhik'r*), and *Tark-i-Tām* (complete renunciation). Whoever understood it, carried the day.

He was hungry before, but satiated now.

Whenever a milestone was established, it was done so because of them.

Wa maa 'Alaynna ill-al-Balāgh?

10782. IT permeates every limb and every vein.

When it pervades unnoticeably, it becomes the manifestor of
سُبْحَانَ الْخَالِقِ الْبَارِئِ *Subhān al-Khāliq-il-Bāri!* (Glory be to the Creator and the Inventor!)

Yaa-Hayyu, yaa-Qayyoom!

10783. THERE are nine doors (holes) on a human body. Only at the tenth mainstay does the door of knowledge and contemplation open.

Yaa-Hayyu, yaa-Qayyoom!

10784. *SURTI* is the Spirit, reflection of light without any physique! *SOMURTI* is the Spirit body. He is the master who detaches and displays his other (Spirit) body.

Yaa-Hayyu, yaa-Qayyoom!

10785. SEEING one's own spirit is the Divine duty in *Tareeqat al-Anāb*. In addition, seeing any other spirits is blissful as well as helpful in the traditions of Islam in-as-much-as one's self-examination and promotion are concerned.

10786. THE SPIRIT (of different people) is sometimes glorified, sometimes everlasting, sometimes imbued with strength and sometimes divinely inspired. It roves about, appearing as it always does, in its own physical appearance. And only the spirits introduce themselves to one another. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10787. ASK as to the trance of 'being' the intoxicated devotees who, as the confidant personified, told about the secret whilst hiding it at the same time.

Yaa-Hayyu, yaa-Qayyoom!

10788. MILK was repeatedly churned to make butter and like-wise cotton was spun again and again to make cloth.

And O my dear! Having had the concomitance of breaths did the friendship breed.

Yaa-Hayyu, yaa-Qayyoom!

10789. THE PROPHET YUSUF (JOSEPH), the Beautiful of Allah the Almighty ﷺ was seen falling into the well and being sold in the bazaar of Egypt. His worth nearly fixed was a small cotton hank. He was then made the King of Egypt and enthroned. This was indeed the spotlight of the Wisdom of Your Power.

Yaa-Hayyu, yaa-Qayyoom!

10790. WHEN arrangements were made to throw into a fire Prophet Abraham (Ibraheem) ﷺ, the Friend of Allah the Almighty, (the problem arose): "How would he be thrown into the fire that spread miles across?"

The Satan appeared and said: "With the help from a catapult!"

When the Prophet Abraham ﷺ, the Friend of Allah the Almighty was about to be thrown into the fire, he affirmed:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ :

Hasbuna Allah wa Ni'm al-Wakeel!

(For us God sufficeth; and He is the Best Dispenser of affairs!)

Having heard this Allah the Almighty said:

.... "O Fire!

Be thou cool,

And a mean of safety

For Abraham.

يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا
عَلٰى اِبْرٰهِيْمَ ؕ (الانبياء: ٦٩)

- (*Al-Qur'an 21:69*)

The conflagrating fire cooled down.

Likewise it is amazing, every one of Your accounts, and wonderful too.

Yaa-Hayyu, yaa-Qayyoom!

10791. ATTENTION! Allah the Almighty sees you all.

Allah does what He likes.

Man is the image of Allah the Almighty.

Do what Allah the Almighty likes.

Never do what Allah the Almighty does not like.

Yaa-Hayyu, yaa-Qayyoom!

10792. ALL other Faiths and Religions of this World are subject to time.

When time sets into a routine, it welcomes due change.

Yaa-Hayyu, yaa-Qayyoom!

10793. THE SCHOOLS OF THOUGHT and the Faith meet on; there occurs no difference.

Yaa-Hayyu, yaa-Qayyoom!

10794. HUMAN beings were granted freedom of action. That is why they were subjected to reward and punishment.

Yaa-Hayyu, yaa-Qayyoom!

10795. BECAUSE OF YOUR grace and blessing, the veils of grief and sorrow were torn to pieces. They cannot be rent asunder by any other means.

It was dark all over; light took command.

Yaa-Hayyu, yaa-Qayyoom!

10796. GRIEF and sorrow are two fatal hunters of life. Grace and blessing wipe them out.

Yaa-Hayyu, yaa-Qayyoom!

10797. BECAUSE OF his patience in affliction did the Prophet Yusuf عليه السلام receive a Kingdom.

Ranting and raving eat away the blessing of affliction and so also those of grief and sorrow.

10798. BECAUSE of *Tawba* (repentance), the good news of humanity was inherited.

Yaa-Hayyu, yaa-Qayyoom!

10799. IF a man becomes a 'man', he becomes the 'highman', commanding all holiness and blessing!

Yaa-Hayyu, yaa-Qayyoom!

10800. HERE are the woods and bush in this hut, talking and watching as if in war.

Yaa-Hayyu, yaa-Qayyoom!

10801. SILENCE is an unlettered message that overpowers all teachings and when accomplished, it becomes (a part of one's) nature.

Yaa-Hayyu, yaa-Qayyoom!

10802. SHOW THE SUBJECT which you wish to preach; and do not go beyond the subject.

Yaa-Hayyu, yaa-Qayyoom!

10803. YOUR DHIK'R is the food without which the spirit cannot survive; rather it remains disturbed.

10804. FORGETFULNESS is a disease and also a separate world (of oblivion). When it afflicts man, it renders him the victim of greed and temptation.

Yaa-Hayyu, yaa-Qayyoom!

10805. DEAR SIRs, my religious guide, Shaykh of the shaykhs and the honourable mentor, has advised me not to establish a link with any rich man or ruler. Nor have I to accept from them any kind of gift, he said.

This is a public highway where everybody is equal.

Yaa-Hayyu, yaa-Qayyoom!

10806. TO BE carefree of everything except (You) and to reckon in my heart no one as equal to You is but the honour and decorum of 'piety' and 'fear of Allah the Almighty'. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10807. THIS is a wisdom through and through, and a lesson too.

Yaa-Hayyu, yaa-Qayyoom!

10808. TO BE CONTENT with the Almighty Allah's Will is the highest of worship and to give away without request, the highest grace.

Yaa-Hayyu, yaa-Qayyoom!

10809. CHANGING of a habit is safe in the Almighty Allah's Power.

10810. THERE exists no alien body whatever at the stage of *Tawheed*; only the light of the Holy Dhāt reflects therein. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

10811. ONLY he is the seeing who is present.

Whatever is taking place and will take place is from Allah the Almighty only.

This means that there is nothing in anybody's power. Reliance of everything is on Allah the Almighty only.

Yaa-Hayyu, yaa-Qayyoom!

10812. ABSORPTION IN PRAYERS is the factor without which it cannot stand; it remains the centre of whispering. The thought that never comes to pass does so in prayers.

Yaa-Hayyu, yaa-Qayyoom!

10813. THE SPIRIT spoke: "I am pure, the holy, free from all impurities. The Satan cannot enter into myself."

Yaa-Hayyu, yaa-Qayyoom!

10814. WHEN *SURTI* (SPIRIT) beseeched, *Somurti* (the spirit body) came along.

The fact of the matter is that *Surti* was baffled. Because of *Somurti* did *Surti* prevail. *Maa shaa Allah!*

There is no need to repeat any further.

Haque! Haque! Haque!

Hoo! Hoo! Hoo!

10815. STRENGTH, whomsoever should it belong, Ali al-Murtada عليه السلام or Ali Ahmad Sabir Kalyari عليه السلام, is divinely given.

Yaa-Hayyu, yaa-Qayyoom!

10816. WHEN the string of the guitar had the holy words singing, the divine ecstasy prevailed.

Yaa-Hayyu, yaa-Qayyoom!

10817. TO DISGUISE both the apparent and the hidden is an art of the utmost quality. They are the people who did inherit this bestowal and so did receive this wisdom.

Yaa-Hayyu, yaa-Qayyoom!

10818. WHATEVER is donated and saved must be given away daily in the form of flour to the impoverished widows who have no bread winners and are totally dependent upon Allah the Almighty, the Benign and the Gracious, thus reaping good for yourselves. And this act is the major act of worship.

Yaa-Hayyu, yaa-Qayyoom!

10819. A BOOK brings along a personality and the personality alone is the trustee of the book.

Yaa-Hayyu, yaa-Qayyoom!

10820.

أَسْأَلُكَ بِنُورِ وَجْهِكَ الْكَرِيمِ ط

AS'ALUKA be-noore wajheKa al-Kareem!

(I beseech for light of your face, the most Gracious)

By nose did this *noor* (light) enter (the body).

The ear did make it vibrate.

It concentrated in the eye.

The heart is the secret bearer and custodian of all messages.

Yaa-Hayyu, yaa-Qayyoom!

10821. "WHAT do you do these days?"

"As it pleases Allah the Almighty, the children run the business; it is a plump living. However, I occupy myself in the hobby of chess as a matter of recreation."

"Ah, this is the worst of hobbies, as though drenching your hands with the blood of a pig."

Occupy yourself with the *Dhik'rullah*.

Resurrection in the World, of the Faith and the Hereafter is because of *Dhik'rullah*.

Yaa-Hayyu, yaa-Qayyoom!

10822. THE REFLECTION of Your eye was restrained through one hundred and twenty five thousand curtains, and it prevailed on the sea like a pen thus helping him to win who had its sight.

Yaa-Hayyu, yaa-Qayyoom!

10823. "WHO is your God?"

"The One Who created me."

Yaa-Hayyu, yaa-Qayyoom!

10824. HERE is a bend!

Do not lose the way!

Yaa-Hayyu, yaa-Qayyoom!

10825. *KASHF-AT-TAM* (perfect manifestation) is that which has no interruption.

Yaa-Hayyu, yaa-Qayyoom!

10826. *SURTI* (SPIRIT) in *Somurti* (spirit body) is as water in milk, one and the same. This is the commentary on eternity to eternity. And this alone is recognition of your Creator.

Yaa-Hayyu, yaa-Qayyoom!

10827.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ مَتِّعْنِي بِسَمْعِي
وَبَصَرِي حَتَّى تَجْعَلَهُمَا الْوَرِثَةَ مِنِّي وَعَافِنِي فِي
دِينِي وَجَسَدِي وَأَنْصُرْنِي مِمَّنْ ظَلَمَنِي حَتَّى تُرِيَنِي
فِيهِ تَأْمُرِي اللَّهُمَّ إِنِّي أَسَلْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ
أَمْرِي إِلَيْكَ وَالْجَائِثُ ظَهَرَ بِي إِلَيْكَ وَخَلَيْتُ وَجْهِي
إِلَيْكَ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ
وَبِكِتَابِكَ الَّذِي أَنْزَلْتَ ۝

(المستدرك للحاكم/كتاب العمل بالسنة ج ٢ ص ٨٤/٨٦)

BISMILLĀ-HIR *Rahmā-nir Raheem! Allāh-humma* *Matt'inee*
besam'ee Wa Basaree hatta taj'alhum al- Waritha minnee Wa 'afinee
Fee Deeni Wa jasadee wan-surnee mimman zalamanee hattā
turiyanee feehe tha'ree! Allāh-humma inni Aslamtu nafsee IlayKa wa
Fawwaztu amree IlayKa Wal-Ja'atu Zahree laKa Wa Khallaytu
Wajhee Ilayka Laa Malja'a minKa illā IlayKa Āmantu berasoole
Ka-alladhee Aarsalta Wa Be-KitabeKa alladhee Anzalta!

(In the Name of Allah Most Gracious Most Merciful! O Allah the Almighty! Benefit me from my ears and eyes so much that You render them both my successors. And grant me ease in my Faith and physique and help me face he who would inflict cruelty on me that You show me my reward! O Allah the Almighty! Indeed, I trusted You with my soul and affairs; entrust my back towards You and directed my face to You; there is no refuge except in You. I rallied my belief in Your Messenger ﷺ whom You sent and Your Book that You revealed!)

Amir al-Momeneen Hadrat Ali رضي الله عنه narrates that the Holy Prophet صلی اللہ علیہ وسلم read these formulas in his supplication: "*Allah-humma* *Matta'inee . . . Anzalta.*"

—(*Al-Mustadrik al-Hakim/Kitab al-'Amal Bis-Sunnah, Volume 4,*
pp. 86-87)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اللّٰهُمَّ احْفَظْنِیْ بِمَا تحْفَظُ بِهٖ الصَّبِیَّ ۝

Bismillā-hir Rahmā-nir Raheem! Allah-hummahfiznee bemaah Tahfazo behee as-Sabiyya!

(In the Name of Allah Most Gracious Most Merciful! O Allah the Almighty! Protect me as You would protect a child!)

Hadrat 'Uthmān bin 'Abdullāh bin Ans رضی اللہ عنہ reports that the Almighty Allah's Messenger صلی اللہ علیہ وسلم used to pray thus: "Allah-hummah-fiznee . . . as-Sabiyya!"

– (*Kitāb az-Zuh'd Wa ar-Raqāq-lil-Marwazi/Kitāb al-'Amal Bis Sunnah, Volume 4, p. 145.*)

Yaa-Hayyu, yaa-Qayyoom!

10827.

IN the Name of Allah, Most
Gracious, Most Merciful!
O ye who believe!
Avoid suspicion as much
(As possible): for suspicion
In some cases is a sin;
And spy not on each other,
Nor speak ill of each other,
Behind their backs. Would anyone
Of you like to eat
The flesh of his dead
Brother? Nay, ye would
Abhor it But fear God:
For God is Oft-Returning,
Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
يٰۤاَيُّهَا الَّذِیْنَ اٰمَنُوْا اجْتَنِبُوْا
كَثِیْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ
الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَّلَا
یَعْتَبْ بَعْضُكُم بَعْضًا
اِیْحَبُّ اَحَدُكُمْ اَنْ یَّاْكُلَ
لَحْمَ اَخِیْهِ مِیْثًا فَاَكْرَهْتُمْوْهُ
وَاطَّقُوْا اللّٰهَ ۝ اِنَّ اللّٰهَ
تَوَّابٌ رَّحِیْمٌ ۝

– (*Al-Qur'an 49:12*) (الحجرات: ۱۲)

May Allah the Almighty help descend in the field a young man who may break them all to pieces!

Yaa-Hayyu, yaa-Qayyoom!

10828. COME ALONG, but first free yourself of wealth.

Yaa-Hayyu, yaa-Qayyoom!

10829. LIKE *Tar'k* (renunciation) like bestowal.

Yaa-Hayyu, yaa-Qayyoom!

10830. THE SERVANT is in search of wisdom and wisdom in that of the servant.

The ultimate wisdom is found in *Surah Al-Humaza* (the Scandal-monger):

In the Name of Allah,
Most Gracious Most Merciful!

Woe to every
(Kind of) scandal-monger
And back-biter,

Who pileth up wealth
And layeth by,

Thinking that his wealth
Would make him last
For ever!

By no means! He will
Be sure to be thrown into
That which breaks to Pieces.

And what will explain
To thee That which Breaks
To Pieces?

It is the Fire
Of the Wrath of God
Kindled to a blaze,

The which doth mount
(Right) to the Heart:

It shall be made
Into a vault over them,

In columns outstretched.

- (*Al-Qur'an* 104:1-9)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي
جَمَعَ مَالًا وَقَدَدَهُ ۝ يُحْسِبُ
أَنَّ مَالَهُ أَخْلَدَهُ ۝ كَلَّا لِيُنْبَذَنَّ
فِي الْحُطَمَةِ ۝ وَمَا أَدْرَاكَ مَا
الْحُطَمَةُ ۝ نَارُ اللَّهِ الْمَوْقَدَةُ ۝ الَّتِي
تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۝ إِنَّهَا
عَلَيْهِمْ مُّؤَصَّدَةٌ ۝ فِي عَمَدٍ مُّمدَّدَةٍ ۝
(الهمزة: ٩-١)

There is nothing ever to be said to anyone at all. Nor have they to hoard wealth.

The 'state' remarked: "You said the truth."

The 'self' entertained it and the clear victory triumphed!

Bismillā-hir Rahmā-hir Raheem!
 Allāh-humma anta Rabbi Lā
 ilāha illā anta 'AlayKa
 Twakkaltu Wa anta Rabb-ul-
 'Arsh-il-Kareem Maa shaa' Allāhu
 Kana malam Yashā'o lam yā
 ku(m) lā Hawla Wa Lā Quwwata
 illā billā-il-'Alhiyy-il-'Azeem.
 A'lamu anna- Allāh 'Alā Kulle
 Shay'in Qadeer. Wa Anna Allā
 qad Ahata bekulle Shay'in 'ilman!
 Allāh-humma inni A'ūdhubuKa
 min sharre nafsi Wa min sharre
 kulle Dābbatin anta Ahkhezu(m)
 benāseyateha inna Rabbi 'Alā
 sirātimmustaqeem!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ
 إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ
 رَبُّ الْعَرْشِ الْكَرِيمِ
 مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ
 يَشَأْ لَمْ يَكُنْ لَا حَوْلَ
 وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
 الْعَظِيمِ ط أَعْلَمُ أَنَّ اللَّهَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
 شَيْءٍ عِلْمًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
 مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ
 كُلِّ دَابَّةٍ أَنْتَ آخِذٌ
 بِنَاصِيَتِهَا إِنَّ رَبِّي
 عَلِيمٌ صِرَاطٍ مُسْتَقِيمٍ

ركن العمال/كتاب العمل بالسنة، ج ٣ ص ٩٢)

(In the Name of Allah, Most Gracious Most Merciful! O Allah the Almighty! You are my Lord. There is none but You worthy of worship. I trust You alone and You are the Sustainer of the Glorious Throne. It happens only that what Allah the Almighty wishes, and nothing at all if He so wishes. There is no power and no strength (to command) except Allah the Almighty so bestows it. I know Allah the Almighty is powerful over everything. Indeed, the Almighty Allah's knowledge is all-prevailing. I seek Your refuge from the evil of myself and the evil of every being as You have held it (in control) by its forehead. Indeed, my Lord is found by following the right path!)

It is narrated by *Hadrat Talaq* رضي الله عنه that a man came to *Hadrat Abu Darda* رضي الله عنه and said to him: "Your house is on fire."

At this *Abu Darda* رضي الله عنه said: "My house has not burnt."

Another man came along and said: "The fire has been there, but by the time it reached your house it had gone out."

Hadrat Abu Darda رضي الله عنه said: "I know Allah the Almighty did not mean to do it, (ie. to burn my house)."

At this they said: "O *Abu Darda* رضي الله عنه We do not know which are your wonderous prayers (because of which the house has not burnt or Allah the Almighty has not done so)?"

He replied: "I have heard the Holy Prophet صلى الله عليه وسلم saying about these prayers, 'Whoever recites these words at the beginning of the day will have no affliction until evening time. And whoever recites these words at the end of the day will have no affliction come to him until morning. The prayers are as follows, *Allah-humma anta . . . siratimmustaqeem-*'"

—(Kanz al-'Amal/Kitab al-'Amal Bis-Sunnah, Volume 2, pp. 29-30)

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

But We are nearer
To Him than ye,
And yet You see not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ
وَلَكِنْ لَا تَبْصُرُونَ

— (Al-Qur'an 56:85) (الواقعه: ٨٥)

10831. ABSTRACT OF THE TEACHING:

Rūh (spirit) – the sanctified

Naf's (self) – the satisfied

Dhik'r (remembrance) – the continuous

Yaa-Hayyu, yaa-Qayyoom!

10832. IT IS THE TALK that would sum up every talk.

Yaa-Hayyu, yaa-Qayyoom!

10833. THE DYING ONES gave the message of life to the living ones: You are not to live either. And do not regret after death that you had not known (this fact).

Yaa-Hayyu, yaa-Qayyoom!

10834. EVERYTHING is dependent upon the intention; if the intention is pure, the affairs are clear.

"What intention are you coming with?"

"We have come only for *Dhik'r* of Allah the Almighty, the One and

Only. There is no extraneous motive whatever.”

Yaa-Hayyu, yaa-Qayyoom!

10835. LOOK AT the ‘present’. The ‘present’ is the witness to the ‘past’ and holds preference over the ‘past’.

Yaa-Hayyu, yaa-Qayyoom!

10836. EVERYBODY is to die, dying here and now.

There is no death to *Dhik'r-i-Ilāhi*; one transfers just in a moment.

10837. IT is an established fact, we reap benefits from the pure and holy spirits of the thinkers, commentators (of the Holy Qur'an) and narrators (of the sayings of the Holy Prophet Muhammad ﷺ).

Yaa-Hayyu, yaa-Qayyoom!

They all persevered at practices of their respective ‘states’ and ‘stages’, shirking not even for a moment. And because of them alone the living learned the mode of life.

Yaa-Hayyu, yaa-Qayyoom!

10838. WHEN a spirit meets, collaborates and unites with another spirit, then the new things take place.

The spirit roves about freely.

When a spirit meets of its own free will with another spirit, the cover of some attractive title is opened.

Yaa-Hayyu, yaa-Qayyoom!

صَلَاةُ نَوْمِ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ اللَّهُمَّ صَلِّ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ
بِحُرِّ أَنْوَارِكَ وَمَعْدِنِ اسْرَارِكَ وَلِسَانِ حُجَّتِكَ
وَعُرْوَسِ مَمْلُكَتِكَ وَإِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ
وَحِزْنِ آئِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُتَلَذِّذِ بِتَوْحِيدِكَ
إِسَابِ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ
أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمِ مِنْ نَوْمِ ضِيَائِكَ صَلَاةً تَدْوُمُ
يَدِ وَإِمَامِكَ وَتَبْقَى بِبَقَائِكَ لَا مُنْتَهَى لَهَا دُونَ عِلْمِكَ
صَلَاةً تُرْضِيكَ وَتُرْضِيهِ وَتَرْضَى بِهَا عَنَّا يَا رَبَّ الْعَالَمِينَ

(نزل الأبرار - دلائل الخيرات / كتاب العمل بالسنة ج ٢ ص ٢٥)

Salāt Noor al-Qiyamat

Bismillā-hir Rahmā-nir Raheem! Allā-humma salle 'Alā Sayyidena Muhammadi(n)m bahre AnwāreKa Wa Ma'dene AsrāreKa Wa Lisāne hujjateKa Wa 'Aroose mamlukateKa Wa Imāme HadrateKa Wa Teraze mulkeKa Wa Khazā'ine RahmateKa Wa Tareeqe Shari'ate kal-muta-ladhdidh bitawheedeKa Insāne 'Ain-il-Wujūde Was-Sababe Fee Kulle Mawjudin 'Aine A'ayāne khalqKa al-Mutaqaddeme min Noore deyə'iKa Salātan tadoomo bedawāmeKa Wa Tabqā bebaqā'iKa Salātan tadoomo bedawāmeKa Wa Tabqā bebaqā'iKa laa Muntahā lahā Doona 'ilmeKa Salātan turdeeKa Wa turdeehe Wa Tardā beha 'Annā yaa Rabb-al-'Aalameen!

(In the Name of Allah, Most Gracious, Most Merciful! O Allah the Almighty! Shower Your mercy upon our leader Muhammad ﷺ who is the ocean of Your enlightenments, the mine of Your mysteries, the tongue of Your rationale and proof, the bridegroom of Your kingdom, the preceptor of Your Highness, the decorum of Your Domain, the treasures of Your mercy, the highway of Your *Shari'at* (Law), the beneficiary of Your *Tawheed* (unity), the dear one of the eye of the living Universe, the means of every being, the foundation of Your exalted creation and the torch bearer of Your reflections; shower the blessings that remain with Your eternity and last with Your existence that has no end to it and known (to none) except You; shower the blessings that You and he ﷺ approve and by which you are pleased with us, O the Sustainer and Cherisher of the Worlds.)

The *Hadrat Shaykh* ﷺ (my preceptor) has said, and it is also related of some of the exalted divines, that this *Darud* (composition of praise to the Holy Prophet ﷺ) i.e. *Alla-humma Salle 'Ala Sayyidena Muhammadi(n)m bahre AnwāreKa . . . yaa Rabb-al 'Aalameen*, is equivalent to fourteen thousand *Adwār* (pl. of *Darud*) and has been found hand-written by the All-Powerful on some stones!

— (*Nazal al-Abrar-Dalay'al Khayrat/Kitab al-'Amal Bis-Sunnah, Volume 2, p. 48*)

Supplication

وَآخِرُ 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 1-

The Holy Order:

Shajrah-i-Tayyibah

شجرۂ طیبہ

یار حیا رحم کر مجھ پر زحمتِ مصطفیٰ ﷺ
 اور حسنِ بصریٰ خیر التابین کے فیض سے
 خواجہ داؤد طائی، حضرت معروف کرخ
 خواجہ عبداللہ نسری سقلمی، اور حضرت جنید
 حُبّ ایمانی عطا کر اور رہ تو حیثِ نیر
 بوالفرح طرطوسی کی برکت سے فرحتِ قسیم
 دو جہاں کی دے سعادت از طفیلِ بوسعید
 از طفیلِ بندہ رزاق دے روزی حلال
 عبدوہاب اور بہاء الدین اور سعید
 دینداری کو مری دے روشنی آفاق میں
 دے گدائی اپنے گھر کی اے غنی و بے نیاز
 بوآن اور مس دین عارف کی برکتِ الہ
 فضل کر مجھ پر طفیلِ شاہ گدار حمان کے
 دے کمال اور بادشاہی دین کی مالک سر
 خواجہ احمد مجتہد کے لئے اے ذی الکرم
 آدمیت مجھ کو دے از برکتِ آدم شریف
 از طفیلِ شاہباز و مومن لگگری ولی

ہم زحمتِ شہ مرداں علی المرتضیٰؑ
 اور حبیبِ عجمی کی برکت سے خلیا دلکش
 ہر و شاہ دیں کی برکت سے غفور و غفیر
 بندہ حق شیخ شبلی کی دعا سے یا خدا
 عبدوہاد کے سب سے یا آند کھلا سدا
 بوکن ہنکاری کی حرمت دے حنہ مرا
 محی دیں محبوبِ سبحانی کی حرمت سے حیا
 شرف دے برکتِ شرف الدین کی اما مالک
 ان کی عزت سے کریمِ اعلیٰ کابل کر عطا
 از طفیلِ شمس دین صحرائی با صدق و صفا
 از سعی شاہ گدار حمان امامِ اتقیب !
 اہل عرفاں میں جگہ دے مجھ کو تو روز جزا
 و ز طفیلِ آلِ فضیل صاحبِ جو دو سخا
 از طفیلِ شاہ کمال و شاہ سکندر با وفا
 ہر ولایت اور مقام اور حال کر مجھ کو عطا !
 اور محبت دے نبی کی از حبیبِ کبریا !
 مجھ کو بھی ایمان عطا کر بچو ایمان اولیا

نے مجھے صدیقیت کا مرتبہ لے اصدقا
 حفظ نے شرعی حدودوں کا مجھے یا ماظنا
 مجھ کو بھی مقبول کرنا ازکرم حضرت شعیبؑ
 سیدی عبدالرحیم اہل حکومت میں رحیم
 سیدی عبدالکریم اہل حکومت میں کریم
 یا کریم! از طفیل سیدی میرا احسن
 وز طفیل جملہ متاں متے عرفاں بدہ
 ازکرم بشوا نرئی صدیق آل صاحب لا
 از سعی حافظ محمد باکمال و مقمدا!
 وز کرم عبدالغفور قطب عالم رہنا!
 کر نے اس اتھر جہاں کو اتقیاء کا پیشوا
 کر نے اس اتھر جہاں کو اتقیاء کا پیشوا
 ہو عطا عین الفقر کا جامہ صدق و صفا
 من کمینہ را یکے جرعہ جام و لکشا!
 ۱۰

يٰٰحَيُّ يٰٰقَيُّوْمُ! فَتَقَبَّلْ! اٰمِيْنُ ﴿۱۰﴾

O Lord, grant me mercy for the honour of al-Mustafa, ﷺ
 As well as for the honour of the king of the brave, Ali ul-Murtada,²

And, O Lord, enliven my heart for the grace of Hasan ul Basri,³
 The noblest amidst the Tabi'een and for the blessings of Habib al-Ajmi.⁴

O the Forgiver, forgive my omissions for the blessings of the two,
 Dawood Tai⁵ and Maroof al-Karkhi,⁶ and for them grant remission too.

For the supplication of Khawaja Abdullah Sari as-Saqati,⁷
 Hadrat Junayd⁸ and the truthful servant Shaykh ash-Shibli.⁹

O Lord, grant love for the, "Belief," as well the, "Path," of Tawheed;
 Lord, guide us on the, "Path," always for the sake of Your beloved Abdul Wahid.¹⁰

For the blessing of Abu al-Farah al Tartoozi "grant happiness everlasting
 For the honour of Abu al-Hasan Hankari,¹² grant me goodness all surpassing)

Grant honour in both the Worlds because of Abu Sa'eed,¹³
 And humility for the honour of the Allah's beloved, the Reviver¹⁴ of the Creed.

O my Lord, grant the Halal living for the sake of Abdur-Razaque,¹⁵ the
 And excellence for the blessing of Sharaf-ud-Din,¹⁶ the commandant.

O the Gracious, grant perfect understanding for the honour
 of Abdul Wahhab, Bahā-ud-Din,¹⁸ and Sayyid Aqil,¹⁹ and to them
 Your favour.

On behalf of Shams-ud-Din²⁰ enlighten my Faith in the firmaments
 Who is the desert-dweller, the honest one and of good intents.

Grant the mendicity, at Your house, O the Gracious and the Independent,
 For the efforts of Shah Gada Rahman,²¹ the leader of the pious and consistent.

For the blessing of Abul Hasan²² and Shams-ud-Din,²³ the blessed of ascension,
 O Allah grant me a place amidst the knowledgeable on the Day of
 Resurrection.

Shower Your graces upon me for the sake of Shah Gada Rahman²⁴
 As well as for the sake of Fadyl,²⁵ given to charity and everything human.

Grant me, O my Master, the perfection and the rule of the Deen too
For the sake of Shah Kamal²⁶ and Shah Sikander²⁷, the faithful two.

Grant me, O Most Exalted, the depth, the stage and the state
For the sake of Khawaja Badar-ud-Din Ahmad as-Sartandi,²⁸
the great.

For the blessings of Adam Sharif,²⁹ render me humane
And love for the Holy Messenger because of Habib Kibriya,³⁰ the sane.

Because of Shah Baz³¹ and Momin Gagri,³² the Awliya,
Grant me as well the Faith of the Awliya.

O the Truthful, grant me the grandeur of the Siddique
For the grace of the leader of mystics Bishwani Siddique.³³

O the Guardian, grant me the safeguard of the limits of the Shariat
For the efforts of Hafiz Muhammad,³⁴ the perfect, the pious patriot.

Accept me as well for the grace of Hadrat Shuaib³⁵
And for the grace of Abdul Ghafoor,³⁶ the World Qutub.

Appoint me leader to the pious for my guide Abdul Rahim³⁷
Who is in the World most humble and in the synod a Rahim.

Appoint me leader to the pious, for my guide Abdul Karim³⁸
Who is in the World most humble and in the synod a Karim.

Because of Sayyid Amir ul-Hasan,³⁹ grant, O the Merciful,
The dress of truth and piety, the insignia of Faqr in full.

And because of the mystics all, the gnostics intoxicated,
Grant me, the insignificant, a draught of the drink, hearty and spirited.

Yaa Hayy
Amen! Amen! Amen!
Yaa Qayyoom

K. Gooden script.

-Abu Anees Muhammad Barkat Ali

Appendix 2 - The Holy Prophet and The Holy Shaykhs

1. As a great grandson of Prophet Ishmael عليه السلام the Holy Prophet Muhammad ﷺ was born on the morning of 22 April 571 CE to *Abdullah*, the son of *Abdul Muthlib*, the head of the *Quraish* tribe in Makka al-Mukarrama. For his truthfulness and praiseworthy conduct, he commanded the respect and honour of his people, and earned the title of *al-Amin* (the trusted one). At forty, he had from Allah the Almighty the first of a series of revelations which, during the next twenty three years, culminated into *Al-Qur'an*, the last and final Divine message to the whole of mankind, where in he has been addressed with titles such as *Tā Hā, Hā Mim, Yāsin* and the most befitting and unique appellation of *Rahmat-un-lil-'Aalameen* (Mercy to the Worlds). Knowledgeable of the apparent and the hidden, he is the cherished exemplar and mentor of every Muslim, especially the *Ahl-e-Sulook* thus helping them with realisation of the Ultimate Reality. The leader and last of the line of prophets, *Muhammad Mustafa Ahmad Mujtaba* ﷺ passed away on 12 Rabi ul-Awwal 11 AH (632 CE) in Madina al-Munawwara where his tomb in *Masjid un-Nabvi* is annually visited by millions of people from all over the World.

2. *Imam al-Mashāriq wal-Maghārib Hadrat Ali al-Murtada* عليه السلام bin *Abi Talib* (d. 20 Ramadan al-Mubarak 40 AH/661 CE) was the Fourth Caliph in succession to the Muslim Empire founded by the Holy Prophet ﷺ whose cousin/son-in-law he was. In his sayings (*al-Hadith*), the Holy Prophet ﷺ has said: "I am the city of knowledge and Ali is its gateway." He is well known for ascetic practices and held as the beaconlight of *Faq'r* by the *fuqara* (pl. for *faqi'r*). His shrine in Najaf (Iraq) is a centre of attraction for the seekers of truth and *Nahj al-Balāgha*, the collection of his sayings, is the sufic text for novices.

3. *Hadrat Khawaja Hasan al-Basri* رَضِيَ اللهُ عَنْهُ (Iraq) was born in Madina al-Munawwara, brought up and lived in Basra until he died on 5 Rajab 110 AH/728 CE where he was also buried. He is accredited with founding of 'ilm al-Qulub (science of heart). He led an austere life and often said: "The lightly burdened shall be saved and the heavily laden shall perish."

4. *Hadrat Khawaja Habib al-'Ajmi Abu Muhammad* رَضِيَ اللهُ عَنْهُ (d. 3 Rabi' al-Thani 156 AH; buried in Baghdad) was a native of Persia and hence titled *al-'Ajmi*; had only a working command of Arabic but excelled in mystical stages for 'his heart was not sallied by hypocrisy and was well-pleased with Allah the Almighty'.

5. *Hadrat Khawaja Darwood Tai' bin 'Ayad Abu Ali al-Tamimi* رَضِيَ اللهُ عَنْهُ (d. 27 Rabi ul-Thani 265 AH; buried in Baghdad) acquired learning from *Imam Abu Hanaiifa bin Thabit al-Kharraz*, the well-known legalist in Islamic Jurisprudence, whom he asked, "What shall I do now?" The Imam replied: "Practise what you have learnt, for theory without practice is like a body without a spirit."

6. *Hadrat Kawaja Ma'roof al-Karkhi* رَضِيَ اللهُ عَنْهُ (d. 20 Muharram al-Haram 200 AH/815 CE; buried in Baghdad), a great sufi mentor of the early ninth Century, avoided hairsplitting discussions of the jurists and once commented: "When God loves His servant, He opens the door of actions (ie, religious practices) and closes the door of theological disputations."

7. *Hadrat Kawaja Abdullah Sari as-Saqati* رَضِيَ اللهُ عَنْهُ (d. 6 Ramadan al-Mubarak 253 AH/867 CE; buried in Baghdad) enjoyed high spiritual rank, discussed mystical states (*ahrwāl*) and stood for the efficacy of 'real mutual love between man and Allah'.

8. *Hadrat Khawaja Abu al-'Alam Junayd al-Baghdadi* رَضِيَ اللهُ عَنْهُ (d. 27 Rajab 298 AH/910 CE; buried in Baghdad) developed further his uncle *as-Saqati's* discourses about *Tawheed*, now preserved in *Nafhat al-Un's*. A sufi of a high calibre, Junayd wrote many books eg, *Kitāb al-Fanā* and *Kitāb Dawa'al Arwāh* and had founded after him *Junaydiyyah Order* which insists on more sobriety (*sah'w*) and less rapture (*ghālaba*).

9. *Hadrat Shaykh Abu Bakar Muhammad Ja'far bin Yunus ash-Shibli* رَضِيَ اللهُ عَنْهُ (d. 27 Dhi al-Hajjah 334 AH/945 CE: buried in Baghdad) was a government official till he had an inner conversion and became an abstracted mystic, who survived *Husayn Ibn Mansur al-Hallaj* by twenty three years. Ash-Shibli was equally absorbed in love of Allah demonstrably when he reproached someone whose beloved had died thus: "O fool, why do you love someone who can die." -*Tadhkirāt ul-Awliya* by Fariduddin Attar.

10. *Hadrat Abdul Wah'd bin Abdul Aziz al-Tamimi* رَضِيَ اللهُ عَنْهُ (d. 26 Jamadi ul-Thani 445 AH; buried in Baghdad).
11. *Hadrat 'Ala-ud-Din Abu al-Farah Tartoosi* رَضِيَ اللهُ عَنْهُ (d. 2 Sha'ban 447 AH; buried near *Imam Ahmad bin Hanbal* in Tartoos in Spain).
12. *Hadrat Shaykh Abu'l Hasan bin Yusuf Quraishi Hankari* رَضِيَ اللهُ عَنْهُ (d. 3 Muharram al-Harām 486 AH; buried in Hankara, Tunisia).
13. *Khawaja Abu Sa'eed Mubarak bin Alvi Makhzoomi* رَضِيَ اللهُ عَنْهُ (d. 7 Sha'ban 513 AH; buried in Baghdad).
14. *Hadrat Ghawth ul-Azam Shaykh Muhiyyud-din Abdul Qadir al-Jilani* رَضِيَ اللهُ عَنْهُ (d. after 'Isha on Saturday 11 Rabi ul-Thani 561 AH/1166 CE at the age of ninety one years, seven months and nine days) was born in Gilan in Iran, hence al-Jilani, in 470 AH/1077 CE and educated in Baghdad (Iraq), wandered as an ascetic in the deserts of Iraq for 25 years and emerged as a renowned preacher of Baghdad and laid the foundations of *Qadiriyyah Order*. He wrote many legalistic treatises, the Divine Questionnaire called *al-Ghawthiyyah* or *al-Mirajiyah* being widely read by Qadiris for ecstatic experience. There are many *Qadirites* who have been exalted saints of their time. His tomb in Baghdad is visited by pilgrims from far and wide.
15. *Hadrat Shaykh Saif-ud-Din Abdul Razaque bin Hadrat Garwth al-Azam* رَضِيَ اللهُ عَنْهُ (d. 6 Shawal al-Mukarram 603 AH; buried in Baghdad).
16. *Hadrat Sharaf-ud-Din Naq'shbandi* رَضِيَ اللهُ عَنْهُ (d. 27 Safar al-Muzaffar 573 AH; buried in Baghdad).
17. *Hadrat Abdul Wahhab* رَضِيَ اللهُ عَنْهُ (d. 18 Sha'ban al-Mu'azzam).
18. *Khawaja Baha-ud-Din Naq'shbandi* رَضِيَ اللهُ عَنْهُ (d. 3 Rabi ul-Awwal 791 AH/1390 CE; buried in Qasr-i-'Abdan, Bukhara) founded *Naq'shbandiyyah Order* that is built around eight well-known principles the first one being *hosh bar dam* (awareness in breathing), *Dhik'rullah* in silence and no music or *sama'*. The *Order* has flourished well in the sub-Continent and have many famous and exalted spiritual guides eg, *Mujaddid Alif Thani* and *Khawaja Mir Dard* (1721–1785 CE).
19. *Hadrat Sayyid Aqil* رَضِيَ اللهُ عَنْهُ (d. 21 Safar al-Muzaffar 1007 AH; buried in Sahrā-i-Kabul Zai Khail).
20. *Hadrat Shams-ud-Din Sahrāi* رَضِيَ اللهُ عَنْهُ (d. 33 Rajab 1069 AH; buried in Sahrā-i-Kabul Zai Khail).
21. *Hadrat Shah Gadā Rahman The First* رَضِيَ اللهُ عَنْهُ (d. 9 Rajab 1105 AH; buried in Multan, Pakistan).

22. *Hadrat Khawaja Abu'l Hasan Fadyl* رَضِيَ اللهُ عَنْهُ (d. 4 Dhi al-Hajjah 1112 AH; buried in Kabul).
23. *Hadrat Shams-ud-Din Arif* رَضِيَ اللهُ عَنْهُ (d. 951 AH; buried in Gulshina-i-Arab).
24. *Hadrat Shah Gadā Rahman The Second* رَضِيَ اللهُ عَنْهُ (d. 1035 AH).
25. *Hadrat Shah Fudyl* رَضِيَ اللهُ عَنْهُ .
26. *Hadrat Shah Kamal Keithley alias the Jogi* رَضِيَ اللهُ عَنْهُ (d. 19 Jamadi ul-Thani 981 AH; buried in Keithley in Ruhtak, India) received his cloak of *Faq'r* from the *Ghawth ul-Azam* via his son *Abdul Razzaque* and eventually passed it on to the *Mujaddid Alif Thani* down through *Hadrat Shah Sikander Keithley al-Qadiri*. For his knowledge and mystical commands, Muslims and Hindus all revered *Shah Kamal*.
27. *Hadrat Shah Sikander Keithley al-Qadiri* رَضِيَ اللهُ عَنْهُ (d. 11 Rajab 1023 AH; buried in Keithley), as a young boy, remained in the company of pious people. Once he wore *Shah Kamal's* turban and held in authority his walking stick whilst he was busy performing the ablution. The story has it that seeing this 'he hugged the boy in affection and proclaimed him as his would-be-successor'. *Shah Sikander* commanded great respect all over the sub-Continent where, with his help, many *Qadiriyyah zawviyyahs* were set up.
28. *Hadrat Khawaja Shaykh Badar-ud-Din Ahmad as-Sarhindi* رَضِيَ اللهُ عَنْهُ (d. 28 Safar 1034 AH/1624 CE; buried in Sarhind Sharif, India) was an acknowledged *Naq'shbandiyyah* reformer at the advent of the Second Millenium of the Islamic Calendar hence known as *Mujaddid Alif Thani* and also *Imam-i-Rabbani* (the divinely inspired Leader), was *Shah Sikander's* disciple, a great exponent of *Wahdat ush-Shuhood* (Unity of Vision) vis-a-viz *Ibn al-Arabi's Wahdat ul-Wajud* (Unity in 'Being') and fought against the Moghul Emperor Akbar's *Din-i-Ilahi*, commonly known in the West as Synchronism of Religions. His teaching is preserved in his epistles which have been compiled in *Hirz al-Inayat* by *Nuhammad al-Hifzi*.
29. *Hadrat Sayyid Adam Binori* رَضِيَ اللهُ عَنْهُ (d. 23 Shawal 1053 AH; buried in Madina al-Munawwara) belonged to the descendants of the Holy Prophet ﷺ who settled in Rome and then migrated to Sarhind in India. He served in the army for a while where he came across many exalted mystics till he finally embraced the *Imam-i-Rabbani*, benefitted spiritually and succeeded him.
30. *Hadrat Shaykh Habib Sahib Peshawari* رَضِيَ اللهُ عَنْهُ (d. 13 Safar 1093 AH; buried in Peshawar, Pakistan).

31. *Hadrat Shaykh Shahbaz Sahib* رَضِيَ اللهُ عَنْهُ (d. 2 Sha'ban 1144 AH; buried in Peshawar, Pakistan).
32. *Hadrat Hafiz Muhammad Momin Sahib Mashu Ghaghar* رَضِيَ اللهُ عَنْهُ (d. 16 Sha'ban 1184 AH; buried in the district of Peshawar, Pakistan).
33. *Hadrat Siddique Bishwani* رَضِيَ اللهُ عَنْهُ (d. 17 Safar 1198 AH; buried in Bunair, Sawat in Pakistan).
34. *Hafiz Muhammad Ba Kamal Hafiz Muhammad Shah* رَضِيَ اللهُ عَنْهُ (d. 26 Rabi ul-Thani; buried in the village Umar Zai, Peshawar).
35. *Hadrat Hafiz Khawaja Muhammad Shu'aib Tor Dher Sahib* رَضِيَ اللهُ عَنْهُ (d. 16 Rajab 1238 AH; buried in Mardan, NWFP, Pakistan).
36. *Hadrat Akhwand Abdul Ghafoor Saidu Baba Sahib* رَضِيَ اللهُ عَنْهُ (d. 8 Muharram ul-Harām 1295 AH; buried in Sawat, Pakistan).
37. *Hadrat Shah Abdul Rahim* رَضِيَ اللهُ عَنْهُ (d. 21 Rabi ul-Awwal 1303 AH; buried in Dunbiwallah, Saharanpur, India).
38. *Hadrat Sarkar Qari Shah Abdul Karim* رَضِيَ اللهُ عَنْهُ (buried in Nasirpar Kalan, district Sargodha, Pakistan).
39. *Hadrat Makhdoom ul-Mul'k Shah Hakim Amir ul-Hasan* رَضِيَ اللهُ عَنْهُ (d. 22 Ramadan ul-Mubarak 1367 AH; buried in Saharanpur), an eminent and contemporary sufi master, wielded great spiritual excellence and practised *Tibb-i-Nabvi* (The Holy Prophet's ﷺ Medicine) as his selfless service to the Almighty Allah's ailing creatures. He is the *Peer-i-Tareeqat/Shaykh* par excellence of *Hadrat Abu Anees Muhammad Barkat Ali Ludhianvi Afi 'Anho* (born on 27 Rabi ul-Thani 1329 AH/27 April 1911 CE, in the village of *Barhami* near Halwara in the Indian Punjab, migrated to Pakistan in 1947 and now settled in the district of Faisalabad) who is the founder of the Seminary (*Zawiyyah*) Dar-ul-Ehsan.

– Muhammad Iqbal

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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 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 a repository for the worn out copies of the *Holy Qur'an* have been built, a school for destitutes and orphans and a well-staffed hospital have been established, administering their services free of charge.

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*, *Persian* and *English*. *Kitab-ul-Amal bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (*Holy Succession*), *Makshooft-e-Manazal-e-Ehsan* (*Manifestations of the Stages of Blessing*) and *Asmā-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 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

The author *Abu Anees Muhammad Barkat Ali* writes in this Volume of his monologues about *Hadrat Ibrahim bin Adham* (عليه السلام) (d.160 AH/777 CE) that having abdicated the succession of a kingdom of forty princes to the State of Balkh and taken to indigence, he always said: "This merchandise (of *faq'r*) came by so cheap!" In another account he is reported to have accosted a man who bewailed of his condition and complained of poverty thus: "My son, perhaps you paid but little for your poverty! I bought it at the price of this World's sovereignty, and I would buy one instant of this poverty again with a hundred worlds, for every moment of it becomes worth yet more to me." Many of *Ibrahim bin Adham's* (عليه السلام) ilk, the sultans of *faq'r*, came to pass as the *Shajrah-i-Tayyibah*, *Dar-ul-Ehsan*, also narrates some of them in the text of this Volume.

Undoubtedly, history repeats itself and at the turn of the Twentieth Century CE, the author *Abu Anees Muhammad Barkat Ali* was born to adopt hermetic life; having first in his early life risen to the officer's rank in the British Army in India, resigned because of his inextricable ascetic religious practices and taken vow to the witness of the leading light of the *Chishtiyyah Order*, *Hadrat Ala-ud-Deen Ali Ahmad as-Sabir Kalyani* (عليه السلام) (d. 689 AH), to devote his life to (a) *Dhik'rullah*, (b) *Dawah-o-Tableegh al-Islam*, and (c) free service to humankind. Time has ticked on for nearly half a Century and over the years the political rules

and peoples' fortunes have changed but this man of God has meticulously kept his vow, praying and supplicating, and owning nothing whatever of the worldly possessions. He has striven hard to emulate the life of the Holy Prophet (ﷺ). In actual fact his *coat of arms* reveals exactly what he practises:

قُلْ
عَشُوْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَذْهَبِيْ وَجِبَّتْهَا مِلَّتِيْ
وَطَائِفَتِيْ مِنْزِلِيْ!

*Qul 'ish'q Muhammad Sallallaahu 'alayhi
Wa Sallam Madh-habi Wa Hubbu-hu Millati
Wa Ta'atu-hu Manzili!*

(Say: Devotion to the Holy Prophet
(ﷺ) is my Faith; love, my way of
life; and obedience, my goal!)

Consequently, his *Khanqah* (sanctuary) is, for these practices, extremely charged spiritually, benefiting all and sundry. *Abu Anees Muhammad Barkat Ali* has ushered in an era of *faq'r* and helped its flag flutter high once more and published books, covering mainly the spiritual and metaphysical concepts in Islam. Indeed, this great divine shall be poised indomitably high as a successor to his lineage, the Holy Order.

—Muhammad Iqbal

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