

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شروع اللہ کے نام سے جو رحم کرے اور مہربان ہے،



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
(احزاب - 56)

بے شک اللہ تعالیٰ اور اس کے فرشتے نبی (قدس سرہ) پر درود بھیجتے ہیں اے ایمان والو! تم بھی آپ پر درود بھیجو اور تسلیماً

*Makshoofat -E- Manazal -E-
Ehsan Al-Ma'roof Maqalat -E-
Hikmat*

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

Volume XVII

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Hikmat*

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

Volume XVII

by

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



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَاحْتِ يَا قَيْتُومَ
 أَنْتُمْ صَلَّى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِترته بِمَدِينَةِ
 كُلِّ مَعْلُومٍ تِلْكَ اسْتَعْفَضَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّومُ وَ اتَّوْبُ إِلَيْهِ -

Introduction

*And remember Zun-nūn
 When he departed in wrath:
 He imagined that We
 Had no power over him!
 But he cried through the*

depths

*Of darkness, "There is
 No god but Thou;
 Glory be to Thee: I was
 Indeed wrong!"
 So We listened to him:
 And delivered him from
 Darkness and thus do We
 Deliver those who have faith.*

- (Al-Qur'an 21:87-88)

وَكَا التَّنُونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ
 نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ
 إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
 الظَّالِمِينَ

فَأَسْتَجِبْنَا لَهُ وَوَجَّيْنَاهُ مِنَ الْعَدَمِ وَكَذَلِكَ
 نُنَجِّي الْمُؤْمِنِينَ

- (الانبیاء: ۸۷-۸۸)

Disappointed and disillusioned utterly by the intransigence of the Assyrians, Capital Nineveh, and that despite his repeated warnings and impending wrath of Allāh the Almighty, the Prophet Yunus (Jonah عَلَيْهِ السَّلَامُ) turned his back unto them and, took to the Mediterranean via the port Joppa (now Jaffa) for lands anew. The *Tafsīr Ibn Kathīr* affords the story of the Prophet Jonah عَلَيْهِ السَّلَامُ in detail in that post his departure how his people, the men, women children and even the animals pejoratively speaking cried and beseeched Allāh the Almighty to parry off His wrath and were thus forgiven. On the other hand, as the Prophet عَلَيْهِ السَّلَامُ had forsaken his duty towards his people, he was thrown in to the sea when the boat he had got on was capsized in a storm that in those

days used to be regarded resulting from the presence of a deserting slave. During the while Allāh the Almighty ordered a huge fish from the rivers of Mesopotamia, most probably the River Tigris, to swallow him without bruising or hurting him. Amidst the darkness of the stomach of fish, the depth of sea and the night, the Prophet ﷺ realised that he was still alive, heard the pebbles in the bottom of the sea incanting the praises of their Lord, repented and followed their example. The angels heard this feeble remembrance, saw it vibrating around the Exalted Throne, but could not discern its source until Allāh the Almighty Himself disclosed it coming from His servant, the Prophet Jonah ﷺ. The angels were amazed that he was the Almighty Allāh's servant whose supplications were always met with kindness and most accepted. To quote the author Ḥaḍrat Abu Anees Muhammad Barkat Ali قدس سره العزیز 'the Prophet Yunus ﷺ was extremely fond of the Almighty Allāh's *Tasbīh*, *Tahmīd*, *Tahṭīl* and *Takbīr*. His daily practices that ascended the Heavens equalled all those of the whole creation.' The angels beseeched His mercy in this of his state of affliction. Straightaway, Allāh the Almighty commanded the fish to belly him out short of any harm on to the sea shore, cautioning the believers in the *Āyāt* (Verses) above how He listens to and meets with the creatures' supplications.

The author Ḥaḍrat Abu Anees Muhammad Barkat Ali قدس سره العزیز has to tell an interesting tale of the king of the time who loved the Prophet ﷺ no end. When, unbeknown the Almighty Allāh's wisdom, the Prophet ﷺ disappeared somewhere, the king became restless in his separation. He announced that he would give away kingdom to him who would give him the news of the whereabouts of his friend Ḥaḍrat Yunus ﷺ and would lead the rest of his life as a *faqīr*.

However, if anyone gave him the false news, he would chop his head off. Then he had a carriage made of silver in order to fetch his friend when he would hear about him.

When the Prophet Yunus ﷺ came out of the stomach of the fish and set off to his native land, on the way he spoke to a shepherd: "O Brother, go along and pass the news to the king that the Prophet (ﷺ) has returned."

The shepherd said: "I seek forgiveness; he has proclaimed that if anyone gives him the false news he would chop his head off. Please first prove to me that you are the Prophet Yunus (ﷺ)." ."

He said: "What kind of proof do you require of me?"

The shepherd replied: "My she-goats are at present dry."

He ﷺ put his sacred hand on to the body of one of the she-goats. Her udders were thus filled with milk.

The shepherd said: "Indeed, you are the Prophet Yunus (ﷺ)!"

Throwing away his stick he ran away to the city and disclosed the good news to the king who, hearing the news, promised: "If he is really my friend, the Prophet Yunus (ﷺ), then the throne belongs to you from today on."

The king's broken heart was revived. Sitting in the silver carriage he drove away to welcome his friend.

The Prophet Yunus (ﷺ) was ready to sit in the carriage that the Archangel Gabriel (ﷺ) appeared and beseeched: "Allāh the Almighty has made decoration for the prophets unlawful. You are not to sit in it. Please go on foot."

The interesting anecdote apart, the aim here is to draw on to this supplication and its significance. But for this supplication لا إله إلا أنت سبحانك إني كنت من الظالمين *Lā ilāha illā anta subḥānaka inni kuntu minanazzālimīn!* (there is no god, but Thou: Glory to Thee; I was indeed wrong!) 'he would certainly have remained inside the fish till the Day of Resurrection' - (*Al-Qur'ān* 37:144). The author claims: "This supplication is effective in as-much-as anyone reciting it in any circumstances would certainly be heard."

Ibn Ḥātim has it that Kathīr bin Sa'īd enquired of the Imam Hasan Baṣrī (ﷺ): "O Abu Sa'īd, 'What is *Ism-i-'Aẓam* (the Great Name) by the supplication of which if *Allāh* the Almighty is invoked and asked for, He would accept and grant the prayer?' He replied, 'O the son of the brother, have you not read this of His command in the *Holy Qur'ān*?' Then he recited the *Āyat* as above, remarking, 'O my nephew, this is the Almighty Allāh's *Ism-i-'Aẓam* (the Great Name) by means of which the supplication is met with and the call answered."

The Ḥaḍrat Yunus's (ﷺ) supplication in its sum and substance essentially amounts to repentance on the one hand and

affirmation of the Almighty Allāh’s Majesty and Excellence on the other. In extrapolation, it could be interpreted to denote the *naḥī* (negation) of his self thus gaining the *baqā* (everlasting life). As is well-known the first part of the basic article of confession of the Faith is the initial key of inward *naḥī* and *iḥbāt* (affirmation) by the *dhikr* (remembrance) of *Lā ilāha illa’llāh* (there is none worthy to be worshipped except Allāh) which, in turn, aims purely to near the pure Divine Essence. In one of his *Maktūbāt* (epistles) Sheikh Badar-ud-Din Ahmad Al-Mahbūb Al-Ṣamdāni As-Sarhindi (d. 1624 CE) رکن الدین احمد، the *Mujaddid Alif Thāni* (Reformer/Innovator of the Second Millennium), had described the methodology of this *dhikr* for a *mubtadi* (beginner) of the *Tarīqah* (Order), also called *Pās-i-Anfās*, in the following words. We reproduce it here from *Hirz Al-‘Anāyāt* by Muhammad Al-Hifzi, tr. by Rana M N Ehsan Elahie, published by Ministry of Religious Affairs, Government of Pakistan, in 1987, for its semblance with the methodology described in line with others by our own Sheikh Ḥaḍrat Abu Anees Muhammad Barkat Ali قدس سره العزیز in his celebrated *Ta’īm Al-Dīn* (*Teachings of Islam*, tr. by Sajeda Maryam Poswal, Dar-ul-Ehsān Publications, Huddersfield, 1998)

“The ritual is simple. The *ṭālib* (seeker or practiser) presses the uvula with his tongue and holds his breath beneath his navel. Then he emits (or pushes) the word ‘*Lā*’ from underneath his navel, so as to carry it up to the cerebrum (i.e. top central part of the skull) and with the word ‘*Ilāha*’ try to push it down from the cerebrum to the right shoulder. With the word *Illā’llāh* he carries from the right shoulder to his heart which is shaped like the cone of a fir tree, and is reposed in the left flank (of the human frame). The collective figure of these rites takes the form of an inverted ‘*Lā*’ (in Arabic - i.e. like). (The movement (or, transfer of this *Kalimah* i.e. the professional formula) from one place to the other (as mentioned above) is to be effected only imaginatively or inwardly, without giving motion to any of the limbs (of the body). However breath is to be held up beneath the navel. The *ṭālib* has to continue repeatedly this process, till he feels his breath fully choked. But in each breath the *ṭālib* should accomplish this process (i.e. should perform this set of rites) only in an odd number, and never in an even number. Therefore, this *dhikr* is

called '*al-wuqūf al-'adadī*', i.e. it is essential for the *ṭālib* to know the number of sets (he performs in a single breath).

“When he should feel his breath choked (i.e when he feels the breath is completely exhausted), he should release it.

“After this he should ponder over the meaning of each of the words, for the sole aim before him is nothing but the pure Divine Essence. Then the *ṭālib* should continue doing it by holding his breath while remembering and glorifying Him in the same manner, ‘then like this, then like this and then like this’ – i.e. repeating the process continually without any break.”

To negate everything besides Allāh the Almighty is *talqīn* (to instruct) in the method of *dhikr (al-wuqūf al-'adadī)* amongst the followers of the *Naqshbandīyah Order* of an elementary form as though teaching the alphabet to the children. The continued *dhikr* helps with elimination of the encumbrances of the heart that is eventually initiated to an automatic performance without using the tongue and the uvula leading to the *hāl* (state) of *fanā al-qalb* (annihilation or absorption of heart) in the One Whose *dhikr* is performed. In this regard, the *Mujaddid* رحمته الله quotes the poet:

As long as you do not groom your path with Lā,

Never can you have the access to the castle of illa'llāh!

This *dhikr* of *naḥī* and *ihbāt* as is current amongst the followers of the *Naqshbandīyah Order* should bring in its wake as the Sheikh Al-Rabbāni Al-Samdāni رحمته الله explained it further to one of his disciples, Abdul Karīm Al-Hafiz, whose *fanā* and *mahv* (effacement) had ultimately made him forgetful of everything including himself, the *'Arsh* (the Empyrean) and the *Kursī* (the Throne), saying: “These are simply *talwīnāt* (changes and turnings of the heart) which, in actual fact, is still in the first step of the various *darajāt* of the *Naqshbandīyah Order*, covering only one fourth of the *maqām al-qalb* (station of the heart) and three fourths still to be covered. Completion of the whole would lead on to the second step which is *rooḥī* (spiritual).” All along the process the *mubtadi* (beginner) experiences the states of *qabḍ* (contraction) and *baṣṭ* (expansion) until he detaches himself from *talwīn* (turning from one to the other state) and thinks of *ittiṣāl* (union with Allāh the Almighty). Concurrently, the states of *qabḍ* and *baṣṭ* engender the states of *khawf* (fear) and *rajā'* (hope)

correspondingly, and the *imān* (Faith) dangles between the two. Ḥaḍrat Abu Hurairah رضي الله عنه has narrated the Holy Prophet Muhammad صلى الله عليه وسلم saying: “Should a believer know what punishment Allāh the Almighty has in store for him, he would not have His Paradise; and should an infidel know of what *Raḥmah* (mercy) Allāh the Almighty has in store for him, he would not have been pessimistic about His Paradise.” – (narrated by Muslim in *al-Nawawi’s al-Ṣālihīn*).

The author enlists in his *Maqāla No 9689* in this book many different supplications attributed to the Prophet Yunus عليه السلام and their due recompense, the most effective amongst them all being, of course, *لا إله إلا أنت سبحانك إني كنت من الظالمين* *Lā ilāha illā anta subḥānaka inni kuntu minan azẓālimīn!* which brings about to the reciter the psychological states of *fanā* and *baqā* and the attendant stage of *موتوا قبل أن تموتوا* *mootū qabla an tamootū* (dying before the bodily death). He has gone along to outline in *Maqāla No. 9787 (ibid)* many different character-traits of this stage, the very first being the prevalence of *Aṣ-Ṣumt at-Tām* (the continuous silence). ‘And this is the pre-requisite of the remembering heart’, as the author puts it. Essentially the heart in search (*mutalāshi*) must be healthy in order to bear with the various stages (*maqamāt*). And as this is desired, the rectitude of the whole body is dependent on the health of the heart. If it is purified the whole body is purified. The *Ḥaḍīth* has it: “Verily in the body of man is a peace of flesh; if it is healthy and wholesome, the whole body is healthy and sound and if it suffers from corruption, the body gets corrupted. And, beware, it is the heart.”

Likewise is the effectiveness of the Ḥaḍrat Zakariyya’s (عليه السلام) supplication that brought in its wake the reward of the birth of a son despite both his and his wife’s advanced ages. In one of his sermons Ḥaḍrat Abu Bakr Ṣiddīq رضي الله عنه said: “I advise you to fear Allāh the Almighty, to praise and remember Him profusely, to supplicate in earnestness and fear most sincerely and to adorn supplications in humility and helplessness; lo and behold, Allāh the Almighty has stated this very excellence of the household of Ḥaḍrat Zakariyyah عليه السلام”. He went on to recite these Verses:

And (remember) Zakariyya,
When he cried to his Lord:
"O my Lord! Leave me not
Without offspring, though
Thou
Art the best of inheritors."

وَرَكْرَكًا إِذْ نَادَى رَبَّهُ رَبِّ
لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ

So We listened to him:
And We granted him
Yaḥya: We cured his wife's
(Barren-ness) for him. These
(three)

فَأَسَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ

Were quick in emulation
In good works; They used
To call on us with love
And reverence, and humble
themselves

كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونَنَا رِعَبًا وَرَهَبًا وَكَانُوا

Before Us.

- (Al-Qur'an 21:89-90)

لَنَا خَاشِعِينَ

The believers with no male or female issue are recommended to recite most humbly the *du'ā* رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ *Rabbi lā tazarni fardan(nw) wa anta Khayr-ul-wāriṭhīn* (O my Lord! Leave me not without any offspring, though You are the best of inheritors). By virtue of this recitation Allāh the Almighty does away with any psychological and or any organic prohibitions and blesses with the birth of children.

So far we have discussed the texts of some *Ad'iyah* (pl. for *du'ā*, supplications), but what is the Divine mandate and usefulness thereof? To this effect Allāh the Almighty has commanded in the *Holy Qur'ān*: "And your Lord says, 'Call on Me; I will answer your (prayer, *du'ā*) – Al-Qur'ān 40:60'". There are many more similar narrations (*Al-Qur'ān* 2:168; 7:55-56; 27:62) which insist on the supplicant to call on his Creator in the event of suffering, affliction and disease and that the calling would assuredly be met with. Furthermore, there are several *Aḥādīth* wherein the Holy Prophet ﷺ has outlined both the usefulness and effectiveness of the prayers. He has said:

"Supplication is the true Muslim's weapon, the mainstay of

the Faith, and the light of the heaven and earth.” – (*Hākīm ‘an-Abu Hurairah* رضي الله عنه).

“Supplication prevents each and every affliction.” – (*At-Tirmidhi*)

“Your Rabb (Sustainer) is most Humble and Generous; when a person raises his two hands and supplicates, He shys returning him empty handed.” – (*At-Tirmidhi; Bahaiqi ‘an-Salman*)

The Holy Prophet صلوات الله عليه وآله وسلم is on record having said that there is no contradiction between the absolute belief in predestination and supplication. It should not be taken to shun good deeds and efforts in life. Allāh the Almighty would not command supplication were it to be unanswered. Allāh the Almighty has the power to make changes as the *Holy Qur’ān* has it: “Allāh effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance – *Al-Qur’ān* 13:39”.

The Imam Fakhar-ud-Dīn Ar-Rāzī رحمته الله says: “This world is the place of action and it is, therefore, exactly the intention of the Providence to keep the servant occupied in the state of ‘fear’ and ‘hope’. This is why destiny has been kept hidden in order to make the servant work and lead his/her life in the mixed conditions of ‘hope’ and ‘fear’ lest he/she renounces the struggle in life. The good about this struggle and action is that its compliance becomes the apparent rationale to influence and shape the predestined decisions accordingly. Supplication, in fact, is an expression before Allāh the Almighty of one’s subservience and meekness, humility and gratitude, austerity and destitution. It is a declaration that the supplicant regards him/her-self dependent upon the Almighty Allāh’s mercy and grace. Absence of supplication amounts to an inkling of independence and foolhardiness.”

The Holy Prophet صلوات الله عليه وآله وسلم has said: “Supplication changes the destiny and the ‘good’ prolongs life.” – (*Sūleman Fārsi in At-Tirmidhi*)

“Supplication is beneficial in that what has or not descended. O the Almighty Allāh’s servants, make supplication obligatory on yourselves.” – (*Ibn ‘Umar in At-Tirmidhi*).

Muḥyud-Dīn Ibn Al‘Arabi (d. 1240 CE), the Shaikh Al-Akbar of Spain, writes in his *Futūḥāt-i-Makkiyyah*: “Supplication

is the marrow of worship. It is through the marrow that the limbs are strong. Similarly, it is by supplication that the devotion of worshipper is strengthened.”

There are three essential parameters of supplication; the time, the text and the place. The best times are the day of ‘*Arafah* at the place of ‘*Arafāt*, the *Month of Ramaḍān*, and Friday amongst the week days and the best places the *Haramain Al-Sharifain*, the sessions of *Dhikrullāh*, the occasional religious discourses and conferences in order to celebrate the festive days and even the anniversaries of *Salf Sālihīn* (the pious of the past). The details of many different aspects of supplications are commonly found in the text books on Islam. Now then Friday is the holy day for Allāh the Almighty breathed *Rūh* (soul) in and created the Prophet Adam عَلَيْهِ السَّلَام and also threw him and his wife Eve (*Ḥawwā* عليها السلام) out of Heaven on this day. He created the Kingdoms of Heaven and Hell, will bring about the Doomsday and hold Resurrection on Friday. There is a period of time on Friday when Allāh the Almighty listens to the supplicant in His exceedingly great kindness. Also, there are several occasions, revealing and meaningful, when recommended supplications must be recited promptly and vociferously. For instance, the cockerel crows when he sees an angel, and it is the time to pray: “اللَّهُمَّ اِنِّي اَسْئَلُكَ مِنْ فَضْلِكَ *Allāhumma inni as’aluka min faḍalika* (O my Lord’ I beseech You for Your grace!” The donkey brays when he sees the Satan; and the prayer to coin is: “اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *’A‘ūdhubillāhi minashshayṭān-ir-rajīm* (I seek refuge of Allāh the Almighty from the Satan, the outcast). This way one is bound to gain the Divine grace directly in the first case and indirectly by evasion of an impending affliction in the second.

The short and sharp formulae of exceptionally and vastly abundant significance such as *Kailmah Tayyibah*, *Bismillāhi Ar-Raḥmā-nir Raḥīm*, *SubḥanAllāhi wa bi Ḥamdihī* and the like are available stylistically designed, written calligraphically, decorated with floral and geometrical shapes and ornamented with arabesques, and printed more often than not in full four colours on art papers and cardboards of all sizes and forms. They are distributed free of charge as on-going good deeds for the good of the soul. The artefacts include the earthen, the wooden, the

is the marrow of worship. It is through the marrow that the limbs are strong. Similarly, it is by supplication that the devotion of worshipper is strengthened.”

There are three essential parameters of supplication; the time, the text and the place. The best times are the day of *'Arafah* at the place of *'Arafāt*, the *Month of Ramaḍān*, and Friday amongst the week days and the best places the *Haramain Al-Sharifain*, the sessions of *Dhikrullāh*, the occasional religious discourses and conferences in order to celebrate the festive days and even the anniversaries of *Salf Sālihīn* (the pious of the past). The details of many different aspects of supplications are commonly found in the text books on Islam. Now then Friday is the holy day for Allāh the Almighty breathed *Rūḥ* (soul) in and created the Prophet Adam عَلَيْهِ السَّلَامُ and also threw him and his wife Eve (*Hawwā* عليها السلام) out of Heaven on this day. He created the Kingdoms of Heaven and Hell, will bring about the Doomsday and hold Resurrection on Friday. There is a period of time on Friday when Allāh the Almighty listens to the supplicant in His exceedingly great kindness. Also, there are several occasions, revealing and meaningful, when recommended supplications must be recited promptly and vociferously. For instance, the cockerel crows when he sees an angel, and it is the time to pray: “اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ *Allāhumma inni as 'aluka min faḍalika* (O my Lord' I beseech You for Your grace!” The donkey brays when he sees the Satan; and the prayer to coin is: “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” *'A'ūdhubillāhi minashshaytān-ir-raḥīm* (I seek refuge of Allāh the Almighty from the Satan, the outcast). This way one is bound to gain the Divine grace directly in the first case and indirectly by evasion of an impending affliction in the second.

The short and sharp formulae of exceptionally and vastly abundant significance such as *Kailmah Tayyibah*, *Bismillāhi Ar-Raḥmā-nir Raḥīm*, *SubḥanAllāhi wa bi Ḥamdihī* and the like are available stylistically designed, written calligraphically, decorated with floral and geometrical shapes and ornamented with arabesques, and printed more often than not in full four colours on art papers and cardboards of all sizes and forms. They are distributed free of charge as on-going good deeds for the good of the soul. The artefacts include the earthen, the wooden, the

fi ĵism Al-Wujūd Al-Barkat, Du'ā Mutbarrakah, Ad'iyah Kathīr Al-Barkat and the annual *Taqwīm Dār-ul-Eḥsān*. These texts have been his daily routine practices (*'amal*). The recitation with the presence of mind, the sincerity of heart, the bodily rectitude and in full attention, shorn of worldly means and preferably in the early hours of the morning and or before sunset, of course with *durūd* on and salutations to the Holy Prophet ﷺ before and after, would unfailingly fulfill the prayer. Along side, the reciter/supplicant must comply with certain parameters; he/she must live on *Halāl* livelihood which, indeed, is the very first pre-requisite for the supplication to be accepted. Allāh the Almighty has commanded: "O mankind! Eat of that what is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! He is an open enemy for you." – (*Al-Qur'ān* 2:168). The Almighty Allāh's Messenger ﷺ explained: "Seeking lawful livelihood is the greatest obligation second in precedence only to the daily worship to Allāh the Almighty." – (*Kanz Al-'Ummāl*). The Islamic history has that there lived in Kufa a group of people whose supplications were heard. Accordingly, whenever they had a cruel ruler ruling the nation, they prayed thus getting rid of him. When Hajjaj bin Yusuf, the cruel ruler, came to power, he invited all of them to a meal. When the consemblage had consumed the food, the ruler declared that he was then safe from their ill will as the unlawful (*ḥarām*) food they had in their stomachs had hence on bolded over their power of supplication. Later, his tyrannical rule lasted for many years. The Imam Qarṭabi رَضِيَ اللهُ عَنْهُ advises: "The supplicant must refrain from consumption of unlawful food." Dr Muhammad Iqbal (d. 1938 CE), the philosopher poet of Islam, writes:

علم و حکمت آید از نان طلال

مثنی و رقت آید از نان طلال

*Knowledge and wisdom descend with lawful living;
Intense love and ecstasy transcend with lawful living!*
Elsewhere, he writes:

اے طائر لاہوتی اس رزق سے موت اچھی

جس رزق سے آتی ہو پرواز میں کوتاہی

*O the Divine bird! Death is better than sustenance,
(The living), that wrecks the flight to insignificance!*

The Holy Prophet ﷺ has said: “Allāh the Almighty descends to the firmament near to the Earth during the last third of every night and proclaims, ‘Is there anyone calling that I fulfil his prayer? Is there anyone beseeching that I grant it? Is anyone there asking for forgiveness that I forgive him?’” – (*Ṣaḥīhain ‘an Abu Huraira* رَضِيَ اللهُ عَنْهُ).. The blessed times and occasions for *du‘ā*:

- Call to the prayer (*Adhān*)
- Between the *Adhān* and *Iqāmah*
- After *Ḥayya ‘alaṣ-Ṣalāh* and *ḥayya ‘alal-falāḥ* during the *Adhān*
- Falling in to ranks at the time of *Jehād*
- During rainfall
- At the end of recitation of the whole of the *Holy Qur‘ān*
- When the cockerel crows
- At the end of gatherings and sessions of *dhikrullāh*
- During the *sajdah* of *nawāfal* prayers
- When the *Imām* has recited *wa-laḥḍāllīn* during the prayer
- At the sight of *Ka‘batullāh*
- During the first part of the Verse 125 of the *Sūrah* ‘The Cattle’ - (*Al-Qur‘ān* 6:125)
- Near the dead body
- When the eyes of the dead body are closed
- During the *Takbīr* for the *Ṣalāh*
- At giving away *Zakāh*

Likewise, there is a long list of the holy places and venues, the virtuoso par excellence. For instance, a single daily prayer at the *Ka‘batullāh* (*Haram Sharīf*) at Makkah Mukarramah and at *Masjid an-Nabi* at Madīnah Munawwarah in its virtuosity is equivalent to 100,000 and 50,000 at home respectively. There are other places scattered on the face of the Earth which are highly charged spiritually.

We pen down here below the short sharp *Qur‘ānic Āyāt* (Verses) along with their virtues where necessary which can be regulated during the time available bearing in mind, of course, to

start with as many of these *ad'iyah* (supplications) as can conveniently be carried through. A recitation once adopted must not be given up lest its full benefit is lost. These *Āyāt* are in addition to the author's compendium of *Āyāt-i-Qur'āni* for curing the ailments of the human body we have published previously and some of the Holy Prophet's (ﷺ) and the Muslim divines' routine practices in his booklets referred to above.

Sūrah Al-Fātiḥah - (*Al-Qur'an: 1:1-7*) for relief from the human sufferings, ailments and afflictions, and Divine graces.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

Rabbanā taqabbal minnā innaka antassamī' al-'alīm wa tub 'alaynā innaka anta at-tawwāb-ur-rahīm! (Our Lord! Accept from us (this duty). Lo! You, only You are the Hearer, the Knower. Lo! You, only You, are the Relenting, the Merciful! *Al-Qur'an 2:127-128*). Whilst building the *Ka'bah*, the Prophets *Ibrāhīm* (ﷺ) and *Ismā'īl* (ﷺ) both recited these formulae, hence its profitability in the completion of any task.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ -

Rabbanā ātinā fid-dunyā ḥasanatan(nw), wa fil ākhirati ḥasanatan(nw) waqinā 'azābannār! (Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire. *Al-Qur'an 2:201*). Every pilgrim to the *Ka'batullāh* is recommended to recite it instantaneously at the first sight of it. It is a comprehensive, most accepted *du'ā* for the good of the life here and Hereafter. The pious recite it most profusely.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ -

Rabbanā afrigh 'alaynā ṣabra(nw) wa thabbit aqdāmanā wa an-ṣurnā 'ala al-qawm-il-kāfirīn! (Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk! - *Al-Qur'an 2:250*) The Muslims amongst the Ḥaḍrat Tālūt's (ﷺ) army whilst fighting against the forces of Goliath recited this a (Verse) thus defeating them. Later, it was Ḥaḍrat Dā'ūd (ﷺ) who killed the Goliath.

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ -

Sami'anā wa aṭ'anā ghufrānaka rabbanā wa ilayka al-maṣīr! (We hear and we obey. (Grant us) Your forgiveness, our Lord.

Unto You is the journeying - *Al-Qur'ān* 2:285). The Holy Prophet ﷺ has recommended its recitation in the event of suffering of heart from doubts and devilish whispering.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نُسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 قَبْلَنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ -

Rabbanā lā tu'akhiznā in-nasīnā awo akhṭa'nā, Rabbanā wa lā tahmil 'alaynā iṣran kamā ḥamalatahū 'al alladhī min qablinā Rabbanā wa lā tuḥammilnā mā lā ṭāqatalanā bihī wa'fu 'annā wa aghfir lanā wa arḥamnā anta Mawlānā faṣṣurnā 'al- qawmil-kāfirīn (Our Lord! Condemn us not if we forget or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us You, our Protector, and give us victory over the disbelieving folk - *Al-Qur'ān* 2:286). These *Āyāt* which the Holy Prophet ﷺ was granted from beneath the Exalted Throne protect the reciter as he said, from all afflictions. Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ showed his surprise if these *Āyāt* and *Āyat al-Kursī* were not read before sleeping, such are their usefulness.

بِنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
Rabbanā lā tuzigh qulūbanā ba'da iz hadaytanā wa hablan mi(n) la dunka raḥmatan innaka anta al-Wahhāb! (Our Lord! Cause not our hearts to stray from You after You have guided us, and bestow upon us mercy from Your Presence. Lo! You, only You, are the Bestower! - *Al-Qur'ān* 3:8). Herein the main thrust of the prayer is to seek the Almighty Allāh's mercy to help order the heart, the vital organ in the human body.

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ -

Rabbanā! innanā āmannā fa-aghfir lanā dhunūban waqinā 'azāb-an-nār! (Our Lord! Lo! We believe. So forgive us our sins and guard us from the punishment of Fire! - *Al-Qur'ān* 3:16). This amounts to seeking forgiveness of Allāh the Almighty despite our sins. The pious recite it after the *tahajjud* prayer in the early hours of the morning as many times as possible.

اللَّهُمَّ مَالِكُ الْمَلِكِ نُورِي الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ

نشأ بينك الخيرُ إنك على كلِّ شيءٍ قديرٌ ○ تولجُ الليلَ في النهارِ وتولجُ النهارَ في من
الليلِ وتُخرجُ الحَيَّ من الميِّتِ وتُخرجُ الميِّتَ من الحَيِّ وترزُقُ من نشأه من غيرِ حسابٍ ○

*Allāhumma Mālik al-mulki tu'ti almulka man tashā' wa tanzi'u
almulka mimman tashā' wa tu'izzu man tashā'u was tuzzillu man
tashā' bi yadikal khair, innaka 'alā kulli shay'in qadīr. Tūliju allaila fi
annahār wa tūliju annahāra fi allail wa tukhrijul ḥayya min al-
mayyiti wa tukhrijul mayyita min al-hayyi wa tarzuqu man tashā' bi-
ghairi ḥisāb!* (O Allāh the Almighty! Owner of Sovereignty! You
give sovereignty to whom You will and You withdraw sovereignty
from whom You will. You exalt whom You will. You abase whom
You will. In Your hand is the good. Lo! You are able to do all
things. You cause the night to pass in to the day and You cause
the day to pass in to the night. And You bring forth the living
from the dead and bring forth the dead from the living. And You
give sustenance to whom You choose without stint! – *Al-Qur'an* 3:26-
27). Herein is a comprehensive statement and confession of the
Almighty Allāh's sovereignty. Its recitation would, *in-shā Allāh*,
become the true reciter's means of admission to Heaven.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ثَرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ -

*Rabbi habli mi(n) la dunka dhurriyatan ṭayyabatan innaka
samī'ad-du'ā'!* (My Lord! Bestow upon me of Your bounty goodly
offspring. Lo! You are the Hearer of prayer. – *Al-Qur'an* 3:38). This
is the Prophet Zakariyya's (ﷺ) supplication for an offspring
and good in conduct too. Herein this command it is clearly
permitted to desire for the birth of children.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*Rabbanā aghfir lanā dhunūbanā wa isrāfanā fi amrinā thabbit
aqdāmanā wansurnā 'alal-qawmi-al-kāfirīn!* (Our Lord! Forgive us
for our sins and wasted efforts, make our foothold sure, and give
us victory over the disbelieving folk. – *Al-Qur'an* 3:147). It is the most
effective supplication when fighting a holy war against the
disbelievers for steadfastness and victory over the enemy.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ -

*Rabbanā zalamnā anfusanā, wa i(n)lam taghfir lanā wa
tarḥamnā lanakūnannā min al-khāsirīn!* (Our Lord! We have
wronged ourselves. If You forgive us not and have not mercy on
us, surely, we are of the lost! – *Al-Qur'an* 7:23). When the Prophet
Adam (ﷺ) and Eve (Ḥawwa) (ﷺ) committed the mistake

unintentionally and were ordered out of Heaven, they felt ashamed, admitted their omission and repented, reciting this formula, that they were forgiven. This is often read by the believers to express their humility.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ○ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Rabbi aj'alnī muqīmaṣṣalāti wa min dhurriyatī; rabbanā wa taqqabal du'ā'. Rabbanaghfirli wa liwāliḍayya wa lil-mo'minīna yawma yaqūm-ul-ḥisāb! (My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! Forgive me and my parents and believers on the day when the account is cast! – *Al-Qur'ān* 14:40-41). This is the supplication of Ḥaḍrat Ibrāhīm عَلَيْهِ السَّلَامُ which he invoked at the time of laying the foundation of *Ka'abatullāh*. For its comprehensive nature, it has since the dawn of Islam, formed an integral part of the Muslim's daily prayers.

– *Rabbi zidnī 'ilmā!* (My Lord! Increase me in knowledge! – *Al-Qur'ān* 20:114). By the command of Allāh the Almighty the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed for increase of knowledge which, according to 'Allāma Ibn Kathīr رَضِيَ اللهُ عَنْهُ and 'Allāma Ālūsī رَضِيَ اللهُ عَنْهُ, ever enhanced his *'ilm al-Ladunnī* (the God given knowledge) till his death.

رَبَّنَا آتِنَا لَنَا نُورًا وَآغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Rabbanā atimim lanā nūrana wa aghfir lanā innaka 'alā kullī shay'in qadīr! (Our Lord! Perfect our light for us, and forgive us. Lo! You are able to do all things! – *Al-Qur'ān* 66:8). On the Doomsday the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all the true believers will be praying to Allāh the Almighty lest they were engulfed in darkness, losing their way.

Here above are copied some of the most commonly and frequently recited *Qur'ānic Ad'iyah* to suit the occasions and individual circumstances. The author Ḥaḍrat Abu Anees Muhammad Barkat Ali رَضِيَ اللهُ عَنْهُ has these and many more compilations attributed to Ḥaḍrat Ādam عَلَيْهِ السَّلَامُ, Noah عَلَيْهِ السَّلَامُ, David عَلَيْهِ السَّلَامُ, Jonah عَلَيْهِ السَّلَامُ, Job عَلَيْهِ السَّلَامُ and Jesus عَلَيْهِ السَّلَامُ mentioned sporadically in his voluminous *Maqālāt-i-Ḥikmat* (The Words of Wisdom). In developing the theme we have consulted *Faḍā'ili Du'ā'* by Al-Hāj Ibrāhīm Yusuf Bawa Rangooni to whom we are greatly indebted, as well as to the publishers, *Idāra Ishā'at*

Al-Islām, Manchester, 2003 CE. We had previously discussed different kinds of *dhikr*, e.g. *lisānī* (by tongue quietly or vociferously), or *rūḥī* (by the heart alone), and the methodology, but had not what it actually did constitute of. The books like *Ḥiṣāni Ḥaṣīn* have amongst many more *Qur'ānic Āyāt*, the *Ad'iyah* composed of essential formulae from the *Holy Qur'an* and the *Ḥadīth*. Each *du'ā'* has its own efficacy, virtue and recompense if only delivered continuously, without any interruptions and with sincerity of heart.

Finally this translation, *The Words of Wisdom 17*, corresponds to the Urdu text, *Maqālāt-i-Ḥikmat Volume 17*, published on *10 Muḥarram Al-Ḥarām 1410 AH* by the author *Ḥaḍrat Abu Anees Muhammad Barkat Ali* قدس سرور العزیز, at Camp *Dār-ul-Ehsān*, District *Faisalabad*, Pakistan. We record most sincerely our heartfelt thanks and acknowledgements to *Imdad Ali Ahmad Poswal* (Bristol) for the continued support and desktop publishing facilities for word processing and art work. Any comments regarding this text or any other *Dār-ul-Ehsān Publications*, which are also available on CDs and DVDs free of charge, must be directed to the undersigned.

Al-Ḥamdu Lil-Ḥayy-il-Qayyūm!

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27 Rajab Al-Murajjab 1426 AH
(01 September 05 CE)

The Words of Wisdom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla-hir Rahmaa-nir Raheem!

In the Name of Allah the Most Beneficent
the Most Merciful

Maqālāt-e-Hikmāt- The Words of Wisdom

Ahlan wa Sahlan!

Mubārakan! Mukarraman! Musharrafan!

Blessed be the beginning of Volume 17!

9670. SPEAKING in his tongue is as if weighing diamonds in the balance.

O my master ﷺ, may my soul be sacrificed for you! Your speech in whatever tongue bears the same effect.

Its grandeur is regal and the manner, the heart captivating.

Following his practice is as if following the Almighty Allāh's Book, the *Holy Qur'ān*, and the sparkling diamond. Whoever found it found it because of him.

Even the deer wondering about in the hot deserts took refuge in your lap of mercy!

Yā-Hayyu yā-Qayyūm!

9671. WHAT decorum would have been to the assembly of the two worlds if there had been no intoxicated, the frenzied devotees of your wine house! There would have been neither satisfaction nor taste; only the lull would have prevailed.

Ḥaq! Ḥaq! Ḥaq! Hū! Hū! Hū!

What musings would the intoxicated have followed! The deadly scene would have been prevalent; neither (the scene of) *Kalyar*, nor that of *Pānipat*. They would have wept and sighed,

but not found any trace of light.

Yā-Ḥayyu yā-Qayyūm!

9672. THE WORLD was dark, the total and pitch dark.

When light was seen, the moths flocked in. Even today they wander around madly devoted in search of the same light. And this alone has been the eternal truth of the flame and the moth.

Yā-Ḥayyu yā-Qayyūm!

9673. NOBODY is bound to either the ‘command’ or the ‘forbidden’. This is why it is all upside down.

Yā-Ḥayyu yā-Qayyūm!

9674. ALLĀH THE ALMIGHTY is watching the servants all the time.

Because of the Almighty Allāh’s watchfulness the servant can see Him.

Yā-Ḥayyu yā-Qayyūm!

9675. HOW steadily but surely the night changes in to day and the day in to night!

The same is the case with life.

That what never changes is the ‘determination’, the ‘true determination’.

Yā-Ḥayyu yā-Qayyūm!

9676. GRACE and mercy are definitive bestowals and are granted to only certain servants.

Yā-Ḥayyu yā-Qayyūm!

9677. THERE are thousands of kinds of frenzy. The one below is the best and most excellent. *Tawakkaltu-il-Allāh* (Trust in Allāh the Almighty) in journey and stationery, rather staying permanently at:

‘Not to let near the heart anything except the following for always.’

Mā shā Allāhu kana wa ma lam yashā’ wa lam yakun!

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءَ لَمْ يَكُنْ

(It happens what Allāh the Almighty wishes. It never happens what He does not wish.) – *Kitāb Al-'Amal Bis-Sunnah V2, P67*

*Allāhumma inni as'aluka
min kulli khairin
khaza'inuhū biyadika wa
'a'uzubika min kulli sharrin
khazā'inu biyadik!*

اَللّٰهُمَّ اِنِّىْ اَسْتَلِكُ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ
بِيَدِكَ وَاَعُوْذُبِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ
بِيَدِكَ

(O Allāh the Almighty! I request Your good the treasures of which are in Your hand. And I seek Your refuge from every evil the treasures of which are in Your powerful control.) – *Kitāb Al-'Amal Bis-Sunnah V4, P77-78*)

Verily, it is my Lord
That is on a straight Path.
- (*Al-Qur'ān 11:56*)

اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ

....., for my Lord
Is (always) near, ready
To answer.
- (*Al-Qur'ān 11:61*)

اِنَّ رَبِّىْ قَرِيْبٌ مُّجِيْبٌ

....., for thy Lord –
He is the Strong One, and Able
To enforce His Will.
- (*Al-Qur'ān 11:66*)

اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ

For my Lord is indeed
Full of mercy and loving-kindness.
- (*Al-Qur'ān 11:91*)

اِنَّ رَبِّىْ رَحِيْمٌ وَدُوْدٌ

....., for thy Lord
Is the (sure) Accomplisher
Of what he planneth.
- (*Al-Qur'ān 11:107*)

اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ

Until one accepts it (the above), the *Ṭarīqat* (Islamic Mysticism) never accepts him, it can never do so.

Yā-Hayyu yā-Qayyūm!

9678.

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

- (Al-Qur’ān 36:82)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ
كُنْ فَيَكُونُ

Until the Almighty Allāh’s intention is there in any job or thought it never takes place; it never does. When it is there, it takes place.

Yā-Ḥayyu yā-Qayyūm!

9679.

WE said: “Fear not!
For thou hast indeed
The upper hand.

- (Al-Qur’ān 20:68)

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

If one accepts *لَا تَخَفْ* *Lā-Takhaf* (fearlessness of everything except Allāh the Almighty), one’s overwhelming power would evidently prevail.

Yā-Ḥayyu yā-Qayyūm!

9680. SIMILAR is the case of *Muraqabah Ma’iyyat* (Vigil of Presence).

He said: “Fear not:
For I am with you;
I hear and see (everything).”

- (Al-Qur’ān 20:46)

Yā-Ḥayyu yā-Qayyūm!

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ
وَأَرَى

9681. TIRED of continually watching at long last one made for the wine house, remembering the forgotten lesson. One turned to the wine house only.

God and His Angels
Send blessings on the Prophet:
O ye that believe!
Send ye blessings on him,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

And salute him
With all respect.

- (Al-Qur'ān 33:56)

Yā-Hayyu yā-Qayyūm!

9682. EVERYTHING is to perish, O beautiful of the beautiful, but your memory can never fade, never at all. This is to last until eternity, perennially alive. This alone is my frenzied madness and this madness alone is my life capital.

Madness is not extinct, it is eternally extant. *Mā shā Allāh!*

Yā-Hayyu yā-Qayyūm!

9683. THE astute You have created have nothing in their power. Shower Your Own grace, mercy, and blessing unto them.

*Allāhumma i'hdinī min
'indika wa afīd 'aliyya min
faḍlika wanshur 'aliyya min
raḥmatika wa anzil 'aliyya
min barkātik!*

اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِنْ
فَضْلِكَ وَأَنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَأَنْزِلْ
عَلَيَّ مِنْ بَرَكَاتِكَ

(O Allāh the Almighty! Provide me with Your own guidance and shower Your grace and mercy. Descend Your blessing unto me.)

Yā-Hayyu yā-Qayyūm!

9684. THE pandemonium of your existence is most unreliable of the unreliable. Then what existence is this that you are not tired of priding in.

Yā-Hayyu yā-Qayyūm!

9685. DESTINY is the created and Allāh the Almighty, the Creator.

He may change it however and whenever He wishes.

Yā-Hayyu yā-Qayyūm!

9686. DESTINY is the Almighty Allāh's command.

He may change it whenever He so wishes.

*Kullu shay'in hālikun illa
wajhaka lan tuṭā'a illa bi*

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ لَنْ تُطَاعَ

idhnika!

الْأَبَاطِكُ

(Everything except Your *Dhāt* (Being) is subject to annihilation. Your obedience cannot be accorded but with Your Command!) –*Kitāb Al-‘Amal Bis-Sunnah V2, P80*
Yā-Hayyu yā-Qayyūm!

9687. EXAMPLE (practice) of any character is most high; it beats down every example.

Whoever adopted any character-trait, it blossomed throughout the world.

The story of no character-trait is ever held in abeyance. Rather, it smacks like a milky way.

Yā-Hayyu yā-Qayyūm!

9688. IMAGINATION is bound to nobody, it is all free. Imagination has an unlimited flight; it is on the Exalted Throne at times and on Earth at others.

Yā-Hayyu yā-Qayyūm!

9689. FACULTIES:

There are only two educational institutes, one in the East and the other in the West.

The (establishment of) Educational Institution is the ultimate limit of knowledge.

The Institution of Practice is an embodiment of descent of state.

Yā-Hayyu yā-Qayyūm!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Had it not been
That he (repented and)
Glorified God
He would certainly have
Remained inside the fish
Till the Day of Resurrection.

- (*Al-Qur’ān* 37:143-144)

فَلَوْلَا أَنَّهُ كَانَ مِنَ
الْمُسَبِّحِينَ لَلَّتْ فِي بَطْنِهِ
إِلَى يَوْمٍ يُبْعَثُونَ

Tasbīh of Ḥaḍrat Yūnus عَلَيْهِ السَّلَامُ:

..... There is
No god but Thou:
Glory to Thee: I was
Indeed wrong.
- (Al-Qur'ān 21:87)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ - الانبياء

۸۷:

Ḥaḍrat Sa'ad bin Abi Waqāṣ رَضِيَ اللَّهُ عَنْهُ states that he was in the company of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said: "I know such a formula which if a person in hardship and difficulty recites, Allāh the Almighty would forgive him the hardship. The formula comes from my brother Yūnus عَلَيْهِ السَّلَامُ by means of which he called upon in darkness Allāh the Almighty thus: *لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ* *Lā ilāha illa anta subhānaka inni kuntu minazẓālimīn!*

Ḥaḍrat Sa'ad رَضِيَ اللَّهُ عَنْهُ related the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "The supplication Ḥaḍrat Yūnus عَلَيْهِ السَّلَامُ recited in the stomach of the fish (and by virtue of which he received his deliverance) is *Lā ilāha illa anta subhānaka inni kuntu minazẓālimīn!*"

This supplication is effective in as-much-as anyone reciting it in any circumstances would certainly be heard.

Ḥaḍrat Ka'ab رَضِيَ اللَّهُ عَنْهُ says: "Ḥaḍrat Yūnus bin Mati عَلَيْهِ السَّلَامُ is the person whom Allāh the Almighty has called as *Dhunnūn* (the man of the fish)."

When *Dhunnūn* turned away having been disenchanting, he presumed that he did not command His Power (anymore) and began to recite *Lā ilāha illa anta subhānaka inni kuntu minazẓālimīn*. Consequently, Allāh the Almighty acceded to his supplication and he got delivered of grief of darkness of the three; the night, the fish stomach and the sea. When he spent a night with the tribe, (he found that) he was dispatched by Allāh the Almighty to one hundred thousand or more of them who rallied their faith in him. He provided them with the opportunity to benefit for as long as they were destined to live and were not killed in torture. - (Kitāb Al-'Amal Bis-Sunnah V3, pp 201-202)

Subhāan-al-Qāḍi il-Akbar!
Subhān al-Khāliq il-Bari'!

سُبْحَانَ الْقَاضِيِ الْاَكْبَرِ

Subhān al-Qādir il-

سُبْحَانَ الْخَالِقِ الْبَارِي

Muqtadir!

سُبْحَانَ الْقَادِرِ الْمُقْتَدِرِ

*Subhān Allāhi al-‘Azīmi wa
bi Hamdihī!*

سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ

(Glory is to God Who is the Great Judge! Glory is to God Who is the Creator, the Artist. Glory is to God Who is Powerful and has the Authority! Glory is to God Who is Most High and Praiseworthy.)

Ḥaḍrat Yūnus عَلَيْهِ السَّلَامُ recited thus: *Subhān Allāhi al-‘Azīmi wa bi Hamdihī!*”

Ḥaḍrat Abu Sa‘ādat رَضِيَ اللَّهُ عَنْهُ claims: “Whoever recites this *tasbīḥ* once a day, Allāh the Almighty would appoint one thousand angels protecting him from every evil. The recompense of these words is as though one thousand slaves are set free.”

This is what I have seen written in a book that a pious man had with him. The title of the book bore Abu Sa‘ādat’s name as the compiler. I am, however, not knowledgeable of this interpretation or suggestion. And Allāh the Almighty knows the best. – (*Nuzhat Al-Majālis; Kitāb Al-‘Amal Bis-Sunnah V4, P167*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla-hir Raḥma-nir Raḥīm!

*Allāhumma lā ilaha illa ant-
al-Ḥalīm-ul-Karīm!*

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ

*Tabarakta Subhāna Rabb-
al-‘Arsh-il-‘Azīm!*

الْكَرِيمُ تَبَارَكَتَ سُبْحَانَ رَبِّ

الْعَرْشِ الْعَظِيمِ

(O Allāh the Almighty! There is no god but You, the Kind and the Generous. Glory and Praise is to You, the Lord of the Great Throne!)

It is narrated on the authority of both Ḥaḍrat ‘Amr bin Marrah and Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُمَا that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “O Ali رَضِيَ اللَّهُ عَنْكَ! I shall teach you such a supplication by means of which you will be forgiven your sins even if they amounted to the number of ants. The supplication (*du‘ā*) is: اللَّهُمَّ لَا إِلَهَ *Allāhumma lā ilahā* (as above). – It has been narrated by Al-Ṭabarāni. *Kanz al-‘Ummāl/Kitāb Al-‘Amal Bis-Sunnah V4, P13-14*)



Bismilla-hir Raḥma-nir Raḥīm!

*Allāhumma lā ilaha illa
antal Ḥaṭīm-ul-Karīmu
Subḥānaka tabārakta
Rabb al-‘Arsh-il-‘Azīm!*

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَكَ تَبَارَكَ رَبُّ الْعَرْشِ الْعَظِيمِ

(O Allāh the Almighty! There is no god but You, the Kind and the Generous. Glory and Praise is to You, the Lord of the Great Throne.)

It is narrated on the authority of Ḥaḍrat Zaid bin Arqam رَضِيَ اللهُ عَنْهُ that the Holy Prophet ﷺ said: “O ‘Ali رَضِيَ اللهُ عَنْهُ I shall teach you such a supplication by means of which you will be forgiven your sins even if they amounted to the number of ants. The supplication (*du‘ā*) is: *لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ* Allāhumma lā ilahā illa anta (above). – It has been narrated by Ṭabarāni who has another narrator namely Habib Ibn Habib - Ḥamza Ziat’s brother - but regarded as a weak narration - *Majma‘ Al-Zawāid/Kitāb Al-‘Amal Bis-Sunnah V4, P14*

*Lā ilāha illa Allāhu
wahdahū lā sharīka lahū
lahul ḥalīm-ul-karīm! Lā
ilāha illa Allāhu wahdahū lā
sharīka lah-ul-‘Alīyy-ul-
‘Azīm! Subḥān Allāhi rabbis
samāwātis-sabī‘ wa rabb-il-
‘arsh-il-‘azīm wal-
Ḥamdulillāhi rabb-il-
‘ālamīn!*

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ الْعَلِيُّ
الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ
السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ
الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(There is no god but Allāh the Almighty. He is the One Who has no partner and is the most High and Sublime. Glory is to God Who is the Lord of seven heavens and the mighty Throne. Praise is to Allāh the Almighty Who is Lord of the Worlds!)

Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ stated the Holy Prophet ﷺ saying to him: “I shall teach you the formulas the recitation of which will help you with wiping off your sins and granting you forgiveness.”

The formulas are as above. Ibn Jarir has narrated it. – (*Kanz al-Ummāl/Kitāb Al-‘Amal Bis-Sunnah V4, P115*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>Lā ilaha illa Allāhu al-Ḥalīm- ul-Karīm! Subḥānahū wa tabāraka Allāhu Rabb-ul- ‘Arsh-il-‘Aẓīm wal- Ḥamdulillāhi rabb-il-‘ālamīn!</i></p>	<p>لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَهُ وَتَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p>
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(There is no god but Allāh the Almighty, the Kind and the Generous! Glory is to Allāh the Almighty, the Most High and Lord of the Mighty Throne!)

Ḥaḍrat Ali bin Abi Talib رضي الله عنه has stated the Holy Prophet صلى الله عليه وسلم ordering him to pray with these formulas in the event of grief and fear. The formulas are as above. – (*Ibn Ḥabān/Mustadrik Hakim/Kitāb Al-‘Amal Bis-Sunnah V4, P195*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>Lā ilāha illa Allāh-ul- Karīm-ul-‘Azīm! Subḥān Allāhi Rabb-il-‘Arsh-il- ‘A ẓīm! Al-Ḥamdūlillāhi Rabb-il-‘Ālamīn!</i></p>	<p>لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p>
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(There is no god but Allāh the Almighty, the Generous and Sublime! Glory be to Allāh the Almighty, the Lord of the Mighty Throne! Praise be to Allāh the Almighty, the Lord of the Worlds!)

Ḥaḍrat Ali Al-Murtaḍā رضي الله عنه has reported the Almighty Allāh’s Prophet صلى الله عليه وسلم teaching him these formulas and ordering him to recite the same in the event of hardship and affliction. These are as above. And Ḥaḍrat ‘Abdullāh bin Ja’far insisted their recitation. He breathed these formulas on to those suffering from fever. He taught these formulas to his daughters.” – (*‘Amal-al-Yawm wa Lail/Kitāb Al-‘Amal Bis-Sunnah V3, P195/6*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<p><i>Lā ilāha illa Allāh ul-‘aliyy ul-ḥalīm ul-karīm! Lā ilāha illa Allāh ul-‘aliyy ul- ‘azīm! Subḥān-Allāhi rabbi samāwāti as-sab‘i rabb il-</i></p>	<p>لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ</p>
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'arsh il-karīm! Wal-H

amdu lillāhi rabb il-
'ālamīn! - (once)

السَّمَوَاتِ السَّبْعِ رَبِّ الْعَرْشِ
الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- مَرَّةً -

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

Ḥaḍrat Ali al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ narrates: “The Holy Prophet ﷺ taught me these words for the forgiveness of sins whether they amount to the foam of the sea and/or swarms of ants. They are: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَكِيمُ الْكَرِيمُ Lā ilāha illa Allāh-ul-‘aliyyul-ḥalīm-ul-karīm (as above).” - (Aḥmad mentions it in his *Musnad*, Ibn Abi Al-Dunya in *Al-Du‘ā* and Ibn Abi ‘Āṣim in his *Book of Sunnah*. It has been narrated by Ibn Jarir, *Kanz Al-‘Ummāl V1, P289, No. 5003/Kitāb Al-‘Amal Bis-Sunnah V4, P117/118*)

Yā-Hayyu yā-Qayyūm!

9690. YOUR bestowal is eternal. May it be eternal, never changing and never declining!

.....; it was
Our power that made
The hills and the birds
Celebrate Our praises’
With David: it was We
Who did (all these things).
-(*Al-Qur’ān* 21:79)

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ
يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ
- (الانبیاء: ٧٩) -

Said one who had knowledge
Of the Book: “I will
Bring it to thee within
The twinkling of an eye.
- (*Al-Qur’ān* 27:40)

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ
الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
يَرْتَدَّ إِلَيْكَ طَرْفُكَ -
(النحل: ٤٠) -

So they found one
Of Our servants
On whom We had bestowed
Mercy from Ourselves
And whom We had taught
Knowledge from Our own
Presence.

- (Al-Qur'ān 18:65)

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ
رَحْمَةً مِّنْ عِبَادِنَا وَعَلَّمْنَاهُ مِمَّنْ
لَّدُنَّا عِلْمًا
-(الكهف: ٦٥)

There is no soul but has
A protector over it.

- (Al-Qur'ān 86:4)

Yā-Hayyu yā-Qayyūm!



إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
-(الطارق: ٤)

9691. DOES it really entail any time in wiping or being
wiped out? It is only a matter of a moment.

Yā-Hayyu yā-Qayyūm!

9692. WHEN HE intended to befriend someone, he was put
to trials. Trials are but to certify the Faith. As the trial so would be
the Faith afforded. The harder the trial the greater the bestowal is.

Yā-Hayyu yā-Qayyūm!

9693. THERE is no scope of holiday and recreation in the
state of worry.

Yā-Hayyu yā-Qayyūm!

9694.

أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا

ذَا الْجَلَالِ وَالْإِكْرَامِ

As'aluka bi-Ismika al-A'la al-'azzu al-ajallu al-akram! Yā-Badī'-as-samāwāti wal-arḍi yā-Dhal-jalāli wal-Ikrām! (I beseech You in Your Exalted Name, the Most Honoured, the Most Majestic, the Most Blessed! O the Artist Maker of the Heavens and the Earth! O the Majestic, O the Honoured!)

You are Powerful over everything, the Most Powerful. Is it

that it may happen this way? O the Living, O the Lasting!

It is my job to ask and Yours to grant it.

“I have granted you the freedom of action. You may act ever though I am in reality doer of every act.”

If you cannot do this, what else would you do? And what really can you do?

Yā-Hayyu yā-Qayyūm!

9695. THE birds say: “You alone are existing and You only You alone are existing and You only!” Why don’t you say this?

Yā-Hayyu yā-Qayyūm!

9696. *TARĪQAT* (Islamic Mysticism) accepted the only speech that comprises the ecstasy of ‘Being’, and nothing else.

Yā-Hayyu yā-Qayyūm!

9697. HERE are the pearls scattered.

Be a simurgh and swallow them.

Yā-Hayyu yā-Qayyūm!

9698. PATIENCE is the spirit of love, the excellence of martyrdom, the identity of bravery and the bridle of ‘self’.

Patience is the light that enlightens every worshipper, the contented and the Gnostic.

Yā-Hayyu yā-Qayyūm!

9699. PATIENCE is the standard of humanity, foundation of a firm determination, the secret of *walayāt* (spirituality) and the pride of *nabuwwat* (prophecy).

Yā-Hayyu yā-Qayyūm!

9700. THE eye is the tongue of patience.

What comes to the tongue is not (demonstrative) of patience but that of hue and cry.

Yā-Hayyu yā-Qayyūm!

9701. THE pen can never be bought off at any cost; it is rather independent.

Yā-Hayyu yā-Qayyūm!

9702. THE KING of the whole world went out in search of what was present within; the staff was inside and so was the assistant. The good existed inside and so did the evil. The well-wisher was inside and so was the contender. Everything was inside and nothing outside.

Yā-Hayyu yā-Qayyūm!

9703. FORGIVENESS is Your prerogative and Yours alone
You forgive whomsoever You wish.

Yā-Hayyu yā-Qayyūm!

9704. IN lieu of life an eternal life is promised.

Yā-Hayyu yā-Qayyūm!

9705.

..... ; FOR We
Are nearer to him
Than (his) jugular vein.

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

(ق: ١٦) -

- (Al-Qur'ān 50:16)

The significance of nearness is to become close and enjoy continuous nearness. Nearness is for the near one who gets most near, separating not even for a moment.

Yā-Hayyu yā-Qayyūm!

9706. HE is the most fortunate whose love is acceptable, especially love for him (ﷺ).

Yā-Hayyu yā-Qayyūm!

9707. YOU are, *mā shā Allāh*, the preacher.

You are most welcome; come along.

What a pleasant meeting.

Alas, my dear, talking and doing such like is not befitting to us. The preacher is above aboard to the foul, the nonsense and the forbidden. Oh dear! Do not defame the name of preaching. Do not say and do such like. Do not even look at or hear people who indulge in such a practice. Attend only to Allāh the Almighty. It is hoped that the Almighty Allāh's mercy comes to fruition thus forgiving us all.

Yā-Ḥayyu yā-Qayyūm!

9708. BACKING off the Almighty Allāh's *dhikr* is the greatest sin.

Yā-Ḥayyu yā-Qayyūm!

9709. EVERY servant is a sinner and Allāh the Almighty, Lord of the Worlds, is Most Powerful over forgiveness of sins.

يَا عَظِيمَ الْعَفْوِ يَا خَيْرَ النَّصِيرِ - فَاعْفُ عَنَّا - آمِينَ يَا حَيُّ يَا قَيُّوْمُ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ

Yā 'azīm al-'afwi yā khair-un-nasīr. Fa'fu 'annā! Āmīn!

Yā-Ḥayyu yā-Qayyūm! Astaghfirullāh-hilladhī lā ilāha illa

hu wal-ḥayy-ul-qayyūm wa atūbu Ilaihi!

Astaghfirullāh-hilladhī lā ilāha illa hu wal-ḥayy-ul-qayyūm

wa atūbu Ilaihi!

Astaghfirullāh-hilladhī lā ilāha illa hu wal-ḥayy-ul-qayyūm

wa atūbu Ilaihi!

(O the Great Forgiver! O the Bestower of good! Forgive me! Amen! O the Living O the Lasting! I seek Your forgiveness! There is no god but Allāh the Almighty, the Living, the Lasting! I attend to You only! I seek Your forgiveness! There is no god but Allāh the Almighty, the Living, the Lasting! I attend to You only! I seek Your forgiveness! There is no god but Allāh the Almighty, the Living, the Lasting! I attend to You only!)

Yā-Ḥayyu yā-Qayyūm!

9710. ONLY a sinner is knowledgeable of sins. When he gives up, he never goes even nearby. In *Tariqat*, it is called *Tawbat-un-Nasūh* (a sincere repentance)

Yā-Hayyu yā-Qayyūm!

9711. كَشْفُ الْأَحْيَاءِ *KASHF UL-AHYĀ'* (Vision of the Renaissance):

We read about and heard of somebody who had not slept at night for years (twelve years or more); the most difficult contemplation, indeed.

Yā-Hayyu yā-Qayyūm!

9712. I am the Provider of food and drink. I send you to sleep and wake you up. I do and make you do things. And be understood: إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (Indeed, Allāh the Almighty is Powerful over all things.)

Yā-Hayyu yā-Qayyūm!

9713. SUPPLICATIONS for Forgiveness of the *Ummah* of the Holy Prophet ﷺ.

Whoever watches the state of the dead would never be happy; rather ever remains in a state of bewilderment.

Because of the hue and cry of the dead even the trees in the graveyard have silence prevailing.

Yā-Hayyu yā-Qayyūm!

9714. WHAT is the best way one would have started one's day? With *Kitāb Al-'Amal Bis-Sunnah!*

Everything of the Heaven and the Earth, whatever else in it, is dependent upon Your Command. Until a command to do some thing is received nothing would ever get done. When it comes to pass, it is accomplished in a moment's time. Would we ever stop short of saying this? Except Your command not even a leaf would move. Nor can a particle ever move from one place to another!

Yā-Hayyu yā-Qayyūm!

9715. IT has never happened, nay it would never happen, that one would have come to meet someone for the sake of Allāh the Almighty and only and that he would not have been welcomed. And nor can it ever happen that a man would have set out for the sake of Allāh the Almighty and in search of some grace

that he would have been turned away disappointed.

Yā-Hayyu yā-Qayyūm!

9716. THE state became satisfied having seen a state.

Yā-Hayyu yā-Qayyūm!

9717. THE statement of the state changes every moment. As the state, so is the statement.

Yā-Hayyu yā-Qayyūm!

9718. IF one has no peace of mind by any means, let him set out in the path of Allāh the Almighty and see for himself.

Yā-Hayyu yā-Qayyūm!

9719. SOMEONE is pretty and someone ugly, someone white and some one black. Someone is crooked and someone is squinted of eye. They all are His creatures, liked by the Artist Maker Who dislikes utterly any criticism whatever. Allāh the Almighty has created these creatures. Therefore, Allāh the Almighty dislikes any backbiting of His creation. If a lucky one refrains from such a disliked act, the door of wisdom would open.

Yā-Hayyu yā-Qayyūm!

9720. O DO NOT eat it! O do not eat it! O do not eat it! This is not something for you to eat. The ostrich eats diamonds, the vulture the corpse.

Yā-Hayyu yā-Qayyūm!

9721. ONE suspects by seeing alone. Otherwise, who knows how many different kinds of creatures and wherever are hidden from the human eye. When one has seen, one gets frightened.

Yā-Hayyu yā-Qayyūm!

9722. THE greater the censure, the stronger the fort against the greatest devil.

Yā-Hayyu yā-Qayyūm!

9723. WE are not aware of the state of affairs in the heaven.

However, every inhabitant of the world is caught up in the snares of the devil. He makes one laugh when he so wishes, himself chuckling and ever putting the man to shame.

Become a man and such like that he (the devil) is never allowed the opportunity to laugh.

Yā-Hayyu yā-Qayyūm!

9724. BAL'AM BĀ'AWR had *Ism-i-'Azam* (the Great Name) granted. He passed away and left his anecdotes behind. Nobody has forgotten to lose sight of them. I do not wish to open this chapter. I respect this bestowal and find it brimful of graces.

The light of *Ism-i-'Azam* is eternal, never extinct. It remains forever and of much the same intensity. I saw Bal'am Bā'awr in this state. *WaAllāhu A'alamu Biş-Şawāb!*

Yā-Hayyu yā-Qayyūm!

9725. CONVERSATION begets conversation, never ending. When someone finds a secret, he shuts up.

Yā-Hayyu yā-Qayyūm!

9726. O THERE, the repudiator! Why don't you rally your faith round his *مُرَشِدِيكَ* prophecy.

Everyone (the Satan, the devilish counterpart and the greedy self and everything alien) is in motion and action subject to the Almighty Allāh's command and intention.

Whether or not you rally round your faith, we have never to let you succeed in your cunningness and deception, *in shā Allāhu ta'ālā al-'aziz*. We will take steps to contradict at each and every step. May Allāh the Almighty grant distance as of east from west between you and me!

Yā-Hayyu yā-Qayyūm!

9727. ALLĀH THE ALMIGHTY alone has created these entities in me in perfect wisdom so that belief in the Faith can be tested out.

The Faith is mighty powerful, never letting any repudiator win in any field whatever.

Yā-Hayyu yā-Qayyūm!

9728. *فَعَالٌ لِمَا يُرِيدُ Fa‘‘āl-ul-Limā Yurīd* (Doer (without let) of all that He intends – *Al-Qur‘ān* 85:16) is the chapter of *Tawhīd* (Oneness of Godhead) the learning by heart of which alone ushers in the manifestation of the descent of strange and astonishing secrets and modes of *Tawhīd*.

Yā-Hayyu yā-Qayyūm!

9729. NO poet or man of letters of this mean world can ever present an example of this speech.

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

By the (Winds) Sent Forth

One after another

(To man’s profit);

Which then blow violently?

In tempestuous Gusts,

And scatter (things)

Far and wide;

Then separate them.

One from another.

Then spread abroad

A Message.

Whether of justification

Or of warning, -

Assuredly, what ye are

Promised must come to pass.

- (*Al-Qur‘ān* 77:1-7)

Yā-Hayyu yā-Qayyūm!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا

فَالْعَاصِفَاتِ عَصْفًا

وَالنَّاشِرَاتِ نَشْرًا

فَالْفَارِقَاتِ فَرَقًا

فَالْمُلْقِيَاتِ ذِكْرًا

عُدْرًا أَوْ نُذْرًا

إِنَّمَا تُوعَدُونَ لَوَاقِعَ

-(الموسلات: ١-٧)

9730. O MY MASTER ﷺ, may my soul be sacrificed for you, the thirst of your Aṣghar ﷺ demonstrated to the World for the rest of the life the tradition that boggled the minds; the tradition that nobody could ever ignore. Nay, it can never be ignored.

Allāh the Almighty liked the Aṣghar’s (ﷺ) thirst that He appreciated in as much as it outwitted the history of this mean world, thus becoming a novel chapter of thirst and pervading the

history as if it is the incident of today.

Yā-Hayyu yā-Qayyūm!

9731. “O YOU, Where are you about?”

“Don’t you know that it is the anniversary of the Evening of the Deserted, the Grandson of my Master ﷺ, may my soul be sacrificed for him? The human beings, the jinns and angels all intend to attend it.”

“Well! Well! This tempestuous flood can drown a city. What power has the pen to put this scene in black and white!”

The history has never witnessed such incidents. The Distributor of Destinies sobbed most intensely, such excruciating and such heart-rending that the Archangel Gabriel was bewildered.

The history has witnessed many warriors fighting bravely and laying the lives in the battlefields, but never seen an infantile in a mercurial unrest with thirst. The human side of man became ashamed, never able to show its face. I wish to die drowning my nose in a bowl of water.

The history saw the war between the *Koroos* and *Pāndoos*. But it wept bitterly bowing down to this thirst.

When his breath choked of thirst the Shah (Imam Husain) ﷺ said to Aṣghar ﷺ: “Those at Karbalā drink blood and not water, O my son!”

There came to Shabbīr’s (ﷺ) attention a crying noise in the tent: “What is this noise?” The maid-servant spoke: “I never married, serving all my life. Had I married and got a son I would also have had the honour of offering him to you. I would have thus discharged the duty by sacrificing him at your feet.” Hearing this Shabbīr’s (ﷺ) heart was overwhelmed in passion, saying: “You regard me as your son!”

This is the Shabbīr’s (ﷺ) farewell message as would glitter in gold letters till Doomsday.

Yā-Hayyu yā-Qayyūm!

9733. IF you seek the truth, shedding tears in his separation like torrential rain is in actual fact the washing of sins of us the sinners.

Yā-Hayyu yā-Qayyūm!

9734. WE do not know anybody, we know only Allāh the Almighty and our own soul.

Yā-Hayyu yā-Qayyūm!

9735. KNOWLEDGE sought after practice and the practice, perseverance. And perseverance is the best intention.

Yā-Hayyu yā-Qayyūm!

9736. EXTRACTS from Old *Dār-ul-Ehsān* Book:

He is the noble who listens to both the parties.

He who listens to both the parties happens to be the beloved of respect.

He is the beloved of respect who is lover of politeness.

He is the lover of politeness who is seeker of humility.

He is the seeker of humility who is the beloved of poverty.

He is the beloved of poverty who is the enemy of stinginess.

He is the enemy of stinginess who is the killer of greed.

He is the killer of greed who is lively of heart.

He is lively of heart who distinguishes the sin.

He distinguishes the sin that bears the standard of humanness.

And the standard of humanness is that one is remorseful after commission of sin.

Yā-Hayyu yā-Qayyūm!

9737. PATIENCE amounts to the stage of prophethood.

Patience is the rule of leadership.

Patience is the heritage of *faqr* (asceticism).

The leader of patience is *'ishq* (intense love).

The leader of martyrdom is patience.

Martyrdom is the eternal life.

The eternal life is the reward of martyrdom.

Every life is subject to annihilation.

The annihilation is the Divine pleasure.

The Divine pleasure is as from eternity.

The eternity is unfailing command.

The unfailing command is from the Reality.
And Reality is beyond understanding.
Yā-Hayyu yā-Qayyūm!

9738. THE manuscript for the book has sometimes certain points expunged intentionally or unintentionally. Thus the real message becomes victim to editorial dissection.

Yā-Hayyu yā-Qayyūm!

9739. WRITING again and again and carry on writing in good hand is also a hope inspiring worship.

The late Hafiz Muhammad Yusuf Sadidi *Rā'īs Al-Qalam*, may his memory be auspicious, had the good fortune of preparing the title page of *Kitāb Al-'Amal Bis-Sunnah* in three months time. Seeing it every on-looker was wonder struck.

Yā-Hayyu yā-Qayyūm!

9740. I am telling this just to let you know that I am with you at all times and all places so that you do not forget about this. There was no need otherwise.

The subject was fantastic, but the goal became somewhat heavy.

Yā-Hayyu yā-Qayyūm!

9741. THE self became awake after sleep. The devil and his accomplice and the whisperings of the self came along: "What is the command for us?"

"Now we are subject to another commander. There is no order for you. Here there is nobody's rule at all. His is the only rule of order."

Yā-Hayyu yā-Qayyūm!

9742. CIRCUMAMBULATING the flame is life of the moths. The flame keeps smiling and the moths are in mercurial unrest.

Yā-Hayyu yā-Qayyūm!

9743. THE moth asked humbly the flame: "What is this

indifference about.” It replied: “The beauty is indifferent! It makes (others) do what it wishes.”

Fearfully, he spoke: “Had there been no moths, what value and importance, O the beautiful queen, would your beauty bear?”

Having heard each other, they were satisfied.

Yā-Hayyu yā-Qayyūm!

9744. INDEPENDENCE is perfect appreciation of love thus evading the evil eye.

Yā-Hayyu yā-Qayyūm!

9745. SACRIFICING his life in search of the flame is life of the moth and honour of the flame.

The flame never ignores it, can never do so. And this is the eternal routine of the flame and the moth.

Yā-Hayyu yā-Qayyūm!

9746. AT long last if there were no moths what use would the flame be and if there were no flame what musings would the moths circumambulate i.e. harp.

Yā-Hayyu yā-Qayyūm!

9747. YOUR heart is your centre. When it is established the distance is done away with.

Yā-Hayyu yā-Qayyūm!

9748. THIS alone is the thing worth seeing; what is the Divine Wisdom doing now and what is taking place. Whosoever is not satisfied at this cannot be called a *Muwahhid* (Unitarian).

He is the *Muwahhid* who never objects to the Divine Wisdom, rather accepts it completely as it comes. Whoever accepted it, He accepted him. The door of Wisdom that had been close for long, opened in blinking of an eye.

Yā-Hayyu yā-Qayyūm!

9749. HOW many facets of wisdom did Nature demonstrate simply to highlight a character-trait.

اللَّهُ! اللَّهُ! مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ -

Allāh! Allāh! Mā shā Allāh! Lā qūwwata illā Billāh! (Allāh! Allāh! As it pleases Allāh the Almighty! There is no power to do good or shun evil except with Allāh the Almighty!)

Yā-Ḥayyu yā-Qayyūm!

9750. THE chapter of Your Wisdom is of myriads of meanings, nobody could know them except with the command of Allāh the Almighty. They are beyond (comprehension of) human intellect and understanding.

It was indeed unwitting. Ḥaḍrat Mūsā عليه السلام was *Katīmullāh* (the Conversationalist of Allāh the Almighty). He could not make out a tiny wisdom of *Sultān Al-Bahr-o-Bar* (Sultan of the Land and Sea) Ḥaḍrat Khidr عليه السلام.

Yā-Ḥayyu yā-Qayyūm!

9751. ALLĀH the Almighty is watching me, no doubt. There is no need to tell it to anyone. Nor is there any need to show it to anyone.

Even though I do not see Allāh the Almighty, I am, *inshā Allāhu Ta'ālā al-'Azīz*, also seeing Him and very well too. There is no need to tell or show it to anyone at all.

Whatever takes place in this state is exactly from Allāh the Almighty.

Whoever is seeing it needs not show it to anyone, neither this nor that one.

Yā-Ḥayyu yā-Qayyūm!

9752. WHY don't you tell him whom you regard a friend.

Good Gracious! would a friend ever ask a friend for a favour? A friend is just a friend.

Yā-Ḥayyu yā-Qayyūm!

9753. THE CREATION (mankind) born of a woman, slave to the woman. And nobody repudiate "woman".

Yā-Ḥayyu yā-Qayyūm!

9754. THE Old and New Terms:

He is the bastard who does not refrain from the forbidden.

Yā-Hayyu yā-Qayyūm!

9755. HAVING broken all sorts of relations with everyone was relationship developed with Allāh the Almighty, the Exalted the High. And this relationship is overwhelming to the whole Universe, ever pervading and continually too.

Allāh is One, the Trustee of Unity, the One and Only. This applies to the lake, the river and the desert alike.

Yā-Hayyu yā-Qayyūm!

9756. THE routine habits: The latent Faith is not dependent on routine habits; it is most powerful in all circumstances.

Yā-Hayyu yā-Qayyūm!

9757. CONVERSATION of the servant with the Worshipped is in actual fact interpretative of *Faiḍ-i-Mūsavi* (the graces of the Prophet Moses عَلَيْهِ السَّلَامُ). It is called *Alqā'* (inspiration) in *Ṭarīqat* (Islamic Mysticism).

And its enlightenment

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

As to its wrong

And its right.

— (الشَّمْس: ٨)

—(Al-Qu'ran 91:8)

9758. WHO saw someone doing what?

One has only heard hearsay from someone.

If it is not an allegation, what else is it?

No one but a *faqīr* has the power to bear the allegation.

Wearing the gabardine drenched in censure a *faqīr* knows no bounds of joy. And he does not even care for the rule of seven continents.

The gabardine of censure is the ultimate forgiveness and grace. *Mā shā' Allāh! lā qūwwata illā billāh!* (As it please Allāh the Almighty. There is no power to do any good or shun evil except with Allāh the Almighty!)

The lustre of the gabardine of censure never fades; it remains

just the same even after hundreds of washings.

Yā-Ḥayyu yā-Qayyūm!

9759. ALLEGATION is the worst kind of censure. At long last it turned back to the alleger.

Yā-Ḥayyu yā-Qayyūm!

9760. IN every district there lives a man of Allāh the Almighty. In *Ṭarīqat* (Islamic Mysticism), he is known as *Qutub-i-Qaryah* (The Pole Star of the District).

Yā-Ḥayyu yā-Qayyūm!

9761. I am anxiously waiting for the soul inspiring and faith refreshing Words of Wisdom of *Eid al-Adhā*.

Satiyah-garah (passive resistance) is the accepted of Islam weapon of manliness, humanity, and human-ness.

If it (*satiyah-garah*) pervades completely, it has the authority to re-write in accordance with his will all over the (Divine) tablets and the pen.

Yā-Ḥayyu yā-Qayyūm!

9762. YOUR faith is defective. Engender the faith like that of Ḥadrat *Ibrāhīm Khaṭīlullāh* (Prophet Abraham, the Friend of Allāh the Almighty *عَبْرَاهِيمَ*). The fire will turn to flowers. What results can your struggle bring about until and unless you present such like faith. The descent of mercy and blessings is dependent only on your faith.

Yā-Ḥayyu yā-Qayyūm!

9763. THE FAITH is waiting for the *Imām* (leader). The Imam alone seconded the Faith. Wherever it descended, it performed miracles. It prevailed like spring on to the devastated autumn. The bud smiled; the plants were enlivened, and the flowers blossomed.

May the orchard of your Faith be evergreen, never subjected to autumn! *Āmīn!*

The flower garden of your Faith can never be devastated by autumn. The springs, in and out, are the rationale of my Faith

that would never be sad.

Yā-Hayyu yā-Qayyūm!

9764. UNTIL someone has a leader to one's Faith, it is never complete. My master ﷺ, may my soul be sacrificed for him, is alone the leader of all Muslims and the true believers of the Universe; *Sayyidūna Imāmun* ﷺ (Our Leader ﷺ, the Guide).

My master ﷺ, may my soul be sacrificed for him, alone is the leader of my Faith. In his leadership alone my Faith has the honour of traversing the stages of its completion.

Yā-Hayyu yā-Qayyūm!

9765. HE is the Muballigh (preacher) who wears the dress of *al-faqr fakhrī* (the pride inspiring asceticism) to land in the field thus prevailing in the blinking of an eye all nooks and corners of the World.

Yā-Hayyu yā-Qayyūm!

9766. YOUR preaching amounts to talking only. There is hardly any sign of character. The character (i.e. practice) in actual fact has in its lap the real *tablīgh* (preaching).

Yā-Hayyu yā-Qayyūm!

9767. THERE is (a danger of) sinning and (a good fortune of performing) good deeds at each and every step on the path of *Sūlook* (Theopathy).

There are some good deeds that completely absolve all the sins. May Allāh the Almighty help you with the *Tawfīq* (ability) of such a good deed that would wash off the sins of the whole life.

Yā-Hayyu yā-Qayyūm!

9768. FOUR important occupations for the Pilgrim on the Path:

1. Most liked daily invitation to a meal for the leper.
2. Arrangements of *Majālis-i-Dhikr* and food for the brothers in prison.
3. To reap the honour of distributing *Āttā* (flour) amongst

the poor widows who have no one to support and are purely dependent on Allāh the Almighty, the Lord of the Worlds.

4. To remain occupied day and night in *الادعية لمغفرة أمة* *رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* (*Al-Ad'iyatu Li-Maghfirati Ummati Rasūlullāh ṢallAllāhu 'alayhi wa Sallam* – Supplications for the forgiveness of the *Ummah* of the Holy Messenger *ﷺ*).

These occupations would not make one free and heedless for even a moment. *Mā shā' Allāh!* (As it pleases Allāh the Almighty!)
Yā-Hayyu yā-Qayyūm!

9769. YOU have it (the beard) dressed sometimes, trimmed sometimes and completely shaved sometimes. What is this habit?

Yā-Hayyu yā-Qayyūm!

9770. *ISM-I-A'ZAM* (The Great Name) has prostration involved, but no refusal. Prostration alone is its cry.

Yā-Hayyu yā-Qayyūm!

9771. THE latent (realisation) is the trust that no liar, no back-biter, no tale carrier and no jealous has ever bestowed upon, can never be. *WAllāh! Billāh! TAllāh! Mā shā' Allāh!*

Yā-Hayyu yā-Qayyūm!

9772. THE character-traits of prophethood comprise commands and the forbidden, a collection of a few words only. The rest is all poetical thoughts.

Yā-Hayyu yā-Qayyūm!

9773. EVERYONE publicises the character. But nobody, except if it pleases Allāh the Almighty, has ever accepted any charter-trait. Neither the teacher nor the taught have accepted it. Had he come round to it, he would have gone dumb.

The character is above board to poetical interpretations, the translator of reality.

Only a man of character can explain any character, not everyone.

Having found a character the man of character becomes independent of any appreciation or criticism.

A character is a model of demonstrably strange happenings, bearing not an iota of idle substance.

Yā-Hayyu yā-Qayyūm!

9774. WHAT to say about a collection of character-traits only a single one would cause pandemonium.

Yā-Hayyu yā-Qayyūm!

9775. LIVING like the enlivened is the real life.

Yā-Hayyu yā-Qayyūm!

9776. THE ultimate of graces is to give without asking.

Yā-Hayyu yā-Qayyūm!

9777. THE World wandered all over in search of *Simurgh*, but *Simurgh* was just within.

Yā-Hayyu yā-Qayyūm!

9778. ALLĀH the Almighty says: "I am the King and Only." Then why don't you ask the King? There are only four things to ask the King:

Guidance, Graces, Mercy and Blessing!

Ask for and see. Say what you like if He doesn't give.

Yā-Hayyu yā-Qayyūm!

9779. HAVING shunned all the extraneous completely and given up all plans when *حَسْبُنَا اللَّهُ وَتَعَمَّ الْوَكِيلَ* (*Hasbuna Allāhu wa ni'm al-wakīl* – I put my trust in Allāh the Almighty Who is my Helper) was uttered only once and His Oneness, Independence, Innovation and Beauty was called on, He did not allow even blinking of the eye that the chunks of fire became flowers in no time.

Yā-Hayyu yā-Qayyūm!

9780. THE jobs and the speech, that are undertaken for the pleasure of Allāh the Almighty, the Majestic the Exalted, and for

my master ﷺ, may soul be sacrificed for him, and have only the welfare of humankind in mind, are demonstrative of perfect Divine Wisdom. They are the unfailing routine of One-ness of Allāh the Almighty and beyond considerations of recompense and torture. Technically, they are called *Mazhar al-‘ajā’ib wal-ghrā’ib* (Manifestation of the Wonderful and the Excellent).

Yā-Hayyu yā-Qayyūm!

9781. BEGINNING of the Universe: A drop was created from a drop. If it is not the ultimate limit of workmanship, what else is it?

Having purified the impure drop, He endowed it with knowledge and wisdom.

Yā-Hayyu yā-Qayyūm!

9782. LEADERSHIP of one is the soul of *Tabligh* (preaching). It is ailing when it becomes divided into sects.

Yā-Hayyu yā-Qayyūm!

9783. EVERYONE ascribes the best deed to oneself and the evil to the devil though everyone is independent and has the freedom of activity.

Yā-Hayyu yā-Qayyūm!

9784. THERE are four stages of holiness: the Honourable, the Honoured, the blessed and the graceful.

The day of your life when you have the good fortune of perseverance at your determination is blessed and sacred.

Yā-Hayyu yā-Qayyūm!

9785. UNTIL and unless fondness reaches its goal, it continues with its struggle till the Almighty Allāh’s will becomes pleased with the struggle of fondness thus helping it to reach the desired. The tale of every life is in actual fact the tale of fondness only. Allāh the Almighty grants His servant fondness in accordance with his taste. Every thing can fail, but fondness can never.

Yā-Hayyu yā-Qayyūm!

9786. THE four well-known stages of Tariqat Al-Islam (Islamic Mysticism):

- التَّوْبَةُ وَالِاسْتِغْفَارُ *At-Tawbatu Wal-Istaghfār* (Repentance and Forgiveness).
- الصَّمْتُ التَّامُ *Aṣ-Ṣamtu At-Tām* (Complete Silence)
- الذِّكْرُ الدَّوَامُ *Adh-Dhikr Ad-Dawām* (Continuous Remembrance of Allāh the Almighty)
- مَوْتُو قَبْلَ أَنْ تَمُوتُوا *Mootū qabla an-tamootū* (Dyeing before the bodily death)

Make a sincere and firm repentance. The blessing of repentance leads on to complete silence. The complete silence is the key of continuous dhikr that is the first step towards dyeing before the bodily death. *Mā shā' Allāh!* (As it pleases Allāh the Almighty!)

Yā-Hayyu yā-Qayyūm!

9787. THE highest, the ultimate and the most difficult stage of a man's earthly life and *Tariqat Al-Islam* is *مَوْتُو قَبْلَ أَنْ تَمُوتُوا mootū qabla an-tamootū* (dyeing before the bodily death). The bearer of the stage *mootū qabla an-tamootū* finds it like having the dead acquired twenty one qualities this way and by no other means:

Character 1: When a man dies, he becomes silent, completely silent. He never answers back by anyone calling him. He cannot speak. *Aṣ-Ṣamtu At-Tām* (Complete Silence) is the very first stage of *mootū qabla an-tamootū*. It would not be inept if you call it its pillar. There are three steps of *Aṣ-Ṣamt At-Tām* (Complete Silence):

To remain silent - to talk nothing at all to anyone whatever – this is the low stage.

Every body limb is to remain silent - no body part must ever commit any sin whatever. In other words, it is to be completely punctual about the commandments and shun the forbidden completely. This is the mediocre stage.

The heart within the body system is to remain silent – the heart remaining silent is the basis and blessing of silence. Until one's heart is silent, one is not knowledgeable of secrets. Nor could, in the case, the tongue have the silence prevalent upon. A

heart is a highway. It remains busy in one thought or another at all times and in all circumstances of constipation or expanse. Wander around throughout the world, there would hardly be a silent person whose heart is silent. Silence of heart is dependent upon recommendation and is a bestowal. He makes the heart silent that Allāh the Almighty accepts to reveal His secret to. Thereafter no thought ever occurs to this heart. However hard he may try nobody has this power except with Allāh the Almighty's grace.

Character 2: The dead is never attentive to anyone except his *Rabb*, he can never be.

Character 3: The dead holds nothing of the World to any value or importance, none whatever. The pearl or the cow-dung are much the same.

Character 4: No rank of the World has any power to the dead, the king and the *faqīr* are just alike.

Character 5: The dead owns nothing whatever. Nor has he anything in inheritance. Allāh the Almighty, Master of the Earth and the Heaven, alone is the owner and inheritor of everything.

Character 6: The dead has no relation of any kind with anyone at all. Death severs all relationships.

Character 7: The dead has no desire or wish whatever. However, he wishes that Allāh the Almighty may grant him life again so that he spends no moment without *dhikr* and *atā'at* and never commits disobedience of any kind.

Character 8: The dead never attends to anyone except his *Rabb*, the Lord.

Character 9: The dead never builds any relationship whatever with anyone but his *Rabb*, the Lord.

Character 10: The dead has no hope whatsoever of anyone except his *Rabb*, the Lord.

Character 11: The dead listens, but he cannot answer back to anyone, not at all.

Character 12: The dead sees, but has no power to do anything, no power whatever.

Character 13: Having heard and seen the dead says nothing and does nothing whatever. He wrings himself and turns in a mercurial unrest.

Character 14: The human life is the term for intention and

movement. He intends to do something first and then goes into action in order to complete the task. The dead has no intention of his. The Almighty Allāh's intention is in actual fact his intention. Nor has the dead power over any action/movement; not an iota of it.

Character 15: The dead is never happy. Nor does he take in any pride.

Character 16: The dead never cries; he cries and regrets only at sins and negligence. Regarding himself the downgraded, the mean and lowly, he becomes satisfied and hopeful too of the mercy of Allāh the Almighty, the Lord of World, the Beneficent, the Merciful. *Mā shā' Allāh!* (As it please Allāh the Almighty!)

Character 17: The dead is completely free from and independent of honour and disgrace. All honour is befitting to Allāh the Almighty and for Him only. The dead never cares about any disgrace whatever.

Character 18: The dead says nothing at all to anyone at all even though he is thrown like a corpse on to the rubbish tip.

Character 19: Once dead, he can never come to life again.

Character 20: In life: The servant talks, Allāh the Almighty listens. The servant acts and Allāh the Almighty watches.

At the Stage of *mootū qabla an-tamootū* (dyeing before the bodily death) Allāh the Almighty commands, the dead listens. Allāh the Almighty acts and the dead watches.

Character 21: The dead is free from alienity, completely free from the extraneous. He regards the movements and actions of the whole world as those of Allāh the Almighty. The apparent subject of every act is the creation, but in reality it is Allāh the Almighty. *Mā shā' Allāh!*

NB: The organisation of the Universe is in action subject to the Divine intention. Except with the Divine intention no one at all has power whatever over any action whatsoever. The hair lock of every creature is firmly held in and chained by the hands of Allāh the Almighty, the Lord of the Worlds. Everybody is subject to the command, predetermined by destiny, helpless and weak. Everybody is treated in accordance with the Divine Wisdom. No act of the Wise is without wisdom.

O the King of kings, how could Your servant stand at this

stage without Your grace and permission?

Yā-Ḥayyu yā-Qayyūm!

9788. WHEN rabbit is chased out of the sugarcane, he is made to run in the field and the hounds are set upon him. How the rabbit could in the event survive? The chase by the hounds and the rabbit's galloping are worth seeing.

The commentators insist: "Hold on, the game is interesting. Let us see it." Otherwise, he would have been swallowed up long before.

Yā-Ḥayyu yā-Qayyūm!

9789. THE Satan spoke: "I fear Allāh the Almighty. Why don't you? Your habit is to follow your own self. Why do you do this? When did I suggest to you to commit evil and immoral deeds? You do or make others do what you wish. You simply defame me."

Yā-Ḥayyu yā-Qayyūm!

9790. WHATEVER the content of continuous *dhikr*, it is all complete *dhikr*. *Mā shā' Allāh!*

Every aspect of continuous *dhikr* has the same effect.

Yā-Ḥayyu yā-Qayyūm!

9791. WHENEVER عَدَدَ خَلْقِكَ وَرَضَى نَفْسِكَ وَزَنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ
(*'adada khalqika wa riḍā nafsika wa zinata 'arshika wa midāda kalimātika* – this number is as much as Your creation, Your Will, the weight of Your Exalted Throne and the ink of Your speech) is added to any name the same is counted not once but as many times. As for example *Yā-Ḥayyu yā-Qayyūm 'adada khalqika wa riḍā nafsika wa zinata 'arshika wa midāda kalimātika*.

Yā-Ḥayyu yā-Qayyūm!

9792. YOU keep on harping: "Life and death!" Life is more difficult than death.

And dyeing in such a state is the worst kind.

Yā-Ḥayyu yā-Qayyūm!

9793. BECAUSE of the blessing of the trade the door of graces opens. Don't you know the hard-working is the beloved of Allāh the Almighty – **الكاسِبُ حَبِيبُ اللهِ** (*Al-Kāsibu ḥabībullāh* – the hard-working is the beloved of Allāh the Almighty).

Yā-Hayyu yā-Qayyūm!

9794. THIS servant is in search of a person who is free from jealousy, completely free.

There must be one who is completely free from jealousy, but he has not been seen so far. Whoever was seen was a jealous enshrouded in the folds of jealousy.

The one, who had to kill off jealousy, became a victim to it.

What jealous would the sinners be? (Unwittingly) the people of faith are jealous of the people of faith.

Yā-Hayyu yā-Qayyūm!

9795. THE one committing sin was not stopped; rather he was encouraged. This is the worst kind of sin that you have committed.

9796. DESTINY is predestined.

Determination is the honour of destiny.

Determination is the Almighty Allāh's prestige.

Determination is the Almighty Allāh's command that is inevitable. Allāh the Almighty never lets it to be defeated. The life of determination is most superior. Determination is the most powerful, dedicated to demonstration of the character-trait. It is not the servant but that determination Allāh the Almighty remains in search of. Have the honour of offering an example of determination. A man was so called having demonstrated the determination.

Yā-Hayyu yā-Qayyūm!

9797. ALLĀH THE ALMIGHTY is All-Present and All-Seeing.

Is it not the time to be ashamed in the presence of the Omnipresent and the Omniscient? When would it be then?

Remorse absolves the sins of the whole life. Remorse and see

it for yourself. If He doest not near you, say what you would. Say what you would, if He does not open the door of mercy.

Remorse is the trustee of eternal spirituality.

Yā-Ḥayyu yā-Qayyūm!

9798. MODESTY is the greatest characteristic of a true Muslim. Having met modesty the Faith becomes most powerful. It roared in the field only because of modesty. Whenever he punished most severely any of his opponents, he did it with only the power of modesty.

Yā-Ḥayyu yā-Qayyūm!

9799. DO NOT save anything at all. You have nothing at all to save.

Distribute all the dividends amongst the dead of the *Ummah* of my master ﷺ, may my soul be sacrificed for him.

And as to evils all *أَسْتَعِثُ بِرَحْمَتِكَ يَا حَيُّ يَا قَيُّوْمُ* (*Yā-Ḥayyu yā-Qayyūm! birahmatika astaghīth* - O the Living, O the Eternal, shower Your mercy!) In other words, they are passed on to Allāh, Most Merciful, and Most Compassionate.

Life is a gamble. Stake everything at this gamble. Sell it for any price. If no one buys it, throw it away in public.

Yā-Ḥayyu yā-Qayyūm!

9800. MANY years ago, a *faqīr* wearing only the underpants came to the court of the Maharaja of Kashmir and begged for a rupee. The Maharaja ordered that he should be given a bagful of rupees. He addressed the *faqīr* in pride: “What a memory would you bear about this treatment from the Maharaja!”

The *faqīr*'s ego felt injured. He undid his underpants, urinated on to the bag and spoke to the Maharaja: “What a memory would you carry about the behaviour of a *faqīr*!”

Having said the *faqīr* took his way, and Maharaja was totally taken aback.

Yā-Ḥayyu yā-Qayyūm!

9801. “HE who has no help is of Me. He who has no relations is of Me. He who has nothing is of Me.”

Yā-Hayyu yā-Qayyūm!

9802. THE *faqīr*'s companion is a *faqīr*.

Yā-Hayyu yā-Qayyūm!

9803. UNTIL "*Nadāmat Ali Shah* – the mister remorseful incarnate" comes to the field, what *Taqwā* (Fear of Allāh the Almighty) would show any feats.

The flowers of remorse are the fountain of Spring.

May remorse come and prevail like Spring!

Yā-Hayyu yā-Qayyūm!

9804. REMORSE repented and walked on the river as if it was land.

Nothing held the remorseful back!

The surface of sea is much the same.

He swam across the intervening river.

Yā-Hayyu yā-Qayyūm!

9805. RENOUNCEMENT does not take anything to heart; with the trust in Allāh the Almighty it continues with the job, whatever it may be.

In the history of renunciation, the *faqīr* and the king both are equal.

Renunciation found satisfaction only having found the renunciator, becoming pleased too, and in no other way.

Renunciation is the make up of humility, humanity, and human creation.

Yā-Hayyu yā-Qayyūm!

9806. THE light of the Divine is but intoxication and pleasure.

Yā-Hayyu yā-Qayyūm!

9807. BECAUSE of the blessing of the light of Divine practice every practice is established eternally.

The Divine Practice:

God and His Angels

إِنَّ اللَّيْلَ وَمَلَأْتِكُمْ

Send blessings to the Prophet;
O ye that believe!
Send ye blessings on him.
And salute him
With All respect.

- (Al-Qur'ān 33:56)

يُصَلُّونَ عَلَيَّ يَا
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

-(الاحزاب: ٥٦)-

Yā-Hayyu yā-Qayyūm!

9808. سَيِّدُنَا كَلِيمٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (SYIIDUNĀ Kalīmun
ṢallAllāhu 'Alayhi Wa Sallam – Our Leader, the Conversationalist
(ﷺ):

My master ﷺ, may my soul be sacrificed for him,
benefits both inwardly and outwardly with his conversation the
seekers of *Tarīqat* (Islamic Mysticism) all the time.

Yā-Hayyu yā-Qayyūm!

9809. سَيِّدُنَا حَبِيبٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (SYIIDUNĀ Ḥabībun
ṢallAllāhu 'Alayhi Wa Sallam - Our Leader, the Lover (ﷺ):

My master ﷺ, may my soul be sacrificed for him,
favours most ardently his lovers with love.

Yā-Hayyu yā-Qayyūm!

9810. سَيِّدُنَا أُمِّيٌّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (SYIIDUNĀ Ummiyyun
ṢallAllāhu 'Alayhi Wa Sallam – Our Leader, the Unlettered
(ﷺ):

My master ﷺ, may my soul be sacrificed for him, has
not learnt any knowledge from anyone, rather he has taught the
whole Universe. *Mā shā' Allāh!* (As it pleases Allāh the Almighty!)

Yā-Hayyu yā-Qayyūm!

9811. سَيِّدُنَا رَحْمَةٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (SYIIDUNĀ Raḥmatun
ṢallAllāhu 'Alayhi Wa Sallam – Our Leader, the Merciful
(ﷺ):

The mercy of my master ﷺ, may my soul be sacrificed
for him, is overwhelming to the whole Universe. Not even the

repudiators are deprived of it. He showers mercy all the time in all circumstances.

Had his mercy not been prevalent, nobody would have any helper whatever, wandering about from door to door. They would have been knocking all around without any peace.

Yā-Hayyu yā-Qayyūm!

9812. O RAḤMATUN-LIL-'ĀLAMĪN مَرْحَمَاتُكَ يَا رَبُّ الْعَالَمِينَ (O the Mercy to the Universe مَرْحَمَاتُكَ يَا رَبُّ الْعَالَمِينَ)! Is invoking your mercy an ordinary act? It is, indeed, most excellent and most superior.

Everyone found peace in the lap of your mercy. The *Khumra* (a bird resembling the dove) began singing songs of *Haq Sirruhū* (The Truth is His secret). The peacocks came out of the desolations and started dancing in towns. Those who had never smiled began to laugh. The intoxicated came to their senses. The abstract and the mystic had once more the balance established between them. The sea in storm became quiet. The birds on the shore pronounced the message of welcome.

Yā Rabb Haq! Yā

Raḥmatun-lil-'Ālamīn!

Anshur 'alayya min

raḥmatika! Āmīn!

يَا رَبِّ حَقٌّ يَا رَحْمَةً لِلْعَالَمِينَ

انشر عليّ من رحمتك آمين

(O the True Sustainer! O the Mercy to the Universe مَرْحَمَاتُكَ يَا رَبُّ الْعَالَمِينَ! Shower your mercy on to me! *Āmīn!*)

There is no space of discomfort in mercy. Mercy is from you and discomfort from the self.

Yā-Hayyu yā-Qayyūm!

9813. THE account of your mercy comprises innumerable pages, its summary is but righteous intention.

Your mercy alone taught the dacoit the path of leadership.

The mercy alone taught that world is mortal and this is the everlasting. The one who got entangled in the former was, indeed, caught up.

Yā-Hayyu yā-Qayyūm!

9814. THE suffering of whoever amongst Your servants suffered from the trials of Your mercy could unbearably be seen.

Yā-Hayyu yā-Qayyūm!

9815. DESCENT of trials in the lap of mercy is to those in the field of *Tarīqat* (Islamic Mysticism) a complete mercy.

This is because, Allāh, Most Merciful and Most Compassionate, and my master ﷺ, may my soul be sacrificed for him, are together in it.

Yā-Hayyu yā-Qayyūm!

9816. THE mountain of trials was rendered to pieces and blown off in to the air, leaving no traces behind. Only the memory remained.

The trials got ashamed, hardly face saving.

Yā-Hayyu yā-Qayyūm!

9817. RECITING most candidly *سُبْحَانَ رَبِّي ذِي الْفَضْلِ الْعَظِيمِ* (*Subhāna rabbī dhī faḍl-il-‘azīm* – Glorified be my Lord the Most Gracious) off the tablet the chapter of the great graces opened. Graces are overwhelming to punishment. It is Your grace alone that ushered in spring in to the devastated garden of the heart, never allowing any occasion to shed tears.

Yā-Hayyu yā-Qayyūm!

9818. *إِنَّ اللَّهَ بِالنَّاسِ لَرؤُفٌ الرَّحِيمِ* (*INNALLĀHA binnāsi la ra’ūf-ur-Rahīm* – Indeed Allāh the Almighty is Most Kind and Most Gracious to people) – *Ḥaḍrat Jābir/Mawārid-il-Ḍalmān; Kitāb Al-‘Amal Bis-Sunnah VI, p1004*)

Allāh the Almighty created the Creation and He is Most Kind and Most Gracious to His Creation.

Had the Creator of the Creation not been Kind and Gracious to His Creation, how would He be called the Creator?

Yā-Hayyu yā-Qayyūm!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Lā ilāha illa Allāh ul-‘aliyy
ul-hatīm ul-karīm! Lā ilāha*

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْخَلِيمُ
الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ

illa Allāh ul-‘aliyy ul-‘azim! Subhān-Allāhi rabbi samāwāti as-sab‘i rabb il-‘arsh il-karīm! Wal-Ḥamdu lillāhi rabb il-‘ālamīn!

الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ
السَّمَوَاتِ السَّبْعِ رَبِّ الْعَرْشِ
الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(There is no god but Allāh the Almighty Who is Exalted, the Gracious and Merciful! There is no god but Allāh the Almighty Who is the most High and Sublime. Glory is to God Who is the Lord of seven Heavens and the mighty Throne. Praise is to Allāh the Almighty Who is Lord of the Worlds!) _ (Aḥmad mentions it in his Musnad, Ibn Abi Al-Dunya in *Al-Du‘ā* and Ibn Abi ‘Āṣim in the *Kitāb Al-Sunnah*. It has been narrated by *Ibn Jarīr*, *Kanz Al-‘Ummāl V1*, P289, No. 5003/*Kitāb Al-‘Amal Bis-Sunnah V4*, P117/118)

Yā-Ḥayyu yā-Qayyūm!

9819. RECITATION of *Dalā‘il al-Khayrāt* in vision at night is but a grace of my Ṣābir’s (رَبِّكَ اللَّهُ عَزَّ وَجَلَّ) blessing.

Yā-Ḥayyu yā-Qayyūm!

9820. THE climax of knowledge is the beginning of practice. *Ittibā’ of Sunnah* is overwhelming to every practice.

Yā-Ḥayyu yā-Qayyūm!

9821. IT is only love, not the (mundane) affairs in the presence of the beloved. In the history of love there is no place for (mundane) affairs. It is crying for love and only, crying to the hearts content. Saying nothing is also a gesture amounting to complete love.

The modes of love have changed as also its instruments.

Yā-Ḥayyu yā-Qayyūm!

9822. THE best litany and salutation are the prayer of your state. It is neither rejected nor ignored.

Yā-Ḥayyu yā-Qayyūm!

9823. WE have not to accept any communal food from

anyone permanently. Have it from the shop and pay the money.

They were different and you are different.

They passed on graces as also took (the heart) away.

Yā-Hayyu yā-Qayyūm!

9824. SERVICE is dependent on the chosen friend.

Yā-Hayyu yā-Qayyūm!

9825. NO ONE is a seeker of the *Dīn* (except whom Allāh the Almighty wished). Were they seekers of the *Dīn*, what shall I tell what it would amount to! The *Dīn* flings open the treasures of the Earth and the Exalted Throne. You would have not wandered about downhearted. Having found the *Dīn* you would have become satisfied as well as pleased.

Yā-Hayyu yā-Qayyūm!

9826. DESCENT of Allāh the Almighty to the Firmament nearest to the World:

Ḥadrat Abu Hurairah رضي الله عنه reported the Holy Prophet صلى الله عليه وسلم saying: “When first third of the night has passed Allāh the Almighty descends to the lowest firmament and says, ‘I am the King. Only I am the King. Who is there asking Me for help that I fulfil his supplication? Is there anyone requesting Me that I may grant him? And is there anyone seeking forgiveness (of his sins) that I may forgive him? Allāh the Almighty, the Most Gracious and Sublime, keeps saying this until dawn breaks.’”

– (*Saḥīḥ Muslim/Kitāb Al-ʿAmal Bis-Sunnah VI, p1038*)

The most sacred and blessed moment of time continues all the time at one place and country or another so much that it also takes place at both the Arctic and Antarctic Oceans. Be it known that even human beings live there.

Yā-Hayyu yā-Qayyūm!

9827. COMMUNAL KITCHEN of the *Khānqāhī Niẓām*:

- | | | |
|------------------------|----------------------------------|------------------|
| 1. <i>Āttā</i> (flour) | 5. Turmeric | 8. Onions/Garlic |
| 2. Lentils | 6. Spices | 9. Tea |
| 3. Common Salt | 7. <i>Ghee</i> (purified butter) | 10. Sugar |
| 4. Chilies | | 11. Coarse Rice |

- ☆ We are neither greedy nor hoarding.
 - ☆ May today's communal food is given away today.
 - ☆ Tomorrow's living is granted tomorrow.
- Yā-Hayyu yā-Qayyūm!*

9828. A WORD of Advice for the Seekers of *Tarīqat* and every devotee of Camp *Dār-ul-Ehsān*:

May no worker, a senior or a junior, of *Dār-ul-Ehsān* ever misuse the devotion in any shape or form of any of the devotees here! This is applicable to everyone. There is no exception to it.

We have three jobs:

1. *Dhikr-i-Ilāhi* (Remembrance of Allāh the Almighty)
2. *Tablīgh Al-Islām* (Preaching of Islam)
3. Selfless Service to Humankind.

We are not to engage in the fourth in addition to the three above. Outside the boundaries of this place we have not to interfere anyway in any case (civil or criminal) of anyone at all. We have to remain neutral in all circumstances.

Recommendation is the younger sister of bribery. If anyone compels you, refuse point blank. Let it be so if anyone's respect is shaken by this refusal. May be anyone's popularity suffers because of this, but let it be so. Do not take offence at anyone's account, observation, criticism, commentary or accusation. Do not be downhearted. Rather, remain completely occupied single minded in these three basic tasks. If someone has not followed this, he has in actual fact insulted the honour of our established relationship. In other words he has injured the prestige of *Dār-ul-Ehsān* having ignored its *spirit de core* thus putting me to shame. *Wa mā 'alaynā ill-al-balāgh!* (Our duty is to convey!)

Yā-Hayyu yā-Qayyūm!

9829. WHATEVER you say and do Allāh the Almighty knows and knows only too well. Nothing is hidden from Allāh the Almighty. And I swear by Allāh the Almighty, it is not hidden even from the Almighty Allāh's creatures.

Never say like 'beware, do not tell anyone'. Everybody knows everything.

Nothing at all is hidden from Allāh the Almighty. There is

only a curtain between the apparent and the hidden.

Yā-Hayyu yā-Qayyūm!

9830. SOME jobs are not at all befitting to some people. Are you not one of them?

Yā-Hayyu yā-Qayyūm!

9831. TO detach completely from all the extraneous is not within your and my power. It all depends on the Almighty Allāh's grace and compassion. In *Ṭarīqat*, it is called *Sabīl Ar-Rishād* (the Path of the Righteous).

Yā-Hayyu yā-Qayyūm!

9832. THAT you cry 'self, self,' and attribute with the worst kind of appellations. Having found this alone, you became 'Ārif (knowledgeable) of Allāh the Almighty. Whoever did not recognise him ('Ārif) did not even recognise Allāh the Almighty.

When my 'self' became the adviser to my spirit, in reality (*ḥaq*) the truth (*Ḥaq*) became the interpreter of *Ḥaq* (the True)!

Yā-Hayyu yā-Qayyūm!

9833. WHEN 'self' became fed up of the forbidden of both the hidden and the apparent, it became satisfied.

Yā-Hayyu yā-Qayyūm!

.9834. ALL charges are applicable to the 'self' not to the spirit.

Ḥaḍrat Abu Dharr رضي الله عنه reported the Holy Prophet صلوات الله عليه وآله وسلم saying in reference to the *Aḥādith* he (صلوات الله عليه وآله وسلم) used to narrate as from Allāh the Almighty Who said: "O MY servants! I have forbidden cruelty on to Myself and also forbidden cruelty between yourselves. Therefore, do not commit cruelty amongst yourselves. O My servants! You all have gone astray except the one whom I grant guidance on the right path. Accordingly, you ask Me for guidance that I will grant you. O My servants! You all are hungry except the one whom I feed. Therefore, ask Me for livelihood and I will grant you livelihood. O My servants! You all are naked except the one whom I have given to wear. Therefore, you ask Me for the garments and I will dress you. O My servants!

You often make mistakes during day and night. I forgive all your sins. Therefore, you ask forgiveness of Me. I will forgive you. O My servants! If by sinning you would wish to harm Me, you will not at all be able to do so. If you by doing good in order to help Me gain profit, You will not be able to do so. That is, your sinning or doing good would neither profit nor harm Me. O MY servants! If your ancestors and your progeny, your fellow human beings and jinns (i.e. all creatures) all become like an extremely pious person (i.e. like the Prophet Jesus عيسى عليه السلام), it would not add anything at all to My assets. O My servants! If your ancestors and your progeny, your fellow human beings your jinns (i.e. all the creatures) all become like a devilish person (i.e. like the Satan), it would not lessen my assets the slightest. O My servants! If your ancestors and your progeny, your fellow human beings and your jinns all get together at a point and ask for something and I give to each one in accordance with the request, it would not lessen anything from what I have. Not even as much as the amount of water that a stitching needle fallen in to the river would lessen its water when taken out. O My servants! I remember your *a'māl* (deeds). I write them down. I will give you due recompense for them. Therefore, if someone receives the good, he must praise Allāh the Almighty. But, if someone receives anything other than good (i.e. loss or punishment), he must censure his self for that deed comes from his self." – (*Ṣaḥīḥ Muslim V2, p319*)

Yā-Ḥayyu yā-Qayyūm!

9835. DEMONSTRATION of the reality of **يَا حَىُّ يَا قَيُّوْمُ** *Yā-Ḥayyu yā-Qayyūm:*

Sayyidunā Ḥusain رضي الله عنه, the heir to the *Ḥowḍ-i-Asfā* (Pond of *Asfā*) and the *Sayyid Ash-Shuhdā* (Leader of the Martyrs), is eternally alive. *Mā shā' Allāh!*

Yā-Ḥayyu yā-Qayyūm!

9836. WHEN truth landed in the field in support of the Truth, the supporter marvelled in his support.

Yā-Ḥayyu yā-Qayyūm!

9837. HOLD ON! Today His Highness the *Imām* of the

high status رَضِيَ اللَّهُ عَنْهُ held his father's (رَضِيَ اللَّهُ عَنْهُ) shield and landed in the battlefield fighting the battle between the truth and the false, dressed in full military uniform, bidding farewell to everything and discharging the full obligation in order to exact truth in both the Earth and Exalted Throne. Consternation set in. The pen was helpless to record more than this. The Server of the *Drink of Kawthar* رَضِيَ اللَّهُ عَنْهُ himself was completely amazed.

Yā-Hayyu yā-Qayyūm!

9838. *AHL-I-DHIKR* (the remembrancer) won the day most befittingly in the fields of *Dīn* (Faith), the World, and the Hereafter. Also, he brought his *Rabb* (Lord) round. He taught the manners of love, delivering himself too.

In *Ṭarīqat* one who is delivered must be completely free from all worries, no trials ever putting him to any greed or grief.

Yā-Hayyu yā-Qayyūm!

9839. THERE are no Faith and no belief which are free from religious differences and rivalries, jealousy and competition.

Yā-Hayyu yā-Qayyūm!

9840. RECOGNITION of 'self' alone teaches the lesson of high stages to the servant.

Yā-Hayyu yā-Qayyūm!

*Bismilla-hir rahma-nir
rahūm! As'aluka bi-Ismikal
a'la al-a'azzu al-ajallu al-
akram!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزُّ الْأَجَلُّ
الْأَكْرَمُ

(In the Name of Allāh the Most Compassionate the Most merciful! I beseech You in Your Honourable, the Exalted, the Excellent and Blessed Name.)

Ḥaḍrat Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ has reported a man beseeching: "O the Messenger of Allāh the Almighty رَضِيَ اللَّهُ عَنْهُ! Is there any supplication that is not rejected? The Hoy Prophet رَضِيَ اللَّهُ عَنْهُ said, 'Yes, say this *أَسْأَلُكَ بِاسْمِكَ* (as above).'"

(Ṭabarāni has reported it in *Aowsat* and *Kabir*. In this report there are reporters who I do not know.) – *Majma' az-Zawa'id* and

*Bismilla-hir raḥma-nir
raḥīm! Ya-Bad'ī-us-
Samawaat wal-Ard! Ya-
Dhal-ḥalāl-i-Wal-Ikrām!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ
وَ الْإِكْرَامِ

(In the Name of Allāh, the Most Beneficent, the Most Merciful! O the Inventor-Creator of the Earth and Heavens! O the Exalted, O the Blessed!)

Ḥaḍrat Sirri has reported Ḥaḍrat Yaḥyā who in turn has reported a man from the *Tribe of Ṭay* whom he has praised as well: "I used to beseech Allāh the Almighty that I must be taught *Ism-i-A'zam* (the Great Name). Hence after I saw this written on a star *يَا بَدِيعَ السَّمَوَاتِ* (as above)." – (Abu Ya'lā has reported this, and its reporters are trustworthy)

- (Majma' az-Zawā'id Wal Manba' al-Fawā'id/Kitāb Al-'Amal Bis-Sunnah V1, p 10450)

10 Muharram Al-Ḥarām 1425 AH
(02 March 2004 CE)

Supplication

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ 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

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What is Dar-ul-Ehsan?

Dār-ul-Ehsān, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the District of Faisalabad, Pakistan. It has been defined as the 'abode of benefactors who worship Allāh the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tablīgh Al-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'ān* and the *Sunnah* (Tradition) of the Holy Prophet Muhammad ﷺ, the fountainhead of Islam.

People throughout the World from all walks of life, those who practise a little to those who practise their religion profusely, visit the institute. In this way they satisfy their religious aspirations.

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

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

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

Manifestations of the Stages of Blessing - The Words of Wisdom

In addition to the continuing string of monologues, this book abounds in a unique supplication of the Prophet Yunus عليه السلام. When he was disappointed with his compatriots as they had paid no heed to his teaching, he bade them farewell and disappeared. The boat he caught to go to pastures anew got capsized and by the Divine Will he ended up in the stomach of a fish. Having realised that he was still alive and hearkened the pebbles at the bottom of the sea performing *dhikrullāh*, he followed suit. Fearful of the darkness of the sea, the night and the belly of the fish, he repented for having forsaken his community and recited the formula ... *Lā ilāha illā anta subhānaka inni kuntu min azzālimīn* (there is no god but You; Glory to You; I was, indeed, wrong – *Al-Qur’ān* 21:87) until he was absolved, delivered and bellied out on to the coast unharmed. The *sūfī* masters regard this composition as an *Ism-i-A‘zam* (The Great Name) along side the others, such as *Yā-Hayyu, yā-Qayyūm, Bismillā-hir Raḥmā-nir Raḥīm* and so on.

Acquisition of the *Ism-i-A‘zam* is not within any or every body’s reach.

It is a Divine bestowal to an earnest practitioner of *dhikrullāh* who would invoke it only for the good of the people in dire circumstances, suffering from ailments, experiencing pecuniary stringencies, or subject to oppression. The supplicants have no ulterior motives or personal gains in the stake, but and only the pleasure of Allāh the Almighty in mind.

The author Ḥaḍrat Abu Anees Muhammad Barkat Ali قدس سره العزیز has penned down many and various *ad’iyah* (compositions of supplications) that might not at times seem to be effective and productive, but are not at all unheard by the Providence Who has the power to make amends to His creatures’ destinies – Allāh effaces what He will, and establishes (what He will), and with Him is the source of ordinance – (*Al-Qur’ān* 13:39).

The Holy Prophet صلی اللہ علیہ وسلم has said: “Supplication changes the destiny and the good prolongs life.” – (*Salman Al-Fārisi in At-Tirmidhī*). The Holy Prophet’s (صلی اللہ علیہ وسلم) scholarly followers have incanted supplications and benefited from. Muḥy-ud-Din Ibn Al-‘Arabi (d. 1240 CE), the Shaikh Al-Akbar رحمۃ اللہ علیہ of Spain, writes in his *Futūḥāt-i-Makkiyyah*: “Supplication is the marrow of worship. It is through the marrow that the limbs are strong. Similarly, it is by supplication that the devotion of worshipper is strengthened.”

Al-Ḥamdu-lil-Ḥayy-ul-Qayyūm!

– Muhammad Iqbal



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