

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ



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

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

Volume IV



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Hikmat*

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

Volume IV

by

**Abu Anees Muhammad Barkat Ali**

(Translated by Muhammad Iqbal)

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّزْتَهُ بِعَدَدِ  
 كُلِّ مَعْلُوْمٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّوْمُ وَاتَّوْبُ إِلَيْهِ.

## Introduction

Allah commands justice, the doing  
 Of good, and liberality to kith  
 And kin, and He forbids  
 All shameful deeds, and injustice  
 And rebellion: He instructs you  
 That ye may receive admonition.  
 —(Al-Qur'an 16:90)

There are hardly a few people, if any, who would sit down and brood over the things that go wrong around them and, worse still, things that pass as ordinary acts of intransigence. More often than not, the missing factor in the equation is the 'justice' that has been denied and hence the wrong doing. In his commentary to the above Verse of the *Holy Qur'an*, the learned Shabbir Ahmad Uthmani (d. 1950 CE) has written (as translated into English and reproduced from *Excellence of the Holy Qur'an* by Haji Rahim Bakhsh (d. 1955 CE) – Dar-ul-Ehsan Publications, Huddersfield, 1984, pp. 79-80): "The *Holy Qur'an* has been described as 'explaining all things'. The above Verse (16:90) is an example in its support. *Ibn Masud*, رضي الله عنه says, 'Allah the Almighty has put together all statements on *good* and *evil* in this Verse.' That is, there is no belief on *good* and *evil* character, intention, deed and affair that is not included in here as an order or prohibition.

"Some scholars have claimed that if there were no other Verses in its proof, the above Verse would have stood in good stead. This is why the rightly guided *Caliph Umar bin Abdul Aziz* (d. 720 CE), a very pious *Ummayyad* ruler of the Muslim Empire, set up an example for the *Ummah* by including it in the sermon for *Friday Congregational Prayers*. There is a need of a concrete book to be written that extols the comprehensiveness of this *Verse*. All the same, a little understanding can be derived in-as-much-as three injunctions that have been ordered in this Verse; justice, good and liberality to kith and kin.

“Justice means that a man has his beliefs, deeds, conduct, affairs and aspirations, all of one’s needs, in the scales of moderation and justice and no pan of the scales is unbalanced because of excess or paucity. Justice is not to let slip its hand in its dispensation with even the hardest of enemies. His apparent and hidden both are alike. He should not want for the brother what he does not like for himself.

“Good to others means that a man, himself good and a blessing personified, should do all good to others. High above the stage of justice and equity, he adopts graciousness and a sweet temperament and, discharging his duty, he steps forward.

“He should combine justice with forbearance and maintain a strong belief that Allah the Almighty sees who does good; and the recompense of blessing is blessing.

“Both these characteristics, justice and blessing, in other words, amount to accord, just treatment and doing good to one’s self, to everyone, near and distant, friend and enemy. However, the relations that Nature has bonded must not be shrugged aside. Sympathy with relations and goodness towards them and blessing to them should be of a degree somewhat higher than that meant for strangers.

“The recompense of kindness is the eternal good which should be proffered to relations and non-relations relatively. That is, reference to blessing is accompanied by a particular reference to the near relatives, but warning at the same time that though justice and equity are to be dispensed impartially. And yet in the case of good and blessing, it should be dispensed to a greater extent and profusion to relatives than to the strangers. Inattention to the distinction of ranks, in fact, amounts to forgetting about the established laws of Nature. A wise person can decide, in the light of the universality of these three words, whether any of the natural good, blessing or good deeds in the world have been left outside the scope of these three principles.

“Even the items which are forbidden are three. They are shameful acts, injustice and rebellion. This is because the human being has three powers which if used at the wrong time and incorrectly would engender all misfortunes and evils. They are the animal i.e. sex power, devilish mental power and tyrannical power.

“Most probably shameful acts mean the deeds which point towards excessive sex and animality. Injustice is the antonym of good name for it is the unreasonable deeds which the praiseworthy nature and intellect frown upon. And the angelic power of reason becomes oppressed by the mental devilish power.

“The third entity is rebellion, being set upon insurgence thus breaking the limits; the following cruelty and wickedness run after and devour like carnivores; and usurp unjustly the others’ animal property, and honour etc.

All these evils come to pass because of misuse of authority and through tyranny. Consequently, the Verse has the following warning; namely that unless a man controls these powers and helps the power of reason and intellect rule he cannot be regarded as civil and noble.”

There are many allied aspects to ‘justice’. These paradigms of faith include, righteousness, truth, patience, and perseverance that can be related with reference to *Al-Asar* (Time through the Ages), the briefest Chapter of the *Holy Qur’an* (103:1-3), but for our discussion the most fundamental exhortation in the *Holy Qur’an* (4:135) is ‘to stand out firmly for justice’ and be pro-active rather than passive in its establishment. The Holy Prophet ﷺ has been reported to have advised to react physically in order to nip a manifest action of evil in the bud. Failing that, verbal admonition must be advanced. In case of utter weakness, one must at least regard in one’s conscience the evil as such. Basic still to all above is the acquisition of the attribute of ‘fear of Allah the Almighty’.

Whenever a certain code of ethics is laid down in the *Holy Qur’an* a true Muslim is defined as the one who, amongst many other characteristics, is also fearful of Allah the Almighty. The fear of Allah the Almighty does not imply that He is there to wreak vengeance on a wrongdoer; rather to elevate him through his practice of *good* and shunning of *evil* deeds to the stage of being a perfect man. Again what is *good* and what is *evil* has been clearly defined in the *Holy Qur’an* for the believer. This statement poses the fundamental question as to what is the nature of man and Universe? To answer this question, it is necessary to examine the concept as treated by other major World religions. Buddhism, for example, acknowledges *pain* as the dominating force in operation in the Universe. Promotion of one’s individual consciousness would perpetuate rather than alleviate *pain*. Accordingly, Buddhism seeks salvation from this encounter in inaction, renunciation and unworldliness and these are the principal virtues. Consequently, this approach relies much less on the intervention of a religious mentor. Christianity as a religious system hinges on the reality of *sin* which, being generic to the Universe, furnishes every individual with an element of *original sin*. And so for his/her salvation he/she needs a redeemer who should intercede between the man and the Creator. Buddhism amounts to self-annihilation and Christianity to redemption, thus overcoming the *pain* and *sin*, respectively. Zoroastrianism deems Universe as consisting of both *evil* and *good*. There is an interplay of the two in man who is free to struggle on the course which he, as a combination of *light* and *darkness*, wishes for himself.

Now Islam recognises the existence, reality, and totality of sin, pain, sorrow and struggle. And Islam teaches that as *evil* is not essential to the Universe it can be reformed and eliminated. The destructive forces can be controlled and made the source of life. They are not the principal facts;

rather it is the *fear* of the unknown, (ie. ignorance of the nature of his environment and absence of absolute faith in Allah the Almighty) which hinders the ethical progress of man. This fear Dr. Muhammad Iqbal (d. 1938 CE), the philosopher and poet of Islam, regards as essential. In its place should be *will* not *intellect* or understanding – (*Thoughts and Reflection of Iqbal* by Syed Abdul Wahid, Sh. Muhammad Ashraf Publications, Lahore, 1964, pp. 34-35). Man must exert his will and align it with the Will of Allah the Almighty – Tahdhib al-Ikhlaq (Refinement of Morals) by Ibn Miskawaih (d. 1030 CE), Cairo, 13th Century CE Publication – And His Will is epitomised in the teaching of the *Holy Qur'an* and exemplified in the life of the Holy Prophet of Islam ﷺ. Of the ethical nature of man, the *Holy Qur'an* has Allah the Almighty saying to the angels:

Behold, thy Lord said to the angels: "I will create  
 A vicegerent on earth." They said:  
 "Wilt Thou place therein one who will make  
 Mischieif therein and shed blood?  
 Whilst we do celebrate Thy praises  
 And glorify Thy holy (name)?"  
 He said: "I know what ye know not."  
 –(*Al-Qur'an* 2:30)

This Verse of the *Holy Qur'an* must be read in conjunction with the famous tradition of the Holy Prophet ﷺ which puts us right on the subject of 'original sin': "Every child is born a Muslim (meaning peaceful)." And this essential truth has even been defended by Rousseau who alongside Luther pointed the Europeans towards emancipation in politics and protestantism respectively.

Islam shuns poverty and unworldliness in as much as the *Holy Qur'an* has it: "Do not forget thy share in the world." Accordingly, on affairs, religious as well as worldly, the virtue of righteousness must be pursued rigorously. The *Holy Qur'an* has it:

It is not righteousness  
 That ye turn your faces  
 Towards East or West;  
 But it is righteousness –  
 To believe in God  
 And the Last Day,  
 And the Angels,  
 And the Book,  
 And the Messengers;  
 To spend of your substance,

Out of love for Him,  
 For your kin,  
 For orphans,  
 For the needy,  
 For the wayfarer,  
 For those who ask,  
 And for the ransom of slaves;  
 To be steadfast in prayer,  
 And practise regular charity;  
 To fulfil the contracts  
 Which ye have made;  
 And to be firm and patient,  
 In pain (or suffering)  
 And adversity,  
 And throughout  
 All periods of panic.  
 Such are the people  
 Of truth, God-fearing.  
 —(Al-Qur'an 2:177)

Furthermore, freedom of action has been limited by certain disciplines. Therefore, the *Holy Qur'an* has clearly defined the distinction between the *good* and the *evil*, the *do's* and *don'ts* and the *lawful* and *forbidden*. As said earlier on, this has all been exemplified by the sayings and deeds of the Holy Prophet of Islam ﷺ. Every individual has been furnished with a *conscience* which applies checks and balances between what is *good* and what is *bad*. There is no scope for any complaint that he/she did not know about a certain evil. Complaining, in fact, amounts to a sin which is worse than its actual commission, and demands of the sinner to reiterate his faith in *Laa Hawla Wa Laa Quwwata illa Billah* (there is no power to do good or shun evil except with the Power of Allah the Almighty — *The Words of Wisdom Volume IV* by Abu Anees Muhammad Barkat Ali, Dar-ul-Publications, Huddersfield, 1991, No. 4147. Indeed, Allah the Almighty is Merciful, Loving and Forgiver of sins.

In the words of Dr. Muhammad Iqbal again — *The Muslim Community in India*, Census of India, 1911 CE, Volume XIV, pp. 162-164 — Muslims are a community which is free from and transcends geographical boundaries. They must subscribe to the following parameters for the happy growth and strong will in the strong body as an ethical ideal of Islam: (i) the general structure of the Muslim community, (ii) the uniformity of the Muslim culture, and (iii) the type of chivalrous character essential to a continuous national life of the Muslim community.

Now Islam has been defined as not only a system of beliefs but also as a code of social behaviour, its ultimate usefulness being in the grand words of the *Holy Qur'an* "the best in this World as well as the best in the Hereafter". There are rewards for good deeds and punishments prescribed for bad deeds, injustices done to others and violation of the rights of the others. "The relative nature of an individual's acts will be judged only according to motives", says the Holy Prophet ﷺ. For example, a murder can be committed in a number of circumstances such as by the hand of a brigand, or a hunter mistaking his victim for game, by a fool, or by a minor in self-defence, or by a soldier defending his country. The punishments, rewards and recompense may vary according to the mode of commission. A tradition has it that Hadrat Ali رضي الله عنه, later on the Fourth Caliph of Islam, asked the Holy Prophet ﷺ one day about the principles which governed his general behaviour, he replied:

"Knowledge is my capital, reason is the basis of my religion, desire is my mount for riding, *Dhik'r* (remembrance) of Allah the Almighty is my comrade, confidence is my treasure, anxiety is my companion, science is my arm, patience is my mantle, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my grandeur, struggle is my habitude and the delight of my heart is in prayers."

—(Al-Hadith)

Discarding all superiority on the grounds of race, colour or skin, language, ethnic origin, Islam has attached singular importance to morality — *East Meets West*, edited by Dr. Muhammad Iqbal, Commission for Racial Equality, London, 1981, p. 40 — as has been described in the light of the *Holy Qur'an*:

O mankind! We created  
 You from a single (pair)  
 Of a male and a female,  
 And made you into  
 Nations and tribes, that  
 Ye may know each other  
 (Not that ye may despise  
 Each other). Verily  
 The most honoured of you  
 In the sight of God  
 Is (he who is) the most  
 Righteous of you.

And God has full knowledge  
And he is well acquainted  
(With all things).

—(Al-Qur'an 49:13)

Summarily, the Holy Prophet of Islam ﷺ has, in his last sermon during the Farewell Pilgrimage, covered all aspects of inviolability of human rights of all people, property and prestige – *Hajja't-ul-Wada'* (*The Farewell Pilgrimage*) by Abu Anees Muhammad Barkat Ali, Dar-ul-Publications, Huddersfield, 1981. Directions for reparation of all sorts of crimes, on prohibitions or ameliorative actions during certain human activities and on principal ills of society have all been laid in the *Holy Qur'an*. Islam teaches the establishment of justice on the face of the Earth, without resorting to any unwanted force, of course. Of this the *Holy Qur'an* narrates:

O ye who believe!  
Stand out firmly  
For justice, as witnesses  
To God, even as against  
Yourselves, or your parents,  
Or your kin, and whether  
It be (against) rich or poor.

—(Al-Qur'an 4:135)

Equipped with the aforesaid Muslim character an individual is a great source of power and strength and an essential brick to erect a sturdy and healthy building, the Muslim *Ummah*, who should all 'hold together' and 'not to be divided' as has been ordered by *Allah Subhānahu wa Ta'ala*. There are numerous *Ahādith* which recount Muslims as one body, insist on befriending each other like hands when washed together and pronounce Muslims from Makka Mukarrama and Madina Manawwara as *Ummat-ul-Wahida*. One would appreciate that this sort of desired unity cannot come by without material efforts and sacrifices of individuals' time and energy. Until and unless this spirit permeates the fabric of the Muslim community, the benefits of unity, apparent and hidden, would not manifest. To this effect the Holy Prophet ﷺ has, therefore, laid down broadly based guidelines as follows:

Hadrat An's رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ as saying: "None of you will have Faith till he wishes for his (Muslim) brother what he likes for himself."

—(Sahih Al-Bukhari, Volume 1, Ch. 7, No. 12)

Following his footsteps, the Muslim divines throughout the generations have laid particular emphasis on unity amongst Muslims. For example, *Shaykh Musleh-ud-Din Sa'idi Shirazi* (d. 1292 CE) writes in his celebrated *Gulistan* (The Rose Garden):

بنی آدم اعضا سے ایکدی گزند  
 کہ در آفرینش ز یک جو ہرند  
 چو عضوے بدر آورد روزگار  
 دگر عضو ہا را منڈاند قرار  
 تو کز محنت دیگران بے غمی  
 نشاید کہ نامت نہند آدمی

Descendants of Adam ﷺ bear among the limbs' semblance;  
 For, in birth, they come from the same essence.  
 When to an organ circumstances usher in pain,  
 Peace to the others do not remain.  
 As you are unaware of the others' affliction,  
 It does not befit to name you the man (of benediction).

The learned *Muhammad Ismail Haqqi* رحمۃ اللہ علیہ, the author of *Ruh-ul-Biyan*, a scholarly commentary of the *Holy Qur'an* sums up the above stanza thus: "Help to and co-operation with fellow Muslims, intention of good and welfare for them amount to the articles of Faith. Contrariwise, whoever is evil mongering and dishonouring like the devil, he is the worst of the mankind."

*Abu Anees Muhammad Barkat Ali*, the learned author of *The Words of Wisdom* reflects most vividly this theme in his Monologue 3550 as also in his Magazine, *Unity of Muslims – An Important Call of Our Time*, Dar-ul-Ehsan Publications, Huddersfield, 1980, wherein he has also listed two sacred *Ahādith* on the subject. He addresses the reader thus: "O my dear! You are the vicegerent of Allah the Almighty on Earth and sent to guide the World. Your sectarian strifes have dismantled and shattered the *Ummah* to pieces. Otherwise, as long as you were united, you were the conquerer and conquerer of all.

"The World has not yet forgotten the stories of the history of your unity. This disintegration has tarnished the image of your power and honour. Whoever is afraid of you is afraid of your unity. And nobody likes to see you united. The enemies are not at all afraid of worship and stages in Islam. They are afraid of unity of Islam. May Allah the Almighty unite Muslims once again! And may it be a universal Islamic unity. *Yaa-Hayyu, yaa-Qayyoom!*"

Hadrat Nu'man bin Bashir, رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم saying: "Muslims all are like an individual (i.e. like the limbs of an individual body). When his eye is painful, the whole body suffers. And when the head aches the whole body feels it."

—(Muslim)

Hadrat Abu Moosa, رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم saying: "To a Muslim a Muslim is like a house. That is, all Muslims are like a house in that one part of it holds firmly the other part." Saying this the Prophet صلى الله عليه وسلم clenched fingers of one hand into the fingers of the other telling that all Muslims are like that, joined and united.

—(Bukhari & Muslim)

As is the case, for the building of a sturdy *Ummah* there is a need of those who are called the planners and the others, the meditators. The former are given to the art of reason and sense-experience and the latter to the deeper search in the realms of spiritual realisation, intuition, intellectuality and purification of *Qal'b* (the heart). All in all they are essential to combine the two branches of the *Kasbi* (earned) and the *Wahibi* (bestowed) knowledge for the betterment of the environs and the surroundings. It is possible within limitations to maximise one's understanding, but well-nigh impossible to change one's intellect without the directions of a spiritual director (*Shaykh*) who himself has this bestowal from his own guide and through the chain right from the fountain-head of all knowledge, the Holy Prophet of Islam صلى الله عليه وسلم whom the revered *Hussain bin Mansur al-Hallaj* (d. 922 CE) has described in his *Tawasin* (*On Unity of Reality*, translated by Aisha Abd Ar-Rahman At-Tarjumana, The Diwan Press, London, 1976, pp. 20-21) as follows:

"The lights of prophecy issued from his صلى الله عليه وسلم light, and his light appeared from the light of Mystery. Among the lights there is none more luminous, more manifest or more uncreate-than-uncreatedness than the light of the Master of Generosity.

"Oh marvel! What is more manifest, more visible, greater, more famous, more luminous, more powerful or more discerning than him صلى الله عليه وسلم? He is and was, and was known before created things and existences and beings. He was and still is remembered before 'before' and after 'after', and before substances and qualities. His substance is completely light, his speech is prophetic, his knowledge is celestial, his mode of expression is Arabic, his tribe is 'neither of the East nor the West' — (*Al-Qur'an* 24:35) — his

genealogy is patriarchal, his mission is conciliation, and he has the title of the 'unlettered'."

*Ibn Mansur* رَضِيَ اللهُ عَنْهُ has depicted the contrast of the *Kasbi* and *Wahibi* knowledge in another of his monologues directing the reader to fall in line at the same time – (*ibid*, p. 23).

"If you flee from his رَضِيَ اللهُ عَنْهُ domains, what route will you take without a guide, oh ailing one? The maxims of the philosophers are like a slipping heap of sand before his wisdom."

The great sufi masters have often tended to stay clear of worldly knowledge to make way, as it were, for 'ilm ladunni (the knowledge immediately derived from Allah the Almighty). *Mawlana Abdul Rahman Jami* (d. 1492 CE) رَضِيَ اللهُ عَنْهُ a great sufi writer in both Persian and Arabic and devotee of the Holy Prophet ﷺ, writes in his *Nafahat al-Uns*: "The great saint *Umar Suhrawardi* رَضِيَ اللهُ عَنْهُ (1145 – 1234 CE), who studied scholastic theology in his youth, was blessed by a saint who put his hands on his chest and made him forget all he had studied and filled his breast with 'ilm ladunni (*Al-Qur'an* 18:65)" It further narrates: "The *Gawth al-Azam Syed Abdul Qadir al-Gilani* (1088–1166 CE) رَضِيَ اللهُ عَنْهُ performed a *karamat* (lesser miracle) by suddenly washing away the text of a philosophy book he considered dangerous to his disciples; and other sufis were urged by dreams to cast their precious collections of books in to rivers."

It would be to the readers' interest to know that the *Shaykh* (guide) often makes up and helps flow the knowledge to the novice through continuous practice of *Awrād* (pl. for *Wird*, litany) by him. As it happens *Bismilla-hir Rahmaa-nir Raheem Wa Lā Hawla Wa Lā Quwwata illā-billah hil 'illiyil-'Azeem* (In the Name of Allah the Most Beneficent the Most Merciful, and there is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty) is one of these litanies. The author *Abu Anees Muhammad Barkat Ali* has this *Wird* in his *Zawiyah/Khanqah* (sanctuary) recited many hundred times over daily. He records in his *T'aleem-ud-Deen (Teaching of Islam*, Dar-ul-Ehsan Publications, Faisalabad, Pakistan, 1403 AH, pp. 18-19) that the *Gawth al-Azam* رَضِيَ اللهُ عَنْهُ and *Shaykh Badar-ud-Deen Ahmad Mujaddid Alif Thani As-Sarhindi* (1563–1624 CE) رَضِيَ اللهُ عَنْهُ, the author of the great epistles *Hirz al-'Inayat*, both preferred in their mystical teaching incanting of these formulas 111, or 300, or 500, or 786, or 1100 times daily at the time of *Fajar* (morning) or *Asar* (late afternoon) followed by contemplation thus reaping the subtleties of arts and sciences unobtainable otherwise. 'Furthermore, these words alone are the basis of *Ma'rafat* (Knowledge) and the excellence of the same', he claims. He records the saying of the Holy Prophet ﷺ wherein he had advised *Hadrat Ali al-Murtada* رَضِيَ اللهُ عَنْهُ on his way to the *Battlefield of Khaybar* to recite these words if ever caught up in a storm or a whirlwind. The author goes on: "These formulas are the treasure

beneath the Exalted Throne the reciter of which is never poor. They encompass cure for ninety nine diseases, the least harmful of the lot being madness; make up seventy different deficiencies, the least acute being poverty; act against the Satan as a fort which he can never cross over; and kill the Satan without the help from a knife.”

Coming to the subject, regardless of intellectuality and heedlessness of idle savant, hypocritical *Qur'an* reciters and ignorant pretenders to sufism, the seeker of *Truth* engages himself in *Dhik'rullah* (remembrance of Allah the Almighty) under the supervision of a perfect *shaykh* who is knowledgeable of the apparent and also of the hidden. This takes the novice through to many levels of status and leads him on to many and various stations/stages that are pinpointed and found scattered in the texts of the sufi writers, but listed orderly in the Ibn Mansur's *Tawasin* (ibid p. 27).

- |   |                                   |
|---|-----------------------------------|
| 1. <i>Ādāb</i> (Manners)                    | 2. <i>Rahab</i> (Awe)             |
| 3. <i>Nasāb</i> (Fatigue)                   | 4. <i>Talab</i> (Search)          |
| 5. <i>ʿAjāb</i> (Wonder)                    | 6. <i>ʿItāb</i> (Reproach)        |
| 7. <i>Tarab</i> (Rapture)                   | 8. <i>Sharah</i> (Avidity)        |
| 9. <i>Nazah</i> (Probity)                   | 10. <i>Sid'q</i> (Sincerity)      |
| 11. <i>Rif'q</i> (Companionship)            | 12. <i>Lit'q</i> (Emancipation)   |
| 13. <i>Taswih</i> (Setting out)             | 14. <i>Tarwih</i> (Rest)          |
| 15. <i>Tamyiz</i> (Discernment)             | 16. <i>Shuhud</i> (Vision)        |
| 17. <i>Wujud</i> (Existence)                | 18. <i>ʿAd'd</i> (Enumeration)    |
| 19. <i>Kada</i> (Labour)                    | 20. <i>Rada</i> (Restitution)     |
| 21. <i>Imtidād</i> (Protraction)            | 22. <i>ʿIdād</i> (Preparation)    |
| 23. <i>Infirād</i> (Isolation)              | 24. <i>Inqiyād</i> (Compliance)   |
| 25. <i>Murād</i> (Attraction)               | 26. <i>Hudur</i> (Presence)       |
| 27. <i>Riyāda</i> (Exercise)                | 28. <i>Hiyāta</i> (Vigilance)     |
| 29. <i>Iftiqād</i> (Regret for things lost) | 30. <i>Istilād</i> (Resistance)   |
| 31. <i>Tadabbur</i> (Consideration)         | 32. <i>Tahayvur</i> (Perplexity)  |
| 33. <i>Tafakkur</i> (Reflection)            | 34. <i>Tasabbur</i> (Patience)    |
| 35. <i>Ta'abbur</i> (Interpretation)        | 36. <i>Raf'd</i> (Non-acceptance) |
| 37. <i>Naq'd</i> (Strong criticism)         | 38. <i>Ri'āya</i> (Observation)   |
| 39. <i>Hidaya</i> (Divine Guidance)         | 40. <i>Bidaya</i> (Beginning)     |

The whole exercise helps the pilgrim on the way to redeem the ultimate *Reality* (Truth) and this exercise in the words of *Ibn Mansur* رَسَائِدُ ‘is something very subtle and minute in its description, the path to it are narrow and on them one encounters sighing fires beside deep deserts.’

These Stations (*Maqamāt*, pl. for *Maqām*) are, so to say, the appointed stages which the author of *Kashf Al-Mahjub*, Ali Bin Uthman Al-Jullabi Al-Hujwiri (d. 1071 CE), رَسَائِدُ has summarily defined as follows:

“Station (*Maqām*) denotes anyone’s ‘standing’ in the Way of God, and his fulfilment of the obligations appertaining to that station and his keeping it until he comprehends its perfection as far as lies in a man’s power. It is not permissible that he should quit his station without fulfilling the obligations thereof. Thus, the first station is repentance (*Tawbat*), then comes conversion (*Inabat*), then renunciation (*Zuh’d*), then trust in God (*Tawakkul*), and so on: it is not permissible that anyone should pretend to conversion without repentance, or to renunciation without conversion, or to trust in God without renunciation.”

—(*Reynold A. Nicholson’s translation, Luzac, 1976, p. 181*)

The reader should appreciate that the examples of the stations given in the quotation above have been taken at random for the purpose of illustration and that we propose to explain Ibn Mansur’s dictionary of stations in detail at some other occasion. Suffice it for now to know that the attendant performance to these stations are the indicators that are in Sufic terminology called the ‘states’ (*Ahwāl*, pl. for *hāl*) such as ‘contraction’ (*Qabad*) or ‘expansion’ (*Basat*) and are totally dependent upon Divine bestowal. They may or may not change, but they surely become the attributes or character-traits of the bearers of the states. On a practical note, the author Abu Anees Muhammad Barkat Ali summarises the states and stages (stations) as ordinary, mediocre and excellent, that are dependent upon the profusion of *Dhik’rullah*. Further, he has laid down with reference to the *Holy Qur’an* the principles involved and the stations accrued (Monologue 3702).

“Here is the most comprehensive summary of the documents of ever so new Stages of *Tareeqat al-Islam* consisting of thousands of pages: There are only four fundamental principles and only four stages of *Sulook-il-Allah* (Journey to Allah the Almighty) which never ever change:

*Principles:*

1. تَوْبَةَ النَّصُوحِ (*Tawbat-un-Nusooḥ* – the Real and Sincere Repentance):

O ye who believe!

Turn to God

With sincere repentance.

—(*Al-Qur’an 66:8*)

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ

تَوْبَةَ نَصُوحًا (التحريم-٨)

2. الْأَسْتِقَامَاتِ الْأَعْمَالِ (*Al-Istiqamat al-Aamāl* – Perseverance in Deeds):

Therefore stand firm (in the straight Path) as thou art commanded.

فَاسْتَقِمْ كَمَا أَمَرْتُ (هود-١١٢)

-(Al-Qur'an 11:112)

3. تَرْكِ تَام (Tar'k-i-Tām - Complete Rejection):

And have patience with what They say, and leave them With noble (dignity).

وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ

هَجْرًا جَمِيلًا (المزمل - ١٠)

-(Al-Qur'an 73:10)

4. ذِكْرٍ دَوَامٍ (Dhik'r-i-Darwaam-Continuous Dhik'r):

Men who celebrate The praises of Allah, Standing, Sitting, Any lying down on their sides.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

وَعَلَى جُنُوبِهِمْ (ال عمران-١٩١)

-(Al-Qur'an 3:191)

But keep in remembrance The Name of thy Lord And devote thyself To Him whole-heartedly.

وَأذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ

إِلَيْهِ تَبَتُّتًا (المزمل-٨)

-(Al-Qur'an 73:8)

Stages:

1. مَرَاقِبَةُ مَعِيَّتٍ

(Muraqaba Ma'eeyyat -

Meditation of Presence):

. . . And He is With you wheresoever ye May be . . .

وَهُوَ مَعَكُمْ أَيْنَ

مَا كُنْتُمْ - (الحديد-٣٠)

-(Al-Qur'an 57:4)

2. مَرَاقِبَةُ عِزِّ الْمَوْتِ (Muraqaba-ind-il-Mot - Meditation of Death):

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

كُلُّ مَنْ عَلَيْهَا فَانٍ وَأَبْقَى وَجْهَ

رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (الرحمن-٢٢٦-٢٢٧)

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

3. مراقبة توحيد في الأفعال (*Muraqaba Tawheed fil-Af'aal* – Meditation of His One-ness in Actions):

Doer (without let)

فَعَالَ لِمَا يَرِيدُهُ (البروج-١٦)

Of all that He intends.

–(*Al-Qur'an* 85:16)

4. مراقبة توحيد في الصفات (*Muraqaba Tawheed fis-Safaat* – Meditation/Contemplation of His One-ness in Attributes):

Allah is the Light

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ

Of the Heavens and the Earth.”

–(*Al-Qur'an* 24:35)

(النور-٣٥)

✓ *Dhik'rullah* is the current soul of the life of the men of God. The *Hadith* has it that when requested as to who would, on Doomsday, be most near to Allah the Almighty in excellence and highness of his stage the Holy Prophet ﷺ is reported by Hadrat Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ to have said: “One who remembers Allah the Almighty most profusely.”

He was requested again: “O the Holy Prophet ﷺ! Would the performer of *Dhik'r* be superior even to the holy warrior on the way of Allah the Almighty?” He ﷺ replied: “The *Dhākir* of Allah the Almighty is superior in his stage to he (the holy warrior) who, whilst brandishing his sword at the disbelievers and the hypocrites, may break it and discolour himself (that is, the holy warrior dies and is drenched in blood).” – (*Fajiah Tirmidhi, Volume 2, p. 174*)

Descent of Divine graces, rewards and recompense at *Dhik'rullah* coupled with incisive planning of life and harnessing of elements would help recall the *Qurun-i-Ulā* ‘best of times’ in the history of Islam when man was *Khalifatullah* (Allah’s Vicegerent) on Earth in the real sense of the word and who in the words of the author of these monologues commanded during *Qurun-i-Ulā* the ‘knowledge’, the ‘stage’ and the ‘power’ as derived from Him (Monologue No. 636). The scriptures have it that Hadrat Ali (d. 661 CE), رَضِيَ اللهُ عَنْهُ, the Fourth Caliph of Islam and the torch-bearer of *Faq'r*, had a visitor one day whom he instructed to tie the knee of his camel rather than leaving it alone for its protection by Allah the Almighty. Predestination (*taqdir*) we cannot foresee, but planning (*tadbir*) is due. Planning augurs well only if it is imbibed with the Islamic principles of fair play, shorn of self-interest. And as long as the ingredients, some of which we have discussed in the earlier introductions, are right, that is, *Awrād* or *Wazaif* (litanies, pl. for *wazifa*), the *Idhan* (permission from the *shaykh*), the time, the place and the mode, there is every likelihood of descent of graces, one succeeding the other. The greatest impediment ever in the path of the

seeker, or collectively the progress of the Muslim *Ummah* has been material distractions. In this connection it would be difficult to tell 'who is a sufi' but easy to tell 'who could not be one'. The hoarder of money especially at the expense of the poor is an obvious example. The exalted *shaykhs* of Islam have always shunned it. The *Gawth al-Azam* *Syed Abdul Qadir al-Gilani* رحمۃ اللہ علیہ had never accepted any donations from any ruler, but did so only from friends. Even these were distributed among the audience. Once Caliph Al-Mustanjid Billah brought along some ten bags full of *Ashrafis* (gold coins of the time). As always the *Gawth al-Azam* refused to accept. When the Caliph insisted further, he took two bags of *Ashrafis*, one in each hand, and rubbed the two together thus helping the blood ooze out. At this he addressed the Caliph: "You did not fear Allah the Almighty while sucking the blood of the poor. Furthermore, you have collected and brought it over to me." It is reported that at this the Caliph went unconscious. Nor have the *Shaykhs* ever visited any king or Caliph in their lifetime.

*Hafiz Muhammad Shams-ud-Din Shirazi* (d. 1389 CE) رحمۃ اللہ علیہ returned routinely such offerings. Once he appended the following comment to the bags of money with the messenger as is contained in his celebrated *Diwan*:

ما آبروئے فقر و قناعت نمی بریم  
با پادشاه بگونی کہ وزی مقررست

We do not dishonour 'faq'r' and 'contentment';  
Tell to the king: "Livelihood is pre-determined."

Following the footsteps of his spiritual *Pir* (Guide) *Mawlana Jalal-ud-Din Rumi* (d. 1273 CE), رحمۃ اللہ علیہ the Indian *Murid* (the novice) Dr. Muhammad Iqbal has upheld this preception as is found in his Verse:

نازِ شہشاہ نمی کشم  
زخمِ کرم نمی خورم

I do not bear the kings' frivolilty;  
Nor do I wear burden of their bounty.

Another contemporary Muslim scholar of the sub-Continent *Khawaja Dil Muhammad* (1884-1961 CE) depicts the austere state of *Ahl-e-Khidmat* (those engaged in selfless service to mankind) in the following couplet extracted from his collection *Peet Ki Reet* (Traditions of Love):

سیوہ جن کا کام ہے اس نہ کھیں پاس  
سُوئی تنگی خود ہے، سب کا ایسے لباس

Engaged in selfless service they never hoard anything whatever;  
Herself naked the stitching needle sews for everyone and for ever.

Today the situation is totally and abysmally orientated to exploitation of the poor. The role of the labourer has, since time immemorial, not been appreciated and his rights often ignored. "The creator of wealth", says the author Abu Anees Muhammad Barkat Ali, "is deprived of it all." He has referred to this subject in his Monologue No. 3866, having previously dealt with the theme fully in Monologue No. 1504 (*The Words of Wisdom Volume I*, Dar-ul-Ehsan Publications, Huddersfield, 1977, pp. 279-280). Khawaja Dil Muhammad has, in his *Peet Ki Reet*, a matching couplet that summarises the miserable plight of the worker:

بھوکا پیٹ کسان کا، جو محنت سے چور  
دلنے اس کے کھیت میں روئی اس سے دُور

The labourer's stomach is empty and the body totally fatigued,  
He has grains in his field, yet of bread utterly berefted.

We have given up, mistakenly, the recommended practices of Muslim divines as symbols of decadence and acquired unwittingly the derogations in Islam as fashion, not knowing that every principle of Islam, major or minor, discarded means another root severed from the life-line of the Muslim *Ummah*, especially the fledgeling Muslim Community in Europe. Nothing of the Holy Prophet's ﷺ practices can be overlooked or regarded as superfluous or outmoded. For a healthy and indignant Muslim society the ground rules, the panacea for the calamities of today, have been laid down by the author in his erudite monologues. Regard fundamentalism as fortuitous rather than floundering thus becoming *Khalifatullah*, enthused with the aforesaid qualities. Subject to self-examination and soul-searching one finds that neither the rulers nor the ruled of the Muslim *Ummah* of the day would stand the litmus test. We must bear demonstrable love for the Creator and His beloved, the Holy Prophet ﷺ, be united and make a determined effort to get out of utter disgrace and dishonour, degeneration and deprivation. Allah the Almighty wants to see the 'cast-iron' proofs of the Muslims' devotion and behaviour before His graces are to descend. The *Mawlana Rumi* sums this all up as follows:

کوزہ چشمِ حرصِ سال پُر نہ شد  
تاصدق قانع نہ شد پُر در نہ شد

The vessel of greedy eyes is never satiated;  
The coral is never pearl-fed till contented.

Once more we are pleased in offering more of the author's *pensées* in this Volume whilst thanking all those, much less to name them all for the sake of brevity, who have contributed in various ways towards this publication. The original is perfect and errors in rendition, mine. We end this submission with one of the author's much coveted *Dua* (Supplication).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يَصَلُّوْنَ عَلٰى النَّبِیِّؑ یَاٰیَهَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا  
عَلَيْهِ وَسَلِّمُوا تَسْلِیْمًا ۝ سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُوْنَ  
وَسَلِّمْ عَلٰی الْمُرْسَلِیْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝  
اللّٰهُمَّ یَا حَبِیْبَ الْفُقَرَاءِ وَیَا اَنِیْسَ الْغُرَبَاءِ وَیَا مُعِیْنَ  
الضُّعْفَاءِ وَیَا عَظِیْمَ الرَّجَاءِ وَیَا دَلِیْلَ الْمُتَحَدِّیْنَ وَیَا اَعْمٰثَ  
الْمُسْتَفِیْثِیْنَ یَا حٰمِیْ یَا قِیُّوْمُ یَا حَتَّٰنُ یَا مَتَّٰنُ یَا اللّٰهَ یَا مُسَبِّبَ  
الْاَسْبَابِ یَا مُفْتِحَ الْاَبْوَابِ یَا مُقَلِّبَ الْقُلُوْبِ وَالْاَبْصَارِ یَا خَالِقَ  
الْیَلِّ وَالنَّهَارِ یَا بَدِیْعَ السَّمٰوٰتِ وَالْاَرْضِ یَا ذَا الْجَلَالِ وَالْاِكْرَامِ  
یَا اَرْحَمَ الرَّحِیْمِیْنَ یَا خَالِقَ الْمَاءِ وَالطِّیْنِ ۝ وَصَلِّ اللّٰهُ عَلٰی سَیِّدِنَا  
مُحَمَّدٍؐ وَ عَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍؑ صَلَوةً تُخَيِّرُنَا بِهَا مِنْ جَمِیْعِ  
الْاَمْوَالِ وَالْاَفَاةِ وَتَقْضِیْ لَنَا بِهَا مِنْ جَمِیْعِ الْحَاجَاتِ وَتُطَهِّرَنَا  
بِهَا مِنْ جَمِیْعِ السَّنَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلٰی الدَّرَجَاتِ  
وَتُبَلِّغُنَا بِهَا اَفْصَا الْعَایَاتِ مِنْ جَمِیْعِ الْخَیْرَاتِ فِی الْحَیَاةِ  
وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝  
وَأَفْوِضْ اَمْرِیْ اِلَی اللّٰهِ اِنَّ اللّٰهَ بَصِیْرٌ بِالْعِبَادِ ۝

In the Name of Allah Most Gracious Most Merciful.

Lo! Allah and His angels shower blessing on the Prophet ﷺ. O ye who believe! Ask blessings on him and salute him with a worthy salutation. And praise be to Allah, Lord of the Worlds. O Allah, the Friend of faqirs; O the Sympathiser of the poor; O the Helper and Succour of the weak; O the Guide of the wonder-stricken; O the Listener of the complainants; O the Living; O the Lasting; O the Most Merciful and the Most Benign; O Allah the Almighty; O the Provider of means; O the Opener of doors (of help); O the Moulder of hearts and eyes; O the Creator of day and night; O the Inventor of the Earth and the Heaven; O the Majestic; O the Blessed; O the Merciful and the Compassionate; O the Creator of water and clay; And O Allah the Almighty! Send Your Blessing to our leader Muhammad ﷺ, and to his offspring, the blessings that would rid us of all calamities and dangers and fulfil all our needs, purify us of all evils, enhance before You our stages and help achieve the most coveted desires for good deeds in the life here and Hereafter. Indeed! You are the Most Powerful of all.

I entrust all my jobs to (the custody of) Allah the Almighty. Indeed! Allah the Almighty is All-Seeing of His servants.

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

Muhammad Iqbal  
The Polytechnic  
Huddersfield HD1 3DH

15 Rajab al-Murrajab 1411 AH  
(1 February 1991 CE)

# *The Words of Wisdom*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaa-hir Rahmaa-nir Raheem!

In the Name of Allah the Most Beneficent  
the Most Merciful

# Maqālat-e-Hikmāt The Words of Wisdom

مَقَالَةُ السَّمَوَاتِ وَالْأَرْضِ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاسْتَغْفِرُ  
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ يُحْيِي  
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

MAQAAL-EED-US-SAMAAWAAT-I-WAL-ARD

Lāh Ilā-ha Il-lAllā-hu wAllā-hu Akbar. Wa subhaan-  
Allā-hi wal-hamdu liL-laahi was-tagh-fi-ruLlā-halla-dhee lāh  
Illā-ha illāa Hu-wal Awwalu wal Aakhiru, waz-Zaahiru wal  
Baatimu, yuh-ye wa yumeetu wa Huwa Hayyul-lāa yamootu bi-  
yadi-Hil khay-ru wa Huwa 'alaa kulli shay-in-Qadeer.

KEYS OF THE HEAVENS AND THE EARTH

ALLAH! There is none worthy of worship save Him and Allah is the Greatest. Glory be to Allah and praise be to Him. I entreat forgiveness of Allah except Whom there is no god but He, Who is the First and the Last, the Apparent and the Hidden and Who imparts and takes away life. He is the one Who is (ever) Alive and Who never dies. The good is in His control and He has got all the power to do all things!

Hadrat 'Uthmaan bin Affaan رضي الله عنه (May Allah the Almighty be pleased with him!) is reported to have asked the Holy Prophet Muhammad صلى الله عليه وسلم (May Allah's blessings and peace be upon him!) about the Divine commandment contained in this Verse regarding Keys of the Heavens and the Earth, who told him thus, "O'Uthmaan! you have enquired of me about things which nobody else has asked me before. Here are the Keys of the Heavens and the Earth namely *Lāa Ilaa-ha Il-LAllaa-hu wAllaa-hu Akbar...Wa Huwa'ala kulli shay-in-Qadeer!*

"O'Uthmaan! whoever recites it a hundred times every day, shall be bestowed ten favours. Firstly, all his previous sins shall be forgiven. Secondly, salvation from the Hell-Fire shall be vouchsafed unto him. Thirdly, two angels are deputed unto him who guard him day and night against calamities and diseases. Fourthly, he is favoured with a treasure of reward. Fifthly, he shall be rewarded with recompense of such a measure as if he had emancipated a hundred slaves from the descendants of the Prophet Ishmael (peace be upon him). Sixthly, he shall be blessed with such a reward as if he had read the *Holy Qur'an*, the *Torah* (the Pentateuch), the *Injil* (the Gospel) and the *Zaboor* (the Psalms). Seventhly, a house shall be constructed in Paradise for his sake. Eighthly, he shall be married to a beautiful heavenly maiden with wide, black, lovely eyes. Ninthly, he shall be conferred on with a crown of honour. Tenthly, his intercession shall be accepted in respect of seventy persons of his family. O'Uthmaan! if it were within your power, you should never miss this remembrance, then you shall be one of the successful ones and shall surpass everybody else before and after you (in virtue)."

— (Reported by Ibn Mardavia; Abu Ya'ala, Ibn Abi Aasam; *Kanz-ul-'Ummaal*, Volume I, p.262, No. 4592).

3400. THESE rivers are for you and so also the mountains, the winds, the firmaments, the plantation, the minerals, the fruits, the flowers, the victory, the conquest, the wisdom, the government, the Sun, the Moon, the beauty, the majesty, the Earth, the Exalted Throne, the heavenly maidens, the heavenly servants, the Holy Prophet's (صلى الله عليه وسلم) Messengership, his grandeur and the whole of the creation.

If you do not accept it, then tell what can anyone else do?

*Wa mā 'alaynā illalbalagh!*

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

*FAlla-hu Khayr-ur-Raaziqeen!*

3401. YOUR REFUGE is the door of the Most Gracious, Allah the Almighty; yet you are the greatest beggar.

This is the state of shame.

*Wa mā 'alaynā illalbalagh!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3402. IF you had put this request before the *Provider for all Needs*, it would have been granted unconditionally.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3403. THESE rivers are for you and so also the mountains, the winds, the firmaments, the plantation, the minerals, the fruits, the flowers, the victory, the conquest, the wisdom, the government, the Sun, the Moon, the beauty, the majesty, the Earth, the Exalted Throne, the heavenly maidens, the heavenly servants, the Holy Prophet's (ﷺ) Messengership, his grandeur and the whole of the creation.

If you do not accept it, then tell what can anyone else do?

*Wa mā 'alaynā illalbalagh!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3404. YOUR REFUGE is the door of the Most Gracious, Allah the Almighty; your Lord is the King of kings. Yet you are the greatest beggar of all. This is the state of shame.

Present every need of yours to the *Provider for all Needs* (Allah the Almighty). It will be fulfilled, you will never return empty-handed. Allah the Almighty, the Lord of the Worlds, the King of kings, has Himself proclaimed: "Ask Me. I shall give. Allah the Almighty never breaks the promise."

*Descention of Allah the Almighty to the World, the Penultimate Heaven*

On the authority of Hadrat Abu Huraira (may Allah be pleased with him!) Yahya bin Yahya, Malik Shihab, Abu Abdulla al-Aghan, Abu Salma bin Abdur Rahman (may Allah the Almighty be pleased with them all) reported the Holy Prophet ﷺ having

حدثنا يحيى بن يحيى قال قرأت  
على مالك عن شهاب عن أبي عبد الله  
الأغر وعن أبي سلمة بن عبد الرحمن  
عن أبي هريرة رضي الله عنه ان  
رسول الله صلى الله عليه وسلم قال

said: "Our Lord, Who is Beneficent and Exalted, descends to the Heaven near to the World during the third part of every night and proclaims, 'Is there anyone praying that I accede to his prayer? Is there anyone asking Me of something that I give him? Is there anyone asking Me for forgiveness that I forgive him!'"

—(Sahih Muslim, Volume I, p. 258)

Hadrat Qutaiba bin Sa'ed bin Abdur Rahmān, al-Qārī Suhail, his father, and Hadrat Abu Huraira (may Allah the Almighty be pleased with them all) report the Holy Prophet ﷺ having said: "When the first one third of the night has passed, Allah the Almighty descends to the lowest Heaven every night and says, 'I am the King, I am the King! Who is there praying that I answer his prayer? Is there anyone asking Me that I give him? Is there anyone asking for forgiveness (of his sins) that I forgive him?' Allah the Almighty says it all the time until sunrise."

—(Sahih Muslim, Volume 1, p. 258)

—(Jami Al-Tirmadhi, Volume I, p. 59)

ينزل ربنا تبارك وتعالى كل ليلة الى السماء الدنيا حتى يبقى ثلث الليل الآخر فيقول من يدعوني فاستجب له ومن يسألني فأعطيه ومن يستغفرني فأغفر له -  
(الصحيح لمسلم، أجملا الاوّل، صفحه ٢٥٨)

حدثنا قتيبة بن سعيد قال نايعقوب وهو ابن عبد الرحمن القارى عن سهيل عن ابيه عن ابى هريرة عن رسول الله صلى الله عليه وسلم قال ينزل الله تبارك وتعالى الى السماء الدنيا كل ليلة حين يمضى ثلث الليل الاوّل فيقول انا الملك انا الملك من ذا الذى يدعوني فاستجب له من ذا الذى يسألني فأعطيه من ذا الذى يستغفرني فأغفر له فلا يزال كذلك حتى يمضى الفجر -

(الصحيح لمسلم أجملا الاوّل، صفحه ٢٥٨)

(جامع الترمذى، أجملا الاوّل، صفحه ٥٩)

Hadrat Ishāq bin Mansūr, Abul Mughira, Awzaī, Yahya Abu Salama bin Abdur Rahman and Hadrat Abū Huraira (may Allah the Almighty be pleased with them all) report the Holy Prophet ﷺ having said: “When half or two thirds of the night have passed, Allah the Almighty, the Beneficent, the Exalted, descends to the Heaven nearer to the World and says until the morning time, ‘Is there anyone asking for anything that I give him? Is there anyone praying that I accept his prayer? Is there anyone wishing for forgiveness that I forgive him?’”

—(Sahih Muslim, Volume I, p. 258)

Hadrat Hujjaj bin ash-Shair, Muhāzir, Abu Muwarra, Sa’d bin Sa’ē, Ibn Marjana and Hadrat Abu Huraira (may Allah the Almighty be pleased with them all) report the Holy Prophet ﷺ having said: “Allah the Almighty, the Beneficent, descends to the First Firmament after midnight or during the last third of the night and says, ‘Is there anyone praying to Me that I accept his prayer? And is there anyone asking Me for something that I give to him?’ Then He says, ‘Is there anyone who offers credit to such a Being who shall never

حدثنا إسحاق بن منصور قال  
 نا أبو المغيرة قال نا الأوزاعي قال  
 نا يحيى قال نا أبو سلمة بن عبد الرحمن  
 عن أبي هريرة قال قال رسول الله  
 صلى الله عليه وسلم إذا مضى  
 شطر الليل أو ثلثه ينزل الله تبارك  
 وتعالى إلى السماء الدنيا فيقول هل من  
 سائل يعطى هل من داع يستجاب له  
 هل من مستغفر يغفر له حتى يتفجر الصبح  
 (الصحيح لمسلم، المجلد الأول، صفحہ ۲۵۸)

حدثني حجاج بن الشاعر قال  
 نا محاضر ابو المورع قال نا سعد بن سعيد  
 قال اخبرني ابن مرجانة قال سمعت ابا  
 هريرة يقول قال رسول الله صلى الله  
 عليه وسلم ينزل الله تبارك وتعالى في  
 السماء الدنيا لشطر الليل وثلث الليل الآخر  
 فيقول من يدعوني فاستجب له او يسألني  
 فاعطيه ثم يقول من يقرض غيري عديم  
 ولا ظلوم - قال مسلم بن مرجانة هو  
 سعيد بن عبد الله ومرجانة -  
 (الصحيح لمسلم، المجلد الأول، صفحہ ۲۵۸)

be destitute nor shall He be cruel to anyone.’

—(Sahih Muslim, Volume I, p. 258)

Hadrat ‘Uthmān bin Abu Shaiba, Jarēr, Amash, Abu Sufyān and Hadrat Jabir (may Allah the Almighty be pleased with them all) heard the Holy Prophet ﷺ saying: “There is a moment at night when if any Muslim prays for the welfare of the Faith and the World, Allah the Almighty grants. And this moment of time occurs during every night.”

—(Sahih Muslim, Volume I, p. 258)

Hadrat ‘Uthmān and Abu Bakr bin Abu Shaiba and Ishāq bin Ibrahim al-Hanzali, Jarēr, Mansūr, Abu Ishāq, Aghrabi Muslim, Abi Sa’ed and Abū Huraira (may Allah the Almighty be pleased with them all) report, in Abū Shaiba’s wording, the Holy Prophet ﷺ having said: “Allah the Almighty waits until after the first one third of the night when he descends to the First Firmament and says, ‘Is there anyone asking for forgiveness, offering repentance, asking for something and supplicating?’ He remains there repeating this until morning.”

—(Sahih Muslim, Volume I, p. 258)

حدثنا عثمان بن ابى شيبة قال نا  
جرير عن الاعمش عن ابى سفيان عن  
جابر قال سمعت النبى صلى الله عليه  
وسلم يقول ان فى الليل لساعة لا يوافقها  
رجل مسلم يسأل الله خيرا من امر الدنيا  
والاخرة الا اعطاه اياه وذلك على ليلة  
(الصحيح لمسلم أجمد الاوّل صفحه ٢٥٨)

حدثنا عثمان و ابو بكر ابنا ابى  
شيبه واسحاق بن ابراهيم الحنظلى  
واللفظ لابن شيبه قال اسحاق انا و  
قال الاخران ناجير عن منصور عن ابى  
اسحاق عن الأغر ابى مسلم يرويه عن ابى  
سعيد و ابى هريرة قال قال رسول الله  
صلى الله عليه وسلم ان الله يمهل حتى  
اذا ذهب ثلث الليل الاوّل نزل الى السماء  
الدينا فيقول هل من مستغفر هل من تائب  
هل من سائل هل من داع حتى يتفجر الفجر  
(الصحيح لمسلم أجمد الاوّل صفحه ٢٥٨)

Hadrat Abu Bakr bin Abu Shaiba, Muhammad bin Musab, Awza'i, Yahyā bin Abu Kathēr, Halal bin Abu Maimena Ata bin Yasar and Hadrat Rifa'a al Jehni (may Allah the Almighty be pleased with them all) report the Holy Prophet ﷺ having said: "During the last half or the last one third of the night Allah the Almighty descends to the First Firmament and keeps saying until morning, 'My servants must not ask for anything from anyone except Me. They should ask Me and I shall give. They should pray to Me and I shall accept the prayer. They should ask forgiveness of Me and I shall forgive.'

-(Sunan Ibn Maja, p. 97)

Hadrat 'Ubādah bin as-Sāmat (may Allah the Almighty be pleased with him) reports the Holy Prophet ﷺ having said: "When the last one third of the night remains, Allah the Almighty descends to the First firmament and says, 'Is there anyone among My servants who is calling Me that I forgive his sins, who is destitute that I give him a livelihood, who is oppressed and calling Me that I come to his rescue and who is guilty that I set him free. This call lasts until morning when

حدثنا ابوبكر بن ابى شيبه ثنا محمد بن مصعب عن الازاعى عن يحيى ابن ابى كثير عن هلال بن ابى ميمونة عن عطاء بن يسار عن رفاعه الجهمى قال قال رسول الله صلى الله عليه وسلم ان الله يمهل حتى اذا ذهب من الليل نصفه او ثلثاه قال يسألن عبادى غيرى من يدعنى استجيب له من يسألنى اعطه من يستغفرنى اغفر له حتى يطلع الفجر-

(سنن ابن ماجه، صفحه ٩٠)

عن عبادة بن الصامت قال قال رسول الله صلى الله عليه وسلم ينزل ربنا تبارك وتعالى الى السماء الدنيا حين يبقى ثلث الليل فيقول الاعبد امن عبدى يدعونى فاستجيب له الا ظالم لنفسه يدعونى فاغفر له الامتقر رزقه المظلوم يدعونى فانصره الا اعان فافك عنه فيكون كذلك حتى يصبح الصبح ثم يعلو جلا وعز على كرسية-

Allah the Almighty ascends up to the Exalted Throne.’ ”

Tabrani has also reported this in al-Kabir and al-Awsat. The Awsat also includes: “Is there anyone oppressed who remembers Me that I help him? Is there anyone calling for help that I help him? The call is continuous until daylight.”

—(Majma’ az-Zaw’id wa Manba’ al-Fa wa’id, Volume 10, p. 154)

Hadrat ‘Uthmān bin Abī al-As (may Allah the Almighty be pleased with him) reports the Holy Prophet ﷺ having said: “At midnight the doors of the Heaven are opened. The Caller calls, ‘Is there anyone praying that his prayer is met with? Is there anyone in need that his need is granted? Is there anyone suffering from an affliction that it is put right? If any Muslim prays thus, his supplication is acceded to, except that of an adulterous woman who charges for sex and the man who charges the toll and tax (perforce and unduly).”

Tabrānī (may Allah the Almighty be pleased with him) has also reported the same and his reporters are trust-worthy.

—(Majma’ az-Zawaid wa Manba’ al-Faw’aid Volume 10, p. 153)

رواه الطبراني في الكبير والوسط  
بنحوه وقال فيه المظلوم يذكرني فانصره  
الاعان يدعوني فاعينه قال فيكون كذلك  
حتى يضيئ الصبح ويحيى بن اسحق لم يسمع  
من عبادة ولم يرو عنه غير موسى بن عقبة  
وبقية رجال الكبير رجال الصحيح  
(مجمع الزوائد ومنبع الفوائد الجزء العاشر صفحة ١٥٣)

عن عثمان بن ابى العاص الثقفي  
عن النبي صلى الله عليه وسلم قال تفتح  
ابواب السماء نصف الليل فينادى مناد  
هل من داع فيستجاب له هل من  
سائل فيعطى هل من مكروب فيفرج  
عنه فلا يبقى مسلم يدعو بدعوة  
الا استجاب الله له الا زانية تسعى  
بفسحها او عسارا -

رواه الطبراني ورجاله رجال  
الصحيح -

(مجمع الزوائد ومنبع الفوائد  
الجزء العاشر. صفحة ١٥٣)

Hadrat 'Ata bin Yasār reports of Hadrat Rifa'a bin Araba al Juhani رضي الله عنه having accompanied on the Day of Hijj'at-ul-Wadā the Holy Prophet صلی الله علیه وسلم while returning from Makka al-Mukarrama. People asked his (صلی الله علیه وسلم) permission before setting off. Granting them the leave, the Holy Prophet صلی الله علیه وسلم said: "How would they who dislike the branch of the tree that is nearer to the Messenger of Allah the Almighty less than the one on the other side (i.e. do you choose to ask permission and live far away from me rather than to live near me?)"

The reporter stated that they did not then see anybody who was not shedding tears. Abu Bakr as-Siddique (may Allah the Almighty be pleased with him) addressed the audience and narrated: "Now then if anyone has it occurring to his heart to seek permission, he will be a great fool. Then the Holy Prophet صلی الله علیه وسلم stood up and delivered a sermon. He praised Allah the Almighty once, twice and then thrice. As a habit whenever he swore, he would say, 'I swear by Him Who holds my soul in His hand that I will bear witness before Allah the Almighty of the man who rallies his Faith in Him,

عن عطاء بن يسار قال  
حدثني رفاعة بن عرابة  
ابجهني قال صدرنا مع رسول الله  
صلى الله عليه وسلم من مكة  
فجعلوا يستأذنون النبي صلى الله  
عليه وسلم فجعل يستأذن لهم  
فقال النبي صلى الله عليه وسلم  
ما بال شق الشجرة الذي على  
رسول الله صلى الله عليه وسلم  
ابغض عليكم من الشق الآخر؟  
فلا يرى من القوم الا باكيا قال يقول  
ابوبكر الصديق ان الذي يستأذن  
بعد هذا في نفسه لسفيه فقام النبي  
صلى الله عليه وسلم فحمد الله واثنى  
عليه وكان اذا حلف قال والذي  
نفسى بيده اشهد عند الله ما منكم احد  
يؤمن بالله واليوم الآخر ثم يسد الاسك  
به في الجنة ولقد وعدني ربي عز و  
جل ان يدخل من امتي الجنة  
سبعين الفا يغير حساب ولا عذاب  
واني ارجوان تدخلوها حتى تبوءوا و  
من صلح من ازاوجكم وذرياتكم

believes in his heart the Last Day, then follows, straight and simple, the Faith of Islam, Allah the Almighty will make his journey to Paradise easy. Allah the Almighty has promised to me that He will admit seventy thousand members of my *Ummah* into Paradise without any account and torture. And I hope you will enter the Paradise along with your wives and children. When the first half or two thirds of the night have passed, Allah the Almighty descends to the First Firmament and then proclaims saying: "My servants do not ask anything from anyone except Me, 'Is there anyone who asks Me for anything that I give it to him? Is there anyone who calls on Me that I accept his call? Is there anyone who asks forgiveness of Me that I forgive him?' This continues until dawn."

—(*Kitāb al-Tawheed wa Ithbat Sifat al-Rabb 'Azza wa Jal by Ibn Khuzaima, pp. 87-88*)

Hadrat Muhammad bin Yahya, Musa bin Hardūn al-Bardi, Hisham bin Yusuf, Mu'ammār, Suhail, Abu Salih and Hadrat Abu Huraira (may Allah the Almighty be pleased with them all) report the Holy Prophet ﷺ having said: "Allah the Almighty descends to the first Firmament after the first third of the night

تتوكم في الجنة ثم اذا مضى شطر الليل او قال ثلثاه ينزل الله الى سماء الدنيا ثم يقول لا اسأل من عبادي غيري من ذا الذي يسألني فاعطيه من ذا الذي يدعوني فلجيبه من ذا الذي يستغفرني فاغفر له ؟ حتى يتفجر الصبح -

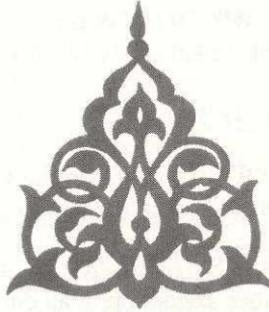
(كتاب التوحيد واثبات صفات الرب عز وجل لابن خزيمة، صفحہ ۸۷، ۸۸)

حدثنا محمد بن يحيى قال ثنا موسى بن هارون البردي قال ثنا هشام بن يوسف عن معمر عن سهيل ابن ابى صالح عن ابيه عن ابي هريرة عن النبي صلى الله عليه وسلم قال ينزل الله تبارك وتعالى كل ليلة اذا مضى ثلث الليل الاول

saying, 'I am the King. I am the King. Is there anyone asking Me that I give? Is there anyone calling Me that I accept his call? Is there anyone asking for forgiveness that I forgive him?' He keeps saying this until morning."

—(*Kitāb al-Tawheed wa Ithbat Sifat al-Rabb 'Azza wa Jal* by Ibn Khuzaima, p. 86)

يقول انا الملك انا الملك من ذا الذي يسألني  
فاعطيه؟ من ذا الذي يدعوني فاستجب  
له؟ من ذا الذي يستغفرني فاعف عنه؟ فلا  
يزال كذلك الى الفجر -  
كتاب التوحيد وثبات صفات الرب عز وجل لابن خزيمة  
صفحة ٨٦



3405. MY DAUGHTER! This *shalwar* of yours is outwitting the skirt. I wonder why you do not hesitate wearing it! The whole body is visible, and that too from so far off.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3406. LOOK THERE! How *Bibi Pathani*, wearing *shalwar* made from ten yards of thick cloth, is sitting on her own in her barn. She is not at all afraid of anyone, and you – may Allah the Almighty help, may Allah the Almighty help!

3407. WHY does not the father stop?  
The father is not of much worth. The poor fellow cannot even dare say 'Fie'.

3408. NONETHELESS, he does appreciate!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3409. YOU take an hour preparing a meal at one time, whereas it should require only ten minutes.

3410. THE DEED of which you are ashamed, the Holy Prophet ﷺ used to take pride in.

3411. ADOPT some character-trait. Oratory is nothing. It does not promote anything whatsoever. Nor does it bring about any flower or fruit.

3412. I SAW YOU AND YOU SAW ME! Is it not enough? Whoever is not satisfied by privilege of seeing would not be satisfied by any other means.

3413. CONTINUOUS *DHIK'R* is the pillar of the stage and one of the well-known three explanations of *Salat-ul-Wustaa*.\* Establish '*continuous dhik'r*'!

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

3414. CONTINUOUS *DHIK'R* is the Great Number of the stage. The other *Adhkar* (pl. for *dhik'r*) are the supporters.

3415. CONTINUOUS *DHIK'R* is not dependent on *wudu* (ablution), time and number. It goes on in all circumstances and at all times.

3416. CONTINUOUS *DHIK'R* alone is, O my dear, your *Ism-e-Azam* (The Great Name) and well-wisher.

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

3417. AVOID the idle and dirty pursuits, and completely too, so that the blessings of the continuous *dhik'r* may descend. *Maa shaa Allah!*

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

3418. IN THE WORLD OF HEARTS, the continuous *dhik'r* is the king of *adhkar* and the best friend.

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

3419. ONCE ESTABLISHED, continuous *dhik'r* is never falsified, instead it falsifies the opponent. *Maa shaa Allah!*

3420. CONTINUOUS *DHIK'R* makes you satisfied with everything else. Do it and see!

3421. BLESSINGS of continuous *dhik'r* are shorn of the confinements of life and death. Continuous *dhik'r* is the complete rejection (of everything) which is most blissful.

3422. CONTINUOUS *DHIK'R* is the news for everlasting life. By continuous *dhik'r* the *Dhaakir's* (remembrancer's) grave is eternally alive and beneficent.

3423. CONTINUOUS *DHIK'R* is a chapter of history. And Allah the Almighty keeps it going by the tongues of His accepted servants. *Maa shaa Allah!*

3424. WHEN columns of the continuous *dhik'r* are built firmly from ground to the Exalted Throne, a scene is set, putting everyone to wonder.

3425. WHEN continuous *dhik'r* is established, it purifies the thoughts. When thoughts are purified, they are united together in harmony and, having pinned at a centre, they are exalted.

O Companion, the addressee! Remember it firmly! Sublimity of thoughts is the basic rung of the ladder of human ascension to Heaven.

3426. WHEN continuous *dhik'r* makes the body its home, it never lets near itself any worry and grief, disappointment and affliction. O Comrade, these four things are Satan's, the outcast's fatal weapons.

Continuous *dhik'r* is the surety for the *Dhaakir's* guidance at each and every issue and every step. It tells you how to do a job; refrain from this; never do that. It tells you the way and the technique to do it. It informs about the danger involved thus saving him.

3427. CONTINUOUS *DHIK'R* is not within our means. It all depends upon the Divine bestowal.

3428. NOT EVERYBODY KNOWS *Ism-e-Azam* (The Great Name). However, continuous *dhik'r* has the effect of *Ism-e-Azam*. It will not be far-fetched to say that it is the better substitute of *Ism-e-Azam*.

3429. CONTINUOUS *DHIK'R* is the reality of <sup>اللَّهُ مَعِيَ وَهُوَ مَعَكُمْ</sup> *Allahu Ma'ey Wa Howa Ma'akum* (And He is with you wherever you may be! – *Al-Qur'an* 57:4) and the only means for union of *Dhaakir* (the remembrancer) and *Madhkoor* (the remembered i.e. Allah the Almighty). *Maa shaa Allahu La Quwwata illa billah!*

3430. HOWEVER deeply you think over *Fadh kurooni adh kuru kum Washkuroolee wa laa Takfuroon* it is not enough. Promise of *dhik'r* in lieu of *dhik'r* is the foundation of union.

*Fadh kurooni adh kuru kum  
Washkuroolee wa laa Takfuroon*

(Then do ye remember  
Me; I will remember  
You. Be grateful to Me,  
And reject not Faith.)

—(*Al-Qur'an* 2:152)

فَاذْكُرُونِي اَذْكُرْكُمْ وَاشْكُرُوا لِي

وَلَا تَكْفُرُونِ (البقره ١٥٢)

3431. LIFE OF THE BODY is breath and that of the soul, the *dhik'r*. Just as body cannot live without breath so cannot soul without *dhik'r*, never at all.

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

3432. IF YOUR SOUL is not alive in the body, your life is no life in the bazaar of lives. And this is final on this subject.

3433. WHEN the soul enters the valley of honour having reached the lowest stage of dishonour, (a man said), it becomes independent of and free from everything of the Universe and never lets enter into his heart any grandeur of anybody. And this is final on this subject.

3434. UNTIL the soul has seen the scenes of the pangs of death, the torture of grave, and the Doomsday, it remains ensnared in the quagmire of stages. To those in *Tareeqat* (Islamic Mysticism), this holds no stage. It is not even the children's play.

All states and stages of *Tareeqat* are the product and outcome of the continuous *dhik'r*. *Maa shaa Allah!*

3435. THE HIGHEST STAGE OF HUMANITY is the honouring of humanity and honouring is a characteristic with multifarious meanings. It is not the name of the ritual 'come on, come on in'.

Only Allah the Almighty, the Exalted, the Glorious, grants this characteristic to whomsoever He wishes. And this is final on this subject. *Maa shaa Allah La Quwwata illa billah!*

3436. THE LOVE for and welfare of the *Ummah* are the foremost reverence for the love of the Holy Prophet ﷺ. And there is no reference whatsoever available for such conversation as when we talk about the love amongst ourselves.

3437. DISUNITY is opposed to *Millat* (The United *Ummah*) and the *Millat* complains of disunity. Put an end to disunity, do it for sure and by whatever means.

3438. IF the coquetry of the humility of the independent does not make the dependant carefree and independent of everything else, what to say then of that coquetry and that dependent.

3439. REACHING the door is important, but not entering the inside. Reaching the door of the Beloved is probable, but success (of meeting) is improbable.

3440. BE content at attendance. We cannot bear the grandeur of royal formalities.

3441. O COMPANION! However grievously we cry over our destitution, it is not enough. Tell, what characteristic of Muslims have we adopted?

The Muslim would not fear anyone except Allah the Almighty. Nor would he pin any hope on anyone. Free from any fear he treads on his journey having regarded Allah the Almighty All-Present and All-Seeing, and with him.

He is independent of and free from everything of the Universe having been intoxicated by the drink of *الله مَعِي* *Allahu Ma'ee* (Allah the Almighty is with me!)

He would not stop short of doing a job which he once made up his mind to do; nobody could stop him.

He never goes near the evil and shamelessness. He would not do anything in seclusion what he would not dare do in public.

He never told a lie, nor did back-biting, nor carried tales, nor felt jealous, nor put anyone to shame and reproach.

In short he always kept his heart free from avarice, never claimed any perfection. He prostrated in thankfulness regarding every perfection as a bestowal from Allah the Almighty, never attributing it to himself.

If he ever suffered from any misfortune, he repented considering it as a calamity of his own sins.

Himself a paragon of submission and obedience he admitted every sin, never cursing anyone else.

He would repent. If he turned off the path, he would repent again; if he still strayed he would repent once again until the benign *Rubboobiyyat* (Lordship) embraced him thus forgiving him. And he would not do it again.

He let slip his own honour for the sake of the honour of the *Millat*. He annihilated himself, but he did not allow a bad spot on the honour of his *Millat*. And we, O Companion, we have broken to pieces the *Millat*, knocked out the united crowds.

Why did you go there?

For the sake of name i.e. fame.

Why did you say such like?

For the sake of name!

Had it all been for the *Millat*, The *Millat* would have prized it most highly.

3442. UNTIL and unless you discover the Satan's mischief in the thought of your soul and the deeds of your body, you cannot become the gnostic. This is final on this subject.

3443. THE thing worth seeing is the manner in which Satan is working in your system at this moment in time.

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

3444. CONTINUOUS *DHIK'R* is *Rustam* (the powerful man) of the domain of the soul, never allowing any opponent to intrude in. It pushes him out. Whoever flies in, he knocks him down. When at the end Satan, the cursed, hears the news that none of his troops has succeeded, instead they are utterly crushed, he himself comes down to the field. O Companion, this is the *Jihad-i-Akbar* (The Greater Holy War) to which the Holy Prophet ﷺ alluded on his return journey from the Battle of Badar in his address to his Companions (may Allah the Almighty be pleased with them all): "We are now returning from *Jihad-i-Asghar* (The Lesser Holy War) to *Jihad-i-Akbar*."

A hand to hand combat of the Satan and a *Salik* in a field is something worth seeing. The galls of many great men thin to water. The dwellers of earth on earth and the dwellers of the highest Firmament there, watch and appreciate this combat. The commentators accompany. They are completely impartial. However, they do understand the worthy feat, may it be by Satan.

This battle is final. The battle goes on until one of the combatants is defeated or runs away from the field.

Overwhelmed by the light of the continuous *dhik'r*, when Satan seeks to escape the field, the angels of light of the continuous *dhik'r* round him up with fiery maces, back to the field, so much so that at one point they overpower and confine him and stigmatize his forehead.

Satan is the outcast, the cursed. You are on the right – even if you give him further bad names. Yet, he is extremely envious. He puts up a hue and cry at his failure. For a period of time he sits there lamenting where the young man (i.e. *Salik*) might have defeated him and thus put a brand of infamy on his forehead.

The well-known idiom of '*Kalank ka teeka*' (brand of infamy in use in Urdu literature) is the same as is put on the forehead of Satan having crushed him.

The real manliness is to defeat Satan. And the Satan has been the teacher of the angels. He does not worry over superiority and disputations of yours and mine, does not take them to his heart. Satan's knavery and cunningness are far above our comprehension. No reasoning of anyone can convince him. Nor can any blow open his head except *dhik'r* and only *dhik'r*.

3445. WHAT HAS SATAN to gain from his low, down-trodden and mean person? Satan is lying in ambush for the *shaykh* of the *shaykhs*. He never lets slip any opportunity off his hands. He defrauds and makes fun of the famous claimants whom he encourages time and again thus cultivating friendship and finally taking him high up in the sky and addressing him chuckling: "Now tell me my slave how shall I throw you down." His knavery touches the highest peaks. And this is his daily routine.

This way he has defeated not one or two, but hundreds of thousands of folks.

3446. WHAT has he to gain from *Banna*, the conjecturer. Satan is in wait for you.

O my companion! If you did not catch him upside down and let him fall by his face, and did not drag him and tied him by his legs, what would then your manliness and *shaykhiyyat* mean?

3447. O MY YOUTH! Time is your precious property. Do not waste it. Whenever someone valued his time, he succeeded. Today we do not feel the importance of time, none of us does. The young man's whole day is spent on listening to the radio songs. Nations progressed because of hard work. The nation that progressed in the world did so having united at a centre and having worked hard.

Do diligently whatever work you undertake. Do it industriously till you sweat completely. And sweat is the *Zakāt* (religious due) of the worker's labour.

The young man from the rich community, God forbid, does not work. Instead, he hates work. He leads a life of comfort and luxury. He regards work as the job of labourers, and not that of the rich. The rich have not come to the world to work, but to enjoy themselves. He wastes his days and nights in one idle pursuit. That is, continuously, he spends his day and night occupied in some hobby, maybe a fighting contest of grouse. Allah! Allah!

The whole world is awake and we lie asleep without any worry and stretched straight. We are in a deep slumber in that we do not change sides and open eyes, not knowing when and how would we awake!

3448. O MY YOUTH! Build up rows upon rows of *dhik'r* which are straight and strong from Earth to Empyrean and with no empty space in between not even that of a hair's breadth which would never fall and nobody could ever break.

May your continuous *dhik'r* break the curtains of ignorance, force the veil to rise, burn the listlessness, enlighten the heart, burn to ashes the impurities because of the heat of its majesty and bring to light the hidden subtlety.

*Maa shaa Allah! La Qurwata illa billah!*

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

*FAlla-hu-Khayr-ur-Raaziqeen!*

3449. HAVING READ the excellences of repentance, one began to repent a thousand times day and night without giving up evil deeds and acts of shamelessness. What kind of repentance is this?

Make firm repentance with the sincerity of heart and only once. For instance, say: "O Allah the Almighty, I repent firmly and with sincerity of heart in front of Your Most Exalted and Honourable Presence; *O Rabb*, the Majestic and Benign, from this moment until my death I shall never commit such an evil deed and shameful act."

Then remain steadfast at it. This is the repentance.

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

*FAlla-hu khayr-ur-Raaziqeen!*

\*As *Rabb*, the Majestic and Benign, Allah the Almighty listens to the calls by His creatures and answers them.

3450. INDIFFERENCE towards the world and inclination towards the *Deen* is the root of wisdom.

A worldly man cannot come into the influence of *Deen* and a man of Faith under the world.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3451. IN ANSWER to *Maqala* No. 3412 which states: "O my daughter, your *shalwar* (baggy trousers) is beating the skirt: It is not known why you do not hesitate to wear it. The whole body is visible, and at a distance too."

Now we do not need to say this. What about the *tehband* (a sheet of cloth wrapped round the groin)? Don't they beat the *shalwars*? Watch carefully one day. It is absolutely true.

3452. THE STATES ARE SUBJECT TO DEEDS: Undesirable deeds lead to undesirable states. In the wake of undesirable deeds there emerge undesirable states. The undesirable deeds in the eye of Allah the Almighty generate the disliked states of the man.

Every greed, every grief, every pain, every affliction, every disease, every discomfort, every evil, every feud, every calamity and every epidemic is an unbearable state of your own deeds.

If undesirable deeds are put to an end, the undesirable states disappear.

*Maa shaa Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3453. THERE are two stages of *Sulook*, the real and the artificial.

Every *Salik* passes through an artificial stage and then enters the real stage.

Multiplicity (*kathrat*) is artificial and One-ness (*Wahdat*) is real.

Multiplicity is because of One-ness, but no amount of it can, at all, subsist in it.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3454. ALIENITY (*GHAYRIYYAT*) is an unreal stage and One-ness (*Ahdiyyat*) the real.

And throughout the world there are hardly a few people who are free from alienity. They are usually invisible to the onlookers. And they are the ones who regard Allah the Almighty alone as the Real Dispenser of every deed, may be good or bad. They believe that whatever is happening today is taking place exactly the way it ought to, and that the Universe is not independent, but only marching on in motions and movements under the Divine Intention!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3455. INTELLECT is the artificial stage and madness the real.

الْجُنُونُ فُنُونٌ وَالْعَشْقُ مِنْ فَنِيهِ

(The bird of intellect cannot fly over the peaks of madness, wonder-struck it falls down. Sometimes it loses its consciousness and sensibilities.)

3456. WANDERING from door to door is artificial and sticking to one niche is real.

3457. THE incidents of the artificial stage are mirage and illusion and those of the real stage, omnipresence (of Allah) and rectitude.

3458. THE ARTIFICIAL STAGE is anticipant of blessings and the real stage, a source of blessings.

3459. DESIRE AND ANTICIPATION are an artificial stage and *Faq'r* (asceticism) and *Ghina* (contentment), the real.

3460. THE ARTIFICIAL STAGE is marked by quest. The real stage is renunciation, complete renunciation.

The quest ended on reaching its stage. *Maa shaa Allah!*

3461. ATTACHMENT is an artificial stage, and absorption in attachment is the real stage. It is absorption in one's musings like *chakore* (a bird in love with the Moon) has in the Moon.

3462. THE PROFANE STAGE is all manifestation and imagination. The real stage is *Eemaan* (Faith), *Yaaqeen* (Belief) and *Ehsaan* (Blessing). Wherever these three met together, they created a great effect.

3463. THE STAGE OF REASONING is artificial, and that of submission and acquiescence, real.

3464. THE ARTIFICIAL STAGE smacks of disappointment and worry. The real stage inspires contentment and peace.

3465. CENSURE which you regard as an insult is, in fact, the ladder to saintliness and deliverance and the sharpener for *Faq'r*. Until a tool is rubbed on the sharpener it is not useful.

3466. CENSURE is the gaberdine of *Faq'r*. There is dress under the gaberdine which is real though invisible to the eyes.

3467. WHEN love manifests itself hiding behind the veils of heresy, it bears the stage of *Kun Fa Ya Koon!* (Be, and it is done!) And this is final on this subject.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3468. ABSORPTION is the highest stage of *Tareeqat* (Islamic Mysticism) and the centre at which the attendant's attention once centred can never be dislodged from its place even though it might be stretched to yielding point.

The history of absorption is littered with tales.

The stage of absorption which my master, my well-wisher, my dear *Hadrat Sayyedina Makhdoom 'Ala-ud-Deen Ali Ahmad Sabir Kalyari*, (may Allah the Almighty sanctify his exalted secrets) was granted, was unique, praiseworthy and commendable.

He stood holding the branch of a wild fig tree absorbed in Allah the Almighty for twelve years continuously! *Allah! Allah!*

He beat all the records set by the descendants of the Prophet Adam (peace be upon him).

Similarly, there is another stage of absorption of a servant of Allah the Almighty who sat by a sea shore completely absorbed in the thought of the Exalted King. When he failed in all his attempts in order to distract him from the centre of his attention, Satan came to him in the appearance of his mother. He said: "Whoever you may be and whatever stage you may bear, I am, after all, your mother, the mother who brought you up and promoted to this stage. I have right over you; that you look after me, take due care of me and pay attention to me. If you would not do this, I will jump into the sea thus laying my life in front of you."

When at last there was no reaction to these entreaties, he (the Satan) waited a bit and then jumped into the sea. But he, the servant of Allah the Almighty, was not moved at all. He remained absorbed continuously in his musings. That is, he succeeded!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3469. A TRUE MUSLIM is not only bound to the limits laid down by Allah the Almighty but is also their guardian, even though he may come from a lowly profession. As long as he remains alive he never lets any limit be infringed. Nobody dares flout any limit in his presence.

It was in 1947 that during the migration there was a camp for refugees established in *Saddhuan*, in Jugraoon (District Ludhiana, India). One day a few Hindus equipped with guns arrived at the camp. They caught hold by hand an old man's young daughter and began to force her to accompany them. They would have hardly walked away a few steps that a young police officer who wore the sergeant's uniform and was busy cooking, got up briskly. He looked around but could not see any fire arms. He pulled out of the hearth a burning piece of wood and pounced upon them so much so that they lost their senses and stared, lost, at him. The police officer advanced, struck the head of one of the Hindus with the burning log of

wood so forcefully that his head split open into pieces like a melon. He reached Hell even before falling on to the ground.

Although this honourable young police officer died a martyr's death with the Hindu's friend's bullet, yet such a prestige was established that during the many months of this camp no Hindu ever dared to enter it.

The blessing and excellence of one instance of martyrdom became the guardian and shepherd of the honour of the whole of the camp.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3470. INTELLECT is the knowledge of the soul.  
Manifestation is the knowledge of the heart.

3471. INTELLECT is reliable.  
Manifestation is unreliable, doubtful and subject to authentication.

3472. INTELLECT has preference over manifestation, similar to that of soul over heart.

3473. "THE HOLY PROPHET ﷺ never hoarded anything for the morrow."

-(Tirmidhi, Anas)

"The Holy Prophet ﷺ left behind after his death neither any Dinar\* nor any Dirham\*, nor any goat, nor any camel, nor a will concerning anything."

-(Muslim, A'yasha)

The Holy Prophet ﷺ said: "If there were as much gold as the *Mount of Uhad*, I would not like it that it lasts (with me) for three days; rather (spend it thus) only leaving behind that much only as would pay off the debt."

-(Bukhari, Abu Huraira)

Islamic Mysticism insists that this sacred *Sunnah* of the Holy Prophet ﷺ is also fulfilled in order to deserve and inherit the claim of complete *itiba'* (obedience).

\*The gold coins in use during olden times in trade - Jordanian and Mesopotamian countries.

3474. O THE COMPANION, the addressee! Understand it well that *Deen* (Faith) and the world are two entities. Not a single sight can ever accommodate both of them together. Only when you take your sight off the world will it fix on the Faith.

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

*FAlla-hu-khayr-ur-Raaziqeen!*

3475. THE WORLD, which you run after desperately, is like a corpse. And nobody except the dog and the vulture is desirous of a dead body.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3476. THE DOG does not eat the dead dog. But do we eat our own kind? Allah the Almighty says:

... Would any  
Of you like to eat  
The flesh of his dead  
Brother? Nay, ye would  
Abhor it ...  
-(*Al Qur'an* 49:12)

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ  
أَخِيهِ مَيْتًا فَكِرِهُوا هُوَ (العنكبوت ١٢)

3477. THIS IS WHY there is no sparkling in your eyes. Nor is there any fearlessness in your speech. Otherwise who could bear these sights?

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3478. THE COMPLETE RENUNCIATION means the renunciation of everything, even that of manifestations.

3479. MANIFESTATIONS flow from renunciation, not renunciation from revelations divination and miracles.

3480. MANIFESTATIONS are subject to renunciation, not renunciation to manifestations.

3481. IN *TAREEQAT-UL-ISLAM*, the eternal negation is termed as renunciation. and renunciation is of two modes; renunciation of what is forbidden and renunciation of desires.

3482.

بلبل نے جسے جا کے گلستان میں دیکھا ہم نے اسے ہر خارِ بیابان میں دیکھا  
روشن ہے وہ ہر ایک ستارے میں زلیخا جس نور کو تو نے مہِ کفغان میں دیکھا  
برہم کرے جمعیتِ کونین جو پل میں لٹکا وہ تری زلزلت پریشان میں دیکھا

WHAT nightingale went and saw in the orchard,  
We saw that in every thorn of the wasteland.  
O' *Zulaykha*\*! Manifest in every star is the light,  
That you saw in the Moon of *Kin'an*\*\*  
Which would disturb in a moment the peace of the worlds,  
We saw that magic in your ruffled lock of hair.

\*She was the Queen of Egypt who cherished the love for the Prophet Yusuf (Joseph – peace be upon him).

Moon of *Kin'an* – an epithet of the Prophet Yusuf (peace be upon him).

\**Kin'an* – the name of an olden city in the Middle East, the native place of the Prophet Yusuf (peace be upon him).

3483. THE LIGHT of the Holy Prophet ﷺ, the Mercy for the Worlds, is reflected in everything of the Universe.

3484. THERE is rubbish on the surface of the sea and pearls in the bottom.

There are plants on the surface of the earth and minerals at the bottom.  
Surface is apparent and the bottom, unmanifest.

*Fik'r* (reflection) and only *fik'r* can reach the bottom.

If pearl and minerals were found on the surface, they would not have been valued; they would have been lost, in fact.

3485. *FIK'R* (REFLECTION) is the source of wisdom, the manifestor of mysteries and leading towards attainment of the desired goal. Consequently, in *Tareeqat-ul-Islam*, *fik'r* holds an important stage after *dhik'r* (remembrance).

*Fik'r* leads to meditation and meditation to an observation.

And from observation alone is beneficence.

3486. ABSORPTION of the *fik'r* (reflection) of the thinker is the culmination of humanity.

3487. ONLY *FIK'R* helps a *Faqir* to recognise the 'self'. It pulls one out of darkness into light and leads one from disgrace to honour.

3488. SOME PEOPLE MAY NOT KNOW – this 'self' alone will take you to your Allah the Almighty and help to meet Him.

3489. THE COMPANY of the 'lower-self' has dirtied and entitled (you) with disgraceful appellations. Otherwise Allah the Almighty addresses this 'self' thus:

To the righteous soul  
Will be said:  
"O (thou) soul,  
In (complete) rest  
And satisfaction!

"Come back thou  
To thy Lord  
Well pleased (thyself),  
And well-pleasing  
Unto Him!

"Enter thou, then,  
Among My Devotees!

"Yea, enter thou  
My Heaven"!

—(Al-Qur'an 89:27-30)

يَأْتِيهَا النَّفْسُ  
الْمُطْمَئِنَّةُ ۝  
ارْجِعِي إِلَىٰ رَبِّكِ  
رَاضِيَةً مَّرْضِيَّةً ۝  
فَادْخُلِي فِي عِبَادِي ۝  
وَادْخُلِي جَنَّاتِي ۝

(الفجر- ٢٤-٣٠)

3490. FIRST go and ask them who wanted to be something. What did they become having become something and what happened to them. How nice would it have been if nobody would have been anything at all. Nor would he wish to be something. If he had landed on this path, having discarded the desire and wish, he would have received ranks, one above the other.

3491. NEGATION of perfection abounds in the manifestation of permanence. It is not possible any other way. And this is final on this subject.

3492. O MY YOUTH! Bringing the reality to the fore, break the existence to pieces and blend clay with clay.

Becoming the dust of the street of the Beloved, annihilate yourself, hence become exalted.

3493. DUST is the humility of mound of clay. When the mound lets the abode of existence be plundered, it becomes dust. The mound is heavy, the dust light. The mound is stationary, the dust dynamic. The mound is weighted down, the dust rises up. Flying along, the dust reaches all over and everywhere; it reaches there, where nobody can. The dust is thoroughly humble. This is why it is exalted. In the world of stages, the dust holds no stage. The dust we look at in hatred reaches the stage of pride.

The dust is colourless, but it overpowers every colour. It renders the object eclipsed wherever it sits. It is the feat of the dust that it reaches the cheek of the Beloved.

The dust is ridden of respect but it is not without effect.

It is without a rank, but it is not without approach to the court.

Relishing the flight of the dust, devotion wished for one thing alone:  
"How nice would it have been if it were the dust of the street of the beloved!"

3494. MEETING with and ground by the foot soles, dust becomes dust. At this time no one else than dust is lowlier in its stage. Having been ground repeatedly, it becomes collyrium. Then it begins to fly. In other words, this lowliest being reaps the benefit of the most honourable stage. It goes wherever it wishes without any let or hindrance. It settles on whomsoever it wishes.

3495.

... AND HE IS

With you wherever ye

May be ...

-(*Al-Qur'an* 57:4)

وَهُوَ مَعَكُمْ

أَيْنَ مَا كُنْتُمْ

(الحديد-٣)

MEDITATION OF PRESENCE OF ALLAH THE ALMIGHTY:

Allah the Almighty, the Sustainer of the Heavens and the Earth, the Lord, the Majestic, the Exalted, is Omnipresent and Omniscient. Therefore, in the presence of the Ruler of the rulers, speaking is impudence, planning is hypocrisy and assertion of 'self' is an utter polytheism. To remain standing in the presence of the King both hands folded is the gesture of respect and the means of peace. O my dear, what stage does your planning hold in any matter, apparent or hidden?

Do not rely on planning and do not affect to be anything (big or important). These three things alone are the body and soul of servitude.

3496. THIS attendance of the servant in the presence of the Lord and conversation of the Lord with the soul of the servant are the everlasting reality of the beneficence of the Prophet Moses (peace be upon him) which set in from eternity and will last till eternity. *Maa shaa Allah!*

3497. IN ANSWER TO A QUESTION:

State the supreme attribute of Allah the Almighty!

سَتَّارُ الْعُيُوبِ *Sattar-ul-'Uyub* (The Coverer of human failings)!

If the Lord did not hide the misdeeds of His creatures, they would all drown. They would have no grace and no honour.

He sees, hears and knows, but He does not warn. Nor does He take action (against the sinner). Instead He forgives at the slightest repentance.

سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ اللَّهِ الْعَظِيمِ  
 وَيُحْمَدُهُ - سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ - سُبْحَانَ الْعَلِيِّ  
 الْأَعْلَى سُبْحَانَكَ وَتَعَالَى -

*Subhaan al-Hayy il-Qayyoom! Subhaan al-Hayyil Ladhee La Ya-Mootu! Subboohun Quddoosun, Rabb-ul-Malaaikati War-Ruh!*  
 (Glorified is my Lord, the Living, the Lasting! Glorified is my Lord Who never dies; Glorified is my Lord, the Holy, the Lord of Angels and the Spirit (the Archangel Gabriel)!

What would come to pass on the sacred heart of the chief of Allah's creation, Pride of all beings ﷺ when the deeds of the *Ummah* (Muslim Nation) are presented to the Holy Prophet ﷺ! If anyone comes to know of it, he would hold his breath and die straightaway.

3498. O MY Youth! May none of your deeds sadden your master your comforter, the Holy Prophet ﷺ, may my soul be sacrificed for him.

3499. LEARN it by heart that this speech of yours and the acts of yours are to be presented to your master ﷺ.

3500. I WISH you had burnt to ashes in Hell and had become nothing, but you would not have presented to him ﷺ such like deeds.

3501. NOBODY is a helper of anybody, nor an opponent; but the deeds are.

3502. GOOD DEEDS favour, bad deeds oppose.

3503. FAVOUR is from Allah the Most Compassionate and opposition is from Satan.

3504. OFFER thanks at a favour and be patient at an opposition. No doubt thanks are superior to patience.

3505. THE ALCHEMIST'S STONE which does not make iron into gold is false.

3506. IS groaning of the dead in the dark and narrow grave for thousands of years in waiting for the *Day of Judgement* an ordinary stage? This stage is to prevail upon all of us.

3507. THREE THINGS take place in the grave; the torture, the tribulation and lamenting.

Alas, we did not perform those deeds that would have stood us in good stead here.

3508. THIS loneliness in the grave can be overcome by a death in this world before the real death.

3509. THE KINGS hold the first position amongst those who are renting and raving.

I wish we were nothing in the world. If at all we were something, we should have been someone's servants, served the whole day, borne the master's chidding and slept here today in comfort and good taste. Had we known about today's circumstances, we would have not accepted the crown and the throne.

Someone was engaged in a vigil at Sultan Mahmood Ghaznavid's grave. He (Sultan) spoke, "Since my death, hundreds of years have gone past. I am asked to account for each and every murder that took place during my reign. And I am not free from these accounts as yet."

3510. THE DEAD has no desire at all, but this and this only that Allah the Almighty might grant him life again, and he might go back to the world and worship Him, remain absorbed day and night in *dhik'r* (remembrance) and *fik'r* (reflection), and no moment in time remain free from *dhik'r*.

3511. THE DEAD and dead alone knows it that he has no consoler and no comforter except Allah the Almighty; neither the mother nor the father, neither the wife nor the children, neither the sister nor the brother. This is why he does not regard as his friend anyone except Allah the Almighty.

Nor does he attend to anything!

3512. ALL relations throughout the world are for one object or another.

3513. IN HIS AND HIS SIGHT only, the world and nothing of the world bear any value, not even worth the sheep's dropping. Nor does any rank hold any importance. To him and him alone everything except Allah the Almighty is nothing and useless.

*Al-hamdu-lil-Hayy-il-Qayyoom! FAlla-hu khayr-ur-Raaziqeen!*

3514. THE DEAD is knowledgeable of the commandments, the ordered and forbidden. And it is the job of the dead alone to avoid what is forbidden.

3515. THE LIVING can be knowledgeable of that what is apparent, but not that of the hidden. Only the dead are knowledgeable of the hidden. And living like the dead is one of the important commands, the most important.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3516. DO NOT PUT to shame, do not hurt the feelings. Refrain from incrimination. You do not know, and do not know that you do not know.

The human being is restricted by Destiny and conditioned by the Eternal Will. And Destiny had been penned down fifty thousand years before the creation. When a servant (of Allah the Almighty) reaches the mouth/door of Hell, the writing of Destiny overpowers. Thus, one falling into Hell falls (in the process) into Paradise.

3517. O THE ONES watching others! have you ever done your own self-searching? Do it one day. Then you will not dare watch others. What is in the whole world is inside you.

3518. HAVING REACHED the climax, everything, may it be good or evil, changes.

Repentance follows the sin and the Exalted Audience follows repentance. There is no question at all of sinning whilst in Exalted Presence. Uneasiness prevails because of fear, lest any unreasonable action should be committed!

3519. PENITENCE is the dress of servitude which is never torn. Wearing this nobody is fearless.

Except for penitence no other dress befits servitude. Nor is that decorous.

Penitence, that you regard as bad, is the decorum of servitude. All dresses of servitude are false; this alone is real.

Penitence is the base of repentance and responsible for forgiveness.

Wear the dress of penitence and go wherever you wish, nobody would stop you.

Nobody has worn the dress of penitence. Whoever wore it, did wear the dress of *Qutubiyyat* (headship of the hierarchy of *Sufis*). If anyone had worn it, he would have been hidden inside the holy sacraments.

Penitence is the reprimand of fame. Had penitence not accompanied fame, the 'self' would have been inflated out of all proportions.

Penitence is the ultimate of humility and beginning of acceptance. In the world of repentance there is no other stage superior to penitence.

Penitence is a bestowal. How could 'self' undergo penitence on its own? No, never at all!

O my dear! What do you know about that which is hidden in the lap of penitence? There is in it the soul-inspiring news of the meeting between the servant and the Master!

3520. THE SERVANT has rights over the Master too. Repent, that He accepts. Demonstrate penitence that He may forgive.

3521. FORGIVENESS at penitence and consolation of the penitent are the practices of the Divine which never change. Be penitent then!

3522. WITHOUT your favour the grant of an ability (*tawfiq*) by You, O King of kings, who can bear Your Majesty? Your servant, and not everyone, can bear it and only through Your favour (*tawfiq*).

3523. THERE are found the majesty in school, the beneficence in hospital, the perfection in humility and decline in pride!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3524. THE PRESENT is witness to the Past. That which existed in the past also exists in the present. If it is not found in the present, it was not in the past. Whoever wants to see the past, must look into the present. The present holds superiority over the past.

الله حافظي، الله ناصري، الله حاضري، الله ناظري

الله معي، فإله خير حافظاً

*Allah-u Hafizi! Allah-u Nasiri! Allah-u Hadiri! Allah-u Naziri!*

*Allah-u Ma'ey! FAlla-hu khayr-an-Hafiza!*

(Allah is my Protector! Allah is my Helper! Allah surrounds me!

Allah is watching me! Allah is the Best Guardian!)

It is possible to converse with the present; it is not impossible. And this is the reality of the Divine favour to the Prophet Moses (peace be upon him). Conversation starts with the King, not the servant. The servant's stage is but to stand before the King hands folded and eyes down. The servant's conversation with the King is tantamount to the servant's stupidity. But the King's conversation with the servant is the royal etiquette.

3525. HOW freely, jocosely and prankfully you walk along on the face of the Earth today! You are completely free; do what you like and go

wherever you wish. Nobody can stop you. Nor can you be stopped by anyone attempting to stop you.

Tomorrow you will be helpless down beneath the ground. You will not be able to move. Go to any of your friends' grave and seek a lesson there. His affairs are, in actual fact, your own state.

3526. NO BOY shall call any other boy by a derogatory name, e.g. teddy, *Aaroo* (peach-like), *luddo* (like sweet-balls), etc. Nor will the teachers do it.

3527. O MY DEAR YOUNG MAN!

The arena has been awaiting long, and anxiously too, for you to demonstrate any of the character. You are waiting for victory, and the victory is waiting for your character.

Wake up! Gird up your loins. Come to the fore. Show some feat. Demonstrate some good quality.

Your stories are but fairy tales. Who will revive them? Answer!

3528. EVEN they too are living. Learn how to live!

3529. UNTIL GHAYRIYYAT (ALIENITY) is got rid of in the body, the state of *Allah-u Ma'ee*y (Allah is with me) does not take shape.

3530. MA'EEYYAT (PRESENCE) is hidden, and confided too, in the veils of *Ghayriyyat* (alienity).

3531. WHO will tear apart these veils; 'you' or 'he'?

3532. WHY don't you do it? When will you do it then?

3533. WOULD a learned and talented fellow like to explain 'what *Ghayriyyat* is' thus obliging the seekers of *Tareeqat*. What constitutes *Ghayriyyat* that should be turned out of the body?

3534. ARE all members of your family regular at prayers? If not, why not?

Was the *Holy Qur'an* recited at your house today? Is it recited regularly? If not, why not?

The whole day has passed. Search your heart what 'good' have you done and what 'evil' have you shunned today?

3535. A TALK is delivered in the meeting and qualities displayed in the arena. A talk is merely a talk. Qualities are the good that remain.

3536. THE house is nothing, it is worthy of respect because of the dweller.

3537. UNTIL the seed is sown, it does not grow into a plant.  
Until the meal is eaten, the hunger is not appeased.  
Until water is drunk, the thirst does not subside.  
Until the quilt is worn, cold does not stop.  
And until knowledge is practised, life does not flourish.

3538. WHEN 'AMAL (PRACTICE) perseveres at its stage, it makes the practiser completely independent and carefree of everything else. 'Amal (practice) has inherited this stage since eternity and will last till eternity. It never changes! *Maa shaa Allah!*

3539. KNOWLEDGE leads to identification of *Ghayriyyat* (alienity). *Ish'q* (Devotion) tears *Ghayriyyat* to pieces.

3540. ELIMINATION of *Ghayriyyat* from the body of soul is the base as well as the gain of *Wahdat al-Wujud* (One-ness of Being).

3541. THE body of soul contains *Ghayriyyat* as well as *Reality*. When *Ghayriyyat* disappeared the *Reality* remained. And *Reality* bears witness to *هُوَ الْأَوَّلُ Hu wal-Awwal-u* (He is the First), *هُوَ الْآخِرُ Hu wal-Akhir-u* (He is the Last), *هُوَ الظَّاهِرُ Hu wal-Zahir-u* (He is the Manifest), and *هُوَ الْبَاطِنُ Hu wal-Batin-u* (He is the Hidden)!

3542. DESCENT of the Omnipresence of God is a bestowal, not an entitlement. And throughout the journey of *Sulook*, may it be of forty years duration, Satan along with his fiery troops remains deployed against the *Saalik*, never letting any opportunity slip from his hands.

Until and unless someone is completely aware of Satan, he cannot be an *'Arif* (gnostic). And this is final on this subject. *Maa shaa Allah!*

3543. IN A HUMAN BODY, the presence of (a) *Al-Khannas* (sneaking whisperer – a form of the Devil) and (b) the companions of Satan are extraneous. Whatever kind of acts committed by them, are extraneous. Every deed and speech that are disliked by Allah the Almighty, the Honourable, the Majestic, and the beloved of Allah the Almighty ﷺ are committed by *Al-Khannas* and the companions of Satan and are extraneous.

The man's own conscience spots these acts. There is no need asking anyone else at all.

3544. UNDUE INSULT is an expiation for undue respect. Happiness at respect and sorrow at insult are the characteristics of the *naf's* (flesh).

3545. HONOURING the lover with his beauty and the hiding away of the beloved and remaining of the lover in the state of extreme restlessness, and entreating,

پردہ اٹھاوائے توں پردہ نشیناں      سانوں رَج کے درشن کرلین دے

'Lift the veil, O the disguised,

Let us behold to our heart's content?

is termed as '*Ish'q* (devotion). What is that lover's '*Ish'q* like who has not seen his beloved?

3546. UNTIL the lover wins over his beloved, he does not find peace, does never cease in his search, remains absorbed in only one thought, nay completely drowned, gets embroiled in various complexities and does not care for any indifference. In the same attachment he lets himself be completely plundered at the door of his beloved. Disappointed, he suffers from mercurial somersaults with his wounded heart. His state is worth seeing and appreciation too in this plight. When no attempt is effective, he burns incense like an ascetic, thus ridding himself of the worldly struggle. Then nobody can ever remove him from this door step. Nor would he be removed at anybody's attempt. Like a river he gradually forms a delta thus meeting the ocean.

He set off from a lake and flowed into an ocean. *Allah! Allah!*

And this is final on this subject! *Maa shaa Allah!*

3547. AND there is no doubt in it too that the lover takes pride, an immense pride, in the love of his beloved. And in the field of Love this is the most exalted honour. *Maa shaa Allah!*

This is final on this subject too.

3548. UNITY:

Unity is the call of the Muslim *Ummah*. Sacrifice your 'self' for the *Ummah*. Disunity does not breed anything but disappointment. And unity is the surest path to exaltation in the Universe. Unite at a centre and rule over the World. Your enemies are taking advantage of your disunity.

Out of their holes the mice are staring at the cat! Who could bear the power of your unity? Do away with name and fame. Unite in the name of *Ummah*. Indeed, the *Ummah* is your honour and you are its guardian. *Wa maa alaynaa illalbalagh!*

3549. 'SELF' is nothing. 'Self' subsists because of the *Ummah*. And *Ummah* is the term that stands for 'Unity amongst Muslims'. Be united. Unity is the current-soul of the *Ummah*.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3550. O MY DEAR! You are the vicegerent of Allah the Almighty on Earth and sent to guide the World. Your sectarian strifes have dismantled and shattered the *Ummah* to pieces. Otherwise, as long as you were united, you were the conquerer and conquerer of all.

The World has not yet forgotten the stories of the history of your unity. This disintegration has tarnished the image of your power and honour. Whoever is afraid of you is afraid of your unity. And nobody likes to see you united. The enemies are not at all afraid of worship and stages in Islam. They are afraid of unity of Islam. May Allah the Almighty unite Muslims once again! And may it be a universal Islamic unity. *Yaa-Hayyu, yaa-Qayyoom!*

*Hadrat Nu'man bin Bashir, رَضِيَ اللهُ عَنْهُ* has reported the Holy Prophet ﷺ saying: "Muslims all are like an individual (i.e. like the limbs of an individual body). When his eye is painful, the whole body suffers. And when the head aches the whole body feels it."

—(Muslim)

*Hadrat Abu Moosa, رَضِيَ اللهُ عَنْهُ* has reported the Holy Prophet ﷺ saying: "To a Muslim a Muslim is like a house. That is, all Muslims are like a house in that one part of it holds firmly the other part." Saying this the Prophet ﷺ clenched fingers of one hand into the fingers of the other telling that all Muslims are like that, joined and united.

—(Bukhari & Muslim)

3551. THE WORLD is an arena for display of Divine attributes. Everything is mortal; quality of character is the good that remains. Nothing else except quality of character remains alive in the accounts of the annals of Universe.

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

3552. THE PHAROAH is there, the *Kaleem* (i.e. the Prophet *Moosa* (Moses), عَلَيْهِ السَّلَام) is not.

*Namrood* (Nimrod) is there, the *Khaleel* (i.e. the Prophet *Ibraheem* (Abraham), عَلَيْهِ السَّلَام) is not.

O the heirs of the *Kaleem* and the *Khaleel*, peace be upon them both, give by your character the proof of inheritance!

3553. OF WHAT other use can be your ancestors' character than the leadership for you! Present any of your own quality of character in the arena of life.

Do not take false pride in the character of your grandfathers.

3554. DISORDER in the bodily humours (viz. blood, phlegm, choler and melancholy) renders them bad and bad humours ruin the health.

The use of supperatives and laxatives is an effective means for discharge of bad humours and a guarantee to a long-lasting good health. Because, only the timely discharge of bad humours ensures good health. The quick-to-react and sharp drugs which burn the undesirable matter (straightaway in the body to ashes), in fact produce fertilizer for diseases. Because of this many fatal diseases are given birth to and reared up. One amongst them is cancer.

Elimination of undesirable matter leads to good health.

3555. WATCH the one that is coming and going. Whoever cannot see the one coming and going, how could he see the one sitting inside?

وَهُوَ فِي أَنْفِكَ

*Wa Huwa Fee An-Fusikum* (And He is (hidden) in your breath!)

لَا إِلَهَ إِلَّا اللَّهُ

*La ila ha ill Allah-u* (There is no god but Allah!)

3556. THE POTTER is not at all at fault. The potter displayed his art to the utmost. Respected sir! The clay is such like that it cannot bear the heat of the kiln. It breaks at the slightest heat. Even before, no tumbler baked of this clay has ever reached any wine-house.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3557. TROUGHS AND TUBS can be made, but no goblet or flask.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3558. OBEDIENCE TO the command of the beloved is tantamount to the honouring of love.

3559. THE BELOVED said to the lover: "I like such deeds. Make them encumbent on you!"

The lover did not even go near them.

He said: "I warn you against such deeds. Do not perform them. I am fed up with them."

He did not shun even a single one of them.

What a love!

What else is it if not the stage of sorrow?

3560. WHOEVER attends to his own job honestly has no time at all for anything else.

3561. *TAWAKKAL* (CONTENTMENT) is the hallmark of the guard. If guard is not *Matawakkal a'la Allah* (contented of Allah the Almighty) what else is he then?

3562. ALLAH THE ALMIGHTY, the Sustainer of the Worlds, says: "I am the King, I am the King. Is there anyone who asks of Me that I may give him, who calls on Me that I may fulfil his call, who asks Me of forgiveness that I may forgive, who has been cruel to himself that I may forgive his sin, who is in want of provision that I may grant him provision, who is oppressed and supplicates that I may help him, who is guilty that I set his neck free, who is supplicating of Me that I may meet his supplication, and who begs of Me that I may grant him. My servants do not ask anyone except Me. Is there anyone who begs of Me that I may grant him?"

The mum: "O son! Wake up. Ask the King of kings, *Rabb-i-Dhul-Jalaal-i-Wal-Ikraam* (The Lord, the Majestic, the Blessed) for your need; whatever you wish."

Rubbing his eyes the son said: "O Mum! You know about the household expenses. You may well ask yourself."

3563. THE BODY is the house of the spirit. The dweller keeps his house neat and tidy, leaving behind not even a speck of dirt. Is this house clean? If it isn't, why not? When will you clean it? Will you do it when the dweller has left it?

3564. THERE ought to be no cracks on the roof, no holes, no piles of rubbish anywhere, provisions of everything for human needs inside the house, no need to go outside for anything whatsoever. A guide should be appointed at the outdoor. No doubt, such a house is always the trustee of peace and safety.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3565. ALTHOUGH erected from dry grass and mud, such a hut is a reflection of heaven on earth.

3566. MAY the *dhik'r* (remembrance) of the dweller of the house (Allah the Almighty) be incanted continuously in your house (body), day and night.

The heat of the light of *dhik'r* is the honour of the dweller and death of everything else. Long live the *dhik'r* of the dweller of the house!

3567. THE gypsies' dogs would have the strength to combat lions. Alas, your company denuded them of this strength.

3568. CONFIRM your speech by the deed. This is bound to render fire into flowers.

3569. PLEASURE at one's praise is the greatest human failing. Hearing about the qualities that the poor fellow does not the least possess he is pleased beyond the seams; he becomes an inflated toad.

3570. THE correct appellations of the soul are the outcasts, the down-trodden, the mean, the crafty, the cunning. But nobody likes to hear these. Entitled by myriads of titles, he wears the turban of authority.

*Yaa-Hayyu, yaa-Qayyoom! BirahmatiKa Astagheeth!*

O Allah the Almighty, this state of ours is awaiting Your grace. It (the state) is cursed. It is not befitting. It has been like this for centuries, unknown is its change.

O the addressee! This rose has risen from earth.

3571. THE CREATION cannot be knowledgeable of the Creator. Beware of your soul's meanness, lowliness, wickedness, duality and cunningness. Watch it all the time where is the devil inside you and what does he do?

3572. THEN holding him by the ear bring him out. Drag him by his feet out into the bazaar and lash him. Can anyone dare do it? Allah the Almighty has honoured only His devotees with that (power).

3573. IN WHAT ROYAL MAJESTY the King of kings, *Rabb-i-Dhul-Jalaal-i-Wal-Ikraam* (The Lord, the Majestic, the Honoured), expresses his intention, power and authority:

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

-(*Al-Qur'an* 36:82)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ  
لَهُ كُنْ فَيَكُونُ ۝ (يُسُف - ٨٢)

That is, whatever is taking place in the World and shall take place is subject to the Intention and Command of Allah the Almighty, (*Rabb-il-'Aalameen* (The Lord of the Worlds), the Powerful of the powerful. Nothing can take place without the Divine Intention.

'To be' and 'not to be' of everything is secure with my Allah's Power. Nobody at all has any of His Will. Nobody holds any command over anybody else except with the Command of Allah the Almighty only. Until the Command is issued nobody has any power whatsoever. And when Allah the Almighty, *Rabb-il-'Aalameen*, intends to do something, He has to undergo no labour and formality. He says: "Be." That is 'be as I intend.' " Accordingly, it happens likewise in no time.

My dear! We have no power to ourselves at all. Everything is subject to destiny and order. Contrariwise, the system of the Universe would have been in chaos.

*Yaa-Hayyu, yaa-Qayyoom!*

### 3574. THREE STAGES OF *AHL-I-DHIK'R*:

The *Dhaakir* (remembrancer) ought to be face to face with the *Madhkoor* (the remembered) and the *Madhkoor* to the *Dhaakir*, absenting not even for a moment.

The *Dhaakir* ought to abide by the rules of respect owed to the *Madhkoor*.

In the audience of the *Madhkoor* the *Dhaakir's* speaking amounts to disobedience, contrivance to disunity, exaltation of his being to complete *shir'k* (alienity).

Hereafter, *dhiik'r* of the *Madhkoor* ought to continue all the time and in all states, ceasing not even for a moment.

3575. *TASBEEH* (e.g. the *dhiik'r* of the formula *Sub-haan-Allah* – Glorified is Allah) *Tahmeed* (e.g. to recite *Al-hamdu-lillah* – Praise be to Allah) *Tahleel* (e.g. to recite *La ila ha ilLallah* – there is no deity but Allah) and *Takbeer* (e.g. to recite *Allahu Akbar* – Allah is Most Great) are of various kind. The kind that is in vogue here at *Dar-ul-Ehsan* is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاسْتَغْفِرُ  
اللَّهُ الذَّنْبِي لَإِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ يُحْيِي  
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Lāa Ilaa-ha Il-lAllaa-hu wAllaa-hu Akbar. Wa subhaan-  
Allaa-hi wal-hamdu liL-laahi was-tagh-fi-ruL-laa-halla-dhee lāa Illaa-  
ha illaa Hu-wal Awwalu wal Aakhiru, waz-Zaahiru wal Baatimu,*

*yuh-ye wa yumeetu wa Hurwa Hayyul-laa yamootu bi-yadi-Hil  
khay-ru wa Hurwa 'alaa kulli shay-in-Qadeer.*

ALLAH! There is none worthy of worship save Him and Allah is the Greatest. Glory be to Allah and praise be to Him. I entreat forgiveness of Allah except Whom there is no god but He, Who is the First and the Last, the Apparent and the Hidden and Who imparts and takes away life. He is the one Who is (ever) Alive and Who never dies. The good is in His control and He has got all the power to do all things!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3576. WHEN the thoughts are refined, they are united.

When they are united, they become concentrated.

When they become concentrated, they are exalted.

O Companion! Exaltation of thoughts is the initial rung of human ascension.

3577. A GENTLEMAN QUESTIONED: "What could you say (briefly but) the most about *Hussainiyyat* (the characteristics of Imam Hussain, may Allah the Almighty be pleased with him) and *Yazidiyyat* (the character and misdeeds of Yazid)?"

He replied: "*Hussainiyyat* is 'good' and *Yazidiyyat* is 'evil'".

3578. A SERVANT cannot bring round the Will of Allah the Almighty. When His Will is inclined to be pleased, it does so at something trivial.

A servant of Allah the Almighty whilst passing through a graveyard stopped at a grave for some time. People said that it was the graveyard of an atheistic tribe called *Sansi*.

The man said: "Take me to his house."

He asked his wife: "Tell me some good deed he had done."

She replied: "We are *Sansi* who are given to crimes. Which deed of ours would be good?"

She thought deeply and said: "When he was nearing his death I made him sit to relieve himself facing the *Qibla*."

He said: "Turn my face to some other direction. Muslims pay great deal of respect to this direction."

The man remarked: "Because of his respect for the *Ka'aba*, Allah the Almighty has forgiven him. *WAllah-u 'Alamu Bithhawāb!*"

3579. UNLESS HE is pleased, a servant cannot be pleased. A servant's pleasure means that Allah the Almighty is pleased.

To explain it further: Until Allah the Almighty is pleased with His servant, the servant is not pleased with Allah the Almighty. A servant's pleasure with Allah the Almighty is, in fact, because of Almighty Allah's pleasure with the servant.

Whosoever becomes pleased with Allah the Almighty, is independent of any reward or calamity. He remains pleased taking both of them from Allah the Almighty and based on wisdom.

3580. O KING OF KINGS! What appearances Your devotees wore in order to bring round Your pleasure! They danced openly in the bazaar, like this old man who is of not much significance.

O *Rabb!* Be pleased! Amen! Amen! Amen!

3581. WHAT else could he do if the servant would not be patient. Servitude is the highest stage of thankfulness.

3582. TRUSTWORTHINESS is the topmost quality of a servant.

3583. UNITY IS A BODY. It won in whichever arena it landed, never losing in any combat and never defeated. Whichever nation unites at a centre becomes powerful.

Power is subject to unity.

Unity amounts to victory and victory is conquest.

Unity does not consider numbers. Nor is it afraid of anybody.

Be united and see the graces of unity. The whole village is overawed by the household that is united.

3584. THE twilled bed cover is made from and by gathering together the cotton fibres.

3585. GARMENTS throughout the world were made by the unity of fibres of cotton and wool.

3586. SIGNIFICANCE OF UNITY OF MUSLIMS:

May the whole *Ummah* (the Muslim Nation) of Muhammad ﷺ, the Messenger of Allah the Almighty, the sacred, the perfect, the blessed, the beautiful, the Holy, the sanctified, the *Taa-Haa*, the *Yasin*, the *Muzzammil*, the *Muddaththir*, be united. Having united, may it rule the whole world! *Yaa-Hayyu, yaa-Qayyoom! Amen! Amen! Amen!*

And this cry for unity amongst Muslims will reverberate in complete enthusiasm and force. It can never be suppressed or annihilated. Nor can it change its course until the Doomsday! *Yaa-Hayyu, yaa-Qayyoom!*

3587. THIS cry is a universal truth. Every intellectual of any time, may he be an Arab or a non-Arab, will second it. *Maa shaa Allah!* Even an

enemy of Islam will take this cry as the voice of Allah the Almighty. *Maa shaa Allah!* This cry will burn to ashes the dead in the graves. *Maa shaa Allah!*

3588. UNITY is the pillar of the *Ummah*. Hold it fast!

3589. UNITY amongst Muslims is the life of the *Ummah* and death of *Kuf'r* (infidelity).

3590. *KUF'R* is not afraid of the Muslim's dignity and titles but of unity. Unity is the death news for *Kuf'r*.

3591. IF you do not believe it, then do and see.

3592. MEN will come and go, move to and fro, the cry of unity amongst Muslims will never ever alter. Instead it will grow in its strength. Indeed, this cry is the life of Islam and honour of the *Ummah*.

3593. UNITY is the sum total of wisdom.

The wise men throughout the world favour unity and oppose disunity.

No wise man of the world ever opposes unity.

No wise man of the world ever seconds disunity.

The sum total of wisdom is only unity. Even the unwise does not support disunity.

The meaning of *Sulook* is unity.

Unity is the interpretation of *Sulook* and the essence of wisdom.

3594. THE hearts are heavy, away from one another, hateful and fed up. Narrate some heartening news, bring some drink of love that may bridge the distance between the hearts, please, and intoxicate them. The reason for the creation of the Universe has been love and only the sacred and blessed love.

Is this drink a drink?

Breaking of hearts is the child's play and cementing them together requires the greatest determination.

3595. THE message of the *Deen* is to love one another, and well-wishing. Unity abounds in love and unity alone breeds well wishing

Love, be a well-wisher and prevail upon the world. *Maa shaa Allah!*

3596.

SING along the songs of love!

Gather the unhappy along and above!

Enliven the hearts, O loving paragon!

Move along, O wayfarer, and begone!

محبت کے نغمے سنانا چلا چل

جوڑوٹھے ہوتے ہیں منانا چلا چل

دلوں کو بساتا لبھاتا چلا چل

چلا چل مسافر چلا چل چلا چل

3597. IF NOT FOR YOURSELF please unite for the sake of Allah the Almighty, the Honoured, the Majestic, for the sake of the everlasting and eternal Prophethood and Messengership of Muhammad ﷺ, for the sake of the future life of the *Ummah*, and united you must be! Indeed, unity is the important call of the time!

3598. UNITE to annihilate oppression and cruelty.

Unite in favour of the oppressed.

Unite in order to regain your lost legacy.

Unite in order to take the message of Islam to every nook and corner of the world.

3599. MUTUAL concordance, alliance and unity of *Nafs* (self), *Qal'b* (heart) and *Ruh* (spirit) lead to *ittiba'* and complete *ittiba'* brings about unity.

3600. MAY none of your thought, step, deed, speech or movement be ever against the national unity and in any manner whatsoever.

Unity is the honour, the respect, prosperity and prestige of the nation and this alone is the call of the Nation.

Unite for the prosperity of the Nation.

3601. NATIONAL UNITY is a body, a powerful body. Today it is wounded, paralysed, consumptive, and leprous. Why? Who will treat it?

Diagnose the ailment! Prescribe the treatment all together. Invite the wise in general. Someone should prescribe a correct treatment. Nobody bears to see the renegade state of the *Ummah*. It is notching the hearts.

3602. BOTH cause of the ailment and ineffective treatment must be given up.

3603. TO A SNAKE CHARMER:

Be careful when playing the flute in the desolation. Not all snakes live on mice. There are some who are really venomous.

3604. TO A PADDLER:

This is a mosque. Beware! No basket of any merchandise is to be displayed here!

3605. DIGNITY AND STATUS OF THE PROPHET MUHAMMAD ﷺ, the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, the *Taa-Haa*, the *Yasin*, the *Muzzammil* (Enshrouded), the *Muddaththir* (disguised), in the eyes of the non-Muslim thinkers:

Name any word\*; multiply it by four.

Add two to and multiply by five this figure.

Of this make factors of twenty and to the remainder

Multiply by nine and add two more.

This is the interpretation of *Lo*

*Lak al-Ma\*\** by *Nanak\*\*\** who told:

“The person of Muhammad ﷺ pervades and permeates all the manifold.”

—(*Guru Nanak*)

Name anything of the Universe. Then its added up chronometric number will provide in accordance with the above composition the number of *ninety two*. Add up the numbers for the Holy Prophet's name MUHAMMAD ﷺ which will come out to be *ninety two* also.

The fact worthy of consideration is: First of all why has multiplication by *four* been carried out? Then why was *two* added to it and the resulting figure multiplied by *five* and divided by *twenty*, and the remainder multiplied by *nine* and finally had two added to it? Let any learned and honourable person explain the philosophy of this saying of *Guru Nanak*!

\*Each and every letter of the Arabic alphabet has been allotted a specific unchangeable mathematical number. Since long ago this has developed into a well-defined knowledge of chronometry which helps to calculate dates of births and deaths and historic events. Also the Qur'anic Verses are conveniently reproduced as numerical values for various uses.

\*\*Herein the reference is made to the *Hadith-i-Qudsi* wherein Allah the Almighty addresses His Prophet ﷺ thus:

“Had I not created you, I would not have created the Universe!”

\*\*\**Nanak* (b. 1469 CE) has been an Indian divine who was revered by Muslims and Hindus alike. His teaching has led to the foundation of a Sikh Faith followed by some 10 million people throughout the World, especially concentrated in the Indian Punjab.

3606. THE BRAINS of the new generation are being confused. What should we do? Where shall we go?

3607. WHAT do hatred and disputation lack now? If you can, quench this fire with the shower of love. This state of ours is by no means

نام لیو جس اچھر کا کر یو چو گستا  
دو ملا تیو پنج گن کر یو بیس سے دیوڑا  
جو بچے سو نو گن کر یو اس میں دو دیوڑا  
یہ معنی لولاک لہما کے نانک دے تہلا  
ہے ذات محمد حاضر ناظر ہر شے میں ہر جا

blessed. If it does not change, the future historian will never ever forgive this mistake of ours and overlook this shortcoming. Instead, he will add to the history a chapter of vitroilic criticism at this state.

3608. THIS WORLD is the world of probabilities. What is there that cannot be discharged here?

There is no puzzle that cannot be solved, no knot that cannot be untied, no mystery including even that of *متطعات Muqatta'at\** that cannot be unravelled. There is no point that cannot be decoded, no stage even that of *Mount of Q'af* that cannot be surmounted by a human being. They have in actual fact reached the *Mount of Q'af*. There is no journey that cannot be accomplished, no mountain peak that is unsurmountable. There is no valley that someone might not have walked across. There is no door which cannot be approached by anyone, no problem that cannot be settled, no hurdle that cannot be removed, no disease that has no cure and no issue whatsoever of the human beings which cannot be resolved through the *Holy Qur'an* and the *Sunnah* of the Holy Prophet ﷺ.

If this is the case, is there no one amongst all of them who could put an end to the disunity among the *Millat* (The Muslim *Ummah*)? Could there be no one suitable solution found for the petty issues which have grown to extraordinarily large proportions? Should we carry on the course of mutual collision, entangled in these issues of only subsidiary nature? Should we carry on wasting likewise the whole of our power?

After all, why don't we ponder over the fact that we are using against ourselves the force that was meant to be used against the enemies? We are not hurting anybody to the least. Instead, we ourselves are weakening the foundations of our own house, destroying our own crops, dissipating our own power and wounding ourselves with our own axe. And we neither have any feeling of remorse over these misdeeds, nor any sense of it. Instead, we are fanning further the fire of mutual differences.

Our disunity has brought us to the point that all those who ought to be trembling at hearing our name are ridiculing us. We are in the state of ears stoppered by the fingers and beating the drum of our mutual disunity as if nothing has yet happened or gone wrong with us.

Does not such a state of affairs warrant reformation?

Should this chapter (of disunity) not close, this policy be discarded and change this heart-rending scene?

Listen! The time is repeatedly calling: "O the well-wishers of the *Millat*, move into action, rise with the blessed Name of Allah the Almighty and think how to pull down the walls of disunity, endeavour to meet the separated ones, try to help rise the fallen ones, try to put right the flaws of the *Millat*. Try it. Making an effort is your responsibility, its acceptance rests

with Allah the Almighty. Your efforts will not go waste, *in shaa Allah-ul-Aziz!*

Long live the unity amongst Muslims!

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

*FAlla-hu khayr-ur-Raaziqeen!*

\**Muqatta'at* are the letters of the Arabic alphabet that are found at the opening of certain chapters of the *Holy Qur'an* whose translation and interpretation have been attempted by Muslim divines.

3609. DO NOT CHANGE THE CONCEPT:

The concept is a bestowal from *Ahl-e-Nazar* (The People with insight) and it never changes. The acquired concepts do change, but the endowed concept, as it comes from the sight (of the *Ahl-e-Nazar*) does not change at all.

The sight receives concept from the sight. The concept as bestowed upon by the sight is a favour from the seer and is free from doubts and suspicions. *Maa Shaa Allah!*

The interpretation of the Universal Truth – Unity among the Muslim – Long live Unity among the Muslim!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3610. VICTORY is the inheritance of *Eemaan* (Faith)! The trial of the present era is sufficient to excite the self-respect of the *Eemaan*.

May Allah the Almighty help bring the self-respect of the *Eemaan* to the boil, thus putting an end to the mutual differences! *Amen!* May Muslims throughout the World unite at a centre, and having united they rule all over!

Grandeur is the honour of the *Millat* and authority alone is the characteristic of the *Millat*.

*Yaa-Hayyu, yaa-Qayyoom! BerahmatiKa Astagheeth!*

3611 CONTINUOUS *DHIK'R* is the stage of concord (of *Dhik'r*) with breath.

3612. (UNDUE) CRITICISM cuts away the blessings of the allegiance.

3613. HAVING UNITED, watch the blessings of unity!

3614. THE EAST belongs to you, so does the West, the North and the South. You are the vicegerent of Allah the Almighty on Earth and the leader of nations of the world. Unite and see the manifestations of the power and grace of unity.

3615. BY THE *WUDU* (ABLUTION) with *Bismillah-ir Rahmān-ir Rahīm* (In the Name of Allah the Beneficent, the Merciful) keep your soul clean.

3616. WHATEVER happened to whomsoever it descended from You. And a descent, may it be a boon or a bane, is based on wisdom and for the benefit of the servants alone.

3617. WHAT ACCOUNTS will You ask us for?

Who can come clear of any account?

الحسب *Al-Haseeb* (O'Reckoner)! The peoples' affairs are dependent upon Your Mercy!

3618. HONOUR AND DISHONOUR BOTH are temporary.

*Dhik'r* (remembrance) and *Ata'at* (obedience) are the good that remain eternally.

3619. SUBTLETY can grow in a servant, but he cannot become subtle!

3620. IN A HUMAN BODY there are thirty six rooms and nine doors. Both good and evil enter through these doors, take refuge in the rooms and busy themselves in their respective jobs.

3621. THIS is the heart of the human being. Not everyone can bear its thorough awareness/subtleties.

3622. IN THE HUMAN BODY two important representatives of the 'evil', a serpent and a dog, are constantly at work. Until both of them depart completely from the human body, the door of 'good' and 'light' does not open.

3623. THE PROPHET ﷺ said: "The angels of blessing do not visit the house with a dog in."

Note: How could angels of blessing visit a body that has the dog in it?

O my young man! If you did not kill the serpent inside you, then what did you kill? Similarly, if you did not drive away the dog, then what did you rusticate? Drive him away in a way that whilst away it may not dare enter, nay even near. And this determination is the most honourable determination.

3624. THE VISIT to the inside of the domain of hearts is not at all possible without the companionship of a 'perfect shaykh'.

3625. UNTIL AND UNLESS both of them leave the human body, no mystery of *Tareeqat* can be unravelled. Contrariwise, in that state all the manifestations are not free from the mirage and deception of the 'self'.

3626. THE SNAKE is fatal and the dog dirty through and through. Where there is the fatal and complete dirt how could the enlightenment be expected there?

3627. IS IT NOT THE TIME WITH YOU YET that you pull them out? Are they not doing myriad things all the time? They bring you round to what they wish; but they do not listen to you even once. Show the power of manliness. Bring them out, set up a scene. If you have not done it, you have done nothing at all.

3628. TAKE these inmates of the human body to task. And Allah the Almighty has granted this honour to *Taqwah* (Piety) only, the commander of His troops.

No alien should reside in, nor any other should enter in from outside!  
*Maa Shaa Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3629. AN AWE-INSPIRING STAGE OF BLESSING:

O the snake charmer! Play your *been* (wind pipe) in this desolation carefully. Not all the snakes live on mice. There are some who are venomous. Knitting his brows the snake-charmer said: "I am a genuine snake-charmer. I have inherited this profession through generations. No snake of any birth can escape my charm. Nor can he linger on in his hole having heard the tune of my pipe. What to speak of this valley, I have not even spared the valley like that of *Damascus*. Look inside my basket. Herein is confined the leader of them all who was the Sultan of the 'Valley of Damascus'. The snake-charmer is not afraid of the snake, but it is the snake who is afraid of the snake charmer."

The old snake charmer played on the pipe for a long time. The snakes came, greeted him and then went away. None of them ever behaved rudely. Nor did he catch any one. Tired of it, he stopped playing his pipe. He put his hand on his forehead and said: "The most fatal snake of them all together that we came to kill, has not arrived yet. Why hasn't he arrived yet? It is not at all possible. Nor has it ever been the case that the snakes would not present themselves to us having once been intoxicated by the tunes of our pipe, would not roll along mad to us and would ever return at their will and without our permission."

Thinking hard the snake charmer once again got up in an excitement and began to blow the pipe. There was a crowd of on-lookers who had come all the way from far off places in order to watch the feats of the snake charmer. Such a sight takes place only occasionally and sparsely.

The snake charmer played most colourful and attractive tunes, but that wicked one did not turn up.

The snake charmer shook his body, threw away his pipe and said in an excitement: "It is not at all possible that he would not present himself at the tunes which I have just played on my pipe."

He got up and wandered about restlessly. All of a sudden he caught the sight of a skeleton which was that of the same snake and in order to catch whom, Allah Allah, many snake charmers came to the woods. His flesh rotten, he remained in the same state in the desolation for a period of time. The snake charmer was extremely proud at the perfection of his art. His determination was correct indeed.

He (the snake) was not in the world. How could he come? A hole was dug and in keeping with the ancient traditions of the jungle, he was buried.

An on-looker said: "Grand sire, please see carefully. It may not be of someone else's skeleton."

He replied: "I cannot make the mistake. We do not go by the skeleton but by the bead for his identification."

A second on-looker remarked: "Grand sire, please show us also the bead so that we know what it is like!"

He replied: "You cannot bear to see it. You will talk loose and ridicule about to all and sundry. All the same, this skeleton belongs to him and none else."

Still another on-looker questioned: "Who killed it and how?"

He retorted: "However, this is a worthwhile question. But what can I say in this respect? Ask him wherein he resided."

When asked, he replied: "How could he, the one made of clay, dare kill a such like fiend. Nobody can beat him, never at all. If ever anybody has killed him, it is 'he' who has done it."

A fourth on-looker asked: "Who is he?"

The grand sire replied: "Ask this of someone else."

This is final on this subject!

*Maa shaa Allah!*

3630. ON the eaves of the thirty sixth room the dog had his lair made. No seer knew anything about it. He committed all sorts of misdemeanours.

When he saw the *Jogi* (snake charmer) entering in, he was taken aback, got worried, lost senses and fell off the lair. He lost control over his bowels and bladder. Unbeknown he went away barking. Seeing this the *Jogi* said to those present: "Now this filth, the complete filth, will not come to this lair.

Having said and with this assurance, the *Jogi* of the jungle took leave.  
*Maa shaa Allah!*

3631. BEHIND the crop of sugar canes the rabbit lies sleeping most comfortably. When the hunting dogs have seen him, he runs about inside the sugar canes. He is not in the reach of the dogs.

But when he is brought into the field having been driven out of the sugar canes, the rabbit's state is worth seeing and appreciation. After all he is a rabbit. How far would he run? He falls victim to dogs.

Similarly and exactly the *Khannas* (the 'Evil Self') is residing in the human body.

3632. THE THOUGHT wanders about aimlessly for a period of time. However, because of the blessing of sincerity, good accord to the fellow human beings and recommendation and intercession of the Holy Prophet ﷺ that is accorded to the elects (of Allah the Almighty), the direction of the thoughts is turned to the Throne (of Allah the Almighty). The Throne is Exalted, Munificent and Glorious. It takes pity and turns the thought to the 'Self' (Breath) which resides in the heart of a True Muslim, the manifestation of all the three.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3633. THOUGHT is a manifestor of secrets, the swimmer of the ocean of light, the interpreter of the 'Self' and author of all books, except the *Holy Qur'an* and *Hadeeth* of the Holy Prophet ﷺ, on all arts and sciences. *Maa shaa Allah!*

3634. THOUGHT is the ambassador of the spirit, adviser to the thought, the guide and director to the thought for rallying it on the main track, reaches where nobody has any access to, inventor of inventions, the administrator of organisation and discipline of meetings of both the Worlds, the fore-runner of reason, the leader of intellect, the manifestor of the reality of the Truth. Only thought corrects the erroneous thought and satisfies the thought. Thought is the height of subtlety, the leader of denunciation of falsehood, debater with the thought. Only thought leads thought out of the wrong and to the right path, receives instructions from the leader thus reforming the thought, and brings out from darkness into light.

Thought benefits from the blessings and graces of the Holy Prophet ﷺ, the perfect, the blessed, the beautiful, the sacred, the sanctified, *Tā-hā*, *Yāsīn*, *Muzzammil*, *Muddaththir*, and thought alone manifests the desired attributes.

3635. THOUGHT is knowledgeable of the mysteries of life, fine critic, fine reader, fine thinker, axis of good deeds and a shield to evil deeds.

The struggle of the thought is unlimited, most powerful and far-reaching.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3636. THOUGHT! *ALLAH ALLAH*, is the tourist of *Malākut* and *Jabārut* and the conqueror of the stages of *Lāhut*.

Finally, O my dear, if it contracts, it contracts to a dot. If it expands, it expands thus enveloping the Earth and Heaven.

And this is final on this subject.

3637. THOUGHT becomes straight at the compliance of the orders of the *Murshid* (Spiritual Guide) and sacred at the blessing of the love for the Holy Prophet ﷺ, may my soul be sacrificed for him. And this is an ancient routine of the guidance of Allah the Almighty, *Rabbil-'Alameen* (the Lord of the Worlds), the Absolute Guide, that alters never ever.

3638. UNTIL AND UNLESS thought is purified having been benefitted by the aforesaid graces, it remains a victim to *Khannas* (the 'evil self'). The first attack of the *Khannas* is but to bring the thought in harmony with him. Only by bringing the thought in harmony with him, the *Khannas* helps commit the desired deeds.

3639. THE loss of the lover in the thought of love of the beloved is the pride-inspiring stage of the thought. *Māā shāā Allah!*

3640. THE bestowal of steadfastness at this is but termed as *Fanā* and *Baqā*! *WAllah-u 'Alamu Biththawab!*

3641. WHO became *Fanā* and who became *Baqā*? Everything is *Fanā*. Love is *Baqā*.

3642. EVERYTHING is perishable; love is unperishable.

3643. LOVE burns to ashes, with the heat of rivalry, every desire and wish of the Worlds here and Hereafter.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3644. LOVE does not let near the lover any thought except that of the beloved. Nor can the honour of lover tolerate any other lover who may count upon the love of his beloved.

3645. THE song of love is not sung. It is concealed in the chest.
3646. HAS anyone ever narrated the story of love? The story of love is limited to the lover and the beloved.
3647. IF LOVE were not hidden in the folds of *Zindeeqiyyat* (heresy) it would have been defamed.
3648. *ZINDEEQIYYAT* (HERESY) is the veil of *Mahboobiyyat* (love) that does not allow it to be understood and comprehended.
3648. CENSURE is the most popular stage of love. Censure that nobody likes is the honour of love.
3650. CENSURE holds no stage in the world of appellation, but it has an honourable stage in the world of love.
3651. WHEN love faced death, it smiled staring eye to eye at death.
3652. WHENEVER love wept, it wept at separation, and bitterly too. It went into mercurial circles at the indifference of the beloved, but uttered not a single word.
3653. FEELING OF INDIFFERENCE is opposed to love and a shortcoming of the lover. Until this shortcoming is put right, the struggle continues.
3654. IT is the lover, not the beloved, who makes a claim of love even though the lover loves because of the love of the beloved.
3655. PRIDE OF LOVE is never disappointed and is never independent of the beloved; he can never be. He wears the dress of contentment and becomes satisfied. And this is final on this subject. *Maa shaa Allah!*
3656. WHO can bear the majesty of love? *Allah Allah*, it is so hot that it burns everything except the beloved, to coal and coal to ashes thus rendering it to dust of the street of the beloved.  
And O my dear, that what burns to ashes is called *elixir*.
3657. WE have a faith in your presence with us, but we do not believe it, not at all. Otherwise, if you are with us, it means that the whole of the creation is with us. But we do not believe in it even as much as the infant does in his mother.

3658. ALSO we have a faith in Your *Rubboobiyyat* (Lordship), but no belief, not even as much as the infant has in his mother. Rally your faith in *Rubboobiyyat*. Believe in your faith. This is what is called *Ehsaan* (blessing through and through).

3659. WHEN the world, which people run after so desperately, was offered to them, they did not even spit at it. Rather it presented itself having changed its guise. They turned their faces away. It came back. They pulled it along by a string like a dog is. It was not averted even then. They rubbed its face black and rendered it non-plussed. You have not in you even a single character-trait of theirs. In other words, you have nothing at all. And this is the climax of the inherited downfall.

3660. THEY would not change at all whatever colour He dyed them in. The world changed, but they changed nothing of theirs, not even the colour, the manners and the mode of living though they lived in the world for hundred years. They did not at all readopt what they had discarded once.

They transformed their heart and frequently. They hounded it until they had transformed it. We transformed apparently, they transformed inwardly.

3661. THEY took their co-traveller (soul) through the bazaars the whole day long. They took him in the evening to an obnoxious mound of rubbish and said: "Here are the commodities of the bazaar which you saw throughout the day?"

3662. WHEN the torture of the grave and scene of the Hell is visualised, spiritualism is non-plussed. But when the soul-inspiring news of forgiveness comes to his mind and comprehension, life is breathed into the crippled soul.

3663. COME ON IN! What is the matter? We meet this time after so long. How are you?

We have been here before once. We wished to hear something from you, but we went back quietly wonder-struck at your strange actions.

Ah brother, what are those actions which have put you to wonder?

The respected sire, don't take me rude. May I dare ask you? You started the prayer with the *niyyah* (ritual intention), but finished it off at *Rukoo* (the kneeling position). We took it that you needed to renew your *wudu* (ablution). But you started with the prayer again with the same *wudu* and broke it off in *Sajdah* (the prostration posture). Again you made the *niyyah*, but this time you broke it off at the *Tashah'hud* (hams-on-sitting posture).

These movements of yours have confused us.

At this he said smiling: "What is this strange act that has put you to wonder? I always do this. As long as my concentration remains, I continue with the prayer. When my attention is distracted from its point, I break it."

Thank you! We will also try to copy this. Please pray.

This time we are visiting you in order to hear from you something novel.

Thoughtfully, he said: "A friend of mine suffered from a state for a period of time. Fed with of this, one day, we shook him, took him to a desolation and shouted at the top of the voice, saying, 'Oh you idiot, come out. I'll take you to task straight away, that you will remember till the Day of Resurrection for having encountered me.' When he saw that it was difficult for him to escape unscathed, he surrendered and became subservient."

3664. THE FRUIT that you have so very desperately searched for is not available from this bazaar. That plant does not grow in this soil. If at all it grows, it does not flourish, if at all it does flourish, it does not bear fruit. This fruit is from abroad, not indigenous. It used to come before. Unbeknown, it does not come any more. Search for its substitute – It has no better substitute.!

3665. DEATH is deliverance from this world and the life of the Hereafter, the eternal life.

The corpse is generally honoured so much so that even water does not drown it.

Unless the 'self' is really mortified, it cannot be a gnostic of the *Barzakh*\*

How could any of the earned stages be accommodated in the domain of the real world? It is just as the rose essence cannot be trapped.

\*Literally meaning a barrier of separation between two like or unlike things or states. For example, *Alam-i-Mithal* (prenatal) is the *barzakh* between the causal and soul worlds. The dead remains in this state till the Day of Resurrection.

3666. NUMERICALLY *Fanā* is one, but technically it has four stages:

*Fanā-fil-Wujud* (to annihilate one's 'self')

*Fanā-fish-Shaykh* (to annihilate one's 'self' in his shaykh and to consider as if existing in him)

*Fanā-fir-Rusool* (to annihilate one's 'self' in the Holy Prophet ﷺ and to consider as if existing in him)

*Fanā-fil-lah* (to annihilate one's 'self' in Allah and to consider as if existing in Him)

Atop the hill everything of the plains is visible.

3667. *FANĀ-FISH-SHAYKH*, *Fanā-fir-Rusool*, and *fanā-fil-lah* are the mystical terms in vogue.

*Fanā* as such is a singular adjective used along the nouns of different stages. Everything is present in the body of a human being. Until your own body is completely free from dirt, anger, filth and sexual urge, the hidden ones do not manifest. Each *Fanā* is based on the *Fanā* of the body. In other words the *Fanā* of the body is in reality the *Fanā*.

Allah the Almighty made this physical body with His own hand. This physical body is, Allah Allah, the masterpiece of creation. And this is the stage of bestowal rather than delicacy or invocation.

Whoever saw anything, saw it within one's 'self'. There isn't anything without. That which is not inside is not outside either. All that is outside is also inside, inside you. The human body is the statue of flesh, skin and bones and the abode of 'good' and 'evil'. *Al-Rahmaan* (The Merciful) resides in it and so does the *Shaytān* (the devil).

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

*FAlla-hu khayr-ur-Raaziqeen!*

3668. YOU are present in everyone, everybody, every limb, every colour. What does it matter if you are hidden? At least You are present. You lift the veil where You wish. Lifting the veil You put one to the test of love.

And these are the ways of their love since time immemorial. It began from eternity and will continue till eternity.

Test of love never lessens; it cannot at all. Becoming a luminous chapter of the history, it remains alive as long as the world is alive and guides those in love.

3669. IF HE were not hidden, life of the servants would have been unbearable. There would have been no freedom to enjoy. Silence would have prevailed all over. Diffidence would have reigned. The throat would have choked in awe. There would have been no life in any bazaar, no pomp and show, no wish, no music, no absorption, no intoxication. What would have been the being of the created piece of art? The aim of creation would have been defeated.

3670. *GHAYRIYYAT* (ALIENITY) is the most important subject of the stage of *Sulook* (Mysticism), though there are accounts full of its explanation. Many people claim the command over it.

The leader of the meeting was asked. He replied: "I have not seen a person who would be completely free from alienity."

3671. BOUNTY leads to grace and grace is a bounty.

يَا أَكْرَمَ الْأَكْرَمِينَ أَكْرَمِي  
بِجَاهِ سَيِّدِ الْأَكْرَمِينَ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَمِينَ.

*Yaa Akram al-Akrameen Akrimni Bejahi Sayyed-il-Akrameen  
(Sallallah-u 'Alayhi Wasallam!) Aameen!*

(O the Blessed of the blessed! Shower blessing on me for the sake of  
the leader of the blessed صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Amen!)

3672. A GOOD CHARACTER-TRAIT is a bestowal!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3673 THE MAN is not grateful. He begins to think that a job would not be accomplished without him. The Administrator of the Eternal Administration laughs at him. He says: "The administration of the Universe is on course since the Eternal Will; it goes on so and never stops. Its stoppage is not befitting to His Grandeur."

The Almighty Allah's jobs are accomplished by Allah the Almighty Himself. They can never stop. No body can stop them. They started at Eternity and shall continue till Eternity. They never stop. The jobs that stop are not the Almighty Allah's jobs; they are only mine and yours.

3674. THE MAN cannot see Allah the Almighty with these eyes. The penetrating eye is the third one inside. It exists in everybody, but is in slumber. We do not see Allah the Almighty. Allah the Almighty sees us. In other words, not every body can see Allah the Almighty, but Allah the Almighty does see every body.

3675. DO NOT GO too far away. From outside the Mosque peep through the window lined with the wire mesh. Those sitting inside are not visible, but they can see the one's standing outside. Is this not enough to understand?

3676. BELIEF in Eemān (Faith) is the trustee of peace.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3677. BUTTERFLY flutters around the flower and the cow-dung  
ant round the cow-dung.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3678. SUBMISSION to destiny is the pleasure of *Al-Muqtadar* (the Powerful). Disobedience is the confrontation between the servant and the Master.

There is comfort in pleasure and worry in confrontation.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3679. THERE is no limit to my shortcomings and Your Munificence.

3680. NO shortcoming whatever, though it may fill the whole Earth and Sky, holds any value, not even equal to the mustard seed, in the Court of the Munificent.

3681. O THE EXALTED OF THE EXALTED! Indeed, Your Munificence is perfect and You are the Unique Munificent.

3682. UNTIL one dies in exactly the same way as the dead had done, one won't be called dead. As long as even a single nerve is alive, one is alive.

3683. BOTH starvation and leisure are fatal. Whoever is completely free is stray.

3684. UNITY (*ITTIHAD*) in practice is Islam.

Islam in principle is Unity (*ITTIHAD*)

N.B.: In unity alone is hidden love and good wishes for one another.

3685. OBEDIENCE is a witness to love and death to sin.

3686. THE SECRETARIATE OF THE EXALTED THRONE:

*Asmā-al-Husnā* (The Beautiful Names of Allah the Almighty:

99 (Ninety Nine) and Offices: 99 (Ninety Nine)

*WAllah-u 'Alamu Bith-Thawaab!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3687. LIFE is a term for an act.

*Fanā* (annihilation) remains in wait of an act and the act remains under the influence of *Fanā*.

3688. WITH THE GRACE an act can escape the influence of *Fanā*, but in no other way.

3689. IN ORDER to annihilate an act the calamities, afflictions and evils of the Universe remain in wait with the mouths wide open.

الله حافظى ، الله ناصرى ، الله حاضرى ، الله ناظرى  
الله معى ، فالله خيرًا حافظًا ء

*Allah-u Hāfizī Allah-u Nāsirī Āllah-u Hādri Allah-u Nāzirī  
Allah-u Maéey FAlla-hu khayrun Hāfiza!*

(Allah the Almighty is my Protector; Allah the Almighty is my Helper; Allah the Almighty is around me; Allah the Almighty is my Guardian; Allah the Almighty is with me; Allah the Almighty is the Best Guardian!)

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

*FAlla-hu khayr-ur-Raaziqeen!*

3690. WHENEVER a firm determination stared into the eyes of an affliction, it trembled, overwhelmed. Being ashamed it moved away from its place i.e. it was wiped out. *Māā shāā Allah!*

3691. LOVE entails no annihilation. Except love, everything is under the influence of annihilation and is mortal.

3692. LOVE is the honour of the beloved. Self-respect does not tolerate that his honour should be annihilated.

3693. BY BELOVED it is meant the holy *dhaat* (person) of the beloved of *Rabb* (the Lord) of the Universe ﷺ.

Love with the beloved of the *Rabb* of the Universe ﷺ is inherent in the nature of everything. Love with the same beloved ﷺ is responsible for the eternal existence of the whole Universe.

Love for the beloved ﷺ insists on it to be exclusive. It does not bear with anyone to share in love for him.

It is not acceptable to the honour of the beloved ﷺ that love for him is shared in by anyone else. The love of the beloved ﷺ does not accept it too that love for him is annihilated. The love for the beloved ﷺ has no decline; it is immortal and eternal. *Maa shaa Allah!*

3694. IS your village graveyard not enough to awaken you to teach you. Go and see. There is no one in the world friendless and helpless like them. They lie with only one unfulfilled wish that if they had the opportunity to return to the world once, they would then not accept even the sovereignty of the whole world in lieu of even a farthing. Instead, they would build the lines upon lines of *Dhik'r*.

3695. O MY YOUNG MAN! Life is a game that the world is continually winning and you are continually losing. And you do not even have a feeling of all this defeat. The world is for you, you are not for the world. Today you are a slave to your female servant. Unbeknown when and how will you awake? You have been informed with the least as well as the most profound proposition.

3696. LOOK! There remained neither any Rustam\* nor any Behram,\* neither any king nor any slave. Nobody is anything here. In all, they are helpless, afflicted and forsaken. Don't you remember going there? If not, why not?

\*They were famous rulers and great wrestler and hunter respectively.

3697. THE most delicate of everything is the heart. It cracks with the slightest blow. Similarly, the most soft of all is the bud of the heart; it withers with the slightest heat. But if it is firm, the same heart is a rock.

3698. ALLAH THE ALMIGHTY is the Merciful, the Beneficent. How could He make anyone suffer from any worry? Every worry is the creation of the servant himself. Some worries are actually purchased. And this is the limit of stupidity of the human being.

3699.

اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَلِحَدِّ  
 أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُسِكُ السَّمَاءِ أَنْ تَقَعَ عَلَى  
 الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ وَفُلَانٍ وَجُنُودِهِ وَأَتْبَاعِهِ  
 وَأَشْيَائِهِ مِنَ الْجِنِّ وَالْإِنْسِ ط  
 اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ جَلَّ شَأْنُكَ وَعَزَّ جَارُكَ وَ  
 لَا إِلَهَ غَيْرُكَ ۝ أَمِينَ! أَمِينَ! أَمِينَ!

*ALLAH-U AKBAR-U! Allah-u A'azzu Min Khalqihee Jamee'an!  
 Allah-u A'azzu Min-ma Akhaaf-u Wa Ahdhar-u! A'oozu Billa-  
 hilladhee Laa ilaaha illaa Huwal Mumsikus-Samaa' Antaqa' Alal-  
 Ardi illa Bi-Idhnihee Min Sharri 'Abdika Fulaniw Wa Junoodihee  
 Wa Itba'ihee Wa Ashyaa'ihee Min-al-finni Wal-In'si! Allahumma  
 Kunli Jaaram Min Sharrihim Jalla Thanaa 'uka Wa'azza  
 JaaruKa Wa Laa ilaaha Ghayruk! Aameen! Aameen! Aameen!*

(Allah (the Almighty) the Greatest is far stronger than all of His creatures. Allah (the Almighty) is very, very strong Whom I fear

from and care about. I seek refuge of Allah (the Almighty) except Whom there is none worthy of worship, Who holds firmly the Sky from falling to the Earth save with His order, from the evil and wickedness of (here name a person or any other entity) and his troops and his followers and his friends, may be jinni or human beings! O Allah the Almighty! Be my refuge against their evil! Glorified is Your praise and strong is the one under Your protection. And there is no deity but You! Amen! Amen! Amen!)

3700. BAKED in the potter's kiln the earthenwares become utensils. As long as they are not baked in the kiln they are of no use. They are all right to look at but are of no use, no use whatever. Only in a handful of water they would dissolve and change into their real state.

Likewise the *Eemaan* (Faith):

Unless the *Eemaan* (Faith) enters into the kiln of *'Ish'q* (Devotion), it does not mature; it has a name only, but has no use whatever.

Test, examination and fascination are the fuel of this kiln.

3701. ACCEPT it with the heart that without the Divine Will nobody at all has any power over any action whatsoever; he is helpless, friendless, powerless and in subjugation.

3702. HERE is the most comprehensive summary of the documents of ever so new Stages of *Tareeqat al-Islam* consisting of thousands of pages:

There are only four fundamental principles and only four stages of *Sulook-il-Allah* (Journey to Allah the Almighty) which never ever change:

*Principles:*

1. تَوْبَةَ النَّصُوحِ (*Tawbat-un-Nusooh* – the Real and Sincere Repentance)

O ye who believe!  
Turn to God  
With sincere repentance.  
–(*Al-Qur'an* 66:8)

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ  
تَوْبَةً نَّصُوحًا (التَّحْرِيمِ-٨)

2. الْأَسْتِقَامَةَ الْأَعْمَالَ (*Al-Istiqaamat al-Aamāl* – Perseverance in Deeds):

Therefore stand firm (in the straight Path) as thou art commanded.  
–(*Al-Qur'an* 11:112)

فَاسْتَقِمَّ كَمَا أَمَرْتُمْ (هُود-١١٢)

3. تَرْكَام (Tar'k-i-Tam - Complete Rejection):

And have patience with what  
They say, and leave them  
With noble (dignity).  
- (Al-Qur'an 73:10)

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ  
هَجْرًا جَمِيلًا (المزمل - ١٠)

4. ذِكْرَدَوَام (Dhik'r-i-Dawaam-Continuous Dhik'r):

Men who celebrate  
The praises of Allah,  
Standing, Sitting,  
Any lying down on their sides.  
- (Al-Qur'an 3:191)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا  
وَعَلَىٰ جُنُوبِهِمْ (ال عمران - ١٩١)

But keep in remembrance  
The Name of thy Lord  
And devote thyself  
To Him whole-heartedly.  
- (Al-Qur'an 73:8)

وَأذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ  
إِلَيْهِ تَبَتُّيلًا (المزمل - ٨)

Stages:

1. مراقبه معیت (Murāqaba Ma'eeyyat - Meditation of Presence):

. . . And He is  
With you wheresoever ye  
May be . . .  
- (Al-Qur'an 57:4)

وَهُوَ مَعَكُمْ أَيْنَ  
مَا كُنْتُمْ (الحديد - ٣٠)

2. مراقبه عند الموت (Murāqaba-ind-il-Mot - Meditation of Death):

All that is on Earth  
Will perish:  
But will abide (for ever)  
The Face of thy Lord,  
Full of Majesty,  
Bounty and Honour.  
- (Al-Qur'an 55:26-27)

كُلُّ مَنْ عَلَيْهَا فَانٍ  
رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ  
(الرحمن - ٢٦ - ٢٤)

3. مراقبه توحيد في الافعال (Muraqaba Tawheed fil-Afaal - Meditation of His One-ness in Actions):

Doer (without let)  
Of all that He intends.  
- (Al-Qur'an 85:16)

فَقَالَ لِمَ يَرِيدُهُ (البروج - ١٦)

4. مراقبه توحيد الصفات (Muraqaba Tawheed fis-Safaat – Meditation of His One-ness in Attributes):

Allah is the Light  
Of the Heavens and the Earth.  
–(Al-Qur'an 24:35)

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ  
(التور - ٣٥)

3703. FREEING your mind completely for any 'recompense' and any 'torture', entirely free, and regarding your 'Worshipped', the Desired, the Ultimate in seclusion or reflection right in front of you, All-Present and All-Seeing, engage yourself in *Dhik'r*, then occupied, then absorbed and then fully and finally engrossed.

3704. TO *AHL-I-DHIK'R* (The People engaged in *Dhik'r*) *Dhik'r-i-Katheer* (Profuse *Dhik'r*) numbers to a hundred thousand times, not a hundred or two hundred.

3705. *MAY* your pronouncements be attractive, manners appealing, humility heartening, fondness pleasing, state comforting and attainments exciting.

*Mubaarakan! Mukarraman! Musharrafan!*

3706. LEADERSHIP (*Chaudharahat*) is the lowest stage of humanity. And in the world of leadership the word '*shreek*' (another claimant of leadership) is commonplace.

If a *shreek* goes to the house of the other, admits and apologises for the cruelty and wrong done and assures of a sincere friendship in future, *Chaudharahat* between the sky and the earth would be pleased beyond seams: it would feel inflated.

3707. ALLAH THE ALMIGHTY IS PLEASED AT THE SERVANT'S REPENTANCE:

Hadrat An's (رَضِيَ اللَّهُ عَنْهُ) (رضي الله عنه)

related the Holy Prophet ﷺ having said: "When a servant repents before Allah the Almighty, He is extremely pleased at His servant's repentance. He is more pleased than the one of you would have been, the one who would have been riding his horse in an arid plain, would have lost the horse that carried his food and drink, would have (after a long search and anxiety) disappointedly

عن ابي رضى الله عنه قال قال  
رسول الله صلى الله عليه وسلم لئن  
اشد فرحاً بتوبة عبده حين  
يتوب اليه من احدكم كان على  
راحلته يارض فلاة فانفلتت  
منه وعليها طعامه وشرابه  
فالييس منها فاتي شجرة فاضطجع

come to a tree, would have slept in its shade, quiet and grief-stricken, and would have had all of a sudden his horse come and stopped by him, would have caught its bridle and as a consequence of an immense joy would have erringly said these words, 'O Allah, You are my servant and I am Your Master!'

-(*Sahih Muslim, Volume II, p. 355*)

في ظلها قد أيس من راحتله فبينما  
هو كذلك اذ هو بها قائمة عنده  
فاخذ بخطامها ثم قال من  
شدة الفرح اللهم انت عبدى وانا  
ربك ، اخطأ من شدة الفرح -  
(الصحيح لمسلم المجلد الثاني صفحہ ۳۵۵)

3708. THE OWL is the wisest of the world of birds. He remains awake at night and sleeps during the day. He sees during the dark night (as though one does at day time) and hunts. He swallows his game and vomits the feathers and skin.

He is the leader of night, though helpless during the day.

If crows come to know of him sitting at the branch of a tree, they do not spare him, they scare him all day long.

There are many kinds of owls. The owl of each Continent is of a separate variety and slightly different in shape and appearance than the one from the other Continent. He gives out strange and amazing noises.

Someone said: "He performs the *Dhik'r of Allah-Hoo*, and he is known by the name *Ulloo* as corrupted and derived from the same root *Allah-Hoo*. However, the voices of the followers of *Ulloo* here were observed closely. They do not say *Allah-Hoo Allah-Hoo*. Instead, they say sometimes *Kheen Kheen*, sometimes *Heen Heen*, some time *Ho Ho*, some time blow a long whistle and some time weep.

The commonly held belief that the owl lives in desolation is not reliable. The owl likes to live where no one can reach. For example; the hollow trunk of old tree, the uninhabited barn, the high and lofty minaret, derelict buildings, excavations and dark caves are the owl's well-liked habitats.

The female owl lays at the most seven white round eggs. Both male and female owls hatch the eggs and rear up the baby owls.

The owl is a wise bird. Unbeknown, why each and every stupid act is attributed to the owl. The owl's wisdom is fully known to the owl alone. Would everyone know his wisdom, nobody would spare the owl alive. One would catch him wherever he would be found.

Is there any proof for an owl's wisdom?

After a long thought one said: "There is a statue of the owl decorating the Staff College – The Pakistan Military Officers in-service training institute at Quetta."

To some the owl is the wisest bird and to others the most stupid, though the presence of both wisdom and stupidity is amazing because: "Wisdom is a principle and stupidity is extraneous."

Wisdom is respected and stupidity cursed, wisdom is reflection and stupidity the ignorance, wisdom is sane and stupidity insane, wisdom is the gravity and stupidity the obscenity, wisdom is everlasting and stupidity perishable, wisdom is the leader of the gathering and stupidity the slave.

But the owl's stupidity is the veil of his wisdom just as *Zindeeqiyyat* (heresy) is that of *Siddiqiyyat* (truthfulness) and *Malāmat* (censure) is that of *Maqbooliyyat* (acceptability).

In other words, the owl's stupidity is a protection against any spell at his wisdom. No other birds' eyes command such an awe. His round eyes, staring constantly, are the witness to his sharp sight and manifestation of his wisdom. He does not at all worry at the sight of anyone nearing him. He sits most authoritatively at his place. If anyone comes quite close, he flies a little further away in the same bearing.

Here it is, O the owl! We have commended your wisdom thus honouring the duty owed to the art of reporting.

3709. HORSES reared by left-overs are the decoration of stables, not that of the fields.

3710. NOT EVERY RAIN DROP reaches the oyster shell. Not every oyster shell is the bearer of the pearl. Not every pearl decorates the crown. Not every ruler is dependent upon the crown.

3711. UNLESS a deed, any deed whatever, is meant for Allah the Almighty and Only and is completely free from all kinds of impurities, descent of light and graces does not take place.

3712. A MAN identifies a man by his speech, conduct, headwear and gait.

3713. PLEASE do not mind – you cannot obtain so soon even a water buffalo from the market as you become so hurriedly the desirous of the love of the master of everybody, the king of the Prophets ﷺ.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3714. PEOPLE spent their lives in search of the stage of 'nothingness'. But nobody at all ever found 'nothingness' from anywhere.

The claimants of this 'stage' are beyond counting and accounting; the bearers of this 'stage' are unobtainable. Understand it well! The one who is 'nothing' is 'everything'.

'Nothingness' is the highest 'stage' of negation of servanthip.

3715. *MAKRUH* (what is detestable) can never be *Mubah* (allowable). And *Ittiba'* (following the footprints of the Holy Prophet ﷺ) can never be destroyed.

3716. DO NOT TRY to go deep down. Nor can anyone go to the bottom. Reap benefit from the surface (i.e. the shore).

In the bottom of the sea there are not only pearls but also monsters.

3717. THERE are pearls in the bottom of the sea and diamonds on the shore.

3718. MAY ALLAH THE ALMIGHTY save you from the fantasies of 'stages'. Face your 'worshipped', the 'desired', the 'goal', and the 'beloved', abide by the order and bear with the fancies.

The path is not that of subtleties and invocation, but that of fancies and humility.

3719. TO BE PLEASED at the will of one's 'worshipped', the 'desired', the 'goal' and the 'beloved' is the smallest mode of humility.

3720. BEWITCHMENT of Samiri testifies the Prophet Moosa's (The Prophet Moses' ﷺ) grace.

3721. REMEMBRANCE is a worship. And worship without pleasure is incomplete. The pleasure without light is insipid. What is that light like that is without a sparkle. The sparkle without fondness is colourless. The fondness without taste is not enjoyable. The taste without knowledge is uncomely. The knowledge that is not practised is of no interest. The practice without perseverance is useless. And perseverance comes by from the guidance of a perfect man.

3722. WHAT is the *Jama'at* (group of people) without *Ittihad* (unity)!

What is the unity without the spirit!

What is the spirit without the flight!

What is the flight without the miracle (*I'jaz*)!

What is the miracle without manifestation of a strange occurrence!

What is the strange occurrence that is not wondrous!

3723. NOBLE is the one who comes of noble parents; of the noble parents is the one who loves etiquette; lover of etiquette is the one who is of cultured manners; of cultured manners is the one who is of solid character; of solid character is the one who is endowed with modesty; modest is the

one who is favourite of poverty; favourite of poverty is the one who is opponent of stinginess; opponent of stinginess is the one who is antagonist of avarice; antagonist of avarice is the one who is pure of heart; pure of heart is the one who discriminates between vice and virtue; discriminator between vice and virtue is the one who measures dealings with the touch-stone of humanity; the touch-stone of humanity demands that one must be penitent at the sense of guilt.

3724. WHAT is the beauty that has no delicacy!

What is the deliacy that has no elegance/subtlety!

What is the elegance that has no charm!

What is the charm that has no complication!

What is the complication that has no love!

What is the love that has no hesitation!

What is the hesitation that has no confession!

What is the confession that has no waiting!

What is the waiting that has no meeting!

What is the meeting that discriminates between 'you' and 'me'!

3725. *ISH'Q* (DEVOTION) is a bestowal of the Divine and pining and unrest is that of the Holy Prophet ﷺ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ حَبِيْبِكَ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ

*Allaa-humma Innee as'aluKa Wa Hubbi HabeebiKa Sallallaahu Wa  
Alayhi Sallam!*

(O Allah (the Almighty)! I ask You for Your love and love of Your  
beloved ﷺ!)

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

*FAlla-hu khayr-ur-Raaziqeen!*

3726. THE BULLS OF THE DESERT ,those who eat dry chafe fodder, drink small amounts of water and shed droppings of the size of the rabbit's that you have seen, they do not come to the market. These bulls of the pasture eat green fodder, live under thick tree shadows. These have no nimbleness of limbs. They are first in order of flesh and droppings.

3727. THIS is the recognised market. No better commodities are to be found elsewhere but here. The commodity that you are searching for is not found here. It used to come from outside. It does not come now anymore.

Why doesn't it come?

Nobody tells!

3728. *TAR'K* (RENUNCIATION) has no rival in the balance of *Faq'r* (austerity), not even *Zuh'd* (worldly abnegation) and *Taqwah* (Fear of Allah the Almighty).

3729. *TAR'K* (RENUNCIATION) is, in practice, the spirit of *Zuh'd* and *Taqwah*.

3730. *UNDUE GUARD* makes the guarded insurgent.

3731. A TURN OF THE STAGE OF *SULOOK*:

A servant says: "I speak and Allah the Almighty listens. I act and Allah the Almighty watches."

This is the ignorance of servanthip.

Believe in: "Allah the Almighty says and I listen. Allah the Almighty acts and I watch."

This is *Murâqaba Tawheed Fil-Af'aal* (Meditation of One-ness of Godhead in Actions).

3732. *ALLAH THE ALMIGHTY* is the *Truth*. He never says that what is not true. Nor does He treat undeservedly.

3733. *AHL-E-KHIDMAT* (those engaged in service to others) are not like ourselves; they are the busiest people of the time. They are completely occupied in the love of service and are free from people around. Except for their own job, they never attend to anything else. Like a sparrow, they bring whatever they find from anywhere for the people, regarding them as their own children. They do not put it to their personal use. They remain absorbed in this thought day and night like a mad man thus forgetting about everything.

Sometimes the sparrow flies further away from place to place in search of a snail. She never returns until she has found one; she continues with the search.

In other words a sparrow won the day from us. She breaks the snail into small pieces and passes them into the mouth of the new-born, most carefully lest it should block the throat or do any harm.

This is the character-trait that Allah the Almighty has granted to the sparrow. Not knowing why don't we follow this even though Allah the Almighty has granted us the superiority over the whole of His Creation.

The best thing that Allah the Almighty grants you should be for others and the worst for yourself. It should not be the other way round. And this is the spirit of the *Red Cross*.

Until this character really manifests in any institution, it remains like a statue.

3734. THOSE ENGAGED IN SERVICE of others are impartial. And the impartial is the one whom the people in general say so.

3735. THE GRACE that is not valued is snatched away. The grace that is once taken away is never returned.

3736. THE NOOR (LIGHT) of the belief that the shaykh is accompanying leads to the manifestation of *Allah-o Ma'ee* (Allah the Almighty is with me).

3737. IN THE LAP OF FIRE the iron became fire in no time. It acquired the same colour and the same character. Why didn't your heart melt? Why was your heart not enlightened with the blessing of the light of *Dhik'r*? Why didn't the qualities of the *Madhkoor* (the Remembered) descend? Ask your heart. Surely, the heart will pinpoint correctly. This (bestowal) is not the job of years but of hours.

3738. DETERMINATION AND PERSEVERENCE are two pearls of the life of the world. Whenever Allah the Almighty wishes of any job to be done by someone, He grants him the determination and bestows upon him the perseverance. Otherwise, no servant has the command over either any determination or any perseverance.

Determination and perseverance are inseparable. The loftier the determination the stronger the perseverance. If determination is not accompanied by perseverance, it can never win in any field whatsoever.

Determination is the heart and perseverance is the current-soul. The system of Nature is in an active operation because of determination and perseverance only. This alone is the history and this alone is the story of the struggle of humanity, mankind and anthropology that persists and remains alive till the Doomsday. It is never annihilated at any time. *Maa shaa Allah!*

The unique example of determination and perseverance that was presented in the *Battlefield of Karbala* is not found in any history of the world. *Maa shaa Allah!*

3739. AT the bank of the *River Euphrates* both hands of determination were chopped off. Perseverence held in the mouth the water jacket, *Allah Allah!* Over there was the decapitated head of perseverance on the scorching sand and the torso that was pierced with wounds laid on the ground in convulsions. The decapitated head was hoisted on the point of the polo bar. Perseverence recited the *Holy Qur'an*.

This is the standard set which no worthy son of a mother has ever broken. Nor would anyone ever be able to present it during the remaining life of the world.

3740. THE PEOPLE OF THE WORLD visit the fair in the world. The field of determination and perseverance is the fair for the dwellers of the Heaven to watch; this is the fair for the angels and jinni to watch.

What have the dwellers of the Heavens not watched?

They saw *Khaleel-Allah*, the Friend of Allah the Almighty (i.e. the Prophet *Ibraheem*, ﷺ), thrown into the *Namrood's* (Nimrod's) fire. They saw the father cutting with knife the throat of *Zabeeh-Allah*, the Sacrificed of Allah the Almighty (i.e. the Prophet *Ismail*, (Ishmael) ﷺ). They saw the Prophet *Zakariyyah* (i.e. *Zakraah*, ﷺ), sawn by the saw. They saw the Prophet *Ayyub* (i.e. *Jobe*, ﷺ) suffering from boils on the skin. They saw the Prophet *Yunus* (i.e. *Jonnah*, ﷺ) imprisoned in the stomach of a fish. They saw the Prophet *Yusuf* (i.e. *Joseph*, ﷺ) sold in the bazaar of Egypt. And no one has seen in any field at all what they saw in the *Battlefield of Karbala*. They saw the sacred head of Prince of both the worlds placed high at the point of a polo bar. This surpassed the history. Now tell, what should one present!

Flaying of *Shah Shams'* skin and hanging by the noose of *Mansoor* ﷺ are but the stories of determination and perseverance.

3741. EXPOSITION of determination and perseverance is the golden chapter of the history of both the worlds. And this alone imparts taste to the period of existence.

Some of the things have not yet been demonstrated in any field. If everything would have taken place, there would have been no justification for the existence of the world. The world exists only because the performance of determination in the shape of several different titles is still due.

As long as the world exists or until the Doomsday the display of the stories of character will continue.

Many a thing has not been presented in the field of action. The history is anxiously waiting for a long time.

3742. A FEW SERVANTS were completely released from the army for the *Dhik'r* of Allah the Almighty. In other words Allah the Almighty through His blessing and grace released a few servants for His *Dhik'r* thus setting a record of His blessing.

For actual practice they were sent to the city for three days in order to acquire knowledge. They went to all educational institutes in the city and

explained their aims and objects: "We have come only for three days to acquire knowledge in order to put the same into practice."

A gentleman said: "I am engaged and occupied in teaching and training for forty years and do not regard myself as worthy of anything. And you proclaim that you are there only for three days to receive knowledge. What is this acquisition like?"

One of them pointed out: "These three days also include the time to travel and to visit places. Otherwise, to the People of Art this job is for three hours at the most."

Thus he continued: "Please tell us some important commands of the Faith."

He commented: "Allah the Almighty has forbidden from telling lies."

He (the visitor) entreated: "I promise for life in the Presence and to the Witness of Allah the Almighty that I shall never ever tell lies of any sort whatever."

He continued: "I learnt this knowledge in only one minute. May Allah the Almighty be pleased with me and grant me perseverance at that!"

Likewise they took down on a piece of paper what commandments the respected gentleman told them. Alongside they wrote down their vows that they would abstain for always from the evil and shameful acts which their *Rabb* (Lord) had forbidden. Hardly an hour had passed that the gentleman's list of commands ended.

Then all of them requested most humbly: "Where did you obtain all that what you have told us?"

He replied: "From the books!"

Then they all thanked him and invoking the Name *Allah Allah* they went in search of a library. They obtained the desired and authentic books from an old library and made for their respective places invoking the Name *Allah Allah*. They never left the places where they were made to sit. They spent their lives sitting there through time and tide, the places and circumstances, the friends and foes, the weathers and winds, the day and night, the faithfulness and recompense, the changing dispositions, the swamping floods and frequent revolutions.

Many a storm came to disturb the peace of mind of the poor folks, but they did not change anything of theirs; neither the food and dress, nor the habits and routines. They remained completely absorbed in the jobs they were assigned to do. They never went near anything they had discarded once. They did not falsify anything they had adopted once.

3743. *FAQ'R* (AUSTERITY) always raised high the flag of devotion, never let it fall, some time in the jungle of *Kalyar* and some time in the hills of *Ajmer*.

*Faq'r* is embodied in *Muhiyy-ud-Din*, *Moin-ud-Din*, *Qut'b-ud-Din*,

*Farid-ud-Din, Nizam-ud-Din* and so also in *'Ala-ud-Din*.

'*Ish'q* (Devotion) is the *Imam* (Leader) of *Faq'r* and the *Faq'r* is the soul of '*Ish'q*.

3744. THE GREEK do not tire of the pride they take in Diogenes the Cynic's\* *Faq'r*.

The grand sire spoke: "He was an orderly in my school."

\*Diogenes the Cynic was a claimant of *Faq'r* during the period of *Alexander*.

3745. THE IMAM (LEADER) of *Deen* (Faith) is '*Ish'q* (Devotion) and love is the spirit. The foundation of *Deen* is modesty and patience, the spirit. The life of *Deen* is '*Ilm* (Knowledge) and rise, the practice. The pillar of *Deen* is *Salaat* (Prayers) and grandeur, the *Taqwah* (Fear of Allah the Almighty). The Law of the *Deen* is the *Holy Qur'an* and friend, the *Jihad* (the Holy War). The excellence of *Deen* is unity and perfection, the charity. The majesty of *Deen* is justice and beauty, the trustworthiness. The purity of *Deen* is nobleness and armour, the chivalry.

The beginning of *Deen* is *Shari'ah* (Islamic Law), the pride, the *Tareeqat* (Islamic Mysticism); the respect, the *Haqeeqat* (Reality); and climax the *Mar'afat* (Gnosticism).

3746. MODESTY was your distinguishing mark which is not found in you any longer. Most regrettably a veil is there, but modesty is not.

3747. ALAS! reaching the stage of decoration, the veil died out.

3748. THERE is no greater power than *Sad'qaat* (charity), if given secretly.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3749. HADRAT AN'S (ﷺ) reports the Holy Prophet ﷺ as saying: "When Allah the Almighty created the Earth, it began to tremble. Then He created the mountains and established them on the Earth. And the angels wondered at the sturdiness of mountains. Accordingly, they asked: 'O the Sustainer! The Lord! Is there anything in Your creation harder than the mountains?' Allah the Almighty replied: 'Yes, the iron is.' The angels asked: 'O the Sustainer! Is there anything in Your creation harder than iron?'

"Allah the Almighty said: 'Yes, the fire is.'

"The angels entreated again: 'Is there anything more powerful in Your creation than fire?'

“He replied, ‘Yes, the water is.’

“The angels entreated again, ‘Is there anything in Your creation more powerful than water?’

“He replied, ‘The air is.’

“The angels requested again, ‘O *Rabb!* Is there anything in Your creation more powerful than air?’

“He replied, ‘Yes, it is the human being, the son of the Prophet Adam ﷺ who gives away charity with the right hand hiding this act even from the left hand.’”

—(Tirmidhi)

—(Mishkat Sharif – Urdu Tr. – Volume I, p. 332, No. 1817)

3749. PUBLICITY broke down the shield of charity.

3750. RENUNCIATION is as it were compliance of 70,000 commandments. And silence, if it is perfect, abounds in 90,000 wisdoms/philosophies. *Maa shaa Allah!*

3751. HE is the renunciator who is never ever resold at any price whatever and in any market at all having once been sold to the King of renunciators; he can not be resold. Nor could anybody dare buy him. The King’s honour cannot bear anyone dare buy the commodity that He would have purchased.

He is the renunciator whose thoughts are not at all influenced by any thought whatever and whose thought is overwhelming to every other thought.

He is the renunciator who has only one desire that does not let near any other desire, does not allow it to be viewed even by a defiant eye, and to whom gold and clay are the same.

3752. HIS DESIRE cannot be lured by any scene of both the worlds. Nor could it divert it to itself. Instead, it lays the arms down having accepted the defeat.

3753. RENUNCIATION is the lit up lamp of *Tareeqat* (Islamic Mysticism) which no storm whatever can ever put out. *Maa shaa Allah!*

Renunciation is a rock of manliness which no earthquake can ever shake. *Maa shaa Allah!*

Renunciation is a body, of sturdy constitution, which no tremor can put off its keel.

3754. ALL that does not come in the ambit of *Dhik’r* (Remembrance) and *Ata’at* (Obedience) and interferes in the path of *Dhik’r* and *Ata’at* in any

manner whatever must be renounced as demanded by the book of renunciation; even though it is the audience of the rich and the king.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3755. THE SEA DUCK swims and dives in the lake all day long. But when it flies, it does not carry even a single drop of water.

Likewise is the renunciator, exactly like that! *Maa shaa Allah!*

3756. RENUNCIATION is the first step of *Tareeqat* and an unyielding routine for descent of blessing.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3757. RENUNCIATION is the arena of *Tareeqat*. How could a show take place, if there were no arena.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3758. *JIHAD* (THE HOLY WAR) is the story of life and *Tar'k* (Renunciation) is an introduction to it.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3759. THE LABOURER worked manually thus helping every project to completion, but himself is deprived of appreciation and commendation.

3760. ACCORDING to the properties, the constituent vitamins and the uses, the water melon is the leader of the fruits of the season. No soul-refreshing sweet sherbet, no cheap price and no drink constituents match those of the water melon. *Maa shaa Allah!*

It does not become the decoration of their dining tables because of its indignation over its depreciation by the rich.

Like *hanzal* (the wild gourd), it is not dependent for its rearing upon artificial means. It sucks water from sand, ripens in the sun rays and is presented to whomsoever it is destined.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3761. WHAT is the *Salaat* (Worship) that cannot prevent the worshipper from evil and shamelessness?

What is the *dhik'r* (remembrance) that cannot satisfy the *Dhaakir's* heart?

What is the *Hijrat* (migration) that does not make the migrant renunciate the forbidden?

What is the *Tawakkal* (contentment) that cannot make the *Matawakkal* (the contented) independent of everything.

What is the knowledge that does not prevent the learned from the mean and the impious?

What is the *Maa'eeyat* (He is with me!) that does not make its claimant independent and free from everything?

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

*FAlla-hu khayr-ur-Raaziqeen!*

3762. WEAR the veil of honour! This veil which you are wearing is no veil.

3763. IN THE STAGES OF *SULOOK* the acceptability that *Malāmat* (self-abnegation) has, appreciation has not, that *Qabd* (contraction) has, *bust* (expansion) has not, that *Faraaq* (separation) has, *was'l* (meeting) has not.

3764. DO NOT CLAIM of *Maa'eeyat* (He is with me!) only verbally. Engender belief in it, a firm belief.

Conversation of Allah the Almighty with any of His servants' soul is the reality of the grace of *Maa'eeyat* (Allah the Almighty is with me!) which nobody can refute. *Maa shaa Allah!*

It is possible to converse with the Present, not impossible.

3765. A HEAP OF BOOKS all round, but darkness inside.

3766. DO NOT UNDERTAKE any job, any conversation, any talk, or arrange any meeting which is of no use to you there, in the life Hereafter, though it may be comforting and honourable (in your wordly life).

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

*FAlla-hu khayr-ur-Raaziqeen!*

3767. THE BLESSING of the honour and grandeur, the excellence and power, the majesty and perfection of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** *Bismilla-hir Rahmaa-nir Raheem* (In the Name of Allah the Beneficent the Merciful) falsifies every kind of magic and charm.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3768. WHEN *Bismillaa-hir Rahmaa-nir Raheem* was revealed clouds dispersed away to the East, winds stopped, the ocean got excited, animals listened and devils in the sky were stoned. And Allah the Almighty, the Majestic and Exalted, swore by His Honour that he who is recited upon this formula will be cured and blessed, and the reciter of *Bismillaa-hir Rahmaa-nir Raheem* will go to Heaven.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3769. WHEN NAMROOD'S (NIMROD'S) tumbler of *Kuf'r* (disbelief) became brimful, lacking not a single drop, and intoxicated by his self-made godhead he regarded even the Friend of Allah (The Prophet Ibrahim عليه السلام) within his reach; he rose from the royal chair and in a state of madness addressed his ministers ordering: "Set up a huge fire!"

The ministers complied with the order. Then pointing his finger at the holy personage of Hadrat Ibrahim عليه السلام, the Friend of Allah the Almighty, he said, God forbid: "Push him into this fire. Put an end to him for ever so that he tests the taste of repudiation of my godhead thus offering a lesson for those who deny my lordship."

Allah Allah! It was an ocean of glowing flames and conflagrating waves of the roaring fire nearing which was beyond human capability. They began to plan how to throw this Friend of Allah the Almighty عليه السلام into this fire. There seemed to be no discernable plan. The outcast *Iblees*, the Satan, who was there in waiting came along as usual and suggested the use of a catapult. Here the arrangements to make Hadrat Ibrahim عليه السلام, the Friend of Allah the Almighty, sit in the catapult were being made. There the friendship was smiling at their mean gesture and impious stance. The ocean of Grace became excited and brought about the exalted revelation of *Bismillaa-hir Rahmaa-nir Raheem* in the lap of the catapult. *Marhaban! Mukarraman! Musharrafan!* This formula honoured its name thus rendering fire into a flower garden. *Maa shaa Allah!*

3770. THE PROPHET MOOSA (MOSES عليه السلام) overwhelmed the Pharaoh and his magician, Haamaan and his troops, Qaaron and his followers because of the excellence and majesty of *Bismillaa-hir Rahmaa-nir Raheem! Maa shaa Allah!*

When *Bismillaa-hir Rahmaa-nir Raheem* was revealed to the Prophet Sulayman (Solomon عليه السلام), the angels said: "We swear by Allah the Almighty, now your rule is perfected."

With its blessing alone, he overpowered the kings on the Earth. And everything, that he recited this formula on, became subservient to him.

When *Bismillaa-hir Rahmaa-nir Raheem* was revealed to the Prophet *Isa* (Jesus عليه السلام), he was extremely pleased. Allah the Almighty ordered

him to recite it profusely whilst sitting, standing, lying down, walking here and there, up and down the hill. Also, He promised: "I free him from fire and admit him into Heaven the person who has in his deed sheet this formula, recited eight hundred times together with his belief in Me and My *Ruboobiyyat* (Lordship).

Accordingly, your recitation and *Salaat* must begin with *Bismillah* . . . because whoever begins his recitation and *Salaat* with *Bismillah* . . . , the easy death on him will be ordered. He will come out of the grave with an enlightened face. His account will be made easy and the credit heavy. He will receive a perfect light at the *Pulsaraat* (the sharp/thin-edged bridge) in as much as that he would enter the Heaven. On the Doomsday a call of his good fortune and forgiveness will be given out. And this privilege is for you and each one of your followers who repeats and follows what you say and do. And after you this privilege is made exclusive for the Prophet Muhammad ﷺ and his *Ummah*."

The Prophet Isa عليه السلام, therefore, broke to his followers the good news of coming of the Prophet Muhammad ﷺ. He narrated his ﷺ qualities to them and had a vow from them to believe in him ﷺ. *Maa shaa Allah!*

3771. O BROTHER! You have been told many times already that there is no rivalry amongst devotees. Lost in the beauty of the lamp, the moth is not aware of anything else. It does not know whether there is also a moth other than himself. At its sight, straight away it loses its control, senses and even consciousness. Fluttering mad, it embraces the flame. In a mercurial unrest, it circumambulates the lamp thus giving up its life.

Seeing this all, the lamp smiles off.

Likewise, when *chakore*, having repeatedly flown to reach the Moon, gets tired, falls to the ground and gives up the ghost. And, *Allah Allah*, the Moon does not care about this poor folk.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3772. 'ISH'Q (DEVOTION) is the *Imam* (Leader) of *Faq'r* (Austerity) and *Kar'm* (Grace) is the nature of *Faq'r*.

3773. O COMPANION! If you just did roll the beads, you, in actual fact, did nothing at all.

3774. IF your temerity, a shrewed temerity, did not reveal the hidden, what did it do then?

. . . Nothing!

3775. DETERMINATION was not stopped by anyone stopping it. If it is stopped, it is no determination, it is simply imperfect. If you did not

surpass the fondness of an insignificant moth in your search, how honoured you are and what honour is yours!

3776. IF you did not punish flat in the field and trampled the Satan openly in the bazaar, what does your *Shaykhiyyat* (preception) mean and of what use?

3777. IF your enthusiasm cannot compel your beloved to the grace, what is that enthusiasm and what is your love?

3778. IN ANSWER TO A QUESTION by a learned and sincere searcher: "What is meant by 'the seeker reached his goal'?"

Contentment is a Divine bestowal. Whoever had contentment bestowed upon him, in actual fact, 'reached the goal'.

*Naf's-e-Mutma'inna* (the satisfied soul) is the highest stage of the soul. And this is the term used for 'contentment'.

3779. CONTENTMENT is the root and the other stages, the harvest.

*Explanation:*

The seeker aims to attain the desired goal which could help him to acquire and succeed in realising the aim of his life. Then the same seeker, having achieved his aim, has created in him by God Almighty the wish and desire to attain further excellence and height, which the exalted stage constitutes the sight of the Great *Dhaat*, the Holy Creator, the Lord of the Worlds, at His Exalted Throne where His closest and exalted angels incant His qualitative and attributive Names. This is why incanting of *Tahlila* *Laa ilaaha illa'llah* – there is no god but Allah) aims at seeing the point of climax. When the seeker's aim has been fulfilled, he receives the Divine bestowal of contentment. Thereafter he does not cherish or desire to see any higher stage. All the same the other accepted and beloved Muslims of Allah the Almighty by narrating their accounts engender in his heart the longing which along side the righteous kind of envy, receives the stage of still further excellence and height. If the quest of the seeker ends, he would be called as someone who is prone to annihilation. Otherwise, the seeker's quest ever increases in order to reach its aim and goal.

*WAllah-u A'lamu Biththawaab!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3780. RESTFULNESS crippled the grandeur. Otherwise, as long as your world was austere, your sight snatched away the peace of hearts. If it

(the sight) fell on even the nitrous clay, it became all flowers. Your call was regarded, the Almighty Allah's call.

3781. YOUR magnificence was greater than the *Holy Ka'aba* and grandeur superior to all. Your gabardine was not gold embroidered but invaluable and you have torn it to threads. And you have no sense of feeling of this loss. The robe you are wearing does not at all suit!

3782. HOW could your honour bear that your sister walks about in your face wearing *shalwar* (a baggy pair of trousers) and *qameez* (tunic) of such a fine thin cloth. At no time of the thousands of years of history of civilisation has anyone at all worn such a thin cloth.

3783. *HALWARA* was a famous town in the district of *Ludhiana* (India). During the Caliphate Movement of 1919 CE, I was a boy of only five years. A meeting started at night. Everybody went along to attend. I also went. I still remember the first two verses of the speech.

سُن راجہیا راہے جانڈیا میری سُن جاگل ذرا  
تیرے سرتے پگڈلائی ت دی ایہنوں لاچو اتڑی لا

O the traveller on the way,  
Listen to what I say: "The turban  
On your head is of the English make,  
Take it off to throw into the fire grate."

Thereafter the audience from *Halwara* rose and brought from their houses bundles of foreign muslin cloth and threw them into the fire. It was a big town. As people heard they came and threw the muslin garments into the fire which developed into huge proportions.

Such a story might warm up your blood which has gone completely cold. And likewise, you may put to fire these garments which no human civilisation at all allows anyone to wear.

3784. "O AUNTIE, may you be doomed, you have also worn this *shalwar*!"

"O son, your cousin brought it the day before!"

"Bravo, O cousin!"

"Your uncle's loin's cloth is similar to this,"

"Fie upon you uncle also! Fie upon you uncle also!"

"*Eidu*, what new practice is this? I took the Eid presents for the other auntie and saw her dress and felt ashamed through and through. Because of shame I did not raise my eyes."

*F'ataberoo ya U'lil absar!* (Seek lesson; O the seer!)

3785. THE FRIEND who receives this magazine should take it that the writer is personally requesting him that he should put an end to the use of such thin cloth amongst his circle of influence in a way that it is rendered out of use. He should gently but perseveringly chase his near ones that they should also root out these calamities from their houses.

Those wearing such clothes see only straight and do not see their own bodies. But the onlooker does see and on seeing he feels painfully ashamed. And a man of self-respect once gone down in one's eyes never comes out, rather disappears in the bottom.

If you did not change these clothes even now, then why did not you change?

Has that self-respect which was our national heritage, God forbids, perhaps died.

3786. QUESTION the wearer of this dress thus: "My daughter, my sister, my auntie! Do such thin clothes cover the body?"

"If they don't, why are you wearing them? Change them straight away. These clothes are not worth wearing; instead they are only worth burning. Seek a lesson from *Bibi Pathani*\*. Wearing a shalwar and tunic made from twenty yards of thick cloth and, sitting outside her hut she watches over, on her own, the property and honour most authoritatively. She is not fearful of anybody except Allah the Almighty. Nor does anybody dare advance a step. And you . . . Allah Allah!

\*A Pushtu speaking lady of Afghan tribe, a paragon of both humility, modesty and courage.

3787. THE QUALITIES OF OUR MANLINESS are all lost, one by one; not a single one remains with us. Otherwise, how dare a sister not sacrifice at a singular suggestion, her soul; what to say of these dresses! The brother's self-respect is crying out loud, but the sister hardly pays any attention to it. My sister was the guardian of my self-respect. If self-respect disappeared, in fact nothing remained.

3788. HALWARA is a well-known town in the district of *Ludhiana* (India). Many famous shaykhs of the World of Islam including the one abstracted *Qalandar Tamkeen Al-Wara* honoured this town with their blessed and honourable steps. And *Sayyed Qutub Bukhari*, a pride-inspiring personage of *Tareeqat al-Islam* is also buried here.

It is commonly known at some time in the past that here two daughters of the *Sayyed* descent (the descendants of the family of the Holy Prophet of Islam ﷺ) went along with Brahmin girls to watch the fair of *Tiyan*\*. In the company of these Hindu girls who were absorbed in the colourful fair, these *Sayyed* girls also lost the feeling of time and evening

took over during their return. They felt so indignant over what to answer to their parents at home that they sank in the ground.

And this incident, a story of self-respect, is known to everybody there. The author had the honour of occasional visits to these honourable ladies' graves.

*WAllah-u 'Alamu Biithhwaab!*  
*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

\*The fair of *Tiyan* is a famous fair celebrated by Hindu girls. It is held at the beginning of the Month of *Sawan* of the *Bikrimi* Calendar (a month of the Monsoon period) outside the village. There the Hindu girls dance and play music and sing songs thus expressing their moods of happiness.

3789. WHAT do people resort to for the sake of name and fame. They waste hundreds of thousands of rupees and (at the end) sit down in disgust. They do not say a word. Can't you bear the loss of a few yards of cloth for the name of *Deen* (Faith) and nobility!

The clothes that you are wearing are not worthy to be worn, not at all worthy. You should not wear them. May Allah the Almighty be pleased with you! *Wa maa 'alaymaa illalbalagh!*

3790. WHATEVER the servants of Allah the Almighty have said till today amounts to one thing only: "Practise the knowledge and do not falsify a practice."

May Allah the Almighty grant you practice of the knowledge and steadfastness at the practice! May no practice of yours, none whatever, be falsified! May you raise the flags in whichever field you descend! *Maa shaa Allah!*

3791. "COME ON IN! This time, O the grandsire, you have tired our eyes in waiting."

"This time I went a little too far away. It won't be out of place to say that I went to the North Arctic."

"O the grandsire, there are convents and educational institutes at every other step. Did you not have any of your desire met anywhere?"

"O the grandsire, please don't mind. Your kindness has made us a bit informal. It appears as if you are fond of the life of the desert. Otherwise, why did you go too far off and where have you been?"

"What shall I say? My aim has not been met with as yet. My hair is going grey in the same search."

"What do you want after all? In what search are you wandering about in deserts? Allah the Almighty has told us about His whereabouts thus,

'*Nahanu Aqrabu مَعْنُ اقْرَبُ* I am near your jugular vein! Then what are you searching for and where?'

"O friend, this much I do know myself. My Allah the Almighty is inside me. I am not in search of Allah the Almighty. I wander recklessly in search of the servant of Allah the Almighty. And I have not found this kind of person as yet anywhere."

"What type of man are you searching for? This world is full of men, one superior to the other, and the one exalted than the other."

"I am not at all interested in the stages of the servants. My only desire is to see the man who practises his knowledge and acts in accordance with what he says."

"Allah Allah! You have not found so far and throughout the world a servant who practises his knowledge and does what he says. When will be found one? If you like the truth, we set out in search of the same. Tired we gave it up at the end. You will do the same."

At this the grandsire got infuriated: "How could I do it? Until and unless I have my object grasped, I shall never stop. My son, I am a wave of the ocean. Until I encounter the shore, I can never be stopped. The whirlpool is within my reach. I am not in danger of the whirlpool. What power has the poor whirlpool in my face! No whirlpool can ever interfere in my way. Wherever I go I wash away everything. If I wish I can change the course of rivers."

An unknown person amongst them spoke: "If a such like man, who does what he says and whose determination is in cognizance to steadfastness, is found somewhere, I shall lay my turban of honour at his feet. It would matter little if he were a labourer or a wood-cutter."

It is not within everybody's power that his chest should be free from impurities. Granted that, still he should strictly abide by a few important prohibitive commands.

There are a few things which are forbidden for everybody. There is no exception to it; even the Shaykh of the shaykhs is not. For example . . .

For example, as you are aware:

There isn't a single evil which someone would have given up completely, and would not have committed again having once discarded it.

According to the explanation of backbiting by the Holy Prophet ﷺ, the beautiful, which has reached us, perhaps there is hardly a person who does not backbite. At least we have not found anyone. If anybody knows anyone, he may please tell us. We will stand to him in attention, meet and greet him.

And backbiting is the evil about which the Holy Prophet ﷺ has said: "Hadrat Abu Hurayra رَضِيَ اللهُ عَنْهُ narrates the Holy Prophet ﷺ asking his companions, 'Do you know what backbiting is?' The companions beseeched, 'Allah the Almighty and His Messenger ﷺ

know it well.' He replied, 'It (the backbiting) is to remember your Muslim brother in such terms which if he listens to himself he finds unpleasant.' It was asked, 'If our brother has in him the evils which I spoke about, would this still amount to backbiting?' He ﷺ said, 'If he has the evil in him that you have spoken about, you have backbitten him. If he did not have the evil, then you levelled calumny at him.'

In another narration the words are: "The Holy Prophet ﷺ said, 'If you talked about your brother's evil which he has, you backbit him. If you talked about what he has not, you levelled calumny at him.'"

—(Bukhari & Muslim/Mishkat Sharif (Tr.), Volume I, p.200, No. 4590)

Hadrat Ayesha Siddiqua, may Allah the Almighty be pleased with her, narrates that she spoke to the Holy Prophet ﷺ about (the fault/defect in) Hadrat Safia, may Allah the Almighty be pleased with her, that she was suchlike, that is she was short statured. The Holy Prophet ﷺ replied to this: "You have spoken such words that if they are mixed with the ocean, they would change its conditon. That is when these brief words would change the condition of an ocean, what would be the magnitude of its sin? That is, even this much of someone's backbiting was undue." — (Ahmad, Tirmidhi, Abu Dawwood/Mishkat Sharif (Tr.), Volume I, p. 203, No. 4613)

Hadrat Ibn Abbas رضي الله عنه narrates: "Two men who were fasting, said their Zuh'r or As'r prayer. When the Holy Prophet ﷺ had performed his, he spoke to them, 'Go, renew the ablution and again say the prayer and also complete the fast for the day as well as the following day as due of today.' They beseeched, 'O the Holy Prophet ﷺ, why is it so?' He replied, 'It is because you have been backbiting such and such a man.'" — (Beheeqi/Mishkat Sharif, Volume I, P.205, No. 4631)

Hadrat Abi Saeed رضي الله عنه and Hadrat Jabir رضي الله عنه narrate the Holy Prophet ﷺ as saying: "Backbiting is worse than adultery.' The companions beseeched, 'O the Holy Prophet ﷺ, how could backbiting be worse than adultery?' He replied, 'A man commits adultery, then he repents. And Allah the Almighty accepts his repentance.'"

Another Tradition has these words: "Then the adulterer repents and Allah the Almighty forgives. But Allah the Almighty does not forgive the backbiter until that man, the one who had been backbitten, forgives him."

And the Tradition by Hadrat Ans رضي الله عنه has these words: "The adulterer repents, but for the backbiter there is not repentance." — (Beheeqi, Mishkat Sharif, Volume I, P. 205, No. 4632)

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

*FAlla-hu khayr-ur-Raaziqeen!*

3792. THE MONOLOGUE NO. 2860, VOLUME 3, in easy understandable words: One amongst the audience remarked: "Although the

above statement is based on truth, it demands further explanation; please elaborate.”

He replied: “Whatever is happening today to us all and in the world at large, be it Good or Evil, is from the Almighty Allah, based on the Divine Will and is taking place exactly in the manner it ought. None of the acts of Allah the Wise is without Wisdom! They are based on Wisdom through and through. In certain cases we feel afflicted by calamities, but they enfold blessings in their lap. When a man submits with sincerity of heart that whatever is happening to him and whomsoever else in the world at large, is from Allah the Almighty, is based on the Divine Will and directed at his welfare and taking place exactly in the manner as it ought to; in all matters whether of Good or of Evil, reconciliation with predestination brings round the Will of Allah the Omnipotent. That is, the alien matter sets to decompose and the veils begin to withdraw.

“As this conviction gradually takes its roots deep into the heart of man, the veils of alienity begin to drift away so much so that the secret of Wisdom in Good and Evil manifests itself offering a sort of spectacle to man and favours him with an intimate conversation; and this intimate conversation, the pith and soul of the whole matter, is the essence of reality which the *Saalik* seeks after most covetously. Every Evil is pre-arranged with the corresponding Good by the Divine Wisdom but human reason fails to comprehend this point due to its inherent mental veils. But whenever any component part (say Evil) of this arranged compound of Good and Evil is further degraded to its original position through decomposition then this very reality is based on truth. In that case Evil, in fact, becomes the precursor or means of Good because it is the demand of the Divine Wisdom that every ailment be cured with health and diagnosing the disease of every healthy being, be manifested on the human mind this reality, that destiny is pre-ordered by the Omnipotent Allah. Then how can anyone say that any evil deed has gone through execution without the Divine Will? At this stage, in the background of every Satanic (diabolic) movement inciting the evil force, might be witnessed the Divine Will busy in executing its pre-determined purpose.

“If anybody says that Allah can only be called Allah the Wise when, yoking together the elements of Good and Evil, He manifests the unity thereof also keeps it veiled and hidden, then his utterance would be tantamount to *Kuf'r* (infidelity) because only the Good is sought for from Allah the Wise, the Omnipotent. So, therefore, when human supplications are granted by Allah, the man calls Him by the name Allah, the Wise, the Omnipotent.

“But a seeker of the Divine Will never asks for anything of his own; he is content with pre-destination and leaves all his matters to the Will of Allah. His relation with his Lord is just like that of a “part” to its “absolute

whole.” Now the question arises as to when will the will of the seeker of the Divine Will come into operation? The answer is not very far away: that the All Wise, Omnipotent Self (Being), whenever He wills, addresses His seeker-*Taalib*, at a certain stage, ‘Hitherto you had resigned yourself to My Will, now it is your turn to tell Me your ‘will’ so that I may transform it into My Own Will?’. And this stage is termed as *Mansab-e-a’laa*, the Elevated Stage in the spiritual hierarchy of *Faq’r*, and a *Faqir* stationed at this eminent stage is used to uttering *Subhaanee maa a’zama shaanee* (Holy I am, how great is my glory!) instead of *Subhaana Rabbiyal a’laa* (Glory to my *Rabb* the Most High). According to the tenets of *Shariah* (Divine Law) this utterance is tantamount to *Kuf’r* (infidelity), but in the spiritual hierarchy of *Faq’r*, the person who would have acquired that exalted place, that the will of the *Faqir* is fulfilled by the Almighty as His Own will, his actions are endorsed as His Own and his utterances assume the character of His utterances, then in that event if he does not proclaim *Subhaanee maa A’zama shanee* instead of *Subhaana Rabbiyal a’laa* that *Faqeer* will be said to have denied a very very great blessing conferred on him by his Lord. How can he reconcile to this fact that being in possession of that elevated place he should fix his eyes willingly on so low a place as the earth – his birth place? Whereas when Allah the Almighty created Adam (peace be upon him) Himself, He said unto him, ‘If you commit yourself to the cause of furtherance of Good, you will progress to that ‘elevated place’, but if you indulge in pursuits of Evil, you will be doomed to the lowest of the low places’. Therefore, how could that *Faqir* who has once reached the most exalted stage, accept the most humble abode where Evil is predominant? And this honour goes to the credit of *Islam and Islam only*, in that it elevates ‘man’ to so exalted a place.

“So long as a man leads his life as a common man, he utterly fails to grasp the reality of his ‘being’ and till such time as he does not comprehend the veiled realities hidden within his soul self he cannot be called to possess a perfect spiritual awareness – *Irfaan-e-Kaamil*. His spiritual awareness is perfected only when the distinction between Good and Evil dawns on him in full. Access to this very elevated and exalted place is the real motive of the *Saalik* or *Aarif*.

“Distinction between Good and Evil can be marked even by lay men, but it is not at all necessary that this distinction should always be correct. It is just possible that that which seems to be Good may, in reality, be Evil, and that which is mistaken for Evil, may be disguising good in itself. And this fact is quite in conformity with the Divine Will and Wisdom that this distinction between Good and Evil should be discernable to all and sundry to a certain extent only, but its ‘complete reality’ must not be unravelled for everybody but should remain a mystery. When a man passes through various stages of spiritual hierarchy, the distinction between Good and Evil

itself becomes crystal clear to him so much so that at a certain stage this difference becomes manifest to him in its entirety. At this stage the process of 'partial difference' between Good and Evil going on at the behest of the Divine Will, ceases to exist and the man who, by now, has comprehended this distinction between Good and Evil, is appointed as the *Khaleefat Ullah fil-Ard* – the viceregent of the Almighty Allah on Earth – a position inherent in him since the time of his creation. In the terminology of *Tareeqat* this position is called *Muqaam-e-A'laa*, the most elevated place, and this position leads to and manifests *Muqaam-e-Uzmatul- Kub'raa* the position of the Highest Blessing; that is, the Absolute truth organises Himself with His 'part' – the *Faqir-e-Kaamil* in such a manner that He does not separate the part from His 'Whole Self'. Now that 'Viceregent' manifests his Principal – the 'Absolute Whole' both in his words and deeds. This is called the spectacle of 'Unity in Multiplicity'. That is the manifestation of Divine attributes in 'Man' as has been narrated in the Holy Tradition: *Man R'anefaqad R'al Haqq*, that is, whosoever witnessed me, verily he witnessed the Almighty Allah.

3793. O COMPANION! Do not be grief-stricken at non-appreciation. Do not care. By Allah the Almighty, in the book of life the very next chapter to that of non-appreciation follows that of appreciation.

Descent of appreciation after non-appreciation is an eternal rule. The extent and acuteness of non-appreciation of the person in authority are the index of his grandeur and highness.

The more one was disregarded, the more honourable he became.

The whole of the history of Prophethood and Messengership is replete with appreciation and disregard. The stage of excellence and grandeur of every prophet was measured by the same measure of non-appreciation. Sale of *Hadrat Yusuf* (Joseph عليه السلام) in the bazaars of Egypt is a wonderful example. By this ladder of non-appreciation alone, he reached the stage of prophethood. And from this stage alone he acquired the royal crown.

The *Namrood's* (Nimrod's) fire honoured *Hadrat Ibrahim* (Abraham عليه السلام) with the crown of *Khaleelullah* (The Friend of Allah the Almighty).

*Hadrat Moosa* (Moses عليه السلام) reached the exalted appointment of *Kaleemullah* (The Conversationalist of Allah the Almighty) through tending to *Hadrat Sho'aib's* (عليه السلام) herd.

If the streets and walls of *Makkat-ul-Mukarrama*, stones and rocks of *Sha'ib Abi Talib*, the pebbles of the *Valley of Ta'if*, the darkness and solitude of the *Cave of Thoor* all were as if the climax of non-appreciation, the same non-appreciation became the foreword to the appreciation which enabled him (عليه السلام) to become 'one who ascended to Heavens' and 'leader of the Prophets'.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3794. HOW could the honour of the beloved tolerate that his lover attended to someone else except him, or anyone else attended to his lover? And this is final on this subject.

3795. THE on coming turn is the important turn of the stage of *Tāreeqat*.

May any knowledgeable and learned person explain *Allah-u Raqeebun* and the *Holy Prophet* (ﷺ) *Raqeebun* and thus oblige.

3796. COMPLAINT is opposed to submission. But servanthip has no other way but to complain in order to excite the honour of the Lordship.

3797. THE COMPLAINT at the level of Muslim Nation is favoured by the Leader of the Muslim Nation (ﷺ) and is never rejected.

3798. THE COMPLAINT of the faithful is not based on disobedience but on pride.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3799. HEART:

It is a music of love, separation is a plectrum, pain is a song and restlessness is the sound.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3800. RESPECT:

It is the excellence of 'Ish'q (Devotion), the soul of desire, the *Eemaan* (Belief) of *Faq'r* (austerity), the key to the *Holy Qur'an*.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3801. FEAR OF THE DIVINE:

It is the soul of perseverance, the king of practice, the fort against sin, and the call of the *Holy Qur'an*.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3802. THE HEART that is devoid of fear of the Divine is a stone, and cruel. It is not wise, rather it is stupid, to hope for water from stone and mercy from the cruel.

### 3803. BEAUTY:

When it inclines to grace, it does not distinguish between the unfaithful and the faithful, the white and the black, the king and the mendicant, the sinner and the pious.

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

*FAlla-hu khayr-ur-Raaziqeen!*

### 3804. THE SIGHT OF GRACE:

It transforms a negro to *Bilal*\*, a shepherd to *Awais*\*, a weakling to *Sa'diyyah*\* and a powerful to *Farooque-i-Azam*\* (Umar the Just, the Second Caliph of Islam).

\**Bilal* was originally a negro slave who, after his conversion to Islam, became one of the most distinguished and beloved companion of the Holy Prophet ﷺ. *Awais* was his ﷺ contemporary and a great devotee, and so were *Sa'diyyah* and *Umar* whose lives were greatly transformed because of the graces of the Holy Prophet ﷺ.

### 3805. RESPECT:

It is the head wear of *Faq'r* (austerity) and the sword of humility.

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

*FAlla-hu khayr-ur-Raaziqeen!*

### 3806. THE POOR:

He is the model of mankind, the fond of nobility, the devotee of respect, the measure of good character, the intoxicated of the *Deen* and the abode of the heartache.

### 3807. THE IMPOWERISHED:

He is the one who has not the *Deen*, the pious offspring and fear of the Divine.

### 3808. FONDNESS:

Until it meets its goal, it continues with the struggle so much that the Will of Allah the Almighty is pleased at the struggle of fondness thus helping it to reach its desired goal.

Every story of life is the story of fondness. Fondness is the most excellent bestowal. Those who have fondness are satisfied. Fondness will certainly make them reach him ﷺ, and without fail. Everything can fail, but fondness can never. Allah the Almighty grants the servant with fondness in accordance with his taste.

3809. DUST is subject to *Fanā* (annihilation). Fondness has *Baqā*, i.e. it remains eternally. The flickers of fondness do not degenerate into clay

even beneath the clay. They ever glow like chunks of fire and smell sweetly like amber.

### 3810. *AS-SUMMAT* (THE SILENCE):

The Holy Prophet ﷺ said: “A man’s silence (and his steadfastness at this silence) is better than sixty years worship.”

Also, he ﷺ said: “The first thing in worship is to become silent. There are several benefits to silence, but there are actually only a few people who adopt it.”

Also, he ﷺ said: “Worship is divided into ten parts, of which nine are found in silence. And the tenth part consists of earning with own hands the *Halāl* (lawful) livelihood.”

#### *As-Summat at-Tām* (The Complete Silence):

The complete silence consists of three steps: firstly, it is to remain silent, talking to nobody at all about anything whatever. Nobody at all has power over this except with the Divine grace. Nobody can remain silent on his own, however hard he tries.

Secondly, it is the silence by all the limbs of the human body; no organ at all is to commit any sin whatever. In other words every organ is to completely abide by its respective functions and wholly shun all that is forbidden:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝

(*Laa Hawla wa la Quwwata illa Billah-il-Aliyyul-A'zeem!* There is no ability nor strength (to do good or shun evil) except with the Power of Allah the Almighty, the Glorified!) Nobody can do any good or save himself from evil without the *Tawfiq* (ability) granted by Allah the Almighty. A servant’s performing good and shunning evil is dependent upon the Divine succour. Until a silent person enjoys or, in other words, he is granted this stage, the rapture of silence of the tongue does not prevail.

Thirdly, it is the silence by the heart inside the human body, which is fundamental and beneficial through and through. And by a search throughout the world, perhaps, one may find such a silent person whose heart is silent.

The heart is a highway. It remains busy in one thought or another in all circumstances, contraction or expansion. The *Qal’b* (heart) is a vital organ in the human body on whom depends its life. There is another *Qal’b* in the human body which is *Lateef* (rarefied) and is regarded as the throne of the *Rabb-ur-Rahman* (The Beneficent Lord). It helps transmit to the human body all the rare attributes of the *Noor* (light) of *Dhik’r-i-Ilahi* (Remembrance of God Almighty).

The job of the *Qal'b-i-Katheef* is to transmit blood to veins and muscles and that of *Qal'b-i-Lateef* (The Rarefied Heart) is to transmit *Noor* (Light) to the refined parts of the human body.

*Qal'b-i-Kaseef* is subject to death!

*Qal'b-i-Lateef* is eternally alive.

May any learned and graced person second or even refute this, and oblige.

3811. UNTIL someone's heart is silent, he does not become aware of the secrets. When Allah the Almighty accepts a heart in order to disclose any of His secrets, He makes it silent. No thought occurs to this heart thereafter.

Silence of heart is none of mine or your capability. It depends upon His bestowal and benediction.

3812. UNTIL one is knowledgeable of (a) *الله مَعِي* *Allah-u Ma'eyy* (Allah the Almighty is with me) and (b) *فَاللهُ الْعَلِيُّ الْأَعْلَى* *FAllah-ul-'Aliyy-ul-'Ala* (Indeed, Allah the Almighty is the Most Superior), one is not fearless and satisfied.

*الله مَعِي      فَاللهُ الْعَلِيُّ الْأَعْلَى*

*Allah-u Ma'eyy FAllah-ul-'Aliyy-ul-'Ala* is the dress of fearlessness which is never torn.

3813. ENGENDER BELIEF IN:

*الله مَعِي* *Allah-u Ma'eyy* (Allah the Almighty is with me) *فَاللهُ الْعَلِيُّ الْأَعْلَى*

*FAllah-ul-'Aliyy-ul-'Ala* (Indeed, Allah the Almighty is the Most Superior)

*اللهُ أَكْبَرُ* *Allah-u Akbar* (Allah the Almighty is the Most Great)

*اللهُ أَكْبَرُ الْأَكْبَرُ* *Allah-u Akbar-ul-Akbar* (Allah the Almighty is the Greatest of the great)

*اللهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا* *Allah-u A'azzu min khalqihee jamee'a* (Allah the Almighty is the Most Powerful and Overwhelming to all His creatures)

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

*FAlla-hu khayr-ur-Raaziqeen!*

3814. *اللهُ أَعَزُّ مِنَّا أَخَافُ وَأَحْذَرُ* *ALLA-HU A'azzu mimma Akhāfu waa Ahzaru* (Allah the Almighty is by far the Most Powerful and Overwhelming than what I am fearful and dreadful of!)

أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُسِكِ السَّمَاءَ أَنْ تَقَعَ  
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ فَلَانٍ وَجُنُودِهِ  
وَأَتْبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ - اللَّهُمَّ كُنْ لِي جَارًا مِنْ  
شَرِّهِمْ جَلَّ شَأْنُكَ وَعَزَّ جَارُكَ وَلَا إِلَهَ غَيْرُكَ -

*A'oodhu billa-hil-Ladhee Lā ilaha illā hoo wal mumsikus Samā'a  
an-Taqa 'Alal-Ardi-illa bi-idhnihee min shirri 'Abdikā Flānin(w) wa-junoodihee  
wa-Atba'ihē min-al-jinni wal-insi! Allāhummā ku(n)lli jāra(n)m min  
shirrihim jallā Thanā'oka wa 'Azza jāruka waalaa Ilaha ghayruk!*

(I seek refuge of Allah the Almighty except Whom there is none worthy of worship, Who holds fast the Sky from falling on the Earth, save by His order from the evils of such a man (Name this person!), of his servants (and) of his helpers, may they be jinni or human beings. O Allah the Almighty! be my refuge, a refuge from their evils. You alone command the Majestic and the Exalted Praise. And there is no deity but You!)

Having said this even if he had encountered any mountain, he would break it into pieces. Restfulness has not left you for anything useful. The cub has been reared to be a sheep.

3815. UNLESS one is fearless of every fear, one does not succeed in the field of life.

3816. MIAN MUHAMMAD SAGAR AWAN, Editor-in-Chief of the Monthly *Kahkashan Digest*, is a great devotee of *Dar-ul-Ehsan* and has the honour of having printed and distributed free of charge the best extracts from all of the *Dar-ul-Ehsan* Publications. Brimful of the love of devotion, he entitles this meek and humble man (i.e. myself) with all the titles from the dictionary, none of which this meek and humble man deserves.

When Allah the Almighty will question me: "Tell if you were as you were addressed in the *Kahkashan Digest*, what shall I answer to that?"

My dear *Sagar!* Don't be offended. For my acquittal, I request you to be content with the title *Al-Da'i-ilal Khayr* (The Caller to the Good).

The subject matter does not lack anything. What importance do titles hold near to the wise? Our souls are not completely free from envy and impurities and (therefore) do not deserve any title whatever.

With sincerity of heart I write about myself as follows:

أَنَا عَبْدٌ مُذْنِبٌ ذَلِيلٌ وَأَنْتَ رَبِّي ذُو الْجَلَالِ وَالْإِكْرَامِ فَاعْفُ  
عَنِّي فَإِنَّكَ عَفْوٌ كَرِيمٌ يَا عَظِيمَ الْعَفْوِ يَا رِعْوَةَ النَّصِيرِ أَمِينَ أَمِينَ

*Ana 'abdun-mudhnibun zaleelunw wa Anta Rabbee Dhul-jalaali-wal Ikraam! Fa'afu 'annee, fa-innaKa Afuwzun Kareem! Yaa Azeem-ul 'A'fw! Yaa Ni'man-Naseer! Aameen! Aameen!*

(I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver. O the Exalted Forgiver, O the Best Helper! Amen! Amen!)

3817. ATTEND to your work, may it be the crushing of stones. You will be successful, as it pleases Allah the Almighty.

Pay attention just as an inventor is completely absorbed, body and soul, in the completion of his invention, attending to no other direction, not even to the meal. The inventor's food is in his musings of the invention. He feels no taste in food. The thought of invention alone prevails even during his eating and sleeping. Or you should be the *Dhākir* (remembrancer) who, absorbed in the *Madhkoor* (the remembered), forgets about and ignores everything else. Or like him *who . . . ! Who* is he?

He is a friend of ours, who was travelling from *Gujrat* to *Sukheki*, reached *Māri Indus* incanting Allah Allah in consonance with the rail engine. He asked: "Is it *Sukheki*?"

People replied: "This is *Māri Indus*!"

3818. THANKFULNESS is as if honouring of the grace.

Nobody thanks at any of the graces. In other words, he does not value it. Attributing the bestowal as a result of his own struggle, he becomes ungrateful.

3819. INDEED, the servants have been ordered to engage in struggle. In actual fact, being and non-being of anything is, O King of kings, safe and tied in Your Power alone.

3820. WHEN rabbit is brought out of the sugar cane crop, it is made to run in the field and the hunting dogs are let loose upon him. How is it possible for the rabbit to escape.

Chasing of the dogs and somersaults of the rabbit are worth seeing. *Maa shaa Allah!* Likewise is the position enjoyed by the pride-inspiring stage of *Tāreeqat al-Islam* (Islamic Mysticism).

The spectators insist on the race to continue a little, appreciate the game and seek permission to watch. Otherwise, he would have been gulped down long before.

3821. ABIDE BY THE PROMISE. You will succeed, *in shaa Allah!*

A promise is like a flag. As long as the promise remains, the flag flutters.

When a servant backs out of his promise, the flag drops. That is, promise is like a flag and the fulfilment like the mast. The flag flutters at the mast. How can a flag flutter if there is no mast!

3822. **قَالُوا بَلَىٰ** *QAALOO BALAA* (They said, 'Yes!') is the ancient promise. And the modern promise is: to stand firm at that, namely the ancient promise and shelving aside all evils of life and death to encounter your foe in the field head-on.

This field is not speech and scribe, it is the arena of determined actions. Nor is it of name and fame, being and non-being.

3823. **THE WORLD** is a scene of temptation. This scene gives birth to sins. And sins lead to sufferings.

Deliverance from sufferings is dependent upon repentance and repentance only.

3824. **WHERE** there is *karam* (bounty) there is no end to it.

Where there is faithfulness there is no reasoning.

Where there is reasoning there is no 'ish'q (devotion).

Where there is 'ish'q (devotion) there is no custom.

Where there is a constitution there is no intransigence.

Where there is intransigence there is no democracy.

Where there is democracy there is no monarchy.

Where there is monarchy there is no *Deen* (Faith).

Where there is no *Deen* there is, in actual fact, nothing at all.

3825. **ON THE SADDLE OF THE HORSE** Hussain رَضِيَ اللَّهُ عَنْهُ is the holy warrior of the Faith.

Beneath the shadows of swords Hussain رَضِيَ اللَّهُ عَنْهُ is the worshipper of 'ish'q (devotion).

On the point of the spear, Hussain رَضِيَ اللَّهُ عَنْهُ is the recitor of the *Holy Qur'an*.

Even the trampled corpse of Hussain رَضِيَ اللَّهُ عَنْهُ is pleased with the Almighty's Will.

Hundreds of thousands of *salams* (greetings) to Hussain رَضِيَ اللَّهُ عَنْهُ, the son of *Hayder* (The Caliph Ali), may Allah the Almighty be pleased with them both.

Hussain رَضِيَ اللَّهُ عَنْهُ is the recitor of the *Holy Qur'an* on the seat of the shoulders of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hussain رَضِيَ اللَّهُ عَنْهُ is the prince of both the Worlds sitting in the lap of *Batool* (may Allah the Almighty be pleased with her).

Hussain رَضِيَ اللَّهُ عَنْهُ is the rider par excellence sitting on the back of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Server of the *Kauthar* drink (i.e. the Holy Prophet ﷺ) is proud at the martyrdom of Hussain رضي الله عنه.

*Maa shaa Allah!*

When the sacred head of the grandson of the Holy Prophet ﷺ and prisoners of his family were presented in the court of *Yazid*, the side of Islam sustained such a black spot, that would not be erased till Doomsday.

3826.

شہسوارِ کربلا کی شہسواری کو سلام  
نیزے پر قرآن پڑھنے والے قاری کو سلام

*SALAM* (GREETING) to the riding of the great rider!

*Salam* to him on the spear, the Qur'an reciter!

*Hussain* رضي الله عنه

بشر تو کیا فرشتوں سے نہ ایسی بندگی ہوگی  
ہمارے خون کے بدلے میں امت بخشنے یارت  
حسینؑ ابن علیؑ آپس میں گے دنیا دیکھتی ہوگی  
خدا سے حشر میں یہ التجا شبیرؑ کی ہوگی

What to say of the human being!

Even the angels would not be so worthy worshippers,

As Hussain Ibn Ali رضي الله عنه would come,

Affording the world the sight wondrous.

“O Lord, forgive the *Ummah* (the Muslim),

For the sake of our blood.”

This would be Hussain's رضي الله عنه request

On the Day of Resurrection to Allah the Bounteous.

3827. *KARAM* (BOUNTY) is the inheritance of *Faq'r*, *Faq'r* is of *Ish'q* (devotion) and *Ish'q* is of beauty.

3828. THE LETTER ع (pronounced *ain*) is the manifestation of م (pronounced *alif* and *meem*) and that of ع are the words عقل *'aq'al* (reason), علم *'il'm* (knowledge), عمل *'am'l* (action) and عشق *'ish'q* (devotion).

Reason searched round for knowledge.

Knowledge searched for practice.

Practice searched for *Deen* (Faith).

*Deen* (Faith) searched for *Adhan* (Call).

*Adhan* searched for attraction.

Attraction searched for selflessness.

Selflessness searched for *'ish'q* (devotion).

'*Ish'q* searched for beauty.  
 Beauty searched for independence.  
 Independence searched for *hijāb* (veil).  
*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3829. WHEN INDEPENDENCE searched for the veil restlessly '*ish'q* had its head decapitated whilst in *sajdah* (the posture of prostration in prayer).

3830. WHEN INDEPENDENCE witnessed the limit of faithfulness, it lifted the veil straightaway.

3831. **وحيد العرود** THE WAHEED AL-'AS'R HEART (The Unique Heart of the Time):

The heart that is pleasing to people, is glorious.

The heart that is near to Allah the Almighty, is *waheed* (unique).

The heart that is in mercurial unrest because of the fear of Allah the Almighty, is *shaheed* (all-witnessing).

The heart that is independent of the world, is rich.

The heart that is anxious in compliance with the *Holy Qur'an*, is unparalleled.

The heart that is the paragon of *adab* (etiquette), is *karim* (bounteous).

The heart that is restless in search of the friend, is great.

The heart that abounds in the grief of Hussain رضي الله عنه, is innocent.

The heart that is awake in separation of the friend, is unparalleled.

The heart that is pleased under all circumstances, is wise.

The heart that despises sins, is perfect.

The heart that is waiting incarnate in the path of devotion, is dear.

The heart that is sacrificed at the beauty, is honourable.

The heart that is repulsive of foes, is trustworthy.

The heart that insists on faithfulness and piety, is great.

The heart that is reflective of the picture of the *Shaykh*, is brilliant.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3832. DECAPITATED HEAD OF HUSSAIN رضي الله عنه, the naked torso, trampled all over, the burnt out tents of Hussain رضي الله عنه, all plundered, the devotees all wet with blood, members of the Holy Prophet's family all tied by strings; the tale of Hussain رضي الله عنه, colourful, melancholy and grief-stricken, emanating throbbing pain. And this pain alone is the soul of absorption and intoxication of *Dar-ul-Ehsan*, its pride and identity. *Maa shaa Allah!*

May this identity ever remain!

يَا حَيُّ يَا قَيُّوْمُ! فَتَقَبَّلْ! آمِيْن! آمِيْن! آمِيْن!

*Yaa-Hayyu, yaa-Qayyoom! Fataqabbal! Ameen! Ameen! Ameen! (O the Living, O the Lasting! May You accept it! Amen! Amen! Amen!)*

3833. **مَنْ أَقْرَبُ** *NAHNU AQ'RABU* (We are nearer) is hidden in the curtains of sins. Who will tear apart these curtains, intellect or fondness?

Intellect suggested about the plan and went quiet.

When fondness saw intellect weak, the plan not feasible and the means shoddy, it rent asunder the dress of name and fame.

Shorn of every identity, it yawned, shook its body, wore the shield of *Ism-e-Azam* (The Great Name) and in a mood of madness descended fearless of every fear, care free of all cares, having annihilated the body of 'being' and 'non-being' and scattered in air the ashes of the burnt out 'being'.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3834. O MY SON! What and how shall one tell what stage does fondness hold in this physical body made of clay!

Fondness is a game that is played by the soul.

Fondness is a madness that overpowers and thus eats away the intellect.

Fondness is an ailment that pervades the whole body.

Fondness is the heat that burns everyting except the sought after.

Both the Worlds in session are currently in action because of the heat of fondness.

And O my dear, it would not be out of place to call fondness as the current-soul of both the Worlds.

3835. AS LONG AS the stages of life are not reflective of fondness, and that too in its complete intensity, it (the life) remains the child's play, worth neither visiting nor appreciating.

3836. FONDNESS descended at a shore in search of a pearl. The ocean watched throughout the day the determination of fondness. When it noticed that it was not to be put off, it commanded the determination thus: "How is it that it (fondness) returns from my shores disappointed! It would be a stage for me to become dry." Having said this it bounced its lap and cast ashore all the rare pearls that it had hidden hitherto.

3837. AS THE CURTAIN are torn apart 'Aqrabiyyat-nearness' is manifested. O the addressee, understand it and time and again, in the veil of *Nahnu Aq'rabu* (We (Allah) are nearer (to man) is hidden the light, the complete light of the Holy Prophet ﷺ).

*WAlla-hu 'Aalam-u Biththawaab!*

*FAlla-hu khayr-ur-Raaziqeen!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3838. COME ON! COME ON IN! *Maa shaa Allah!* (As it please Allah the Almighty!) This time, O the grandsire, you tired our eyes in waiting. Tell, how are you? What are you writing? He read it and said: "During my journey over the years, I have not found a young man who is completely free from *ghayriyyat* (alienity), and whose physical body has not the least alienity?"

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

*FAlla-hu khayr-ur-Raaziqeen!*

3839. WHAT JOURNEY DO YOU UNDERTAKE?

"Wherever I go, I see there only in what form and how does Satan work at this stage? And so far I have not seen a stage where Satan is not at work in one form or another?"

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

*FAlla-hu khayr-ur-Raaziqeen!*

3840. UNTIL all the curtains of alienity are torn, the problem cannot be solved.

May Allah the Almighty, through His Beneficence and Mercy, and in the name of the thirteenth of the grandson (Hussain رضي الله عنه) of His beloved, the Holy Prophet ﷺ, refine completely free from alienity this physical body of yours which is, at the time, centre of alienity! Amen! *Yaa Hayyu, yaa-Qayyoom!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

3841. THE BEST FOURTEEN:

*Fik'r* (thought or reflection) is the best stage and *Dhik'r* (remembrance) is the best boat.

Truthfulness is the best practice and 'self-consciousness' is the best perfection.

Nobleness is the best guardian and charity is the best of mercy.

Imagination is the best flight.

Silence is the best secret.

Modesty is the best *Deen* (Faith).

Patience is the best wealth.

Knowledge is the best friend and intellect is the best adviser.

And if they are virtuous, the wife is the best companion and the offspring, the best capital.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3842. THERE is the soul in the heart.

There is the majesty of **لَا إِلَهَ إِلَّا اللَّهُ** *Laa ilahā ill-Allah* (there is no deity but Allah) in the soul.

There is the spirit in the majesty

There is the beauty of **مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, the Messenger of Allah the Almighty, in the spirit.

There is the flight in beauty and the flight is limitless.

And for the bird it is dependent upon power of its wings.

3843. IT is inside wherever it may be. No school of thought could ever refute this reality.

3844. WHEN heart became the measure of *Tawheed* (Unity of Godhead), it became the devotee of the love of the soul of the beloved.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3845. THE FRAGRANCE OF *MAYI* (WINE) keeps the drinker intoxicated, as deer is in musk.

3846. THE DRINKER is intoxicated, not unconscious.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3847. THE DEER that has musk in its navel, devoid of self-control, runs here and there in search of musk.

Subject to Divine Wisdom, the fact that the fragrance that has made him mad is hidden inside him, is concealed from him.

3848. HAD THIS SECRET not been hidden, the struggle that is the hustle and bustle of the world of the jungle, would have disappeared. And having become the prey of negligence the deer would have slept most comfortably.

3849. THE NEWS OF CURE:

Be the trustee of the Eternal Covenant.

Having become intoxicated in the states of taste and fondness, absorption and ecstasy, present in the world the practical example of the Covenant of *Qaaloo Balaa!* (said (they) 'Yes!')

You will succeed, *maa shaa Allah*.

You have accepted it with tongue, certify it by the heart.

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا -

*Allah-u Allah-u Rkabbi Laa Ushriku be-hi Shi'an* (Allah and Only is my Lord. There is nothing in the world a partner to Him!)

3850. BREAK idols in the heart with the stroke of *لَا إِلَهَ إِلَّا اللَّهُ* *Laa ila haa . . .* thus sparing not a single of them. Break them to pieces with the stroke of *لَا إِلَهَ إِلَّا اللَّهُ* *ill-Allah*.

3851. THE SOURCE of the storm creating waves in the heart are the idols, wipe them all out.

O the grandsire, even the heart has the idols, a good number of them; not one but thousands of them. For instance . . .!

3852. YOUR turning to anyone else except your own Lord (Allah the Almighty) and beloved (the Messenger of Allah the Almighty ﷺ) or anything else attracting you towards it, is an idol.

3853. AND THE *DEEN* (FAITH) is spread with practical example, not with speeches and writings. The practical example is independent of speeches and writings.

The role that example has presented in the field of *Tableegh* (preaching) has not been played by speeches and writings. The speeches and writings are no counterbalance for example.

An example is a counterbalance for speeches and writings and nobody refutes an example.

The repudiator was graced by an example rather than by reason.

3854. UNTIL AND UNLESS you are free from meanness and wickedness what miracle can your speech and writings bring about?

Jealousy struck us flat and backbiting ate away our good deeds. Alas, we are unconscious of this loss.

3855. THE MURDERER OF AVARICE is the enemy of stinginess.

3856. WHENEVER EYES had tears of penitence shed down, they were graced.

3857. WHEN YOUR EYES are tearful, believe it that your Allah the Almighty is pleased with you. And these tears are the tears of the love of Allah the Almighty.

Tears of penitence are the signs of the Divine pleasure.

3858. ALL that has been said regarding the knowledge and wisdom, *'ish'q* (devotion) and ecstasy, is preserved in the winds. *WAllah-u 'Aa'lamu Bithhawaab!*

The accepted discourses remain and the unaccepted vanish.

What would one know of the invaluable treasures which the winds are carrying around in their lap? The winds are blowing at the Divine Will and benefit certain hearts. No other tool than the heart is aware of them.

What is not certified by the *Holy Qur'an* and the *Sunnah* or that what does not second the *Holy Qur'an* and the *Sunnah* is all mirage and deception.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3859. O *GHAMYAN*, where did you drink it?

"Chaudhary Ji, where had I to drink it? Many years have gone past and someone gave me to drink the remaining draught at the fair at *Chehapar*. I am musing at the thought of it."

"And you, O, Panny?"

"Chaudhary Ji, what shall I say? Having smelled it at the mouth of the *Gikki*, I am intoxicated. They have done it similarly!"

None of them is a drink. Had they drunk it, they would have been intoxicated.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3860. *DHIK'R* (REMEMBRANCE) leads to *fik'r* (thoughtfulness), *fik'r* to *murāqaba* (meditation), *murāqaba* to *musha'idah* (contemplation) and *musha'ida* to graces.

3861. STARS received light, sparkle, warble and fragrance from the Moon, and so did the scenes from the stars, the seasons from the scenes and orchards from seasons.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3862. THE BEE received the same light, the same sparkle, the same warble, and the same fragrance from the flower, and so did the flame from the bee.

3863. THE FLOWER taught the nightingale how to cry and the flame taught the moth how to burn.

3864. DETERMINATION (PERSONIFIED):

It is a holy warrior, the martyr, the repentance, the honour, the contentment, the planning, the austerity, as well as destiny if accompanied by the beneficence of Allah the Almighty.

3865. DETERMINATION burnt to charcoal in the furnace of repentance, became elixir in the mortar of *Tawakkal* (contentment) being pounded with the pestle of patience, and was gold by sieving in the sieve of *Tawheed* (Unity of Godhead). *Maa shaa Allah!*

3866. THE rich man's comfort is because of the labourer.

The labourer holds the first rank in respect to humanity.

The World would have been insipid if there were no labourer.

The sweeper would have been valued if there were no sweepers.

The labourer searches for a job and the idle for an excuse.

Who would have carried these bags, if there were no carriers in your market? You cannot even carry your full blown tummy.

The labourer did everything. He tolerated every thing. But he did not prosper. The man who changed peoples' destiny, did not change his own; it remained exactly the same.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3867. LABOURING is a pride-inspiring profession. But nobody has till today owned up to that he is a labourer's son or his father carries a three maunds heavy bag. Who knows why we shirk from calling ourselves the sons of labourers, though it should be a matter of pride rather than of hatred!

3868. THE BREEZE early in the morning kissed only the labourer's forehead. This granted strength and freshness to the physical body of the labourer alone.

3869. A MAN SAID: "I have never seen the sun rising."

The grandsire remarked: "Allah the Almighty has granted you everything. What use is it to you to get up early in the morning?"

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

*FAlla-hu khayr-ur-Raaziqeen!*

3870. IT is no *Eid* (the day of rejoicing in the Muslim Calendar) for the labourer even on the *Day of Eid*. As usual, he remains occupied.

3871. BUCK UP the labourer, appreciate the labour and under no circumstances, show hatred.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3872. THE FRESH ONION contains Vitamins A, B & C. Nothing else has these three Vitamins simultaneously. And onion is the household food of the labourer.

3873. THE HEART receives water from carrot, and the liver from radish. These days it is the season of both of them.

3874. IN ANSWER TO A QUESTION that why are the pearls and diamonds in the bottom of the sea: "Pearls and diamonds are the wonders of the ocean, rare entities, and the safe treasure of the king of the oceans (The Prophet *Khidar* عَلَيْهِ السَّلَام).

Every living being needs light and heat. In the bottom of the sea the pearls and diamonds provide light and heat like the Sun. In other words, they are the Vitamins for the aquatic life.

If there were no pearls, some beneficial and some fatal, in the bottom of thousands of miles long and wide ocean and instead there were mud and mud alone what charm would have been in the bazaars of oceans?

3875. BECOME the mad devotee of the Eternal Covenant. In the same state of taste, fondness, absorption and ecstasy, present a practical example of the Covenant of *Qaloo Balaa* (when they said, 'Yes!') on the stage of this World. Present such an example as nobody would deny. You have made the Covenant with the tongue, certify it with the heart.

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

*Allah-u -Allah-u Rabbi Laa Ushriku Bi hee Shi'an* (Allah, O Allah!  
You are my Lord! There is no partner unto Him!) *Maa shaa Allah!*  
You will be successful!

3876. <sup>غَيْرِ اللَّهِ</sup> GHAYR ALLAH (OTHER THAN ALLAH):  
Suspicious, *Khannas* (the Evil Self), are extraneous to Allah the Almighty.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3877. THE ALIEN THOUGHTS which occur in the heart during prayers, recitation of the *Holy Qur'an* and *Dhik'r-i-Ilahi* (Remembrance of the Divine) are all foreign to Allah the Almighty.

Your heart should not be attentive to anything else at all during prayers, recitation of the Holy Qur'an, and the Divine remembrance! No thought of any kind whatever dare come near to the heart. The heart is the presidential palace of the country of hearts. How is it that it becomes occupied in the unnecessary, the untimely, the idle and the useless? They are, one and all, extraneous to Allah the Almighty.

3878. WE, the earthly, the mistake-makers, cannot be the bearer of Your Justice. We are hopeful of Your graces, O the Most Gracious! Amen!

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

*FAlla-hu khayr-ur-Raaziqeen!*

3879. GUARDING OF THE HEART is the first condition of *Dhik'r*. Having severed from the ulterior and the exterior perform *Dhik'r* of your *Rabb* (Lord) as did the merchant who called his *Rabb* having first freed himself of alienity.

The heart is bewitched, sleeps in the sleep of heedlessness. And the sleeping and the dead are alike. They are a prey to the robber. Until the heart awakes, the alien thoughts do not end.

3880. NOOR (LIGHT) is generated by the *Dhik'r* (remembrance) and majesty by the *Noor*. The majesty burns the satans. The *Dhik'r* is performed by the tongue, but the heart still demonstrates the same old behaviour of complete heedlessness. And these alien thoughts are the satan's arrows which are shot at your heart.

Your heart is a toy for the *Khannas* (the Evil Self). Had it been free, how dare Satan, the rogue, commit any unreasonable act. The heart is not subservient to you, it is to the Satan. Until it is free from the confinement of the 'evil self', how could anything be accomplished! We have not pondered over our state. This happens to us daily.

If you did not free your heart, who is the king of your country of physical body, from the prison of this mean and the outcast evil-self and make this mean subservient to the heart, it is then no manliness of yours; you have not shown any feat in the field; you have not demonstrated any of your art; you have not presented any praiseworthy or appreciable example; you have not rekindled any of the ancestral examples, in other words, you have done nothing at all.

In your present state, the tale of this arena holds no more importance than the fairy tale. There is only one cure to this all. Drag this mean fellow out by the ear. Then take him to a desolate place, put a noose round his neck and punish so much that he accepts the subservience to the spirit. Do not stop short of it. Nor should you forgive him. Give him the last chance and drag out calling thus: "Come out on your own. O the son of a bitch, come

out and come out quick. Otherwise you will be dragged out by your neck. Now these footmen are determined to charge you out. They have not to let you, the mean and the downcast king of my inside, be any shape or form in me. Nor is any of your commands, any command whatever, to be carried out. You cannot hide yourself in any circumstances. What importance do these veils hold, the veils behind which you are hiding from these footmen.

This incident has been narrated many times over before. Its narration here is most important and appropriate: "An artillery soldier of ours, *Qamar Ali Shah* of Gowaliyar, retired from the army and began to incant Allah Allah. He had a limited knowledge of the *Faith*. He began to recite:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Subhan Allah-i WAAl-hamdu-lil-Allah-i Wa Laa ila haa ill-Allah-u WALLah-u Akbar!* (Glorified be Allah. And praise be to Allah. And there is no deity but Allah (worthy of worship) and Allah is the Most Great!) Gradually he moved to woods and recited the same. Because of the radiance of the Noor (Light) thus created by his *Dhik'r* four angels, who were light through and through and held fiery swords, presented themselves and punished with these swords the Satan, in that the outcast admitted his defeat in the long run. When, having been defeated, he began to escape the field the angels of light put him to shame by putting a brand of infamy on his forehead and stopped him from running from the field. Then having felt ashamed he sat for a period of time there, where our artillery soldier had defeated him, pouring dust over his head and crying over his defeat saying: "An unknown and an anonymous person has won the day having defeated me in the field. I am the commander of my army. What face shall I show to them?"

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

*FAlla-hu khayr-ur-Raaziqeen!*

### 3881. KHANNAS (THE EVIL-SELF):

*Khannas* (the 'Evil-Self') is our opponent at this stage. He makes us all dance at his finger tips, he makes us do what he wants, not allowing us a single concession. He makes us his devotees by attracting us to captivating scenes. Unless we set upon openly the opponent of our field, fail his plans and ruin completely his schemes, of what use are all our honours, *shaykhiyyat* and power? If you did not harness this Arabian insurgent into a puppy and bridled him to pull the wheel-cart, your driving is no driving at all. And this is final on this subject.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3882. AND if this heart is free from the prison of *Khannas* (the Evil-Self), it would be confidant of the Eternity to Eternity, the beneficiary of

benignity and graces, the centre of light and reflections, the embodiment of honour and chivalry, the fountain of knowledge and wisdom, the source of devotion and ecstasy, the treasure of austerity and charity, the acquaintance of secrets and mysteries, even manifestation of the Exalted Throne. *Maa shaa Allah!*

### 3883. THE TONGUE:

The tongue is the servant of the body, the interpreter of the soul, the publisher of evils, the basis of every sorrow, peace shattering storm, the lightning that burns the rick to ashes, the knife that tears hearts to pieces, the foe who snaps belief, the unfaithful who backs out of promise, the shameful who cares little of honour, the charmer who leads hearts astray with titles, the spokesman of the evil and the idle, the one responsible for anguish and worry, the sword of affliction, and herself free.

I seek peace! I seek peace!

Imprison her. The heart that is the king of the body is the prisoner of *Khannas* (the Evil-Self). And this unmannerly, impudent house maid is free! *Allah! Allah!*

3884. AND THE SAME TONGUE, if it is truthful, would be gratifying, the interpreter of passion and pathos, the pearl-caster, the pointer to excellence, the honour of humanity, the trustee of peace, the Divine sword, heavy on falsehood, the energiser of belief, the ever-occupied in *Dhik'r*, the argument of Allah the Almighty, the reciter of the *Holy Qur'an*, the beloved of the angels so much so that it would be the commentary of *kun fa ya kun* (Be! And, it is done!) *Maa shaa Allah!*

### 3885. THE ESSENCE OF AN ACCOUNT CONSISTING OF THOUSANDS OF PAGES:

Respect and esteem the honour of your affiliation and majesty of the rank. You will succeed. *Maa shaa Allah!*

### 3886. THE OATH of a liar is false.

3887. ALLAH THE ALMIGHTY disclosed His position in the physical body. He showed it to the spectators. But the *Qadi* (the Judge) has not yet-certified this.

3888. SIMILARLY, Allah the Almighty granted them forgiveness. But the *Qadi* has not still forgiven them (the seers).

### 3889. BELIEVE IT OR NOT!

He ﷺ is with you and nothing of you is hidden from him (ﷺ).

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3890. *SADAQĀT* (CHARITIES) FROM ALLAH THE ALMIGHTY, THE GLORIFIED:

Allah the Almighty grants to His creatures the *Sadaqa* of His Holy *Dhaat* all the time. The best of Almighty Allah's *Sadaqa* is to bestow upon any of His servants the *Dhik'r*.

Allah the Almighty has ordered His servants a great emphasis on *Sadaqāt* (charities).

The best *Sadaqa* by the servants is to feed the hungry.

He keeps dear a *Sadaqa* from His Holy Beloved, the Prophet ﷺ, never rejecting it.

Because of the *Sadaqa* from His Beloved ﷺ, He forgives the sins of the sinners, relieves the afflicted of their affliction and the worried of their worries, delivers those in test, cures permanently the physical bodies and the heart, and having supplied the needs and solved the problem, He exalts the honour of the *Sadaqa* from His Beloved ﷺ. *Maa shaa Allah!*

3891. 'A' BACKBIT 'B'. 'B' had his sins washed off. Not only that, 'A' collected 'B's' sins on his deed sheet. In other words, 'A' did a favour to 'B'. This is the favour of the stage of the good that remains eternal.

3892. IT is 'B's' duty to pray for and thank 'A'. The sins, that he had no power to wash off any way, are wiped out without any action.

3893. DISGRACE is the counterbalance for sins and fame is the deficit in accounts.

3894. DON'T BE unhappy over disgrace, welcome it with a smile. Indeed, every disgrace is a counterbalance of innumerable sins. And fame shall be taken to account most severely.

3895. DISGRACE keeps in its lap the mercy, and fame carries the burden on its shoulders.

3896. ALLAH THE ALMIGHTY granted the honour of conservation to the Prophet Moses (ﷺ) for forty days and nights. Intoxicated of this pleasure, the Prophet Moses (ﷺ) thought that he was not in this World but was rather in Heaven. In the same state of absorption, he requested:

“ رَبِّ آرِنِي Rabbi Ārini – My Lord! Show me (Thyself).” Allah the Almighty said:

“ لَنْ تَرَانِي Lan Tarāni (You cannot see Me, O My conversationalist, with these eyes!)”

All the same and honouring the request by the prophethood, Allah the Almighty revealed a ray of the reflection of His *Noor* (Light) as much as would pass through the eye of a stitching needle having previously sieved His Beauty through seventy thousands of merciful veils.

Not bearing the reflection of the Exalted and the Majestic, the *Toor* (the Mountain of Sinai) burnt and broke into pieces. The three pieces, the *Uhad*, the *Warāqa* and the *Ridvi* fell along at Madina Munawwara. The other three, the *Thaur*, the *Thabeer* and the *Hira* fell along at Makka Mukarrama.

The Prophet Moses عليه السلام fell down unconscious.

*Hadrat Shah Sharaf-ud-Din Boo Ali Qalandar* (may Allah the Almighty be pleased with him) would utter in a state of absorption and ecstasy: “One hundred of such reflections descend on my heart daily and I do not feel (perturbed) at all.”

That was a desire!

This is a bestowal!

That descended having previously been sieved through the curtains of His Beauty.

And this descended having been sieved through the robe of the Prophethood of the Holy Prophet صلى الله عليه وسلم.

3897. *AHDIYYAT* (the Unity of One-ness of Godhead) and *Samdiyyat* (Independence of Godhead) amount to (His) Majesty.

And *Majdiyyat* (honour, glory) and *Ahsaniyyat* (Excellence of Godhead) amount to (His) Beauty.

The Majesty is accompanied by Beauty. And Beauty is blissful. The *Cave of Hira* is a piece of the *Mountain of Sinai*. Similarly, the reflection of the *Noor* (Light) in the *Cave of Thaur* encompasses in its folds an account that remains eternally alive for all times to come, never lessening at all at any time. Wherever the reflection of *Noor* (Light) descends, it becomes eternally furnished. It makes the dust honoured transforming it into an elixir.

Haven't you noticed?

One went over to Dehli thus becoming the *Nizami* (the reference is to *Nizam-ud-Din Awliya*, d. 1325 CE).

One sacrificed for the *Truth* at *Kalyar*, *noor* (Light) reflected in the fire (the reference is to *Hadrat Makhdoom Ala-ud-Din Ali Ahmad Sabir Kalyari*, d. 689 AH).

One had his skin flayed in Multan (reference is to *Hadrat Shams-ud-Din Tabrizi*, d. 1248 CE).

One separated into two having been sawn by the saw (reference is to the Prophet Zakariyyah, ﷺ)

Majesty descended the Mountain of Sinai and Beauty on the Earth. In the lap of reflections, Majestic or Beautiful, there is complete wisdom and blessing.

The Mountain of Sinai did not burn to charcoal but to collyrium.

The pieces did not go waste; they became the decorum of the cities of Makka Mukarrama and Madina Munawwara. And the *Caves of Hira* and *Thaur* are but the two pieces of the Mountain of Sinai.

3898. THE ACCOUNT OF HUS'N (BEAUTY) and 'Ish'q (Devotion) continues within the *Words of Wisdom*.

*Hus'n* means that *Noor* (Light) of the Divine Will that runs deep and permeates in the veins and muscles of everything of the Universe! *Maa shaa Allah!*

3899. "YOU, O the Master of the World, must have wept before the creation of the world of love!"

*Hus'n* (Beauty) is the guise of the Almighty; 'Ish'q is the proof of *Hus'n* (Beauty).

*Hus'n* is the picture of independence; the 'Ish'q radiance of this picture!

Faithfulness is the sword of this radiance; and *Faq'r* (Austerity) is the honour of this sword.

3900. THE SWORD OF FAITHFULNESS:

Whenever it descended in a field, it came out of the sheath, sparkled, and the Heaven and the Earth both trembled, the Tablet and the Pen separated, the angels called out 'peace, peace', the Indifference lifted the veil, independent of the desire for life or death, jumped into the intoxicated waves of the ocean of love.

When this sword of the honour of the *Faq'r* sparkled at the *Mountain of Ajmer* (reference is to *Hadrat Muin-ud-Din Chishti Ajmeri*, d. 1236 CE), thousands of heads bowed as slaves to offer salutation of faithfulness thus rendering the land of *Ajmer* for ever *Chish't Nagar* (The Land of *Hadrat Muin-ud-Din Chishti Ajmeri*).

When the same sword flashed like lightning in the jungle of *Kalyar*, it hoisted the flag of *Faq'r* (Austerity) that would never ever fall until the Doomsday. *Maa shaa Allah!*

3901. KHILWAT (SECLUSION):

It carries an important stage in *Tareeqat al-Islam* (the Islamic Mysticism). Therefore, when Allah the Almighty intended to make conversation with the Prophet Moses ﷺ, He spread darkness all over

the Mountain of Sinai, drove the Satan and the angels far away so that no one else heard anything of the conversation of secrets and mysteries between the Prophet Moses عَلَيْهِ السَّلَامُ and Allah the Almighty, the *Rabb-i-Dhu-il-ḡalāl-i-Wal-Ikrām* (the Lord, the Majestic, and the Glorious).

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

*FAlla-hu khayr-ur-Raaziqeen!*

3902. BOTH *Fazal* (Grace) and *Kar'm* (Generosity) are inseparable. *Fazal* is *Kar'm* and *Kar'm*, the complete *Fazal*. *Maa shaa Allah!* Ask of Allah the Almighty both *Fazal* and *Kar'm*. Having asked for *Fazal* and *Kar'm*, in fact, everything has been asked for.

يَا ذَا الْفَضْلِ الْعَظِيمِ *Yaa Dhu al-Fadal-il-'Azeem!* (O the Most Gracious!)

يَا أَكْرَمَ الْأَكْرَمِينَ *Yaa Akram-al-Akraameen!* (O the Most Generous!)

3903. **WHEN** the Most Gracious graces any of His servants, the servant's tongue, in thankfulness, becomes facile recounting the attributes of the Most Generous.

3904. THE *HĀL* (STATE) means the mood that manifests upon both *Qal'b* (Heart) and *Naf's* (Soul) simultaneously. No plan except the Almighty Allah's power changes any state.

3905. *SIYYĀRGĀN* (THE PLANETS) are not independent, they are subservient. They are in action subject to the Divine Will. The Divine Will is the complete Wisdom.

3906. *ADHAN* (CALL TO THE PRAYER) is the fascinating title of

the tale of faithfulness of *Hadrat Bilal* رَضِيَ اللَّهُ عَنْهُ

*Adhān* is the check and balance of time, declaration of love, the commandment of *Hus'n* (the Beauty), the identification of *'Ish'q* (Devotion), the bow of the *Deen* (Faith), the king of equality, the soul of unity, and the dignity of prayers.

3907. SUMMARY: the Stages of *Jaz'b* (Absorption) and *Sulook* (Theopathy): Perseverance at incessant *Dhik'r* generates *Fik'r*. One who is occupied in *Fik'r* is absorbed as the inventor is in any of his inventions. This is termed as *Muraqaba* (the Meditation).

*Murāqabāt* (The Meditations) are but the certificates of Wisdom for the stages of *Jaz'b-o-Sulook*. *Murāqabāt* are many and various.

The following *Murāqaba* (Meditation) is the fountain and most beneficial of all:

Murāqaba Ma'eyyat:

... And He is

With you wheresoever you

May be . . .

-(Al-Qur'an 57:4)

وَهُوَ مَعَكُمْ

أَيْنَ مَا كُنْتُمْ

(المعديد-٣)

الله حاضري، الله ناظري الله معي

Allah-u Hāziri! Allah-u Nāziri! Allah-u Ma'eyy! (Allah is present with me! Allah is seeing me! Allah is with me!)

Allah the Almighty is the King of kings. And any speech by the servant before the King amounts to insolence.

Planning against the Will of Allah amounts to disunity and (assertion of) 'being' amounts to total duality.

### 3908. THE SPIRIT:

It is the Command of Allah the Almighty. It is the *Noor* of the *Dhāt* of Almighty Allah, the Lord of the Worlds, sitting in the physical body; it is veiled, but checks and balances the acceptance and rejection. No means and no planning, no entreaties and no penances of any kind at all, even hanging upside down, can ever deceive or satisfy the spirit.

**The Naf's (Self):**

It is the command of *Azazeel*. It is the playmate of the devil/satan and 'evil-self' and ignorant of the spirit. Until the *Naf's* (Self) accepts the allegiance to the spirit just as *Shaykh Shah Shibli* accepted *Hadrat Junayd* (may Allah the Almighty be pleased with them both) and unless it hands over itself completely to the spirit just as the dead has done to the bather, it remains alien/stranger to the spirit.

And veil from the alien is due.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3909. UNLESS the 'Naf's' (Self) becomes hateful, and disgusted with all sorts of impurity, dirt, ill-will, wickedness, depravity, meanness and lowliness and wears the dress of meakness and humility, the 'spirit' does not embrace its 'Naf's'; it is regarded as alien. Even though there remains impurity as much as the mustard seed, it is regarded as completely dirty, totally low and thoroughly mean.

How come the 'spirit' lift the veil in the presence of a stranger? Never ever; even though he may be very close.

Mutual unity, alliance and junction of the *Rūh* (spirit) and *Naf's* (self) is the beginning of absorption and *Sulook* and perseverance thereon is the end thereof.

The spirit alone meets the spirits and the spirit alone benefits from the spirits.

How can a *Nafs*'s (self) from whom its own spirit is veiled, present that which is absent and manifest the veiled.

Accept the command of the spirit!

Every limb of the physical body should be obedient to the spirit. When the spirit is not satisfied in that all the limbs are subservient to it, what authority does the mere claim mean?

When the spirit accepts the obedience of the limbs, the alienity disappears. *Maa shaa Allah!*

Certitude by the spirit is in other words the certitude by the *Holy Qur'an* and the sacred *Sunnah*.

The *Khannas* (the Evil Self) and Satan are your eternal enemies who can never be your friends.

*Itaba'* (the following) of the *Khannas* leads to darkness and that of the spirit, to the light.

Shun the darkness, you will be enlightened with the light. Descent of light makes darkness disappear! *Maa shaa Allah!*

3910. DO NOT EXAGGERATE, may it be in the case of praise or criticism.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3911. UNTIL one is occupied in a useful pursuit, one is a toy in the hands of the 'evil-self'. He (*Khannās*) may ensnare you in any job.

If nothing else it may direct you to partridge fighting.

3912. DO NOT BE IDLE. The idle are a prey to diseases.

Until the worker sweats, he is lazy to the artist.

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

*FAlla-hu khayr-ur-Raaziqeen!*

3913. O ALLAH, the Light of the Heavens and Earth, the All-Pervading, All-Subsisting and All-Present in everything, the artery and the muscle of the Universe! If there were no *'Ish'q* (Devotion), who would have been inclined to this Beauty of Yours? In no bazaar there would have been your purchaser or appreciator.

Allah Allah, the blood of devotion sparkled in Your story. You honoured the *'Ish'q* alone in that except You nothing of the Universe (nothing whatever) could direct towards itself its attention in any manner whatever.

The *'Ish'q* alone was granted humility in *Rukoo'* (kneeling posture in prayers) the audience in the *Sajdah* (prostrating posture).

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*  
*Walla-hu Dhu-al-Fadal-il-'Azeem!*

3914. THE ETERNAL BEAUTY used the *Ish'q* alone and always as a victim for the exercise of His Ways.

*Mubārkan! Mukarraman! Musharrafan!*

3915. IT DID NOT MATTER a fie however it was afflicted and dragged, street by street. The steadfastness of the Majesty of Your love was granted to *'Ish'q* alone! *Maa shaa Allah!*

3916. THE TITLE COVER of the story of Your *'Ish'q* which nobody could ever outwit till the Doomsday is the *Shām-i-Ghareebān* (The Evening of the Deserted).

3917. A PIGEON tossed about in their blood and flew away.

I cannot muster the power to write any further.

The limit of the ways of Beauty, the limit of the faithfulness of *'Ish'q* and the limit of the intransigence of cruelty touched its peak at the scene of the Evening of the Deserted.

The *Divine Distributor* cried bitterly only once in that manner.

3918. WHEN *FAQ'R* (AUSTERITY) went along to present its humble tribute to the travellers of the Evening of Desertion, it went into ecstasy, saw around in amazement with his eyes gazing. It had not seen such a scene before. It saw before it written on the sand grains a unique chapter of the story of Beauty, *'Ish'q*, *faithfulness* and *cruelty*.

It could not see the overawed sacred souls, the crumbled flowers of the rose-garden of the Holy Prophet ﷺ, the mortuary of the martyrs, the cut-out limbs, the burnt-out tents, the smoky tent-ropes, the plundered house-hold of the Holy Prophet ﷺ, besmeared with blood the son of *Fatima* (may Allah the Almighty be pleased with her) in a state of helplessness, the Prince of both the Worlds, the *'Ish'q* bathed in dust and blood, the decapitated leader of the Deen in the jungle of desertion, the thirsty grandson of the server of the Eternal Drink of *Kauthar* (ie the Holy Prophet ﷺ) with parched lips, the sacred body of the progeny of the Holy Prophet ﷺ trampled over by horses, the gruesome depression all over, a frightening silence, and an awful cry; it could not bear to watch the pain-inspiring scene. It shed the tears of blood, lost its senses, tossed around in a mercurial unrest and rolled like the slaughtered.

Then all of a sudden it tossed down the building of the rich, broke the glass of taste, flung down to the ground the turban of authority, shut down

the anthem of comfort, broke the tumbler of leisure, tore to threads the gabardine of authority and poured on to its own head the dust from under the feet of the beloved of the Evening of Desertion, wore the dress of penitence, dressed in the skirt of self-effacement, took the bowl of patience and went in hiding in such a way that in no shape or form it reappeared. It never let disappear this scene from its eyes and traversed the course of its life in the guidance of the same scene.

Happiness helps forget grief, but it could never help forget this grief. Time is the balm for every wound, but this wound never heals; instead, it grew deep. Occupation helps forget every tragedy, but it could not help forget this tragedy. It always remained fresh in mind. It released in the form of a sigh of grief from the heart and the tears from the eyes. This grief is not because of martyrdom. Nor is *Eemān* (Belief) grieved at martyrdom. Crying is not befitting to martyrdom. Instead, *Eemān* has a wish for martyrdom. It welcomes, appreciates and thanks it. Martyrdom is, in fact, an Eternal life and the greatest honour of death.

Martyrdom is the stage of thankfulness, it is not the stage of comment and complaint. *Eemān* has never worried or shed tears over martyrdom. This grief is not because of martyrdom, but because of trampling over of the honour; it is not because of death, but because of the derision of the holiness. And this grief is eternal like martyrdom.

3919. **NOBODY**, neither the oppressor nor the oppressed, has to stay here; only the story will remain alive.

3920. **DO NOT OVERACT**. You may or may not be aware, but the on-looker definitely feels it.

*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

3921. **EXCEPT THE SWEEPER** no other trusted person can bear the beauty and majesty of nearness. One cannot endure the miracle of nearness; rather, one is flared up.

Standing at the lowest stage, the sweeper is the companion of the occupier of the most high order who can never reject him in any circumstance.

3922. **COMFORT IS COMFORT**; it came one way and went the other. It brought nothing and left nothing. Discomfort bestowed the title of *Mu'alla* (the Exalted) upon a barren, ancient and unknown desolation thus making it a holy site for the pious.

3923. **A NIGHT** of discomfort holds preference over a thousand nights of comfort. The sights of grief attract mercy even though it is hidden

behind hundreds of thousands of veils. It forces its descent. And comfort has nothing in it except snoring.

3924. IF SOMEONE comes to know that whatever he says remains suspended in the atmosphere, he would be mindful of what he says; he would be ashamed of his speech.

One said: "When I ponder over this fact, I wail like an owl."

Evil takes its birth from speech; the speech is the fountain of evil.

Speak but not too much, not everything. Think before you speak. The powers of hearing and speech are most excellent.

The Queen spoke to the ants: "Get inside your holes lest the troops of the Prophet Sulayman (Solomon, ﷺ) trample over you unawares. The Prophet Sulayman (ﷺ) heard this voice of the ant three miles away.

To some, the hearing-distance matters little. Same is the case with the power of seeing.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal il-'Azeem!*

3925. NOBODY comes up completely to any title or honour. The titles and honours, however, deceive the titled and the honoured to laziness. They make him think wishfully of his perfections, tap on the shoulders and drag him out of the field of struggle so much that he does not follow even a single tradition of his ancestors. Nor does he follow any principle. The claimant of *Pass-i-Anfas* (*The Dhik'r of Allahu*) himself becomes the victim of heedlessness.

No one has ever called himself a *pāji* (the lowly); instead, he frowns if one calls him so, though not everybody is aware of the impurities of his 'Naf's' (self).

3926. RESPECT leads to love and love to service.

3927. "O GRANDSIRE, what happened to that rabbit?"

He replied: "The hunting dogs are relentlessly chasing him. He has not yet been gulped down. All the same, both the parties are exhausted."

3928. WHEN an offender pleads guilty of his offence, severity of the High Court is turned to deliberations.

3929. THE SERVANT:

The servant who bears no value in your eyes is stationed at the most important, the top most and the most sensitive rank.

The servant, whatever he may be, is honourable because of this relationship with the master; and if faithful, he is the ruler in the master's country. If he gives away anything to anyone, the master never questions.

The servant's bestowal is regarded as the master's bestowal. This alone is the pride of the servant, that makes his happiness limitless. Otherwise, is the servant owner of anything?

If the servant is not entitled to give away a sugar cane from the field, what is his servitude like and what is he (the master) like?

3930. **FEROZE**, an unknown beduin of the *Tribe of Muzar*, became honoured because of the servanthip of my master Ali عليه السلام. The acts of faithfulness appealed to the master so much that he, having been martyred in the company of the Prince of the Worlds (Hussain, may Allah the Almighty be pleased with him) in the Battlefield of Karbala, was counted as one from the household of the Holy Prophet صلواته وسلامه عليه.

*Allah Allah!* What was all this?

A miracle of faithfulness.

3931. **FIFTY YEARS AGO**, a servant of Allah the Almighty worked as a tailor in the army. One day the Adjutant (generally a junior officer of the rank of captain) said to his orderly: "Tomorrow morning is the General's parade. Get new stars sewn on the shoulder flaps of the shirt."

The tailor was busy in his pensive mood. He was given the shirt to sew new stars on. Instead of the stars he put on a crown (for the rank of a major). When the officer saw the crown at the time of dressing, he got cross with the orderly as the time of the parade was near on hand. He rode on the bicycle to the tailor saying: "Why have you done this? Take it off immediately."

At this the tailor uttered: "Sir, I have put it on. Nobody can take it off."

He was so effective in his speech that the officer could not insist. He wore the same shirt and went on parade. When he reached the office, he read an appointment letter saying: "So and so captain is promoted to the rank of major (from that day on)." *Allah Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal il-'Aazeem!*

3932. "YOUR SLAVE!"

This phrase in speech and writing has become our hobby. Everyone regarding oneself, everybody's slave, becomes satisfied though nobody anywhere is anybody's slave. All the same, everybody is a slave to one's 'self'.

Actually, slaves are those who are eternally so. They never fail. The eternal slaves are successful in achieving the object.

3934. DRENCHING in the pond of censure is tantamount to the washing of sins. *Maa shaa Allah!*

3935. FREEDOM FROM alienity/duality is the ablution for ever.

3936. DO NOT TAKE pride in any *Amal* (practice). Every practice is dependent upon *Tawfiq* (the divine help or guidance to do it). And *Tawfiq* is a Divine bestowal.

3937. THE CURE of an ailment, may it be spiritual or corporeal, is dependent upon medicine and precaution. The patients of the bodily ailments are few and far between. But everybody is a patient of spiritual ailments.

3938. THE LIGHT AND MAJESTY OF **يَا أَحَدُ، يَا صَمَدُ، يَا حَيُّ، يَا قَيُّوْمُ**  
*Yaa-Ahdu! Yaa Samad-u! Yaa Hayyu! Yaa-Qayyoom!* (O the One and Only! O the Independent! O the Living! O the Lasting!) is the strong fort against calamities, afflictions and evils.

3939. THE SPIRIT:

The spirit is the command of Allah the Almighty. Everything with the spirit, i.e. the human being, has the *noor* (light) of the Almighty Allah's *Dhaat*. Honouring of a human-being, in other words, means honouring *Rabb-il-'Aalameen* (the Lord of the Worlds). This goes equally in the case of dishonouring and deriding.

3940. THE ONE YOU SEARCH FOR, SPEAKS INSIDE.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

3941. THERE are only two pride-inspiring stages of continuous nearness; that of the sweeper and the slave.

And none of the two appeal to the eyes of anyone at all. *Maa shaa Allah!*

3942. AND these two, the sweeper and the slave, are the trustee as also acting-in-command in seclusion and in company.

3943. ACCEPT HIM ALL-PRESENT AND ALL-SEEING in everything and at all places, invisible to every sight but All-Present and All-Seeing. This is enough.

3944. THERE is no sinning in the company of innocence.

3945. THE COMMISSION of the each of the speech and act that makes your spirit upbraid you is sinful.

3946. INNOCENCE is the most high and exalted honour of humankind. Evil respects innocence. Ashamed, it turns back.

3947. IF this is not so, take it that innocence is imperfect.

3948. DO NOT disclose by the speech the fact of your deeds – good or bad.

3949. THE TREE OF THE MOUNTAIN cannot survive in planes.

The pine tree grows at the high and lofty peak of the mountain, absolutely independent of watering. Nor is it in the influence of any storm. The arteries and veins of the roots of the pine are embedded in the chest of the cliff. And the pine of the planes, Allah Allah, nurtured by profuse watering thus grows to a huge size. At the slightest wind, it is rooted out.

The pine is the decorum of the mountain world without which no mountain is ever comely; it is, otherwise, like a dry kiln.

3950. WHO sowed the pine plants at the peak of the mountain? How and what food did it receive from the scorching Sun and burning stone? The self-growing plants are not dependent upon artificial means. Subject to Divine Will, they germinate, grow and blossom.

3951. DO NOT BE ANYTHING.

Be a human-being.

3952. DO NOT DO anything; perform *Dhik'r* (remembrance). *Dhik'r* is like knocking, and knocking is the key to open the doors. *Maa shaa Allah!*

3953. THE *DHIK'R* OF ALLAH THE ALMIGHTY is dependent upon the command of Allah the Almighty. Nobody has any power to perform *Dhik'r* and obey Allah the Almighty except with His command.

3954. HOW dare a musician play his music without the permission of the head of the gathering?

The musician, the song, the time, and the opportunity are there, but he is waiting for the permission. How could one sing a song in a gathering on his own? It has been heard but not seen: "What is the music like, the music

that has not been played and what is the song like the song that has not been sung.”

The *Quqnus* (Phoenix) has a thousand holes in his beak. He, having been intoxicated by the Beauty of the Divine Will, sings in the silent and the soothing valley of the jungle, the birds have ecstasy prevailed upon them; they flutter and experience mercurial unrest.

– (to be continued)

3955. YOU came prepared, brought the musical instrument and the accompaniment, the determination and wishes . . .

What are your arrival and departure like?

3956. HOW IS IT THAT *Deena* was better than *Kullan*?

Nor did he possess any music or song. He became known only because of the Divine command.

3957. UNLESS AND UNTIL YOUR will is pleased nobody can be pleased, ever, with anybody.

3958. APPRECIATE SURGERY!

Learn the diagnosis of disease. Cry over the ancient *Messiah's Almanac*. It has nothing in it except prescriptions.

The inventor is free from the worries of (how to feed) his tummy. If you call him, in this respect, careless, it won't be out of order. And our struggle, if not completely at least nine out of ten times, suffers from the trials of the tummy.

Hundreds of experts and thousands of the assistants remained lost day and night in one search only. As the objective of their deliberations was the welfare of the humankind, no other motives at all, the Creator granted to their tree of thinking the fruit that is before us all. And we granted the status of the sacred book to the *Messianic Almanac*, not anyone else to even touch it, so much so that the writing wiped out gradually.

The zeal of search counted the veins like the census of human beings. There is no point in the body where a named vein is not in operation with its functions.

3959. “WHAT keeps you busy these days?”

“I am in a mystic seclusion for forty days, reciting a certain formulae. Please pray that Allah the Almighty grants me success.”

“What is the formulae you are reciting? Let us listen to it!”

کالا سمن در کالی گاتے گاتے نے وج غطف کھاتے  
فونناں چاری میری مدد کو آتے نہیں تاں تیری کسٹ ڈگل جاتے

“There were the black sea and the black cow.  
 Therein drowned and burped the cow.  
 May *Nonan*, the female sweeper, come to my rescue!  
 Failing, may rot your fire-pit, in lieu!

“I repeat this several thousand times every night in open at the roof top of the house.”

*Allah Allah!* Should *Nonan*, the female sweeper, come to your rescue? And shouldn't you die of a sudden death, ashamed of this!

O Ghogel, say this: “May Allah the Almighty, the Compassionate, the Merciful, come to my help! And may He, through His Power, save me from every evil!”

The Most Perfect Name of *Rabb-i-Dhu-al-Jalal* (The Most Exalted Lord/Sustainer) is the counter-measure of this charm, magic and bewitchment. In order to make your-self safe in a strong fort, recite the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Bismillāh-ir Rahmān-ir Rahīm Wa La Howla wa laa Quwwata illa billah-il-'Aliyyil 'Aazeem!* (In the Name of Allah, the Most Compassionate, the Most Merciful. And there is no power to do good or shun evil except with the Power of Allah, the Most Great!)

3960. “*SOBHEY\** I have been waiting for you since this morning. Where have you been for so long?”

“Yesterday, the children fell on the *Krish'nji's* idol whilst playing and broke it to pieces. I have been to the bazaar to fetch a new idol.”

“How much did it cost you, then?”

“Ah, what do you ask as to the prices of the commodities these days? Take this idol alone. It used to cost an anna and a half or two annas at the most. Today I have bought it for twelve annas.”

*Sobha* was to be visited again in the evening.

“*Munni Lal*, where is *Sobha*?”

Peeping inside, I saw that *Sobha*, the humility and lowliness personified, was putting a garland round the neck of *Krish'nji*, offering the pudding and beseeching thus: “*Maharaj-fi*, please taste the offering.”

He was strongly absorbed. The same idol made from a sheet of metal and worth only a few annas that he had just brought from the bazaar that day had become a centre of his devotion. In full respect and deference and with the head bowed and hands together he stood beseeching and supplicating.

Such a mode of worship in front of an inanimate image made one ashamed of one-self thinking: "Our *Rabb, Rabb-us-Samaawaatiwal-Ard* (Lord, the Lord of the Heavens and Earth) Who is the Creator, the Master, the Owner and the Inheritor of everything of both the Worlds, Overpowering to everything and Independent of everything, would hardly had before Him anyone in such an ecstatic state. Besides, this taste is not available in the daily prayers which is the *Ma'rāj* (Ascension) of a true Muslim. In a congregational prayer there are crowds of thoughts descending. There is no taste or concentration in the prayers. As soon as the prayer is over, the chain of these thoughts also ceases. What is this prayer like and what is this concentration?"

Contrary to *Sobha*, the state of affairs of the believers of Allah the Almighty, the Exalted, the Compassionate, the Merciful, is by no means praise-worthy.

3961. **O SHAYKH!** The absorption the *Brahamin* has in front of the idol, we have not in front of the *Ka'aba*. Why so?

#### 3962. THE HEART:

The heart is the king of the country of hearts. It is sleeping on the bed in the presidential palace. Every effort was made to awaken it, but it didn't wake up. It transpired that it is not asleep on its own. Some one has made it sleep.

Is there anyone who would awaken it? I cannot. It is not intoxicated, it is unconscious. Who would bring it to consciousness? Come to the fore!

3963. **WHOEVER** would awaken it, it will be his. Why shouldn't it become his whoever brings it to consciousness!

3964. **IN THIS STATE** we are compelled to admit that the body of our *Shaykhiyyat* (spiritual guidance) has no spirit in it. Our physical body has the heart, but it is in slumber.

3965. **TORTURING** after forgiveness is opposed to forgiveness and not befitting to the grandeur of the generous.

#### 3966. ARE you attentive to me?

Is this anything to ask! Ask your heart. If you are attentive to me, then, take it, that I am attentive to you. **Whosoever you are attentive to, is attentive to you.**

3967. **IN THE JUNGLE** the carnivorous reign during the night and the birds during the day.

3968. FED UP OF ALIENITY one becomes the secret bearer of secrets.

3969. STEADFASTNESS at a promise is an unfailing routine of descension of blessings! *Maa shaa Allah!*

3970. GENEROSITY to the widow, the orphan, the destitute, the dependent, the sick and the helpless is a kind of *Sadaqā* (charity).

3971. DON'T LOSE heart. Without the Will of Allah the Almighty not a leaf can flutter.

3972. AS IT TOOK PLACE, it did at the Will of Allah the Almighty, and shall take place likewise. *Maa shaa Allah!* What Allah the Almighty wishes, likewise does it take place; never stopping or anybody preventing it.

3973. OFFER thanks for the eyesight at seeing the blind and for good health at seeing the sick!

3974. WHICH is the bounty that Allah the Almighty has not granted to the servants; watch the one who is deprived of a bounty.

3975. THE BUNDLE of the wheat crop once untied can never be bound together as before.

3976. IF the medical-men behave in the voluntary welfare institutions the way they welcome patients in order to promote their personal hospitals to succeed, the institutions will have their image enhanced.

Officers visit the welfare institutions, inspect and return. They do not take interest in the welfare institutions as they do in their personal hospitals. What value do personal institutions have in the face of the welfare institutions?

The welfare institutions are the institutions of Allah the Almighty.

3977. THE PATIENT'S DISEASE does not attract the doctor's attention to itself.

A doctor in the real sense of the word is he who does not prescribe until and unless he has diagnosed his patient's disease.

3978. UNTIL a complete enthusiasm is reflected in an institution, what stage would it hold amongst the renowned welfare institutions?

3979. IF you do not remember any of your own traditions, recollect that of an Englishman.

*Doctor Batton* treated the princess-daughter of the *Moghul Emperor Shah Jehan* thus helping his nation with the rule of India.

I wish you had remembered at least one of the traditions. You have lost not one, but all of them. And this is the limit to the lack of your vision.

#### 3980. THE CLAY:

Clay is the perfection of creation, the manifestation of *Rubboobiyyat* (Lordship), the embodiment of messengership, the dress of *faq'r* (austerity), profitable to the rich, the accepted of Allah the Almighty, the trampled over at the doorstep.

The colour, the hue, the flower, the fruit, the tree, the stone, the human-being, the animal, the king, the mendicant, the confession (faith) and repudiation (*kuf'r*, infidelity) all are clay.

Clay is the manifestation of the letter **أ** *Alif*, of its mystery too.

Clay is the secret of Beauty, its pride too.

Clay is the title of *Ish'q* (Devotion), its tale too.

Clay is the source of humanity, its destination too.

Clay is the beginning of life, its end too.

#### 3981. THE CLAY:

Clay is the recognition of the Creator and the soul of creation.

The Creator liked the clay only for His manifestation. Then He honoured the clay with the title of *Ashraf-ul-Makhlooqāt* (the honoured of the creatures). It became blessed with the Creator's blessing and exalted with His Excellence.

Honouring of the clay is, in fact, honouring the Creator; its mockery is His mockery.

Then the same clay, having submitted to the Creator, was called **أَحْسَنُ تَقْوِيمٍ** *Ahsan-il-Taqveem* (the best of moulds – *Al-Qur'an* 95:4) and for repudiation was called **أَسْفَلَ سَافِلِينَ** *Asfala Sāfileen* (the lowest of the low – *Al-Qur'an* 95:5).

In submission to Him, it becomes worthy of Caliphate. Contrariwise, it is **وَقُودُ النَّارِ** *Waqood-un-Nār* (fuel for the Fire – *Al-Qur'an* 3:10).

The Creator manifested Himself through clay:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَرَدْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْإِنْسَانَ

(I was a hidden treasure. As I wished to be recognised, I created the man.)

The Covenant was made by the clay: **(مِنْهُمْ الْمُؤْمِنُونَ)** (they are from amongst the true Muslims).

The repudiation was also made by the clay: **(مِنْهُمْ النَّاسِقُونَ)** (they are from amongst the repudiators).

3982. THE VARIETIES OF CLAY:

From the (earth) did We  
Create you, and into it  
Shall We return you,  
And from it shall We  
Bring you out once again.  
-(Al-Qur'an 20:55)

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا  
نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ  
تَارَةً أُخْرَى ۝  
(طه - ٥٥)

“I am better than he;  
Thou didst create  
Me from fire, and him from clay.”  
-(Al-Qur'an 7:12)

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي  
مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ۝  
(الاعراف - ١٢)

Having said this, *Iblees* (The Satan) refused to bow before the Prophet Adam عَلَيْهِ السَّلَامُ, thus becoming accursed and outcast.

The earth the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ threw in the Battle of Bad'r received an eternal life via the Qur'anic narration:

When thou threwest (a handful  
Of dust), it was not  
Thy act, but Allah's  
-(Al-Qur'an 8:17)

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ  
رَمَىٰ ۚ (الأنفال - ١٧)

Seeing *Ali* رَضِيَ اللهُ عَنْهُ covered in dust, the word uttered by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him the title of **بو تراب** (The Father of Dust) thus exalting the grandeur of earth for ever.

The awe of clay rather than silk or muslin on the body of *Umar the Great* رَضِيَ اللهُ عَنْهُ made the Roman Ambassador tremble.

*Yaz'ugard* (The Emperor of Iran) put, out of denigration, the bagsful of earth on the heads of the Muslim ambassadors and sent them back. The leader of the visitors *Hadrat Sa'd bin Waqas* رَضِيَ اللهُ عَنْهُ said: “I swear by Allah the **Almighty** that they themselves have handed over their land to us.”

And so did it happen!

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

3983. YOU are *Noor* (the Light) and they are the enlightened.

You are *Waheed* (the One and Only) and they are the peerless.

You are the Exalted and they are the excellent.

You are the Majestic and they are the beautiful.

You are *Salam* (peace) and they are peaceful.

You are the glorified and they are the bounteous.

You are the Beauty and they are the beautiful.  
You are the Bestower and they are the distributor.  
*Al-hamdu-lil-Hayy-il-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*  
*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

3984. **الله حاضري، الله ناظري، الله معي**

**ALLAH-U HAZIRI! Allah-u Naziri! Allah-u Ma'eyy!** (Allah the Almighty is Present with me! Allah the Almighty is Seeing me! Allah the Almighty is Accompanying me!)

If anyone accepts Allah the Almighty as All-Present and All-Seeing, he would not, then, attend to anyone but Allah the Almighty and would not pin up hope to anyone. Nor would he be frightened by anyone, nor even plan anything in any matter whatever.

Regarding Allah the Almighty the real subject of every act, he would hand over all his affairs to Him. Thereafter he would be pleased at however Allah the Almighty would do though it might be against his wishes.

Link yourself with Allah the Almighty and sever your relationship with everything else as do the dead. May you remain deeply absorbed in Allah the Almighty having regarded everything of the Universe as 'nothing' and 'mortal'.

3985. THERE are three stages of fear: (1) inquiry, (2) hearing and (3) seeing. Nobody becomes fearful at hearing about the lion, but hearing of its roaring causes the limbs to tremble. And if it comes in front, one loses one's breath.

3986. **KHABAR** (KNOWLEDGE) is but thought and speculation, **Nazar** (the sight) is the belief and faith. *Khabar* pervades all four directions, **Nazar** is linear. *Khabar* is the learned *Aflatoon* (Plato), **Nazar** is *kun fa ya koon* (Be and it is done!) *Khabar* gives birth to evil, **Nazar** is pining and eagerness. *Khabar* is greed and avarice, **Nazar** is submission and obedience. *Khabar* is discussion and debates and **Nazar** is ecstasy and state.

3987. **DO NOT FORGET:**

The insects do not come to the grave from outside. They grow from the flesh of your own body into worms thus eating away itself. The eyes become the gateway for the caravan of the earthly creatures. There remains no mark of identification in the skeleton of bones.

This is the end. Don't forget it.

3988. COPPER becomes earth (i.e. gets oxidised) and so does iron. But what about gold and diamond. In earth the diamond does not become earth; it keeps its identity. And so does gold.

Similarly, if somebody's clay (i.e. physical body) is purified, it becomes fearless of clay. *Maa shaa Allah!*

3989. THE EYE is for seeing, the heart is for *'Ish'q* (Devotion), the soul is for faithfulness, the spirit is for soaring, the tongue is for *Dhik'r* (Remembrance), the intellect is for reflection, the ear is for the Command, the hair is for fear, the head is for humility, the hand is for cleaning, the foot is for service, and the whole body is for *Namaz* (prayer) and not for carnal desires.

The livelihood and the fame which you so desperately run after day and night is with your *Rabb*. It is beyond your intellect and power and dependent upon the grace of the most blessed ﷺ.

3990. EXPERIENCE is the mother of business.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

3991. ONE SAID: "Ages have gone past reciting poetry of the flower and nightingale. Only rarely one would have seen a nightingale sitting on a flower. Whenever we saw her, we saw her sitting on *Keekar* tree or *Kareer* shrubs. Perhaps that nightingale is of a different variety and is not found here."

3992. **أَلِئِنَّ نَفْطَةً** (KNOWLEDGE IS BUT THE DOT!).

If this dot is appended to **مَحْرَمٌ** (*Mahram*, the confidant), it would become **مُجْرِمٌ** (*Mujrim*, the guilty). If the dot is removed from **مَحْرَمٌ** it would become **مَحْرَمٌ** (the confidant).

The same dot is operative in the words **عَيْنٌ** (*Ain*, the witness) and **غَيْبٌ** (*Ghain*, the alien). **عَيْنٌ** ('ain) is the manifestor of **عَيْنِ الْيَقِينِ** (*Ain-al-Yaqeen*. With certainty of sight - (*Al-Qur'an* 102:7) and **غَيْبٌ** is the greatest veil of alienity.

The physical body suffers from this spot of *Ghayriyyat* (alienity). Until and unless this is removed, the spirit and *Naf's* (self) cannot be united for the sake of Allah the Almighty. Every gnostic, the knowledgeable, of every era seconded this reality.

3993. KEEPING the heart clear of alienity amounts to eternal *wudu* (ablution) of the heart.

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

*F*Alla-hu khayr-ur-Raaziqeen!  
*W*Allah-hu Dhu-al-Fadal-il-'Aazeem!

3994. PONDER OVER the following blessed names of the Holy Prophet ﷺ. As it pleases Allah the Almighty, the problem will be solved.

سَيِّدِنَا أَوَّلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Awwalun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the First of all, peace and blessing of Allah be on him!)

سَيِّدِنَا آخِرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Aakhirun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Last of all, peace and blessing of Allah be on him!)

سَيِّدِنَا ظَاهِرٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Zāhirun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Apparent, peace and blessing of Allah be on him!)

سَيِّدِنَا بَاطِنٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Batimun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Hidden, peace and blessing of Allah be on him!)

سَيِّدِنَا قَرِيبٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Qareebun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Near-One, peace and blessing of Allah be on him!)

سَيِّدِنَا رَحْمَةٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Rahmatun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Mercy, peace and blessing of Allah be on him!)

سَيِّدِنَا رَوْوْفٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Raufun Sallalla-hu 'Alayhi Wasallam!*  
(My Leader, the Merciful, peace and blessing of Allah be on him!)

سَيِّدِنَا رَحِيمٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Raheemun Sallalla-hu 'Alayhi Wasallam!*

(My Leader, the Compassionate, peace and blessing of Allah be on him!)

سَيِّدِنَا جَوَادٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Jawwādun Sallalla-hu 'Alayhi Wasallam!*

(My Leader, the Generous, peace and blessing of Allah be on him!)

سَيِّدِنَا كَرِيمٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Kareemun Sallalla-hu 'Alayhi Wasallam!*

(My Leader, the Bounteous, peace and blessing of Allah be on him!)

سَيِّدِنَا مُخْتَارٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Mukhtarun Sallalla-hu 'Alayhi Wasallam!*

(My Leader, the Authorised, peace and blessing of Allah be on him!)

سَيِّدِنَا قَاسِمٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Sayyedinā Qāsimun Sallalla-hu 'Alayhi Wasallam!*

(My Leader, the Distributor, peace and blessing of Allah be on him!)

The one present can some time be absent, but the Holy Prophet

ﷺ is a witness, all-present! *Maa shaa Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

3995. **SUNNAH** (THE PROPHET'S PRACTICE ﷺ) should reflect from each and every part of your speech and act. Each and every part of your speech and act should be the manifestor of *Sunnah*. *Maa shaa Allah!*

3996. THE decoration (i.e. adornment) of the 'Body' is impersonation of the accursed *Iblees* (Satan) and that of the 'Heart', the devotion and ecstasy, pining and eagerness, descension and absorption.

3997. DO NOT SIT IDLE. Remain occupied in a good job. He who has no job is a toy in the hands of the Satan.

3998. WHAT repentance would it be if you squandered the earnings of the whole of your life on the way and then repented having reached home?

3999. WHEN *Eemān* (Faith) accepts for itself its *Rabb* (Lord) the Sufficient and the Abundant, the Patron and Sustainer, it becomes independent of every thing except Him. *Maa shaa Allah!*

4000. IF once he would say something, he would stand fast by it; never backing out, rather would keep and establish his words for ever. This alone is termed as 'steadfastness' and this alone, O my friend, is called the essence of manliness.

4001. PROMISE:

It is a body, a strong physical body. As long as it is honoured, everything stands, never falling.

4002. IF a promise is kept, it is a rock which no storm can ever wipe out. Nor can it move it from its place.

4003. PROMISE is the trustee and a mark of distinction of humanity, mankind and mortal-beings.

4004. BESTOWAL follows faithfulness.

To back out of his word, is the biggest weakness of the man.

Because of the blessing and excellence of the word and promise the Earth and Sky are firmly established.

Descent of blessing at steadfastness at the promise is an unfailing routine. *Maa shaa Allah!*

4005. WHERE are Your secret bearing servants in hidings in Your World today? They are not visible anywhere in any field.

The World turned away, but they would not at all back out of their promise so much so that Allah the Almighty, having been pleased, would open the door of conquest and victory.

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

*FAlla-hu khayr-ur-Raaziqeen!*

4006. BE STEADFAST at a promise – You would be successful, *maa shaa Allah!* Stick to the word – you would be victorious, *maa shaa Allah!*

Otherwise, this life of yours is of no value in any of the bazaars of life.

*Waa maa 'Aalaynaa ill-al-Balagh!*

4007. RENUNCIATION is a flood that makes away with everything.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4008. UNTIL the flood of renunciation has cleansed the field, the descent of the blessing in the ring do not take place.

4009. THE inward of the human body is not purified with water but with renunciation, and this renunciation does not come by with lip service. *Allah Allah*, it makes even the bravest kneel down.

It entails the renunciation of (the carnal desires of) body, money, property, means, desires and wishes.

It requires to renunciate anger, obscenity, cruelty and oppression.

It should be the renunciation of *kuf'r* (infidelity), *shir'k* (duality), lying, back-biting, avarice, greed, moral degradation.

It should finally be the renunciation of taste, decoration, comfort and fame.

4010. THE impurity is eroded gradually.

The dirt is washed away gradually.

Memories are wiped out gradually.

But . . .!

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4011. IN THIS SEED is the tree of banyan.

Until it becomes earth with the earth, the banyan tree will not shoot forth.

4012. TODAY those popular renunciators of Yours are not found anywhere in any field. Does Your World not need them today? Without them no bazaar has any charm; dreariness is prevalent all over. It won't be out of place if it is named as the death-scene.

The nations remember their ways and faithfulness even today. Why are not those stars of your history dwelling high up and shining in any horizon? Have they set in? There is no taste of life without them; a sort of listlessness prevails.

Those renunciators, the worthy and proud sons of Your Islam, disavowed for ever what they had discarded once; not nearing or even remembering it in their life time. This alone was their character-trait and this alone, their grandeur.

Who said that they were monks and withdrawn from life? They alone were the true and ardent sacrificing followers of Your Islam. They never

engaged themselves in any unnecessary occupation. They lived for Allah the Almighty and occupied themselves in the accepted jobs of Allah the Almighty. They ate the ordinary meal, dressed simply and never visited the Hakim (the medical man practising in indigenous medicine). They set aside and sacrificed the whole of their time and capabilities for the sake of Islam thus parting eventually with the struggle of the World.

4013. WHEN an arena was sparked off in order to demonstrate the feats of the earthly creatures to the creatures of light dwelling about the Holy Throne, Allah Allah, it put the angels to amazement, thus forcing them to appreciate. When he descended in the field, independent of everything of the World, uttering the cry '*Allah-u Akbar*' (Allah is the Most Great), it would make the battlefield tremble and the renowned warriors would be taken aback.

When the field would warm up, the hearts in the chests of the on-lookers would thump, tremble and sweat.

Realising Allah the Almighty abiding by him he would never take any notice of any power of the Universe; rather would regard it helpless and friendless. He wore the protective dress of **اللَّهُ أَكْبَرُ**

**اللَّهُ أَعَزُّ مِنَّمَا أَخَافُ وَأَحْذَرُ**. (*Allah-u Akbar! Allah-u A'azzoo Min-ma Aakhaaf-u Wa Ahdhr-u!* – Allah the Almighty is Most Great! Allah the Almighty is more Honoured than what I fear from and care about!) and would encounter the mountain and shake the rock.

Allah Allah! They were the days of your life which form, in the same fashion even today, a glaring chapter of the Divine story. No nation has forgotten it till today. And you are quarreling amongst yourselves.

A says: "I am great."

B says: "I am great."

C says: "I have no rival."

D says: "I have no rival."

The jackals were ashamed at these claims of yours. But you kept harping on the same theme.

Has not the time come for you to change yet?

4014. THE STAGES OF *FAQ'R* are exalted, some of them above the others, beyond the intellect of yours and mine. They cannot at all be understood and comprehended.

Present some one, who never tells a lie, never backbites, never carries tales, is never jealous, does not hoard anything for the morrow, practises his knowledge, does what he says and has embraced Islam in its entirety.

If there is none, of what use is "He" for us and of what use is "This of ours" to us and so on . . . !

4015. THE WORLD is shrewd and cunning to the utmost order. It never allows anybody else's flag to flutter. It establishes its full essence in every flag.

Show me such a flag that you would have hoisted high having knocked down the world flat and trampled over it openly.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4016. IF *QUR'AN*, the Holy, the Glorious, and the Wise, were practised, wisdom and graces would have descended and without fail.

Are you following completely the act which has been strictly forbidden by Allah the Almighty, the Lord of the Exalted Throne.

For instance, take stock of your daily routine with regard to telling lies, hoarding, back-biting, breaking of promises, carrying of tales, cheating, jealousy, calumny, accusations and manoeuvring.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

#### 4017. THE HOLY *QUR'AN*:

Allah the Almighty created human-beings, granted them life and a period of time to live in the World. Then He compiled rules and principles in order to show them how to govern, how to live and socialise, how to eat and drink, how to move and walk about, how to sleep and awake, how to undertake business and transaction, in short, how to lead the whole life. These principles, these rules and regulations, are preserved for ever in the form of the Holy Qur'an.

Whenever anyone practised these rules anywhere, he became honoured. Those who tried to discard it, always suffered disgrace. Look around the whole World and at the last 1400 years' history in as much as that every nation, may it consist of the Muslim believers of the early exalted period or today's repudiators of Islam, that progressed in the world, progressed by following the *Qur'anic* principles. These golden rules of the Holy Qur'an are the guarantee for everybody's success. Subservience to these is the guarantee of success and disobedience, the means of failure. May anyone believe in this Book or not, but without belief in its principles can never tread on the path of progress. And this is the reality which nobody at all can deny.

The subject matter of the Holy Qur'an comprises three main parts;

1. **أَمْرٌ بِالْمَعْرُوفِ** *Amar-Bil-Ma'roof* (The Commands Regarding the Good):

The *Ma'roof* (The Good) is something the goodness of which is accepted by everybody. And whenever someone is told to follow 'the good',

may one does it or not, one may not remain unconvinced about it as the 'good command'.

2. **نَهَى عَنِ الْمُنْكَرِ** *Nahi 'Anil Munkar* (Forbidding the Evil):

The *Munkar* (Forbidden) is something the inauspiciousness of which is seconded by everybody, may he be uncivilised of the first order. May he refrain or not, he must be forced to say: "Yes sir, **this act is really not good**. Its commission does not befit at all the human-being. Nor is it befitting to the excellence of humanity."

3. **قَصَصَ** *Qasas* (The Stories of Belief and Disbelief):

Where in the Holy Qur'an some deeds are counted as liked hence ordered to be practised and some deeds are counted as disliked and hence advised to be refrained from, there the stories of the nations of the past have also been narrated to seek lessons and instructions from. Stories of the old and the news of the coming generations are not meant to satisfy the natural fondness of man of telling and listening to tales but to state the Divine prizes for those who followed the Qur'anic principles of practice of good and shunning of evil and also to state suffering from torture of those who turned their faces away from these principles thus helping people of all ages to seek lessons from them.

The Qur'anic stories are to help understand the 'command' through example. And they are, therefore, not mere stories but are beacon lights of righteousness. This is the reason why the Holy Qur'an narrates only that part of the story that is essentially relevant to bring home clearly some of the Qur'anic principles. At some stages, it has contented to only refer to the story.

There is another aspect of the Qur'anic stories in that it establishes the 'past'. And the 'present' is the witness to the 'past'. The principle that was in operation in the 'past' is also in force in the 'present'. If it was not in the 'past', it is not in the 'present'. One who wants to see the 'past' must witness the 'present'. The 'present' cannot be seen in isolation from the 'past'. The 'present' has preference over the 'past'. The Qur'anic stories pinpoint the fact regarding the punishment the early nations received for contravening the Qur'anic principles in order that the nations of the 'present' bear it in mind and reform their state of affairs. The Qur'anic stories also pinpoint the eternal life the people of the 'past' received by following these principles so that their narration serves as a beacon light for reformation for people and nations of the 'present'.

The stories of the Holy Qur'an clearly inform us that the Qur'anic principles that were meant for yesterday are meant for today and will be meant for tomorrow.

These Qur'anic principles are in fact the very words of Allah the Almighty. These words are dictated by Him thus:

“لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ” (يونس - ٦٣١)

“No change can there be in the Words of God.”

—(Al-Qur'an 10:64)

And whosoever would practise them in any part of the World and at any time would be successful and victorious. And whosoever contravenes them would be unsuccessful and perturbed.

Beware! Take it that the *Holy Qur'an* is, indeed, the clear light, the wise statement, and the straight path. Indeed, the Holy Qur'an is so rich and independent that with it there remains no destitution and dependence. Nor is there any such like wealth and riches/opulence. Follow its clauses i.e. obligations and limits, as commanded and forbidden. And seek lessons from the examples:

وَالسَّلَامَ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ ۝ (طه: ٢٠٤)

And peace to all who follow guidance.

—(Al-Qur'an 20:47)

4018. ALLAH THE ALMIGHTY, the Lord of the Worlds, set a standard of His friendship. That is, He said: “My servant, who is desirous of My friendship, should engender these qualities, stand fast at them, not falsify them in any circumstances, in deed, discharge the right of My friendship. Then I am his and he is Mine:

For Allah loveth those  
Who do good.

—(Al-Qur'an 2:195)

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

(البقره: ١٩٥)

... For Allah  
Loveth those who do good.

—(Al-Qur'an 3:148)

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

(آل عمران: ١٤٨)

For the Mercy of Allah  
Is (always) near  
To those who do good.

—(Al-Qur'an 7:56)

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

(الاعراف: ٥٦)

For Allah suffereth not  
The reward to be lost  
Of those who do good.

—(Al-Qur'an 9:120)

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝

(التوبه: ١٢٠)

For verily Allah  
Is with those  
Who do right.  
—(Al-Qur'an 29:69)

وَإِنَّ اللَّهَ مَعَ الْمُحْسِنِينَ ۝  
(العنكبوت ٦٩)

For Allah loves those  
Who put their trust (in Him).  
(Al-Qur'an 3:159)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝  
(ال عمران ١٥٩)

For Allah loveth those  
Who judge in equity.  
—(Al-Qur'an 5:42)

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝  
(المائدة ٤٢)

For Allah loves those  
Who turn to Him constantly  
And He loves those  
Who keep themselves pure and clean.  
—(Al-Qur'an 2:222)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ  
الْمُتَطَهِّرِينَ ۝ (البقرة ٢٢٢)

... Verily  
Allah loves those  
Who act aright  
—(Al-Qur'an 3:76)

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝  
(ال عمران ٧٦)

But know that Allah  
Is with those who restrain  
Themselves.  
—(Al-Qur'an 9:36)

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝  
(التوبة ٣٦)

... And Allah  
Loves those who are  
Firm and Steadfast.  
—(Al-Qur'an 3:146)

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ۝  
(آل عمران ١٤٦)

And He said: "These are the deeds disliked by Me. I do not at all befriend those who commit them. Or they can never be My friends."

And Allah loves not  
Those who do mischief.  
—(Al-Qur'an 5:64)

وَاللَّهُ لَا يُحِبُّ الْمُنْكَرِينَ ۝  
(المائدة ٦٤)

... for Allah  
Prospereth not the work  
Of those who make mischief.  
-(Al-Qur'an 10:81)

إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝  
(يونس ٨١)

But Allah loveth not  
Those who do wrong.  
-(Al-Qur'an 3:57)

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝  
(آل عمران ٥٧)

Verily He loveth not the arrogant.  
-(Al-Qur'an 16:23)

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝  
(النحل ٢٣)

For Allah loveth not the wasters.  
-(Al-Qur'an 7:31)

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝  
(الاعراف ٣١)

For Allah loveth not the transgressors.  
-(Al-Qur'an 2:190)

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝  
(البقره ١٩٠)

For Allah loveth not  
Any arrogant boaster.  
-(Al-Qur'an 31:18)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
فَخُورٍ ۝ (لقمان ١٨)

Verily, Allah loveth not  
Any that is a traitor  
To faith, or shows ingratitude.  
-(Al-Qur'an 22:38)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ  
كَفُورٍ ۝ (الحج ٣٨)

... truly  
Allah guides not one  
Who transgresses and lies.  
-(Al-Qur'an 40:28)

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ  
كَذَّابٌ ۝ (المؤمن ٢٨)

But Allah guides not  
Such as are false  
And ungrateful.  
-(Al-Qur'an 39:3)

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ  
كَفَّارٌ ۝ (الزمر ٣١)

... for Allah  
Guideth not a rebellious people.  
-(Al-Qur'an 5:108)

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝  
(المائد ١٠٨)

And Allah guideth not  
Those who reject faith.  
-(Al-Qur'an 2:264)

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝  
(البقره ٢٦٤)

... One who joins  
Other gods with Allah  
Hath strayed far, far away  
(From the Right)

—(Al-Qur'an 4:116)

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhul-al-Fadal-il-'Aazeem!*

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ

ضَلَالًا بَعِيدًا (النساء: ١١٦)

4019. ALLAH, THE LORD OF THE WORLDS, said: "Hold fast the rope (Islam) of Allah."

Have we held this rope fast?

He said: "And do not be divided into groups."

Are we not divided into groups?

He said: "Enter into Islam completely."

Have we entered into Islam completely?

The act that is most disliked by Allah the Almighty is mischief.

Decide it for yourself as to what is mischief and who spreads it!

4020. DRINK one thing and drink it to the full. As it pleases Allah the Almighty it will fetch health.

4021. HOLD ON TO one thing and recite it a thousand times.

4022. THE COLOURFUL CLOTHES are for women. They do not suit men. In no age of the history of civilisation, men have worn colourful clothes. Nor have they ever worn such fine clothes. Do not wear them!

4023. LIKEWISE, O my young man, to my dismay your gait is not manly either.

4024. THESE manners are not menlike. They are neither wise nor majestic. Not a single graceful manner of your ancestors is left in you; all of them have been plundered.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4025. ALAS, you lost the sprightliness and boldness of your eyesight that was the hallmark of your ancestors and the soul of national excellence. Tell, what is left in you now?

*'Pidram Sultan Bood (My father was a king!)*

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

4026. THEY were enviable Messiah-like sights with healing power, the sights that changed step after step; *Allah Allah*, sometime intoxicated and sometime alert, sometime tearful and sometime awe-inspiring, sometime straight and sometime oblique, sometime tear-shedding and sometime terrifying, sometime captivating and sometime repulsive, sometime pinned at the Throne, sometime at the floor, sometime occupied in the *Dhaat* and sometime in the Universe, sometime hunting the game and sometime becoming a game itself, sometime the flame and sometime the moth, sometime sober and sometime drunk, sometime faithful and sometime cruel, sometime satisfied and sometime disturbed, sometime heart-aching and sometime cruel of itself, sometime coquetry and sometime gallantry, sometime heart-breaking and sometime attractive.

O Comrade! The sight is wandering in search of those sights. They are visible nowhere. Have they vanished? Doesn't the world need them anymore?

Without them this body is empty, a statue of the four complexes; a pile of earth of no value. Because of those sights alone, it was honourable.

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

4027. YOUR ANCESTORS, O my young man, never ever cared for any numbers (of the enemy) and their power. When they stood fast in any field, they did so firmly. Whenever they stepped in, they kept on. They broke into pieces, but did not retreat. The Nature witnessed her masterpiece. When she would see that it were not to retreat or be defeated, she would put up the danger alarm in the heavens. Everybody would become alert, not knowing who was ordered to go where.

And O my young man! They were the blessed days of your pride-inspiring life the esteem of which has no parallel example in any history of the World.

Shake the dust-covered curtains of your past and see. . . . Have you any of the character-traits of those whose heir you are regarded? If you have none, then why not?

Their sights would put the system of the World to chaos.

Alas, if you were the true son of your ancestors!

4028. EARTH is the soul of creation and the water is the soul of earth. Water is the leader of the four major elements (a misnomer for four complexes i.e. water, fire, earth and air).

Water is the decorum of the ringing clay and the sparkle of beauty.

Water is the spring of Universe, the river and the waterfall.

Water is the humility of the eye and the taste of the tongue.

Water is the hope of thirst and the mystery of health.

Water is the evidence of justice and the standard of sanctity.

Water is the means of irrigation and the cause of drowning.

Water is the recompense of Heaven and the torture of Hell.

Water has, beneath it, the beginning of 'being' and the honour of the pearl.

Water is the youth of the company/association and beginning of the 'World'.

Water is the secret of eyesight and intoxicant of the fruit.

Water is the spring of flowers, the signs of Nature and the axis of the Divine Throne.

And O my young man! *The River Nile, the River Euphrates, the Zam-Zam, the Eternal Drink Kauthar* – all is water; and ultimately the firmness of the Earth is also water.

4029. "WHAT ARE PERFECTIONS?"

"Manifestation of wonders and amazements!"

He asked again: "What are wonders and amazements?"

"The wondrous and amazing states that emanate from wondrous and amazing deeds which put intellect to bewilderment."

"Present any example!"

"There are not one but hundreds of thousands of examples!"

"State any one that is possible as well as acceptable in Islam."

"Gardening and weeding a Jew's garden by *Amir-al-Momineen Hadrat Ali al-Murtada* عليه السلام, the Fourth Caliph of Islam, in search of *Halāl* (lawful) livelihood."

4030. THE SOUL-REFRESHING SHERBET OF SEVENTY YEARS BEFORE:

Seventy years ago a wedding party was coming along. A drink was going to be prepared. The *gur* (the raw sugar) was hard. It was cut into small pieces with long-handle axes and transferred into a big pan. A man crushed it with his feet in order to soften it for easy dissolution. Then the pan was filled with water. At a short stirring, the sherbet (drink) was ready. It was offered to the wedding party who drank it with great pleasure.

It was the most liked sherbet of that age, which having been drunk, would put an end to the body heat thus recouping the health. *Maa shaa Allah!*

4031. THE STAGES OF *CHAUDHRAHAT* (Leadership of the Village) are exalted, one above the other.

In welcome to a *chaudhary* (leader), the servant brought a mare to the railway station. A son-in-law of the tanners in the village alighted from the same compartment. As soon as he alighted, he bowed down and offered his *salam* (greeting) with folded hands to the *chaudhary* who asked: "Who are you?"

He replied: "I am the son-in-law of such and such tanner?"

He (the *chaudhary*) handed over the bridles of his mare to him and said: "Get on to her and ride on. This mare does not belong to me anymore; it is yours now."

4032. THE SAGES OF THE NATION: Please lend your attention! Alas, the cloth is getting finer day by day, the most fine. The legs are fully visible through the *shalwar* – it is so fine, one seeks refuge of Allah the Almighty, that even the hair is seen through.

"Why don't you prevent the household from wearing the fine clothes? Who else will prevent them?"

"How dare such fine clothes be worn in your presence?"

4033. *GHINĀ* (I.E. WEALTH) is the decorum of *Tareeqat* (Islamic Mysticism). *Maa shaa Allah!*

4034. EAGLE is the king of birds. He does not attack his prey deceitfully. Preying upon any bird deceitfully does not befit the eagle's grandeur.

The eagle attacks the flying game.

Likewise, when the river has drowned its contestant or has defeated him, it floats him to the surface saying: "O you, go where you wish. Now you have no dispute with me."

4035. CONSIDER CAREFULLY:

Beard is the *Sunnah al-Mu'akkadah* (the obligatory practice) of one hundred and twenty four thousand Prophets (may Allah the Almighty bless them all).

4036. THREE FARMERS:

A got up early in the morning, drank water from the pitcher, harnessed the bulls in the yoke and set off to the fields.

The pheasant spoke: "Seven hundred, eight hundred!"

–(That is, the crop of so many maunds of wheat grains would be reaped)

B got up just at the morning time, yoked the bulls and set off to the fields.

The pheasant uttered: "Four hundred, five hundred!"

C got up at sunrise. As soon as he awoke, he burst at the poor wife: "Why is not this like that and what is this and so on!"

At long last and with a heavy heart he set off to the fields complaining.

The pheasant spoke: "Pawn it, sell it! Pawn it, sell it!"

A's speech to his bulls in the fields:

"O my lion, may you be lucky!

"O my blessed one, may Allah the Almighty guard you!

"O my dear! may you live long, may you be all safe! May you live for ever!

"Bravo, O my lion, may you be blessed! May your master be all safe!"

B spoke thus:

"O, may you be slaughtered!

"O, may the serpent, the cobra, sting you!

"O, may you suffer from throat lump! O, may butcher take you away!

"O, the death-ridden, I should shoot you! May you drown!

"O, may your master die! O may your master's mother . . . !

"O, may *chaurhey* (those who put down the unwanted animals) have you!"

The poor animals listen and understand, but they cannot speak.

B must seek lesson from A.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Azeem!*

4037. EVERYTHING in the Universe has its substitute. But love has none. Except love the lover can never be satisfied by anything, may it be a bestowal of the world rule. And love, though it may entail begging at and rejection from door to door, is sufficient and plentiful for the lover.

When, free from the royal duties, *Ayyāz* would go into a room wherein he never ever allowed anyone else. This isolation led the courtiers to worry. They all wondered that, definitely, there must be the royal treasures.

They incited *Mahmood* to inspect the room himself on the spot. Accordingly, when they went inside the room, they saw a box. When it was opened, the *Ayyaz's* shepherd's dresses were found preserved as relics. They were the same Hessian cloth, the same net, the same stick, the same head-dress, the same worn out shoes, and the same severally torn and stitched dress all that he saw daily and commented: "They are never ever to be forgotten, or ever changed."

Ashamed, *Mahmood* granted his love to *Ayyaz*.

*Mahmood* accosted *Ayyaz* thus: "Whose are these crown and army?"

*Ayyaz* retorted: "Yours!"

He asked again: "Whose are the rule and treasures?"

He beseeched: "Yours!"

Lastly, he said: "Whose is all this?"

*Ayyaz* beseeched: "Yours!"

*Mahmood* having said 'All this is mine and I am yours' perfected the story of love.

4038. PINING in separation of your love, remaining subservient to the norms of your love, hearing or saying nothing, O the most beautiful beloved, may my life be sacrificed for you, O the Holy Prophet ﷺ, is the pride-invoking life of the world of love. *Maa shaa Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4039. O YOU, Why don't you say: "No one has anything of my interest. Only he has."

"Who is he?"

"He is that man!"

"None of your goods is of any interest to me."

4040. A MAN SAID: "The shoe soles are littered with dirt. And it is not commendable to put shoes right in front of the resting point for the head in prostration."

The other remarked: "To you the shoes in front of the worshipper make the prayer ineffectual. But what shall we do if the shoes placed behind are whisked away?"

4041. FROM CONSCIOUSNESS TO A STATE:

When every speech, every deed, every posture, every sin, every mistake, every fault, every misdemeanor take place as they would on the Day of Resurrection, take it that the relationship is completed. And this alone is the practical explanation of 'Read thine book' - (*Al-Qur'an 17:14*).

4042. THIS is the real stage of repentance: stopping at this stage when any *Saalik* repents, then this repentance has the status of *Tawbat-un-NasooH* (Sincere Repentance).

*WAllah! BillaH! TAllaH! Maa shaa Allah!*

4043. ALL the grades of *Sulook-il-Allah* (Journey to Allah the Almighty) are subservient to sincere repentance alone.

4044. BLESSINGS of sincere repentance are infinite and graces beyond statement.

4045. IT has been put down several times before that the man from Dehli gained everything because of the blessing of a repentance. He was 'such-like' before that. The Mercy of Allah the Almighty descended upon

him. Thereafter he went to a mosque where he repented. Before stepping outside the mosque he had his wish fulfilled. *Maa shaa Allah!*

4046. A SINGLE but sincere repentance goes to form a chapter of the Book of *Sulook*. It is not lost. Nor is it ever ignored. It remains eternally alive for ever.

#### 4047. REPENTANCE:

Repentance is the foundation of *Walayat*, friendship with Allah (in *Tareeqat-ul-Islam*).

Allah the Almighty does not reject repentance of any of His servants. To the repentant, He gives the glad tiding of 'for Allah loves those who turn to Him' – *Al-Qur'an 2:222*, thus honouring him with the honour of His friendship.

For example, a servant presents himself to his master and assures him of his everlasting fidelity thus residing at the door of the master. He does not let any thought of backing out in any manner pass his heart. Accordingly, he attracts the master's heart to himself.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4048. UNTIL a *Sālik-i-Tareeqat* (a pilgrim on the Way to Allah) is graced with the ability for this sort of repentance, what deed can ever come to fruition and how could it last?

4049. REPENTANCE is the vigorous deed and heavy in the balance. Put it in one pan of the balance and the Earth and Sky in the other. It will not be counterpoised even then.

4050. ALLAH THE ALMIGHTY has only one claim off His servant; that is, **he should repent and repent sincerely**, and attend to Him having turned his face from all directions.

4051. SOMEONE wrote on a stone on the way: "May any traveller answer the following question thus obliging him: **WHO ARE THE FAITHFUL?**"

Someone wrote in answer: "**THOSE WHO ARE REPENTANT!**"

The questioner having found a reasonable answer, picked it up.

4052. REPENTANCE leaves its mark on the forehead of the repentant just as are obvious the distinguishing marks of the army ranks.

#### 4053. REPENTANCE:

Repentance amounts for the servant to first turn his face away from all quarters and directions, then attend to his Sustainer and Master and completely avoid everything that is disliked by Allah the Almighty and His Messenger ﷺ.

When *Fazil* (may Allah the Almighty sanctify his secrets,) repented, he called his fellow dacoits and proclaimed: "My friends, I have repented. You are all permitted to go wherever you wish. If I have wronged anyone, please forgive me for the sake of Allah the Almighty."

There was a Jew midst the group. He said: "I shall not forgive you until you have lifted and moved this mound of sand over there."

Consequently, the wind came and blew the mound to the place he had marked.

Then he (the Jew), pointing at the bag full of sand, said: "Bring that bag of gold to me."

When it was inspected, the sand was found as gold.

The Jew shouted: "Indeed, your repentance is sincere. I have read it in the *Holy Tarah* that if the repentant orders the mountain, it would move from its place and if he calls the earth the gold, it would become gold."

4054. REPENTANCE is the pride-inspiring stage of servanthip.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4055. A SINGLE REPENTANCE settles all the accounts of life and death.

4056. THE STAGES that are hidden but are within the reach and limit of servanthip, become wide open. *Maa shaa Allah!*

#### 4057. REPENTANCE:

The ability to repent is dependent upon the Lord's bestowal, the Divine grace and blessing of the Glorified. And this ability is a limit of the Independence, the Glory, and the Excellence of the *Rabb-i-Dhu-il-Jalāl-i-Wal-Ikrām*, the Lord, the Majestic, the Honoured).

You may preach on, lead on, worship on day and night, but until and unless you repent and shirk from such talk as you do not follow yourself, there is no gain either in front or behind.

#### 4058. FAILINGS OF THE PRESENT DAY TAREEQAT:

We are not punctual to a promise.

We are not steadfast at the speech.

We are not true to our word.

Backing out of words means nothing to us.

This is despite the known fact that harnessing of the Earth and Sky is maintained because of the blessing of the promise.

We do not stand where we are made to stand.

We do not comply with the given order.

We do not at all practise the knowledge Allah the Almighty has granted.

We are not steadfast at any point whatsoever.

*Hadrat Sultan Ibrahim Adham*, may Allah the Almighty preserve his secrets, bought *Faq'r* for the rule of Balkh and often said: "This has been the most cheap bargain for me."

Our **determination is faulty, the belief shaky, the sight narrow, the step lazy** and the resolve low.

We are not steadfast in any field, rather faltering at the slightest mishap. The hearts are not moved at our call. Nor do the fields tremble at the sound of the shouts.

Our blood does not warm up even when the honour is at stake. The face does not become ruddy. The sights are not fiery; the heart does not throb, nor does the body warm up. In other words, inactivity, the death-like inactivity, prevails. And in no circumstances is this the blessed state; it is rather accursed.

If it were not changed and changed now, then who will tell us why it was not done?

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4059. ALAS! the model of the truth fell victim to the deception of the accursed Satan!

4060. HE is not the bearer of the Divine grants, nor the keeper of the trust of mysteries of Nature, nor has the faith in his *Khilāfat* (Caliphate), and nor the *Shaheen* (a tiny high flying bird) as representative of the Holy Prophet ﷺ, the *raison d'être* of the creation of the whole universe.

At the slightest bestowal, he becomes inflated, goes astray, bursts out of his seams.

Drinking/intoxication is a far-fetched thing as if it were a fairy tale. He cannot bear with the smell outside of *maiykadah* (the tavern); he, rather, loses control of himself.

4061. THE WORLD is opposed to the *Deen* (Faith).

Just tell what of the world did you forego for the sake of the *Deen*?

*Adham* renuciated the rule of forty princes.

4062. TITLES AND APPELLATIONS ruined our house of *Tāreeqat*. They felt ashamed at our decorations and display, but we ourselves never felt ashamed.

O my dear! We are not righteous. After all, why is all this so?

This is because our livelihood is not pure, it is dubious.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ، وَاجْرُدْ عَوْنَنَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ.

*Wā Maa 'Alayanaa Il-lal-Balāgh! Wā Ākhiru Da'wānaa An-il-Hamdu-IlIlahi Rabb-il-'Aalameen!*

Our duty is to convey! In the end our claim is that all praise be to Allah the Almighty, the Lord of the Worlds!

4063. THE APPARENT does not lack even slightly. And the hidden has nothing in it. In other words, the apparent is pure and the hidden nothing.

The respected reader! In these monologues I am addressing myself, my own 'self', it is no criticism levelled at anyone at all. Whenever I criticised, I criticised my own 'self' and no one else. *WAllah! BIlIah! TAllah! Maa shaa Allah!*

During the journey of *Sulook*, the *Sālik* is continually occupied in sorting out his own tangled circumstances – he has no concern at all with anyone else except Allah the Almighty.

No doubt, this 'self', in fact, every self, is downgraded, mean, lowly and the trusted lieutenant of the cursed *Satan* and it deserves no praise whatsoever. In one manner or another, Satan is occupied all the time in the physical body of the human being. **Disappointment and disillusion, meanness and lowliness, greed and stinginess are his poisonous arrows** which he, whilst sitting safe inside his trench, shoots at everyone. Nobody is safe from him. *Allah Allah*, he inflates everybody beyond his seams. It has been narrated several times before. He lifts high up in the sky on the palm of his hand and accosts one saying: "O you, my slave, how shall and where shall I throw you?"

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-Aazeem!*

4064. IT is difficult for a man to become man.

It is not difficult to become either a *pir* (religious guide) or a *faqir* (ascetic).

Until a man becomes a servant to a man, he becomes nothing. Only a man helps a man to become a man and reach the goal.

4065. LIKEWISE, it is not difficult to become either a *Hakim* (medical man versed in indigenous herbs and minerals) or a doctor.

Diagnosis of a disease is difficult.

4066. HE would instantly jump into the field hearing its call. No job or no issue of any kind, or any occupation/engagement could ever prevent him. He would not depend upon any means. He would present himself in whatever state he would lie. The angels would appreciate the feats of manliness and would be amazed. He would not care a hang for any numbers of his opponents.

Holding the sacred hair of the beloved as very dear to him, he would keep it in the hardware, and would strike against the rock, breaking it to pieces. If in a state of helplessness he would ever raise a war cry, I swear by Allah the Almighty, he would have found all the creatures of Allah the Almighty there.

And O my dear young man! You have the women's red nail polish on finger nails of your hands that once held the sword. This is the extreme limit of the debasement of manliness. Tell, what next stage of it could be? May your mother cry over it! Come back!

4067. KEEP your 'self' down and in control. Do not take it ill if anyone calls it bad. No doubt it is like that. It does not stop short of unlawful acts, even in the mosque.

Jealousy, larceny, back-biting and lying are completely unlawful so much so that they ruin the recompense of prayers and fasting. They burn to ashes the good as fire burns the dry wood.

The preacher of the *Holy Qur'an* and the sacred *Sunnah* falls victim to the prohibitions.

4068. UNDUE USE of tools blunts the sharp line. Every limb of the body is like a tool.

4069. PLANNING is that part of the human nature that nobody can wash his hands of; he can never be, even though he may be the pious man of the most high grade, the *Matawakkal* and the most exalted *Muwahhad* (one who strictly believes in One-ness of Godhead).

4070. ACCEPT IT WITH THE HEART!

In the kingdom of the King of kings, the Majestic and the Exalted Lord, no one else has any power whatsoever over anything. Whatever is happening and the way it is happening is all taking place at the Divine Intention.

Don't lose heart. Allah the Almighty is All-Seeing and All-Present. He sees, hears and knows. What is this fear and awe then? The Power and Excellence that was there yesterday is here today and will be there tomorrow.

4071. HAVING SEVERED ALL CONNECTIONS and found his Allah the Almighty, All-Present and All-Seeing, the Sufficient and the Vast, the Prophet Ibrahim عَلَيْهِ السَّلَام said:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝ (آل عمران : ١٤٣)

*HasbunAllah-u Wa Na'im al-Wakil* "Sufficient unto us is Allah, and an excellent trustee is He" – (Al. Qur'am 3:173).

And he jumped into the raging fire that spread for miles on ends. The fire became flowers. This example of the Faith of the Friend of Allah the Almighty (i.e. the Prophet Ibrahim عَلَيْهِ السَّلَام) became a beacon light for the true believers. Until and unless we repose such like faith in the Power and Grandeur of our *Rabb* (Lord), how much pleading and abundance could we claim?

It has been told seventy times before. 'Present' is a witness to the 'Past'. That which existed in the 'past', also exists in the 'present'. If it is not found in the 'present', it did not exist in the 'past'. If you want to see the 'past', see the 'present'. And 'present' holds preference over the 'past'. *Maa shaa Allah!*

4072. THE RESPONSIBLE or the leader – the servant or the master:

- Be responsible, not the leader.
- Be the servant, not the master.

4073. EVERYBODY is possessed with the craze of going abroad.

For what do you go abroad? Don't you have in your country that which you go abroad for? Regard the earth of your country as the pearl, and set aside all your potentialities for the service of your country. The food here is far better than the one over there.

Do not be ensnared in the foreign luxury goods; these alien toys must bear no value in your eyes. Country-made goods must be prized above all. A sweeper's job in your own motherland is far better than leadership abroad.

4074. DADDY is extremely overjoyed: "Two sons are abroad! *Maa shaa Allah!*"

Respected Sir! If they all went abroad who will stay in the country? Do the patriots ever desert their homeland and go elsewhere?

Your desertion of the motherland in going abroad is not befitting to the grandeur of your country.

کاں کو نجاں نوں طعنے دیندے      یا تاں تہا ڈا دیں کچھڑیا پیٹ بنگاری  
بچھڑے چھوڑ مسافر ہوتیاں      نت اڈنے دی رہوے تیاری

The crows admonish the seaguls thus:  
"Either the country of yours is mismanaged,  
Or your tummy is insatiable.  
That leaving the chicks uncomfortable  
You set out travelling far away  
In preparation for a new sway."

Sacrificing the soul at the uplift of the country amounts to grandeur and faith in the people of the country. Your country is your home. Has anyone ever left his home vacant?

What a strange possession of 'the son has to fly'.

Eating the barley bread, drinking water from the stream and being ever occupied in the service of one's country is better seventy times than the bakery loaf and pudding. The hard work that you are undertaking abroad, undertake here in the country. Hard work by the people of the country ensures the country's progress.

O my dear! Come back and be engaged in building up your country. Your country will never ever forget your services. *Maa shaa Allah!*

4075. O TRAVELLERS to the alien lands! The chest of your own country is the treasure of invaluable deposits and not just the dump of water and clay.

What earning did you bring? . . . Television, VCR and blue video films!

A companion of mine sitting nearby remarked: "I do not even spit at them."

4076. THERE is no evil from within, it all comes from abroad. What evil came, it came in from outside. And there is no evil regarded as such outside though they may be committing . . . publicly and sunbathing by the seaside.

4077. HAD you gone abroad for the sake of the *Deen* (Faith), it would have felt proud at your journey, you would have embraced graces at every step and would have been welcomed by blessings. And the Faith would have never ever ignored any of your service. Everything of the Universe would have offered their services to you had you done what you would have

said. Allah Allah, there would have been a citation rendered, ever-living and ever-lasting citation, *Maa shaa Allah!*

4078. ABUNDANCE emanates from *Wahdat* (One-ness of God-head), but *Wahdat* does not abound abundance.

Expansion and contraction are the fundamental principles of matter. Everything expands by heat and contracts when cooled.

4079. *TIBB* (medicinal system in vogue especially amongst Muslims based on herbs, minerals, the *Holy Qur'an* and *Sunnah*) is an important chapter of our *Tāreeqat* (Islamic Mysticism).

I have avowed to my Allah the Almighty that, regarding Your creatures as Your family, I will serve them free for Your sake. And I shall never ever accept any remuneration for any of the service! *Maa shaa Allah!*

The routine of the *Matab* (Hospital) are usually a few things and not myriads of drugs. And the routine drugs of our hospital are No's 142 and 177. *Maa shaa Allah Laa Quwwata illa Billah!* (As it pleases Allah the Almighty! There is no power except with Him!)

4080. YOUR MEN who were full of mysteries and led their lives like travellers, lived like the dead and died like brave men. Nothing of Your world and no rank whatever appealed to their eyes. They are not seen anywhere today. Unknown, where have they been hidden away? Without them there is no life in the world.

Bring back the 'past' gone by, its plundered grandeur, the lost highness and beguiled powers once again.

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ ، امين امين امين

*Yaa-Hayyu, yaa-Qayyoom! Laa Ilahā illā Anta Yaa Arham-ar-Rahimeen! Ameen! Ameen! Ameen!*

(O the Living, O the lasting! There is none worthy of worship except You, O the Merciful of the Merciful! Amen! Amen! Amen!)

Their's was the firm determination, never changing even though the world changed. Indeed, they had entered Islam completely. They applied themselves to whatever they came across. I swear by You they did not possess anything whatever except You. And You and You Only, O the Creator and the Master, Owner and Inheritor, of the Universe, were Sufficient and Abundant for them. Your Honour appreciated the determination of them, the dust-ridden; and Your Honour did not bear that they roamed about unsuccessful. In whatever field they raised their empty hands for mercy, it descended and without fail.

Why don't these supplications, these painful and grief-stricken moaning, these cries and sighs, that were the trustees of the stage of *kun faa yaa koon* are not accepted? Our deeds are indeed as they are.

Please grace us with Your forgiveness in the name of the Messengership and Prophethood of Your beloved, the Holy, the Perfect, the Blessed, the Beautiful, the Scared, the Pure, may my soul be sacrificed for him, Hadrat Muhammad, the Messenger of Allah the Almighty, ﷺ. Glance over our shortcomings and grant us our lost status.

يا حي يا قيوم : يا ذا الفضل العظيم، والله ذو الفضل العظيم، وأخردعونا  
ان الحمد لله رب العلمين والصلوة والسلام على رسوله الكريم  
يا حي يا قيوم امين ! امين ! امين

*Yaa Hayyu yaa Qayyoom! Yaa Dhul-Fadal-il-'Aazeem!  
WAlla-hu Dhul Fadal-il-'Aazeem! Waa Akhiru Da'wānā  
Anil-hamdu-lilla-hi Rabb-il-'Aalameen! Wassalātu  
Wassalām-u 'Ala Rusooli il-Kareem! Yaa-Hayyu yaa-  
Qayyoom! Ameen! Ameen! Ameen!*

(O the Living, O the Lasting! O the Most Graceful!

Indeed, Allah the Almighty is the Most Graceful.

In the end our claim is that all praise be to Allah

the Almighty, the Lord of the Worlds, and the

blessings and the greetings to His Honoured Prophet

ﷺ. Amen! Amen! Amen!)

4081. IF THIS MAGAZINE is suggested to be read by a child in the second form only, he will maintain: "By *we*, it is not meant the narrator but the whole of the Muslim Ummah as it has been explained in the last sentence which states 'all of them are Muslims'".

Our *Tableegh* (preaching Islam) is *Maa shaa Allah*, bearer of the international message and will continue with the same vigour for the remaining life of the world. Until the Earth and Sky meet destruction, no hurdle, no hurdle by anyone at all can ever stumble the way of *Tableegh* of the most liked Faith of Islam. This *Tableegh* is for Allah the Almighty alone and Allah the Almighty alone is its Helper and Aide.

Our message is *Ittihad Bayn-al-Muslimeen* (Unity of Muslims)!

What power has anybody's opposition in preventing our message that is international as well as popular with Islam. This message of Unity of Muslims is the manifestation of the reality of Islam! *WAllah: Billaah! TAllah! Maa shaa Allah!*

Disunity has damaged us a lot. The others are performing the jobs that

we were to do. If you do not learn a lesson even now, when will you do then?

4082. *TABLEEGH* does not entertain personalities but only the *Deen* (Faith). And jealousy is positively ever bred by personalities.

4083. *SIMILARLY*, O my dear! the Almighty Allah's welfare organisations are dependent upon Allah the Almighty only. As long as they do not fall victim to personalities over personality clashes, they bloom like flowers, smell like buds and sparkle like the Milky Way high up in the sky.

Put an end completely to personality consciousness; knock its face flat, drag it out.

Personal profiteering is obnoxious and public profiteering praiseworthy.

Amongst the welfare organisations, personalities do not hold any status. The organisations that are profitable to the creatures have the Creator as their donor. *WAllah! Billaah! TAllah! Maa shaa Allah!*

4084. *THERE* is no blessing in the misuse of a thing; rather it results in evil. The same holds good in the case of misuse of authority and expenditure.

4085. *DHIK'R* followed by a discourse or vice-versa are mutually inseparable.

4086. *WAIT IN PATIENCE* for blessing. Not even the turnips are available from the bazaar in a hurry. And waiting in patience for blessing is the best and most acceptable worship.

4087. *GO UNLETTERED*; you will come back benefitted.

The matter becomes ashes and the ashes, the elixir. Heat converts the matter to ashes.

4088. *EAT* and see for yourself. Do not find for yourself.

*Halāl* (lawful or permitted) and *Harām* (unlawful or forbidden) affect five things: the body, the intellect, the spirit, the soul and the heart.

The blessing of the *Halāl* and inauspiciousness of the *Harām* influence these five and manifest themselves in the conduct of principles, deeds, movements and sittings.

*Halāl* is welcome; *Ahlan Wa Sahlan* (Most Welcome!)

*Harām* is outcast; go away, go away, go away!

4089. *SPIRIT* in the human body is the *Noor* (light) from the *Dhaat* of the Lord of the Worlds. Until the spirit is satisfied that it is on the right

path, O my dear, no plan would work. In order to satisfy the spirit it is essential that one undertakes that what is commanded and shuns that what is forbidden.

Seven seas across, you are sitting here at *Dar-ul-Ehsan*. May Allah the Almighty, through His grace and blessing, be pleased with you! Amen! May your soul be satisfied! Amen!

The spirit lies hidden in the human body. And until the 'self' takes the oath of allegiance to the spirit, it is regarded as stranger. And the spirit never unveils itself even though you memorise 70,000 religious scriptures.

4090. THE SPIRIT has only one demand that its 'self' has no concern at all with anyone except itself. Nor should it ever take orders from any alien person and in any circumstances whatever.

وأخردعوننا ان الحمد لله رب العالمين والصلوة والسلام على رسوله الكريم

*Wa Ākhiru Da'wānā Anil-hamdu-Illā- hi Rabb-il-'Aalameen!  
Wassal-āt-u Wassalam-u 'Ala Rasooli-hil-Kareem!*

(In the end our claim is that all praise be to Allah the Almighty, the Lord of the Worlds, and the blessings and the greetings to His Honoured Prophet ﷺ!)

And this is the eternal, ever-lasting, natural, unchangeable and the absolute law of *Tareeqat* (Islamic Mysticism). *WAllah! Billaah! TAllah!*

4091. HOW could anyone, who has chasers chasing him, rest or hide anywhere? He can never do it!

The whole world may sit having been tired, but does any chaser possessed of absorption ever tire? Never ever, especially the seeker who is possessed of his (ﷺ) love, *Allah Allah! Maa shaa Allah!* Until he becomes the dust of the street and enters inside, he does not at all restrain himself even though he is cut to pieces or thrown flat on the ground like the fairy plucked off her wings. And nobody but dust can ever enter inside. Whenever anybody entered, he did so by reducing himself to dust.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4092. DUST had a 'being', a proud 'being'. It became dust after gradual rubbing, crushing and abnegation.

Dust and dust alone is free from the shackles of 'being'. It wanders wherever it wishes. No hurdle can ever stop dust going anywhere.

4093. WHEN chasers of fondness set upon the 'baser self' in the human body, they do not hesitate. They never retreat unless they have defeated it so much that it puts up its hands openly in the field.

ياحي ياقيوم ! انت ربى عزيزالكبير وانت ربى قوى العزيزيحي  
ياقيوم ! انت ربى ذو الفضل العظيم ! وانصرنى على اعداءى (سبيل)  
رب العالمين ! امين ! امين ! امين !

*Yaa-Hayyu, yaa-Qayyoom! Anta Rabbi Aziz-ul-Kabeer! Wa Anta  
Rabbi Qawiy-al-Aziz yaa-Hayyu, yaa-Qayyoom! Anta Rabbi Dhu-  
al-Fadal-il-'Aazeem! Wa ansurni 'Aalaa A-'adāis (sabeel)! Rabb-il-  
'Aalameen! Ameen! Ameen! Ameen!*

(O the Living, O the Lasting! You are my Lord, the Most Exalted.  
And You are my Lord, the Most Powerful! O the Living, O the  
Lasting! You are my Lord, the Most Exalted, the Most Gracious!  
Grant me your help over my enemies of the way of the Lord of the  
Worlds! Amen! Amen! Amen!)

Fondness is the spirit's commander of troops. It never gives up until it has bravely defeated his opponent, 'the baser self'. It continues with the struggle in all circumstances, as it did in the case of *Shah Shaykh Shibli* (may Allah the Almighty shower His blessings on him); fondness did not allow him to sleep for twelve years. And we are fed up of awaking despite having slept the whole night.

4094. EVIDENCE of everything that exists, is for its 'being'. And human-being is the witness of 'being' through and through.

4095. IF there has to be, it should be *faq'r* (austerity). It is always the manifestation of magnificence and divine independence.

4096. And no other creature has this honour. Nor can it be its bearer!

4097. *FAQ'R* and *Faq'r* only is the creature of Allah the Almighty that is not desirous of anything but Allah the Almighty. Nor can anything attract it towards itself though it may be the sovereignty over the whole world. *Yaa-Hayyu, yaa-Qayyoom!*

4098. THE DEVOTEES and on-lookers of your bold manners are watching your pathway with eyes wide open. Please do come! They are all desperate and inwaiting most anxiously for a long time.

4099. WALKING ALONG we reached a jungle. The whole jungle was fragrant with a mild sweet smell. It was such a sweet smell as has not been perhaps come across in Iram (The Garden in Heavens).

AN ADDRESS TO THE HERB IN THE JUNGLE:

“O why are you so quiet? Why don't you speak? It is commonly known that if there is someone who would make you speak, you do speak. Why are you quiet today? Do tell your name. By what name do they call you? To which country do you belong? Where do you grow and of what use are you?”

He continued: “Do not hide from us. Do not hold back your essence. O the tender and delicate herb, of what disease are you a drug and cure for pain? We will never ever misuse you. We will not use you for ourselves but for the (creatures of) *Rabb* (The Lord).”

He went on: “You are a self-growth in the jungle. You bud, grow and come to fruition. And without demonstrating your versatility you become dust with the dust. We cannot bear to see your disgrace. We feel like lamenting. The world is unaware of your properties. And because of this unawareness, nobody benefits from you. Allah the Almighty, the Lord of the Worlds, has created nothing in vain; what to say about you with delicate limbs, wearing green sari, decorated with round earrings and bound with rare scents. *Maa shaa Allah!*”

“Your sparkle and fragrance forces one to accept that you are the cure of all diseases of the people of this area. *Maa shaa Allah!*”

4100. THIS is a story from the past:

A dervish enquired of a herb: “O you, do tell me of what use are you?”

She said: “O the connoisseur, what shall I tell as to how many qualities my Allah the Almighty has packed in me? The most of all, it is that whoever drinks me forty days, will begin to perform the *Dhik'r* of Allah the Almighty. *Maa shaa Allah!*”

4101. YOU do not see *Karāman Katibeen* (the two angels accompanying everybody) who are there with you. These trees, these stones, these clay lumps, all in all everything of this Universe, listen to your voice and weep at your state.

O my dear! You are always in company, never in seclusion.

Explanation of Monologue No. 4064:

O grand sire! All those, who, till today, have obeyed truly Allah the Almighty, were reformed by (His) servants alone. This (the wood) was the timber for burning in the fire. The carpenter made it into a *Minber* (pulpit) (the elevated seat for the imam in the mosque). Likewise, the blacksmith rendered this useless piece of iron into a sword.

4102. THERE is nothing outside; rather it is inside. That what is not inside is not outside either.

*Huwal-Awwal-u Huwal-Akhir-u*

*Huwaz-Zahir-u Huwal-Batin-u*

(He is the First! He is the Last!

He is the Apparent! He is the Hidden!)

هُوَ الْأَوَّلُ هُوَ الْآخِرُ

هُوَ الظَّاهِرُ هُوَ الْبَاطِنُ

4103. WHICH is the wisdom that is not found in the *Holy Qur'an*?  
Which is the blessing that is not found in the *ittiba'* (following) of the *Holy Sunnah*?

And which is the fruit that is not found in this garden of Yours!

O the grand sire! Only by tasting, the taste and energy of the fruit can be felt.

#### 4104. CHOICE DURING THE YOUTH!

The stage that is adopted in youth, succeeds. How could a person who becomes redundant of the worldly jobs render this most superior job properly! Respected Sir! This job, that bears no importance in your eyes, is a surety for the existence and permanence of the Universe. And when this job (i.e. *Dhik'r* of Allah the Almighty and preaching the Faith of Allah the Almighty) would end, the Universe would end. Do not wait for the old age for this job. What revolution could it bring about if you turned to it when hands suffered from Parkinson's disease, the feet trembled, hearing and seeing weakened and strength declined. Do not at all ignore this job. Come this way. Adopt it. Do not wait for old age. Come to it in youth. Apply yourself to it. This is the elixir.

And O my dear! Remember, we are not to live here for ever. Nor have we to return. For this coming and going (life and death) there is nothing but wailing and repenting.

4105. Consider it that to avoid evil 'is this not sufficient that Allah the Almighty sees you'?

4106. *SHUK'R* (THANKFULNESS) is the high and lofty stage of servanthship, *Sab'r* (Patience) is mediocre and *Rida* (Agreement) inferior.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

NB: If the servant won't be content, what could he do otherwise? Complaint makes away with the recompense of patience. Nor does it make good any loss. Allah the Almighty has granted this honour to *shuk'r* (thankfulness) alone.

4107. SOME jobs do not befit some people.  
Think over it at your own level.  
Do the jobs which you do befit you?

4108. EVER PINING in a mercurial unrest is a *Hajj-i-Akbar* (The Major Pilgrimage to Makka with rituals falling on Friday) of the devotee of *Tareeqat*.

Taking great pains and shedding a long line of tears day and night are the excellent routine and accepted occupation.

4109. AS USUAL a few friends from different pursuits of life gathered together in a meeting. They were friends to one another as well as well-wishers. There was hardly any disagreement worth the name among them. Whilst talking one said to the other jestingly: "Satisfy me in one sentence that nobody can prove wrong. Listen, the sentence should be short."

"The repudiator of Adam is the Satan!"

4110. *SHUK'R* (THANKFULNESS) renders calamity ineffectual, the Satan to fizzle away and the Will of Allah the Almighty to come round. And this stage is not open to any other characteristic.

4111. EXISTENCE of everything of the Universe is because of the manifestation of the Holy Prophet Muhammad, the Messenger of Allah the Almighty ﷺ. Had he not been born there would have been nothing. There would have been neither the heavens nor the earth, neither the animals nor the harvests, neither the minerals nor the deposits.

4112. مراقبه معیت *MURĀQABA MA'EEYYAT* *Wa Huwa Ma'akum Aynamā Kuntum* (And He is with you wherever you may be ... -*Al-Qur'an* 57:4) is the PhD of the *Tareeqat al-Islam*.

Holding on to this stage is not within my power or yours. It is all dependent upon the Divine bestowal. This stage is not earned but is granted. It is termed as *Murāqaba Ma'eeyyat* (The Meditation of the Presence).

4113. THE MOGHUL EMPEROR SHAH JEHAN spent twenty million rupees on the Peacock Throne. And the Moghul Emperor Bahadur Shah Zafar suffered to counter-balance this extravagance.

Was a chair not enough for the Emperor to sit on?

How nice would it have been that instead of the Peacock Throne which proved later on to be the means of shame, he would have sat on the mat. If

he was aware of the future of this life of luxury, he would have never done it.

Twenty million rupees of that era are equivalent to billions of them today. Had that amount been spent on the introduction of the Faith, it would have brought a meaningful result.

#### 4114. HOW WERE THE RAILWAY STAFF GRANTED UNIFORM!

Early on when the Railway was set up, an order was issued which read: "The Viceroy of India will pass through at such a time one day. All the Railway staff must be present at their jobs and places in their official uniform."

The Railway staff received only jackets for uniform in those days. A Bengali dared and said to his staff: "Shall I not get you all the pair of trousers to go with the jackets sanctioned today?"

Accordingly, he went and stood at his duty wearing the jacket and head-dress but no trousers. The senior Railway official called for explanation for this insolence. In reply, he referred to the order which directed that all staff must wear the official uniform. As the trousers were not the part of the official uniform, he did not wear them. How could he disobey that order?

After this incident the trousers were included in the official uniform.

4115. THERE are as many routines as there are the medical practitioners.

Every medical practitioner has his own routine of his clinic.

The routine of the one does not match the other's.

The routine of the clinic of our *Shaykh-ush-Shayukh Shah Amir-ul-Hassan Saharanpuri* (may Allah the Almighty bless him) was the horn of the stag. And the routine of *Dar-ul-Hikmat* clinic is the powder of *Hanzal* (wild gourd). There is blessing in the set routine of the clinic.

4116. IT has been told many times over before. 'Emulate, but not in all the cases.'

How could everyone emulate everybody in everything.

The respected *Hadrat Shah Amir-ul-Hassan Saharanpuri* (may Allah the Almighty be pleased with him) told to the patient with cholera: "O dear, go and eat water melon!"

Similarly, to the patients with pneumonia, he said: "Make him drink sour *lassi* (whey, a drink made from yogurt). O dear, did you not hear me? Give him rice cooked in *lassi*."

As it pleased Allah the Almighty this cured them all.

4117. BUILDING UP your soul amounts to a building up of the nation.

4118. WHEN wealth and property exceed the need, they become evil.

4119. *TAR'K* (RENUNCIATION) is the mother of 'good qualities' (*umm-al-sifāt*).

The centre of continuous renunciation (*Tar'k-i-Tām*) has begun to be the place of comfort, *Allah Allah!*

The things which are strictly forbidden are prevalent like clouds! Listen carefully, and listen with ears wide open! The stages are most soothing because of renunciation and not because of palaces and gardens.

4120. THE PRECIOUS THING gets the asking value, but not everything.

4121. DON'T TALK! Engender good traits of angelic and majestic qualities.

Talk is a mere bubble, the qualities are gems.

Talk is a talk, the qualities are a character.

Talk only pleases the audience and that is all.

It has been narrated many times over, about a hundred times, that descent of blessing is not dependent upon talk but qualities.

Mercy, victory, blessing and conquest are not granted to talk but to good character.

O friend! The *koon* (be!) of Allah the Almighty is awaiting not your talk but good character. This statue of clay is superior and exalted because of good qualities. This era is desirous not of talk but (demonstration) of good qualities. Everybody has talked, but the state is unaltered.

4122. HOW WOULD anyone present the character of any one of the *Khulafa Rashidun* (The Righteous Caliphs), may Allah the Almighty be pleased with them!

Just present its passing reflection.

4123. *HADRAT UMAR FAROOQUE'S* ﷺ ADDRESS TO THE RIVER NILE:

The Commander of the Faithful ﷺ did not reply to the governor's query. It related to the River Nile, that is, he addressed the Nile, thus: "O the Nile, if you obey Allah the Almighty, listen! How dare you not to flow?"

No sooner had this letter been dropped into the Nile, it flooded and flowed fiercely. The Nile has never ever stopped flowing since that day.

Likewise, nobody has ever since presented in the history the example of "ياسارية الجبل" *Yaa Sariyat-ul-Jabal* (O Sariya, take refuge behind the mountain!) even though we are the same people and it is the same Islam. They were the wisemen of the *maiyyadah*, tavern of *Tawheed*,

who drank to the full and heart's content. And this was the reality of absorption and ecstasy. And Allah the Almighty has kept it alive, and eternally, on every tongue for the people to come to this world until Doomsday.

#### 4124. *DHIK'R* (REMEMBRANCE):

*Dhik'r* (Remembrance) starts at the tongue and descends gradually down into the heart where it finally resides. In other words, having reached the second stage, it becomes the vicegerent.

##### *Tongue:*

The tongue is the interpreter of the physical body. It performs *Dhik'r* and so does all that is forbidden and doubtful.

Similarly, the heart is busy in *Dhik'r* as well as in the idle and undesirable.

-(to be continued)

#### 4125. THE SERVANT:

The servant curses his 'self' throughout the life. What are the appellations – for example insolence, dull, lazy, idle, mean, mischievous, downcast, naughty, transgressor, he has not granted to it? And this is despite the fact that 'self' alone has to take the servant to the status of servanthood and the stage of its goal. When 'self' is subjected to 'spirit', all complaints and disputations end. It becomes respectable to some people. Doesn't every one know that it is the 'self' that will have to bear the hardship of ever-fasting during daytime and ever-keeping the vigils.

4126. BELIEF is as the knock of bestowal. Do engender it.

4127. THE FAITH is the spirit of humanity, the soul of the society, the capital for the *Barzakh* (the Purgatory) and the identity of the brave.

4128. THERE is no book on love to read and no teacher to teach about it. Love is granted to the lover by the beloved. And this is final on this subject. *Maa shaa Allah!*

4129. IF there were no lovers what pomp and show would the beloved have in the bazaar of love; it would have been completely dreary. The warmth of the lover alone has crowded and warmed up the bazaar of love. *Maa shaa Allah!*

#### 4130. THE BELIEF-INSPIRING INCIDENT:

A servant told that he was moved one day by his fondness thus: "In complete fondness, we went to a servant of Allah the Almighty. He saw here

and there and having seen his living and food he repented over coming there. He got absorbed in the current of thoughts. When he had thought over, the host looked at him and smiled. He got up and made a big hole in the Eastern side of his thatched hut. He caught hold of his guest by hand and pushed his head into the hole.

“He said that as soon as he peeped outside through the hole, he found himself right in front of the sacred tomb (of the Holy Prophet ﷺ). He felt non-plussed and he had only begun to experience the ecstasy that the host pulled him back and made him sit.

“I have narrated it as I have been told. *WAllah! Billaah! Tallah!*”

The narrator had the good fortune of being buried in the *Jannat-ul-Baqee'* (The Eternal Heaven).

It transpires that the earned graces are limited and the graces of the Prophethood (of the Holy Prophet ﷺ) unlimited, cannot be comprehended or jotted down.

4131. THE MOST DELICATE OF THE ULTIMATE STAGE OF *TAREEQAT AL-ISLAM* is the face to face dialogue between the man and the satan. If there is no support and guidance of the Holy Prophet ﷺ, the perfect, the beautiful, the sacred, the pure, there is a danger at this stage, of tumbling down this stage and of infidelity.

Satan was the tutor of angels including the Archangels Gabriel, Michael, Israphael, peace be upon them all.

What answer except this can anyone give to any one of his questions: “You are outcast and cursed because of the repudiation of the Prophet Adam ﷺ i.e. the human being.”

4132. ONLY on seeing the power of the sacred ‘Being’, as you believe in the unseen, so do we all, and not at all because of anybody fooling us into it.

Is this not final on this subject?

4133. THE SATAN was eternally wretched. If the cursed knew that compliance with the order of the Ruler alone is, in reality, His Worship, he would have prostrated straightaway at the order. Even he did not know that the Prophet Adam ﷺ was superior because of his knowledge. Otherwise, there nothing counts as having been made from light, or fire, or clay.

And He taught Adam the nature  
Of all things . . .

– (*Al-Qur'an* 2:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

(البقره ۳۱)

When the angels were asked, they all  
said helplessly:

They said: "Glory to Thee;  
of knowledge

We have none, save what Thou  
Has taught us; in truth it is Thou'  
Who art perfect in knowledge and  
wisdom."

– (Al-Qur'an 2:32)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا  
عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ  
(البقره : ٣٢)

4134. PRIDE prevails upon reason.

Otherwise, he ought to have considered that the **exalted rank of vicegerancy had been granted to the Prophet Adam عَلَيْهِ السَّلَامُ** only. It was granted to neither a heavenly nor to a fiery creature.

Why did you not think carefully over this bestowal.

4135. FOR what have we come here?

O you, listen! This is the stage of servanthip, not that of jugglery. And servanthip is termed as complete negation (of self) and continuous *ittiba'*.

**We have come here to perform worship and that is all.**

4136. THE ARCHANGEL GABRIEL is Gabriel eversince his birth and will remain Gabriel. This is the honour granted to the human being alone that: "**Today he is a sinner. Because of Tawakkal** (resulting from *Tawba* – repentance) **he becomes the trusted.**"

4137. MAY I BE SACRIFICED FOR YOU!

Hadrat Amir al-Momineen Umar Farooque رَضِيَ اللهُ عَنْهُ addressed one of his governors thus: "Your father groomed camels in Medina. If you did not change your state and affairs immediately, I will set you on the same job."

*Marhaban! Mukarraman! Musharrafan!*

4138. THE WELFARE INSTITUTIONS are, in actual fact, the Divine institutions.

The Divine institutions **operate under the supervision of my master, my beloved, and my unlettered Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**, the distributor of **charities**. They operate day and night and concern themselves with nothing else.

*The Volunteers of the Divine Institutions:*

Be they one or many, they are completely free of their selves, carefree of praise, independent of every remuneration, devoid of every need, sympathisers and well-wishers of everyone and bearers of the desire of selfless service to the creatures. They enter these institutions by adopting the principle of indiscriminate treatment, search for the happiness of the

Creator, through service to mankind taking *Tawakkal-il-Allah* as the provision for the journey, and hoisting the banner of **مَتْرُوكٌ بِكَ كُلُّ حَاجَةٍ** (having discarded all the needs).

They do not allow anyone to let this banner fall. Nor do they let it fall until they meet their death.

And, in fact, such volunteers alone, however they may be fewer in number, are the capital, the pride-inspiring capital, of these institutions.

Without them the institutions are life-less.

Without them the workers are useless.

The volunteers of the Divine institutions get up in the morning with the determination that the unfinished jobs of yesterday must be performed on the day and the jobs of the day must also be performed today. The mistakes of yesterday must not be repeated today. And yesterday's deficiency must be made up today and without fail.

N.B.: They really work hard to make today better than yesterday. They make use of their faculties to the full, leaving no stone unturned. The Grace of Allah the Almighty, the Lord of the Worlds, likes their determination and exalts their institutions. *Maa shaa Allah!*

The volunteers of the welfare hence Divine institutions begin the day empty-handed and so do they end it in the evening. They do not take with them anything just like the water duck who swims and dives in the water all day long but when it flies away, it does not carry with it even a single drop of water.

Except the volunteers of the welfare organisations no worker returns home from work empty-handed.

4139. PASS ON the same thing as has been given for someone. Do not change. For example, giving away to the poor ragged pieces of cotton by changing pieces of silk meant for them actually. Similarly, giving away useless commodities instead of good quality presents.

4140. AN exalted job brings in an exalted remuneration.

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

*FAlla-hu khayr-ur-Raaziqeen!*

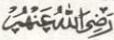
*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4141. WORK:

You should not see the day or night, but work hard. Do not pin any hope on anyone. Serve everybody. Do not discriminate between the 'known' and the 'unknown'. Do not see the high or the low. Free from and independent of all discrimination, selfishness and desire, work hard as a labourer, or a servant, or a runner, or the lowly.

You will be successful! *Maa shaa Allah!* And this is final on this subject.

4142. WALK ALONG the path of Allah the Almighty and see.  
Do the jobs of Allah the Almighty and see.  
Live for the sake of Allah the Almighty and see.  
And die for the sake of Allah the Almighty and see.  
There is no stage superior to this.  
And there is no status beyond this.  
Even this is final on this subject.  
*Maa shaa Allah!*

4143. FOR the sake of a pomegranate *Hadrat Amir-al-Momineen Ali Al-Murtada*,  spent the whole day gardening a Jew's garden. When he set out for home in the evening a needy asked for the pomegranate. He gave him the same pomegranate that he had received after the whole day's weeding.

*Marhaben! Mubarakan! Mukarraman! Musharrafan!*

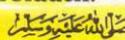
4144. O MY DEAR! Wandering about hands in gloves and pockets is not your conduct. Nor does it befit you. Similarly, it does not befit sitting on the dining table.

4145. VIGOROUS EXERCISE is essential for the digestion of fatty food. Otherwise, stomach falls victim to indigestion thus breeding various diseases.

Boiled rice mixed with split pulse (*mooth*) a variety of lentils which is a weak food to you abounds in a lot of Vitamins.

4146. O MY YOUNG MAN! This youth of yours is invaluable wealth and the best and most accepted time of your life. May Allah the Almighty help in that none of this time of yours is wasted. May you be occupied in the best and accepted jobs of Allah the Almighty!

4147. WHAT did we come to gain and what did we take? What did we come to do and what did we actually do? What did we come to leave behind and what did we actually leave? What did we come to be and what did we actually become? How would anybody's excuse, that he/she was not aware of the 'good' and the 'bad', be accepted especially when the Holy Qur'an has, in the easily understood language, revealed and has made the most effective explanation of what is allowed and what is forbidden?

The exemplary model of the life of the Holy Prophet  was offered. Along with this there was placed in everybody the balance of 'conscience' which pinpointed the 'good' and the 'evil'.

In the circumstances, if anyone puts up the excuse that he did not know of this evil, it amounts to the commission of a sin that is worse than the 'evil' itself.

Accept most sincerely **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (*La Howla wa La Quwwata illa Billah!* – There is no power to do good or shun evil except Allah the Almighty!) and repent. Indeed Allah the Almighty is Most Merciful, the Most Loving and Forgiver of sins.

4148. O MY DEAR YOUNG MAN! Perform the job for which Allah the Almighty has created you. And perform it by following strictly what is ordered and what is forbidden. Do not attend to anything except your job, may it be sovereignty or sweeping of the road. I swear by your Allah the Almighty that your job will help you to succeed. *Maa shaa Allah!*

4149. WHOEVER found anything found it by work.

4150. RESPECTED SIR! What kind of talk is *Baggu* harping? What has happened to him? He said: "I went to the bank the day when the five hundred rupees note was cancelled. A man came forward with a bagful. Three hundred thousand rupees were counted, yet the bag still looked full. I went as I had to go elsewhere. Only Allah the Almighty knows as to how many notes were there in the bag. Seeing the scene I lost my senses."

4151. O GRAND SIRE! Come on, I will show a servant of Allah the Almighty. Is it this old man? What perfection has he in him?

He is of no use to anyone. And nobody attends to him. Nonetheless he is a benefactor to his servant.

How is that?

Whoever respects this weak man taking that he is the creature of Allah the Almighty and is helpless, Allah the Almighty will be pleased with him. A good treatment to him is, in actual fact, treatment to his Creator, his Master. This is because of the fact that he cannot repay any of the blessing done to him. Whatever anyone has to help him with, means actually to have helped him for Allah the Almighty.

4152. **HADRAT YUNOUS**, the Messenger of Allah the Almighty, **عَلَيْهِ السَّلَام** was extremely fond of the Almighty Allah's *Tasbeeh*, *Tahmeed*, *Tahleel* and *Takbeer*. Consequently, his practices that ascended the Heavens, equalled all those of the whole creation.

The king loved him. When, unbeknown Allah's wisdom, he disappeared somewhere, the king became restless in his separation. He announced that he will give away his kingdom to him who would give him the news of the whereabouts of his friend Hadrat Yunous **عَلَيْهِ السَّلَام** and would lead the rest of his life as a *faqir*.

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

When the Prophet Yunous عليه السلام 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 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 Yunous عليه السلام."

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

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

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

The shepherd said: "Indeed, you are the Prophet Yunous عليه السلام!"

Throwing away his stick he ran for the city and disclosed the good news to the king who, hearing the news, promised: "If it is really his friend, the Prophet Yunous عليه السلام, then the throne belongs to you from today on."

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

The Prophet Yunous عليه السلام was ready to sit in the carriage that the Archangel Gabriel appeared and beseeched: "Allah the Almighty has made decoration for the prophets unlawful. You are not to sit in it. Please go on foot."

4153. EXCEPT THE HUMAN BEING all living beings follow the law of Nature in sex habits; and the human being follows his desires. This is the reason why the human being cannot maintain good health; rather suffers from different ailments and diseases.

If the human being looks after the essence of his blood (e.g. semen), cares about it and does not transgress the limits, his heart, mind, the vital as well as minor organs will remain strong and healthy. *Maa shaa Allah!*

This will bring in its wake new ideas to the heart and mind, usher in the most colourful understanding, make him the inventor of inventions that would be beneficial to the mankind. Thus the man would not harm any of his limbs as long as he is allowed in the world. *Maa shaa Allah!*

4154. الْحَمْدُ يَا رَبِّ السَّمَوَاتِ وَالْأَرْضِ. (*Al-hamdu Yaa Zaynus-Samarwaat Wal-Ard* – Praise be to You, O the Decorator of the Heavens and the Earth!) There is no region of the Earth, even the smallest region, that is not beset with the decoration of one kind or another and is not busy in *Tasbeeh* and *Tahmeed* (praise of Allah the Almighty). Nor would there be

any region that is not granted preference over the other region by way of its animal, plant, mineral and geological kingdoms.

The invaluable things were placed at the rare places. There are some which had lives spent in their search.

He decorated the mountain top with the variety of herbs, the bottom of the sea with pearls and diamonds and different places with elephants, lions, tigers, bears, wolves, rhinoceros, grave-foxes, peacocks, deers, rabbits, snakes and serpents.

Likewise, He has placed in different regions the cloves, the musks, the dates, the coconuts, the apples and the pears.

Allah Allah, He has granted importance to every bit of the world of His creation.

4155. *DEEDAR* (PERSONAL AUDIENCE):

*Deedar* is the beloved of *Faq'r* (austerity), the doctor of devotion and good fortune of Beauty.

*Deedar* is the ascension of the eye, the calmness of the heart, and the flight of the spirit.

4156. HEART:

Heart becomes happy by prayers, inhabited by the *Holy Qur'an*, enlivened by devotion and enlightened by companionship of *Faq'r*.

4157. CHILDREN have no life of their own; if scolded, they cry and if consoled, they laugh.

4158. WHO can fully come up to the balance of justice? The Heaven is granted because of (His) Grace.

4159. ALL the powers-to-be of the Universe put together do not bear any value even equal to the leg of an ant.

سُبْحَانَ الْعَزِيزِ الْكَبِيرِ سُبْحَانَ الْقَوِيِّ الْعَزِيزِ

*Subhan-al-Aziz-il-Kabir!*

*Subhan-al-Qawwi-il-Aziz!*

(Glorified be Allah the Almighty, the Most Exalted!

Glorified be Allah the Almighty, the Most Powerful!)

4160. *HADRAT IBRAHIM عَلَيْهِ السَّلَام*, the Friend of Allah the Almighty had *Me'raj* (Ascension) in the fire of Nimrod; Hadrat Moosa

ﷺ, the Conversationalist of Allah the Almighty, had it at the Mount of Sinai; Hadrat Yunous عليه السلام, in the stomach of the fish.

And the true Muslim who experienced *Me'rāj*, did so in the daily prayers. *Maa shaa Allah!*

4161. **WHOEVER** gets engaged in Your remembrance has previously an extraneous motive.

May Allah the Almighty help in that your heart is made free from a motive.

4162. I AM in a hurry more than you are.

4163. **THE APPARENT** is but the manifestation of his ﷺ light. The stages from A to Z all of the hidden are set forth because of his ﷺ graces.

Whoever observed anything at any time observed it by peeping into the robe of the Prophethood ﷺ.

Without the medium one cannot ever bear to observe the solar eclipse.

4164. **THE DEAD HEARTS** are enlivened by the warmth of true, pure and supreme love of the Holy Prophet ﷺ alone and by no other means. And this is the eternal and everlasting routine of the world of hearts. *Maa shaa Allah!*

4165. **DO YOU NOT NOTICE IT!**

The chick in the egg is hatched by the warmth of the plumes of the hen. And the hen sitting on eggs is dependent upon the will of the hen and by the request of the egg. *Yaa-Hayyu yaa-Qayyoom!*

4166. **SILENCE:**

Silence is the foremost, the most important, the loftiest and the most popular stage of *Tāreeqat*. Silence by somebody and his steadfastness at it is dependent upon the Divine bestowal and not upon (his own) struggle.

The Holy Prophet ﷺ said: "Silence by a man and perseverance at it is better than sixty years worship."

He ﷺ also said: "Silence is the root of wisdom."

Also, he said: "Silence is a worship of a high quality."

Also, he ﷺ said: "The worship is divided into ten parts; nine parts consist of silence and the tenth part is living on *Halāl* (lawful) earning."

4167 **THE boat reaching the shore safe depends upon** (His) grace and not upon 'practice' even though 'practice' is the shadow of the grace.

4168. THE APPARENT side of the tree is but the leaves and fruit. The hidden is, Allah Allah, the abode of the hawk, the owl, the parrot, the squirrel, the mice and the snake. In other words, the apparent of the tree is the trunk and the hidden is the city of the world of birds and reptiles. Likewise is the body of every human-being.

4169. THE most penetrating search has the most exalted prize.

Had he returned without belief (in Islam) having reached the Moon, it would not have been befitting to the grandeur of the Moon.

The man who stepped on the Moon embraced an exalted belief. May Allah the Almighty embrace into His fold the whole of the country. *Masha Allah!*

4170. O FRIEND! Learn it well that the root of the belief is the love of the Holy Prophet ﷺ.

Also understand it that the stages of nearness by virtue of love are not the one and the same; they are many and various. There is the difference of the West from the East between *fami* (may Allah the Almighty be pleased with him) and an average man. It is not the difference between nineteen and twenty but that of the East and the West.

4171. HADRAT FARID-UD-DIN MASUD GANJ SHAKAR (may Allah the Almighty preserve his secrets), the pious of the Prophets (Peace be upon them all) said as follows and said it well in as-much-as he contracted the ocean into a bowl:

O the teaser, tease your own cotton wool  
And not the others', thus sinning, O fool!

Your wool has five cotton seeds,  
Ensure them first to weed

Pull fast the soul's string to harmonious  
Concord that the teaser sounds in chorus.

O Farid, if you wish to meet the  
God Almighty,  
Shut your eyes, ears, lips and then listen  
(to that Reality)!

اپنی دھنیا دھن رے دھنیا

پرانی دھنی میں پاپ نہ پئے

تیری روتی میں پانچ بنولے

پہلے اُن کو چن رے

تارنفس کی خوب کھینچ کر

پھر یہ دھنکی بابے دھن رے

فرید اگر چاہیں تو وصل خدا

آنکھ کان مکھ بند کر بھرن لے

4172. DAR-UL-HIKMAT known as *Dar-ul-Shifa* has the following of the acceptedly wise principle and the routine: "There should be one medicine or another in preparation at all times."

May this enthusiasm of action awaken the sleeping knowledge of medicine in your bosom! May it burn the contraction that is prevailing around the world of *Tibb* (Medicine by the Holy Prophet ﷺ)! And may Allah the Almighty, through His grace, set the blessing of medicine in motion! *Yaa-Hayyu, yaa-Qayyoom!*

4173. DO NOT WASTE your time in search of a *Muw'akkal* (the Guarding Angel). The *Muw'akkal* is the guard of the *Matawakkal* (a man of content).

4174. A *RIND MAN* stopped at a door. He saw here and there and shouted his request. Having received no reply, he prayed for the welfare (of the household) and moved on.

And this is the routine of the cult of *rinds* (the wisemen of many qualities and talents) and *faqirs* which has never changed from beginning to the end.

O respected friends! All *faqirs* are not mendicants, there are also some who are self-respecting of the highest order. They come to the door of the generous, voice their request, stop a short while, may or may not receive something, but pray for their good and set off unnoticeably in that the generous have to chase them but they are not found for having gone since long. Now where and how should they search them, find them and bring them round!

He felt ashamed, uncomfortable and repentant, extremely disappointed and sorrowful thinking: "What Allah the Almighty has not given me! What difference would it have wrought if I had given him something. Alas, the negligence had rendered me so insensitive! *Alas! Alas! Alas!*"

4175. BEFORE embracing the cult of *fuqarā* (pl. for *faqi'r*) Hadrat Farid-ud-Din Attar (may Allah the Almighty bless him) was a well-known perfumer of the region. The customers crowded the shop all the time. One morning he was busy decorating his shop that a *faqi'r* of Allah the Almighty voiced his request:

“ شَيْئًا لِلَّهِ – Give me something for the sake of Allah the Almighty!”

He heard it but ignored it.

The *faqir* said again: “ شَيْئًا لِلَّهِ – Give me something for the sake of Allah the Almighty!”

Again he did not pay any attention, rather remained busy in his job.

The *faqir* said it a third time: “ شَيْئًا لِلَّهِ – Give me something for the sake of Allah the Almighty!”

Once again he did not pay any attention, rather remained occupied as before.

The *faqir* said: "Allah Allah! What a business! Unbeknown how you would die?"

Hearing this the perfumer got stunned and shaking himself said: "The way you would die!"

At this the *faqir* got overpowered by ecstatic enthusiasm and said: "Do you know how I would die? If so, here I am going!"

Having said this, he laid himself on the ground, put his bowl under his head, spread over his body the *chādar*, raised the cry of *Allah-u Akbar* (Allah is the Most Great). The spirit flew away from the earthly body thus meeting his *Rabb*.

This act of the *faqir* stirred the perfumer no end. His breath choked in his limbs throughout his body. When he put himself together, he stood up on the roof and shouted: "O the city dwellers! Whoever wishes anything may have it from my shop. There is a general permission from me."

Standing there he had everything plundered. He observed *Ihtikaaf* (the mode of continuous silence and worship) and wrote his most enlightened book *Muntaq-ut-Tayar* (The Logic of the Birds) which is to the people of heart nothing less than a blessing, a *summun bonum*.

4176. THE CALL from the *faqirs* of Allah the Almighty is not for themselves but for the dependent creatures of Allah the Almighty. What to say a call, none of their actions, even living or dying, is for themselves rather it is for others.

Do not regard the needy the inferior.

It is because of the request by the needful that *karam* (blessing) brings forth the *Karim* (the Bounteous).

The call of the beggar gives birth to the generous.

The existence of the generous is because of the life of the *fuqara*. What life would there be at the doors of the givers if there were no beggars? There would prevail all lull.

4177. IF you do not care for the *Faq'r*, it does not at all care for you either.

He won't, but you would repent by turning it away from your door.

4178. IS *وَأَمَّا السَّائِلَ فَلَا تَنْهَرُهُ (الضحى ١٠٠)* (Nor repulse the petitioner unheard - *Al-Qur'an* 93:10) not enough to open your eyes?

4179. THERE is no exaggeration at all in this, rather a fact, that you do not rule the stage rather you are ruled by the stage. This does not go for you alone it is the case with everybody. Tell, in this state how would you or anyone else reach and at what stage? You should ride your stage just as the experienced rider rides a horse.

O my dear young man! While your horse gnaws at the bit, neighs, scatters the dust with its hooves, tries to gallop away from underneath your thighs and shows restlessness, you must remain firmly seated on its back, hold tight the bridles, control the senses, remaining every moment for the call to the contest, ride away first at the signal and lay down your life. This is the game. This is the horse race. This is the scene, worth seeing and praise, to be bucked up and appreciated as exemplary of copying and following, amazing and exciting to everybody.

4180. **SHARI'AT** (ISLAMIC LAW) is the easiest stage.

The man of any age, learned or unlettered, can adopt it. The principle that is applicable to everybody, an Arab or a non-Arab, the black or white, the rich or poor, the man or woman, the Western or Easterner, the learned or ordinary, must be so easy that everybody could put it into practice. The principle that is meant for all ages must be so easy that it is suited to the nature of the people of the time and that its practice must not be impossible in any era. The principle of *Shari'at* is for everybody and for all the times. Therefore, it is simple as well as practicable. The commandments of the *Shari'at* are neither complicated nor unduly harsh lest an ordinary man might not bear them. The severity that appears to us is a creation of our own and the major reason for this is because we have taken leave of the commandments of *Shari'at* and sufficed to discussion over words. We do not practise the simple commandments of the *Shari'at* in that we should not tell lies, backbite anyone and commit avarice rather should disguise someone's faults instead of finding faults and seek the pleasure of the Creator by service to mankind. Instead of following these acts we indulge in unnecessary disputations. As we engage ourselves this way we head for further quagmires.

O the servants of Allah the Almighty! Do not neglect the important commandments by indulging in unimportant acts. All that is important, has been told, not once but many times over, in the easiest words, in easily understood manner and by myriads of examples. Is the practical example of the *Holy Sunnah* not enough for us? Why should the easiest path be discarded and the most difficult adopted? Our self-imposed harshness in the Faith is overwhelming us in as much as we are impoverished in the compliance of important commandments. Follow the apparent commands and shun the philosophical dichotomy. How could he, who cannot practise the apparent commands, bear the hidden commands? The first step is to abide by that which is commanded and that what is forbidden. All that is commanded and forbidden is self-evident. There is nothing of the 'good' that has not been commanded and nothing of the 'evil' that is not forbidden.

We do not perform a good deed nor shun an evil one. We are sitting, talking, philosophising and exchanging views. There is no practice of the commandments, but discussion over the wisdom in it. Everything important is falling prey to idle talk. There is no issue of life and death that might fall outside the discussion/criticism. They are sitting as though every problem under the Sun is solved by a mere talk. And they are busy in this occupation as the bull is in running *Kolhoo* (the crusher to obtain oil from rape or lin-seeds). He goes round hundreds of times and remarks that he has covered a lot of distance, but, in actual fact, he is there at the starting point.

O my honourable friend! It has been put to you several times before that mere talk would not help and cannot lead a man to anywhere. In the Faith where the good conduct of the learned man has been explained there a **learned man has been inferred the one who practises his knowledge.**

If there is no practice, then what use is our knowledge and our *Irfān* (gnostic experience)!

4181. DO NOT WORRY about tomorrow.

What is it known about tomorrow and who knows it?

The morrow will arrive and it will bring along its paraphernalia.

Today is more important than tomorrow.

If there is no today where will the morrow be?

Today is in your hands. Tomorrow, the same today will be out of your reach.

Do not overlook today.

The same today will be yesterday on the morrow.

It is only the matter of moments, the past ones are gone. You will stop them, but they won't. You call them back, but they won't come back. You will repent, but they won't listen. What use would it be to repent then?

**Think today, think now and think straightaway.**

Do not only think or remain thinking, but carry it out.

Today is the foundation of tomorrow.

The foundations come first, and the walls and doors later.

If there are no foundations, where will the building be?

If the foundations are imperfect, the building will be unreliable.

If the foundations are perfect, the building will be sound.

If the foundations are non-aligned, the building will not last long.

If the foundations are aligned, the building will be sturdy.

4182. HADRAT BANDAGI, may Allah the Almighty sanctify his secrets, was a born *wali* (a friend or a mystic of Allah the Almighty). He had also memorised by heart the fifteen parts of the Holy Qur'an. His tomb is near the mausoleum of *Hadrat Khawaja Badar-ud-Din Ahmad Mujaddid Alif Thani* across the road and is the centre for visitors. A son of one of the

custodian-descendants of his shrine turned out to be completely averse to religious life. He spent the whole day in idle and useless pursuits, either holidaying or hunting here and there. The father who was one of the saintly persons became concerned at seeing his son's affairs. He thought deeply and said to him: "You better go and visit your uncle." He was also of his time a man of God, *maa shaa Allah!*

The son dressed himself immaculately, and made for the place in all his glory. Seeing the nephew the uncle smiled, got up from his seat, stepped forward, embraced him heartily, made him sit on the chair and ordered the servants: "O you, come along and heat the water! O you, help him to wash his hands! Prepare the food, the best food, kill the hen. Make the best bed for him." The son got flattered further by this cordial welcome. After the food and drink, he laid in the bed most comfortably. It was winter time. At 9 o'clock, the uncle got up and the training programme for the nephew began thus: "O you, the mean, get up. How deliciously are you snoring! Go and take the buffalo and bring her back when she has drunk water. And listen, if the buffalo has urinated and excreted, then wipe it all. Clean the area and spread dry earth there. Hurry it all up."

Hearing this the nephew discovered his uncle's true self, and thought over: "Where have I come to suffer?"

He had three fourths of his correction straightaway.

The uncle kept him busy in one job or another. He spoke to him softly and often harshly to heat water sometime and sweep the yard at others. Occasionally, he gave him a good dressing down and kept him busy this way for three months. Thereafter, he (the nephew) praised this training institution for the whole of his life. He often said: "Had I spent seventy years at Makka in an exclusive worship, I would not have possibly received this correction which I did receive here in three months time!"

4183. THE INCURABLE BOIL does not at all disappear like that. The surgeon's surgery is not (a place of) cruelty; it is rather a blessing. *Maa shaa Allah!*

4184. FINALLY, come out the field of 'intellect' and 'knowledge' and see. There is Allah in everything.

4185. A FRIEND OF MINE read in *The Words of Wisdom* an account of *Hadrat Sultan Ibrahim Adham*, may Allah the Almighty preserve his secrets. He requested me: "Please write it once again!"

Listen! Quitting of an independent rule to become a *faqir* is not only an extraordinary but is one of the most important acts.

*Hadrat Ibrahim Adham*, may Allah the Almighty bless him, was the king of *Balkh* (now a part of Soviet Union). He was a sovereign over forty

princes. Allah the Almighty had, however, chosen him exclusively for Himself. In the prime of his youth, he abdicated his kingdom and set out on the path of *faq'r* to the woods. There are several incidents that he encountered because of which he became hateful of the world.

One day he was out hunting that he saw in the woods a man who was tied by the ropes. In the meantime a crow flew along and pushed into the man's mouth the bits of the most superior and delicious food that he usually ate at home.

He asked him all about this.

He replied: "He was a merchant. The robbers looted him and fastened him with the ropes and threw him there. Since that day a crow comes daily and feeds him with the food of his liking."

There is another account:

He (Ibrahim Adham) went to the jungle for hunting. There he saw an old fort. He entered and saw that the floor bricks were loose. When he saw it closely, he found a treasure. He ordered his minister: "Look around if there is anyone and call him over."

The minister looked around and saw an old wood-cutter cutting the wood in the jungle. He shouted: "O grand man, come here for a short while. The king is calling you."

Hearing this the old man accompanied the minister and saluted to the king. Sultan Ibrahim Adham spoke to him thus: "Grandpa, come along and take this precious treasure. Lift and take it home and spend the rest of your life in comfort and luxury. This will not finish for many of your generations to come."

Hearing the king's order, the old wood-cutter smiled and said: "O the king, may I say something if there is peace for me?"

The king said: "Yes, say it by all means!"

The old wood-cutter went on, "O the refuge of the world, I have seen this wretched treasure ever since my childhood. What to say taking it, I have not till today even liked to look at it; nay, even to spit at it. Such like treasures are more needed by kings than by wood-cutters like myself. Please you take it away?"

Hearing this, it seemed as if the ground moved away from underneath his feet. His eyes were lowered because of shame. He dived deep into the pond of shame and felt completely taken in. The pillar of the heart shook and the doors and walls began to tremble. Whilst standing there, he felt that the royal robe withered to a ragged dress and the imperial crown changed into the mantle of *faq'r* in that a wood-cutter won the day and, alas, he was defeated openly in the field. In other words, by the time he reached his palaces, all the stages from A to Z of *faq'r* and *ghinā* were accomplished, *Maa shaa Allah!* He walked along, and said to himself: "Damn this kingdom. In fact, he (the wood-cutter) is the king!"

When he abdicated completely all connections, affairs and needs and was about to set out on the path of Allah the Almighty having bidden for always farewell to the royal palaces, it occurred to his heart: "I should take a bowl for drinking water and a pillow to sleep on." Accordingly, he took a bowl and a pillow and set out on his journey. He had gone for only a short distance that he saw a man sitting on the bank of a small stream drinking water out of his hands. He threw away the bowl there. He went still further and saw a man sleeping having rested his head on a lump of clay. He threw away the pillow there.

It was about sunset and he thought in his heart: "Where and how shall I spend the night?" Simultaneously, he saw some smoke rising from a place. He thought there must be some sort of habitation and that he would stop there. When he reached there he saw a *faqir* who sat by an open fire. Sultan Ibrahim Adham went near, greeted and said to him: "O connoisseur, can I spend the night here with you?"

The *faqir* thought to himself: "I receive here only two chuppaties daily and if this man stops here I will have to give one chuppaty to him."

He said: "Brother! Go away, no one else can stop here."

Hearing this reply, he set off from there and stayed on under a tree nearby. When the night befell, a person in the shape of light appeared with the royal dining table where on were laid food of many and various kind. He saw and said: "I do not at all require any food tonight. All the same, go and deliver this food to that *faqir*."

Over there the *faqir's* food, consisting of two chuppaties and a bulb of onion, had also arrived. When both these tables laden with food arrived before the *faqir*, he was astounded: "That *faqir* since yesterday has received the most sumptuous dining table. And here I am having renounced everything extraneous for twelve years, receiving only two chuppaties and a bulb of onion."

A command from the unknown was heard: "Bring along his shoes, spade and net and tell, 'You had abandoned only this much in devotion to me. Take them and off you go. And that man has renounced the sultanate of Balkh and Bukhara. Tonight he is My guest and I feel ashamed if I were to offer My guest food less sumptuous than he ate at the royal palaces before he set off in My path.'"

Henceforth, his life as a *faqir* began, and he comes from the well-known family of the *Order of Chishtiyyah! Maa shaa Allah!*

4186. THE 'PRESENT' is a witness to the 'past'. That which existed in the 'past' also exists in the 'present'. If it is not found in the 'present', it did not exist in the 'past'. Whoever wants to see the 'past' should see the 'present'. The 'present' is superior to the 'past'.

Every year a dear one from amongst his (Ibrahim Adham's) family came to the sanctuary at Kalyar (India) and stopped there for two to three months. He was addressed by several names. Some called him '*Balkhi Baba*' and some, '*Haji Malong*'.

Fifty years passed, he (Ibrahim Adham) lived at the age of nearly 125. In other words 125 years before, he was the most distinguished ruler of his kingdom of Balkh and Bukhara. He had two families. The youth is the best life capital. When the Almighty Allah's grace overtook him, he resigned from his appointment. He asked his worthy wives inside the house: "Would you allow me in all happiness to set out in the path of Allah the Almighty?"

What had they to say? He granted them all their rights and superannuated them. Then he renewed the example of his ancestors and contented of Allah the Almighty he set off on foot to *Makka Mukarrama* for his *Hajj*. Since then he did not return home.

He spent twelve years in complete absorption, wore Hessian cloth for twelve years and a blanket for the next twelve years. When he arrived at Kalyar, he was dressed in muslin. He was then a respectable grandee of 100 with imperial disposition hidden in the folds of calming highness. His manners were manifestation of the impressive ancestral majesty. He was tall, dignified and most honourable, ruddy white, wearing a constant smile on the face. It was unbearable to gaze at him. He had a soothing light on his forehead and most attractive sparkle in the eyes. He had a fascinating personality, attractive through and through.

He always remained busy in something. When he sat down, he did so in a special manner and walked with an appealing gait. He spoke little but full of wisdom with an overpowering voice. His intonation was simple, specific and penetrating, oft-repeating '*Alla Badshah hai* (Allah the Almighty is the Ruler)'.

The taste of meeting him is indescribable; in short, it was a happy mixture of majesty and beauty, a rare complex of humility and independence. He performed his jobs with his own hands, with the least hesitation about it. He washed his clothes himself and so did the darning. He went out for a walk in the evening, picked and brought the needed cinders himself. He made with his own hands a small moveable earthen hearth. He used the same to cook food and prepare tea. He did the washing himself. Some wiseman usually turned up in the evening. He threw over to him a piece from the remaining bread crumbs as a matter of grace.

A man said that he had the honour of his love and service for four years. He visited him daily and returned having been honoured with one grace or another.

When he went to visit him he had all his thought that occurred to his heart told to him at the meeting thus: "You are only a child. Never worry over anything for me."

Whenever he had the opportunity to stay with him overnight, he asked: "What food is offered to the guest in the morning in your town?" Accordingly, he prepared the same as were told.

One day he said to a man: "Do you know such and such a man?"

He replied: "Yes, very well!"

He said: "Go and ask him as to why does he render service to me? What is the aim behind?"

The man answered in reply: "He has no aim whatever. He loves for the sake of Allah the Almighty and only."

One night someone informed him: "Your friend, the *Balkhi Baba*, is not feeling well."

It was chilling cold, cold wind was blowing and drizzle continued. Nonetheless he had the pudding prepared at 9 o'clock at night and went to him. Seeing him in this bad weather he (the *Balkhi Baba*) became angry, saying: "Why did you take trouble in this weather and at this time?"

He (the *Balkhi Baba*) also set the standard of love for him. He gave him very rare gifts and after a long thought he said: "I do not take anyone as my *Khalifah* (successor), but I shall inform you about the whereabouts of your benefactor."

After a year or so when they were to part with each other for good, they knew it then that that was the final meeting. He carried his bag on his shoulders. Perhaps they embraced each other for the last time. They both had their eyes tearful. This state prevailed for some good time. They said farewell to each other with heavy hearts. Then they went their ways forever physically. The eyes ever remained searching for that man of myriads of qualities. The sights desperately looked for his single glimpse, but to no avail.

The puffs of the morning breeze blew continuously, but they could not reach him.

The waves rose up high, turned round, but were deprived of his sight.

The stars remained awake throughout the night, but could not see the sight.

The sun-rays wandered throughout the towns and jungles searching, but to no avail.

The motion of the Sun and the Moon could not show that scene again. The routine of day and night could not help set up that companionship.

The denuded bud could not bear isolation thus withered away.

The eyes of the narcissus remained wide open continuously in the fondness of waiting.

With a flower in the beak and the restless heart the nightingale flew all over, but could not reach the grave of the proud martyr.

Such like unique persons do not come every day, but only occasionally. They are found at rare places, not everywhere.

Their arrival brings along the Divine grace, their existence engenders pearls, their grandeur is everlasting, their recollection is a means of peace and their remembrance is the Spring of the plundered hearts. *Maa shaa Allah!*

O the misty winds of the desert! Please help take to him this salutation and message of us the poor with foreheads full of fondness, us the afflicted devotees with star-like eyelids.

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

4187. DO NOT SEARCH FOR in the jungle, but in the physical body.

He who cannot search for in the physical body cannot even search for in the jungle.

It is the same 'Being' in the physical body as that would be in the jungle.

That what does not exist in the physical body is not found in the jungle either.

... And He is  
With you wheresoever ye  
May be ...  
-(*Al-Qur'an* 57:4)

وَهُوَ مَعَكُمْ أَيْنَ  
مَا كُنْتُمْ - (المديد ٣٠)

But We are nearer  
To him than ye,  
And yet see not -  
-(*Al-Qur'an* 56:85)

وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ  
لَا تَبْصُرُونَ ۝ (الواقعه ٨٥٠)

When My servants  
Ask thee concerning Me,  
I am indeed  
Close (to them):  
-(*Al-Qur'an* 2:186)

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ ۝ (البقره ١٨٦)

4188. COME AND SIT HERE - Listen carefully! The Exalted Throne is far beyond your comprehension. Fix your sight at

**نَحْنُ أَقْرَبُ** *Nahnu Aqrabu* (We are nearer to him than his jugular vein). Surround and concentrate your thought to this direction. This is the climax of the possible struggle. *Maa shaa Allah!*

This (i.e. checking and balancing the thought to the measure of **نَحْنُ أَقْرَبُ** *Nahnu Aqrabu*) is the task most difficult of all.

4189. THE REGION that is hit most straight by sunrays is termed an equator. Only the inhabitants of the Equator can bear this heat, the people of the other regions cannot.

May it be known that there is a distance of millions of miles between the Sun and the Equator. This heat of the Sun is because of the Majesty of the light of some Attributive Names of Allah the Almighty that are written on her face.

However extreme the heat the Sun may radiate, it can be borne somehow. But nobody can ever bear in any state whatever, the nearness to the Sun; he would be burnt to ashes.

Sunlight is not the Sun but it is not exclusive to her either.

4190. SIMILARLY, everything of the Universe between the Exalted Throne, the Bounteous and the Glorified, and the abyss, has the light of اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (النور) (Allah the Almighty is the Light of the Heavens and the Earth – *Al-Qur'an* 24:35) in it. And there is no leaf or no particle that is not intoxicated by the Light of the Eternal Will.

4191. THE EXALTED THRONE is far away!

It is hidden inside!

نَحْنُ أَقْرَبُ *Nahmu Aqrabu* (We are nearer to his jugular vein) is All-Present!

4192. FIRM DETERMINATION:

Firm determination is the occupation of those who are daring; it is not the children's play.

Those who possess the firm determination do not ever lose heart at any setback. They do not at all give up the determination they have made up once. They never retract from what they stick to once.

Determination is a great thing. It changes the course of rivers, sets the winds to commotion, encounters the land and the oceans, prevails upon everything, takes to heart neither the ocean nor the desert, is stopped neither by rocks nor by storms, and is suppressed neither by enmity nor by obstacles. Instead, it is the panacea of every difficulty and solution to every problem. Its power is fathomless, the boundaries unlimited and reach all over.

Nothing is out of its reach, not even the most proud beloved. It is the identifier of the ways of the Universe and is acquainted with the mysteries of life. It does not fear from death, but death fears from it.

When it smiles staring into the eyes of death, the life begins to smile; the Universe goes into an ecstasy, the whole creation loses its self-control. The dwellers of earth on earth and those of the Heavens in the Heavens appreciate its effort.

Determination is not only overwhelming to death but also to everything else, even to destiny. Destiny is nothing but the determination of man.

When determination is perfected, it becomes steadfast. When it becomes steadfast, it becomes a body, the most strong physical body.

When once men's determination is perfected, it does not alter. Everything can change, even the destiny, the time can change its course, but the determination cannot, so much so that Allah the Munificent accepts it and does just like that as they have determined it.

4193. **THE COMMAND KUN FA YA KOON** (Be! And it is done!) takes place at the perfection of determination.

4194. **SATISFACTION:**

Satisfaction is the greatest need of the humankind and the most blessed grace from Allah the Almighty. It is granted at the *ĒMAN* (Belief).

The more exalted the *ĒMAN* the greater the satisfaction.

4195. **OPPOSITION** to the Divine Will is a sin. The sin leads to the suffering and the suffering is the counterbalance for the sin.

4196. **DO NOT INSIST!** Do not take issues with.

Do not say that that is not the job fit for you to do and that you have the capability to do more.

Every job, though it may involve dragging and throwing the corpses to the wasteland, is a job. The master, may or may not pay attention to you, the work will never ignore you.

The work is the best and the most accepted recommendation that is never rejected.

The biggest thief is the one who shirks work. Do not shirk work.

4197. **THERE** are five basic fundamentals of *Shari'at* (Islamic Law) which are all possible (to perform).

Even *Tāreeqat* (Islamic Mysticism) have five basic fundamentals, three of which are possible (to perform) and the remaining two are probable (to perform).

The possibles are: *Dhik'r* (recollection), *Fik'r* (thought) and *Murāqaba* (the meditation).

The probables are: *Musha'ida* (contemplation) and *Fayz* (grace).

4198. **THERE** is no place between the Heaven and the Earth where there is no angel busy in one or another *Tasbeeh* (recollection of the Excellence of Allah the Almighty). There are such recollections of which

nobody is aware. They incant the Excellence of the Lord. One is calling and continuously too:

Walla-hu Dhu-al-Fadal-il-'Aazeem! وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

(And Allah the Almighty is the Lord of the highest bounty! – (Al-Qur'an 62:4)

These formulas form a verse of the Holy Qur'an. Indeed, his repeated recollection of this at the Exalted Throne is essential. Indeed, it cools down the wrath of Allah the Almighty. The wrath, that is engendered as a result of the servants' disobedience, mischiefs, omissions and sins, is cooled down because of this recollection. *Maa shaa Allah!*

One's saying سبحان ربّي ذی الفضل العظیم Subhana Rabbi Dhi-al-Fadal-il-'Aazeem (Glorified my Lord Who is of the highest bounty) at hearing وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ Walla-hu Dhu-al-Fadal-il-'Aazeem amounts to a complete grace. *Maa shaa Allah!*

4199. THE HONOUR OF THE TRUE MUSLIM *Hadrat Abdullah bin Umar* narrates the Holy Prophet ﷺ as saying at seeing the *Ka'aba*: "Indeed, Allah the Almighty has honoured you and granted you respect and blessing, but the true Muslim's honour is more incumbent than yours." – (*Majma'-al-Zawa'id, Vol. I, p. 81*)

The Holy Prophet ﷺ has said: "The true Muslim commands greater respect than the *Ka'aba*." – (*Ruh-al-Momin in Nawadar-al-Usul, Pub. Medina Manawwara, p. 16*)

*Hadrat Abdullah bin 'Umar* رَضِيَ اللهُ عَنْهُمُ narrates the Holy Prophet ﷺ as saying: "To Allah the Almighty there is nothing more honourable than the true Muslim."

– (*Tabrani/Majma'-al-Zawa'id, Vol. I, p. 81*)

*Hadrat Jabir* رَضِيَ اللهُ عَنْهُمُ narrates that on the conquest of *Makka Mukarrama* the Holy Prophet ﷺ said to it with his face radiant and addressing thus: "You are respectable. How lofty is your honour and how sacred is your fragrance! But to Allah the Almighty the true Muslim is more honourable than you." – (*ibid*)

*Hadrat Abdullah bin 'Umar* رَضِيَ اللهُ عَنْهُمُ narrates the Holy Prophet ﷺ as saying: "The angels beseeched to Allah the Almighty, 'O Allah the Almighty, You have granted the world to the descendants of the Prophet Adam رَضِيَ اللهُ عَنْهُمُ. They partake of it food, drinks and clothes and we incant Your praises. Neither we eat nor we play in the world as they do. Therefore, please set aside (the prizes of) *Akhira* (The Hereafter) for us only.' At this Allah the Almighty replied, 'I shall not treat the pious from amongst those whom I have made with My own hands like those whom I have created by the simple command '*Kun*' thus they (the angels) came into being.' " – (*ibid*)

Hadrat Abdullah bin 'Umar رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "On the Doomsday there will be nothing more honourable to Allah the Almighty than the offspring of the Prophet Adam عليه السلام." He صلى الله عليه وسلم was inquired: "O the Messenger of Allah the Almighty صلى الله عليه وسلم, would not the angels either?" He replied: "Not even the angels; they are helpless like the Sun and the Moon."

– (Tabrani/Majma-al-Zawa'id, Vol. I, p. 82)

Hadrat Abu Hurayra رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "Allah the Almighty said that to Him His true servant is more beloved than some angels." – (ibid)

And this tradition is also reported in *Ibn Maja* in these words: "The Holy Prophet صلى الله عليه وسلم said, 'To Allah the Almighty the true Muslim is more honourable and respectable than some angels.'"

Hadrat Abdullah bin 'Umar رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "Indeed, Allah the Almighty is more stingy over the death of His true Muslim than any one of you is ever over his most liked property so much so that He arrests his soul (*ruh*) at his bed."

– (Bazar, Majma-al-Zawa'id, Vol. I, p. 82)

Hadrat An's bin Malik رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "There is no air better than the breath of a true Muslim. His breath is found all over the horizon. His breath means his practice."

– (Kuns al-'Aamal, Vol. I, p. 165)

Hadrat Abu Saeed Khudri رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "Save yourself from (an encounter with) the vision of the true Muslim because he sees with the light from Allah the Almighty."

– (Tirmidhi, Maqasad-al-Husanāt, p. 19)

Hadrat Abu Hurayra رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "O Ka'aba! How sacred is your aroma! O Hajr-i-Aswad (The Black Stone)! How great is your right! I swear by Allah the Almighty that the true Muslim's right is above that of both of you." – (Kanz-al-'Aamal, Vol. I, p. 164)

Summary of The True Muslim's Belief:

... And He is

With you wheresoever ye

May be. . .

– (Al-Qur'an 57:4)

وَمَوَاقِفُكُمْ

مَا كُنْتُمْ. (العديد ٣٠)

His Strength:

He said: "Fear not:

For I am with you:

I hear and see (everything)"

– (Al-Qur'an 20:46)

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا

أَسْمَعُ وَأَرَى ۝ (طه ٣١)

*His Perseverance:*

Verily those who say,  
"Our Lord is Allah,"

And remain firm

(On that Path), –

On them shall be no fear,

Nor shall they grieve.

– (Al-Qur'an 46:13)

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ شَعَرْنَا مَمَوتًا

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(الاحقاف : ۱۳)

This is the only capital on having found which his joy knows no bounds. He does not at all care for anything else, does not worry at any stage, rather he is free from every fear and remains treading on his journey. *Maa shaa Allah!*

#### 4200. CHARACTER-TRAIT OR CONDUCT

What is the history of the man?

It is the account of (his) conduct.

May it be a human-being or an animal, character-trait is the only recognition of everything.

There is the difference of character between the eagle and the crow, not because of the size.

The character is the identity of life, the soul and decorum too.

Every stage is reflective of the character alone and every grandeur is because of the grandeur of the character. If there is no character, there is, in other words, nothing at all.

The character is a city, it does not live alone. Nor does loneliness befit it. It lives having set up its city. Having established itself, it does not falsify.

It is a strict practice as well as the most powerful practice.

The life is a field. The character is the leader of the field. Every field has remained in the hands of the character.

The character alone hoisted every flag, never letting it fall.

Every conquest kissed the feet of the character alone.

Every success remained in search of the character. It befriended it wherever it was found. It is the weapon whose attack never goes amiss, the river whose direction could never be averted, the flood that can never be stopped by any obstacle, the peak that nobody could move from its place. Its praises alone reverberated everywhere, in the Ka'aba, and the temple equally. It reached everywhere, even to the sought after. Whenever victory and conquest, appreciation and support, descended, it did so to the character; to the character and not to the cloak.

The character remained overwhelming to everything, even to the death. Everything was wiped out, but the death never. It also made its bearer eternally alive.

Those with the character left the world, their corpses became dust, and centuries went by them lying in graves, but their accounts remained, respect persisted, grandeur lasted, example persisted and grace prevailed eternally.

Their faces went behind the veil, but not the character. The days changed into nights and nights into days, but they could not change this characteristic of the character. And O my dear! The account of the character remains, but not that of the individuals or nations, or wealth, or property.

The character not only remains, it also guides the on-coming people. See what the grandeur of the character is!

The Prophethood is also an expression of certain characteristics. And the characteristics of the prophethood are the touch-stone of every character. The character that measures to this standard completely is acceptable, otherwise it is outcast.

Adopt some popular character. Do not make noises only.

Everything is lost in the noise. Adopt some fine characteristic from wherever you may find it. Otherwise this life (without character) is acceptable no where.

Indeed, the secret of the grandeur of humanity, mankind, and human nature is the character.

Everything is mortal, but character is immortal, the good that remains. *Maa shaa Allah!*

4201. THE STORY of the mean world may end if it would, but the excellence and life of my bounteous master, the righteous mercy, *Tā-Hā, Yaseen, Tā-Seen, Hā-Meem*, ﷺ, cannot be completely comprehended by anything.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4202. WHAT to say about the excellence and life of Prophethood, it is difficult even to explain the blessings of a holy hair of my master, my lord, my beloved, my soul, the Holy Prophet ﷺ. The eloquence loses its breath reaching the excellence of the blessed sweat of the Holy Prophet ﷺ.

*Hadrat Abu Haf'z Umar bin al-Hussain Saarqandi*, ﷺ writes in his book *Ronaq al-Majalis* (The Decor of Sittings): There lived in the city of Balkh a merchant who was very rich. He died leaving two sons behind. His wealth in inheritance was divided into two halves. Included in the property were also three hairs of the Holy Prophet ﷺ.

“They took one hair each. As to the third hair the older brother suggested to cut it into two halves. The younger brother maintained that

that would never happen. By God the blessed hair of the Holy Prophet ﷺ could not be cut. The older brother remarked, 'Are you happy at the fact you have all three hairs and I take over all the property?' The younger brother agreed to it happily. Accordingly, the older brother took over all the property and the younger, the three hairs. He kept it in his pocket all the time, took out, saw it and recited profusely the praises to the Holy Prophet ﷺ.

"After a short time the older brother's wealth disappeared and the younger one became wealthy. When the younger brother died some of the pious people saw him and the Holy Prophet ﷺ in a dream. The Holy Prophet ﷺ told them, 'Whenever anyone of you is in need of something, he should go and sit by his grave and pray Allah the Almighty for the succour.' The people started visiting his grave and revered him in as much as that a rider passing by the grave would get off the back of his horse in respect and walk along." – (*Al-Qowal al-Badī*, pp. 96-97)

4203. THE TRAITS of 'presence' and 'watchfulness' are ordinary phenomena. Are these not the phenomena of 'presence' and 'watchfulness' operative during the stage of *sulook* when the shaykh's guidance is received at each and every step? It matters little if he is or is not seen.

4204. THERE is nothing of the Universe wherein does not reflect the 'light' of the Holy Prophet ﷺ.

THERE IS A HADITH from Hazrat Abu Hurayra, may Allah the Almighty be pleased with him, that the Holy Prophet Muhammad ﷺ once asked Hazrat Jibreel (Gabriel), peace be upon him:

"O Jibreel! What is your age?"

Jibreel, peace be upon him, replied:

ان في الحجاب الرابع نجمًا يطلع في كل سبعين الف

سنة مرة رأيتُه اثنين وسبعين الف مرة (تفسير روح البیان، جلد اول)

"O the Holy Prophet ﷺ! I know nothing about it except that in the fourth veil a star used to shine after every seventy thousand years. I have seen it shining seventy-two thousand times."

Hearing this, the Holy Prophet ﷺ said: "I swear by the Honour of my Sustainer that I am that very star." – (*Tafsir Ruh-ul-Bian, Part I*)

With his attestation Hazrat Abdul Razzaq, رَضَّاقُ quoted Hazrat Ibn-e-Abdullah Ansari رَضَّاقُ as saying: "My parents be sacrificed for you ﷺ tell me that of all things which was first created by Allah the Almighty?"

The Holy Prophet ﷺ said: “O Jābar رَضِيَ اللهُ عَنْهُ Allah the Almighty created the *Noor* (lustre of light) of your Prophet ﷺ from His *Noor*.

“Then that *Noor* continued moving (here and there) with the Power of Allah the Almighty, and according to the Will of Allah the Almighty. At that time, there was neither *Lauh* nor *Qalam* (the tablet on which and the pen with which the transactions of mankind were written by Allah the Almighty before the world came into existence), neither Heaven nor Hell, neither Angels nor Sky, neither Earth nor Sun nor Moon, and neither Jinni nor human beings. Then when Allah the Almighty wanted to create the world, He divided his (of the Holy Prophet ﷺ) *Noor* into four parts. With one part, He created *Qalam*, with the second, the *Lauh*, with the third, the *Empyrean*, and then sub-divided the fourth into four components. With the first, He created angels for lifting the *Empyrean*, with the second, the *Kursi* (the Empyrean Throne), with the third, all the remaining angels. Then, He further sub-divided the fourth component into four parts – with the first, He created the Heavens, with the second, the earths, with the third, Paradise, and with the fourth, Hell. Then He divided the fourth part. With the first, He created the light for the eyes of pious men, with the second, the light for their hearts which means the link with Allah the Almighty, and with the third created their *Noor*, i.e. of the human-beings and this is the doctrine of *Tawheed* (monotheism). There is no one (to be worshipped) except Allah the Almighty, and Muhammad ﷺ is His (last) Prophet.”

–(Al-Anwar-ul-Muhammadia Min Mowahibe-ud-Duniya, Misri, Imam Qastlani, p9.)

#### 4205. MANIFESTATION OF SPIRITS:

An average person is capable of conversation with a spirit.

O grandsire! If the chapter of ‘Manifestation of Spirits’ is also deleted from the *Tareeqat* (Islamic Mysticism), tell, what shall remain?

4206. EVERYTHING is safe only within its limits. This is so even in the case of a lion.

4207. UNDERSTANDING is the essence of intellect. When greed prevails upon intellect, it besmears understanding. And the servant falls victim to one misunderstanding or another.

4208. WITHOUT the Divine Intention, nobody has any power or control over anyone; not even the lion has over the sheep.

#### 4209. THE SERVANT:

No one else has the honour of nearness that the servant has. The servant remains present in attendance. Only the servant can go inside the house time and again without hesitation and permission. None else can! The servant has the master's everlasting nearness and his choice from eternity to eternity. He never separates from the master even after his death.

The servant never discloses any of his master's secrets though he is cut to pieces. And sacrificing his life for the master's honour, he earns the honour of pilgrimage. *Maa shaa Allah!*

The master is everything for his servant; the helper, the sufficient and the victor, never leaving him dependent upon anyone in any matter. The honour of the servant is regarded the honour of the master. **The servant's life is a chapter in the life of the master. If it is not rare, at least it is not easy to find such a servant.**

4210. THE SERVANT has not the time even to scratch his head. Nor is he free.

Otherwise, O my dear, what shall I tell you, he may become aflame having been intoxicated in the intoxicant of nearness. **In the servant's temper is reflected the madness for the master's support.**

4211. WHEN the servant is sold, he is insignificant, down-trodden, outcast and mean. Nothing of his, intellect or ambition, colour or manners, is said to be good; he is like the raw matter in the ore mixed with many impurities.

When the servant is purchased, he is replete with all the faults. It won't be out of place to say if we said it as the **complex of faults and misfits**. The master's companionship and the influence of his surroundings change him. Wisdom and ambitions are tremendously changed. The pure stuff begins to kindle and reflect. One after the other all the impurities leave. His character becomes transparent as the gem is at the hands of an expert gem-cutter. Gradually the servant becomes his master's reflection. All the master's manners of excellence, generosity, bounty, kindness begin to shine in the servant so much that he becomes the master's mirror wherein can be discerned each and every quality of the master. The master's forgiveness and glancing over engenders in him the sense of penitence and shys away from the idle and the useless. **He is always preoccupied with the fact that no one points at his master for his own misdoing.** This is how the grandeur of the master's character makes him hateful and weary of everything useless and impious thus making him righteous.

This culminates in the servant becoming the manifestation of his master's qualities. At this stage his liking becomes the master's will and his desire the master's bestowal.

4212. *HADRAT MAWLANA JAMI* (may Allah the Almighty be pleased with him) was a well-known Persian poet and the claimant of the love of the Holy Prophet ﷺ. In his verses he wrote about himself as the servant of the Holy Prophet ﷺ.

One night the Holy Prophet ﷺ said to him in a dream: "My servant is only *Bilāl* رَضِيَ اللهُ عَنْهُ."

Thereafter he never wrote about himself as the servant. He wrote only as 'a servant of the servants of the Holy Prophet Muhammad ﷺ'.

4213. WE are not at all worthy of love; nor even that of servanthip and of becoming the dust of his (ﷺ) door, albeit we are hopeful of becoming the dust of the street.

#### 4214. UNITY:

Unity is the soul of the Muslim *Ummah*. When the heart has understood the meanings of unity, it feels very keenly its necessity and importance and he becomes restless to unite at a centre having pulled down the walls of personalities.

4215. WHEN one becomes impoverished of his effort and power and disappointed from all quarters, he attends to his *Rabb* (Lord). It is only then that he is in the Almighty Allah's custody. *Maa shaa Allah!*

4216. LIKEWISE, when an afflicted addresses his Lord thus:

عَزَّجَارُكَ وَجَلَّ شَأْنُكَ وَلَا إِلَهَ غَيْرُكَ -

(*Azza'jaaruka wa Jalla Thanaauka Wa Laa Ilaaha Ghayruk* – Glorified is Your Refuge and Exalted Your Praise. And there is no deity but You!) he becomes an emigrant to Allah the Almighty. In other words, he is safe in a strong fort. *Maa shaa Allah!*

4217. O THE SUSTAINER AND MASTER of the Universe! No doubt, everything of the Universe before Your Honour and Excellence, is helpless, friendless, weak, mean vanquished and defeated; nothing dare say anything, not even the *Archangel Gabriel*.

#### 4218. LOSS:

Inappropriate use of time, energy, authority and money is a loss.

Undue use of anything is not blissful according to anybody; instead it is condemnable.

4219. THIS BODY is the Almighty Allah's trust, your horse, and you are its rider. Fulfil its rights, depriving it of none. Feed it, bathe it and send it to sleep. Then put the saddle firmly on its back, bridle it and patting on its face get on to its back, kick it, then ride from East to West, it will not refuse.

The journey is long and the time is short.

Ride along on your journey. Do not turn the bridles to any other direction.

4220. DO NOT BE TEMPTED by any pasture. It is a journey not a pleasure trip. There is not one pasture, but myriads of them, shut your eyes and walk along your way.

4221. EVIL is the creation; it has no being or authority of its own. It is subservient to the command and is as if the Divine police. It is appointed to punish the rebellious.

4222. I ASKED of a friend's son: "Are you married?"

He replied: "Yes"

"Nobody told us as to when and where it took place and with whom!"

He replied: "With my own art." *Maa shaa Allah!*

"Show us also the sparkle of your art."

When the sample was seen, the intellect was wonder-struck. In other words, if he was not Māni (the renowned Persian artist) of the modern time, he must be his disciple. And this was the state of absorption in the art. The artist is not absorbed in his art, he is drowned in it, bearing no interest in anything else. He remains absorbed in his own musings. If it were not like this, how could he deserve to be the artist! And the art itself would have remained incomplete.

4223. UNITE at the *Holy Qur'an* and the *Holy Sunnah!*

There are matters decreed in *Fatwa* (religious decree) but forbidden in *Taqwa* (fear of Allah the Almighty). Some are overpowered by the 'Command' whereas some are by "Love."

4224. AT A GRAVE:

Now you will not get up from here to go out; it is repentance and only until the Doomsday, wailing 'why didn't I do like this and so on . . .!' I wish the living ones knew this treatment meted out to the dead. The dead in the grave have no power to do anything. They reap the benefit of all what they would have done in the world.

Have you ever given it a thought? There is a thick growth of trees in the graveyard, but there are no birds in the trees. Over-awed by the woes and wailing of the dead, they fly away.

4225. RECITE (The Holy Qur'an) and ask for forgiveness (for the dead).

Give away in charity on their behalf.

They will certainly receive recompense.

There is a hope for forgiveness.

*Maa shaa Allah!*

O the departing young man! If you bear any sympathy with them and any feeling for their wailing, grant from your own good deeds some to those brothers of yours who are suffering from fearful torture in a state of extreme disappointment.

Indeed, the Almighty Allah's Mercy is perfect and He is the Most Generous. He will never ever reject your sacrifice. It matters little to Him in removing the torture after having accepted (your offering).

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4226. THE BEAUTY is dependent upon love.

The devotion is the base of love.

The *Holy Qur'an* is the Book of love.

The *Deen* (Faith) is the syllabus of love.

The *Eemān* (Belief) is the confession of love.

The *Shari'at* (Islamic Law) is the letter of love.

The *Tāreeqat* (Islamic Mysticism) is the word of love.

The *Haqeeqat* (Reality) is the sentence of love.

The *Ma'rafat* (Knowledge) is the body of love.

And the *Faq'r* (Austerity) is the title of love.

N.B.: The *Shari'at* is as if the letter of love, the *Tāreeqat*, the word of love, the *Haqeeqat*, the sentence and the *Ma'rafat*, the complete essay.  
*Maa shaa Allah!*

4227. THE BEAUTY is the soul of grace. The grace is independent. The beauty without devotion and grace without beauty are without the soul or call it without spirit. There is a veil between the beauty and devotion. And that veil is the secret of independence of grace. And the same secret is then the manifested goal of the Universe.

#### 4228. COMRADE:

Do not mind! Come out of the shell of *karāmat* (lesser miracles) and of the intoxication of the self-styled titles and honours. If nothing more, at least bring to the fore the discipline and standard of *sulook* of your ancestors. Intellect took pride in them. But it (the intellect) stood aghast at the state of our companions, moaning, complaining and wailing. These companions of ours have inherited neither in eating nor in drinking, neither in dressing nor in living, neither in rising nor in sitting. They ate alright, but not like this and not so much. They slept, but only a little. They spoke but with care. They earned but only to cater for the need. They dressed but simply. They walked but most humbly. They sat but with grandeur, not making any extraordinary arrangements. They moved about like everybody else did, but their thoughts were beneficial to the creature. Their jobs all were the Almighty Allah's, but yours are all for yourself.

The state of accounts of the *Khānqahi Order (Tareeqat-il-Islam)* put the most high to wonder. As soon as they would enter they would shake hands and enter into conversation straightaway caring for nothing else. There would be no need and that nobody would dare interfere. Having found the answer to the question reasonable, they would silence the questioner there and then. In a gathering the honourable head of the meeting would address someone thus: "You sit down. I like your simplicity." *Maa shaa Allah!*

There would be the worldliness also, not inside but outside with hands folded and awaiting the fulfilment of their wish. It was never allowed in. If at all it was allowed in, it would come in as the house-maid and not as the mistress. Our ancestors would stop where they were asked to, never moving. They stood by what they said, never changing mind, instead they saw it through even though they were torn to pieces. They served the One and Only and remained independent of everything else. They would keep no concern with any leader or *sultan*, caring little for the riches. They would lead their lives in one state dependent completely upon their trust in Allah the Almighty.

*Ghayriyyat* (alienity) is the most important stage of *Tareeqat* and the most difficult stage of humanity. They struggled for as long as their hair turned grey and until they removed the *ghayriyyat* completely from their bodies. As long as their breath lasted, they struggled hard. They did not sit still until they tore to pieces the veils of alientiy and exposed the body of alientiy that pervades the human being.

If you did not purify your body from alienity, you did not achieve anything. In other words you died in the state you were born. Ridding of alienity is not the children's play.

If one ponders over, he will find it absolutely true that Allah the Almighty is really the subject of every act and no particle can fly from one place to another without the Divine Intention. This state of understanding

is the most difficult stage; nay, at times it is most strange. As soon as the human body becomes free from alienity, the objections, the complaints and, *maa shaa Allah*, the evils all end.

This fire has gone; enkindle it again. This fire has gone out; fan it once again. This flame had gone out since long, help it roar again. O you in deep slumber! Come to consciousness, open your eyes, prefer waking over sleeping. Awakening at night was a distinguishing characteristic of *Sulook il-Allah* (Journey to Allah the Almighty) that has gone having rolled its bed. Please bring it back. This robe does not suit without it. The Spring of your garden has been taken over by Autumn. There are visible neither any buds nor any leaves. Neither the plants are smart nor are the flowers fragrant. Neither the colours have any warmth nor have the branches any motion. Nor are audible the songs of the sweet singing *Tooti* and the plaint of the nightingale that carries thousands of stories. A state of complete silence prevails. You tell if it deserves to be called a garden. No, not at all. It is not a garden; it is a dry pasture.

Do not say that the nightingale has become ignorant of the flower. She came to the garden in search of scent, but having found none she returned complaining and wailing. Likewise, the *Tooti* came with the wish of finding some mangoes, but having seen the branches bare, she flew away. How and why the nightingale's plaint be heard if there were no dense shade. Where would the rumours of the secrets of reality by ringdoves be, if there were no cypress trees?

Your orchard has everything but of name only and of no use. And name without object is incomplete. **Name follows work**. If there is no work there is no name. The work helps name to last. How long would the name last without work and to what use? The deserted orchard of yours tells the story of your closed tavern. O my companion, your tavern is waiting anxiously for a long time for this voice:

پیرمغاں کو دو خبر، کھول دے میکدے کے در  
مست گھروں سے چل دیے ابر بہار دیکھ کر

Give the tavern keeper (astute guide) the news to open the door of  
the tavern;  
For, having seen the clouds of Spring the intoxicated left the  
homes.

There is not even the sediment left behind in your *saboohi* (the flask). The measure that was the pride of the tavern is crying at its state of deprivation for a long period. The drunkards are calling اعطش (*Al-Atish* "Thirst!") اعطش (*Al-Atish* "Thirst!") But you are mistaken that the drinks are being served, drunk and offered.

Ah, who drank and what time? Would it be such a state if anybody had drunk it? The news would have spread like a wild fire. Intoxicated the server would have served most fervently, served one tumbler after another, the astute men would have experienced ecstasy, much effect would have been created, the state of madness would have prevailed. If they had been drunk, they would have gone away from the server, unaware and ignorant of both the worlds. There would not have been the music and dancing only but also descent of blessings so much that when the shepherds and grass-cutters would walk along reciting **لَا إِلَهَ إِلَّا اللَّهُ** (*Lā ilā hā ill Allāh* – There is no god but Allah), they would see clearly everything between the abyss and the highest altitude.

O the companion, this is not like composing poetry and writing fiction. It is all real. Do not waste it by simply saying ‘hurrah hurrah’. Listen carefully! It is an important call of the time. These ears are waiting to hear bold cries in your tavern and the eyes are in search of the colours of Spring in your garden. And this valley which you have deserted since long and, in fact, is forgotten about as to its access is anxiously waiting for your return. Rise, calling out the blessed Name of Allah the Almighty, break the charm of titles and appellations. Rid your head of the weight of *karāmāt* (quality miracles), come out of the intoxication of stages and dreamland of lordship and wear the head-dress of ‘I am proud of austerity’. And wear the mantle of **وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا** (*Watabattal Ilayhi Tabteelaa* – **And devote thyself to Him wholeheartedly** – *Al-Qur’an 73:8*) that you must never ever take off in life time.

Is this state any worthy state?

In this state what is our *Shaykhiyyat* (austerity) and what our ‘stages’?

A servant of Allah the Almighty in his prime youth asked his mother: “What would you do if I die?”

The mother was, as it pleased Allah the Almighty, a great divine. She said: “What shall I do? I will wail and cry and tired, will go quiet.”

He said: “Then O the revered mother, take it that your son has died from today on. Some unknown attraction is forcing me to leave this place.”

The mother said: “I shall not stand in your way. I permit you to go.”

All the same she said smiling: “When will you come back?”

He entreated: “If I am not ordered to come back what shall I . . .?”

Hearing this the mother showered her blessing and willingly and happily allowed the son to go. He presented himself straight to *Hadrat Zari Zarbaft Sultan Nizam-ud-Din*, the beloved of Allah the Almighty (may Allah the Almighty bless him) in Dehli. At that time he was teaching. The newcomer waited a little. **After a lot of thought he said:** “If this is *shaykhiyyat* (austerity), I am also a *shaykh* (an austere *faqir*).”

There, *Sultan Nizam-ud-Din*, the beloved of Allah the Almighty (may Allah the Almighty bless his soul), raised his incisive and piercing eyes

towards the newcomer. Seeing him, he uttered: "He is the *Seemurgh* (the Griffin). Alas, I have not with me the diamond he needs."

Having said this he went to his own healer (spiritual guide).

*Shams* (to the *Roomi*): "What are you doing?"

The *Roomi*: "You do not know this."

(*Shams* cast his single glance and everything reduced to ashes.)

The *Roomi*: "What is it?"

*Shams*: "You do not know this."

Such like were your accounts of which even the shepherds were aware. And there is nothing of the sort now in you. Allah the Almighty kept alive these accounts on the tongues of His servants and for ever.

And our accounts are lifeless, faulty, self-styled, incomplete, in written only, like the sour berries unfit for eating or for carrying to the market.

There are a few tales of some seven to eight hundred years old which have come to be for us as "*Pidram sultan bood!* (My father was a king!)" and the struggle of our life is revolving round this axis alone.

Respect your rank and honour the name of your relationship.

Discussion, disputation and criticism have ruined your world-wide prestige and acknowledged grandeur. The same old fear has vanished just as if it were never there.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-Aazeem!*

4229. THE *DEEN* (Faith) is guardian of the country and guide to the nation.

4230. *GHALIB\** is strolling in the royal garden in the company of *Bahadour Shah Zafar*. It is the season of mangoes and the trees are densely laden with mangoes. *Ghalib* strolls on and watches the mangoes with searching eyes. Judging his interest, *Bahadour Shah Zafar* asks *Ghalib*: "*Hadrat*, what are you looking for?"

He replied: "Your Excellency, it is said that every fruit has the name of its eater written on it. I am looking for the mango with my name on."

4231. GOOD AND EVIL, honour and disgrace, recompense and torture, Heaven and Hell are from Allah the Almighty.

And those engaged in *Dhik'r* are independent of everything except Allah the Almighty. *Maa shaa Allah!*

4232. "O YOU THE HUNTER! Why are you here today?"

"Sir, what shall I tell? I am without the drug for several days. The body is aching, collapsing to the ground. I can neither see anything, nor

understand. I asked for it from all around, but nobody has given it to me. They have proved so discourteous as not to refer to it. I thought of stealing, but could not manage. What a luck! I took that the blood was sold here."

"So, have you come to sell blood?"

Yes, what else can I do? Tell me where shall I go? I have settled with them Rs. 100.00 per bottle."

"But the blood is a very precious thing. You are selling it in order to cater for your drug-addiction."

"The blood! What to it! It will be recouped. The addiction is however the life companion. For its sake, what to say of blood, I can even sacrifice my life. What good do you know of intoxication? When I am intoxicated, the green fairy from *Indir Nagar* pushes the swing. She parries off my afflictions, sacrifices herself for me, sings lullaby to me. What would you know of their sleep-fetching and soothing tapping?"

"And what happens when you do not get the narcotic?"

"Dove-turtles dance in front of my eyes. I feel giddy. The hands and feet become motionless. Every limb seems to be disjointed. What shall I tell? It is, in all, dark that appears all over. There is a dark sheet of cloth hung all around."

"Well, you have found a strange way to cater for your addiction."

"O Sir, I am not the only one. Have you not seen the addicts surrounding the hospitals? They do the same."

"O, you had with you many more addicts! Where have they gone? They have not been seen for several days."

"They have all gone to Karachi."

"Why?"

"The price is right there."

The addict gave the blood, received the money and catered for his drug addiction. Then it became a sort of routine that when the intoxication wore off they went to the blood bank.

What use that blood is? Such blood has no essence of health in it.

The blood that the patients' relatives buy with money is not nourishing. It is fatally poisonous.

4233. WHEN a servant becomes aware of the reality of his resources and power, he gives up both of them.

Indeed, the might and means of Allah the Almighty alone are overwhelming.

The servant talks but does not follow practically and he knows but does not believe that his means are limited and his might infirm. Ask Allah the Almighty alone for His means and might of which He is the encumbent and which alone befits Him.

4234. JOURNEY ends however long it may be.

Job ends however profuse it may be.

There is a limit to everything.

There is, however, no limit to *Dhik'r* and *Ahl-i-Dhik'r* (those engaged in *Dhik'r*) are never free even after death and in the grave.

4235. THE JOURNEY OF *FAQ'R* (AUSTERITY) is traversed by sitting in the boat of belief.

الله حافظى ، الله ناصرى ، الله حاضرى ، الله ناظرى

الله معى ، فالله خيرًا حافظاً

*Allah-u Hafizi; Allah-u Nasiri; Allah-u Hazri; Allah-u Nazri; Allah-u Maaee; Fallah-u Khairum Hafiza!*

(Allah is my Protector; Allah is my Helper; Allah is around me; Allah is watching me; Allah is with me; Allah is the Best Guardian!)

4236. LABOUR tires the labourer.

*Ahl-i-Dhik'r* never tire! *Maa shaa Allah?*

4237. OUR STATE is quite obvious as is the beat of drums. Even the *Kāfir* (disbeliever) will recite *Ram Ram* at hearing this.

4238. MIND your age and rank before any action or speech.

Do wise men ever talk such like? They never indulge in these activities. Nor do they befit them. Such like activities are those of the ignorant, not those of the wise.

4239. UNITY is the foundation of the *Deen* (Faith).

Humility is the soul of the *Deen*.

Determination is the spirit of the *Deen*.

And steadfastness is the ascension of the *Deen*.

4240. THE EARTH in the burning heat of May and June, the fire-flame beating sky, the outwitted human-beings by the puffs of hot air, the gasping birds, the den-bound, for a period of time, frogs of the desolation, the burnt fields by the extreme heat, the anxious shells floating on the surface of the sea with the mouth wide-open awaiting the bountiful cloud, the helpless sight for drops of rain are all waiting for the thick clouds of the month of July.

Lo and behold, the anxious moments have come to an end.

Far away in the horizon a tiny cloud became visible, it went up, flew high and spread. Like a black nimbus cloud, it wavered and advanced and the sky became overcast in no time. Look, it has begun to rain cats and dogs; a torrential rain indeed. In no time the huge store of water gathered. There is water everywhere. The children having lost control in joy and wearing only underpants played somersault in the rain. Even birds flew into the water thus splashing it with their wings. Frogs began to trot at the top of their voice thus singing the songs of happiness. The leaves of the trees were washed. The branches of trees became pleasant. Freshness clad everything. The world welcomed Spring. The scene of the patches of thick clouds present the best Spring of the weather. So are also the clouds loaded with water, the white seagulls flying in the black overcast sky dancing in an ecstasy, the ecstatic singing of birds, the cloud flying intermittently having been cushioned by the air, shouldered and flung over at times, their marching on and stopping, drizzling at times, raining torrentially at other times, the scanty thunder, the profuse raining, the waivering green harvest, the smiling of the bud, the noisy streams, the peacock dancing ecstatically, the extreme flooding, the washed winds, the neat firmaments, the intellect wonder-struck by the appearance of the green and the colourful scenes all around.

The grazers, the birds, the animals and the human-beings are all intoxicated and pleased. The vulture is, however, helpless and depressed and aggrieved as before, sitting on a dry branch thinking: "My wings are drenched thus making it difficult to fly. How shall I begin my hunt?"

4241. AN ASTUTE MAN was asked: "O, did you have any final wish?"

He replied: "Yes!"

"Do tell; what's that?"

Only that I were beaten publicly whilst he (ﷺ) would watch it. And that the onlooker would be stunned, wonder-struck and I would have died at this pleasure."

4242. WHICH is the attack that the shield of silence cannot stop? The silence can prevent the attack that no shield can. Only the silence and no reasoning, can stop every attack by the *Khannas* (Evil-Self) and *Satan*.

If it is a continuous silence, it is the source of blessing. *Maa shaa Allah!*

4243. A PLEASANT NEWS FOR SINNERS:

A thirst quenching *Hadith* (Tradition) to save (oneself) from the torture of the grave has been reported by *Hadrat Abu Moosa Madini* (may Allah the Almighty shower His blessings on him) in his *Targheeb-o-Tarheeb* in order to explain the torture of the grave.

*Hadrat Khar'j bin Fadala* reports from *Halal Abu Jabla*, *Saeed bin Musayy* and *Abdul Rahman bin Samra* (may Allah the Almighty be pleased with them all) in the chronological order: "We had gathered together on the top of a tower in *Madina Manawwara* that the Holy Prophet ﷺ came to us, stopped and said, 'I saw a strange dream last night. I saw a follower of mine approached by the Angel of Death in order to take away his soul, but his obedience to his parents stopped the Angel of Death short from this.'

"I saw a follower of mine whom the torturing angels had driven mad, but his prayers came along and delivered him off their hands.'

"I saw a follower who was restless with thirst. To whichever pond he went he was driven back and made to run away. However, fasting of *Ramadān al-Mubārak* came along and helped him to drink to his full satisfaction.

"I saw the Prophets (peace be on them all), each encircled by (his followers). I saw a follower that to whichever circle he went he was pushed back and made to run away. But his bathing for cleanliness held him by its hand, brought and made him sit by me.'

"I saw a follower who was completely covered by darkness on all four directions from top to the bottom and was lost and worried. But his *Hajj* (Major Pilgrimage) and *Umra* (Lesser Hajj) both took him out of darkness and replaced him in light.'

"I saw a follower who wanted to save himself from the flames and chunks of fire. Just that time his charitable act stood in between him and the fire and also covered with its shadow his head.'

"I saw a follower who wanted to speak to the pious Muslims, but nobody talked to him. However the recompense for his mercy spoke on his behalf, 'O pious Muslims, this man had remained on the forefront in so far as kindness towards his relations was concerned. Do speak to him.' In the long run the pious Muslims began to speak to him and also shook hands with him.'

"I saw a follower whom the angels from Hell had really made miserable. However, (his practice of) the acts commanded and the acts forbidden delivered him off their hands and admitted him to the ranks of the angels of blessing.'

"I saw a follower who was sitting in ham-in-position, but there was a curtain between him and Allah the Almighty. However, his good manners intervened thus taking him by his hand to Allah the Almighty.'

"I saw a follower whose deed-roll had nearly gone into his left hand. However, his fear of Allah the Almighty came along, took deeds role and pushed it into his right hand.'

"I saw a follower whose (good deeds) appeared light in weight. However, his dead infants came to him and helped make up the weight.'

“ I saw a follower who stood on the bank of Hell. However, his ‘hope’ came and removed him from there. And he went on his way.’

“ I saw a follower who had been surrounded by fire. However, his tear that he had shed in fear of Allah the Almighty pulled him out of Hell.’

“ I saw a follower who stood on *Pulsarāt* (the thin edged bridge) and shook like the palm leaf in a wind storm. However, his wishful expectations of Allah the Almighty put off his anxiety.’

“ And I saw a follower who had been dragging on the *Pulsarāt* for some time and hanging on to it for some time. However, his daily prayers came to his rescue and put him back on to his feet thus saving him (from Hell-fire).’

“ I saw a follower who reached the door of the Heaven, but the doors were shut. However, the *Kalimah al-Tawheed* came along thus helping the doors to open and enter the Heaven.’ ”

*Hafiz Abu Moosa*, may Allah the Almighty bless him, says: “This *Hadith* (Tradition) is the most authentic. It has been narrated by *Saeed bin Musayy*, *Umar bin Dhar* and *Ali bin Zayd* respectively. There are traditions which have been referred to thus concluding that the Prophets’ dreams are the ‘Divine revelations’. This *Hadith* means exactly what it says. These dreams are not dependent upon any interpretation. For example, the Holy Prophet ﷺ saw in a dream that his sword broke and also dreamt that a cow was slaughtered. The Holy Prophet ﷺ drew from its interpretation that Muslims would be defeated in the Battle of Uhad.

Moreover the Holy Prophet ﷺ dreamt that he was at *Utbah bin Rafia*’s house. Likewise, there is an account of a long dream of his ﷺ as has been reported by *Samra*, *Ali* and *Abu Imam* in authentic Traditions which explain the tortuous punishments as are to be inflicted in *Barzakh* (the Purgatory).

In short, though such like dreams are dependent upon interpretation, the above dreams contain not only the details of the tortures, but also the good deeds which could rescue the practiser from the torture.

*Halal Abu Jabla* is Madnite who is recognised as such by this tradition. He had it (the tradition) reported by his father who had it from *Ibn Abi Hatim*. Similarly *Abu Ahmad* promoted it from *Abu Jabla* who copied it from *Muslim* who, in turn, had narrated all these tortures.

This tradition has been narrated by *Far’j bin Fadala* as from *Hadrat Abu Jabala*. He (*Far’j*) is a traditionalist of mediocre category, neither strong nor refutable. He is further quoted on this by *Abu Al-Khateeb Bashar bin Abdul Waleed*, a jurist who possessed pious thoughts and pious path (way).

I heard of this tradition’s excellence from *Shaykh al-Islam* (may Allah the Almighty bless him) who said: “The principles of *Sunnah* provide evidence to this alone. And this is one of the best *Ahādith* (pl. for *Hadith*)” – (*Kitab-ur-Ruh*, pp. 107-108).

#### 4244. EXTRACTS FROM THE ACCOUNTS OF THE GARDEN OF IRAM:

Having said this, the deer cast a cursory glance at the pasture. Strangely dispassionate, he saw its green time and again. His desires personified the apparent. Lost of self-control and intoxicated he advanced along with the storm that caused ecstasy in his bosom. He stopped for some time and advanced at others. Some time he saw here and there. He shook his body in a hope of joy, possessed by some unknown fear, with throbbing heart and restless eyes. The hidden character-traits that had been in slumber for a long time and the natural desires that had been suppressed for a period of time awoke all of a sudden. The traditional agility came back in a moment. The current ran throughout the body. He shook his body and took a leap, legs-folded. The vast air and expansive horizon opened its lap for his welcome. His nostrils beat, the heart beat accelerated further, an immeasurable power took shape in the body, the spirit danced. And musing, singing, walking fast, stopping, jumping, covering distance fast, searching his flock, he disappeared from the sight in the misty air of the desert and vast and expansive horizons.

4245. THE night almost came to an end, the stars tired of gazing the Moon began to look pale, the colour of the Milky Way began to fade away, the night sitting began to rise, the curtains of darkness began to lift, the cry of the approaching morning rose, the drum beat reverberated, the chapter of the Book of the Universe began to change, the atmosphere of the desert throbbed with life, the tones of the song of life began to be tuned in the belly of silence, the nightly spell began to break, the morning breeze strolled along thus carrying the fragrance of flowers, the nightingale began to turn sides in restlessness, advanced enthusiastically, heard the message of morning, embraced it and began to sing for the flower plants, helped them wash their face with dew thus laying bare and enthuse their beauty. Receiving the message of morning, they smiled and blossomed; the green straightened itself, rose wavering and dancing; the leaves whispered; the branches began to sing tunes and the trees wavered in ecstasy. Far away from the horizon the morning daylight tore open the curtains of darkness and peeped at the Earth. The rule of night ended. The cockrill straightened its wings and announced the appearance of the morning. The birds sang the praise of Allah the Almighty and incanted daily recitation of the secrets of the Real. The birds straightened their wings, came out of their nests, sang songs and chirped whilst sitting on the branches of the trees. Their colourful chirping made the silent jungle the valley of songs. The traveller rolled over, rubbed his eyes and got up. There was a horse under the tree who neighed at seeing its rider and banged its hooves on the ground thus welcoming him. The traveller advanced towards him, groomed him, tapped

him, saddled him, got on his back, held the bridles and kicked him with the heels, set off by the bank of the river, riding and saying: "This world and its attractive scenes, interesting occupations, and heart-appealing meetings, soothing airs, intoxicating horizons, attractive ways, pleasing voices are momentary, temporary, mortal, perishable, short-lived, cheatful, masquerading, veiling and interfering the communion with Allah the Almighty. Whoever got entangled with them got ensnared, was cut to pieces, plundered, devastated and disappointed. Whoever escaped its charm, saved himself, fulfilled his wishes and became happy."

The nightingale said: "Bravo!"

The sparrows said: "You spoke the truth. We are crying out loud since long. Nobody listens."

The waves nodded and seconded: "O the wayfarer, whatever you have said is true. The annihilation and permanence of our own being bears witness to it. The changing reflections in the running water of the trees on the bank have been repeating the same story for years."

Allah the Almighty, the Lord of the Heavens and Earth, has veiled His 'Being' in the sacred curtains. Likewise, this reality (i.e. the transitory nature of life) is also hidden. Otherwise, if anybody stands at the height of eternity at the abyss and takes a bird's eye view, he would have the reality clearly revealed to him. Nobody in this mean world has any relation with anyone, no friendship and no connection. Subservient to the Divine Will, He has everything disciplined and organised and made to a fixed operation. In order to help establish and last the appearance of both the worlds, He created the 'motive'. And for a 'motive' alone, O my dear, we have organised this play. Everybody has surely some 'motive' or another from everybody else.

However, one has none from the dead.

When a person dies, he has all his relations severed. Nobody has any 'motive' off him remaining. As soon as he is devoid of fulfilling any motive, the following words are heard said: "Hurry up. Inform the relatives. Do not wait for those who live further afield. Prepare hot water. Call the man who would give him a bath. Dress him in the shrouds. Hurry up. This time is running fast. Conduct the funeral prayer. And so on . . . !

Those who cannot come in time are not awaited. Burying the dead, they return home quickly, because no 'motive' remains of him. He is of no use any longer. Had they any job off him or he could satisfy any 'motive' off him, they would not have treated him like they did. Which treatment?

This and this alone that having said goodbye to their benefactor, they forgot all about him, never remembering him even in forgetfulness. They received his hard-earned wealth, but nobody ever enquired about his welfare i.e. what tests he was suffering from and what odd state he was enduring.

Everybody knows that the dead receives recompense for the charity. But what was given in charity? They gave away chicken-peas, an old cotton wool quilt, a coarse cotton wool blanket and a worn out dress taking it that they had done justice to all his hard work, service and sacrifice.

He (when alive) had missed his way in the thought of and for the sake of such a selfish and unfaithful off-spring. He did not buy the grocery that he had come to buy. And the grocery he bought was completely useless. Fie on such a grocery!

In other words, he returned home empty-handed rubbing his palms in complete dejection, shame and helplessness, hair scattered, pale in looks and pulled-down face.

*Faitaberoo! Yaa U'lil-Absar!*  
(Seek a lesson, O the seer!)

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ -

4246. *الْأَخْبِرُكُمْ مَا الْحَسَنَاتُ؟* *Ala-Ukhobirokum Mal-Hasānāt* (O Friend, shall I not give you the news as to what is 'good'?)

All that is beneficial to the creatures and is seconded by the conscience to be so is 'good'.

The greatest 'good' is your setting out in the path of Allah the Almighty even though it is only for a short period of time.

The Holy Prophet ﷺ said: "A person's setting out in the path of Allah the Almighty in the morning or evening is the best of the world and everything in it."

Moreover, he ﷺ said: "The feet of the servant who gathers dust on them in the path of Allah the Almighty will not be touched by Hell Fire."

No doubt setting out in the path of Allah the Almighty is for spread of the *Deen* (Faith) of Islam.

The Account had not reached this point – in fact, it was being narrated that an amazing incident took place:

An egg had gone bad having been thrown away from underneath the wings by a hen. It situated so near as to hear the voice that reached it. The life began to throb in this rotten egg. The baby chick developed. The shell broke. The chick came out all of a sudden thus setting right its feathers. *Maa shaa Allah!* The poor creature did not know anything of the path of Allah the Almighty. Nor did it know where to go and what to do. However, it beat the wings rapidly, fluttered the ruffled feathers and began to run about desperately as if it was extremely restless in order to set in the path of Allah the Almighty.

We used to hear that the 'Account of the Gardem of Iram' was so effective as to create a baby chick in a rotten egg. That has actually happened as heard. In other words, some one has said it right.

Continuing with the conversation, he said: "So, what state would he enjoy who had said goodbye to the world and everything in it, severed all hopes of the world and set out in the path of Allah the Almighty?"

Hearing this the chick from the egg got excited and intoxicated in a strange ecstasy and flew away to an unknown direction. There was not a trace of it thereafter. The commentator looked for it. Many attempts were made to find out its whereabouts, but unbeknown where did it disappear in the vastness of the horizons? The searchers sat tired. It hid away from sights. The searchers left no stone unturned in their search. They searched the mountain, the valley, the jungle, the desert, the sea and the land. What to say of finding it, they did not find even a trace of it. *Maa shaa Allah!*

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

4247. WHAT is meant by setting out in the path of Allah the Almighty? Please explain.

To help the message of the beloved and Holy Prophet ﷺ reaching the creatures of Allah the Almighty is termed as setting out in the path of Allah the Almighty. And this must be carried out without the limitations of means and mite, the limitation of work-time, the desire of good in return or recompense, the influence of appreciation or depreciation, seated on the prayer-mat or on the back of a horse and holding the sword in the hand.

To descend in to the field of struggle in order to help this message reach everybody, in fact, amounts to setting out in the path of Allah the Almighty.

4248. THE TRUE MUSLIM'S INTELLECT is but like the Almighty Allah's light, his determination is but like the Mountain of Sinai and his steadfastness is insurmountable.

Nobody can ever deceive a true Muslim, never at all.

The paths of his determination are lit with the Almighty Allah's reflection, and his steadfastness is unshakeable like a mountain.

The occasional storms may at times make dirty the surface of the mountain, but cannot move it. The Almighty Allah's rain of blessing washes off this dust thus enhancing the beauty of the mountain.

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

*FAlla-hu khayr-ur-Raaziqeen!*

*WAlla-hu Dhu-al-Fadal-il-'Aazeem!*

Hadrat Ans ﷺ has narrated the Holy Prophet ﷺ as saying: "Allah the Almighty has created a river of light around which the angels of light sit on the mountain of light holding in their hands the pitchers of light and reciting the following *tasbeeh*:

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ طَسْبِحَانَ ذِي الْعِزَّةِ وَالْجَبَرُوتِ  
 سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ طَسْبِحُونَ قُدُّوسَ رَبِّ الْمَلَكِاتِ وَالرُّوْحِ

*Subhaana Dhil-Mulki-Wal-Malakoot! Subhaana Dhil-'Izzati Wal-Jabaroot! Subhaa al-Hayy-ul-Qayyoom! Subhaan al-Hayy-il-Ladhee Laa Ya-Mootu! Subbohun Quddoosun Rabb-ul-Malaaikati War-Ruh!*  
 (Glorified my Lord Who is the Master and the Owner! Glorified my Lord Who is the Honourable and All-Powerful! Glorified my Lord who never dies! Glorified my Lord, the glorious, the Holy, the Lord of Angels and the Spirit!)

So, whoever has recited this once in a day, or once in a month, or once in a year, or once in a lifetime, Allah the Almighty forgives all his sins, may they be equal to the sand of a vast desert and even though he himself would be the defaulter of having deserted the Holy War.

—(Wailmi/Kinz al-'Aamal, Vol. I, p. 202, No. 3852/Kitab al-'Amaal bis-Sunnah al-Ma'roof Tarteeb Sharif, Vol. IV, pp. 118-119).

Hadrat Aban رَضِيَ اللهُ عَنْهُ relates on the authority of Hadrat Ans رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whoever has recited the following once during the day would see his house in the Heaven before his death or it would be revealed to someone else."

سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ ، سُبْحَانَ الْحَيِّ الَّذِي  
 لَا يَمُوتُ ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، سُبْحَانَ قُدُّوسِ رَبِّ  
 الْمَلَكِاتِ وَالرُّوْحِ ، سُبْحَانَ الْمَلِكِ الْأَعْلَى ، سُبْحَانَ تَعَالَى  
 ( كُنُزُ الْعَمَالِ جُلَدِ أَوَّلِ صَفْحَةِ ٢٥ شَمَارِ ٣٨٩٨ )

*SUBHĀN-AL-QĀAIM-AL-DĀAIM! Subhan-al-Hayy-ul-Qayyoom! Subhān-al-Hayy-ul Azi la-yamoot! Subhān-Allah-il-Azim wa behamdehee! Sabbuhun Qaddusun Rabb-al-Malaikāt war Ruh! Subhan-al-Aliyyal Ala Subhanaha wa Tā'ala!* (Glorified my Lord, the Subsisting, the Permanent, Glorified my Lord, the Living, the Lasting. Glorified my Lord Who never dies. Glorified my Lord, the Great, the Praised, the Glorious, the Holy, the Lord of the Angels and the Spirit (the Archangel Gabriel). Glorified my Lord, the Exalted, the Glorified Allah the Almighty!)

—(Kinz al-'Amaal, Vol. I, p. 205, No. 3898/Tarteeb Sharif, Vol. IV, p. 122)

HAZRAT IBN UMAR, رَضِيَ اللهُ عَنْهُ has said the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying:

**الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعُ كُلُّ شَيْءٍ لِعِظَمَتِهِ ، وَالْحَمْدُ  
 لِلَّهِ الَّذِي ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي  
 خَضَعَ كُلُّ شَيْءٍ لِمَلِكِهِ ، وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ**

“A man who says, “All praise is for Allah (the Almighty) before Whose Grandeur everything is helpless. All praise is for Allah (the Almighty) before Whose Honour everything is insignificant. All praise is for Allah (the Almighty) before Whose Rule everything bows down. All praise is for Allah (the Almighty) Who has put everything to His Power;’ and asks for what Allah (the Almighty) has (Mercy and Forgiveness), Allah (the Almighty) writes down 1,000 good deeds and raises his stage by 1,000 and 70,000 angels are appointed to pray for his forgiveness till the Day of Resurrection.”

—(Tarteeb Sharif, Vol. IV, p. 122/Tabrani fil-Kabeer/Inb Asakar/Kinz al-Aamal, Vol. I, p. 205, No. 3891)

## Supplication

وَأَخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ  
 عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

Wa Aakhiru Da'waanaa Anil Hamdulillahi Rabb-il-'Aalameen!  
 Wassalaatu Wassalaamu 'Ala Rasooli Hil-Kareem! Wal-Hamdulillahi Rabb-il-  
 'Aalameen! Aameen! (In the end, our claim is that all praise be to Allah the  
 Almighty, the Lord of the Worlds, and blessings and greetings to the  
 gracious Prophet ﷺ! And praise be to Allah the Almighty, the Lord  
 of the Worlds! Amen!)

—Abu Anees Muhammad Barkat Ali

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# What is Dar-ul-Ehsan?

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

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tableegh-al-Islam* (Invitation to and spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'an* and the *Sunnah* (Tradition) of the Prophet Muhammad ﷺ, the fountain-head of Islam.

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

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

*Abu Anees Muhammad Barkat Ali*, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in *Arabic*, *Persian* and *English*. *Kitab-ul-A'mal bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (*Holy Succession*), *Makshoofat-e-Manazal-e-Ehsan* (*Manifestations of the Stages of Blessing*) and *Asmā-un-Nabi al-Karim* (*The Bounteous Names of the Prophet ﷺ*) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadeeth*, medical cures prescribed by the Prophet Muhammad ﷺ and Abu Anees Muhammad Barkat Ali's own words of guidance and insight.

—*Muhammad Iqbal*