

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

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

Volume VII



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Hikmat*

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

Volume VII

by

**Abu Anees Muhammad Barkat Ali**

مدرس سرہانہ العزیز

(Translated by Muhammad Iqbal)



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Cover picture : The *Holy Ka'bah* in Makka Mukarrama and the Prophet's  
(ﷺ)

Mosque in Madina Munawwara, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ كَانَتْ يَا قَيُّوْمُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَلِّمْنِي بِمَنْزِلِ  
 كُلِّ مَعْلُوْمٍ لَمْ أَسْتَغْنِ عَنْكَ الْوَيْلُ لِي إِذَا لَمْ يَكُنْ  
 الْحَيُّ الْقَيُّوْمُ وَاتَّوْبُ إِلَيْهِ-

## Foreword

The Words of Wisdom Volume 7 - Most Welcome!

أَهْلًا وَسَهْلًا مُبَارَكًا مُكَرَّمًا مُشْرَفًا

*Ahlan wa Sahlan! Mubārkan! Mukarraman! Musharaffan!*

*Yā-Hayyu, yā-Qayyūm!*

*Al-Hamdu-lil-Hayy-il-Qayyūm!* (Praise be to Allah, the Living, the Lasting!)

*FAllāh-u Khayr-ur-Rāziqeen!* (For Allāh is the Best Sustainer!)

*WAllāh-u Dhul-Faḍl-il-'Azeem!* (For Allah is the Lord of bounties unbounded!)

Ḥaḍrat Abu Anees Muḥammad Barkat Ali Ludhianvi  
 Camp *Dār-ul-Ehsān*  
 Faisalabad  
 Pakistan

*10 Sha'bān Al-Mu'azzam 1406 AH*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the Most Beneficent  
the Most Merciful

## Introduction

The Unbelievers say: "Why  
Is not a Sign sent down  
To him from his Lord?"  
Say: "Truly God leaveth  
To stray whom He will;  
But He guideth to Himself  
Those who turn to Him  
In penitence,

"Those who believe and whose hearts  
Find satisfaction in the remembrance  
Of God: for without doubt  
In the remembrance of God  
Do hearts find satisfaction.

"For those who believe  
And work righteousness  
Is (every) blessedness,  
And a beautiful place  
Of (final) return."

-(*Al-Qur'an* 13:27-29)

As is revealed in the above *Qur'anic* Verses, acquisition of righteousness falls to the lot of those who steadfastly occupy themselves in *dhikrullah*. In actual fact, the worshipper has a regular supplication for his forgiveness that is oft-repeated in daily prayers just before the finishing salute (*Al-Qur'an* 14:40-41) in order to help himself to the category of 'those who work righteousness'. This yearning is further demonstrated given the *tawfiq* (ability) by Allah the Almighty, in his/her *Tahajjud* prayers (supererogatory) thus delivering the heart off a state of sickness to the unaffected pure and sound. So repentance followed by shunning of sins, worship coupled with acts of selfless service to mankind and

learning employed to preach Faith would afford an unfailing routine practice in an endeavour to realise that flicker of light that is the hallmark of nearness to Allāh the Almighty and beacon for the seekers of Truth. The seeker or pilgrim in his quest for this enlightenment comes across many and various benchmarks known as 'states' and 'stages'. In a *Ḥadīth* the Holy Prophet of Islam ﷺ alludes to one such state of intoxication thus:

“Baihaqi reports on the authority of Zaid who relates from Ibn Al-Adra رَوَاهُ أَبُو بَكْرٍ as saying, ‘I happened to be in the company of the Holy Prophet ﷺ one night when we passed by a man in the *Masjid* who was raising his voice. I said, ‘O Messenger of Allāh the Almighty ﷺ may be he is doing it for show.’ He replied, ‘No, he is making rapturous exclamations (in remembrance of Allāh the Almighty) unaware of the surroundings.’

“Baihaqi reports on the authority of ‘Aqaba bin ‘Amir رَوَاهُ أَبُو بَكْرٍ that the Messenger of Allah the Almighty ﷺ said of a man known as Dhul Bajadain that he makes plaintive cries while he is remembering Allāh the Almighty openly.

“Baihaqi reports on the authority of Jabir bin ‘Abdullāh رَوَاهُ أَبُو بَكْرٍ that a man used to raise his voice in remembrance of Allāh the Almighty (*Dhikr Allāh*). On hearing him someone said, ‘If only he would lower his voice. To this the Holy Prophet ﷺ said, ‘Leave him for he makes rapturous exclamations.’”

We find scattered in these monologues many and various aspects of the author’s life story and it would, therefore, be helpful for the readers to go through some of the benchmarks he had come across during the journeys of his *faqr*. We reproduce his monologues 2129 and 2130 in his own words. All along the journey, he renews his confession in *قَالَ لِمَا يُرِيدُ Fa ‘al-ul-Limā Yurīd* (Doer (without let) of all that He intends - *Al-Qur’an* 85:16) the theme that pervades most of the text of the Volume under review. The servant referred to herein is the author himself and the *Shaikh* his own mentor the most honourable Shah Walayat Ḥakīm Syed Amir Al-Ḥasan (d. 1954 CE) رَوَاهُ أَبُو بَكْرٍ. The author, Abu Anees Muḥammad Barkat Ali قدس سره العزیز , states:

“A servant of Allāh the Almighty had the honour of a journey in the company of his *Shaikh*. After returning from the ‘journey’, he narrated this interesting anecdote. If you seek the truth, then take it that this short anecdote is fully reflective of the ‘journey of *Sulook*’. He said: ‘During whatever ‘journey’ he

expressed any of his difficulty he told him, 'We are travellers of this valley, not the dwellers and this 'journey' is part of the torture. Reciting *Allāh Allāh* follow me behind. This valley is not to last for a day or two but for years.' When we laid the bedding and had just been in it, we had snakes playing around us. I beseeched, 'O *Shaikh!* Here are the snakes!' He replied, 'Remember Allāh the Almighty! these snakes are the inhabitants of this wood and we, the travellers. Which and how many of them shall we kill?' The whole of this valley is of the snakes. They remain in their holes the whole day long. If they do not come out in the evening, where will they go? 'The morning dawned and we packed our necessities and set out on the 'journey'. The roaring of lions was heard. I beseeched, 'O *Shaikh!* Here is a lion. Please save me.' He replied, 'We have set out on the 'Path' and for the sake of Allah the Almighty. This lion is to me no more than a dog. Why and how has the lion to contest us? O man! What means a lion? If the whole Universe stops me on my 'Path', they can never stop me going forward. I have to go forward and I must go. No ocean, no mountain, nothing means anything in the face of my firm determination.' We walked along till we saw a bear coming towards us. I beseeched, 'O *Shaikh!* Here is a bear!' He replied, 'This is the country and these are the creatures of Allāh the Almighty. So are we! We won't say anything to him. He won't say anything to us. We are travelling on our 'Path' and he, on his. O man! O man! You walk along reciting the blessed Name of Allāh the Almighty!' We walked along till we came to a valley of monkeys. I beseeched, 'O *Shaikh!* Look, the monkeys are turning towards us!' At a pause, he said, 'Throw them a handful of oats. You need not plan anything for them more than that.'

'We walked along till we heard the dogs barking. I beseeched, 'O *Shaikh!* I can hear the dogs barking. Perhaps they are gypsies' dogs.' He replied, 'Walk along reciting *Allāh Allāh*. These are the stray dogs from the village. Barking is a part of their nature. Who can stop them from barking? And barking of dogs means nothing. A brick is enough for a dog!' Then he went along, 'This is the deserted valley of the wood. It has elephants somewhere, bears somewhere, boars somewhere, monkeys somewhere, dogs somewhere and wild cats somewhere. What shall we do and to whom? If you want to accompany me, follow me behind reciting *Allāh Allāh*. This is a vast valley and we have to traverse it without fail. O man! One is required to adopt many hues and forms to

traverse through this valley, a religious guide somewhere and a *faqir* somewhere, a prayer leader, a mystic somewhere, an astute somewhere, a heretic somewhere. A servant of Allāh the Almighty crossed this 'journey' by painting a *tilk* (a red spot) on his forehead.'

"A servant of Allāh the Almighty who was dressed like a Hindu passed by the blessed hut of *Sā'in Tawakkal Shah* رَضِيَ اللهُ عَنْهُ، may his memories be sweet and mysteries sanctified. He ran and welcomed him. When he went away, people asked, 'The man to whom you ran and offered welcome, appeared to be a Hindu.'

"He replied, 'He is one of the forty chosen servants of Allāh the Almighty. Had I not run to him, my hut would have moved to welcome him. Now he has gone away thousands of miles.'

"The audience inquired, 'How come he attained this stage?'

"He said, 'This 'stage' is not earned but endowed. Allāh the Almighty grants it to him from amongst His creatures as He wishes. It cannot be obtained by any other means. Incidentally, this servant has the good fortune of the 'stage' of the recitation of 90 million times of *Allāh-Hussamad* (Allah the Almighty is Independent) and this is enough!" -*Maqālāt-i-Hikmat* No. 2129, V2 by Abu Anees Muḥammad Barkat Ali قدس سره العزير.

"The honorable people came to our welcome in whichever valley we passed through. They asked us the aim of the 'journey' and agreed to accompany us and even set out with us. We insisted and objected to taking them with us saying that that valley was tedious with orchards somewhere, desolations somewhere, and it does not last for a day or two, if they may lose their way in any wood, they may, unbeknown, go somewhere away from where they are going to. Some travellers have strayed so much that they have not found their way even to the last breath of life. Who is there in the wood to show anyone the way in the wood? When they were not convinced, we went silent and they joined us on their own sweet will.

"*Allāh Allāh!* None at all passed through any valley safely. Wherever anyone faced any trouble, the *Shaikh* said, 'This is the "Path" of Allāh the Almighty and we are travelling on the 'Path' for His sake only. Whatever is happening to us is from Allāh the Almighty Who is one hundred times more kind than a mother in our every affair. Tolerate with patience and keep reciting *Allāh Allāh!* But they could not bear even the slightest mishappening and returned. Or they did not tolerate if anything went against their will.

Shelving aside their promise, they took their way. Our group was like a railway compartment. Whenever the train stopped, new friends were made and alighted the train. There were some who got off the train even without speaking. Then we wandered all over in search of them. Everyone said, 'We have no aim or objective except Allāh the Almighty and we are not desirous of anything else whatever. We were setting off with you for Allāh the Almighty only. This promise of their's forced us to take them with us without hesitation. But none could be steadfast in his promise.

"O Allāh the Almighty! There is no doubt that we have no objective or motive. Nor is it any exaggeration that nothing except You in Your World and no status has any value at all in the eyes of us, the sinful. And we have no interest in anything whatsoever. At times, the *Shaikh* disclosed this state of his heart to the companions. The audiences were enraptured and they set off with us with a firm determination, not knowing what was to happen to them next on their travels. They returned. Not to speak of anything else they could not bear the heat of the Sun. If anybody felt sick at any time, he would stop straightaway and cry. The *Shaikh* said, 'The poor fellow has been beaten only here.' To another, he said, 'He is also plundered. He cannot go on any further. The poor fellow has lost his intoxication. We accept it all right. He is only near home. He will be back home by the evening time.' Our fellow travellers were comfort-seekers. As long as they received or hoped to receive comfort, they stayed. When they found that there was hardly any comfort, they returned disappointed. Some desired decoration and they travelled with this aim in view. When they realised that they could not find their desired decoration, they sat there and returned. Some were desirous of taste and travelled with us with this incentive. But when they realised that there was no material taste in it, they were disappointed and stopped stepping forward. They walked forwards and backwards, sometimes here and there and finally returned.

"And the traveller of this 'journey' has the fourth and last shortcoming in him as the desire for fame. And throughout the World there are only a few counted people who are remote from this disease. Otherwise, everybody is busy marching on this 'journey' with the musing of fame. And this is a fatal disease, it has no cure but upbraiding. And no persons except the servants of

Allāh the Almighty can bear this disease. And reproach is the sharpener of *faqr*.

“Whenever we faced any difficulty in the wood, the *Shaikh* did not worry at all, did not falter. He was not afraid of even the biggest danger. In all circumstances, he said, ‘O my son! Is our Allah the Almighty not with us? Can’t He see? Believe it, the Lord and Owner of the whole World is with you and me. And in His presence no creature, corporeal or aquatic, spiritual or fiery, has any power to move at all. The forelock of every creature of the Universe is held firm and chained in the hand of Allāh the Almighty, and without the Divine Will it has no power over any action. These lions, elephants, bears, serpents, snakes, dogs, wild cats, monkeys, boars, have in my eyes, I swear by Allāh the Almighty, no more value than a piece of clay. Allāh the Almighty has created every creature based on wisdom and created with a characteristic nature. No creature can harm any other creature except with the order of Allāh the Almighty. Every creature is subservient, not independent.

“We came across *nalas*, streams and rivers on our journey. Thanks to the beneficence of Allāh the Almighty we were never worried. Whenever we came across a river we made a raft out of straw and reeds. With the Name of Allāh the Almighty we set off into the river on the raft and reciting *Allāh Allāh* we crossed it. Our raft never got into any whirlpool. Nor was it surrounded by any tide. The tidal waves of the river could not combat us till we landed across all safe and sound. Crossing of this valley is not within my or your power but dependent upon the blessing, beneficence and grace of Allāh the Almighty.” -*Maqālāt-e-Ḥikmat* No. 2130, V2 by Abu Anees Muhammad Barkat Ali قدس سره العزير.

The author pens down his observations and ‘narrating the incidents of his ‘journey’’, he states:

“Having said goodbye for always to his ancestral home, when he set out in the Path of Allāh the Almighty, a fair was beginning to take place. He knew nothing about where he was to go and what was to happen to him. His ‘journey’ began with an attractive orchard. Gradually that ‘journey’ ended in an area of desolation, no green anywhere, no shadow whatever, the land was as hot as copper with the heat of the Sun. There was no shade overhead, no place to rest. When tired he continued on his ‘journey’ by dragging his feet. The next valley was the desert. *Allāh Allāh!* I seek repentance! I seek repentance! There was no water fountain anywhere in the whole of

the valley. When the lips dried, we drank a sip. Likewise, we spent the time on sips. We continued with the 'journey' thanking Allāh the Almighty. Now we had no water whatever, but we believed that Allāh the Almighty, Who had made us enter the valley, is the Lord, the Owner, the Sustainer, the Guardian and the Helper of the whole Universe. Surely, He is with us, hears, knows and is overpowering to everybody and everything. Surely, we had no fear at all. *Inshā Allāh*, we would cross the valley peacefully and so we did cross the valley safe and sound with the grace and blessing of Allāh the Almighty.

"Passing through the desert there was before us the 'journey' of a green mountain. We passed through high tops and difficult peaks. Sometimes it appeared as if the ground slipped, and life was in danger. Anyone falling into the ravine of the mountain has never survived. Was the valley of the desert anything in the face of the mountain? There was no fear whatever except extreme thirst in the desert. Here it is dangerous at every step, sometimes uphill and sometimes downhill. It is difficult climbing the mountain peak and more difficult climbing down. Only a mountaineer and not the dweller of the plains can travel through a valley of mountains. For a plain traveller it is an uphill task to cross a valley of mountains, an extremely difficult task. A stone is slippery. And at each step there is a possibility of slipping. In the foot of the sky high mountain there was a fast running stream of water. Standing on the top when we looked downhill, the heart collapsed, the body trembled. We thought that if the foot slipped there was no safety for the soul. I beg refuge! I beg refuge! We travelled for a period of time with all the danger of falling down and the threat of wild animals. The mountain we crossed was very dangerous. All the forest was the abode of carnivorous animals. There was not a moment's rest in the whole of the 'journey'. Life was practically on scaffolds because of the carnivorous animals and of slipping. *Allāh Allāh!* We recited this all along: "O Allāh the Almighty, please do not put anybody else again on this 'journey'. In the valley of the desert, there was no fear other than the shortage of water. And in this valley water did not go down the throat because of fear, and there was no hope of reaching the goal. The fear that we would be killed or slip down prevailed. When we had no energy left to walk, we got frightened and intended to retreat rather than advance. That is, it was not dependent on our will to return. It was a strange scene; neither

strong enough to retreat nor advance. What were we to do in the circumstances. Allāh the Almighty imparted encouragement. The voice was heard from the heart saying: "Allāh the Almighty in Whose 'journey' we were travelling was with us. Then what was that fear about. Were you not aware of the Majesty and Honour of Allāh the Almighty. Saying *Allāh Allāh* march forward. These carnivorous animals are your servants. Do not be afraid of them. Think that they have come here to greet you. Your Allah the Almighty is with you. They have come here to welcome you (and then) for your meal. Do not be afraid of them. Walk along musing."

Then he narrated a story: "What a situation! Oh! You even surpassed this servant's story who was because of the recompense of a service granted a kingdom. When this man was enthroned troops of armed men came forth to salute the king. When they drew out the swords to salute, he jumped off the throne and hid himself under it. He thought that they had drawn their swords to kill him. You had not entered this valley to die or fall. If you were to die or fall, you would not have entered this valley. This is a historical valley. The proclamations of the travellers of this valley are kept alive on the tongues of pious people till the Day of Judgement. And their determination and steadfastness are the guiding lights for the future travellers of the valley. Is this any travelling of a valley if done hurriedly and quietly? Only the travellers of the valley which has no air about it pass through quietly. But this valley is most attractive! Further along we then began to descend from the peak into the mountainous plain. In the mountainous plain, it is extremely green, fresh and attractive; fountains, streams, fruits and flowers. That is, the whole plain is full of flowers and orchards. The plain in the foot of the mountain entails no trouble or labour. That is, the whole of the valley is a place of recreation and for walking. Here, the taste that was in the previous valley does not last. Is that a valley that has no fear or grief and what can be said about it? Thanks to Allah the Almighty that He, through the grace of His Lordship and Art, has taken us, the lowly people, across this vast valley all safe and sound. To reach the land after the mountain there came a sea in between. We were told that unless we crossed that sea we could not reach the land. That is, between you and your goal there was only this sea. Cross it the way you please. And the 'journey' of the sea is far more difficult than that of the mountain. It is possible that a man falling of the mountain may stick on to a rock, but nobody knows the

whereabouts of a drowning person in the sea. And the storms set in consternation in the sea!

“We thought that there was no choice but to make a small raft and push it into the sea with the Name of Allāh the Almighty. Consequently, we made a raft of what was available nearby and set it afloat in the Name of Allāh the Almighty. The sea ‘journey’ was not comfortable. A single wave set in consternation the whole of the sea. And in such a big sea there are waves rising all the time. We had no trust in our power yet we had complete confidence in the Lordship of Allāh the Almighty. We believed that Allāh the Almighty Who had brought us here would certainly take us further ahead. If you seek the truth, then believe it that these waves, stormy waves, whirlpools, ups and downs, have a message in their folds. And these days alone are the blessed days of life. Is this any life, the life of the walker of recreational grounds? And this life is worthy of pride. The voice from the unknown caressed and caressed again and again, ‘O the youth playing with the waves! These waves, these ups and downs and these whirlpools do not carry any more importance in the face of your iron determination than a handful of water. All the creatures of the river are proud of your effort. Your raft cannot be caught by the whirlpool. Nor can any tornado sink it.

“A lot happened to us during the ‘journey’ of the sea at each and every step. We were afflicted very much. O companion! What shall I tell you? What affliction did we have? When we reached the middle of the ocean the voice of the unknown narrated a story of a young man for our satisfaction. This is not a fairy tale. It is a fact.

“This journey was granted to only a few and numbered servants amongst the *Ummah* of the Holy Prophet Muḥammad ﷺ. One amongst them was he who could hardly bear the afflictions of the sea and fed up of his life, jumped into the sea. ‘By Allāh the Almighty,’ he said, ‘Who has my soul in His Power, he had no raft and oar to himself. Fed up of life, he jumped into the sea thinking that he would cross the sea by swimming although he knew that it was not possible to cross the sea by swimming. He was not in the reach of a boat. The mercy of Allāh the Almighty conquered the vastness of the sea for His servant. And like a frog, he leaped across the sea, the King of the Oceans and Land, Khid̄ar عليه السلام, was waiting for him.’

“Hearing the encouraging story, we plucked up the courage and thought, ‘If Allāh the Almighty could take across a servant

without a raft, would He not take us across!' This way we continued with our 'journey' for a period of time grappling the fighting waves till we saw the birds on the land. We felt pleased, thanked Allah the Almighty. We came to know that the shore was near. The nearer the shore we went, the birds were seen waving in flocks. Like this we reached the shore in one day, *Al-Hamdu-lil-Hayy-il-Qayyūm!*

"We landed on the shore and saw that there was a stony plain soft like a palm intervening between us and the land to be traversed to reach the dry land. We thought it was a distance of only a few yards and very smooth. We had walked only a short distance when we were enmeshed in a quagmire. We found out that it was not the stony plain but the marshland. Whoever reached the dry land from the sea reached it via this marshland. And the journey of the marshland is more difficult than any other journey.

"Then we asked them, 'How did you manage to get out having sunk in the marsh?'

"He said, 'This is that secret of the valley which I cannot disclose.'

"We insisted, 'How did you come out of the marsh?'

"He replied briefly, 'My *Shaikh*, the religious guide, took me out of it. And this is final.'" - *Maqālāt-e-Ḥikmat* No. 2180, V2 by Abu Anees Muḥammad Barkat Ali قدس سره العزير.

The author had like any other *Sālik* routinely recited *Surah Al-Muzzammil* (the Folded in Garments) for his spiritual uplift. Further along in *Maqāla* No. 2272 the author has demonstrated in the valley of bewilderment the practice of *dhikrullāh* and the spiritual enhancement he had received thereof. In this valley he was shown streaks of writings in neon lights so to say of the Verse from this *Surah* (But keep in remembrance the Name of thy Lord and devote thyself to Him wholeheartedly - *Al-Qur'ān* 73:8) in the skyline. This state of remembrance lasted for a while that the next Verse (And have patience with what they say, and leave them with noble dignity - *Al-Qur'ān* 73:10) came up in the horizon again written in a streak of light. Obviously enough this ordained him to practise patience in whatever circumstances. Rather than entering into any debate or dialogue he submitted to all that he encountered coming as it did from Allāh the Almighty. To illustrate the Almighty Allāh's Independence he has quoted: "Once Tafur ibn 'Isā Bāyezid Bistāmī رحمته الله عليه (d. 874 CE) had stomach-ache. He uttered, 'Last night I drank the milk of a goat. It caused me stomach-ache.' The voice

from the unknown said, ‘Your saying that the reason for the pain of yours is the milk amounts to *shirk* (infidelity or ascribing someone to Allāh the Almighty in His Independence) to Me.’ Hearing this, Bāyezīd رَضِيَ اللهُ عَنْهُ fell in prostration.” And the author was led to recite most profusely the following supplication:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ اَنَا عَبْدٌ مُذْنِبٌ ذَلِيْلٌ وَأَنْتَ رَبِّي  
 ذُو الْجَلَالِ وَالْاِكْرَامِ فَاعْفُ عَنِّي فَإِنَّكَ عَفُوٌّ كَرِيْمٌ يَا عَظِيْمَ الْعَفْوِ يَا  
 نِعْمَ النَّصِيْرَ

*Yā-Ḥayyū, yā-Qayyūm! Berahmateka Astaghūth! Ana ‘abdun mudhribun dhalīlun! Wa anta Rabbi Dhul-ḡalāl-i-Wal-Ikrām! Fa’fu ‘anni fa innaka ‘afuwwun karīm! Yā-‘Azim al-‘afwe, yā-Ni‘m an-Naṣīr!* (O the Living, O the Eternal! I have directed a supplication for Your blessing! No doubt, this servant of Yours is a sinner and downgraded. But You, my *Rabb*, are the Exalted and the Beneficent! Please forgive me. Indeed, You are the Forgiving Beneficent! O the Great Forgiver and the Great Helper!)

This tore open the layers of darkness on his heart, ushered in complete light and brought about self-abnegation like that of *Sulṭān Al-Mushā’ikh Ibrāhīm Adham Balkhī* رَضِيَ اللهُ عَنْهُ (d. 777 CE) as the author narrates his story: “One day he was travelling by boat. His dress was ragged and sodden and his head had lice. In the boat a clown started mimicking him so much that considering him a downgraded and a downtrodden, he urinated on him. He did not take it ill. Instead, he was extremely pleased. He thanked Allāh the Almighty most sincerely, ‘O Allāh the Almighty! I am obliged and thankful that at the time none except You has any regard or value for me, not even a single penny. And this is not any disgrace, but the highest grade of my honour.’”

The ‘journey’ progressed all along in the company of his *Shaikh* who appeared on the scene this time and asked: “How are you?” He spoke most respectfully: “*Al-Hamdu-lillāh!*” Then he said: “Look up!” He saw another Verse of this *Surah* written on a tablet (And leave them with noble dignity - *Al-Qur’ān* 73:10). The *Shaikh* explained this Verse thus: “If someone does not agree at any rate at any point, do not indulge in any discussion. Do not warm up the field of dialogue. Accept your defeat. Saying that you lost and he

won, migrate. And this 'journey' is the completion of 'gnosticism'. And this alone is non-violence in complete silence."

The author was allowed to carry on with his 'journey' having proved himself first as neither the 'liar' nor the 'jealous' and avowed to shun these evils for always. In the final analysis the *Sālik* at the beginning embarks upon and traverses through the 'journey' wearing many ranks which the author has outlined in his *Maqāla* No. 5818:

*Sālik Majdhūb*

*Majdhūb Sālik*

*Majdhūb Ghayr Sālik*

*Ghayr Sālik Majdhūb*

The complete *ittibā'* of the *Sharī'ah* is as it were made up of *fiqh* (*Sharī'ah* with respect to outwardly commands) and *tasawwuf* (*Sharī'ah* with respect to inwardly commands) is indeed *Ṭarīqah*. This leads to purification and enlightenment of heart which has revealed upon realities of life between the servant and the Creator. These realities are technically called *Ḥaqīqah* and the state of mind and heart itself, the *Ma'rifah* (knowledge). Accordingly, *tasawwuf* is part of the *Sharī'ah* and its genesis found in the *Holy Qur'ān* and the sacred *Sunnah*. It is certainly reformation of the 'self' (*nafs*) and does not insist on abandoning family duties which is commonly misunderstood by some believers. By virtue of the familial ties, the dependents are also regarded as pilgrims on the 'Path'. The veterans in the field of *faqr* would recommend to others to practise what they usually find spiritually rewarding and beneficial to themselves. This is, incidentally, the rationale behind *Da'wah-o-Tablīgh Al-Islam* in-as-much-as we do it for we wish to save the humanity from Hell fire by encouraging them to follow the path of Islam thus reaping the heavenly blessings during their life in the Hereafter. At any rate our *Babaḥī* writes on the subject elsewhere in his monologues: "*Sharī'ah* is like the roots of a tree, the *Ṭarīqah* the trunk, the *Ma'rifah* the branches and the *Ḥaqīqah* the fruit. Who is the person who would not like to eat the fruit!"

The practitioner of *tasawwuf* usually commands a position in *Wilayat* (the state of saintship) which has intrinsically been the characteristic of the Prophets, peace be upon them all, who have been endowed with one *shān* (splendour) or more *shuyūn* (pl. for *shān*, splendours) as the case may be. The *Wali*, the holder of the position in *Wilayat*, may have benefited from the Mosaic or

Jesuitical *shuyūn* which in all and myriads more, and most perfectly too, belong to the Holy Prophet ﷺ. In the final analysis the *Awliya* Allāh (lit. the friends of Allāh the Almighty) benefit from the fount and the fountain-head of Islam, the Holy Prophet Muḥammad ﷺ. Ḥaḍrat Abdul Raḥman Jami رکن الدین جامعہ has the Persian couplet:

حسن یوسف، دم عیسیٰ یَد بیضا داری  
آنچه خواباں همه دارند تو تنها داری

The Joseph's (عَلَيْهِ السَّلَامُ) charm,  
The Jesus' (عَلَيْهِ السَّلَامُ) form,  
And the Moses' (عَلَيْهِ السَّلَامُ) palm,  
The bright and warm,  
That their and all others' graces form  
Thee (ﷺ) alone hath to your command.

The reader may consult *Shari'at wa Ṭarīqat* by Mawlanā Muḥammad Dīn Chishtī *thum* Ashrafī (Idāra-i-Islāmiyāt, Lahore, 1981) wherein this subject matter has been dealt with in detail.

We have explained in detail the positions of *Sālik-Majdhūb* and *Majdhūb-Sālik* in our introduction to Volume 21 in this series (The Words of Wisdom V21 by Abu Anees Muhammad Barkat Ali, Dār-ul-Ehsān Publications, Huddersfield, 1993). Summarily, the former sets out on the 'journey' (*Sulook*) accomplishing many and various stages as in our Babaji's case it is given in the above monologues, followed by attraction to and absorption in the Divine *Dhāt*. The latter is directly attracted/absorbed first and then followed by traversing of stages. In *Kitāb Al-'Amal*, the *Sālik-Majdhūb* is also called *Muḥib* (lover) and the *Majdhūb-Sālik*, the *Maḥbūb* (beloved). At any rate the element of absorption (*jadhb*) remains ever prevalent throughout the *Sālik's* life though appearing to be somewhat dormant at times to the on-lookers.

Most probably the *Majdhūb Ghayr Sālik* and vice-versa is the one who because of some Divine reflection loses his mental balance in the worldly sense though he is undoubtedly an accredited beloved of Allāh the Almighty. He has no desire to come out of this scenario as he is happy in the 'state' no end. He is knowledgeable of the circumstances of the people he comes across. Some times he would say it aloud as a matter of forecast for them. This would,

dare we say, be because of the smattering of *Sulook* he may have, hence the name. It is commonly known that he is not bound by the doctrines of Islamic Law (*Sharī'ah*). We quote an example of Sā'in Ilm-ud-Dīn رحمۃ اللہ علیہ here below in order to illustrate the state of *jadhb* (absorption).

Like the author, Abu Anees Muḥammad Barkat Ali قدس سرہ العزیز, Sā'in Ilm-ud-Dīn (d. 1956 CE), who hailed from the village not far away from mine in the District Gujrat (Pakistan), was another sergeant sapper and miner, who received enlightenment via Makhdūm 'Ala-ud-Dīn Ali Ahmad Aṣ-Ṣābir Al-Kalyarī (d. 689 AH) رحمۃ اللہ علیہ. Dressed minimally, often naked, he wandered all over the villages. Burning twigs and clothes and haunting wells and ponds characterised his life. Our Babaji often told us that Sā'in Ilm-ud-Dīn رحمۃ اللہ علیہ was one of the lieutenants of Ḥaḍrat Khawaja Khidar علیہ السلام, who looked after the Khawaja's errands related to water, hence he ever shivered with cold. He was a *Majdhūb Sālik* who never returned to his normal self, rather ever remained absorbed in the Divine epiphany. He had a sabre like tongue. It happened as he would say and commanded the greatest respect of the village folks. It would afford a vast compendium if one were to collect his miraculous utterances. Hadrat 'Ārif Shirazi رحمۃ اللہ علیہ has the verse:

میں حقیر گدایان عشق را  
شاہان بے کمر و خسروان بے کلاہ اند

*Do not regard the mendicants of intense love the indigents!  
They are the kings without crown and rulers without regents!*

In the light of the foregoing discussion the states of *Sulook* in *faqr* and his unique experience as has been narrated in the above quoted monologues, it transpires that the author, Abu Anees Muḥammad Barkat Ali قدس سرہ العزیز commanded, much less to compare, a position of the rank of Ali bin Uthmān Al-Jullabī Al-Hujwiri (d.ca. 1071 CE) رحمۃ اللہ علیہ, Khawaja Mu'in-ud-Dīn Chishti Al-Ajmeri Al-Sanjeri (d. 1236 CE) رحمۃ اللہ علیہ, Farid-ud-Dīn Masūd Shagr Ganj of Pakpatan (d. 1265 CE) رحمۃ اللہ علیہ, Nizām-ud-Dīn Awliyā Al-Badāyūni (d. 1325 CE) رحمۃ اللہ علیہ, Shaikh Badr-ud-Dīn Aḥmad As-Sirhindi Mujaddid Alf-i-Thani (d.1624 CE) رحمۃ اللہ علیہ to name but a few. *Faqr* of the pious ancestors was revived once more

in its pure and pristine form in the Twentieth Century for everyone to witness in his life. As for his devotees, he always insisted to adopt the life of *faqr*, but above all to earn a high stage in it. He would have, naturally enough, looked for his own prototype which as he has claimed in his Will he had not found one or at the most he did not wish to make it public as yet. Consequently, although he did not appoint his *Khalifah* (successor), he has, nonetheless, pronounced in his Will and appointed honourable trustees headed by his devoted *murīd* and right hand man **Mian Muḥammad Shafi Gondal** for the management of his *khanqah*. It is our candid view and, therefore, of necessity to produce the English translation of the Urdu transcript of his Will as an appendix to this Volume. The Will as it were is a piece to fit in to the jigsaw of his autobiography, *Maqālāt-e-Hikmat*. A great devotee of the Holy Prophet ﷺ and at the same time a *Muwahhid* (a strict practitioner of *Tawhīd*, a Unitarian) par excellence, he was bound by the Will of Allāh the Almighty as Baba Farid-ud-Dīn Masūd Shakr Ganj رَضِيَ اللهُ عَنْهُ was. The story has it that before his departure to the Hereafter the Baba had nearly appointed his successor from among his devotees at Pakpatan that he had the Divine warning to wait for Nizām-ud-Dīn Awliya of Badayūn رَضِيَ اللهُ عَنْهُ to arrive and receive the *Khirqah* (the robes of some significant authority) and the *Khilāfat* (Caliphate). The ignoramus may not appreciate it but the trustees are the most near (*Muqarrabin*), the inheritors of power and authority, and genuinely too, of our Babaji whom though the devotees all own much the same.

The Wills have been rather difficult to translate for their technical legal language, albeit not an insurmountable task. On the face of them, they are intrinsically significant and solid as gold. The readers would appreciate further reasons why they are being reproduced rather than leaving them reading too much between the lines. To explain, the only titles Ḥaḍrat Babaji قدس سره العزیز used have been *Al-Muhājir-il-Allāh wa Al-Mutawakkil-‘ala-Allāh* meaning ‘an emigrant to Allāh and the trustee/fearful of Allāh’. The pre-requisites to use these titles are the complete abdication of worldly wealth, name and fame, and complete renouncement of any desire for the same. Then and only then this life of *faqr*, that is austerity, asceticism, indigence, poverty, self-abnegation or self-denial whatever one may call it, takes its roots and ticks on. Having worn the gabardine of *faqr*, he never cast it away and made these Wills

well before his demise in 1997. 'History repeats itself', it is said. He followed suit one of his predecessors, Ḥaḍrat Ibrahim bin Adham Balkhi (d. 777 CE) رحمته الله عليه who renounced in favour of Sulook the rich Sultanate of Balkh which he had inherited through the chain of forty rulers. "I would buy one instant of this poverty again with a hundred worlds for every moment of it becomes worth yet more to me," he said to a *Sālik* companion who grumbled about the poverty on the Way.

Nor are the said titles meaningless. They are the recommended appellations by the Holy Prophet Muḥammad صلوات الله عليه وآله and granted by Allāh the Almighty Himself. Our Babaji is on record having said: "In their conference with the Holy Prophet صلوات الله عليه وآله the Awliyā Allāh are awarded distinctions. Once my Shaikh Ḥaḍrat Hakim Sayyid Amir Al-Ḥassan Saharanpuri (d. 1954 CE) رحمته الله عليه who stood along with others in respect when he was commanded affectionately to sit down. When the others inquired they were informed that it was due to his uniquely simple life. Once I was also shown similar love and patronage for the minimum worldly assets I had amongst them all."

To revert to the theme, the tongue tied *fuqarā* travel in the 'valley of bewilderment' (*wāḍi al-ḥayra*), divulging nothing of their experience. It is said that a holy man spent the night under the scaffold after the execution of Hussain ibn Mansur Al-Hallaj (d. 922 CE) رحمته الله عليه and heard a voice saying: "We had confided to Mansur one of Our secrets. He divulged it to others. Therefore, We punished him for having betrayed the Royal Trust."

Enigmatic as the 'states' seem, the questions are asked, nevertheless. His friend Ḥaḍrat Abu Bakr Muḥammad Ja'far Yunus Ash-Shibli (d. 945 CE) رحمته الله عليه was present at the execution and asked Mansur about the meaning of 'sufism' (*taṣawwuf*). He replied: "What you are going to witness here is '*taṣawwuf*', but only of the most inferior kind."

Abu Anees Muḥammad Barkat Ali's (قدس سره الغزيب) travels in connection with the above 'journey' must be related to the time period of his life when he had superannuated from the Royal Indian Sappers & Miners in 1945 and had gone quiet that the ladies of the neighbourhood often asked his revered mother 'if the young man talked'. Whatever the case I learnt an incident of his *jadhb* as a matter of circumstance. It was in December 1991 when I in my capacity as *Amīr Jamā'at Dār-ul-Eḥsān* UK had escorted the

*Jamā'at*, about 20 strong devotees, who mingled there with the *dhākīrīn*. On a bright afternoon I was sitting on the mat next to his *chārpa'i* where *Babajī* sat and graced his devotees and everybody else with his regal presence on the bank of the canal, *Al-Mustafid̄ Dār-ul-Ehsān*. A middle aged man appeared before *Babajī* who discontinued conversation with me, shook his hands and kissed him most affectionately. Ruddy faced the man wore a long beard, a heavy turban and the light brown tunic and *chadour*. *Babajī* gestured him to sit in the crowd. When the man had gone, *Babajī* resumed his conversation and I took the opportunity to ask: "Who is that man?" He replied: "He is my nephew, the sister's son, who as a young man could not reconcile himself to my casual appearance and thought that I had gone mad. He wept bitterly over my plight not knowing that I enjoyed the 'state' (*hāl*) most as it were. "Recollecting the event, he added in his usual subdued laugh: "The poor people cannot make out what is going on with the men on the 'Path'." Carefree of all around him and carrying an axe as if his scepter of authority *Babajī* has been known to be clearing shrubs, the indigenous *kareer*, at *Dār-ul-Ehsān* in the making at *Salār-wala* before it was transformed in to 'an oasis in the desert of Pakistan' as a high ranking military general once remarked.

The being all and end all of accomplishments, attainments, progression and elevation of the 'states' and 'stages' of *faqr* depend upon the graces of the Beloved of Allāh the Almighty, the Holy Prophet Muḥammad ﷺ who, in *Babajī's* words, 'even now benefits the lovers of his devotees and the beloved of the Muslim *Ummah* with similar realities in human form just as were revealed in his life' - Maqāla No. 2128. Thus submitting for any rewards to the Divine command 'fealty to the Prophet ﷺ is fealty to Allāh the Almighty' - *Al-Qur'ān* 48:10, 18.

Finally it is our pleasure in presenting our patrons and readers with another Volume of our *Babajī's* Words which were published in Urdu including some Arabic text on 10 *Sha'bān Al-Mu'az̄ zam* 1406 AH. The English rendering cannot convey fully the essence of the original. Therefore, any comments to improve upon will be much appreciated and should be directed to the undersigned. As always, we are indebted to and acknowledge the good will of the brothers and sisters who are continuously supporting, morally and financially, the *Dār-ul-Ehsān* Publications. Our heartfelt thanks to Haji Imdad Ali Ahmad Poswal for his unstinting help with

computer setting of the manuscript and Professor Muḥammad Zaman for providing with the calligraphy.

*Al-Hamdu-lil-Hayy-il-Qayyūm!*

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25 Shawāl Al-Mukarram 1420 AH  
(02 February 2000 CE)

# The Words of Wisdom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Maqālat-e-Hikmāt The Words of Wisdom

5655. IN the Name of God,  
Most Gracious, Most Merciful,  
O ye who believe!  
Why say ye that  
Which ye do not do?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ  
تَقُولُونَ مَا لَا  
تَفْعَلُونَ

Grievously odious is it  
In the sight of God  
That ye say that  
Which ye do not.  
-(Al-Qur'ān 61:2-3)

كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا  
لَا تَفْعَلُونَ  
الصف ٣: ٢

*Yā-Hayyu, yā-Qayyūm!*

*Al-hamdu-lil-Hayy-il-Qayyūm!  
FAllāhu Khayr-ur-Rāziqeen!  
WAllāhu Dhu Al-Faḍl-il-'Aẓīm!*

5656. THE life is very much dependent on what is said and what is acted upon. You do not do what you say. This is no life. Everybody is suffering from the disparaging effects of 'speech' and 'action'.

*Yā-Hayyu, yā-Qayyūm!*

5657. DO not watch the 'past', watch the 'present'. The spent breath is gone past. Welcome the 'present'. The wise sought lesson from the 'past' alone.

*Yā-Hayyu, yā-Qayyūm!*

5658. DO not look at the 'beginning'; look at the 'end'. The 'beginning' is embroiled with ignorance and the 'end' envelops

wisdom.

*Yā-Ḥayyu, yā-Qayyūm!*

5659. DO not take pride in anybody's speech. Your own 'speech' alone is beautiful for you.

*Yā-Ḥayyu, yā-Qayyūm!*

5660. CHANGES to any of somebody's speech ruins the objective.

*Yā-Ḥayyu, yā-Qayyūm!*

5661. WHEN a 'state' prevails at any of the verbatim of *Sharī'at*, *Ṭarīqat*, *Ḥaqīqat* and *Ma'rafat*, it is all *Hū* all over. And during none of these states, the heart ever suffers from pains and aches.

*Yā-Ḥayyu, yā-Qayyūm!*

5662. IN the history of the brave, until the false ends the struggle continues.

In the history of the brave, manifestation of dignity of truth is exemplified.

Perseverance at *ijteḥād* (an innovation) is never falsified. Rather having become the reality, it prevails upon everything.

*Yā-Ḥayyu, yā-Qayyūm!*

5663. WHOEVER said anything whatever in support of truth and only to second it is all truth.

*Yā-Ḥayyu, yā-Qayyūm!*

5664. WHOEVER is not happy at his name is never satisfied over anything.

*Yā-Ḥayyu, yā-Qayyūm!*

The absorption at the intoxication of name alone keeps satisfaction intoxicated.

*Yā-Ḥayyu, yā-Qayyūm!*

5665. PROSTRATION is a *Sajdah*; it is no demonstration of a miracle of the 'being'.

*Yā-Ḥayyu, yā-Qayyūm!*

5666. A man can see everything but not his face.

*Yā-Ḥayyu, yā-Qayyūm!*

5667. WEALTH washes away perfections.

*Yā-Ḥayyu, yā-Qayyūm!*

5668. 'IBĀDĀT (worship) are dependent upon the power of the communal kitchen

*Yā-Ḥayyu, yā-Qayyūm!*

5669. DO not look at anything but only at the heart and enthusiasm.

*Yā-Ḥayyu, yā-Qayyūm!*

5670. DO not look at profusion but only at profundity.

Do not look at the outward but only at the inward.

Do not look at the lineage but only at the occupation.

Do not look at the face but only at the conduct.

*Yā-Ḥayyu, yā-Qayyūm!*

5671. HOW would we attend to someone who is not attendant to You!

*Yā-Ḥayyu, yā-Qayyūm!*

5672. GRASS is the best floor, and a tree the best mansion.

The mosque is the best; it matters little whether or not it has the *minber* (the elevated seat) and the *mehṛāb* (the niche).

*Yā-Ḥayyu, yā-Qayyūm!*

5673. THE best conduct is the utmost perseverance.

Welcome to a conduct is the best of all.

*Yā-Ḥayyu, yā-Qayyūm!*

5674. WHEN sessions of the planets visible at night begin to rise, the pantomime of the morning sets in.

*Yā-Ḥayyu, yā-Qayyūm!*

5675. YOUR own deed is your best friend.

*Yā-Ḥayyu, yā-Qayyūm!*

5676. WHEN a disbeliever became a true Muslim, he became worthy of respect.

*Yā-Ḥayyu, yā-Qayyūm!*

5677. WHEN Ḥaḍrat Ibrahim Adham Balkhi عليه السلام set out on the path of Allāh the Almighty having abdicated his country and the throne, he saw written on a tablet of stone: "Practise your knowledge." I write hundreds of similar tablets, but I do not practise any one of them. This alone is my downfall.

*Yā-Ḥayyu, yā-Qayyūm!*

5678. TO cause distrust among (one another) and spread hatred against and to impose thoughts to lead to one's own way and to chuckle afterwards having besmeared and buried the precious diamonds in the cow dung is the Satan's real goal.

*Yā-Ḥayyu, yā-Qayyūm!*

He is the knowledgeable who is aware of the Satan's movements and no gnostic is the repudiator of this fact.

Satan himself does not do anything. Servants alone do or have done the very job.

Apparently, the most faithful, but in actual fact he is the most heart-breaking. Apparently, the devotee, but in reality he is the divider of the *Ummah*.

*Yā-Ḥayyu, yā-Qayyūm!*

5679. MAJESTY is in the sight and so is beauty.

Decline emanates from the sight and so does perfection.

Beauty is the blessed of all.

Whoever does not see anything is in fact nothing; he is simply occupied.

Nobody can refute him who is the secret-bearer of the reality.

*Yā-Ḥayyu, yā-Qayyūm!*

5680. RESPECT to the learned and kindness to the learners are the means for charming of heart.

*Yā-Ḥayyu, yā-Qayyūm!*

The learned include the scholar of each and every school of thought and the learners, the seeker of all kinds of knowledge.

Nothing is worse than insult.

Nothing is more blissful than respect.

*Yā-Hayyu, yā-Qayyūm!*

5681. THE leader is for life.

'Ifs' and 'buts' are nothing but refutation.

Do not refuse guidance.

*Yā-Hayyu, yā-Qayyūm!*

5682. THE root of success is in following strictly the instructions of the guide; there is no refusing at all.

*Yā-Hayyu, yā-Qayyūm!*

5683. HE who backs out is unfaithful.

There is nothing more evil than backing out and unfaithfulness.

He who keeps the promise is faithful.

Excellence manifests in faithfulness to the promise.

*Yā-Hayyu, yā-Qayyūm!*

5684. DISTRIBUTION of *Ṣadaqāt* (charity) and *Khayrāt* (alms) is an important obligation. Give to the deserving; and the indigent alone is deserving.

*Yā-Hayyu, yā-Qayyūm!*

5685. ACCEPTANCE of *Ṣadaqāt* and *Khayrāt* is the fort against calamities and afflictions.

*Yā-Hayyu, yā-Qayyūm!*

5686. THERE is no share for the poor in the banquet of the rich. Nor is there any taste in it. Because of the blessing of the poor is the banquet entertaining.

*Yā-Hayyu, yā-Qayyūm!*

5687. PERSEVERANCE at a promise is the fountain head of knowledge, wisdom, devotion and ecstasy; the source of the good that remains and liked by Allāh the Almighty and my master ﷺ, may my life be sacrificed for him, the creatures at large and the nature, refuted by none at all. It is a unique chapter and novel 'title', appealing to the heart, the treasure and source of wonders, the cloak and mantle of *Shaykhīyyat* (preception), and the jewel that is the showering cloud of life.

*Wa mā 'alaynā ill al-balāgh* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

Whoever found some thing found it because of perseverance at a promise. Promise is the surety of perseverance and vice-versa. Having been accepted by the Divine, it becomes the manifestor of the greatest grace. Do not look for the *Karāmāt* (lesser miracles), but look for perseverance at a promise.

Perseverance at a promise is high above all *Karāmāt* (lesser miracles).

*Yā-Ḥayyu, yā-Qayyūm!*

Backing out of promise – ‘I seek peace’, ‘I seek peace’, ‘I seek peace’ against.

Knowledge disclosed the excellence of promise. However, action did not keep up with the practice. Had it acted upon, it would not have missed any of the graces of the Golden Days.

Knowledge excelled the limits of commentaries and speeches. Action did not follow-up, even one of them. Had it practised, the aim of knowledge would have been fulfilled.

There is no deficiency in knowledge - one kind is superior to the other.

Action is deficient and deficiency is not blessed.

May Allāh the Almighty grant us practice of knowledge.

*Yā-Ḥayyu, yā-Qayyūm!*

5688. CHANGE (i.e. improvement) of literature is the foremost step in history. Only the literate and the poets welcome it.

*Yā-Ḥayyu, yā-Qayyūm!*

5689. TIDYING up all food items after the evening meal and giving it away in *Ṣadaqāt*, saving nothing at all for the morrow, is the routine of the *Tawakkul* of the jungle.

When communal kitchen is throbbing, it becomes the place of comfort in the being of rapture, thus becoming the adoration of the *Fuqarā's* highness, it happens no other way. As long as this routine remained, the excellence lasted.

*Yā-Ḥayyu, yā-Qayyūm!*

5690. STORING in and piling up falsify *Tawakkul*. He is the *Mutawakkal* who has nothing for the morrow.

*Yā-Ḥayyu, yā-Qayyūm!*

5691. THE best *Amīr* (leader) and the best sitting are the

(index of) best *Tabligh* (preaching).

*Yā-Ḥayyu, yā-Qayyūm!*

5692. THE life of the birds in air is unsafe. They fly, chirp and become the food for the carnivores.

The livelihood of the carnivores is the birds and the grazers.

*Yā-Ḥayyu, yā-Qayyūm!*

5693. THAT what is not used becomes the pile of dust, the rust through and through.

*Yā-Ḥayyu, yā-Qayyūm!*

5694. THE *Matawakkal*'s movements are subject only to *Tawakkul*, and not planning. And *Mutawakkal* is not dependent upon men and means.

*Yā-Ḥayyu, yā-Qayyūm!*

5695. THERE is excellence in everything of the Great.

*Yā-Ḥayyu, yā-Qayyūm!*

5696. EVERY creature is subservient to the Almighty Allāh's Grandeur.

*Yā-Ḥayyu, yā-Qayyūm!*

5697. THE Nature is overpowering to every destiny.

*Yā-Ḥayyu, yā-Qayyūm!*

5698. A lot has been done and a lot taken place; but *Rabb* has not been accepted as *Rabb* as yet. Neither anybody accepted nor recognised Him. Had he accepted and recognised Him, this distance would have disappeared.

*Yā-Ḥayyu, yā-Qayyūm!*

5699. WE say: "Allāh the Almighty is All-Present, All-Seeing. Allāh the Almighty is with us. He sees, hears and recognises." But we do not accept it. Had we accepted it, we would have found Him right in front of us.

*Yā-Ḥayyu, yā-Qayyūm!*

5700. I can not say anything about anyone else. For me, my Allāh the Almighty is my *Rabb*. He is inside me.

اللَّهُ اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

*Allāhu Allāhu, Rabbi Lā Ushriku Bihī Shay'ā.* (Allāh the Almighty only is my Sustainer. There is no partner unto Him.)

The search is on, and in full swing; it is on and will certainly continue.

And this is final on this subject.

*Yā-Ḥayyu, yā-Qayyūm!*

Whoever saw Him, saw Him inside himself. And nobody ever spoke about it to anyone else.

Whoever spoke about ----

*Yā-Ḥayyu, yā-Qayyūm!*

5701. A SERVANT can only explain but cannot demonstrate.

To explain is obligatory.

To demonstrate is dependent on a Divine bestowal, the greatest grace.

To explain is the news.

To demonstrate is the evidence.

*Yā-Ḥayyu, yā-Qayyūm!*

5702. EVIDENCE is the hidden secret between the Lord and the Servant.

Shunning unreasonable and unpopular deeds is indeed hope-inspiring.

*Yā-Ḥayyu, yā-Qayyūm!*

5703. UNACCEPTABLE deeds wipe out 'acceptability'.

*Yā-Ḥayyu, yā-Qayyūm!*

5704. TO BE UNOCCUPIED is the root of negation of *Karāmāt* (miracle) and *Kamalāt* (perfections).

And continuous *Dhikr* is dependent on the availability of time.

*Yā-Ḥayyu, yā-Qayyūm!*

5705. BĒ wise! Do not talk such like at such places.

Do not hang on. Have the blessings and take leave!

Do not go in to 'ifs' and 'buts'.

*Yā-Ḥayyu, yā-Qayyūm!*

5706. FACE is the index of innocence.

*Yā-Ḥayyu, yā-Qayyūm!*

5707. TO write about a state is something different than to write as per thought.

*Yā-Ḥayyu, yā-Qayyūm!*

5708. THAT what does not belong to and possessed by you and is not within your reach and power is not beneficial to you; it is rather unnecessary.

*Yā-Ḥayyu, yā-Qayyūm!*

5709. TO rally faith in *Allāhu Ma'ee* (Allāh the Almighty is with me) and to regard Him All-Present and All-Seeing is the most extenuating valley and difficult journey. It is like an end to the freedom of the soul. He can neither see nor hear (anyone), neither speak out nor show. It is easy to bear in solitude but unbearable in company. But it is totally dependent upon *Tawfīque*.

*Wa mā Tawfīqui illa-Billāh. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ*

*Yā-Ḥayyu, yā-Qayyūm!*

5710. WHOEVER said anything whatever in following the sacred *Sunnah* rendered it popular, flourishing and eternally alive. *Mā shā' Allāh*.

May there be not even a smack of opposition in any of your speech!

This dining cloth of my master (ﷺ), may my soul be sacrificed for him, is the choicest of all, it was spread indiscriminately for all, laden with many different dishes, impregnated with all the Vitamins. Whoever ate it ate it from this cloth thus carving the sediment to become its own body part. Having consumed it he became satiated, pleased with himself and intoxicated. Having eaten to the full, he became fresh leaving no desire to eat any more. Any other dining cloth, besides this one, never satiated the eater, rather having eaten there he repented no end over why did he eat. His (ﷺ), dining table is laden with all the blessing. Any other table is drenched in remorse and only.

Yā-Hayyu, yā-Qayyūm!

5711. IT is related on the authority of Ḥadrat Abu Saeed Khudri رضي الله عنه that the Holy Prophet, the perfect, the blessed Messenger, the beautiful, the pure, the sacred صلوات الله عليه was requested: “Who is the servant, the greatest and most exalted of all in rank?”

The Holy Prophet صلوات الله عليه said: “He who performs abundantly the *Dhikr* of Allāh the Almighty.”

I requested him: “O the Holy Prophet صلوات الله عليه! Is it even greater than that of the holy warrior?”

The Holy Prophet صلوات الله عليه said: “In rank the *Dhākir* of Allāh the Almighty is greater than the holy warrior who would have fought using his sword against disbelievers and the hypocrites until it broke and himself fell totally gored.”

-(Tirmidhi Sharīf V2)

Both Ḥadrat Abu Huraira and Ḥadrat Abu Saeed Khudri رضي الله عنه testify the Holy Prophet صلوات الله عليه having said: “The group of people who perform the *Dhikr* of Allāh the Almighty is joined in by the angels, is enshrouded by the Divine mercy that descends upon their hearts. And Allāh the Almighty, the Exalted, the High, the Honoured, talks about them amongst the angels who are close to Him.”

-(Tirmidhi Sharīf V2)

Ḥadrat Abu Huraira رضي الله عنه has reported the Holy Prophet صلوات الله عليه as saying: “Some of the angels of Allāh the Almighty look for the performers of the Almighty Allāh’s *Dhikr*. When they find them, they call their fellow-angels, saying: “Come along in order to meet your need.”

The Holy Prophet صلوات الله عليه said: “Then these angels cover them inside their wings. They come in ranks (one above the other) to the firmament near to Earth.”

He صلوات الله عليه went along: “When at the end of the sitting of *Dhikr* the angels reach their places, Allāh the Almighty enquires of them, though He is more knowledgeable than them: ‘What were My servants doing?’

“They reply: ‘O Allāh the Almighty! They were incanting Your Names, Highness, Praise, and Glory.’”

“Allāh the Almighty says, ‘O the Angels! Have they seen Me?’  
The Angels reply, ‘No, (by Your Honour they have not seen You!).’

“Allāh the Almighty says, ‘What would have they done, if they had seen Me?’

“The Angels say, ‘Had they seen You, they would have incanted further vigorously Your Praise, Glory, Name and Holiness.’”

The Holy Prophet ﷺ continued: “Allāh the Almighty says, ‘(O Angels!) What do they ask of Me?’

“The Angels say, ‘They request You for (a place) in Paradise.’

“Allāh the Almighty says, ‘Have they seen Paradise (that they desire for it)?’

“The Angels say, ‘No, they have not.’

“Allāh the Almighty says, ‘What if they had seen it?’

“The Angels say, ‘Had they seen it, they would have desired for it most presumably.’”

Again Allāh the Almighty says to the angels: “‘What did they (the remembrancers) seek refuge against?’”

The angels say: “Against the Hell.”

Allāh the Almighty says: “Have they seen the Hell?”

The angels say: “No.”

Allāh the Almighty says: “Had they seen the Hell, what would have they done?”

The Angels say: “Had they seen it, they would have run away extremely afraid of it.”

Allāh the Almighty says: “O the angels! I make you stand witness that I have forgiven those people.”

Then an angel amongst them beseeches: “O Allāh the Almighty! A man amongst them was in actual fact not there for *Dhikr*. He had gone there for some other job. (What is the command for him?)”

Allāh the Almighty says: “I have pardoned him as well. They are such like people that even their companion is not deprived.”

-(*Bukhāri Sharīf V3*)

The Holy Prophet ﷺ said: “Beware! I have not made you to swear on oath having been disenchanted of you. The Archangel Gabriel عزير, came to me who gave me the news: “Proud of you, Allāh the Almighty takes pride amongst angels.”

Thus said the Holy Prophet ﷺ, when he passed by a sitting of his companions whom he enquired: “What has made you sit here?”

The exalted companions said: “We sit in remembrance of Allāh the Almighty and incant His Glory. He taught us Islam, the path of Allāh the Almighty, and He gratified us with this.” The Holy Prophet ﷺ said: “Would you swear by Allāh the Almighty that you are not sitting here for anything other than this?” The companions beseeched: “We swear by Allāh the Almighty that nothing else has made us sit here.”

-(Abu Saeed/Muslim)

An authentic *Ḥadīth (Qudsi Ḥadīth)* has Allāh the Almighty saying thus: “On the Day of Resurrection, people will come to know who are the blessed people (those whom Allāh the Almighty has prized)?” It was enquired of the Holy Prophet ﷺ who said: “They are the ones who set up sittings of *Dhikr* in mosques.”

-(Abu Saeed Khudri/Ibn Habān, Ṭabarāni in *Al-Kabīr*, Abu Ya‘lā)

The Holy Prophet ﷺ said: “The Day of Judgement will not come to pass until there remain those who perform *Dhikr* of Allāh the Almighty.”

-(Anas/Tirmidhi Sharīf V2)

The *Ahl-e-Dhikr* are those who, like the dead in the graves, want their kind of worldly life so that they in life remain drowned and absorbed, unaware of everything else, and attending or inclining to nobody.

The *Ahl Al-Qabūr* (the dead in the graves) are the knowledgeable of *Aḥwāl Al-Ākhirat* (the circumstances of the Hereafter). They commit no sin, they are remorseful only of the ones committed previously. Living in this state is worth copying.

*Yā-Ḥayyu, yā-Qayyūm!*

5712. WHETHER or not anybody accepts it, the fact of the matter is that when Allāh the Almighty recounts some servant, then and only he (the servant) begins to perform His *Dhikr*. Until Allāh the Almighty recounts someone, how would he/she perform His *Dhikr*?

In other words a servant’s performance of *Dhikr* is because of his remembrance by Allāh the Almighty.

*Yā-Ḥayyu, yā-Qayyūm!*

5713. YOUR remembrance did alone make everyone remember You. And Your remembrance stood greatly in good stead for sinners.

*Yā-Ḥayyu, yā-Qayyūm!*

5714. LOVE began with the beloved, not the lover.

The beloved alone forced the lover to love, bemused him with captivating gestures, introduced him to the (rites and rituals) of love and having intoxicated him with the drink of love hid him away from the creatures' sight.

Love is the secret between the beloved and the lover that never unveils itself. Because of this secret alone does subsist the world of love. Pining glowed in ecstasy of 'being', burnt to ashes and flew dustily in the street of the beloved.

*Yā-Ḥayyu, yā-Qayyūm!*

If ever love wept, it wept in separation and at heedlessness of the beloved. It wept bitterly, and so much, that it broke the limits.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

5715. DUST is fine.

There is no limit to its fineness.

It reaches the state of a powder.

*Yā-Ḥayyu, yā-Qayyūm!*

5716. TO guard the side against the flying dust is a habit and wise too. In the dust everything is besmeared, thus leading the besmeared to the street of the beloved.

*Yā-Ḥayyu, yā-Qayyūm!*

5717. CONVERSATION between the worshipper and the worshipped is not forbidden; rather it is customarily necessary. Yet, lover never asks a question of the beloved. Nor does it befit him.

*Yā-Ḥayyu, yā-Qayyūm!*

5718. THINK before you speak!

If you do not practise, never say it.

*Yā-Ḥayyu, yā-Qayyūm!*

5719. O THE living! Seek lesson from life.

It is mortal and He, the Immortal.

*Yā-Hayyu, yā-Qayyūm!*

5720. CONSTRUCTION on a wet foundation is not stable. It does not last long. It crumbles at the slightest tremor.

*Yā-Hayyu, yā-Qayyūm!*

5721. THE SUN never sets; it sets in at places and rises at others. Only the solar times change.

*Yā-Hayyu, yā-Qayyūm!*

Ḥadrat Mu‘ādh bin Jabal رضي الله عنه reports the Holy Prophet صلی الله علیه وسلم as saying: “Allāh the Almighty says, “Those of you who love one another for My pleasure and happiness only, I certainly love them. Those of you who sit together and incant My praise, meet one another and spend their money for My pleasure, I also owe love to them - *Mālik* رضي الله عنه. According to *Al-Tirmidhi* (رضي الله عنه) tradition the words are: “Allāh the Almighty says, “Those of you who love one another for My Highness and Majesty, they will have the elevated seats of light (in the Hereafter) at which the Prophets, peace be upon them, will be envious.””

*-(Mishkāt Sharīf V2)*

The Holy Prophet صلی الله علیه وسلم said: “There are some of the Almighty Allāh’s servants (i.e. a group of servants) who, though not prophets or martyrs yet on the Day of Judgement, will be envied by the prophets (peace be upon them all) because of their states and stages with Allāh the Almighty.”

The companions, may Allāh the Almighty be pleased with them, enquired: “O the Holy Prophet صلی الله علیه وسلم! 'Who are these people?’”

The Holy Prophet صلی الله علیه وسلم replied: “They are the people who bear love among them only because of the spirit (*Holy Qur‘ān*) of Allāh the Almighty. They are neither related to nor have any financial dealing amongst them. By Allāh the Almighty, their faces will be enlightened or they will be complete light and seated on light. They will be neither aggrieved nor sorrowful nor fearful whilst the others will be.”

Thereafter he narrated the following Verse:

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

-(*Al-Qur'an* 10:62)

-(*Umar / Abu Dā'ūd Mishkāt Shrif V2*)

The Holy Prophet ﷺ said: "Allāh the Almighty, the Exalted, the High, the Majestic and the Blessed, would proclaim on the Day of Judgement, 'Where are the people who loved one another purely for My Highness? I will keep them in My protection. This is indeed the Day when there is no protection anywhere except Mine.'"

-(*Abu Huraira / Malik*)

-(*Mu'waṭṭa Sharif*)

The Holy Prophet ﷺ said: "When a servant loved another only for the Almighty Allāh's pleasure, he (in actual fact) exalted and revered his Sustainer."

-(*Abu Imama / Ahmad - Mishkāt Sharif V2*)

It is related by Ḥaḍrat Muslima bin Umar رَضِيَ اللهُ عَنْهُ who said: "Ḥaḍrat 'Umair bin Hāni رَضِيَ اللهُ عَنْهُ said supererogatory prayer of one thousand prostrations and performed *Tasbeeh*6

(incanting of formulas of Glory and Majesty of Allāh the Almighty) one hundred thousand times daily."

-(*Muslim bin Umar/Tirmidhi Sharif V2*)

The Holy Prophet ﷺ said: "The Day of Judgement shall not be appointed until the reciters of Allāh the Almighty would remain."

-(*Ans/Tirmidhi Sharif V2*)

5722. *AHL AL-DHIKR* is the one whose life is set aside and meant for Allāh the Almighty only, who does not attend to anything except *Dhikr* of Allāh the Almighty, whose eating and sleeping is for Allāh the Almighty only and who is absorbed and completely day and night in the *Dhikr* of Allāh the Almighty.

He is the one who meets people for *Dhikr* only and who establishes and persists with the sittings of *Dhikr*, never letting them rise.

May the zoom of Your *Dhikr* reverberate every nook and corner of the world, every moment and every day, so much that the wise

men of the wine house perform vociferously about and so do the wise men of the wine house become conscious having recovered from intoxication and become ecstatic having been intoxicated in Your Name.

*Yā-Ḥayyu, yā-Qayyūm!*

5723. HARNESS yourself at the command and tightly too. But do not overdo lest you break down.

*Yā-Ḥayyu, yā-Qayyūm!*

5724. ḤADRAT Abu Imama Bahila رَضِيَ اللهُ عَنْهُ reports that two men's names, the worshipper's and the scholar's, were mentioned in the presence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, who said: "A scholar holds superiority over the worshipper just I do over the most ordinary man amongst you."

He confirmed: "Allāh the Almighty, His angels, the people on Earth and in Heaven, and even ants in their holes, and fish (in water) send blessing on the man who teaches people to do good."

I heard Ḥadrat Abu 'Ammar رَضِيَ اللهُ عَنْهُ reporting Ḥadrat Fuḍyl bin 'Ayād رَضِيَ اللهُ عَنْهُ as saying: "A learned man, who is practising and teaches people (good), is known in the Kingdom of Heaven as a great man."

-(*Abu Imama Bahla / Tirmidhi Sharif V2*)

Ḥadrat Qays bin Kathir صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reports: "A man from Madinah came to Abu Darda رَضِيَ اللهُ عَنْهُ who was at the time resident at Damascus. Ḥadrat Abu Darda رَضِيَ اللهُ عَنْهُ asked, 'O Brother! What made you come here?' He replied, 'I have come to hear an *Ḥadīth* that I have been told you relate with reference to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' Ḥadrat Abu Darda رَضِيَ اللهُ عَنْهُ commented, 'Are you sure you have not come here for some other motive!' He reported, 'No sir!' He asked, 'Have you come in connection with a business?' He replied, 'No sir!' He said, "So, have you come here purely for the sake of the *Ḥadīth*?' He said, 'Yes sir!' He said, 'Now listen to it! I have heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, as saying: 'The person who sets out on the path to search knowledge will be guided by Allāh the Almighty, the Exalted, the High, the Majestic, the Blessed, on the path that leads to Paradise. The angels spread their wings for the

seeker of knowledge. A learned man is such a being whose forgiveness is prayed for by all those living between the heaven and earth and even the fish in water. A learned man holds superiority over a worshiper just as the Moon has over the stars. The learned are the heir to the prophets, peace be on them, who left behind nothing, neither any *Dirham* nor any *Dinār*. They left behind only knowledge. Therefore, whoever sought for this got a big share.”

-(*Qays bin Kathīr / Tirmidhi Sharīf V2*)

Which of the blessings you do not know?

Which of the evils you do not know?

Everything, the good and the evil, is known to everybody. If you do not practise it, no one else will. You tell to everyone, but do not practise it yourself.

*Yā-Ḥayyu, yā-Qayyūm!*

5725. HOW could he, who cannot be bound to the ordinary and apparent jobs, be bound to the inward commands?

Why don't you do certain things which are being repeated and taught for years?

When will you do?

You respect them with the tongue.

They cannot find their way to the hearts.

*Yā-Ḥayyu, yā-Qayyūm!*

5726. THERE are nine outlets to your physical body. He is the *Muhajir-il-Allāh* (an emigrant to Allāh the Almighty) whose outlets to the body are all subservient to the command of Allāh the Almighty, not a single one being headstrong.

He who tried this path forbade the forbidden first. And this is beginning of the hidden. *Yā-Ḥayyu, yā-Qayyūm!*

When you come here in future forbid the forbidden. Do not bring along even a single forbidden.

*Yā-Ḥayyu, yā-Qayyūm!*

5727. THOSE, who tired on the path of Allāh the Almighty normally, *Al-Mutawakkal 'Al-Allāh*, trace the journey of life; caring for nothing else at all. Have you not heard this when Ḥaḍrat Bibi Ḥajira (Hager) ﷺ set out in search of water for Ḥaḍrat Sayyidunā Ismā'il ﷺ and did not find water anywhere, the *Zam-*

Zam welled up.

*Yā-Ḥayyu, yā-Qayyūm!*

5728. EVERYTHING of those engaged in holy war is like that of holy warriors. Having seen it may everybody certify that he is the holy warrior on the path of Allāh the Almighty; that this house and the tent belongs to him and not to a worldly man.

May every necessity of life bear witness that that belongs to a holy warrior and not to a worldly person.

During the holy war, there are no means of relaxation, nor does this befit him except eating, dressing and sleeping.

*Yā-Ḥayyu, yā-Qayyūm!*

5729. THE Almighty Allāh's blessing remains awaiting those on the path of Allāh the Almighty so that it may descend as they come.

*Yā-Ḥayyu, yā-Qayyūm!*

5730. THOUSANDS of people are born and die daily.

To live and to die on the path of Allāh the Almighty is the limit of righteousness and martyrdom.

Nobody supersedes this limit.

*Yā-Ḥayyu, yā-Qayyūm!*

5731. WHAT is morality?

It is to avoid inauspiciousness.

*Yā-Ḥayyu, yā-Qayyūm!*

5732. **ṢABR** (patience) means to keep quiet having seen and heard something against yourself as if you have not seen or heard it. This is patience, the comely one.

*Yā-Ḥayyu, yā-Qayyūm!*

**Shukr** (thankfulness) means to remain thankful in all circumstances of contraction or expansion, like or dislike.

In *Ṭarīqat*, *Shukr* holds the high stage after *Ṣabr*.

*Yā-Ḥayyu, yā-Qayyūm!*

5733. UNTIL your group, or for that matter every group, reflect complete intoxication in the love of my master, may my soul be sacrificed for him, the Holy Prophet ﷺ, it is merely a

statue, has no spirit. And because of spirit alone is the body alive and throbbing.

*Yā-Hayyu, yā-Qayyūm!*

**The Holy Prophet** ﷺ said: “Latterly there will be those who will earn deceitfully and maliciously the world by means of *Dīn*. They will wear the garb of sheep in order to show their humility. (That is, apparently they will be soft hearted, of sweet-tongue, sympathetic to Islam, the preachers of truth and righteousness, hateful of the world and the holiest of the holy). Their tongues will be sweeter than sugar but, in actual fact, their heart will be wolf like. Allāh the Almighty says: “Do you deceive and malign Me or show Me your strength and chivalry? I have also taken an oath on Me that I will send to them from within the evil that will bewilder even the highest and the humblest **among them.**”

It has also been related by Ḥaḍrat Ibn Umar رضي الله عنهما.

-(*Abu Hurairah Tirmidhi Sharif V2*)

*Yā-Hayyu, yā-Qayyūm!*

5734. SATAN is a disbeliever, your enemy. He lives inside you in ambush to you. He never refrains from infidelity. Identification of Satan’s infidelity is the sum total of ascension (*‘irfān*).

*Yā-Hayyu, yā-Qayyūm!*

5735. *Yā-Hayyu* has no *Fanā* (extinction)!

*Yā-Qayyūm* has no decline!

He is eternally alive and subsisting.

*Yā-Hayyu, yā-Qayyūm!*

5736. TO be content at His will means to be content at whatever circumstances He would please. There are no ‘ifs’ and ‘buts’.

*Yā-Hayyu, yā-Qayyūm!*

5737. THE ignorant is a mate to Satan. In ignorance no aspect of life is pleasant, rather it amounts to the dead.

*Yā-Hayyu, yā-Qayyūm!*

5738. MAY ignorance disappear!

MAY heart be enlivened!

**Dhikr** and only is the unfailing routine for nearness.

**Dhikr** is light through and through and by means of continuous **Dhikr** does ignorance disappear.

*Yā-Hayyu, yā-Qayyūm!*

5739. A HEART (the cute one) alone, not all and sundry, is helper to a heart.

*Yā-Hayyu, yā-Qayyūm!*

5740. TO walk towards سُبْحَانَ ذُو الْفَضْلِ الْعَظِيمِ *Subhāna Dhul-Faḍl-il-'Azīm* (Glorified be He the Gracious, the Most Great) hurriedly and repeatedly, is, indeed, the sign of the grace of *Dhul-Faḍl-il-'Azīm*.

*Yā-Hayyu, yā-Qayyūm!*

5741. PEOPLE come to and go away from the stage of **Dhikr**. May **Dhikr** never cease, rather ever remain and established likewise.

*Yā-Hayyu, yā-Qayyūm!*

5742. SOME stages are not to be followed by everybody. They are specific to certain followers.

*Yā-Hayyu, yā-Qayyūm!*

5743. THE *Ahl Al-Dīn* (those who practise Faith) beseeched in the presence of *Dīn*: "How come the age-old graces are now lost, there is not a single one found."

*Dīn* spoke: "I am one and simple. Bring back my unity and simplicity. You will then reap every excellence from me."

Hearing this everybody went silent.

*Yā-Hayyu, yā-Qayyūm!*

5744. THE GUIDE of the Faith of Islam is Allāh the Almighty, and the book, the *Holy Qur'ān*.

The practical commentary of the *Holy Qur'ān* is the sacred *Sunnah* of my master ﷺ, may my soul be sacrificed for him.

*Wa mā 'alaynā ill al-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Yā-Hayyu, yā-Qayyūm!*

5745. ADMINISTRATION is the cardinal element of an

organisation.

*Yā-Hayyu, yā-Qayyūm!*

5746. EVERYBODY'S *DĪN* (faith) is to himself. Respect owed to humanity is common to all.

*Yā-Hayyu, yā-Qayyūm!*

5747. THE flour was prepared most skillfully. It reached you having gone through many stages. However, the cook in the kitchen did not discharge the job well. He baked the *chuppati* that it was not fit to eat; he burnt it or nearly done so, leaving it of no use.

This happens daily. Refrain from this and most certainly.

Had it been baked properly everybody would have wished to eat it. The consumer would have been pleased and grateful too.

*Yā-Hayyu, yā-Qayyūm!*

5748. NOTHING is hidden at the crossroads.

*Yā-Hayyu, yā-Qayyūm!*

5749. DO not go anywhere and do not do anything.

You pervade my body!

You pervade my soul!

And You pervade all over!

*Yā-Hayyu, yā-Qayyūm!*

5750. THE workers do not feel cold. The natural body heat is sufficient. When the job ends, cold comes back during relaxation. Likewise is the case of warmth.

*Yā-Hayyu, yā-Qayyūm!*

5751. *DĪN* is firm and strong with no scope of 'ifs' and 'buts'.

*Yā-Hayyu, yā-Qayyūm!*

5752. CONJECTURING converts the contents into evil.

Had there been no conjecturing, the content would not have altered, rather remained intact.

*Yā-Hayyu, yā-Qayyūm!*

5753. LET anyone say what one may the fact remains that we make claims but we do not practise it. Had we followed *Dīn*, we

would have never been divided into sects. Self styled conjecturing has altered the content to evil.

*Yā-Ḥayyu, yā-Qayyūm!*

5754. THE dress is not to display the gabardine and the mantle. It is to disguise the body. Similarly, food is not meant to be a delicacy, it is to generate energy.

*Yā-Ḥayyu, yā-Qayyūm!*

5755. **TARĪQAT** consists of a few lessons. It is to renounce the world. *Tarīqat* is the everlasting essence of *Dīn*. It is nothing else. The world is a corpse, and *Dīn*, the guide to life.

*Yā-Ḥayyu, yā-Qayyūm!*

5756. **TARĪQAT** spoke: "I am soothing. You alone rendered it insipid. Is the deficiency in you or myself? Until this deficiency is made up, it will not revive."

*Yā-Ḥayyu, yā-Qayyūm!*

5758. **HAD** the majesty of the light of your *Dhikr* not triggered the Satan's fall by face and not hanged him upside down, what would be your *Dhikr*, manliness, gabardine and mantle like?

*Yā-Ḥayyu, yā-Qayyūm!*

5759. **TABLĪGH** (preaching of Islam) spoke: "I am unlettered, simple and independent of vocabulary. If you did not shed prohibitions in your body and nurture blessing into the soul, what would be your preaching and stage? Were you the torch-bearer of *Dīn*, you would have gained what you had asked for. What shall I tell you that what would you have been? You would have been a paragon of Islam and prevailed upon the whole world."

*Yā-Ḥayyu, yā-Qayyūm!*

5760. **HAD** there been no ascetics in Your world what taste would have been! Desolation would have prevailed. The ascetics have glorified and, having fanned the fire, enlightened the world.

*Yā-Ḥayyu, yā-Qayyūm!*

5761. THE ascetics are enraptured with the state and their condition independent of 'being' and 'non-being'.

*Yā-Ḥayyu, yā-Qayyūm!*

5762. O MY MASTER مَلِكِ رَبِّ الْعَالَمِينَ, may my soul be sacrificed for you! In your excellence is the succour of the Universe; in election, the solution of problems; and in your grandeur, the consolation. Every secret of love is only hidden in these.

*Yā-Ḥayyu, yā-Qayyūm!*

5763. ALLĀH THE ALMIGHTY is the Truth. He is never unjust. Do it and see it for yourself. In disgrace is His support and in good administration, the excellence.

*Yā-Ḥayyu, yā-Qayyūm!*

5764. PUBLICITY is opposed to love.

Anonymity is the honour of love.

Only in anonymity are all jobs accomplished.

*Yā-Ḥayyu, yā-Qayyūm!*

5765. IN anonymity, name is absurd.

Only in anonymity alone are your name preserved and jobs rendered.

*Yā-Ḥayyu, yā-Qayyūm!*

5766. THE rank, may it be of *Faqr* or mundane riches, is not dependent upon eligibility or capability; it is rather dependent upon grace. For every vacancy there is a candidate, one brighter than the other. But there is only one appointed to the job.

*Yā-Ḥayyu, yā-Qayyūm!*

5767. MAY you be mad in search (of a rank) and, having found it, be enraptured!

*Yā-Ḥayyu, yā-Qayyūm!*

5768. THE comely saying is the one that might not be and is not falsified.

*Yā-Ḥayyu, yā-Qayyūm!*

5769. RABBŪBIYYAT (Lordship) said: "I am the *Rabb* (Lord)! Accept and recognise the *Rabb*! Your *Rabb* is there with you, close to you. Walk along in support of the Truth. The Truth is there

with you, the conquering truth. The false is vanquished. Allāh the Almighty is the Truth, never allowing the false to rise in any field, rather annihilating it to naught and nothing.

*Yā-Ḥayyu, yā-Qayyūm!*

5770. BE unique in support of the Truth and unaware of everything else.

*Yā-Ḥayyu, yā-Qayyūm!*

5771. *DA 'WAH-O-TABLĪGH* of the Faith of *Al-Islām* is a job of Allāh the Almighty, depending on nothing else. Whoever does not care for the Almighty Allāh's job, Allāh the Almighty does not care for him either. Fear the state of independence of Allāh the Almighty.

*Yā-Ḥayyu, yā-Qayyūm!*

5772. SPEECH of the state is real; that what is reported is a copy. The real is extinct in a copy.

*Yā-Ḥayyu, yā-Qayyūm!*

5773. EVERYTHING except truth is anxious in a state of anxiety.

Truth swallows up anxiety.

*Yā-Ḥayyu, yā-Qayyūm!*

5774. *RABB* is not found simply by changing the appearance. He is found by good intention. The divinely appearance is the real, it never changes.

*Yā-Ḥayyu, yā-Qayyūm!*

5775. **FAQĪR** is relaxed in his 'state' and the world in the worldly 'wealth'. There is no resemblance between the 'state' and the 'wealth'. The 'state' is ever living and the 'wealth', all-perishing.

*Yā-Ḥayyu, yā-Qayyūm!*

5776. THE fast dye is the one that puts an end to every colour.

*Yā-Ḥayyu, yā-Qayyūm!*

5777. YOU drank the remaining sediment (draught) and got intoxicated.

He drank it in rapid draughts to his full, yet he did not lose his

cool. This is only because it is his staple food.

*Yā-Ḥayyu, yā-Qayyūm!*

5778. THE Almighty Allāh's *Dhikr* is best of all the jobs and talks.

He who does not perform *Dhikr* does everything else.

*Yā-Ḥayyu, yā-Qayyūm!*

5779. WELCOMING every state with a broad smile is the inherited practice of *Faqr*.

*Yā-Ḥayyu, yā-Qayyūm!*

5780. WHEN a thread (of the nut and bolt) overlaps the other, it (the nut) does not turn on.

Put straight the overlapped threads by undoing it (the nut).

*Yā-Ḥayyu, yā-Qayyūm!*

5781. WHEN someone becomes fresh having been intoxicated by the drink of Unicity, he becomes unaware of every 'life' and 'being' having been drowned in the love of my master ﷺ, may my soul be sacrificed for him.

*Yā-Ḥayyu, yā-Qayyūm!*

5782. WHAT is meant by unawareness of 'life' and 'being'?

To become completely absorbed in and devoted to the fealty and *ittibā'* of my master ﷺ, may my soul be sacrificed for him, amounts to unawareness of 'life' and 'being'.

*Yā-Ḥayyu, yā-Qayyūm!*

5783. INTOXICATION alone is at play between the *Aḥad* (One and Only) and the *Aḥmad* (the Praised ﷺ), and the Lover and the Beloved ﷺ.

*Yā-Ḥayyu, yā-Qayyūm!*

5784. ONLY having consumed the drink of Unicity one receives the drink of love.

He who is unaware of Unicity is also unaware of love.

*Yā-Ḥayyu, yā-Qayyūm!*

5785. THE drink of Unicity is of a high calorific value and that

of love soul-refreshing.

*Yā-Ḥayyu, yā-Qayyūm!*

5786. THE sight abounds in everything, grace as well as force.

With the sight of grace is made everything graceful.

Please cost the glance of kindness thus opening the channel of grace.

*Yā-Ḥayyu, yā-Qayyūm!*

5787. OF whoever they may be remembrance and love are the axes of life. Indeed, life always revolves round an axis.

*Yā-Ḥayyu, yā-Qayyūm!*

5788. IT is not befitting to change mind every now and then. It puts an end to the prestige of humanity.

Humanity never changes. Nor can mortal being ever change.

*Yā-Ḥayyu, yā-Qayyūm!*

5789. ONE glance alone at someone is enough for a life-time. What (exalted) stage would it bear if glance is cast every now and then?

*Yā-Ḥayyu, yā-Qayyūm!*

5790. HE is the servant who never absents himself from his job.

*Yā-Ḥayyu, yā-Qayyūm!*

5791. BUT for Your graces no creature would ever bear with Your Majesty.

*Yā-Ḥayyu, yā-Qayyūm!*

5792. *اللهُ الصَّمَدُ* *Allāh-uṣ-Ṣamad* (God, the Eternal, the Absolute) is completely independent.

-(*Al-Qur'ān* 112:2)

*يَا عَزِيزُ* *Yā-'Azīzu* (O The Exalted in Might!) is the Most Honourable.

-(*Al-Qur'ān* 36:51)

*يَا بَدِيعُ* *Yā-Badūḥu* (O the Creator-Inventor) is beyond my and your understanding and comprehension.

There is a lot in it; in actual fact, everything is in it.

*Yā-Ḥayyu, yā-Qayyūm!*

5793. WE do not know anything new that everybody else does not know.

Ask any disbeliever and find out for yourself. He will pinpoint exactly the same 'rights' and 'wrongs'.

Practise, and practice alone determine life as all-lasting and all-subsisting.

*Yā-Ḥayyu, yā-Qayyūm!*

5794. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *LĀ Howla Wa lā Quwwata illā Billāh!*  
(there is no power (to do good or shun evil) except with Allāh the Almighty).

The evil and good both are predetermined.

Say *الْحَمْدُ لِلَّهِ Al-Ḥamdū Lillāh* (Praise be to God!) at good and *أَسْتَغْفِرُ اللَّهَ Astaghfir ullāh* (I seek forgiveness from Allāh the Almighty!) at evil.

Who does not know to do good?

The good is dependent upon ones' ability; so is the evil.

The creatures are the family of Allāh the Almighty.

When the Divine will is pleased with someone, the door to the good is opened.

The unfailing routine in order to bring round the Divine Will is to do good to the humanity.

Whenever the Lord got pleased, He did so at a good done to the creatures. Whenever He became displeased, He did so at an evil done to the creatures.

The good or the evil alone are liked or disliked respectively by Allāh the Almighty.

*Yā-Ḥayyu, yā-Qayyūm!*

5795. WE invite everyone to do good, but we ourselves don't.

Likewise, we insist on to shun evil, but we ourselves don't.

*Yā-Ḥayyu, yā-Qayyūm!*

5796. A talk is a holy food.

Do not waste food.

*Yā-Ḥayyu, yā-Qayyūm!*

5797. OPPOSITION to Nature is absolutely devilish.

*Yā-Ḥayyu, yā-Qayyūm!*

5798. WHOEVER refrains from mischief to anyone has mischief also to refrain from him; ashamed it shys away.

*Yā-Ḥayyu, yā-Qayyūm!*

5799. WHENEVER a talk repented, it did so at a talk.

The real talk is firm, never changing.

That which changes is rather infirm.

Rather, it is a children's play.

*Yā-Ḥayyu, yā-Qayyūm!*

5800. UNTIL a person gives up back-biting, he never receives any grace.

A back-biter is a corpse-eater.

*Yā-Ḥayyu, yā-Qayyūm!*

5801. HE who is not listening to Allāh the Almighty is not listened to either.

*Yā-Ḥayyu, yā-Qayyūm!*

5802. HE who does not care for the Almighty Allāh's command is not cared for by the creatures.

*Yā-Ḥayyu, yā-Qayyūm!*

5803. HE, who does not performs the Almighty Allāh's *dhikr*, is not remembered by Allāh the Almighty either.

He who is deprived of *dhikr* is in actual fact bereft of everything.

*Dhikr* is promised in lieu of *dhikr*.

*Yā-Ḥayyu, yā-Qayyūm!*

5804. O MY Lord! Because of Your *dhikr* alone does every *Dhākir* perform *dhikr* of the remembered. Bestowal of Your *dhikr* is the best of all.

When *Dhākir* and *Madhkūr* became one, *dhikr* was thus established.

*Yā-Ḥayyu, yā-Qayyūm!*

5805. When evil prevails all over between the Earth and the

Sky, leaving no vacant space at all, the piles of sins become visible, relaying all symptoms of drowning in it. O my master, may my soul be sacrificed for you ﷺ, reflections of your mercy, beneficence and grace begin to be visible thus hiding away all these (afflictions) in his black shawl.

*Yā-Ḥayyu, yā-Qayyūm!*

5806. A VISITOR to someone never visits anyone else.

*Yā-Ḥayyu, yā-Qayyūm!*

5807. A *FAQĪR* is a friend to a *Faqīr* and a rich man to a rich man.

They may bear love for one another but this cannot be a lasting one.

*Yā-Ḥayyu, yā-Qayyūm!*

5808. WHENEVER *Aḥdiyyat* (Oneness) arrived, it did so in to the lap of love.

Whenever the beloved manifested to the lover, it did so in the shape of love.

There are no 'ifs' and 'buts' between the lover and the beloved.

They are just one and the same.

*Yā-Ḥayyu, yā-Qayyūm!*

5809. WHENEVER and wherever he came, he never came alone. Rather he brought him along. He arrived disguised in pretty dresses having lifted slightly the curtains and raised the veil a little.

He walked along in an utmost pride inspiring and befitting manner, thus setting the scene of spring and rendering the earth into an orchard. He came intoxicated in the wine of Unicity, having annihilated all that was mortal and having dispatched the good news of lasting life for the immortal.

He came having solved the complicated affairs of 'being' and 'non-being' that are ever insoluble.

*Yā-Ḥayyu, yā-Qayyūm!*

5810. SAY لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *LĀ Ḥowla Wa lā Qurwata Illa Billāh* (there is no power (to do good or shun evil) except with Allāh the Almighty) and thus stay fearless of all fears.

*Yā-Ḥayyu, yā-Qayyūm!*

5811. SLEEP is a kind of message of death that is conveyed every day. Take stock of your deeds daily before you go to sleep.

Recite before sleep the following without fail:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ط

*Astaghfir-Ullāhallādhi Lā ilāha illa Howal-Hayy-ul-Qayyūm Wa Atūbu Ilayhi!* (I seek forgiveness from Allāh the Almighty except Whom, the Living, the Eternal, there is no one worthy of worship, and I attend to Him only) - three times minimum.

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ ط سُبْحَانَ ذِي الْعِزَّةِ وَالْجَبْرُوتِ ط سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ط سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ط

*Subhāna Dhil Mulki Wal-Malakūt! Subhāna Dhil 'Izzati Wal-Jabarūt! Subhāna-al-Hayy-il-Ladhi lā YaMūt. Subbūhun Qaddūsun Rabb-ul-Malā'ikati War-Rūh!* (Glory be to Him to Whom belongs the kingship and the kingdom. Glory be to the One of Honour and Power. Glory be to the Living, the Immortal. He is the Glorious and the most Holy, the Lord of angels and souls.) - once.

The Holy Prophet ﷺ said: "He who recites *Astaghfirullah* ... will be forgiven his sins including fleeing in order to escape a Holy War."

-(*Mishkat Sharif V1*)

The Holy Prophet ﷺ said: "Allāh the Almighty has created a river of light that is surrounded by angels made of light who on a mountain of light hold in their hands the pots of light and recite these formulae of praise *Subhāna dhil mulki ... war-Rūh!*

"Accordingly, if some one recites it once a day, or once a month or once a year, or once in life time, Allāh the Almighty forgives his sins even if they are as many as the froth on sea or grains of sand in a vast expanse of desert. He will be forgiven even if he is guilty of desertion from a Holy War."

-(*Daylami / Kanz Al-'Ummāl V1, P202 No. 3852*)

5812. LIFE is a fair. There is everybody and everything in the fair. There are good people included and so also those who are fed

up of (doing) good. The good is nothing new. Keep up with disseminating the message and waking up those who are in slumber thus warming up the routine of life.

*Yā-Ḥayyu, yā-Qayyūm!*

5813. EVERY body organ is the Nature's masterpiece, subservient to Nature rather than headstrong.

*Yā-Ḥayyu, yā-Qayyūm!*

5814. SPEAK but not so much and such like.

*Yā-Ḥayyu, yā-Qayyūm!*

5815. THE best speech is, in fact, a practice commensurate with a 'State'. There is nothing useless incorporated in a 'State'. It may appear to be calamity of misdeeds but is, in actual fact, a bearer of an exalted mode of 'State'.

*Yā-Ḥayyu, yā-Qayyūm!*

5816. THE state has a nature that never varies. Whoever welcomed a state with a smile, the state rendered him all happy.

Only the grateful and not the ungrateful has the ability to thank.

*Yā-Ḥayyu, yā-Qayyūm!*

5817. جذب *fazb* (absorption) is a verb.

جاذب *fazib* (the absorbent) is a subject.

مجنوب *Majdhoob* (the absorbed) is an object.

*Yā-Ḥayyu, yā-Qayyūm!*

5818 IN *Faqr* (indigence) *fazb* (absorption) is of four kinds:

*Sālik Majdhoob,*

*Majdhoob Sālik,*

*Majdhoob Ghayr Sālik,*

*Ghayr Sālik Majdhoob.*

*Wa mā 'alaynā ill al-balāgh. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*fazb* lasts on in any and or every colour.

*Yā-Ḥayyu, yā-Qayyūm!*

5819. THE sin that you regard as bad is an introduction to good.

Whoever does not sin does not perform good either. Distaste to sinning is natural. Nobody likes it. Repentance after sin is the greatest good. It wipes out in no time the heaps of sins between the Earth and Sky; it annihilates, burns out and makes them fly in air, leaving behind no trace whatever.

The Holy Prophet ﷺ said: "I swear by the Almighty Allāh's *Dhāt* Who has my soul in His hand that Allāh the Almighty will wipe you out if you do not sin. He will henceafter create a nation who would sin and seek forgiveness. (This forgiving of their sins does not imply to encourage sinning but to express His excellence of pardoning)."

-(*Abu Huraira / Muslim - Mishkat Sharif V1*)

*Yā-Hayyu, yā-Qayyūm!*

5820. HE is the self-liked who does not like anyone except himself.

Liking is that what Allāh the Almighty likes, my master ﷺ, may my soul be sacrificed for him, likes and the Nature likes.

*Yā-Hayyu, yā-Qayyūm!*

5821. HE who is never involved in any job except his own is the occupied.

*Yā-Hayyu, yā-Qayyūm!*

5822. WHAT statement and exposition was that, all incoherent? You state your own state. State from the statement derived from the state prevalent upon you.

*Yā-Hayyu, yā-Qayyūm!*

5823. THE Holy *Qur'ān* and the sacred *Sunnah* alone are our *Tabligh* (preaching).

*Yā-Hayyu, yā-Qayyūm!*

The Words of Wisdom, the spirit of our *Tarīqat*, is included in the syllabus and the practice.

We do not step outside this - Nor do we do anything at anyone else's command though we acknowledge everyone.

Accordingly, if there is anything we do that appears wrong to someone or opposed to the Holy *Qur'ān* and *Sunnah*, please point out and oblige.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ  
*Wa mā 'alaynā ill al-balāgh!*

*Yā-Ḥayyu, yā-Qayyūm!*

5824. GOOD intention and hard work never go amiss.

*Yā-Ḥayyu, yā-Qayyūm!*

5825. WE have told it and many times ever: "The lake reaches the flower petal via the river and the water fall."

*Yā-Ḥayyu, yā-Qayyūm!*

5826. THE stages of *Ṭarīqat* are probable, comprehensible and understandable as well.

The graces are improbable.

The variety of graces received is dependent on the bestowal and grace of the Holy Prophet ﷺ.

*Yā-Ḥayyu, yā-Qayyūm!*

5827. HE who does not enjoy the 'State' is not knowledgeable of it.

*Yā-Ḥayyu, yā-Qayyūm!*

5828. *TAWḤĪD-I-AF'ĀLI* (Unicity in Deeds) is inclusive of *Waḥdat* (One-ness). It is not distant, rather it is all-embracing. Nor is there any opposition.

The Truth is never undeserved.

*Tawḥīd-i-Af'āli* includes both the Hell and Heaven, yet it is independent of both of these, and is the whole truth.

*Tawḥīd* subsists in 'State'. It neither hears nor talks.

*Yā-Ḥayyu, yā-Qayyūm!*

5829. HAVING been intoxicated in *Irm*, *Tawḥīd* alone sang many melodious songs, one more unique than the other.

This alone is its nature.

*Yā-Ḥayyu, yā-Qayyūm!*

5830. HE, who remembers Allāh the Almighty, Allāh the Almighty also remembers him. *Mā shā' Allāh.*

*Yā-Ḥayyu, yā-Qayyūm!*

5831. THE builder is not permitted to live in, and the

intermediary, is not permitted to meet.

*Yā-Hayyu, yā-Qayyūm!*

5832. THINK before you speak in a gathering.

Say what you like to second the Faith. Stress especially the commands and prohibitions.

Give out a call to the *Dīn*. Avoid ambiguous statement as it is beyond common understanding.

*Yā-Hayyu, yā-Qayyūm!*

5833. WHAT use would be to you the good deeds done by your grandparents?

Your own deeds alone are beneficial to you.

*Yā-Hayyu, yā-Qayyūm!*

5834. THE child is the decorum of school, the young man, of the army and the old man, of the house and the *Faqīr* of the jungle.

*Yā-Hayyu, yā-Qayyūm!*

5835. ḤADRAT Ibn Umar رضي الله عنهما reports the Holy Prophet صلى الله عليه وسلم saying: “The man who does not rear the dog for guarding the animals or for hunting but only for out of fondness would have his recompense from his daily good deeds deducted by two *Qirāṭ* (the olden measure of weight).”

-(*Bukhari and Muslim / Mishkāt Sharīf V2*)

The dog is dirty and unclean. He renders every utensil for eating and drinking unclean. He is good in many character-traits, but he is bad for one and only in that he does not like his own kind; rather he is aggressive at it.

*Yā-Hayyu, yā-Qayyūm!*

5836. NO piece of literature whatever by a writer is final; rather it is unsatiated till last breath.

*Yā-Hayyu, yā-Qayyūm!*

5837. TAWHĪD puts the wits to wonder.

It is regal somewhere and destitute at others.

It is reflection of wisdom somewhere and, utter ignorance at other.

It is awakened of 'being' and aware of rapture at other.

It is hidden in scolding somewhere and intoxicated of commendation at other.

It is an honour of truth in refutation somewhere and dishonour at other.

It is totally lost in appearance somewhere and wearing long tresses at other.

It is completely active somewhere and dissipated elsewhere.

You alone and none else know this all.

*Yā-Hayyu, yā-Qayyūm!*

5838. OUR *Ṭarīqat* may not be miraculous, but it is steadfast.

It is not lamenting; rather it is *Da'wah-o-Tablīgh* at the time of crises.

To enjoy in all states about the past, present and future as a complete bestowal of wisdom and never to object or complain are the excellence of *Faqr* that can never be pulled down by anybody doing so, rather it remains established eternally.

*Yā-Hayyu, yā-Qayyūm!*

5839. THIS and such like states do not descend at anybody's wish. They are dependent upon Divine grace and the generosity of and granted by my master ﷺ, may my life be sacrificed for him.

Only *Faqr* had the good honour of waiting for the welcome of the next breath.

*Yā-Hayyu, yā-Qayyūm!*

5840. THIS is not my writing; it is some other's. Please do not change!

Times change. This is the popular in Islam *Tablīgh* in recent time, the *Ṭarīqat* of the time.

*Yā-Hayyu, yā-Qayyūm!*

*Wa mā 'alaynā ill-al-balāgh* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

5841. *بَلِّغُوا عَنِّي وَلَوْ آيَةً* BALLIGHŪ 'anni wa lou Āyah! Help (others) with even if it may be one Āyah (Verse) - *Al-Ḥadīth* has been an easy statement to understand.

Having been inflated with explanations, it has been made even

most difficult. The people in future would hesitate to go out to preach.

They are not the bearers of the (recommended) character-traits, how would they set out? Tell something simple. Wait to tell the next. Tell gradually, not all at once. This is *Tabligh*.

*Yā-Hayyu, yā-Qayyūm!*

5842. WHAT is this Knowledge and how is this Wisdom like that parry someone away from Allāh the Almighty and renders unaware of wisdom.

*Yā-Hayyu, yā-Qayyūm!*

5843. THE traveller's journey is temporary. It is as if resting under the shade of a tree, eating and drinking and just staying overnight.

*Yā-Hayyu, yā-Qayyūm!*

5844. IN the kitchen of *Faqr* the sparrows rule; flying in and out and chirping in happiness. As to the crows, their meal is there all over.

*Yā-Hayyu, yā-Qayyūm!*

5845. THE best speed is the mediocre; neither fast nor slow, just mediocre.

*Yā-Hayyu, yā-Qayyūm!*

5846. IN the Rose Garden of Your *Irm*, there is a deficiency of an orchard.

It is not befitting to the flower to be without scent.

The nightingale said: "The heads of the buds are also restless to radiate and blossom. As soon as they blossom, they would drench every petal with scent. They come along ready but return without blossom. After all how long would it take to scent? There is no deficiency of watering and weeding. His eyes are sore in waiting. Whatever the case the bud blossoms in its own time. Every flower radiates sweet scent because of the scent of the bud.

"Do not lose heart. Wait for the spring. It will enliven every flower and even the ones that never smell sweet. This dream will certainly come true. Stroll a little here and there in the garden. It is to bud and bud surely at long last."

The tired walkers spoke: "Bring along any substitute."

The bud retorted: "I have no substitute. The substitute would not have essence like mine."

*Yā-Ḥayyu, yā-Qayyūm!*

5847. THE whole garden is gutted with flowers so much that there are pomegranate flowers and also the cotton bolls.

Bring along the fragrant ones.

*Yā-Ḥayyu, yā-Qayyūm!*

5848. SWEET-SMELLING and chirping is the life of the garden of the nightingale.

*Yā-Ḥayyu, yā-Qayyūm!*

5849. THE owl lives in desolation, and not in orchard.

*Yā-Ḥayyu, yā-Qayyūm!*

5850. HUNDREDS of thousand pages abound in the fact, which summarises every other talk, that everything of the Universe, fiery or spiritual, earthly or aquatic, is not independent. He has it done what He wants. Every deed is, indeed, His. His deed is not futile; rather it is dependent upon wisdom. And this alone is the foundation of *Tawhīd*.

*Wa mā ‘alaynā ill al-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Yā-Ḥayyu, yā-Qayyūm!*

5851. WHAT I do everybody else does!

What I have everybody else has!

*Yā-Ḥayyu, yā-Qayyūm!*

5852. IT has everything except innocence in it. And but for innocence, it is nothing.

*Yā-Ḥayyu, yā-Qayyūm!*

5853. HERE nobody is anybody's servant.

Everybody is a master.

Nobody is ruled by anybody.

Everybody is a ruler.

*Yā-Ḥayyu, yā-Qayyūm!*

5854. THE farmer is knowledgeable of agriculture.

Knowledge of agriculture is for and in support of the farmer alone.

Agriculture is for the farmer and not *vice versa*.

This honour belongs to the descendants of the Prophet Adam

ﷺ alone, and none else. Nobody at all is independent of this.

*Yā-Hayyu, yā-Qayyūm!*

5855. NEITHER the world nor the country change.

It is the surroundings that change.

Because of the surroundings alone everything changes.

*Yā-Hayyu, yā-Qayyūm!*

5856. THE best day ushers in manifestations and enlightenments of a point that is acceptable and appealing.

The best invitation to dinner is that of the poor and with honour and dignity.

*Yā-Hayyu, yā-Qayyūm!*

5857.

(i) Do not tell lies; it is forbidden. Stop it!

(ii) Do not backbite, it is forbidden. Stop it!

(iii) Do not carry tales; it is forbidden. Stop it!

(iv) Do not be jealous; it is forbidden. Stop it!

(v) *Dhikrullah* (remembrance of Allāh the Almighty) *Ahlan wa Sahlan* (Most Welcome!)

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Hayyu, yā-Qayyūm!*

5858. WHAT are the respect and good manners like to talk incessantly in somebody's presence, not stopping even by anybody stopping, and go on continuously. This amounts to nonsense talk. To remain in attendance to someone all quiet, neither listening nor talking, rather remain tuned in to his temperament is the ultimate standard of love.

*Yā-Hayyu, yā-Qayyūm!*

5859. THE animals have no cups to drink water from. They drink where they find it. And this is an eternal drink in order to

sustain life.

*Yā-Hayyu, yā-Qayyūm!*

5860. DISRESPECT to a speech or a writing is responsible for an opposite (a deleterious) effect.

*Yā-Hayyu, yā-Qayyūm!*

5861. THE jobs you do and, in fact, everybody else does, are womanly and not manly. They do not befit men. Do men ever talk like that? The men's talks are exemplary for everybody.

*Yā-Hayyu, yā-Qayyūm!*

5862. THE lush and captivating speeches on all subjects and all times warm up the audience all right. But, nobody acts upon them and ever scoops any enthusiasm as if it has not been heard. Do not say something that you (yourself) do not act upon.

*Yā-Hayyu, yā-Qayyūm!*

5863. THE labourer is the Almighty Allāh's creature of whom nobody is independent.

The labourer earns and then spends. He does not join in the dining table just like that.

He wanders from door to door for his living. At long last, he contends and at the end accepts the lowest wage thus arranging for his food.

If Allāh the Almighty grants him the ability to perform *Dhikr*; he is a *Faqīr* in the making.

The whole of the creature consumed labourer's earnings; but it did not befit them.

The world changed right in front of our eyes. But the labourer's circumstances never changed, rather remained much the same.

Everybody ate to the full because of the labourer's toil. He himself was hungry and so did he remain.

The builder of every house, himself remained homeless.

The mother, and no one else, has the feeling for the labourer's destitution .

He, who has not earn, does not value it.

*Yā-Hayyu, yā-Qayyūm!*

5864. THERE is shortage of fire wood in the city, but there is

an abundance of it in woods.

The fire pot has the ashes of fuel wood from a hundred houses.

The ashes from the fire pot have the natural beauty and cure for many diseases.

*Yā-Ḥayyu, yā-Qayyūm!*

5865. THE rubbish that burnt to ashes in order to provide comfort to humanity changes into salts, the elixir.

He, who ate it, became comfortable. There is no other salt contemporary to it.

*Wallāh-u A'lamu Biṣ-Ṣawāb! وَاللَّهُ أَعْلَمُ بِالصَّوَابِ!*

*Yā-Ḥayyu, yā-Qayyūm!*

5866. THE griffin, the flamingo, the duck, the water-bird stroll around the lake thus sign-posting its whereabouts.

The meadow for the camel and the deer is the insignia of the desert.

*Yā-Ḥayyu, yā-Qayyūm!*

5867. A PERIOD of time, however long, ends.

The talk, whatever it may be, lingers on.

*Yā-Ḥayyu, yā-Qayyūm!*

5868. THE work is always followed by rest, only having finished it first. Rest has never ever interfered with work.

*Yā-Ḥayyu, yā-Qayyūm!*

5869. WINDS change directions. They change where necessary; they are not headstrong.

*Yā-Ḥayyu, yā-Qayyūm!*

5870. NOBODY is prohibited to live anywhere; Possession alone is prohibited.

*Yā-Ḥayyu, yā-Qayyūm!*

5871. DO not say what you do not practise.

*Yā-Ḥayyu, yā-Qayyūm!*

5872. ALLĀH THE ALMIGHTY is the Listener, the Seeing

and Sustainer of His creation. Tell this to the ignorant.

There is no need to tell the knowledgeable.

To wait patiently for the grace is the best worship.

*Yā-Hayyu, yā-Qayyūm!*

5873. THERE is no taste in life. It becomes tasteful only at somebody's arrival.

*Yā-Hayyu, yā-Qayyūm!*

5874. REGARDLESS of Faith Allāh the Almighty fulfilled the worshipper who would have worshipped Him with any aim in mind, never returning him empty-handed.

Servantship of anyone is, in actual fact, meant for and of Allāh the Almighty only.

*Yā-Hayyu, yā-Qayyūm!*

5875. BY Your Name alone did every disturbed find peace of mind.

Whenever anyone disturbed incanted Your Name, he found peace of mind.

And with Your Name alone did the shackles of the imprisoned break.

*Yā-Hayyu, yā-Qayyūm!*

5876. THE news is inclusive of all the news. The apparent abounds in the apparent and the hidden, the hidden.

*Yā-Hayyu, yā-Qayyūm!*

5877. فَعَالٌ لِّمَا يُرِيدُ! *Fa‘ālul-Limā Yurīd.* (Doer (without let) of all that He intends - *Al-Qur‘ān* 85:16) is the most difficult valley of *Tarīqat*. Everybody knows it as unsurpassable. Yet, he must be attempting to do so though it has not been witnessed.

The time is not for blind following; it follows the affirmatives.

*Yā-Hayyu, yā-Qayyūm!*

5878. GOSSIP is the order of vacant time.

And every talk is mixed with lies, back-biting, carrying tales, and jealousy.

*Yā-Hayyu, yā-Qayyūm!*

5879. IF you had for the morrow saved anything at all after sunset, you became the defaulter of this *Ṭarīqat*.

*Yā-Ḥayyu, yā-Qayyūm!*

5880. THIS discipline is easy for those who practise *Ṭarīqat*, but difficult for those who don't.

It is soul-inspiring for those who practise, and nothing for those who don't.

One deserves to receive from someone only if one has given to him.

*Yā-Ḥayyu, yā-Qayyūm!*

5881. SOME speech does not belong to someone; it is the Almighty Allāh's and interpreter of the Truth.

*Yā-Ḥayyu, yā-Qayyūm!*

5882. THE accursed jealousy and the outcast envy accompany the exalted rank.

*Yā-Ḥayyu, yā-Qayyūm!*

5883. THE practice engenders character, the character, the dignity and the majesty.

*Yā-Ḥayyu, yā-Qayyūm!*

5884. THE dignity and majesty as such are no characters. They are the state of the character of practice.

*Yā-Ḥayyu, yā-Qayyūm!*

5885. THE stages of *Sulūk* are not only subject to the intellect, but also subject to the state.

*Yā-Ḥayyu, yā-Qayyūm!*

5886. DRESSED in perishable flesh and muscles, the spirit is alive and in motion.

-(1941 CE).

It is a drop from the ocean of *Wahdat* (Unicity).

*Yā-Ḥayyu, yā-Qayyūm!*

5887. A DROP of Your *Nūr* (light) pervades everything of the Universe!

O the 'Light'  
 Of the Heaven and Earth.  
 O the Sustainer!  
 Of the Angels and Spirit

يَا نُورَ السَّمَوَاتِ وَالْأَرْضِ ط  
 يَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ط

*Yā-Ḥayyu, yā-Qayyūm!*

5888. IF an historian is not prejudiced, the evidence of history is most valid of all. Prejudice alone did swallow up the pride-inspiring chapters and the papers of the Golden History.

*Yā-Ḥayyu, yā-Qayyūm!*

5889. THE power of spirit is not dependent on flesh and blood; it is rather hidden in absorption and perseverance. It is far above every power and it commands every flight.

When the soul is dirty, the spirit rants and raves. Until it is satisfied, it is never in unison. There continues the struggle between the spirit and the soul. When they unite, they are one and the same, the distance vanishes.

*Wa mā 'alaynā ill-al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

5890. WE discharged everything, but allowed no change in any of our routine.

*Fa' tabirū Yā Uoolil-Abṣār! (Seek lesson! O the Seer!)*

*Yā-Ḥayyu, yā-Qayyūm!*

5891. THE state said: "I never change! I gain heights at each and every step! In the shape of the sound of the Archangel Gabriel *عَبْدُالْمَلِكِ* and call of the Archangel Israphael *عَبْدُالْمَلِكِ* I pervade all over, letting to enter in to the heart no external support. I do what I want depending on الله *تَوَكَّلْتُ عَلَى اللَّهِ*. *Tawakkaltu-'Al-Allāh!* (Trust in Allāh the Almighty).

*Yā-Ḥayyu, yā-Qayyūm!*

5892. O MY master *مَوْلَى اللَّهِ عَبْدُالْمَلِكِ*, may my soul be sacrificed for you! Because of your grace and blessing every bestowal is granted.

يَا قَاسِمُ الْخَيْرَاتِ الْحَسَنَةِ يَا أَكْرَمَ الْأَكْرَمِينَ

O the distributor of blessed charities.

O the gracious of the gracious.

*Yā-Ḥayyu, yā-Qayyūm!*

5893. I have prayed for you, take leave and do talking at home.

*Yā-Ḥayyu, yā-Qayyūm!*

5894. IN your caravan there is not even a single *Muballigh* (preacher), though everyone claims to be one.

*Yā-Ḥayyu, yā-Qayyūm!*

5895. YOU will make use in the grave, in the *Barzakh* (the waiting period, the purgatory), in the *Ḥashr* (gathering in the Hereafter of the soul in the Plane of 'Arafāt), and on the Day of Judgement, of the livelihood of the world here alone, that you do not cherish by heart. There is no living to be earned (in the Hereafter).

*Yā-Ḥayyu, yā-Qayyūm!*

5896. ALLĀH THE ALMIGHTY told everything! Tell us what you will. Everything depends on your own doings alone.

*Yā-Ḥayyu, yā-Qayyūm!*

5897. HOW many people did you have to look up to for the sake of your daughter's wedding! There is everything in the bridegroom's house. Be content at the essentials of the *Nikaḥ* (wedding ceremony) and bid her farewell.

*Yā-Ḥayyu, yā-Qayyūm!*

5898. THERE is one head of the family in a household. Similarly, there is one head in the world of hearts.

*Yā-Ḥayyu, yā-Qayyūm!*

5899. THE commentator certified: "Except *Dhikrullāh* talking, whatever it may be, is not free from evil."

*Yā-Ḥayyu, yā-Qayyūm!*

5900. WE, the indigent *Faqīrs*, have nothing to ourselves except the shield of سُبْحَانَ الْعَزِيزِ الْكَبِيرِ *Subḥān Al-'Aziz-il-Kabīr*

(Glorified be the Most Powerful) and *سُبْحَانَ الْعَزِيزِ ذِالْاِنْتِقَامِ* *Subhān Al-‘Aazīzi Dhil Intiqām* (Glorified be the Most Powerful Who is the Revengeful) in order to bring to boil the indignities of Your Excellence.

Glancing over the utmost limits of inhumanity we set in the standards of forbearance.

*Yā-Hayyu, yā-Qayyūm!*

5901. THE most powerful of the world, and all of them if put together, do not equal even to the wing of the mosquito before Your Excellence.

*Yā-Hayyu, yā-Qayyūm!*

5902. SPEND carefully, avoid the idle! Be content at the essential. You will never be a debtor.

*Yā-Hayyu, yā-Qayyūm!*

5903. CONVERSATION may or may not take place, seeing each other is the ultimate of the meeting.

*Yā-Hayyu, yā-Qayyūm!*

5904. PRACTICE of the *Dīn* (Faith) is due of the follower. The follower is a valid proof of his Faith because of his deeds and speech.

*Yā-Hayyu, yā-Qayyūm!*

5905. BELIEF is the interpreter of the Faith and there is nothing in the Faith except Allāh the Almighty. In Belief it is to pursue good and shun evil.

*Yā-Hayyu, yā-Qayyūm!*

5906. ONE keeps on saying, the other keeps on hearing. Neither the speaker nor the listener practise. However hard and deep one contemplates over this is not enough.

*Yā-Hayyu, yā-Qayyūm!*

5907. WHEN the world enters gradually, in some form or another, the arena of *faqr*, it burns to ashes having been overwhelmed by the *Nūr* (light) of the Belief.

Alas! You are neither the practiser of the Faith nor worldly,

neither a true Muslim nor an infidel!

*Yā-Ḥayyu, yā-Qayyūm!*

5908. HOW would we be his friend if he is not yours! Because of your friendship do we befriend everyone.

*Yā-Ḥayyu, yā-Qayyūm!*

5909. BY entering a school completely does a man reap full benefit and not by correspondence alone.

The lessons may be completed, but not the practical explanations and discourses.

The certificates of graduation are dependent on the two.

*Yā-Ḥayyu, yā-Qayyūm!*

5910. THE *Sunbul* tree has no branches. It has a long pointed and thorny trunk so that nobody can climb up without the ladder.

*Yā-Ḥayyu, yā-Qayyūm!*

5911. *هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* *Howa 'alā Kulli Shay'in Qadīr!* (And Allāh the Almighty has power over all things - *Al-Qur'ān* 33:27) means that He is All-Powerful and All-Dispenser of every power, excellence and destiny and Accomplisher of all that and when He wants.

Nor could He be stopped by anyone stopping Him. If this was not the case, how could He be called All-Powerful?

*Yā-Ḥayyu, yā-Qayyūm!*

5912. WINDING up and down of dry leaves and their falling off (trees) in Autumn is the forecast of the on-coming Spring.

*Yā-Ḥayyu, yā-Qayyūm!*

5913. DISCOURSE!

What use is this crying at a wedding?

The father has the natural right to shed tears at daughter's wedding.

Had I been in my home country, I swear by Allāh the Almighty, I would have bidden farewell to this girl like my own daughter.

*Yā-Ḥayyu, yā-Qayyūm!*

5914. PEACE of mind is a component of frenzy. It won't be out of order to call it the foremost component. Whoever found peace

of mind, found it because of frenzy. And the best frenzy is that for knowledge and wisdom, and devotion and ecstasy.

*Yā-Ḥayyu, yā-Qayyūm!*

5915. THERE is no audit in the process of *Sajdah*. It is free from all worship and its texts. It is an unlettered worship.

Whoever prostrated before *Rabb* (Sustainer) regarding Him as such was acknowledged by *Sajdah*.

*Yā-Ḥayyu, yā-Qayyūm!*

5916. WHENEVER conscience shed tears in favour of the truth, the angel embraced him.

*Yā-Ḥayyu, yā-Qayyūm!*

5917. ARE you tired or has the book finished? Why did you stop? This book is the one without any doubt and an explanation of the Book of the Hidden.

It has been in force, is and shall remain so. There is wisdom and blessing in a delay.

*Yā-Ḥayyu, yā-Qayyūm!*

5918. THE hunting, that you regard as a means of fun and recreation, amounts to killing innocent and speechless birds. 'Killing Sparrows' is a mean pursuit. It won't be out of place to call it the meanest.

The tiny sparrows, which are by no means fit to be laid on the dining table for human beings, are only to chirp in the woods thus captivating the hearts. To make them fly all over and hound them make these innocent birds suffer from anxiety.

*Yā-Ḥayyu, yā-Qayyūm!*

5919. HE who disturbs these innocent sparrows always suffers from mental disturbance. If you do not believe, do and find it yourself.

*Yā-Ḥayyu, yā-Qayyūm!*

5920. JUST as the chicks of these innocent sparrows are chastised so would the children of the chastiser's be chastised.

*Yā-Ḥayyu, yā-Qayyūm!*

5921. THE author is reflected completely in his book. So is the compiler. Seeing the author renders the book needless.

Likewise is the case with the compiler.

*Yā-Ḥayyu, yā-Qayyūm!*

5922. THERE is no need to read through a book completely. The title on the cover is a sufficiently meaningful message.

*Yā-Ḥayyu, yā-Qayyūm!*

5923. UNTIL you search comfort in destitution, you would never find it anyway. Whenever anyone found any comfort, found it because of and in destitution. Addedly this is applicable not only to *Tarīqat* but also to any walk of life.

*Yā-Ḥayyu, yā-Qayyūm!*

5924. THERE is everything in this body and soul except *Sajdah* (prostration i.e. submission). Without *Sajdah* and severance from each and everything extraneous, it (the system) is not comely to prostrate (i.e. to submit)

Whenever Satan cried, he did so at a prostration.

When *Rabb* (Sustainer) was pleased, He did so at the *Sajdah*.

Putting Satan to crying and shame at every turn is the true Muslim's real servanthship and life. And a real Muslim never lets Satan any chance to laugh.

*Yā-Ḥayyu, yā-Qayyūm!*

5925. BEAUTY remains and lasting too because of the light of innocence, never letting itself useless.

*Yā-Ḥayyu, yā-Qayyūm!*

5926. MAJESTY is a true Muslim's shield and a truncheon for the Satan.

*Yā-Ḥayyu, yā-Qayyūm!*

5927. THERE is not a single playing field in the fair, there are several and colourful of them; someone is singing, someone is playing magic, someone blowing a trumpet, and someone beating a drum. A single play on its own does not befit.

*Yā-Ḥayyu, yā-Qayyūm!*

5928. THE sacred thoughts are from Allāh the Almighty and only in His support. Satan can never interfere in this.

*Wallāh! Billāh! Tallāh! Mā shā' Allāh!*

*Yā-Ḥayyu, yā-Qayyūm!*

5929. THERE is, between the Earth and Sky, a boundary that is a trust that is never betrayed. However, it does break only at the unyielding limit.

*Yā-Ḥayyu, yā-Qayyūm!*

5930. WHEN a sacred offering is mixed with anything, it render it sacred; e.g. the scattered beads of a rosary.

*Yā-Ḥayyu, yā-Qayyūm!*

5931. YOU welcomed and extremely too what the Holy Prophet ﷺ, may my soul be sacrificed for him, declared as cursed. You awaited it most eagerly. Rather, you spared no attempt in order to achieve it. You worked really hard to fulfill the desire for it. You tried all routes, sparing no stone unturned. You did, and in all possible ways, all what you could.

You received with open arms that what my master, the Holy Prophet ﷺ, may my soul be scarified for him, had forbidden and disliked to even go near. You consumed it to the full, feeling no disgust whatever. Nor did you refrain from the corpse having regarded it as such. Strangely enough you claim for the love for my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, despite all this. You do not feel ashamed even slightly at your claim of love. What are these love and claims like?

*Yā-Ḥayyu, yā-Qayyūm!*

5932. O MY master ﷺ, may my soul be sacrificed for you! What would the accursed and the corpse abound in? There would be neither peace nor absorption, neither taste nor comfort, neither strength nor unity, neither spontaneity nor support, neither majesty nor dignity, neither ease nor normality, neither pleasure nor intoxication, but only constipation prevails.

*Yā-Ḥayyu, yā-Qayyūm!*

5933. ACCEPT it sincerely that the whole Universe including carnivores, grazers, animals and birds, is bowed down and

prostrating before the Living and the Lasting. If at all there is one who does not bow that is the man. Nor does he prostrate before Him. The idol of haughtiness never falls; nay, he does not allow it to crumble.

Haughtiness alone has deprived him from knowledge and wisdom, devotion and ecstasy.

*Yā-Ḥayyu, yā-Qayyūm!*

5934. LIFE is the image of Allāh the Almighty. When it becomes devoted, it becomes remarkable.

I am not a saint, my sayings are saint-like.

Obey (practise) what you say and say only what you obey (practise).

*Yā-Ḥayyu, yā-Qayyūm!*

5935. WHAT help this servant can render to the needful, the helpless and indigent?

My Allāh the Almighty only fulfills the needs of the visitors.

His treasures are overflowing, lacking nothing whatever.

اللَّهُمَّ يَا قَاضِيَ الْحَاجَاتِ *Allāhumma Yā Qāḍi Al-Ḥājāt!* (O Allāh the Almighty! O the Dispenser of Needs!)

*Yā-Ḥayyu, yā-Qayyūm!*

5936. OIL for the nose is like paraffin for the engine.

*Yā-Ḥayyu, yā-Qayyūm!*

5937. ḤADRAT Shah Abdul Rahim Sarsawi قدس سره العزیز always said: "If you submit to Him, become (in practice) one like Shah Abdul Rahim."

*Yā-Ḥayyu, yā-Qayyūm!*

5938. *WAZĪFA* (the formulae to incant) is limited, the bestowal, unlimited.

*Yā-Ḥayyu, yā-Qayyūm!*

5939. DO not leave on the table the things that are not in use all the time.

*Yā-Ḥayyu, yā-Qayyūm!*

5940. IN order to gain a grace a servant of Allāh the Almighty

wandered about openly in a bazaar. And you want someone to come along to your house and beseech you to have it. You may be given, but it won't stick.

*Yā-Ḥayyu, yā-Qayyūm!*

5941. EVERYTHING within the surroundings of the accursed and the dead body is completely foul. And we all live inside this sort of surroundings.

*Yā-Ḥayyu, yā-Qayyūm!*

5942. ALLĀH THE ALMIGHTY is *Mun'am* (the Grantor) and my master ﷺ, may my soul be sacrificed for him, *Na'im* (the distributor).

Tell! Now then what lacks in your world?

*Yā-Ḥayyu, yā-Qayyūm!*

5943. DO what is your job. Do not interfere in any of the Nature's jobs.

The servanthship means that Nature does not object to whatever you do.

May conscience second it having been satisfied. Indignation of emulation depends exclusively on the Nature's discretion.

Anxiety is the state that results from disliking of the *Rūḥ* (spirit).

*Yā-Ḥayyu, yā-Qayyūm!*

5944. NOTHING is saved from gambling. What are the Crown and the Throne? Even the honour is put to stake.

*Yā-Ḥayyu, yā-Qayyūm!*

5945. NATURE alone is Absolute and All-Powerful over everything.

*Yā-Ḥayyu, yā-Qayyūm!*

5946. DARKNESS reigned at the creation of the Universe; it was lit by the reflection of the light of the Holy Prophet ﷺ.

*Nūr-i-Muḥammadi* (the light of the Holy Prophet ﷺ) reflects eternally in the atmosphere of the Sun, leaving nothing hidden. The Sun never sets in; it is visible by one world or the other.

*Yā-Ḥayyu, yā-Qayyūm!*

5947. PERSEVERANCE at a principle and a promise is the foundation of highness. Every highness stems from and establishes itself because of this.

*Yā-Ḥayyu, yā-Qayyūm!*

5948. MUSK must be extant in Paradise; it is extinct in the world of *Ṭibb* (indigenous system of medicine). And without musk our formulary is incomplete.

*Yā-Ḥayyu, yā-Qayyūm!*

5949. THIS is your own doing even though you make excuses.

*Yā-Ḥayyu, yā-Qayyūm!*

5950. O MY master ﷺ! A single smile of yours alone has enlivened the life of the worlds.

*Yā-Ḥayyu, yā-Qayyūm!*

5951. A SINGLE glance of yours is enough for the whole of my life.

Love is not dependent upon acceptance. Rather, it persists in all circumstances.

*Yā-Ḥayyu, yā-Qayyūm!*

5952. THERE is no need to ask anyone at all. He is yours and you are his.

*Yā-Ḥayyu, yā-Qayyūm!*

5953. ABSORPTION and abstraction became engaged in divine jobs regardless of any gain or loss alone.

*Yā-Ḥayyu, yā-Qayyūm!*

5954. WILLINGNESS means that both the committer and the victim are agreed.

*Yā-Ḥayyu, yā-Qayyūm!*

5955. THE state of *Barzakh* (the transitory world for spiritual cleansing called 'purgatory') is known by the dead only; the living cannot bear it.

*Yā-Ḥayyu, yā-Qayyūm!*

5956. HOW would anyone live in Your world and do any thing without Your Will? Every will is subsumed in Your Will.

*Yā-Hayyu, yā-Qayyūm!*

5957. ALL stages of the hidden are inherited from the Eternal possession (pool); they do not suffer shortfall.

*Yā-Hayyu, yā-Qayyūm!*

5958. TO CALL and talk to any spirit is because of the blessing of the graces of the رَبُّ الْمَلَائِكَةِ وَالرُّوحِ *Rabb-ul-Malā'ikati war-Rūh!* (He is the Sustainer of all Angels and spirits!)

Conversation with a spirit is not dependent upon ears and tongue alone, but on the bestowal that is hidden in pretty folds.

*Yā-Hayyu, yā-Qayyūm!*

5959. IN our time students did not wear the coats, the sweaters, the socks, the boots and the caps; they were not found then.

Dressed in the clothes made from coarse and indigenously spun cloth, we did not ride on the scooter or a car but walked on foot many miles to school.

The water with sugar in was a common drink. There was no ice found. The sweet consisted of *gurh* (raw sugar) and the food of *chūri* (*chuppati* kneaded with *ghee* and sugar) or *chuppati* mixed with onion and pickles. Health used to be cheerful and energy ever so fresh.

*Mā shā' Allāh!*

We feared the teacher and respected him. We obeyed the parents and were unaware of idle wondering. Playing in the evening, or farming the land along with the parents or helping with the shop business were the only past-times.

*Yā-Hayyu, yā-Qayyūm!*

5960. A TRUE Muslim (*Mo'min*) is a companion to and supporter of the *Wītar* (late evening prayer consisting of three units of *Raka'at*). Do not postpone it.

*Yā-Hayyu, yā-Qayyūm!*

5961. DO not put an end to the life of any cow by cutting it to pieces and chewing it up. Though it is lawful and essential too, yet it is more important to give it away to any deserving girl and reap

necessary recompense. My sister's father-in-law passed by an abattoir. The butchers were trying to control a cow with the ropes in order to kill her ritually. He said: "Charge me the price and pass on the cow to me." Consequently, the cow gave birth to many calves in the household.

*Yā-Hayyu, yā-Qayyūm!*

5962. IN *Sajjādgi* (succession to a holy shrine), there reign simplicities and not politics. When politics enters in, *Sajjādgi* leaves.

*Yā-Hayyu, yā-Qayyūm!*

5963. UNTIL *Sajjādgi* is reinstated once again thus helping it to sparkle in its true form, no Spring (i.e. blooming) can return to it.

As long as *Sajjādgi* has been out, everything else has been extinct. The wine and tumbler were remembered by name. Even they disappeared.

Decorum of *Dīn* was because of *Sajdah* (prostration); it has gone. Sanctity of *Sajjādgi* is in *Sajdah* (prostration). Present a *Sajdah*, the *Sajdah* will welcome you.

*Yā-Hayyu, yā-Qayyūm!*

5964. WHOEVER set out in pursuit of the knowledge of the *Dīn* (Faith), knowledge welcomed him. Likewise, the preacher of the *Dīn* set out and he was welcomed. Same is the case with whoever set out in the path of *Dhikr*, *Dhikr* enriched him.

*Yā-Hayyu, yā-Qayyūm!*

5965. WHOEVER sets out in pursuit of service to mankind, the mankind said 'Bravo' to him.

Whoever got absorbed in the mundane world, it embroiled him endless by ensnaring him in greed and lust and opening all the routes to evils and feuds and closing all doors to peace and contentment.

He opened the doors that he ought to have closed and closed the doors that he ought to have opened. Indeed, one has to shut a door to open the other.

*Yā-Hayyu, yā-Qayyūm!*

5966. IT is not an easy task to shut a door and open the closed. It requires an exalted determination.

*Yā-Hayyu, yā-Qayyūm!*

5967. *MALANG* (a frenzied devotee) and *bālka* (an apprentice or a novice) are different in names, but in actual fact the same in meaning.

*Yā-Hayyu, yā-Qayyūm!*

5968. YOU are watching even now. Would you wear the glasses to watch?

*Yā-Hayyu, yā-Qayyūm!*

5969. *NAWĀFIL* (voluntary worship) prayers are on all the time. This job of *Dīn* is the most exalted of all.

*Yā-Hayyu, yā-Qayyūm!*

5970. THE statement, that does not testify the Book of Allāh the Almighty and second the practice of the Holy Prophet ﷺ, may my soul be sacrificed for him, becomes the means of evil and feuds and dies eventually.

The statement that seconds the *Holy Qur'an* and the sacred *Sunnah* remains alive till eternity. He who would have demonstrated practically any part of the statement remains alive and eternally on the tongues of the creation of the World.

*Yā-Hayyu, yā-Qayyūm!*

5971. A PRACTICE never dies; it is established alive as the good that remains eternally.

*Yā-Hayyu, yā-Qayyūm!*

5972. SUPPORT the truth.

The truth never betrays.

He who accepted the truth was recongised by the truth.

*Yā-Hayyu, yā-Qayyūm!*

5973. WHETHER or not one may benefit from a talk, everyone does, however, from *Dhikrullāh*.

*Yā-Hayyu, yā-Qayyūm!*

5974. SOME of the stories are repeated in our preaching to the audience who are hard put to listening to it.

On the journey to preach, Allāh the Almighty guides and supports the preacher (*Muballigh*) at each and every step.

Your preaching is a beaten track.

How would there be any enthusiasm in a traditional routine. Contraction prevails.

Had you been a preacher (*Muballigh*) teaching along the journey of the Almighty Allāh's *Dīn*, you would have embraced victory at each and every step. Ever new a story would have manifested.

Is there any taste in contraction?

There is nothing except headache in it.

*Yā-Ḥayyu, yā-Qayyūm!*

5975. A FAIRY from *Irm* claimed: "I am the Princess of the Mountain of *Qāf*. But I never fly away to nowhere though I can fly to wherever I like."

*Yā-Ḥayyu, yā-Qayyūm!*

5976. O MY master ﷺ, may my soul be sacrificed for you! There is no present better than sincere remorse to present you.

*Yā-Ḥayyu, yā-Qayyūm!*

5977. FEAR Allāh the Almighty.

Preach the commandments and forbid the prohibitions.

Do not preach what you do not do.

Do what you preach.

Do not eat if you do not earn.

Do earn if you eat.

Avoid the accursed.

Avoid the deadly corpse.

Think before you speak.

Think before you write.

Say the clay the clay and gold, the gold.

Avoid adulteration.

*Yā-Ḥayyu, yā-Qayyūm!*

5978. UNTIL you stay away from evil, the evil would never stop short.

There is nothing like evil. Your misdeeds are in name the evil.

*Yā-Ḥayyu, yā-Qayyūm!*

5979. BLESSING wipes out calamity.

*Yā-Ḥayyu, yā-Qayyūm!*

5980. THERE is an exalted perfection in an exalted class of character.

*Yā-Ḥayyu, yā-Qayyūm!*

5981. *KARĀMĀT* (lesser miracles) spoke: "You have in your Faith everything except *Karāmat* (lesser miracle)."

Perseverance spoke: "Did you say there was no *Karāmat*? Perseverance is *Karāmat* through and through."

*Yā-Ḥayyu, yā-Qayyūm!*

5982. AVOIDANCE of the accursed and the deadly corpse was your journey. Now you are fond and desirous of them both.

*Yā-Ḥayyu, yā-Qayyūm!*

5983. HAD there been no trials, there would have been nothing in the history of the Universe. There would have prevailed Allāh the Almighty and Only.

*Yā-Ḥayyu, yā-Qayyūm!*

5984. TRIALS have made this World colourful.

*Yā-Ḥayyu, yā-Qayyūm!*

5985. SERVANTSHIP means that the servant is occupied in the *Dhikr* of his Sustainer and up and running in subservience to His command. Nor should he own anything surplus to his need.

*Yā-Ḥayyu, yā-Qayyūm!*

5986. WHENEVER determination saw truth faltering in the field of falsehood, it challenged the indignation of the truth. The Eternal Dispenser kept watching. Power of the Most Powerful changed the destiny thus turning the table. The Most Powerful said: "I have never let down determination in any field."

*Yā-Ḥayyu, yā-Qayyūm!*

5987. ABSORPTION, absorbent, the absorbed and the frenzied absorbed are different stages of the one and only journey.

*Yā-Ḥayyu, yā-Qayyūm!*

5988. KNOWLEDGE and wisdom, devotion and ecstasy are Divine bestowals. My master ﷺ, may my soul be sacrificed for him, the dispenser of the beautiful charities, dispenses these bestowals.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ  
Yā-Ḥayyu, yā-Qayyūm!

5989. WHOEVER freed himself for any of the Almighty Allāh's job Allāh the Almighty granted him the best job. It has never happened that Allāh the Almighty might not engage him for His job.

The time between 'Aṣr and 'Ishā' is usually free. Instead of touring around in recreation, it is better to walk about preaching the Faith.

Yā-Ḥayyu, yā-Qayyūm!

5990. TAWAKKUL is not bound by means; it is *Tawakkaltu-'al-Allāh* (Trust in Allāh the Almighty).

Yā-Ḥayyu, yā-Qayyūm!

5991. TARK (RENOUNCEMENT) is in keeping with Nature, and it is a great character-trait of *Faqr*.

Renouncement of sins and frivolities is the exact sign of *Faqr*.

*Faqr* inherits the grant of renouncement.

Yā-Ḥayyu, yā-Qayyūm!

5992. THE observer turned over pages of the dictionary of good character. At long last the pen stopped at renouncement, the mother of all the qualities of the Universe.

Every (other) attribute is grateful to it.

If steadfastness ever stays with this, this alone is the source of every quality. There are seventy thousand doors or chapters of renouncement.

Perseverance said: "O the Bravo!" Wisdom accepted it.

Yā-Ḥayyu, yā-Qayyūm!

5993. THE self (*Nafs*) never opposes itself, *illā Mā shā' Allāh* (except as Allāh the Almighty is pleased).

Conscience weeps and wails over every self (*Nafs*).

Until self (*Nafs*) follows the spirit (*Rūh*), the spirit never smiles;

rather it stays away.

*Yā-Ḥayyu, yā-Qayyūm!*

5994. THERE is neither a day nor a month (of any significance to a *faqīr*). The day when someone had some blessing descended upon is the biggest day of the history of being.

*Yā-Ḥayyu, yā-Qayyūm!*

5995. WHENEVER you go, go only to greet and supplicate.

Do not go anywhere to upset anyone.

Worry eats away the acceptance of supplication.

*Yā-Ḥayyu, yā-Qayyūm!*

5996. ONLY sight recongised the sight.

Only sight embraces the sight.

Seeing is the limit of embracing.

A single sight of yours is the capital of the Faith and the world here and Hereafter.

A sight is never for sale, it is generated by the sight alone.

Your sight is latent in every sight.

*Yā-Ḥayyu, yā-Qayyūm!*

5997. A MAN, who is not satisfied by meeting someone, would never be.

*Yā-Ḥayyu, yā-Qayyūm!*

5998 IN this physical body does live the Merciful (*Ar-Rahmān*) and so also the Satan (*Ash-Shayṭān*).

There is no doubt that it resides, but notwithstanding the heat of the Majesty of the Almighty Allāh's light (*nūr*), it lives as a mean, an outcast, a dust and the ashes. It never raises its head in any shape or form. It repents repeatedly, begs for the intercession of the Merciful (*Ar-Rahmān*), is ever ready to escape and swears in that he would never ever go near him.

*Yā-Ḥayyu, yā-Qayyūm!*

5999. SATAN is an outcast, no doubt, yet it is so near that it resides next to the Merciful (*Ar-Rahmān*). The *Holy Qur'ān* is opened at the recitation of *أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* 'A'ūdhubillāhi *Minash-shayṭān-ir-Rajīm* (I seek refuge of Allāh the Almighty against

the devil, the outcast!). And Satan was declared outcast at a single disobedience.

*Yā-Ḥayyu, yā-Qayyūm!*

6000. HE does what he can.

He puts up excuses for what he cannot do.

Many a job have been spoiled because of these excuses.

*Yā-Ḥayyu, yā-Qayyūm!*

6001. RESPECTED SIRs! This is not the stage of composing and reciting poems; it is the one to make up a firm determination.

*Yā-Ḥayyu, yā-Qayyūm!*

6002. RESPECTED SIRs! If anyone saw anybody sitting around the women, think about what would befall.

*Yā-Ḥayyu, yā-Qayyūm!*

6003. LOOK at your household. Do children eat sweets everyday? If not, how could we distribute amongst the people by grabbing them from others. Help your children with sweets at your own houses.

The *Faqīr's* communal kitchen (*langar*) consists of lentils and *chuppatis*, not sweets and fruit. There is blessing in the communal food of lentils and *chuppatis*; it never diminishes.

*Yā-Ḥayyu, yā-Qayyūm!*

6004. THERE is no colour in an insipid sporadic dyeing.

There is no taste in half-baked grains.

*Yā-Ḥayyu, yā-Qayyūm!*

6005. *RŪH* spoke to the *rūḥ* (spirit): "This dye is insipid and the grain half-baked."

My master ﷺ, may my soul be sacrificed for him, can alone, and no other dyer, colour this in any of his colours. Nor can any baker bake the grains that are amongst your audience.

Your colour is rare of all colours and grains accepted of Nature, and most tasteful.

*Yā-Ḥayyu, yā-Qayyūm!*

6006. THERE is no sediment mixed in the bottle of soul-

inspiring sherbet.

*Yā-Hayyu, yā-Qayyūm!*

6007. THE colour is there, but not the flare.

The fruit is there, but not the taste.

Whatever the colour, it must be deep and fast.

Whatever the fruit, it must not be sour.

*Yā-Hayyu, yā-Qayyūm!*

6008. IN the jungle there live not only the jackals and the foxes, but also the lions. There are not only the stones and thorns, but also the pearls.

As I went along I found in the jungle a pearl, or a diamond or a ruby. I kept it hidden in my chest.

*Yā-Hayyu, yā-Qayyūm!*

6009. SOME diamonds seem real in sight. In actual fact they are fake. Only a diamond dealer, not ordinary person, recognises the diamonds.

*Yā-Hayyu, yā-Qayyūm!*

6010. A *FAQĪR* is a *Faqīr* at the door step of Allāh the Almighty, completely independent of everything else.

He claims to be neither this nor that, but only the Almighty Allāh's.

Contemporaneous presence of animosity does not allow interference in anything else.

An opponent of concentration is indeed the worried person.

One comes out to be something having first suffered annihilation. Once annihilated one never becomes anything anymore.

*Yā-Hayyu, yā-Qayyūm!*

6011. *KHUMRA* (a small bird) is the most absorbed bird among the world of birds; it remains intoxicated day and night.

When excited it shouts *Haq Sirru-hū* (I am the secret of the Truth) thus waking the sleeping ones and reminding the whole day long those working during day-time.

You watch the clock, it (the bird) incants the praises of Allāh the Almighty at the right time (without the clock).

*Yā-Ḥayyu, yā-Qayyūm!*

6012. UNTIL you stop, none else will.

When you stop, everyone else will.

*Yā-Ḥayyu, yā-Qayyūm!*

6013. IN this journey there is no to-morrow.

There is neither any account for to-morrow nor is any awareness of it to anyone.

*Yā-Ḥayyu, yā-Qayyūm!*

6014. O MY Master ﷺ, may my soul be sacrificed for you! The things are helped by you alone. They don't come to pass on their own.

*Yā-Ḥayyu, yā-Qayyūm!*

6015. THINK before you say. Do not talk such like with one another. Nobody is either hot tempered or soft tempered with you. This is all of your own making.

*Yā-Ḥayyu, yā-Qayyūm!*

6016. THERE is no need to ask anyone. If your own conscience is satisfied, then my Allāh the Almighty, my master ﷺ, may my soul be sacrificed for him, and everyone else are satisfied.

*Yā-Ḥayyu, yā-Qayyūm!*

6017. ALLĀH THE ALMIGHTY is the host.

The *Faqīr* is the guest.

To make the guest to worry afterwards having fed him is against the rules of hospitality.

Do not offer such like food.

*Yā-Ḥayyu, yā-Qayyūm!*

6018. WRITE and hang it in front of you on the desk: "May no time of yours be wasted; may you be occupied in a useful pursuit."

*Yā-Ḥayyu, yā-Qayyūm!*

6019. O SAYYIDUNĀ *Kalīmun Ṣall Allāhu 'Alayhi Wa Sallam* (My Leader ﷺ, the conversationalist!) Conversation of a spirit

with a spirit is the bestowal because of the blessings of the grace of my master ﷺ, may my soul be sacrificed for him.

*Yā-Hayyu, yā-Qayyūm!*

6020. STOP talking.

Get on with *Dhikrullāh!*

*Yā-Hayyu, yā-Qayyūm!*

6021. FAITH is the fort to a true Muslim (*Mo'min*).

Silence is confined within the fort of spirit, soul and heart.

*Yā-Hayyu, yā-Qayyūm!*

6022. WHEN the fort, dependence and the dependent are harmonised, they are perfected.

*Yā-Hayyu, yā-Qayyūm!*

6023. A CHARACTER-TRAIT is never on its own; it never resides on its own. Nor does it befit it. It lives most befittingly; it has built a city of its own. It is, in fact, known by the name of the city.

*Yā-Hayyu, yā-Qayyūm!*

6024. WHETHER it is worldly or religious, administration is maintained by an administrator. And nobody is ever happy with the administrator.

*Yā-Hayyu, yā-Qayyūm!*

6025. AT the grave of a *munkir* (repudiator) is found *MUNKIR* (an angel meant for repudiators)

*Yā-Hayyu, yā-Qayyūm!*

6026. RESPECTED SIRSI! Our struggle is, in fact, the struggle of the accursed and the outcast. If this is not the (mean) world, what else is it?

Is this *Da'wah-o-Tablīgh Al-Islam* (invitation to and spread of Islam)?

What else is this if not an opposition to the Faith?

*Yā-Hayyu, yā-Qayyūm!*

6027. THE daughter whether a year or a fifty years old is after all the daughter.

*Yā-Ḥayyu, yā-Qayyūm!*

6028. SEEDING of the tree, its growth, flowering, fruition, breaking and falling by hurricanes and storms, and growth again are but the destiny of the tree.

Who told the leaves to fall off?

Who brought the soul-inspiring news of an on-coming Spring?

Every leaf is absorbed and occupied in the taste of the Divine intention.

*Yā-Ḥayyu, yā-Qayyūm!*

6029. WHO manifested the properties and characteristics?

The Nature did it.

*Yā-Ḥayyu, yā-Qayyūm!*

6030. THE North Arctic has six months day and six months night. Even there, the Human beings live, leading a peaceful life. There are present the Natural resources for growth of life and natural scenes for satisfaction of fondness for beauty. Randier is the only pet animal. It has the height of a dog, the back of a deer, the ears of a wolf, and the long hair of a goat.

The Eskimos use it for carrying baggage, wear its fluffy skin, burn its fat to gain light and heat, eat its flesh, and make different tools from its bones.

Allāh the Almighty has, through His Excellence of creation, made this single animal sufficient for all their needs.

Like the other inhabitants of the Earth, they too worship their Creator one way or the other. There are some amongst them who are bachelors and remain absorbed, and occupied in the thought of Allāh the Almighty.

The Muslim missionaries have probably not reached them as yet. However, the Christian missionaries are completely busy in their job. Someone told that those from the planes, who cannot live there because of extreme cold, carry with them gas-cylinders and preach their mission in this artificial environment.

*Yā-Ḥayyu, yā-Qayyūm!*

6031. DO recommend, but do not deprive the deserving.

If recommendation becomes the means of deprivation of others, it is the worst support.

Do what you like in favour of the good.

Recommendations of this nature and those who seek and execute such like recommendations are losers in the life here and the Hereafter.

*Yā-Hayyu, yā-Qayyūm!*

6032. *فَعَالَ لِمَا يُرِيدُ!* (*Fa‘‘āl-ul-limā Yurīd* - He is the Best Accomplisher of what He intends to do - *Al-Qur‘ān* 85:16)

Allāh the Almighty does what He likes.

All that is happening is in front of my Master ﷺ, may my soul be sacrificed for him.

It is, indeed, all right.

Let what is happening to take place.

The Guide is indeed with us.

The Messenger ﷺ is with us.

The Supporter is with us.

The Dispenser is with us, and is Sufficient.

*Yā-Hayyu, yā-Qayyūm!*

6033. THE Wonderful Nature:

Have you never given it a thought that how wisely and miraculously a baby camel is born.

Born right in front of the eyes, and as soon its body dries, it begins to move about. It joins the flock the same day.

Likewise, the seed of the *Bunyan* tree is even smaller than a mustard seed. And the shade of a *Bunyan* tree is sufficient for an army troop. *Mā shā’ Allāh!*

*Yā-Hayyu, yā-Qayyūm!*

6034. JUST now a caravan of camel riders passed by. A baby camel was seen. That was, it came to light, only two days old. The camel riders also disclosed: “As soon as a baby camel is born and its body dries, it begins to walk about.”

*Yā-Hayyu, yā-Qayyūm!*

6035. A STATUE (of a human being) made from clay, fire, water and air does not behave the same all the time.

The movements in the physical body are in accordance with the humour that is predominant. Air is, indeed, the most predominant of all.

The hidden charities (*ṣadaqāt*) are overwhelming to everything around.

*Yā-Ḥayyu, yā-Qayyūm!*

6036. YOUR speeches do not even smack of any *faqr*. And *faqr* alone presented an example of every character-trait to the world: "This character-trait is, indeed, such like."

You have with you nothing except talking. They (the pious ancestors) had everything but no talking.

*Yā-Ḥayyu, yā-Qayyūm!*

6037. KNOWLEDGE explained the 'commands' and the 'prohibitions'. *Faqr* practiced it thus presenting a practical example. Had there been no practice, what would have the knowledge certified?

*Faqr* alone presented an example of every character-trait.

*Yā-Ḥayyu, yā-Qayyūm!*

6038. PRESENT a practice of any character-trait. The light of a character-trait throbs in a practice. It is never devoid of light (*nūr*).

*Yā-Ḥayyu, yā-Qayyūm!*

6039. SHOULD it matter if we are nothing today? In fact, we have never been anything. We alone beat the Prince's determination, and the Raja's renunciation (*tark*).

*Yā-Ḥayyu, yā-Qayyūm!*

6040. LAUGHING whilst sitting (idly) at the slightest gesture and shedding endless tears at the slightest misdeed are but like children's life, not that of men.

*Yā-Ḥayyu, yā-Qayyūm!*

6041. MEN never laugh and never cry. They are serious and forbearing.

*Yā-Ḥayyu, yā-Qayyūm!*

6042. A MAN learns, then earns.

One, who does not earn, learns wisdom.

*Yā-Ḥayyu, yā-Qayyūm!*

6043. IF there is no good predestined for us, do not lose heart. To call a good the good also earns a good.

*Yā-Ḥayyu, yā-Qayyūm!*

6044. EVEN though the earth and the sky may be filled with evil, leaving no space unoccupied even for a linseed, and if the evil is regarded as evil and one feels remorseful having repented, it is the hopeful counterbalance of evil.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ : يَا حَيُّ يَا قَيُّومُ  
*Astaghfirullāh-Allahdhī Lā ilāha illā Huwa Al-Ḥayy-ul-Qayyūm wa Atūbu Ilayhi! Yā-Ḥayyu, yā-Qayyūm!* (I ask forgiveness of Allāh the Almighty; there is none except You, the Living, the Lasting. I attend to You only! O the Living, O the Lasting!).

*Yā-Ḥayyu, yā-Qayyūm!*

6045. THE good and the evil, the Heaven and the Hell are predestined.

The good devours bad and bad devours the good.

Be steadfast at your journey!

6046. THERE are only a few worshippers. The remaining mosque is usually empty though the whole mosque is administered for prayers and only.

*Yā-Ḥayyu, yā-Qayyūm!*

6047. THE world began with *dhikr* and it will end at *dhikr*. Every particle and every leaf is busy with the *dhikr*. It is the man who is not.

*Yā-Ḥayyu, yā-Qayyūm!*

6048. WELCOME with a smile the on-coming breath. The following breath is usually better than the previous one.

The welcome is a counterbalance of the negligence of the previous breath or moment of time.

*Yā-Ḥayyu, yā-Qayyūm!*

6049. WE have everything except Allāh the Almighty. We do everything but the Almighty Allāh's jobs.

We own up to everyone else but Allāh the Almighty.

Own up to Allāh the Almighty and see for yourself that you will own all His creatures.

*Yā-Ḥayyu, yā-Qayyūm!*

6050. NO meeting is better than meeting like this.

*Yā-Ḥayyu, yā-Qayyūm!*

6051. HE who became free for Allāh the Almighty, Allāh the Almighty did free him.

He who became completely free for Allāh the Almighty, Allāh the Almighty freed him completely.

He who lived only for Allāh the Almighty, the life honoured him.

*Yā-Ḥayyu, yā-Qayyūm!*

6052. WHO says Allāh the Almighty does not talk or converse?

If a servant's recitation of the *Holy Qur'ān* is not conversation with Allāh the Almighty, what else is it?

*Yā-Ḥayyu, yā-Qayyūm!*

6053. WEDDING among the poor has the rite of *nikah*; there is no dowry.

*Yā-Ḥayyu, yā-Qayyūm!*

6054. *اللَّهُ جَمِيلٌ وَ يُحِبُّ الْجَمَالَ* *ALLĀHU Jamīlun wa Yuḥibbul Jamāl* (Allāh the Almighty is Beautiful and loves the beautiful!).

No creature amidst the Earth and Sky is repudiator of beauty; it is ready to admit it completely without any let or hindrance. It (the creature) is neither repudiator, nor independent, nor free from it.

*Yā-Ḥayyu, yā-Qayyūm!*

6055. DO you know what is called 'dust' and how does it come about?

Dust is a physical body of something. It is not as it seems the first day. Having been rubbed, ground and negated, it annihilates its being, mixes with the clay and, having been pulverised, it becomes dust.

The dust is light. It has no status. It covers the flowers as well as the refuse.

O the breeze! Blow and blow you must, blow in the direction where he ﷺ lives.

*Yā-Hayyu, yā-Qayyūm!*

6056. WHAT is worth seeing is the fondness and awaiting. If you have not seen this, what else did you see?

*Yā-Hayyu, yā-Qayyūm!*

6057. NO philosopher, no thinker, and no wise man of this mean world coming from any nation or country can refrain from saying after hearing the *Holy Qur'ān* or any of its Verses: "This speech is not of any human being but that of Nature that is transcendent of all wisdom. This speech, may it belong to anyone, is all true and the interpreter of truth."

This is the miracle of the *Holy Qur'ān*. Nobody refutes this (statement). The *Holy Qur'ān* alone is the source of all wisdom.

*Yā-Hayyu, yā-Qayyūm!*

6058. WHAT friendship has the dead with the living? However, the living ones honour the dead; the friendship never dies.

*Yā-Hayyu, yā-Qayyūm!*

6059. EVERY spirit (*rūh*) has the Almighty Allāh's own personal Light (*Nūr*) pervading in it.

A spirit is supporter of the other, never interfering in any command.

They are in agreement with each other.

*Yā-Hayyu, yā-Qayyūm!*

6060. THE flight of spirit is not confined between the Earth and the Throne.

One (flight) is higher than the other and it depends upon strength.

It can be even higher than that of the Archangel Gabriel ﷺ.

*Yā-Hayyu, yā-Qayyūm!*

6061. THE flight by the Archangel Gabriel ﷺ is a great flight, but it becomes helpless having reached the *Sidrat-ul-Muntahā* (the Ultimate Tree).

The flight of devotion (*'ishq*) takes effect from *Sidrat-ul-*

*Muntahā.*

*Yā-Hayyu, yā-Qayyūm!*

6062. **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ** *ALLĀHU lā ilāha illa huwal-Hayy-il-Qayyūm!* (Allāh the Almighty, and none except Allāh the Almighty, the Living, the Lasting) remains firm in every physical body. He attracts near to Him whomsoever He wishes.

There is an on-going dispute between the spirit (*rūh*) and the self (*nafs*). When Allāh the Almighty wishes, He makes the spirit the ruler over the self (*nafs*) thus making it subservient.

A bestowal is not punctuated by any practice. It takes place at once whenever He wishes.

*Yā-Hayyu, yā-Qayyūm!*

6063. EVERY physical body has similar organs, occupied in operations of the spirit, the self and the devil (*khannās*).

*Yā-Hayyu, yā-Qayyūm!*

6064. SAY a lie a lie, loud and clear. Neither support nor honour it.

A lie is a lie.

Hiding a lie is also a lie.

Burn the lie to ashes.

Its burnt ashes are the reflection of the Truth just as fertiliser is for the crop.

When the lie began to burn, it wept bitterly: "What shall I do and where shall I go? The lie was the spices of my life. Alas, it has been wiped out."

*Yā-Hayyu, yā-Qayyūm!*

6065. IT has been written down hundred times before, and I shall write it once more. We belong to Allāh the Almighty and have set out in the Path of Allāh the Almighty, treading along on His Path; we have no other motive except (the pleasure of) Allāh the Almighty. Nor have we any interest in anything except Him. Our being and non-being both are for Allāh the Almighty and in His custody.

Do not interfere in any matter whatever. We pray for the good of the visitor.

Have the good wishes and be gone.

It is stated and reminded daily that my master ﷺ, may my soul be sacrificed for him, said: "This world is accursed."

Why don't you refrain from the accursed then. He said: "This world is a dead corpse."

Why do you hanker after it?

*Yā-Hayyu, yā-Qayyūm!*

6066. DON'T you remember death and that this world is the yardstick (of good and bad deeds) for the life Hereafter and only momentary? You run after the mundane jobs the whole day long. Run the business from your own houses and (only) and *dhikrullāh* in the sessions of *dhikr*.

*Yā-Hayyu, yā-Qayyūm!*

6067. WHO says that his business is not flourishing?

A *Mo'min*'s (true Muslim's) livelihood is from business alone.

The job, that has hard labour invested in and transacted honestly, is blessed.

Everybody works hard but not honestly.

Misappropriation wipes out honesty.

Ḥaḍrat Abdur Rahman bin 'Aowf رَضِيَ اللهُ عَنْهُ set up his business with the investment of a *Dinār*. After a year's time he gave away one hundred camels in the path of Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6068. Relinquish today what you have to to-morrow.

*Yā-Hayyu, yā-Qayyūm!*

6069. THERE is not an iota of jealousy among the fireflies. They are not even aware of any other firefly who is mad after the light.

Flying around the light in a mercurial unrest is the life of fireflies.

The light keeps on smiling. The firefly ends itself gradually in devotion.

A firefly never returns having once seen the light. It comes without the hope of returning.

The light is independent of the firefly and the firefly is independent of any praise or appreciation.

Both of them have the current-soul of independence, one has it

of majesty and the other that of beauty.

*Yā-Hayyu, yā-Qayyūm!*

6070. THERE is no jealousy in the *Eamān* (Faith); it is free from it.

In the state we are, what are our Faith and *Taqwā* (Fear of Allāh the Almighty)!

My Master ﷺ, may my soul be sacrificed for him, said: "Jealousy eats away the good deeds as fire burns the dry wood."

Everyone is jealous of the other except with the Will of Allāh the Almighty.

Had we not been jealous of one another and not been anything whatever, we would have been a lot and everything.

Despite *dhikrullāh*, preaching of the Faith and service to others everything has wiped out everything else purely because of jealousy.

Jealousy is in place much the same.

That what burns everything else never burns itself.

Whoever makes others cry never cries himself. Nor does he ever refrain from it.

*Fa'tabirū Yā Uoolil-Abṣār!* (Seek lesson, O the Seer).

*Yā-Hayyu, yā-Qayyūm!*

6071. ḤADRAT Abu Huraira رَضِيَ اللهُ عَنْهُ has narrated: "I remember two things having learnt from the Holy Prophet ﷺ. 'I have spread among you one of them (regarding the knowledge of the apparent). If I disclose the other (regarding knowledge of the hidden), my throat would be cut off.'" - (Bukhari Sharīf)

إِنَّا نَسَانُ سِرِّي وَأَنَا سِرُّهُ

*Al-insānu Sirri wa Anā sirruhū!* (The human being is My secret and I am his!).

The treasure is hidden in the mine and the accountant is the guardian of every treasure.

We say, but (in actual fact) we do not know. Had we known, we would have said nothing at all.

Those who know have their tongues tied. They are made dumb, sustaining no power whatever to speak.

He who repented, repented at his speech.

The kings' secrets and endowments are confined to the chosen ones.

*Yā-Ḥayyu, yā-Qayyūm!*

6072. DO not hate the rubbish tip; do not regard it good for nothing.

This becomes a fertiliser thus helping the flowers to grow.

*Yā-Ḥayyu, yā-Qayyūm!*

6073. EVERYBODY calls every woman a mother, or a sister, or a daughter. But his sight is totally jaundiced. This is the reason he insults the other by abusing his mother, his sister and his daughter. This is the fact that is translator of his real mind. His saying them by tongue as a mother or a sister, or a daughter is only a matter of course, not a reality. If he really accepts them as such, they would, in turn, honour him as a son, or a brother, or a father. The Nature would then recognise his humility. The ancestor of the past used to follow what they had said.

*Yā-Ḥayyu, yā-Qayyūm!*

6074. A SERVANT can be and is knowledgeable of knowledge and wisdom, devotion and ecstasy. However, he cannot be knowledgeable of the Divine commandments. Although the Divine jobs are discharged by the servants, but they, in actual fact, belong to Allāh the Almighty and are high above intellectual comprehension.

*Yā-Ḥayyu, yā-Qayyūm!*

6075. NOBODY says or does anything. He does as it is ordained. He is to do it per force.

Following the pre-ordained is the best worship.

*Yā-Ḥayyu, yā-Qayyūm!*

6076. APPRECIATION of predestination means to raise no objection to predestination. You have to admit it. Why not do it with a smile!

*Yā-Ḥayyu, yā-Qayyūm!*

6077. RESPECT offered in conciliation to predestination is highly liked by it.

Ḥaḍrat Yusuf  followed predestination. Allāh the Almighty was pleased and granted him the Kingdom of Egypt and prophethood too. Had Allāh the Almighty not done like that, how

would He be called *قادر المقتدر Qādir Ul-Muqtadir* (the Powerful of the powerful)?

*Yā-Ḥayyu, yā-Qayyūm!*

6078. WHENEVER predestination was opposed in any way, the grandeur of the Faith, indignation of the Powerful of the powerful did not tolerate it. He changed it into a blessing.

And these words are most important and useful; do not mix them in dirt.

*Yā-Ḥayyu, yā-Qayyūm!*

6079. THE feat is a feat whether it is from a conjurer or a Nation.

*Yā-Ḥayyu, yā-Qayyūm!*

6080. THE conjurer alone helps the feat to stand or fall. Because of a single feat there is either a victory or a defeat.

*Yā-Ḥayyu, yā-Qayyūm!*

6081. GRAND SIRE! What and how shall I tell? We have rubbish and only. And rubbish has only filth in it.

*Yā-Ḥayyu, yā-Qayyūm!*

6082. ONE is one only.

Pluralism can not be confined in Unicity.

*Yā-Ḥayyu, yā-Qayyūm!*

6083. THERE is blessing in communal food. Never await an invitation.

*Yā-Ḥayyu, yā-Qayyūm!*

6084. I HAVE not yet reached my object.

I want to say that everything hidden of *Ṭarīqat* insists on complete secrecy.

Nothing of it is to be said nor is to be heard.

The speaker does not know anything.

The knower does not say anything.

Disclosure is responsible for evil and liable to punishment.

*Yā-Ḥayyu, yā-Qayyūm!*

6085. THERE is usually one guide and the whole life revolves round him. My master ﷺ, may my soul be sacrificed for him, is the guide of our life, the most knowledgeable guide.

*Yā-Ḥayyu, yā-Qayyūm!*

6086. IT does not rain everyday. The measures are, however, taken continually.

*Yā-Ḥayyu, yā-Qayyūm!*

6087. THE boy is young, healthy, handsome, rich, available, the only son and most loved too. He can do what he wishes. Tell, how could he stay away from the reach of Satan. Marry him off. This is the only treatment.

*Yā-Ḥayyu, yā-Qayyūm!*

6088. THEY are intoxicated simple and only a few numerically. They are occupied in a state and lead a pleasant life. They are unaware and independent of worries of the morrow.

They are the statue of clay and nothing else.

They are the decorum of the sitting, the sitting is not comely without them.

They are unread, but a perfect personified commentary of the 'commands' and 'prohibitions'.

*Yā-Ḥayyu, yā-Qayyūm!*

6089. IN the world, no one is a servant to anyone.

The era of slavery is over.

If at all there is a servant of anyone, he is since eternity and for always.

A faithful is the one whom the master himself calls as his servant.

*Yā-Ḥayyu, yā-Qayyūm!*

6090. EVERY living being receives his livelihood daily though not *manna-o-salwā* (the heavenly food).

The readily available food is in fact *manna-o-salwā*, that is not tied to any labour; it asks for gratitude.

The best discourses on knowledge and wisdom are the best livelihood.

*Yā-Ḥayyu, yā-Qayyūm!*

6091. AN EXAMPLE of anything is never rejected.

It subsists in accordance with its standard.

*Yā-Hayyu, yā-Qayyūm!*

6092. A SERVANT is not worthy of any bestowal because of his ability.

A bestowal is unconditional.

Were it dependent upon ability alone, there would have been none more impoverished than the illiterate.

*Yā-Hayyu, yā-Qayyūm!*

6093. THERE is an on-going struggle between the good and the evil since eternity and it will last till eternity. Sometime the good overweighs in the scales and sometime the evil.

My master ﷺ, may my soul be sacrificed for him, is the source of every good and prevention of every evil.

*Yā-Hayyu, yā-Qayyūm!*

6094. THE foundation (title) of every subject of my preaching is the love for my master ﷺ, may my soul be sacrificed for him. If it is missing, then it (preaching) means nothing.

Everything incants Allāh the Almighty; even the clods do incant. Love for the beloved of Allāh the Almighty, my master ﷺ, may my soul be sacrificed for him, alone is the source of Faith and current-soul of preaching.

*Yā-Hayyu, yā-Qayyūm!*

6095. IN one form or another humanity performs one good deed or another.

Love for my master ﷺ, may my soul be sacrificed for him, is the real good.

*Yā-Hayyu, yā-Qayyūm!*

6096. HAVING been happily absorbed by a bestowal at a good the servant gradually refrains from unspeakable acts thus shunning the evil altogether. This is completely true.

*Yā-Hayyu, yā-Qayyūm!*

6097. ALLĀH THE ALMIGHTY watches the servant's heart

and the servant, his self (*nafs*).

And this is also final on this subject.

*Yā-Hayyu, yā-Qayyūm!*

6098. INSISTENCE at good stops evil; it rests only having stopped it.

*Yā-Hayyu, yā-Qayyūm!*

6099. THE fast train (*toofān mail*) is late by an hour. Make up the time by speeding up.

*Yā-Hayyu, yā-Qayyūm!*

6100. THIS relates to an incident fifty years ago. A man was giving the test. He asked a soldier as to 'what is a government'. He thought hard and said: "Sir, it is the one that ponders over every minute."

He was pleased at this reply and passed him. Our state also warrants some consideration. We are neither worldly nor religious.

*Yā-Hayyu, yā-Qayyūm!*

6101. I NARRATED this to a friend of mine. Hearing this he had a hearty laugh. I told: "A soldier went home on leave. He said, 'O Uncle! I will entertain you with English smoking, *Rangaiji Huqqiyan*, lit. small English hubble bubble (i.e. cigarettes).

Having smoked a cigarette, the old man remarked, 'Bravo! O the English (*Rangaijo*)! What a novelty!'"

*Yā-Hayyu, yā-Qayyūm!*

6102. WHAT the seer would see of the one who does not see, hear, and talk?

This is all talk.

Everybody says to shut the outside doors.

If anybody does it, the inside doors open automatically.

When the traffic from out to in and *vice-versa* stopped, the doors were, indeed, shut.

No one has in one's life shut any door. Let us see if you shut only a single one.

*Yā-Hayyu, yā-Qayyūm!*

6103. *HIJĀB* (*Purdah*), veil, is like a sheet of cloth (*Chādour*)

that is spread open between you and I.

*Yā-Hayyu, yā-Qayyūm!*

6104. HE is the Powerful Who changes the destiny in no time, may change in no time and make it as He pleases.

*Yā-Hayyu, yā-Qayyūm!*

6105. THE process of *فَعَالٌ لِّمَا يُرِيدُ Fa“‘āl-ul-limā Yurīd* (He is the best Accomplisher of what He intends to do - *Al-Qur‘ān* 85:16).

Allāh the Almighty does it and makes others do it.

Whatever is happening is taking place subject to the eternal Will.

*Yā-Hayyu, yā-Qayyūm!*

6106. *YĀ-HAYYU, YĀ-QAYYŪM!* (O the Living, O the Lasting):

Ḥadrat Shah Abdul Ghafoor رَضِيَ اللهُ عَنْهُ *alias* Sayyid-o-Ghawth of Mingora is the sire of myriads of graces. He is the Shah (King) of Khurasan just as Khawaja Hind Al-Wali in India, a beneficiary of graces of the blessing of *Yā-Hayyu, yā-Qayyūm!*

*Yā-Hayyu, yā-Qayyūm!*

6107. HE is the dyer who dyes one in his own colour thus surpassing every other colour.

The most exalted colour of all is his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) colour, popular amongst all, and of Islam.

*Mā shā' Allāh!*

*Yā-Hayyu, yā-Qayyūm!*

6108. DYED in sincerity and certitude, it never fades.

*Yā-Hayyu, yā-Qayyūm!*

6109. IDENTIFICATION OF THOUGHTS:

The thought that is seconded and certified by the *Holy Qur‘ān* and the sacred *Sunnah* is that of the Spirit (*Rūḥ*). All others are of the Whisperer (*Evil*) and the scandal-mongering devils.

The thoughts of the whisperer and the scandal-mongering devils have the world worrying. And these (thoughts) are their goals.

*Yā-Hayyu, yā-Qayyūm!*

6110. THOUGHTS are not homogeneous; they keep changing. They do not remain united and central. The loftiness of thoughts alone is the beginning of the ascension of human being. Perseverance at this only is its climax.

*Yā-Ḥayyu, yā-Qayyūm!*

Unite, centralise and exalt your thoughts.

*Wa mā 'alaynā ill-al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6111. ADDRESS to the *Muballigh* (Preacher):

Do not call anyone as *Shahanshāh* (The King of kings) in your speech). Nor shall you call him as *Nāz-bardār* (one who bears with others' whims).

Call like this: "We are neither the *Pīr* (religious guide), nor the *Faqīr*. We are simply Muslims in general and sinners too. We regard everyone else superior to us and respect everybody."

May no speech of yours be disliked or unaccepted. Do not say anything against anyone. Be patient at whatever anyone utters.

*Yā-Ḥayyu, yā-Qayyūm!*

6112. ALLĀH THE ALMIGHTY is One and Only. Do not ascribe any partner to the One Who has no partner.

If loving the beloved of Allāh the Almighty amounts to duality near anyone, what is servanthship then?

The beloved ﷺ of Allāh the Almighty alone guided on to the path of Allāh the Almighty.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6113. DISRESPECTFUL to anyone is, indeed, in the loss.

*Yā-Ḥayyu, yā-Qayyūm!*

6114. RESPECT out of love is difficult of all (the modes) of respect. It would not be inapt to call it most difficult.

Until the respect of love is not discharged completely, love is incomplete, it is just good for nothing. Perfection of love is, of course, not impossible, but it certainly is most difficult. In its fulfillment there is no distinction of you and I.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6115. WHETHER OR NOT anyone be satisfied at reasoning; love never refrains from coming to pass. It takes place at all costs.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6116. DO not ask for performance of miracles (*Karāmāt*), ask for perseverance.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6117. HAVE you ever given it a thought that hour by hour, minute by minute, and in what manner, does the night change in to day.

*Yā-Ḥayyu, yā-Qayyūm!*

6118. MERCY (*Raḥmat*) and Lordship (*Rabūbiyyat*) are inseparable.

Whenever a warrior in any field called for mercy, he found the Lord (*Rabb*) right in front.

*Yā-Ḥayyu, yā-Qayyūm!*

6119. WHEN *Ṣadaqāt* (charity) and *Khayrāt* (alms) are distributed, many a great people are put to wonder.

Whatever anyone says *Zakāt* (poor due) is after all *Zakāt*.

*Yā-Ḥayyu, yā-Qayyūm!*

6120. NOBODY can ever satisfy an objector.

Objection at each and step is the goal of the objector.

*Yā-Ḥayyu, yā-Qayyūm!*

6121. QUESTION: Whereas in this era of evil people are driven away from the *Dīn* (Faith), most people regard it comparatively imperative to learn the worldly art and knowledge and teachers, and preachers are occupied in search of their livelihood per force the economic needs. Whether or not the teachers and preachers would be financially helped with *Zakāt* money? Moreover, is it in order to spend it for collection of mind of non-Muslims, such

as the needful Christians?

Answer: In his *Kafāyat Al-Mufti Volume 4*, the author Ḥaḍrat Mufti Muḥammad Kafāyatullāh of Delhi has given a few of the decrees (*Fatāwā*) in answer to the aforesaid questions. In summary the answer is as follows:

In *Fatwā* No. 368 it is maintained that according to the *Hanifite Fiqh* teachers cannot be paid their salaries from *Zakāt* money. However, in accordance with the other schools of *Fiqh* *Zakāt* money is allowed to be spent on welfare matters undoubtedly; the body of teaching of Faith and its continuity depends upon the types of schools of Arabic and the life of these schools depends entirely on *Zakāt*.

In *Fatwā* No. 369 it is written that if there is no other income and there is a danger of the *Madrassah* (school) closing down, the *Zakāt* money can in these circumstances, therefore, be spent within the bounds of the *Sharī'ah* as much as that deserving recipient, in return, puts in to the *Madrassah* (in terms of his efforts).

In *Fatwā* No 370 the above means are made use of in dire necessities.

These means can be utilised in setting a big house for essential Islamic gatherings that is a major (collective need).

In such cases these means can be utilised.

*Fatwā* No 371 has it that in a dire necessity *Zakāt* money can be used for building a mosque in order to achieve those ends.

At any rate *Zakāt* money can be used as per given details on the dress and dietary and educational needs. Moreover, it can be spent to help the preachers, the teachers and collection of minds of the non-Muslims.

The commentators of how to spend *Zakāt* in the path of Allāh the Almighty in the *Holy Qur'ān* have included, in addition to the holy warriors, the students engaged in the acquisition of religious knowledge, the learned men ('*Ulamā'*) and preachers (*Muballighīn*) provided they (scholars and preachers) are in need.

Thereafter the giver of *Zakāt* himself can spend the money as demanded by the occasion and the need in accordance with the details of the *Sharī'ah*.

Question: What is ordained regarding the '*Zakāt* money'? Whether or not it is in order to spend on religious preaching and if it is within the means i.e. permissible limits, of the *Sharī'ah* in vogue?

Answer: To fulfill the requirements of the conditions of *Zakāt* in

*Sharī'ah*, it is to be given face to face to a deserving (and dependent) orphan or the poor who has been explained the nature of the issue before hand as this procedure is essential in order to help fulfill the religious obligations. The needful child or an orphan, who has not yet come of age, or the extremely deserving mature persons, who are to act as intermediaries, must take the money in hand and give it away (as *hiba*) saying: "This money may be spent on preaching activities or for help with teachers and preachers in order to seek pleasure of Allāh the Almighty."

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6122. IF your state today is not better than the one day before, it is no state.

The state ascends every moment.

*Yā-Ḥayyu, yā-Qayyūm!*

6123. SINNING helped forgiveness with highness. What use would have been forgiveness had there been no sinning. Same is the case of blessing (*Raḥmat*) and bestowal (*Inayat*). It is no exaggeration but a fact that whoever got anything got it because of remorse at sinning.

*Yā-Ḥayyu, yā-Qayyūm!*

6124. THERE are only two jewels in worship; (*'abdiyyat*) i.e. prostration before Allāh the Almighty, the Lord of the Worlds, and Salutation to my master ﷺ, may my soul be sacrificed for him.

*Yā-Ḥayyu, yā-Qayyūm!*

6125. O MY MASTER ﷺ, may my soul be sacrificed for you! Your mercy, O the Merciful to the Worlds, circumscribes the whole Universe and no creature whatever, not even the repudiator, is independent of it. O the Merciful to the Worlds! The repudiator was graced by the gracers. When repudiation of the repudiator discovered the reality, it changed into the truth.

*Yā-Ḥayyu, yā-Qayyūm!*

6126. O MY MASTER ﷺ, may my soul be sacrificed for you! If my ingratitude at your many and various good gestures,

disguising misdeeds at each and every step and receipt of one bestowal upon the other does not amount to forgetfulness of Your blessing, what else would it be?

'*Abdiyyat* (servantship) became ashamed and delirious having been crying passionately.

Tell! Is it still not the time to refrain?

*Yā-Ḥayyu, yā-Qayyūm!*

6127. IF they are not attentive to him, how would we be attentive to them?

*Yā-Ḥayyu, yā-Qayyūm!*

6128. HE is the moth that does not care for the death.

*Yā-Ḥayyu, yā-Qayyūm!*

6129. EVERYBODY has all and everything for himself, but nothing to give to others.

*Yā-Ḥayyu, yā-Qayyūm!*

6130. WHEREVER wealth came along in profusion, it was spent on idle pursuits, got plundered on unnecessary acts and was hoarded decorously. It came to no use for the hoarder. What great would it have been if it was spent lavishly for the Almighty Allāh's jobs on his path. Were this the case blessing would have transcended, overcoming all the limitations.

*Yā-Ḥayyu, yā-Qayyūm!*

6131. THE company of wife and children is not disallowed in any journey.

Hoarding is forbidden.

*Yā-Ḥayyu, yā-Qayyūm!*

6132. MANY a great men had their prestige injured because of the undue distribution of *Khayrāt* (alms) and *Ṣadaqāt* (charity).

*Yā-Ḥayyu, yā-Qayyūm!*

6133. ACTION and literature (academic disputations) cannot proceed together.

Where there is an operation there is no conversation.

Where there is conversation, there is no operation.

There are no recreations during *jihād* (a holy war).

*Yā-Ḥayyu, yā-Qayyūm!*

6134. EVERYTHING during the holy war on the path of Allāh the Almighty is sacrificed for His sake; even the life is.

Whatever happens to anyone during the holy war is counted as part of it.

*Yā-Ḥayyu, yā-Qayyūm!*

6135. IF in the *Faqīr's Khānqāh* (sanctuary) there were *Dhikrullāh* and nothing else, the *Faqīr* would have been succeeded by another.

*Yā-Ḥayyu, yā-Qayyūm!*

6136. WHATEVER Nature does and makes (the creatures) do is subject to the Divine will based on complete wisdom and truth through and through.

Welcome it with a smile in all circumstances.

This is the sum total of *Sharī'at*, *Ṭarīqat*, *Ḥaqīqat* and *Ma'rafat*.

*Yā-Ḥayyu, yā-Qayyūm!*

6137. IF asking most inquisitively is not back-biting, what else is it?

*Yā-Ḥayyu, yā-Qayyūm!*

6138. NOBILITY is the petticoat of humanity.

*Yā-Ḥayyu, yā-Qayyūm!*

6139. SOME make for to emphasis their beauty. Some devices have in fact negative effect to the beauty. For example, some men wearing hair round the neck like women do.

*Yā-Ḥayyu, yā-Qayyūm!*

6140. THE *fuqarās'* (pl. for *Faqīr*) invitation, and not the leftover, that which is arranged for the *fuqarā* and offered to them only is accepted. The leftover of the *fuqarā* is distributed as a blessed food.

*Yā-Ḥayyu, yā-Qayyūm!*

6141. THE life, to whomsoever may belong, is a bubble on the

surface of water.

May Allāh the Almighty grant you the life that death may never ever be able to annihilate, rather last for ever till eternity. That life is the one devoted to Allāh the Almighty and His path only.

*Yā-Ḥayyu, yā-Qayyūm!*

6142. THEY come for a moment, but tell upon an hour.

They usher along an open chapter of all idle talk. How dare you come again!

*Yā-Ḥayyu, yā-Qayyūm!*

6143. THE writer has written everything. May you practise it!

*Yā-Ḥayyu, yā-Qayyūm!*

6144. *DHIKRULLĀH* makes forget every other remembrance.

*Yā-Ḥayyu, yā-Qayyūm!*

6145. THE crops are readily being harvested.

The sparrows are independent of the feed, caring about none.

*Yā-Ḥayyu, yā-Qayyūm!*

4146. ANNIHILATE something and see!

Adopt something and see!

Promote something and see!

Do something important and see!

The silent songs of love are sung in the heart.

*Yā-Ḥayyu, yā-Qayyūm!*

6147. THE wisdom never drowned any boat unduly. It, however, regarded comfort as unmitigating.

*Yā-Ḥayyu, yā-Qayyūm!*

6148. THE acquainted is known to the acquainted and not the unacquainted.

*Yā-Ḥayyu, yā-Qayyūm!*

4149. EVERY livelihood is earned in the world and consumed in *Barzakh* (the waiting period after death till the Day of Judgement).

The life earnings were consumed in *Barzakh*.

As consumed as earned.

*Yā-Ḥayyu, yā-Qayyūm!*

6150. Whatever the place, if there is no *Dhikr* it is uninspired and a deadly scene.

*Yā-Ḥayyu, yā-Qayyūm!*

6151. WHEN A servant becomes useless for any of the worldly jobs, he becomes subservient exclusively to the Almighty Allāh's command and wisdom.

*Yā-Ḥayyu, yā-Qayyūm!*

6152. WHEN Allāh the Almighty charges someone with His jobs, He wipes out all other jobs, never leaving one effective for any other job.

*Yā-Ḥayyu, yā-Qayyūm!*

6153. EVERY journey benefits only after its presentation to my master ﷺ, may my soul be sacrificed - the Mercy to the Worlds (*Raḥmat-un-lil-'Ālamīn*) - and by no other means or might.

*Yā-Ḥayyu, yā-Qayyūm!*

6154. EACH and every state of the tavern of *Tawḥīd* (Unity of Godhead) is the constitution of *Faqr* and well-known since eternity.

*Yā-Ḥayyu, yā-Qayyūm!*

6155. EACH state descends because of the most perfect blessing of my master ﷺ, may my soul be sacrificed for him, and Allāh the Almighty the Most Beneficent alone grants it.

Welcome to the state, one moment after the other, becomes the rationale for thankfulness.

*Yā-Ḥayyu, yā-Qayyūm!*

6156. THERE is no scope of 'ifs' and 'buts' in this *Ṭarīqat*. Do not decline it. Accept it all wholeheartedly.

*Wa mā 'alaynā ill al-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Yā-Ḥayyu, yā-Qayyūm!*

6157. THERE is no permission for anyone in prison to see anyone. Nor is the permission to go outside the boundaries. Eating,

dressing and sleeping alone are permitted.

*Yā-Ḥayyu, yā-Qayyūm!*

6158. ALL utensils are unbaked. They mix with the smallest amount of water, thus losing the identity. Having been fired in the kiln, does the utensil becomes lasting.

The kiln, having dyed it in its own colour, makes it everlasting.

*Yā-Ḥayyu, yā-Qayyūm!*

6159. THE act of searching the path, treading on it, reaching the house, meeting the inmate, shying in front of the inmate and remaining shy ever so more is the limit of respect and meeting the ultimate goal.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*

*Yā-Ḥayyu, yā-Qayyūm!*

6160. HE, who is nothing at all and of no use whatever, is the sign of Allāh the Almighty.

*Yā-Ḥayyu, yā-Qayyūm!*

6161. AT the behest of *Kufr* (infidelity) a *Kāfir* (disbeliever) takes pride no end though *kufr* is subservient and *Eemān* (the Faith) the sovereign.

*Yā-Ḥayyu, yā-Qayyūm!*

6162. IN the World there is nobody sympathetic to anyone, rather he is a sight-seer.

*Yā-Ḥayyu, yā-Qayyūm!*

6163. LIVE so that everybody honours, respects and supports you. And this is within your own power.

*Yā-Ḥayyu, yā-Qayyūm!*

6164. IN the world of heart, the heart carries the stage of *Ka'bah*. And there are no idols in the *Ka'bah*.

*Yā-Ḥayyu, yā-Qayyūm!*

6165. WHERE there is back-biting there is no grace.

*Yā-Ḥayyu, yā-Qayyūm!*

6166. NOBILITY solves the issues. The evil entangles them.  
*Yā-Ḥayyu, yā-Qayyūm!*

6167. CRUELTY does not remain unnoticed.  
The sight, however it may be, never misses.  
*Yā-Ḥayyu, yā-Qayyūm!*

6168. HE, who does not rule the soul, does not rule the 'self' either. The soul and self-united together are, indeed, something.  
*Yā-Ḥayyu, yā-Qayyūm!*

4169. WHAT do you do?  
I watch what Allāh the Almighty does.  
It happens as Allāh the Almighty does.  
And this is the commentary of *فَاعَالْ لِمَا يُرِيدُ Fa''āl-ul-Limā Yurīd*  
Doer (without let) of all that He intends - *Al-Qur'ān 85:16*  
*Yā-Ḥayyu, yā-Qayyūm!*

6170. THE MESSAGE: Invitation to Islam was extended indiscriminate of Faith and nationality to hundreds of thousand backward, uncivilised and unsophisticated homeless *gagre*, *Muslim sheikh*, Christian cleaners, *balmeeeki*, cobblers, dealers in hides and skins, *changar*, wild cat hunters, *deendār*, *jungli* (dwellers of woods), *banjare* (peddlers in glass bangles), *merasi 'tsai* (Christians of lowly caste), *jogi* (minstrel), *sansi*, *nūt-sansi*, snake-charmers, *tapri-bāz*, the snub-nosed, the dark black-skinned, *kabir panthi*, *ravi-dasi*, *ram-dasi*, *harijan* (the untouchable), *oode*, *mainga*, *batwal*, *dhoonse*, *gurj-mar*, *rāngar*, *chchuri-mar*, water-carriers, the donkey-grooms, *kotāle*, *barle*, *mallah* (sailors), *jaboote*, *banote*, *charwae* (the herd grazers), *bar'r*, *ghandaile*, *lalli-Faqīr*, *bhair-kut*, *qalandar*, *bailiyeh*, *tariyeh*, *kangār*, *joodhpar*, *pairne-pakhi-bāz*.

The hundreds of thousand non-Muslims were decorated with only two pendants, one of love and the other of service, thus starting our struggle. These creatures of Allāh the Almighty struggled from door to door and honoured and served everybody. But nobody honoured or served them. They are all thirsty of love. I made a vow to my Allāh the Almighty and prayed: "Please grant me the ability to love and serve them."

*Wa mā Tawfiqū illā Billāh!* (There is no ability except from Allāh the Almighty!)

God willing love and service would win everybody's heart. Allāh the Almighty, the Lord of the Worlds, accepted this struggle. Thousands of darkened hearts glittered with the light of the Faith. Their tongues moved with repeated incanting of *Kalimah Ṭayyubah*.

Their heads bowed before the Real Sustainer. I am steadfast at my avowed promise.

The new Muslims' *Jamā'at* (Community) is my *Jamā'at*.

My cardinal hallmark is to honour and serve each and every new Muslim.

Whatever I earn, I offer them.

The homeless alone looks after the progress and welfare of the homeless. They care not about themselves. They sacrifice everything for their (the others) benefit. It is the worst livelihood that results from procurement of benefit to the homeless, it matters little what form and means it may assume.

Come along! O you! O the budding conjurer! Beat the drum of *Lā ilāha illa Allāhu Muḥammad-ur Rasūl Allāh!* (There is no god but Allāh, Muḥammad is His Messenger!)

Sing whatever you do, but at the guitar of *Kalimah Ṭayyubah*.

Let the drummer beat the drum; the other the tambourine, the bugler, the bugle, the *chimta walā*, the *chimta*. Let he who cannot play anything dance waywardly. Let everybody be occupied in one or another musing. Then see for yourself the serenity of your musical session and its blessings.

One sang the most melodious song:

تیرے ہنڈیاں میں کیہڑے کچے زوں جاواں  
تیرے ہنڈیاں میں کیہڑے درشن پاواں۔

*To which Ka'bah shall I head, or in your presence.  
Who else's face shall I sight than your excellence.*

Allāh the Almighty has no house of His Own. He is though All-Living in every house.

*Yā-Hayyu, yā-Qayyūm!*

6171. BRAHMIN does not recognise any *Rabb* (Lord). He worships for one gain or another. He worships, for example, the *Tulsi* plant and the *Bunyan* tree. The indigenous medical practitioner seconded it for *Tulsi* and *Bunyan* have properties and uses most

unlimited.

*Yā-Hayyu, yā-Qayyūm!*

6172. ACQUIRE the complete sense of attributes and not the *Dhāt*.

The *Dhāt* is far beyond and above anybody's comprehension and understanding.

*Yā-Hayyu, yā-Qayyūm!*

6173. THE *Dhikr* that is performed with the recognition of heart and soul, His Presence and Vigil, reverberates from the Exalted Throne to the abyss. Likewise is the supplication (*du'ā*).

The *dhikr* we perform is with the regard that the 'present' is 'absent'. And there is no taste or blessing in the 'absence'.

Nature regretted at why the 'present' was regarded 'absent'.

*Yā-Hayyu, yā-Qayyūm!*

6174. THE essence of the poisons is the antidote of poisons.

The following are the essences of health: *Raskapoor* (camphore), *Darchikkna*, *Shingriff* (lead oxide), *Summalfar*, *Hartal Warqi*, *Seemāb* (mercury), *Tootiya Sabz* (copper sulphate), *Zangār* (iron oxide), *Murda Sang*, *Sona Makhkhi*, *Noshadar* (ammonium chloride), *Andra'in* (bitter swallow-wort).

*Yā-Hayyu, yā-Qayyūm!*

6175. THERE is no separation. Only you have kept at a distance.

*Yā-Hayyu, yā-Qayyūm!*

6176. ALLĀH THE ALMIGHTY is *Lā-Makān* (without any location).

For some latent meanings there are some of the Almighty Allāh's servants who are also *Lā-Makān*.

However-so-much one may thank at this bestowal, it is not enough.

*Yā-Hayyu, yā-Qayyūm!*

6177. AVOIDING the accursed and carrion dead is the spirit of Islam.

Inclining to evil is a complete evil.

Back-biting and carping is the mother of all this.  
*Yā-Hayyu, yā-Qayyūm!*

6178. RELY your Faith to *فَعَالٌ لِّمَا يُرِيدُ Fa''āl-ul-Limā Yurīd!*  
(Doer (without let) of all that He intends to - *Al-Qur'ān* 85:16)  
Take an account of the history from eternity to eternity.  
Allāh the Almighty did what He wished.  
He does what He wishes.  
He will do what He would wish.  
Allāh the Almighty is the Truth; He does not do the  
undeserved.

*Wa mā 'alaynā illal-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*  
*Yā-Hayyu, yā-Qayyūm!*

6179. THE essence of *Faqr* is *Tark-i-Tām* (complete renouncement) and *Dhikr-i-Dawām* (continuous *Dhikr*).

He who does not act, cannot do so. He is simply busy in deductive exercises.

*Yā-Hayyu, yā-Qayyūm!*

6180. YOU say *حَسْبُنَا اللهُ نِعْمَ الْوَكِيلُ Hasbuna Allāhu Ni'm al-Wakīl* (My God is the Best to protect and the Best to help - *Al-Qur'ān* 8:40), but do not believe in it.

The plaintiff is not satisfied with his pleader's presentation.  
Pass on the bag of the case to your pleader.

*Wa mā 'alaynā ill al-balāgh! وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ*  
*Yā-Hayyu, yā-Qayyūm!*

6181. THERE is torture in the grave and evil too.  
Only the dying one and not the alive can find out this state. He who saw it saw it after death.

Take this life as a privilege. All means for the comfort of grave are set up in life time only.

*Yā-Hayyu, yā-Qayyūm!*

6182. THIS is the world.

This is the *Dīn* (Faith).

Follow only one. Regard *Dīn* superior to the world!

This is the soul.

This is the spirit.

Follow one. The soul is accursed and the spirit blessed.

Allāh the Almighty, the Lord of the Worlds, has in His mind that you, with the soul and spirit, remain completely occupied and absorbed in *Dhikr* and *Atā'at* (obedience).

The love of the Holy Prophet ﷺ, *Rahmatun-lil 'Ālamīn* (Mercy to the Worlds), has it that you adopt the manners of love and do not ascribe any partner.

Having asked for his love you, in actual fact, asked for every thing.

The rest is all nothing and meaningless.

*Wa mā 'alaynā illal-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Yā-Hayyu, yā-Qayyūm!*

6183. DO not look at the beginning, look at the end.

Do not look at the start, look at the ultimate.

*Yā-Hayyu, yā-Qayyūm!*

6184. UNTIL telling lies and back-biting accompany carrying-tales cannot do much on its own. Three together they achieve the marvels.

*Yā-Hayyu, yā-Qayyūm!*

6185. EXECUTING every important commandment and shunning the unimportant is the silent preaching, the blow of which never goes amiss.

*Yā-Hayyu, yā-Qayyūm!*

6186. THE ashes (*rākh*) are the bloom of natural beauty.

*Yā-Hayyu, yā-Qayyūm!*

6187. DISHONOUR is the counterbalance of sins and a means of highering of stages.

*Yā-Hayyu, yā-Qayyūm!*

6188. THAT what is eternal is really everlasting.

No one can lead astray two things. They were at the beginning and shall remain eternally. They are 'Faith' and 'Love'.

*Yā-Hayyu, yā-Qayyūm!*

6189. OUR journey has no *Dhikr* and *Aṭā'at* (obedience); it has its own hope and motive. Were it based on *Dhikr* and *Aṭā'at* (obedience) only, it would have been rewarded.

*Yā-Ḥayyu, yā-Qayyūm!*

6190. HE is right in front. You can't see Him. He is not visible as if one cannot see across the window mesh.

Only the one inside can see, but not the one from outside.

*Yā-Ḥayyu, yā-Qayyūm!*

6191. The prettiest part of body is the eye. (After death), it turns into a liquid thus mixing with earth.

*Yā-Ḥayyu, yā-Qayyūm!*

6192. **THE older the practice, the more powerful it is.**

*Yā-Ḥayyu, yā-Qayyūm!*

6193. *MUHAJIR-IL-ALLĀH* (Migrant to Allāh the Almighty) is the migrant who migrates towards Allāh the Almighty. For example, He migrates from *Ḥarām* (unlawful) to *Ḥalāl* (lawful), falsehood to Truth, evil to good, *Kufr* (infidelity) to Islam, dispute to sincerity, sin to repentance, and extinction (*fanā*) to extant (*baqā*).

*Yā-Ḥayyu, yā-Qayyūm!*

6194. THE SUN, the Moon, the stars, the deposits and plants, the grazers, the birds, and the carnivores are the creatures of Allāh the Almighty, and His family.

They live amicably together.

“I have nothing to ask you for. Leave me to my own state.”

This a state of some most exalted journey.

May my Allāh the Almighty grant me this state! *Āmīn!*

*Yā-Ḥayyu, yā-Qayyūm!*

6195. WELCOME to *لِمَا يُرِيدُ فَعَالٌ* *Fa‘‘āl-ul-Limā Yurīd* is difficult; its following (*ittibā‘*) underlines un-declining perfection.

*Mā shā' Allāh!*

*Wa mā ‘alaynā ill al-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Yā-Ḥayyu, yā-Qayyūm!*

6196. BLESSINGS of migration are (so great) that *Yathrib* became *Madina Munawwarah*.

*Yā-Hayyu, yā-Qayyūm!*

6197. AN UNLETTERED person outwitted the artists in administration and organisation.

*Yā-Hayyu, yā-Qayyūm!*

6198. THE truth comprises only but a sentence.

The details are but meaningless.

*Yā-Hayyu, yā-Qayyūm!*

6199. COMMENTS on international affairs go on day and night thus keeping every sitting warmed up.

Ninety nine percent of all different thoughts are but lies.

If it is not waste of time what else is it?

*Yā-Hayyu, yā-Qayyūm!*

6200. THERE is prayer neither in favour nor against at the stage of quietism or satisfaction (*riḍā*), it is to wait for blessings and graces with patience.

*Yā-Hayyu, yā-Qayyūm!*

6201. *ITTIBĀ'* (complete practice) and love never allow to do any other job. They keep one occupied in their own jobs.

*Yā-Hayyu, yā-Qayyūm!*

6202. *Kitāb Al-'Amal Bis-Sunnah Al-Ma'roof Tartīb Sharīf* (The Book of Practice of the Holy *Sunnah* - The Holy Succession), *Makshoofāt Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Maqālāt-e-Hikmat* (The Words of Wisdom) are the authentic syllabi of our *Ṭarīqat* (Islamic Mysticism). We have not to adopt anything other than this. Contentment and perseverance at this is a complete success.

*Yā-Hayyu, yā-Qayyūm!*

6203. WHENEVER Allāh the Almighty wished to pour His wrath unto any of the lovers, the blessing of my master ﷺ, may my soul be sacrificed for him, enshrouded him. He covered him in the loving and sacred folds of his shawl. At long last inclining

Allāh the Almighty to forgive. *Mā shā' Allāh!*

*Yā-Hayyu, yā-Qayyūm!*

6204. IF one is not attracted forcefully to such a heartening sympathiser, then why not?

If one does not bow passionately to the feet of such a guide, then why not?

If one does not sacrifice sincerely his soul and body at such a source of grace and generosity, then why not?

If one does not give away both the worlds for the sake of such a patron, then why not?

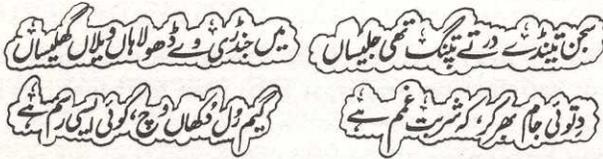
What a king مَلِكٌ مُسْتَكْبِرٌ كَبِيرٌ he is, what a homeless I am!

What a perfect alms giver he is, and what a lowly *Faqīr* I am!

What a crown-wearer he is, and what demurred I am!

*Allāh Allāh! Mā shā' Allāh!*

If one does not take pride in his love, who else's would one have?



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

*Yā-Hayyu, yā-Qayyūm!*

6205. ONE who submits to a man really submits to Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6206. WHEN Nature is determined to do something, it does not rest until it has done. It never waits for the morrow.

*Yā-Hayyu, yā-Qayyūm!*

6207. THERE is neither any fire nor any Nimrod.

The faithfulness of your Faith is certified and examined as such.

*Yā-Hayyu, yā-Qayyūm!*

6208. FIRE has never burnt the Faith; it can never. Having gone cold it goes out.

*Yā-Ḥayyu, yā-Qayyūm!*

6209. IN the world of perfections silence is also one.

If it is continuous, never falsified, it is thus the interpreter of Divine secrets.

*Yā-Ḥayyu, yā-Qayyūm!*

6210. REFUSING offerings from the creatures does set in takings from Allāh the Almighty though the creatures do offer to the creatures on His behalf.

*Yā-Ḥayyu, yā-Qayyūm!*

6211. WHENEVER the Hindu water-carriers got built the inside wall of the well and had water gushing forth, they demonstrated their devotion by preparing and giving away pudding in the name of *Khawaja Khidār Pīr* عليه السلام saying: “*Khawaja Khidār Zindah Pīr Hai* - (Khawaja Khidar is the living guide).”

*Yā-Ḥayyu, yā-Qayyūm!*

6212. THE sum total of intellect is fanaticism.

There are one hundred and twenty five thousand kinds of fanaticism. And devotion (*Ishq*) is one of them. It would not be out of order if you call it the ‘Mother of Fanaticism’.

*Yā-Ḥayyu, yā-Qayyūm!*

6213. LOVE spoke: “I bear love for no one but for You and him ﷺ.”

*Yā-Ḥayyu, yā-Qayyūm!*

6214. SHUNNING *Ḥarām* (unlawful) is good. Its commission in any form whatever is bad.

*Yā-Ḥayyu, yā-Qayyūm!*

6215. *AL-MUHĀJIR-IL-ALLĀH* (the Migrant to Allāh the Almighty) is the one who shuns *Ḥarām* and so also the accursed and the carrion dead.

*Yā-Ḥayyu, yā-Qayyūm!*

6216. OUR differences, indeed, are preventing the angels in the sky from our support.

O the addressee! Know it that the Archangel Gabriel  along with his horse fought in the *Battle of Badr*.

*Yā-Ḥayyu, yā-Qayyūm!*

6217. *FAQR* is vast in approaches and doctrines; it is not limited, rather unlimited.

*Yā-Ḥayyu, yā-Qayyūm!*

6218. IF there is any beneficial writer in any office of the mean world, it is, indeed, fanaticism. And this alone is the perfection of his perfection.

*Yā-Ḥayyu, yā-Qayyūm!*

6219. THE eye can see, but in reality it does not in-as-much-as this is all against the manners of love. They were used to this sort of sight.

*Yā-Ḥayyu, yā-Qayyūm!*

6220. AND the seer never discloses that he saw and that what did he see.

Why did he see? If it does not amount to a total disrespect what else is it then even though he saw by merely and slightly removing the curtain.

*Yā-Ḥayyu, yā-Qayyūm!*

6221. IN the state of *Hū* alone does Allāh the Almighty pervade, but not in dining and banqueting.

*Yā-Ḥayyu, yā-Qayyūm!*

6222. DESPITE the sight we do not see.

Would you then see by means of the microscope?

*Yā-Ḥayyu, yā-Qayyūm!*

6223. YOUR own breath alone is beneficial to you.

And everything exists in your breath alone. That what is not contained in your breath is not at all found elsewhere.

*Yā-Ḥayyu, yā-Qayyūm!*

6224. THE Nature spoke: "Whatever I do for anyone I do it subject to Divine Wisdom.

"I never do anything but lawful."

Do not put up objections.

*Yā-Ḥayyu, yā-Qayyūm!*

6225. THE inheritance of *faqr* was your eternal heritage. It became a victim of eating, drinking, dressing up and hoarding.

*Yā-Ḥayyu, yā-Qayyūm!*

6226. HAVING met me these most colourful, attractive, delicious, captivating and heartening fruits became but the faeces.

*Yā-Ḥayyu, yā-Qayyūm!*

6227. THERE is no need to ask anyone. The eye is the interpreter of the eye and so is the heart of the heart.

It tells what is friendly and what is alien.

*Yā-Ḥayyu, yā-Qayyūm!*

6228. WHOEVER found anything at all found it because of good manners.

Every stage of the world is subject to due respect and perseverance at this, its climax.

The string of respect is so sensitive that it breaks at the slightest tension.

The precious stones are threaded together with the thread of respect.

When it breaks the beads fall and disperse.

*Yā-Ḥayyu, yā-Qayyūm!*

6229. THE following three ingredients, please present yourselves for the audience of *Ḥaḍrat Sayyidunā Luqmān* عليه السلام:

*Harmal* (*Pebanum harmal* Linn)

*Hanzal* or *indrayan* or *tumma* (swallow-worte; *citrullur colocyn* *this scharde*)

*Hirakasees* (a kind of precious stone).

Please accept and certify it in person that you are beneficial and effective for diabetes.

The prescriptions are various and superior one to the other. For

their medicinal properties, this prescription is most effective.

*Yā-Hayyu, yā-Qayyūm!*

6230. SELF is insurgent since eternity.

Overwhelming the insurgent is a bestowal of the utmost grade derived only because of the graces and blessings of my Lord, Allāh the Almighty, and my master ﷺ, may my soul be sacrificed for him.

*Yā-Hayyu, yā-Qayyūm!*

6231. BY GOD I am also waiting for him who comes along to merely meet me and has no job whatever for me to do for him.

*Yā-Hayyu, yā-Qayyūm!*

6232. SAYYIDUNĀ UMMI ﷺ :

The Prophethood of the *Ummi* (the Unlettered ﷺ) is the greatest rationale (of its Divinity) for non-Muslim thinkers.

*Yā-Hayyu, yā-Qayyūm!*

6233. SEVERAL of the matters are generically in the human body i.e. the matter of *kufr* (infidelity), the matter of *zindīq* (repudiation), the matter of *hamazāt-ush-shiyātīn* (the attendant devils).

Until one is knowledgeable of *zindīqiyyat* (infidelity or repudiation), one cannot be knowledgeable of *ṣiddīqiyyat* (truthfulness or piety).

*Wa mā ‘alaynā illal-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Zindīqiyyat* alone pinpointed and certified *Ṣiddīqiyyat*.

No gnostic (*‘arif*) can be the one without *zindīq*.

*Yā-Hayyu, yā-Qayyūm!*

6234. THE DIVINE SELECTIONS:

Among the Angels the following four were selected:

The Archangel *fibrīl* (Gabriel) ﷺ

The Archangel *Makāil* (Michael) ﷺ

The Archangel *Izrāil* (Israel) ﷺ

The Archangel *Isrāfil* (Israphael) ﷺ

One of them was honoured with conversation with the Holy Prophets, peace be upon them. The Archangel Gabriel ﷺ was chosen.

Among the Holy Prophets (peace be upon them) the following four were selected:

*Sayyidunā Ibrāhīm* (Abraham) *Khalilullāh* (Friend of Allāh the Almighty) ﷺ

*Sayyidunā Mūsā* (Moses) *Katimullāh* (conversationalist to Allāh the Almighty) ﷺ

*Sayyidunā 'Isā* (Jesus) *Rūhullāh* (Spirit of Allāh the Almighty) ﷺ

*Sayyidunā Muḥammad* ﷺ, may my soul be sacrificed for him.

He declared one as His Beloved. So He chose as His Beloved my master ﷺ, may my soul be sacrificed for him.

Among the Holy Scrolls and Books He selected the following four: *Torāt* (the Holy Torah), *Zabūr* (the Holy Scrolls), *Injīl* (the Holy Bible), *Qur'an-ül-'Aẓīm* (the Glorious *Qur'an*)

He made one as the Law for use by the humankind, and chose the Glorious *Qur'an*.

Among thousands of cities, He selected the following four: *Bayt al-Maqdas*, *Makkah Mukarramah*, *Madinah Munawwarah*, *Masjid al-'Ashār*.

He honoured the one as the City of His Beloved ﷺ and selected *Madinah Munawwarah*.

Among the hundreds of thousand mosques, He liked four of them: *Masjid-i-Ṭoor-i-Sina*, *Masjid-i-Aqṣā*, *Masjid-i-Ḥarām*, *Masjid-i-Nabvi* (the Holy Prophet's ﷺ Mosque).

He declared one superior to all and chose *Masjid Al-Ḥarām* (in *Makkah Mukarramah*).

Among the mountains, He selected four: *Koh-i-Uhud* (the Mountain of *Uhud*), *Koh-i-Lebnān* (the Mountain of Lebanon), *Koh-i-Ṭoor* (the Mountain of Sinai), *Koh-i-Lukkām* (the Mountain of *Luqqam*).

He granted one with the honour of conversation of the conversationalist at and chose the Mountain of Sinai.

Among the rivers He selected four: *Darya-i-Nile* (the River Nile), *Darya-i-Furāt* (the River Euphrates), *Darya-i-fihūn* (the River *fihūn*), *Darya-i-Sihūn* (the River *Sihūn*).

One became the trustee of the Battle of the Truth and Falsehood. The River Euphrates had this good fortune.

Among the lunar months He liked the following four: *Rajab-al-Murajjab*, *Sha'bān Al-Mu'azzam*, *Ramaḍān Al-Mubārak*, *Muḥarram*

*Al-Harām.*

He attributed one to the *Raḥmatun-lil-Ālamīn*, and therefore, chose *Sha‘bān al-Mu‘azzam*.

Among hundreds of festive days, He selected the following four: *Yaum al-Fiṭr*, *Yaum al-Aḍḥā*, *Yaum al-‘Arafah*, *Yaum al-‘Āshūrah*.

He liked one in order to complete His final graces upon His Beloved ﷺ, and therefore chose *Yaum al-‘Arafah*.

He selected the following four among the nights: *Shab al-Qadr* or *Layilat al-Qadr* (the Night of Power), *Shab al-Bara‘t* (the Night of Reckoning), *Shab al-Eid* (the Night of Joys), *Shab al-ḡumu‘ah* (the Night of Assembly)

He devoted one for the forgiveness of sinners and chose *Shab al-Bara‘t* (the Night of Immunity) accordingly.

He liked four among the birds: Dove (*Khumra*), Parrot (*Toṭa*, *Mina* (*Maina*), Pigeon (*Kabootar*).

He granted one with the honour of attendance at the sacred Tomb of the Holy Prophet ﷺ; He chose pigeon for this.

Among the fruits He selected four: Dates, Olive, Pomegranate, Grapes.

He granted one with the decorum at the dining table of His Beloved ﷺ. He chose dates for this.

Among the flowers, He selected four: the Rose, the Jasmine, the *Za‘fron*, the Dandelion.

He scented one with the scent of His Beloved ﷺ and chose the rose for this.

*Yā-Hayyu, yā-Qayyūm!*

6235. EXCEPT *Dhikrullāh*, remembrance of the Lord of the Worlds, and love of the Mercy to the Worlds ﷺ, it is to burn to ashes every thought and whisper, and having ground it to the utmost in order to help it fly over in the street of the Beloved ﷺ does amount to elixir. And this is the explanation of the fire of the *Faqīr*.

What is the fire?

It is burning the litter -

Thus saving the Truth.

*Yā-Hayyu, yā-Qayyūm!*

# Supplication

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - وَالصَّلَاةُ  
وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ - وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ - آمِينَ

*Wa Ākhiru Da'wānā anil-Ḥamdulillāhi Rabb-il-'Ālamīn!  
Waṣṣalātu Wassalāmu 'Alā Rasūli Hil-Karīm! Wal-Ḥamdulillāhi Rabb-  
il-'Ālamīn! Āmīn!*

(In the end, our claim is that all praise be to Allāh the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ! And praise be to Allāh the Almighty, the Lord of the Worlds! Amen!)

- Abu Anees Muḥammad Barkat Ali Ludhianvi قدس سره العزیز

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# What is Dar-ul-Ehsan?

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

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tabligh Al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* (Tradition) of the Holy Prophet, Muḥammad 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.

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

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

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

- Muḥammad Iqbal

