

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



يَا أَيُّهَا الْحَسْبُ لِي وَالْأَكْبَرُ

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

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

Volume XX

DAR-UL-HISAN PUBLICATIONS

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

Volume XX

by

Abu Anees Muhammad Barkat Ali
(Translated by Muhammad Iqbal)



DAR-UL-EHSAN PUBLICATIONS

Al-Maqam-un-Najjaf As-Sahhaf Al-Maqbul-ul-Mustafein
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Cover picture : The *Holy Ka'abah* in Makka Mukarrama and the Prophet's



Mosque in Madina Munawwara, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّزْتَهُ بِمَدْيِدِ
كُلِّ مَمْلُوكٍ لَكَ اسْتَعْفِزُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّوْمُ وَاتَّوْبُ إِلَيْهِ-

Foreword

The Words of Wisdom Volume 20 - Most Welcome!

أَهْلًا وَسَهْلًا مُبَارَكًا مُكْرَمًا مُشْرِفًا

Ahlan wa Sahlan! Mubārkan! Mukarraman! Musharaffan!

Yā-Hayyu, yā-Qayyūm!

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

FAllāh-u Khayr-ur-Rāziqīn! (For Allah is the Best
Sustainer!)

WAllāh-u Dhul-Fadl-il-'Azīm! (For Allah is the Lord of
bounties unbounded!)

Abu Anees Muhammad Barkat Ali Ludhianvi
Camp Dār-ul-Eḥsān
Faisalabad
Pakistan

27 Ramaḍān Al-Mubārak 1410 AH
(23 April 1990)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaa-hir Rahmaa-nir Raheem!
In the Name of Allah the Most Beneficent
the Most Merciful

Introduction

*Every soul shall have
A taste of death.
And We test you
By evil and by good
By way of trial.
To Us must you return.*

- (Al-Qur'ān 21:35)

ABU ANEES MUHAMMAD BARKAT ALI - An Era of *Faqr* that was!

Abu Anees Muhammad Barkat Ali, Founder of *Dār-ul-Ehsān*, died on January 26, 1997 CE (16 Ramaḍān Al-Mubārak 1417 AH), aged 86. He was born in *Barhami*, District Ludhiana (India), on April 27, 1911 CE (29 Rabi Al-Ākhir 1329 AH).

Poverty, ignorance, disease and cults prevalent as they have been and still are in Pakistan, many a compatriots are contributing to alleviate the stalemate thus improving the lot of a common man in the street. One such person has been Abu Anees Muhammad Barkat Ali, well-known to his devotees as *Babaji*. The mantle of *Faqr* fitted him well for his ascetic practices in the jungle of materialism where sense of togetherness is alien and, with the exception of only a few, everyone seems to be embroiled in improving his own self rather than the collective well-being of the *Ummah* (Muslim Nation). In the thick of the Punjab a man of *Babaji's* stature and caliber lived an austere life, yet to those who knew him well he was, in actual fact, the *sultan* of his time in whose spirituality *Faqr* reigned high. There has been in him an institution personified with hundreds of thousand devotees attached to him, home and abroad. He captivated each one of them and they sang the songs of his love and praise.

By 1962 when I met him first at Salarwala, now named after his seminary as *Dār-ul-Ehsān*, he had established himself well. A superannuated subaltern myself from Pakistan Military Academy, I found out that he had also served as a Viceroy's Commissioned Officer (VCO) in the Royal Indian Engineers together with my father who died in 1941 at Roorkee Cantonment (*Uttar Pradesh, Bharat*). After a day's company with him, I found in him a man of God who commanded me to visit him on Sundays as long as I was teaching there in a Collège at Faisalabad. Ever since I felt an orphan no more and he cared for me just as the father would do to his son. He was a kind and loving man as I was also struck by his piety and scholarship. This feeling increased each time I saw him.

Once at a big gathering on the eve of *Laylat-ul-Qad'r* (the Night of Power) at *Dār-ul-Ehsān* sitting next to *Babaji* I felt the Creator most acutely in myself. This reminded me of an old Aligarian, Head of the Islamiyat Department of the Punjab University, who in his regular Friday afternoon *Khutbāt* (sermons) often said that this sort of induction and experience about the All-Being was as it were an acid test of a commanding Shaikh. Lo and behold! I saw the same old *Khatīb* there in the crowd after an interlude of three years.

The following year he helped me with my travel to the United Kingdom for Higher Studies. Neither my sojourn in the UK nor our relationship ever ended. He gave me his own pad of letter-headed papers and envelopes to write to him. It is seen to be believed. 'I found him there when I needed him most' to coin the *Biblical* diction. Shortly after my arrival I built links with many different faith communities, race relations bodies and above all the well-known British Theosophical Society and ended up with several publications, explaining practice of Islam in the context of the industrial West. Across the seas after twenty five years of hard work *Babaji* wrote and published the first edition of his *Kitāb Al-'Amal Bis-Sunnah Al-Ma'roof Tartīb Sharif*, a unique and voluminous collection of the sacred *Ḥadīth*, incorporating the Arabic original and Urdu translation, explanations and commentary. The author contended and vouched for this book as an exclusively sufficient for a Muslim in order to discipline his daily life, physical and corporeal. Simultaneously he wrote some sixty magazines on titles comprising his own selection of Forty *Aḥādīth*, *Da'wah-o-Tabligh al-Islam* (Invitation to and Spread of Islam),

Dhikrullāh (Remembrance of Allah the Almighty) and *Makāram-i-Akhlāq* (Excellence of Conduct) such as acquisition of truthfulness, love, justice, honesty, care, sincerity, repentance, discipline, perseverance, resignation and shunning of *Makhārij-i-Akhlāq* (Spurious Conduct) such as infidelity, jealousy, avarice, lust, passion, greed, heedlessness, disunity, ill-manners, and disrespect to name but a few. First of the five volumes of his next publication *Asmā' Al-Nabi Al-Karīm Ṣall Allāhu 'Alayhi Wa Sallam* (The Bounteous Names of the Holy Prophet ﷺ), his *magnum opus*, that epitomises his love for and devotion to the Holy Prophet of Islam, appeared in 1976. Herein he has collected one thousand four hundred and thirty eight holy names, both personal and attributive, scattered in the depths of the vast Islamic literature in many different languages. Every page of some three thousand of them is printed in seven colours on glossy embossed art paper which indicates his special relationship with the Holy Prophet ﷺ, the rationale of the creation of the Universe by the Creator. His maxim has been: "As the Faith of Islam is the most liked by Allah the Almighty, therefore it must be presented in the most befitting format regardless of any cost considerations." And this has been the approach adopted for all his publications. The books are all imbued with spiritual dimensions of Islam. He has explained efficaciously the metaphysical subtleties, for instance the principles of *Waḥdat Al-Wujūd* (Unity of Being) of Mohyi-ud-Din Ibn Al-Arabi Shaikh al-Akbar of Spain (رحمته الله عليه d. 1240 CE) and *Waḥdat Al-Shuhūd* (Witness to Being) of Shaikh Badr-ud-Din Ahmad Mujaddid Alif Thani As-Sirhindi (رحمته الله عليه d. 1624 CE); the late *Babaji* has summed up the two schools of thought thus: "*The Light (Noor) of the Dhāt (Being) of Allah the Almighty is sparkling much the same in the dry blade of grass as in a throbbing rose.*" His synthesis is profound and made easy for the lay man to understand.

Throughout his books he upheld his love for *Risālat* (Messengership) on the one hand without bargaining on no account *Tawḥīd* (Unicity of Godhead) on the other. The language used in explaining the most intricate theological issues has been superb, compulsive to read, easy to understand and most convincing. He had a complete command at speaking, reading and writing of Punjabi, Urdu, Persian, Arabic and English. Often the qualified interpreters felt inadequate and, therefore, he

communicated directly with especially the English-speaking visitors. The flow of written languages and continuity of subject matter could not be surpassed. He wrote poetry rarely, but his prose has poetic overtones and attraction. The aforementioned magazines are available in the form of a book titled *Makshoofāt Manāzal-i-Eḥsān* (Manifestations of the Stages of Blessing) consisting of five volumes. Its accounts penetrate right down to the inner recesses of heart and mind. The depths of the author's knowledge suggests its divine connections. The reader is bound to conclude that it has been all God-given and the author was at once a philosopher, a mathematician, a chemist, a doctor, a jurist, an artist and above all a great Sūfi Master. Like a good teacher, he often repeated that which he wished readers to pay special heed to. Some of his statements have found their way on to calendars and stickers and distributed free of charge as means of promotion of Islam. Once I described to him the symptoms of the ailment of our common friend. As a result he wrote on a piece of paper the desired number of the medicinal preparation and placed it on the coffee table. He then called the *Hakīm* (an indigenously qualified medical man) from his own pharmacy. I repeated the symptoms and the *Hakīm* shouted the number of the prescription that was the same as *Babaji* had written down. He smiled and remarked: "I am also a *Hakīm*!" This transpired well when we came to know that a good number of the blind by birth had been blessed with sight by this exceptionally unique *Hakīm* who has also compiled an expansive almanac known as *Kitāb Al-Ṭibb* (The Book of Medicine). On another occasion he made me eat a hot *chuppati* with a good deal of olive oil to rid me off my tonsilitis on the spot. He rarely lost his cool, ever smiled and cut jokes here and there. On the eve of a *Laylat Al-Barāt* (The Night of Immunity) I saw him with a group of boys from his *Madrassah* (school) helping them to compile the list of fireworks, adding most fondly one by one the items that he knew they would enjoy a great deal.

In thirty volumes of his monologues (*Maqālāt-e-Hikmat* - The Words of Wisdom) that can justifiably be called as his autobiography he has explained all aspects of his life *vis-a-vis* multifarious dimension of Islam, juridical, philosophical, ontological, corporeal and theosophical. In 1971 he assigned me with the task of translating these into English and the nine of them converted so far have been well received by the Muslims and

Orientalists alike. They have been commented by non-Muslims as the '*lessons of reality*'. Once I had the honour of presenting him with a copy of Professor Reynold Nicholson's translation into English of Ali Al-Hujwiri's (رحمته الله عليه d.1071 CE) *Kashf Al-Mahjūb*, the oldest treatise on Sufism in Persian. He was pleased to receive it, reminding me at the same time that his monologues were the modern *Kashf Al-Mahjūb*. And this exhortation of his I have found so true that I rely mainly on his writings trying to explain from time to time the English audiences who seem to be so vexed over such issues as principles of '*free will*' and '*predestination*' and '*fate*' and '*fatalism*' in Islam. Incidentally, I once requested him for the permission to write his biography. He allowed me to attempt a short one later, but wished me to carry on with the translation of his monologues for now. Once a young Pakistani Barrister carried from me for *Babaji* a copy of the English rendering of *Mantiq-ut-Ṭayr* (Conference of the Birds), the Persian poem by Farid-ud-Dīn Aṭṭār (رحمته الله عليه (d. 1220 CE). On his arrival at the sanctuary, *Babaji* spotted and accosted him by his name, received the present and explained the importance to all those present in as-much-as this allegorical poem happened to be a guide book during his earlier struggle and training when as a pilgrim on the way he was traversing the Path to Truth.

I regard myself as one who is extremely privileged to have been, dare I say full time, handling his books under the international registered charity namely *Dār-ul-Eḥsān Publications* for a quarter of a Century. Consequently, I hold in my possession the most valuable treasure of manuscripts and letters of his commands, guidance and appreciation. I have received and cherished most of all his benign blessings, occasionally the clothes to wear, and unfailingly his new publications with his own hand the anecdotal statements regarding my father who happened to be as said before a VCO with him at Roorkee Cant. It is here at this Cant that after fifteen years and sixty five days service and even that mainly at Roorkee he finally put his tools down on 21 June 1945 when twenty six big nations of the World including India were at war and opting out of the fighting army was simply impossible. In a perfect and profound language he made an unequivocal statement on 22 June, the day he has termed in his diary of important dates of his life as *Yawm Al-Istiḳāmat* (Day of Perseverance). That is, it is the day when he had shown worthy of

acceptance by the All-Being his religious practices, self-denial and renouncement of the mean World. The instrument of abdication that he addressed to his Commandant, Brigadier W L D Veitch, reads as follows:

1. In the Name of Allah the Compassionate, the Merciful
2. This is an instrument of abdication
3. Believe it or not, repeat not, this is true story of my life.
4. I have finally and firmly resolved to lead my life as a *faqīr* and as a *faqīr* I am required to give up all, repeat all, I possess.
5. This is my final farewell statement and may be regarded as official.
6. Thereafter I will make no statement.
7. This is final.

The hair-raising small details of his custody, hospitalisation, fellow-officers' behaviour and his upright and impeccable attitude, and finally boarding out are preserved in audio and video cassettes in his well-managed archives. We have reproduced the full text of the report of his Court Martial as an Appendix to the English translation of *The Words of Wisdom Volume 5* (Dār-ul-Ehsān Publications, Huddersfield, 1994). The profundity and lucidity of this vow that he reaffirmed and explained straightaway at Makhdoom 'Ala-ud-Dīn Ali Ahmad Aṣ-Ṣābir's رَضِيَ اللهُ عَنْهُ (d. 689 AH) at Kalyar, his spiritual guide and benefactor, is remarkable and again available in the form of a booklet.

He preferred this renouncement despite his bright future career as an army officer that is suggested by Brigadier Veitch in his confidential report thus: "*It is no exaggeration to say that I have never met a man in India to touch him. He is as keen as mustard; he works as a clock works in the office as well as on the columns.*" Be that as it may, his close associates would corroborate that he honoured his vow to the last breath of his life. He revived the *Khānqāhi Nizām* (Management of Seminaries) and exalted the traditions of *faqr* and the ascetic practices of 'the pious of the olden time' (*Salf Al-Ṣāleḥīn*) to the highest echelon.

At the independence and partition of India into Bharat and Pakistan in 1947, he migrated along with his family from his home town of *Barhami* in the district of Ludhiana and eventually reached after a great deal of ordeals a well-known town called

Plowlehri (near Kharian Cant) where a retired army officer, his close friend from Roorkee, welcomed and made him feel at home. But only after a few months time he wandered with a few sojourns enroute to the now known *Dār-ul-Eḥsān* in the outskirts of Salarwala that is situated between Chak Jhumra and Sangla Hill railway stations. It is at this junct of the three administrative districts of Faisalabad, Sheikhpura and Sargodha that he had allotted to him some land in lieu of what he had abandoned in the East Punjab. Centuries after the practical demonstration of the *Khānqāhi Nizām* came to pass once more under his directions at this place in-as-much-as sessions of continuous *Dhikrullāh* (Remembrance of Allah the Almighty) were held, missionary parties of this with religious zeal were sent to all parts, a spacious mosque and a repository for the worn out copies of the *Holy Qur'ān* were built and a school for destitute and orphans and a well-staffed hospital were established, administering their services free of charge. People throughout the World from all walks of life, those who practise a little to those who practise their religion profusely visited the institute. In this way they satisfied their religious aspirations.

The institute has been and still is fulfilling its aim of translating the sacred work of *Da'wah-o-Tablīgh Al-Islam* (Invitation to and Spread of Islam) in many and different ways. Here it has humbly been desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* of the Holy Prophet of Islam ﷺ, the fountain-head of Islam. The *faqīr* of Allah the Almighty does not attach himself to anything but Him. This is the reason he writes in his Monologue No. 10387: "*I have migrated forty one times in the Path of Allah the Almighty and continuously since 1367 AH. My whole life has been spent as a Muhajir il-Allah (an emigrant to Allah the Almighty).*" Accordingly he bade farewell to all that at *Dār-ul-Eḥsān* including his kith and kin and migrated in 1985 to a near-desolation on the bank of a canal along Samundri Road at about a distance of ten kilometers from Faisalabad his close and loyal lieutenant Mian Muhammad Shafi Gondal's farm. His only son namely Mian Muhammad Anwar had died in April 1981 at the young age of forty one, leaving behind his widow and four sons. Though he loved his grandsons passionately, yet he sacrificed the care for the orphans *Tawakkul il-Allāh* in order to answer to the call. He named the new abode as *Al-Mustafid Dār-*

ul-Ehsān, now a prototype of the original, himself residing most of his day time on the canalside what came to be known as his field address, *Camp Dār-ul-Ehsān*, where he now lies buried under an open canopy of sky.

Babaji used to sleep and eat only a little and worshipped most rigorously. The visitors had to join in and follow his discipline. He would call from the crowd someone who he wished to communicate with. The daily routine went on as usual. An American convert to Islam wrote about him and his practices thus: "*He is truly the embodiment of the heart and soul of the Deen of Islam, and all people should strive to emulate him as he is one who comes so close to fulfilling the Sunnah of our Beloved Prophet ﷺ.*" His *ittibā'* (following of the practice of the Holy Prophet ﷺ) was the greatest *karamat* (lesser miracle). Those who had the audacity to ask for a *karamat*, he would simply tell them that he was an ordinary man who regretted and repented at his omissions and sought forgiveness of Allah the Almighty and would like to be corrected if he lacked the practice of any of the *Sunnah* of the Holy Prophet ﷺ. Ignorance is a bliss. They did not know what was a common knowledge of his long time associates that *Babaji* as an eternal 'pilgrim on the way' (*Sālik*) was an experienced traveller who had gone through the stages of *Sālik-Majdhūb* and *Majdhūb-Sālik* and occupied the mystical pinnacle wherefrom nothing remained hidden from him. Like a proverbially spying (*Fasūs Al-Qalb* i.e. Spy of the Heart) mystic, *Babaji* often read his visitor's mind, and, if so wished, played the reel of his life.

The austere practices help a *faqīr* of Allah the Almighty become enriched in all his faculties of life. The well-known *Hadīth Qudsi* explains his state of affairs most aptly: "*My servant never ceases to come close to Me through voluntary devotion (e.g. Tahajjud Prayer), I am the ear with which he hears, the eye with which he sees, the hand with which he grasps; and if he asks something of Me, I will certainly give it to him.*" *Babaji* had certainly accomplished this sort of height. His biographers will, in small details, reveal and prove to the World that he had traversed all the states and stages of *faqr* and had approached the rank of nearness to Allah the Almighty that a human being would ever aspire and reach and epistemologically named as Abdul Karīm Jili's (رحمۃ اللہ علیہ) d. between 1408 and 1417 CE) *Al-Insān Al-Kamil* or Dr Muhammad Iqbal's

(ﷺ d. 1938 CE) *Mard-i-Kāmil* (the perfect man). It is, therefore, not beyond understanding that why and how did he manage to read his visitors' life as an open book?' The people of his clan are termed in sufic literature as *Jasūs Al-Qalb*. It happened all the time and throughout his life time and many a fatal events were averted by his intervention, the authority he had vested in him by Allah the Almighty as the above *Ḥadīth Qudsi* promises it.

The perfect man alone is eligible for the position of the Pole Star (*Quṭb Al-Aqtāb*) or *Al-Ghawth* of the thousands of the living *Awliyā'* (saints) according to Ali Ibn Uthman Al-Hujwiri's (ﷺ d. ca. 1071 CE) synod or parliament comprising three hundred and fifty six of their elects. Among the synod he enjoyed the highest spiritual authority of the *Quṭb* also called *ghawth* (helper), his juniors being the three *nuqabā* (subordinates), five *awtād* (pillars), seven *abrār* (pious), forty *abdāls* (counterparts or duplicates) and three hundred *akhyār* (good). Incidentally, himself empowered by and grounded in God the *Quṭb* is the centre of authority of his lieutenants and the Universe. Because of these elects as Al-Hujwiri (ﷺ puts it, 'Allah the Almighty grants rewards and blessings. Any disease or disaster is due to the omission on the part of 'the sufi governor of the area' (*Quṭb Al-Qarya*) and can be put right by the *tawajjuh* (attention) of the *Quṭb Al-Aqtāb* alone.'

It is this synod that ameliorate afflictions, put right disasters, and help descend blessings of Allah the Almighty. In fact they rule the Universe on His behest. In this connection Ḥadrat Bū Ali Shah Qalandar Panīpatī (ﷺ (d. 1323 CE), a great Punjabi lyricist, is often quoted to highlight this point. *Babaji* has spoken kindly about this saint who was given to extreme penances in his life time. Standing knee deep in the water of the River Chenab in the Punjab he incanted praises of Allah the Almighty whilst the fish notched the flesh round his legs, yet he stood regardless for twelve years continuously. He had a follower named Mubaraz Khan who one day went to Delhi the Capital City in order to buy grocery for the communal kitchen. At the time a vizier of Sultan 'Ala-ud-Din Khalji, the then king of Indian subcontinent, was passing through the bazaar along with his entourage. This king's guards were leading the procession, crying: "Stay clear, save yourselves!" Mubaraz Khan was walking along in the middle of the road busy in *Dhikrullāh* and totally unaware of everything around

him. He heard no cry, hence did not clear the way. In this state of ecstatic absorption a soldier pounced upon hitting him with a stick hard on his head. On return the gory dervish narrated the whole story to the Qalandar Baba at which he wrote to King of India 'Ala-ud-Din Khalji to this effect: "A vizier of yours has for no reason inflicted pain and injury on to one of my dervishes. Superannuate the vizier from his office. Contrariwise, I will appoint someone else as the king of India in your stead before sunrise tomorrow." He added the couplet:

بازگیرِ ایں عاملِ بد گوہرے
ورنہ بخشمُ ملکِ تو با دیگرے

Withhold this executive of bad essence!

Or I will grant your kingdom to another prince.

Having been affiliated to the man for over a third of a Century and having read all his writings, I safely identified *Babaji* as one of the *abdāls* twenty years before now. Time ticked on and his activities in all fields such as *Dhikrullāh* and selfless service to the needful mankind accelerated proportionately. For many years he did not speak at all, only gestured and gesticulated, and named the day as *Yawm Al-Ṣamt* (Day of Silence) when he finally broke the fast. I visited him in March 1980 when he had already fasted for nearly five years. When he saw me arriving in the precincts of the mosque he welcomed me cordially and talked to me having broken his fast. This act attracted a group of his devotees whom he drove away saying: "I have a special permission from the Holy Prophet ﷺ that I will speak when *Iqbal* comes." This satisfied the devotees and gratified me no end. He resumed his fast straight after my departure.

On quite a few occasions during the last decade of his life he spoke to me confidently but most discretely that he was the busiest man on Earth, meaning in his role as leader of the said parliament whose interventions and decisions ostensibly influenced the World Order. This is an important claim of ours and genuinely so for the man of his caliber and not because we happen to be his disciples and duty bound to believe in him to be as such. He merited the position. He has been on record to have exercised severally his

authority when the irreverent had the temerity to challenge and test him. That apart, he has been known for his acts from the metaphysical, i.e. lesser miracles (*karamāt*). His most obvious and undoubtedly accredited one has been the meticulous following of the *Sunnah* (*ittibā'*).

Babaji's own Shaikh Sayyid Amir-ul-Hassan Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ (d. 1956 CE) on whose hands he took the 'Oath of Allegiance' (*Bay'at*) in 1947 commanded the station of *Shah Walāyat*, degrees above the position of *Quṭb Al-Aqṭāb*. He had always addressed him so and acclaimed him as the *de facto* Viceroy of India. For himself *Babaji* used the titles of *Al-Muḥājir il-Allāh* and *Al-Mutawakkil il-Allāh*. To explain the titles, he lived the life of a hermit and his taking and spending balanced nil at the end of every day of his life. *Mā shā' Allāh* (as it pleases Allah the Almighty)! His wife had died long before followed by the death of his only son in April 1981. He has left behind his daughters and grand- and great grand- children, but no wealth or property to inherit. He used *Abu Anees* as his pen name after his most revered adopted daughter Anees Akhtar who had served him well until the inevitable death approached.

The divines in the past, by and large, are known to have foretold to their close confidants the time of their death. Interestingly enough shortly before *Babaji* passed away the *Zuhr* time in Pakistan he came to my dream just after *Sehri* time in the UK asking me to carry him. Accordingly, having carried him on my shoulders I travelled along on a highway for over two hours till we ended up in a graveyard. I saw a huge crowd of men clad in meticulously clean white dresses entering the cemetery from our right hand direction. Those in front carried a coffin with the black cloth covering that had *Qur'ānic* Verses embroidered on. I headed straight for the coffin and consigned inadvertently *Babaji* in to it with the lid firmly put on. Now then this is exactly the time when he breathed his last. I woke up there and then in a state of restlessness and heard an hour after the news of his death. *Innā lillāhi wa innā ilayhi rāji'ūn!* (To God we belong, and to Him is our return!)

Babaji's mission is to continue, the mission that would give a voluminous compendium of jobs which he discharged during his life time, taking into account without fail conversion of tens of thousands of non-Muslims wandering ancient Indian tribes,

housing and schooling of their children, help to widows and the orphans, the destitute and the down-trodden, the sick and blind, the wayfarers and seekers of truth and so on. Accordingly, a board of five trustees headed by Mian Muhammad Shafi Gondal has been set up in order to oversee the management of the shrine as has been wished in *Babaji's Will*.

Babaji set up exacting standards, well-nigh impossible to emulate without his assistance, which can indeed be invoked as he has undoubtedly died a martyr for he was of the *Ahl-e-Dhikr* (those engaged in remembrance of Allah the Almighty). 'And the martyrs live on in the real sense of the word', as is claimed by the Holy Prophet of Islam ﷺ and confirmed by Allah the Almighty in the *Holy Qur'ān*. May his soul rest in peace! Amen!

This is neither the opportune time nor the place to argue the case, yet the mortal nature of humankind as is professed in the *Qur'ānic* Verse given at the beginning of this obituary is right in front of us in the shape of daily deaths. What is most important to draw the readers' attention to is the Verse (*Al-Qur'ān* 3:185) that explains the successful in the worldly life will be duly recompensed and admitted to Heaven on the Day of Judgement leaving aside those who had embroiled themselves in the 'chattels of deception'. Indeed the dead would be judged by their worldly trials of evil and of good. The Verse has that the body does not die and the everlasting soul suffers the taste of death on separation from the physical body. There are some such as martyrs (*shuhadā'*) and remembrancers (*dhākirīn*), but only a few, who pass their probation exceedingly well and gain complete salvation. Even their physical bodies are absolved of degeneration. This incorruptibility of physical body is one of the acid tests of sainthood in Christendom too. Before the natural death, the sufi dies to himself. 'The eternal living (*Baqā*) is, therefore, possible through self-annihilation (*Fanā*)' - *Maqāla No. 10395*) or in other words '*Fanā* leads to *Baqā*' - *Maqāla No. 10399*). The Goethean *stirb und werde* (die and become) translates very well the Prophetic tradition *mootū qabla an tamootū* (die before ye die) in order to gain new life and this forms one of the cornerstones of sufism. And mindful of neither happiness nor grief the dead is to the living as if dumb who listens to but cannot answer back. *Dhikrullāh* is his prime objective and this alone pervades his soul thus enabling him to gain an

everlasting enlightenment. *Babaji* sums it up in a stanza in the text of this book (*Maqāla* No. 10507):

*Visible in the clay
Became light, a perfect display.
One went over to Delhi
Thus becoming the famous Nizami.
Another went over to Kalyar
Devoted to the Truth as a martyr.*

(References are to the famous mystics Khawaja Nizam-ud-Deen Awliya (d. 1325 CE) رحمته اللہ علیہ and Makhdoom 'Ala-ud-Deen Ali Ahmas Aş-Şābir Al-Kalyari (d. 690 AH) رحمته اللہ علیہ.)

The inevitability of death, hence the illusory nature of life, has made the mystics choose for their love the immortal *Dhāt* of the Creator of the Universe and everything within. Abu Bakr Ibn Jahdar Ash-Shibli رحمته اللہ علیہ (d. 945 CE) was prompted by this when he saw somebody weeping because his beloved had died and blamed him: "*O fool, why do you love someone who can die.*"

For those who choose the path of love for the Eternal *Dhāt* 'death is, as it were, a bridge that joins the beloved with the beloved (*al-mautu jasrun yu şil-ul-ḥabība ilal-Ḥabīb!*)' For those who are lost in the mundane world the Holy Prophet's (صلی اللہ علیہ وسلم) tradition is the reminder: "*Men are asleep, and when they die, they awake.*"

The obituary forms the introduction to this collection of the Words which the reader would on perusal find as the swan-song before his demise for what the probates and the executioners of his *will* would make of it. Herein he has clearly put down his wishes for burial rites and rituals, the location of his grave, and the sign and symbols to be complied with post his demise. In this respect he had previously expressed similar sentiments in his *The Words of Wisdom* Volume 16, pp132-136, published at *Al-Mustafid Dār-ul-Eḥsān* (Pakistan) on 27 *Shawāl Al-Mukarram* 1409 AH.

We acknowledge the Daily Nation (Lahore, Pakistan) and the Quarterly Muslim Education (Cambridge, UK) for incorporating their tributes to the deceased in to this obituary. Thanks are also due to Professor Muhammad Zaman (Lahore) and Imdad Ali Ahmad Poswal (Bristol) for their most helpful suggestions to improve upon the script. We all share the grief over the untimely

separation of the Shaikh, though his immortal soul abides. The calligraphy of the *Arabic/Urdu* inserts has been by Hafiz Behar-i-Mustafa, Lahore Museum, Lahore, Pakistan, to whom we are greatly indebted.

Finally, we commend another volume of the late *Babaji's* monologues to the readers who, I pray, would glance over my errors in rendering which should in all approximation correspond to the Urdu version published at *Al-Mustafid Dār-ul-Ehsān* (Pakistan) on 27 *Ramaḍān Al-Mubārak 1410 AH*. The useful corrections and suggestions by Sajeda Maryam Poswal have been incorporated and her assistance much appreciated.

Al-Ḥamdu-lil-Ḥayy-il-Qayyūm!

Dr Muhammad Iqbal
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Huddersfield University
United Kingdom

9 Dhū Al-Qa‘dah 1419 AH
(26 February 1999 CE)

The Holy Prophet's ﷺ Letter

کتابت النبی الی الامم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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الْحَمْدُ لِلَّهِ الَّذِي جَمَعَ الْعَمَلَاتِ وَالْمُؤْتَمِرَاتِ الَّذِينَ هُمَا بِرَبِّهِمْ يَتَوَكَّلُونَ ○ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي أَلْفَى الْمُسْلِمِينَ النَّبِيَّ الْوَسِيْلِي الْأَنْبِيَّ صَلَاحِي الْقَوْمِ وَالْكَافَّةَ وَالْكَافِيَةَ وَالْكَافِيََةَ وَالْكَافِيََةَ وَالْكَافِيََةَ ○
 لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ لِيُصْرَفَ النَّبِيُّ وَالنَّبِيَّاتُ وَالرَّوَايَاتُ وَالْمَعْلُومَاتُ كُلُّهَا بِمُحَمَّدٍ وَبِهِ
 أَمَا بَعْدُ فَإِنَّ لَنَا وَنَلِكُمْ فِي الْحَيَاةِ قَائِمٌ طَارِكًا مُتَمَلِّيًا أَوْ مُؤْتَمِرًا أَوْ مُدْعِيًا أَوْ مُجَلِّيًا أَوْ مُؤْتَمِرًا أَوْ مُجَلِّيًا
 فَاتَّقُوا سَخْمَةَ الْعَرَبِ وَأَنْتَلِقُوا إِلَى عَهْدَةِ الْأَنْبِيَاءِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَلْوَةٍ وَمَنْعَةٍ وَلَا تَنْتَهَوُوا ○ بِسْمِ اللَّهِ الرَّحْمَنِ
 الرَّحِيمِ ○ بِسْمِ اللَّهِ وَاللَّهُ وَلَا عَائِبَ إِلَّا اللَّهُ وَلَا أَسَدَ يَشَلُّ اللَّهُ وَلَا شَيْءَ يَسِيءُ اللَّهُ وَبِهِ اللَّهُ أَسْتَعِينُ وَعَلَى اللَّهِ تَوَكَّلْتُ
 سَأَلْتُ كِتَابَ هَذَا فِي أَسْمَانِ اللَّهِ فِي حَيْثُ وَرَدِي كَيْفَهُ وَرَفِي وَجْهَهُ أَيْنَ تَأْكُلُ مِنْ حَيْثُ مَا تَوَجَّهَ لَا تَدْرِيهِ وَلَا تَنْتَهَوِهِ وَلَا
 تَنْتَهَرِهِ وَتَأْكُلُهُ وَأَعْمَادًا وَتَأْكُلُهُ فِي الْأَعْلَى وَالشَّرْبِ وَلَا فِي الْبَيْتِ وَالنَّجَارِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ
 لَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ وَلَا فِي يَدِهِ
 اللَّهُ يَا اللَّهُ الْوَيْلُ لِمَنْ عَالَ عَلَى كُلِّ شَيْءٍ وَهُوَ عَدِلٌ مِنْ كُلِّ شَيْءٍ وَهُوَ عَدِلٌ مِنْ كُلِّ شَيْءٍ وَهُوَ عَدِلٌ مِنْ كُلِّ شَيْءٍ
 الْأَنْبِيَاءِ الْمُرْسَلِينَ إِلَى الْعَالَمِينَ ○ اللَّهُمَّ أَنْتَ حَقٌّ لَا يُشْرِكُ بِكَ شَيْءٌ مِنْ حَقِّكَ عَلَيْهِ هَذِهِ الْأَسْمَاءُ بِالْأَسْمَاءِ الَّتِي هُوَ مُؤْتَمِرٌ
 عَلَى مَرَاتِقَاتِ الْعَرَبِ إِنَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ هُوَ الْقَائِمُ الَّذِي لَا يَزُولُ وَلَا يَنْجُو مِنْهُ حَارِبٌ وَلَا مُؤْتَمِرٌ
 بِاللَّهِ الَّذِي لَا يَمُوتُ وَبِأَسْمَانِ اللَّهِ لِيُصْرَفَ النَّبِيُّ وَالنَّبِيَّاتُ وَالرَّوَايَاتُ وَالْمَعْلُومَاتُ كُلُّهَا بِمُحَمَّدٍ وَبِهِ
 اللَّهُ الْمُسْتَعِينُ وَاللَّهُ الَّذِي هُوَ مُؤْتَمِرٌ فِي الْعَرَبِ وَالْمُسْلِمِينَ وَاللَّهُ الَّذِي هُوَ مُؤْتَمِرٌ فِي الْعَرَبِ وَالْمُسْلِمِينَ وَاللَّهُ الَّذِي هُوَ مُؤْتَمِرٌ
 لِسَلَامَةٍ تَحِلُّ أَنْ يَرْتَدَّ إِلَيْهِ طَرِيقُهُ وَاللَّهُ الَّذِي تَزَلُّ بِهِ جِرَابِيلُ عَلَى النَّبِيِّ صَدَقَ عَلَيْهِ وَسَلَّمَ فِي يَوْمِ الْإِسْتِخْرَةِ وَاللَّهُ الَّذِي هُوَ
 هُوَ مُؤْتَمِرٌ فِي كُلِّ شَيْءٍ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 وَاللَّهُ الَّذِي يَمْلِكُ مِنَ الرَّبِّ عَزَّ وَجَلَّ يُوسَى ابْنَ عِمْرَانَ فَهَذَا مُوسَى صِدْقًا ○ وَاللَّهُ الَّذِي كَتَبَ بِهِ عَلَى وَرَقِ التَّخْيِيمِ
 وَالْقَلَمِ فِي التَّلْكَاتِ بِحَرْفٍ ○ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 طَعْنُ بِهِ يَعْصِي وَهُوَ ابْنُ مَرْيَمَ ابْنَةِ الْبَحْرِ صَبِيَّةٌ وَابْنَةُ الْأَنْبِيَاءِ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 قَمِي بِهِ يُؤْتَمِرُ مِنَ الْعَرَبِ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 يَرِيحُ مِنْ يَلْبِينِ الْحَبِيبِ وَاللَّهُ الَّذِي يَلْبِينُ بِهِ الْبَحْرَ يُوسَى ابْنَ عِمْرَانَ وَجِبِلُّ كُلِّ بَرِيٍّ كَالْعَرَبِ وَالْمُسْلِمِينَ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 أَبَاتِ الَّتِي تَزَلُّ عَلَى مُوسَى ابْنِ عِمْرَانَ يَطْوِي حَيْثُ يَرَى وَابْنُهُ مِنْ كُلِّ عَيْنٍ نَابِغَةٌ وَكُلُّ أَدْنٍ سَامِعَةٌ وَالسَّيِّئُ نَابِغَةٌ وَابْنُهُ
 بِالْمَشْرِقِ وَالْمَغْرِبِ فِي صَدْرِهِ حَارِبٌ وَأَنْبِيَاءُ كَأَنْبِيَاءِ وَكُلُّ مَنْ يَسْمَلُ عَمَلُ السَّمَةِ وَمِنْ سَمَةِ سَمَةِ الْقَرَابِ وَالشَّعْرَةِ وَ
 مِنْ فِي الْجِبَالِ وَالْأَرْضِ وَالْعَرَبِ وَالْمُسْلِمِينَ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ السَّمَاءُ وَالْأَرْضُ وَاللَّهُ الَّذِي سَمَاءُ بِهِ
 وَجُودِهِ وَمِنْ سَمَةِ كُلِّ عَمَلٍ وَكُلُّ عَمَلٍ وَسَامِعَةٌ وَسَامِعَةٌ وَتَأْكُلُهُ وَتَأْكُلُهُ وَمِنْ سَمَةِ سَمَةِ الْقَرَابِ وَمِنْ سَمَةِ
 وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 سَأَلْتُ الْجِبَالَ وَالْعَرَبَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 سَمَاءُ مِنَ الْبَيْتِ وَمِنْ يَدِي فِي الْأَسْوَدِ وَكُلُّ مَنْ تَدْرَأُ مِنَ الْمَوَائِدِ وَالْمَوَائِدِ وَالْمَوَائِدِ وَالْمَوَائِدِ وَالْمَوَائِدِ وَالْمَوَائِدِ
 لَا إِلَهَ إِلَّا اللَّهُ يَدُوبُ كَمَا يَدُوبُ الْبَيْتِ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 بِرَسُولِهِ فِي صَدْرِهِ وَالْقَائِمِينَ مِنَ الْبَيْتِ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 الْبَيْتِ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 كُلِّ شَيْءٍ وَمِنْ سَمَةِ كُلِّ عَمَلٍ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 وَنَمَتْ إِلَيْهِ الْقَلْبُ وَمِنْ سَمَةِ كُلِّ عَمَلٍ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ
 وَابْنُهُ مِنْ سَمَةِ الْبَيْتِ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ ○

یہ مقدس مکتوب پیرس (فرانس) کے شاہی عجائب گھر سے دستیاب ہوا
 پاکستان میں اس کی پہلی بار اشاعت کا شرف ڈاڑا احسان کو نصیب ہوا

The Words of Wisdom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillā-hir Raḥmā-nir Raḥīm!

In the Name of Allah the Most Beneficent
the Most Merciful!

Maqālāt-e-Hikmāt The Words of Wisdom

10330. THIS life is the trust from Allah the Almighty, the Most Exalted, the Most High.

Do not tamper with it.

This life is the trust of and set aside for Allah the Almighty, the Most Exalted, the Most Blessed.

Do not engage in anything other than that.

Remain occupied in only the Almighty Allah's continuous *Dhikr* and صَلَوَةٌ تَدْوُمُ بِدَوَامِكَ (Ṣalawāt-un-Tadūmu Bi-Dawāmika - blessing that continues with Your continuous existence.)

Nobody's reasoning should ever interfere in it; and it must never falsify.

Yā-Hayyu, yā-Qayyūm!

10331. THIS is all a routine of earning, but not learning.

One, who learns, never earns. If earns, earns for the creatures.

Yā-Hayyu, yā-Qayyūm!

10332.

ALLĀHUMMA inni Aa'ū
dhu bika min Khalilim
Mākirin 'Aynāhu tarayāni
wa-Qalbu hū Yar'āni
i(n)rra'ā Hasanatan
Dafanahā wa i(n)rr'ā

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ خَلِيلٍ
مَّاكِرٍ عَيْتَاهُ تَرَانِي وَقَلْبُهُ يَرَانِي
إِنْ رَأَى حَسَنَةً دَفَنَهَا وَإِنْ رَأَى
سَيِّئَةً أَدَاعَهَا ط

(كثر العمال/كتاب العمل بالسنة هـ)

Sayyi'atan adhā'ahā!

(O Allah the Almighty! I seek Your refuge against a cunning friend whose eyes see me. And his heart suffers

cutting; if he sees any good in me, he would suppress it; and if he sees evil, he would disclose it).

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P70)

The worst friend is he who disguises the friend's good deed and emphasises his bad deed.

Yā-Hayyu, yā-Qayyūm!

10333.

ALLĀHUMMA (inni)
As'aluka min Faḍlika wa
Raḥmatika Fa innahumā
biyadeka Lā Yamlikoha
Aḥadun Siwāka Fa-innaka
ta'lamu wa lā 'a'lamu wa
Taqdiru wa lā aqdiru wa Anta
'allāmul ghuḥūb!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ
وَرَحْمَتِكَ فَإِنَّهُمَا بِيَدِكَ لَا يَمْلِكُهُمَا
أَحَدٌ سِوَاكَ فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ
وَتَقْدِرُ وَلَا أَقْدِرُ وَأَنْتَ عَلَامُ الْغُيُوبِ
(مجمع الزوائد/كتاب العمل بالسنة ص ٣٠٤)

(O Allah the Almighty! I beg You of Your grace and mercy because both of them are in Your Power. Nobody except You own it. For You are knowledgeable and I am not. And You have Power and I have none. And You are fully aware of the hidden affairs).

-(Majma' Al-Zawā'id/Kitāb Al-'Amal Bis-Sunnah V1, P1112)

Allāhumma inna jawāriḥanā
biyadika lam Tomalliknā
minha shay'an Fa idha
Fa'alta Dhālika binā Fa kun
anta waliyyaha!

اللَّهُمَّ إِنَّ جَوَارِحَنَا بِيَدِكَ لَمْ
تَمْلِكْنَا مِنْهَا شَيْئًا فَاذَا فَعَلْتَ
ذَلِكَ بِنَا فَكُنْ أَنْتَ وَلِيِّهَا -
(كثر العمال/كتاب العمل بالسنة ص ٣٠٤)

(O Allah the Almighty, all our organs are in Your hand of Power. You have not made us the master of any of these (affairs). As You have determined such life for us, please help us with its dispensation)

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P124)

Understand well that grace and blessing are in the total power of Allah the Almighty alone.

Allāhumma inni As'aluka min
Faḍlika wa-Rahmatika Fa-
innahū Lā Yamlikohā illa
Anta!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ
وَرَحْمَتِكَ فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ
(المصن الحسن/كتاب العمل بالسنة ج ٣ ص ١٣٤)

(O Allah the Almighty, I ask You for Your grace and
blessing, because none except You is their master).
-(Al-Hiṣn Al-Haṣin/Kitāb Al-'Amal Bis-Sunnah V4, P127)

Allāhumma inna Qulūbana
wa Nawāṣinā wa Jawārihanā
biyadiKa Lam Tomallikna
minha Shay'an Fa idhā
Fa'alta Dhālika binā Fa-kun
anta waliyyunā Wahdinā 'ilā
Sawā' is-Sabīl!

اللَّهُمَّ إِنَّ قُلُوبَنَا وَنَوَاصِينَا وَجَوَارِحَنَا
بِيَدِكَ لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا فَإِذَا
فَعَلْتَ ذَلِكَ بِنَا فَكُنْ أَنْتَ وَلِيَّنَا
وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ ط
(الحزب الاعظم/كتاب العمل بالسنة ج ٣ ص ٣٥٣)

(O Allah the Almighty, our hearts, foreheads and organs
all are in Your control. You have not granted a total
independence for any one of these. Accordingly, if You
have made us this way, You and only You become our
Helper and show us the straight path!)
-(Al-Hizb Al-A'zam/Kitāb Al-'Amal Bis-Sunnah V4,
P150)

Allāhumma in-Taghfir
Taghfir jamī'an wa ayyu
'Abdillaka Lā alamma!

اللَّهُمَّ إِنَّ تَغْفِرَ تَغْفِرَ جَمْعًا وَأَيُّ
عَبِيدِكَ لَا أَلَمَاءُ
(مستدرک حاکم/كتاب العمل بالسنة ج ٣ ص ٣٥٣)

(O Allah the Almighty, if You forgive, You forgive most
profusely. And who among Your servants is not a
sinner?)

Ḥaḍrat Ibn Abbas رَضِيَ اللهُ عَنْهُ is narrated to have reported
regarding those who save themselves from major sin and
immodesty. He has reported an amoral man who came to the
Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and repented of his sin. Ḥaḍrat Ibn Abbas
رَضِيَ اللهُ عَنْهُ reports the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ having said: Allāhumma
in-taghfir...!

-(Mustadrak Ḥākīm/Kitāb Al-'Amal Bis- Sunnah V4, P48)

Allāhummarham Ummata
Muḥammadin Ṣallallāhu

اللَّهُمَّ وارحم أُمَّةَ مُحَمَّدٍ صَلَّى اللهُ

'Alayhi wa Sallam Rehmatan
'Āmmatan!

عَلَيْهِ وَسَلَّمَ رَحْمَةً عَامَّةً
(كثر العمال/كتاب العمل بالسنة ج ٣ ص ٢٥)

(O Allah the Almighty, shower Your mercy in abundance
on the Ummah of Hadrat Muhammad ﷺ).

Hadrat Abu Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy
Prophet ﷺ as saying: "The supplication most liked by Allah
the Almighty is that you say, 'Allāhumarham ...')

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P54)

Allāhumma-ghfirli warḥamni,
Wahdini wa-'Āfini war-Zuqni
Waj-burni war-Fa'ni, (Wash-
Fini - this is our addition)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَاعَافِنِي وَارْزُقْنِي وَاجْبُرْنِي
وَارْفَعْنِي (وَأَشْفِنِي) -
(سنن ابوداؤد ج ٢ ص ٢٢٢/كتاب العمل بالسنة ج ٣ ص ٢٥)

(O Allah the Almighty, forgive me, take mercy on me,
guide me, keep me in comfort, grant me livelihood, help
me back on my feet, elevate me and grant me good
health).

-(Sunun Abu Dawood V1, P123/Kitāb Al-'Amal Bis-
Sunnah V1, P6)

10334. ALLAH THE ALMIGHTY has not any partner.
The Almighty Allah's servants have no partner either. Subject to
تَوَكَّلْتُ عَلَى اللَّهِ Tawakkaltu 'ala-Allāh (With the Trust in Allah the
Almighty), they live and die for the sake of Allah the Almighty.
They do not discriminate between friends and strangers. And they
are مُسْتَغْنَى عَنِ الْخَلْقِ Mustaghna 'anil-khalq (independent of the
creation).

There is no friend unto anyone. Being a friend he becomes
the stranger. Were there no friends there would have been no foes.

Yā-Hayyu, yā-Qayyūm!

10335. I CALLED vociferously at the top of the hill:
يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ "Yā-Hayyu, yā-Qayyūm! Yā-Dhu-al-
jalāli wal-Ikrām! (O the Living, O the Lasting! O the Majestic, O
the Honoured!)"

Whether or not anybody heard it, but I certainly enjoyed it.

Yā-Hayyu, yā-Qayyūm!

10336. ALAS, O MY DEAR, you will not be able to see.
However, I shall enjoy it thoroughly.

Yā-Hayyu, yā-Qayyūm!

10337. SOMETIMES you attend to the spirits and sometimes the spirits attend to you and convey the most loving message.

What else is the *Kashf* (Vigil)?

The *Kashf* (Vigil) is free from mirage and deception.

Yā-Hayyu, yā-Qayyūm!

10338. THE nightingale alone brought the news of the *Garden of Iram*.

The owl is only a leader of desolation.

Yā-Hayyu, yā-Qayyūm!

10339. كُنْ فَكَانَ KUN FAKĀN (BE! AND IT 'BECOMES'):

Verily, when He intends
A thing His command is

"Be", and it is!

-(*Al-Qur'ān* 36:82)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا
أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

(الن:٨٢)-

There is no delay; only the command is wanted.

Delay is based on wisdom.

Intention is subject to command. When He intends anything, He commands: "Be as I intend"; it becomes likewise straightaway.

He has not made His intention to do such like. Nor has He commanded for it to be, otherwise it would have been accomplished long ago.

The Universe is awaiting Your command. Nobody dare say anything. Nor would one try to dare.

Yā-Hayyu, yā-Qayyūm!

10340. "WHAT have you come to see in this fare?"

"The demonstration of the Wisdom of Nature."

"And you?"

"So also are we."

Yā-Hayyu, yā-Qayyūm!

10341. LIFE is a moment. Fulfil it momentarily, and keep it up! When it would be fulfilled, you will be intoxicated having been most pleased.

To keep busy every moment is life.

Even they eat!

Don't eat like that.

And do not sleep like that.

Yā-Hayyu, yā-Qayyūm!

10342. **الادعية لمغفرة أمة سيدنا محمد ﷺ** (PRAYERS FOR FORGIVENESS of the *Ummah* of the Holy Prophet Muhammad ﷺ):

To do something for the forgiveness of the sinners who are under torment is, indeed, a respect of humanity.

And Allah the Almighty, the Gracious, the Forgiver, the Most Exalted, likes it most of all.

Yā-Hayyu, yā-Qayyūm!

10343. A MEANINGLESS TALK, may it be from anyone, is lifeless and worth rejecting.

Yā-Hayyu, yā-Qayyūm!

10344. O GRAND SIRE! We all say: "Do like this." We stress on its accomplishment. We insist on it time and again. But we ourselves do not do it.

Yā-Hayyu, yā-Qayyūm!

10345. THE acts and destiny have been written down. It goes on accordingly.

Yā-Hayyu, yā-Qayyūm!

10346. A *FAQIR* is a *faqīr* in all circumstances.

Yā-Hayyu, yā-Qayyūm!

10347. THERE are always additions and deletions in the books written by others. Even some important chapters are missed out and some are subjected to exaggeration. The true book is the one written by the author himself.

Yā-Hayyu, yā-Qayyūm!

10348. SOME seventy years ago that I met an indigenous Hindu *Hakīm* (*sinyāsi*). I asked: "A man has fallen off a camel thus breaking his ribs. What is its treatment?" He said: " Don't worry! It is an ordinary thing. Obtain some *pīpal* (Bunyan) with its resin, called indigenously *pīpal-lākh*, directly, not from the market place. Alongside concentrate some two kilograms of milk to a thick slimy liquid. Drink it with a small snuff of *pīpal-lākh*. A few days's use would recoup health, as Allah the Almighty would please. We Hindus do not worship anything for no motive. There is always one gain or another in mind. We worship *pīpal-tree* for the reason that it affords many benefits."

Yā-Ḥayyu, yā-Qayyūm!

10349.

ALLĀHUMMA ashribil-
Eemāna qalbi Kamā
Ashrabtahū Rūhi wa Lā
Tu'adhdhib Shay'an min
Khalqi bi Shay'in Katabta
'Alayya Fa innaka Qādirun
'Alayya!

اللَّهُمَّ اشْرِبِ الْإِيمَانَ قَلْبِي كَمَا
اشْرَبْتَهُ رُوْحِي وَلَا تُعَذِّبْ شَيْئًا
مِنْ خَلْقِي بِشَيْءٍ كَتَبْتَ عَلَيَّ فَإِنَّكَ
قَادِرٌ عَلَيَّ .

(كنز العمال/كتاب العمل بالسنة ٣٣٣ ص١٤١)

(O Allah the Almighty, help my heart drink Faith (*Eemān*), just as You made my *Rūh* (spirit) drink it. Do not inflict upon my body any torture that You have predestined. Indeed, You have the power over me (to remove this pending torture!)

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P102*)

O the Authority Par-Excellence! We are the non-being, outcast and lowly servants. You have written what You wished. With Your grace and blessing, please change the destiny. Indeed, You are the Most Powerful of the powerful over this.

Yā-Ḥayyu, yā-Qayyūm!

10350. ABSORPTION (*fadhḥ*), absorber (*fādhīb*) and the absorbed (*Majdhūb*) are scenes of love and its reflection.

Yā-Ḥayyu, yā-Qayyūm!

10351. ABSORPTION is absorption, free from jealousy. It is totally unaware and stranger to anything except absorption. It has the king and the power just the same. Having found One Allah the Almighty, in actual fact, everything of the graces, the mercy and the blessing have been found. Attending to anything except this (absorption) amounts to falsity of concentration and state of anxiety.

Yā-Hayyu, yā-Qayyūm!

10352.

YĀ-HAYYU, yā-Qayyūm! يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا
Lā ilāha illa anta, wa Lā إِلَهَ غَيْرُكَ -
ilāha Ghayruk!

(O the Living, O the Lasting! There is no god except You. And there is none worthy of worship other than You!)

The practical interpretation of this formula is that He does not allow to attend to anything else. This alone is His Honour, this alone, His Excellence.

At this stage none else has any authority.

There must be someone, most certainly, who believes in *وَلَا إِلَهَ غَيْرُكَ* *Wa Lā ilāha Ghayruk* (there is no partner unto You). I have not seen one who would be the gnostic of *وَلَا إِلَهَ غَيْرُكَ* *wa Lā ilāha Ghayruk*.
Yā-Hayyu, yā-Qayyūm!

10353. AT this stage only the spirit (*Rūh*) prevails, not the self (*Nafs*). Though hidden in thousands of curtains, it does not allow in any object at any rate.

When spirit (*Ruh*) having landed in the accrued state of Most Powerful *قَوِي الْعَزِيزِ (Qawi-il-'Azīz)* stares at self (*Nafs*), it causes consternation. The self is besmeared with dust and made to turn over and over again in a mercurial unrest.

"This alone was my Journey that has been accomplished. *Mā Shā Allāh!* (As it pleases Allah the Almighty!) Let anyone dare say anything (inimical), then say what you may if I did not flagellate him."

Yā-Hayyu, yā-Qayyūm!

10354. THIS is being (*Hast*) and that non-being (*Neest*).

This is lasting (*Būd*) and that finishing (*Nā-Būd*).

In *non-being* and *finishing*, there is neither any residence nor any demarcation. Only Allah the Almighty prevails, sometimes fiery, sometimes enlightening. Whatever takes place is from You alone.

Yā-Hayyu, yā-Qayyūm!

10355. YOUR rule reigns in this body.

Your rule reigns in this self.

You are the First, the Last, the Apparent and the Hidden.

You are Omipresent. You are *Al-Ḥalīm* (the Gentle), *Al-Karīm* (the Generous), *Al-'Alī* (the Exalted) and *Al-'Azīm* (the Greatest).

Yā-Hayyu, yā-Qayyūm!

10356. THERE is no call outside; it is all noise. Inside there is *Sawt-i-Sarmadi* (the Eternal Call) that subsists in the heart (*Qalb*): It is hidden inside sensitive curtains and is a manifester of wonders. It is ever active. Until it is satiated and satisfied to the full, it remains in action.

Yā-Hayyu, yā-Qayyūm!

10357. *MUĤĀHID* (the Holy Warrior) is attentive to *ḡihad* (the Holy War), not to any comfort.

There is not at all any sign of bodily comfort, thoughts as to how to parry back the enemy's tactics are directed carefully and the whole of the times towards *ḡihad*.

My enemy is my own self within. And this continuous *Dhikr* (*Dhikr-i-Dawām*) is a complete *ḡihād-i-Akbar* (the Greatest Holy War).

Yā-Hayyu, yā-Qayyūm!

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Mā Shā' Allāhu Kāna wa mā lam Yashā'u lam Ya Kun!

(What Allah wills becomes! And what He does not will does not come to pass.)

Yā-Hayyu, yā-Qayyūm!

10358. RUNNING away from the battlefield is *Ḥarām* (unlawful). Neither martyrdom nor defeat is *Ḥarām*.

Yā-Ḥayyu, yā-Qayyūm!

10359. "I SUFFER from these very four calamities; this alone is my loss and misfortune."

"Abandon these four! In the event if the clouds of mercy do not descend like the nimbus, then say what you like."

This is exactly the analysis of humanity residing this Globe.

Yā-Ḥayyu, yā-Qayyūm!

10360. THE DIAGNOSIS of your downfall has been agreed to be because of these four. Indeed, the history accepted it.

Yā-Ḥayyu, yā-Qayyūm!

10361A. WHOEVER copied any of the Islamic characteristics became successful thus certifying it. Indeed, every Islamic character-trait is worthy of praise and practice.

If anyone has not accepted it, it happens to be myself.

Yā-Ḥayyu, yā-Qayyūm!

10361B. STOPPING the assault of your practice ('amal) is not within everybody's reach. It goes on. Then even the leaves dance and the grass picks up and experiences ecstasy.

The assault, that has no practice ('amal) in it, is not called an assault. Until your collective practice descends in the field, it would never bring in dividends like those in the past.

Unite; the assault of 'amal will welcome you.

Yā-Ḥayyu, yā-Qayyūm!

10362. WHAT message did you leave when you died!

What a death! You did not leave any national memorium.

Had you died following the footprints of them (the pious ancestors), you would have done well.

Yā-Ḥayyu, yā-Qayyūm!

10363. EVER since the creation of the World only a man recognised the man and only a man guided the man. Until and unless a man was found the man remained lost.

Only an artist taught the artist.

Yā-Ḥayyu, yā-Qayyūm!

10364. IT is strange that although it is his own fault, he still beats up the donkey.

Yā-Hayyu, yā-Qayyūm!

*Fa waffiqni lil-Khayri Haithu
Kāna!*

يَا حَيُّ يَا قَيُّوْمُ
فَوَفِّقْنِي لِلْخَيْرِ حَيْثُ كَانَ -

(So grant me the ability to do good wherever it may be!)

-(Selected Hadīth by 'Abdullah ibn-Mas'ūd/Kitāb Al-'Amal
Bis-Sunnah V3, P1112).

10365.

THOSE who have left their homes
Or been driven out therefrom
Or suffered harm in My Cause

فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ
وَأُوذُوا فِي سَبِيلِي

-(Al-Qur'ān 3:195)

- (العمران: ١٩٥) -

In the *Punjab Khatān House* descended various sorts of blessings that were not possible any other way.

Yā-Hayyu, yā-Qayyūm!

10366. DID you not know that the World is the house of motives?

In the World nobody is related to anyone. Only the motive befriends (begets) motive.

Nobody has any motive concerning you. You had it known only after death. The garden that you had grown was plundered all over.

Seeing this I swore by Allah the Almighty: "I shall save no wealth or property in any circumstances. I would distribute it as it came."

Yā-Hayyu, yā-Qayyūm!

10367. THE MAN does not care for the breath.

The breath alone is a precious commodity.

The breath would be valued only when it would cease.

Yā-Hayyu, yā-Qayyūm!

10368. EVERYTHING belongs to you, it is right in front of you.

Yā-Hayyu, yā-Qayyūm!

10369. IDENTIFICATION OF JOURNEY:

The journey is traversed in the guidance of the guide. It (guidance) does not allow anything else near it (journey). And my master, may my soul be sacrificed for him, is the قَائِدِ الْإِرْفَانِ - *Quāid al-'Irfān* (the Leader of Knowledge).

Mā Shā Allāh!

We follow the command.

If there is no command, we do not do anything.

We have no will of our own.

Yā-Hayyu, yā-Qayyūm!

10370. EVERYBODY knows this. Even then we talk about that of which we do not know.

Yā-Hayyu, yā-Qayyūm!

10371. *فَعَالٌ لِّمَآئِرِدٍ* *Fa'āl-ul-Limā Yurīd* - Doer (without let) of all that He intends - *Al-Qur'ān* 85:16.

Doer is on with doing, and doing well.

Do not interfere in it.

You cannot fathom His wisdom.

Yā-Hayyu, yā-Qayyūm!

Allāhu Allāhu Rabbi Lā اللهُ اللهُ سَرَيْتَ لَا أُشْرِكُ بِهِ شَيْئًا - *Ushriku Bihī Shay'an!*

(Allah the Almighty and Only He is my Lord. I do not ascribe any partner unto Him).

Yā-Hayyu, yā-Qayyūm!

In the case of those
Who say, "Our Lord
Is God", and further,
Stand straight and steadfast
The angels descend on them
(Fear time to time):
"Fear Ye not!" (they suggest),
"Nor grieve! But receive
The Glad Tidings
Of the Garden (of Bliss)
The which Ye were promised!"

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ
شَعْرًا سَقَمُوا أَنْزَلَ عَلَيْهِمُ الْمَلَائِكَةَ
الَّتِي أَخْفَافُوا وَلَا تَحْزَنُوا
وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ
تُوعَدُونَ.

- (الحجرات السجدة : ٢٠) -

-(*Al-Qur'ān* 41:30)

Yā-Ḥayyu, yā-Qayyūm!

10372. PERSISTENT FONDNESS:

سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ط Subḥān-al-Ḥayy-il-Ladhi Lā
Yamūtu (Glorified be the Lord Who is Living and never dies)!

Yā-Ḥayyu, yā-Qayyūm!

10373.

HE shrinks from working
Yet is wishful of blessing.

کمون کا چوں رکھ لوٹا
طالب میاں فضلے دا

Yā-Ḥayyu, yā-Qayyūm!

10374.

HE made visitation to him in the hut.
The hut was gutted, (yet he stayed put).

ادبہنوں بلیا گئی دے بیچ آکے
گئی والے گلہ اڈ گئے

Yā-Ḥayyu, yā-Qayyūm!

10375. HAD there been no Majesty, Beauty would have reigned unhindered thus breaking the centrality to pieces.

Yā-Ḥayyu, yā-Qayyūm!

10376. NO DOUBT we deserve Hell Fire.

We are, however, hopeful of Your grace and mercy. And there is no doubt in this as well!

Yā-Ḥayyu, yā-Qayyūm!

10377. THE spirit remains occupied in the self and self in the body. The spirit of those on the path of *Faqr* is overwhelmed. It drags around the self with a strip round its neck.

Yā-Ḥayyu, yā-Qayyūm!

10378. EVERY command is from the Divine and every saying, from the Holy Prophet ﷺ; they are manifestations of beauty from one and the same person, and they are independent of nearness or distance.

Shaykhiyyat (sainthood) is the interpreter of the two.

Yā-Ḥayyu, yā-Qayyūm!

10379. WE became satiated and then intoxicated with the chain of breath in and out and no recollection of anyone ever remained.

Epistemologically, it is called the intoxication that having acquired once would never wear off.

Yā-Hayyu, yā-Qayyūm!

*Yā-Hayyu, yā-Qayyūm! Lā
ilāha illā anta wa lā ilāha
Ghayruk!*

يَا حَيُّ يَا قَيُّوْمُ
لَا إِلَهَ إِلَّا أَنْتَ
وَلَا إِلَهَ غَيْرُكَ

(O the Living, O the Lasting! There is no god except You. There is no partner unto You!)

You are mine and I am Yours.

I do not know anything about anyone.

I belong to You and am in Your custody.

Yā-Hayyu, yā-Qayyūm!

10381. I AM bound to some commandment.

Do not bind me to yourself!

Yā-Hayyu, yā-Qayyūm!

10382. NAME Your follower who would not have back-bitten you, carried tales about you, pinned calumny on you and been jealous of you.

In view of this what graces do you recommend.

The fact of the matter is that never say a word again about anyone.

However, pray thus: "May Allah the Almighty forgive you and everyone else."

*WAllāhu Dhu Fadl il-'Azīm.
WAllāhu Khayr-u-Rāziqīn!
Yā-Hayyu, yā-Qayyūm!
Birahmatika Astaghīth!*

*Anā 'Abdun mudhnibun
Dhalīlun wa anta Rabbi
Dhul-Jalāli-wal-Ikrām Fa'fu
'annī wa'afu 'annā Fa'innaka
'Afuwwun Karīm! Yā 'Azīm
al-'Afwī Yā-Khayr-an-Nasīr!*

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
وَاللَّهُ خَيْرُ الرَّازِقِينَ
يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ
أَنَا عَبْدٌ مُذْنِبٌ ذَلِيلٌ وَأَنْتَ رَبِّي
ذُو الْجَلَالِ وَالْإِكْرَامِ فَاعْفُ عَنِّي
وَاعْفُ عَنَّا فَإِنَّكَ عَفُوٌّ كَرِيمٌ
يَا عَظِيمَ الْعَفْوِ يَا خَيْرَ النَّصِيرِ

(And God is the Best Who is Exalted of Grace! And He is the Best of those who give sustenance! O the Living, O the Lasting! I ask You for Your blessing. I am sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgive; O the Exalted Forgive, O the Blessed Helper!)

Repent most sincerely as *Naṣūḥ* did. Thereafter you may ask for whatever you wish. It will be granted.

Yā-Ḥayyu, yā-Qayyūm!

10383. *ALLAH ALLAH!* What scene did Your memory usher in!

It made you dance on the point of a bar and in a mercurial unrest.

It dragged you over the head of thorns.

Still it did not stop. When it went passed the limits, he could not bear to witness it. He held the hand (in consolation).

*Yā-Ḥalīmu, yā-Karīm! Yā-
Aliyy-al-'Aẓīm! Yā-Ḥayyu, يَا حَلِيمُ يَا كَرِيمُ يَا عَلِيَّ الْعَظِيمُ
Yā-Qayyūm! يَا حَيُّ يَا قَيُّوْمُ*

(O the Forbearing, O the Merciful, O the Most Exalted!
O the Living, O the Lasting!)

Yā-Ḥayyu, yā-Qayyūm!

10384. IT takes place likewise daily. Apparently, there is no discomfort, and no ailment. Rather the countenance is all cheerful.

The state of the Divine, Allah Allah, Allah the Almighty alone understands and protects.

It appears or is felt as if an accounting is taking place at the entrance of the journey of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* - *Mūtu Qabla an tamūtu* (die before you die (in body).

Yā-Ḥayyu, yā-Qayyūm!

10385. YOUR remembrance alone honoured the grace of Your remembrance. *Yā-Ḥayyu, yā-Qayyūm!*

10386. I AM inside your house and you do not even look at me. You reside outside and remain occupied in idle and uncomely pursuits.

If it is not the limit of disrespect what else is it?

Yā-Hayyu, yā-Qayyūm!

10387. THESE are lessons of the jungle which are studied only in the jungle and only befit the jungle.

I have migrated forty one times in the Path of Allah the Almighty and continuously since 1367 AH. My whole life has been spent as a مهاجر إلى الله - *Muḥājir-il-Allāh* (An Emigrant to Allah the Almighty). And only Allah the Almighty knows what circumstances I went through. I learnt the best lesson in the jungle. The lessons of the jungle are imparted in the jungle only.

10388. TWO THINGS never cease; *Dhikr* (remembrance) by *Ahl-i-Dhikr* (those engaged in *Dhikr*) and the peoples' tongues.

Dhikr is the means of the sojourn; talking, the definite loss.

Yā-Hayyu, yā-Qayyūm!

10389. HEAD STONE:



(یہ بھی ایک دیکنے کی چیز ہے)

یا حی یا قیوم

Chorus of *Yā-Ḥayyu, yā-Qayyūm!* (O the Living, O the Lasting!)

Yā Dhal-ḡalāl-i-wal-Ikrām (O the Majestic, O the Gracious!) is the most befitting *Dhikr* in the physical body of *Al-Barkat* that is continuously on day and night.

(This is a scene worth seeing).

Yā-Ḥayyu, yā-Qayyūm!

Al-Ḥamdu-lil-Ḥayy-il-Qayyūm!

Fallāh-u Khayr-ur-Rāziqīm!

Wallāh-u-Dhul-Faḡl-il-'Aẓīm!

10390. THIS place i.e. a piece of unarable land along the banks of the canal, known as Camp *Dār-ul-Eḡsān*, Canal Bank (*Rakh* Branch), Dijkot Distributory, Sections No. 44550-45300, Chak No. 242 RB, Samundari Road, Faisalabad, is the property of the Government of the Punjab Irrigation Department, and vide reference No. SO(OP) 2-11 /79-6 dated 8 January 1987 has been leased out for 99 years and set aside for specifically *Dhikr-i-Ilāhī*. Here at this place and under the trees is the abode for my life here and Hereafter between the two *gullar* trees.

Wa mā 'alaynā ill-al-Balāgh!

Yā-Ḥayyu, yā-Qayyūm!

10391. MY thoughts on Human Science.

If you consider (them) true, thank you!

If not, forgive me.

I am an insignificant soul.

Yā-Ḥayyu, yā-Qayyūm!

10392. THE servant's conversation with the Worshipped is the reality of the Grace of Moses (*Faiḡ-e-Mūsawī*). This conversation continues at all times and at every place, in every language and manner, not suffering severance even for a moment. It is established inside and outside, right and left, front and rear. *Mā Shā' Allāh!* And these are the blessings of the light (*noor*) of constant *Dhikr* (*Dhikr-i-Dawām*).

Yā-Ḥayyu, yā-Qayyūm!

10393. THERE are selected representatives discharging services at all the holy places in the World of Islam. When anyone of them dies, or is transferred, or dismissed, or promoted and appointed at a higher rank, one among the general servants is selected to fill in the vacancy. This selection shall continue until the Day of Reckoning.

The representatives do not care for any name or fame. Nor is there any limitation imposed upon them. Hidden in beautiful curtains they discharge most effectively the services that they are assigned.

For Example: From among thousands of the holy places one is *Zam-Zam* Water in Makka Mukarrama.

Yā-Hayyu, yā-Qayyūm!

10394. MEMORANDUM:



21 Rajab Al-Murajjab 1410 AH
(18 February 1990 CE).

There should be no house built around my grave. Nor should there be any tent erected. No arrangements for protection against heat, cold, rain, and storm are to be made.

Living has to be under the trees .

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-ḡalāl-i-Wal-Ikrām!

Yā-Hayyu, yā-Qayyūm!

No offering from anyone is ever to be accepted.

Yā-Hayyu, yā-Qayyūm!

Whoever brings whatever offering must take it back and distribute it on my behalf with his own hands among the widows and the needful.

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmīn!

They should distribute on my behalf the blessed fruit and sweets among their own children and relatives, regarding it as blessed by me.

Yā-Ḥayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmeen!

Whoever contravened this Order of the Shrine (*Khanqah-i-Nizam*), in actual fact, opposed me, rather became the means of my dishonour.

Yā-Ḥayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmeen!

My grave must not be the centre of worldly business. May it be the centre of worship for the human being and *jinni*.

Yā-Ḥayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmeen!

May my grave ever remain the Centre of Beautiful *Adhkār* (Remembrance) for the forgiveness of the *Ummah* (nation) of my master ﷺ, may my soul be sacrificed for him, and continue until Doomsday!

Yā-Ḥayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmeen!

There should be no shop set up at the government land surrounding my grave.

Yā-Ḥayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Ḥayyu, yā-Qayyūm!

Āmīn!

The traveller's death is like the passing by of the passersby. They have nothing of the sort of the third, or the tenth or the

fortieth day (rituals and festivities on death). Allah the Almighty, the Majestic, the Exalted, has it in His control.

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Hayyu, yā-Qayyūm!

Āmīn!

I have been a traveller since eternity and shall remain so till eternity.

Mā Shā' Allah!

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Hayyu, yā-Qayyūm!

Āmīn!

Do not erect any dome or any other curved structure over my grave. Only raise the level of the grave by 2-3 feet in order to save it from drowning in rain water.

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Hayyu, yā-Qayyūm!

Āmīn!

Nor would there be any cloth-cover spread over the grave ceremoniously.

Yā-Hayyu, yā-Qayyūm!

Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

Yā-Hayyu, yā-Qayyūm!

Āmīn!

Chorus of *Yā-Hayyu, yā-Qayyūm!*

(O the Living, O the Lasting!)

Yā Dhul-Ḥalāl-i-wal-Ikrām (O the Majestic O the Gracious) - it is the most befitting *Dhikr* in the physical body of *Al-Barkat* that is continuously on day and night.

رَحْمَالِ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ



(یہ بھی ایک دیکنے کی چیز ہے)

يَا حَيُّ يَا قَيُّوْمُ

المستدللون القيو فان الله خير الرازيقين
والله ذو الفضل العظيم

(This is a scene worth seeing).

Yā-Hayyu, yā-Qayyūm!

Al-Hamdu-lil-Hayy-il-Qayyūm!

Fallah-u-Khay-ur-Raziqeen!

Wallah-u-Dhul-Fadl-il-'Azeem!

10395. THIS life has been the stage of 'being' and 'living' though subject to extinction and annihilation.

This is the stage of 'non-being' and 'non-living'.

Kullu Shay'in hālikun illā

WajhaKa.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ -

(Everything is subject to annihilation except Your Face).

Having passed by 'non-being' and 'non-living' does the imperative manifestation of eternal being and living come to pass. It is termed as *Fanā* (extinction) and *Baqā* (existence). The exercise of *Fanā* and *Baqā* continues till the last breath.

This is *Fanā* and *Baqā*.
Yā-Hayyu, yā-Qayyūm!

10396. GO nearest to *Fanā*!
Embrace *Baqā*!
Yā-Hayyu, yā-Qayyūm!

10397. WHEN the living became knowledgeable of 'being' (*hast*) and 'non-being' (*neest*), it became intoxicated.
Yā-Hayyu, yā-Qayyūm!

10398. THE WORLD is filled completely with 'being' and 'living'.
'Non-being' and 'non-living' are found only rarely.
Yā-Hayyu, yā-Qayyūm!

10399. 'BEING' AND 'LIVING' are subject to decline and change.
'Non-being' and 'non-living' have no decline.
Fanā leads to *Baqā*.
Yā-Hayyu, yā-Qayyūm!

10400. AN HONOURABLE LADY remains occupied regularly in recitation of *Darūd Sharif* (Holy Salutation to the Holy Prophet ﷺ). She was getting on to a rickshaw one day that a rose bud flew from the air in to her lap. There and then it blossomed in to a flower.

Mā Shā' Allāh!
Yā-Hayyu, yā-Qayyūm!

10401. WHAT is the value of a counterfeit coin in any market?
Yā-Hayyu, yā-Qayyūm!

10402. IT does not come straight-away. Passing through various stages alone did one become known as something.

Yā-Hayyu, yā-Qayyūm!

10403.

AND spend out of what we
Provide for them.

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

(البقرة: ۳۰)

-(*Al-Qur'an* 2:3)

The *Faqir* said: "I do not store anything for the morrow! I distribute it as it comes! This is what is commanded to me and in this alone is the dignity of my honour."

Allah the Almighty gave this and it was distributed among His creatures.

Whoever has given today will certainly give tomorrow.

Allah the Almighty gave and it was given back to Him only.

Given once would fetch in ten times.

Is this not the best business?

Our livelihood is like that of the birds. They go to their nests having eaten all over and then leaving the remaining feed there.

Yā-Hayyu, yā-Qayyūm!

At *Dār-ul-Hikmat*, known as *Dār-ul-Shifā*, of *Dār-ul-Ehsān* (Faisalabad), the International Centre for Invitation to and Spread of Islam and Righteous Guidance, free eye-camps are held twice a year, firstly in March/April and secondly in September/October. The eye patients from throughout the country come to this Eye-camp at the *Dār-ul-Hikmat* for consultation, diagnosis and treatment. The designated and well-known eye specialists at the camp admit to the *Dār-ul-Hikmat* after careful medical examination and diagnosis the patients who can be operated upon. The remaining patients are discharged after consultation, prescription and medicine. No patient is charged any fee for consultation, or medicines, or operation. Rather, those admitted and their attendants are provided free food and accommodation which is a unique and singular honour of this *Dār-ul-Hikmat*.

The free eye-camp that was set up by *Dār-ul-Ehsān* first in 1976 continues successfully with the grace of Allah the Almighty. Twenty eight eye-camps have till today been dispensed. This *Dār-ul-Hikmat* not only is an indispensable blessing for the indigent,

old and infirm patients from the nearby rural areas, but hundreds of thousand patients residing in the length and breadth of the country have benefited from this fountain of grace. The numbers are increasing day by day. From this point of view this in its nature is by far the largest and unique Eye-Camp.

The twenty eighth Eye-Camp at the *Dār-ul-Hikmat* took place from 1 March 1990 to 31 March 1990. There were no procedures performed in the last week in order to help the operated patients with due after-care. In this season, not a large number of patients were expected because of the uncertain weather and rainfall, difficulties of transportation, processions and demonstrations and the approaching Holy Month of *Ramaḍān*. In spite of this, the number of in-coming patients was extremely encouraging. For lack of space, marquees were arranged in addition to the use of the nearby garden, grass-lawn, the *Jami'a* Mosque and the verandahs of the *Qur'an Maḥal* (library). The camp was staffed with four eye-specialists and a support team of medical experts by the Health Department of the Government of the Punjab. A team of devotees of *Dār-ul-Ehsān* served voluntarily day and night most sincerely and enthusiastically especially the students who are affiliated to *Dār-ul-Ehsān* but come from the Agricultural University of Faisalabad. They worked untiringly for most of the time and members of the team of (*Dār-ul-Ehsān*) from Toba Tek Singh worked unstintingly at the Camp for the whole month. The large numbers represented among the patients were from Bannu, Qasur, Sind, Quetta, Dera Ghazi Khan, Bahawalpur and other far flung areas, are manifestations of the ever-increasing popularity of the wide spread graces of this *Dār-ul-Hikmat*. The Department of Health of the Government of the Punjab has, in order to appreciate their exemplary services at the *Dār-ul-Hikmat*, announced to pay an honorarium equivalent to half of their salaries to the staff, the medics as well as para-medics.

فَجَزَاءُ مَوْلَاهُ أَحْسَنَ الْجَزَاءِ - *Fajazā' hum Allāhu Ahsan al-Jazā'*.
(O Allah the Almighty! Reward them with the best reward.)

All of the staff at *Dār-ul-hikmat*, their assistants and organisers thank most humbly and sincerely for this great honour and bow before their Lord, *Dhāl-Jalāl-i-Wal-Ikrām*, for this high standard and self-less service to the afflicted human-beings and even that despite non-conducive circumstances.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Dhālika Faḍḍullāhi Yū'tīhi Manyashā' W'Allāhu Dhu Faḍḍil-'Aẓīm!

-(Dār-ul-Ehsān).

Summary of Performance at 28th Eye-Camp:

| | |
|-------------------------------|-----------|
| Operations | 3032 |
| Out-door | 2044 |
| Total | 5076 |
| Blind by birth | 4 |
| Average daily operations | 121 |
| Average expense per operation | Rs. 45.28 |
| Success rate | 99.7 % |

Quick Glance at Cumulative Performance:

| Camp No. | No. of Operations | No. of O/door Operations | Total | No. of Blinds by Birth |
|----------|-------------------|--------------------------|-------|------------------------|
| 1 | 577 | 3478 | 4055 | - |
| 2 | 146 | 1400 | 1546 | - |
| 3 | 1022 | 5808 | 6830 | - |
| 4 | 600 | 2821 | 3461 | - |
| 5 | 1506 | 5000 | 6506 | - |
| 6 | 1060 | 3627 | 4687 | - |
| 7 | 2172 | 4492 | 6664 | - |
| 8 | 2054 | 5496 | 7550 | - |
| 9 | 3120 | 8167 | 11287 | - |
| 10 | 2201 | 6799 | 9000 | 4 |
| 11 | 3810 | 12535 | 16345 | 3 |
| 12 | 2655 | 9736 | 12391 | 4 |
| 13 | 5005 | 14255 | 19260 | 2 |
| 14 | 3050 | 9850 | 12900 | 4 |
| 15 | 5050 | 13091 | 18141 | 8 |
| 16 | 4025 | 10850 | 14875 | 8 |

| Camp No. | No. of Operations | No. of O/door Operations | Total | No. of Blinds by Birth |
|----------|-------------------|--------------------------|-------|------------------------|
| 17 | 6591 | 16800 | 23391 | 8 |
| 18 | 3110 | 3453 | 6563 | 4 |
| 19 | 4125 | 5969 | 10094 | 5 |
| 20 | 2518 | 2762 | 5280 | 7 |
| 21 | 4525 | 4661 | 9186 | 8 |
| 22 | 2410 | 2290 | 4700 | 5 |
| 23 | 5555 | 5321 | 10876 | 18 |
| 24 | 3200 | 2225 | 5425 | 9 |
| 25 | 5705 | 3902 | 9607 | 6 |
| 26 | 3307 | 2834 | 6141 | 4 |
| 27 | 7002 | 4836 | 11838 | 8 |
| 28 | 3032 | 2044 | 5076 | 4 |
| Total | 89133 | 17452 | 26365 | 115 |

10404. *WAHBI 'ILAM* (Bestowed Knowledge) is granted. There is no recommendation involved.

Be content at this grant.

Yā-Hayyu, yā-Qayyūm!

10405. A SERVANT'S *Jihād* (holy war) against his own self (*nafs*) is *Jihād-i-Akbar* (the Greatest War).

Yā-Hayyu, yā-Qayyūm!

10406. YOU have the enthusiasm but not the frenzy. And without a frenzy enthusiasm does not come to fruition.

Yā-Hayyu, yā-Qayyūm!

10407. CONVERSATION between the servant and the worshipped is the reality of this Mosaic grace. And it lasts for ever.

Recitation of the Divine Epistles is perfect conversation with Allah the Almighty.

Yā-Hayyu, yā-Qayyūm!

Allāhumma inni A'ūdhubiKa minal 'Ajzi wal-Kasli wal- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ

Jubni wal-Bukhli wal-Harami
 wal-Qaswati wal-Ghaflati
 wal-'Aylati wadh-Dhillati
 wal-Maskanati wa-A'ūdhu
 biKa min-al-Faqri wal-Kufri
 wal-Fusūqi wal-Shiqāqi wal-
 Nifāqi wal-Summ'ati war-
 Riyā'i wal-A'ūdhubiKa min-
 al-Şummi wal-Bukmi wal-
 Junūni wal-Judhāmi wal-
 Barşi wa Sayy' il-Asqāmi.

وَالْكَلِّ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ
 وَالْقَسْوَةِ وَالنَّفَاةَ وَالْعَيْلَةَ وَالذَّلَّةَ
 وَالْمَسْكَنَةَ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ
 وَالْكَفْرِ وَالْفُسُوقِ وَالشَّقَافِ
 وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ
 وَأَعُوذُ بِكَ مِنَ الضَّمِّ وَالْبُكْمِ
 وَالْجُنُونِ وَالْجُدَامِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ
 (المستدرك للحاكم كثر العمال كتاب العمل بالسنة 7 ص 29)

(O Allah the Almighty! Indeed, I seek Your refuge from helplessness and friendlessness, laziness, cowardliness, stinginess, old age, hardness of heart, heedlessness, dependence, and indigence. I also seek Your refuge from poverty, infidelity, disobedience, mutual feud, hypocrisy, carping and back-biting. And I seek Your refuge from deafness, dumbness, madness, leprosy, and sinister diseases.)

Hadrat Anas bin Malik رَضِيَ اللهُ عَنْهُ reports the Holy Prophet ﷺ as saying these words in his supplication: "Allāhumma inni "

-(Al-Mustadrak by Al-Hakim/Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, PP68-69)

Yā-Man Aẓhar-al-Jamīla wa
 Satar-al-Qabiha! Yā-Man-
 Lā Yu'akhidhu bil-ġarīrati wa
 lā Yahtikussitra Yā-'Aẓīm al-
 'Afwi Yā-Hasana at-
 Tajāwuzi Yā-Wāsi'-al-
 Maghfirati Yā-Bāsiṭ-al-
 Yadayni Bir-Raḥmati Yā-
 Şāhiba Kulli-Najwā wa Yā-
 Muntahā Kulli-Shakwa Yā-
 Karīm aṣ-Şafhi Yā 'Aẓīm al-
 Manni Yā-Mubtadī'-an-
 Ni'ami Qablastihqāqihā Yā-

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ
 يَا مَنْ لَا يَأْخُذُ بِالْجَرِيرَةِ وَلَا يَهْتِكُ السِّرَّ
 يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ الْجَاوِزِ يَا وَاسِعَ
 الْغُفْرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ
 يَا صَاحِبَ كُلِّ مَجْتَوِيٍّ وَيَا مَنْتَهَى كُلِّ
 سَكْوِيٍّ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمُنِّ
 يَا مُبْتَدِيَّ النِّعَمِ قَبْلَ اسْتِحْقَاقِهَا
 يَا رَبَّنَا وَيَا سَيِّدَنَا وَيَا مَوْلَانَا وَيَا غَايَةَ
 رَغْبَتِنَا أَسْأَلُكَ يَا اللَّهُ أَنْ لَا تَسْوِيَّ

Rabbanā wa Sayyedinā wa Yā
 Mawlānā wa Yā-Ghāyata
 wa-Raghatina As'aluKa Yā-
 Allāh-u A(n)lla Tashwiya
 Khalqi Binnār!

خَلَقَ بِالسَّارِ
 (المستدرک للحاکم کتاب العمل بالسنة ج ۳ ص ۱۱۱)

(O the Manifestor of the good and disguiser of the evil,
 O the One Who does not take account of sins and expose
 the hidden misfits!

O the Great Forgiver of sins and the Most Beautiful, O
 the One with both hands of mercy wide open. O the
 Great Secret-Bearer of every complaint! O the Grantor
 of freedom with honour, O the Most Generous, O the
 Giver of Graces even before their entitlement. O our
 Sustainer, O our Master, O our Nourisher, O the
 Ultimate of our goal, I beseech You, O Allah the
 Almighty! Do not burn my body in fire!)

Hadrat 'Amr bin Shu'aib رَضِيَ اللهُ عَنْهُ reports of his father who (in
 turn) has reported his father as saying that the Holy Prophet
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ descended in such a befitting appearance that he had
 never come in before. He was smiling and in a most pleased state.
 He saluted Allah the Almighty's Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who
 replied وَعَلَيْكَ السَّلَام (Wa 'Alaykum-us-Salām) O Gabriel
 عَلَيْهِ السَّلَام who beseeched: "Allah the Almighty has sent me to you
 with a gift". The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "O Gabriel
 عَلَيْهِ السَّلَام! What is the gift?" He replied: "The gift is to recite the following
 formulae: "Yā-man Aẓhar Jamīl ..."

-(Al-Mustadrak by Al-Hakīm/Kanz Al-'Ummāl/Kitāb Al-'Amal
 Bis-Sunnah V4, PP112-113)

10408. THE UNGRATEFUL servant does not thank for
 any of the graces; not even for the bestowal of the highest grace.
 He attributes every bestowal to his own efforts.

Is this bestowal upon you not enough that Allah the Almighty
 has enabled you to sit by the bank of a canal and prompted the
 fish in the river to pray for your forgiveness?

Yā-Hayyu, yā-Qayyūm!

10409. SEPARATION even for a moment is unbearable.

Yā-Hayyu, yā-Qayyūm!

10410. THE VOICES OF THOSE IN THE GRAVES:

Why did you not perform the job that was concerning yourself? You lost the game of life having been occupied in worldly jobs.

Yā-Hayyu, yā-Qayyūm!

10411. HADRAT ĀDAM ṢAFIULLĀH (the Sincere Friend of Allah the Almighty)

صَلَاةُ اللَّهِ عَلَى سَيِّدِنَا آدَمَ عَلَيْهِ السَّلَامُ
صَلَاةُ اللَّهِ عَلَى سَيِّدِنَا آدَمَ عَلَيْهِ السَّلَامُ
صَلَاةُ اللَّهِ عَلَى سَيِّدِنَا آدَمَ عَلَيْهِ السَّلَامُ

Ṣalātullah 'Alā Sayyedina Ādam 'Alayhi-as-Salām!

Ṣalātullah 'Alā Sayyedina Ādam 'Alayhi-as-Salām!

Ṣalātullah 'Alā Sayyedina Ādam 'Alayhi-as-Salām!

Everybody is from among the progeny of Ḥaḍrat Adam عَلَيْهِ السَّلَامُ. Allah! Allah! Thousands of years, the exact figure is known to Allah the Almighty only, have gone past that wading through many different countries and religious persuasions, the servant came in to being.

There would have been some among them who were warriors, cowards, the obedient and repudiators.

Respect your relationship with the most accepted ancestor of the lineage. This alone amounts to honouring of humanity.

Stay as a human being.

Servantship alone is the excellence of humanity.

Yā-Hayyu, yā-Qayyūm!

10412. AN ACCOUNT of my great great-grandfather grandfather, Ḥaḍrat Dandoo Shah رَحْمَةُ اللَّهِ عَلَيْهِ is worthy of narration:

Hundreds of years ago, he spent his later life for over half a Century on the bank (*danda*) of the River Sutlaj. Because of this abode on the bank (*danda*) he became to be known as *Baba Dandoo Shah* رَحْمَةُ اللَّهِ عَلَيْهِ.

Yā-Hayyu, yā-Qayyūm!

10413. O THE LIVING! Demonstrate a character-trait that may never be falsified.

May it last till eternity! A character-trait is not talked about. The character-trait speaks for itself.

Yā-Hayyu, yā-Qayyūm!

10414. THE human being is a witness to Being and the rationale for the creation of the whole of the Universe.

The physical body is put in place with bones, ribs, muscles and tendons.

There is no space in it. May Allah the Almighty help the physical body be absorbed and occupied in *Dhikrullāh*, leaving no moment vacant.

Yā-Hayyu, yā-Qayyūm!

10415. THE MOST STRONG FORTS, which had no danger of falling down, perished all of a sudden. But nobody took any lesson from it. They saw the fallen down buildings, wandered about in recreation and set off. They forgot about what was worth-seeing.

Yā-Hayyu, yā-Qayyūm!

10416. 'AMAL (practice) is the one that is never fed up of itself, rather remains fresh every moment.


Yā-Hayyu, yā-Qayyūm!

10417. THE BIRDS, the grazers, the insects and the carnivores all know human-beings but human beings do not know them.

Yā-Hayyu, yā-Qayyūm!

10418. A FRIEND came along to visit after eleven years. As he came along he said something that is not possible to repeat. What good it would have been had he not visited!

Yā-Hayyu, yā-Qayyūm!

10419. ONLY Ḥaḍrat Khawaja Khid̄ar , the Righteous of Allah the Almighty (*Rushdullāh*), is knowledgeable of the circumstances of the journey. The conversation between

Ḥaḍrat Moses عَلَيْهِ السَّلَام (*Kalimullāh*), and Ḥaḍrat Khawaja Khīḍar عَلَيْهِ السَّلَام (*Rushdullāh*), is the interpreter of the reality of the journey.
Yā-Hayyu, yā-Qayyūm!

10420. THE CAREFUL saw that the incident of Ḥaḍrat Yūnus (Jonah) عَلَيْهِ السَّلَام was not something small. Passing through the mouth of the fish and living in its stomach, *Allah Allah*, it was a sensitive interlude. This was an incident of a most popular Prophet عَلَيْهِ السَّلَام. His *A'amāl* (practices) near to Allah the Almighty equaled to those of the whole of the World.

What a colourful life it would have been among the world of fish! They would have been making offerings of life at this pride. There is no counterpart of it among the penances (*chilla*) of the World.

Yā-Hayyu, yā-Qayyūm!

10421.

AND they feed, for the love
 Of God, the indigent,
 The orphan, and the captive.

-(*Al-Qur'ān* 76:8)

وَيُطْعِمُونَ الطَّعَامَ عَلَى
 حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

-(الدهر: ٨)

The food and drinks for the brothers in prison will continue as usual even after the month of *Ramaḍān Al-Mubārak*. *Mā Shā' Allāh!* To me there is no invitation to food better than this. Feed them well with food and drink even though it may be expensive.

Yā-Hayyu, yā-Qayyūm!

10422. WHO taught the *biyya* (a small bird) the art of building the nest. The engineers of the whole World together could not build a such like nest.

I saw it built with this kind of material and skill right in front of me. A small straw fell out of it. I saw it as leaves of *sarkanda*. There would hardly be a person who would have given a thought to this as a great wonder of industry and construction.

Yā-Hayyu, yā-Qayyūm!

10423. *MU'AKKALĀT* (spiritual counterparts of the physical body) are demonstratively much the same as the servants' actions.

Yā-Ḥayyu, yā-Qayyūm!

10424. THE best waiting is for breaking the fast (*iftāri*).

Yā-Ḥayyu, yā-Qayyūm!

10425. WHOEVER and whatever the trumpet blew did so at the expense of the *Dīn* (Faith). And nobody at all understood the background.

Yā-Ḥayyu, yā-Qayyūm!

10426. WHENEVER one puts anyother to shame, he dies but never forgets it.

Yā-Ḥayyu, yā-Qayyūm!

10427. OCCUPATION is the essence as well as a precious entity of life. It is interesting, but also uninteresting if frittered by laziness.

Yā-Ḥayyu, yā-Qayyūm!

10428. LOOK for the accounts of bravery in th history of *Chator*.

When the conjurers played chess, they said: "If the game is not right, may we not receive the Crown of Delhi."

That is to say, even the homeless conjurers of *Chator* had not got their hearts rid of conquest of Delhi. They never accepted the Emperors of Moghul Dynasty as the rulers of *Chator*. They did not accede to the loss even after defeat. This is how they became a bright chapter in history.

Yā-Ḥayyu, yā-Qayyūm!

10429. THE ULTIMATE height of disgrace on the Path of Allah the Almighty is the beginning of Divine Mercy.

Yā-Ḥayyu, yā-Qayyūm!

10430. THE EFFORT of *Dhikr-i-Illāhi* is the unfailing means of reaping pleasure of Allah the Almighty, the Most Great.

Yā-Ḥayyu, yā-Qayyūm!

*Allāhumma inni As'aluKa
HubbaKa wa-Ḥubba man*

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ

Yuḥibbuka wal-'Amalladhi يُحِبُّكَ وَالْعَمَلَ الَّذِي يَبْلُغُنِي حُبَّكَ اللَّهُمَّ
 Yuballighuni HubbaKa! اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي
 Allahumm Aj'al ḤubbaKa وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ
 Aḥabbu illayya min-Nafsi wa- (حضرت ابوودراء/جامع ترمذی/کتاب العمل بالسنة
 Ahli wa min al-Mā'il-bārid. جلد ۳ ص ۱۱۲/۱۱۳)

(O Allah the Almighty! I beseech You for Your love and for those who love You, and for the practice ('amal) that would lead me to Your love. O Allah the Almighty! Make Your love with respect to me more beloved than my soul, my household and the cold and sweet water).

The Holy Prophet ﷺ said: "The Prophet Dāwood (David) ﷺ prayed as above."

The narrator states: "Whenever the Holy Prophet ﷺ mentioned Ḥaḍrat Dāwood ﷺ, he narrated something about him and said: 'He (Ḥaḍrat Dāwood) has been the most worshipful amongst the servants!' "

-(Ḥaḍrat Abu Dardā/fāmi' At-Tirmidhi/Kitāb Al-'Amal-Bis-Sunnah V4, PP63-64)

10431. TO BEAR love for a servant of Allah the Almighty is a hope-inspiring practice ('amal).

Yā-Ḥayyu, yā-Qayyūm!

And I cast (the garment of)
 Love over them from Me
 And (this) in order that
 Thou mayest be reared
 Under Mine eye.

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي
 وَلِتُصْنَعَ عَلَيَّ عَيْنِي ۝

(طه: ۳۹) -

-(Al-Qur'ān 20:39)

10432. FANĀ (annihilation): The dusty ashes.

Baqā (being): All cheerful.

Yā-Ḥayyu, yā-Qayyūm!

10433. REPENTANCE after sinning is liked by Allah the Almighty.

Whoever never sins is not liked.

Ḥaḍrat Abu Huraira رَضِيَ اللَّهُ عَنْهُ reports the Holy Prophet ﷺ as saying: "I swear by the Dhāt Who holds in hand my

soul that Allah the Almighty may annihilate you if you were not to sin and bring forth in your place a nation that sins and beseeches of the Almighty Allah's forgiveness and then He forgives their sins."

-(Muslim)

Hadrat Abu Saeed Khudri رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم as saying: "There was a man in the Tribe of Bani Israel who had killed ninety nine men. Thereafter he set out asking around in Bani Israel whether or not his repentance be granted. At long last he reached a pious man and questioned him if his repentance would be accepted. The pious man replied, 'No!' He killed the pious man too and went along asking everyone similarly. A man told him to go to a village the name and address of which he was also told.' And in this direction he went. On his way he realised that his death was well-nigh. (He had covered half the way and having felt his death near on hand) he pushed forward his chest towards the village. (That is when death approached him, he lay down, crawled and advanced his chest thus covering more than half the distance to the village). The angels, including both the ones carrying blessing and the ones carrying torture, swooned along in order to tear off the soul. And dispute arose amongst them over who should take off the soul. Allah the Almighty, in the mean time, ordered the village to which he was heading for repentance to near itself towards the dead man for the body to come closer to the village. He also ordered the village the deceased had set from to move away i.e. distance itself from him. Then He ordered the feuding angels to measure the distance (from both the villages to the dead). On measurement, it transpired that the distance to the village he was heading for was less by a palm of the hand. Consequently, Allah the Almighty forgave him."

-(Bukhāri & Muslim/ Mishkāt Sharif V1, P391, No. 2204)

He had not as yet repented; he had only set out with the intention to repent. This is, indeed, the virtue of repentance.

*Astaghfirullāh-al-Ladhi Lā
Ilāha illā Huwal-Hayy-ul-
Qayyūm wa Atūbu Ilayhi!*

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ
أَعْيُ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ۝

Yā-Hayyū, yā-Qayyūm! -
thalāthah marrah.

يَا حَيُّ يَا قَيُّوْمُ
(مشکوٰۃ شریف: ج: ۱، ص: ۳۹۵، شمارہ ۲۲۲۹)

(I ask of Allah the Almighty for forgiveness; there is no god except Him Who is the Living and the Lasting. I attend to Him only! O the Living, O the Lasting!) - three times

Hadrat Bilal bin Yasar bin Zayd, may Allah the Almighty be pleased with them all, narrates on the authority of his father who in turn narrates from his father that we heard the Holy Prophet ﷺ: "Whoever incants the following will be forgiven even if he were to desert from the Holy War:

Astaghfirullāh-al-Ladhi Lā
ilāha illā Huwal-Hayy-ul-
Qayyūm wa Atūbu Ilayhi!
Yā-Hayyu, yā-Qayyūm! -
thalathah marrah

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ
إِلَهُ الْقَيُّوْمِ وَأَتُوبُ إِلَيْهِ ۝
يَا حَيُّ يَا قَيُّوْمُ
(مشکوٰۃ شریف: ج: ۱، ص: ۳۹۵، شمارہ ۲۲۲۹)

(I ask Allah the Almighty for forgiveness; there is no god but Him Who is the Living and the Lasting! I attend to Him only! O the Living, O the Lasting!) - three times"

Hadrat Abu Sa'īd رَضِيَ اللهُ عَنْهُ narrates the Holy Prophet ﷺ as saying: "The Satan entreated of his Sustainer thus: 'I swear by Your Dhāt, O Lord, I shall keep on leading astray Your servants as long as they have souls in their bodies.'

"Allah the Almighty, Most High, said, 'I swear by My Honour, the Majesty and Highness, that as long as My servants will keep on asking Me for My forgiveness, I shall always forgive them.'"

-(Mishkāt Sharif V1, P394, No 2220)

Hadrat Ibn 'Umar رَضِيَ اللهُ عَنْهُ narrates the Holy Prophet ﷺ as saying: "Allah the Almighty accepts the repentance of the servant until his soul reaches his throat." (That is, the door of repentance is open till the last breath of life.)

-(Tirmidhi Ibn Mājah/Mishkāt Sharif V1, P394, No. 2219)

10434. اٰہل توبہ ہا مَراد AHL-E-TAWBAH (those who repent) have their wishes fulfilled.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ - *Mā Shā' Allāh! Lā Quwwata illā Billāh!* (As it please Allah the Almighty! There is no power except with Allah the Almighty!)

Yā-Hayyu, yā-Qayyūm!

10435. WASHING OF SINS:

Lā ilāha ill-Allāh-ul-Ḥalīm-ul-Karīm! *Lā ilāha ill-Allāh-ul-'Alīyy-ul-'Azeemu!* *Subhānallahi Rabb-us-Samawāt-is-Sab'i wa Rabb-ul-'Arsh-il-Karīm* *Wal-Ḥamdu lillāhi Rabb-il-'Ālamīn!*

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(There is no god but Allah Who is Forbearing and Gracious! There is no god but Allah Who is the Exalted and the Most Great. Glorified be Allah Who is the Lord of the Seven Heavens and the Most Gracious Thorne. Praise be to Allah Who is the Lord of the Universe.)

When Allah the Almighty, the Majestic, the Exalted, accepts any servant's repentance, He grants him the blessing to wash off sins.

Yā-Hayyu, yā-Qayyūm!

10437. WATERING the dried plants is like life-inspiring Sherbet (drink).

Yā-Hayyu, yā-Qayyūm!

10437. سَكِينَةٌ - مِنْ الرَّحْمَنِ *SAKINATA* (satisfaction) is from *Ar-Rahmān* (the Beneficent).

وَسَاوِسٌ - مِنَ الْخَنَّاسِ *Wasāwis* (sounding whispers) are *min Al-Khannās* from the Evil whisperer.

By descension of *Sakinat* (satisfaction) does the sneaking whispers disappear.

Yā-Hayyu, yā-Qayyūm!

10438. *DHIKR* (remembrance) brings about *Tabligh* (preaching) and *Tabligh*, the service to mankind.

Yā-Hayyu, yā-Qayyūm!

10439. WHEN *Rūh* (spirit) and *Nafs* (self) meet together, unite and co-operate, manifestation of the Divine acceptance takes place.

Salawāt-un-Tadūmu *Bi-* صَلَوَةٌ تَدْوُمُ بِدَوَامِكَ يَا حَيُّ يَا قَيُّوْمُ
Dawāmika, Yā-Hayyu, yā- يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ
Qayyūm! Yā-Dhal-ḡalāl-i-
Wal Ikrām! Yā-Hayyu, yā-
Qayyūm!

(Blessings that continue with Your continuous existence!
O the Living, O the Lasting! O the Majestic, O the
Honoured! O the Living, O the Lasting!)
Yā-Hayyu, yā-Qayyūm!

10440. COMMANDMENT:

God and His angels إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ
Send blessings on the Prophet: عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
O ye that believe! صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
Send ye blessings on him,
And salute him
With all respect.

— (الاحزاب: ٥٦)

— (*Al-Qur'ān* 33:56)

Practice:

Allāhumma Ṣalle Wa-Sallim اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ
wa Bārik 'Ala An-Nabi-il- عَلَى النَّبِيِّ الْأُمِّيِّ
Ummi!

(O Allah the Almighty, send peace and blessing unto the
Prophet, the Unlettered one (صَلِّ اللَّهُ عَلَيْهِ وَسَلِّمْ))

Yā-Hayyu, yā-Qayyūm!

10441A. WHEN *Rūh* (spirit) takes 'self' (*Nafs*) over, helpless it becomes of no use anymore. In an extreme indigent state *Nafs* becomes restless and is forced to follow on the (*Rūh*). There is no other way that any 'self' in life would obey the *Rūh*.

Yā-Hayyu, yā-Qayyūm!

10441B. DO NOT LAUGH all the time; it does not behove the wise.

The fits of repeated laughter are an excuse for the Satan to laugh at you.

Yā-Hayyu, yā-Qayyūm!

10442. THE **مُعَلِّمُ الْمَلَائِكَةِ** *Mu'allam Al-Mala'ikah* (tutor to the angels) is the adviser to the 'self' (*Nafs*) and my opponent since eternity. He pleases himself and does what he wishes. And he makes everyone dance on the palm of his hand. But, I swear by Your Lord! We will never allow any of your wishes to come true. You say what you like if we did not put him to shame at each and every step.

Yā-Hayyu, yā-Qayyūm!

10443. WE all know but do not admit it. The scene of the grave is extremely awful; the centre of the creatures of Earth. If ever someone comes to know of the torture and evils of the grave, he would not in life attach his heart to the World.

Yā-Hayyu, yā-Qayyūm!

10444. FROM East to West only the 'self' (*Nafs*) reigns. 'Self' (*Nafs*) is at work even in the guise of *Dīn* (Faith).

When *Dīn* (Faith) becomes fed up of 'self', it becomes *Dīndār* (the keeper of the Faith).

Until one is knowledgeable of self (*Nafs*), one does not become *Dīndār*.

Yā-Hayyu, yā-Qayyūm!

10445. *NAFS* earns, *Nafs* eats and *Nafs* also teaches crafts of earnings.

Yā-Hayyu, yā-Qayyūm!

10446. "TEACH us something new that we do not know about already."

"Practise your knowledge."

"I am afraid in saying, 'I say, but I do not practise.'"

Yā-Hayyu, yā-Qayyūm!

10447. لَا إِلَهَ إِلَّا اللَّهُ *LĀ-ILĀHA* (there is no god) is, in actual fact, negation of everything.

In *Nafi* (negation) of everything alone is the proof of *إِلَّا اللَّهُ* *ill-Allāh* (except Allah).

إِلَّا اللَّهُ *ill-Allāh* is reflected in every particle and every leaf.

This speech is not poetic. It is the interpreter of truth.

Yā-Ḥayyu, yā-Qayyūm!

10448. *SHISHAM TREES* are standing on the sides of the road for hundred years. Their tops have not met as yet. This is because they are pruned day and night. It has been seen at a place that tops of the trees were meeting together that passing through was frightful. This was the reason there was no populace even over far off surroundings.

Yā-Ḥayyu, yā-Qayyūm!

10449. *THE MELA (FAIR)* at *Chchapār* in the District of Ludhiana used to be a well-known gathering. People travelled from far and wide visiting the fair. One among the people shouted and hundreds of others repeated it. I also went. I saw that one held a stick high with a pan on top and shouted: "Seventy acres of land were put to stake."

The audience swayed their heads and cried aloud: "By this pan."

It transpired that the man was drug addicted and he sold all his property to cater for this.

Yā-Ḥayyu, yā-Qayyūm!

10450. *THERE* were two characteristics of the earlier time; *Tark-i-Tām* (permanent renouncement) and *Dhikr-i-Dawām* (continuous *Dhikr*).

Yā-Ḥayyu, yā-Qayyūm!

10451. *DHIKR* and *Sadaqāt* (charities) and *Khayrāt* (alms) are inseparable. *Dhikr* itself is also a *sadaqah* (charity) and *khayra* (an alm).

Yā-Ḥayyu, yā-Qayyūm!

10452. *SADAQĀT* (charities) and *Khayrāt* (alms) are pride-inspiring practices.

Yā-Hayyu, yā-Qayyūm!

10453. INTENTION to set out on the Path of Allah the Almighty is the best act.

Yā-Hayyu, yā-Qayyūm!

Ḥaḍrat Ibn Abbas رَضِيَ اللهُ عَنْهُ reports the Holy Prophet ﷺ as saying: "There is an Angel of Allah the Almighty who if ordered would make to eat one portion comprising seven Heavens and Earths. His routine incanting is *SubḥānaKa Ḥaiṭho Kunta!* (Glorified are You, wherever You are!).

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ
قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ إِنَّ اللهَ تَعَالَى مَلَكَ لَوْ قِيلَ
لَهُ التَّقْمُ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِينَ
بِلِقْمَةٍ وَاحِدَةٍ لَفَعَلَ تَسْبِيحَهُ
سُبْحَانَكَ حَيْثُ كُنْتَ - (رواه الطبراني)

(الفتح الكبير، ج 1، ص 134، طبراني كبير، ج 11، ص 195
شماره 11346، مجمع الزوائد ج 1، ص 8)

It has been related by Tabarāni - (*Al-Fateḥ Al-Kabīr V1, P411/Tabarāni Kabīr V11, P195, No. 11476/Majma' Al-Zawā'id V1, P80*)

10454. TURNING over pages in search of the sacred *Ḥaḍīth* never goes amiss. The desired goal is fulfilled. *Mā Shā' Allāh!*

Yā-Hayyu, yā-Qayyūm!

*Allāhumma-Hdini Fīman
Ḥadāyṭa! Wa Bārikli Fīmā
'A'ṭayṭa! Wa Tawallāni
Fīman Tawallayṭa! Wa Qini
Sharramā Qadāyṭa! Wa
innaka Taqḍi wa lā Yuqḍā
'AlayKa! wa innahū Lā
Yadhīllu Man(w) walayṭa!
Tabārakṭa Rabbanā wa
Ta'alayṭa! Wa Ṣallallāhu
'Alan-Nabbi Muḥammadin!*

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَتَوَلَّيْتَنِي
فِيمَنْ تَوَلَّيْتَنِي وَوَقَيْتَنِي شَرِّ مَا قَضَيْتَ
فَأَنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ
وَإِنَّهُ لَا يَذِلُّ مَنْ بَرَكَتِكَ وَاللَّيْلُ تَبَارَكَتَ
رَبِّكَ وَتَعَالَيْتَ وَصَلَّى اللهُ عَلَيْكَ
السَّبِيحِ مُحَمَّدٍ

(سنن نسائي، ج 1، ص 194/كتاب العمل بالسنه ج 1، ص 95)

(O Allah the Almighty! Guide me like the ones whom You have guided (before). And grant me blessing in that You have granted me. And plan for me like that of the ones You have planned for me. And save me from the

evil of that You have predestined for me because You rule and are not ruled. None rules over You. And whomsoever You raise in friendship would never fall low. You are the Blessed, O our Lord, You alone are the Exalted. And salutations and praises be on the Holy Messenger Muhammad (ﷺ).

Hadrat Ḥasan bin Ali (رضي الله عنه) reports: "The Holy Prophet (ﷺ) taught me these formulae for recitation in the *Witr* Prayer."

-(*Sunan Al-Nasā'i V1, P179; Kitāb Al-'Amal Bis-Sunnah V1, P958-9*)

Yā-Hayyu, yā-Qayyūm!

10455. O THE KING OF KINGS, the Lord, the Majestic, the Honoured! This is but whatever self (*Nafs*) is before You. This is but a self before You. *حيث كان وحيث كنت Haitha kana wa Haitha Kunta!* Please forgive and be happy with me just as You are happy with Your servants.

Yā-Hayyu, yā-Qayyūm!

10456. I COULD NOT FAST as per standard. However, refraining from food and drink is certainly there.

Yā-Hayyu, yā-Qayyūm!

Allāhumma innaka Tasma'u Kalāmi Wa Tarā Makāni wa Ta'lamu sirri wa 'alāniyati La Yakhfā 'alayKa Shay'a(n) min amri wa anal-bā-isul-Faqīr-ul-Mushtaghīth-ul-Mustajīr-ul-wajil-ul-Mushfiq-ul-Muqīr-ul-Mu'tarifu bidhan(m)bi as'aluKa Mas'alat-al-Miskīmi wabtahilu 'AlayKa ibtihā-lal-Mudhni-bidh-Dhalīli wa ad'ūKa Du'ā-al-Kha'if-id-darīri man-khaḍa'at Laka Raqbatahū wa Fāḍat Laka

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْتَفِيقُ الْمُعْرِفُ بِذَنْبِي أَسْأَلُكَ مَسْأَلَةَ الْسَّكِينِ وَأَبْتَمِلُ إِلَيْكَ ابْتِهَالًا مُذْنِبٍ الدَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ مِنْ حَضْرَتِكَ رَقَبَةٌ وَقَاصَّتْ لَكَ عَبْرَتُهُ وَذَلَّ لَكَ جِسْمُهُ وَرَغِبَ لَكَ أَنْفُهُ اللَّهُمَّ

'Abratuhū wa Dhalla Laka
 fismuhū wa Raghima Laka
 anfuhū. Allāhumma Lā
 Taj'alni Bidu'ā'ika
 Shaqiyya(n) wa Kun(m) Bi-
 Ra'ūf(un) ar-Raḥīm(un) Yā-
 Khayr-al-Mas'ūlīna wa yā
 Khayr-al-Mu'tīn!

لَا تَجْعَلْ فِى رَوْفِى رَحِيْمًا يَأْتِيَا خَيْرَ الْمَسْئُوْلِيْنَ
 وَيَا خَيْرَ الْمُعْطِيْنَ ۝
 (کنز العمال / کتاب العمل بالسنة ج ۳ ص ۳۸)

(O Allah the Almighty! You listen to what I say, see where I live, and know what is hidden and apparent of me. Nothing of myself remains hidden from You. I am, indeed, afflicted and dependent complainant, refugee-seeker, awe-stricken, terrified, confessor and admitter of my sins. I ask You in helplessness the help and lament in Your presence as a sinful and run-down lamentor and beseech You as an awe-stricken afflicted one and as a man who beseeches before You sacrificing his neck for You and whose body falls low in spite of himself and rubbing his nose in humility. O Allah the Almighty! Please do not turn down my supplication and show good and kindness. O the Merciful and the Superior of all those who are besought. O the Greatest of those who are asked and the Greatest Giver of all!)

Ṭabarāni has narrated it in his *Kabīr* with reference to Ḥadrat Ibn Abbas رضي الله عنه.

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P38*)
Yā-Hayyu, yā-Qayyūm!

10457. ḤADRAT UTHMAN HĀROONI رضي الله عنه, may his secrets be sanctified, the religious guide of Sultan Al-Hind Wal-Sind Al-Ajmeri رضي الله عنه, said: "What good is asceticism to the extreme piety that tramples over it!

رندی Asceticism (*rindi*) is the wonderous faith of *Tarīqat* (Islamic Mysticism).

There are four prohibitions in all faiths: telling lies, back-biting, carping, jealousy.

Whoever discovered this fact won the day.

Yā-Hayyu, yā-Qayyūm!

Allāhumma Innaka Rabbun
 'Azīm(un)-l-Lā Yas'uka
 Shay'un(m) mimnā Khalaqta
 wa Anta Tarā wa Lā Tūrā wa
 Anta Bil-Manzar-il-'A'lā wa
 innalak-al-Ākhirata wal-'Ulā
 wa Lak-al-Mamātu wal-
 Mahyā wa inna Ilayk al-
 Muntahā warruj'ā
 Na'ūzubiKa an-Nadhilla wa
 Nakhzā! Allāhumma Innaka
 sa-altanā min Anfusinā Mā lā
 Namlikuhū illā bika Fa'a'īnā
 minha mā-Yurđika 'Annā!

اللَّهُمَّ أَنْتَ رَبُّ عَظِيمٍ لَا يُسَعَتُ
 شَيْءٌ مِمَّا خَلَقْتَ وَأَنْتَ تَرَى وَلَا تُرَى
 وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَإِنَّ لَكَ
 الْأَخِرَةَ وَالْأُولَى وَأَنْتَ الْمَعْتَدُ
 وَالْمُحِبُّ وَإِنَّ الْبَيْتَ الْمُنْتَهَى وَالرُّجُوبِ
 نَعُوذُ بِكَ أَنْ تَذِلَّ وَتُخْزِي ط اللَّهُمَّ
 إِنَّكَ سَأَلْتَنَا مِنْ أَنْفُسِنَا مَا لَا
 نَمْلِكُهُ إِلَّا بِكَ فَأَعْظِمْنَا مِنْهَا مَا
 يُرِضِيكَ عَنَّا

(کنز العمال/کتاب العمل بالسنة ج ۴ ص ۱۱۱)

(O Allah the Almighty! Indeed, You are Lord the Almighty. Nothing can comprehend You. You see but You are not seen. You are at the Highest Post that suits You alone. Indeed, this World and the Hereafter belong to You. Death and Life in the Ultimate are no doubt from You. And indeed You are the limit/ultimate and to You is the return. we seek Your refuge against destitution and denigration. O Allah the Almighty! Indeed, You asked us something over which we do not have any command except with Your permission. Therefore, grant us the urge that would help You be pleased with us.)

Dailami رَحْمَةُ اللَّهِ عَلَيْكَ has related it on the authority of Ḥadrat Abu Huraira رَضِيَ اللَّهُ عَنْهُ .

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P127)

10458. LEARN by heart the call of the time.

Do now what you have to!

Be now what you have to!

Play now what you have to!

يَا رَحْمَةَ الْعَالَمِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَحْمَةَ الْعَالَمِينَ
 Yā Raḥmat-an Lil-'Ālamīn

O Mercy to the Universe ! Shower mercy.

Yā-Ḥayyu yā-Qayyūm! Yā- يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ
 Dhul-Jalāl-i-Wal-Ikrām!
 Āmmīn!

Yā-Ḥayyu, yā-Qayyūm!

10459. سَيِّدِ اِنْسَانِيْنَ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) SAYYEDUNĀ SHĀFIN عَلَى اللهِ عَلَيْهِ وَسَلَّمَ
 (Curer of the spiritual and corporeal ailments!)

Yā-Ḥayyu, yā-Qayyūm!

10460. سَيِّدِ اَعْلَامِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) SAYYEDUNĀ 'ĀLIMUN عَلَى اللهِ عَلَيْهِ وَسَلَّمَ
 means the Knowledgeable of the inward and outward knowledge!

Yā-Ḥayyu, yā-Qayyūm!

10461. A servant's power is onefold, the *jamā'at*'s (group's), manifold.

Yā-Ḥayyu, yā-Qayyūm!

10462. THE Almighty Allah's servants have never liked these things; they have not even looked at them. Nor were they ever of any use to them. And this alone was the prestige of their humanity, self and human-ness. We, myself and yourselves, do as we please. What sort of affiliation is it?

Wa mā 'alaynā ill-al-Balāgh!

Yā-Ḥayyu, yā-Qayyūm!

10463. HE, who refrains from every evil, is welcomed by the good.

Yā-Ḥayyu, yā-Qayyūm!

10464. DESOLATION is for the owl and orchard for the nightingale. The owl cries and the nightingale sings.

Yā-Ḥayyu, yā-Qayyūm!

10465. THE nightingale went out for a walk of the *Iram* and brought this flower from the Garden of *Iram*.

To Him belongs what is
 In the Heavens and on Earth,
 And all between them,

لَهُ مَا فِي السَّمَوَاتِ
 وَمَا فِي الْأَرْضِ

And all beneath the soil.

-(Al-Qur'an 20:6)

وَمَا بَدِيَهُمْ وَمَا تَحْتِ السَّرَىٰ

-(طله: ٥)

To Him belongs the dominion and the rule.

Fa innaKa Taqđi wa lā Yuqđā 'Alayka!

فَإِنَّكَ تَقْضِي وَلَا يَقْضِي عَلَيْكَ ط

(كتاب العمل بالسنة ج ١ ص ٩٥)

(Because Your rule prevails upon everyone and nobody rules over You!)

-(Kitāb Al-'Amal Bis-Sunnah V1, P958)

Also, it is said:

Al-Hamdu-lil-Allāh hilladhī Tawāda'a Kullu shay'in-li-'azmatihī Wal-Hamdu-lil-Allāh hilladhī dhalla Kullu shay'in li-'Izzatehi Wal-Hamdu-lil-Allāh hilladhī Khaḍa'a kullu shay'in li-Milkihi Wal-Hamdu-lil-Allāh hilladh-is-taslama Kulla shay'in li-Qudratihī!

أَحْمَدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ ط وَالْحَمْدُ لِلَّهِ الَّذِي ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ ط وَالْحَمْدُ لِلَّهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمَلِكِهِ ط وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ ط

(All praise be to Allah the Almighty to Whose Majesty everything is helpless. Praise be to Allah the Almighty before Whose Honour everything is insignificant. All praise be to Allah the Almighty before Whose Rule everything bows down. And all praise be to Allah the Almighty Who made everything subservient to His Power.)

It is narrated on the authority of Ḥaḍrat Ibn Umar رَضِيَ اللهُ عَنْهُمَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "The man who recites Al-Humdu-lil-Allāh Qudratehi and because of this requests Allah the Almighty for something (such as His Grace and Forgiveness), He writes recompense of one thousand good (deeds) for him, exalts him by one thousand stages and appoints seventy thousand angels who supplicate for his forgiveness until Doomsday."

-(Kanz Al-'Ummāl V4, P122/3)

Hadrat Abu Huraira رضي الله عنه narrates the Holy Prophet صلی اللہ علیہ وسلم as saying: "Allah the Almighty says, 'O the son of Adam, set your heart most surely to the state of worshipping Me. Should you fail to do so, I will fill your heart with carelessness, blot the holes of *faq'r* and contentment, occupy your hands with the worldly business and further to that I shall not wipe out the sources of your destitution and poverty.'"

-(Ibn Mājah Ahmad)

10466. **يَا حَيُّ يَا قَيُّوْمُ** *YĀ-HAYYU YĀ-QAYYŪM!* (O the Living, O the Lasting!) is not subject to destiny; rather destiny is subject to *Yā-Hayyu, yā-Qayyūm!*

May it change hundred times a day, the climax of destiny is subject to *Yā-Hayyu, yā-Qayyūm!*

Yā-Hayyu, yā-Qayyūm!

10467.

*ALLĀHU Lā ilāha illāhū!
Wal-Hayy-ul-Qayyūm! Yā-Hayyu,
yā-Qayyūm!
Allāhumma inni 'Asaluka Bi-ismikal-
'Aẓīm-il-A'ẓam! Lā ilāha illā Anta wa lā ilāha-Ghayruk!*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ
يَا حَيُّ يَا قَيُّوْمُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ
الْأَعْظَمِ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ

(God! There is no god, but He! He is the Eternal, the Subsisting! O the Living, O the Lasting! O Allah the Almighty! I beg You for the favour of Your Name, the Greatest of all! There is none except You! There is none to be served except You!)

The whole of the Universe is right in front of the Living, the Lasting. The Universe that is manifestation of life and establishment, the best creation, is bowing down and prostrating. Every creature is reaping the benefits of graces and blessings of the like and perseverance!

Yā-Hayyu, yā-Qayyūm!

'A'ūdhu bi-wajhillāh-il-
'Aẓīm-il-Ladhi Laisa Shay'un

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ

'A'ẓamu minhu wa bikalimāti
 -Allāhi at-tāmmāt-il-Lati Lā
 Yujāwazuhunna Barrun(w)
 wa-lā Fāajirun(w) wa Bi
 Asmā'i-Allāh-il-Husnā
 Kullihā mā 'Alimtu minhā wa
 mā lam 'A'lam min Sharri mā
 Khalaqa wa barā'a wa
 Dhara'a.

شَيْءٌ أَعْطُو مِنْهُ وَيَكَلِمَاتِ اللَّهِ التَّامَّاتِ
 الَّتِي لَا يَجَاوِرُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَ
 بِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ
 مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ
 وَسَبَّأَ وَذَرَأَهُ
 (موطأ امام مالك ص ٤٤٢ / كتاب العلق بالسنة ٣١٨٨)

(I seek refuge in Allah the Almighty, save Whom there is nothing greater, in His perfect words that no good or evil person can escape and in His beautiful Names that I know and of the ones I do not know against the mischief of what He has created, brought into existence and spread out.)

Ḥaḍrat Qa'qā' bin Ḥakīm رَضِيَ اللهُ عَنْهُ narrates Ka'b Al-Aḥbār رَضِيَ اللهُ عَنْهُ (who was a great Jewish scholar and later became Muslim) having said: "Had I not recited some words the Jews would have rendered (through magic) me in to an ass!" People asked him as to which were those words! He replied: "'A'ūdhu bi-wajhillāh ... wa dhara'a'!"

-(Mawāṭṭā' Imām Mālik P723/Kitāb Al-'Amal Bis-Sunnah V1, P988)

10468. يَا حَيُّ يَا قَيُّوْمُ - اِسْمُ الْاَعْظَمِ الْعَظِيْمِ YĀ-ḤAYYU, YĀ-QAYYŪM, the Most Great Name, helps descent of blessing that puts the wise to wonder.

Yā-Ḥayyu, yā-Qayyūm!

10469. THE rich usually went abroad visiting and holidaying and brought back one present or another, generally a wife or a dog.

Yā-Ḥayyu, yā-Qayyūm!

10470. THE sparrow hatched the eggs as per penance thus giving birth to another sparrow like herself. The اَهْلُ عَمَلٍ - Ahl-i-'Amal (those who practise) call it a chilla (a continuous practice for a period of forty days).

Yā-Hayyu, yā-Qayyūm!

10471.

I am indeed

Close (to them)!

-(*Al-Qur'ān* 2:186)

فَأَيْتَ قَرِيبٍ ط (البقرة: ١٨٦)

Everybody is worried for the reason that even though he knows it, yet he does not recognise that Allah the Almighty is most close (to them), all-Present and all-Seeing.

This has been, indeed, your journey that you forget. That which you have regarded as far away is completely near.

Yā-Hayyu, yā-Qayyūm!

10472. DO not delay sleep.

When you get tired go to sleep.

The workers usually follow this rule.

Yā-Hayyu, yā-Qayyūm!

10473. THEY preach for years discarding a few things. Themselves, they never discard.

He, who cannot do it, falls prey to 'ifs' and 'buts'.

He, who has to discard anything, does so immediately. He allows no 'ifs' and 'buts'.

Yā-Hayyu, yā-Qayyūm!

10474. HE resides inside but veiled. This is because whosoever He resides in does not admit Him residing inside.

When you put down anything in writing (first put down) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillā-hir Rahmā nir Rahīm! In the Name of Allah, Most Gracious, Most Beneficent!)

Yā-Hayyu, yā-Qayyūm!

Ḥadhrat Anas رَضِيَ اللهُ عَنْهُ has reported the Holy Prophet ﷺ as saying: "When you put down anything in writing, first write the letter س (Sīn) in Bismillā-hir Rahmā nir Rahīm in good handwriting thus (i.e. write the Letter س (Sīn) prominently. Your needs will be fulfilled and the Merciful, the Exalted and the Majestic would be most pleased."

This has been related by Dailami رَضِيَ اللهُ عَنْهُ.

-(Kanz Al-'Ummāl V5, P227, No 4698/Kitāb Al-'Amal Bis-Sunnah V3, P2)

Regarding the composition in writing of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillā-hir Raḥmā nir Raḥīm), it is narrated on the authority of Ḥaḍrat Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ that the person who writes بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and ensures that ه (hā') in the word اللّٰهُ (Allah) is written as curved rather than crooked Allah the Almighty would grant him ten units of good, wiping out ten evils and elevating him by ten stages. He who recites the Holy Qur'ān with correct vowel sounds has the recompense equal to that of a martyr. He who died in travel, died as a martyr."

It has been related by Rāfi رَضِيَ اللهُ عَنْهُ.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(كنز العمال ج ٥ ص ٢٤٥ شماره ٢٦٩٨ كتاب العمل بالسنة ٢٣ ص ٢)

-(Kanz Al-'Ummāl V5, P228, No. 4698/Kitāb Al-'Amal Bis-Sunnah V3, P2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Yā-Kasi-al-'Izāmi!

(O the Setter of Bones!)

يَا كَاسِيَ الْعِظَامِ
(انتخاب از نزهة المجالس ج ١ ص ١٥٨ كتاب العمل بالسنة ٢٣ ص ٢)

-(A selection from Nuzhat Al-Majālis V1, P88/Kitāb Al-'Amal Bis-Sunnah V4, P161)

10475. CURE for the apparent and the latent diseases:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillā hir Raḥmā nir Raḥīm! (In the Name of Allah, Most Gracious, Most Merciful).

Yā-Ḥayyu, yā-Qayyūm!

10476. زهر کازیان: يَا حَيُّ يَا قَيُّوْمُ

THE antidote for a poison: *Yā-Ḥayyu, yā-Qayyūm!* (O the Living, O the Lasting!)

Yā-Ḥayyu, yā-Qayyūm!

10477. A PLAYER of a game is bound to a discipline. He who is free is out and loses the game in the end.

Yā-Ḥayyu, yā-Qayyūm!

10478. THE beard is a *Sunnah Al-Mu'akkadah* (voluntary but regular practice of the Holy Prophet ﷺ).

When Prophet *Ya'qoob* (Jacob) عَلَيْهِ السَّلَام fell ill, he gave up the milk of a she-camel. The mice are his corrupted *Ummah* (nation). Even today they do not go near the milk of a she-camel in fulfillment of his *Sunnah*.

Wa mā 'Alaynā ill-al-Balāgh!

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

Yā-Ḥayyu, yā-Qayyūm!

10479. CONTINUOUS remembrance (*Dhikr-i-Dawām*) and complete renunciation (*Tark-i-Tām*) are perfect blessings. May your heart be never heedless! May it ever remain occupied and absorbed in *Dhikrullāh!*

Give away there and then the money that Allah the Almighty grants you. Do not wait for the next moment.

That is, you have (this way) established the Management of Shrines (*Khānqāhi Nizām*) having followed the practice of *Dhikr-i-Dawām* and *Tark-i-Tām*.

This is (in fact) granted by way of the grace and blessing of my Master, the Exalted, the Majestic, the High and the Great and it depends upon the mercy, recommendation and intercession of the *Rehmatun-lil-'Ālameen* (Mercy to the Universe), my master, may my soul be sacrificed for him.

Yā-Ḥayyu, yā-Qayyūm!

10480. A SISTER had two brothers. She saw in a dream that one of the two was drowning in water and the other burning in the fire. She woke up worried a great deal and went to a pious man for the interpretation and prayers.

Hearing this he smiled and said: "Congratulations to you! Allah the Almighty has granted high ranks to both your brothers in that one has drowned in devotion to Allah the Almighty (*Ishq-i-*

Ilāhi) and the other is burning in longing for Allah the Almighty (*Soz-i-Ilāhi*)"

Mā Shā' Allāh! Yā-Ḥayyu, yā-Qayyūm!

10481. *DHIKRULLĀH* has never drowned any *Dhākir* (remembrancer), rather it has helped him swim across to the sea-shore.

Burning in his separation is the eternal rule of love. Love has never harmed the least any lover.

Yā-Ḥayyu, yā-Qayyūm!

10482. THANK for the following four:

1. The Breath
2. The Capacity (*Tawfiq*)
3. The Energy
4. The Health

Yā-Ḥayyu, yā-Qayyūm!

10483. THE most precious thing is your own breath.

Yā-Ḥayyu, yā-Qayyūm!

*Lā ilāha ill-Allāhu Kamā
Hallal-llāhu Kullu Shay'in wa
Kamā Yajibbu An-Yuhallala
wa kamā Yan(m)baghi li-
Karīmi Waj-hihī wa 'Izzi-
Jalālihī! Wal-Hamdu-lillāhi
Kamā Ḥamida-Allāhu Kullu
Shay'in(w) wa-Kamā
Yajibbu Lillāhi An(y)-
Yuhmada wa Kamā
Yan(m)baghi Li-Karīmi
Wajhīhī wa-'Izzi-Jalālihī!
Wa-Subhān Allāhi Kamā
Sabbaha-Llāhu Kullu
Shay'in(w) wa-Kamā
Yajibbu Lillāhi An(y)-Yu-
Sabbaha wa-Kamā Yambaghi
Li-Karīmi wajhīhī wa-'Izzi-
Jalālihī!*

لَا إِلَهَ إِلَّا اللَّهُ كَمَا هَلَّلَ اللَّهُ كُلُّ
شَيْءٍ وَكَمَا يُجِبُّ أَنْ يُهَلَّلَ وَكَمَا
يَسْتَبْغِي لِكَرِيمٍ وَجْهَهُ وَعِزِّ جَلَالِهِ
وَالْحَمْدُ لِلَّهِ كَمَا حَمِدَ اللَّهُ كُلُّ شَيْءٍ
وَكَمَا يُجِبُّ لِلَّهِ أَنْ يُحَمِّدَ وَكَمَا
يَسْتَبْغِي لِكَرِيمٍ وَجْهَهُ وَعِزِّ جَلَالِهِ
وَسُبْحَانَ اللَّهِ كَمَا سَبَّحَ اللَّهُ كُلُّ
شَيْءٍ وَكَمَا يُجِبُّ لِلَّهِ أَنْ يُسَبِّحَ وَكَمَا
يَسْتَبْغِي لِكَرِيمٍ وَجْهَهُ وَعِزِّ جَلَالِهِ
وَاللَّهُ أَكْبَرُ كَمَا كَبَّرَ اللَّهُ كُلُّ شَيْءٍ
وَكَمَا يُجِبُّ لِلَّهِ أَنْ يُكَبَّرَ وَكَمَا يَسْتَبْغِي
لِكَرِيمٍ وَجْهَهُ وَعِزِّ جَلَالِهِ ٥

(نزهة المجالس ومنهج النفاث)

كتاب العمل بالسنة، ج ١، ص ١٤٥/١٤٣

WAllahu-Akbaru *Kamā*
Kabbarallāhu *Kullu*
Shay'in(w) *wa-Kamā*
Yujibbu Lillāhi *An(y)-Yu-*
Kabbara *wa* *Kamā*
Yan(m)baghi *Li-Karīmi*
Wajhihī wa-'Izzi-Ḥalālihi!

(There is none but Allah worthy of worship; I recite this *Kalima at-Tawheed* as every creature recites it with the speaking tongue or state-language as its recitation demands and befits its excellence and as it suits His Highness, Honour and Majesty!

I extol and praise Allah as every creature has done as its praise and extolling demands and befits its excellence and as it suits His Highness, Honour and Majesty.

I incant praises of Allah as every creature has done as its praise demands and befits its excellence and as it suits His Highness, Honour and Majesty.

I glorify Allah as every creature has done as its glory demands and befits its excellence and as it suits His Highness, Honour and Majesty.)

Ḥadrat Ibn 'Abbas رضي الله عنه narrates: "Allah the Almighty taught Ḥadrat Jibreel عليه السلام a supplication and ordered him to (inform him صلى الله عليه وسلم) that the man who recites it, Allah the Almighty would add in to his record seventy thousand good deeds and wipe out seventy thousand sins, and raises his stages by seventy thousand times; the supplication is as above."

-(*Nuzhat Al-Majālis wa Muntakhab An-Nafā'is/Kitāb Al-'Amal Bis-Sunnah V4, P174-175*)

10484. ONE night Ḥadrat Ibrahim Adham of Balkh رضي الله عنه, may his sacred secrets be exalted, heard a noise on the roof of his palace. He asked: "Who is it?"

He received the reply: "My camels are lost. I am out searching for them."

"How come you are searching for these camels on the roof of the palace?"

"How come you are searching for Allah the Almighty in the royal palaces?"

This dialogue acted as his (رَبِّهِ بِاللَّيْلِ) guide and mentor.

Yā-Hayyu, yā-Qayyūm!

10485. SUSPICION of the suspicious is never cast aside, even though it is explained right in front of him.

When suspicion takes root, it is never cast aside. One remains suspicious in all circumstances.

Until it is driven out, he is neither satisfied nor pleased.

Rid yourself of suspicions first. One who is free from suspicions is the complete and true Muslim (*Momin*).

Yā-Hayyu, yā-Qayyūm!

10486. THANKS to the state!

Thanks to the perfection of the state.

Yā-Hayyu, yā-Qayyūm!

10487.

DOES (without but)

Of all that He intends

-(*Al-Qur'an* 85:16)

He is doing it of course!

How else would He do?

Yā-Hayyu, yā-Qayyūm!

فَقَالَ لِمَا يَرِيدُ

10488. WHOEVER was seen, earned the World at the behest of the Faith (*Dīn*)

What benefit did the Faith (*Dīn*) reap at your arrival and what honour did the creature reap?

Yā-Hayyu, yā-Qayyūm!

10489. THE MOUSE descended in the field having worn the lion's skin!

Allah Allah!

Yā-Hayyu, yā-Qayyūm!

10490. THIS is not the house, rather it is an institution.

Everything is hoarded in the house and distributed in the institution.

Yā-Hayyu, yā-Qayyūm!

10491. WE saw something different than what we had heard.
Yā-Ḥayyu, yā-Qayyūm!

10492. THIS sound of *Dhikr-i-Ilāhi*, *Ṣalāt* and salutation is zooming every moment thus setting in a sweet resonance. Why don't you hear it?

Yā-Ḥayyu, yā-Qayyūm!

10493. NONE else but Belief (*Īmān*) alone is worthy of respect.

Yā-Ḥayyu, yā-Qayyūm!

10494. WE have to copy nobody at all. We have to write the state as it is.

Yā-Ḥayyu, yā-Qayyūm!

10495. HE dies and wakes up everyday calling to the message of life.

It is called the stage of كُنْ كُنَّان *Kun-Kunān* literally in *Tarīqat* (Islamic Mysticism)

Yā-Ḥayyu, yā-Qayyūm!

10496. ABSORPTION in prostration (*Sajdah*) is an act ('*amal*) of a great power.

Yā-Ḥayyu, yā-Qayyūm!

10497. ONLY this sort of life (life-style) welcomed life.

Yā-Ḥayyu, yā-Qayyūm!

10498. الدُّخَانُ *AD-DUKHĀN* (THE SMOKE):

Allah Allah! It is all smoke all over!

What would be the state of the creature at the time of smoke.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yā-Ḥayyu, yā-Qayyūm! Biraḥmatika Astaghīth!

10499. YOUR command is, indeed, Your Intention.

And Your Intention amounts to كُنْ فَيَكُوْنُ *Kun Fa Yakūn!*
(Be! and it becomes!).

Yā-Ḥayyu, yā-Qayyūm!

10500. WHATEVER there is, it is right in front of You.
Nothing is hidden! *Yā-Ḥayyu, yā-Qayyūm!*

10501 FORGIVENESS is Your Excellence!

يَاعْظِيمُ الْعَمَلِ يَا خَيْرَ النَّصِيرِ!

Yā-'Azīm al-'Afw Yā Khayr-an-Nasīr. Āmīn! (O the Great Forgive, O the Great Provider of victory!)

Yā-Ḥayyu, yā-Qayyūm!

10502. WHAT can a helpless *Hakīm* (medical practitioner in indigenous medicine) diagnose?

Rest assured, Allah the Almighty alone is the Exalted Wise!

Allah the Almighty is Grantor of cure!

Yā-Ḥayyu, yā-Qayyūm!

A Supplication (*du'ā*) during Ablution (*wudū'*):

Allāhumma ghashshinā اللَّهُمَّ غَشِّبْنَا بِرَحْمَتِكَ فَإِنَّا نَخْشَى
Biraḥmatika Fa innā nakshā عَذَابَكَ ط اللَّهُمَّ لَا تَجْمَعْ بَيْنَ
'Adhābaka! Allāhumma lā نَوَاصِيئِنَا وَأَقْدَامِنَا ه
tajna' bayna Nawāshinā wa (حسن: ذكر العمال/كتاب العمل بالسنة ج ٣ ص ٣٤)
Aqdāminā!

(O Allah the Almighty! Cover us with Your Mercy because we are fearful of Your torture.

O Allah the Almighty! Do not twist together our foreheads and feet!)

-(*Hasan-Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V3, P12*)

10503. THESE *PENSE'ES* are so precious that I do not wish to waste them.

Yā-Ḥayyu, yā-Qayyūm!

10504. WE do everything except that we do not care for the torture and evils of the grave which is, indeed, the thing to take care of.

Yā-Ḥayyu, yā-Qayyūm!

10505. BOUNTY and honour are in Your Exalted Power alone; none else has any command over them.

Yā-Hayyu, yā-Qayyūm!

10506. SOMEONE said: "I was involved in a judicial case. One night I went over to a grave of an unknown and unnamed martyr for a supplication. I beseeched: 'The court will certainly order to imprison me'. I repeated these words time and again. When I was summoned in the court the following morning, I was questioned, 'Where were you at night?'

"I replied: 'At the grave of a martyr.'

"The Judge said: 'He has in a dream asked me to set you free.'

"He (the Judge) read the file. There was no scope for forgiveness.

"The second night (the martyr) pleaded with him again, 'Forgive him (the petitioner)!' At this he read the file again and found no excuse. Third time the same command was repeated in a dream. At long last he found himself compelled to forgive."

Yā-Hayyu, yā-Qayyūm!

10507. YOUR state alone is the lantern (light) of my heart.

If holding on to the holy *gullar* (a tree) for years in absorption, neither listening nor saying, was not the ultimate limit of absorption what else was it? There can neither be any power to bear nor to witness Your majesty.

Visible in the clay

Became light, a perfect display.

One went over to Delhi

Thus becoming (the famous) *Nizāmi*.

Another went over to Kalyar

Devoted to the Truth as a martyr.

(References are to the famous mystics Khawaja Nizam-ud-Deen Awliya رَضِيَ اللهُ عَنْهُ (d.1325 CE), and Makhdoom 'Ala-ud-Deen Ali Ahmad As-Sabir Al-Kalyari رَضِيَ اللهُ عَنْهُ (d. 690 AH).

Yā-Hayyu, yā-Qayyūm!

10508. SIMPLICITY - An Ultimate Innocence.

(Pointing at the staff) Allah the Almighty addressed the Prophet Moses عَلَيْهِ السَّلَامُ, (*Mūsa Kalimullah* - the Conversationalist of Allah the Almighty) thus:

"And what is that
In thy right hand,
O Moses?"

وَمَا تِلْكَ يَمِينِكَ يَا مُوسَى ۝

-(*Al-Qur'ān* 20:17)

He said, "It is
My rod (and);
I lean; With it
I beat; down fodder
For my flocks; and
In it I find
Other uses."

قَالَ هِيَ عَصَايَ ۖ أَنُوكَّؤُا عَلَيْهَا
وَأَهْتَسُّ بِهَا عَلَىٰ عَنَقِي وَإِلَىٰ
فِيهَا مَارِبٌ أُخْرَىٰ ۝

(ظ: ١٨) -

-(*Al-Qur'ān* 20:18)

Yā-Hayyu, yā-Qayyūm!

10509.

ALĪF LĀM MĪM

God! There is no god
But He, - the Living
The Self-Subsisting, the Eternal
And there is none
To be served besides Thee.

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ
وَلَا اِلٰهَ عِندَكَ ۝

The commentary of the above came about with *يَا حَيُّ يَا قَيُّوْمُ* *Yā-Hayyu, yā-Qayyūm!* (O the Living, O the Lasting!). My own self is opposed to myself. May Allah the Almighty cleanse it of alienity. However denigrated it is not enough!

Yā-Hayyu, yā-Qayyūm!

10510. WHOEVER saw You, he/she saw You because of *Dhikr* and saw You in the creation.

The multifarious creation is a manifestation of the Creator.

Yā-Hayyu, yā-Qayyūm!

10511. UNTIL the following four leave, Divine Victory does not enter; telling lies, back-biting, carrying-tales and jealousy.

You may not do any recitation (of the Holy Scriptures) without first of all removing these four.

Yā-Hayyu, yā-Qayyūm!

10512. WHAT a nice thing you have told today: "The house in the neighbourhood congratulates the one that holds the *Dhikr* and supplicates for a similar grace (of *Dhikr*) to itself."

Yā-Hayyu, yā-Qayyūm!

10513. EVERY grace is granted by Allah the Almighty. And yet you help please the Satan! What else is it if not shocking!

Yā-Hayyu, yā-Qayyūm!

10514. WHAT is meant by an estimate in measurement? Measure it and shout.

Yā-Hayyu, yā-Qayyūm!

10515. BECAUSE of *Dhikr* alone the curtains of the outward and the inward were lifted and hence the apparent became the same as the hidden. That which is inside is also outside.

Yā-Hayyu, yā-Qayyūm!

And the curtain that you want to raise will not raise because of anyone's struggle. It raises only at the Divine Will.

Yā-Hayyu, yā-Qayyūm!

10516.

BUT verily over you
(Are appointed angels)
To protect you,
Kind, and honourable,
Writing down (your deeds);
They know and understand
All that ye do.

-(*Al-Qur'an* 82:10-12)

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ
كِرَامًا كَاتِبِينَ
يَعْلَمُونَ مَا تَفْعَلُونَ
(الانظاظ: ١٠-١٢)

Everybody has two kinds of honourable angels present with him, and they are so numerous that those who have been once shall not have their turn ever again.

Yā-Hayyu, yā-Qayyūm!

10517. MAY this insignia never be out of sight. May the insignia never be embroiled. Rather, may it ever sparkle in full.

The rationale of creation of the world and all that is in it:

Allāhu Lā ilāha illā Howa-al-Ḥayy-ul-Qayyūm! اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط

(God! There is no god

But He, - the Living

The Self-Subsisting, the Eternal).

The masterpiece of the creation: *Ḥaḍrat Ādam Safiullah* (the pure) عَلَيْهِ السَّلَامُ.

Subhān al-Khāliq-il-Bārī' سُبْحَانَ الْخَالِقِ الْبَارِئِ سُبْحَانَ اللَّهِ
Subhān-Allāh-il-'Azīmi wa
Bīhamdihī! الْعَظِيمِ وَيَعْمَدُهُ ط

(Glory be to God!

The Creator, the Evolver!

Glory be to God!

The Great and the Praiseworthy!)

Yā-Ḥayyu, yā-Qayyūm!

10518. IT is better to beseech once with presence of mind than a hundred thousand times in inattention.

Yā-Ḥayyu, yā-Qayyūm!

10519. WHAT stages has *ʿIlm-al-Ḥadīth* (the Knowledge of *Ḥadīth*) been through and has since spread!

- Please refer to *Kitāb Al-'Amal Bis-Sunnah 'Al-Ma'roof Tarteeb Sharif V4, P142)*

Yā-Ḥayyu, yā-Qayyūm!

10520. EVERY speech (in the sense of litany here) reaches the stage of beneficence through perseverance.

إِسْتِقَامَتٌ (Perseverance) is the soul of every speech!

Yā-Ḥayyu, yā-Qayyūm!

10521. FORGIVING every mistake-maker and sinner is Your distinguishing hallmark!

Yā-Ḥayyu, yā-Qayyūm!

Allāhumma fu 'Annī Fa
innaka 'Afwun Tuḥibb-ul-
'Afwā wa Anta 'Afuwwun
Karīm.

اللَّهُمَّ اغْفِرْ عَنِّي فَإِنَّكَ عَفُوفٌ
مُحِبُّ الْعَفْوَ وَأَنْتَ عَفُوفٌ كَرِيمٌ
(مجمع الزوائد/كتاب العمل بالسنة ج ٢٣/٢٤٥٣)

(O Allah the Almighty! Forgive me as You are the Forgiver Who likes forgiving. And You are the Great Forgiver and Bestower!)

Ḥaḍrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ has narrated: "A young man came to the audience of the Holy Prophet ﷺ and beseeched: 'O the Messenger of Allah the Almighty ! Teach me a supplication that earns me blessing. The Holy Prophet ﷺ said: 'Come near'.

"He came so near that his knee touched the Holy Prophet's (ﷺ) knee. He continued to teach *Allāhumma ... Karīm!*"

-(Majma' Al-Zawā'id/Kitāb Al-'Amal Bis-Sunnah V4, P23-24)

10522. THE TRUTH spoke: "I never transgress. I too do not say anything to him who is idle."

Mā shā' Allāh! Yā-Ḥayyu, yā-Qayyūm!

10523. WE, the lowly creatures, do not possess anything, except You. Your remembrance alone is the capital of the life here and Hereafter.

Innaka Rahīmun(w) wa
Wadudun(w) wa innaka
taf'alu mā turīd!

إِنَّكَ رَحِيمٌ وَدُودٌ وَأَنْتَ تَفْعَلُ مَا تُرِيدُ

(You are Most Beneficent and Most Loving! And You are.....!)

Yā-Ḥayyu, yā-Qayyūm!

Allāhumma Sa'altanā min
Allfusinā Mā lā Namlikuhū
illā Bika! Allāhumma Fa-
a'tinā Minhā mā Yurḍīka
'Annā.

اللَّهُمَّ أَنْتَ سَأَلْتَنَا مِنْ أَنْفُسِنَا مَا لَا
نَمْلِكُهُ إِلَّا بِكَ اللَّهُمَّ فَأَعْطِنَا
مِنْهَا مَا يُرْضِيكَ عَنَّا

(كتاب العمال/كتاب العمل بالسنة ج ٢٣/٢٤٥٣ شماره ٢)

(O Allah the Almighty! You have asked from us that which we do not possess except through You. O Allah

the Almighty! Grant us of it that which would make You pleased with us!)

Ḥaḍrat Abu Huraira رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as supplicating regularly thus: “*Allāhumma . . . ‘annā!*”
 -(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P87, No. 1*)

*Allāhumma Innaka
 Sālamtanā min Anfusinā Mā
 lā Namlikuhū illā bika! Allāh-
 humma Fa-a'tinā Minhā mā
 Yurḍika 'Annā.*

اللَّهُمَّ سَأَلْنَا مِنْ أَنْفُسِنَا مَا لَا
 نَمْلِكُهُ إِلَّا بِكَ يَا اللَّهُ فَأَعْطِنَا
 مِنْهَا مَا يُرِضِيكَ عَنَّا
 (کتاب العمال/ کتاب العمل بالسنة: ج ۳ ص ۸۵ شارح)

(O Allah the Almighty! Indeed, You saved us from ourselves such that we had no power for except with Your help! O Allah the Almighty! Therefore, grant us of it that which would please You!)

-(Ibn Asakar رضي الله عنه has narrated it on the authority of Ḥaḍrat Abu Huraira رضي الله عنه.)
 -(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P87, No 2*)

*Allāhumma inna Qulūbanā
 wa Jawārihanā Bi-yadika
 lam tumalliknā min-hā
 Shay'an Fa'-idhā Fa'alta
 Dhālika bihā Fa-anta wa-
 liyyuhā!*

اللَّهُمَّ إِنَّا قُلُوبَنَا وَجَوَارِحَنَا بِيَدِكَ
 لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا فَادْفَعْنَا
 ذَلِكَ بِهَا فَأَنْتَ وَلِيُّهَا
 (کتاب العمال/ کتاب العمل بالسنة: ج ۳ ص ۸۸)

(O Allah the Almighty! Indeed, our hearts and limbs are all in Your control. You have not made us masters of them. But, if You have willed it so, You alone are their master.)

Abu N'aeem رضي الله عنه has narrated it on the authority of Ḥaḍrat Jabir رضي الله عنه .
 -(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P87-88*)

10524. HEARING the accounts of 'Your Mercy infidels (*Kāfirun*) are converting to true Muslims (*Mo'minīn*).

"O the infidel (*Kāfir*)! May you also become a true Muslim (*Mo'min*)!"

"Your grace and blessings are compelling me to become a *Mo'min* (true Muslim)."

Yā-Hayyu, yā-Qayyūm!

10525. WHEN he tasted the drink of the delicious *Īmān* (Faith), he turned his face away from infidelity (*Kufr*) and fell in prostration.

Yā-Hayyu, yā-Qayyūm!

*Allāhumma Ashrib-il-Īmān
qalbi Kama Ashrabitahī Rūhī
wa lā Tu-'adhhib
Shay'an(m) min Khalqī
Bishay'in Katabta 'Alayya
Fa-innaka Qādirun 'Alayya!*

اللَّهُمَّ اشْرِبِ الْإِيمَانَ فَتَلْبِي كَمَا
اشْرَبْتَهُ رُوحِي وَلَا تُعَذِّبْ شَيْئًا
مِنْ خَلْقِي بِشَيْءٍ كَتَبْتَ عَلَيَّ
فَإِنَّكَ قَادِرٌ عَلَيَّ ۝

(كنز العمال / كتاب العمل بالسنة : ٣٠٣ ص ١٠)

(O Allah the Almighty! Feed my heart with the drink of *Eeman* (Faith) just as You have fed (my body) with spirit. And do not inflict any kind of torture on to my body that You have written before hand. For, You are indeed, All-Powerful over me)

- Dailami has narrated it on the authority of Ḥaḍrat Abu Huraira رضي الله عنه.

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P102*)

تَعْوِيذُ الْجُنُونِ وَالْجَذَامِ وَالْبَصْرِ وَالْعَيْنِ وَالْحَمَى

(an amulet worn against lunacy, leprosy, talisman and fever etc.)

'*A'ūdhu bikalimātillāh-it-Tāmmati wa Asmā-'ihī Kullihā 'Āmmatan min Sharris-Sāmmati wal-ha-āmmati wa min Sharr-il'Aini-lla-āmmati wa min sharri ḥāsidin idhā ḥasada wa min Sharri-abi marrata wa ma walada!*

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ وَأَسْمَائِهِ
كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَّةِ
وَالْهَامَّةِ وَمِنْ شَرِّ الْعَيْنِ اللَّامَّةِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَمِنْ
شَرِّ أُمَّةٍ مَرَّةٍ وَمَا وُلِدَ ۝

(كنز العمال / كتاب العمل بالسنة : ٣٠٣ ص ١٠)

(I seek refuge in Allah the Almighty's perfect words and all His Names against death, evil of the great affliction

and charm and jealousy of the jealous as and when in play and against the evil of the devil and his progeny.)

Ḥaḍrat Abu Huraira رضي الله عنه narrates the Holy Prophet صلی اللہ علیہ وسلم as saying: "Having written in the Name of Allah the Almighty (as an amulet) these formulae would benefit in case of calumny, vitiligo, charm and fever. The formulae are: "A'ūdhubika walada!"

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V3, P159-160)

NB: It is effective against all sorts of evil casting.

Allāhumma inni 'A'ūdhubika
min Khalilīn(m) Mākīrīn
'Aynāhu tarayāni wa qalbuḥū
Yar'āni i(n)rr'ā Ḥasanatan
dafanaha wa i(n)rr'ā
Sayyi'atan adhā 'ahā!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ خَلِيلٍ
مَّا كَرِهْتَ عَيْنَهُ وَ قَلْبَهُ
يَرَعَايَنِي إِنْ رَأَى حَسَنَةً دَفَنَهَا
وَ إِنْ رَأَى سَيِّئَةً أَذَاعَهَا ط
(کنز العمال/کتاب العمل بالسنة: ۳۷ ص ۵)

(O Allah the Almighty! I seek Your refuge against a cunning friend, whose eyes see me but whose heart suffers cutting; if he sees any good in me, he would suppress it; and if he sees evil, he would disclose it.)

-Ibn Najar has narrated it on the basis of the chain of authority leading to Abu Sa'eed Misri رضي الله عنه.

-(Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V3, P70)

Allāhumma inni attakhidhuka
'indaka 'ahdan lan
Tukhlifanīhi Fa innamā anā
basharun Fa'ayy-ul-
Mo'minīna Āḥaytuhū Aw
Shatamtuhū Aw la'antuhū
Aw ḡala(d)tuhū Faḡ'alhā
lahū Zakāta(n) wa-ṣalāt(an)
wa-qurbatan toqarrībuhū bihā
ilayka Yaum-al-Qiyāmah!

اللَّهُمَّ إِنِّي أَتَّخِذُكَ عِنْدَكَ
عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا
بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ أَذِيئُهُ
أَوْ سَمْتُهُ أَوْ لَعْنَتُهُ أَوْ جَلْدَتُهُ
فَاجْعَلْهَا لَهُ زَكَاةً وَصَلَاةً وَقُرْبَةً
تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ ط
(مسند احمد/کتاب العمل بالسنة: ۳۷ ص ۸)

(O Allah the Almighty! I ask for Your promise against which You would not act as I am, indeed, a human-being. That is, if I inflict any pain on to a true Muslim, or if I take him to task, or if I curse him, or if I chastise and beat him, then regard all that in his favour. Pass on to him sanctity, charity, blessing, the means of nearness

(to You) and draw him near to You in recompense to this on the Day of Judgement.)

Ḥaḍrat Abu Huraira رَضِيَ اللهُ عَنْهُ and Ḥaḍrat Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ have reported this.

-(Musnad Ahmad/Kitāb Al-'Amal Bis-Sunnah V4, P88)

10526. DO you not fear! You do not stop even when you have been warned.

Yā-Ḥayyu, yā-Qayyūm!

10527. "FOR what did you go there?"

"I went there only because he called me."

Yā-Ḥayyu, yā-Qayyūm!

10528. A GIFT of comfort - sleep.

Yā-Ḥayyu, yā-Qayyūm!

10529. PRESENTS offered for the dead are not rejected, they are, rather, accepted.

Yā-Ḥayyu, yā-Qayyūm!

Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ has reported regarding passing on a recompense to the dead; Ḥaḍrat Jibreel (Gabriel) عَلَيْهِ السَّلَام places it in a box of light and stands by his grave saying, 'O the dweller of the grave! Your household has sent this present. Receive it.' Hearing this, he becomes happy and his neighbours grieve at their deprivation."

-(Ṭabarāni Fi Al-Awsat)

-(Sharḥ Aṣ-Ṣudūr Bisharḥ Ḥāl Al-Mawtā wal-Qubūr by Al-Imām Suyūṭi P290)

Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ has reported the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "My Ummah (Muslim Nation) will enter the grave along with their sins and when setting out of it, they would be free of sins i.e. because they are forgiven at the supplication of the true Muslims (while still in the grave)."

-(Ṭabarani fi Al-Awsat/Sharḥ Aṣ-Ṣudūr Bisharḥ Ḥāl Al-Mawtā wal-Qubūr by Al-Imam Suyuti رَضِيَ اللهُ عَنْهُ, P288)

Hadrat Ibn 'Abbas رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as saying: "The dead one in the grave is like a drowning person awaiting most anxiously any of his relatives or friends to come to his rescue. And when someone does come to his help, he is to him most superior in the world and all that is in it. Allah the Almighty grants to the dwellers of the graves recompense in proportion to the mountains of gifts from their living relatives. This is the present from the living for forgiveness of the dead."

-(*Baihaqi fi Shu'ab-il-Īmān/Dailami, Sharḥ Aṣ-Ṣudūr, P2871*)

Hadrat Abu'l Qasim S'ad bin 'Ali Zanjani writes in *Fawā'id* on the authority of Hadrat Abu Huraira رضي الله عنه who has narrated the Holy Prophet صلی اللہ علیہ وسلم as saying: "He who passed through a graveyard and recited the *Surahs* of the Holy Qur'an *Al-Fātiḥah* (the Opening), *Al-Ikhlās* (the Purity) and *Al-Takāthur* (the Piling Up) followed by the supplication, 'O Allah the Almighty! Grant the recompense of this recitation of the Holy Qur'an to the Muslim men and women', would have the dwellers of the graves as his aides on the Day of Judgement."

-(*Sharḥ Aṣ-Ṣudūr Bisharḥ Ḥāl 'Al-Mawtā wal-Qubūr by Al-Imam Suyūti رضي الله عنه, P293*)

It has been narrated in *Bukhāri* and *Muslim* through a chain of authorities that at the order of the Holy Prophet صلی اللہ علیہ وسلم those killed during the Battle of *Badr* were transferred into a ditch. Then, he came along, stood by the ditch and called out each one of them by name thus: "Did you find the Almighty Allah's praise truthful? I have, indeed, found it so."

Hadrat 'Ali رضي الله عنه beseeched: "O the Messenger of Allah the Almighty! Are you addressing those whose corpses have degenerated?" The Holy Prophet صلی اللہ علیہ وسلم replied: "I swear by Allah the Almighty Who has my soul in His hand! You do not hear me better than them, only that they cannot reply."

-(*Kitāb Ar-Rūh Ibn Qiḍām رضي الله عنه P25*)

10530. EXPANSION OF BREASTS:

Have we not
Expanded thy breast?

الْوَسْخُ لَكَ صَدْرَكَ

-(*Al-Qur'ān 94:1*)

Yā-Hayyu, yā-Qayyūm!

10531. *HIJRAT* (migration) welcomed victory and victory, the *Hijrat*.

Yā-Hayyu, yā-Qayyūm!

10532. NEITHER look ahead nor behind!

Walk along reciting *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* *Bismillā-hir*
Rahmā-nir Rahīm (In the Name of Allah, Most Gracious, Most Merciful!)

Yā-Hayyu, yā-Qayyūm!

10533. THE breast is unclean!

With the Almighty Allah's blessing alone does the breast become clean of impurities.

When it is clean, the same breast is the treasure of *Al-'Arsh* (the Exalted Throne).

Yā-Hayyu, yā-Qayyūm!

Subhāna Rabbi Dhil-'Arsh-il- 'Aẓīm! *سُبْحَانَ رَبِّيَ ذِي الْعَرْشِ الْعَظِيمِ*

(Glory be to my Lord, the Lord of the Exalted Throne!)

Yā-Hayyu, yā-Qayyūm!

10534. IT is most difficult to practise in keeping with the speech!

Yā-Hayyu, yā-Qayyūm!

10535. BELIEVE IN IT: Whatever has taken place with you, or is taking place, has happened or is happening exactly as it has been predestined. It is nothing new. Even changing of one's destiny is previously written down with the Pen on the Tablet. It is all changing, however severally, yet that is all written down before hand.

Yā-Hayyu, yā-Qayyūm!

10536. YOUR NAME IS UNIQUE.

Because of the blessing of grandeur and excellence of Your name did the Universe come into being and motion. It was all

dark, but this became luminous because of the intoxication of ecstasy it aroused all over. Neither the ecstasy nor intoxication wore off, rather they remained alive and persistent in all hues. Humanity is, however, intoxicated in the drink (i.e. charm) of physical body, self and money.

Yā-Hayyu, yā-Qayyūm!

10537. UNTIL a person regards Allah the Almighty All-Present and All-Seeing, he is a victim to everything. Whoever would wish may trap him.

Yā-Hayyu, yā-Qayyūm!

That we may celebrate
Thy praise without stint
And remember Thee
Without stint.

كُنْ نَسِيحًا كَثِيرًا وَتَذَكُّرًا كَثِيرًا
(طه : ٢٣ / ٢٤) -

-(*Al-Qur'ān* 20:33-34)

10538. WHEREVER it was observed, there were found together a helper and an opponent.

Yā-Hayyu, yā-Qayyūm!

10539. TESTING is from Allah the Almighty alone; it prevails upon servants. Steadfastness in facing it is the greatest blessing.

Yā-Hayyu, yā-Qayyūm!

10540. THE creature, may be earthly or aquatic, spiritual or fiery, birds or animals, carnivores or grazers, desert or wood, mineral or harvest, the minute particles or leaves, bear witness to the state of a servant. They will hear and give evidence as eye-witnesses to the event.

Yā-Hayyu, yā-Qayyūm!

10541. EVERY bit of Earth and Heaven is busy and occupied in *Dhikrullāh*.

Yā-Hayyu, yā-Qayyūm!

Ṣaḥīḥ Muslim Sharīf has in a sacred *Ḥadīth*: "O My servants! I have declared cruelty on My part unlawful and so also for you.

Therefore, nobody should inflict cruelty and torture on anyone amongst you.

"O My servants! I am only taking stock of deeds committed by you.

"Having received a grace, praise and glorify Me. If you find anything different (i.e. cruelty and loss) curse but yourselves for this."

-(*Tafsīr Ibn Kathīr (Urdu Translation)*, Part 10, P14)

10542. WHEN the thought is absorbed in *Dhikrullāh*, it becomes exalted.

Absorption is the soul of *Dhikrullāh*.

When it falls victim to whispering, it becomes low, nay the lowest of all.

Yā-Hayyu, yā-Qayyūm!

10543. THE WIND (*Reeh*) abounds in constriction (*Qabd*).

The wind-breaking amounts to emancipation (*Basṭ*).

Yā-Hayyu, yā-Qayyūm!

10544. WHEN anyone set out in the path of Allah the Almighty in fulfilment to His commandment based on Wisdom, blessings descended.

Having myriads of experiences and contemplation one is forced to write that the Almighty Allah's Nature is based on complete wisdom. And what He intends does take place. Whoever accepted this, *Al-Tawhīd* acknowledged him.

Yā-Hayyu, yā-Qayyūm!

10545. THE net result of the whole of the body of knowledge is the dot. Whoever found it, did so for the blessing of the letter *Bā'* (ب). Knowledge being the ultimate aim, every learned man would have been the bearer of blessing.

Yā-Hayyu, yā-Qayyūm!

10546. THE World has fallen prey to abundance, craving for more of it and further more. If abundance is the requirement, do *Dhikrullāh* in abundance.

Yā-Hayyu, yā-Qayyūm!

10547. MANPOWER is far above every power; it is the *Rustom* of the World - (the then most powerful wrestler of his time in olden Iran).

If human strength is safeguarded, rather than wasted unnecessarily, it would be the Queen of Intellect.

Yā-Ḥayyu, yā-Qayyūm!

10548. TAWAKKUL descends on the state, never disclosing any news of the next moment.

Yā-Ḥayyu, yā-Qayyūm!

10549. ADOPTION of hermitic life means nil and nothing.

Yā-Ḥayyu, yā-Qayyūm!

10550. AVOIDANCE of the forbidden behaviour (*Munkirāt Al-Akhilāq*) or all sinful acts is the best moral character.

Yā-Ḥayyu, yā-Qayyūm!

10551. PROFUSE supplication for forgiveness breaks the Satan's head and repentance mangles his flesh to pieces.

Yā-Ḥayyu, yā-Qayyūm!

Allāhumma inni As'aluka bi-Muḥammadin Nabiyyeka wa Ibrāhīma Khalīlīka wa Mūsā Najīyyīka wa 'Isā Rūhīka wa kalimatīka wa bi-kalāmi Mūsā wa Injīli-'Isā wa Zabūr-i-Dāwooda wa Furqān-i-Muḥammadin Ṣallallāhu 'Alayhi wa-sallam. Wa-Bikulli wahyīn Aow-Ḥaytahū 'Aw-Qaḍā'in Qaḍaytahū 'Aw Sā'ilin 'A'ṭaitahū 'Aw-Faqīrin aghnaitahū 'Aw-Ghaniyyin Afqartahū 'Aw-Ḍāllin Hadaytahū wa As'aluka Bi-ismikalladhi Anzaltahū 'alā Mūsā wa As'aluka Bi-Ismikalladhi wa-

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ نَبِيِّكَ
وَأَبْرَاهِيمَ خَلِيلِكَ وَمُوسَى نَجِيِّكَ
وَعِيسَى رُوحِكَ وَكَلِمَتِكَ وَبِكَلَامِ
مُوسَى وَانجِيلِ عِيسَى وَزُورِ دَاوُدَ
وَفُرْقَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَبِكُلِّ وَحْيٍ أَوْحَيْتَهُ أَوْ قَضَاءِ قَضِيَّتِهِ
(أَوْ سَائِلِ أَعْطَيْتَهُ أَوْ قَبْرٍ أَعْنَيْتَهُ
أَوْ عَيْتٍ أَفْقَرْتَهُ أَوْ ضَالٍّ هَدَيْتَهُ
وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَنْزَلْتَهُ
عَلَى مُوسَى وَأَسْأَلُكَ بِاسْمِكَ
الَّذِي وَضَعْتَهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ
وَعَلَى السَّمَوَاتِ فَاسْتَقَلَّتْ وَعَلَى
الْجِبَالِ فَجَرَسَتْ وَأَسْأَلُكَ بِاسْمِكَ
الَّذِي اسْتَقْرَبَهُ عَرَسُكَ وَأَسْأَلُكَ

da'tahū 'ala-l-Ardi Fa-
staqarrat wa 'al as-Samāwāti
Fa-staqallat wa 'alal-ḡibālī
Farasat wa As'aluka Bi-Ism-
i-kalladhi as-taqarrabihi
(Arshoka). Wa As'aluka wa
Bi-Ismikat-tāhir-il-Mutahhari
(al-Munazzali fi Kitābika
Mi(n) lla-Dunka Wa Bi-
Ismika al-Ladhi wa da'tahū
'Alannahāri Fastanāra wa
'Alal-Laili Fa-azlama) Wa
Bi-'Aḡmatika wa-kibriyā'ika
wa Binūri wajhika an-
Tarzuqani-al-Qur'an-al'Aḡim
wa-Tukhlīṭahū bilahmī wa-
damī wa-Sam'ī wa Baṣarī
wa-Tasta'mila Bihī ḡasadī
bihawlika wa-Quwwatika Fa-
innahū Lā Hawla wa lā
Quwwata illā Bika.

بِاسْمِكَ الظَّاهِرِ الْمَطْهَرِ (الْمُنَزَّلِ فِي
كِتَابِكَ مِنْ رَبِّكَ الَّذِي وَبِاسْمِكَ الَّذِي
وَصَّعْتَهُ عَلَى النَّهَارِ فَاسْتَنَارَ وَعَلَى
الَّيْلِ فَأَظْلَمَ) وَيَعْظَمُ تَيْبَتِكَ
وَكِبْرِيَاؤِكَ وَيَنْوُرُ وَجْهَكَ أَنْ
تَرْزُقَنِي الْقُرْآنَ الْعَظِيمَ وَتُخْلِطَهُ
بِلَحْمِي وَدَمِي وَسَمْعِي وَبَصَرِي
وَتَسْتَعْمِلَ بِهِ جَسَدِي بِحَوْلِكَ
وَقُوَّتِكَ فَإِنَّهُ لَأَحْوَلُ وَلَا قُوَّةَ إِلَّا بِكَ
(المعرب: الاعظم ص ٢١١ / كتاب العمل بالسنة ١٣١٠ ص ١٥٢)

(O Allah the Almighty! I beseech You by the Holy
Prophet Muhammad ﷺ who is Your Messenger;
Ḥaḍrat Ibrahim (Abraham) عَلَيْهِ السَّلَامُ, who is Your
Friend, Ḥaḍrat Mūsā (Moses) عَلَيْهِ السَّلَامُ, who is Your
confidant, Ḥaḍrat Īsā (Jesus) عَلَيْهِ السَّلَامُ, who is Your Spirit
and Your Word, and by the Speech of Ḥaḍrat Mūsā
عليه السلام, the Bible of Ḥaḍrat Īsā عَلَيْهِ السَّلَامُ, the Psalms of
Ḥaḍrat Dawūd (David) عَلَيْهِ السَّلَامُ, and the Holy Qur'an of
Sayyiduna Muḥammad ﷺ, and by every Wahī
(revelation) that You have manifested, or every
Commandment that You have enforced, (and by every
supplicant whom You have bestowed, every poor You
would have enriched, every rich person whom You have
impoverished, every person gone astray whom You have
guided, and I beg You for the sake of the Name which
You have revealed to Ḥaḍrat Mūsā عَلَيْهِ السَّلَامُ, and I beg
You for the sake of the Name which You placed on the
Earth thus bringing it to settle (peace), on the skies, thus
halting them, on the mountains, thus fixing them and I

beg You for the sake of the Name which has kept the exalted Throne (*Arsh*) in station. I beg You in the Name which is neat and clean (and You have revealed in Your Book from Yourself) and in Your Name that You upon the Day placed at the day time thus having it lit up and upon the night thus having darkened it. By Your Highness, Greatness, and the Light of Your *Dhāt*, grant me the *Glorious Qur'an*, enthuse it in my flesh, blood, sight and hearing. Make with Your Might and Name my body its practitioner because there is no power to do good or shun evil except You).

-(*Al-Hizb Al-A'zam*, P211-214/*Kitāb Al-'Amal Bis-Sunnah V4*, P152-3)

| | | |
|----------------------|-------------------|--|
| Bismillā-hir | Rahmā-nir | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ |
| Rahīm! | Al-ḥamdulillāhi | أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ |
| Rabbil-'Ālamīn | Ar-Rahmā-nir | الرَّحْمَنِ الرَّحِيمِ ۝ مَا لِك يَوْمَ الدِّينِ ۝ |
| Mālik-i-Yaum-id-Din. | Iyyāka na'budu wa | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ |
| Iyyāka nasta'in. | Ihdinaṣṣirāṭ | اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ |
| al-Mustaḡīm. | Ṣirāṭalladhīna | صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ |
| An'amta 'alayhim. | Ghair-il- | عِدِّ الْمَنصُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ |
| Maghdūbi 'Alayhim | waladdā- | |
| allīn. | Āmīn! | |

(In the Name of Allah, the Compassionate, the Merciful. Praise be to Allah, the Lord of the Worlds, the Compassionate, the Merciful, the Master of the Day of Judgement. You alone we worship and you alone we ask for help. Show us the straight path, the path of those whom You have favoured, not of those who earn Your anger, nor those who go astray. Amen!)

10552. BAMROLI is a village near Allahabad where three to four hundred years ago Dhamman Shah رَحْمَةُ اللَّهِ عَلَيْهِ سَمِعَهُ spent all his life feeding the sparrows.

Yā-Hayyu, yā-Qayyūm!

10553. THE hand has a lot to do in the determination of ranks in *Tarīqat*. The graces by Nature are bestowed upon because of the charity (given away) with hands.

Yā-Hayyu, yā-Qayyūm!

10554. THE hand alone reflects the change of an individual's humour (*khilf*); blood, phlegm, bile or atrabilioussness.

Yā-Hayyu, yā-Qayyūm!

10555. THE stage of كُنْ كُنَّان *Kun Kunān* (carrying out of commands) is a hidden key that is tucked in veiled curtains.

Yā-Hayyu, yā-Qayyūm!

10556. SUBJECT to Divine wisdom, a river of the self went dry. Notwithstanding small streams joined in the river and only an ankle deep water passed through until the thorough passage of it began once again and fast currents rose like a flood.

Mā Shā' Allāh! Yā-Hayyu, yā-Qayyūm!

10557. NOBLENES is an honour in itself.
And honour is the soul of nobleness.

Yā-Hayyu, yā-Qayyūm!

10558. THERE are nine kinds of martyrdom. This is a particular grace of Allah the Almighty to the *Ummah* of the Holy Prophet ﷺ. In order to increase the number of martyrs among the *Ummah*, Allah the Almighty has created martyrdom of others besides those having fought *ḡihād* (a Holy War on His Way against disbelievers i.e. *Kuffār*) and been martyred.

Accordingly, those besides also receive recompense of martyrdom as is given in the *Aḡādith*.

Ḥaḡrat Sa'īd bin Zayd رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ as saying: "Whoever fights whilst safeguarding his property and gets killed (by hands of burglars and brigands) is a martyr.

-(*Ma'jam Al-Kabīr Ṭabarāni V1, PP302-303*)

Ḥaḡrat Jabir bin 'Attik رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ as saying: "There are seven kinds of martyrdom besides that of the one who fights in the path of Allah the Almighty and then gets killed:

1. He who dies in a plague or an epidemic is a martyr.
2. He who drowns is a martyr.

3. He who dies of pneumonia is a martyr.
4. He who dies of the stomach ailment is a martyr.
5. He who burns to death in a fire is a martyr.
6. He who gets killed beneath the debris of a building is a martyr.
7. The woman who dies during the course of delivery is a martyr.

-(*Mālik Abu Dawood Nasā'ī in Mishkāt Sharif V1, P675, No. 1464*)

Hadrat Saïd bin Zayd رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as saying: "He who is killed whilst defending his Faith is a martyr. He who is killed whilst defending his life is a martyr. He who is killed whilst defending his property is a martyr. And he who is killed whilst defending his household is a martyr."

- (*Tirmidhi - Abu Dawood - Nasā'ī/ Mishkāt Sharif V2, P24, No. 3257*)

Hadrat Abu Huraira رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as questioning: "Who do you consider as a martyr?" The Companions, may Allah the Almighty be pleased with them all, beseeched, "O the Messenger of Allah the Almighty صلی اللہ علیہ وسلم! He who is killed whilst on the Way of Allah the Almighty is a martyr." At this the Holy Prophet صلی اللہ علیہ وسلم commented, "In this category there will only be a small minority of martyrs among my *Ummah*. (Let it be known) that he who is killed whilst fighting on the Almighty Allah's Way is a martyr and whoever dies on the Way (*Sulūk*), as of natural death, or of plague, or of stomach ailment, is (also) a martyr."

- (*Muslim/ Mishkāt Sharif V2, P80, No. 3620*)

10559. INVITATION to a meal for prisoners and supplication for forgiveness of the dead are the best deeds.

Yā-Hayyu, yā-Qayyūm!

10560. MAY your frenzied enthusiasm for (preaching of) *Dīn* (Faith), *Allāh Allāh*, *Mā Shā' Allāh*, be blessed, exalted and honoured!

Yā-Hayyu, yā-Qayyūm!

10561. PERSEVERANCE at a practice is most excellent.

Yā-Ḥayyu, yā-Qayyūm!

10562. THERE may be one, but I have not seen him, who is knowledgeable of **لَا إِلَهَ غَيْرُكَ** *Lā ilāha Ghayruk* (there is none worthy of worship except You).

Yā-Ḥayyu, yā-Qayyūm!

10563. **ITTIBĀ'** (following) of the sacred *Sunnah* of the Holy Prophet **ﷺ** is the perfection of the practitioner.

Yā-Ḥayyu, yā-Qayyūm!

10564. MAY the standard of your practice be in accordance with your knowledge!

Yā-Ḥayyu, yā-Qayyūm!

10565. EVERY STAGE of *ḥadhb* (absorption or inner attraction) and *Sulūk* (Journey on the Way or Method) matured under the shade of your beneficence alone.

Yā-Ḥayyu, yā-Qayyūm!

10566. THE company of *shaikhiyyat* (sainthood) is responsible for ever so new individual judgements (*ijtehādāt*).

Yā-Ḥayyu, yā-Qayyūm!

10567. SINNING is bad, but great too. Were there no sins what use would have been Your forgiveness (*maghfirat*)!

Yā-Ḥayyu, yā-Qayyūm!

10568. WHEN the spiritual flame of forgiveness is worn by some fortunate person, it never after wears off.

Only the repentant, and none else, can make the repentant understand.

Yā-Ḥayyu, yā-Qayyūm!

10569. DISSOLUTION of inner attraction (*ḥadhb*) is the soul of the method (*Sulūk*).

Whoever found (something) found it in the state of inner attraction.

Yā-Ḥayyu, yā-Qayyūm!

10570. *SULŪK* (method) is but advice and preception.
ḥadhb (inner attraction) is the ultimate goal.
Yā-Ḥayyu, yā-Qayyūm!

10571. WE came for the sake of *Dīn* (Faith), but went away having earned the World.

Where is the World for whom you forgot the Hereafter?
 You got so absorbed as to forget all about this.

Astaghfirullāh al-‘Azīm wa *أَسْتَغْفِرُكَ اللَّهُ الْعَظِيمَ وَأَتُوبُ إِلَيْهِ*
Atūbu Ilayhi! Yā-Ḥayyu, yā-
Qayyūm! *يَا حَيُّ يَا قَيُّوْمُ*

(I seek forgiveness of Allah the Almighty, the Most Great, and attend to Him only! O the Living, O the Lasting!)

Yā-Ḥayyu, yā-Qayyūm!

10572. NARRATING his account, he disclosed: "When he was about to be punished, he had no means of escape came to his mind. Trembling along he uttered, ' *أَعِثْنِي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* *Aghithnī Yā Rasūl-Allāh Ṣallallāhu ‘Alayhi Wa Sallam!* (O the Messenger of Allah the Almighty *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* ! Come to my rescue! No sooner had he uttered this, his state changed." *Mā shā’ Allāh!*

Yā-Ḥayyu, yā-Qayyūm!

Bismillā-hir *Rahmā-nir* *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*
Rahīm! Ash-hadu A(n)lā *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ*
ilāha ill-Allāhu Wa Ash-hadu *أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ*
Anna *Muḥammadan*
‘Abduhū Wa Rasooluhū!

(In the Name of Allah, Most Great, Most Beneficent! I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* is His servant and Messenger!)

Ḥaḍrat 'Abdullah bin 'Amr bin 'Ās *رَضِيَ اللَّهُ عَنْهُ* has narrated that he heard the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* as saying: "On the Day of Judgement Allah the Almighty will single out a man whose ninety

nine files full of sins will be laid open, each file stretching to the limit of eye-sight. Allah the Almighty will then address him, 'Do you deny any of these?' Allah the Almighty will then ask him if any of the watch-dogs (i.e. the angels dictating the deeds) has inflicted any cruelty on you?' He will reply, 'No; (they have put down what I have actually committed).' Then Allah the Almighty will ask him, 'Have you any excuse?' He will reply, 'No! O my Sustainer!' At this Allah the Almighty, the Lord of the Worlds, will say, 'Yes, We have a good deed of yours written down. Because of this no harm will come to you.' At this a piece of paper with the following written on it will be unrolled: '*Ash-hadu An ...*'. Allah the Almighty will then command, 'Come forward and stand closer to the weighing balance.' The man will beseech: 'What value in reality does one piece of paper bear in the face of ninety nine files full of sins?' Allah the Almighty will proclaim, 'No cruelty will fall upon you.' "

The Holy Prophet ﷺ went on: "Henceafter the piece of paper will be placed in one pan of the scales and the rest of the files in the other. The pan with the piece of paper will outweigh the pan with all the files put together; the latter will comparatively be lighter. This is because nothing can be dearer than the Name of Allah the Almighty, the Honoured, the Exalted, the Majestic and the Beautiful." - (*Jāmi' Tirmidhī V2, P88/Mustadrak V1, P6/Kitāb Al-'Amal Bis-Sunnah, V1, P 915-16*)

Bismillā- hir Raḥmā-nir
Raḥīm!

Allāhumma in Taghfir
Taghfirjamman Wa Ayyu
'AbdillaKa Lā Alamā!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ أَنْتَ تَغْفِرُ تَغْفِيرًا
وَأَيُّ عَبْدٍ لَكَ لَا أَلْمَامَ
(مستدرک حاکم/کتاب العمل بالسنة، ج ۲ ص ۱۶)

(O Allah the Almighty! Were You to forgive, You will forgive the most! And which of Your servants is not sinful!)

Ḥaḍrat Ibn Abbas رَضِيَ اللَّهُ عَنْهُ has stated in reference to those who save themselves from commitment of major sins and foul acts: "A sexually aberrated reputed for his sins came and repented his sins. The Holy Prophet ﷺ said, '*Allāhumma in !*'" - (*Mustadrak by Ḥākim/Kitāb Al-'Amal Bis-Sunnah V4, P68*)

Yā-Hayyu, yā-Qayyūm!

10573. THE repentant is sometimes a star, sometimes a planet, sometimes elevated to highness, sometimes a dust-covered wanderer, but continually persevering at his state.

Yā-Hayyu, yā-Qayyūm!

10574 **جِهَادِ أَكْبَرٍ** *JIHĀD-E-AKBAR* (THE GREAT HOLY WAR):

It is related on the authority of Hadrat Jabir رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a holy war and addressed the Companions thus: "You have returned all hale and hearty (in actual fact you have come back) from *Jihād-i-Asghar* (the lesser holy war) to *Jihād-i-Akbar* (the greater holy war)."

The Companions beseeched: "O the Holy Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! What is *Jihād-i-Akbar*?"

The Holy Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: "The servant's fight against his own 'self' is *Jihād-i-Akbar*." - (*Tārīkh Baghdād Lil-Khatīb Al-Baghdādī V13, P492*)

When the bugle of *Jihād-i-Akbar* was blown, jealousy accompanied it.

The sound of the bugle at the Exalted Throne is the Voice of Truth.

(Jealousy) on the earth amounts to shamefulness.

Yā-Hayyu, yā-Qayyūm!

10575. THE job of becoming a sinner is simply but wholly through back-biting.

Yā-Hayyu, yā-Qayyūm!

*Allāhumma yā-Mou'nisa kulli
Wahīdin(w) Wa Yā-Sāhibā
Kulli Farīdin(w) Wa Yā-
Qarīban Ghayra Ba'īdin(w)
Wa Yā-Ghalība Ghayra
Maghlūbin! Yā-Hayyu, yā-
Qayyūm! Yā-Dhal Jalāl-i-
Wal-Ikrām!*

اللَّهُمَّ يَا مُؤْنِسَ كُلِّ وَاحِدٍ وَيَا صَاحِبَ
كُلِّ فَرِيدٍ وَيَا قَرِيبًا غَيْرَ بَعِيدٍ
وَيَا غَالِبَ غَيْرَ مَغْلُوبٍ يَا حَامِيَّ يَوْمَ
يَأْتِي الْجَلَالَ وَالْإِكْرَامَ
(کنز العمال/کتاب العمل بالسنة ۱۰۳۳ص ۴۳)

(O Allah the Almighty! O the Sympathiser of every helpless one and O the Companion of every friendless!

O the Being (*Dhāt*) Who is nearby rather than far off! O the Being (*Dhāt*) Who overwhelms all and is not overwhelmed! O the Living, O the Lasting! O the Majestic, O the Exalted!

Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ has stated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as often reciting the prayer '*Allāhumma Yā-Moūnisu ...*' .

-Dailami has related this tradition.

(-*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V4, P43*)

10576. YOUR intention has the status of **كُنْ فَيَكُونُ**
Kun Fa Yakūn (Be! And it is done!) It comes to pass completely keeping its effect in force, never letting up at all.

Yā-Ḥayyu, yā-Qayyūm!

10577. EXCERPT FROM *QAṢAṢ AL-MOḤSINEEN*
(Stories of the Benefactors):

ختم الرسول نبى فرما يا قيد هو ندى پنج سالى
ساتى پاسن جا كر هندا يوسف پاك سوالى

"He would have been imprisoned for five years only," said the Last Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

"Had not gone to the wine-server beseeching, the Holy Yusuf عَلَيْهِ السَّلَام."

Allāhumma inni Da'ifun Faqawwinī fi Ridāka! Du'fi wa Khudhli yal-Khayra; Bināsiyati waj'al-Il-Islāma; Muntahā Riḍā'ī! Allāhumma inni Da'ifun Faqawwinī, Wa inni Dhalīlun Fa-'a'izzanī Wa inni Faqīrun Farzuqnī!

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوِي فِي رِضَاكَ
وَضَعِيفٌ وَحَذَلِي الْخَيْرَ بِبِئَابِصِي
وَاجْعَلِ الْإِسْلَامَ مِنْتَهَى رِضَايَ
اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوِي وَإِنِّي
ذَلِيلٌ فَأَعِزَّنِي وَإِنِّي فَقِيرٌ فَارْزُقْنِي
(المستدرک للحاکم/کتاب العمل بالسنه، ص ۴۰۱)

(O Allah the Almighty! I am weak; therefore impart strength to my weakness in order to obtain Your pleasure. Hold me on to good and make Islam for my liking to the utmost. O Allah the Almighty! I am weak; therefore, grant me strength. I suffer from disgrace;

therefore, grant me honour. I am dependent. Therefore, grant me livelihood).

Ḥaḍrat Buraida Aslami رَضِيَ اللهُ عَنْهُ has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Supplicate in these words: *Allāhumma Farzuqni*." - (*Al-Mustadrak by Hākim/Kitāb Al-'Amal Bis-Sunnah V4, p82*)

10578. BROTHERS in Islamic Mysticism! We neither say anything nor listen to anything. Rather, we are busy in our tasks. May Allah the Almighty grant you the ability to follow suit.

The best character-trait of an international preacher (*muballigh*) is to regard every Muslim brother superior to himself.

Yā-Hayyu, yā-Qayyūm!

Ḥaḍrat Anas رَضِيَ اللهُ عَنْهُ has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Allah the Almighty will on the Day of Judgement forgive the illiterate person in certain matters which He will not to the learned." - (*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah, V1, P150*)

Ḥaḍrat Ali Al-Murtaḍa رَضِيَ اللهُ عَنْهُ has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Knowledge of the hidden is one of the secrets of Allah the Almighty and one of the commandments. He may instill with it the heart of anyone of His servants." - (*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V1, P154*)

Ḥaḍrat Mu'adh رَضِيَ اللهُ عَنْهُ has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "When the evils rise and the latter members of the Muslim Nation (*Ummah*) speak ill of the former members and begin to curse them, the learned man of the Faith (*Dīn*) must then publish and preach his knowledge. This is because the disguiser of the true knowledge on the day would be likened to hiding the *Holy Qur'an* that Allah the Almighty has revealed to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ" - (*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah V1, P185*)

Yā-Hayyu, yā-Qayyūm!

10579. LISTEN CAREFULLY:

Bismillā-hir Raḥmā-nir
Raḥīm! Allāhum-maftah
Masāmi'a Qalbī Lidhikrika
war-Zuqni Tā'atika Wa-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي
 لِذِكْرِكَ وَأَرْزُقْنِي طَاعَتِكَ

Ṭā'ata Rasoolika Wa- **وَطَاعَةَ رَسُولِكَ وَعَمَلًا بِكِتَابِكَ**
 'Amalan BiKitābiKa! (كنز العمال كتاب العمل بالسنة: ج ٢ ص ٢٤٥)

(In the Name of Allah, the Compassionate, the Merciful!
 O Allah the Almighty! Open the ears of my heart for
 Your remembrance; grant me the good fortune to obey
 You and to obey Your Messenger **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**; and practice
 of Your Holy Book!"

Ṭabarāni has related this in his *Awṣaṭ* on the authority of
 Ḥadrat 'Ali **رَضِيَ اللهُ عَنْهُ**.

Yā-Hayyu, yā-Qayyūm!

10580. THE black dye disguises every colour.

Yā-Hayyu, yā-Qayyūm!

10581. THE glow-worm is the light for darkness.

Yā-Hayyu, yā-Qayyūm!

Nor repulse the petitioner
 (unheard)!

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْهُ

- (*Al-Qur'ān* 93:10)

- (الضحي: ١٠)

10582. WHAT kinds of creatures live at many different
 places!

Some live in the bottom of the sea.

Some live in the vast ravines of the mountains.

Some live in the North Arctic.

Some live in the South Arctic.

Some live on land and some on marshland.

Every creature is absorbed in *Dhikr* with its own tongue,
 leaving no one as the repudiator of it.

Yā-Hayyu, yā-Qayyūm!

10583. FOR the sake of the knowledge in hand, grant the
 desired knowledge.

Yā-Hayyu, yā-Qayyūm!

10584. THE sparrow's most-liked feed is *swānk* (seeds of a
 kind fodder) which the crow dislikes.

Yā-Hayyu, yā-Qayyūm!

10585. ASK Allah the Almighty for the following few things: guidance, grace, mercy, blessing, abundance, comfort and forgiveness.

Yā-Hayyu, yā-Qayyūm!

10586. COMPANION ___ ?

Is he a Paradise or like a Hell?

Yā-Hayyu, yā-Qayyūm!

Ḥaḍrat 'Ā'isha Ṣiddiqah رَضِيَ اللهُ عَنْهَا the Mother of the Believers, has narrated: "Ḥaḍrat Ḥussain bin 'Ali رَضِيَ اللهُ عَنْهُ came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was in the midst of having a Divine Revelation. He came along to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and climbed onto to his shoulders and began playing behind. Ḥaḍrat Jibreel (the Archangel Gabriel) عَلَيْهِ السَّلَام beseached, 'Do you love him?' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'O Jibreel (عَلَيْهِ السَّلَام), why should I not love my son?' The Holy Jibreel عَلَيْهِ السَّلَام said, 'Soon after your demise, your *Ummah* will put him to death.' Thereafter Jibreel عَلَيْهِ السَّلَام advanced his hand and fetched some white clay and said, 'O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, your son will be killed on this land called *Ṭaff*. (*Ṭaff al-Farāt* is the earlier name of the land of *Karbalā* as it became to known later on). Then Ḥaḍrat Jibreel عَلَيْهِ السَّلَام left the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) presence. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out with the clay in his hand crying. He said, 'O 'Ā'isha (رَضِيَ اللهُ عَنْهَا)! Ḥaḍrat Jibreel has informed me that my grandson Ḥussain will be killed in the land of *Ṭaff* and soon after my death my *Ummah* will be embroiled in feuds.' Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to his Companions among whom were Ḥaḍrat Ali, Ḥaḍrat Abu Bakr, Ḥaḍrat Umar, Ḥaḍrat Ḥadhaifa, Ḥaḍrat 'Amar and Ḥaḍrat Abu Dhar, may Allah the Almighty be pleased with them all. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was crying. The Companions beseached 'What has made you cry?' He said, 'Ḥaḍrat Jibreel has informed me that my grandson Ḥussain رَضِيَ اللهُ عَنْهُ be killed after me on the land of *Ṭaff* and Ḥaḍrat Jibreel has fetched me the clay from that place. He has informed that he (Ḥussain) will have his grave there.'" - (*Ma'jam al-Kabir Al-Ṭabarānī, V3, P107, No. 2814*)

Ḥaḍrat Umm Salma رَضِيَ اللهُ عَنْهَا has narrated: "Both Ḥaḍrat Ḥasan and Ḥaḍrat Ḥussain were playing in my house in front of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that Ḥaḍrat Jibreel عَلَيْهِ السَّلَام appeared and said, 'O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Indeed, your *Ummah* will

after you kill this son, pointing to Ḥaḍrat Ḥussain.' Hearing this the Holy Prophet ﷺ began to cry, picked him up and embraced Ḥaḍrat Ḥussain (رضي الله عنه). Then he passed on the clay that Ḥaḍrat Jibreel عليه السلام had given to him to Umm Salma رضي الله عنها and said, 'This clay is a trust with you.' Then the Holy Prophet ﷺ smelled the clay and remarked, 'Alas, this *karb* (torture) and *balā* (affliction)!'"

Ḥaḍrat Umm Salma رضي الله عنها has reported the Holy Prophet ﷺ as saying: "O Umm Salma رضي الله عنها! When this clay changes into blood red, take it that my son has been killed." Then Umm Salma رضي الله عنها saved this clay and said: "When this clay turns red, it will be an important day." - (*Ma'jam Al-Kabir by Al-Ṭabarāni V3, P108, No. 2817*)

Muḥammad bin Ḥasan رضي الله عنه has related: "When 'Amr bin Sa'ad came to Ḥaḍrat Ḥussain رضي الله عنه the latter firmly believed that they would fight with him and kill him. Accordingly, he stood up among his companions and delivered a speech having first praised and remembered Allah the Almighty thus: 'You all now observe that an extremely tight situation prevails. The people have changed, turned their backs, and, instead of a good gesture, have turned their faces away. They are continually following this line of action in-as-much-as good remains only that much as the scanty sediment in a utensil. Life has lost its value just like the camel scanning through his last days of life in the meadow of *Madar*. Don't you see that the truth is not being practised and false not being forbidden. In the circumstances a *Mo'min* (true Muslim) needs only to join Allah the Almighty. I prefer honourable death (on the Path of Truth). It is a disgrace to live along with the cruel." Finally, Ḥaḍrat Imam Ḥussain رضي الله عنه died a martyr on the 10th Muḥarram 61 AH at Ṭaff in the Valley of *Karbālā*. At the time he wore a gray coloured gabardine made from silk and wool. He had dyed his hair black and was fifty six.

- (*Majma' Al-Kabir Al-Ṭabarāni V3, PP 14-15, No. 2842*)

Bismillā-hir Raḥmā-nir
Raḥīm! Allāhumma inni
As'aluKa min Kulli Khayrin
Khazā'inuhū BiyadiKa wa
'A'ūdhubiKa min kulli sharrin
Khazā'inuhū BiyadiKa!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ
خَازِنُهُ بِيَدِكَ وَأَعُوذُ بِكَ مِنْ
كُلِّ شَرٍّ خَازِنُهُ بِيَدِكَ ط

(عبد الله بن مسعود رضي الله عنه المستدرک للحاکم - کتاب العمل
بالسنة : جلد ۳ صفحہ ۷۷)

(In the Name of Allah, Most Merciful, Most Beneficent!
O Allah the Almighty! I beseech You for the good, the
treasures of which are in Your Power. And I seek Your
refuge against the evil, the treasures of which are in Your
Power!)

-(*Abdullāh bin Mas'ud/Al-Mustadrak by Al-Hākim - Kitāb
Al-'Amal Bis-Sunnah V4, Pp 77-78*)

10587. PURITY

Bismillā-hir Raḥmā-nir
Raḥīm! Allāhummaj'al
'Amali Ṣāliḥa(n)w Waj'alhu
Laka Khāliṣa(n)w wa lā-
Taj'al li-'Aḥadīn Fīhi
Shay'an!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ اجْعَلْ عَمَلِي صَالِحًا
وَأَجْعَلْهُ لَكَ خَالِصًا وَلَا تَجْعَلْ
لِأَحَدٍ فِيهِ شَيْئًا ط
(كنز العمال / كتاب العمل بالسنة : ٣ ص ٣٤)

(In the Name of Allah, Most Merciful, Most Beneficent!
O Allah the Almighty! Make my deed good and make it
purely for Yourself, without anybody's share in it.)

Ḥaḍrat Ḥassan رضي الله عنه has related: "Ḥaḍrat 'Umar Farooque
رضي الله عنه used to recite this supplication i.e. *Allāhummaj'al 'amali ...*
!" - (*Kanz Al-'Umāl/Kitāb Al-'Amal Bis-Sunnah V4, P420*)

The deed that is performed purely for Allah the Almighty is,
indeed, the capital for the Hereafter. Otherwise, what else is
worthy of the Hereafter?

Yā-Ḥayyu, yā-Qayyūm!

10588. EXPLANATION OF SINCERITY OR PURITY:

There is no ulterior or extraneous aim or objective in
sincerity. One's practical example alone deserves to be called
sincerity.

There is not the least objection in whatever circumstances
that He will allow. We are free having submitted in mind and
body. There is no commitment whatever in this sort of sincerity.
Sincerity prevails indiscriminately. Whatever practice is
undertaken becomes the instrument of the creatures' reform and
welfare. Sincerity burnt hundred times in the furnace of fire and

continuously burnt to purity. Epistemologically, it is termed 'providential sincerity'.

The servant cannot bear even a single brunt of the furnace.

The colouring of the providence twinkles, throbs and subsists in every leaf and particle, neither withering nor rotting.

Finally, there is no contamination of any kind in sincerity, it is completely free from everything besides.

Yā-Hayyu, yā-Qayyūm!

10589. AT some places *Rijāl Al-Ghayb* (the hidden *Awliyā'* i.e. Friends of Allah the Almighty) are appointed and they are their decorum.

Ḥaḍrat 'Abdullah bin 'Umar رَضِيَ اللهُ عَنْهُمَا has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Allah the Almighty wrote the destinies of the creatures fifty thousand years before the creation of the Heaven and the Earth. At the time the 'Arsh (the Exalted Throne) rested on water." - (*Muslim/Mishkat Sharif V1, P7, No. 71*)

Ḥaḍrat 'Ubada bin Samat رَضِيَ اللهُ عَنْهُ has related the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "The thing that Allah the Almighty created first of all was the Pen (*Qalam*). He ordered it to write. It beseeched as to what it should write. Allah the Almighty ordered it to write the destinies. Therefore, it wrote all that transpired and which was to take place in future."

Ḥaḍrat Tirmidhi رَضِيَ اللهُ عَنْهُ said: "This *Ḥadīth* is weak."

- (*Tirmidhī/Mishkat Sharif V1, P73, No. 86*)

10590.

ALLĀHUMMA Astakhyru-
Ka Bī'ilmika wa
AstaqdiruKa Bi-QudratiKa
wa As'aluKa min FaḍliKa wa
RaḥmatiKa Fa-inna humā
BiyadiKa lā Yamlikuhumā
Aḥadun SirwāKa Fa-innaKa
Ta'lamu wa-lā 'A'lamu wa
Taqdiru wa lā Aqdiru wa
Anta 'Allam ul-Ghuyūb!

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ
وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ
مِنْ فَضْلِكَ وَرَحْمَتِكَ فَإِنَّهُمَا
بِيَدِكَ لَا يَمْلِكُهُمَا أَحَدٌ سِوَاكَ
فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ وَتَقْدِرُ وَلَا
أَقْدِرُ وَأَنْتَ عَلَامُ الْغُيُوبِ اللَّهُمَّ
إِنْ كَانَ هَذَا الْأَمْرُ الَّذِي تُرِيدُهُ

Allāhumma in kāna Hādh-al-Amr-ul-Ladhi Turīduhū Lī Khayra ta(n) lli fī Dīnī wa fī Dunyāya wa-‘Āqibati Amrī Fa waffiqhu wa Sah-hilhu wa in kāna Ghayru Dhālika Khayran Fawaffiqnī lil-Khayri Haithu Kāna!

لَوْ خَيْرَةٌ لَّكَ فِى دِينِي وَوَيْتِ
دُنْيَايَ وَعَاقِبَةِ أَمْرِي فَوْقَهُ
وَسَهْلُهُ وَإِنْ كَانَ عَيْرُ ذَلِكَ خَيْرًا
فَوْقَنِي لِلْخَيْرِ حَيْثُ كَانَ
مجمع الزوايد ومبني الفوائد كتاب المعاد بالسنه ٣٠

(O Allah the Almighty! I wish for well-being from You because of Your Knowledge. I wish for strength from You because of Your Power. And I beseech You for Your grace and blessing because both of them are in Your hand (of Power). None except You is its Master, You know best and I do not. You have the Power and I do not. And You are well aware of hidden commands.

O Allah the Almighty! If that You intend for me is good for my *Dīn* (Faith), the life here and the Hereafter, please grant me the ability (*tawfiq*) for this and make it easy for me. And if something other than this is good for me, then grant me the ability to do good wherever it may be.)

Ḥadrat 'Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ has related the Holy Prophet ﷺ as teaching us how to perform *Istikhārah* (to ask for the best way) thus: "*Allāhumma Astakhyruka ... !*" - (*Majma' Al-Zawā'id wa Manba' Al-Fawā'id/Kitāb Al-'Amal Bis-Sunnah V1, PP112-113*)

This course of routine practice was introduced thus:

Allāhumma Waffiqnī Lil-Khayri Haitho Kāna! اللَّهُمَّ وَفِّقْنِي لِلْخَيْرِ حَيْثُ كَانَ

(O Allah the Almighty! Grant me the ability (*tawfiq*) to do good wherever it may be!)

And this practice is most powerful in its induction.

Yā-Ḥayyu, yā-Qayyūm!

10591. IT is strange that you preach but do not practise yourself.

Yā-Ḥayyu, yā-Qayyūm!

10592. THOSE who wear the ring with the inscription of
 يَا حَيُّ يَا قَيُّوْمُ *Yā-Hayyu, yā-Qayyūm!* (O the Living, O the
 Lasting!), please remember to take it off before you go to toilet.

Yā-Hayyu, yā-Qayyūm!

10593. سُبْحَانَ الْعَزِيزِ الْعَفُوْرِ *SUBḤĀN AL-'AZIZ-IL-*
GHAFOOR (Glory be to the Most Exalted, the Great Forgiver!)

I have such strong faith in Your forgiveness that cannot be
 shaken off! O the Exalted, O the Forgiver! O the Living, O the
 Lasting! Amen! Amen!

Yā-Hayyu, yā-Qayyūm!

10954. سُبْحَانَ الْعَلِيِّ الْعَلِيِّ سُبْحَانَ وَتَعَالَى *SUBḤĀN AL-'Aliyyil*
'A'lā Subḥāna hū wa-Ta'ālā! (Glory be to the Most High, the
 Almighty!). These are Your qualities that are most high, the
 beacons of honour and excellence, and nobody would ever suffer
 from (any deviation) because of them.

The recitation of this is like the dust poked in to the eyes of
 Satan, your enemy.

تَاللّٰهِ *TAllah!* بِاللّٰهِ *Billah!* وَاللّٰهِ *WAllah!*

Yā-Hayyu, yā-Qayyūm!

10595. THE Almighty Allah's Throne is decorated with all
 the knowledge, encompassing and establishing everything of the
 Universe. The whole of the creation compared with it bears not
 the value of even a single grain.

Allah the Almighty has held fast and firm in His hand of
 power the forelock of every creature. *Yā-Hayyu, yā-Qayyūm!*

He who says وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ (His Throne doth
 extend over the heavens and the earth!) would remain safe from
 the evil of the devil. *Mā shā' Allāh!*

Yā-Hayyu, yā-Qayyūm!

10596. I FED the *Ummah* of the Holy Prophet ﷺ,
 may my soul be sacrificed for him, with the livelihood of the whole
 of my life, saving nothing whatever, for their forgiveness. (As to
 myself) I remained standing in the file of the dead, waiting for the
 Doomsday.

Yā-Hayyu, yā-Qayyūm!

10597. THERE are three stages of *Faqr*:

Basic - The State of *Riḍā* (Submission)

Middle - The State of *Ṣabar* (Patience)

High - The State of *Shukr* (Thankfulness)

This alone is *Al-Ṭarīqat* (Islamic Mysticism) of my *Shaykh Ash-Shuyūkh* (the preceptor of the preceptors).

Yā-Ḥayyu, yā-Qayyūm!

Tasbīh of Ḥadrat Yunus (Jonah) عَلَيْهِ السَّلَامُ :

Bismillā-hir Raḥmā nir-Raḥīm ! Subḥān al-Qāḍī-il-Akbar! Subḥān al-Khāliq-il-Bārī! Subḥān al-Qādir-il-Muqtadīr! Subḥān Allāh-il-‘Aẓīmī Wa Biḥamdiḥī - thalātha marrāt!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَانَ الْقَاضِي الْأَكْبَرِ سُبْحَانَ
الْخَالِقِ الْبَارِيءِ سُبْحَانَ الْقَادِرِ
الْمُقْتَدِرِ سُبْحَانَ اللَّهِ الْعَظِيمِ
وَبِحَمْدِهِ ٥ ثَلَاثَ مَرَّاتٍ

(نزهة المجالس ومنقب النفايس / كتاب العبد بالسنة
٣٣ ص ١٦٦)

(In the Name of Allah the Almighty, the Compassionate, the Merciful! Glorified be the Judge, Most Great! Glorified be the Creator, the Artist! Glorified be the Most Powerful of all, the Master! Glorified be Allah the Almighty, Most Excellent! And He deserves all praise!) - three times

Ḥadrat Yunus عَلَيْهِ السَّلَامُ used to recite: "*Subḥān al-Qāḍī-il-Akbar ... !*"

Ḥadrat Abu Sa‘ādāt رَضِيَ اللَّهُ عَنْهُ said: "He who recites this once every day, Allah the Almighty will appoint one thousand angels in order to protect him and save him from every kind of evil; also it would amount to as if he set free one thousand slaves. Likewise, I have seen it written in a book that some great men had it with them in written form. It was claimed in this context that that writing belonged to Abu Sa‘ādāt رَضِيَ اللَّهُ عَنْهُ. Notwithstanding, I was not aware of this translation; nor did I have any knowledge about it. And only Allah the Almighty knows (best)! - (*Nuzhat Al-Majālis wa Muntakhab An-Nafā‘is/Kitāb Al-‘Amal Bis-Sunnah V4, P167*)

Tasbīh of Ḥadrat Mūsā (Moses) عَلَيْهِ السَّلَامُ :

Subhāna man Howa fi *سُبْحَانَ مَنْ هُوَ فِي عُلُوِّهِ دَانٍ*
 'Uluwwihī Dānin(w) wa fi *وَفِي دُنُوِّهِ حَالٌ إِشْرَاقِيهِ*
 Dunuwwihī Hālu(n)w wa fi *مُنِيرٌ وَفِي سُلْطَانِهِ قَوِيٌّ*
 Ishrāqihī Munīrun(w) wa fi *(نزهة المجالس ومنهجه النفاس كتاب العمل بالسنة*
 Sultānihī Qawiyyun(w)! - *ج ٢ ص ١٦٦)*
 'ashrah marrāt

(Glory to be to Him Who is in His highness near, in His nearness immediate, in His rise radiant and in His authority powerful!) - ten times

Ḥaḍrat Abu Sa'adat *رَضِيَ اللهُ عَنْهُ* states: "The Prophet Moses's *Tasbīḥ* has been '*Subhāna man huwa*!' He who recites it ten times daily will reap the recompense worth that of forty thousand pilgrimages!" - (*Nuzhat Al-Majālis wa Muntakhab An-Nafā'is/Kitāb Al-'Amal Bis-Sunnah V4, PP166-7*)

Tasbīḥ of Ḥaḍrat Ibrāhīm (Abraham) *عَلَيْهِ السَّلَامُ* :

1.

Bismillā-hir Raḥmā-nir ○ *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*
Raḥīm! Qul Huwallāhu ○ *قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝*
Aḥad. Allāhuṣṣamad. Lam ○ *لَمْ يَلِدْ ۝ وَ لَمْ يُولَدْ ۝*
Yalid wa Lam Yūlad. Wa ○ *وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝*
Lam Yakun Lahū Kufiwan ○
Aḥad.

(In the Name of Allah, the Compassionate, the Merciful! Say, He is Allah, the One and Only. Allah is eternally besought of all. He does not beget nor was he begotten. And there is none that can be compared with Him.)

- (*Surah Al-Ikhlās of the Holy Qur'an 112:1-4*)

2.

Subhāna man howa *سُبْحَانَ مَنْ هُوَ بَاقٍ لَا يَفْنَى سُبْحَانَ*
Bāqi(n)llā-Yafnā!
Subhāna man howa *مَنْ هُوَ عَالِمٌ لَا يَسْتَلِي سُبْحَانَ*
'Alim(un)llā-Yansa! *مَنْ هُوَ قَيُّومٌ لَا يَتَأَمُّ سُبْحَانَ مَنْ*
Subhāna man howa *هُوَ دَائِمٌ لَا يَسْتَهْوِي سُبْحَانَ مَنْ*
Qayyūm(un)llā-Yanāmu! *هُوَ وَاسِعٌ لَا يَتَكَلَّفُ سُبْحَانَ مَنْ*
Subhāna man howa
Dā'im(un)llā-Yas-hū!

Subhāna man howa هُوَ قَائِمٌ لَا يَلْهُو سُبْحَانَ مَنْ
Wāsi‘(un)llā-Yatakallafu!
Subhāna man howa هُوَ عَزِيزٌ لَا يَضَامُ
Qā‘im(un)llā-Yalhū! (نزهة المجالس ومنتهى النفاذ/كتاب العمل بالسنة
 ج ٣ ص ١٦٥)
Subhāna man howa
‘Aziz(un)llā-Yudāmu!

(Glorified be the *Dhāt* (Being) Who is ever-Living and Unending!

Glorified be the *Dhāt* Who is all-Knowing and Unforgetting!

Glorified be the *Dhāt* Who is ever-Lasting and never-Sleeping!

Glorified be the *Dhāt* Who is Eternal and never-Unaware!

Glorified be the *Dhāt* Who is Munificent and never-Afflicting!

Glorified be the *Dhāt* Who is all-Persisting and never-Heedless!

Glorified be the *Dhāt* Who is Overpowering and never-Yielding (to oppression!)

Ḥaḍrat Abu 'Abbas رَضْوَانُ اللَّهِ عَلَيْهِ سَلَّمَ has narrated that when Ḥaḍrat Ibrāhīm عَلَيْهِ السَّلَامُ met Alexander the Great (*Dhul-Qarnain*), he asked him: "How did you travel (conquer) the whole World?"

He replied: "It was with the recitation of *Qul Hurwallahu Aḥad* ... and some other formulae. Whoever recites these would have recompense worth one hundred thousand good and will have wiped from his deed sheet one hundred thousand evil deeds and be elevated by one hundred thousand stages." At this Ḥaḍrat Ibrāhīm عَلَيْهِ السَّلَامُ said: "Very well! Hand these formulae over to me!" He recited: "*Subhāna man howa* ... !" -(*Nuzhat Al-Majālis Wa Muntakhab Al-Nafā'is/Kitāb Al-‘Amal Bis-Sunnah V4, PP 165-66*)

Supplication

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

*Wa Ākhiru Da'wanā 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 Allah the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ! And praise be to Allah the Almighty, the Lord of the Worlds! Amen!)

- Abu Anees Muhammad Barkat Ali Ludhianvi رَحْمَةُ اللَّهِ عَلَيْكَ

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And do not sleep like that., 7

And honour is the soul of nobleness., 85

And I cast (the garment of), 40

And salute him, 45
 And the curtain that you want to raise will not raise because of anyone's struggle. It raises only at the Divine Will., 70
 And there is none, 9, 68
 And Your Intention amounts to **كُنْ فَيَكُونُ - Kun Fa Yakūn!** (Be! and it becomes!), 65
 Another went over to Kalyar, 67
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 Arabic., 29
 At this stage none else has any authority., 10
 Average expense per operation Rs. 45.28, 29

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 All cheerful., 41
 Be content at this grant., 32
 Be now what you have to!, 52
 Became light, a perfect display., 67
Bismillā hūr Rahmā nūr Rahūn! (In the Name of Allah, Most Gracious, Most Merciful)., 59
 10554. THE hand alone reflects the change of an individual's humour (*khilt*), 85
 But He, - the Living, 68
 By descension of *Sakinat* (satisfaction) does the sneaking whispers disappear., 44

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Close (to them)!, 57

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 Do not engage in anything other than that., 1
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 Even they eat!, 7
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G

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 Given once would fetch in ten times., 27
 Glory be to God!, 71
 God and His angels, 45
 God! There is no god, 55, 68

H

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 Hadrat Ibn 'Umar رضي الله عنه narrates the Holy Prophet صلی الله علیه و آله as saying
 Hadrat Jabir bin 'Attik رضي الله عنه has narrated the Holy Prophet صلی الله علیه و آله as saying

Hadrat Sa'id bin Zayd رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as saying
 Hadrat Abu Huraira رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم as saying
 Hadrat Abu Huraira رضي الله عنه narrates the Holy Prophet صلی اللہ علیہ وسلم as saying
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 Have we not, 78
 He had not as yet repented, 42
 He is doing it of course!, 63
 HE made visitation to him in the hut., 16
 He received the reply
 HE shrinks from working, 16
 He, who cannot do it, falls prey to 'ifs' and 'buts', 57
 He, who has to discard anything, does so immediately. He allows no 'ifs' and 'buts', 57
 How else would He do?, 63

I

I glorify Allah as every creature has done as its glory demands and befits its excellence and as it suits His Highness, Honour and Majesty.), 62
 I have been a traveller since eternity and shall remain so till eternity., 24
 I incant praises of Allah as every creature has done as its praise demands and befits its excellence and as it suits His Highness, Honour and Majesty., 62
 I saw it built with this kind of material and skill right in front of me. A small straw fell out of it. I saw it as leaves of *sarkanda*. There would hardly be a person who would have given a thought

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 If anyone has not accepted it, it happens to be myself., 12
 If holding on to the holy *guller* (a tree) for years in absorption, neither listening nor saying, was not the ultimate limit of absorption what else was it?
 There can neither be any power to bear nor to witness Your majesty., 67
 If it is not the limit of disrespect what else is it?, 19
 If there is no command, we do not do anything., 14
 In the Name of Allah the Most Beneficent, 1
 In the *Punjab Kathan House* descended various sorts of blessings that were not possible any other way., 13
Innaka Rahmuni(w) wa Waduduni(w) wa innaka tafalu mā urid!, 72
 Is this bestowal upon you not enough that Allah the Almighty has enabled you to sit by the bank of a canal and prompted the fish in the river to pray for your forgiveness?, 34
 Is this not the best business?, 27
 It dragged you over the head of thorns., 18
 It made you dance on the point of a bar and in a mercurial unrest., 18
 10539. TESTING is from Allah the Almighty alone, 80
 It transpired that the man was drug addicted and he sold all his property to cater for this., 48

K

Kind, and honourable., 70
Kullo Shay'in halikun illa WajhaKa., 25

L

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Love over them from Me, 40

M

Mā Shā Allah!, 10, 14, 21, 24, 26,
38, 49, 85
*Mā Shā Allahu Kāna wa mā lam
Yashaw lam Yā Kun!*, 11
martyr., 67, 86, 87

N

No offering from anyone is ever to
be accepted., 22
No. of Operations, 29, 30
10505. BOUNTY and honour are
in Your Exalted Power alone, 66
10408. THE UNGRATEFUL
servant does not thank for any of
the graces, 34

O

O Allah the Almighty! Do not twist
together our foreheads and feet!),
66
O Mercy to the Universe ! Shower
mercy., 52
O ye that believe!, 45
Of all that He intends, 63
Of God, the indigent,
Of the Garden (of Bliss), 15
One went over to Delhi, 67
Only an artist taught the artist., 13
Operation
Or been driven out therefrom
Or suffered harm in My Cause, 13
Our livelihood is like that of the
birds. They go to their nests
having eaten all over and then
leaving the remaining feed there.,
27

P

Play now what you have to!, 52
Power, 2, 3, 54, 66
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Q

**Quick Glance at Cumulative
Performance:**, 29

R

refuge, 2
Repent most sincerely as *Naşūh* did.
Thereafter you may ask for
whatever you wish. It will be
granted., 18
Respect your relationship with the
most accepted ancestor of the
lineage. This alone amounts to
honouring of humanity., 36

S

Sahih Muslim Sharif has in a sacred
Hadīth
*Salātullah 'Alā Sayyedīna Ādam
'Alayhi-as-Salām!*, 35
Send blessings on the Prophet:, 45
Send ye blessings on him., 45
Servantship alone is the excellence
of humanity., 36
Shaykhiyyat (sainthood) is the
interpreter of the two., 16
Stay as a human being., 36
Still it did not stop. When it went
passed the limits, he could not
bear to witness it. He held the
hand (in consolation)., 18
Success rate: 99.7 %, 29

Ṭabarāni has narrated it in his *Kabīr* with reference to Ḥaḍrat Ibn Abbas رضي الله عنه, 51

The angels descend on them

The audience swayed their heads and cried aloud

The breath alone is a precious commodity., 14

The breath would be valued only when it would cease., 14

10443. WE all know but do not admit it. The scene of the grave is extremely awful, 46

The Creator, the Evolver!, 71

The Glad Tidings, 15

The Great and the Praiseworthy!, 71

The Holy Prophet صلى الله عليه وسلم said The hut was gutted, (yet he stayed put)., 16

The *Kashf* (Vigil) is free from mirage and deception., 6

the Most Merciful!, 1

The multifarious creation is a manifestation of the Creator., 69

The narrator states

The orphan, and the captive., 38

The owl is only a leader of desolation., 6

The practical interpretation of this formula is that He does not allow to attend to anything else. This alone is His Honour, this alone, His Excellence., 9

The representatives do not care for any name or fame. Nor is there any limitation imposed upon them. Hidden in beautiful curtains they discharge most effectively the services that they are assigned., 21

The sound of the bugle at the Exalted Throne is the Voice of Truth., 91

The traveller's death is like the passing by of the passersby. They have nothing of the sort of the third, or the tenth or the fortieth

day (rituals and festivities on death). Allah the Almighty, the Majestic, the Exalted, has it in His control., 24

The which Ye were promised!, 15

The Words of *Wisdom*, 1

The workers usually follow this rule., 57 .

The worst friend is he who disguises the friend's good deed and emphasises his bad deed., 2

There is no space in it. May Allah the Almighty help the physical body be absorbed and occupied in *Dhikrullah*, leaving no moment vacant., 36

There must be someone, most certainly, who believes in وَلَا إِلَهَ إِلَّا هُوَ *Wa Lā ilāha Ghayruk* (there is no partner unto You). I have not seen one who would be the gnostic of وَلَا إِلَهَ إِلَّا هُوَ *wa Lā ilāha Ghayruk.*, 10

There should be no shop set up at the government land surrounding my grave., 23

There would have been some among them who were warriors, cowards, the obedient and repudiators., 35

10378. EVERY command is from the Divine and every saying, from the Holy Prophet صلى الله عليه وسلم, 16

They know and understand, 70

They should distribute on my behalf the blessed fruit and sweets among their own children and relatives, regarding it as blessed by me., 23

This dialogue acted as his رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ guide and mentor., 63

This has been related by Dailami رضي الله عنه., 58

This is exactly the analysis of humanity residing this Globe., 12

This life is the trust of and set aside for Allah the Almighty, the Most Exalted, the Most Blessed., 1

THOSE who have left their homes,
13

Thou mayest be reared, 41

Thus becoming (the famous)
Nizami., 67

To be served besides Thee., 68

To do something for the forgiveness
of the sinners who are under
torment is, indeed, a respect of
humanity., 7

To keep busy every moment is life.,
7

To protect you., 70

Total: 5076, 29

U

Ummah, 4, 7, 23, 59, 77, 85, 87

Under Mine eye., 41

Understand well that grace and
blessing are in the total power of
Allah the Almighty alone., 3

Until one is knowledgeable of self
(*Nafs*), one does not become
Deendār., 47

V

Verse, 92

Visible in the clay, 67

W

Wallah-u-Dhul-Fadl-il-'Azeem!, 20,
25

We follow the command., 14

We have no will of our own., 14

What benefit did the Faith (*Dīn*)
reap at your arrival and what
honour did the creature reap?, 63

What else is the *Kashf* (Vigil)?, 6

What would be the state of the
creature at the time of smoke., 65

When Allah the Almighty, the
Majestic, the Exalted, accepts
any servant's repentance, He

grants him the blessing to wash
off sins., 44

When *Dīn* (Faith) becomes fed up of
'self, it becomes *Deendār* (the
keeper of the Faith)., 46

When the conjurers played chess,
they said

When you get tired go to sleep., 57

Whether or not anybody heard it,
but I certainly enjoyed it., 5

Whoever brings whatever offering
must take it back and distribute it
on my behalf with his own hands
among the widows and the
needful., 22

Whoever discovered this fact won
the day., 51

Whoever has given today will
certainly give tomorrow., 27

With all respect., 45

Without stint., 79

Writing down (your deeds);, 70

Y

Yā-Hayyu, yā-Qayyūm!, 2, 5, 6, 7, 8,
9, 10, 11, 12, 13, 14, 15, 16, 17,
18, 19, 20, 21, 22, 23, 24, 25,
26, 27, 32, 35, 36, 37, 38, 39,
40, 41, 42, 44, 45, 46, 47, 48,
49, 50, 51, 53, 55, 56, 57, 58,
59, 60, 61, 63, 64, 65, 66, 67,
68, 69, 70, 71, 72, 74, 76, 78,
79, 80, 81, 82, 85, 87, 88, 89,
91, 92

Yā-Hayyu, yā-Qayyūm! Āmeen!, 22,
24

Yā-Dhul-Jalāl-i-Wal-Ikrām!, 22, 23

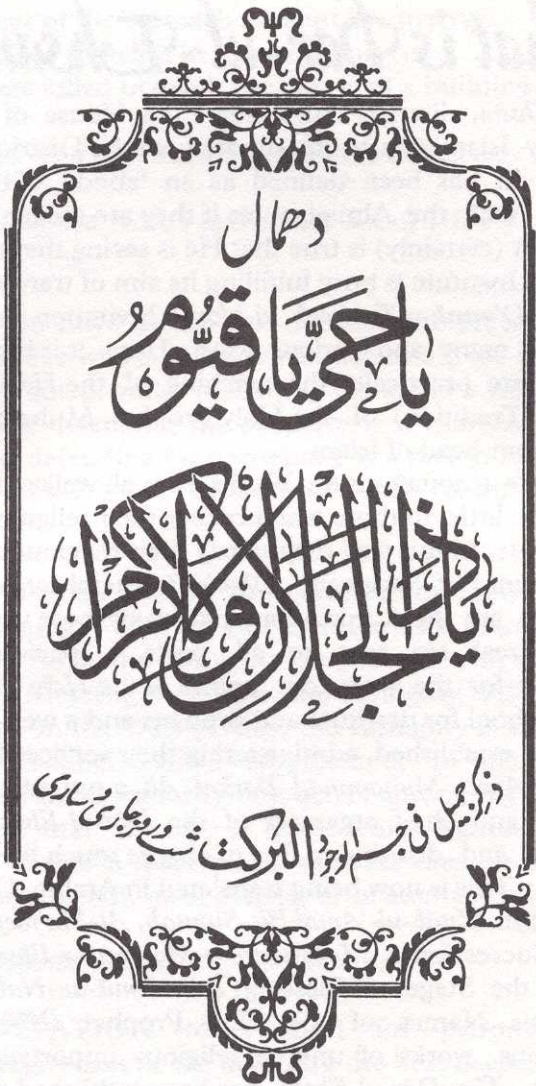
Yet is wishful of blessing., 16

You are mine and I am Yours., 17

You are the First, the Last, the
Apparent and the Hidden., 11

You may not do any recitation (of
the Holy Scriptures) without first
of all removing these four., 69

Your rule reigns in this self., 10



(یہ بھی ایک دیکھنے کی چیز ہے)

يا حَيُّ يَا قَيُّوْمُ

الحمد لله القَيُّوْمُ فَاللهُ خَيْرُ الْبَارِقِيْنَ
وَاللهُ ذُو الْفَضْلِ الْعَظِيْمِ

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 *D'awah-o-Tableegh al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* (Tradition) of the Holy Prophet, Muhammad ﷺ, the fountain-head of Islam.

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

Sessions of incessant *Dhik'r* (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.

Abu Anees Muhammad Barkat Ali, 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-ul-'Amal Bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif* (Holy Succession), *Makshoofāt-e-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Asmā-un-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 *Hadūth*, medical cures prescribed by the Holy Prophet ﷺ and *Abu Anees Muhammad Barkat Ali's* own words of guidance and insight.

- Muhammad Iqbal