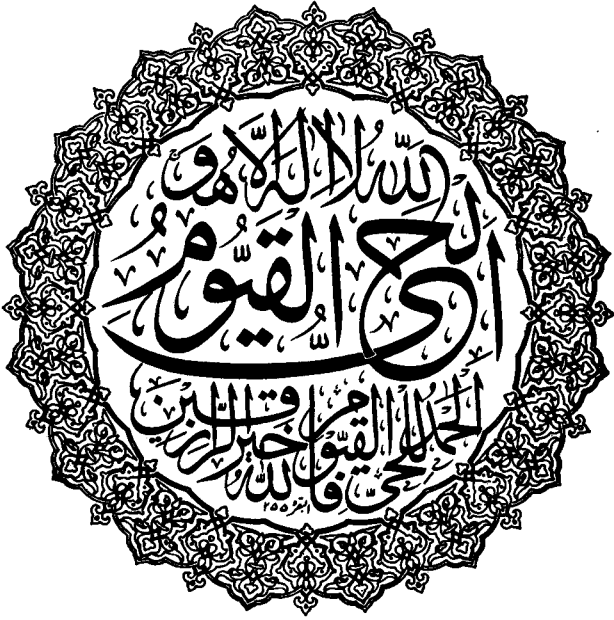


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الله لا اله الا هو الحم القويم ^{٢٥٥} _{٢٥٥} ^{٢٥٥} _{٢٥٥}
الحمد لله خير المثلين * فالله خير الرازقين *

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

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

Volume XIX

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

Volume XIX

by

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



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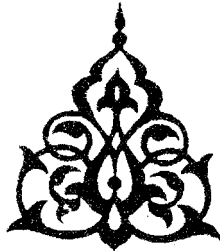
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillā-hir Raḥmā-nir Raḥīm!

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ أَيْكَ
نَعْبُدُ وَأَيْكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ

*Bismillā-hir Raḥmā-nir Raḥīm! Al-ḥamdulillāhi Rabbil-
'Ālamīn Ar-Raḥmā-nir Raḥīm! Mālik-i-Yawm-id-Dīn.
Iyyāka na'budu wa Iyyāka nasta'īn. Ihdinaṣṣirāṭ al-
Muṣṭaqīm. Ṣirāṭalladhīna An'amta 'alayhim. Ghair-il
Maghdūbi 'Alayhim walaḍḍā-allīn. Āmīn!*

(In the Name of Allāh, the Compassionate, the Merciful. Praise be to Allāh, 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!) - (Al-Qur'ān 1:1-7)

Faḍā'il Sūrah Al-Fāṭiḥah

(Blessings of the Chapter "The Opening")

Ḥaḍrat Abū Sa'id bin Ma'ala رَضِيَ اللَّهُ عَنْهُ has narrated: "One day I was busy praying at the Holy Prophet's (ﷺ) Mosque that the Holy Prophet ﷺ called me. Having completed the prayer, I went to him and beseeched, 'O the Holy Prophet ﷺ! I was busy praying and this is why I am delayed.' He said, 'I will let you know one of the Chapters of the *Holy Qur'ān* that is the mightiest

in its recompense.’ He went on, ‘It is the Chapter commencing *Al-Hamdu-lillāh* ... and is called *Sab’a Al-Mathāni* (the Seven Verses). It is in the *Holy Qur’ān* that has been revealed to me.’”

- (*Ṣaḥīḥ Al-Bukhārī*, V2, P769/*Kitāb Al-‘Amal Bis-Sunnah*, V1, P822).

Ḥaḍrat ‘Abdullāh bin Abbās رَضِيَ اللهُ عَنْهُ has narrated: “One day Ḥaḍrat *Fibrā’īl* عَلَيْهِ السَّلَامُ was sitting beside the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that a thundering noise of opening of a door was heard. Ḥaḍrat *Fibrā’īl* عَلَيْهِ السَّلَامُ raised his head and said, ‘This is the door of the firmament that has just opened. It has never opened except today.’ Then an angel descended and he (Ḥaḍrat *Fibrā’īl* عَلَيْهِ السَّلَامُ) said, ‘The angel who has just descended to the Earth has never done so before this day.’ He (the angel) greeted saying, ‘Have two good news which have been granted to you صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They have not been granted to any of the prophets except yourself. One is *Sūrah Al-Fātiḥah* and the other the end sections of *Sūrah Al-Baqarah*. You will not recite any letter therein that might not help meet your wish.’”

- (*Ṣaḥīḥ Muslim*, V1, P271/*Kitāb Al-‘Amal Bis-Sunnah*, V1, Pp 822/823)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated: “The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by Ḥaḍrat Abi bin Ka’ab رَضِيَ اللهُ عَنْهُ and said, ‘Ubba, Ubba!’ He was busy praying (at the time).

“He paid attention to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but did not utter any word. Having prayed briefly, he turned to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and greeted, ‘*Assalamu Alaykum*, O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, ‘*Wa Alaykum-us-Salam*, Ubba! Why did you not reply when I called you?’ He answered, ‘O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I was busy praying.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Have you not been ordained in the Almighty Allāh’s revelations to me that ‘give your response to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when He calls you to that which will give you life - (*Al-Qur’ān* 8:24)’

“Ḥaḍrat Ubba رَضِيَ اللهُ عَنْهُ beseeched, ‘Yes, I have certainly seen this ordinance in the *Holy Qur’ān*. It will not happen in future, *in-shā’ Allāh!*’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Shall I tell you such a *Sūrah* the like of which is not found in either the *Torah* or the *Bible*, either the *Zabūr* or the *Holy Qur’ān*?’ He beseeched, ‘Yes, O the Messenger of Allāh the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (please certainly do that!)’

“The Holy Prophet ﷺ said, ‘How do you recite the *Holy Qur’ān* in prayers?’” Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ narrated further: “At this Ḥaḍrat Ubba رَضِيَ اللهُ عَنْهُ recited the *Umm* (Mother of) *Al-Qur’ān* (i.e. *Sūrah Al-Fātiḥah*).’ The Holy Prophet ﷺ remarked, ‘I swear by the *Dhāt* Who by His Power holds my soul that this like (*Sūrah*) is found neither in the *Torah* nor in the *Bible*, neither in the *Psalms* nor in the *Holy Qur’ān*. (And) these are (the oft-repeated) seven (Verses) which are granted to me in the *Holy Qur’ān*.”

- (Jāmi‘ Tirmidhi, V2, P111/Kitāb Al-‘Amal Bis-Sunnah, V1, P823)

Ḥaḍrat Jabir bin Abdullāh رَضِيَ اللهُ عَنْهُ narrated: “I went to the Holy Prophet ﷺ who was pouring water down. I said, ‘*Assalamu Alaykum*, O the Almighty Allāh’s Messenger ﷺ!’ He did not reply. I said it again: “*Assalamu Alaykum*, O the Almighty Allāh’s Messenger ﷺ!’ Again, he did not reply. I said it third time, ‘*Assalamu Alaykum*, O the Almighty Allāh’s Messenger ﷺ!’ He did not reply. Then he began to walk. I followed him behind. He went inside his house and I went to the mosque. Consequently, I sat down sad and aggrieved. He bathed himself, came along to me and said, ‘*Wa Alaykūm-us-Salām Wa Raḥmatullāhi Wa Barakātuhū, Wa Alaykūm-us-Salām Wa Raḥmatullāhi Wa Barakātuhū, Wa Alaykūm-us-Salām Wa Raḥmatullāhi Wa Barakātuhū!*’ Then he added, ‘O Abdullāh bin Jabir (رَضِيَ اللهُ عَنْهُ)! Shall I not tell you the best *Sūrah* of the *Holy Qur’ān*!’ I beseeched, ‘Most certainly!’ He recited *Al-Ḥamdu-lillāhi Rabb-il-‘Ālamīn* ... to the end and advised me to recite it.”

- (Musnad Aḥmad bin Hanbal/Kitāb Al-‘Amal Bis-Sunnah, V1, P824)

Ḥaḍrat Ibn Abbas رَضِيَ اللهُ عَنْهُ has narrated: “The Holy Prophet ﷺ has been granted the oft-repeated seven Verses which are very expansive (that is their meanings are numerous and the words brief). Ḥaḍrat Mūsā عَلَيْهِ السَّلَام got six Verses. When he put away the *Tablets* (with the *Torah* written on) down in a fury, two (of them) disappeared and only four remained.”

- (Sunnan Abū Da‘ūd/Kitāb Al-‘Amal Bis-Sunnah, V1, P824)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “The conversation that does not begin with the praise of Allāh the Almighty is incomplete.”

- (Sunnan Abū Da‘ūd, V2, P309/Kitāb Al-‘Amal Bis-Sunnah, V1, P824)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet

ﷺ saying: “The worthy job that is not begun with praise of Allāh the Almighty is incomplete and devoid of (Divine) blessing.” -(*Kanz Al-‘Ummāl/Kitāb Al-‘Amal Bis-Sunnah, V1, P824*)

Ḥaḍrat Abdūl Malik bin ‘Umīr رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “The *Fatīḥah Al-Kitāb* i.e. *Sūrah Al-Ḥamd* is a cure for every ailment.” -(*Sunnan Darami/Kitāb Al-‘Amal Bis-Sunnah, V1, P625*)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “There is nothing like *Sūrah Al-Fātīḥah* revealed in either the *Torah*, or the *Bible*, or the *Psalms*, or the *Holy Qur’ān*. This comprises seven Verses (which are recited in every unit of the prayer) and the *Holy Qur’ān* has been granted to me.” -(*Sunnan Dārimi/Kitāb Al-‘Amal Bis-Sunnah, V1, P825*)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “*Sūrah Al-Fātīḥah* is the foundation of the *Holy Qur’ān*. *Sab‘a Al-Mathāni* (comprising seven oft-repeated Verses), which are recited in every unit of the prayer, abound in the Almighty Allāh’s praise and glory. The seven Verses are inclusive of *Bismillāh* Or without, this *Sūrah* will have *Ṣirāt* ... ‘*Alayhim* as the sixth Verse and *Ghayr* ... *Addāallīn*, the seventh.)

-(*Sunnan Dārimi/Kitāb Al-‘Amal Bis-Sunnah, V1, P825*)

Ḥaḍrat Ans bin Malik رَضِيَ اللهُ عَنْهُ has narrated: “The Holy Prophet ﷺ stopped at a stage during the journey. A man came close to him. He رَضِيَ اللهُ عَنْهُ attended to him and said, ‘Shall I tell you the most blessed *Sūrah* of the *Holy Qur’ān*?’ Then he recited *Sūrah Al-Fātīḥah* to him.”

-(*Mustadrik Ḥakīm/Kitāb Al-‘Amal Bis-Sunnah, V1, P825*)

Ḥaḍrat Abū Darda رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “*Sūrah Al-Fātīḥah* affords such a reward and recompense as no *Sūrah* of the whole of the *Holy Qur’ān* would equal. If *Sūrah Al-Fātīḥah* is put in one pan of the scale and the remaining *Holy Qur’ān* in the other, it would weigh seven times heavier.”

-(*Kanz Al-‘Ummāl/Kitāb Al-‘Amal Bis-Sunnah, V1, P825*)

Ḥaḍrat Abū Huraira and Abū Saīd Khudri رَضِيَ اللهُ عَنْهُ have narrated the Holy Prophet ﷺ saying: “*Sūrah Al-Fātīḥah* is something that would cure of poison.”

-(*Kanz Al-‘Ummāl/Kitāb Al-‘Amal Bis-Sunnah, V1, P826*)

Ḥaḍrat Abū Imama رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Four things were revealed from the treasures beneath the Throne. They are: *Sūrah Al-Fātiḥah*, *Āyat Al-Kursi*, the end Verses of *Sūrah Al-Baqarah*, and *Sūrah Al-Kawthar*.”

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah*, V1, P826).

Ḥaḍrat Ans رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Allāh the Almighty, the One without any partner, granted and honoured me and said, “I give you *Sūrah Al-Fātiḥah* which is from the treasures of the Throne. And I have distributed it between Myself and you.”

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah*, V1, P826)

Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “The exalted job that is begun without *Sūrah Al-Fātiḥah* having been recited is as if shorn of tail and blessing.”

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah*, V1, P826)

Ḥaḍrat Ubbi bin Ka'ab رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “A *Sūrah* like *Sūrah Al-Fātiḥah* is found in neither the *Torah* nor the *Bible*. And this is the *Sab'a Al-Mathāni* and is (according to Allāh the Almighty) distributed between Him and His servant. And (by virtue of this) he will have what he would ask for.”

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah*, V1, P826)

Ḥaḍrat Ibn Abbās رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Whoever recites *Sūrah Al-Fātiḥah* and *Sūrah Al-Ikhlās* would have, as if, read one third of the *Holy Qur'ān*.”

-(*Kanz Al-'Ummāl/Kitāb Al-'Amal Bis-Sunnah*, V1, P827)

Ḥaḍrat Huzaifa bin Yaman رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Allāh the Almighty would firmly be poised to inflict punishment on to people that (He would hear) a child reciting from the *Holy Qur'ān*, in the mean time, *Al-Ḥamdu-illāhi Rabb-il-'Ālamīn* (i.e. *Sūrah Al-Fātiḥah*). Consequently, having heard this *Sūrah*, Allāh the Almighty will for its blessing postpone for forty years the punishment to people.”

-(*Tafsīr Al-Kashāf/Kitāb Al-'Amal Bis-Sunnah*, V1, P19)

صَلَاةُ اللَّهِ عَلَى آدَمَ

Ṣalātullāhi 'Alā Ādam! (Salutations be on the Prophet Adam عَلَيْهِ السَّلَامُ!)

Ḥaḍrat Ali Al-Murtaḍā رَضِيَ اللهُ عَنْهُ has narrated: “Allāh the

Almighty would forgive the man even if he has the sins equal to the froth on the seas provided he recites *Ṣalātullahi* ‘*Alā Ādam*’ three times daily. Further, he will live in the company of Ḥaḍrat Adam عَلَيْهِ السَّلَامُ in Heaven” - (*Kanz Al-’Ummāl/Kitāb Al-’Amal Bis-Sunnah, V4, P145*)

Tasbīḥ of Ḥaḍrat Ādam (Adam) عَلَيْهِ السَّلَامُ :

سُبْحَانَ الْخَالِقِ الْبَارِي سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ ۝ (عشر مرّات)

Subhān al-Khāliq-il-Bari! Subhān-Allāh-il-’Aẓīmi wa Biḥamdihī!

(Glory be to God, the Creator, the Evolver! Glory be to God, the Great and the Praiseworthy!) - 10 times

The addition:

أَسْتَغْفِرُ اللَّهَ ه

Astaghfirullāh! (I seek forgiveness of Allāh the Almighty!)

Ḥaḍrat Abū Sa’ādat رَضِيَ اللَّهُ عَنْهُ states: “*Sayyidūna Adam عَلَيْهِ السَّلَامُ* used to recite the *Tasbīḥ Subhāna* ... ! He who recites it ten times daily will have such wondrous things granted to him by Allāh the Almighty which the eyes would not have witnessed, the ears would not have heard and nobody would have them occurred to him.” - (*Nuzhat Al-Majālis/Kitāb Al-’Amal Bis-Sunnah, V4, Pp164/5*)

Yā-Hayyu, yā-Qayyūm!

Al-Ḥamdū-lil-Ḥayy-il-Qayyūm! (Praise be to Allāh, the Living, the Lasting!)

FAllāhu Khayr-ur-Rāziqīn! (For Allāh is the Best Sustainer!)

WAllāhu Dhul-Faḍl-il-’Aẓīm! (For Allāh is the Lord of bounties unbounded!)

Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi قدس سره و العزیز
Al-Mustafīḍ Camp Dār-ul-Eḥsān
 Faisalabad
 Pakistan

21 Rajab Al-Murajjab 1410 AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ بِمَدَدِ
 كُلِّ مَعْلُوْمٍ لَكَ اسْتَعْفِزُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّوْمُ وَآتُوْبُ إِلَيْهِ-

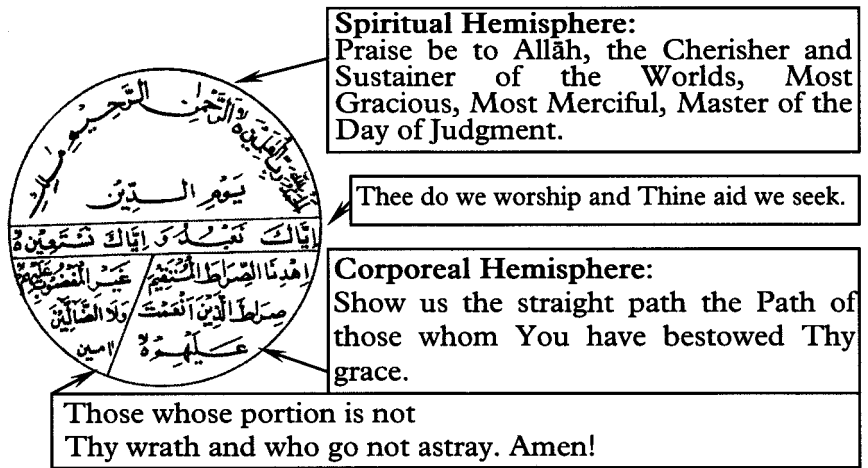
Introduction

Our Lord! Lay not on us
 A burden greater than we
 Have strength to bear.
 Blot out our sins,
 And grant us forgiveness.
 Have mercy on us.
 Thou art our Protector.
 Help us against those
 Who stand against Faith
 - (Al-Qur'an 2:286)

Where *Sūrah Al-Fātihah* comprises only seven small Verses, it is a short, sharp and comprehensive prayer, and the remaining book, the *Holy Qur'an*, is its explanation in detail. The end section of the next *Sūrah*, *Al-Baqarah*, which had not been previously revealed to any Prophet, for example, asserts the meekness of the believer and total sovereign authority of the Creator-Lord. The above *Qur'anic* extract that also begs for strength and determination to stand up against the disbelievers has become one of the uniquely repetitive *du'ā'* (supplication) often recited at the end of daily prayers.

The collection of *The Words of Wisdom* under review begins with the *Faḍā'il* of *Sūrah Al-Fātihah* (the first Chapter 'The Opening' of the *Holy Qur'an*) followed by the author Abū Anees Muḥammad Barkat Ali's (قدس سره العزیز) commentary mainly on the spiritual and corporeal nature, i.e. the physique, of the believer and the miraculous healing powers of the *Sūrah*. We, therefore, propose to forward the detailed study of this Chapter of the *Holy Qur'an* and secondly to enumerate its usefulness in order to uplift

and boost the morale of the frail believer against evil forces. To illustrate in the first instance, Ḥaḍrat Imām Ḥussain (d. 680 CE) رَضِيَ اللهُ عَنْهُ analysed this *Sūrah* in to the following configuration. The *Imām* رَضِيَ اللهُ عَنْهُ narrates that there are two kinds of human beings, firstly those whom Allāh the Almighty has guided on to the right path, witnessed them as true Muslims, among those are Prophets (عليهم السلام), the truthful and pious, as well as those who constitute general body of Muslims. Secondly, they are the ones who either intentionally desert the right way to which they deserve the wrath of Allāh the Almighty or those who have lost their way from the right path and hence called as gone astray.



- (Al-Qur'ān 1:2-7)

It is apparent from the above diagram that the more a person is practicing of 'Thee alone we worship and Thine aid we seek' the more deserving he would be to step in to the hemisphere of spirituality. The farther away he would be from it the more he would be the one amongst the lost and the victim of the Divine wrath. May Allāh the Almighty grant us the ability to tread on the right path! Amen!

The *Ḥaḍīth* has Allāh the Almighty saying: "This Chapter is equally apportioned between Me and My servants."

Haji Raḥim Bakhsh (d. 1955 CE) has in his *Guldasta-i-Ma'ānī* (Bouquet of Understanding) graphically elaborated it further. "This blessed Chapter has described the *Dhāt* (Being) of

Allāh the Almighty and the four of His *Şifāt* (Attributes) i.e. *Rabb* (Lord), *Rahmān* (Beneficent), *Rahīm* (Merciful) and *Mālik* (Master) of the *Day of Judgment*. Let us examine the words that can be made use of advisably and beneficially in prayer in the order given below:

ٱللَّهُ	رَبِّ ٱلْعَالَمِينَ	رَحْمٰن	رَحِيْمٌ	مٰلِكِ يَوْمِ ٱلْدِيْنِ
Allāh	Rabbil Ālameen Lord of the Worlds	Rahmān The most Gracious	Rahīm Most Merciful	Māliki Youm id-Dīn Lord of the Day of Judgement
		اٰمِدْنَا ٱلصِّرَاطَ	صِرَاطَ ٱلَّذِيْنَ	غَيْرِ ٱلْمَغْضُوْبِ
	اِيَّاكَ نَسْتَعِيْنُ	ٱلسَّيِّدَةِ	اَنْكَنْتَ عَلَيْهِمْ	عَلَىٰ رُوْحِ ٱلْمَآلِيْنِ
Iyyaka Na'budu	Iyyāka Nasṭa'een Thee do we worship	Ihdin aṣ-Şirāṭ Al-Mustaḡīm Show us the straight way	Şirāṭ al-Ladhūna An'amta 'Alayhim The way of those on whom You have bestowed Thy Grace	Ghairil Maghḏūbi 'Alayhim Wa Laḏḏāllim Those whose portion is not wrath and who go not astray

“The word ‘*Al-Hamd*’ at the beginning of the Chapter is used for both gratitude and praise. When we proclaim Faith and Belief in Allāh the Almighty that there is none worthy of worship except Him, how would then it be possible that we may worship someone other than Him? Therefore, to say ‘*Thee alone we worship*’ is proper. Further, if Allāh the Almighty is alone the ‘*Lord of the Worlds*’ i.e. the Nourisher from Beginning to Eternity, it is not correct, therefore, to uphold your hand stretched before someone thus asking for charity. Accordingly, one should only say ‘*Thee alone we ask for help*’. The words *Rahmān* (the Beneficent) and *Rahīm* (the Merciful) are both derived from the word *Rahima* (رَحِمَ) (to be Merciful). However, the word *Rahmān* is general and this attribute is manifested for both a Muslim and a non-Muslim, applicable to either without any exclusive right. The attribute of *Rahīm* is particular and is manifested for true Muslims only. As it is the case *Rahmān* (Allāh the Almighty) has provided through His Grace with all kinds of human necessities. There is then no reason that He would not have made available the provisions for our guidance. This is why *Rahmān* was prayed to ‘*Show us the straight way*’. As He is also *Rahīm*, it is further prayed that He shows us ‘*the way of those on whom He has showered His Graces*’ as is stipulated in *Şirāṭ al-Ladhūna An'amta 'Alayhim*. As He is also *Māliki Yaumiddīn*, that is He is Who has to compensate for our

good or bad deeds; it is, therefore, petitioned that He may keep us safe from the path of those who earn His wrath and go astray. This is interpretive of *Ghairil Maghḍūbi ‘Alaihim Wa Laḍḍāl-tīn*. Bear in mind that *An‘amta ‘Alaihim* has *Maghḍūb* opposite to it and *Ihdina aṣ-Ṣirāt-al-Mustaqīm* to *Ḍāl-tīn*.”

The author Abū Anees Muḥammad Barkat Ali (قدس سروره العزیز) has in his support of *Faḍā‘il of Sūrah Al-Fātiḥah* reproduced a comprehensive collection of the Holy Prophet’s (ﷺ) *Aḥādīth* which are immensely unique and effective. Another one that he has quoted elsewhere means: The *Sūrah Al-Fātiḥah* is the sum total of the *Holy Qur‘ān*, the formula *بسم الله الرحمن الرحيم Bismillā-hir Raḥmā-nir Raḥīm* (In the Name of Allāh the Most Gracious the Most Merciful) is that of the *Sūrah Al-Fātiḥah* and the letter *ب (bā)* is that of this formula and the dot underneath the letter *ب (bā)* is that of this letter.

Having heard the Holy Prophet ﷺ narrating this, *Amīr al-Mu‘minīn Sayyidunā ‘Ali ibn Abi Ṭālib* (d. 661 CE) رضي الله عنه remarked ‘by God, I am that very dot’ thus confirming his ﷺ own claim: “*I am the City of Knowledge and ‘Ali is the Gateway to it.*”

The author concurs, saying: “The door of knowledge and wisdom opens with the blessing of the dot underneath *ب (bā)*.” - *Maqāla No. 10315*. The reader is reminded that knowledge referred to herein is the sum total which the Holy Prophet ﷺ received during his Ascension to Heaven (*Al-Mi‘rāj*); the knowledge that he preached to all and sundry, the knowledge that he conveyed to only the elect and the knowledge that he never parted with. The domain of knowledge extends to arts, sciences and metaphysics as known of today as also unknown hitherto. And the Gnostic knowledge is the ultimate objective of a *ṣūfi* master’s yearning and his life capital.

Ḥusain ibn Mansūr Al-Hallāj (d. 922 CE) رحمته الله has in his *Tawāsīn* (tr. from Arabic by Abdus Salam Madsen, Seven Mirrors, UK, 1991) spoken about knowledge representing as it would the various shapes and configurations of *ب (bā)*, the dot, the circle, the arrow, and the rectangle. These symbolic representations, which are interpolation of multitudes of dot and the oceans of knowledge and understanding, can be perceived and comprehended through various paths and progression of forty

stations, each station alluding to a definitive perspective of Reality (*Haqīqah*). These stations have previously been reported in our introduction to *The Words of Wisdom Volume 4* (Dār-ul-Ehsān Publications, *Al-Barkat* House, UK, 1991). Accordingly, like every other *ṣūfī* master Shaikh Aḥmad bin Muḥammad Abdul Karīm ibn ‘Aṭāullāh رَضِيَ اللهُ عَنْهُ claims in his *Al-Ḥikmah* (unpublished hand written manuscript) that knowledge is the ultimate goal of the pilgrim on the Path (*Tarīqah*). The Shaikh further claims: “The aim of *du‘ā*’ (supplication) and *‘ibādāt* (worship) in the realm of *Shari‘ah* (the Islamic Law) must not be to gain forgiveness and rewards. This approach will deny you intellect, understanding and comprehension of the Almighty Allāh’s mysteries and wisdom. Notwithstanding your *du‘ā*’ and *‘ibādāt* must amount to establishing and persisting with an expression of your servanthship (*‘abdiyyat*) and His *Rabūbiyyat* (Lordship). Instead, the supplicant would beseech Him to rid him of the untoward and depressing circumstances and furnish him with knowledge of all modes of living.”

Extreme devotion of the yearning pilgrim on the Path brings about that knowledge and wisdom that borders on to divine miraculous powers which Allāh the Almighty bestows on him for service to humankind. The ranks and stages these beneficiaries, *Awliya Allāh* (pl for *walī*, the Friend of Allāh) are many and various. Equipped with *firāsah*, ‘cardio gnosis’ or soul reading, sometimes he comes to the rescue of his affiliate in difficulty far away and he (the *walī*) would bear the scars of his hurt. The master or *Shaikh* as he is often known might appear on the danger scene, saving the *murīd* (disciple) from the hands, for example, of a band of robbers. Sometimes food and drink appear mysteriously from nowhere and provided in the middle of the desert. Time and space matter little with him. Mawlānā Jalāl-ud-Dīn Rūmi (d. 1273 CE) رَضِيَ اللهُ عَنْهُ participated in seventy different banquets at a time to keep his word with his disciples. An old *Ṣūfī* maxim in the Islamic hagiography has it: “Whosoever obeys God completely, everything created is bound to obey him.” *Kashf Al-Mahjūb* of ‘Ali ibn Uthmān Al-Hujwiri (d. ca. 1071 CE) رَضِيَ اللهُ عَنْهُ has a charming story of Ibrāhim Raqqi رَضِيَ اللهُ عَنْهُ who relates: “In my novitiate I set to visit Muslim Maghribi رَضِيَ اللهُ عَنْهُ. I found him in his mosque, acting as preceptor. He pronounced *al-Ḥamd* (Praise be to God)

incorrectly. I said to myself, 'My trouble has been wasted.' Next day when I was going to the bank of the Euphrates to perform the religious ablution, I saw a lion asleep on the road. I turned back, and was faced by another lion, which had been following me. Hearing my cry of despair, Muslim came forth from his cell. When the lions saw him, they humbled themselves before him. He took the ear of each of them and rubbed it, saying, 'O dogs of God, have I not told you that you must not interfere with my guest?' Then he said to me, 'O Abū Ishāq, thou hast busied thyself with correcting the exterior for the sake of God's creatures, hence you are afraid of them, but it has been my business to correct my interior for God's sake, hence His creatures are afraid of me.'"

In addition to betterment of one's intellect and understanding, one needs to look after himself/herself for physical well-being and to take care against sickness and save from accidents, disasters, and natural calamities, epidemics and catastrophes. In the collection on *Faḍā'il Al-Qur'ān* of *Ṣaḥīḥ Al-Bukhārī*, it has been narrated by Ḥaḍrat Abū Saeed Al-Khudri رَضِيَ اللهُ عَنْهُ: "Once during a journey we were camped that a slave girl appeared all of a sudden and said, 'Here the leader of a tribe has been bitten by a snake and our men are not present (at this moment in time). Is there anyone amongst you who would offer a blessing (to the snake bite)?' One of us stood up and accompanied her. We did not know whether or not he was aware of something of the sort. However, he offered some blessing in that he (the leader) was healed well with the Grace of Allāh the Almighty. He (the leader) offered thirty goats and also a lot of milk for our consumption. When he came back, we asked, 'Do you have this kind of knowledge (i.e. healing or soothsaying)?' He replied, 'I have only recited *Sūrah Al-Fātiḥah* and breathed on to him.' We decided not to touch these things (presents) until we had it sorted out with the Almighty Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Having returned to Madinah Al-Munawwarah we mentioned it to him. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'How did he know that this *Sūrah* is meant for soothsaying? Do apportion these commodities and keep one portion for me.'" This *Ḥadīth* has been also reported by *Ṣaḥīḥ Muslim* and *Abū Dā'ūd*. Some traditions of *Ṣaḥīḥ Muslim* maintain that the soothsayer was Ḥaḍrat Abū Saeed Khudri رَضِيَ اللهُ عَنْهُ

himself.

The author writes: “For every sickness recite *Sūrah Al-Fātiḥah* seven, or twenty one, or forty one, or one hundred and eleven times and for every grief and sorrow the *Darūd Sharīf* (salutation of the Holy Prophet ﷺ). *Yā-Ḥayyu, yā-Qayyūm!*” - *Maqāla No. 6436*.

We draw the reader’s attention to pages 55-57 of the text of this book and reproduce more of the Words regarding the *Faḍā’il* of *Bismillā-hir Raḥmā-nir Raḥīm* from his Volume 4:

The blessing of the honour and grandeur, the excellence and power, the majesty and perfection of بسم الله الرحمن الرحيم *Bismillā-hir Raḥmā-nir Raḥīm* (In the Name of Allāh the Beneficent, the Merciful) falsifies every kind of magic and charm. - (*Maqāla No. 3767*)

When *Bismillā-hir Raḥmā-nir Raḥīm* was revealed clouds disappeared to the East, winds stopped, the ocean got excited, animals listened and the devils in the sky were stoned. And Allāh the Almighty, the Majestic and Exalted, swore by His Honour that he who is recited upon this formula will be cured and blessed. And the reciter of *Bismillā-hir Raḥmā-nir Raḥīm* will go to Heaven. - (*Maqāla No. 3768*)

When Namrud’s (*Nimrod’s*) tumbler of *kuf’r* (disbelief) became brimful, lacking not a single drop, and intoxicated by his self-made godhead, he regarded even the Friend of Allāh (the Prophet Ibrāhīm ﷺ) within his reach; he rose from the royal chair and in a state of madness addressed his ministers ordering: “Set up a huge fire.”

The ministers complied with the order. Then pointing finger at the holy personage of Ḥaḍrat Ibrāhīm ﷺ, the Friend of Allāh the Almighty (*Khatīl-Allāh*), he said, God forbid: “Push him into this fire. Put an end to him for ever so that he tests the taste of repudiation of my godhead thus offering a lesson for those who deny my lordship.”

Allāh Allāh! It was an ocean of glowing flames and conflagrating waves of the roaring fire nearing which was beyond human capability. They began to plan how to throw this Friend of Allāh the Almighty ﷺ in to this fire. There seemed to be no discernable plan. The outcast *Iblīs*, the Satan, who was there in waiting came along as usual and suggested the use of a catapult.



Here the arrangements to make Ḥaḍrat Ibrāhīm عليه السلام, the Friend of Allāh the Almighty, sit in the catapult were being made. There the friendship was smiling at their mean gesture and impious stance. The ocean of Grace became excited and brought about the exalted revelation of *Bismillā-hir Raḥmā-nir Raḥīm* in the lap of the catapult. *Marḥaban! Mukarraman! Musharrafan!* This formula honoured its name thus rendering the fire in to a flower garden. *Mā shā Allāh!* -(Maqāla No. 3769)

The Prophet Mūsā (Moses عليه السلام) overwhelmed the Pharaoh and his magicians, Hāmān and his troops, Qārūn and his followers because of the excellence and majesty of *Bismillā-hir Raḥmā-nir Raḥīm!* *Mā shā' Allāh!*

When *Bismillā-hir Raḥmā-nir Raḥīm* was revealed to the Prophet Sulaymān (Solomon عليه السلام), the angels said: "We swear by Allāh the Almighty, now your rule is perfected."

With its blessing alone, he overpowered kings on the Earth. And everything he recited this formula on became subservient to him.

When *Bismillā-hir Raḥmā-nir Raḥīm* was revealed to the Prophet 'Isā (Jesus عليه السلام), he was extremely pleased. Allāh the Almighty ordered him to recite it profusely whilst sitting, standing, lying down, and walking along here and there, up and down the hill. Also, he promised: "I free him from fire and admit him into Heaven the person who has in his deed sheet this formula, recited eight hundred times together with his belief in Me and My *Rabūbiyyah* (Lordship)."

Accordingly, your recitation and *Ṣalāh* (Daily Prayer) must begin with *Bismillā-hir Raḥmā-nir Raḥīm*, the easy death on him will be ordered. He will come out of the grave with an enlightened face. His account will be made easy and the credit heavy. He will receive a perfect light at the Pulṣirāṭ (the bridge over which the righteous will pass to Paradise) in as much as he would enter Heaven. On Doomsday a call of his good fortune and forgiveness will be given out. And this privilege is for you and each one of your followers who repeats and follows what you say and do. And after you this will be an exclusive privilege of the Prophet صلى الله عليه وسلم and his *Ummah*.

The Prophet 'Isā عليه السلام, therefore, broke to his followers the good news of the coming of the Prophet Muḥammad

ﷺ. He narrated his ﷺ qualities to them and had a vow from them to believe in him ﷺ. *Mā shā' Allāh!*

Muḥammad ibn Al-Arabi ash-Shaykh al-Akbar (1165 - 1240 CE, buried in Damascus) ركنة الله، the greatest master and the author of the celebrated *Al-Futūhāt Al-Makkiyyah* (Makkan Revelations) and *Fuṣūṣ Al-Hikam* (Bezels of Divine Wisdom), has been a great exponent of chronometry, the science of numbers that is popular especially with the Muslim spiritual healers. He was a contemporary of Averroes who was the philosopher and court physician of the Berber dynasty of Almohads of Marrakesh. Each of the 'bezel' is devoted to a prophet and outlines his human and spiritual nature. The book though difficult to translate has been well rendered in to Urdu by a *ṣūfī* poet Dhahin Shah Taji قدس سره العزیز (d. 1985 CE, buried in Karachi). In his *Futūhāt* Ibn Al-Arabi makes an anecdotal references to his life style characterised and predicted by the *Holy Qur'ān*. Following Ibn Al-Arabi and earlier *ṣūfī*-masters' footsteps the following generations have, over the years, compiled dossiers of *Qur'ānic Āyāt* for spiritual and physical healing of what we call the frail human being. Not only that most of them have been practicing *Hakīms* prescribing free of charge herbs and minerals alongside in order to help balance the elements and humours present in the body system.

The author Abū Anees Muḥammad Barkat Ali قدس سره العزیز has been a *Hakīm*, a practitioner par excellence, who has written *Kitāb Al-Ṭibb*, detailing some 400 most effective cures for various physical ailments. Additionally, he has compiled a comprehensive compendium comprising Verses from the *Holy Qur'ān*, named the collection as *Āyāt-i-Qur'āni bara-i-Shifā Amrad-i-Insānī bi-hukami Rabb-i-Subḥānī* (Verses of the *Holy Qur'ān*, the Cure for Human Ailments by the Command of the Provident), Serial No. 39. The reciter or the patient must perform the ablution first and recite the booklet in a go. The patient will, *Inshā' Allāh*, be cured even if he/she suffered from insanity. Likewise, the regular recitation would deliver the afflicted of misfortunes and calamities, safeguard him/her against grief and sorrow and usher in blessings and graces. The Verses, from the beginning to the end, are: *Al-Qur'ān* 1:1-7; 2:1-5, 163-164, 255-257, 284-286; 3:1-4, 18-19, 26, 154; 7:54-56; 9:128-129; 17:110-111; 23:115-118; 37:1-11; 40:1-3; 48:29; 55:33-35; 57:1-6; 59:21-23; 72:1-4; 109:1-6;

112:1-4; 113:1-5; 114:1-5. The Serial ends with the author's favorite *Du'ā'*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
 عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ○ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ○ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○
 اللَّهُمَّ يَا حَبِيبَ الْفُقَرَاءِ وَيَا أَيْسَرَ الْغُرَبَاءِ وَيَا مُعِينَ
 الضُّعْفَاءِ وَيَا عَظِيمَ الرِّجَاءِ وَيَا دَلِيلَ الْمُتَحِيزِينَ وَيَا غِيَاثَ
 الْمُسْتَغِيثِينَ يَا حَىُّ يَا قَيُّوْمُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا مُسَبِّبَ
 الْأَسْبَابِ يَا مُفْتِخَ الْأَبْوَابِ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ يَا خَالِقَ
 اللَّيْلِ وَالنَّهَارِ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
 يَا أَرْحَمَ الرَّحِيمِينَ يَا خَالِقَ الْمَاءِ وَالطِّينِ ○ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُبَدِّلُهَا مِنْ جَمِيعِ
 الْأَمْوَالِ وَالْأَفْئَاتِ وَتَقْضِي لَنَا مِنْ جَمِيعِ الْحَاجَاتِ وَتُطَهِّرُنَا
 بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ
 وَتُبَلِّغُنَا بِهَا أَقْصَا الْعَالَمَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ
 وَبَعْدَ الْمَمَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○
 وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ○

“In the Name of Allāh Most Gracious Most Merciful!

“Lo! Allāh and His angels shower blessings on the Prophet ﷺ. O ye who believe! Ask blessings on him and salute him with a worthy salutation. Glory be to your Lord, the lord of Power and Praise be to Allāh, Lord of the Worlds. O Allāh, the Friend of faqirs; O the Sympathiser of the poor; O the Helper and Succour of the weak; O the Guide of the wonder-stricken; O the Listener of the complainants; O the Living, O the Lasting; O the Most Merciful and the Most Munificent; O Allāh the Almighty; O the

Provider of means; O the Opener of doors (of help); O the Moulder of hearts and eyes; O the Creator of day and night; O the maker of amazing Earth and the Heaven; O the Majestic; O the Magnanimous; O the most Merciful of the merciful; O the Creator of water and clay; And O Allāh the Almighty! Send Your blessing to our leader, Muḥammad ﷺ and to his offspring, the blessings that would rid us of all calamities and dangers and fulfill all our needs, purify us of all evils, enhance before You our stages and help achieve the most cherished desires for good deeds in the life here and Hereafter. Indeed, You are the Most Powerful of all.

“I entrust all my jobs to (the custody of) Allāh the Almighty. Indeed, Allāh the Almighty is All-Seeing of His servants.”

The author's *The Words of Wisdom Volumes I - XXX* have scattered amongst them his medicinal recipes and preparations as well as the *Qur'ānic* formulae to go with them which are tried and tested as the most effective and ameliorative cures for physical diseases. For instance, he prescribes a few cloves of garlic to be crushed first and taken in on an empty stomach in the morning as a cure for hypertension. In his *Maqāla No. 12126* he recommends the following recitation for gain of knowledge and wisdom.

They said: “Glory to Thee: of knowledge
 We have none, save what Thou
 Has taught us: in truth it is Thou
 Who art perfect in knowledge and
 wisdom.”

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا

عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ

الْحَكِيمُ

- (*Al-Qur'ān* 2:32)

The mode of recitation of the Arabic text is prescribed as follows to go with intake of any liquid during the day and for always:

In the first draught: قَالُوا سُبْحَانَكَ (*Qālū subḥānaka* - They said, ‘Glory to Thee ...)

In the second draught: لَا عِلْمَ لَنَا (*Lā ‘ilma lanā* - of knowledge we have none ...)

In the third draught: إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (*Illā mā ‘al-lamtanā innaka ant al-‘Alīm-ul-Ḥakīm* - save what Thou has taught us: in truth it is Thou Who art perfect in knowledge and wisdom.)

The author claims: “Even if one happens to be a *ghabī*

(dull), but recites these formulas, knowledge would transcend in abundance. *Yā-Ḥayyu, yā-Qayyūm!*”

There are other formulae with similar effect which are referred to in the author’s *Ta’līm Al-Dīn* (Teachings of Islam, tr. by Sajeda Maryam Poswal, Dār-ul-Ehsān Publications, Huddersfield, 1998), such as *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ* *Lā Ḥawla wa lā quwwata illā billāh-il-‘Alīyyil-‘Azīm* (there is no power except with Allāh, the Most Great, the Most High) and *سُبْحَانَ الْبَارِئِ الْخَالِقِ الْبَارِئِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ* *Subhān al-Khāliq-il-Barī’ Subhān-Allāh-il-‘Azīmi wa bi-Ḥamdihī!* (Glory be to God, the Creator, the Evolver! Glory be to God, the Great and the Praiseworthy!)

In the end, Allāh the Almighty draws the attention of the qari (reciter of the *Holy Qur’ān*) to the glory of His final message to mankind including the *Sab’a min al-Mathāni* (seven oft-repeated Verses, *Sūrah Al-Fātiḥah*) as revealed to His most superior and last Messenger, Muḥammad ﷺ, and vouches for its excellence thus:

And We have bestowed
Upon thee the Seven
Oft-repeated (Verses)
And the Grand Qur’ān.
- (*Al-Qur’ān* 15:87)

Finally, it is indeed a pleasant duty to record our thanks to all our benefactors for their continued help and persistent support with publication of Ḥadrat Abū Anees Muḥammad Barkat Ali’s (نداء منبره العزيز) writings. We thank Imdad Ali Poswal, who facilitated the word processing of this book. May Allāh the Almighty, for the sake of His beloved Prophet ﷺ and elects, grant us all the ability to steer ahead with this task! *Āmīn!*

Al-Ḥamdu-lil-Ḥayy-il-Qayyūm!

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24 *Jamadi al-Thāni* 1423 AH
(02 September 2002 CE)

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

10094. **RABB** (The Sustainer):

Raḥmān-o-Raḥīm!

Badī'-us-Samāwāti wa al-Ard!

Dhul Jalāl-i-Wal-Ikrām!

Allāhu Rabbi lā ushriku

Allāhu biḥī shay'an!

رَحْمَنٌ وَرَحِيمٌ بَدِيعُ السَّمَوَاتِ

وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ اللَّهُ

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً

(The Lord is the Compassionate, the Merciful! He is the Creator of the Earths and the Heavens, the Majestic, the Honoured! Allāh and Allāh Only is my Lord; there is no partner unto Him!)

Rūh (The Spirit): It is subject to the Divine command, completely absorbed in *dhikr* by each and every vein, intoxicated and joyful.

Nafs (The Soul): It is subject to the Satanic command, in total loss, afflicted and aggrieved, victim of grief and desertion.

Yā-Hayyī, yā-Qayyūm!

Al-Ḥamdu-lil-Hayy-il-Qayyūm!

FAllāhu Khayr-ur-Rāziqīn!

WAllāhu Dhul Faḍl-il-Aazīm!

Knoweth he not
That God doth see?

- (Al-Qur'an 96:14)

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

العلق: 14

10095. **SUCCESSION** of *fuqarā* (the ascetics) is an uphill task, the bed of thorns.

Yā-Hayyu, yā-Qayyūm!



10096. THE end point of flesh and blood that you cherished highly, (never stopping by anybody and never refraining), is ----->

*Allāhumma qulta ad'ūni
astajib lakum innaka lā
tukhliful mi'ād wa inni
as'aluka!*

Yā-Ḥayyu, yā-Qayyūm!

(O Allāh the Almighty! Your command 'ask Me and I will accept' is there. Indeed, You do not break promise! I ask You for this! O the Living, O the Lasting!)

اللَّهُمَّ قُلْتَ أَذْعُونِي أَسْتَجِبْ لَكُمْ إِنَّكَ لَا
تُخْلِفُ الْمِعَادَ وَإِنِّي أَسْأَلُكَ -
ط يَا حَيُّ يَا قَيُّوْم

*As'aluka bi Ismik-al-
'ala'l-'Azzal Ajall-al-
Akram!*

Yā-Ḥayyu, yā-Qayyūm!

(I ask You in the Name of Your Excellence, Honour, Majesty and Munificence! O the Living , O the Lasting!)

أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزُّ
الْأَجَل الْأَكْرَم -
يَا حَيُّ يَا قَيُّوْم ط

*Innaka Raḥīmun(w)
wadūd! Wa innaka
taf'alu ma turīd! Yā-
Ḥayyu, yā-Qayyūm!*

(Indeed, You are Most Merciful, Most Loving! Indeed, You do what You intend. O the Living, O the Lasting!)

إِنَّكَ رَحِيمٌ وَدُودٌ وَأَنْتَ
تَفْعَلُ مَا تُرِيدُ :
يَا حَيُّ يَا قَيُّوْم ط

10097. THE WORLD is an insignificant asset.

O the living! Nobody has to live here forever.

The Hereafter is the cherished asset.

Of what significance are the jobs which are of no use in the Hereafter?

Yā-Ḥayyu, yā-Qayyūm!

10098. "WHERE you reside in the world of imaginations is the real imagination."

Yā-Ḥayyu, yā-Qayyūm!

10099. NOTHING is hidden from Allāh the Almighty.
Allāhumma inni as'aluka min kulli khayrin khazā'inoḥū beyadika wa 'a'ūdhubika min kulli sharrin khazā'inoḥū biyadik!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ

(O Allāh the Almighty! I ask You for the good the treasures of which are in Your Power! I seek Your refuge against every evil the treasures of which are in Your Power!) -(Mustadrik-lil-Hakim/Kitāb Al-'Amal Bis-Sunnah, V4, PP77-78)

Yā-Ḥayyu, yā-Qayyūm!

10100. DO not be concerned about what the world says!
Be concerned about what Allāh the Almighty says!

The World is a momentary dwelling.

Yā-Ḥayyu, yā-Qayyūm!

10101. AS the sins are washed off so does the light of Divine blessing manifest.

Every sin is an affliction and every good is a blessing.

Yā-Ḥayyu, yā-Qayyūm!

10102. *AL-INSĀNU sirri wa ana sirruhū* (the human being is My secret and I am his!)

The secrets between the worshipper and the Worshipped are not disclosed; rather they remain hidden in veiled curtains.

In the chapter of *Tawḥīd* (Unicity) there is no existence of alienity; rather there is the commentary of:

عَزَّ جَارُكَ وَجَلَّ تَنَانُكَ وَلَا إِلَهَ غَيْرُكَ

'Azza jāruka wa jalla thanā'uka wa lā ilāha ghairuk! (and Glorious is Your Praise and there is no god but You!)

He helps with food and drink,

He puts to sleep and does awake.

He Himself recounts His Praise

لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ

Lā ilāha illa anta wa lā ilāha ghāirūk! (there is no god but You, and there is none other than You!)

Yā-Ḥayyu, yā-Qayyūm!

10103. REMAIN absorbed in *Dhikr-i-Ilāhī* above all regards for recompense of Heaven or torture in Hell. Nothing whatever should interfere in your absorption, it should be established forever.

What is this absorption like? There is hardly a trace of it. When absorption prevails, it is complete.

Nothing or no rank of this mean world bear any value and importance whatever at this stage; it is regarded good for nothing, futile, mirage, and deception.

There is renewal of promise and commitment every moment.

Remember by heart the promise made at the time of creation.

Yā-Ḥayyu, yā-Qayyūm!

10104. A MAN'S single utterance (a word or a promise) remains until the *Day of Resurrection*. Everything may change, but the utterance (the word) would never change.

Yā-Ḥayyu, yā-Qayyūm!

10105. THANKS to volunteers at the Free Eye Camp, Dār-ul-Eḥsān. No remuneration and no recompense in any manner or kind, except Allāh the Almighty and Only, can compensate their services. They worked continuously for thirty-five days.

Yā-Ḥayyu, ya-Qayyūm!

PROCLAIM! And your Lord
Is Most Bountiful, -
He Who taught
(The use of) the Pen, -
Taught man that
What he knew not.

-(*Al-Qur'ān* 96:3-5)

أَقْرَأَ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم
- العلق: 3-5

10110. THERE is only a single veil of the First and the Last, the Apparent and the Hidden.

Yā-Hayyu, yā-Qayyūm!

10111. THE worldly earnings came to no use in the Hereafter.

The servants consumed to the full the earnings of the Hereafter. The others too were fed to the full.

Yā-Hayyu, yā-Qayyūm!

10112. WE feed people with the charities of the Distributor of Blessed Charities ﷺ. Without any exception we also eat the left-over.

Yā-Hayyu, yā-Qayyūm!

10113. *SAYYIDUNA UMMĪ'UN* ﷺ (Our Leader, the Unlettered ﷺ):

My master ﷺ, may my soul be sacrificed for him, has the ultimate bestowed knowledge. Whoever received any bestowed knowledge had been granted by you ﷺ alone.

أَسْمَعُ وَ أَرَى ! - طه: 46

I hear and see (everything)!

-(*Al-Qur'ān* 20:46)

Yā-Hayyu, yā-Qayyūm!

10114. PREACHING of *Dīn* (Faith) smacks no chapter of self, it is *ittibā'* in accordance with the Holy Book and the *Sunnah*.

Yā-Hayyu, yā-Qayyūm!

10115. BELIEF IN ALLĀH THE ALMIGHTY!

Innaka Raḥīmun(w) wadūd! إِنَّكَ رَحِيمٌ وَدُودٌ وَأَنْتَ تَفْعَلُ مَا تُرِيدُ

Wa innaka taf'alu ma turīd!

Indeed, You are Most Merciful and Most Loving! And, indeed, You do what You intend! -(*Kitāb Al-'Amal Bis-Sunnah, VI, P1035*)

Innallāha binnāsi laRa'ūf-ur-Raḥīm!

إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ الرَّحِيمِ

Indeed, Allāh the Almighty is Most Kind and Merciful
to mankind! -(Kitāb Al-‘Amal Bis-Sunnah, V1, P1004)

Yā-Ḥayyu, yā-Qayyūm!

10116. THE servant comes to the World to die, but not to
live - he is (waiting) to die here and now ...!

Yā-Ḥayyu, yā-Qayyūm!

10117. THIS world is the stage of *Fanā* (extinction). There
is nothing in it that would abide except *إِلَّا بِأَقْيَاتُ الصَّالِحَاتِ illā*
bāqiyāt-uṣ-ṣāliḥāt (the good deeds which remain).

Yā-Ḥayyu, yā-Qayyūm!

10118. WHATEVER you see is subject to extinction – *Fanā*.
Bāqiyāt-uṣ-Ṣāliḥāt (except the good deeds which remain) -
complete *Baqā*.

The *fism* (body) is mortal and the *Rūh* (spirit) immortal.

The Divine Command is everlasting and the devil’s
whispering is subject to extinction.

The mortal is the means of torture and evil.

The immortal is the means of recompense and comfort.

The old age comprises remorse and shame

Dhikr Ullāh is the rationale for eternal life of comfort.

لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ Allāhumma lā ‘aisha illā ‘aish-ul-
Ākhirah! (O Allāh the Almighty! There is no life except the life
Hereafter!) -(Kitāb Al-‘Amal Bis-Sunnah, V4, P38)

Yā-Ḥayyu, yā-Qayyūm!

10119. THIS berry tree has been only a pretty sapling.
Gradually, it has grown into a tree, bushy and shady.

Why did not your ‘amal (practice) spread. The prohibitions
(i.e. lies, back-biting, carrying-tales and jealousy) have eaten it
away. As soon as the bud appeared it was muscled!

Yā-Ḥayyu, yā-Qayyūm!

10120. ONE who is back-bitten has a good fortune.

One whose tales are carried becomes exalted.

One who is accused undeservedly becomes rich.

When has *A* seen anyone doing anything?
 He only took what is said by *B* as sufficient.
 This is a complete loss. What else is it if not a cruelty?
 Hearing everyone, I mustered patience, not complaining the
 least and became the practical proof of:

And have patience with what وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ
 They say, and leave them وَاهْجُرْهُمْ هَجْرًا جَمِيلًا
 With noble (dignity).
 -(*Al-Qur'an* 73:10) (-المزمل:10)

Yā-Hayyu, yā-Qayyūm!

<p><i>Allāhūmma innī astaghfiruka limā tubtu ilayka minhu thumma utto fihī. Wa astaghfiruka limā a'ṭatuka min nafsī thumma lam 'ūfi laka bihī. Wa astaghfiruka linnī 'ami allati taqawwaytu bihā 'alā ma 'ṣiyatika Wa astaghfiruka likulli khayrin arrattu bihī wajhaka fakhālatanī fihī mā laisa lak! Allāhūmma lā tukhzinī fa innaka bi 'ālimun(w) wa lā tu 'azzibnī fa innaka 'alayya qādir!</i></p>	<p>اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِمَا تَبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَأَسْتَغْفِرُكَ لِمَا أَعْطَيْتِكَ مِنْ نَفْسِي ثُمَّ لَمْ أُوفِ لَكَ بِهِ يَا وَأَسْتَغْفِرُكَ لِلنِّعَمِ الَّتِي تَقَوَّيْتُ بِهَا عَلَىٰ مَعْصِيَتِكَ وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ يَا وَجْهَكَ فَخَالَطْتَنِي فِيهِ مَا لَيْسَ لَكَ ط اللَّهُمَّ لَا تُخْزِنِي فَإِنَّكَ بِي عَالِمٌ وَلَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ ط</p>
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(O Allāh the Almighty! I seek Your forgiveness for this (sin) which I would have repented about but committed once more. And I seek Your forgiveness for this (promise) which I would have proffered but not kept. And I seek forgiveness for the graces by virtue of which I gained power in Your disobedience. And I seek Your forgiveness for the good which I wished to do purely for You but mixed it with something not meant for You. O Allāh the Almighty! Do not dishonour me for You know me well and do not inflict torture for You have total command over me.) -(*Al-Hizb Al-'Azam/Kitāb Al-'Amal Bis-Sunnah*, V4, P160)

Yā-Hayyu, yā-Qayyūm!

10121. THE life is a diamond. The diamond is characterised by its brilliance and radiance. It became murky, covered by dust and soil. As soon as it is clean, it is a sparkling diamond once again.

Yā-Hayyu, yā-Qayyūm!

10122. I am a homeless traveller. Do not involve me in worldly matters. Establish daily prayers. Perform the Almighty Allāh's *dhikr*. Supplicate Allāh the Almighty for prosperity.

Yā-Hayyu, yā-Qayyūm!

10123. THE spirit of the whole teaching!

Except You, I swear by You, nobody has any power whatever to do anything. He is appointed by Your command, his fortune predestined and hopeful only of Your mercy and graces. And that is all, nothing else whatever.

*Allāhumma a'hdeni min
'indika wa afid 'alayya
min faḍlika wanshur
'alayya min(r) rahmatika
wa anzil 'alayya min
barakātik!*

اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِنْ
فَضْلِكَ وَأَنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ
أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ ط

(كتاب العمل بالسنة ج 2 ص 65-66)

(O Allāh the Almighty! guide me (on the right path), be gracious to me out of Your blessing, shower upon me Your Mercy and send through Your Grace!) -(*Kitāb Al-'Amāl Bis-Sunnah, V2, PP65-66*)

O King of the kings, the Honourable and Majestic Lord, Your Intention alone has set in and established all this play. Had this play not been there, how deserted and devastated this World would have been!

Yā-Hayyu, yā-Qayyūm!

10124. ALL-PRESENT AND ALL-SEEING:

The servant is talking and Allāh the Almighty is listening.
The servant is at work and Allāh the Almighty is watching.
The servant is thinking and Allāh the Almighty is knowing.
What you see, listen, talk and think are right in front of Allāh

the Almighty.

Fear Allāh the Almighty and refrain from prohibitions. This is most important exercise and perseverance at this alone comes by to hardly a few, though it is a wide world.

Yā-Hayyu, yā-Qayyūm!

10125. THE animals are busy eating, and continuously too.

When the tummies are satiated, they sit and regurgitate thus digesting everything, likewise Knowledge should be practised.

What use was the knowledge that was not practised? They were content with memorising alone. Whenever anyone learnt the knowledge and put it to practice succeeded. *Mā shā' Allāh!* The knowledge that is taught here is narrated to one another for years. We repeat it most firmly. But nobody seems to pay heed. It is a strange thing!

You do not ever practise yourself the knowledge you preach about. What else is it if not strange?

Yā-Hayyu, yā-Qayyūm!

10126. GRIEF has no being; it comes about through cruelty.

The Divine succour is followed by way of deliverance from grief.

*Allāhūmma inni attackhidhū
'indaka 'ahdallan tukhlifanihi
fā innama anā bashrūn fā
iyy-ul-mominīna adhaituhū
aw sha-tamtāhū aw la-antuhū
aw jalattuhū faj'alha lahū
zakatūn(w) wa ṣalatūn(w)
wa qurbatan tuqarribūhū biha
alayka yaum al-qiyāmat!*

اَللّٰهُمَّ اِنِّيْ اَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ
تُخْلِفَنِيْهِ فَاَلَمَّا اَنَا بَشَرٌ فَاَيُّ
الْمُؤْمِنِيْنَ اَذِيْتُهُ اَوْ شَتَمْتُهُ اَوْ لَعَنْتُهُ
اَوْ جَلَدْتُهُ فَاجْعَلْهَا لِيْ زَكَاةً وَّ
صَلَاةً وَّ قُرْبَةً تُقْرِبُهُ بِهَا اِلَيْكَ
يَوْمَ الْقِيَامَةِ

(O Allāh the Almighty! I ask You a promise which You will not glance over as I am a human being. So, if I inflict pain on to, or talk ill of, or direct curse on, or beat any Muslim, cast in his favour the sanctity, mercy, and means of nearness in that You draw him near in lieu of this on the Day of Judgement.) -(Abū Huraira/Musnad Aḥmad bin Ḥanbal/Kitāb Al-'Amal Bis-Sunnah, V4, P88)

Allāhūmma inna ‘azimataka
‘azimatu(n)lla turaddū wa
qawluka qawlū(n)lla
yukazzabū fā’mūr tā’atika
faltahulla fī kulli shay’in minnī
abada(n)mmā baqitu wa’mur
ma‘āsiqa faltakhruj min kulli
shay’in minnī thumma harrim
‘alayha ad-dukhūlu fī kulli
shay’in minnī abada(n)mmā
abqaitanī yā arḥam ar-
Rāḥimīn!

اللَّهُمَّ إِنَّ عَزِيمَتَكَ غَزِيمَةٌ لَا تُرَدُّ
وَقَوْلُكَ قَوْلٌ لَا يُكَذَّبُ
فَأْمُرْ طَاعَتِكَ فَلْتَحُلْ فِي كُلِّ
شَيْءٍ مِنِّي أَبَدًا مَا بَقِيَتْ وَأْمُرْ
مَعَاصِيكَ فَلْتَخْرُجْ مِنْ كُلِّ شَيْءٍ
مِنِّي ثُمَّ حَرِّمْ عَلَيْهَا الدُّخُولَ فِي
كُلِّ شَيْءٍ مِنِّي أَبَدًا مَا بَقِيَتْ يَا
أَرْحَمَ الرَّاحِمِينَ

(O Allāh the Almighty! Your steadfastness is firm, indeed, that is never rejected and Your command is never false. Please order Your obedience in everything of mine until I live and forbid Your disobedience away from everything of mine thus making its entry unlawful forever in my life. O the Most Merciful of the merciful!)
-(*Jābir/Kanz Al-Ummāl/Kitāb Al‘Amal Bis-Sunnah, V4, Pp147/148*)
Yā-Hayyu, yā-Qayyūm!

10127. رَبُّ الْمَلَائِكَةِ وَالرُّوحِ RABB-UL-MALĀ’IKATI WAR-RŪḤ):

This is also the Rūḥ (Spirit) amongst them all. I am not saying this, but the Rūḥ is. The Rūḥ (Spirit) is pure and refined, light and essential.

Yā-Hayyu, yā-Qayyūm!

10128. YOUR witnesses - the trees and the stars.

Yā-Hayyu, yā-Qayyūm!

10129. THERE resides inside a hidden alien. Until that is removed, the spirit keeps wearing the veil. And my spirit knows this alien. This is why it is veiled. This is the sort of alien whom only a brave son of a mother, not everyone, can dare cast away. Nay, nobody can, but only the Divinely endowed.

It was hung upside down, but it did not refrain from even then. It was given good hiding; having got the hiding it sobbed. It

still remained inside. It said: "Allāh the Almighty Himself has ordered me to reside inside. I do reside but as a downtrodden and helpless." At this he went quiet.

Hazīrat Al-Quds (The Holy Land): حَظِيرَةُ الْقُدْسِ

Allāh is the King, Only Allāh is the King.

Who is there who is supplicating there that I meet his supplication?

Who is there asking for something that I give it to him?

Who is asking for forgiveness that I grant him forgiveness

-(Muslim Sharīf)

I alone am the King; I am the King.

Who is offering Me a prayer that I accept it?

Who is asking Me that I fulfill his request?

Who is asking for forgiveness (of his sins) that I grant it to him?

-(Muslim/Tirmidhī)

Is there anyone asking for that I give it to him?

Is there anyone supplicating that I accept his supplication?

Is there anyone seeking forgiveness that I forgive?

-(Muslim)

Who is worshipping Me that I accept it?

Who is asking Me that I meet his request?

Who is offering a loan to Him Who is never destitute and never inflicts cruelty to anyone?

-(Muslim)

Who is the one asking for forgiveness?

Who is the one repenting?

Who is the one asking for?

Who is the one passing orison?

-(Muslim)

Who is the one among My servants calling on Me that I accept his call?

Who has inflicted cruelty on to his soul and calling Me that I forgive his sins?

Is there one hungry of livelihood that I grant him living?

Is there the oppressed who is calling Me that I come to his rescue?

Is there any offender that I free him?

-(Majma‘ Al-Zawā‘d)

Is there any oppressed calling Me that I help him?

Is there any asking and calling Me for help that I help him?

-(Majma‘ Al-Zawā‘id)

Is anyone calling that I accept his prayer?

Is anyone beseeching that I answer him?

Is anyone afflicted that I do away with his affliction?

My servants do not ask for anything from anyone except Me.

Who is praying for something that I give it to him?

Who is calling that I accept his call?

Who is asking for forgiveness that I forgive him?

-(Kitāb Al-Tawhīd)

I am the King! I am the King! Who is there asking for something that I give it to him?

Who is there calling Me that I meet his call?

Is there anyone asking Me that I forgive him?

Let anyone ask; I will give him.

-(Kitāb Al-Tawhīd)

Is there anyone offering a loan to someone who is not indigent, *faqīr* and cruel?

Who is there asking for forgiveness of sins that I forgive him?

Is there anyone repenting that I meet his repentance?

-(Kitāb Al-Tawhīd)

Yā-Hayyu, yā-Qayyūm!

Wajhuka Akram-ul-Wujūhi!

Wa jāhuka A‘zam-ul-jāhi!

Wa ‘Atiyyatuka Afḍal-ul-‘Atiyyati!

وَجْهُكَ أَكْرَمُ الْوُجُوهِ وَجَاهُكَ

أَعْظَمُ الْجَاهِ وَعَطِيَّتُكَ أَفْضَلُ

الْعَطِيَّةِ ط

(O our Lord! Your *Dhāt* is Most Exalted. And Your rank is Most High! And Your grace is the best gift!) -

(Kitāb Al-‘Amal Bis-Sunnah V4 p126)

Provisions for a Journey:

“Do you know him?”

“Certainly yes! He is the means of my journey! The search for the vision of my master, may my soul be sacrificed for him, ﷺ, has been a journey of my life. Having found him is, as it

were, I found the whole World”

الصلاة والسلام عليك يا رسول الله

الصلاة والسلام عليك يا حبيب الله

الصلاة والسلام عليك يا نبي الله

الصلاة والسلام عليك يا خليل الله

Aṣṣalātu wassalāmu ‘alayka yā Rasūl Allāh!

Aṣṣalātu wassalāmu ‘alayka yā Ḥabīb Allāh!

Aṣṣalātu wassalāmu ‘alayka yā Nabī Allāh!

Aṣṣalātu wassalāmu ‘alayka yā Khaṭīl Allāh!

(Greetings and salutations be on you, O the Messenger of Allāh the Almighty!

Greetings and salutations be on you, O the Beloved of Allāh the Almighty!

Greetings and salutations be on you, O the Prophet of Allāh the Almighty!

Greetings and salutations be on you, O the Friend of Allāh the Almighty!)

A servant can tell the message of life only having died first. And *Mūtū qabla an tamūtū!* (dying before the bodily death) is the witness to this message!

Yā-Ḥayyu, yā-Qayyūm!

10131

الْإِنْسَانُ عَيْنَ الْوُجُودِ وَالسَّبَبُ فِي كُلِّ مَوْجُودٍ

Al-Insānu ‘ain-ul-Wujūd, Wa As-Sababi fī kullī Maʾwjud!

Your Being is the means of, witness to and rationale of existence of this Universe. And not everyone can discover the ecstatic state of Being, one superior to the other.

Whoever saw anything saw it in the manifestation of Your Being.

Yā-Ḥayyu, yā-Qayyūm!

10132.

Wa Huwa ‘alā kullī shay’in Qadr. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

*Inna Allāha ‘alā kulli shay’in
Qadīr.
Wa kulli shay’in Lillāhi Rabbil
‘Ālamīn.
Fa innaka Taqdiru wa lā aqdiru.
Wa Ta‘lamu wa lā a‘lamu.*

انَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط
وَ كُلِّ شَيْءٍ لِّلّٰهِ رَبِّ الْعٰلَمِيْنَ ط
فَاِنَّكَ تَقْدِرُ وَّلَا اَقْدِرُ ط
وَ تَعْلَمُ وَّلَا اَعْلَمُ ط

(He has power over all things. Indeed Allāh has power over all things. And everything belongs to Allāh, the Lord of the Worlds. That is, You have the power, I have not. And You know, but I do not.)

Whoever understood it found everything.

Yā-Ḥayyu, yā-Qayyūm!

10133. LIFE is an opportunity; it does not come to hand again and again. Do not waste any time.

Yā-Ḥayyu, yā-Qayyūm!

10134. THIS is the eternal song of *Yā-Ḥayyu, yā-Qayyūm* that cannot be played by anyone doing so. When it begins to play, no one can stop it. It plays every moment. How can poor phoenix bear it! It goes on and continues all the time.

Yā-Ḥayyu, yā-Qayyūm!

10135. SEEING through eye to eye has most wondrous effect.

Yā-Ḥayyu, yā-Qayyūm!

10136. WHEN I went to the Officer’s Mess to eat during Winter, I ate like this, and daily: Having mixed together the vegetable, the meat, the yogurt and the jam with half a pound of *ghee* I warmed the whole lot. I drank it in draughts and used to be free in no time. The on-lookers were surprised and said: “How would you digest this kind of meal?” Beware! I jogged ten miles daily and sweated thoroughly.

Yā-Ḥayyu, yā-Qayyūm!

10137. A man’s promise is the Almighty Allāh’s trust, it never changes. Becoming the Almighty Allāh’s honour, it remains

established, glittering, throbbing and a radiating essence.

Allāh the Almighty is the Truth. He never allows any tampering with the trust. Whenever it occurred to anyone's heart to tamper with, he could not bear it, rather it was mangled. This is the way of His befitting grandeur.

The spirit of promise never dies, rather remains eternally alive. It rests free only having demonstrated to life the (art of) life.

Yā-Ḥayyu, yā-Qayyūm!

10138. WHAT excitement would it have been if there were no astute and the ingredients of wine and tumbler! The lull would have prevailed.

When intoxicated in the taste of wine the astute put up a cry as if the astute were intoxicated, the doors of the tavern opened and the world was put to wonder. This was the taste of your wine. The world used to be enlivened.

And we, *Mā shā' Allāh BārakAllāh*, certainly know it and know it well what we are doing.

Yā-Ḥayyu, yā-Qayyūm!

10139. MIGHT there, perchance, be the mouse dropping in your lintels? Cleanse them thoroughly and then cook.

Yā-Ḥayyu, yā-Qayyūm!

10140. IT is rude to talk in the Presence of the All-Present and All-Seeing. Deliberation amounts to disunity and (assertion of) being, the complete *shirk*.

One keeps on blabbing what comes to one's tongue. What else is it if not rudeness?

Think before you speak and be fearful that it might not be regarded as rude.

Destiny is indicative of perfect deliberation.

Your deliberation is complete disunity.

Your being is soiled in *shirk* and is complete *shirk*.

Qul! Allāhu Allāhu Rabbī Lā

Ushriku Bihī Shay'an! Allāhu

Allāhu, Rabbī Lā Ushriku Bihī

Shay'an!

قُلْ: اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ

شَيْئًا ط اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ

شَيْئًا ط

(Say: Allāh the Almighty alone is my Sustainer. There is no partner unto Him! Only Allāh the Almighty is my Sustainer. There is no partner unto Him!)

Examine your inside what you are doing. And nothing is hidden from Allāh the Almighty.

Yā-Hayyu, yā-Qayyūm!

10141. AS it is desirable to be free from *shirk* as it has not been! When would it happen?

Until and unless one is completely free from *shirk*, one is regarded *mushrik* in the chapter of *Tawhīd*.

Yā-Hayyu, yā-Qayyūm!

10142. NOBODY has a complete command of the chapter of *Tawhīd*. However, this door opens because of the Almighty Allāh's bestowal.

Yā-Hayyu, yā-Qayyūm!

10143. THE servants have not asked Me for anything. Whenever they asked for, they asked the servants only. I remained awaiting!

Yā-Hayyu, yā-Qayyūm!

10144. AS endurance (comprehension) as bestowal!

Yā-Hayyu, yā-Qayyūm!

10145. THERE are four stages of *Tarīqat*:

1. One knows and knows that he knows.
2. One knows, but does not know that he knows.
3. One knows, but does not know that he knows. He will come to know of it at the time of death.
4. One knows, but does not know that he knows. He will know this on the Day of Resurrection.

Yā-Hayyu, yā-Qayyūm!

10146. اللَّهُ لَا إِلَهَ إِلَّا هُوَ ج الْحَيُّ الْقَيُّومُ ط *ALLAHU lā ilāha illāhū! Al-Hayy-ul-Qayyūm!* (God! There is no god, but Allāh! He is the Eternal, He is the Subsisting!)

Perseverance at this ‘amal (practice) alone surpassed every other ‘amal!

This ‘amal is the soul of every ‘amal and overpowering to every other.

There is no counterpart for this ‘amal.

Every ‘amal is generated from this and is subservient to this one.

Yā-Hayyu, yā-Qayyūm!

10147. YOUR sight is the manifestation of majesty, beauty and perfection.

- Because of your sight did the Universe brighten up.
- Out of your sight means all darkness.
- Your sight had the fountains gushing forth in the desert.
- Your sight gave birth to the sight.
- Your sight is the source of the Eternal Drink, the orchard of the Divine Graces, and absence of its vision amounts to restlessness.
- Your sight made the particle twinkle as a star.
- Whoever had it cast on won all round.
- To whomsoever it shone did succeed.
- Because of your sight, I saw your sight.
- Because of your sight did the sights had the vision.
- Whoever saw it with your sight got intoxicated, was plundered of consciousness and never regained consciousness. No sight of the Universe could browbeat his sights.
- The dignity of your sights do not let anyone attend to anything else.
- At long last, because of your sight the door of *dhikr*, *fikr* and ‘amal did open.

Yā-Hayyu, yā-Qayyūm!

10148. TRAVELLING is the best bestowal amongst the Divine honours, the living is like travellers and not like the settlers. The travellers of the Divine often receive such food which not to speak of anyone but only the selected few have.

We ask thee not to provide
Sustenance: We provide it
For thee.
-(*Al-Qur'ān* 22:132)

لَا نَسْأَلُكَ رِزْقًا ط
نَحْنُ نَرْزُقُكَ
(طه : 132) -

Travelling is superior to being at home. Travelling has the wonders revealed at each and every step, is an embodiment of events, and ever so new addition of titles to the Divine Wisdom. And what happens at home? It is earning, eating and sleeping. Moreover, it is regarded that we have come to the world for these jobs alone. The stories of idle pursuits are narrated day and night, never stopping for even a moment. And this is exactly the commentary of *Arzal Al-'Umar* (the old age).

Yā-Hayyu, yā-Qayyūm!

10149. PROMISE:

A great promise ushers in the best bestowal and the Divine graces. The graces are accompanied by the inseparable mercy and blessing. When a great and lucky man had any bestowal, it ushered in the grace, the mercy and the blessing along. No *'amal* is becoming without a promise. Having affirmed, it affords everything. And there is nothing without it.

Yā-Hayyu, yā-Qayyūm!

10150. THE grant you are after is given away to the recipient straightway on the first day. In other words, whatever is meant to be given to someone is given away at (one's) very arrival rather than giving it piecemeal. And this giving away is the decision of the Eternal Distributor and not dependent upon my or your will.

Yā-Hayyu, yā-Qayyūm!

10151. SOMEONE'S degradation in everyone's sight in pursuit of *ittibā'* of the sacred *Sunnah* is the best stage of humanity, humility and earthly.

Yā-Hayyu, yā-Qayyūm!

10152. THE spiritual counterparts are the aides of *Dhikr-i-Ilāhi* and the sacred *Sunnah*.

رَبِّ الْعَالَمِينَ يَا مَشْكُورُ صَلَاةٌ تَدْوُمُ بِدَوَامِكَ يَا مَشْكُورُ الْعَالَمِينَ
Ṣalawāt-un-Tadūmu Bi-Dawāmika yā Mashkūr-ul-‘Ālamīn (The humanity is grateful to You for the blessing that continues with Your continuous existence!)

The fiery counterparts are the enemies of the Lord of the Worlds.

Rabbi ‘a‘ūdhubika min hamzati-sh-shayāṭīn wa ‘a‘ūdhu bika Rabbi anyahḍurūn!
رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

(O my Lord! I seek Your refuge against the evils of the devil. And I seek Your refuge, O my Lord, against the devilish acts.)

Yā-Hayyu, yā-Qayyūm!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
10153.

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

How could one know who are in attendance of Allāh the Almighty! They are the accountants, the guardians, the flag bearers and the courtiers. The devils and the jealous are made to run away.

The devil inside me sits all quiet watching my movements and actions, absenting not even for a moment, in order to find an opportunity to counteract.

This is also the routine practice of kings.

Yā-Hayyu, yā-Qayyūm!

10154. THERE is no alien at all whom someone might ask! The Grantor is All-Present and All-Seeing, calling: ‘Is there anyone asking for something that he is given.’ This alone is the eternal call of the Divine attention.

Ask and see, you will be given.

Yā-Hayyu, yā-Qayyūm!

10155.

SUBḤĀN al Khāliq il Bari'! سُبْحَانَ الْخَالِقِ الْبَارِيِّ سُبْحَانَ اللَّهِ
Subḥān Allāh il 'Aẓīmi wa الْعَظِيمِ وَبِحَمْدِهِ
Biḥamdihī!

(Glory be to God, the Creator, the Evolver! Glory be to God, Most Great and Most Praised!)

I cannot eat now the food I consumed in my mother's womb, I am not capable of consuming it.

The food I eat now is earthly, I am not worthy of eating the food from the Hereafter. And food from the Hereafter is eternal.

There are three kinds of food in the Hereafter, the best, the mediocre and the worst:

- The best: *Al-Emān* (the Faith) and '*Amal al-Ṣālih* (the good deeds)
- The mediocre: The remuneration for the good conduct of selfless service to the creatures in general.
- The worst: The torture and evils from the bad deeds.
Yā-Hayyu, yā-Qayyūm!

10156.

DHIKR Al Dawām: ذَكَرٍ دَوَامٍ:
Wa 'inda kulli ṭurfati

'ainin(w) wa tanaffusi nafsini! وَعِنْدَ كُلِّ طَرْفَةٍ عَيْنٍ وَتَنْفُسٍ نَفْسٍ ط
(Continuous *Dhikr*, as it were, emanating from every glance of eye and breath of spirit.) -(*Kitāb Al-'Amal Bis-Sunnah*, V1 p1049)

Yā-Hayyu, yā-Qayyūm!

10157. THE rulers of *Chandar Bansi* and *Sūraj Bansi* Dynasties may have the supposedly (given) names. Their real names are not known, they are extinct.

Yā-Hayyu, yā-Qayyūm!

10158. EVERYTHING will remain here in the World and everything of the Hereafter is eternal and of lasting joy. The World is only temporary. The disappointment in the Hereafter is crying until the Day of Judgement, and crying even after that as to why I did do like this and why I did not do like that?

The world is occupied in worldly affairs, there is hardly anything in it for the Hereafter. He who is busy in the affairs of the Hereafter would never be engaged in worldly pursuits.

Yā-Hayyu, yā-Qayyūm!

Yā Dhul Jalāli Wal Ikrām!

Isma‘ wastajib

Allāhu Akbar ul Akbar.

Ḥasbi Allāhu wa ni‘m al Wakīl!

Allāhu Akbar!

Allāhu Akbar!

Yā Hayyu, yā Qayyūm!

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

اسْمِعْ وَاسْتَجِبْ اللَّهُ أَكْبَرُ

الْأَكْبَرُ حَسْبِيَ اللَّهُ وَنِعْمَ

الْوَكِيلُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

يَا حَيُّ يَا قَيُّوْمُ

(O the Majestic, O the Honoured! Listen to me and meet (my) request. Allāh is Great, the Greatest! My Allāh is sufficient for me and the Best Dispenser! Allāh is Great! Allāh is Great! O the Living, O the Lasting!)

10159. EVERYONE is burning in the fire of jealousy. *Ḥadhb* (absorption) and only is free from jealousy, completely regardless of everything else and intoxicated in its own state.

Yā-Hayyu, yā-Qayyūm!

10160. YOUR *DHĀT* alone is to cause birth and death, and to create after death.

Yā-Hayyu, yā-Qayyūm!

10161. THE secret of *Sulook*: *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mūtū qabla an tamūtū!* (Dying before the bodily death!).

Yā-Hayyu, yā-Qayyūm!

10162. YOU must not restate certain conversation you hear. Nor should you perform having seen anything. This alone is the respect of love for *Ṭarīqat*.

Yā-Hayyu, yā-Qayyūm!

10163. *اصْحَ السَّيْرِ الْاَبْدَانِ AṢḤH as-Sayr-ul-Abdān* (The Walk Beneficial to Bodies):

*SUBHĀN al Khāliq il
Bari'! Subhān Allāh il
'Azīmi wa Biḥamdihī!*

سُبْحَانَ الْخَالِقِ الْبَارِي سُبْحَانَ
اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

(Glorified be the Creator, the Evolver! Glorified be
Allāh, the Great and the Praised!)

Yā-Ḥayyu, yā-Qayyūm!

10164. ṢABIR'S ENLIGHTENMENT (having been
observed by):

“Whatever I see both inside and outside me is perishable.
Whatever I cannot see, but that resides in me, is lasting. In the
field of *Ṭarīqat* it is known as *Fanā* (mortal) and *Baqā* (immortal).
Allāh the Almighty is lasting and everything except Him the
mortal.”

Yā-Ḥayyu, yā-Qayyūm!

10165. HE is free whom Allāh the Almighty has freed.
Otherwise, no servant is ever free in any state.

The best occupation is *Dhīrk-i-Dawām!*

Yā-Ḥayyu, yā-Qayyūm!

10166. THE ARTIST did His utmost in artwork!

When He dressed neatly the body in blood, flesh, muscles,
colour and appearance, it became the paragon of beauty and
elegance.

When it is a skeleton, it becomes the highway for insects.
Nobody likes to have a glance at it; foul smelling it becomes the
scene of disgust.

Yā-Ḥayyu, yā-Qayyūm!

10167. THE skeleton remained remorseful: “Why didn't I
do like this? Why didn't I do like this? Why didn't I repent before
my departure. Had I repented I would have reaped its blessings.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَأِ إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ط
أَسْتَغْفِرُ اللَّهَ الَّذِي لَأِ إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ط
أَسْتَغْفِرُ اللَّهَ الَّذِي لَأِ إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ط

Astaghfir Ullāhalla dhi lā ilāha illa huwa Al-Ḥayy-ul-Qayyūm wa Atūbu Ilayhi!

Astaghfir Ullāhalla dhi lā ilāha illa huwa Al-Ḥayy-ul-Qayyūm wa Atūbu Ilayhi!

Astaghfir Ullāhalla dhi lā ilāha illa huwa Al-Ḥayy-ul-Qayyūm wa Atūbu Ilayhi!

(I ask forgiveness of Allāh the Almighty; there is none except You, the Living, the Lasting. I attend to You only! I ask forgiveness of Allāh the Almighty; there is none except You, the Living, the Lasting. I attend to You only! I ask forgiveness of Allāh the Almighty; there is none except You, the Living, the Lasting. I attend to You only!)

Yā-Ḥayyu, yā-Qayyūm!

10168. YOUR body that is not to last is perishable.

Your spirit that is not perishable is to last.

Yā-Ḥayyu, yā-Qayyūm!

10169. EVERYTHING is visible in clean stationary and not in the muddy water. Likewise is the subtlety of your spirit. There is no subtlety in murkiness.

Yā-Ḥayyu, yā-Qayyūm!

10170. THIS is the world wherein you lost yourself and forgot about Allāh the Almighty. Is there anyone more destitute than yourself. You were stripped of even the clothes you were wearing. If you do not learn having heard this, you would never refrain.

Yā-Ḥayyu, yā-Qayyūm!

10171. THE end point of the worldly knowledge is the beginning of the bestowed knowledge. Only Ḥaḍrat Ali رضي الله عنه, my master, was granted both of these, his knowledge firm from the Earth to the Throne.

Yā-Dhul-Jalāli Wal-Ikrām! Yā-Akram Al-Akramīn! Yā-Dhul-Fadli Al-Aẓīm! (O the Majestic, O the Honoured! O the Most Blessed of the blessed! O Lord, abounding the graces

unbounded!)

Yā-Hayyu, yā-Qayyūm!

10172. I have written it umptine times that *Ahl-i-Faqr* (those engaged in practices of abstraction) never bore any relationship with the rich or the ruler. To them the rich and the ruler are the real destitute.

Yā-Hayyu, yā-Qayyūm!

10173. الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي *AL-FAQRU fakhri wal-faqr minni!*
(I am proud of *Faqr* and *Faqr* is a part of me!)

This servant regards servitude to *Ahl-i-Faqr* as his honour. *Ahl-i-Faqr* are in general anonymous. They are regarded as nonentity. Apparently, they appear to be worldly, but in reality replete with secrets.

They were seen to hearts content and seen in public.

And we are not one of them.

Yā-Hayyu, yā-Qayyūm!

10174. KISS him who deserves it, and not everyone.

Yā-Hayyu, yā-Qayyūm!

10175. TRAVELLERS are all together on a journey. When they meet one another, coming as they do from far off places, they narrate a message of happy news. And the best message and the best way is *Dhikr-i-Dawām. Mā shā' Allāh!*

Yā-Hayyu, yā-Qayyūm!

10176. DRY rotted wood does not afford charcoal after burning. With the slightest heat it becomes ashes.

Yā-Hayyu, yā-Qayyūm!

10177. THE spirit is the Divine Command.

Knowledge of the Spirit is free from mirage and deception. Rather, it is the interpreter of the First, the Last, the Apparent and the Hidden.

Self is the command of *'Azazīl*, muddy with mirage and deception.

Yā-Hayyu, yā-Qayyūm!

10178. THE corporeal is only the copy of the spiritual.
The spiritual is completely real.

Yā-Hayyu, yā-Qayyūm!

10179. A GENTLEMAN became happy having seen a state,
so and such like pleased as if it was an *Eīd*. Were wine allowed, he
would have drunk it thus releasing the self control.

Yā-Hayyu, yā-Qayyūm!

10180. AS annoyed as he was found secure.

There will be much cross examination about the worldly
peace.

Yā-Hayyu, yā-Qayyūm!

10181. HAVING deciphered his own self, the devil, the
devil's companions and whispering would a servant be called the
knowledgeable of Allāh the Almighty . Otherwise, he won't.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - يَا حَيُّ يَا قَيُّومُ

Allāhu! Lā ilāha illa hūwa Al-Hayy-ul-Qayyūm! Yā-Hayyu, yā-Qayyūm! (O Lord! There is no god but Allāh Who is the Living, the Lasting! O the Living, O the Lasting!) is overwhelming and overpowering to all these.

Yā-Hayyu, yā-Qayyūm!

10182. THEY are all enemies of *Rabb-il-Ālamīn* and consular of my 'self'.

The self is overwhelmed, so are its supporter, thus helpless to follow the spirit.

Only because of the light of the blessing of *Dhirk-i-Dawām* the self having been defeated surrenders the arms, and by no other way. *WAllāh ! BIlāh! TAllāh !*

I have not to wipe you out, nor can I do so. It is desired only to refine you.

Yā-Hayyu, yā-Qayyūm!

10183. KNOWETH he not that **أَلَمْ يَعْلَم بِأَنَّ اللَّهَ**
 God doth see?

-(*Al-Qur'ān* 96:14)

یَرای ط — (العلق: 14)

Allāh the Almighty is All-Seeing and All-Hearing! What are you doing?

Whispering of the self are the devil's worst attacks.

Fear Allāh the Almighty. Refrain from the inauspiciousness. Be ashamed. Do not be engaged in idle pursuits.

Yā-Hayyu, yā-Qayyūm!

10184. ALLĀH the Almighty is watching you and you are watching everything else (but Him). If it is not heedlessness, what else is it?

Yā-Hayyu, yā-Qayyūm!

10185. HE Who taught
 (The use of) the Pen
 -(*Al-Qur'ān* 96:4)

عَلَّمَ بِالْقَلَمِ لَا
 -(العلق: 4)

Nūn. By the Pen
 And by the (Record)
 Which (men) write.
 -(*Al-Qur'ān* 68:1)

ن وَالْقَلَمِ مَا يَسْطُرُونَ لَا
 (القلم: 1)

Only the pen wrote down all the files of the *Dīn* (Faith), the World and the Hereafter.

Yā-Hayyu, yā-Qayyūm!

إِنَّكَ تَفْعَلُ مَا تَرِيدُ *Innaka taf'alu mā turīd!* (Indeed, You are the doer of what You intend to do!) -(*Kitāb Al'Amal Bis-Sunnah, V1 P1035*)

(*Allāhūmma inni*) *As'aluka min Faḍlika wa Raḥmatika Fa-innahumā biyadika lā Yamlikuhumā Aaḥadun Siwāka Fa-innakā ta'lamu wa lā Aa'lamu wa Taqdiru wa lā Aqdiru wa anta 'allāmul ghuyūb!*

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ فَإِنَّهُمَا بِيَدِكَ لَا يَمْلِكُهُمَا أَحَدٌ سِوَاكَ فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ وَتَقْدِرُ وَلَا أَقْدِرُ وَأَنْتَ عَلَّامُ الْغُيُوبِ ط
 -(كتاب العمل بالسنة ج 1 ص 1112)

(O Allāh 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.) -(Kitāb Al-'Amal Bis-Sunnah V1, P1112)

Mā shā' Allāhu kana wa mā lam yashā' lam yakun!

(What Allāh wills becomes and what He does not will cannot come to pass!) -(Kitāb Al-'Amal Bis-Sunnah V2, P29)

10186. AS yet the servant is free from neither *kufr* (infidelity), nor *shirk* (ascribing a partner to Allāh the Almighty), nor *nifāq* (differences). Only free from these three would the servant deserve to be called a *Mo'min* (a true Believer).

"*Kufr, shirk* and *nifāq* reside in your mind and body."

"Do not worry! To rid (them off it) is my duty. When I wish I rid the servant off *kufr, shirk* and *nifāq*."

The thought diagnosis: This is *kufr*, this is *shirk*, this is *nifāq*.

Away from these three when *dhikr* is performed, it guarantees the pleasure and intoxication.

The light of the blessing of *dhikr* frees (one from) *kufr, shirk* and *nifāq*.

Yā-Hayyu, yā-Qayyūm!

10187. ONE said that having been called a *kafir* (infidel) he traversed all the stages of *Tarīqat*. Another said that having been called a *mushrik* (one who ascribes a partner to Allāh) he remained passionately searching for his stage, bearing no relationship whatever for anything except.

Yā-Hayyu, yā-Qayyūm!

10188. HE who saw from far off saw something different from what he saw carefully from near.

Yā-Hayyu, yā-Qayyūm!

10189. *صِحَاحُ سِتَّةَ شِهَاهِ سِيتَاهِ* *ṢIḤAH SITTAH* is a complete commentary of the *Holy Qur'ān*, the trustee of advice, grace, mercy and blessing.

(*Allāhūmma inni*)! *As'aluka tamama al-'āfiyati wa as'aluka ash-shukra 'ala al-'āfiyah!* (اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَوَأَسْأَلُكَ الشُّكْرَ عَلَى الْعَافِيَةِ ط

(O Allāh the Almighty! I beg You of all prosperity. And I beg You of thankfulness for prosperity!) -(*Kitāb Al-'Amal Bis-Sunnah V4, P139*)

Yā-Hayyu, yā-Qayyūm!

10190. DISTRIBUTION in general bears no distinction of 'You' and 'I'.

Yā-Hayyu, yā-Qayyūm!

10191.

ALLĀHUMMA yā mounisa kulli waḥīdin(w) wa yā ṣāḥiba kulli farīdin(w) wa yā qarīban ghayra ba'īdin(w) wa yā ghāliba ghayra maghlūb! (اللَّهُمَّ يَا مُؤْنِسَ كُلِّ وَحِيدٍ وَيَا صَاحِبَ كُلِّ فَرِيدٍ وَيَا قَرِيبًا غَيْرَ بَعِيدٍ وَيَا غَالِبَ غَيْرَ مَغْلُوبٍ ط

Yā-Hayyu, yā-Qayyūm!

Yā Dhal-Jalāl-i-Wal-Ikrām!

وَالْإِكْرَامِ

(O Allāh the Almighty! O the Sympathiser of every helpless 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!) -(*Kitāb Al-'Amal Bis-Sunnah V4, P43*)

Because of *Tawfīque* (ability) is the companionship granted.

Yā-Hayyu, yā-Qayyūm!

10192. *جَاهُكَ أَعْظَمُ الْجَاوِ JĀHUKA A'ẓamu al-jāh!* (Your rank is the highest of all!) -(*Kitāb Al-'Amal Bis-Sunnah V4, P126*)

If you do it now why did you not do it before?

He makes him do there; then and only then the servant does! Do not say: "I am doing this!" Do not attribute to yourself any good job you are doing.

Always say this: "Hidden inside me is my Allāh the

Omnipresent. Allāh alone is doing and Allāh alone is making (me) do things. Allāh the Almighty grants when He so wishes any of His attributes to whomsoever He wills. Thank Him, and most profusely!”

To elevate a lowly person to a high rank is a perfect habit of Your Mercy and Beneficence.

Whoever is lowly is, in actual fact, the high.

Yā-Hayyu, yā-Qayyūm!

10193. WHATEVER is given in the Name of Allāh the Almighty to any poverty stricken is regarded as a charity.

Yā-Hayyu, yā-Qayyūm!

10194. DOING good to everyone puts even an enemy to shame.

Yā-Hayyu, yā-Qayyūm!

10195.

ALLĀHUMMA inni as'aluka اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ
Bismik al-A'azami wa الْأَعْظَمِ وَرِضْوَانِكَ الْأَكْبَرِ فَإِنَّهُ
Ridwānik al-Akbari fa innahū اسْمٌ مِنْ أَسْمَاءِ اللَّهِ
ismun(m) min asmā'i Allāh.

(O Allāh the Almighty! I beg You in Your Great Name and Rizwan the Great as they are from the Almighty Allāh's Names!) - (*Kitāb Al-'Amal Bis-Sunnah V4, P29*)

Yā-Hayyu, yā-Qayyūm is the Great Name.

Yā Dhul Jalāl-i-Wal-Ikrām is *Rizwān Al-Akbar*.

Allāhumma inni as'aluka bi اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى مَا
asmā'ik al-Husnā mā عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ وَبِاسْمِكَ
'alimtu minhā wa mā lam الْعَظِيمِ وَبِاسْمِكَ الْكَبِيرِ الْأَكْبَرِ ط
a'alam wa bismik al-'Aẓīm
al-A'azami wa bismikal-
Kabīr al-Akbar!

(O Allāh the Almighty! I beg You in Your Beautiful Names which I know and the ones I do not know and in the Honoured Name, the Most Great, and in the Name that is Great and the Greatest of all.) - (*Kitāb Al-'Amal Bis-Sunnah V4, P94*)

Yā-Ḥayyu, yā-Qayyūm is *Ism-i-A‘ẓam* (the Great Name).

Yā-Dhul ʿalāl-i-Wal-Ikrām is *Ism-i-Kabīr al-Akbar* (the Exalted, Most Exalted of all).

Whoever recollected them became accepted.

Only *A‘ẓam* (great) is *‘aẓīm* (most great) and *Akbar* (High), *Karīm* (the Gracious).

Yā-Ḥayyu, yā-Qayyūm!

10196. WHEN **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** *Lā ḥowla wa lā quwwata illa billāh* (there is no power to do good or evil but with Allāh the Almighty) was said all the sins were washed off. This formulae alone is the beginning of *‘irfān* (knowledge) and perseverance at it alone the perfection.

Yā-Ḥayyu, yā-Qayyūm!

10197. A FEMALE student from overseas is researching. She asked only one question that made me speechless: “Allāh the Almighty proclaims that He is hundred times kinder to His creatures than the mother to her child. And no mother would ever intend to inflict loss or pain to her child. Then what is the torture about when Allāh the Almighty is hundred times kinder than the mother.”

Someone else put a similar question. I kept quiet over this as well.

Yā-Ḥayyu, yā-Qayyūm!

10198. WHAT tactics would my *hamzad* (the accompanying devil) be resorting to at the heat of the *Dhirk-i-Dawām* that I may stop *dhikr*. He must be anxious. At long last having been disappointed he would go quiet.

He is the man who puts the devil-companion to worry not that he makes him worry.

Yā-Ḥayyu, yā-Qayyūm!

10199. HE is the man who never lets the devil-companion laugh!

Yā-Ḥayyu, yā-Qayyūm!

10200. HADRAT ALI رَضْوَالْبَيْتِ is a manifestation of *Faqr*.
Yā-Hayyu, yā-Qayyūm!

10201. SUBJECT to Divine Wisdom the time keeps changing and it changes daily; it is subject to complete wisdom.
Yā-Hayyu, yā-Qayyūm!

10202. THE wonderful manifestations come to pass because of the blessing of the *Tasbīh of Sayyidunā Ḥadrat Adam عَلَيْهِ السَّلَامُ*:
Subhān al-Khalīq-il-Bari'! سُبْحَانَ الْخَالِقِ الْبَارِيءِ سُبْحَانَ اللَّهِ الْعَظِيمِ
Subhān-Allāh-il-'Azīmi wa وَيَحْمَدُهُ
Biḥamdihī!
(Glorified be the Creator, the Evolver; Glorified be Allāh Who is Great and Praised!)
Yā-Hayyu, yā-Qayyūm!

10203. THE Divine bestowal is characteristic of seven entities: Guidance, Grace, Mercy, Blessing, *Qabḍ* (contraction), *Bast* (expansion) and Livelihood.
Yā-Hayyu, yā-Qayyūm!

10204. THE Divine glass and tumbler: سُبُوْحٌ قُدُّوسٌ *Subbūḥun Qaddūsun* (He is the Glorious and Most Holy).
Yā-Hayyu, yā-Qayyūm!

10205. DRINK to your heart's content whatever you wish from the Divine decanter. It never diminishes. Nor does this tavern ever close, it remains open for always.

O the server, O the server! You are welcome, you are welcome!

Keep drinking whatever He wishes you to drink, drink in draughts one after the other.

Yā-Hayyu, yā-Qayyūm!

10206. SATAN is the consular to my 'self'.
"If you did not put him to wonder, what are your *Tarīqat* and manliness like!"

Yā-Hayyu, yā-Qayyūm!



10207. THE travellers' dust alone is their collyrium.

Yā-Ḥayyu, yā-Qayyūm!

10208. HE who was not at all worthy of keeping was kept there!

Yā-Ḥayyu, yā-Qayyūm!

10209. A LONELY hermitic hut in the forest: Sometimes like a Paradise, sometimes as a Hell.

Yā-Ḥayyu, yā-Qayyūm!

10210. I LOVE Allāh and serve humanity irrespective of colour or creed.

Yā-Ḥayyu, yā-Qayyūm!

10211. LIVING in a wood is a remarkable life.

Yā-Ḥayyu, yā-Qayyūm!

10212. IS it true that you consider every female on Earth as as if a real baby - an innocent child?

Think hard and say.

It is almost impossible for a man to consider her, real baby, mother, sister, or daughter.

If true carry on.

It is easy to say but difficult to obey.

And this is top grade human behaviour.

Yā-Ḥayyu, yā-Qayyūm!

10213. EVIL and devil live in the face and back of all females.

Purity is astonished and cries.

When all fails, purity survives.

Human skeletons all alike, only differ in colour, blood and flesh.

Yā-Ḥayyu, yā-Qayyūm!

10214. STORE and stocks – stealable (can be stolen).

Charity – (can) never (be) stolen.

Yā-Hayyu, yā-Qayyūm!

10215. A THOUGHTFUL comment: Wisdom and worship combined - engender scholarship.

Wisdom and worship always prevail throughout the world - East and West, North and South.

When accomplished, it becomes true Islam.

Yā-Hayyu, yā-Qayyūm!

10216. MILK is a complete nourishment of life.

Yā-Hayyu, yā-Qayyūm!

10217. ADOPTION of saintly purity is, of course, a very tough task.

Yā-Hayyu, yā-Qayyūm!

10218. EVERYTHING can possibly be abandoned but backbiting.

Go around the world and see: Men backbite men.

A true man never backbites another man.

It has become a habit that when two men meet, they talk and in their talk, they normally accuse and abuse others.

Backbiting has become a habit amongst people which is strictly forbidden. Now it has become an incurable disease.

Try to shun and abandon.

Yā-Hayyu, yā-Qayyūm!

10219. WHAT can a man steal? Can steal even a bush!

Yā-Hayyu, yā-Qayyūm!

10220. HE resides with everyone, but not visible.

Only the men of understanding did solve this riddle.

Yā-Hayyu, yā-Qayyūm!

10221. IS it Islamic preaching? No, absolutely not.

Consider and follow what is 'to do' and what is 'not to do'.

Do's and don'ts are the principles of Islam.

Yā-Hayyu, yā-Qayyūm!

10222. WHAT is forbidden is forbidden for ever.

Yā-Hayyu, yā-Qayyūm!

10223. WE do not honour you, but your Allāh the Almighty. Seeing the servant is as if seeing Allāh the Almighty as He has created the servant in His own image.

This is the Almighty Allāh's image and He resides in it hidden in veil so that everyone does not locate Him.

Yā-Hayyu, yā-Qayyūm!

10224. O THE GRASS-CUTTER! You have nothing of your ancestor's heritage. You have lost it all. Would there be anyone a greater loser than yourself?

And in whichever field your ancestor descended, he hoisted the flag.

Yā-Hayyu, yā-Qayyūm!

10225. THE grant to promote any value, and promote it higher, is in accordance with the Will of the Most Powerful of the powerful and dependent on the recommendation and intercession of the Holy Prophet ﷺ.

Yā-Hayyu, yā-Qayyūm!

10226. RALLY your faith to the belief that falling of leaves off the trees, dropping of rainfall and flying about of grains of sand in the desert are in the control of power of Allāh the Almighty alone.

كُلُّ دَابَّةٍ أَنْتَ آخِذٌ مَبِيئَتِهَا

(He has all creatures grasped by the fore-lock.)

Yā-Hayyu, yā-Qayyūm!

10227. HE is *سَمِيعٌ بَصِيرٌ Samī'um Baṣīr* (All-Seeing and All-Hearing), the Guardian and Helper, listening to the ant calling in the belly of hundreds of miles long mountain, and helping with her plaint.

Yā-Hayyu, yā-Qayyūm!

10228. YOUR preaching is pure, but all your doings and dealings are untrue.

Yā-Hayyu, yā-Qayyūm!

10229. ZEAL of life prompt as a mirror.

Jealousy - misery and sorrow.

Yā-Hayyu, yā-Qayyūm!

10230. IF you really wish to preach true Islam, act (upon) what you say and quote stories only where necessary.

Your own story should be the best and an apt one.

Yā-Hayyu, yā-Qayyūm!

10231. COMBINED operations absolutely tiring. When it becomes habit, becomes normal; work and rest alike.

Yā-Hayyu, yā-Qayyūm!

10232. WORSHIP - entirely a godly blessing.

Yā-Hayyu, yā-Qayyūm!

10233. APPRECIATION of task is half success.

Bravo, man! Carry on.

Yā-Hayyu, yā-Qayyūm!

10234. THIS is the fruit of experiment based on constant struggle. Start from 'A' and it will be accomplished when God wills.

When all others' struggle fails, godly blessing prevails.

Thus does, Allāh, the Merciful, the Compassionate, always.

God's Wisdom favours worship.

When wisdom and worship combine, they make a true man.

Yā-Hayyu, yā-Qayyūm!

Mā shā Allāh!

One said: "Allāh the Almighty knows it well and Allāh the Almighty alone is my Witness."

Wherever I resided, I was there visibly. But (in actual fact) I

resided elsewhere.

WAllāh ! BIlāh! TAllāh ! Mā shā' Allāh!

I was there in the ruins of one jungle or another. In general, I lived at the rear of a village.

I spent the whole of my life this way, occupied deeply in a thought.

Walking along I collected twigs and got milk off someone on the way.

I had the rest of things on my shoulders. I used to lit fire at sunset and organise some food and drink. There were only two items included in the meal.

Whichever places I have lived, I still remember quite vividly, some of them I remember like a map. But I do not remember the names of the desolation I landed in.

For a very long time I remained in a thatched hut near about him. I never uttered a word. Rather, I remained quiet as a matter of respect just that I might not be a nuisance.

Yā-Hayyu, yā-Qayyūm!

10235. THE one who carries tales remains deprived of the blessings of *tablīgh* (preaching). Likewise are those who make false allegations, backbite and practice jealousy.

Yā-Hayyu, yā-Qayyūm!

10236. SEVEN INVOCATIONS:

1. يَا اللَّهُ يَا مُجِيبُ الدَّعَوَاتِ *Yā-Allāhu! Yā-Mujīb Ad-Da‘wāt* (O Allāh the Almighty! O the One Who answers invocations!)
2. يَا اللَّهُ يَا مُنْزِلُ الْبَرَكَاتِ *Yā-Allāhu! Yā-Munazzil Al-Barakāt!* (O Allāh the Almighty! O the One Who showers blessings!)
3. يَا اللَّهُ يَا كَافِيَ الْحَسَنَاتِ *Yā-Allāhu! Yā-Kāfi Al-Hasanāt!* (O Allāh the Almighty! O the One Who gives sufficient rewards!)
4. يَا اللَّهُ يَا مَحْوَالِ السَّيِّئَاتِ *Yā-Allāhu! Yā-Mahw Al-Sayyi‘āt!* (O Allāh the Almighty! O the One Who wipes out penalties!)
5. يَا اللَّهُ يَا رَافِعَ الدَّرَجَاتِ *Yā-Allāhu! Yā-Rāfi‘ Al-Darajāt!* (O Allāh the Almighty! O the One Who elevates the stages!)
6. يَا اللَّهُ يَا وَهَّابُ *Yā-Allāhu! Yā-Wahhāb!* (O Allāh the Almighty! O the Bestower!)

7. يَا مُفْتِحُ الْأَبْوَابِ يَا اللَّهُ يَا *Yā-Allāhu! Yā-Mufattiḥ Al-Abwāb!* (O Allāh the Almighty! O the Opener of doors [of opportunities]!)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ط
Rabbanā Taqabbal Minnā innakā Ant-as-Samī‘-ul-‘Alīm!
 (Our Lord! Accept from us (this duty)! Lo! Thou, only
 Thou, art the Hearer, the Knower!)
Yā-Ḥayyu, yā-Qayyūm!

10237. COULD the being of intellect grasp intoxication of fondness?

Musing, fondness walked like flowers over thorns.

It swam on the surface of sea. The wayward waves could not drown it.

When it intended to walk, it walked on head.

Do not care about far or near, walk along.

Yā-Ḥayyu, yā-Qayyūm!

10238. HAVING SORTED out everything, he entered the field of truth and said:

And say: “Truth has (now)
 Arrived, and Falsehood
 perished:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ
 الْبَاطِلُ ط إِنَّ الْبَاطِلَ كَانَ
 زَهُوقًا

For Falsehood is (by its nature)
 Bound to perish.”

-(بنی اسرائیل: 81)-

-(*Al-Qur’ān* 17:81)

Yā-Ḥayyu, yā-Qayyūm!

10239. HAVING WRITTEN everything write this: May Allāh the Almighty grant you such a repentance as would surpass *Tawba-tun-Naṣūḥ!*

Yā-Ḥayyu, yā-Qayyūm!

10240. REACHING very close to Hell would the door of Heaven open.

Yā-Ḥayyu, yā-Qayyūm!

10241. INAUSPICIOUSNESS of the forbidden does not

help with the progress. Otherwise, there is success at each and every step.

Yā-Ḥayyu, yā-Qayyūm!

10242. WHENEVER anything descended to the physical body, it began to show its hues having become an embodiment of descent in the physique.

What is it until something descends in to your physical body!

Yā-Ḥayyu, yā-Qayyūm!

10243. SATAN is my enemy. He spoke: “If you have not anything for me, then I have nothing for you.”

If you don't have anything, then we have nothing!

Yā-Ḥayyu, yā-Qayyūm!

10244. WHERE in the heart Allāh the Almighty resides there the Satan also lives. As soon as you become heedless even for a moment, it jumps at.

I keep restraining it. This is *Jihād-i-Akbar* (The Great Holy War).

Yā-Ḥayyu, yā-Qayyūm!

10245. THE servants died leaving behind the good and bad speeches.

We keep making speeches.

Yā-Ḥayyu, yā-Qayyūm!

10246. IT is commonly proclaimed, assumed and said that the poor is penniless. The penniless is the one who has absolutely no penny.

Yā-Ḥayyu, yā-Qayyūm!

10247. CONCORD with destiny is liked by the All-Powerful; objection, disliked.

Objection eats away the blessings of concord.

Concord - *Al-Ḥamdu-Lillāh* (Allāh the Almighty be praised)

Objection - *Astaghfirullāh* (May Allāh the Almighty forgive!)

Yā-Ḥayyu, yā-Qayyūm!

10248. FORGIVE, you will be forgiven.

Forget, you will be forgotten.

Yā-Hayyu, yā-Qayyūm!

10249. THE best administrator is the worst backbiter.

Yā-Hayyu, yā-Qayyūm!

10250.

ALLĀḤUM -ma'afu 'anni

اللَّهُمَّ اعْفُ عَنِّي فَإِنَّكَ

fa-innaka 'afuwun tuhibb-ul-
'afwa wa anta 'afuwun karīm!

عَفُوُّ تُحِبُّ الْعَفْوَ وَأَنْتَ عَفُوٌّ
كَرِيمٌ

(O Allāh the Almighty! Forgive me for You are the Forgiver and the friend to a forgiver, and You are the Most Munificent Forgiver!) -(*Abū Sa'īd Khudri/Majma' Al-Zawā'id; Kitāb Al-'Amal Bis-Sunnah V4, PP 23/24*)

Whoever has wronged me in any way, knowingly or unknowingly, this servant forgives every wrong done to him. May Allāh the Almighty also forgive them as well as myself.

Yā-Hayyu, yā-Qayyūm!

10251. SINCERITY means that there should be no motive concerning the Faith, the World, and the Hereafter. Only *Dhikr* is desired and the heart completely free from everything else. Nothing extraneous can subsist in sincerity.

Yā-Hayyu, yā-Qayyūm!

10252. WITHOUT any break we had a bath daily with cold water early in the morning. We stayed at Shimla as also in Wazirastan, but there was no break of routine, not even when water froze in the hand pump.

Now-a-days even though hot water is available, there is no break for a bath for fortnights

Yā-Hayyu, yā-Qayyūm!

10253. HAVING eaten and fed there should be no edible left over. Nor should there remain any money.

This is the routine of the *Khānqāhī Nizām* (Order of the Sanctuaries) that never changes, and because of this routine alone does the *Khānqāh* (sanctuary) remain established.

Subhānallahi mila' al-mīzāni wa muntahā al-'ilmi wa mablagha ar-riḍā wa zinata al-'arshi wa lā ilāha ill-Allāhu mila' al-mīzāni wa muntahā al-'ilmi wa mablagh ar-riḍā wa zinata al-'arshi *WAllāhu akbaru mila' al-mīzāni wa muntahā al-'ilmi wa mablagh ar-riḍā wazinata al-'arsh!*
 - *thalātha marrāt!*

سُبْحَانَ اللَّهِ مِلاءَ الْمِيزَانِ وَ
 مُنْتَهَى الْعِلْمِ وَمَبْلَغَ الرِّضَى
 وَزِنَةَ الْعَرْشِ وَلَا إِلَهَ إِلَّا اللَّهُ
 مِلاءَ الْمِيزَانِ وَ مُنْتَهَى الْعِلْمِ
 وَمَبْلَغَ الرِّضَى وَزِنَةَ الْعَرْشِ
 وَاللَّهُ أَكْبَرُ مِلاءَ الْمِيزَانِ وَ
 مُنْتَهَى الْعِلْمِ وَمَبْلَغَ الرِّضَى
 وَزِنَةَ الْعَرْشِ
 -(ثلاث مرات)-

(Glorified be Allāh to the fullness of balance and equal to the ultimate knowledge, the reach of (total) pleasure and the weight of the Throne. And there is no god but Allāh worthy of worship to the fullness of measure and equal to the ultimate knowledge, the reach of (total) pleasure and the weight of the Throne. And Allāh is the Great to the fullness of balance and equal to the ultimate knowledge, the reach of (total) pleasure and the weight of the Throne! - three times)

Ḥaḍrat Ali رضي الله عنه heard the Holy Prophet صلی اللہ علیہ وسلم saying: “Whoever likes to have long life, upper hand over his enemy, expansive livelihood and escape from heinous death must recite three times in the morning and evening *Subhān Allāh ... !* -(*Kanz Al-Ummāl/Kitāb Al-'Amal Bis-Sunnah V2, PP 117-118*)

Yā-Hayyu, yā-Qayyūm!

10254. *KHĀNQĀHĪ NIZĀM* (Order of the Sanctuaries) is the complete compliance of the sacred *Sunnah*.

Yā-Hayyu, yā-Qayyūm!

10255. ONE asked : “What are you doing?”

He replied: “By getting very close to the Hell I am showering the blessings of the beautiful recollections on to the sinful dead of the *Ummah* of the Holy Prophet صلی اللہ علیہ وسلم!”

Yā-Hayyu, yā-Qayyūm!

10256 سُبْحَانَ الْعَزِيزِ الْكَبِيرِ *SUBḤĀN AL-‘AZĪZ AL-KABĪR*
(Glorified be the Most Powerful, the Greatest).

Highness is the wrapping cloth of the Greatest, the Almighty Allāh's dress, befitting and comely to Allāh the Almighty alone.

Yā-Hayyu, yā-Qayyūm!

10257. IT is the inherent nature of the 'self' to look at the disallowed. There might be one in the whole World - but I have not seen - who refrains from looking at the disallowed regarding it unlawful.

The majesty of the beauty of the disallowed renders murky the light of the vision.

Yā-Hayyu, yā-Qayyūm!

10258. THE speech and practice of my master, may my soul be sacrificed for him, ﷺ, is most high, superior and accepted of Allāh the Almighty to anybody's speech and practice. Nobody can equal this.

Every word, letter, dot, critical dash, silent letter, double letter and long vowel is the beginning of every speech of my master, may my soul be sacrificed for him, ﷺ.

Yā-Hayyu, yā-Qayyūm!

10259. FOUR things in the Faith are completely unlawful (forbidden):

1. Telling lies
2. Back-biting
3. Carrying tales
4. Jealousy

Whoever refrains from these becomes the practitioner of the Faith.

Yā-Hayyu, yā-Qayyūm!

10260. SELECTION of four brave men is the most difficult. They are not visible, might be hiding behind curtains.

Yā-Hayyu, yā-Qayyūm!

10261. THE Divine occupation - the sparkling diamond of life.

Yā-Ḥayyu, yā-Qayyūm!

10262. SELFLESS service is independent of profit and loss.

Yā-Ḥayyu, yā-Qayyūm!

10263. THE *TASBĪḤ* of Ḥaḍrat Sayyidunā wa Abiyenā Adam عَلَيْهِ السَّلَامُ *Subḥān al-Khāliq-il-Bari'!* *Subḥān-Allāh-il-‘Aẓīmi wa Biḥamdihī!* (Glorified be the Creator, the Evolver, Glorified be Allāh, the Great and Praised) is the manifestor of appearance of its light in every vein and limb.

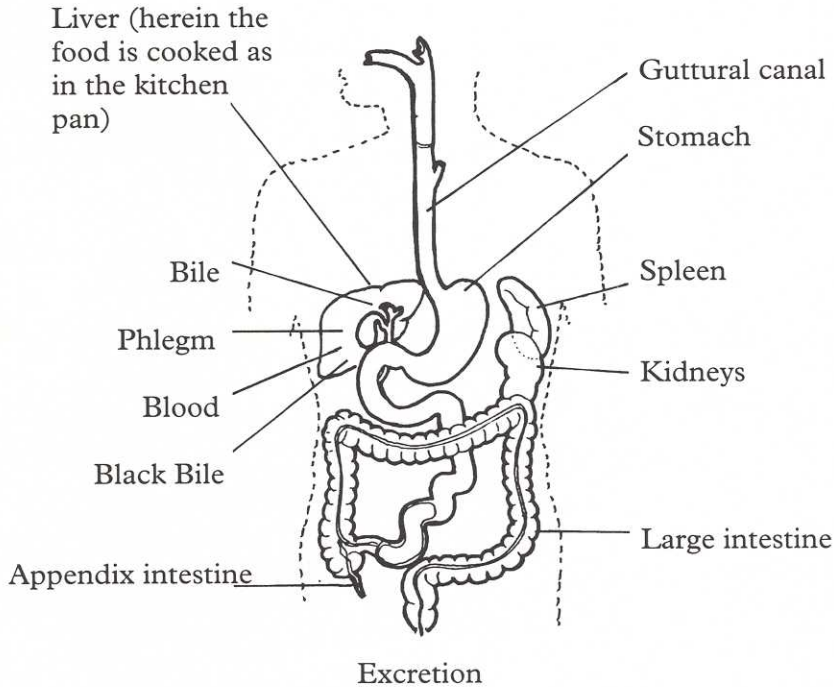
Whoever will recite this *Tasbīḥ* will have disclosed its effects by itself. Recite it and see. It is the embodiment of wonderful and strange enlightenments.

Yā-Ḥayyu, yā-Qayyūm!



10264. *SUBHĀN* سُبْحَانَ الْخَالِقِ الْبَارِيءِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.
al-Khāliq-il-Bari'! Subhān-Allāh-il-'Azīmi wa Biḥamdihī!
 (Glorified be the Creator, the Evolver, Glorified be Allāh,
 the Great and Praised):

Knowledge of Veins: كشف الوريد



Explanation (of Four Humours):

1. **Bile:** It occurs in the gall. Reaching intestines it, on the way, cleanses them of unnecessary material because of its sour nature. Mixed with blood it drives this (the superfluous) to the large intestine. Because of some obstruction between the gall and liver if the bile does not reach the gall it mixes with blood thus causing

jaundice. The excretion becomes white.

2. **Phlegm:** It is the food for lungs, keeps the joints greased. If this humour does not reach the lungs, they are overheated. It keeps the blood temperate.
3. **Blood:** It is fighter of the body, the food for the whole of the body. If it is dense, it becomes difficult for it to reach the veins, if thin, it oozes out of the pores. With black bile it becomes dense, bile renders it thin and phlegm temperate.
4. **Black Bile:** It thickens the blood. If there is any obstruction in shunting it out, the blood becomes thin. Some of it gets absorbed in spleen and some percolates at the opening of the stomach. Because of its sour nature, hunger is felt.

Yā-Hayyu, yā-Qayyūm!

10265. BE justful and fear not.

Yā-Hayyu, yā-Qayyūm!

10266. I HAVE HEARD it said that three kinds of conversation took place during *Mi'rāj Al-Nabī* (Ascension to Heaven of the Holy Prophet ﷺ). He said:

- One is never to be disclosed to anyone.
- One to be disclosed to only the elects.
- One to be told to everybody.

Yā-Hayyu, yā-Qayyūm!

10267. THE SIGNPOST: It is sometimes in between the sky and some times in the earth, some times near and sometimes far, some times near and some times nearer still, sometimes right in front and some times in the heart.

The signpost remains in place in all states, never hidden (from the eyesight).

Yā-Hayyu, yā-Qayyūm!

10268. IN answer to the question in *Maqāla No. 10197, P 41* of this book.

Ḥaḍrat Ibn Umar رضي الله عنه has narrated: “We accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a Holy War. He came across some people. He asked, ‘Who are these people?’ We replied that they were Muslims. A woman with a child among them was bellowing fire in an oven. When the oven became red hot with fire, she put aside her baby and came along to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and beseeched, ‘Are you the Messenger of Allāh the Almighty (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?’ He replied, ‘Yes, I am!’ She continued, ‘May my parents be sacrificed for you! Is Allāh the Almighty not the Most Merciful of the merciful?’ He replied, ‘Of course, He is!’ She beseeched, ‘But, would Allāh the Almighty be more merciful to His servant than the mother is to her child?’ He said, ‘Indeed, He would!’ She begged again, ‘The mother does not allow her child in a fire. (How come Allāh the Almighty is prepared to throw His servants in to Hell Fire?)’ Hearing this the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hung his head down and began to cry. Then he raised his head, looked at her and said, ‘Allāh the Almighty will punish only those of His servants who would have disobeyed Him and were hell-bent on insurgence and had denied to embrace *Lā ilāha ill Allāh* (there is no god but Allāh)’” -(*Sunan Ibn Mājah, P318*)

Yā-Ḥayyu, yā-Qayyūm!

10269. THERE is rest neither during the day nor at night. It is far better to earn living by cutting someone's fire wood than these riches.

Yā-Ḥayyu, yā-Qayyūm!

10270. ALLAH THE ALMIGHTY moulded the Ḥaḍrat Adam's (عَلَيْهِ السَّلَام) body with His own hands. When it was ready, he breathed His spirit into this and said: “*Yā-Ḥayyu, yā-Qayyūm!*” and taught (him) this *Tasbīh*:

سُبْحَانَ الْخَالِقِ الْبَارِيءِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

SUBḤĀN al-Khāliq-il-Bari! *Subḥān-Allāh-il-'Aẓīmi wa Biḥamdihī!* (Glorified be the Creator, the Evolver, Glorified be Allāh, the Great and Praised)

This is the explanation of this powerful *Tasbīh*.

Yā-Ḥayyu, yā-Qayyūm!

10271. *HADRAT ĀDAM* (ﷺ) had the angels prostrating to him.

What else is called the highness?

Yā-Hayyu, yā-Qayyūm!

10272. LOOK at your own physical body.

Your discernment over this alone amounts to but seeing Him.

What great wisdom entailed in creating (him) with His own hands.

Yā-Hayyu, yā-Qayyūm!

10273. ALL riches of the day must be distributed amongst the needy before you go to sleep.

And this provision of action must be obeyed.

Nothing to be stored, not even a pinch of salt or a chili.

Yā-Hayyu, yā-Qayyūm!

10274. FRESH meals anxiously awaiting your breakfast.

Yā-Hayyu, yā-Qayyūm!

10275. WHAT a wonder! A man does what he likes. Beware! Allāh does what He likes.

Strong belief in Allāh - always effective - never fails.

Human longings - normally fail.

Yā-Hayyu, yā-Qayyūm!

10276. HAVE you ever seen a man who acts upon any Verse of the *Holy Qur'ān* perfectly.

Search out. If you find any, show us. Thank you!

Yā-Hayyu, yā-Qayyūm!

10277. NOTHING here is of any value though everything is invaluable.

Yā-Hayyu, yā-Qayyūm!

10278. NEGLIGENT?

Here negligent means the one who neglects his prayers.

The one who is negligent is lifeless.

Yā-Ḥayyu, yā-Qayyūm!

10279. WE FRIENDS - like fowls roosting on a twig of a tree.

Dhākirīn - never neglectful, always alert.

Yā-Ḥayyu, yā-Qayyūm!

10280. THUS a friend of mine and many others, the beloved of Allāh, the Compassionate, the Merciful, died a heroic death.

Heroic death ever survives.

Yā-Ḥayyu, yā-Qayyūm!

10281. اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

ALLĀHU Allāhu, Rabbī Lā Ushriku Biḥī Shay'ā!

(Allāh the Almighty only is my Sustainer. There is no partner unto Him!)

Allāh the Almighty is my *Rabb* (Sustainer).

My master, may my soul be sacrificed for him ﷺ is my witness.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ
Lā ilāha ill-Allāhu Muḥammad-ur-Rasūl Allāh! (There in no god but Allāh, Muḥammad is His Messenger!)

Yā-Ḥayyu, yā-Qayyūm!

Go far away, O the outcast!

Go away, a lot more far away!

Go as far away as the West is away from the East.

Yā-Ḥayyu, yā-Qayyūm!

10282. MAN bears all difficulties which he comes across in the course of a campaign.

Success welcomes him!

Man embraces difficulties. When he overcomes these difficulties, he becomes successful.

Welcoming difficulties bestows the man with success.

Yā-Ḥayyu, yā-Qayyūm!

10283. A HOLY campaign is indeed a holy task. There is neither failure nor dismay.

What is that campaign where there is no struggle.

Struggle is the ornament of man.

Man plays with wonders. At last success prevails.

A fruitful campaign at last welcomes the player. Thus the player wins the race.

Yā-Hayyu, yā-Qayyūm!

10284. THERE is a guardian present at every *Khānqāh* at all times just like Khairan Bibi رحمة الله عليها has been at *Dātā Darbār* (Lahore).

Yā-Hayyu, yā-Qayyūm!

10285.

*ALḤAMDU Lillāhi alladhī
aḥyānā ba‘da mā amātanā
wa ilayhi an-nushūr.*

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا
أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

(Praise be to Allāh the Almighty Who granted us life, then death, and (we) have to return to Him after rising [to life again].) - (*Kitāb Al-‘Amal Bis-Sunnah V1, P1002*)

Have you not given it a thought that you die and live again every day?

The servant dies every day and rises again. When he dies, he remembers nothing of the life. He is dead like the dead. When rises up after death, he opens the same old office, caring neither for the present nor for the future. Nor does he learn lesson from the inauspicious and idle pursuits of yesterday. Rather, he carries on with them much the same.

Yā-Hayyu, yā-Qayyūm!

10286. FOLLOW the journey to the place where you have come from. When you came, you had nothing with you. May you have nothing when you depart!

Yā-Hayyu, yā-Qayyūm!

10287. اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط أَحَى الْقِيَوْمِ *ALLĀHU Lā ilāha illa hū!*

Al-Ḥayy-ul-Qayyūm! (God! there is no god, but He. He is the Eternal, the Subsisting!)

The whole Universe, earthly or heavenly, is alive because of *حَيُّ* *Ḥayyu* (Living) and established and active because of *قَيُّومٌ* *Qayyūm* (Subsisting).

Yā-Ḥayyu, yā-Qayyūm!

10288. TO endow someone with an attribute is dependent upon the Almighty Allāh's bestowal and the recommendation and intercession of my master, may my life be sacrificed for him
مَنْ لَدُنَّكَ يَرْجُوكَ

Yā-Ḥayyu, yā-Qayyūm!

10289. ACT of action never in slumber.

Be in a state of action, never in a state of slumber.

Yā-Ḥayyu, yā-Qayyūm!

10290. WHAT a wonder where hope and despair, optimism and fear, comfort and suffering, relief and punishment, delight and sorrow, gain and loss, ability and disability, existence and non-existence, appreciation and censure, are all alike.

Yā-Ḥayyu, yā-Qayyūm!

10291. EVERY servant is engaged in one job or another. Nobody is free. This is the *Tawḥīd* and these alone are the titles of manliness, humanity, and highness.

Yā-Ḥayyu, yā-Qayyūm!

10292. THE servants are doing the jobs for which Allāh the Almighty has created them. Here nobody has his own will.

لَا رَيْبَ *Lā Raib* (there is no doubt!)

Yā-Ḥayyu, yā-Qayyūm!

10293. THIS is Autumn, to be followed by Spring as per Nature. It will come in full swing, and certainly too. That Spring follows Autumn is the eternal rule of Nature that can never alter.

Yā-Ḥayyu, yā-Qayyūm!

10294. THE thing worth seeing would be your own deed sheet.

Allāh the Almighty is the Disguiser of faults.

Allāh the Almighty is Forgiver of sins.

It can also happen that He may, by way of His Nature of Disguising and Forgiving, convert in hidden curtains the bad into good deeds.

The expectation of Your disguising and forgiveness is the servants' belief that never falters.

Yā-Ḥayyu, yā-Qayyūm!

10295. THE occurrence of any 'amal (practice) takes place and then roots thus causing consternation in the Universe. The corporeal, spiritual and fiery creatures all are forced to accept.

Yā-Ḥayyu, yā-Qayyūm!

Ḥaḍrat Abū Sa'īd رضي الله عنه has narrated: "Ḥaḍrat Amīr Mu'āwiyah رضي الله عنه passed by a group of people in the mosque and asked, 'Why are you sitting here?' They replied, 'We are sitting, recollecting (*dhikr*) Allāh the Almighty, the Honourable.' At this Ḥaḍrat Amīr Mu'āwiyah رضي الله عنه said, 'Are you, by Allāh the Almighty, sitting for this alone?' They replied, 'By Allāh the Almighty, we are sitting here for the Almighty Allāh's *dhikr* only.' He said, 'I have asked you to say it on oath not for the reason that I doubt you. The rank I held with the Holy Prophet صلی الله علیه وسلم nobody else did. Despite that there is no one credited of his *Ḥadīth* less than I am. And (once) the Holy Prophet صلی الله علیه وسلم came to a group of his companions and said, 'Why are you sitting here?' They replied, 'We are sitting here only for recollection of Allāh the Almighty, the Honourable, to praise Him for the guidance of Islam that He has provided and because of you He has granted a great blessing.' He صلی الله علیه وسلم said, 'Are you, by Allāh the Almighty, sitting for this purpose?' They replied, 'By Allāh the Almighty, we are sitting here for no other purpose but to perform remembrance of Allāh the Almighty.' He صلی الله علیه وسلم said, 'Beware! I have not asked you to swear on account of any doubt. The fact of the matter is that Ḥaḍrat Jibrīl (Gabriel) عليه السلام has been to me, saying 'Allāh the Almighty is expressing amongst angels His

pride in you.” - (Musnad Ahmad bin Hanbal/Asmā' Al-Nabī Al-Karīm V5, PP 1901/2)

Yā-Hayyu, yā-Qayyūm!

10296. A WAYWARD, intoxicated by wine, set out to pay his greetings to Ḥaḍrat Šābir رَضِيَ اللهُ عَنْهُ. Standing in the *tonga* (a two wheeled horse driven carriage), he kept raising his hands up and saying to the driver: “Help (me) reach, help (me) reach. Please hurry up.”

When he reached nearby, he never went inside. Outside on the piazza and near his feet, he said *Allāhu Akbar* and fell in *sajdah* (prostration). He stayed on and on in this posture that his manners surprised everybody. We just stood and he won the day.

Those in love perform the prostration likewise. His *tabkīr* was unique and so was his prostration. Bravo! May my life be sacrificed for him.

O the pride inspiring man of the Eternal Being, Bravo! Please do come! The devotees are waiting for your sight with eyes wide open on your path.

Your Being is a complete intoxication. Every being takes pride in the intoxication of Your Being. Nobody is repudiator of Your Being. Even the firmament has not seen such like Being. The firmament itself takes pride in it.

Yā-Hayyu, yā-Qayyūm!

10297. FIRST of all a madness is created in the servant. And this madness taking over the whole physical body becomes responsible for every action.

Many a people wondered all over in search of madness. At long last they returned tired and broken hearted, wishing for the madness at any cost. But they did not find any.

O Grand sire! If you ask the truth, madness alone is a useful tool.

Yā-Hayyu, yā-Qayyūm!

10298. THE best effect of madness is Allāh and Allāh Only. It cannot wear off by anybody erasing it. It increases every minute. Having worn once does not come off. Tired the psychiatrist



retired. It did not come off by any treatment. At long last disappointed, he declared it incurable and, becoming a frenzied devotee, he appreciated the madness.

Yā-Hayyu, yā-Qayyūm!

10299. MADNESS alone helped the servant meet Allāh and madness alone showed the path leading to my master, may my soul be sacrificed for him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When madness took position in the lap of my master, may my soul be sacrificed for him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, nothing was remembered. He (the servant) set up the fire at his door and kept bellowing it.

Yā-Hayyu, yā-Qayyūm!

10300. THE free bestowal is not held in any esteem. And bestowal of knowledge and wisdom (*Allāh Allāh, Mā shā' Allāh*) deserves a great gratitude.

Offer thanks at every bestowal thousand times and remain in prostration to His Highness.

Yā-Hayyu, yā-Qayyūm!

10301. A HOPE-INSPIRING PRACTICE and provision for the journey:

<p><i>Ṣalāt-un Tadūmu Bi- Dawāmika! Yā-Hayyu, yā- Qayyūm! Allāhumma Ṣalli wa Sallam wa Barik 'Alā an- Nabiy-il-Ummi!</i></p>	<p>صَلَاةٌ تَدُومُ بِدَوَامِكَ يَا حَيُّ يَا قَيُّومُ اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى النَّبِيِّ الْاُمِّيِّ — يَا حَيُّ يَا قَيُّومُ</p>
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Yā-Hayyu, yā-Qayyūm!

(Blessing that continues with Your continuous existence!
O the Living, O the Lasting! O Allāh! Pass on greetings
and blessings on the Messenger, the Unlettered! O the
Living, O the Lasting!)

Yā-Hayyu, yā-Qayyūm!

10302. MY DEAR, I am not at all submitting to what you say. Then what is the use of mentioning it?

Yā-Hayyu, yā-Qayyūm!

10303. THE World History is continuously fleeting on and will remain on. The five thousand years old story seems to be as if the happening of today.

Yā-Hayyu, yā-Qayyūm!

10304. THERE remained no wish of either the body or the soul. What remained unfulfilled was that your sight might not overlook even for a single moment. Rather it might remain face to face all the time.

Yā-Hayyu, yā-Qayyūm!

10305. WHOEVER has your sight cast on makes him mad and intoxicated. The effect of your sight is such that it bursts open the fountains from stones.

And all the knowledge of the whole Universe came forth because of the sight alone. The pebbles became diamonds and sparkled like stars, never fading. Rather, they twinkled for always.



سَمِينَا الْمُنْتَهِرُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sayyidunā AL-MUNTAHIR ṢallAllāhu ‘Alayhi Wa Sallam

(Our Leader, Censuring the Evil Strictly صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

Ḥaḍrat Abdullah bin Abbas رَضِيَ اللهُ عَنْهُ has narrated: “Abū Jehl came and said, ‘(O Muḥammad!) Did I not stop you (from praying at the *Ka’bah*)?’ He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ defied him. Abū Jehl said, ‘O Muḥammad! You are defying me! By Allāh Who knows, and you know too, that the number of companions I have in Makkah no one else has.’ Simultaneously *Ḥaḍrat Fibrīl* (Gabriel) عَلَيْهِ السَّلَام came along with the *Āyah* (Verse), ‘Then, let him call (for help) to his council (of comrades)’.”

Ḥaḍrat Ibn Abbas رَضِيَ اللهُ عَنْهُ narrates: “By Allāh, had he called his comrades the torturing angels of Allāh the Almighty would have swallowed him up.”

-(*Musnad Aḥmad /Asma’ Al-Nabī Al-Karīm, V5, P1912*)

Yā-Hayyu, yā-Qayyūm!

10306. THE deeds and practices of the creatures are hidden

in the beautiful folds of the Creator's grace, mercy and blessing off His face, the Majestic, the Beautiful.

Yā-Ḥayyu, yā-Qayyūm!

10307.

ALLĀHUMMA innī
As'aluka bi Asmā'ika al-
Ḥusnā mā 'alimtu minhā wa
mā lam a'lamu wa Bi-ismik
al-'Azīmi Al-A'zam wa Bi-
ismik al-Kabīr-il-Akbar!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْحُسْنَى
مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ
وَبِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ
وَبِاسْمِكَ الْكَبِيرِ الْأَكْبَرِ ط

(O Allāh the Almighty! I beg You for the favour of Your Beautiful Names, which I know and which I do not know, and Your Greatest Name, the Most Great, and the High Name, the Most High.) -(*Kitāb Al-'Amal Bis-Sunnah, V4, P94*)

Allāhumma innī As'aluka Bi-
ismik al-A'zami wa Riḍwānik
al-Akbari fainnahū Ismun(m)
min Asmā'i Allāh!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ
وَرِضْوَانِكَ الْأَكْبَرِ فَإِنَّهُ اسْمٌ مِّنْ
أَسْمَاءِ اللَّهِ

(O Allāh the Almighty! I beg You in Your Great Name and Your Greatest Pleasure for it is from amongst the Almighty Allāh's Names.) -(*Kitāb Al-'Amal Bis-Sunnah V4 P29*)

Because of the perfect grace and munificence of *Yā-Ḥayyu, yā-Qayyūm* did open the door of



Yā-Dhul-Jalāl-i-Wal-Ikrām.

(O the Honoured, O the Majestic!)

Yā-Ḥayyu, yā-Qayyūm!

10308. **MUBĀRAKAN!** Mukarraman! Musharrafan! Amīn!

Ahlan Wa Sahlan!



Yā-Dhul-Ḥalāl-i-Wal-Ikrām
(O the Honoured, O the Majestic!)

When Yā-Ḥayyu, yā-Qayyūm walked in Yā-Dhul-Ḥalāl-i-Wal-Ikrām much decorated it.

The trumpet of victory and triumph was blown: Yā-Ḥayyu, yā-Qayyūm! Yā-Dhul-Ḥalāl-i-Wal-Ikrām

The soul was lifeless, it is revived.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When comes the Help
Of God and Victory,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

And thou dost see
The People enter God's
religion
In crowds,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ
فِي دِينِ اللَّهِ أَفْوَاجًا

Celebrate the Praises
Of thy Lord, and pray
For His Forgiveness;
For He is Oft-Returning
(In Grace and Mercy).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا

-(Al-Qur'ān 110:1-3)

(سورة النصر: جز 30)

Yā-Ḥayyu, yā-Qayyūm!

10309. THIS belongs to neither you nor myself. Everything belongs to Allāh the Almighty.

Yā-Ḥayyu, yā-Qayyūm!

10310. DO NOT WORRY about anything except Dhikrullāh

and blessing that continues with Your continuous existence. *Mā shā' Allāh!*

Yā-Ḥayyu, yā-Qayyūm!

10311. YOU will never refrain by anybody at all saying to you. At any rate, you do not know this job. Nor do I know it. *Wamā 'alaynā ill al-balāgh!*

When became free from studies suffered from derangement.

Yā-Ḥayyu, yā-Qayyūm!

10312. *KOH QĀF* (The Mountain of *Qāf*) is an estate from *Irm*. The story of this Garden is written in prominent letters.

“Whatever anyone calls and does, nothing is to be answered or done.”

“Watch along and keep listening.” This is the eternal rule of walk in this Garden.

Yā-Ḥayyu, yā-Qayyūm!

10313. DESTINY, not deliberation, changes the luck.

Yā-Ḥayyu, yā-Qayyūm!

10314. THE EXCELLENCES OF:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillā-hir Raḥmā-nir Raḥīm! (In the Name of Allāh, Most Gracious, Most Merciful) which were heard and even not heard were narrated.

Yā-Ḥayyu, yā-Qayyūm!

10315. THE door of knowledge and wisdom opens with the blessing of the dot underneath ب (*bā*).

Yā-Ḥayyu, yā-Qayyūm!

10316. ONLY when back-biting is given up completely, the door of knowledge and wisdom opens. The knowledge and wisdom which has been never heard of then comes to pass.

Yā-Ḥayyu, yā-Qayyūm!

10317. SETTING OUT in the path of Allāh the Almighty is liked by Allāh the Almighty and is the sacred *Sunnah* of my master, may my soul be sacrificed for him ﷺ.

There is grace in travel and blessing too.

An Account of the Travel: Wondrous to the Intellect, Solution of the Puzzle, and Compendium of Knowledge and Wisdom.

Yā-Hayyu, yā-Qayyūm!

10318. *ITTIBĀ'* of *Kitāb Al-'Amal Bis-Sunnah* has:

- Majesty in it.
- Beauty in it.

What is called perfection, otherwise?

Yā-Hayyu, yā-Qayyūm!

10319. THE dining table cloth forwarded for the dead is never rejected, rather it is accepted as it is and in toto.

They are able neither to earn nor to eat. The dining table cloth for them is called هديه تبريك *Hadiya-i-Tabrīk* (the Scared Present).

Make those wanting desperately for drops drink to their hearts content. Your Power is immensely vast, lacking nothing at all; rather treasures overflowing with it.

These helpless have done what they have. Now they are hopeful of Your Grace and Mercy.

There is yet time to Doomsday. Forgive them all in Your Mercy and Love.

Yā-Hayyu, yā-Qayyūm!

10320. THERE are critical points, the dashes on and under, in the character جلا. Their location renders it in meanings either 'burnt out' or 'polished'.

Yā-Hayyu, yā-Qayyūm!

10321. WHAT if the *Hadīth* is weak!

We have to beg even if it is in the mother tongue.

Whoever asks for anything must ask Allāh the Almighty

alone.

Yā-Hayyu, yā-Qayyūm!

10322. THE 'WORD' is never annihilated, it remains alive. This alone is called the immortality of the 'word', the eternal life. It remains alive ever after thousands of years. Every era kept it alive like the living.

A man is the witness of his 'word' so also its 'evidence'. The history stands witness that the men never let the word falter, rather kept it established continuously from eternity to eternity.

The nations rise and fall, but the 'word' never falls; rather ever sparkles thus repeating the history.

Yā-Hayyu, yā-Qayyūm!

10323. THE 'WORD', may be beautiful or great, is most firm, indeed.

Yā-Hayyu, yā-Qayyūm!

10324. A very simple thought: Believe it or not, everything belongs to Allāh and is for Allāh - for His creatures.

Yā-Hayyu, yā-Qayyūm!

10325. SELFLESS SERVICE to humanity hails a rich reward from the Creator.

Yā-Hayyu, yā-Qayyūm!

10326. TO go into a mercurial unrest straightway at hearing the name is far better than seeing. We are not at all worthy of an audience, dare not face. Which face shall we present. We cannot go.

This is also the best form of respect. *Mā shā' Allāh!*

Yā-Hayyu, yā-Qayyūm!

10327. يَا قَيُّوْمُ يَا حَىُّ يَا قَيُّوْمُ *YĀ-HAYYU, yā-Qayyūm* is *Ism Al-'Azīm Al-A'ẓam* (the Great Name, the Greatest of all).

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ *Yā-Dhal-jalāl-i-Wal-Ikrām* is *Ism Al-Kabīr Al-Akbar* (the Major Name, the Most Major.)

Ism Al-A‘zam: Yā-Hayyu, yā-Qayyūm!
Ism Al-Kabīr: Yā-Dhul-Ḥalāl-i-Wal-Ikrām!

*Yā-Man Aẓhar-al-Ĵamīla
 wa Satar-al-Qabīha! Yā-
 man-Lā Yu‘akhidhu bil-
 Ḥarīrati wa lā Yahtik-us-
 sitra Yā-‘Aẓīm al-‘Afwī
 Yā-Hasana at-Tajāwuzi
 Yā-Wāsi‘-al-Maghfirati
 Yā-Bāsit al-Yadayni Bir-
 Raḥmati Yā-Ṣāḥiba Kulli-
 Najwā wa Yā-Muntahā
 Kulli Shakwā Yā-Karīm
 aṣ-Ṣafḥi Yā-‘Aẓīm al-
 Manni Yā-Mubtadi‘-an-
 Ni‘ami Qabla istiḥqāqihā
 Yā-Rabbanā wa Yā
 Sayyidanā wa Yā-
 Mawlānā wa Yā-Gḥāyata
 Raghbatinā As‘aluka Yā-
 Allāhu A(n)llā Tashwiya
 Khalqī Binnār!*

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ
 يَا مَنْ لَا يُؤَاخِذُ بِالْجُرَيْرَةِ وَلَا
 يَهْتِكُ السِّرَّ يَا عَظِيمَ الْعَفْوِ يَا
 حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا
 بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ
 كُلِّ نَجْوَى وَيَا مُنْتَهَى كُلِّ
 شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ
 الْمَنِّ يَا مُبْتَدِئَ النِّعَمِ قَبْلَ
 اسْتِحْقَاقِهَا يَا رَبَّنَا وَيَا سَيِّدَنَا وَيَا
 مَوْلَانَا وَيَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا
 اللَّهُ أَنْ لَا تُشَوِّىَ خَلْقِي بِالنَّارِ ؕ

(O 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 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 Allāh the Almighty! Do not burn my body in fire!)

Ḥaḍrat ‘Amru-bin-Shu‘aib رضي الله عنه reports of his father who (in turn) has reported his father as saying that the Holy Prophet صلى الله عليه وسلم descended in such a befitting appearance that he had never come in before. He was smiling and in a most pleasant state.

He saluted the Almighty Allāh's Holy Prophet ﷺ, who replied *وَعَلَيْكُمْ السَّلَامُ* (*Wa 'Alaykum-us-Salām*) O Gabriel *عَلَيْهِ السَّلَامُ* who beseeched: "Allāh the Almighty has sent me to you with a gift." The Holy Prophet ﷺ said: "O Gabriel *عَلَيْهِ السَّلَامُ*! What is the gift?" He replied: "The gift is to recite the following formulae, *Yā-Man Aẓhar-al-Ĵamīla ...*"

Then the Almighty Allāh's Holy Prophet ﷺ said: "What are the blessings of the formulae?" Then he narrated the remaining full *Ḥadīth* after supplication.

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

<p><i>Lā ilāha illa-Allāh ul-'aliyy ul-ḥatīm ul-karīm. Lā ilāha illa-Allāh-ul-'aliyy-ul-'aẓīm. Subḥān-Allāhi Rabb-is- Samāwāt-is-sab'ī wa Rabbil- 'arsh-il-karīm. Wal-ḥamdu li-llāhi Rabbil-'ālamīn.</i></p>	<p>لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْخَلِيمُ الْكَرِيمُ ط لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ رَبِّ الْعَرْشِ الْكَرِيمِ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p>
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(There is no god but Allāh the Almighty, the Most High, Kind and Gracious. There is no god but Allāh the Almighty, the Most High and Mighty. Glory be to Allāh the Almighty, Lord of the Seven Heavens and the noble Throne. Praise be to Allāh the Almighty, Lord of the Worlds.)

Ḥadīrat 'Ali Al-Murtadā *رَضِيَ اللَّهُ عَنْهُ* narrates: "The Holy Prophet ﷺ taught me these words for the forgiveness of sins whether they amount to the foam of the sea or swarms of ants. They are *لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ* *Lā ilāha ill Allāhu ...* (as above)." - (*Kitāb Al-'Amal Bis-Sunnah, V4, PP 117-118*)

<p><i>Subḥāna dhil-mulki wal- malakūt. Subḥāna dhil 'izzati wal-jabarūt. Subḥna Al-Ḥayy-illadhi lā yamūt. Subbūhun Quddūsun Rabbul malā'ikati war-Rūḥ.</i></p>	<p>سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَائِكَةِ ط سُبْحَانَ ذِي الْعِزَّةِ وَالْجَبْرُوتِ ط سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ط سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ط</p>
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(Glory be to Him to Whom belongs the kingship and the kingdom. Glory be to the One of honour and power. Glory be to the Living, the Immortal. He is the Glorious and the Most Holy, the Lord of Angels and souls.)

It is narrated on the authority of Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Allāh the Almighty has created a river of light (*Nūr*). Around this river are many Angels of light standing on adjacent mountains also created from light. They carry in their hands pots made of light and praise Allāh the Almighty thus: **سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ** ... *Subḥāna dhil-mulki wal-malakūt* ... (as above).

“Therefore, the one who recites this once daily, or once monthly, or once annually, or at least once his life time Allāh the Almighty forgives him all his sins, past and present. They may be equivalent to the foam of the sea or the sand in a vast expanse of desert. He will be forgiven even if he is guilty of running away from a holy battle (*Jihād*).” - (*Kanz Al-‘Ummāl*, V1, P202, No. 3852/*Kitāb Al-‘Amal Bis-Sunnah*, V4, PP118-119)

<i>Lā ilāha illa-Allāhu</i>	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
<i>Waḥdahū lā sharīka Lahū</i>	الْهَآ وَآحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ
<i>Ilāhan Wāḥīdan Ṣamadan</i>	يُؤَلِّدْ وَلَمْ يَكُنْ لَهُ كُفُوًا
<i>lam yalid wa lam yūlad wa</i>	أَحَدًا
<i>lam yakun Lahū kufuwan</i>	
<i>Aḥad.</i>	

(There is no god but Allāh the Almighty. He is the One Who has no partner. He is the One God, the Eternal Who does not beget nor was He begotten. There is none equal to Him) - recite 11 times

Ḥaḍrat Ibn Abi ‘Awfa and Jabir رَضِيَ اللَّهُ عَنْهُمَا narrate that the Messenger of Allāh the Almighty صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “For him who recites **لَا إِلَهَ إِلَّا اللَّهُ** ... *Lā ilāha ill Allāhu* ... (as above) eleven times Allāh the Almighty records twenty thousand good deeds. As for the one who recites more than that, he will receive more reward accordingly.”

- (*Kanz Al-‘Ummāl/Kitāb Al-‘Amal Bis-Sunnah*, V4, P119)

10328. THE most wondrous moment of the World History: When the English entered Delhi and rounded off the princes,

(they said): “How come! And us ... !” Bewilderment reached its ultimate.

10329. ALLĀH THE ALMIGHTY provides His servants’ livelihood in woods or desolation from such a source where there is not the least hope for it to come from.



سَيِّدُنَا الْمَوْلَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sayyidunā Al-Mawlā ṢallAllāhu ‘Alayhi Wa Sallam صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
(Our Leader, the Protector صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

Ḥaḍrat Zadhān Abū ‘Umar رَضِيَ اللهُ عَنْهُ has heard Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ saying from the piazza (at Kufa) who was checking on oath about what they had heard regarding the Holy Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *Khutbah* (Sermon) at *Ghadīr-Kham*: “State all what he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said.” At this twelve men stood up. They gave the evidence that they heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘ مَنْ مَوْلَاهُ فَاعْلَمُ مَوْلَاهُ *Man kuntu Mawlā! Fa‘Alium Mawlā!* (Ali [رَضِيَ اللهُ عَنْهُ] is also the protector of the one whose protector I [صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] am!)” - (*Tārīkh Ibn Kathīr*, V5, P210/*Asmā’ Al-Nabī Al-Karīm* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, V5, P1598)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْسَيْنُ مِنِّي وَأَنَا مِنَ الْحُسَيْنِ

Al-Ḥussainu minni wa anā min al-Ḥussain!
(Hussain is of me and I am of Ḥussain!)

Ḥaḍrat Ya‘lā bin Marah رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: “Ḥussain (رَضِيَ اللهُ عَنْهُ) is of me and I am of Ḥussain (رَضِيَ اللهُ عَنْهُ). Whoever loved Ḥussain (رَضِيَ اللهُ عَنْهُ), Allāh the Almighty would love him. Ḥussain (رَضِيَ اللهُ عَنْهُ) is the offspring and one of them (that is, he is my daughter’s son).

- (*Tirmidhi/Mishkāt Sharīf*, V2, P440, No. 5877)

Supplication

رَبَّنَا
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ط

Rabbanā Taqabbal Minnā innaka Ant-as-Samī‘-ul-‘Alīm!
(Our Lord! Accept from us (this duty)! Lo! Thou, only
Thou, art the Hearer, the Knower!)

وَأَخِرُ دَعْوَانَا
أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Wa Ākhiru Da‘wānā anil Ḥamdu lillāhi Rabb-il-‘Ālamīn!
Waṣṣalātu Wassalāmu ‘Alā Rasūli Hil-Karīm! Wal-Ḥamdu Lillāhi
Rabb-il-‘Ālamīn! Āmīn!*

(In the end, our claim is that all praise be to Allāh the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ! And praise be to Allāh the Almighty, the Lord of the Worlds! Amen!)

-Ḥaḍrat Abū Anees Muhammad Barkat Ali Ludhianvi مدرس حيدرآباد العزيب



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What is Dār-ul-Ehsān?

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

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tablīgh Al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* (Tradition) of the Holy Prophet, Muḥammad ﷺ, the fountain-head of Islam.

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

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

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

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

- Muḥammad Iqbal