

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MAKSHOOFAT-E-MANAZAL-E-
ENSAH AL-MAROOF MAQALAT-E-
HIKMAT

MANIFESTATIONS OF THE STAGES OF BLESSING —
THE WORDS OF WISDOM

Volume II



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**MANIFESTATIONS OF THE STAGES OF BLESSING —
THE WORDS OF WISDOM**

Volume II

By
BARKAT ALI

Translated by Muhammad Iqbal



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

FOREWORD

'Fealty to the Prophet ﷺ is fealty to Allah the Almighty.' The practice of this brings pleasure to the follower of the Religion of Islam. Allah the Almighty chose Muhammad ﷺ as His Apostle and liked for him and his *Ummah* (The Muslim Nation) the Religion of Islam which He vouchsafed as the perfect, Divine favour to humanity. The Religion is found in the *Holy Qur'an*, the guide for the pious in this life and Hereafter, and explained through temporal practice by the Prophet ﷺ. The most important aspect of the *Holy Qur'an*, if one may show this kind of discernment, is the imparting of the conceptual idea of *Tauheed* (Oneness of Godhead). And the Prophet Muhammad ﷺ has been the greatest exponent of *Tauheed* in the history of mankind. Here is the theme of *Tauheed* in my own manner and style that runs predominantly through the monologues of the volume before you.

Certainly, we owe love to the Prophet ﷺ for his endearing introduction to Islam and so also to his family as torch bearers of Islam. This is the devotion I developed in my foreword to the earlier volume.

The Prophet ﷺ has been described repeatedly in the *Holy Qur'an* as *Rahmatan lil Alameen* (The Blessing for the Worlds) and other names as the benefactor to the mankind, the light of the darkness, the pleasantly disposed, the intercessor of sinners, the generous, the kind, brighter than the Sun, the light through and through, the leader of the prophets, the master of the Archangel Gabriel, the balm of the sick and the poor to name a few and much less to mention his hidden names of *Ta-Ha*, *Yasin*, *Al-Muzzammil* etc. It has been the greatest blessing of Allah the Almighty that He enabled me to compile a detailed dictionary of the blessed names of the Holy Prophet ﷺ. Some 2,000 blessed names, which run into thousands of pages, have been published in both the Arabic and Urdu languages giving references to each and every blessed

name from the *Holy Qur'an*, or the *Hadith*, or the books of *Fiqh* (Islamic Jurisprudence), or the writings of the Muslim mystics, or even religious books of both semantic and non-semantic religions and in any possible permutation and combination. Further research is on hand. One may call it a kind of biography of the Holy Prophet ﷺ, a humble token of my love and respect.

All the same, I have, for the sake of clarity, illustrated, in this volume, the idea of the All-Pervading God through personal experiences of the Muslim mystics of the past. And however ignominious it might appear I have mentioned men like *Husain Ibn Mansur Al-Hallaj* (d. 922 C.E.) and *Shams-ud-Din of Tabriz*, a contemporary of *Jalal-ud-Din Rumi* (d. 1273 C.E.), who are heretics to a common man. They broke their bond about the secret of *The Truth (Al-Haqq)*, this again being the *Will* of Allah the Almighty. Mansur, may Allah the Almighty be pleased with him, said his daily prayers even during his waiting period of custody for subsequent execution.

It is not my intention to reason out what I have said in the text or why I have said it. But it needs to be said that the *Tauheed* cannot be established in the real sense of the word until and unless one is thoroughly imbued with *Tawakkal 'al-Allah* (Trust in Allah the Almighty) and completely free from *Ghairiyyat* (Otherness). And this is applicable to every Muslim. This does not preclude anyone at all if a strong, sturdy and healthy Muslim Nation is to be set up. Nor is it the monopoly only of those who would have renounced worldly affairs.

As far as I am concerned, about thirty-five years ago I visited the holy shrine of the *Syedena Makhdoom Ala-ud-Din Ali bin Ahmad Al-Sabir* (d. 1291 C.E.), may Allah the Almighty sanctify his secrets, at *Kalyar Sharif* near Roorkee, India, and promised that I would completely withdraw myself from the worldly affairs and dedicate my life to the worship of Allah the Almighty, *Da'wah-o-Tabligh-ul-Islam* and selfless service to the humanity. Ever since I have approximated my thoughts and actions to this vow and whatever a visitor may find at the *Dar-ul-Ehsan* was founded at the time of my visit to the holy shrine. I have no hesitation to declare that Allah the Almighty then bestowed me with a new heart that is now totally shorn of wealth, property and mean desire. Only Allah the Almighty is running this *Dar-ul-Ehsan* engaged in discharging the avowed promise.

Westerners often visit me. The large majority of them want to know if I have a cheque book if not cash. To their surprise the answer is in the negative. Understanding of this reality may be brought home by the conversion in heart of *Farid-ud-Din Attar* (d. 1229 C.E.), may Allah the Almighty be pleased with him. He was

the first *sufi* writer who wrote the interesting allegorical adventures of a pilgrim, himself a bird in the company of other birds, *Muntiq-ul-Tayr* (The Conference of Birds). He was an alchemist. An abstracted *faqir* came along to his pharmacy and asked: "Give me something in the Name of Allah the Almighty."

Having said it three times and becoming annoyed over Farid-ud-Din's inattention, he addressed him thus: "How would you die for all this heedlessness?"

Farid-ud-Din replied: "Only the way you would die."

"Do you know how I would die?", muttering to himself, the *faqir* laid himself on the ground and said: "*Allah-o Akbar* (God is the Greatest)!"

Lo and behold, the man was dead spontaneously..

Farid-ud-Din was struck by the *faqir's* *Tawakkal 'al-Allah* and *Ghairiyyat*. He announced instantaneously: "Come along! Come along! Have what you want!"

It is said the shop was cleared out by the poor and needy in ten minutes time.

This is an example of the realisation of the truth, the truth about the mortality and transitory nature of our life and everything around us.

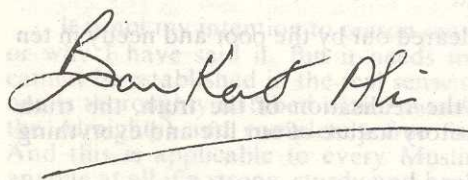
Furthermore, was it not the philosopher *Abu Hamid Al-Ghazali* (d. 1111 C.E.) who was professor of Islamic Jurisprudence at the then famous University of Baghdad for thirty years, favoured by the royal court and acknowledged as a man of letters amongst the learned men of Islam of the time? Yet he was confused about the truth enunciated by Hinduism, Buddhism, Judaism, Christianity and Islam. He wandered away into the woods to find the truth and came after his search and wrote and died as the follower and worthy son of the Religion of Islam.

Once again, it is my privilege to offer you my thoughts in this second volume. I am not immune to the evils around us and I have commented here and there on the ills of society for those who would care to read and help put things right for the glory of Islam and the Muslim Nation. We will be pleased to have your comments to improve the presentation or even further explanation of any idea that may appear to you incomplete or obscure.

Also, I place on record my sincere thanks to Dr. Muhammad Iqbal for the translation and publication of the second volume of *The Words of Wisdom*. Acknowledgement is made to all those who have helped us with the printing of this book. May Allah the Almighty reward them all with the choicest of His blessings! *Amin!*

Wa Akhiro Da'wahna Anil Hamdulillah-hay Rabb-il-Alameen! Wassalato Wassalamo 'Ala Rasool-e-Hil Karim! Rabbhana Taqabbal Minna Innaka Antassamee-ul-'Aleem! Subhana Rabbeka Rabb-ul-Izzate 'Amma Yasefun! Amin!

(In the end, our claim is that all praise be to Allah the Almighty, the Lord of the Worlds, and blessings and greetings to the Prophet (ﷺ). Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, Lord of the Worlds! Amin!)



A handwritten signature in black ink that reads "Barkat Ali". The signature is written in a cursive style and is underlined with a single horizontal line.

Barkat Ali,
Dar-ul-Ehsan,
Pakistan

24 Rajab-ul-Murajjab 1398 A.H.
(30 June 1978 C.E.)

INTRODUCTION

In the Name of Allah, the Most Gracious, the Most Merciful

“Say: He is Allah,
The One and Only;
God, the Eternal, Absolute;
He begetteth not,
Nor is He begotten;
And there is none
Like unto Him.”

(*Al-Qur'an* 112: 1-4)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

— *La*

ilaha illallah-o Muhammad-unr-Rasool ullah! (there is no deity but Allah, Muhammad is His Messenger) constitutes the fundamental belief of a Muslim. Although there are many references* in the *Holy Qur'an* on *Tauheed* (Oneness of Godhead) that is professed in this oft-repeated *Kalima* (euphorism), yet the nature of God is only depicted in the above mentioned *Sura Al-Ikhlās* — the 112th Chapter of the *Holy Qur'an* called ‘The Purity (of Faith)’. In addition to *Wahdat* (Oneness) and *Wahdiyyat* (the collective reality of humanity) that comprise *Uluhiyyat* (Divinity), Allah the Almighty is also described in the *Holy Qur'an* with many attributive names called *Asma-e-Elahi* (Divine Names) that comprise His *Rabbubiyat* (Lordship) and other *Asma-e-Kiyani* (Mundane Names) that comprise His *Ubudiyat* (spiritual servitude). *Dhat* (Reality) of Allah the Almighty cannot be defined and He is known only by His *Shuyunat* (Potentialities) and *Sifat* (Qualities). According to *sufis* and philosophers *Dhat* is really *Sifat* and *Shuyunat*.

**Al-Qur'an* 2:133, 163; 4:171; 5:73; 6:19; 7:70; 9:31; 12:39; 13:16; 14:48, 52; 16:22; 17:46; 18:110; 21:108; 22:34; 29:46; 37:4; 38:5, 65; 39:4, 45; 40:12, 14; 41:6; 60:4

There are, it is reckoned, different stages of *Sifat*. The first stage is, of course, that of *Ahdiyyat* (Oneness) or *Kanz-e-Makhfi* (the hidden treasure) and the *Sifat* (Attributes) are, in this stage, limitless and infinite, without any decay and degeneration and, therefore, incomprehensible. It is named *Allah*. The stage of *Shuyunat* (Potentialities) is named as *Wahdat*, or *Haqiqat-e-Muhammadi* (the Reality of the Prophet Muhammad ﷺ), or

the stage of 'I-ness — Ego'. And the stage of *Sifat* is named as *Wahdiyyat* or *Haqiqat-e-Insani* (the Reality of Humanity). Of *Wahdat*, the Holy Qur'an says:

"God is the Light
Of the Heavens and the Earth.
The parable of His Light
Is as if there were a niche
And within it a Lamp:
The Glass as it were
The Lamp enclosed in Glass:
A brilliant star:
Lit from a blessed Tree,
An Olive, neither of the East
Nor of the West,
Whose Oil is well-nigh
Luminous,
Though fire scarce touched it:

(Al-Qur'an 24:35)

As to the understanding of *Dhat* or *Dhat-e-Bahat* (the Absolute Reality), it is beyond human knowledge and the Prophet ﷺ has said:

"Do not ponder over His Dhat but ponder over His bounties."

Shaikh Musleh-ud-Din Saadi Shirazi (d. 1292 C.E.) puts it thus:

"It is beyond thought, guess and imagination."

Yet, a *Salik* (a Pilgrim on Theopathy) through his journey in his native place, i.e. heart, travels through the stages of *Nasut* (corporeality or casual world) to *Malakut* (souls or action world), *Malakut* to *Asma* (Divine Attributes), and *Asma* to *Ser* (cosmic consciousness) — the Reality of Humanity — the stage short of the stage from *Ser* to *Nur* (Light), the stage meant for the Prophet ﷺ only and called *Haqiqat-e-Muhammadi* (the stage of 'I-ness or Ego'). During his *Salook* (Theopathy), the *Salik* attains his ascension thus annihilating himself (*Fana*) and gaining permanence (*Baqa*) in Allah the Almighty. At times Allah the Almighty, through His graces, uplifts some *Saliks* from the stage of *Asma* to *Ser* to the highest regions of *Salook*.

Different stages in theopathy accrue to the pilgrim on the way different ranks and attendant duties and responsibilities commensurate with the ranks. *Ghauth* is *Qutb-ul-Aqtab* a vicegerent of the Prophet Muhammad ﷺ, of the time, who attends to the needs

and petitions of people and is the pyramidal head of the hierarchy of the *Auliya* (mystics) who govern the world (*Maqala No. 1873*). He is the person who has traversed all the stages above and finally the stage of *Dhat-e-Tajalli* (personal epiphany) of God dawns on him thus gaining him *Baqa-Billah* and the awareness of the *Sifat* (*Jabrut*) and completing the return journey to unawareness of *Dhat* (*Lahut*), he is thus bestowed with both Divine and Human knowledge.

So much for the journeys and stages of the *Salik*. Sufi Barkat Ali has actually narrated in this volume his journey, its ordeals, hopes, successes and observations. He has related the essential characteristics for progress on the way and ills responsible for retrogression. The English reader, familiar with John Bunyan's *Pilgrim's Progress*, will discover a similarity between the hurdles to be found in the search of the soul for resurrection in both these narrations. My master's, Sufi Barkat Ali's, account (*Maqala No. 2272*) is based simply on *Tawakkal 'al-Allah* and guidance received genealogically from religious guide to another led by the head of the mystic tree, the Prophet Muhammad ﷺ.

He has stressed in no uncertain terms the salvation as based on the firm practice of the belief in *Tawakkal 'al-Allah* together with complete alienation of *Ghairiyyat* (Otherness, any other entity than Allah the Almighty) in the heart. It is not merely verbose, the belief is practised.

The Honourable Sufi Barkat Ali has engaged himself for the whole of his lifetime in the exaltation and praises of Allah the Almighty and for the past decade has erected a huge signboard at the entrance of his institute, *Dar-ul-Ehsan*, with the inscription known as *Maqalid us-Samawaat wal-Ardh* (Keys of the Heaven and the Earth) reproduced here as follows. It also symbolises *Dar-ul-Ehsan* as a sacred sanctuary.

مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ۝ وَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ۝
أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
يُحْيِي وَيُمِيتُ ۝ وَهُوَ سَمِيُّ لَا يَمُوتُ سَيِّدِهِ الْخَيْرُ ۝ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

“La ilaha illallah-o wallah-o Akbar wa Subhanallah-hay walhamdulillah-hay wa Astaghfirullah hallazi: La ilaha illa ho wal Awwalo wal Akhiro waz Zahiro wal Batino Yuhyee wa Yameeto wa howa Hayyoonl-la-Yamuto Beyadehil Khair wa howa 'ala Kulle Shai-un-Qadeer!”

(There is none worthy of worship except Allah (the Almighty). Allah (the Almighty) is the Greatest. Allah (the Almighty) is the Glorious and Praiseworthy and I ask Allah (the Almighty) for forgiveness. There is no

power to do good and no strength to be saved from evil except with the Grace of Allah (the Almighty). He is the First and the Last. He is the Apparent and He is the Hidden. He is the Living Who never dies. He imparts and takes away life. There is blessing with Allah (the Almighty). He is the Ruler over everything.)

(Maqala No. 1476)

This immensity of cardinal attributes that runs in the monologue expresses only the human inability to define the Creator. But as a matter of fact the incessant recollection (*Pass-e-Anfaas*) of the same has enabled the founder Shaikh, Sufi Barkat Ali, to initiate his novices into the mystical Orders of *Tayyubah*, *Qadiriyah*, *Mujaddadiyyah*, *Ghafooriyyah* and *Rahimiyyah* amongst many others. This *Pass-e-Anfaas* admits the infinite *Uluhiyyat*, *Rabbubiyat* and *Malukiyyat* of the Creator for all times and unhindered by any extraneous elements. Of its benefits, the Prophet Muhammad has said:

“These formulas are the Keys of the treasures of the Heavens and the Earth.”

It is reported that *Uthman bin Aaffan*, may Allah the Almighty be pleased with him, requested (further information) about Allah's injunction of the *Keys of the Heavens and the Earth* of the Prophet who said to him: “You have enquired of me something which nobody has asked me before. The *Keys of the Heavens and the Earth* are *La ilaha illa*

Shai-un-Qadeer!

“O Uthman! Whoever recites it 100 times every day will be rewarded by 10 graces. Firstly, all his previous sins shall be forgiven. Secondly, his suffering from Hell fire will be written off. Thirdly, two angels are appointed unto him to guard him day and night from his sufferings and diseases. Fourthly, he is granted a treasure of blessings. Fifthly, he will reap as much blessing as someone who would have had set free 100 slaves from the offspring of the Prophet Ishmael (may Allah the Almighty bless him). Sixthly, he would be rewarded of blessings as if he had read the *Holy Qur'an*, the *Psalms*, the *Torah* and the *Bible*. Seventhly, there will be constructed a house for him in the *Heaven*. Eighthly, he will be married to a pious *hur* or a Heavenly maiden. Ninthly, he will be honoured with a crown of honour. Tenthly, his recommendation (for forgiveness) of 70 of his relatives will be accepted.

“O Uthman! If you were strong enough you would not miss this remembrance on any day. You will be one of the successful ones and you will surpass everybody before and after you.”

(*Kanz ul-Aamal*, Volume I, p 261 No. 4591)*

Sufi Barkat Ali advises his disciples accordingly to recite these

sacred formulas 100 times every day without fail, reciting 21 times after every daily prayer. And it will take only 3-4 minutes.

*This *Hadith* has been reported by *Ibn Murduya Abu Yala Ibn Mansoor Ibn Abi Hatim Abu al-Hassan Qatan* in the *Tawalat*, *Yusuf Qazi* in his *Sunan*, *Ibn Manzar Ibn Abi Asam Ibn Suni* and *Bahaiqqi* in the *Assama* and *Safat*.

In his *Al-Fās al-Isawiyyah* Shaikh al-Akbar Muhiyyudin Ibn al-Arabi (d. 1240 C.E.) has summarised his own mystical experience and reaffirmed his idea of *Tauheed* to the effect of *Maqalid us-Samawaat wal-Ardh*. His apt comment on Jesus, the God incarnate in Christendom, depicts a differing view on the Oneness of God: "Verily those people became hidiers of the truth who said God is Jesus, the son of Mary. It would not have been hiding the truth, if they had said Jesus is God or that Jesus is the son of Mary. They confined Divinity only to the form of Jesus. Some restricted his truth to Mary and referred him to the similitude of Gabriel when he breathed life into birds, and called him the 'Word of God'; and some others referring to his raising the dead, called him the 'Spirit of God'. These differences have arisen only in the case of Jesus. All created objects are Words of God which are never annihilated; for they all come under the Command *Kun* (Be)."

— (Moulvi S.A.Q. Husaini translation)

In addition to the *Kalima* above, Islam, both in theory and practice, requires the believer to believe in the life *Hereafter* and the *Destiny prima facie*. The souls of all the living beings in the present, past and future were created at the same time. Anybody after death occupies a place in Heaven or Hell, varying degrees of which are the measures of one's good or bad deeds. Between Heaven and Hell is *Araf* for those whose balance of good and evil deeds is equal.

According to Muslim belief *Allah* is the Arabic word for God. He has innumerable qualitative Names, the most common being 99. In addition to this are the unknown attributes, one of which, it is believed, was granted to each Prophet who total up to 124,000.

The birth of visible and invisible creatures of Allah the Almighty followed a certain sequence. Almost 70,000 times 72,000 years before the Prophet Adam, may Allah the Almighty bless him, was created, Allah the Almighty erected the spirit of the Prophet Muhammad ~~ﷺ~~ from His own *Nur* (Light). This spirit roved about until it divided into the Knowledge, His Exalted Throne, Angels, Jinn, stars, planets, Heaven and Hell (See further details in *Maqalat No. 630 & 631*.)

A certain degree of Allah's qualities are found in human beings but no one can equal him though he be the paragon of such qualities. From time to time Allah the Almighty sent Prophets, peace be upon them all, who fought against those who declared

themselves equal to Him. The author of these bezels of wisdom has, in his *Makshoofat-e-Manazal-e-Ehsan* (Manifestations of the Stages of Blessing), a voluminous sufic treatise on his reflections, given exhaustive accounts of the *Mundane Names* and the most diffused ones amongst Muslims of all races are recited in daily as well as special prayers. Some of the Names have been illustrated in unique accounts unobtainable from any other source.

Above all qualities Allah the Almighty is *ar-Rahman* (the Beneficent) to all whether they be believers or non-believers. This quality is exclusive to Him.

His mercy is passed on to humans. Allah the Almighty is *al-Malik* (the Owner) and everything belongs to Him. Just as everything public is the property of the government and we have no right to destroy it, so everything in the Universe belongs to Him and serves some purpose. Allah the Almighty is free from any defect, the embodiment of peace and the Greatest *Sustainer*. No one can question His authority. He is *Omnipotent* and *Independent*.

From nothing Allah the Almighty created animal, vegetable and mineral. He created 18,000 worlds and their contents all different in shape, physique, language, food and cultural habits. He has the Power to put His creative thoughts into practice with the unparalleled skill of an *Artist*, no human can hope to equal. We ourselves are the example of His art; without Him, we cannot exist and without Him, we cannot create.

Allah the Almighty is the *Forgiver*, disguising and forgiving the sins of those He created, giving everyone a chance to repent in the true belief of Him. The rule of *Tauheed* (Oneness of Godhead) must be strictly observed. The repentance of the Great Muslim mystic, *Fazil Ibn Ayaz*, is both interesting and exemplary. (See *Maqala No. 2385* for details). Allah the Almighty is the Nourisher, fulfilling everyone's requirements, specific and general, irrespective of the religious belief. It is narrated that a prophet, peace be upon him, invited all his compatriots to a meal which was cooked over a period of three days. Among the guests was a fish who sprang out of the sea, ate everything and asked for more, saying, "Allah the Almighty gives me three times this much every day". Allah the Almighty controls the amounts that certain creatures can devour according to their needs.

Allah the Almighty is the *Knowledgeable* about all things and nothing escapes His notice. His Knowledge is divided into four groups: (i) that made known to the people in general, (ii) the latent knowledge given to the specific people, (iii) the knowledge bestowed upon all the prophets, peace be upon them all, (iv) the knowledge given to the Prophet Muhammad ﷺ. Muslims are required to practise that knowledge which the Prophet Muhammad ﷺ has taught them. No one is answerable for lack of knowledge if he is not aware of its existence. *Allah the Almighty bestows honour* on those who please Him. Honour is not necessarily paid in money. *Pharaoh* and *Qaroon* were rich but not honourable. The measure of honour is dependent on the amount of obedience to Him.

Allah the Almighty is always right. His prophets, peace be upon them all, were sent to keep us on the right path, for He is *Omnipresent*, sees and hears all we do. He is the only means to all our needs.

Allah the Almighty is the Greatest Commander and Judge to be obeyed without hesitation at all times.

Allah the Almighty is the Listener and the Observer Who has passed a minute drop of this oceanic quality to certain of His people. *Umar Ibn Al-Khatab* (d. 644 C.E.), may Allah the Almighty be pleased with him, was the Second Caliph of Islam (634 — 644 C.E.). While leading his large Friday afternoon prayers, he spoke to his general *Sariya* who was fighting against the enemy in a far-off place, to take positions at the foot of a hill, and thus were saved from the attack of the enemy. The Caliph had the ability to see things at a distance and the general, the ability to hear things relayed remotely.

Allah the Almighty is the Kind and the Tolerant. Whosoever is endowed with this quality commands the respect of all his compatriots. There is a story of a common man who appeared before the court and said to the king, "I heard that your mother is a widow and she is very pretty." The king replied that his father had died and Allah the Almighty grants beauty to whoever He pleases. The man then asked the king whether his mother would marry him. The king told him that that was a matter for his mother to decide. The man went away unharmed, but it is said that before sunset someone killed him for his insolence.

Allah the Almighty is the Greatest Accountant and the Alms-Giver. He grants incalculable bounties to His creation. To an extent this habit is found in humans too. Once a needy person asked *Ali Ibn Abu Talib* (d. 661 C.E.), who was the *Fourth Caliph of Islam* (656 — 661 C.E.), for some bread. Ali, may Allah the Almighty be pleased with him, ordered his servant to give him some. The servant informed the Caliph that the bread was on the back of a camel. The Caliph bade him give away the camel also. When the servant told him that he had forgotten which camel carried the bread, the Caliph ordered him to give the man all the camels. It is said the servant jumped to one side of the line lest he be given away also. To another mendicant Ali, may Allah the Almighty be pleased with him, gave away his two sons.

Allah the Almighty is the Wise. The smallest particle from a drop of His unfathomable Wisdom works miracles. *Luqman*, may Allah the Almighty be pleased with him, was an accomplished wise man. One day he went out for a walk. A king's servant had escaped and the soldiers were chasing him. Luqman, who always dressed simply, was mistaken for the servant and arrested. He was taken to court where he was ordered to work with the labourers on the construction of the palace. A year later, the real servant appeared before the king and asked for forgiveness. The king sent for Luqman who then revealed his true identity. The king asked to be

pardoned for his mistake. Luqman replied that he would forgive the king for two reasons. Firstly, he had learnt the art of construction and secondly, he had learnt how to deal fairly with bad servants. It is undesirable but we all lose patience at the slightest abnormality.

The confession of the first clause of the *Kalima* annihilates the reciter and the world, hence upholding the *Tauheed*, the foundation of the Islamic Law. Confession of the second clause of the *Kalima* also confirms the belief in *Tauheed* relatively. It initiates the reciter to exemplify his life into the life style of the Prophet Muhammad ﷺ that leads the copyist into Islamic Mysticism. My *Shaikh* has, therefore, made it incumbent on his novices to recite profusely the *Darud Awaisiyyah*, given below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّتِهِ بِمَسَدٍ
 كَلِّ مَلُومٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ.

*Bismillah-hir Rahman-nir Rahim! Allah-humma
 sallah 'ala Syedena Muhammadinw wa 'ala aalay he wa
 itratay he bay 'adaday kullay maloomminllaka, astaghfir-
 ullah' hallazi la ilaha illa howal Hayyoo-ul-Qayyum wa
 aatoobo ilaih!*

“In the Name of Allah, the Most Gracious, the Most Merciful!

“O Allah! Send Your blessing onto our Prophet Muhammad (ﷺ), his followers and his progeny as many times as the things You know. I ask forgiveness of Allah (the Almighty) except Whom, the Living, the Eternal, there is no one worthy of worship, and I attend to Him only.”

(*The Darud Awaisiyyah*)

In fact, this *Darud* is the *summum bonum* of his teaching and epitomises the will to repentance of his adept who has included it in his daily time table of prayers and worship. Furthermore, the *Darud* is the supplication stemming as it does from the heart of the supplicant for Allah's blessing on the Holy Prophet ﷺ whose *Ascension to Heaven* is the ultimate standard of *Salook*, the mysteries of which a *Salik* strives to understand as far as possible.

Allah the Almighty communicates with His beloved ones, but not all and sundry, as *Jalal-ud-Din Rumi* (d. 1273 C.E.) puts it: “God the Most High does not speak to just any man; like the kings of this world He does not speak with any casual fool; He has chosen ministers and deputies. Man accedes to God by going through the

intermediaries He has appointed. God the Most High has made an election among His creatures in order that a man may come to Him by going through him whom He has chosen." As lay people we have no criterion to spot such chosen servants of Allah the Almighty except through judgement values of his non-materialistic nature and his practice of the *Shari'at* (the Islamic Law) notwithstanding his spiritual attainments. Such a man has been made known to us in the person of Sufi **Barkat Ali** committed totally to *Tawakkal 'al-Allah* (Trust in Allah the Almighty), devoid of money, property and fame and engaged in the practice of Islam in *toto*, service to his fellow-creatures, sick, destitute, unwanted, widows, orphans and oppressed in addition to dispensation of *Da'wah-o-Tabligh ul-Islam* through verbal discourses and numerous publications. You can well-imagine his complete disregard for fame and publicity that not a single publication has been put across to the news media for reviews, nor have they been sold, though they all are treasures of a scholastic nature coming as they have done from a man soaring high in the realm of Islamic Mysticism. His love and devotion to the founder of Islam ~~is~~ is the reason why he has added to his birth name the blessed name of Muhammad (ﷺ). He has also chosen to be known after his beloved daughter, *Anees Akhtar*, the authoress of *Miftah al-Kanooz al-Qur'an al-Azim* (The Keys of the Treasures of the Glorious Qur'an). He is, these days, referred in print as *Abu Anees Muhammad Barkat Ali*. I am, however, retaining his maiden name only on the title page for the sake of uniformity of references. It has no reflection on my love and respect for my *Shaikh*. In fact, it is ever increasing.

The text of this volume as in the previous has no thematic arrangements, though it mainly appertains to *Tauheed* (Oneness of Godhead) in both general and specific terms interspersed with the author's observations on the pitiable plight of the Muslim Nation and ills of the society he lives in. Name and subject indices have, therefore, been included in this volume also for all the monologues in the first volume. However, a list of theological and theosophical terms has not been prepared separately as they have been explained where appropriate in the context. Transliteration of Arabic words has been, at times, at variance from the standards followed by other writers. Hopefully, it will be standardised and any errors put right eventually. To alleviate it, the reader should refer to the Arabic with the help from an Arabic speaking person.

The transliterated form of the Arabic text in this volume follows, by and large, major rules in reproduction of the sound and character symbols in the original. The reader would be required to refer it to a linguist firstly because the transliteration is close but never exact. There are single letters in the Arabic alphabet which have more than one equivalent in English. For ع either *aa* or *a'* (*a* with the suffix of inverted apostrophe comma) have been used by writers. There are a few more and similarly interchangeable pairs

such as *z* and *dh* for *ذ* and *s* and *th* for *ث*. And there are many other single characters in the Arabic alphabet which have correspondingly two or more single character equivalents in the English alphabet. Further details on comparative phonetic notations in Arabic and English alphabets can be referred to in *The Holy Qur'an — Text, Translation and Commentary* by Abdullah Yusuf Ali (McGregor and Werner, Inc., U.S.A., 1946). We have refrained from dashes and dots which denote vowel sounds. Standardisation of Muslim names of prophets, sufis, jurists, writers and other learned scholars is far from perfect. However, the Biblical names of the prophets of the *Holy Qur'an* in vogue with Christendom have been used in this volume for ease in reading, yet keeping in mind the Muslim concept, reverence and respect of their parsonages. The spellings of names are normally those used in the books on Islamic history which are not necessarily correct phonetically. This is why any spellings different in the history books but more correct phonetically are given alongside in brackets in the name index. The same pattern has been followed in the subject index in the case of theosophical terms in Arabic, Persian and Urdu.

The English text corresponds to the Urdu text printed between 22 *Ramzan al-Mubarak 1395 A.H.* (29 September 1975 C.E.) and 19 *Shawwal al-Mukarram 1397 A.H.* (14 September 1975 C.E.) at the Nisar Art Press, Lahore, Pakistan. General remarks on translation and references to other works on Islam as made in the earlier introduction remain. Translation has been a continuous work and is being carried through to the third volume despite my professional work as a chemist and work related to race relations in the United Kingdom. I am only too pleased to be engaged this way. This has, surely, been the Will of Allah the Almighty, the choicest blessing of the Prophet ~~ﷺ~~ and good wishes of my exalted Shaikh which, I pray, will accompany me now and in the future.

Once again it is my privilege to thank my friends affiliated to *Dar-ul-Ehsan* and elsewhere for helping me, however infinitesimally, in this extenuating task. May Allah the Almighty reward them with the recompense due to them.

Finally, my thanks to my wife, Maryam, for continued support and help in paraphrasing.

Alhamdulillahayyoo-al-Qayyum!

Muhammad Iqbal,
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26 June 1978 (20 *Rajab al-Murajjab 1398 A.H.*)

IN THE NAME OF ALLAH, THE MOST GRACIOUS,
THE MOST MERCIFUL

MAQALAT-E-HIKMAT—THE WORDS OF WISDOM

THE WORDS OF WISDOM

Subhan al-Qaaim ad-Daaim! Subhan al-Hayyoo al-Qayyum! Subhan al-Hayyil Lazi La ya-Hoot! Subhan Allah hill-Azime, Wa Behandence, Subhan Qudusim, Rabb-ul-Malikaite War-Ruh-hay, Subhan al-Ahyil-Aala, Subhan-hu wa Ta'ala.

(Glorified my Lord, the Subsisting, the Permanent! Glorified my Lord, the Living, the Lasting! Glorified my Lord Who never dies! Glorified my Lord, the Great and Praised, the Glorious, the Holy, the Lord of Angels and the Spirit (the Archangel Gabriel)! Glorified my Lord, the Exalted, the Glorified, Allah the Almighty!)

A man said that when he entered the door of repentance, the Divine guard reprimanded him. When he grew worried, Allah the Almighty, the Exalted, the Majestic, put into his heart the fact that, in accordance with Divine Wisdom, scolding was a grace to him from his Lord and that he should offer thanks for the Divine grace.

Allhamdulillahayyoo al-Qayyum!

Ya Allah-o, Ya-Rahman-o! (O Allah, O the Beneficent!)
Ya Allah-o, Ya-Rahman-o! (O Allah, O the Beneficent!) *Ya Allah-o, Ya-Rahman-o!* (O Allah, O the Beneficent!) May You grant this grace to me, this servant and that servant!

Ya-Hayyoo, ya-Qayyum! La ilaha illa anta, ya-Arham ar-Rahimeen! (O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful! *Amin!*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

MAQALAT-E-HIKMAT—THE WORDS OF WISDOM

1617. SUPPLICATION!

سُبْحَانَ الْقَائِمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ ، سُبْحَانَ الْحَيِّ الْقَيُّومِ
لَا يَمُوتُ ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، سُبْحَانَ قُدُّوسٍ رَبِّ
الْمَلَكَةِ وَالرُّوحِ ، سُبْحَانَ الْمَلِكِ الْأَعْلَى ، سُبْحَانَكَ وَتَعَالَى
(مكتبة العمال جيد اول ص ۳۵ - شمار ۳۸۹۸)

Subhan al-Qaaim ad-Daaim! Subhan al-Hayyoo-al-Qayyum! Subhan al-Hayyil Lazi La ya-Mooto! Subhan Allah hil-Azime, Wa Behamdehee, Subbuhun Quddusun, Rabb-ul-Malaikate War-Ruh-hay, Subhan al-Aliyyil-Aala, Subhana-hu wa Ta'ala!

(Glorified my Lord, the Subsisting, the Permanent!
Glorified my Lord, the Living, the Lasting! Glorified
my Lord Who never dies! Glorified my Lord, the Great
and Praised, the Glorious, the Holy, the Lord of Angels
and the Spirit (the Archangel Gabriel)! Glorified my
Lord, the Exalted, the Glorified, Allah the Almighty!)

A man said that when he entered the door of repentance, the Divine guard reprimanded him. When he grew worried, Allah the Almighty, the Exalted, the Majestic, put into his heart the fact that, in accordance with Divine Wisdom, scolding was a grace to him from his Lord and that he should offer thanks for the Divine grace.

Alhamdulilhayyoo-al-Qayyum!

Ya-Allah-o, Ya-Rahman-o! (O Allah, O the Beneficent!)
Ya-Allah-o, Ya-Rahman-o! (O Allah, O the Beneficent!) *Ya-Allah-o, Ya-Rahman-o!* (O Allah, O the Beneficent!) May You grant this grace to me, this servant and that servant!

Ya-Hayyoo, ya-Qayyum! La ilaha illa anta ya-Arham ar-Rahimeen! Amin! (O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful! *Amin!*)

Recite this after every daily prayer and during the later part of the night according to your ability and capacity:

Allah-humma sallay 'ala Syedena Muhammadin wa ala aalay-hee wa itrata-hee bay aadaday kullay maloominlaka, Astaghfirullah hallazi lailaha illa howal Hayyoo-ul-Qayyum, wa atoobo ilaih! Ya-Hayyoo, va-Qayyum!

(O Allah! Send Your blessing on our Prophet Muhammad, his followers and his progeny as many times as the things You know. I ask forgiveness of Allah the Almighty, except Whom there is none worthy of worship, the Living, the Lasting, and I attend to Him only! O the Living, O the Lasting!)

Rabbana Taqabbal minna innaka ant-as-Samee-ul-Alem! Amin! Amin! Amin! (Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! *Amin! Amin! Amin!*)

1618. MY LORD, THE BOUNTEOUS, THE KIND, THE MERCIFUL, may my life be sacrificed for him, lived for 62-63 years. When a *salik* of the 'stage' of *Salook* in Islamic Mysticism grows older than the age of 62-63, every breath is regarded as the last breath (at that time) and he regards it as bounteous to make up his deficiencies.

1619. YOUR UNIVERSE IS VARIEGATED! And You, only You, are my world. Love is not dependent on precepts; precept is dependent on love.

I swear by Your love! My love is for You alone!

Ma sha Allah! (As it pleases Allah!)

Wallah! (By Allah!)

Tallah! (To Allah!)

1620. THE DOORS OF THE HEART are not open for everybody and at all times, but only for a few and only at certain times. The heart does not allow anyone other than its beloved to inhabit it. When the heart receives its beloved, it shuts the doors and never opens them again.

1621. THE PATH OF DEATH:

The Prophet Noah, peace be upon him, called people to (the message of) Allah the Almighty for 900 years. He did not build a home for his residence. He remained occupied day and night inviting them to the *Truth*. When the Angel of death came, he found him in the shade of a hillock. After greeting him, he said: "O dear one of Allah the Almighty! You spent a long time in the world. Why did you not build a home for your living?"

He replied: "I remained waiting for you. I remained in waiting for you thinking you would come now, and at this moment."

Remember that Allah the Almighty created 'death' first and 'life' later. And there is only a moment's distance between 'death' and 'life'.

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

1622. A TRUTHFUL PERSON is never a 'heretic', even though the people may call him a 'heretic'. No doubt, this is why it is the exaltation of the 'stage' of truth if a truthful person is called a 'heretic'.

1623. ABU HURAIRA, may Allah the Almighty be pleased with him, narrates:

"A man scolded Abu Bakr, may Allah the Almighty be pleased with him, in the presence of the Prophet ~~ﷺ~~. He listened to all this upbraiding, wondered at it and smiled. When the man told him off further, Abu Bakr, may Allah the Almighty be pleased with him, replied to some of his speech. At this the Prophet ~~ﷺ~~ became angry and stood up. Abu Bakr, may Allah the Almighty be pleased with him, followed him and said to him in his presence, 'O Prophet (~~ﷺ~~)! The man was calling me in such a foul manner when you were sitting there. When I replied to some of what he had said, you became angry and stood up.' He replied, 'There was an Angel accompanying you who was answering him. When you replied to him yourself, Satan jumped in between you.' After this, he said, 'O Abu Bakr! Here are three facts. Firstly, if a man is subjected to cruelty and he remains silent to win the happiness of Allah the Almighty, Allah the Almighty offers him help in abundance. Secondly, if a man opens the doors of his bounties and thereby helps his near ones and the destitutes, by virtue of this, Allah the Almighty increases his wealth. Thirdly, if a man opens the door of asking (that is, he prefers to beg rather than save his money), Allah the Almighty depreciates his wealth because of this.'"

—(This was related by Ahmad.)

1624. WHEN HE SAID: "O my Lord! This niggardly servant will never have a will of his own as long as mankind exists. If he had a will of his own, why would he be waiting at Your door for such a long time for Your blessing. He would, certainly, have stopped but not for so long. Your blessing does not allow him to stay away from Your door. Otherwise, no human being can stay at one 'stage' for such a long time."

Then he said: "Although this waiting of mine is based on wisdom and is because of Your blessing, yet it deserves Divine help. O my Lord! Accept it and be happy (with me)."

Another man said: "He was well reprimanded and he could not bear it. He continued, 'If coming here was in my control, I would not have come here at all.'"

Then he said: "Coming to this place or not is not in my control. I am bound to come here. His heedlessness cannot prevent me from presenting myself here."

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

1625. WE had proffered only one promise there: It is a great grace and blessing of Yours that we are sticking to the letter of our promise.

The Promise was:

"We swear by You that we will live in Your world having said good-bye for always to the world today. We will not accept anything of this world in any circumstances whatsoever."

Wallah! (By Allah!)

Billah! (With Allah!)

Tallah! (To Allah!)

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!)

— (1326 A.H.)

1626. O MUSLIM YOUTH! May no head be before you other than your horse's head! May nobody excel you! May your conduct be lofty and acceptable to Islam.

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

1627. PRACTICE engenders awareness of 'self' and the 'self', the 'selflessness'. That is, the practice is the seed, the 'self' is the plant and the 'selflessness' is the fruit. This 'selflessness' is the current-soul of the *Ummah* (the Muslim Community) of the Prophet ﷺ.

1628. THE ONLY WISH of my bountiful lord, the merciful, may my soul be sacrificed for him, ﷺ, that the youth of his *Ummah* may be intoxicated with the scent of action; and that this intoxication be not temporary but eternal. And this intoxication is the honour of the *Ummah* of the Prophet ﷺ.

1629. FROM MOMENT TO MOMENT, the *Aamil* (practiser) increases spiritual power and decreases the physical. The power of the lustre of the '*amal*' (practice) makes up for the decrease in physical power. It never allows at any point in one to feel its deficiency. O Allah the Almighty! Grant us the ability to undertake '*amal*'!

Ya-Hayyoo, ya-Qayyum! La ilaha illa anta ya-Arham ar-Rahimeen! (O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful!)

1630. A 'SELF' means nothing! The attributes hold preference over 'self' as it has been the folk maxim of our country since time immemorial:

*"No one will ask one's genealogy
There (i.e., in the Hereafter) decisions are made of actions."*

1631. O ALLAH THE ALMIGHTY! Our intellect is faulty and our actions, unreasonable! But there is not the least shadow of doubt that we never ascribe anyone at all as a partner to You in Your *Dhat* (the Reality) and Attributes. O Allah the Almighty! You are my Lord, *Rabb-us-Samawat Wal-Arz Zuljalale Wal-İkrame* (The Lord of the Heavens and Earths, the Majestic, the Beneficent), the Lord, the Owner, the Nourisher, the Guardian, the Victor, the Defender, and the Inheritor of everything of the Universe.

O Allah the Almighty! I have only one request. May none of us go to the grave ashamed of our 'amals! *Amin! Amin! Amin!* O the Lord of the Worlds!

1632. WHEN he was asked how it happened that he had come this way, he said: "No one can come this way on his own. Whomsoever He calls, he alone comes this way, not everybody could."

He said: "A long time ago, an insignificant person had the honour to present himself during a blessed night. Seeing me He hid his enlightened face with His blessed hand. At this I felt lost, wept over my destiny and felt ashamed. A door opened. At the spot, he saw a plane and saw that, Allah! Allah! I repent! I repent! the whole world was engaged in different works."

He then said to him in a tone of caution that he should get up and make them stop.

He said: "Hearing this he turned his heart away from the world. His heart was left with no desire for anything whatever, nor had he any energy to do any work. The blossom of his heart withered and crumbled."

Further, he said: "Day by day, his heart became so dissatisfied with the world that he sat on the dining table. He went for his morning meal and came back without having eaten. Then he dragged himself to work with great difficulty and he remained restless and dissatisfied till he reached this 'stage' of his."

Then he said: "There is no perfection of his in this matter. All this that came to pass, did so because of His Will and encouragement. And he is extremely grateful for this Divine grace. Otherwise, there is no match of this mean person to this 'stage'."

1633. ANOTHER MAN SAID that on a blessed night he heard his *Shaikh* praying to Allah the Almighty thus:

“O Allah the Almighty! This sinful and mistaken servant of Yours is wonder struck at only one thought that is there not a single person in this vast Universe of Yours who may offer his soul for the life and freshness of the orchard of the Muslim Nation of Your Prophet, the sacred, the pure, the perfect, the blessed, the beautiful, the beloved, ~~and~~ and who has no aim in life but only this and this alone!”

Hearing this, he (the novice) offered his soul to Allah the Almighty and said: “O Allah the Almighty! This sinful and mistaken servant frees himself of worldly jobs for religious affairs. May You, O the Living, O the Lasting, engage him in Your accepted jobs! *La ilaha illa anta ya-Arham ar-Rahimeen!* (There is none except You, O the Most Merciful of the merciful!)”

1634. MARHABAN! MUBARAKAN! MUSHARRAFAN!

Marhaban! Mubarakan! Musharrafan!

Then he gave me the blessings:

“O Lucky man! May your coming to this path be blissful for you! May your end be 100 times better than your beginning and your accomplishment 100 times more perfect than your start.”

Ya-Hayyoo, ya-Qayyum! Amin!

1635. WHEN he was asked which educational institute he had attended for the completion of his education, he said: “Is the person desirous of knowledge ever free from learning? The life ends, yet not the knowledge.”

Then, he said: “He is the student of the ‘school of devotion’. And they are never free (from learning) whilst alive! Don’t you remember the story of the meeting between the Prophets Moses and Khizar, may blessings of Allah the Almighty be upon them? The Prophet Khizar said to the Prophet Moses, may blessings of Allah the Almighty be upon them, ‘We are granted as much of the knowledge as a tiny drop from the ocean.’”

1636. SEEING HIM, he said:

“No doubt you have renounced the world completely, dropped it face downwards, strangled it, hung it upside down and rubbed its nose in the dust. *Marhaban! Mukarraman! Musharrafan!*”

1637. HE REPLIED that he was shown his ‘journey’ then.

He said:

“This is your ‘journey’, the true, the exalted. This ‘journey’ alone has Allah the Almighty accepted for those who travel in His path. Be the resolute traveller of this ‘journey’. If you get tired, sit down, rest for a while, then set off again and walk at a quick pace so that the time that is lost in resting is made up. This ‘journey’ is

the 'life-journey'. It could not be covered by sitting at home but by travelling."

A man asked him if he could find out about this true and exalted 'journey' as to what it would be. He answered:

"Only the *ittiba'* (the following) of the sacred *Sunnah* of the Prophet Muhammad, the sacred, the perfect, the blessed, the beautiful, the pure, may my life be sacrificed for him, ~~ﷺ~~, deserves to be called the true and the exalted. And no other 'journey' can ever have this honour."

He said it once again: "This true and exalted 'journey' is but the exact *ittiba'* of the *Sunnah* of the Prophet ~~ﷺ~~."

1638. A MAN ASKED: "Every 'journey' has its perils. Please tell the perils of this 'journey'."

He replied: "There are no perils in a true and blessed 'journey'. If there were any, how could it be called true and exalted. The true and exalted 'journey' is the 'journey' of the beloved of Allah the Almighty, the Prophet Muhammad ~~ﷺ~~. If there were any perils, the Prophet ~~ﷺ~~ would have warned and explained for the guidance of the traveller on this 'journey'. As we have not heard anything about any peril, therefore, as far as he knows there is no peril attendant to it. *The strict adherence to that which is 'obligatory' and that which is 'forbidden' is a perfect protection against every peril. Ma sha Allah! La Quwwata illa billah!* (As it pleases Allah the Almighty! There is no power (to do virtue or shun evil) except with the grace of Allah the Almighty!) This true and exalted 'journey' is only for the remembrance of my Allah the Almighty, the Majestic, the Honoured. Except this, I swear by Him, there is no objective whatsoever. In fact, there is not one possible. And the only one that may be is that which is let in the dwelling of my 'body', where dwells the remembrance of the King of my 'soul'. And there dwells such a remembrance and nothing else.

1639. WHEN the 'self' finishes, 'perils' end.

N.B.: Be it known that whosoever has any peril whatever in the world, *Deen* or Hereafter is because of personal greed. If the personal greed finishes, all perils would end.

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

1640. NEVER do these two jobs: exert oppression and cruelty on your own 'soul' or on that of your 'brothers'.

1641. WHEN it was asked how he managed to get away from the exciting scene of such a cunning world, he replied: "My Allah the Almighty alone saved me and He alone is the Defender, the Lord, the Victor and the Guardian of His servants. I got lost at every turning and He guided me at every corner, ignored every sin,

disguised it and forgave. He put me neither to shame nor disgrace. When I was thrown in a roaring fire, He turned it into flowers."

Alhamdulillahayyoo-al-Qayyum! (All praise be to Allah, the Living and Lasting!)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِو كَمَا يُحِبُّ رَشَاءًا وَيَرْضَى
الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِو كَمَا يُحِبُّ رَشَاءًا وَيَرْضَى
الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِو كَمَا يُحِبُّ رَشَاءًا وَيَرْضَى

*Alhamdulillah-hay Hamdan Kasiran Tayyuban
Mubarakan Fee-hay kama yuhibbo Rabbona wa-yarza!*

*Alhamdulillah-hay Hamdan Kasiran Tayyuban Mubara-
kan Fee-hay kama yuhibbo Rabbona wa-yarza!*

*Alhamdulillah-hay Hamdan Kasiran Tayyuban Mubara-
kan Fee-hay kama yuhibbo Rabbona wa-yarza!*

(Praise be to Allah the Almighty and in abundance, the praise that is blessed, appealing and pleasing to our Allah the Almighty!

Praise be to Allah the Almighty and in abundance, the praise that is blessed, appealing and pleasing to our Allah the Almighty!

Praise be to Allah the Almighty and in abundance, the praise that is blessed, appealing and pleasing to our Allah the Almighty!)

1642. RECITING THE FOLLOWING, he fell in prostration:

اللَّهُمَّ لَكَ سَجَدْتُ وَ لَكَ أَسَلْتُ وَ بِكَ أَمَنْتُ بِعَدِّ وَ جِهِي لِلَّذِي خَلَقَهُ
وَ صَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ أَمَنْتُ وَ لَكَ أَسَلْتُ اللَّهُمَّ أَنْتَ رَبِّي سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَ صَوَّرَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

حَشَعَ سَمْعِي وَ بَصَرِي وَ دَمِي وَ لَحْمِي وَ عَظْمِي وَ عَصَبِي وَ مَا
اسْتَقَلَّتْ بِهَا قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا دَفْعَةً وَ جَلَّةً وَ أَوْلَاهُ وَ الْخَيْرُ وَ عَلَانِيَةً وَ سِرَّةً

“O Allah the Almighty! I prostrated before You and bent my head before You and gathered belief in You. My face prostrated for Him Who created him and when He made this shape, He made it handsome and added ears and eyes to it. Allah the Almighty is the Most Blessed Who is the Best Maker of the makers.”

And he said:

“O Allah the Almighty! I prostrated for You only and gathered belief in You and put my head into Your court. O Allah the Almighty! You alone are my Rab. My face prostrated before Him Who created it and made its shape and ears and eyes. Allah the Almighty is the Most Blessed Who is the Best Maker of the makers.”

Then he said:

“My ears, my eyes, my blood, my flesh, my bones, my muscles and that which is carried by my feet all are in prostration before Allah the Almighty, the Lord of the Worlds.”

In the end, he said:

“O my Allah the Almighty! Forgive (all) my sins, large and small, the former and the latter, apparent and hidden, forgive them all. Amin!”

1643. THE HARVEST, raw or ripe, needs a guard. The whole of the 'journey' of *Salook* needs a guard. *Ya-Hayyoo, ya-Qayyum!*

In other words:

Children, harvest, saintliness, all three are brought up under guard.

1644. HAVE YOU EVER THOUGHT OVER THIS:

Stationery worth thousands of rupees is spent on useless jobs. Why?

1645. *O MY SERVER! O my Server! May blessings be on you! May blessings be on you. You go on serving, you go on serving with the same countenance, with the same drink!*

1646. **FONDNESS OF LIFE** and fear of death are the two axes of the human life and everybody revolves round them.

1647. WHEN 'being' became intoxicated with the toxicity of character, it became accepted and exalted free and independent of the fondness and fears of life and death. And this is the highest status in human life. *Ma sha Allah!* (As it pleases Allah the Almighty!)

1648. O THE COMPANION! O my soul!

Who is to make you understand, what and how? The toxicity of your character is the distinctive honour of the *Ummah* and this toxicity alone is the soul of the *Ummah* of the Prophet Muhammad

1649. A FIRM DETERMINATION plays a leading role in the toxicity of the character. And whichever character is not reflective of a determination, does not reach any destination, nor bring forth any promise, nor any fruit.

1650. WHEN a man resolves himself to a job and harnesses himself to it, he does not cast away the harness until the job is completed. The whole story of the offspring of the Prophet Adam, peace be upon him, is the story of the firm determination.

There is no distance between the determination of men and the '*Kun!* (Be done!)' of Allah the Almighty—none at all—'determination' and '*Kun!*' are inseparable. Both the 'determination' and '*Kun!*' reflect the Will of Allah the Almighty. From eternity to end a man's determination was or will be welcomed by the '*Kun!*' of Allah the Almighty. It welcomed every determination and warmly and left hoisted the banner of determination in any field, it praised determination, appreciated and took to its completion.

1651. IF the barrier of determination of the character of these 'stages' of Yours were not exalted no bazaar of Yours would be living, but instead be deserted and desolate with no flowers or nightingales.

1652 SITTING and standing of men is not ordinary, it is exemplary. When they squatted, the earth trembled. They lost everything in one sitting. They were not defeated even though they lost everything. Again when they began defeating it, the heavens trembled, the Earth and the Heaven began to break into pieces. This resolute determination was exemplary. It appealed to Allah the Almighty so much that He reflected His Majesty only at this 'stage.'

1653. THIS 'determination' belongs to your fore-runners and bears no weight before your 'determination'. Your 'determination' is a mountain, and this, the mole hill. After all who can equal your 'determination'?

There is no exaggeration whatever that your 'determination' is, in fact, the 'destiny' and '*Kun fa ya kun!* (Be done and it is done!)' of your Allah the Almighty.

O sleeping brother!

Wake up from the slumber of heedlessness. Come over with a 'determination' to the field of action and come over without fail. The *Ummah* needs you urgently.

1654. THE human being holds superiority over all the creatures which Allah the Almighty has created. Have you ever had a chance to think that a carcass-eating vulture can see its hunt from high up in the sky. Likewise, an ant can smell a scent locked behind seven room-doors.

But, do you know why you cannot see beyond a distance of a few yards, nor have a great sense of smell? It is for this and only this reason that you are using your sensory organs contrary to the Will of the Artist. This is why they have not the hearing and sight that they should have. In other words, your hearing and seeing are not comparable to those of the vulture and the ant. Alas! They are extremely defective and weak.

1655. IS this thousand year old incident not enough to excite your honour. When both the parties came out into the field to fight, they broke the limits and set new ones.

Subhanallah! Alhamdulillah! Ma sha Allah! La Haula wa la Quwwata illa Billah!

There were piles of corpses. Blood flowed in streams. But they stood fast like a rock wherever they stepped, never retreating. No power could uproot their steps.

In the battle, one must concede. This was a battle of two brave men of the same calibre. Neither of the two conceded. In accordance with the principles of Divine Wisdom, both fighters were conciliated during the battle.

May Allah the Almighty help your iron mind pay no heed to this determination!

Ya-Hayyoo, ya-Qayyum! (O the Living, O the Lasting!) *Amin!*

Ya-Allah-o! Ya-Rahman-o! Ya-Rahim-o! Ya-Hayyoo, Ya-Qayyum! Ya-Zuljalale, wal-Ikrame!

Ya-Hayyoo, ya-Qayyum! Isma' Wastajib! Allah-o Akbar-ul-Akbar!

(O Allah the Almighty! O the Most Gracious! O the Most Merciful! O the Living, O the Lasting! O the Majestic and the Blessed!)

(O the Living, O the Lasting! Hear and accept this prayer. O Allah the Great, the Greatest!)

1656. A MAN SAID: "There is a little doubt. Please clarify it."

Another man asked: "What is it?"

The first man said: "Is it true that he has nothing of the world with him, nor is he desirous of anything?"

He went on: "He is a traveller. He has the honour of travelling throughout the world. He has seen every nook and corner of the world. And there is no place where he has not been. He has not seen a place in the world which is not surrounded by the world and the dwellers of which were practising what knowledge they possessed. Not only that wherever he went he found everyone saying that they possessed nothing of the world even though the whole was there."

Then he said: "He cannot be satisfied by mere talking."

Hearing this, he held him by the arm and took him home and said: "This is my home. Pick up from these items the ones which to him were worldly."

He looked at everything of his, picked up each thing and saw it. When he was satisfied, he began to cry.

1657. THEN he said: "Nobody has the control over the practice of the knowledge that one has except those who are granted the ability by Allah the Almighty. No doubt, a man's beseeching to Allah the Almighty time and again for the ability is the source of succour."

Say this: "O Allah the Almighty! Grant me the ability to put my knowledge into practice! *Ya-Hayyoo, ya-Qayyum! Amin!* O Allah the Almighty! Grant this servant of Yours the *Zikr* and *Ata'at* which You have stressed upon for the servants! *Ya-Hayyoo, ya-Qayyum! Amin!*"

The disputation over the desire for the ability is liked by Allah

the Almighty. If it comes truly from the heart, it changes the destiny, attracts His blessing.

1658. WHEN he was asked: "What is his Shaikh's doctrine?" how well he replied: "My Shaikh has told me that whenever any body asks me about him, he should say unequivocally: 'The man I visit is not the Shaikh of the shaikhs. He is an average Muslim who, repentant of his own sins, leads people away from sins and he points out this lesson alone that this world is illusory and mortal and we guests of a few days do not like to depart this world leaving any bad memories behind.'"

1659. THERE is nothing worse than 'differences' and nothing better than 'unity'.

1660. WHOEVER does not put his knowledge into practice is deprived of the hidden knowledge. Is deprivation of a person from the hidden knowledge an ordinary thing? It is, (in fact), like losing the game of life and returning empty-handed from a lively bazaar.

1661. EAT the meat of that part of a healthy he-goat which is weak in your own body.

1662. PRACTICE is your life-capital. May nothing hinder your way! Discard all that is a hindrance in the path of your practice whatever it may be.

1663. TRUST and following are based on love and nothing else.

1664. SEEK the happiness of the Creator in the service of the creatures. May you hold a first rank in service!

1665. SHOWING the path to a lost traveller is the greatest service to humanity!

1666. A THINKER IS FREE FROM PREJUDICE. A prejudiced person is not granted thinking at all. Thinking is a friend to reality. Nothing else except thinking can ever meet the mysteries of reality. The heart of a thinker is free from every worry. Thinking is the leader to the goal. It leads completely the traveller to the desired goal. In no travel whatever is there any puzzle that the thought may not solve. Travels in materialism and spiritualism are both dependent on thought throughout their stages. May Allah, the Almighty grant us the thought! *Amin!* The height of the travel depends on the height of thought. No incident can disperse the concentration of the thought. *Ma sha Allah! La Haula wa la*

Quwwata illa billah! (As it pleases Allah the Almighty! There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!)

1667. O COMPANION! Say this in answer to every question: "If my Allah the Almighty ordered me to be thrown into Hell, as you think, because of punishment for loving my lord, the gracious and compassionate Prophet, may my life be sacrificed for him. ~~ﷺ~~, this insignificant servant will jump into Hell fearlessly hiding in his chest the love for his beloved."

Always say this, also:

"No evil can ever overpower the lustre of the love of the sacred, the perfect, the blessed, the beautiful and the pure Prophet, may my life be sacrificed for him. ~~ﷺ~~. The love for my lord, the very gracious Prophet ~~ﷺ~~ will cool down the fires of Hell. This thought is that part of my Faith which no reasoning can alter because Hell cannot burn any lover, however downgraded and downtrodden he may be, of the sacred, the Prophet ~~ﷺ~~, the sacred beloved of Allah the Almighty!"

May Allah the Almighty grant us a pure and refined love for His sacred, beloved Prophet ~~ﷺ~~! *Amin!*

يَا حَيُّ يَا قَيُّوْمُ . بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْبِحُ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكُنْ لِيْ
إِلَّا نَفْسِيْ طَرْفَةَ عَيْنٍ ! أَمِيْنَ !

Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Aslih lee shani kulla-hu wa la takilni ila nafsi tarfata
'ainin! Amin!

(O the Living, O the Lasting! I ask for Your Blessing: reform all my affairs. And do not leave me alone even for a moment! *Amin!*)

1668. MY ASCETIC RELIGIOUS GUIDE, may Allah the Almighty be pleased with him, told me:

"Your religion during the night time is to be that of *Abu Bakr*, may Allah the Almighty be pleased with him, and during the day time, like that of *Umar*, may Allah the Almighty be pleased with him."

1669. O ALLAH THE ALMIGHTY! Grant me humility equal to that of *Uthman bin 'Affan*, may Allah the Almighty be pleased with him, and the asceticism of *Ali*, may Allah the Almighty be pleased with him.

1670. THIS BOOK, *Kitab-ul-Aamal bis-Sunnate Al-Ma'roof Tarteeb Sharif (The Book of the Practice of the Sunnah - The Holy Succession)* is the trustee of the teaching of the sacred, the perfect, the blessed, the beautiful, the pure Prophet, may my soul be sacrificed for him, ~~ﷺ~~. In its compilation a full life has been

spent, just working day and night.

1671. IT IS ESSENTIAL for the compiler to put his compilation into practice. O Allah the Almighty! Grant the compiler of this book, the ability to practise this compilation! *Ya-Hayyoo, ya-Qayyum! Amin!* Grant me the ability to practise completely whatever is written in it. *Amin!* the ability to have 100 per cent of practice.

1672. A COMPILER enters the grave with unfulfilled desire as to why he did not practise it. And this unfulfilled desire will be a chain around his neck till the *Day of Resurrection*. O Allah the Almighty! May we depart from Your world having fulfilled this desire. *Ya-Hayyoo, ya-Qayyum! Ya-Zuljalale wal-Ikram! Isma' wastajib! Allah-o Akbar-ul-Akbar!* (O the Living, O the Lasting! O Allah the Almighty! O the Most Gracious! O the Most Blessed! Hear and accept this prayer. O Allah the Great, the Greatest!)

1673. THIS BOOK IS NOT A RIVER BUT AN OCEAN. To cross it is beyond human capabilities, it can be crossed only with the ability and power granted by Allah the Almighty, but by human efforts.

1674. NO work is done in the grave. A person receives the benefit of all that he has done beforehand.

1675. O THE LIVING! You will repent and cry in the grave till the *Day of Resurrection* thinking: "These fruits were for me. Why did I not eat them? These flowers blossomed for me only. Alas, I did not have their decoration. All the trees were made and I scorched in the sun for life because of my stupidity. Allah the Almighty had granted me in the world the treasures of diamonds and jewels. But I did not open any treasure at all. Alas, I had valued these blessings in the world and had not set my heart upon the world. I should have forgotten everything of the Universe except Allah the Almighty intoxicated in the influence of the practice."

Ya-Hayyoo, ya-Qayyum!

1676. NOBODY knows when he is departing from this place. But everybody knows that he must go and having gone once, then he will not return and till the *Day of Resurrection* it is all repentance and repentance alone.

O sleeping young man! Why are you not waking up? If for nothing else wake for yourself at least. Sleeping at this time does not befit you.

1677. A MAN SAID that he had seen a lot with his eyes. He

had death hovering over him. His soul was wrested. He was shown a frightening scene of the grave. On seeing this, he choked. He was laid on the glistening fire blocks. He saw everything and his end clearly. He was ordered to go to Hell. Hearing this, he fell prostrate. He thanked Allah the Almighty most sincerely and reciting *ya-Hayyoo, ya-Qayyum* and *ya-Hannan, ya-Mannan*, he set off to Hell. He was going towards it saying, Allah! Allah! and "O my Allah the Almighty! Indeed, Your order regarding this ungrateful servant for Hell is befitting."

Ya-Hayyoo, ya-Qayyum!

1678. HE SAID: "I was going towards Hell reciting *ya-Hannan, ya-Mannan* and looking backwards as if one has a hope of something, when a commander of the Divine Guard asked me, "What are you looking for as you turn round time and again?"

He continued: "My *Rab* is *Rabb-ul-Alameen Arham ar-Rahimeen, Akram ul-Akrameen* and *Ahkam-ul-Hakemeen*. Even though I have been ordered to go to Hell, I am not at all without hope because of the Mercy and Grace of *Allah-o La ilaha illa howa-al-Hayyoo-al-Qayyum-o Zuljalale wal-Ikrame!* I have a hope that my Allah the Almighty is unparalleled in his Grace. My forgiveness is nothing to Him."

Then, he said: "O Allah the Almighty! This sinful servant of Yours prayed to You, *Rabb-e-Zuljalale wal-Ikrame*, as long as he lived in Your world that You may grant him the ability to 'remembrance' and 'obedience'. This servant has no power to do good without this ability from You."

He continued: "He said a lot more in addition to this, that he lived in Your world like a dry stick of straw for it flew wherever it wished and that his ability to do good and refrain from vices was dependent on You only."

Hearing this, my Allah the Almighty, the Honoured, the Majestic, the High, the Gracious, took pity on me. When he called upon the *Rabbubiyyat* (Lordship) of his Allah the Almighty after severing all his relations from worldly strings, straightaway the Lordship of my Allah the Almighty became excited about His Blessing and He forgave this insignificant person. No doubt, my Allah the Almighty is *Sattar-ul-Ayyub* (the Disguiser of mistakes), *Ghaffar-uz-Zanub* (the Forgiver of sins), *Rahim* (the Gracious), *Wadood* (the Loving) and *Qadar-ul-Muqtadir* (the Most Powerful of the powerful). He forgives whomsoever He wishes however much a sinner he may be. This alone is the Honour of my Allah the Almighty and the Faith of the sinner.

Alhamdulilhayyoo-al-Qayyum!

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبَّنَا وَيَرْضَى
جَزَى اللَّهُ عَمَّا سَيِّئًا كَمَا حَسَدًا مَا هُوَ أَهْلُهُ .

*Alhamdulillah-hay Hamdan Kaseeran Tayyuban
Mubarakan Fee-hay Kama Yuhibbo Wa Yarza Rabbona
jaz Allah-o 'anna Syedena Muhammadan ma howa
Ahlo-hu.*

(Praise be to Allah the Almighty and in abundance, the praise that is blessed, appealing and pleasing to our Allah the Almighty. May Allah the Almighty reward Muhammad ~~as~~ as he deserves!)

1679. IN the world nobody has such a friend who is a friend and is also selfless.

1680. DO good to everybody, friend or foe. But do not expect good from anybody.

1681. WHEN he came back to this world, he was independent of everything worldly. He had nothing else in his heart except Allah the Almighty. His heart was free and independent from everything of the world.

O companion! Would you know that having been dead once and then having returned to the world he can never die again. He simply changes his place. He turned down everything of the world of whatever hue. He never looked at anything. Everything, superior to the other, was offered to him. But he did not accept anything. May, with the blessing and grace of Allah the Almighty, nothing of the world in any form, entice him!

To ensnare him over 100,000 banners were stuck in a field. As a human being, he could not save himself from the net of any one of those banners. But he had set out in the path of Allah the Almighty, he was, therefore, protected by a sheet of blessing of Allah the Almighty Who set around him the camps of His protection. Every banner had been raised to confuse and cheat him. But with the blessing of Allah the Almighty, he was not distracted by any. In his sight, nothing at all except Allah the Almighty held any value or status. He regarded everything except Allah the Almighty as nothing and valueless. When he saw everything carefully, he retired from everything which is not at all an easy task.

This world is an arena for men and in this arena no one wins. Many great men fell on their knees. But he kicked with his foot once and knocked down all the banners. Only one remained. No one ever knocked it down. This banner is still fluttering with the same force and charm as it did in the very beginning. Everybody repeated it—nobody dared knock it down.

He also passed by, like the previous travellers, saying Allah! Allah! Except this, there is not a banner in this field which he would not have kicked and knocked down. There does not lie in it, he said, any perfection whatever. Whatever happened, it happened because of the ability and power from and for Allah the Almighty alone. *Alhamdulillah!*

Ma sha Allah! La Quwwata illa billah!

And this is final.

1682. IT is not a small matter to turn away the heart from the world to the *Deen*, the servant to the worshipped and the desirer to the desired. It is an important task. There is nothing superior to this service. *Ma sha Allah!*

1683. GREED is human nature and based on Divine Wisdom. If the milkman had no greed that his milk might be sold at double the price, he would never take it to the city in the morning. And if he did not take it then where would people find the milk for their morning tea? Then city life spreading for miles would crave for milk.

Similarly, if a human being had no greed, he would sow crops only for the need of his family and the world would starve to death and crave for a single grain.

1684. YOUR FIRM DETERMINATION is the surety for the success of your life. Determine this, that if the work of the whole world came to a standstill and the system of the earth and sky began to break down, I will not discard or miss the practice which I am adopting today. I shall continue with it in all circumstances, stringent or expansive, and for always. Allah the Almighty has opened the path of His blessing unto you, showered graces on you. May this blessing descend for ever.

Ya-Arham ar-Rahimeen! Amin!

1685. THERE is not such a breath in the whole life of a person that may not have been spent in some grief or happiness. The mind is always busy in one way or another.

At present, I have no memory for any grief, happiness, or engagement as if nothing has been undertaken or has happened at all. Had I been above any grief and happiness, it would have been much better.

Seek a lesson from the past.

Free yourself from everything and completely. Free yourself, tread on this pure and blessed path. There is no engagement superior to this.

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

Wa ma taufigui illa billah! (There is no ability (to do anything) without (the Will of) Allah the Almighty!)

1686. THE MASTER always concedes to his servant even if he is a *kafir* (repudiator). The old servant deserves forgiveness even if he is disobedient.

1687. FINE things are not for use but are displayed as decorations. That which is not used is useless.

1688. THERE is no calamity, no epidemic, no terror, no disease that is not the direct result of a counteraction against peoples' sins. They are impounded to the people in the world and are responsible for the forgiveness of sins and exaltation of 'stages' of people by Allah the Almighty. In the Universe of Allah the Almighty, there is no order in existence of any person except Him.

All that is there is because of Allah the Almighty, it is the fruit of your sins.

Wa ma 'alaina illalbalagh!

1689. TO me the bowl from the dowry of my mother was superior to the glass of Jamshed (a famous Persian king). What can I say about Jamshed's glass? There is no glass equal to it. When I drink water from it, the chest expands. Even though the dowry of my mother consisted of a few items, it catered for every household need and I can recognise these items even now though they may be spread out among the items of the whole world. The sense of belonging that was in them was not in anything else.

1690. THE house of the village elder is like that of the shop of a utensil dealer. There are utensils of all types inherited through ages and nobody has used them at all.

1691. INSTEAD of conquering some one else let yourself be conquered for the sake of the descendants of the Prophet Adam, peace be upon him. And this conquest is the best and most popular to Islam.

wa ma 'alaina illalbalagh!

1692. CLEANSE ME! Refine me! Do this to me! Do that to me!

What can one do without one doing something oneself? Take the cloth, for instance. The cloth that is meant to be cleaned is boiled in water with soda ash in it. On heating, the dirt oozes out and it is beaten out with a stirrer or fists till the cloth is free from dirt and clean and neat.

1693. THERE is a medicine for every disease. But not every medicine has the cure. Cure is in the hands of my Allah the Almighty. Medicine is a means. The Prophet Muhammed ﷺ is the means of cure. *Ya-Allah, ya-Samad! Ya-Hayyoo, ya-Qayyum!* For the sake of Your beloved, the sacred, the perfect, ﷺ, grant the cure to this servant of Yours whom the disease has weakened and oppressed! *Amin!*

يَا حَمِيْدُ يَا قَيُّوْمُ ! سِرِّمَتِكَ اَسْتَعِيْنُ يَا حَمِيْدُ يَا قَيُّوْمُ
يَا حَمِيْدُ يَا قَيُّوْمُ ! لَا اِلٰهَ اِلَّا اَنْتَ يَا اَرْحَمَ الرَّاحِمِيْنَ
يَا حَمِيْدُ يَا قَيُّوْمُ ! لَا اِلٰهَ اِلَّا اَنْتَ يَا اَرْحَمَ الرَّاحِمِيْنَ
يَا حَمِيْدُ يَا قَيُّوْمُ ! لَا اِلٰهَ اِلَّا اَنْتَ يَا اَرْحَمَ الرَّاحِمِيْنَ
اَسْئَلُ اللهَ الْعَظِيْمَ ! رَبَّ الْمَرْشِيْنَ الْعَظِيْمِ ! اَنْ يَشْفِيَكِ
اَسْئَلُ اللهَ الْعَظِيْمَ ! رَبَّ الْمَرْشِيْنَ الْعَظِيْمِ ! اَنْ يَشْفِيَكِ
اَسْئَلُ اللهَ الْعَظِيْمَ ! رَبَّ الْمَرْشِيْنَ الْعَظِيْمِ ! اَنْ يَشْفِيَكِ
اَمِيْنُ ! اَمِيْنُ ! اَمِيْنُ !

تَوَكَّلْتُ عَلَى الرَّحْمٰنِ اِنَّكَ لَ تَهْمِلُنَّ
يَكُنْ لَكَ شَرِيْبًا فِي الْمَلِكِ وَتَمْرِيْكُنْ لَهٗ وَرِيْقٌ مِّنَ الدَّلِيْلِ وَكَرِيْمًا تَكْبِيْرًا

Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!

Ya-Hayyoo, ya-Qayyum!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham ar-Rahimeen!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham ar-Rahimeen!

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta ya-Arham ar-Rahimeen!

Asalullah lahal-Azim Rabb-ul-Arsh-il-Azim any Yashfeeka! Amin!

Asalullah lahal-Azim Rabb-ul-Arsh-il-Azim any Yashfeeka! Amin!

Asalullah lahal-Azim Rabb-ul-Arsh-il-Azim any Yashfeeka! Amin!

Amin! Amin! Amin!

Tawakkalto 'Alal-Hayyillazi laya mooto walhumdo lillah hillazi Lam Yattakhiz. Wala danw wa lam ya kun la hu Shrikun Filmulke wa lam ya kun la hu wa Liyyun minazzulli wa kabbir-ho Takbiran!

(O the Living, O the Lasting! I ask You for Your Blessing! O the Living, O the Lasting; O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful! O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful! O the Living, O the Lasting! There is none except You, O the Most Merciful of the merciful!

I beseech Allah the Almighty Who is the Lord of the Glorious Throne that He may grant you health!

I beseech Allah the Almighty Who is the Lord of the Glorious Throne that He may grant you health!

I beseech Allah the Almighty Who is the Lord of the Glorious Throne that He may grant you health!

Amin! Amin! Amin!

I put my trust in Allah the Almighty, the eternally Alive, Who never dies. All praises for Allah the Almighty Who has not begotten anyone and there is no partner to Him in His Rule and there is no helper of Him in any affliction from Him. And recite the Highness of Allah the Almighty!)

1694. THIS talk is not destructive but constructive, based on sincerity and not rudeness.

Co-operate with one another to the full in the works of construction of nation and country even though the other may be light and mean.

Grandeur in the eyes does not befit a builder and a labourer.

No other character-trait holds any stage as 'unity' and 'sacrifice' do in the construction of the nation.

One needs to do a lot to defeat someone. But it requires a moment's folly to turn someone against oneself.

There is love for love, blessing for blessing and graciousness for graciousness.

1695. THE crow cannot become an eagle by wearing eagle's feathers.

1696. DO not care for *Qutbiyyat* (the highest stage in Islamic Mysticism), but engender the character of *Qutbiyyat* in yourself.

1697. THE graciousness of the messengers is the graciousness of the sender.

1698. CORRESPONDENCE alone cannot be relied upon for gaining knowledge. If correspondence were sufficient, why then should a student spend a third of a century acquiring worldly knowledge at an institute of education? He would have obtained the certificate for every art by sitting at home and corresponding. And the knowledge of the *Deen* is far more difficult to obtain than worldly knowledge.

1699. THE SAME TRAVELLER met again one day! When he was asked where he lived, he said: "What shall I say as to which places my search takes me to. I went to every place and with the same aim that I might find a conduct of the characteristics of the Prophethood. I went to the educational institute, to the monastery, to this place and that. In short, I went everywhere I could, but did not see the desired character-trait."

Then he sought our consultation. Unanimously, we all suggested to this servant of Allah the Almighty only one thing: "Now do not go anywhere at all. Nurture in yourself the character-trait that you are seeking i.e. adopt the desired conduct that is missing. Discard this desert dwelling. Engender in yourself the character you wish to be."

1700. SURVEY the whole history of the descendants of the Prophet Adam, peace be upon him:

Faith without conduct remained low and conduct without Faith remained high, and this lowliness was an open announcement of advice from Nature.

But nobody at any time in history took any heed of any announcement of Nature.

1701. THE SCIENTIST, who teaches his subject to a student of science, himself practises it. *Alhamdulillah!*

Both the teacher and the taught are successful in their art.

The religionist, who teaches a knowledge of the *Deen* to the pupil, does not practise it himself.

If the teacher does not command the knowledge how can it be commanded by the pupil?

Wa ma 'alaina illalbalagh!

1702. O THE PIOUS MEN OF ALLAH THE ALMIGHTY! Until and unless we practise word by word our respective knowledge, our state of affairs will remain as it is today. It cannot change at all and nobody can change it. Pray to Allah the Almighty thus:

"O Allah the Almighty! Forgive us our sin because of which we have lost the ability to practise. Amin!"

Wa ma 'alaina illalbalagh!

1703. O MY SOUL, O Muslim youth in slumber! Who will tell What and How . . .? The most important order of Allah the Almighty, the most important *Sunnah* of the Prophet Muhammad and the most important character-trait of the prophethood and messengership is 'steadfastness'. And 'steadfastness' is that wherever and whatever step is taken in the field of life, it is never taken back even if it is shattered to pieces. *Amin!*

The *khirqā* (robe of the mystic) and *Ahram* (the robe of the pilgrim) are two names of the same (Divine) endowment. Once worn it is never cast away, not at all, and not even in Hell. In the field of life struggle is voluntary and defeat and conquest are involuntary. That is, defeat and conquest are not subject to the reach of man but in the control of Allah the Almighty. A man may lose in the field. But the men do not run away from the field. The real conquest of men is to be slashed down in the field. The standard once raised, the men never let it fall as long as they have souls in their bodies.

The whole of the descendants of the Prophet Adam, peace be upon him, bears witness to the fact that every man in the field watered 'steadfastness' with his blood.

Wa ma 'alaina illalbalagh!

1704. THE character-traits are the beaconlight of the 'Prophethood' and 'Saintliness'.

1705. THE struggle to acquire the characteristics of 'Prophethood' is termed as 'Islamic Mysticism'.

1706. THE moral characteristics of 'manhood', 'humility' and 'servantship' are but the characteristics of 'Prophethood'.

1707. '*HUMA*' is a bird. It lives in the woods and lives on bones. It is not seen but only heard and whomsoever he casts his shadow on becomes a king.

1708. SIMILARLY, it is not seen but only heard that the *Seemurgh* (Griffin) lives in the valleys of the *Mountain of Qaaf* and the shores of *Suroon* and lives only by eating the real pearls which are not available to anybody or from anywhere. It never leaves its place from the shore of *Suroon*.

1709. LIKEWISE, in the mountains of Asia there is a wonderful bird called the *phoenix*. It is neither male nor female and it is the only one of its kind in the forest. Its beak is very long containing thousands of holes. Its voice is so very sweet that when absorbed in an ecstatic mood it plays the melody while all the birds of the wood crowd around it. An ecstasy prevails over all the birds.

Many birds lose their lives. The ecstatic mood descends upon it every day. Whenever it sings in an enthusiastic mood, a great consternation is set amongst the birds in the forest. Wherever a bird hears it, it comes fluttering down and runs round in mercurial restlessness. Every kind of bird comes to it.

It is said: "We never saw a crow or a vulture there."

When it is to depart from this world, it collects the fragrant twigs in the forest. Then it sits in the middle of the pile and with an extremely melodious voice it sings colourful songs and the flames of emotions are emitted from its beak which set the wood on fire thus burning itself to ashes. Its burnt ash adopts the shape of an egg wherein a baby is hatched and flies out. In other words, another phoenix replaces the former phoenix.

1710. THIS BREATH, which to you is nothing, is, in fact, a great thing. The life depends wholly on this alone. When breath finishes, everything ends and there is no doubt at all that in your breath alone is He hidden. The wisdom is this that none of your breath is free from the search for Him. And the Remembrance of Allah the Almighty is the best search. In no way otherwise can this *purdah* (veil) be lifted.

1711. WE have no 'selves'. I do not know about others. But, for myself, I am a sinner, erring and a loser.

1712. WE do not present any person but a comprehensive and authentic book on the Faith of Islam. *Kitab-ul-Aamal Bis-Sunnate Al-Ma'roof Tarteeb Sharif (The Book of Practice of the Sunnah - The Holy Succession)*, of Allah the Almighty. There is no error and no deficiency in it and no one has any dissension over it!

1713. THERE were books written on the *Deen*. They are and will be written. But nobody had the ability to practise his compilation, neither the compiler nor anybody else. If we had practised, not a lot, but had adopted a conduct completely, our circumstances would have changed without fail, the conduct of the Prophethood would have, certainly, illuminated the practiser with the lustre of the practice.

1714. THERE will be all types of drinks in the Heaven. The joy and intoxication that is in the wine of your wine-house is found in no other drink. May your wine-house be established eternally till the *Day of Resurrection*!

1715. LOOK at this sparrow carefully! He prepares a nest for himself according to his need till the evening time. He is not dependent on anybody else's help. He comes along with a blade tucked in his beak. He picks one blade after another till he has prepared the nest. He has no friend and no help. He does not rely on anybody at all. He is absorbed day and night in his work.

We appreciated the 'effort' and 'steadfastness' of the sparrow.

1716. THE sparrow arranged a nest in the arch of the mosque. We pulled it down. He built it again at noon. We pulled it down again. He built it again in the evening and we pulled it down again. But the sparrow did not stop short of his bad habit. Allah the Almighty has bestowed on us this good habit (of keeping the arch clean). Why should we stop short of it? But we have decided: "In no way now shall we try to dismantle it. We feel ashamed of dismantling the sparrow's nest."

1717. YOU are the Lord. I, the created.
You are the Owner. I, the owned.
You are the All-Powerful. I, the pre-destined.
You are the Disguiser. I, the disguised.
You are the Forgiver. I, the forgiven.
You are the All-Mighty. I, the helpless.
You are the Ruler. I, the ruled.
You are the Great. I, the small.
You are the Honoured. I, the weak.
You are the Nourisher. I, the nourished.
You are the Majestic. I, the mean.

O my Lord! Forgive me four things: fear of death, torture of the grave, account on the *Day of Judgement*, and the fire of Hell!
Amin! Ya-Hayyoo, ya-Qayyum!

1718. O KING OF KINGS! This sage, this intoxicated, this idle-talker, this lowly person, is sitting for one third of a century with the lap of the hope of Your audience spread at Your door with the firm intention and steadfastness. He is crowding and humming the same hope. He has wiped away the hope of standing up and returning. He has given away everything of the Universe and wiped out every hope. This servant of Yours, full of Divine mysteries and covered with dirt and dust is bowed down to You in Your Honourable, Exalted, Majestic and Blessed State. This servant of Yours is Your desirer. He holds no interest in anything except You. He is desirous of Your audience and concerns himself with nothing else. Nor does anything hold any value in his sight.

May You care for this devotee of Yours and set him in motion!
Ya-Hayyoo, ya-Qayyum!

1719. WHEN in a joyous mood the phoenix sings of its lore, the rain begins to fall. This is what I have heard.

When absorbed in the *Mazkoor* (remembered), the *Zakir* (the reciter) performs *Zikr* (remembrance), the blessings begin to pour. This is what I have seen.

1720. O MY SOUL! If you do not change this attitude of yours, the blessing of mysticism will disappear. The belief that is the base of mysticism, will be shaken.

Return to the servant of Allah the Almighty from whom you have come. There can be no one else better than him for your training.

1721. **DECEPTION** of an artist to another artist is the perfection of art.

An artist painted a creeper of grapes on canvas and hung it on the wall. In no time the painting became the centre of the attention of all kinds of birds.

Next day the other artist demonstrated his art. He painted the scene of a room on the canvas decorated with all manner of luxuries. He invited the other artist who came along. He wiped his shoes, entered and tried to sit on a chair, but he bumped into the wall instead. He was very happy, began to praise the art of the artist and said: "I deceived the birds and you deceived the artist."

1722. **A SERVANT'S** heart is filled with the interest and fondness of the job which is desired of him and he depends on signals. He remains busy in the job day and night compelled by and desperate in fondness for the completion of his job. He never sits in peace until it is completed.

1723. **REFUSAL** (to discuss) overwhelms the dispute and practice overwhelms the talking.

1724. **I HEARD** the intoxicated of the eternal wine addressing the ruddy-faced server in an exalted mood of intoxication thus:

"O server! Are You coming down or shall I come up? O the Lord of the servants! This servant of Yours has a desire to see You. His sinful eyes are thirsty to see You. His heart is restless and disturbed in Your remembrance. Either You come down or call him up. Please set it in motion. O the Most Beautiful of the beautiful! Shower Your blessing on Your devotees!"

1725. **THE ROARING** of the lion maintains the administration of the wild animals. Otherwise, no lion has ever attacked a jackal or eaten a mouse. The mouse is the meal of the cat, not of the lion.

1726. **THE LION** never eats anyone else's prey. He eats his own hunt.

1727. **FOR DAYS AFTERWARDS**, the remains of the lion's hunt, all the animals eat.

1728. **IF** there were no roaring of the lion in the jungle, the administration of the jungle would be chaotic. Fearless of the anger of the lion, they would begin to attack one another.

1729. **THE STATE OF FEAR** prevails upon the beasts, animals and birds through the roaring of the lion. They enter into their respective refuges. Silence fills in the whole jungle and comforting peace is established in the jungle. And this happens every day.

1730. THE BEASTLINESS that prevails upon the jungle by the roaring of the lion disappears at the sweet singing of *Tooti* (an indigenous sweet singing bird in the Indo-Pakistani sub-Continent) and *Meena* (mina). The sweet songs of *Tooti* and *Meena* create in the jungle the atmosphere of relaxation and pleasantness.

1731. A LION fights other lions, not jackals. Nobody has seen a lion fighting a jackal. Chasing a jackal does not befit the grandeur of a lion.

1732. WHEN a lion fights a lion, *Al-Aman! Al-Aman!*, the earth begins to tremble, the inhabitants of the jungle are frightened. Both the lions fight, of course, like lions and are drenched in blood during the fight.

1733. THE LIONS fight with their paws. And only a lion can bear the blow of a lion's paw, none else. Neither of the two leave and escape the field. Neither cares for his own life. One of the two is stronger than the other. He either kills his opponent or strolls away with a conquering air after wounding him severely. Similarly, the warriors of the olden pious Muslims fought wearing protective cloaks and shields which we cannot even carry, let alone wear. When two brave warriors fell in the field, the onlookers of the fight crowded around the field. The onlookers appreciated the war feat even though it came from the contending warrior.

1734. THE VASTNESS of the river does not evince the sights of the inhabitants of islands.

1735. A CLOTH already dyed in a colour cannot be dyed well if dyed in another colour. The same is the state of affairs with the heart.

1736. MY FATHER WAS A KING!

You should attend to what you are now. Whoever is mindful of the present is successful.

(It is commonly known that when jackals howl at night, they say: "*Pidram sultan bood!* — my father was a king!")

1737. NO IMITATION can equal nature, beasts, crops, minerals or deposits. Imitation is profane and nature is real.

1738. FALSITY of *wadhu* (ablution) necessitates the performance of *wadhu*. And *wadhu* after *wadhu* is a light, the complete light.

1739. PRACTICE engenders burning in the heart, humility in the glance and fearlessness in conduct.

1740. MAY the conduct of the *Shaikh* of the Muslims, the true Muslims, the sincere Muslims and the pious Muslims be like that of the Prophets, peace be upon them! Otherwise, what is the *Shaikh* like and to where would he take us?

1741. SOME of the character-traits of the Prophethood are voluntary and some, involuntary. Worship and routine affairs are voluntary and revelations, observations and miracles are involuntary. The struggle to practise the voluntary stages is an appreciated stage in *Tariqat* (The Islamic Mysticism). The involuntary stages are bestowed and granted and cannot be attained by practice.

1742. THE JEALOUS man cannot be a leader and leadership does not befit the coward.

1743. A GNOSTIC has the mysteries of 'death' and 'life'. He has neither the desire for life nor the fear of death. He knows well that he will live as many days as he is destined to live and he will set out without fail that he must leave here. Nobody can change it. Once dead and becoming alive he never dies. He lives eternally in one form or another and this life is eternal and an example for the coming generations.

1744. A GNOSTIC regards everything, good or evil, as coming from Allah the Almighty and based on wisdom and does not entertain anything else in his heart. The gnostic is knowledgeable of the Divine Will. He accepts with sincerity of heart that whatever happens and however it is happening, it does so by the Divine Will exactly as it should and it is based completely on wisdom. None of the orders of the Wise are free from wisdom and this is an important stage of *Tariqat*. Not everybody has command over it even though everybody is a claimant of it.

1745. *ZIKR* engenders satisfaction and sin produces fear and sorrow. When a man sins, fear is cast over him and grief introduced. When a man repents sincerely with a true heart, Allah the Almighty accepts it and forgives him straightaway from fear and sorrow. As long as a man refrains from sin, he is kept away from sin and sorrow. Cross-examine yourself at the time of fear and sorrow. Your conscience will locate the sin that is responsible for the torment. If a grief-stricken person examines himself, God Willing, the conscience will tell him the reason for his grief. An emigrant of sin never suffers from grief. The refugee's grief is because of sin.

1746. THE DEVILLISH deeds engender fear, greed and grief and the blessed deeds bring satisfaction and peace.

The devillish deeds originate from Satan and the blessed deeds, from the Beneficent.

1747. EVERYBODY at all times regarded the fear and sorrow as the creation of sin. Whenever a person suffered any fear or grief, the conscience spotted it. When he repented most sincerely and surely like the man from Delhi, straightaway Allah the Almighty delivered him from fear and grief.

1748. A MAN ASKED: "Who was this man from Delhi?"

He replied: "He was the man who was this before and that after."

1749. THE PROPHET ~~was~~ said about the blessings of the *Sura Al-Fatiha* (The Chapter 'The Opening'): "There is not such a chapter in the *Torah*, the *Psalms*, the *Bible*, or even the *Holy Qur'an*."

He also said: "This Chapter is the *Holy Qur'an* which was given to me."

A servant of Allah the Almighty set out in search of a practiser of the *Sura Al-Fatiha*. He wandered all over the world and came back. At long last he was tired and sat down at his place. A few days afterwards a servant of Allah the Almighty came to him and asked him his circumstances. He whispered in his ear all his affairs. He became very happy about it and said, 'Allah the Almighty has fulfilled your wish. *Alhamdulillah!* I am not a practiser of the *Sura Al-Fatiha* but am a servant of a practiser. Whatever I have reaped from my master is there for you.'

He further said: "There are only a few counted servants, the practisers of the *Sura Al-Fatiha*, but not in each and every house."

Then he said: "A few essential requirements of the recitation of this Chapter are as follows: Reciting the fixed number at a fixed time and place. Never missing recitation in any circumstances. Keeping the inward and outward drenched with pious deeds. Act strictly in accordance with whatever is contained in it."

N.B. This *Sura* is a praise and an expansive prayer. In it there is included an important promise between man and Allah the Almighty. The promise: "I worship You alone and I ask You alone for help. There may be someone but not even the greatest can have a command over the promise." May Allah the Almighty bless us with the ability of recitation of this *Sura!* *Amin!* *Ya-Hayyoo, ya-Qayyum!*

The stages of recitation are: 7, 21, 41, 70, 111, 300, 500, 700, 1,100, or 2,100 times.

1750. A SAGE sat in a wine house muttering and waiting for the server till he heard the noise of groans. Hearing this he lost his nerve and ran around remembering neither the wine-house nor the server. He saw that an elderly lady was puffing and panting in many ways and saying different things at different times and repeating again and again: "O my children! Do not fight amongst

yourselves, do not be divided in groups, be one and be good. Otherwise, ----."

When he asked who the grandmother was, she said, "My son! I am the *Millat* (the Muslim Community) of your lord (the Prophet Muhammad ~~ﷺ~~)."

Wa ma 'alaina illalbalagh!

1751. O COMPANION! How do we know what the *Ummah* is? If we were aware of the importance of the *Millat*, we would not have taken a step that would divide the *Millat*. This servant who does not mean anything to you and, in fact, is mean, an outcast and lowly to you is an essential and responsible member of the *Millat*. And *Millat* is the term used for the *Nation*.

1752. IT is extremely difficult to walk quickly on a narrow and slippery path in the darkness of the night while carrying on one's naked head a pitcher full of water.

1753. ALSO, there are some pearls at the bottom of the sea that no power in the world can buy at any price. Nor are they found at the jeweller's shop for sale. They are the ornaments of the bottom of the sea.

A person enquired: "What use are these jewels at the bottom of the sea?"

He answered: "Allah the Almighty has not created anything that is useless. Everything has been created for one use or another. Then he told this story to the enquirer thus setting his heart at ease."

"A servant of Allah the Almighty was a sea admiral. One day it began to rain. A thought occurred in his heart as it had occurred in your heart (addressing the enquirer), 'O Allah the Almighty! What use is rain on the surface of the sea. It would grow greenery if it had rained on dry land.' These words greatly displeased Allah the Almighty. He snatched his saintship straightaway. He said, 'Don't you know that the rain on the sea produces a jewel in the coral and the jewel is priceless. Each particle is worth millions of pounds. And we all know what price is put on greenery.' He felt deeply ashamed. He repented in future, 'O Allah the Almighty! I cannot understand Your Wisdom but I can understand that everything of the Universe works at the Divine Will in its Wisdom.'"

1754. THE EAGLE sucks the blood of the gutteral vein (of its prey) and the vulture eats the dead corpse. The high soaring of the eagle and the dragging on its tummy of the vulture are because of the food.

Similarly the lion and the jackal do not differ in shape physique and appearance but only in food. The lion will not eat grass even though he dies of hunger. But the jackal never refuses

anything. No animal eats another animal's skin but only the flesh. Only insects would eat the skin. There is no food value in the skin.

Ya-Hayyoo, ya-Qayyum!

1755. IN CONSTRUCTIVE WORKS, it is the completion but not the haste that is essential. The work that enfolds haste is momentary and sustains a defect of one kind or another. Sometimes the whole job has to be re-done. Step forward with care and thought. Haste is nothing and delay is not bad.

Wa ma 'alaina illalbalagh!

1756. PHYSIQUE is clay, the practice, the light. When light reflected in the clay, the nature of the clay was changed. There is no other way of changing the character of the clay.

1757. 'BEING' encompasses 'jealousy' and 'not-being' encompasses 'envy'. 'Being' is 'self' and 'not-being', the 'selflessness'.

1758. NO SERVICE can make up the deficiency of 'welcome'. But 'welcome' makes up the deficiency of all kinds of service. 'Welcome' is the greatest respect for humanity.

1759. THE BARKING of the dog does not let the wolf come near the flock even though the dog cannot face the wolf. The dog has the support of its master.

1760. IN THE PATH OF *TARIQAT* the disciple is the wish of the guide and the guide of the disciple. If this is not the case of what use is the guidance and the discipleship and where can it lead?

1761. THE INDIGNANT FLOWERS of the desert are not presented to the princesses. They wither away on the branch having scented with their perfume every corner of the desert, so much that the petals drop one by one and are absorbed in the same soil that they come from.

1762. THE FLOWERS OF THE WOOD are not dependent on any gardener, they grow themselves and flourish naturally.

1763. A *SALIK* has no horns on his head, but the turban of contentment.

1764. THE satisfaction that is in contentment is not in a kingdom.

1765. DARKNESS covers up everything, even wisdom. Seek refuge from the evil of darkness.

1766. THE capabilities of the dweller can be judged from the house. The nest of a dove consists of only a few straws. No engineer can make a nest like that of the *Biya* (an indigenous bird).

1767. ENVY contains no light but dirt. And in dirt nothing is visible.

1768. WHOEVER has independence residing in his heart is rendered independent of everything of the Universe. By no other means can anybody become independent of the smallest thing.

1769. THE lover can bear everything of the beloved. No lover can bear the love of his beloved for anyone else.

A man can tolerate bad behaviour of his wife, however crude it may be. But he can never tolerate seeing his wife look with caring at someone other than him, let alone showing love to another.

Allah the Almighty is far more indignant than this. He cannot bear even slightly any partner to share His love with anyone.

Wa ma 'alaina illalbalagh!

1770. ONE ASKED: "What did you see during such a long 'journey'?"

The other replied: "I saw myself, everything in myself alone and nothing at all outside me. The same is in you and in the whole Universe. So much that I even saw Him inside me. By seeing Him only did I admit my 'non-being' and His 'Being' with sincerity of heart and that I am 'nothing' and He is 'Everything'. Nothing is in my power. Not even my body parts are in my control. I have no knowledge of anything inside my physical body, what they are and how they function! The powers of eyesight, hearing, and mental thought have forced me to admit that the Creator and Owner is reflected in this statue of clay. At His Will alone, it is forced to move about."

Wa ma 'alaina illalbalagh!

1771. EVERYONE is under the influence of every kind of hazard at all times. There are seventy (i.e. many) calamities waiting with wide mouths to kill a servant. The *Zikr* of Allah the Almighty alone is the prevention of them all.

اللَّهُ حَافِظُنْ ، اللَّهُ نَاصِرِي ، اللَّهُ حَاضِرِي ، اللَّهُ نَاضِرِي ، اللَّهُ مَعِي ، فَاللَّهُ خَيْرٌ أَحَافِظًا

Allah-o Hafizi, Allah-o Nasiri, Allah-o Haziri, Allah-o Naziri, Allah-o Maaee, Fallah-o Khairun Hafizun!

(Allah is my Protector, Allah is my Helper, Allah is around me, Allah is watching me, Allah is with me, Allah is the Best Guardian!)

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ جُهِدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ
وَشَمَاتَةِ الْأَعْدَاءِ.

*Allah-humma inna naoozobeka min juhdilbala-aye,
wa dark-ish-shiqa-aye, wa soo-il-qaza-aye, wa shamata til
Aada-aye!*

(O Allah the Almighty! We seek refuge from Your difficult tests, the misfortune and bad luck and the raillery of enemies!)

1772. THIS sacred and blessed 'journey' is not a children's playground. It is the arena of great and brave men. What importance has the quickness of a fast runner in the face of this 'journey'. Do not stampede your 'journey', never at all in any circumstances. Until you have traversed your 'journey' and with joy, do not be engaged in any other job. A fall from the 'journey' is, in fact, a fall from Heaven, no knowledge as to where one has fallen and what happened. Climbing this 'journey', in fact, means climbing the

The strings of the 'journey' are tuned completely and are being tuned further rather rapidly.

Alhamdulillahayoo-al-Qayyum!

Narrating his 'journey' a man said: "I was granted a sacred and blessed 'journey'. When this 'journey' reached its goal, I saw that a drummer in the plane of the 'journey' was announcing to the beat of the drum, 'Thanks to Allah the Almighty that this sacred and blessed 'journey' has, with firm determination and extreme steadfastness, reached this high goal of elevation that it is worthy of mention!'"

Then he said: "Beware! Beware! Beware! Awake! Awake! Awake! This sacred and blessed journey has gone past the limits of individualistic importance and gained the 'stage' of national importance. This plane bears the importance of the international arena. Here, even the slightest sin is forbidden. It is a place of worship and not recreation. Beware of any carelessness in any matter. There is an end to duality, infidelity, weakness, heedlessness, self-praise, falsehood, jealousy, awe, grudge, harshness and hardness of heart, recreation, comfort, backbiting, dispute, differences, heaviness, contamination, fame, pedantry, in fact, an end to that simulation in speech and action."

O servant of Allah the Almighty! May Allah the Almighty grant the steadfastness of a rock at this 'stage'.

Ya-Hayyoo, ya-Qayyum!

1773. NARRATING his 'state', a man said: "Hearing the noise of his footsteps, he greeted him cordially, welcomed him and said: 'I have been waiting for you to come for a long time. I have been waiting a long time to go from here. Come, come in, please. Take me to whatever place is destined for me.'"

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّ كُلِّ شَيْءٍ وَمَا يَكُنْ
بِاسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Inni Tawakkalto 'Alallah-hay Rabbi wa Rabba Kulle
Shai-in wa Maleekahu! Bismillah-hay Tawakkalto
'Alallah-hay wa la Haula wa la Quwwata illa Billah!*

I put trust in Allah the Almighty Who is my and everybody's Lord and Ruler. I begin in the Name of Allah the Almighty Whom alone I trust. There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty.)

1774. A MAN SAID that he addressed the Earth thus: "I have sinned against you throughout my life. Today I offer my repentance and prostrate before Allah the Almighty, the Forgiving, the Merciful, for the acceptance of repentance of the repentant sinners."

Saying this, he, then, prostrated himself:

سُبْحَانَ رَبِّيَ الْأَعْلَى ۚ سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ - اللَّهُمَّ اغْفِرْ لِي سُبْحَانَكَ
اللَّهُمَّ وَبِحَمْدِكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي سُبْحَانَكَ رَبِّي اللَّهُمَّ
وَالرُّوحُ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِمَعَا فَاتِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِكَ
بِكَ لَا أَحْصِي نِعْمَتَكَ عَلَيْكَ أَنْتَ كَمَا أَشَيْتَ عَلَى نَفْسِكَ.

اللَّهُمَّ لَكَ سَجَدْتُ وَ لَكَ أَسَلْتُ وَ لَكَ أَمَنْتُ سَجَدَ وَجْهِي لِذِي خَلَقَنِي
وَ صَوَّرَنِي فَأَحْسِنْ صُورَتِي وَ شَقِّ سَمْعِي وَ بَصَرِي تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

اللَّهُمَّ لَكَ سَجَدْتُ وَ لَكَ أَسَلْتُ اللَّهُمَّ أَنْتَ رَبِّي سَجَدَ وَجْهِي
لِلذِي خَلَقَنِي وَ صَوَّرَنِي وَ شَقِّ سَمْعِي وَ بَصَرِي تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

خَشَعَ سَمْعِي وَ بَصَرِي وَ ذَمِيمِي وَ لِحُجُوبِي وَ عَظْمِي وَ عَصَبِي وَ مَا
اسْتَفْتَأْتُ بِهِ قَدِيمِي يَا رَبِّ الْعَالَمِينَ .

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَ جِلَّةً وَ أَوَّلَهُ وَ آخِرَهُ وَ عُلَايَاتِهِ وَ سِرَّهُ اللَّهُمَّ
تَجَدَّدْ لَكَ سَوَادِي وَ خَبَائِي وَ بِكَ أَمِنَ فُؤَادِي أَنْوَهُ بِنِعْمَتِكَ عَلَيَّ وَ هَذَا مَا جِئْتُ
عَلَى نَفْسِي يَا عَظِيمُ يَا عَظِيمُ اغْفِرْ لِي فَإِنَّهُ لَا يُغْفِرُ الذُّنُوبَ الْعَظِيمَةَ إِلَّا الرَّبُّ
الْعَظِيمُ.

سُبْحَانَ ذِي الْمُلْكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَ الْجَبَرُوتِ سُبْحَانَكَ
الذِي لَا يَمُوتُ أَعُوذُ بِفُؤَادِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ
أَعُوذُ بِكَ بِمَنَّاكَ حَسَنًا وَ بِحَمْلِكَ رَبِّ احْفَظْ نَفْسِي تَقَرُّبًا وَ رَحِيمًا أَنْتَ خَيْرُ مَنْ رَفَعَا
أَنْتَ وَ لِيْمَا وَ مَوْلَا مَا اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَ اجْعَلْ فِي سَمْعِي نُورًا وَ اجْعَلْ فِي بَصَرِي نُورًا
وَ اجْعَلْ مِنْ تَحْتِي نُورًا وَ اجْعَلْ مِنْ فَوْقِي نُورًا وَ عَن يَمِينِي نُورًا وَ عَن
يَسَارِي نُورًا وَ اجْعَلْ أَمَامِي نُورًا وَ اجْعَلْ خَلْفِي نُورًا وَ احْفَظْ لِي نُورًا.

“My Allah the Almighty is Glorified. O our Sustainer! You are Glorified and we praise You. O Allah the Almighty! Forgive me! O Allah the Almighty! You are Glorified and we praise You! O Allah the Almighty! Forgive me. You are Glorified and pure through and through. You are the Sustainer of angels and Archangels. O Allah the Almighty! I seek refuge in Your Happiness from Your anger and Your Forgiveness from Your torture and ask for protection from You. I do not exaggerate Your praise; You are, indeed, exactly as You have enumerated Yourself.

“O Allah the Almighty! I fell in prostration for You and bent my head before You and rallied belief in You. My face fell in prostration for Him Who created it and shaped it and so beautifully made his ears and eyes. Allah the Almighty is the Most Blessed Who is the Best of (all) the makers.

“O Allah the Almighty! I prostrated for You, rallied belief in You and bent my head before You. O Allah the Almighty! You alone are my Rab. My face prostrated before Him Who created and shaped it and made his ears and eyes. Allah the Almighty is the Most Blessed Who is the Best of (all) the makers.

“My ears, eyes, blood, flesh, bones, nerves, that thing which my feet are carrying about are all prostrating before the Sustainer of the Worlds.

“O Allah the Almighty! Please forgive (all) my sins, small and big, of the past and the future, apparent and hidden.

“O Allah the Almighty! (All) my hidden and apparent prostrated for You and my heart bore faith in You. I admit Your blessing on me and all the cruelty I have inflicted on myself. O the Most Beneficent, O the Great Forgiver! Forgive me, because only the Greatest Sustainer can forgive the greatest sins.

“He is Glorified, the Owner of the Kingship and Kingdom. He is Glorified, the Honourable, the Majestic. He is Glorified, the Living, Who never dies. I seek refuge in Your forgiveness from Your torture, Your goodwill from Your anger and Your protection. You are the Greatest, (the Exalted).

“O the Sustainer! Grant my ‘self’ piety, purify it. You are the Greatest Purifier. You alone are its Helper and Owner. O Allah the Almighty! Forgive me for all that I did, apparent and latent. O Allah the Almighty! Enlighten my heart, hearing, eyesight, all that is beneath me and above me, on my right and left, in front and behind and grant me an exalted light.”

Rabbana Taqabbal Minna Innaka Ant as-Samee-ul-Aleem!

Amin! Amin! Amin!

1775. WHEN he was asked: "Is it true that he welcomed his arrival? And is it also true that he was ready to depart from here?" he replied: "There is no doubt that ever since his heart confessed his departure from here one day and without deferring from it in any way, he was continually preparing till he was actually ready to go."

1776. HE WAS ASKED: "Is it true that his living in the world is for Allah the Almighty alone and has no extraneous aim or interest at all? And is it also true that nothing of the world whatever has any value in his eyes and everything except Allah the Almighty is meaningless and useless in his eyes? Please explain!"

1777. IN THE WORLD OF THE DESIRER, the desired rules. The desirer desires nothing whatsoever except the desired. The desirer is absorbed in the desire of the desired so much that except the desired, I swear by the desired, he has no desire of anything whatever.

Wa ma 'alaina illalbalagh!

1778. *SUBHANALLAH! Alhamdulillah! Ma sha Allah La Quwwata illa billah!* A door opened; *Ahlan wa Sahlan! Mubarakan! Mukarraman! Musharrafan!* This is the last 'stage' of this 'journey' of the valley, the most delicate 'stage'. There is no stage beyond this.

1779. THIS is the 'first'; this is the 'last'; this is the 'apparent'; this is the 'hidden'; and this is the 'stage' of 'seclusion'. No third person can enter it? Whoever has not been to this 'stage', how can he report about it?

Wa ma 'alaina illalbalagh!

1780. WHAT is all this? This is the 'path' and 'path' only. It takes the traveller to the city gate and ends. To reach the 'stage' one needs a guide. No traveller can reach his 'stage' without a guide. Is there only one 'stage' in the city?

There are 100,000s of them. And for every 'stage' there is a 'path' which nobody except the 'guide' knows!

Wa ma 'alaina illalbalagh!

1781. WHEN the desirer began to step into the valley of the desired, the guard asked: "Who are you? Why are you here and who has sent you?"

He replied: "I am a downgraded and sinful servant. I have come to prostrate before my worshipped, the Exalted and Majestic Sustainer, Allah the Almighty and seek for the pleasure of my Sustainer having repented resolutely and sincere of heart."

At this, he went silent and gesturing: "This is the valley of your own Beneficent Lord and Merciful Sustainer. Go wherever you please. There is nobody to stop you." He said:

يَا حَيُّ يَا قَيُّوْمُ! وَحْدَهُ لَا شَرِيكَ لَهُ أَنَا عَبْدٌ مُذْنِبٌ ذَلِيلٌ وَأَنْتَ
رَقِيبٌ ذُو الْجَلَالِ وَالْإِكْرَامِ فَاعْفُ عَنِّي

Ya-Hayyoo, ya-Qayyum wahdahu la shrika lahu ana 'abdun muznebnun zalilun wa anta Rabbi Zuljalale wal-lkrame, Faafu 'anni!

(O the Living, O the Lasting! You are the One and Only. There is no partner to You. I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic; please forgive me!)

Then he entered the valley of his goal, the desired and worshipped. After this nobody knows what happened to him. In fact, nobody ever returns from there.

Alhamdulillahayyoo-al-Qayyum!

1782. THE *Mutawakkul* has nothing for his 'journey' except Allah the Almighty. A *Mutawakkul* journeyed through the woods. He always took a leather water-jacket and a walking stick. Reclining on the walking stick, he was resting when death overtook him. For a period of time he remained standing there supported by the walking stick.

1783. IN FACT, this practical example of the time certified the incident of the Prophet Solomon, peace be on him, and proved that the present is the witness of the past. Whoever wants to see the past must see the present. Whatever exists in the past also exists in the present. If it does not exist in the present, it did not exist in the past either. However the present has preference over the past. *Alhamdulillahayyoo-al-Qayyum!*

Are these sincere servants of Allah the Almighty in every house? There is only someone in some periods of time. I offer my words of appreciation and also humble salutation to them.

1784. *MANSUR*, may Allah the Almighty be pleased with him, was the leader of the devotees. When he was made to stand on the altar for execution, he said: "Pull, now pull (the rope) for the sake of the Prophet ﷺ."

The Exalted Throne shook!

1785. BUILDING ENGINEERS do not undertake bricklaying; they guide the bricklayers.

1786. THIS exalted position of the *Khawaja* (Moin-ud-Din, may Allah the Almighty be pleased with him), the benefactor of the poor, was due to his love for the Prophet ﷺ, service to the poor and preaching of the *Deen*.

1787. HE was granted the ability for preaching the *Deen* because of his service to the poor and he performed this service to the poor because of the blessing of the love for the Prophet ﷺ .

1788. IN OTHER WORDS, because of his love for the Prophet ﷺ he became the loved of the world, because of his service to the poor, the master and because of the preaching of the *Deen*. *Moin-ud-Din* (Supporter of the *Deen*)

Mubarakan! Mukarraman! Musharrafan!

1789. ALL these three components; love for the Prophet ﷺ , service to the poor and the preaching of the *Deen* join together rarely and sparsely. Wherever they meet, this blessing descends even though the place is there.

1790. WHEN the cat brings her kill, she does not eat it herself but feeds the kittens. The cat has many kittens and has fixed turns for the kittens. She gives the kill to the one whose turn it should be. Whichever kitten is given the kill begins to eat. The remaining kittens wait patiently for their turn. They do not jump at it as we do.

May parents and children learn a lesson from the cat!

1791. PIETY is such that the angel on your left is never provided the opportunity to write.

1792. MAY Allah the Almighty help you in that you do not commit anything that the angel on the left may record.

1793. THE SONG of the cuckoo is an indication of the mango garden.

1794. THERE are three grades (of followers) of Islam; low, high, highest.

We all belong to the bottom group. The highest grade is granted to the high people. And the high in the *Deen* are those who put their knowledge into practice, have no will of their own, shun without fail those jobs which are forbidden and enjoy taste, comfort and peace through remembrance of Allah the Almighty in all circumstances, sitting or lying. They do not miss it even for a moment.

O Allah the Almighty! May we, the sinners, be granted the power, energy, ability and steadfastness for Your remembrance and obedience! *Ya-Hayyoo, ya-Qayyum! Amin!*

يَا حَيُّ يَا قَيُّوْمُ ! اَنَا عَبْدٌ مُدْبِنٌ ذَلِيْلٌ وَاَنْتَ رَبِّي ذُو الْجَلَالِ وَالْاِكْرَامِ
اسْمَعْ وَاسْتَجِبْ اَللّٰهُ اَكْبَرُ الْاَكْبَرُ فَاَعْمُرْ عَتَمِيْ ! اٰمِيْنَ

Ya-Hayyoo, ya-Qayyum! Ana Abdun Muznebn

Zalilun wa anta Rabbi 'Zuljalale Wal-Ikrame! Isma' Wastajib Allah-o Akbar-ul-Akbar-o Faafo 'Anni! Amin!

(O the Living, O the Lasting! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Hear my supplication immediately, O the Greatest of the great! Please forgive me!)

The most high stage is granted to the most high people. And they are the people who sacrifice their life for the honour and prestige of their Allah the Almighty, the Lord of the Worlds, the Majestic, the High and their beloved, master and lord, the Prophet Muhammad, the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, may my soul be sacrificed for him, ~~uz~~. They cannot tolerate even the slightest disrespect. In the honour of their prestige, they never care at all for their life.

Alhamdulillahayoo-al-Qayyum!

1795. A NON-MUSLIM TEACHER cannot discharge the training of a Muslim pupil. Only a Muslim teacher can teach a Muslim pupil.

1796. HAVE you ever given thought to this?

The attainment of the highest degrees in Islamic Studies takes place in the American Universities where the Professors are non-Muslim. Non-Muslim Professors as the supervisors of the Degree of Ph.D. in Islamic Studies is beyond understanding. How can a non-Muslim Professor impart the highest degree of knowledge of Islam to a Muslim student as the teacher himself is not a Muslim? He has no faith in Allah the Almighty and the Prophet ~~uz~~.

1797. IT TRANSPIRES, therefore, that knowledge alone has no meaning. With knowledge the practice is essential.

1798. TWO 'stages' of the journey of *Salook* are important; the overpowering of the 'state' and the ordering of the 'heart'.

These 'stages' are granted to only a few counted servants, not everybody. And these are the only two 'stages' wherein overpowered by the 'state' he enters the World of Angels. It is not necessary for the *Salik-e-Tariqat* (the Pilgrim on the Way to Salvation) to be subservient completely to the 'state'. He is subservient but also in order. On the other hand the *Majzooob-e-Tariqat* (the Abstracted on the Way to Salvation) must be subservient to the 'state'.

The *Salik-e-Tariqat* is subservient to the love for Allah the Almighty and the Prophet ~~uz~~ and to the 'stage' of his journey. This subservience is based on goodness under Divine Wisdom. It can never be separated.

The heart of a *Salik* is in order. Every saying and action of his, eating and drinking, sleeping and waking, sitting and standing, coming and going and speaking are punctuated and not free. The

Salik-e-Tariqat may, sometimes, feel impoverished in his 'state' and feels a sort of retardation in this 'state' as if he has descended from a high to a low 'stage'. However, the *Majzoob-e-Tariqat* i.e. a man subservient to a 'state' can neither be confined to his 'self' nor impoverished because he attaches the devotion of love or vice versa to something that may be of his choice. Whereas the *Salik-e-Tariqat* will be confined by all his 'states' and as well as disciplined and ordered thus contemplating his low and high 'stages'.

Attaining the gnostic knowledge of his 'self' a *Majzoob-e-Tariqat* does not feel any sort of treachery in it and a *Salik-e-Tariqat*, having attained the complete gnostic knowledge of his 'self', recognises the truth of his 'being'. A *Majzoob-e-Tariqat* cannot be confined by and disciplined in his 'self'. Nor would he be, on the Judgement and Resurrection, tied and answerable like other Muslims. The possibility of this fact also exists that a *Majzoob-e-Tariqat* at any time may meet the Highness and Majesty of Allah the Almighty and attain the exalted 'stages' of height and exultance provided he expresses his wish and desire to obliterate (himself) in this latent or apparent 'Beauty'.

Whomsoever Allah the Almighty grants devotion of love for His beloved and friend ~~is~~, passes through the 'stage' of *baqa* (eternal existence). This is why these two 'stages' of *fana* and *baqa* are such that reaching there a man's life feels an eternal comfort and these two 'stages' are regarded as important.

1799. THE SEERS need not be told. The satisfaction that is in seeing is not in hearing. Sight has preference over hearing.

1800. THE JEALOUS MAN needs nothing to burn a fire. He burns to ashes in his own fire. He keeps with him the equipment to burn himself thus burning in it he is reduced to ashes.

The Prophet Muhammad ~~is~~ said: "*Jealousy burns the good deeds as fire burns dry wood.*" The jealous man cannot be a leader. Leadership does not befit the jealous and the jealous has no status in the *Deen*. Whichever field of *Deen* jealousy enters is rendered unsuccessful.

Preaching is the best 'stage' of the *Deen*.

O Allah the Almighty! If jealousy also enters into the field of *Da'wah-o-Tabligh-ul-Islam*, where will these simple people of Yours go!

Alhamdulillah hayoo-al-Qayyum!

1801. BEWARE! May jealousy never enter the field of your struggle.

1802. THINK for yourself whether you are free from jealousy. If not, why not?

Wa ma 'alaina illalbalagh!

1803. ALAS! Jealousy entered the field of your preaching. What has happened and why? May jealousy that is not untoward in your sight not spoil your hard work of years.

The Prophet Muhammad ~~ﷺ~~ has warned strictly to avoid it: “*Jealousy burns the good deeds as fire burns dry wood.*”
Alas! Alas! I repent! I repent!

1804. ONLY A SMALL SPARKLE OF FIRE is sufficient to burn to ashes stacks of wheat corn of the whole village. Alas! What has happened to us? Why don't we learn lessons from these things. If we did not learn lessons even now when would we ever do it?

1805. THE STATUS of a builder of the construction of humanity depends upon (the grade of) the construction. And the construction of humanity is the greatest blessing to humanity.

1806. THE ZAKAT that is given to us is used up by us only. The poor folk for whom it is given or received are not given.

Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith! (O the Living, O the Lasting! I ask You for Your blessing!)

1807. GIVE AWAY YOUR *Zakat* yourself, give away after investigation. Give to the widow, the orphan, the poor, the sick, the weak, the oppressed and the deserving one. Inform and give away and give the due amount.

1808. THE PATH that a servant follows and reaches his Lord is 'journey.'

1809. A MAN SAID: “He does not feel as happy after any kind of worship as he does after rendering a service to any poor creature.”

1810. BE ASHAMED! Allah the Almighty watches!

1811. DON'T BE AFRAID! Allah the Almighty is with you!

1812. FOR YOU Allah the Almighty is sufficient. Where Allah the Almighty is not sufficient, there nothing would be sufficient.

1813. A FRIEND OF ALLAH THE ALMIGHTY cannot be dependent upon anybody else.

1814. ALL TITLES, awards and promotions are earned but not inherited.

1815. A MAN leading the life of peace and amity never

migrates. A man who is fed up with his life is compelled to migrate.

In emigration five things are changed: the country, the neighbourhood, the language, the profession and the relations.

Allah the Almighty has said the following in their excellence:

*“Those who believed
And those who suffered exile
And fought (strove and struggled)
In the path of God, —
They have the hope
Of the Mercy of God;
And God is Oft-Forgiving,
Most Merciful.”*

(Al-Qur'an 2:218)

Also, He has said:

*“.....
Those who left their homes,
Or have been driven out there from,
Or suffered harm in My Cause,
Or fought or been slain, —
Verily, I will blot out
From them their iniquities,
Admit them into Gardens
With rivers flowing beneath; -
A reward from the Presence
Of God, and from His Presence
Is the best of rewards.”*

(Al-Qur'an 3:195)

This command of Allah the Almighty is for those who left a meaningless house of mud, an unfaithful friend and perishable wealth for the sake of Allah the Almighty.

In the 'journey of *Salook*' a *Salik* is an emigrant of the world of 'being' and an immigrant to Allah the Almighty — *Ma sha Allah!* And no status can surpass the status of emigration. Those who emigrated towards and for the sake of Allah the Almighty, bade farewell to the world of 'being' for always, lived in the world and died for Allah the Almighty, had no aim or purpose whatever except Allah the Almighty, lived in the world like travellers and never allowed in at any cost anyone except Allah the Almighty in the world of the heart, are immigrant to Allah the Almighty!

And Allah the Almighty alone is aware of the 'stage' of the immigrants in His path. Be it known that a small worldly emigration renders an immigrant free of all sins.

Wa ma 'alaina illalbalagh!

1816. RENUNCIATION of the homeland, may it be a great

thing, is nothing. Renunciation of tastes and ambitions is the greatest thing and it is because of the ability and grace granted by Allah the Almighty alone that servants of Allah the Almighty renunciate the tastes, greed and ambitions.

Wa ma 'alaina illalbalagh!

1817. RECOVERY OF HEALTH is the best advertisement of a hospital. The medicine that contains the cure is not dependent on advertisement.

1818. THE CUCKOO arrives in May and departs in August. When she comes, she sings. When she departs, she cries. With the call of the cuckoo the raw kernel of the mango stone is generated, and juice in the mango. And intoxicated by the scent of the mango juice the cuckoo sings sweet songs.

1819. WHEN defective commodities begin to be exported from the market, it fails. Otherwise, until the standard of the commodities falls, the prestige of the market stays.

1820. THE COMPLAINTS the *Deen* has against the believers are not against the non-believer. Jealousy has entered the files of the *Deen* as the wolf enters in to the flocks of sheep.

1821. ALAS! The spark of fire has fallen into a haystack.

1822. MAY clay and gold be alike in your eyes!

1823. THE DWELLERS of the high 'stages' are extremely cautious.

1824. WALK regardless of grants and deprivations. Both of these are from Allah the Almighty and based on wisdom and for your benefit only.

1825. ENGENDER the character of any one of the *Caliphs of Rashidin*, may Allah the Almighty be pleased with them. *In sha Allah* you will receive a caliphate. How can one find it by any other means.

1826. NOBODY was granted the ability to put into practice the *Holy Book* of Allah the Almighty. Everyone had their shortcomings of one kind or another. Very few entered into Islam completely although Allah the Almighty has said:

*"Enter into Islam to the full!
And do not follow Satan!"*

(Al-Qur'an 2:208)

However hard you think over this command, it is not enough!

1827. THIS BOOK (*the Holy Qur'an*) is the Book of Allah the Almighty. It communicates to the servants the message of life. Nobody heard this message. It was read, memorised and chanted in rhythmic melodies. But this *Book* has not been put into practice. This *Book* contains everything. We have not felt anything in it. This *Book* renders its reciter sufficient and independent of everything.

1828. FOLLOW the Commands of this *Book*. May nothing of yours be against any of its Commands.

1829. O THE LIVING, O THE LASTING! May with Your Grace and Blessing, the whole of the *Ummah* of Your sacred, perfect, blessed, beautiful, pure beloved, may my life be sacrificed for him. ﷺ, be granted the ability to put into practice Your Glorious, Beneficent and Holy *Qur'an*.

Ya-Hayyoo, ya-Qayyum! La ilaha illa anta ya Arham ar-Rahimeen! Amin!

(O the Living, O the Lasting! There is none except You, the Most Merciful of the merciful! *Amin!*)

1830. BE the servant of the Nation, a selfless, sincere and faithful servant. May your Nation be proud of your service!

1831. THE SERVANT is a servant to anybody and impartial. Your indiscriminate service can never be wasted.

1832. PREFER everything of the *Deen* to everything of the world and do not attach any importance to anything whatever of the world in the face of the *Deen*. This world, in fact, amounts to the exalting of the *Deen*. Talking alone has brought about nothing at all. Nor would it ever bring about anything. In the field of life, present the character/conduct and this is final.

يَا حَيُّ يَا قَيُّوْمُ ! اَنَا عَبْدٌ مُذْنِبٌ ذَلِيْلٌ وَ اَنْتَ رَبِّي ذُو الْجَلَالِ
وَ الْاِكْرَامِ ! فَاعْفُ عَنِّي فَ اِنَّكَ عَفُوْرٌ رَحِيْمٌ ؕ

Ya-Hayyoo, ya-Qayyum! Ana Abdun Muznebul Zalilun Wa Anta Rabbi Zuljalale wal-Ikrame! Faafo Aanni Fainnaka Ghafoor-ur-Rahim!

(O the Living, O the Lasting! You are the One and Only. There is no partner unto You. I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic, please forgive me!)

1833. A FOOD PARTICLE from the teeth that is of no value in your eyes is a food for a thousand ants.

1834. UNTIL AND UNLESS any theory is worked practically its good and bad aspects cannot be commented upon. The completion of a theory depends on practice.

1835. THE COMMENTARY of a knowledge that is written after putting it into practice is revolutionary. Whichever nation progressed in the world did so by practising on the knowledge. And even the completion of the knowledge was rendered through practice, not the study.

1836. WHEN a youth attends to the *Deen* with firm intention, the joy of the *Deen* knows no bounds. The pride that the *Deen* has is all in the youths. If an old person remembers Allah the Almighty, nothing happens but only he is forgiven and this is enough for him. When a youth repents or comes into the field of action along the path of Allah the Almighty, *ma sha Allah*, with an intention, the *Deen* of Allah the Almighty knows no bounds of joy.

Wa ma 'alaina illalbalagh!

1837. O YOUTH OF THE MUSLIM NATION! Attend to the Muslim Nation for verification of the Muslim Nation.

1838. OPPOSITION to someone could not harm anybody in the slightest. No creature has any rule or power except with the Command of Allah the Almighty over any creature whatever. Until the Order is passed nobody at all has any power whatever to work out anything at all. Whatever Allah the Almighty has written down in somebody's destiny, he is to receive it without fail.

1839. PREPARE the ladder of conduct. God willing the Blessing of Allah the Almighty will descend. Even the Caliphate descends via the ladder. Remember it well that the coming of the Caliphate needs a ladder.

1840. A DIAMOND is a diamond wherever it may be, may it be in the crown, or round the neck of an ass. The company of an ass cannot affect the character and nature of the diamond.

1841. GENERALLY, he who is sincere is poor.

1842. AS it has been said to you repeatedly, this *Book*, the Glorious *Qur'an*, the Wise *Qur'an*, the Exalted *Qur'an*, the Blessed Word, is the *Book* of Allah the Almighty and narrates the message to the people how to live. The code of life that Islam has offered has no example of it in any other religion. It is extremely simple, easy and naturally popular and everybody can adopt it easily in all circumstances. This *Book* was read, memorised, wrapped in silken covers and put in the cupboards. It was subjected to commentaries selectively chosen for verses on various subjects to be referred to

in discussion, but, alas, this *Book* has not been put into practice. Had this *Book* been practised, Muslims would never have come across days of misfortune. The Muslim believed in Allah the Almighty, the beloved Prophet ~~xxxxxx~~ of Allah the Almighty and this *Book*. Unbeknown then why did he not have the ability to practise it?

O Allah the Almighty! For the sake of the honour and prestige of the eternal Prophethood and Messengership of Your beloved Prophet ~~xxxxxx~~ grant this simple Muslim the ability to practise this *Book* one hundred per cent!

Ya-Hayyoo, ya-Qayyum! Amin!

1843. UNITY is the culmination of Islam.

Unity is the basis of the Deen.

Unity is our most important need.

Unity is the current-soul of Islam.

Be united!

1844. DO NOT SPREAD DISUNITY!

O the youth of the Nation! For the sake of Allah the Almighty, do not run after points of differences. Present a character. Do not present disputation but conduct. No disputation bears any value without the conduct. In fact it is useless and bears no fruit. The progress of the country and Nation depends upon unity. Whenever a nation is united at a centre, it succeeds. Disunity, *al-Aman!* *al-Aman!* *al-Aman!* is the reason for the destruction of nations.

1845. *ITTIBA'* (following in practice) without love and love without *ittiba'* is impossible and unpopular.

1846. DO NOT inflict cruelty! Do not support the cruel. As far as possible help the oppressed.

1847. NOBODY dare say anything. The beginning and end of everything is in the Power of Allah the Almighty. All that is happening (and will take place) is taking place with the Order and Wisdom of my Allah the Almighty and is happening exactly as it ought to be. No creature whatever of the world is independent. The hair-lock of the top of every creature is caught and chained in Divine Control of my Allah the Almighty and without the Divine Will no creature whatever, earthly or aquatic, spiritual or fiery, has no freedom over any will at all. Until and unless a *Salik-e-Tariqat* attains this 'stage' of faith and belief, he cannot at all cross through the valley of *Salook* even though he may hang himself upside down in a well. And everybody seems to have this attainment verbally but not practically.

How well a man said: "Who says that he is wandering in search of Allah the Almighty? He is only wandering in search of a

servant of Allah the Almighty." And I swear until he finds a servant of Allah the Almighty, he won't find Allah the Almighty."

Wa ma 'alaina illalbalagh!

1848. NO POWER OF THE WORLD can stop the Blessing of Allah the Almighty. Nor can it save anybody from the Wrath of Allah the Almighty.

1849. THE DISHONEST IN THE WORLD stuck out, sparkled and reached the height, then fell, set in and then became extinct. Every dishonest person met this fate. But, the honest is one of the signs of Allah the Almighty, never becomes extinct, lives eternally and Allah the Almighty keeps alive till the Day of Judgement the narrations of the honesty of every honest person on the tongues of His pious servants.

1850. THE MAN, who earns wealth through cunning and fraud, is *downgraded* and *disgraced*. Never follow his path. The state of hunger is a proud commodity on the 'journey of *Salook*'.

1851. THEY are rather strange, they work in the Way.

1852. A MAN SAID: "He can never be happy. No reward of the world can make him happy although he is apparently happy all the time."

He was asked the reason why.

He replied: "*Sukrat-ul-Mot* (the ordeals of death), the pangs of approaching death and the burial of his dead body in the niche of the grave under tons of earth are before him. It is with the kindness and blessing of Allah the Almighty that all these fearful scenes are not obscure to his mind at any time at all and these three alone do not allow him to be happy over any joy. Nor do they let his heart aim for the world."

1853. WHAT can a writer write without seeing anything? Nobody has seen it at all, then what can he write!

1854. THE LIFE OF THE MUSLIM NATION depends upon the unity of Muslims. May the unity of Muslims live!

1855. THE CYPHER, that is nothing in your sight, is a strange thing. Although it is nothing on its own but when it is inserted in front of a digit its value and acceptability increases ten times.

Wa ma 'alaina illalbalagh!

1856. ENGENDER the atmosphere, Islamic, refined, enviable, exemplary and pleasant and the character reflective of your own nature. What use is character without the characteristics.

Saying without practice bears no importance. Demonstrate what you say. Allah the Almighty says: "Why do you say what you do not perform!"

1857. SAYING is the body and practice, the soul. Body without soul is but a pile of earth. The saying that the teller does not practise himself does not enter into a heart. More often than not it becomes the point of discussion.

1858. THE SHORTCOMING of the difference in saying and practice is the national shortcoming. It is not mine and yours alone. It is the shortcoming of the Muslims of the whole Universe and until this shortcoming is rectified Allah the Almighty will not be pleased. And on the grounds of what conduct of ours should He grant us pomp and show that He has promised to offer to a true Muslim. Until we make up this deficiency our so-called religious struggle will end and be confined to the eating plate.

1859. THE HADITH is the sayings of the Prophet ﷺ and the Sunnah, the practice of the Prophet ﷺ. The practice of the Prophet ﷺ was in strict conformity with the sayings of the Prophet ﷺ.

Wa ma 'alaina illalbalagh!

1860. MAY none of your wrath defeat the conquest of your patience.

1861. THERE is no work at all in the graves. The dwellers of the graves repent till the Day of Judgement as to why they did not work in the world. And the best work of all is the Zikr of Allah the Almighty and *Da'wah-o-Tabligh* of the *Deen* of Allah the Almighty.

1862. YA-ALLAH-O! YA-RAHMAN-O! YA-RAHIM-O! Ya-Hayyoo, ya-Qayyum! Ya-Zuljalale wal-Ikrame! (O Allah the Almighty! O the Merciful! O the Beneficent! O the Living, O the Lasting! O the Majestic! And O the Beautiful!)

O Allah the Almighty! How helpless, sickly and oppressed in many different circumstances are these mistake-makers and sinners of Yours in their graves! They cannot move at all here and there.

O Allah the Almighty! Everybody has permission at all times to ask for whatever he wants of Your Honour, Excellence, Lordship, Majestic and Blessed. Also, it is permitted that he may spend his wealth wherever he wants. O Allah the Almighty! If there is any good deed in the deed-sheet of this sinful and mistake-making servant of Yours, please forgive the dead of the Muslim Nation of Your beloved and my beautiful lord, the Prophet Muhammad

and forgive those dead who are grappling with the tortures and evils of the graves.

*Rabbana Taqabbal Minna innaka ant as-Samee-ul-Aleem.
Amin! Amin! Amin!*

O Allah the Almighty! May You forgive the dead of the followers of the sacred, perfect, blessed, beautiful, pure and rarefied Prophet ~~ﷺ~~ in lieu of everything and all the deeds of my life in my deed-sheet! *Ya-Hayyoo, ya-Qayyum! Fataqabbal! Amin! Amin! Amin!* (O the Living, O the Lasting! Please accept our prayer! *Amin! Amin! Amin!*)

1863. A MAN was leaving the public-house saying that he experienced by drinking each and every drink. He drank each one and found only that question, why did it intoxicate him?

Another man caught hold of him by the arm and said: "Spread your table-cloth on this table. Do not return. And that table epitomises the *ittiba'* and preaching of the sacred teaching of the sacred, perfect, beautiful, blessed, pure and rarefied Prophet ~~ﷺ~~."

1864. CENTURIES passed and this garden has not been watered. Nor has it been cultivated.

May Allah the Almighty be praised! What fertile land it is! Despite all this, it is still green. No plant has dried or crumbled. There is only one shortcoming, that it does not bring forth fruit. This is also the state of affairs with knowledge. Knowledge is acquired, taught, learnt and passed on, but it is not practised. Centuries have been spent in this state. O Allah the Almighty! Grant us the ability to practise this knowledge!

Ya-Hayyoo, ya-Qayyum! Amin!

1865. DO NOT STRETCH your hopes. Death is near to hand.

1866. OFFER thanks for the grants of the day rather than complaining of the aridity of the past. Take it that the blessing that is granted to you is because of the reward of patience over an affliction of the past.

1867. THE QUALITY is only that which the foes praise.

1868. 'STATE' is finite and 'speech' infinite. The hiding of 'state' and disclosing of 'speech' are important.

1869. HAVE you not to die, to go into the grave and answering to the questioning of some one that you talk like this? O the servants of Allah the Almighty! Fear Allah the Almighty and turn to Allah the Almighty. You have not to stay here for always. Nor have you to come back.

Wa ma 'alaina illalbalagh!

1870. FIRSTLY, do not be anything, but, if you have to, then be the 'dust'.

1871. ENGENDER the character of what you want to be.

Alhamdulillahayyoo-al-Qayyum!

Abban, may Allah the Almighty bless him, reports of *Uns*, may Allah the Almighty bless him, saying that the Prophet ﷺ said: "Whoever recites the following once a day, he will see or will be told by someone having seen his dwelling in Heaven before he dies."

سُبْحَانَ الْعَتَمِ الدَّائِمِ سُبْحَانَ الْحَيِّ الْقَيُّومِ ، سُبْحَانَ الْحَيِّ الْقَيُّومِ
لَا يَمُوتُ ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ ، سُبُّوحٌ قُدُّوسٌ رَبُّ
الْمَلَائِكَةِ وَالرُّوحِ ، سُبْحَانَ الْمَلِكِ الْأَعْلَى ، سُبْحَانَ مَنْ تَمَّالُفِ
(كنز العمال جلد اول صفحہ ۲۰۵ - شمارہ ۳۸۹۸)

"Subhan-al-Qaaime, ad-Daaime! Subhan-al-Hayyoo-al-Qayyum! Subhan-al-Hayyoo-al-Azi La-Yamooto! Subhan Allah-il-Azime Wa Behamdehee! Subbuhun Quddusun Rabb-al-Malaikate War Ruh! Subhan-al-Aliyyal Aala Subhanahu wa Ta'ala!

"(Glorified my Lord, the Subsisting, the Permanent. Glorified my Lord, the Living, the Lasting! Glorified my Lord Who never dies! Glorified my Lord, the Great, the Praised, the Glorious, the Holy, the Lord of the Angels and the Spirit (the Archangel Gabriel)! Glorified my Lord, the Exalted, the Glorified Allah the Almighty!)"

1872. THE STATUS of the man is very high. Allah the Almighty created everything by saying 'Kun — be done' and the man with His own hands, in His own image. He created him for Himself and everything for him and He ordered for Him all the angels to prostrate. In other words, the Archangel Gabriel prostrated before my grandfather Adam, peace be upon him, Michael did, and Israphael did. Then he nominated him as His Caliph. The Caliph ought to have 'knowledge', 'stage' and 'authority'. What sort of a Caliph is he who has no 'knowledge', 'stage' and 'authority'. In fact, He sent His servant to the world to establish peace and amity and then He sent 124,000 prophets, peace be upon them, for the guidance of the servants.

Every prophet, peace be upon him, taught: "Believe in Allah the Almighty. Do good deeds. Believe in the Prophet, peace be upon him, who is following me."

The Prophet Muhammad ﷺ taught two things: *Tauheed* (Oneness of God) and good deeds. The third teaching that he imparted on the *Day of Farewell Pilgrimage*: 'I am the final Prophet, you are the final *Ummah*. There will not be any prophet after me, and no *ummah* after you. In other words, I am the last Prophet and you, the last *Ummah*. And no other *ummah* had this noble privilege.'

1873. THEN in the whole of the world He elected men with special relationships with Him.

The Prophet Muhammad ﷺ said:

"Amongst the creation, there are 300 such servants whose hearts are like that of the Prophet Adam, peace be upon him; and there are 40 such servants whose hearts are like that of the Prophet Moses, peace be upon him; and there are 7 such servants whose hearts are like that of the Prophet Abraham, peace be upon him; and there are 5 such servants whose hearts are like that of the Archangel Gabriel, peace be upon him; and there are 3 such servants whose hearts are like that of the Angel Michael, peace be on him; and there is one such servant whose heart is like that of the Angel Israfael, peace be on him. When one dies, one of the 3 is admitted in his stead. When one of the 3 dies, one of the 5 is admitted in his stead. When one of the 5 dies, one of the 7 is admitted in his stead. When one of the 7 dies, one of the 40 is admitted in his stead. When one of the 40 dies, one of the 300 is admitted in his stead. And when one of the 300 dies, one from the general ummah is admitted in his stead. In short, because of them Allah the Almighty brings about life, death, rain and produce and does away with misfortunes. The number of the elects of Allah the Almighty remains for always. And when anyone dies his place is filled by promoting from this number. Then Allah the Almighty chooses the lucky one from all his creation to make up the number of the 300 servants. Allah! Allah! Ma sha Allah! These people have appearances only like ours. And everything of the humanity is dependent on the 'state' of their hearts, not on the shape and appearance."

Allah the Almighty devised infallible rules for His Blessing, Beneficence, Dispensation and Help and they are complementary to one's character and conduct. He said: "Engender this character, these characteristics and these conducts. Indeed, Faith with character is priceless in the market of men."

1874. CONDUCT is the quality of the human being that can never be ignored.

1875. CHARACTER is the good that remains for ever and whose announcement remains continuously on the tongues of the pious till the *Day of Judgement*, never ceasing at any time.

1876. THE *TARIQAT* means *ittiba'* of the *Shari'at* (The Islamic Law) and the *ittiba'* of the *Shari'at* amounts to walking on the edge of the sword.

1877. THE *SHARI'AT* is the saying of the Prophet ~~ﷺ~~ and the *Tariqat*, the practice of the Prophet ~~ﷺ~~. In other words, the *Shari'at* is the root of the *Tariqat*.
Wa ma 'alaina illalbalagh!

1878. THE SPEECH demands of the speaker the practice. The speech that the speaker does not practise is responsible for evil. Certify your speech by your practice. Otherwise, be quiet!

1879. IN THE CERTITUDE of your belief, present your practice.

1880. INTERFERENCE in the affairs of the Creator and the creation and the Lord and the subject is stupidity of servanthip. Allah the Almighty is the Creator and Lord, and everything of the Earth and Heaven, the animals, the plants, the minerals and deposits, is the creation and subject.

1881. NOBODY hates his own refuse.

1882. OUR DISCUSSION on the excellence of our Greatest Benefactor ~~ﷺ~~ is our greatest shortcoming and misfortune. Who could state what is the excellence of the beloved ~~ﷺ~~ of the Lord of the Worlds?

The standards of the Prophethood and Messengership cannot be comprehended completely by our understanding and intellect. They are far higher and beyond our understanding and anticipation. Now then what could we say in the excellence of the Prophethood and Messengership. Every lover is happy at the excellence of his beloved (may he be a gypsy) and unhappy at criticism. What to say about the excellence of the blessing for the worlds, the beloved ~~ﷺ~~ of Allah the Almighty, the Lord of the Worlds!

O Allah the Almighty! O the Beneficent! O the Merciful! O the Living! O the Lasting! O the Majestic! O the Compassionate! Bless us with the ability to praise the excellence and life of Your beloved ~~ﷺ~~. *Amin!*

1883. ONLY THE PROPHET MUHAMMAD ﷺ introduced the creation to the *Tauheed*. What superior 'state' could there be to it! Only the Prophet ﷺ stated that this speech, the *Holy Qur'an*, is the speech of Allah the Almighty!

Wa ma 'alaina illalbalagh!

1884. THE AFFAIRS OF ALLAH THE ALMIGHTY are not dependent on means, and all the affairs of the Universe, religious or worldly, outward or hidden, are, in fact, O my soul, the affairs of my Lord and only my Lord, the Majestic, the Compassionate, has any of His affairs done by any of His desired means and manner.

1885. HE CREATED the whole Universe by commanding 'Kun - be done' and His Will is striding on the path of transference and motion subject to this 'Kun' alone.

1886. PURITY abounds in flight and impurity, decline.

1887. AIR goes above from below and rain drops from above to below.

1888. WHAT different periods of torture and cruelty has humanity experienced! There was also a period when Sikh gentlemen mixed flies in flour and gave it to Muslims to eat. When the poor folk vomited they chuckled and amused themselves. *Allah! Allah! I repent! I repent!*

If a Sikh found a Muslim on the way, he would put his arm on his shoulder if he had no job for him to do and say: "Walk along! Keep carrying my arm!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ انصُرْنَا عَلَى كُلِّ عَدُوٍّ ضَعِيفٍ أَوْ كَبِيرٍ كَانَ ذِكْرًا أَوْ أُنْثَىٰ حُرًّا
 وَ عَبْدًا وَ شَاهِدًا وَ عِتَابِيًّا وَ ضَعِيفًا وَ شَرِيْفًا مُسْلِمًا وَ كَافِرًا وَ لَا
 تَسْلُظْ عَلَيْنَا مِنْ لَأَ بَسْرَحْمَتِنَا وَ لَا يُخَافُ مِنْكَ يَا اللَّهُ يَا أَحَدَ يَا صَمَدَ
 يَا رَبَّ يَا شَكُورَ يَا عَمُورَ بِرَحْمَتِكَ أَغْشَىٰ يَا مَسْرَبَ هُوَ يَا لَا إِلَهَ إِلَّا
 هُوَ يُسَمِّي اللَّهُ بِحُرْبِهَا وَ مُرْسَلَهَا أَنْ رَدَقَ لِنَفُورِ رَحِيمٍ وَ صَلَّى اللَّهُ
 تَعَالَىٰ عَلَىٰ حَسَنِ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ يَا رَحْمَنُ يَا رَحِيمُ

Bismillah Hir-Rahman Nir-Rahim!

Allah-hummansurna 'ala Kulle Aaduwwin Saghirun-o Kabirun Kana Zakarun-o unsa Hurranw-wa Abdun wa Shahedun wa Ghaebun Wa Zaaefan wa Sharifan Muslimun wa Kafiran wa la tosallit 'alaina manilla Yarhamona wa la Yakhafo minka! Ya-Allah! Ya-Ahad! Ya-Samad! Ya-Rab! Ya-Shakoor! Ya-Ghasaoor! Berahmateka Aghithni! Ya man howa, ya Lailaha illa Howa Bismillah Majruha wa Mursaha inna Rabbi la Ghasaoor-ur-Rahim! Wa Salallah-o Ta'ala 'ala Khair-e-Khalq-hee Muham-

*madinw wa Alehee wa As-hab-e-hee Ajma'een! Berahma-
teka Ya-Arham ar-Rahimeen!*

(O Allah the Almighty! Help us overwhelm every foe, may he be big or small, man or woman, free man or slave, present or absent, weak or noble, Muslim or non-Muslim. And do not appoint any cruelty on us as he is not fearful of You. O Allah the Almighty! O the One! O the Independent! O the Lord! O the Acceptor of thanks! O the Forgiver! Answer my supplication with Your Blessing! O the One Who has none the Worshipped except You! We have to walk and stop in Your Name. No doubt, my Lord is Forgiving, Merciful, and may Allah the Almighty send salutations with blessing on His noblest creation, the Prophet Muhammad ~~ﷺ~~ and his sacred family, and blessed Companions!)

1889. THERE is a limit to economic living.

A grandmother saved two pounds of sugar for five years and reported it to her daughter-in-law at the time of death.

قَاعِنُ عَنَّا فَإِنَّكَ عَفُوٌّ كَرِيمٌ - يَا عَظِيمَ الْمَفُورِيَا نَسْمُ التَّصِيرِ -

*Faafu Aanni! Fa-innaka Aafuwwan Karim! Ya-
Azim-al-Aafawe! Ya-Ni'man Nasir! Amin!*

(Please forgive me! For you are the Most Munificent Forgiver, O the Exalted Forgiver, O the Best Helper! *Amin!*)

1890. WHEN my father came home on leave for the first time after three years, he brought 25 rupees. The grandfather was extremely overjoyed. It came to be known in the whole village that a youth had come on leave and brought 25 rupees. At the time the soldier got 7 rupees per month including expenses on meals and clothes.

1891. OUR RELIGIOUS GUIDE came on his annual visit. He received a cordial welcome from the village. The house where he stayed as a guest, the novice offered him a two-anna coin. The religious guide accepted and set off praying for him. Seventy years before now a two-anna coin was a great thing.

My father bought me a cow for 14 rupees. It gave 6 pints of milk.

The cobblers often said: "Close the vent on the roof lest the farmer pours maize through."

Two maunds of maize were commonly sold for a rupee.

In a bazaar, a carriage of melons was sold for three quarters of a rupee.

A carriage of dry wood was sold for four rupees.

The common prices of a chicken and goat were two and a half annas and four rupees respectively.

A common species of bull was sold for 40 rupees, the buffalo for 50 rupees and the mare for the maximum price of 60 rupees.

A money bag contained 100 rupees and 100 rupees was great wealth. People tied it round the loin and proudly said that they were going away to a job having the money-bag tied to the loin.

The usual standard of wealth of the rich families was limited to a hundred rupees only.

The meat was sold for one and a half annas a pound and *ghee* for four annas a pound.

1892. WHEN a servant admits with sincerity of heart that none except Allah the Almighty has anything at all of his interest, nor has anything of interest at all for anybody, he becomes the servant of Allah the Almighty. In fulfilling his Faith he is purified by Allah the Almighty Who hides him in curtains, becomes his Patron and Sufficer and Helper. And whoever has the fortune of patronage, sufficiency and help of Allah the Almighty, may Allah the Almighty be glorified, as it pleases Allah the Almighty, has, in fact, the fortune of everything. The servants keep servants as friends for Allah the Almighty, for Allah the Almighty alone. The friendship that is not for Allah the Almighty is temporary, baseless and responsible for worry.

Wa ma 'alaina illalbalagh!

On the Day of Judgement, those who keep friendship for Allah the Almighty will be seated on the elevated seats of light and even the martyrs and the prophets, peace be upon them, will be envious of their 'stage' that has been granted to them in lieu of His friendship. That is, the friendship of servants with servants for Allah the Almighty, occupies the greatest 'stage'.

1893. FRIENDSHIP of a servant with a servant for Allah the Almighty, epitomises a story.

1894. WHEN the events of the story of a friendship for Allah the Almighty reach the office of sincerity for authentication, a pantomime is created. Lengthy discussions take place on minute details. Sometimes a story from amongst the stories of the whole world meets with acceptance, but not every story, and the servant to whom the story appertains does not care for anything at all. Instead, they remain treading on their journey and like the Sun and Moon, are steadfast.

1895. THE LEARNED MAN is only he who practises his learning.

Hazrat Hasan bin Bashr, Abu Sufyan, Thobar, Hazrat Yahya bin Ja'da, may Allah the Almighty be pleased with them, reported

of Hazrat Ali, may Allah the Almighty be pleased with him, saying:

الْعُلَمَاءُ يُرِيدُونَ الْعِلْمَ

أخبرنا الحسن بن بشر قال حدثني ابن سفيان عن ثوبان عن يحيى بن جهمه عن علي قال يا حملة العلم اجعلوا فانما العلم من عمل بما علم ووافقت علمه عمله وسيكون اقوام يحلون العلم لا يجاوز تراقيهم يخالفون علمهم وخالف سريرتهم علانيتهم يجلسون حلقا فيبا هي بعضهم بضاحق ان الرجل ليفض على جلسه ان يجلس الى غيره ويدعه اولئك لا تصد اعمالهم في مجالسهم تلك الى الله ط

(سنن الدارمي الجزء الاول صفحه ٨٩ شمار ٢٨٨)

“Practise your learning because a learned man is only he who practises his learning and his learning is in conformity with his practice. It is near in time that there will be such nations who will acquire knowledge but it will not go further than their collar-bones. Their practice will be against their knowledge and their hidden will be against their outward. They will sit in parties and they will take pride against one another so much so that a man will be offended at his fellow companion over his sitting with someone else and will (therefore) desert him. The deeds of such people which they perform in meetings will not reach Allah the Almighty.”

—(Sunan ad-Darmi al-Juz al-Awwal p 89, No. 388)

1896. WHEN SULTAN IBRAHIM AADHAM BALKHI set out in the Way of Allah the Almighty after abdicating his throne, he saw a stone on his way. It had written on it: “Turn me over and read!”

He turned it over to see this written: “Practise your knowledge!”

Wa ma 'alaina illalbalagh!

1897. DON'T CHANGE your profession, intention, determination, desire, the desired and the beloved. You will, *in sha Allah*, succeed.

1898. I ASKED a servant of Allah the Almighty as to how he managed his freedom from the world.

He said: “I asked my mother, ‘What will you do if I die today?’ She said, ‘What can I do? I’ll cry and be patient!’”

Hearing this, he said to his mother: “O my mother! Take it that your only son has died today. And forget about me as you had to do at my death. Let me satisfy my fondness. May your motherly instinct not hinder me on my way.”

Subhanallah! Alhamdulillah! What a grand mother! She trusted her only son to Allah the Almighty happily and for always. But she asked him one thing: "When will you return?"

At this he said: "What could I do if I am ordered not to return at all?"

It requires a great deal of effort to trust your only living son to Allah the Almighty!

1899. SEEK lessons today from yesterday and from today for tomorrow.

1900. WE have made no progress at all, not even infinitesimal. If this state of affairs continues, we will not be able to make any progress in the future either. One thousand, three hundred and ninety five years have gone by and we have not as yet agreed to this fact that the *Zikr* of Allah the Almighty be performed in a loud or low voice. And *Zikr* of Allah the Almighty is that important Command of the *Deen* that is applicable to everybody at all times.

1901. THE *ZIKR* of Allah the Almighty is the basic step of the *Deen* and the first rung of the ladder of the *Ma'rifat*. Unbeknown why we are not yet agreed to the fact that the *Zikr* of Allah the Almighty is correct in all manners, with high as well as low voices.

1902. THE *AHL-E-ZIKR* (those engaged in the *Zikr*) are devoted to and absorbed in the *Zikr*. They do not devote any attention to anything else. And with this blessing of the *Zikr* of Allah the Almighty the heart is enlightened. They do not have any objection to anybody.

1903. THE *ZIKR* helps the mind absorb the remembered but nothing else at all. And this is not omission but the blessing of the light of *Zikr*.

Ø Allah the Almighty! May every nook and corner of the world reverberate with the boom of Your *Zikr*.

1904. THE *ZIKR* is the thanks for the bounties, the only means of satisfaction, responsible for further graces and the most suitable routine for *Ma'rifat*.

1905. FOR the gratitude offered at the ability of *Zikr* steadfastness is granted and steadfastness is the right miracle.

1906. WHERE there is *Zikr* there is the remembered.

1907. THE *ZIKR*, the *Zakir* (the remembrancer) and the remembered become one as milk with water and as iron becomes fire in the lap of fire. And this is the real and final 'stage' of the *Zikr*.

1908. 'STATE' is not necessary, but '*Zikr*' is.
'Stage' is not necessary, but 'obedience' is.

1909. MANIFESTATIONS OF THE SPIRIT are truth and the whole truth. Manifestations of the heart are generally unrepresentative and deceptive.

1910. THE 'VISION' is not necessary, but 'love' is.
The 'miracles' are not necessary, but 'steadfastness' is.

1911. UNNECESSARY orders are improbable and necessary orders are probable.

1912. WHILST performing *Zikr*, be proud (at the ability to perform *Zikr*); whilst committing bad deeds, be ashamed.

1913. TO CARRY a load is difficult, to drag, easy. One who cannot carry, drags it.

1914. UNTIL a plant's roots are cut, it never dies.

1915. WHATEVER advice you give to others, do it yourself, and without fail.

1916. O COMPANION! Tell, what strength did the *Deen* get from us and what service did we render to the *Deen*. You stopped the preacher of the *Deen* of Allah the Almighty from telling the *Deen* of Allah the Almighty. That is, you stopped completely the preaching of the *Deen* of Allah the Almighty which Allah the Almighty has ordered. This matter, that bears no importance in your eyes, is extremely important.

Wa ma'alaina illalbalagh!

1917. OPPOSITION to the preacher of the *Deen* is opposition of the *Deen*. Would a follower of the *Deen* ever oppose the *Deen*? The followers of the *Deen* never oppose the *Deen*. The *Deen* is the helper of its preacher. Indeed, the follower of the *Deen* has the help of the *Deen*. And whose help could be better than that of the *Deen*? The Prophet Muhammad ﷺ said:

"Whoever knows forty Hadith of the *Deen* is a jurist."

1918. WE ARE NOT SATISFIED at and also proud of the patronage of the Patron.

Allah the Almighty is my Patron. He is sufficiently Enough in every matter of the *Deen* and the Hereafter. We are not to change our Patron even though no desire whatever is met with. In this situation no disappointment is a disappointment. Every disappointment is a complete fulfilment.

1919. KNOWLEDGE fulfils the shortcoming of the physique.

1920. THE 'STATE' AND 'TIME' do not always remain the same. They change for ever and however Allah the Almighty wishes. He keeps changing the 'state' and 'time' of the servants.

1921. ALLAH THE ALMIGHTY is Independent. If He grants anything to any one of His creatures, He grants in the mood of Independence and when He takes away anything from anybody, He also does it in the mood of Independence. Both the 'states' are based on Will only. No deed of the Wise is free from Wisdom.

1922. WHATEVER he does, (in fact), Allah the Almighty does. Allah the Almighty is 'TRUTH'. He never transgresses.

1923. PREVALENCE of Independence is eternal, it remains in force for always.

1924. A MAN SAID: "When he passed through the bazaar of the world, the whole bazaar rose and offered him cordial welcome and brought everything of the bazaar before him, they offered jewels, diamonds, gems and pearls. However, he said, having sworn at the office of sincerity, he did not look at any of the things at all. In his heart, he swore by Allah the Almighty, he had no desire for anything at all. His heart was completely free of everything. He returned empty-handed as he had entered the bazaar. And this was a special bounty of Allah the Almighty on him. Otherwise, nobody ever returned free from the full bazaar of the world. Many great men got entangled in small things and only he escaped this bazaar whom Allah the Almighty saved."

O the companion! This world and everything in it are illusory, mortal and guests for a few days. Do not attach your heart to it, not at all. This is not the place for you to live for ever, it is only temporary.

Wa ma 'alaina illalbalagh!

1925. THE BIRD performed the *tayummum* (ablution in miming) and was about to unfurl his plumes to crow when a wayfarer got up and saddled his horse, got on it and kicked off. He left the city in the same state as he had entered it. He had nothing of the city on him. Saying that no one belonged to anyone here and

everything of this place is mirage and deception, he set out on his journey.

Alhamdulillahayyoo-al-Qayyum! Subhanallah!

What wonderful time of the morning was it! The singing of birds had filled the silent atmosphere of the jungle with pleasure. One wonders what words he spoke and what secrets he disclosed!

This life is temporary! These circumstances are temporary. All these accessories of life are temporary. Devotion and intoxication, the secret of the 'being' and name and fame are all nothing and extinct.

1926. THE COMMENTATOR asked the wayfarer: "Please say something before you go."

He said: "What should I tell and how?"

He thought for some time and said: "People threw stones at Mansur (may Allah the Almighty be pleased with him). Mansur did not give any cry. But when Shibli (may Allah the Almighty be pleased with him) threw a flower at him, Mansur put up a hue and cry."

Saying this, he heeled the horse.

1927. HE worked for the whole day, ate the evening meal, said the late evening prayers. That is, the day's business ended and only three jobs remained.

1. The *Zikr* of Allah the Almighty;
2. Preparations for tomorrow's jobs;
3. Sleep.

Do the one of the three you like! What would the others know as to what happens at night. And whoever has nothing to do wastes the whole night in idle talk. It is far better to sleep than engage in idle, idle talk.

1928. DO NOT FEAR; Allah the Almighty is with you; He sees, hears, knows and dispenses.

1929. DIRT, hidden or outward, is responsible for the trouble of both the spirit and soul.

1930. EVERYBODY'S heart feels pleased only after getting rid of the dirt.

1931. RENUNCIATION of business is not the renunciation of the world. The exact renunciation is to stay away from the world whilst occupied with the business.

1932. FEEL proud but not repentant after renouncing anything disliked.

1933. A RENUNCIATOR never repents at a renunciation. Whoever repented was not a renunciator but an oppressed. Has anybody ever repented after washing away dirt?

1934. SHUNNING of dirt is responsible for the happiness of both spirit and soul.

1935. WHOEVER discarded something after finding out its truth, never repented.

1936. WHEN the Sikhs surrounded him and said: "Your father was our brother. He became a Muslim during the reign of the Moghuls. Now then once again return to your religion. Stay as our brother. Live here in your house."

It is not an exaggeration but the truth at the time he smiled staring into the eyes of death and in total fearlessness of life and death, he spoke:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"*La ilaha illallah-o Muhammadun-Rasoolullah!* (There is no god but God and Muhammad is His Messenger!). By no means at all can we turn away from our *Deen*. We will accept willingly and happily whatever Allah the Almighty has destined for us. Now then with the blessing of the light of the *Kalimah*, Allah the Almighty filled in his heart with a mighty formula. Saying this formula, *Bismillah-hay Tawakkalt-o 'Alallah-hay! La Haula wa La Quwwata illa Billah!* (In the Name of Allah the Almighty! Only in Allah the Almighty do I place my trust, there is no power (to do good) or refrain (from evil) except with help from Allah the Almighty), he set out. None of those present interfered with it and reciting *Allah, Allah*, and saying goodbye to his ancestral homeland, he set out on a new journey. Neither did anybody chase him or anybody move. When he had come out a long distance, he saw a group of Sikhs standing by the bridge of a stream. He stopped there. He thought what to do. He could go neither forward nor backward. Then he said to his mother, 'Walk on in the trust of Allah the Almighty. What is destined will happen.' He had only taken a step when unbeknown those Sikhs disappeared from there. He said to his mother, 'There could be only two reasons for their running away. Either they have gone to fetch their other companions or we have appeared to them in a preponderant number.' All the same we did not come across any Sikh on the way till we reached the goal. Our travelling in peace and reaching the goal was certainly because of the blessing of this formula: *Bismillah-hay Tawakkalt-o 'Alallah-hay! La Haula wa La Quwwata illa Billah!*"

The Prophet Muhammad ~~ﷺ~~ said:

“When a man sets out of the house and says these formulas: Bismillah-hay Tawakkult-o ‘Alallah-hay wa La Haula wa La Quwwata illa Billah!, the angels say in answer to this Hudrite wa Kofita wa Woqaita! (O the servant of Allah the Almighty! You are the advised, the sufficed, and the guarded) (and, therefore, hearing this) Satan goes away and the other Satan questions as to how could he overpower a person who has been advised, sufficed, and protected against evils.”

(Abu Dawood/ Tirmadhi/ ‘An Uns)

- 1934a. IF YOU WANT TO DO SOMETHING, do good deeds!
If you want to be something, do not be anything!
If you want to eat anything, eat grief!
If you want to drink anything, drink anger!
If you want to fear anybody, fear Allah the Almighty!
If you want to oppose somebody, oppose the ‘self’!
If you want to come, come to the preaching of the Deen!
If you want to go, go on the *Hajj* (Pilgrimage)!
If you want to take anything, take the blessings of the parents!
If you want to give anything, give away in the path of Allah the Almighty!
If you want to speak, speak the truth!
If you want to weigh, weigh what you say!
If you want to weep, weep at your deeds!
If you want to wash, wash the bad deeds!
If you want to sit, sit in the company of the good!
If you want to fight, fight in the Way of Allah the Almighty!

1935a. I MUSTER no grief at departing this world. I have no interest in anything at all. I do not want to stay here any longer. This state of mine is not because of my separation at departing from the world but because of complicated valleys there.

1936a. NOBODY can deserve to go to Heaven because of any good practice and deed. The servant’s admittance to Heaven is because of and dependent on the blessing of Allah the Almighty.

1937. BATHING in cold water every morning and without fail is a remedy for a thousand diseases. It is an antidote for mental health. Bathe for a month in the mornings without any interruption with the water from the well or the hand-pump and see the results. You will stay fresh throughout the day. After a month’s practice,

morning bath will be your habit. Indeed, this practice is refreshing news for the health and responsible for the agility and strength of nerves. *Ma sha Allah!*

1938. RICHNESS cannot equal poverty!

Richness is dependent on the poverty and in every matter. Richness is attractive outwardly but grief-stricken inwardly. Richness is but helplessness and indisposition. Richness is but disease and oppression. Richness is but restlessness and distraction.

Poverty, as it pleases Allah the Almighty, is the agent of the Worlds.

Mubarakan! Mukarraman! Musharrafan!

1939. RICH is easy-going, comfort-seeking and the appreciator of luxury and recreation: and the poor, *Allah, Allah, Ma sha Allah*, the epitome of the struggle of the Worlds.

1940. A MAN SAID: "He was in the employ of someone. He finished the job at mid-day. Instead of coming home, he went straight there. On the way and during the hot months of June and July, there used to be a man wrapped in a cotton quilt on a stony slab on the bank of the canal. He saw the man with loving glances. He was appointed to a responsible job and he could not absent himself at night at any event at all. His absence at night was, in fact, unlawful. He entrusted his duty to a non-responsible person and set out for there at the evening time. This went on for years. Every child knew that he was not here at night time and that such another person discharged his duties. Nobody at all ever thought anything against him. Sometimes, it was forbidden for everybody to go there. Even then he went there without any break whatever. Everybody knew it. None said anything. So much so that the employer also knew that. He did not object to it."

Did he go simply to see the grave? The outward appearance of the grave constitutes clay, bricks and mortar. If there was only the grave, he would have been satisfied after a few visits, paid a few visits, but not with such regularity. The fact was that he was restless day and night to go there. His door was the door of the beloved ~~was~~ and he felt at peace only after reaching there. No matter where he was, his heart was there. So much so that he laid down his arms i.e. he gave up his job.

1941. WHEN MY BELOVED, my master, died, *Shams-ul-Ardh* placed the sacred dead body for funeral and with his hands folded on his stomach, he stood waiting for the *Imam* (the prayer leader). A rider, a masked face, came and performed and led the funeral prayer. *Shams-ul-Ardh* saw that the funeral worshippers came from North and South as far as he could judge.

When the prayer had been said, *Sham-ul-Ardh* beseeched:

“People will ask me who led the funeral prayer of my master? What answer would I offer?”

At this he smiled. He pulled aside the mask and said: “*Shams*, you asked me, in the world, about *Fana* (passing away) and *Baqa* (the everlasting existence). What and how could I make you understand then?”

Then my father gestured at his sacred body and said: “That is *Fana* and this is *Baqa*.”

Saying this my master, my beloved, my father, disappeared from these outward eyes far into the valley of the jungle.

Alhamdulillahyoo-al-Qayyum!

1941a. MY MASTER was the loving devotee of Allah the Almighty and the beloved devotee of the Prophet ~~of Allah~~ of Allah the Almighty and between the lover and the beloved there is no dispute over mine and yours. And this enviable event of this transfer of my master proves that the sincere servants of Allah the Almighty do not die but change their environments. Devotion is never obliterated, it epitomises the eternal life. Allah the Almighty always keeps alive on the tongues of His sincere servants the announcements of the lovers of His love.

O the companion! Always remain in the love of Allah the Almighty! The world is nothing and is useless.

1942. THIS NEWS is a puzzle for the seeker of the earned knowledge but the restrengthening of the Faith for the man with sight.

1943. KNOWLEDGE is obtained from the book and insight from insight.

1944. THE apparent is subservient to the hidden.

1945. THE COMPLETION of gnosticism requires essentially both the knowledge and insight.

1946. KNOWLEDGE is earned and insight is endowed.

1947. O ALLAH THE ALMIGHTY! O the Beneficent! O the Living! O the Lasting! O the Majestic! O the Honoured! Grant insight to him whom You have bestowed with knowledge. Knowledge alone is not sufficient for guidance.

1948. KNOWLEDGE is the representative. When knowledge is bestowed with insight, it becomes a model.

1949. MAKING an offering of one's beloved thing is the limit of faithfulness and offering one's life is the limit of devotion.

1950. THE LIFE, that is offered in the path and jobs for the sake of the love of Allah the Almighty, *Allah, Allah*, is priced a great deal by Allah the Almighty. Allah the Almighty grants an eternal life to those who sacrifice themselves in the path of Allah the Almighty.

1951. THE LIFE, that is set aside in all sincerity of heart in the path of Allah the Almighty, is in the trust of Allah the Almighty. Allah the Almighty keeps it safe in His trust.

1952. THE LIFE, that is sacrificed for Allah the Almighty, is the most superior of all in the Worlds.

1953. WHEN a martyr comes into the field of martyrdom to sacrifice his life, the dwellers of the Heaven line up in the Heaven and the dwellers of the earth line up on the earth to see the feats of the sacrifice of his life.

1954. A SERVANT OF ALLAH THE ALMIGHTY presented himself for supplication at a grave. The dweller of the grave said: "Offer the supplication at some dead person's grave. I am here all alive."

Then he asked the people in the surrounding district as to whose grave it was.

They said: "It was some martyr's grave."

Wa ma 'alaina illalbalagh!

1955. WHAT is a servant? He is but a *faqir* and dependent. What is the Sustainer? He is the Bountiful and the Succour of calls.

1956. THE CREATOR is the Succour of calls of all the needs of every creature. Meeting the need of a creature by another creature is at the Command and Will of the Creator and meeting the needs of the creature is loved by the Creator and is responsible for the exaltation of the 'stages' of the succour of the needs.

1957. SOMEONE'S stooping of his 'self' to ask for thus meeting the need of someone else is not downgrading but a blessing and this service only is accepted of the Creator honouring the 'self'.

1958. TO ASK FOR one's 'self' is forbidden, uncomely. Asking to meet the needs of dependents is allowed and essential.

1959. THE SERVANTS OF ALLAH THE ALMIGHTY do not care for their 'self'. Whatever they do, they do it for you only.

1960. THE GOWN of a *Faqir* is the truth of the service to mankind and the service to mankind is due to Allah the Almighty.

1961. SERVICE to mankind is an important task. It is granted to the people of the service by Allah the Almighty. How could everyone undertake it? May Allah the Almighty grant us the ability to render service to mankind, selfless service! *Ya-Hayyoo! ya-Qayyum! Amin!*

1962. THE HIGHNESS is the sheet of Allah the Almighty. When the creatures wear it, it is torn open. The sheet of the creatures is humility and servitude.

1963. EVERYTHING of every picture does not resemble that of the other. This is the *art*.

1964. HE does not forget about the ant inside the stone. This is the *Sustenance*.

1965. YOUR HAPPINESS is security for us, the sinners.

فَاعْتُ عَا فَاتَكَ عَفُوْكَ كَرِيْمًا - يَا عَظِيْمَ الْمَعْرُوْبِيْنَ يَا نَسِيْرًا

Faafu Aanni! Fa-innaka Aafuwwan Karim! Ya-Azim-al-Aafawe! Ya-Ni'man-Nasir! Amin!

(Please forgive me! For You are the Most Munificent Forgiver, O the Exalted Forgiver, O the Best Helper! *Amin!*)

1966. ONLY at Your Command and Will is everything of the earth and Heaven set in motion. *Ya-Hayyoo, ya-Qayyum!* No counsel of anybody at all but supplication only can change Your Will.

1967. WHY do you look at my clothes? Look at the melons. If they are defective, tell me. Had I also been resting in rooms full of accessories adorned like yourself, who would have, then, offered you these sweet melons; and even in this scorching heat?

1968. WHEN respect breaks the limits, it becomes an evil.

1969. WHAT is evil?

Evil is nothing but the fruit of sins.

Evil disappears if you cut by the root the tree of sins.

Every tree bears the leaves and fruit. The tree of sins bears sins. The grave is, in fact, the garden of Heaven. The dead brings its evils with it because of which the grave becomes the torture of Hell.

1970. PENS worked for your advice, tongues spoke. You did not care for anyone. Tell, what happened to the world for which you ignored the *Deen*. Where is it now? Of what use has it been? There is only one way for your deliverance that someone does something for you and Allah the Almighty may forgive you with His blessing. You cannot do anything for yourself now. Your actions are over.

1971. O THE LIVING! Seek lessons from the dead.

1972. DO NOT RUIN your Hereafter by indulging in the world.

1973. WORK for welfare and construction in the world. Demonstrate an example of high character to build up humanity.

1974. MAY your character be exemplary and for the whole world.

1975. THE *DEEN* had no value in your eyes. All your struggle was for the world only. Alas! You had known about today (the day of death).

1976. IF you had brought with you the world that you left behind, it would have helped you.

O the dweller of the desolation! You were sent to the world to build it but not to ruin it. Alas! You neglected the ways to build the world.

1977. NOWHERE can be found an example of your ways. All your ways were mysterious, blessed, and you took away with you your ways. You could have left some behind.

Leading by the nose-string the she-camel putting on her back a slave was your limit of the equality and the climax of the world rule. What was all this? It was the intoxication of the wine of the wine-house of the Prophethood. You drank it so much and in such a manner that, having drunk it you threw your 'self' flat down and volleyed Satan.

Marhaban! Mukarraman! Musharrafan!

1978. WHO thenceforth had the fortune of these 'stages' of the Islamic Faith?

1979. WHAT are these stages wherein you are completely lost? Where can they lead you to?

1980. THE reality of the graces of Prophethood is not these stages but steadfastness at what is 'ordered and forbidden'. Until a person is granted this basic stage no other stage can ever be

obtained. And this is the final monologue on this subject.

Wa ma 'alaina illalbalagh!

1981. WHEN that ruler exercised in the field of *Tariqat*, *Allah*, *Allah*, he tore open the layers of the 'self'. He never felt ashamed in any event whatever. He did it in whatever manner he wished. Allah the Almighty has always granted to His servants many different types of grades. Surely, we are not of those people.

1982. TASTE, comfort, decoration and fame ruined our house of *Tariqat*.

1983. THIS is not that time. It is changed. If we do not change our ways, the time will turn us out. Time grumbles over blind following and is desirous of some example.

1984. EAT! But, not so much! Drink! But, not so much and not this drink! Dress! But, not like this! Sleep! But, not too much! Live! But, not like this! In every field of your life may the *ittiba'* of the Prophethood be operative!

1985. TAKE! But, for the needy! Give! But, to the needy!

1986. THE meat of the fowls is unparalleled for the strength of muscles.

1987. O THE DIGNITY OF THE *DEEN* OF ISLAM! Come back! Come back for the sake and name of Messengership and Prophethood. And this is the important call of the time.

1988. WHO called out for us and why? Who is the complainant?

The complainant beseeched: "This complainant has come without complaint but only the remembrance. Your remembrance is a solace for my heart and the priceless capital of life. My remembrance of You is because of love and for no other reason. Whenever I called on You I called for love. Love for You is my greatest wish."

1989. THE SHOP, though full to the utmost, depends upon commodities from abroad. Until the commodities are imported from abroad, how can it run? By selling it is exhausted in the long run. The commodities for the shops are usually brought from outside.

The commodities of *Tariqat* are from the City of Medina (Saudi Arabia).

And every *Order of Tariqat*, *Qadariyyah* or *Chishtiyyah*, *Naqish-bandiyyah* or *Suhrwardiyyah*, are beneficial only because of the beneficence of the sacred, the perfect, the blessed, the beautiful and

the pure Prophet Muhammad ﷺ. And this beneficence of the Prophet ﷺ is eternal, going on for always.

Ya-Hayyoo, ya-Qayyum! Amin!

1990. THE WATER OF A WELL, that does not erupt from the bottom, runs out. If it is pumped out mechanically, it does not last for an hour.

1991. THE COMMODITIES of the shop come from outside and the water of the well from the bottom. The shop is apparent and the well, hidden.

1992. OMISSION (OF THE PRAYERS) OF LIFE:

In theological terms it is the discharging of the prayers obligatory on a person after maturity but missed during the daily times because of heedlessness. Or these are the prayers in lieu of those which are not remembered exactly whether they were said. In the *Shari'at* (the Islamic Law) the discharging of these prayers there are two procedures laid down:

Firstly, it is giving of four pounds of wheat grains in lieu of every prayer. Accordingly, it is 20 pounds of wheat grains for every day. There are five obligatory prayers and one *Witar* prayer (three units of prayers at the end of the late evening prayers) owed of a person. Discharging of these omitted prayers is essential. The omitted *Sunnah* and *Nafal* prayers are forgiven. Discharging of these is not essential.

Secondly, the procedure for discharging is that except at forbidden times a person discharges a day's prayers every day. Or perhaps he/she may say with the *Zuhr* (late afternoon) prayers one or several days *Fardh* prayers and so on, he/she may undertake this practice till the late evening prayers. Or he/she may discharge all one or several days prayers at one time. Or if not with the routine *Fardh* prayers he/she may discharge one or several days prayers at *Ishraq*, *Chasht*, or at any time of day or night.

Consequently, it is within one's scope that one says one or several days' missed *Fardh* of the time or the whole prayers of the day or days along with all the prayers. Alternatively, one can say the missed prayers at any time of the day. That is, the *Shari'at* has sanctioned a great ease. When one realises that one has performed his *Fardh* prayer, one can stop performance of the missed ones and, in future, pray every time punctually and regularly. A performer of the missed prayer is not a disciplined person. Therefore, there is no order set for the saying of missed prayers.

It must be understood that not one hundred thousands of *Nafal* prayers are enough in lieu of one *Fardh* prayer. A man who says one hundred thousands of *Nafal* prayers but owes one *Fardh* prayer, he would be regarded as yet, not having discharged the rights of Allah the Almighty. Otherwise, if a person has no *Fardh*

prayer owed of him but he could not even say one *Nafal* prayer, this person owes nothing as far as duties owed to Allah the Almighty are concerned. May Allah the Almighty grant us the ability to discharge our *Faraidh*! Amin!

1993. SATAN prostrated innumerably at his will. Allah the Almighty ordered him to prostrate for once. He refused. For refusal of one prostration all his prostration was rendered futile. Discharging of the *Faraidh* is very dear to Allah the Almighty.

1994. HOWEVER practising followers of the Faith, especially this aspect of it, we may be, still we are not cautious. We are not mindful of the missed prayers of our past life. To some until they are discharged not a step's advance can be made.

1995. WHEN a servant has a firm determination to perform the missed prayers of life straightaway the blessings of Allah the Almighty begin to descend and calamities of the missed prayer of life are shed away.

1996. EVERY PLANT grows from the soil and envelops the green. The green colour is natural and the Prophet Muhammad ~~liked~~ liked green colour. Looking at the greenery brings coolness to the eyes and walking bare-foot on the green is responsible for the happiness of heart and mind.

The Green is blessing. And may the green flag flutter over Pakistan!

يَا حَيُّ يَا قَيُّوْمُ ! بِرَحْمَتِكَ أَسْتَغِيْثُ يَا حَيُّ يَا قَيُّوْمُ ! وَحَدِّكَ لَا شَرِيْكَ لَكَ
وَ لَكَ الْحَمْدُ وَ لَكَ الْمُلْكُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ya-Hayyoo, ya-Qayyum! Wahdaka la Sharika laka wa
lakal-hamdu wa la kalmulko wa Innaka 'ala Kulle
Shai-in Qadeer!*

(O the Living, O the Lasting! I ask You for Your Blessing! O the Living, O the Lasting! You are the One and Only; You have no partner unto You; all praise is for You; and You alone are the Ruler! Indeed, You are the Owner of everything!)

Alhamdulilhayyoo-al-Qayyum!

1997. IN THE WORLD OF 'STATE' AND 'STAGE', it is important to take stock of one's position. Until a person is fully aware of his 'state' and 'stage', nobody's position ever changes.

A person said: "He remained fed up at the insurgence of his 'self' for a time. After a period of time he thought that his spirit, whom he regards as subject to the Will of Allah the Almighty, is equal partner to it. He censored his spirit and attended to the spirit thus. 'How free and wandering are you? Unbeknown you run and wander where and at what unimportant places throughout the night. You do not utter the name of the place where you ought to be going.

This is the climax of your animal instinct. Stop this at once and end your aimless wandering. Why don't you fly to my desired goal? Why do you loiter about at the place that is not my desired goal? Whenever you set out from this body for a walk, you ought to set out for that place. May your journey be an aid to my journey. Bring the news about my journey. Your flight should be my messenger and trace my journey for me and which way I have to pass through from here onwards. You should warn me of the dangers of the journey. My 'self' was insensitive to honour. After a period of time, Allah the Almighty granted it a sense of honour and the highest stage in this sense. Now that it does not move slightly from its centre for a single moment. You seek a lesson from my 'self'. You must not move out from your centre and axis. You have only four 'stages' to go to. You must not go elsewhere except to them. You must go there; or go there; or go there; or go there. If you have some sense of honour then you go there first and do not go out anywhere from there. You go where you are ordered."

1998. IT is not necessary to go inside, but going along to the door is necessary. It is not necessary to go up to the door, but setting out on the way to the door is. At this 'stage' it is better to sleep than to be awake. And this is final!

1999. DO NOT WANDER FROM DOOR TO DOOR. You will receive only your father's inheritance. One receives wages as a slavery of the landlord, but not the inheritance.

2000. A LAVATORY ATTENDANT was in the employ of a farmer. He had some guests. He took them to the sugar-cane fields. He began to say: "This is our sugar-cane crop, this is also our sugar-cane crop, this is also our sugar-cane crop, even this is ours, but no sugar-cane is to be pulled."

Wa ma 'alaina illalbalagh!

2001. WHATEVER is given away in the path of Allah the Almighty is never wasted. It receives acceptance by Allah the Almighty and is priced tremendously. *Hazrat Sultan Zari Zarbafat Nizam-ud-Din Auliya*, the beloved of Allah the Almighty, gave away his skull cap in the path of Allah the Almighty and it is hanging on an edge of the Exalted Throne. On the *Day of*

Judgement it will be auctioned and all the creatures will watch. The *Hazrat*, the beloved of Allah the Almighty, will ask for one thing only in lieu of this skull cap: "Please, Allah the Almighty! Forgive the *Ummah* of my beloved master ~~ﷺ~~."

The *Hazrat Zari Zarbafat Nizam-ud-Din Auliya*, the beloved of Allah the Almighty, used to prepare a meal for the *Hazrat Farid-ud-Din Masud Ganj Shakr*, the contented of the prophets (peace be upon them) and the *Shaikh* of the *Hazrat* (may Allah the Almighty be pleased with them both). The meal included rice. The rice is the lowliest of all foods in the South of India. It is made from the lowest quality rice. And nothing whatever but this rice was served on his table. Once it occurred to the heart of the *Hazrat Sultan al-Auliya* to buy some salt to add to the rice preparation. He bought some salt for about two annas and gave his skull cap for this purpose. When he served food to the *Shaikh Farid-ud-Din Ganj Shakr*, he said: "Who has prepared such a delicious rice and where did this salt come from?"

He replied: "This servant of yours has brought it."

At this, he prayed for him: "Nizam-ud-Din! May Allah the Almighty be pleased and 70 maunds of salt be used in your food offerings every day!"

2002. WHERE 'piety' is an exalted 'stage', it is also delicate, the most delicate. The slightest inattention, which may not be so even in the etymological sense of the word, becomes responsible for calamities.

2003. SELF-PRAISE does not befit anybody. It is not befitting at all to the servants of Allah the Almighty. It is responsible for calamities.

2004. FAME is fatal for the soul and its upbraiding, the antidote.

2005. WHATEVER a person says, do not answer; be patient. No doubt every upbraiding encompasses forgiveness and exaltation of standards. And this is not the place to complain but be grateful.

2006. UPBRAIDING is the jacket for *faqr* (asceticism). Underneath the jacket is the shirt that is not visible but it is (there and) real.

2007. AN UPBRAIDING envelops completely the whole of the Divine rewards. That is, it covers it in sacred folds. And along with the reward, upbraiding essentially exists so that any reward is not harmed. Whenever anybody is granted a reward the upbraid-

ing accompanies it so that it is not impaired. Upbraiding is the fortress of the reward.

2008. HOWEVER much the rust is filed, the less it becomes.

2009. THE TEACHER is the plant and the pupil, the fruit. If you want to see the teacher, see the pupil. The pupil is the model of witness to the teacher's ability and erudition. In the failure of the pupil, the teacher's carelessness is the partner. Knowledge takes the man from darkness towards light. Knowledge deserves full honours and rewards. Reverence is the soul of the blessing of the knowledge. As long as reverence lasts the blessing lasts. Before the reverence vanishes the blessing of the knowledge disappears. To the pupil the reverence of the teacher is as important as the knowledge.

Wa ma 'alaina illalbalagh!

2010. THE LEARNED and wise men of the nation who cannot search the desired knowledge and wisdom from their religious book do not deserve to be called the inheritors of the book. Our Book, the *Glorious Qur'an*, is the treasure of knowledge and wisdom. May Allah the Almighty grant the ability, the fondness and the desire to our pupils, learned and wisemen, to search knowledge and wisdom from their Book, the *Holy Qur'an*, the Exalted Perfection, so that we may well deserve to be called the true inheritors of the Book of Allah the Almighty.

Ya-Hayyoo, ya-Qayyum! Amin!

2011. HAVE you never given a thought to this?

What type of Book would it be, the Book that has been revealed by Allah the Almighty, the Sustainer of the Worlds, and for the whole Universe! It would be the trust of the solution and salvation of every matter and puzzle of the world, *Deen* and Hereafter. Allah the Almighty, the Lord of the Worlds, has time and again warned in His Book, the *Glorious Qur'an*, to think.

O Allah the Almighty! May we be granted the highest kind of ability to think over Your Book!

2012.

اللَّهُمَّ صَلِّ عَلَى بَدْرِ السَّامِ
اللَّهُمَّ صَلِّ عَلَى نُورِ الضَّلَامِ
اللَّهُمَّ صَلِّ عَلَى مِفْتَاحِ دَارِ السَّلَامِ
اللَّهُمَّ صَلِّ عَلَى الشَّفِيعِ فِي جَمِيعِ الْأَنَامِ

ALLAHUMMA Salle 'ala Badrittame!

Allahumma Salle 'ala Noorizzlame!

Allahumma Salle 'ala Miftahe-Darislame!

Allahumma Salle 'ala ash-Shafi fee-Jamee'ilaname!

(O Allah the Almighty! Send Your Blessing on the full moon! O Allah the Almighty! Send Your Blessing on the light for the darkness! O Allah the Almighty! Send Your Blessing on the Key to the House of Blessing! O Allah the Almighty! Send Your Blessing on the only intercessor of the whole Universe!)

2013. ALL the miracles of Nature occur subject to the order of the spiritual body of the Prophet Muhammad ﷺ. And his *noor* (light or spirit) can be seen in this world in the extreme depths of the Sun providing that sight has had the acceptance accorded by Allah the Almighty.

2014. A MAN ASKED another man how he was!

He replied: "Long ago, one day his *Shaikh* glanced at him with loving eyes. When he had glanced, he then saw the sacred tomb of the Prophet ﷺ. And even now he can see the sacred tomb whenever he wishes. If he wishes for the whole day, he can see it for the whole day."

Wa ma 'alaina illalbalagh!

2015. THE PERFECT, the sacred, the blessed, the beautiful, the pure Prophet ﷺ is the witness and martyr (in presence) and the presence of the Prophet ﷺ in both the Worlds and the Nature is essential. That which is not present how can it be a witness and martyr. The witness and martyr can be one only if he is present at the place of incident.

2016. THE SACRED, the perfect, the blessed, the beautiful and the pure Prophet ﷺ is the patron and dispenser of affairs of the whole Universe. And the dispenser of affairs knows fully well the stories of his cases.

2017. TO BURN THE LOVER the heat of love is sufficient. There is no need to burn him in Hell.

2018. HELL fire is unlawful for lovers.

2019. HELL fire cannot burn the lovers of the beloved Prophet ﷺ of Allah the Almighty, the Lord of the Worlds. Nor would he afford to see them burning in Hell fire. And this much information is enough for the wise.

يا حيُّ يا قيُّومُ ! بِرَحْمَتِكَ أَسْتَئِذِنُ أَنَا عَبْدٌ مُذْنِبٌ ذَلِيلٌ وَأَنْتَ رَبِّي ذُو الْجَلَالِ
وَالْإِكْرَامِ فَاعْفُ عَنِّي فَإِنَّكَ عَمُّو كَرِيمٌ يَا عَظِيمُ الْغَفْوِ يَا فَصِيحَ النَّصِيحِ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ana Abdun Muznebun Zalilun Wa Anta Rabbi Zuljalale*

*wal-Ikrame! Faafu Aanni Fainnaka Aafuwwan Karim!
Ya-Azim-al-Aafawe, Ya-Ni'man-Nasir! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver; O the Exalted Forgiver, O the Best Helper! *Amin!*)

2020. THE SACRED, the perfect, the blessed, the beautiful, and the pure Prophet ﷺ is a benefactor. The benefactor is the one who gives a lot more than required all the time to everybody whatever he is asked whenever and how much. The doors of the beneficence of the benefactor are open for everybody and at all times, never closing, never narrowing.

My Allah the Almighty is the Benefactor. The beloved ﷺ of Allah the Almighty is also a benefactor. The Book, the *Holy Qur'an*, is also a benefactor.

There are three benefactors and one servant! *Alhamdulillah!* Is this not enough for the servant?

2021. A LADY DOCTOR was appointed in Medina (Saudi Arabia). A few days after, the orders for her transfer were issued. She presented herself at the sacred frills of the tomb of the Prophet ﷺ. With tears welling in her eyes, she beseeched: "O the Prophet ﷺ! You have not liked this servant that she has been transferred straightaway on arrival."

The lady doctor related that she had not moved away from the sacred frills when a messenger appeared with an order that her transfer should be stopped. *Ma sha Allah!*

2022. FURTHER, she said: "One of the guards stopped her from staying by the sacred frills. An idea occurred to her heart, 'O the Prophet ﷺ! If this guard comes to my clinic poorly, I shall bless him with care!' The same day, the poor fellow came to me for treatment. I was instructed not to pray there. If there is anything I should be asking for from his place, it is his love, the sacred, the blessed love."

2023. THE ADVENTURE of a human being is, in fact, the adventure of sugar and pitcher!

2024. WITH dust the clothes become dusty, not dirty. And if they become dusty in the path of Allah the Almighty, they are superior to even jasmine, so much so that not even Hell fire can burn them.

يَا حَسْبُ يَا قَيُّوْمُ ! بِرَحْمَتِكَ اَسْتَعِيْنُ اَمَّا عَجَبٌ مُّذُنِيْكَ ذَلِيْلٌ وَّاَنْتَ رَبُّ ذُو الْجَلَالِ
وَالْاِكْرَامِ فَاعْفُ عَنِّيْ فَاِنَّكَ عَفُوٌّ كَرِيْمٌ يَا عَظِيْمُ الْفَتْوَى يَا نَفْسَ النَّصِيْرِ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ana Abdun Muznebul Zalilun wa Anta Rabbi Zuljalale
wal-Ikrame! Faafo Aanni Fainnaka Aafuwwan Karim!
Ya-Azim-al-Aafawe, Ya-Ni'man-Nasir! Amin!*

(O the Living, O the Lasting! I ask you for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver; O the Exalted Forgiver, O the Best Helper! Amin!)

2025. THE way of Your *Zikr* should be so sincere and so attractive that the hearts of the audience begin to perform *Zikr* sometimes by the tongue, sometimes by the heart, sometimes by the soul, sometimes mysteriously, finally that all forms of *Zikr* of Allah the Almighty descend in total on the meeting and prevail upon them. The meeting, wherein these elements do not unite, is neither enjoyable nor enlightening. Nobody questions the *Zikr* of Allah the Almighty but only questions the way it is performed. May none of your mode be objectionable!

2026. DANCING and singing is an unavoidable aspect of the *Zikr* performed by the great men which cannot be denied.

2027. GOLD is a noble metal that never becomes iron. However, iron can become gold in the company of the alchemist.

2028. A SERVANT presented himself to a servant of Allah the Almighty. He beseeched: "Please guide me!"

He replied: "My guidance is very precious and so much that I do not like it to be wasted by telling it to you."

Then he went on: "Nobody has anything new. It is only the state of steadfastness of the following of the *Sunnah*. Your journey should be the *Sunnah* of the Prophet ~~ﷺ~~ and your goal, the steadfast travelling on this journey.

"There is and shall not be anything outside the *Sunnah* of the Prophet ~~ﷺ~~. The following of the *Sunnah* is the curriculum of the path of *Salook* which has and shall never change. And there is nothing outside this."

Wa ma 'alaina illalbalagh!

2029. ALTHOUGH every Muslim is allowed to practise every *Sunnah*, yet any practice begun with somebody's permission is light through and through and responsible for the steadfastness.

2030. A MAN walked away from the wine-house saying: "I have drunk all the drinks of this wine-house. But nothing can intoxicate me."

A drinker caught hold of him by the hand and said: "This wine-house is full of measures of different hue. How can you say

that you are not intoxicated. O you! When did you drink it? What did you drink and who made you drink? Come back! Drink this. I will serve you. I am not a server but only a drinker. And this drink is the lowest of this wine-house. *Subhanallah! Subhanallah! Subhanallah!*"

He drank only a sip and he became completely intoxicated.

2031. THE LOVER is the claimant of the love (of his beloved). And he is completely independent of the acceptability or non-acceptability of love. The awe of the love for the beloved commands the lover. And he has never any interest whatever in anything except his beloved. Nor does he ever let anybody else enter into the world of the heart.

The claim of love of a servant for the love of the sacred beloved of Allah the Almighty, the perfect, the blessed, the beautiful, the pure Prophet ﷺ, *Ta-Ha, Yasin, Muzzammil, Muddassir*, is the extreme disrespect of the servant. If the servant gives a thought to this fact, he can, at the most, be the claimant of sweeping dust at the door of the beloved, but not that of his love.

What regard can the servant pay to his love! Say only this: "This down-trodden and mean person is the sweeper of his door." And this rank is the best for the servant of both the worlds. The stage of love for the Prophet ﷺ is important, delicate and extremely delicate.

The proclamation of the pure and blessed love remains alive and permanent on the stage of the world till the *Day of Judgement*. Then the beloved has to accept the love of his beloved however defective and below the standard it may be. Everything in the world can be rejected but love can never be rejected.

يَا حَيُّ يَا قَيُّوْمُ ! بِرَحْمَتِكَ اَسْتَنْبِثُ اِنِّي اَسْأَلُكَ حُبَّكَ وَحُبَّ حَبِيبِكَ
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَحُبَّ مَنْ يُحِبُّكَ وَالْفِعْلَ الَّذِي يُجَلِّفُ
 حُبَّكَ وَحُبَّ حَبِيبِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ! اَللّهُمَّ اجْعَلْ حُبَّكَ
 وَحُبَّ حَبِيبِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِحْتِ اِنِّي مِنْ نَفْسِي وَ اَهْلِي
 وَمَالِي وَمَنْ اَنْصَاءِ النَّسَابِ اِيْمِيْن ! اِيْمِيْن ! اِيْمِيْن !

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
 Inni Asaloka Hubbaka wa Hubba Habibeka Salallah-o
 'Alaih-hay Wasallam, wa Hubba min Yuhibboka Wal-
 Aamal-illazi Yubelleghuny Hubbaka wa Hubba Habibeka
 Salallah-o 'Alaih-hay Wasallam! Allahum maj'al Hubbaka
 wa Hubba Habibeka Salallah-o 'Alaih-hay Wasallam!
 Ahabbo alaiyya min nafsi wa Ahli wa Mali wa Min-
 al-Maa-il-Baride! Amin! Amin! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing. I beseech You of Your love and love of Your beloved ﷺ and the love of the people who love You, and of such practice as would lead me to Your love and

the love of Your beloved ﷺ . O Allah the Almighty!
Set in my heart the love of You and Your beloved ﷺ
rather than love for my 'self', my off-spring, my wealth
and cool water! Amin! Amin! Amin!)

2032. A 'STATE' is completely independent of praise or comment.

2033. WHAT IS INTOXICATION?

Intoxication is nothing. It is the drink of devotion to the beloved. Blessed be your fortune! May I drink this drink of devotion of the beloved for ever. *Ya-Hayyoo, ya-Qayyum! Amin!*

2034. THIS time, this moment, that is passing shall not return. May no time, no moment, of yours be spent for nothing, in ignorance and idleness but in a useful job. No doubt this time is the most valuable capital of your life. *Ya-Hayyoo, ya-Qayyum! Amin!*

يَا حَيُّ يَا قَيُّوْمُ! بِرَحْمَتِكَ أَسْتَغِيْثُ أَمَا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَأَنْتَ رَبِّيْ ذُو الْجَلَالِ
وَالْإِكْرَامِ فَاعْفُ عَنِّيْ فَإِنَّكَ عَمْرُوْكَ كَرِيْمٌ يَا عَظِيْمُ اَلْعَفْوِ يَا نَعْمَ التَّصْوِيْرُ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ana Abdun Muznebn Zalilun Wa Anta Rabbi Zuljalale
wal-Ikrame! Faaso Aanni Fainnaka Aafuwwan Karim!
Ya-Azim-al-Aafawe, Ya-Ni'man Nasir! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver; O the Exalted Forgiver, O the Best Helper! Amin!)

2035. ALL SORTS OF PLANTS, which we call herbs, are found in every country. And they are not only the fodder for the sheep, the goat, the camel and other animals but are also the cure of the diseases engendered in the physical body of the inhabitants of the country.

Wa ma 'alaina illalbalagh!

2036. NOBODY has seen the fountain of the 'eternal drink'. For thousands of years it has had no more importance than a hypothetical name. We have heard but not seen that, whosoever drinks it, never dies but lives for ever. And we have also heard that the Prophet Khizar, peace be upon him, the King of Oceans and Lands, drank the 'eternal drink'. Nobody knows of anybody else having drunk it. Come! May I give you the news of the 'eternal drink'! There is 'eternal drink' in the plants.

2037. THERE is 'eternal drink' in the plants for animals.

2038. I HAVE GIVEN you an indication of the 'eternal drink'. If you feel in need of the same, try and gain it. And the field of the trial is immensely vast.

2039. IF ANYBODY cannot reach the innumerable herbs found in the woods, he should certainly go as far as the plains, especially and necessarily to *Pipal*, *Kikar* and *Neem* trees and *aak* and *datura* plants.

2040. THE PLANT which has roots in the earth does not need artificial irrigation! Plants in vases die if not watered.

2041. THE FOUNTAINS of knowledge and wisdom are going on because of the blessing of the dot underneath *Bay of Bismillah!* And this is the dot, as it pleases Allah the Almighty, the dot of knowledge.

يَا حَيُّ يَا قَيُّوْمُ! بِرَحْمَتِكَ أَسْتَغِيْثُ اِنَّا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَّ اَنْتَ رَءِيْفٌ ذُو الْجَلَالِ
وَ الْاِكْرَامِ فَاغْفُ عَنِّيْ فَاِنَّكَ اَعَزُّ عَنِّيْ يَا عَظِيْمُ الْكَمُوْرِ يَا نَسِيْرُ التَّصِيْرِ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ana Abdun Muznebn Zalilun wa Anta Rabbi Zuljalale
wal-Ikrame! Faafu Aanni Fainnaka Aafuwwan Karim!
Ya-Azim-al-Aafawe, Ya-Ni-man Nasir! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver; O the Exalted Forgiver, O the Best Helper! Amin!)

2042. LIVING the life of a Muslim like a traveller is not the resignation of life but, in fact, is absolutely Islamic. And this is because he lives humbly and spends all his time to adopt his Religion and does not waste his valuable time in unnecessary discipline of dress and property. The time that is spent in looking after the unnecessary property was wasted.

2043. THE PRACTICE of a Muslim demands that it includes and discharges regularly and for always, never postponed, many such practices as ordered by the Prophet ﷺ. Steadfastness over these practices is a true miracle.

2044. WHAT are idle jobs and talk?
Unnecessary jobs and conversations are counted as idle jobs and talk.

2046. YOU can dye a white cloth in whatever colour you want. But no colour can be dyed on a black cloth.

2047. SPEAK THE TRUTH AND ALWAYS! If it is not destined for you to speak the truth, prefer truth over lies. To some extent this is also enough even though it is not.

2048. WE are unaware of the tortures of the grave. This is why we are careless. And this carelessness of us, the sinners, is, in fact, because of ignorance. *Ya-Hayyoo, ya-Qayyum!* Otherwise, we would have never been so careless. And we would have made preparations for the journey to the grave before death.

أَلْتَهْتُمْ إِلَىٰ أَعْرَافِكُمْ مِنَ الْهَمِّ وَالْكَسَلِ وَعَذَابِ الْعَذَابِ ! يَا حَسْبُ يَوْمِ الْقِيَامِ ! آمِينَ !

Allahumma inni A'oozobeka minal hamme wal-Kassale wa Aazab-il-Qabre! Ya-Hayyoo, ya-Qayyum!

(O Allah the Almighty! I seek Your refuge from grief, heedlessness and the torture of the grave. O the Living, O the Lasting!)

2049. THREE THOUSAND YEARS ago, a general asked a stranger: "Why have you come here? Where have you come from, and why? There is going to be a World War."

He replied: "I have come there only to see that War."

At this thoughtfulness, the general was extremely wonder-struck. He thought to himself: "A man goes in to see the exhibition of the art of which he is an expert. It appears as if he is a warrior. Otherwise, why would he come here?"

Then, he asked: "What intention has he come with?"

He replied: "I have given a promise to my mother that I would watch the battle in silence throughout the day, appreciate the art of battle, and in the evening side with near-loser and help it win the battle."

Subhanallah!

What exalted stage has Allah the Almighty granted to the brave men from the beginning of mankind! In no period of time have the brave men ever let fall the banner of bravery.

2050. INSISTENCE on the disallowed subjects is not wisdom but stupidity. And it is like being constantly evil. If you want to stick, stick with good deeds. And if you are to die, die for the truth. And truth is eternally opposite to the false.

2051. WHATEVER calamities and serious epidemics and diseases befall on and spread out in the creatures of the worldly beings during the month of *Safar-al-Muzaffar* are because of some of the Wisdom of the Divine, the Lord, the Eternal, the One.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ السَّلَاةِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ
 وَشَمَاتَةِ الْأَعْدَاءِ يَا حَيُّ يَا قَيُّوْمُ ! وَأَصْرَفِ عَنِّي الضَّرَّاءَ وَالْبَلَاءَ
 وَالْهَمَّومَ وَالْعَنُومَ وَجَمِيعَ الْأَلْفَاتِ وَمِنْ أَوْلَادِي وَأَبَائِي وَأُمَّهَاتِي
 وَافْتِرَائِي وَعَشِيرَتِي فَإِنَّ عَلَيْكَ فِي جَمِيعِ الْأُمُورِ اعْتِمَادِي وَالصَّلَاةَ
 وَالسَّلَامَ عَلَى رَسُولِكَ خَيْرَ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ! آمِينَ

“O Allah the Almighty! I seek Your refuge from the difficult examination and the fall of misfortune and bad destiny and the ridiculing of enemies! Ya-Hayyoo, ya-Qayyum! And parry sorrow, misfortune, worry, grief and all calamities from me, my generation, my mother and father, my relatives and family because I trust You in all my affairs. And, O the Most Merciful of the merciful! Send Your felicitations and peace on (my lord) the Prophet Muhammad ﷺ, the best creature, all his followers and companions! Amin!”

2052. THE PROPHET ﷺ said: “A sitting for the Divine remembrance is the counteract to two million evil sittings.”

The celebration of the sitting of the Divine remembrance is responsible for the revelation of the Divine Blessings. Objection to joining in the sitting of the Divine remembrance is cursed.

Wa ma 'alaina illalbalagh!

2053. THE CHEST OF THE HUMAN BEING is the mirror of Nature. It is dirty of the dirt of jealousy. Unless a chest is free from the dirt of jealousy, it is never clean. And this is the law of Nature which no philosophy can ever change. *Ya-Hayyoo, ya-Qayyum!*

N.B.: Allah the Almighty has granted to the chest of the physical body of His masterpiece, the human being, the status of the mirror through which he can see everything.

2054. O MY SOUL! You have never given a thought as to what is the *Hadith* of the Prophet ﷺ !

The *Hadith* of the Prophet ﷺ is the command of the Prophet ﷺ, the denial of which is *Kufr* (repudiation). The *Hadith* is the trust and treasure of the *Deen* of Islam. There is nothing at all outside the *Hadith*, nothing whatever. The *Hadith* is the wine holder, wine-house of the Prophethood. Only therein is the ‘beauty’ and only therein is the ‘majesty’. Only therein is the ‘consciousness’ and ‘intoxication’. Only therein is the ‘communion’ and ‘separation’! And this alone is its perfection!

2055. IF THE *HADITH* of the Prophet ﷺ were not veiled in the litter like a bride, today the *Deen* would have changed. No plot of anybody could distort the *Hadith* of the Prophet ﷺ, could not even alter the dashes and dots. And this cannot be denied either that the services of the respected traditionalists of the pious ancestors would remain twinkling eternally like the Pole Star at their respective stages till the *Day of Resurrection* and would remain giving illumination to the darkness.

Ma sha Allah! La Quwwata illa billah!

2056. WHOEVER brought me a command of my lord, may my soul be sacrificed for him, the Prophet ﷺ, is my lord.

Ma sha Allah! La Quwwata illa billah!

2057. AMONGST the rulers of the history of India, *Faizi* was one of the Assembly of nine men of the *Emperor Akbar* of the *Moghul Dynasty*. It is commonly said of him (*Faizi*) that he translated the *Holy Qur'an* in words without dots. Please listen to an interesting story of his acquiring knowledge. When he was 11 years old, he came to know that the centre for the learning of *Hindi* and *Sanskrit* was the *Banaris* where, for the teaching and training of the student, existed the highly educated teachers sited at the institute. He set out for the place. In the *Hindu* religion, a Muslim was regarded as such an untouchable that even his shadow defiled a Hindu. *Faizi* grew a hair tuft on his head and *tilk* on his forehead, and having dressed himself by wrapping one end of a sheet of cloth round the loin and pushing one between the legs and tucked it into the wrapping on the back, and with both hands together he bowed before the Head Teacher and besought that he had travelled a long journey to present himself before him for the acquisition of the sacred knowledge. He besought: "Please do not turn me away without fulfilling this hope."

Seeing the fondness of the child, permission was granted and he lived in the sacred temple. In the period of nine years he read all books in *Sanskrit* and four *Vedas* (the Hindu religious scriptures). This young man of high intelligence, talents and knowledge was now twenty years old and beautiful, the most educated of the Hindu religion. He begged of his teacher for permission to return home. The Head Teacher said: "O my boy! You may go tomorrow."

He went home and asked his wife: "Would you like to give away your daughter to the young man, the beautiful student, who is going back home after acquiring high education? And the plateful of pearls and the gold ingots which the *Rajas* and *Maharajas* have offered to us will be for his use and at the same time remain with us."

The Head Teacher said: "O my boy! You will after all be working at a job on returning home. Here is everything. We will marry our daughter to you."

Both his hands together, Faizi said: "My master! I am not a Hindu, I am a Muslim by birth. I masqueraded as a Hindu for the sake of knowledge. I cannot build a relationship with you."

The teacher heaved a cool sigh and said: "My son! You have not only built relations with me but also with the whole Hindu religion. Now I ask you to discharge my right as a teacher over you."

He asked: "What is it?"

He inquired: "Would you also translate the *Mantras* which only the Hindu teachers know?"

He answered: "Yes sir!"

Then the Head Teacher sought the promise of Faizi: "I am your teacher. I have a right over you that you do not translate such and such *Mantras*."

Consequently, Faizi has not translated those *Mantras* in his life. Wherever those *Mantras* occurred, Faizi wrote that he had no permission to translate them and that he could never disobey his teacher even though he was a Hindu.

Struggle in the acquisition of knowledge and the obedience of teacher were alone two characteristics of the Muslims which are not found in us today. Alas! We have no sense of loss of this.

Alhamdulillahayoo-al-Qayyum!

2058. WHAT is *faqr* (asceticism) of Ali, may Allah the Almighty be pleased with him?

The 'state' that prevails as a result of the complete following of the commands of the *Hadith* of the Prophet ~~صلى الله عليه وسلم~~, the sacred, the perfect, the blessed, the beautiful, the honoured, the pure, *Ta-Ha, Yasin, Muzzammil, Muddassir*, may my life be sacrificed for him, is the *faqr* of Ali, may Allah the Almighty be pleased with him. This 'state' which is known by the name of *Faqr-e-Haidri* can never come to pass by any other means. Nor can it ever prevail. *Wallah! Billah! Tallah!*

اَلْحَمْدُ لِلّٰهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِّعَظَمَتِهِ . وَ اَلْحَمْدُ لِلّٰهِ الَّذِي
 ذَكَرَ كُلَّ شَيْءٍ لِّمَجْرَبَتِهِ وَ اَلْحَمْدُ لِلّٰهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ
 لِّقُوَّتِهِ . وَ اَلْحَمْدُ لِلّٰهِ الَّذِي اسْتَسَلَّمَ كُلُّ شَيْءٍ لِّمَسَدْرَتِهِ ط

*Alhamdulillahillazi Tawaza Kullo Shai-unlli Azmate
 hee wal-Hamdulillahillazi Zalla Kullo Sha-in Lay Izzate-
 hee Wal-Hamdulillahillazi Khazaa Kullo Shai-unlli
 Milkay-hee Wal-Hamdulillahillazi Astaslam Kullo Shai-
 unlli Qudrate!*

(All praise be to Allah (the Almighty) to Whom everything is made subservient before His Greatness. And praise be to Allah (the Almighty) before Whose love everything is disgraced. And all praise be to Allah (the Almighty) before Whose strength everything surrenders!)

2059. AN ARTIST is an expert and indignant. He is not tied to any command. Until he discharges the job to completion happily, he keeps up the struggle. And every job requires time. Until a job takes its time, it is never accomplished. Have you never given a thought to it that every fruit falls off after the fruit ripens. The raw fruit is sour and does not reap any price in the market.

The Emperor *Shah Jahan* of the *Moghul Dynasty* was having his queen's, *Mumtaz Jahan's*, tomb constructed, the tomb that is known by the name of *Taj Mahal*. A dyer was grinding a dye in a vat. When one year passed, *Shah Jahan* asked the dyer: "How much time will the preparation of this colour take?" *Subhanallah! Alhamdulillah!* The dyer rose up immediately. He put some water in a cup. He dissolved some of it in the water. And dipping the finger of his hand, he splashed water at a stone. The colour passed right across the stone. Seeing this *Shah Jahan* was extremely pleased and said: "Continue with the work."

The dyer entreated: "Perhaps I may not be able to do this job now. Please forgive me. This job may not be hastened and is not for the hasty."

It is said that saying this the dyer left the job. And this was the limit of the indignation of the artist.

2060. WE do not eat by chewing the meal well. The job of the teeth has to be done by the stomach. Similarly, the indigenous doctors do not grind the medicines well. They do not dissolve in the stomach. They are, instead, discharged in the phesus. Until a medicine is ground like dust it is not ready (to be consumed).

2061. A SERVANT OF ALLAH THE ALMIGHTY was in an ecstatic trance outside and in front of a wine-house. When asked: "Who are you?"

He said: "I am an astute person, and sitting in front of the wine-house, I am dancing."

He was asked: "Have you had any wine to drink from this wine-house?"

He replied: "No. All the same, since I stepped in to the limits of this wine-house, I have been intoxicated. I have not yet entered inside the wine-house, not drunk anything. There is such an intoxicating aura inside the limits of the wine-house that I have no desire or ambition for anything at all. Nor do I remember anything anymore. Only the aura of the wine-house has rendered me carefree and unaware of both worlds. Now I am thinking that if such is the 'state' because of the aura of the wine-house, what would be the 'state' of the drinker?"

Then he was asked: "How did you reach there?"

He replied: "I was in search of a wine-house for a time that one day an astute man took hold of my arm brought me and made me sit here. He said to me, 'This is the wine-house I was wandering and searching for.'"

2062. IN THIS WINE-HOUSE, there are innumerable wines. Until a person drinks the first three wines, the fourth is not offered. And drinking these and surviving is the work of brave men! They are fear, love, and opposition; the fear of Allah the Almighty, love for the Prophet ﷺ of Allah the Almighty, and the opposition of the 'self'. These are the first three wines of the wine-house of *Tauheed* (Oneness of Allah the Almighty) and *Risalat* (Prophethood of the Prophet Muhammad ﷺ).

2063. WHATEVER we see in the earth and sky has no physique of its own and none has his will in any matter at all. Nor has anyone any power or authority over any command. The physique and existence of everything is derived from Allah the Almighty, the Honourable, the High, the Majestic and the Exalted, and whatever is happening, in whatever manner, is taking place as under the eternal and Divine Will and based on Wisdom. Without the Divine Will no particle has any power over any movement so much so that not even a leaf can move by its own will.

2064. KNOWLEDGE is busy in thought and devotion in beauty. There is a difference between earth and sky between thought and beauty.

2065. DISCHARGE the *Fardh* (Obligatory Commands of Allah the Almighty) and the debt. Payment of both is essential.

2066. EVERY COUNTRY belongs to my Allah the Almighty and in every country the Command of my Allah the Almighty reigns. If anyone else's rule was in force in His country or if any other ruler had any power over anybody, then both the Names, 'the Owner of the Country' and 'the Ruler' would literally have been proved wrong. And this is the base of *Tauheed* which we do not believe in and of which we have no direct experience.

2067. LIKE HUMAN-BEINGS, the animals are also *Ahl-e-Zikr* (those engaged in the remembrance of Allah the Almighty). After their death, their skins are the prayer-rugs for those men and women engaged in the *Zikr*.

2068. FILTH cannot pass through a diamond. Nor can it dim the light and sparkle of the diamond.

2069. CONFESSION brings round the Divine Will.

2070. IN THE JOURNEY OF SALOOK, the exaltation that contraction has is not found in expansion, That which is in upbraiding is not in fame.

2071. THE STANDARD OF JEHAD is the *Battle of Badar*. The standard of *Salook* is the *Companions of Suffa*.

The *Battle of Badar* is the *Key of Jehad*. The *Companions of Suffa* are the *Key to Salook*. That is, the battles are the minor *Jehad* and *Salook*, the major *Jehad*.

2072. THERE are two famous 'stages' of the 'journey of *Salook*', the 'profane' and the 'real'. And everyone passes through the 'profane' 'stage' to enter the 'real'. And until he is completely acquainted with the ups and downs of the 'profane' 'stage', he cannot enter the 'real' 'stage'. And everything of the 'profane' 'stage' is profane and everything of the 'real' 'stage' is real.

Alhamdulillahayoo-al-Qayyum!

2073. NO PLANT can flourish under the shade of a shady tree. It can grow but it cannot flourish.

2074. THIS is because there is no need of a tree under a tree. The shade of a tree is enough for shade.

2075. AT the visit of the King the city is decorated. From one place to another guards of different ranks are appointed and for the fear of the awe of the kingship, silence prevails. At the visit of the King there is a lot of both happiness and fear.

Similarly and exactly when the blessings descend at a place and the angels scare away the devils, firstly awe prevails and then silence. *Alhamdulillah!*

2076. THE DETERMINATION OF A TRUE MUSLIM is *Kun fa ya-Kun* (Be! And it is done!). The strokes of the determination overpower deadly weapons. Good character is the cream of sincerity. The good character overpowers every wrong doing. And only because of good character does a man hold preference over another.

Wa ma 'alaina illalbalagh!

2077. THE MICE do not drink the milk of the she-camel. The Prophet Jacob, peace be upon him, suffered from some ailment. He made the milk of the she-camel unlawful to him. The mice are the transformed form of the community of Israel. And even as mice they respect their Prophet that they do not use what their Prophet, peace be upon him, made unlawful to him.

Wa ma 'alaina illalbalagh!

2078. THIS is a point of disgrace that in the following of a Prophet the mouse has won the day.

2079. READ AND SEE! The *Holy Qur'an* is the spring for the devastated hearts.

2080. RECITATION of the *Holy Qur'an* is the lamp for the light of the heart.

2081. ALLAH THE ALMIGHTY has created you in His image, for Himself and the whole Universe for you! *Alhamdulillah!* What more perfection of humanity could there be!

2082. WE have nothing more than talk to our credit at this time. And more talk cannot sort out anything. Ruined talk cannot be retracted by talk but by practical demonstration.

2083. I REQUEST my friends to fulfil my request that none of my friends should address me with any title. My real title is the sinful servant.

2084. *KASHF*: The *Kashf* is a term for the manifestation of the reality of something.

2085. *ISRAR*: The hidden mystery of the knowledge and wisdom in the absence of which knowledge the gnosticism of the human being does not reach the completion is called *Israr*.

2086. YOU are not even like his feet. *Allah! Allah!* That is, the feet have no value in your eyes. They are an inferior part of the body. In the physical body of the human being the feet have the preference and graces over every joint of the human being. And whatever he does, he performs at the strength of his feet. Reverence of the feet is the limit of respect. The highness of your head is only because of these feet.

2087. IF the elderly people begin to play with children like children, everybody would be wondering that they are perhaps stupid. Otherwise, they would not play like children. Similar is the case of wisemen occupied with the worldly jobs.

Alhamdulillahayoo-al-Qayyum!

2088. IF the heart is in it with as much of the *Zikr* that is performed by the tongue, every part of the body would be enlightened with the illumination of the *Zikr*. *Ma sha Allah!*

2089. ALLAH THE ALMIGHTY alone chooses His servants from the servants. The Divine election is never wrong. Allah the Almighty grants the desired capabilities and help to him whom He chooses for whatever job. The guidance of Allah the Almighty is praised and direct.

2090. IF misfortunes, calamities and diseases are because of sins, the Prophet Ayyub, may Allah the Almighty bless him, who was a patient and innocent Prophet, would have never fallen sick so much so that the insects were nibbling him. Whatever happens to anybody is based on Wisdom and for his welfare only. The calamities that befell the Prophets, peace be upon them, were as

examples for the guidance of their communities. Proclamations of the calamities and misfortunes are the manifestations that remain for ever. Extraordinary people are surrounded by extraordinary misfortunes and calamities so that they may not ignore the remembrance of Allah the Almighty when it is absorbed in comfort.

2091. EVERYBODY can drink a tumbler of a sweet drink but a tumbler of *Neem* (an Indo-Pakistani tree the leaves of which are used for medicinal purposes) is bitter. One cannot take more than a mouthful or two. But it is an antidote for some diseases. The teacher of *Luqman*, may Allah the Almighty bless him, one day gave a bitter *tumma* (a fruit from a wild creeper of the size of a small melon found in the Indo-Pakistani sub-Continent) instead of a melon. He (*Luqman*) ate it. When the teacher realised, he said: "Oh! It was a bitter *tumma*."

He replied: "O my master! You give me sweet fruits to eat everyday. What if I have eaten a bitter *tumma* from you!"

2092. DURING the day every nook and corner of the city is engaged in the movement of creatures. The bazaars have laid on different types and kinds of things. But the mountains and deserts are desolated. There is no person at all for hundreds of miles especially at mid-day in Summer nothing is visible outside; the lull prevails.

Are these mountains, deserts and desolations created for nothing? Who knows what happens at night? At night the mountains, deserts and deserted desolations are busily occupied by innumerable and different types of creatures of Allah the Almighty. Just as during the day big cities are busy with sports somewhere, meeting somewhere and reception elsewhere, similarly at night there are fairs of different types of creatures in the woods. Cities are inhabited during the day and the woods, during the night.

2093. *WAZKORISMA RABBEKA WA TABATTAL ILAIHAY TABTILA!* (Continue with the remembrance of your Lord. And quitting relations with everyone remain attendant to Him!)

O companion! Don't you know this that Allah the Almighty has ordered us to perform His *Zikr* and pin up no hope whatsoever on anyone at all except our Allah the Almighty. No doubt, our Allah the Almighty is the Listener to the calls of the whole Universe and the Lord, the Merciful and the Compassionate. We ought to perform remembrance of our Lord all the time. The *Zikr* that is undertaken once should be continued for always, never discarding it in any circumstances. The servants of Allah the Almighty are not at all dependent on anyone at all except Allah the Almighty. Nor does it befit the Highness of Allah the Almighty that His servants, however sinful and mistake-making, be dependent on anyone else

but Him. They may die but they cannot spread their wings in front of anyone else other than Allah the Almighty, never at all.

2094. *WASBIR ALA MA YAQULOONA WAHJUR HUM HAJRAN JAMILA!* (Anybody may say anything but you don't say anything! Be patient! And part with extremely good manner!)

Say this! You won and I lost. It is difficult for you and me to pull together. It is your own mouth. Say with it what you please. But we are not to say anything in answer to what you say!
Alhamdulillahayoo-al-Qayyum!

2095. EVERY thought except the thought and remembrance of Allah the Almighty is cursed and responsible for a worry. And the remembrance and thought of Allah the Almighty is the only and blessed means for the satisfaction of the heart and spirit!

2096. IT is not comprehensible why have you kept these things to yourself with all this care although we have never seen them used.

He said: "I have these things for the visitation of my beloved. And his visit is waited for till the end."

2097. THE season of the fruit lasts for a while and confined to the season. The season, the days and the state do not stay the same, they keep changing.

2098. **ALONG WITH** conduct, the blessings are revealed and manifested. And both of them are granted but granted to servants by Allah the Almighty only.

2099. **NOT EVERYBODY** is blessed and honoured. Whoever receives the blessing of Allah the Almighty is the blessed and whoever receives honour from Allah the Almighty is the honoured.

2100. **HOW WOULD ALLAH THE ALMIGHTY** be happy with mere talk? Allah the Almighty would be happy if you, according to the Will of Allah the Almighty, thank Him in all circumstances wherein He keeps. *Ma sha Allah!*

May you have no will of your own! May your Lord's Will be your will! The 'stage' of happiness with the Will of Allah the Almighty is the elementary and basic 'stage' of the 'journey of *Salook*'.

2101. **THE INWARD 'state'** can be tested from the outward. How can Your creation judge Your Wisdom and Nature? The facts of Your Wisdom are the most high and far beyond the human thought. The modes of Your love are limitless and every movement different. But when You hide any of Your beloved in the folds of the heresy and reflect him, the light of the sight of the seer burns. The whole Universe is wonder-struck.

The whole of Egypt called my dear *Dhannun*, may Allah the Almighty be pleased with him, the heretic though *Dhannun* was near to and beloved of Allah the Almighty, the preceptor and saint of the Prophet Muhammad ~~ﷺ~~. The angels considered him near to Allah the Almighty and the friend of the Prophet ~~ﷺ~~ and passed their salutation of obedience. No doubt, he was the king of the mystics of the time. The day *Dhannun*, may Allah the Almighty be pleased with him, was on the way to death, seventy men in Egypt were honoured by the visitation of the Prophet ~~ﷺ~~ who said to everyone: "Today I have come to welcome my friend *Dhannun*." *Allah! Allah!*

Then all the birds in Egypt visited *Dhannun* to greet him. The birds of Egypt cast the umbrella of their shadow with their wings over *Dhannun*'s funeral and in rows with wings next to one another's they set off along the funeral and nobody till today has been fortunate to have enjoyed this honour.

Once it did not rain in Egypt. People said: "Let us go and ask *Dhannun* to pray."

He said: "Why should it rain as long as this heretic is in Egypt?"

Having said this, he escaped from his place. Straightaway it poured down with rain. Now, it did not stop, and people got fed up of it and said: "Let us go and ask him again to pray for the rain to stop."

They set out in search of him. Eventually they found him in a far flung area. They requested him: "Please pray for the rain to stop."

He said: "How come it is a strange thing. This heretic will go to Egypt again. The rain will stop."

Consequently, he returned and the rain stopped.

2102. WHAT is the proof of negation? Negate your 'self' and verify your heart. This is the truth of 'negation' and 'verification'

2103. THE confessionist is the egoist. The higher the confession the greater the ego. Confession and ego are two 'stages' of prospering pride. Confession today means (raising) of ego tomorrow. Ego after confession is that mode of pride without which the 'stage' of confession cannot be obvious. And here ego does not mean rebellion but respect.

2104. THE history of *Salook* is inundated with unparalleled and attractive incidents of 'confession' and 'ego'. A servant of *Shah Sharaf-ud-Din Boo Ali Shah Qalandar*, may Allah the Almighty be pleased with him, was on his way to the city for some groceries when, on the way, the portege of the *Subedar* (Governor) passed. Unbeknown, intoxicated with a theme, he did not hear the voice of the guard and he did not give way. The guard struck him with a stick on his head which began to bleed. The *Dervish*

presented himself before *Boo Ali Shah Qalandar* in the same condition, soaked with blood, and told him the whole story. *Boo Ali Shah Qalandar* was extremely struck by this, called his amanuensis and dictated this order in the name of *Ala-ud-Din Khilji*, the Emperor of Delhi:

“O king! Your Governor has bled profusely a Dervish of mine without any fault. Extradite before sunset this Governor of yours. Otherwise, before sunset there will be someone else in your place.”

Allah! Allah!

“A *Qalander* is the Guardian of the Sun, the Moon, the Stars, Not a complex of days, but the dispenser is the *Qalandar*.”

Reading the order the Emperor *Ala-ud-Din Khilji* was taken aback. Straightaway, he sent *Amir Khusro*, the sweet conversationalist, in the audience of the *Qalandar* for his pardon and the arresting of the Governor. And the matter was settled exactly like this.

2105. ONE receives knowledge from the teacher, wisdom from the wise, caliphate from the religious leader, and asceticism from the *faqir* but every *faqir* is a religious leader. The caliphate is outwardly matter and the *faqir* inwardly.

2106. JESUS, the spirit of Allah the Almighty, may His blessings be on him, said:

“If you want to reach Allah the Almighty, then behave exactly like this child.”

Alhamdulillahayoo-al-Qayyum!

2107. JESUS, the spirit of Allah the Almighty, may His blessings be on him, was a Dervish-like Prophet who renounced the world completely. This saying of his is extremely meaningful.

A child to whomsoever he may belong, is a trustee of Nature.

A child is free of sins.

A child cannot commit sins.

A child never tells lies. Whatever you ask him he tells you the whole truth.

A child's chest is free from jealousy. If ever he becomes angry with anybody he forgets about it in a short time and never remembers any anger whatever.

He never saves anything for tomorrow. Whatever he gets he eats it away and feeds someone else. The child has a complete trust in his mother. The child expects nothing of anybody except his mother. Whenever he needs for anything, he asks his mother for it and he does not feel ashamed of asking his mother. If he

does not find anything, he begins to weep, talks nonsense, lies down till the motherhood of the mother is compelled to satisfy the request of her child. The mother never likes to see her child in any bad circumstances. And O my dear! Allah the Almighty, the Sustainer, is 100 times more kind and benign than the mother to all His creatures.

Alhamdulillahayyoo-al-Qayyum!

2108. O SON OF ADAM, the best of creatures! Put it to the test and see for yourself!

2109. THE spent breath is the past and the next one, the future. The past is over — however it was, it is over. Nobody knows anything at all about the future. The present includes everything. Regard it as a boon and do not waste it at any cost. Remain busy in a useful job.

2110. MAY your meeting a friend be a cure to the friends' disease, not that it increases its intensity.

2111. 'SELF' becomes pure at the attention of the pious person, but not by study. And every pious person is pure/pious because of the attention of the most pious of the Prophets.

2112. ALTHOUGH the pen is nearly dry, Allah the Almighty is the Majestic, the Exalted, the Beneficent and Omnipotent. He exalts or degrades anyone He pleases at any time. There is not one to stop Him.

Alhamdulillahayyoo-al-Qayyum!

2113. THE sacred food is as sacred as it is old.

2114. IT is a great beneficence and blessing of Allah the Almighty, the Honoured, the Majestic, the Beneficent, that He has through the grace of His *Uluhiyyat* (Divinity) and *Mujdiyyat* (Renaissance) and *Samdiyyat* (Eternity), given the *Dar-ul-Ehsan* the ability and good fortune to write and compile the following books:

1. *Kitab-ul-Aamal Bis Sunnate Al-Ma'roof Beh Tarteeb Sharif* (Holy Succession) Volumes I-VII
2. *Makshoofat-e-Manazal-e-Ehsan* (Manifestations of the Stages of Blessing) Volumes I-V
3. *Makshoofat-e-Manazal-e-Ehsan Al-Ma'roof Beh Maqalat-e-Hikmat* (Manifestations of the Stages of Blessing — The Words of Wisdom) Volumes I-III
4. *The Battle of Badar*
5. *Martyrdom of Sami'ah and Yasir*, may Allah the Almighty be pleased with them

6. *Asma un-Nabi-ul-Karim Salallah-o 'Alaihe Wa Sallam* (Attributes of the Prophet. Peace be upon him) Volumes I-IV.
7. *Ashab-e-Suffa*. (The Sufi Companions, may Allah the Almighty be pleased with them)
8. *Makshoofat-e-Manazal-e-Ehsan Al-Ma'roof Maqalat-e-Hikmat* (Manifestations of the Stages of Blessing — The Words of Wisdom) Volumes I-II, English Translation

All these writings and compilations have been published in connection with *Da'wah-o-Tabligh ul-Islam* (Invitation to and Preaching of Islam) and are distributed free of charge for the sake of Allah the Almighty only. No money is accepted from anybody for any book. They are distributed free. *Alhamdulillah!*

If there is anything or scripts in the compilations and publications which are contrary to the *Holy Qur'an*, the Prophet's *Sunnah* and the love for the Prophet ﷺ, delete it from the book. These publications consist of thousands of pages. And in such lengths there is a possibility of error of thought, viewpoint, language and literature. The readers are requested that where there is found any error it be rectified and forgive us. No doubt, this servant is sinful and mistaken and Allah the Almighty is the Honoured, the Majestic, the Beneficent, the Forgiver, the Humble, the Bounteous, the Truth and the Compassionate.

يَا حَيُّ يَا قَيُّوْمُ! بِرَحْمَتِكَ أَسْتَغِيْثُ اَنَا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَ اَنْتَ رَبِّيْ ذُو الْجَلَالِ
وَالْاِكْرَامِ فَاعْفُ عَنِّيْ وَ اَنْتَ الْغَفُوْرُ الْكَرِيْمُ يَا عَظِيْمَ الْغَفُوْرِ يَا نَعْمَ النَّصِيْرَ

*Ya-Hayyoo, ya-Qayyum! Berahmateka Astaghith!
Ana Abdun Muznebun Zalilun wa Anta Rabbi Zuljalale
wal-Ikrame! Faafso Aanni Fainnaka Aafuwwan Karim!
Ya-Azim-al-Aafawe, Ya-Ni'man Nasir! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver; O the Exalted Forgiver, O the Best Helper! Amin!)

2115. THE picture of the religious mentor is in the thoughts but not on the wall.

2116. THE day was created for the animals and the birds and the night for the carnivores and reptiles. The animals of the day do not come out at night and those of the night do not come out during the day.

2117. THE SUN shines during the day and the Moon and the Stars at night. The Sun encompasses heat and the Moon, the coolness.

2118. DO NOT walk on me like this. Instead seek a lesson from me. Centuries have passed since I was a famous city. People visited me from far and wide. And there was no other city in the world more beautiful and well-attended. I cry over my plight. What shall I tell you as to why I fell? My dwellers rejected the verses of Allah the Almighty and disobeyed Him. Allah the Almighty gave them the freedom also sent the teachers and references. When they did not mend their ways, Allah the Almighty sank them. O the Seer! Seek a lesson from this.

2119. I WAS THE KING of this city. A crown embedded with jewels used to be put on my head. People prostrated before me. Had I known about today and this degradation, I would never have accepted the kingship and worn the crown. Instead, I would have spent my time wearing Hessian clothes and would not have undertaken a job that was not helpful here and today. Nothing of my works has helped me here. Every job has been responsible for worry. Alas! I was something! I wished I was somebody's slave.

2120. O THE LIVING ONES, O the lucky ones! The life you are leading today, is a precious entity. Don't waste it.

2121. SEEK a lesson from us and remain busy in *Zikr* and *obedience*.

2122. THERE is not a herb in the wood which could not be a cure for one disease or another.

2123. NO ONE knows the properties of the innumerable herbs in the mountains and meadows.

O Allah the Almighty! O the Beneficent! O the Merciful! O the Living! O the Lasting! O the Majestic! O the Honoured! This Wisdom of Yours is beyond the understanding of us. Your slaves, that is why You have kept latent from Your servants such profitable things. If they are known to Your servants, Your creatures would be benefited a lot. Could we, the *faqirs* at Your door, ever be mean in this way?

2124. A SERVANT OF ALLAH THE ALMIGHTY SAID: "Every herb of the wood states its own properties. He who has the ability to listen may ask the properties of the herb from the herb itself."

Then he swore and said: "It is unequivocally true that every herb of the wood is the treasure and decorum of the wood. How could everyone get it?"

Then he added into a pitcher full of water a herb which froze water like hailstones.

2125. IF this knowledge were made known to all and sundry the honour of the wood would have passed away.

2126. WE do not want anything for ourselves. Whatever we want, it is for Your creatures.

2127. UNTIL the Divine rewards reveal the similar qualities because of their blessing, the reward cannot remain eternally. And those rewards which embrace the stage of annihilation and thus self-effaced cannot be called Divine bounties. The rewards of the Divine bounties are eternally lasting. And even embracing the stage of annihilation, they always demonstrate the realities of their real nature.

2128. THE BELIEF of the friends of *Tariqat* is based on true belief that can never be shaken at any rate that our Prophet ~~ﷺ~~ can even now reveal those realities that were revealed in his life and were revealed at the time by the human physique of the Prophet ~~ﷺ~~ and when the Prophet ~~ﷺ~~ used to appear before all the people of the world in his blessed human form. My master, may my life be sacrificed for him, the Prophet ~~ﷺ~~ even now benefits the lovers of his devotees and the beloved of the Muslim Nation with similar realities and his human discourses. And this 'stage' is the Divine endowment and is not earned but endowed. By his own efforts no one can reach this 'stage' however hard he may try by hanging himself upside down in the well. And every reward of my Allah the Almighty is unconditional. If a reward were subject to any condition, how would it be called a reward. My Allah the Almighty grants any reward to anybody if He so wishes. He has no one to stop Him. And this reward, *Allah, Allah*, is the most superior and the Highest of all.

Alhamdulillahyoo-al-Qayyum!

2129. A SERVANT OF ALLAH THE ALMIGHTY had the honour of a journey in the company of his *Shaikh*. After returning from the journey, he narrated this interesting anecdote. If you seek the truth, then take it that this short anecdote is fully reflective of the 'journey of *Salook*'. He said: "During whatever 'journey' he said to him about any of his difficulty he told him, 'We are the travellers of this valley, but not the dwellers and that 'journey' is a part of the torture. Reciting *Allah, Allah*, follow me behind. This valley is not to last for a day or two but for years.' When we laid the bedding and had just been in it we had snakes playing around us. I beseeched, 'O *Shaikh!* Here are the snakes!' He replied, 'Remember Allah the Almighty! These snakes are the inhabitants of this wood and we, the travellers. Which and how many of them shall

we kill? The whole of this valley is of the snakes. They remain in their holes the whole day long. If they do not come out in the evening, where will they go? The morning dawned and we packed our necessities and set on the 'journey'. The roaring of lions was heard. I beseeched: 'O *Shaikh!* Here is a lion. Please save me.' He replied, 'We have set out on the path and for the sake of Allah the Almighty. This lion is to me no more than a dog. Why and how has the lion to contest us? O man! What means a lion? If the whole Universe stops me on my path, they can never stop me going forward. I have to go forward and must go. No ocean, no mountain and no desert can interfere with me in my path. At the time nothing means anything in the face of my firm determination.' We walked along till we saw a bear coming towards us. I beseeched, 'O *Shaikh!* Here is a bear!' He replied, 'This is the country and these are the creatures of Allah the Almighty. So are we! We won't say anything to him. He won't say anything to us. We are travelling on our path and he, on his. O man! O man! You walk along reciting the blessed name of Allah the Almighty!' We walked along till we came to a valley of monkeys. I beseeched, 'O *Shaikh!* Look, the monkeys are turning towards us!' At a pause, he said, 'throw them a handful of oats. You need not plan anything for them more than that.'

"We walked along till we heard the dogs barking. I beseeched, 'O *Shaikh!* I can hear the dogs barking. Perhaps they are gypsies' dogs.' He replied, 'Walk along reciting *Allah, Allah.* These are the stray dogs from the village. Barking is a part of their nature. Who can stop them from barking? And barking of dogs means nothing. A brick is enough for a dog!' Then he went along, 'This is the deserted valley of the wood. It has elephants somewhere, bears somewhere, boars somewhere, monkeys somewhere, dogs somewhere and wild cats somewhere. What shall we do and to whom? If you want to accompany me, follow me behind reciting *Allah, Allah.* This is a vast valley and we have to traverse it without fail. O man! One is required to adopt many hues and forms to traverse through this valley, a religious guide somewhere and a *faqir* somewhere, a prayer leader, a mystic somewhere, an astute man somewhere, a heretic somewhere. A servant of Allah the Almighty crossed this 'journey' by painting a *tilk* (a red spot) on his forehead.'"

A servant of Allah the Almighty who was dressed like a Hindu passed by the blessed hut of *Saen Tawakkul Shah*, may his memories be sweet and his mysteries sanctified. He ran and welcomed him. When he went away, people asked him: "The man to whom you ran and offered welcome, appeared to be a Hindu."

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

The audience enquired: "How come he attained this 'stage'?"

He said: "This 'stage' is not earned but endowed. Allah the Almighty grants it to him from amongst His creatures as He wishes.

It cannot be obtained by any other means. Incidentally, this servant has the fortune of the 'stage' of the recitation of 90 millions of *Allah-Hussamad* (Allah the Almighty is Independent) and this is enough!"

Alhamdulillahayyoo-al-Qayyum!

2130 "THE honourable people came to our welcome in whichever valley we passed through. They asked us the aim of the journey and agreed to accompany us and even set out with us. We insisted and objected to taking them with us saying that this valley was tedious with orchards somewhere, desolations somewhere, and it does not last for a day or two, if they may lose their way in any wood, they may, unbeknown, go somewhere away from where they are going to. Some travellers have strayed so much that they have not found their way even to the last breath of life. Who is there in the wood to show anyone in the wood? When they were not convinced we went silent and they joined us with their own sweet will!

"*Allah, Allah!* None at all passed through any valley at all safely. Wherever anyone faced any trouble, the *Shaikh* said, 'This is the path of Allah the Almighty and we are travelling on the path for His sake only. Whatever is happening to us is from Allah the Almighty Who is one hundred times more kind than a mother in our every matter. Tolerate it with patience and keep reciting *Allah, Allah!* But they could not bear even the slightest mishappening and returned. Or they did not tolerate if anything went against their will. Shelving aside their promise, they took their way. Our group was like a rail compartment. Wherever the train stopped, new friends were made and alighted the train. There were some who got off the train without even speaking. Then we wandered all over in search of them. Everyone said, 'We have no aim or objective except Allah the Almighty and we are not desirous of anything whatever. We were setting off with you for Allah the Almighty only. This promise of theirs forced us to take them with us without hesitation. But none could be steadfast in his promise.'

"O Allah the Almighty! There is no doubt that we have no objective or motive. Nor is it any exaggeration that nothing except You in Your World and no status has any value at all in the eyes of us, the sinful. And we have no interest in anything whatsoever. At times, the *Shaikh* disclosed this state of his heart to the companions. The audiences were enraptured and they set off with us with a firm determination, not knowing what was happening to them next on their travels. They returned. Not to speak of anything else they could not bear the heat of the Sun. If anybody felt sick at any time, he would stop straightaway and cry. The *Shaikh* said, 'The poor fellow has been beaten only here.' To another he said, 'He is also plundered. He cannot go any further. The poor fellow has lost his intoxication. We accept it all right. He is only near home. He will be back home by the evening time.' Our fellow travellers were

comfort-seekers. As long as they received or hoped to receive comfort, they stayed. When they found that there was hardly any comfort, they returned disappointed. Some desired decoration and they travelled with this aim in view. When they realised that they could not find their desired decoration, they sat there and returned. Some were desirous of taste and travelled with us with this incentive. But when they realised that there was no material taste in it, they were disappointed and stopped stepping forward. They walked forwards and backwards, sometimes here and there and finally returned.

“And the traveller of this ‘journey’ has the fourth and last shortcoming in him as the desire for fame. And throughout the world there are only a few counted people who are remote from this disease. Otherwise, everybody is busy marching on this ‘journey’ with the musing of fame. And this is a fatal disease, it has no cure but upbraiding. And no persons except the servants of Allah the Almighty can bear this disease. And the upbraiding is the sharpener of *Faqr*.

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

“We came across nullahs, streams and rivers on our journey. Thanks to the beneficence of Allah the Almighty we were never worried. Whenever we came across a river we made a raft out of straw and reeds. With the name of Allah the Almighty we set off out into the river on the raft and reciting *Allah, Allah*, we crossed it. Our raft never got into any whirlpool. Nor was it surrounded by any tide. The tidal waves of the river could not combat us till we landed across all safe and sound. Crossing of this valley is not within my or your power but dependent upon the blessing, beneficence and grace of Allah the Almighty.”

2131. O THE COMPANION! This ‘journey’ is not accomplished by reading but by walking. And travelling on a ‘journey’ is not mental arithmetic. It is the most difficult ‘journey’ of the

difficult. There was a lot of appreciation at one 'stage' and also a lot of humiliation at another. Some appreciate it and others criticise. Somewhere there is jealousy and elsewhere the desire to adopt it. Regarding them as unnecessary, we did not pay any heed. We heard and passed by as nobody had heard anything. If anybody asked a question of the *Shaikh*, he replied fairly straight and simple and never indulged in any involved discussion. He always said: "This human being is an embodiment of error. He is likely to err in knowledge, thought and expression."

He forgave everybody at every mistake. He never heeded to it, he said: "Bring along a religious decree of *kufir* from a *Junaid* (a religious jurist) and hang me. And this is final."

2132. A MAN'S DEEDS AND HABITS are but the creation of the food (he eats). The quality of character will be similar to the quality of food.

2133. MAY Allah the Almighty bless us with the pure food. This livelihood is not pure, but doubtful. Eating of this cannot help with the national and community construction. And all evils and disputes are the calamities of the food.

2134. PATIENCE is a great thing. Practice and see (the results).

2135. CAN I ask when and where is this contest which you are talking about taking place?

He replied: "Nobody knows about it. However, it is thought that such a contest can take place only in the *Mountain of Qa'af*, not elsewhere. The proclamation of Iram (the name of a city mentioned in the *Holy Qur'an*) can be stated in the *Iram* only. There is no appointed time for it. It depends upon the announcement of the jugglers. When they would declare their preparation, it would take place. The scene of the contest of *Iram* is beyond my and your thoughts. When the jugglers dance after tying to the ankles the jingle bells and enter the arena, a charming scene is set up. All the feats are worth watching and appreciating. A high jump from the loft is the chief feat. Standing at the loft and somersaulting is, in fact, playing with life. The appreciation of the *drummer* — Bravo, the young novice; beautiful, my diamond — carries an important status in encouraging the jugglery of the artistic juggler.

Alhamdulillahayoo-al-Qayyum!

2136. A MAN SAID: "His 'state' is lasting rather rapidly." He means to say that only those are the fortunate of the taste of devotion who have the desire to gain the beloved thing with sincerity of heart. And this is the sincere, pure and high love for the Prophet ~~ﷺ~~. Then Allah the Almighty, because of His love, renders the heart of this Muslim like the mirror which may be able to reflect on the heart all the states of the *Exalted Throne*.

It is the great blessing and grace of Allah the Almighty that the beneficent Prophet ﷺ also keeps this Muslim's (the author's, Muhammad Barkat Ali's) 'state' in care all the time!

The devotee who cannot have the attention of his beloved (the Prophet ﷺ), cannot attain the high 'stage' of the love of the devoted lover which may, then, narrate the happy message of both the humanity and mortality. The devotee, who cannot listen to the speeches from the beloved tongue of the Prophet ﷺ, the beneficent, the merciful, cannot call himself as one near him and his friend and beloved.

Wa ma 'alaina illalbalagh! (Our duty is to convey!)

2137. HOW beautiful and green is this garden! But not a single plant has borne fruit. If the land were infertile, the plants would have dried. It follows, therefore, that the land is fertile and well-looked after. Why does it not bear the fruit then?

A man said: "Some plants do not bear fruit. They blossom and flourish a lot, but do not bring forth the fruit."

May be they are not fruit bearing. Otherwise, at least anyone would have borne fruit.

2138. TO quench fire, water from both *Zam-Zam* and a small stream have the same bearing.

2139. JUST as a fasting person is restless to break his fast at the breaking time, similarly when a practice is established, its practice becomes restless at the time of discharging of this practice. And this is the miraculous effect of the practice that when, once, it is established, it is never obliterated, it always retains its entity.

Just as a fasting person feels satisfied and contented after breaking the fast, similarly a practiser of a practice attains comfort and satisfaction after the discharging of the practice.

2140. THE KEY to the treasures between the earth and the sky is the Prophet ﷺ. There are three grades of the practice that it should be:

- (a) In accordance with the *Sunnah* of the Prophet ﷺ
- (b) Continuous
- (c) For the sake of Allah the Almighty

Then Allah the Almighty intoxicates His practiser. When the practice is established, it intoxicates the practiser and the intoxication of the practice never wears off, it remains for always. It is said that it sticks even after death.

2142. A SAYING of the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, may my life be sacrificed for him, the Prophet ﷺ, is a *Hadith*. A *Hadith* is a *Sunnah*. The *Hadith* of the Prophet ﷺ is the source of the *Deen*. All the rivers flowed from this source and will flow completely with full glory till the *Day*

of Judgement. They will neither diminish nor stop. The *Hadith* of the Prophet ﷺ is the wine-holder of Islamic Mysticism. All the tumblers were filled by this wine-holder of Islamic Mysticism, and there is nothing outside this.

Wa ma 'alaina illalbalagh!

2143. WHICH performance of Yours may one attend to? Only Your love will draw one's attention to You. Has one ever attended to the performer? They attend only to the performance even though the bearer of the trick is the performer. Praise is for the trick but not the performer. It follows, therefore, the trick is desired, but not the performer.

Alhamdulillahayoo-al-Qayyum!

2144. CUCKOO, nightingale, robber and guard are found in the gardens, not in the desolations.

2145. WHAT has Satan to do with the *kafir* (non-believer)! Satan is in ambush for you!

2146. A NOVICE is quoted of his frenzied religious guide as saying one day: "In the journey of *Salook*, guarding of the promise is an important task."

Seconding this, the guide said: "A group of people set out in the path of and for the sake of Allah the Almighty. And whilst setting out, they promised that they would never attend to anyone except Allah the Almighty. Their aim, objective and goal is Allah the Almighty. They had gone for only a short distance when they saw our illustrious leader, the *King of the Seas and Earths* and truth of Allah the Almighty, Khizar, may peace be upon him. Seeing him, they forgot their promise and thought that they had found everything. At this the voice from the invisible said: "O the promise-bearers! Did you promise only this?"

"Then a sword was sent round from the Heaven. And everybody's head was chopped off. And even today, their heads are there in the field for the lesson of the *Saliks of Tariqat!*"

2147. THE PROPHET Ishmael's promise (of the near sacrifice for the sake of Allah the Almighty — may peace be upon him), 'O my father! Whatever you have been ordered by Allah the Almighty, do it likewise! You will, *in sha Allah*, find me one of the patient!' is the dear and accepted of the deeds of the creatures of the Universe to Allah the Almighty.

Whatever the Prophet Ishmael, may peace be upon him, said, he said it from the heart, the truth, and stood fast by it, not faltering the slightest. Allah the Almighty, the Exalted, the Glorious, put down this promise of his in His *Glorious Qur'an* for the guidance of the *jinni* and human-beings to be born till the *Day of Judgement*.

O my respected one! How many promises of this type do we offer to Allah the Almighty everyday! We will do this and like this.

But we do not fulfil any one of the promises till we spend all our life in this speech — Everyday everyone is repeating the same few things — our living in the world is for Allah the Almighty only. And nothing at all of the world but Allah the Almighty and no worldly rank has any regard in our eyes — have no value at all; in fact they are nothing and useless!

Some say, 'We will live in the world like travellers and regard ourselves as dead in the graves!' That is, they put up this type of promise, the greatest of the great. But they do not fulfil anyone at all. They have not the ability granted to fulfil anyone of the promises! O my dear! Think carefully, one day in your spare time, what value and regard can hold such promises in the Exalted and Honourable Presence of Allah the Almighty, the Lord of the Worlds. May Allah the Almighty grant us steadfastness at any one promise. *Ya-Hayyoo, Ya-Qayyum!*

We have rendered the promises of the great men the children's playground. In this position we are weak and this state of affairs, O Allah the Almighty, deserves and awaits Your blessing.

Ya-Hayyoo, Ya-Qayyum! Berahmateka Astaghith!

2148. THIS blessed and true 'journey' is a proud syllabus of Islamic Mysticism and the trustee of friendship and piety.

2149. THIS blessed and true 'journey' is like a fast running canal and its peace is dependent on the strength of its banks.

2150. THE slightest defect in the banks, even a mouse hole, can be responsible for the leakage of the water of the whole canal and devastation of the surroundings.

2151. THE banks (of the canal) are under no danger at knee-depth of water. When the canal is full to its banks, then it is dangerous. And there is a need of a guard all the time. The slightest carelessness imperils the breaking of the banks.

2152. EVERY creature of your *Rab* incants the praise of its *Rab*. But you don't, although you are the noblest of the creatures.

2153. DO GOOD! Do not waste the good!

2154. EVIL eats the good away and the good eats away the evil.

2155. DO NOT PERFORM evil deeds. The good is the capital for your Hereafter, the rare and essential. Do not waste it like that!

2156. DO NOT COMMIT such a sin as may wipe out any of your good deeds. Instead perform such a good deed as may wipe out the evil deed.

2157. O ALLAH THE ALMIGHTY! Grant me Your remembrance. If You would grant me Your remembrance, it would, in fact, amount to You granting everything of the Universe. Then I would need nothing else. Your remembrance is everything to me.

2158. PRAYER and asking for are two names of the same thing. The lover never asks the beloved for anything. In the 9,000 years of the history of love no lover has asked his beloved for anything lest it may injure the feelings of the beloved.

Wa ma 'alaina illalbalagh!

2159. AUDIENCE with the beloved is what the lover asks for. He never asks for anything else.

A man said: "Why don't you ask this of your Allah the Almighty? Your Allah the Almighty is the Sustainer, Owner and the Most Powerful of the Universe."

At this, he replied so well: "My Allah the Almighty is everywhere, near me and with me all the time. And nothing of me is hidden from my Allah the Almighty Who sees, hears, knows and needs not utter anything."

2160. A MAN accomplishes the journey of life under the guidance of thoughts. When thoughts change, everything changes. That is, until anybody's thoughts change, nothing changes.

2161. GOLD is not found in the native form in the mine. It is contaminated with foreign matter. Gold becomes gold only in the furnace of the goldsmith.

2162. THE river of Your love is roaring. Who can dare jump into it without Your will? *Ya-Hayyoo, ya-Qayyum!* Without the attraction of the beloved, how dare the lover step into the ocean of love? *Ya-Hayyoo, ya-Qayyum!*

Alhamdulillahayyoo-al-Qayyum!

2163. O ALLH THE ALMIGHTY! Grant me the sacred and blessed love for You and Your beloved Prophet ﷺ!

2164. A MAN ANNOUNCED: "Come along friends if you want to see Allah the Almighty."

Everybody gathered round. He called for a snake-charmer and said: "Lef loose a snake among them."

He did likewise. Seeing the snake, everybody ran away.

He said: "You cannot see Allah the Almighty. How can a man who fears creatures see Allah the Almighty?"

2165. DO NOT FEAR! Allah the Almighty is all-Present, all-Seeing, the Guardian and the Helper. Just as a mother protects every child from every calamity, similarly and to a far greater

extent Allah the Almighty keeps safe every servant of His, a true Muslim or an infidel, from every calamity at all times. And He is the Best Protector. *Fallah-o Khairun Hafizun!* (Allah the Almighty is the Best Guardian!)

2166. TO REACH a desired stage, innumerable and different stages are to be traversed. The *House of God* is a sacred place and the lavatory is a place of refuse and sacrilegious. Until and unless a man enters the lavatory, he cannot enter the *House of God*. The lavatory is the first door of the *House of God*.

Wa ma 'alaina illalbalagh!

2167. THE incidents of the Universe are the pages of the *Holy Qur'an*. Seek a lesson from them!

2168. A PERSON, whose living in the world is for Allah the Almighty only, is a traveller on the journey (of *Salook*) — And whatever happens to the traveller on the journey during the journey is from Allah the Almighty only and does not take place for nothing. It is all based on the Divine Wisdom.

2169. A CREEPER does not break under the weight of the fruit, however heavy it may be. Pumpkin is a fruit vegetable. The weight of a pumpkin does not break a creeper. If the equivalent weight is tied to the creeper, it will break straightaway. A creeper does not have one pumpkin but dozens of them. The creeper is soft, delicate and extremely fragile like the mustard branch. It is not fit to carry any weight and if it is pressed between two fingers it would flow into water. But it does carry its vegetable in its lap. It is because the vegetable is the desired of the creeper and it is not difficult to carry one's desired. Also, the fruit is inter-related with the root. Similarly, the mother carries a two year old baby on her lap. But she cannot carry anything else equally heavy.

Wa ma 'alaina illalbalagh!

2170. A WISE MAN is never a worldly man. And a worldly man is not a wise man. Everything of the Universe is mortal and a guest for a few days. Nothing is everlasting, but only the good deeds that remain.

2171. NOTHING is more defective, perishable and mortal than you, even more so than this pitcher of unbaked clay. You have no roots and no durability whatever. If this secret is manifested to you, the secret of your fickleness, you would, thereafter, never occupy yourself with this play.

Discharge such a job that would stand in good stead. What jobs are these? Are these any jobs? Even the dog fills his tummy all right.

O the living one! May your living in the world be for the exaltation of your country and Nation (the Muslim Nation)!

Wa ma 'alaina illalbalagh!

2172. THERE are specific lands for specific harvests. Every harvest may grow in every land, but it does not flourish. Manure and processing cannot change the nature of the land. And this is the instinct of Nature. How can wheat be cultivated in the tea gardens!

Alhamdulillahayyoo-al-Qayyum!

2173. **TEHSILDAR** (a revenue officer) cannot work in the place of a police officer and vice versa. How can the turning equipment be found from the clothier's shop! Do not be stupid. Ask for the type of groceries the shop has.

2174. THE organisation for the adoption and administration of the steps of the *Deen* of Islam is termed as *Millat* (the Muslim Nation).

2175. THE past is over. It is over, however spent. Seek a lesson from the past. Nobody knows about the future, nothing whatever.

2176. DO NOT PAY heed to the past and do not waste the present.

2177. MAY none of your time pass without remembrance, no time be spent in heedlessness. This time is your precious commodity.

2178. *ZIKR* and *Ata'at* (obedience) are two signboards of your 'journey'. May they not fall!

2179. NEVER discharge any idle job!

2180. NARRATING the incidents of his 'journey' a man said: "Having said goodbye for always to his ancestral home, when he set out in the path of Allah the Almighty, a fair was beginning to take place. He knew nothing about where he was to go and what was to happen to him. His journey began with an attractive orchard. Gradually that orchard ended in an area of desolation, no green anywhere, no shadow whatever, the land was hot as copper with the heat of the Sun. There was no shade overhead, no place to rest. When tired he continued on his journey by dragging his feet. The next valley was the desert. *Allah! Allah!* I seek repentance! I seek repentance! There was no water fountain anywhere in the whole of the valley. The water which we entered with was the only water of the valley. When the lips dried, we drank a sip. Likewise, we spent the time on sips. We continued with the journey thanking Allah the Almighty. Now we had no water whatever, but we believed that Allah the Almighty, Who had made us enter the

valley, is the Lord, the Owner, the Sustainer, the Guardian and the Helper of the whole Universe. Surely, He is with us, sees, hears, knows and is overpowering to everybody and everything. Surely, we had no fear at all. *In sha Allah*, we would cross the valley peacefully so much that we crossed the valley safe and sound with the grace and blessing of Allah the Almighty.

“Passing through the desert there was before us the journey of a green mountain. We passed through high tops and difficult peaks. Sometimes, it appeared as if the floor slipped, life was in danger. Anyone falling into the ravine of the mountain has never survived. Was the valley of the desert anything in the face of the mountain? There was no fear whatever except extreme thirst in the desert. Here it is dangerous at every step, sometimes uphill and sometimes downhill. It is difficult climbing up the mountain peak and more difficult climbing down. Only a mountaineer and not the dweller of the plains can travel through a valley of mountains. For a plain traveller it is an uphill task to cross the valley of a mountain, an extremely difficult task. A stone is slippery. And at each step there is a possibility of slipping. In the foot of the sky high mountain there was a fast-running stream of water. Standing on the top when we looked downhill, the heart collapsed, the body trembled. We thought that if the foot slipped there was no safety for the soul. I beg refuge! I beg refuge! We travelled for a period of time with all the danger of falling down and the threat of the wild animal. The mountain we crossed was very dangerous. All the forest was the abode of carnivorous animals. There was not a moment’s rest in the whole of the ‘journey’. The life was practically on scaffolds because of the carnivorous animals and of slipping. *Allah! Allah!* We recited this all along, “O Allah the Almighty, please do not put anybody else again on to this ‘journey’.” In the valley of the desert, there was no fear other than the shortage of water. And in this valley water did not go down the throat because of fear, and there was no hope of reaching the goal. The fear that we would be killed or slip down prevailed. When we had no energy left to walk we got frightened and intended to retreat rather than advance. That is, it was not dependent on our will to return. It was a strange scene: neither strong enough to retreat nor advance. What to do in the circumstances. Allah the Almighty imparted encouragement. The voice was heard from the heart saying: “Allah the Almighty in Whose path we were travelling, was with us. Then what was that fear about. Were you not aware of the Majesty and Honour of Allah the Almighty. Saying *Allah, Allah*, march forward. These carnivorous animals are your servants. Do not be afraid of them. Think that they have come here to greet you. Your Allah the Almighty is with you. They have come here to welcome you (and then) for your meal. Do not be afraid of them. Walk along musing!”

Then he narrated a story: “What a situation! Oh! You even surpassed this servant’s story who was because of the recompense of a service granted a kingdom. When this man was enthroned a

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

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

“A lot happened to us in the journey of the sea at each and

every step. We were afflicted very much. O the companion! What shall I tell you? What afflictions did we have? When we reached the middle of the ocean the voice from the unknown narrated a story of a young man for our satisfaction. This is not a fairy tale. It is a fact.

"This journey was granted to only a few and numbered servants amongst the *Ummah* of the Prophet Muhammad ﷺ. Amongst them was he who could not bear the afflictions of the sea and fed up of his life, jumped in to the sea. 'By Allah the Almighty,' he said, 'Who has my soul in His Power, he had no raft and oar to himself. Fed up of life, he jumped into the sea thinking that he would cross the sea by swimming although he knew that it was not possible to cross the sea by swimming. He was not in the reach of a boat. The Mercy of Allah the Almighty conquered the vastness of the sea for His servant. And like a frog, he leaped across the sea. And it is not an exaggeration that across the sea the King of the Oceans and Land, Khizar, may Allah the Almighty be pleased with him, was waiting for him.'

"Hearing this encouraging story, we plucked up the courage and thought, 'If Allah the Almighty could take across a servant without a raft, would He not take us across!'" This way we continued with our journey for a period of time grappling the fighting waves till we saw the birds on the land. We felt pleased, thanked Allah the Almighty. We came to know that the shore was near. The nearer the shore we went, the birds were seen waving in flocks. Like this we reached the shore in one day. *Alhamdulillahayyoo-al-Qayyum!*

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

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

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

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

"He replied briefly: 'My religious guide took me out of it. And this is final.'"

2181. ONE man said: "This was my 'journey'."

The other man remarked: "Why is it not even now? Why did you give up the journey that you had begun?"

The voice from the unknown said: "This is your 'journey', the true and blessed. This is never to be renounced and till you meet your death."

2182. CERTIFY your saying by practising it.
2183. SATISFY the objector through example.
2184. HONOUR to the love is an important factor of the Faith.
2185. COME with the desire to learn the *Deen* and go with the desire to preach.

2186. DO NOT INDULGE in conversation on worldly affairs in the mosque. The Prophet Muhammad ﷺ said:

“Soon the time will come that people will be talking in the mosque about worldly affairs. Therefore, don't sit amongst these people. Allah the Almighty does not need such people.”

—(Bēhīqī in *Shoeb-ul-Eeman/ Hassan in Mishkat-ul-Masabeeh* p 71 / *Tarteeb Sharif Vol I* p 434)

2187. EEMAN (BELIEF), *Eqan* (Certainty) and *Ehsan* (Blessing), in whichever plane these three assemble, a unique hue is blended. And these things alone are the sum total of the *Tariqat-ul-Islam* (The Islamic Mysticism) and the guiding lights for the travellers of *Tariqat*. And their explanation is limitless.

2188. THESE three jobs of life—Remembrance of Allah the Almighty—*Da'wah-o-Tabligh ul-Islam* (Invitation to and spread of Islam)—the selfless service to the sick creatures of Allah the Almighty—can be carried out with all speed at any place wherever a person may be, even under the shade of a tree. All these three works belong to Allah the Almighty. And they are never dependent on any body in any circumstances. The taste (in discharging them) under the tree is not found elsewhere.

2189. A MAN SAID: “Had he not books he would not have made a home for him to live.”

2190. THAT which is not derived from the source is temporary. The river that flows from the source, never dries. The streams and *nullahs* are dependent on rain. And the rain is not perenial. It pours only now and then.

2191. IN THE STAGE OF THE WORLD no proclamation except the important deeds remains. Men come and go, no one is remembered. But the deed of a person which receives acceptance of Allah the Almighty, is kept alive on the tongues of His servants by Allah the Almighty. The man dies but the significant deeds do not.

2192. IF there were no poor people in the world the work

would have stopped, the life of the rich would have become difficult. But the sacrifice of the poor is not appreciated. Nor is it valued. Do not oppose the interests of the poor, and never do it. What does it mean to favour the rich?

2193. HOWEVER weak the oppressed may be, he can bear the cruelty of the cruel. But the cruel cannot bear the sigh of grief of the oppressed.

2194. TO THE WORLDLY PEOPLE reprimand is dishonour. But to the *Salik* it is responsible for 'nearness', 'saintliness', and 'deliverance'. Reprimand is the sharpener of the *faqr*. And until a tool is sharpened on the sharpener, it does not work. Until an artist sharpens his tool, he never begins his work. He knows very well that blunt tools are good for nothing.

2195. THE WAYS of your reflection were so sincere and attractive that the repudiators were forced to accept the *Faith*. Today, O youth in slumber! You have nothing with you, neither the instrument nor the music. Nor have you any sense of your ill-equipment.

Wa ma 'alaina illalbalagh!

2196. 'DESTINATION' is the eternal Will. And acceptance of 'destination' is acceptable to the All-Powerful and the destined, and non-acceptance, unacceptable. The Prophet Joseph, the beautiful of Allah the Almighty, peace be upon him, accepted the destiny, Allah the Almighty, having been pleased with him, granted him the kingdom of Egypt and the Prophethood.

2197. THINK before you speak. If what you say about the addressee, he does not deserve, it rebounds. No one becomes a repudiator by someone saying it. Unless a man repudiates the basic euphorism, the *Kalimah Tayyubah*; he is not a repudiator. The eternal habit of the elders of the Muslim Nation is 'unity' and 'love'.

2198. ALLAH THE ALMIGHTY, the Honoured, the Exalted, the Majestic, the Glorified, keeps alive till the *Day of Resurrection* the prominent deeds of the thinkers of the Muslim Nation on the tongues of His servants for the guidance of future generations. And in all the prominent deeds of the thinkers of the Muslim Nation runs the spirit of 'unity' amongst Muslims. To make a Muslim fight with a Muslim and shattering the Islamic 'unity' to pieces are not the blessed act near any wise man. And the thinkers are the leaders of wise men. They do not say untoward things and undertake untoward deeds.

Wa ma 'alaina illalbalagh!

2199. YOU have never put the *Holy Qur'an* to the test. The *Holy Qur'an* is your arm and fort which never misses its target and which nobody can break into. That which the sword cannot conquer, the *Holy Qur'an* does. And the conquest because of the *Holy Qur'an* is eternal.

2200. TO CALL the unnecessary acts the necessary is equal to attaching to it unnecessary importance. Do not call the unnecessary, the necessary.

2201. THE SERVANTS OF ALLAH THE ALMIGHTY never oppress anybody. Nor would they wrong anybody. They deal with everybody, friend or strange, in all matters justly, equitably and to the full.

Wa ma 'alaina illalbalagh!

2202. ALL the Islamic characteristics have been snatched. Only the name remains. Do not snatch it away.

2203. ASK FOR the safety of the *Ummah* of your bounteous lord, the sanctified mercy, the Prophet Muhammad ~~ﷺ~~. May Allah the Almighty exalt and heighten the character of the *Ummah* of my lord ~~ﷺ~~! *Amin!*

2204. THE whole of your life was spent in this struggle. Tell what benefit did the *Ummah* receive from it?

2205. THE HEART that is free from jealousy and meanness is, by God, knowledgeable of the beginning and end. *Ma sha Allah!*

2206. A MAN SAID: "Whenever he requested him for prayer, he said, 'Pray for a blessed prayer for the aim and effect it has is found in none other!'"

He always said: "Do not care for anything! Regard everything, good or evil, as from Allah the Almighty and based on Wisdom. And also regard that whatever is happening to you is from Allah the Almighty, based on Wisdom and only this abounds in your welfare. Do not regard any happiness as happiness. Nor should you regard any sorrow as sorrow. Neither of the two ever lasts at all. Happiness and sorrow are two states of your 'self', and never remain the same. They change. Shelving them aside, may you tread on your 'journey'!"

He often said: "Nobody's thought whatever can ever change any destiny. Whatever is meant in accordance with the Divine Will will take place."

2207. SIXTY years ago, India was taken over by plague. People left the houses and dwelt in the field. It was the weather of March/April. The boil appeared during the night and the patient

died in the morning. People buried him whilst they heard another's death. The houses were empty. There was not a person to lead the funeral prayers. Everybody was concerned about his/her life. The English officials took every step to eradicate it, but without any success.

When no planning proved fruitful, a servant of Allah the Almighty presented himself to another servant of Allah the Almighty and requested: "Please tell us the solution to this epidemic."

He asked: "Which epidemic?"

He replied: "The plague."

He retorted: "Who brings about this epidemic?"

He said: "Allah the Almighty!"

He pointed out: "But Allah the Almighty is 100 times more kind than a mother to His creatures. Why then is this epidemic?"

He continued: "When, in the world, such acts as are against the Will of Allah the Almighty, the Lord and the Owner of the Worlds and the Divine Kindness cannot ignore and which, if not prevented, may endanger thus causing chaos in the system of Nature, then the spreading of epidemics for the lesson is based on Divine Wisdom and encompasses in its lap the blessings. If there is any solution to this epidemic, it is the proclamation of the highness and the life of the sacred beloved of Allah the Almighty, the Prophet Muhammad, ﷺ. Wherever there is remembrance of the Prophet ﷺ of Allah the Almighty there is blessing (of Allah the Almighty). The blessing is opposed to epidemic. Granting the ability of remembrance of the highness and life of His sacred beloved ﷺ, Allah the Almighty wipes out the epidemic."

Alhamdulillahayoo-al-Qayyum!

2208. UNDOUBTEDLY, the proclamation of the highness and life of His sacred beloved ﷺ is extremely popular and loved by Allah the Almighty!

2209. BENEFIT of the *makoolat*, drinks and medicines, depends upon the composition of the components and their administration and use. And this principle is applicable to the whole Universe. This is final on the subject.

Wa ma 'alaina illalbalagh!

2210. THE aim of the *Da'wah-o-Tabligh ul-Islam* of Allah the Almighty by the Prophethood and Messengership is the *Sunnat-e-Mu'akkada* (the *Sunnah* that is due) and it is the only aim and that time table of our life that we may have is not to renounce in any circumstances, nor to change it.

Ya-Hayyoo, ya-Qayyum!

2211. DO NOT BE proud of a reward. Nor worry over a calamity. Both are temporary.

2212. THE PRINCE OF THE UNIVERSE, Hussain, the lord, may Allah the Almighty be pleased with him, taught: "O the claimants of the membership of my grandfather's *Ummah!* May none of the occupations of life prevent you from the *Da'wah-o-Tabligh ul-Islam!* May no awe or danger hinder your way! What good luck if the soul, granted by Allah the Almighty, departs in the way of Allah the Almighty!"

2213. THERE is grandeur in sanctity and degradation in shamelessness.

2214. DO NOT SAY anything about what you do not know. The wise man of every period interpreted this reality in his respective tongue:

"He who does not know and does not know is a fool. Do not follow him."

"He who knows but does not know that he knows is sleeping. Wake him up."

"He who does not know but knows that he does not know is worthy of learning. Teach him."

"And he, who knows and knows that he knows, is a wise man, follow him."

Alhamdulillahayoo-al-Qayyum!

2215. O COMPANION! The truth is that we know that we do not know anything at all. May Allah the Almighty grant us the understanding!

Alhamdulillahayoo-al-Qayyum!

2216. THE SERVANTS of Allah the Almighty are like severed roots and nothing can be absorbed in severed roots.

2217. A MAN SAID: "He upbraided his 'self' at each and every step and everything he had done in the past. At long last his 'self' told him something that satisfied him. He thanked his 'self' for the guidance. Never after that did he upbraid it."

"The 'self' said to him, 'This ascension of yours is because of me. If I were not sinning and making mistakes, you would have neither worried nor entered the door of repentance. If you had not entered the door of repentance, you would have achieved nothing. Your arrival here is, in fact, because of me.'"

Then he said: "the Archangel Gabriel is Gabriel, peace be upon him, since eternity and shall ever remain Gabriel. That is, there is no possibility of any promotion in his status. This is the exclusive privilege of the progeny of the Prophet Adam, peace be upon him, from Allah the Almighty that if he is standing at the bank of Hell today he may be there by Paradise to-morrow."

2218. FURTHER, he said: "I am the sum total of your 'journey' and you, the traveller. I bore all the difficulties of the

'journey'. I bore the ordeals of the stony valleys and the thorny deserts. I bore all that, the extreme thirst, the heat of the weather, the hardship of hunger and starkness of the journey and carried you on my shoulders to your goal."

2219. THE religious people attend to the *Deen*; neither to the rich, nor to the poor.

2220. IT has been the ancient practice of the pious ancestors to take from the rich and give away to the poor. If there were no acceptors, to whom would donors give? If there were no intermediaries, how would the donors give to the acceptors? It is important that all three, the donors, the intermediaries and acceptors are present simultaneously.

2221. THE LISTENER to the prayers called upon you throughout the night: come along anyone who is in need of anything. Where were you then? You should have prayed then.

2222. DO NOT REGARD dishonour as bad. There is forgiveness and lesson in dishonour.

2223. THE PRACTITIONER offers the practical model, not the staff.

2224. THE value and respect of everything depends on the character but not on the appearance. The appearance cannot make up the deficiency of character. The character means the nature and the appearance, the shape and resemblance.

2225. ALL that is in the Earth and Heaven belongs to your Allah the Almighty alone and Allah the Almighty alone is the Guardian and Helper.

2226. READ the history of Islam. No thinker of any age at all has ever called any Muslim a *Kafir* (repudiator). If ever he knew about any Muslim faltering in his faith, he reached there at once and reinvigorated it and supported it. This alone was the secret of their highness and alone was the reason for his progress. All Muslims are brothers to one another. Do not call one another repudiators. What harsher and worse euphorism could there be than that a Muslim is called a repudiator. To any wise man it would be against Islam to call a Muslim a repudiator however much a sinner he may be. To encourage unity and brotherhood amongst Muslims is not destructive but constructive, is not a new thing but ancient, is not un-Islamic but Islamic. And nobody has ever opposed this tradition of the thinkers of the *Ummah*.

Alhamdulillahayoo-al-Qayyum!

2227. A MUSLIM can be everything but not a repudiator.

He can be a sinner, mistake-maker, evil-doer but not a repudiator. Until a person rejects the *Kalimah Tayyubah*, he is not a repudiator. If we had not sinned, of what use was the forgiveness of Allah the Almighty? Ashamed of his sins, when a sinner repents most sincerely with truth of heart, the doors of help are wide open. And in the history of the whole world whoever reaped any status found it only after entering the door of repentance.

2228. TO CALL any Muslim a repudiator is like saying white is black. What appreciation would the hearer pass to the sayer that black is white?

O my soul! There is no need for me and you to satisfy anybody. Whatever and whoever we are, we are before Allah the Almighty.

2229. IT is not the money but a person needed to run any institution. And a person is occupied with the job under the impulse of devotion. As long as devotion is alive the institute remains established. Allah the Almighty willing, may the devotion of the builders of constructive institutes never lessen and never deviate! As it pleases Allah the Almighty!

2230. WHAT is devotion? An artist's complete and absolute absorption in his art thus forgetting about and alienating himself from everything else is a kind of devotion. The literal meaning of devotion is the absorption of someone in somebody—someone's drowning in his art and losing himself in the love of the art—to water with the blood of his heart his art—living for an aim and dying for an aim only. An artist's thought is only for the sake of his art. No other thought can ever worry any artist.

2231. DEVOTION is an endowed characteristic. It is granted as a matter of reward of Allah the Almighty. And fondness and taste are different stages of devotion. When devotion reaches the stage of abstraction it becomes love. And love is the head of every group of travellers.

Alhamdulilhayyoo-al-Qayyum!

2232. IS this not enough to awaken someone that is not at all coming back to this world. Nor would he regain the time which is being wasted.

Alhamdulilhayyoo-al-Qayyum!

2233. NOBODY at all is the owner of anything of the world, and nothing at all belongs to anybody. Everything belongs to Allah the Almighty and Allah the Almighty inherits and owns everything. The fact is that whatever anybody does, does it because of intention of, ability from and for Allah the Almighty. Nobody has his own person, qualities, stage or state. He has no possession or inheritance. Whatever the creatures have is property, possession

and inheritance of Allah the Almighty. The whole system of the Universe is busy in action, subservient to the Eternal Will. And meddling of the creatures in the Will is but stupidity.

Alhamdulillah-yoo-al-Qayyum!

2234. THE servants of Allah the Almighty have no property. Whatever they leave is the charity and the charity has no will to go with it. In the bazaar of the world he passed by magnificently saying that neither the property was inherited nor was left.

2235. THESE three jobs are fundamental:

Zikr of Allah the Almighty, *Da'wah-o-Tabligh* and *Wisdom*.

None of these three jobs are dependent on any aids and equipment.

All three can be enforced for centuries from under any tree. Be it known that the satisfaction that is there in the desert is not in the palace.

2236. THE wealth that is of no use to you in the grave, proclaim by Allah the Almighty that you will never earn in this world.

2237. THE *DAR-USH-SHIFA* (the Hospital), though spread over miles, is set aside and meant for patients. The same is the case with the mosque and school.

2238. THE mosque is the house of Allah the Almighty, the school is for the Book of Allah the Almighty (The *Holy Qur'an*) and the *Dar-ul-Hikmat* (the Hospital) for the sick creatures of Allah the Almighty.

2239. THERE are gems in the bottom of the sea, pearls, rubies, diamonds, but they cannot belong to everybody.

The father Adham (may Allah the Almighty be pleased with him) of the King of Shaikhs, Ibrahim Adham, may Allah the Almighty sanctify his secrets, requested a rare diamond for the daughter of the king.

He asked: "Where would I find it?"

He was told: "The bottom of the sea."

Hearing this he set off to the sea and reached the shore. He stood and thought for a while. At long last he mustered his determination and began to scoop out water with his utensil. He remained on the shore scooping out water with the utensil throughout the day. This determination of Adham, may Allah the Almighty be pleased with him, was worth watching. Allah the Almighty appreciated this determination and courage and sent along the King of Earths and Oceans, Khizar, peace be upon him, for his help.

He said: "What are you doing?"

He replied: "I want to scoop out all the water of the sea to obtain a diamond from the bottom of the sea."

Khizar, peace be upon him, said: "Look! You have been dishing out water for a whole day. You have not brought any change in the level of sea water."

He replied: "Please go away. Do not waste your time and mine. I would not stop until I remove all the water from the sea so much that I meet my death. The sea may or may not be emptied, my concern is my job and I cannot stop short of doing it."

Hearing this, what appreciations Khizar, peace be upon him, must have proffered for the determination and the will of the sincere servants amongst the *Ummah* of my lord, the bounteous lord, the Prophet Muhammad ﷺ. He struck his stick on the surface of the sea and made all the diamonds in the bottom of the sea float to the shore and said to Adham, may Allah the Almighty be pleased with him: "Take not one diamond but as many as you can carry."

When Adham, may Allah the Almighty be pleased with him, reached the royal court with a pile of rare diamonds, a consternation set in. The eyes of the people dazzled in wonder and astonishment. A lull prevailed everywhere.

Likewise, there are books on the accounts of the *Ism-e-Azam* (The Great Name). Allah the Almighty, the High, the Majestic, grants *Ism-e-Azam* with His bounty and blessing to whoever He wishes amongst His servants. That is, this reward is granted, not earned. How can the *Ism-e-Azam* be learnt by the study of books?

2240. THE *ISM-E-AZAM* is the hidden reward. Except the Grantor, no one else knows the beneficiary. Nor has anybody ever disclosed this reward. Disclosure of a hidden reward is forbidden.

2241.

اک دھونیاں تاپے دیچ جنگلاں دے، پندے میں اک دیچ بٹری
 اک غوط مارے دیچ دریاواں، بھیتی میں ڈوبتے سرے
 اک بیٹھے کے اپنے بچیاں اندر، ذکر و طے کرے
 اک پھر دے چپ گڑب نہیں، گل کے دتے نال نہیں کرے
 پیر جنھاں نوں کامل مل گئے، اوہ ڈوبنگھے میں دیچ ترے

THERE are some who warm themselves in front of the fire
 in woods.

Their bodies do not burn in fire.

There are some who dive in the river.

They are knowledgeable of the deep secrets.

There are some who sit inside their huts,

They perform the remembrance.

There are some who wander about silently,

They do not talk to anybody.

There are some who have found the perfect Shaikh,

They swim in the deep rivers.

2242. THE jungle is alive with the wild animals throughout the night. When it is dawn all the animals go into their holes. And silence prevails in the jungle.

2243. IF the 'state' of a person does not certify his 'speech', he is an impersonator. And the impersonator has nothing of his own. He moulds the others' speeches in his own words and attributes them to himself. What value of honour do these attributes carry in any bazaar. Only a new thing appeals to the heart. And a new thing is that which comes from the heart and is not copied from someone else as, for instance, this monologue.

2244. THE knowledge that can be acquired is generally known and the knowledge that is granted is specific. The granted knowledge is hinted at in the book but the hidden commentary is granted in the heart by Allah the Almighty.

2245. THE pure livelihood is sacred. It is granted for distribution, not for deposition. There is blessing in distribution and worry in deposition.

2246. GRANTING of livelihood is dependent on distribution.

2247. O MY BELOVED FRIEND! May my life be sacrificed for you! Discussion is always labelled on a defective point and to remove the defect. Our Religion of Islam is completely perfect in all respects and the perfected. There is no room at all for any discussion on that which is 'perfect'. The well-being of the *Deen* depends on the love and sympathy. And the discussion is the root of discord. Indulge in it and find out! In discussion, nothing is obtainable except discord.

2248. THE learned and the wise never subject anything to any discussion. Regarding everything based on Divine Wisdom, they remain silent. And the silence is the only and effective answer to discussion. O my dear! Peep and look into your lap. Neither your glance nor mine are pure. Neither your heart nor mine are clean. Neither you are 'that' nor I am 'that'. This discussion has knocked down flat many a full audience of the *Deen*. That is, the Garden of *Iram* is destroyed to small leaves. If you do not understand it even now, when will you understand. Nobody could call back the spent time. And this is the last call of the time.

2249. THE generation of the garden of the *Millat* (The Muslim Nation) became the decorum of the enemies' garden. The flowers that were to blossom in the garden of the *Millat* and to scent the whole atmosphere of the surroundings blossomed in the enemies' garden. Whichever sympathetic person saw this scene,

shed tears of blood. But you did not muster even any feeling of this deficiency. Is this not enough for us to seek a lesson?

2250. THE NATION is addressing the elite of the Nation! Do not waste my generation like this! Whenever a plant is uprooted and is planted in the enemies garden, the Nation puts up a hue and cry. O the plant, watered with my blood! If you had withered instead of being implanted there and degenerated to clay, I would have no grief. Instead, I would have been proud of your ego. Your implanting there is equal to the death of my honour.

2251. AN abstracted person was asked: "Tell us any symptom of cheerfulness."

He said: "Only a cheerful person could tell the symptom of cheerfulness. It is heard that eyes are no hurdle in their sight. They see with their eyes closed just as well as with opened eyes."

Then he was asked: "What is the elementary stage in the cleanliness of the heart?"

He continued: "My own heart is not clean. However, I have heard that they are free from the shackles of nearness and farness. There is no hurdle in their way from the deepest depth and the Exalted Throne."

2252. THE value the sick has for health, the healthy has not. But when the sick becomes healthy, he forgets the value of health. And this is the biggest ingratitude of man.

2253. SICKNESS is a religious due to the 'journey'. The subtleties which are resolved during the sickness, how can they be overcome in health?

2254. WHOSOEVER has his glance cast on him is degraded in the eyes of the others. No other glance is directed at him. And this is the rule of the olden time in the game of love. Whoever becomes his or whomsoever he adopts, he then, belongs to no one else. The game of love does not accept that his lover may have any other beloved.

2255. THE last stage of every 'journey' is the most difficult. And the difficulty, however hard it may be, is overcome.

2256. WHEN the creatures hate, honour is showered by Allah the Almighty. That is, hatred by the creatures is responsible for the honour by Allah the Almighty.

2257. THE elementary stage of the *Faqr* is inner-craving and self-mortification and the final stage, the state of affairs of the *Battle of Karbala*.

2258. A SMALL trickle of acid curds the whole milk in the container. Curd from milk, butter from curd and *ghee* from the butter are the result of this trickle.

2259. A MAN becomes a man by traversing the following four 'stages': sin, crisis, repentance and forgiveness. And this completion of humanity is dependent on the true repentance.

Alhamdulillahayyoo-al-Qayyum!

2260. WHEN a man from Delhi, may Allah the Almighty be pleased with him, repented, he repented truly. Straightaway, the doors of succour were flung open.

2261. THE sacred body of the Prophet Ayyub, peace be upon him, was eaten by insects. He did not at all pray for his health. And no time passed without worship and thanks. No doubt, the Prophet Ayyub, peace be upon him, was the leader of the patient.

2262. WHEN 'this' takes place, heedlessness prevails, sins are committed, griefs cloud and tortures descend.

When 'he' exists, nothing except *Zikr* of Allah the Almighty takes place and the whole world of the heart lives happily.

2263. ABUSING and upbraiding one another is not at all the normality of the wise men, not at all. Shelve aside the wise men, it is not even the normality of the ignorant.

2264. UNITE together. If the learned men had struggled constructively and co-operated with one another sincerely, today neither the *Deen* nor the religious people would have been in this state of affairs. The enemies of 'falsity' dare not move in the face of the *Deen* of 'Reality'.

2265. THE sick envies the healthy and the prisoner envies the free man that they too may be healthy and free. But Allah the Almighty grants health and freedom. They do not value health and freedom. Nor do they regard it as a reward. Instead, they consider that it is their birthright!

2266. NOTHING is trustworthy, neither any blessing nor health, so much that nobody knows whether breathing out will be followed by breathing in.

2267. WORSHIP IS FOR Allah the Almighty, service for the creatures of Allah the Almighty. Worship may go to waste, but service never does. None has complied with the standard required of worship. But service, however infinitesimal, is accepted.

2268. WHERE any man is honoured, he is honoured very much. And where any man is dishonoured, he is dishonoured to the

extreme. And both of them are psychological, not real. Do not be happy over honour and do not worry over dishonour. Dishonour is far better than honour.

2269. THOUGHT is free. It is not at all bound to any discipline. The bound, may it be hawk or eagle, cannot soar. Thought seconds the real. That is, appropriation of thought is the translation of reality. Thinker is the translator of his thought. He never copies anybody. Thought is true. It supports and follows the truth.

Alhamdulillahayyoo-al-Qayyum!

2270. YOU have everything inside you, the knowledge, the wisdom, the secrets, the mysteries, so much so that even the *Exalted Throne* of Allah the Almighty, the Lord of Worlds, also exists inside you. But I and you are not aware of anything at all. Because of this unawareness both of us are wandering from corner to corner and street to street. Both live in the same habitat, but strangely enough, we crave to meet each other.

2271. *HADITH is derived from Sunnah.* If there were not *Hadith* what would have been? The existence of *Deen* is dependent on the *Hadith*. And the *Hadith* is the commentary of the *Holy Qur'an* in the absence of which no one at all can comply with the ordinances of the *Holy Qur'an*.

Wa ma 'alaina illalbalagh!

2272. A SERVANT OF ALLAH THE ALMIGHTY narrated the interesting, wonderful and hope-inspiring account of his 'journey' thus:

"He was abandoned in such a jungle where he did not know the routes to follow. The jungle was so thick and congested, he explained, that the sky was not visible. He did not know even the rising and setting of the Sun and Moon where they rose from and set in. When the dark set in then he knew only that the Sun had set and darkness taken over. But the poor fellow could not even see the Pole Star and the Milky Way. He was unaware of the directions of East, West, North and South. He did not know at all which way he should face to carry on with his 'journey'. Forced thus he decided that it was no wisdom to stop there. Instead, he should set off in the Name of Allah the Almighty and facing any one direction. He set off in the direction he was facing. He only knew this for sure that however long the journey, it will end sooner or later. He explained all the frightening stages he came across.

"He passed through narrow slopes. But he did not come to know of his journey, how much he had done and remained. His hair went grey walking all the time. But he did not waver even a little in his determination. When he admitted to himself that reaching the goal of the journey is not within his power, nevertheless he was determined that he would walk with full determination

and steadfastness and his death in this path alone was his goal of the 'journey' which is, in fact, the highest and the last stage of determination and steadfastness, the Will of Allah the Almighty was pleased over this and sent a guide for guidance who saw him with such loving glances that he found his devastated life cheerful once again and the hope he had lost, revived. He came to know that he was not alone. His guide was with him. Whatever was happening was from Him, based on wisdom and abounding in His welfare. He was going to say something when a streak of sparkle appeared in front of him. On it were written in white words of light:

“وَاذْكُرِ اسْمَ رَبِّكَ”

“*Wazkorisma Rabbeka* (But keep in remembrance the name of thy Lord!). He said that reading that his joy knew no bounds. He began to dance like a mad man in this quiet and picturesque jungle: ‘I have got my guide. I have got the clue to my ‘journey’. I have found my goal.’ He became satisfied, restful and cheerful. He made up all his deficiency. Now no grief would ever sadden him.”

No doubt their memory is a medicine for every pain and cure for every disease. Their memory is restfulness of my heart, calmness of my soul, the coolness of my eyes and responsible for the comfort of my body.

He continued with the account: “He shouted and challenged in the jungle that he did not need anything any longer, was not concerned about any ‘stage’ and bore no interest for any ‘state’. He had no desire and wish whatever, never, never, at all.

“His wish was met. He got what he wanted. He obtained what he was searching for. His aim for which he was restless and in discomfort was fulfilled. He was just saying this when he saw another streak of light which had written:

“وَتَبَتَّلْ اِلَيْهِ تَبْتِيلاً”

“*Wa Tabattal ilaih-hay Tabtita* (And devote thyself to Him wholeheartedly). His guide told him that they were two segments of the same verse. A single injunction had been ordained in two segments. And these segments were inter-connected and inseparable. Until and unless he practises punctually the second part, *Wa tabattal ilaih-hay tabtita*, he could not practise the first part, *Wazkorisma Rabbeka*.”

Then he said: “This ‘journey’ consists of four ‘stages’. Out of them two ‘stages’, first of *Wazkorisma Rabbeka* and second of *Wa tabattal ilaih-hay Tabtita*, have been disclosed. The remaining two

will be told on some other day. He remained practising these two lessons for a period of time. He remained repeating this injunction of Allah the Almighty in the jungle to the witness of the trunks of trees, the branches and leaves throughout the day and night that his Allah the Almighty had ordained him to perform His *Zikr* and nothing else. Nor should he have any hope of anything from anybody except Allah the Almighty. He continued that he was possessed so much that he narrated the whole day and night this injunction of Allah the Almighty.

وَادْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝

Waskorisma Rabbeka wa tabattal ilaih-hay Tabtila, to every fruit, flower, leaf and thorn, plant and tree in the jungle emphasising that it was the Will of their *Rab* that they should perform His *Zikr* and at all times and so much that no moment is vacant of His *Zikr* and no *Zikr* but Allah's is performed. And also it is the wish of our *Rab* that we do not have any hope of any kind from anybody except Him. Undoubtedly, our *Rab* is with us, sees, hears, knows, and nothing of us is hidden from Him. Our *Rab* is near us, and nearer than anything else, nearer than the main jugular vein. Our *Rab* is Omnipresent, all-Seeing, Guardian and Helper and is with us all the time. He hears whatever we say, sees whatever we do and knows whatever we think. He is Forbearing, Bountiful, Exalted, Glorified, Omnipotent, all-Powerful and Listener of needs. He says, 'O My servant! Perform My *Zikr*. Ask anything of Me. Do not ask for anything from anybody except Me. Indeed, I am Sufficient, no one else is needed there. And where I am Sufficient, there is no one else sufficient. Every abundance is because of Mine and every help of Mine.'

He continued: "It is a great reward and blessing of Allah the Almighty that devastated corners of the jungle reverberated with those lyrics. Having reached here, there were two 'stages' traversed so far: (a) constant *Zikr*, and (b) complete seclusion.

"I spent a period of time like this. After a period of time, I met the same guide. He began to say, 'This 'stage' is still dependent on further practice.' Then he said, 'Look up!' He saw another and similar streak of light. It had written on it:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

"*Wasbir 'ala ma Yaquloona* (And have patience with what they say!) Allah the Almighty has ordered you to be patient and also that whatever any of His creatures, jinni or human-beings, say to him, he must not heed to it. Listen to all that everyone says, but do not answer anybody back as though no one has said anything. They call it 'patience'."

He said: "When he heard this order of his Allah the Almighty, he bowed down his head, threw away his armour, pulled down the guarding walls, raised the white flag, accepted an open defeat, admitted his disgrace and degradation and said to everybody, 'Whatever comes to anybody may say it, but there will not be any replies at all. All replies and explanations are over.' This determination of his silence became a chapter of the World History in International non-Violence. Then he prostrated before Allah the Almighty. He offered his thanks that his 'journey' was, indeed, in drought but was watered then; susceptible to attack but was fortified; and incomplete but was perfected, and this is the highest 'stage' of 'nothingness'. And this lowliness is the base of human ascension, the base that can never be shaken by any earthquake."

Continuing with his statement, he said: "This 'journey' is not the children's play; it is an arena for brave men. Many brave men bent down to their knees in this arena. Only a brave son of his mother remains steadfast. And only he is steadfast whom Allah the Almighty helps. And the whole of this system is maintained eternally with the ability from Allah the Almighty!

"A man, in this 'journey', is like a dry blade of grass. And a dry blade has no power. Air blows it away where it wants.

"Then he narrated his story. For a period of time people called him a repudiator at which he felt pleased. He thought that indeed there was a repudiator in him. To it only the repudiators called the repudiator, otherwise, He had created him in His own image. He honoured him with the title of 'the blessed of the time', and 'the exalted of the whole of His creatures'. He created everything for him and him for Himself. The repudiators call him the repudiator. Undoubtedly, he is one of the servants of Allah the Almighty who has no concern with anybody except Allah the Almighty. His heart, whom he regards the Exalted Throne of Allah the Almighty, certified it, 'No doubt he belongs to Allah the Almighty and Allah the Almighty to him.' Then they called him *Mushrik* (one who ascribed a partner to Allah the Almighty). He laughed over it heartily. Sometimes he lost control in the laughter and he took pride in it and felt extremely pleased on hearing them saying to him *Mushrik*.

"We spent our lives warding people off *shirk* (attribution of a partner to the Oneness of Allah the Almighty). Nobody at all could claim to be completely free from *shirk*. No reasonable definition or investigation of a *Mushrik* could be affected. Allah the Almighty Himself explained the definition of *shirk* to His sincere servants. And this explanation marvels every other explanation."

Once *Bayazid Bustami*, may Allah the Almighty be pleased with him, had stomach-ache. He uttered, 'Last night I drank the milk of a goat. It caused him stomach-ache'. The voice from the unknown said, 'Your saying that the reason for the pain of yours is the milk is parallel to *shirk* to Me.' Hearing this, *Bayazid Bustami*, may Allah the Almighty be pleased with him, fell in prostration,

repented and admitted his shortcoming. Never again in his life did he ascribe anything to something else. And this is the highest explanation of *shirk*. And no one at all has a command over this.’

Alhamdulillah-hay Rabb-il-'Alameen!

Alhamdulillah-hay Rabb-il-'Alameen!

Alhamdulillah-hay Rabb-il-'Alameen!

Alhamdulillah-hay Rabb-il-'Alameen!

He continued saying that he requested only one thing: “O Sir! Is he not saying anything to anybody?”

He replied: “Not at all!”

Fearfully, he beseeched: “Is this true even if someone says anything?”

He replied: “It matters little what is said: whether they are abuses, false allegation, such points as may endanger thus breaking the system of the Heaven and Earth and they call you a heretic, frown upon you and beat you with a stick. Having heard everything from all you have not all to say anything to anybody. And this is the elementary ‘stage’ of this ‘journey’.”

Then he held him by his hand and said: “I order you that you have not to say anything to anybody even though he may speak to you.”

And he prayed: “May Allah the Almighty keep you steadfast at the ‘stage’ you have been stationed.”

Having said this, he went away. That is, he delivered him into the custody of Allah the Almighty. Then he thought to himself: “He is now in the custody of Allah the Almighty. Now there is no need for him to worry!

اللَّهُ حَافِظِي ، اللَّهُ نَاصِرِي ، اللَّهُ حَاضِرِي ، اللَّهُ نَاطِرِي ، اللَّهُ مَعِي ، فَاللَّهُ خَيْرٌ حَافِظًا

*Allah-o Hafizi! Allah-o Nasiri! Allah-o Haziri! Allah-o Naziri!
Allah-o Maaee! Fallah-o Khairun Hafizun!*

Then he, the poor fellow, wandered downgraded in the bazaars like the wolf of the Prophet Jacob, peace be upon him. Hardly was there a crowd in any bazaar where he might not have been remembered in bad terms.

After a long time, when this story of the *Iram* reached the people, every child read it and sang this song in every gathering. It was mentioned in every city, every bazaar, every bus-stop, every railway station, every train and every vehicle. Regard it that he was the centre of all the attention at the time. Though in bad terms, yet he was mentioned in each and every meeting.

O Allah the Almighty! It is the greatest blessing of You that no one in any bazaar supported this poor fellow. His friends listened and were disgruntled and walked away in silence. They told him about it. At this he was extremely pleased. We asked as to why he was pleased. He replied, ‘The whole of the story of the ‘journey’ of his guide, *Sultan-ul-Mashaikh Ibrahim Adham Balkhi*, may Allah

the Almighty be pleased with him, is before him.'

One day he was travelling by boat. His dress was ragged and dusty and his head had lice. In the boat a clown started mimicking him so much that considering him a downgraded and a fallen creature, he urinated on him. He did not take ill of it. Instead, he was extremely pleased. He thanked Allah the Almighty most sincerely: 'O Allah the Almighty! I am obliged and thankful that at the time none except You has any regard or value for me, not even a single penny. And this is not any disgrace but the highest grade of my honour!'

The sons of the Prophet Jacob, peace be upon him, caught a wolf in the jungle and presented it to him that that cruel creature had devoured his son, the Prophet Joseph, peace be upon him—the Beautiful of Allah the Almighty. The Prophet Jacob, peace be upon him, prayed, 'O Allah the Almighty! How can I regard this speechless predator as an offender without certifying it?'

He received a revelation, 'Put your hand on his head! *Subhan Allah! Alhamdulillah!* A complaint from an oppressed and innocent predator of the jungle set in a commotion at the *Exalted Throne*. And this complaint became responsible for the revelation through the Archangel Gabriel, peace be upon him, and a messenger (the Prophet Jacob, peace be upon him) was ordered to put his hand of kindness on its head. That is, a messenger was assigned with the task of consolation of the oppressed and the pained. And this is the limit of the reward.

Then the Prophet Jacob, peace be upon him, began to say to the wolf: "If you had informed me about your impatience of hunger, I would have offered you the most fatty and delicious food!"

Hearing this and after paying all due respects to the Prophet, peace be upon him, the wolf said:

یا حضرت جس جنگل اندر دُنبے چرن تباڈے
اسیں نمانے اوس مکانون جا نیے دُور دُراڈے

*"O, the Prophet! The jungle where your sheep graze,
We run far away therefrom, we, the haze!"*

"How come we would have harmed in any way the Prophet Joseph, peace be upon him?"

Then the Prophet Jacob, peace be upon him, asked him about his own welfare and how he was caught?

He said that his brother lived in a Syrian jungle. He was going on to see him. On the way someone told him that his brother had been ensnared and killed. Hearing this, he lost his senses. He shrieked and raised a hue and cry in the whole jungle. This state of his lasted for days so much that one day he fell down unconscious. Then he said: "Your sons accused me and presented me before you."

Hearing this, the Prophet Jacob, peace be upon him, wept bitterly and said to his sons: "Learn the desire of love for his brother from a predator of the jungle. A wolf of the jungle won the day in the field of love."

When he admitted it with sincerity of heart that his living in the world now is only for exaltation of the *Zikr* of his *Rabb-e-Zuljalale Wal-Ikrame*, there is no other 'journey' or objective, also there is no hope whatever of anyone at all except his *Rab*, he compiled a specific supplication in keeping with his circumstances which he recited again and again and several times in a day. No doubt, reciting this, his heart became satisfied. He said:

يَا حَيُّ يَا قَيُّوْمُ ! بِرَحْمَتِكَ أَسْتَغِيْثُ اَنَا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَّ اَنْتَ رَبِّيْ دُوْا اَجْلَالٍ
وَّ اِلْاِكْرَامٍ فَاغْفِرْ عَنِّيْ فَاِنَّكَ اَعْمُوْمٌ كَرِيْمٌ يَا عَظِيْمُ اَلْعَظُوْمِ يَا نَعِيْمُ النَّصِيْمِ

*'Ya-Hayyoo, ya Qayyum! Berahmateka Astaghith!
Ana Abdun Muzneban Zalilun Wa anta Rabbi Zuljalalale Wal-Ikrame!' Fa'ajo Aanni Fa-innaka Aafawwan Karim! ya Azim-al-Aafawe ya-Ni'man-Nasir!*

(O the Living, O the Lasting! I have directed a supplication for Your blessing. No doubt, this servant of Yours is a sinner and downgraded. But You, my *Rab*, are the Exalted and the Beneficent. Please forgive me. Indeed, You are the Forgiving Beneficent. O the Great Forgiver and the Great Helper!)

When he said this, he had the world of his heart free from overcasting. The waves of light descended having percolated from the depths of the layers of his heart, the world of the heart became enlightened, a world of a praiseworthy ecstasy of many hues and lights was set up, the springs of happiness and exhilarations set in, the fragrant air scented the soul through and through thus helping the prevailing of a wonderful aura and joy, intoxication by the charming weather, warming of the spirit and seemingly encouraging the absorption and fondness, the songs of nature scattered all round thus exalting the ecstatic experiences, the spirit waved full of joy, the crumbled buds smiled, the flowers became fresh, the whole surrounding was drowned in absorption and intoxication from the spring generating anthems, the prevalence of savage loneliness broke down, the darkness of the deserts of pain disappeared, the chains of grief and sorrow were cut, the feeling of fatigue was wiped out, the flood of the river of tastes and happiness crept in, the fields of flowers were seen everywhere, every branch danced and everything of the Universe became the exposition of the beauty of Nature. That is, because of the blessing of the light of the *Zikr* of Allah the Almighty the deserted and devastated jungle of the heart and glance was rendered the *Garden of Iram*. This devastated desert cannot be inhabited by any other means.

He always prayed, 'O Lord, the Majestic, the Blessed! Grant this servant of Yours the most high guidance! Send Your blessings on him! Shower Your rewards! No doubt, this servant of Yours is the *Faqir* of Your door! He is awaiting Your reward, blessing, munificence and beneficence!

He said, 'When he undertook this 'journey', he became independent and contented of everything other than Him. Every step of his took him further away from them but nearer the goal. He walked and walked and he went so far away from them that nothing of anybody was heard. So many storms rose to mislead him of his 'journey', but they disappeared on their own. And this was the greatest reward to him by his Lord.'

The *Shaikh* once again met. He asked: "How are you?"

He spoke respectfully: "*Alhamdulillah!*"

Then he said: "Look up!"

He saw: "There was a verse written on a tablet—

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

"*Wah-jurhum Hajrun Jamila!* (And leave them with noble — dignity—) —

"He explained this verse like this, 'If someone does not agree at any rate and at any point, do not indulge in any discussion. Do not warm up the field of dialogue. Accept your defeat. Saying that you lost and he won, migrate. And this 'journey' is the completion of 'gnosticism.' And this alone is non-violence in complete silence.'"

Continuing with the statement of the account of his 'journey' he said: "He walked along to a tariff barrier. Here on it was written, 'Stop here!' He stopped there. A man came out and began to say, 'He cannot go beyond this point!' He replied, 'He has a permit to walk along this highway, and nobody can stop him from travelling on this highway. The man said, 'Whoever has issued him with the permit, he has appointed him to this duty and has ordered him that without assurance to comply with the rules and regulations of the next valley, no traveller can enter it.' He asked, 'What are the rules and regulations of this game?' He presented a tablet which had written on it: 'No liar can enter this valley!'

"He asked if he was a liar near him.

"He replied, 'He does not know that. Whether he is truthful or a liar is known only to him or his Allah the Almighty. All the same he is not allowing anybody to step beyond this without discharging his duties. This is a sacred valley and no liar can enter it.'

"He asked, 'How would he be able to convince him that he is not a liar?'

"He replied, 'Stand here and proclaim publicly, 'I shall never tell a lie from this sacred moment on!'

"Hearing this he repented with sincerity of heart and promised, 'I will never tell a lie from this sacred moment till death.'

“Then he was permitted to enter this valley. He was cautioned that valley was a sacred valley of truthfulness and honesty. He should walk in here most carefully and also remember that if he ever told a lie he would be returned to this place even though he would have reached the end of the valley. That is, for a lie the whole of his ‘journey’ would be wasted.”

“At this, he felt as if he was losing his life, he trembled. Then he entered the valley reciting:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillah-hay Tawakkalto ‘Alallah-hay wa la haula wa la Quwwata illa billah!

(In the Name of Allah the Almighty! Only in Allah the Almighty do I place my trust; there is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!)

*Alhamdulillahyoo-al-Qayyum! Fallah-o Khair-ur-Razeqeen!
Fallah-o Khair-ul-Ghafireen! Fallah-o Khair-ul-Fateheen!*

“After walking for a period of time, he stopped at the next station. Here it was written; ‘No jealous person can go beyond this place!’

“He said that he was not jealous. With the Grace and Blessing of Allah the Almighty he was completely absorbed in the *Zikr* of Allah the Almighty. He knew nothing about anything except himself. Nor was he interested in anybody. He also knew that whoever was bestowed whatever reward, it is from Allah the Almighty. And to be jealous at any reward that Allah the Almighty bestows on any of His servants amounts, in fact, to objecting to the distribution of Allah the Almighty.’

“Then for the sake of assurance he promises the usual promise of the place that he takes an oath: ‘He will not at all be jealous at any reward bestowed on any creatures from this sacred time till death.’

“He was permitted to go beyond this point. He was told that if ever he was found guilty of this crime he would be returned to this place even though he would have travelled a considerable distance.”

“A man remarked: ‘Why did you not present the educational certificates of your institute?’

“At this he said: ‘He presented all the certificates he had.’

“He received the answer: ‘In this field, no degree of any institute carries any value. This is the valley of action. And only a practitioner, may he be illiterate, can be allowed to travel across it.’”

2273. THE state that the creature takes pity on, Allah the Almighty, certainly, takes pity on.

2274. THE attraction of the character attracts the attention. Also, character is a centre of attraction. And attention is not far from the centre.

2275. OXIDE of copper is the essence of Eastern medicine. Not everyone is aware of this essence although everybody is the claimant of it.

2276. WHEN repudiation and sins exceed the limit, earthquakes befall. And this is meant as a lesson.

2277. WHEN, in olden times, the earthquakes befall, everybody repented and said that the earthquake was because of his sins. But today we have no sense of it.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أُنُوبُ إِلَيْهِ!

*Astaghfirullah hallazi La ilaha illa Howal-
Eyyoo-al-Qayyum, wa Aatoobo Ilaih-hay!* (I ask forgiveness of Allah the Almighty, except Whom there is none worthy of worship, the Living, the Lasting, and I attend to Him only.)

2278. WHEN heart is completely free from any partnership, the veils of the Exalted, Beneficent and Glorious Throne are lifted and this is the first 'stage' of the cleanliness of the heart.

2279. AS the thing becomes ancient, it becomes rare and vulnerable. *Dhaila* was the basest coin. Today its value is worth 700 times more. And even at this price, it is available only rarely.

2280. THE distributors accept from whomsoever and whatever but only for distribution and not amassing it. And they do not sit still till they have distributed that which is given to them.

2281. WHEN the serpent is bent on massacring the creatures, it is killed or made the decoration of the basket of the snake-charmer. Similar is the case of the lion, the tiger and the wolf. All the carnivores now shut in the zoos are there because of their insanity for massacring the creatures. The creatures are the family of Allah the Almighty and Allah the Almighty alone is the Guardian and Protector of His family.

اللَّهُ حَافِظٌ ، اللَّهُ نَاصِرٌ ، اللَّهُ حَاضِرٌ ، اللَّهُ نَاطِرٌ ، اللَّهُ مَعِي ، فَاللَّهُ خَيْرٌ حَافِظًا

Allah-o Hafizi; Allah-o Nasiri; Allah-o Haziri; Allah-o Naziri; Allah-o Maaee; Fallah-o Khairun Hfizun! (Allah is my Protector; Allah is my Helper; Allah is around me; Allah is my Guardian; Allah is with me; Allah is the Best Guardian!)

2282. THE human being completes humanity but does not study it. Allah the Almighty exalted the human being from amongst the whole of humanity. The body parts of the human being do not act in accordance with the Will of his Owner, but only in accordance with his own will. Because of this shortcoming, he is defective. And until and unless these defects are removed, it will not be exalted. And this deficiency of a human being is rectified by a human being only, but not the study.

2283. IN the ground of thinking a plant of character grows from the seed of *Zikr*.

2284. ALLAH THE ALMIGHTY is extremely pleased to see His different creatures busy. Certainly, He would be extremely pleased by seeing the blood-eating carnivores, grazers, animals and birds playing and fighting with one another. Otherwise, there would have been no more desolated area than the jungle. Complete silence would prevail. Roaring of lion and tiger, howling of jackal, love of *chakore* and song of nightingale have rendered the jungle a place of joy.

2285. IF a person has good health and *Zikr* with him and nothing else of the world, he has, in fact, everything of the world. If a person has everything of the world but not good health and no *Zikr*, he has, in fact, nothing with him.

2286. DO not undertake the job that is of no use to you.

2287. UNWORTHY support and uncalled for interference are responsible for worries.

2288. WHEN coming out from the toilet take a sniff. These flowers are not of paper but are roses.

2289. EVIL is a part of wealth. Where there is wealth, there will be evil. Charities are the only prevention of evils.

2290. IF the preachers of the *Deen* are in agreement and united amongst them, the *Millat* would have received extreme strength, it would have influenced and descended the hearts and the brotherhood would have been exalted.

2291. A RELATIONSHIP is a great thing. When Satan's

name is read in the *Holy Qur'an*, the reader receives fifty units of recompense. The practising Muslims generally punish the devil's name by beating it with the boot. But when Satan's name is read in the *Holy Qur'an*, the reader reaps the recompense of 50 units.

2292. THE author is pleased at the readers reading his book. If they agree, he appreciates, and if they publish it, he honours them with the prize. The Book of Allah the Almighty is the most superior of all the books. And Allah the Almighty is the Most Beneficent of all. Read the Book of Allah the Almighty! Believe in every Command and help every Command reach the creatures of Allah the Almighty.

No doubt, this work is the most superior to all the jobs of the world!

2293. ENTHUSIASM of youth is mortal and enthusiasm of practice, eternal. Enthusiasm of the practice is the essence of life.

Never ever perish the enthusiasm of practice.

May your enthusiasm of practice warm up the whole world, awaken the dead in the graves. May no wave of the river and no rock of the mountain hinder your way of practice. Do not look left. Do not look right. Remain steadfast in your 'journey' in your own musings. Allah the Almighty is with you and near you. *Ya-Hayyoo, ya-Qayyum! Alhamdulillahayyoo-al-Qayyum!*

2294. WHEN the enthusiasm of practice takes the shape of absorption, all 'stages' of the 'journey of *Salook*' are accomplished. The *Sidrat-ul-Muntaha* (a sort of berry tree in Heaven) is then in the reach of his flight. The *Salik* becomes independent of and contented with everything of the Universe. All colours and interests of this mortal being are annihilated. Complete absorption and devotion set in. And all the veils are lifted.

When this state prevailed my master, my lord and the served *Sabir*, he pronounced this state under the impulse of the enthusiasm and absorption thus:

امروز شاه شاهان مہمان شدہ است مارا
جبرئیل مہ با ملائکہ در بیان شدہ است مارا

*Today the king of kings has honoured me with his visit,
The Archangel Gabriel with the angels are my guards.*

Subhanallah!

And then in the same state of absorption, he stood leaning against the branch of a fig tree continuously for twelve years. And this is an exemplary case of absorption in Allah the Almighty! *Ma sha Allah! My beneficent Shaikh, Shah Sharf-ud-Din Boo Ali*

Qalandar, may Allah the Almighty be pleased with him, was a learned man of high stature and of the time. And professionally he spent his time teaching. But when he was enveloped in the state of absorption, all his relationship with everything of the Universe was severed. He stood in the waters of the river *Jamna* for twelve years.

When a *Salik* is driven severely into the state of *Salook*, it becomes a pleasing anecdote. And I suffice at two of these accounts.

2295. THE older the practice, the stronger it gets.

2296. SIR, what was this you were listening to?

He replied: "*Amar Katha!*"

"What is *Amar Katha?*" he asked.

He replied: "Centuries ago a gentleman named this account as *Amar Katha*. In the tongue of this country an account is named as *Katha*. This account is very old. It is said about this that if it is narrated even to a rotten egg, it hatches a baby-chick."

He beseeched: "Can we request to listen to it?"

He answered: "I do not remember it exactly, only a few phrases here and there."

He beseeched: "Please narrate to us only that which you know!"

He answered: "For its narration a specific time and place are required. Neither can everybody tell it nor can everybody listen to it. If Allah the Almighty has determined in your destiny, I shall, certainly, narrate to you one day! *In sha Allah!*"

2297. THE character of my master, the Prince of the Universe, *Hussain*, may Allah the Almighty be pleased with him, is an unparalleled standard of leadership of the *Deen*.

2298. A HEN is 200 times in bulk than *shaheen*. But it has no power to fly for more than a few yards whilst the loftiest and the highest peaks of mountains are nothing in the power of flight of the *shaheen*.

High flying is dependent on the pure livelihood of the eagle. The hen is used to filling the stomach with fallen crumbs. But the livelihood of the eagle is the result of his search and power.

2299. OUR livelihood is dubious, impure and unspecific. How can one lead anybody having eaten such a food?

2300. A CHILD is a nation. And the nation grows into a nation having been brought up in the lap of the mother.

The mother's lap is the first educational institute of the nation.

2301. THE evils you insist on people avoiding, keep away from them yourselves!

2302. DO not refuse the perfection of the thinkers of the olden time and the eternal life of the martyrs of the Muslim Nation. If you are not fortunate to praise them, do not abuse them either; never do that. Allah the Almighty keeps eternally alive and existing in His Universe the existence of His chosen servants. And this is the normality of the eternal Will that does not change. The Prophet ~~ﷺ~~ said:

(On the authority of Hazrat Ibn Masud, may Allah the Almighty be pleased with him, the Prophet ~~ﷺ~~ is quoted as saying:)

“Amongst the creatures, there are 300 people who bear a special relationship with Allah the Almighty and whose hearts are similar to that of the Prophet Adam, peace be upon him. And forty are those whose hearts are similar to that of the Prophet Moses, peace be upon him. Seven are those whose hearts are similar to that of the Prophet Abraham, peace be upon him. Five are those whose hearts are similar to that of the Archangel Gabriel. Three are those whose hearts are like the Angel Michael. There is one servant amongst the creatures of Allah the Almighty whose heart is like that of the Angel Israphael. When one servant dies, Allah the Almighty chooses one from amongst the three to replace him. When one amongst the three dies, one amongst the five is admitted in his place. When one amongst the five dies, one from amongst the seven is admitted in his place. When any one of the seven dies, one from amongst the forty is admitted to his place. When any one of the forty dies one from amongst the three hundred is admitted in his place. When any one of the 300 dies, one from amongst the people is admitted. So, because of them, Allah the Almighty administers life, death, rainfall, creation and rids us of misfortunes.”

(Abu Naeem in Halya; Ibn Asakar and Kanz al-Amal al-Juz as-Sudus, p 239, No. 4253)

2203. CONTINUED FROM THE PREVIOUS:

Continuing his statement of the accounts, he said: “Seeing people settling on either side of the main road, he asked, ‘Are there more people settled in this valley?’ He replied, ‘All these people were like you, travellers of this valley, but could not carry on with their ‘journey’. Whoever sets on this path, sets off bidding farewell to the whole world and severing all hopes to return. When a person cannot proceed with his ‘journey’, he camps where he is and never returns in any circumstances. It is not within the power of the traveller to reach the goal. However, the traveller of this ‘journey’ never returns. All these people are travellers of a high standard. It is beneficial to meet them. Every one village of this valley is a

complete account of *Tariqat*. The fellow-travellers have the full permission to meet and benefit from them.' ”

Alhamdulillahayoo-al-Qayyum!

2304. “I HAVE NEVER SEEN you happy like this. Where are you coming from?”

He replied: “I am extremely happy today. Today I am coming back from a funeral prayer!”

He asked: “Whose funeral?”

He replied: “My own!”

Hearing this, everybody was wonder-struck. Could anybody perform his own funeral prayer especially when he is alive! At this he had a hearty laugh and began to say: “In this mortal place until and unless a person says his funeral prayer himself, he does not receive deliverance. Brave men live like the dead in the world. And no voice can awaken or call the dead.”

2305. ONLY the dead is aware of the unfaithfulness and awkwardness of the world. He can never be ensnared in the greed of the world. The living ones know but do not believe.

2306. ONLY those who have died and are living now can avoid the misdemeanour and evils and only they and not the living ones are aware of their evils. The living ones have this knowledge and not the vision of the evil results of the evil. And for the completion of humanity knowledge is dependent on vision.

2307. THE blessings of Allah the Almighty descend upon a practical character, not on simple talk.

2308. DO not be melancholy. One is given what one is capable of, he, certainly, is given.

2309. A FREE reward is not valued. An *anna* earned through labour is better than free *Ashrafi*. Seeing a *dervish* crying because of some helplessness, *Sultan al-Mashaikh Ibrahim Adham Balkhi*, may Allah the Almighty sanctify his secrets, said: “It appear as if you get this blessing of piety free!”

He said: “Can you also buy piety?”

He commented: “Piety is the dearest of all and I bought it in lieu of the sultanate of *Balkh*. When I think deeply over this bargain I utter that Allah the Almighty has granted me this blessing for the cheapest price!”

2310. THE big toe that bears no value for you, is the climax of the whole body.

Alhamdulillahayoo-al-Qayyum!

2311. IN every field of life both good and evil remain in

action. Evil is opposed to good. The aim of good is blessings and rewards and that of evil, vexing and bad deeds. Good is true and evil, false. Truth is conqueror and false, the conquered.

2312. WHEN a traveller of the 'state of *Salook*' sets his bedding for the rest of his 'self' and 'spirit' after the completion of his 'journey', the light of the practice hides in its sacred folds and the whole day's tiredness disappears in no time and health, energy and ability are recouped for the next 'stage'.

2313. ALMOST the whole world is dead for the dead. Similarly the dead are for the living.

2314. THERE is no need of light in an empty room. When you come out of a room, switch off the light. Electricity is responsible for the progress of the modern age. Do not waste it!

2315. IF a book would have been enough, what other book is better than the *Holy Qur'an*? For the correction of people, guidance from the servants of Allah the Almighty is necessary.

2316. GROANING is the current soul of the night of a hospital. Otherwise, how could blessing be showered on the dead creatures at night!

2317. GROANING is the air of the hospital without which there is no comfort in the hospital and which no brave men can bear with and shed tears at this.

2318. WELCOME by a smile and care are the half cure of the ailment.

2319. CAST aside the cover, come to your senses and look there. Those who belong to you are standing by you. And this is the limit of the grace.

2320. WHAT strange life do the absorbed lead! Although madness has no status to the wise but only a term denoting a mental disorder yet what they say, at times, can set the wise wondering. A mad man said: "May anybody, the learned and the wise, explain to him the word 'stage' in Islamic Mysticism; and which facts are termed as 'stage'? If anybody could, he would bend his head in recognition after regaining his consciousness."

Another man said: "Whatever explanation he knows, he cannot communicate to anybody at all and in no circumstances whatever. However, the creatures of Allah the Almighty are many and various and one excels the other. Also, he will advertise the query in his magazine so that any of the learned and wise readers explain the word 'stage', and will be extremely grateful to him."

2321. WHATEVER job is done to benefit humanity remains alive. It is never annihilated at any time whatever.

2322. THE jackal is the most cowardly beast of the jungle. The moment it sees anybody, it runs away. Today even the jackal is not afraid of men. It wanders around fearlessly.

2323. WRESTLERS are the decorum of the arena and the warriors of the battlefield, but nothing outside.

2324. POPULAR food, the *chuppatti* of wheat grain, onion and *lassi* are at the top of the world foods. Not the greatest expert dieticians have been able to tell its substitute. In no tonic mixture are their vitamins put together.

2325. TO keep and maintain the strength of your body eat radishes, turnips and carrots and suck sugar cane. The food that is in them is not in even the fine fruits. Eat and examine!

2326. SHOW some craftsmanship! Show an example of character! A thought is appreciated by only a like-minded person; but everybody, may he be an enemy, appreciates craftsmanship and character.

2327. WHEN 'devotion' appeared on an unparalleled scene of the evening of the deserted and presented its humble credentials to his *Imam*, may Allah the Almighty be pleased with him, a pantomime set in, the earth trembled, the senses were lost and began to ask in trembles: "What is it all?"

A voice came: "This is the corpse of a pure body of the Prince of the Universe, *Syedena Imam Hussain* (peace be upon him), the son of the daughter of the beloved of Allah the Almighty, the perfect, the blessed, the beautiful, the pure, may my life be sacrificed for him, ~~is~~. This is the corpse which was, after his martyrdom, trampled under the hooves of the horses."

He beseeched once again: "Who did it?"

Again the voice came: "This was not the internecine of the infidels, but the followers of the sacred, the perfect, the beautiful, the pure, the rarified Prophet, may my life be sacrificed for him, ~~is~~. Their repeated insistence 'to hurry the killing of the Prince of the Universe lest the Friday afternoon prayers were delayed' put the devotion in utter surprise."

Having seen and heard this, the devotion took off its crown and smashed down on the ground and pulled and tore to pieces its shirt. This crushed pride to pieces, threw ashes on its face, dust into hair, read a heart-rending eulogy and contracted this scene in its eyes so much that it never let it move away from its eyesight. Till today whatever forms the devotion has undertaken has done so as the result and influence of the scene of the '*evening of the deserted*'.

And ever-changing hues will eternally reflect this scene which will make the account of the martyrdom of *Hussain* (may Allah the Almighty be pleased with him) glitter and be or become more and more prestigious with full force until the *Day of Judgement*. This intellect has not so far been able to decide as to who were the real murderers of the grandson of the Prophet ﷺ and what were they. In the history of the Universe no murderer has dishonoured the dead body of his murder as in this case and has not crushed it mercilessly. Nor has he hoisted high on the end of the polo bar the head and smote it with the staff. No king in history has disgraced the executed head of his enemy that he would have struck the lips with the staff. When he got up from his chair, he was intoxicated under the influence of his riches. He did not know the future. He thought the riches were now the household maidens. Nobody could take them away. Whilst thinking that he became more intoxicated and he struck with his staff the teeth of my lord, the most beloved grandson of the Prophet, the beloved of my Allah the Almighty, ﷺ, which were usually kissed by the Prophet ﷺ. The devotion stood and remained watching all this that Allah the Almighty granted him the abstraction. Otherwise, he would not have withstood it and would, surely, have been infuriated. The greatest mystery of the martyrdom of the Prince of the Universe (may Allah the Almighty be pleased with him) is that for the upbringing of His Religion Allah the Almighty accepted the blood of the son of the daughter of His beloved ﷺ, and not the blood of anyone else although there were, at the time, companions of a high calibre. The Religion of Allah the Almighty is the most indignant. Not everybody's sacrifice is acceptable!

O Allah the Almighty! May our blood, of the folks, also flow in Your path and for You and not on the bed. And this is the only offering of us, the helpless. Please accept it. Even though it is not of the standard, accept it, please.

اَللّٰهُمَّ اِزْرِفْنِيْ شَهَادَةً فِىْ سَبِيْلِكَ : اٰمِيْنَ !

Allah-hummar Zuqni Shahadatan fee Sabileka!
Amin! (O Allah the Almighty! Grant me death in Your
cause and way! Amin!)

2328. THE *mirasi* (a member of a lowly caste in Indo-Pakistani sub-Continent) of Malwa does not visit the homes of his professional adversaries. Nor does he take any alms from them. This is the state of affairs of the dignity and faithfulness of a *mirasi* of Malwa. What would it be as far as his adversaries are concerned!

2329. WHEN the love of the beloved prevails upon the lover, it smells like scent. And this smell cannot be contained

anywhere. This was the extreme love under which Mansur said: "*An al-Haqq* — I am God". This was not the voice of Mansur; it was that of Allah the Almighty. And this will remain alive and eternally with full force and magnificence till the *Day of Judgment*. The story of *Mansur* made colourful the tradition of devotion that had become insipid.

2330. *SHAMS TABREZ* insisted on: "*Qum ba Izn Allah* — Get up with the Order of my Allah the Almighty!" When he did not get up despite his repeated utterances, straightaway he, in an excitement, said: "*Qum ba Izni* — Get up with my order!" And he got up immediately. This voice of *Qum ba Izni* was not of *Shams*, but that of Allah the Almighty of *Shams*.

2331. WHEN they insisted on something, they did not retreat. Allah the Almighty did as they wished. And Allah the Almighty has not allowed defeat to any of His servants in any field.

Allah the Almighty regarded the honour of His servants as His Own.

And this is final on this subject.

2332. PRAY for the one who showers blessing on you that Allah the Almighty grant him the best reward for that blessing. *Amin!* And the one who scolds you pray for him with sincerity of heart that Allah the Almighty may forgive him and not take him to task of any kind whatever.

Your heart is the repository of your Lord. Keep your chest free from enmity.

2333. THE nights of pain and grief are profusely full of blessing. Are such nights coming now and then? These are not tears, they are pearls. Fill your lap with them. Not everybody is granted these pearls and not every now and then. As it pleases Allah the Almighty!

Groaning at midnight sets the hospital in commotion. May the cure of the attendants be blessed by Allah the Almighty. *Amin!*

It is a calamity; it is a blessing! Offer thanks; not complaints!

2334. *SHADDAD BIN AUS* and *Sanabhi*, may Allah the Almighty be pleased with them, report the Prophet ~~ﷺ~~ as saying:

"Allah the Almighty says that when I make any of My true servants suffer from any disease and he, during his ailment incants My praise, he gets up from his bed such a purified refined as he is given birth by his mother the same day. And no sin of his persists. And Allah the Almighty says that I confined My servant and put him into difficulties and to test. O the Angels! 'You write in

his sheet-roll the same good deed which you wrote when he was healthy, i.e. write the good deeds!”

(Ahmad/Mishkat Sharif, Volume I, p277 No., 1482)

2335. ABU HURAIRA, may Allah the Almighty be pleased with him, reports the Prophet ﷺ as saying:

“Allah the Almighty will say on the Day of Judgement, ‘O son of Adam! I was sick but you did not care for Me!’ He will reply, ‘O my Lord! How could I care for You when You are the Nourisher of both the Worlds!’ Allah the Almighty will say, ‘Do you not remember that a servant of Mine was sick and you did not care for him. Had you cared for him, you would have found Me with him, i.e. you would have reaped My happiness with you.’

“Then Allah the Almighty will say, ‘O son of Adam! I asked you for food and you did not feed Me.’ He will reply, ‘O Lord! How could I feed You? You are the Nourisher of both the Worlds.’ Allah the Almighty will say, ‘Do you not remember that such a servant of Mine came asking food of you? You did not feed him. Had you given him food, you would have found Me i.e. My happiness with you.’

“Then Allah the Almighty will ask, ‘O son of Adam! I asked you for water and you did not give Me any to drink!’ He will beseech, ‘O Lord! How could I make You drink? You are the Nourisher of both the Worlds.’ Allah the Almighty will say, ‘Such a friend of Mine asked you for water. You did not give him any. Do you not know that if you had given him water, you would have found Me with him.’”

(Muslim/Mishkat Sharif, Volume I, p 270, No., 1430)

Jabar, may Allah the Almighty be pleased with him, reports the Prophet ﷺ as saying:

“When, on the Day of Judgement, the people will be granted more rewards than the others for their sufferings of calamities and torment, the others, who lived in the world in peace and comfort, would, then, desire that, alas, the skin of their bodies were not cut with scissors. Otherwise, they would have reaped a lot of recompense in lieu thereof.”

(Tirmadhi)

Aamar Rami, may Allah the Almighty be pleased with him, reports the Prophet ﷺ as once talking about the sick and, in this connection, saying:

“When a true Muslim suffers from any disease and thereafter Allah the Almighty grants him good health, the sickness is a counteraction of his previous sins and a lesson and advice for the future. When a non-Muslim falls sick and thereafter is granted health, he is like a camel who is tied and then let off as also that the camel knows no reason why his master had tied him and then let him loose.

“Hearing his statement, a man said: ‘O Messenger of Allah the Almighty! What are the diseases? I swear by God! I have never fallen sick.’

“He ~~said~~ said: ‘Stand up (and go away) from our group. You are not one from amongst us.’”

(Abu Dawood/ Mishkat Sharif, Volume I, p 276, No., 1473/74)

2336. DO not attribute any deed to yourself. Always say this: “This is the blessing on me by my Allah the Almighty. And without the blessing of Allah the Almighty I have no command whatever over any good deed at all. Nor can I shun any evil.”

2337. THOSE who die before their actual bodily death are alive for only two things: Worship of Allah the Almighty and service to the creatures of Allah the Almighty. They do not take part in any third thing may it be concerning his friends or a stranger.

2338. REMAIN busy day and night in the *Zikr* of Allah the Almighty and service to mankind. There is no better job than this in the life here or Hereafter.

2339. WIND is appointed in the job of communication. It brings perfume from somewhere and a bad smell from somewhere else, health from somewhere and epidemics from somewhere else.

Do not call the wind bad. Wind has no will of its own. According to the Will of Allah the Almighty it takes things to places as ordered.

2340. AS LONG AS there is life the soul and body do not separate from each other. If there were not the body, where would the soul inhabit. And if there were no soul, what use would the body be. It follows, therefore, that the body is important and necessary for the soul and soul for the body. I am the body and this *practice* is the soul of my body. I do not care to live even for a moment without it. O Allah the Almighty! You bear witness that I cannot live without it. Nor can I bear a moment’s separation from it. This *practice* is the current soul of my life without which this servant of Yours is in a mercurial unrest. O Allah the Almighty! It

is a great blessing and thanks in any circumstances You may wish this servant to be at any place.

O Allah the Almighty! This servant of Yours has only one prayer to Your Honour and Highness: May my *practice* (and no other practice) never cease till I meet death. *Ya Hayyoo, ya-Qayyum! Amin!*

2341. WHEN this is the state of affairs, what are laughing and happiness for, and what are enjoyment and comfort for? Stride on your journey. Never step outside it! Always keep the following in front of you: death; disease; pain; grief; and punishment — I repent! I repent!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ

Allah-humma inni Aoozobeka min Zeeque id-Duniya wa Zeeque Yaum-il-Qiyamate!

(O Allah the Almighty! I seek Your refuge from the torture of the world and the *Day of Resurrection!*)

Until a *Salik* sees the scene of *Zeeque* (torture) with his own naked eyes and sees it again and again repeatedly, he can never be *Muhajir il-Allah* (the emigrant to Allah the Almighty).

Wa ma 'alaina illalbalagh!

2342. THE knowledge of *Tariqat* (Islamic Mysticism), that has never changed and will never change, is practising one's knowledge. The knowledge, that is not practised, is responsible for the calamities here and in the Hereafter.

O Companion! The knowledge that Allah the Almighty has granted you, practise it and practise without fail. Practice of his knowledge is the greatest need of the true Muslim and this alone is the capital of life.

2343. THE knowledge that is practised brings about the changes, commands the stages of *Kun fa ya Kun* (Be, and it is done) and all stages of *Jazab* (abstractitn) and *Salook* (theopathy) are because of the practice of knowledge.

2344. THIS *Ummah* is the most chosen of all the *ummahs*. It has the treasures of the arts and knowledge: the *Holy Qur'an*, the *Commentary*, the *Hadith*, the *Islamic Law*, the *Fiqh* (Jurisprudence), the *Principle*, the *Law*, the *Logic*, the *Literature*, the *Account*, the written *Script*, the *Oratory*, everything. But we, none of us, have no practice of the knowledge and no steadfastness over practice. This goes for the teacher as well as the pupil. It is with neither these nor those even though everybody is a claimant of it.

2345. FEAR of Allah the Almighty and opposition of the 'self' are the aims of knowledge. If these are not the aims, there is nothing otherwise.

O my soul! Whatever you say, Allah the Almighty sees, whatever you do, He sees, whatever you think, He knows. Do not be rude. Do not be fearless. Nothing of you is hidden from Allah the Almighty. Don't you feel ashamed of Allah the Almighty doing and saying such things? And don't you feel fearful? Your Allah the Almighty is Omnipresent and all-Seeing!

2346. MAY everything, saying and deed, of yours be a curse of the world and good news of devotion towards Allah the Almighty.

2347. THE practice perfumes his practitioner as scent in the flower.

2348. THERE are three practices: Command, Prohibition and Remembrance. And love for the Prophet ﷺ is the soul of all these.

2349. THE PROPHET ﷺ said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّ أَحِبِّي فَكَانَ مَعِيَ فِي الْجَنَّةِ.

"Whoever loved my Sunnah, he loved me. And whoever would love me, he will be in paradise with me."

2350. TO THINK PATIENTLY, considering every good and evil from Allah the Almighty and based on wisdom, is the servanthip the reward of which is never lost. It happens whatever is destined. Deliberations cannot overwhelm destiny. Destiny is overpowering and the deliberation, the overpowered.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ
وَ مِنْ كُلِّ جَبَّارٍ عَنِيدٍ قَاتِلُوا فَتَنًا فَتَمُلَّ حَسِيَّ اللَّهُ
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ الْعَزِيزُ الْعَلِيمُ
إِنِّي وَإِلَى اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ
أَمِينَ أَمِينَ!

*Allah-humma inni Aoozobeka min Sharre Nafsi wa min
Kulle Shaitanim-Maridinw wa min Kulle Jabbar-
in-Aanid!*

*Fain Tawallo Faqul Hasbiyallah Lailaha Illa Howa
Alaih-hay Tawakkalto wa Howa Rabbul Arshilazim!*

Inna Waliyyalla hallazi Nazza-lal-Kitaba wa Howa Yatawall-as-Salihin! Amin! Amin!

(O Allah the Almighty! I seek Your refuge from the evil of my 'self', the evil of every headstrong devil and the evil of the cruel, the insistent proud!

Therefore, if these people turn away from you, say, "Allah the Almighty is enough for me. There is none worthy of worship except Him. Only in Him did I put my trust. He is the Owner of the Exalted Throne!" (Al-Qur'an 11:129)

Indeed, my helper is Allah the Almighty Who revealed the Book and He helps the good!) Amin! Amin!

2351. THE householder is essential in the house and the dweller in the dwelling place. The house without the householder and the dwelling place without the dweller are never lively, instead become desolate.

2352. THE dweller is the owner of the dwelling place. How can alien dwell in it? This is exactly the position of your heart and mine.

2353. EARN and see for yourself! There is no blessing in forbidden earnings.

2354. IT GOES the same way from where it comes. When it goes, it also takes away everything with it.

2355. EAT it and see it for yourself. There is no satisfaction in doubtful earning. It has neither activity, nor urge, nor ability, nor steadfastness.

2356. ANNOY and see it for yourself! You would never be happy.

2357. DO and see it for yourself! There is everything in the *Zikr* of Allah the Almighty; contentment, nearness, deliverance and ascension. By God! It is the whole truth.

2358. PUT it to the test and see! Calamity cannot jump over the sacrifice.

2359. EVERY country belongs to You and You are the Owner of the countries. You grant to him whom You wish the leadership of Your country and take it away from him as You please. No doubt, O Allah the Almighty, You are all-Powerful.

2360. O MY LORD! What does our will mean? We have no

will of our own. The servants have no will of their own. The will of the servants is that of Allah the Almighty.

2361. OUR interference of Your Will is our biggest mistake. As You are pleased so are we. *Ya-Hayyoo, ya-Qayyum!*

2362. IT is good fortune for our servanthship if we are happy with Your Will — and interference is the biggest mistake.

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِيَرِ الدُّنْيَا وَعَذَابِ
الْآخِرَةِ يَا أَمِينُ

*Allah-humma Ahsin Aaqibtana Fil Amoore Kulleha
wa Ajrina min khizzi-id-Duniya wa Azab-il-Akhirate.
Amin!*

(O Allah the Almighty! Please lead us in all our jobs to the happy ending, and guard us against the disgrace in the world and torture of the Hereafter.)

Alhamdulilhayyoo-al-Qayyum! Fallah-o Khair-ur-Razeqeen!

(All praise be to Allah the Almighty, the Living, the Lasting! Allah the Almighty is the Best Sustainer.)

2363. THE part of the body, that does not receive the blood circulation, becomes idle. And, in accordance with the system of Nature, it does not allow any non-functioning part of the body to remain attached. It discards it within twenty four hours. Similarly, the root of a plant in the field that does not receive water, dries up. It withers away gradually. It had grown from the earth and it becomes dust with dust. Similarly, every *Order of Tariqat* is benefited from the grace of the Prophet ﷺ. May Allah the Almighty be pleased and the sacred grace of our lord, the exalted, the high, may my soul be sacrificed for him, be eternally showered, no abating the least, on us, the poor folk.

Ya-Hayyoo, ya-Qayyum! Anta Rabbi Zuljalale wal-Ikrame! (O the Living, O the Lasting! You are my Sustainer, the Majestic, the Honoured!)

Where the graces of the Prophet ﷺ do not reach, the branch of the Order does not stay in green; it withers away.

يَا حَمْدُ يَا قِيَوْمُ! بِرَحْمَتِكَ أَسْتَغِيثُ! أَنَا عَبْدٌ مَذْنُوكٌ ذَلِيلٌ وَأَنْتَ رَبِّي ذُو الْجَلَالِ
وَ الْإِكْرَامِ فَاعْفُ عَنِّي فَإِنَّكَ عَفُوفٌ كَرِيمٌ يَا عَظِيمُ الْعَمَلِ يَا نِعْمَ النَّصِيرُ

*Ya-Hayyoo, ya-Qayyum!
Berahmateka Astaghith! Ana Abdun Muznebn
Zalilun wa anta Rabbi Zuljalale wal-Ikrame! Faafo*

*Aanni Fa innaka Aafuwwan Karim! Ya-Azim-al-Aafawa
ya-Ni'man Nasir! Amin!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver, O the Exalted Forgiver, O the Best Helper! Amin!)

There are three grades of the graces: the top, the middle, and the bottom. The top grade includes absorption and ecstasy, the middle grade incorporates a personality, popular to Islam, and in the bottom grade, there is neither highness nor lowliness! *Alhamdulillahayoo-al-Qayyum!*

2364. **DECLINE** after perfection is the ancient precept of the Prophet Adam, peace be upon him. And this is so that the perfect one puts himself to self-examination and finds out why he experienced the decline. Also, that he may seek a lesson from his sins and mistakes and may fear and then set himself in stride with a firm intention on the journey of progression!

Aim of decline is not in actual fact the decline. Instead, decline incorporates in its lap, the lesson, capacity and progress. Indeed, perfection after decline is eternal and without a fall. And this is the voluntary tradition of the whole progeny of the Prophet Adam, peace be upon him.

2365. **THE obligatory *Sunnah*** is essentially to be discharged. But the Voluntary *Sunnah* is due to be discharged according to one's ability. When the Prophet Adam, peace be upon him, felt his impending decline, he expressed in no uncertain but perfect terms of an ardent wish, the desire of his perfection. Consequently, he repented sincerely for forgiveness of his mistakes. As a result of this he was granted a high, exalted and progressing stage even better than his first stage of perfection. This deed of attending to Allah the Almighty by virtue of his capacity is known as *Tahrim-ul-Izzat* which has been the tradition with all the prophets, peace be upon them all. Following of this tradition is the *Sunnat-e-Tahrima*.

2366. **SIMPLICITY** is a God-given bounty. Everybody, religious or worldly, receives benefit from the blessing of a simple person. If all and sundry were clever, dispersal would take place.

2367. **A SIMPLE MAN** brought fire wood from the jungle. One day he came across a gentleman, and gradually they became friends. One day the gentleman said to his simple friend: "Let me know if I could be of any service to you."

After deep thought, he said: "What shall I tell you. I value your friendship above all."

The gentleman insisted that he should offer him the opportunity of one service or another.

He replied: "Give me ten paisas only."

After another few days, the gentleman asked for any further service to be rendered.

He said: "I cannot find tobacco of my liking."

He asked: "How much do you need?"

He replied in gesture: "Only this bit."

When he narrated this incident to another friend, he said after the hearing, "What a man and what simplicity. You asked him but for what. Honestly, you have enlivened the story of Alexander the Great."

A mendicant came to Alexander the Great and beseeched: "Please give me a rupee."

He said: "Your request is not befitting to my rank. You could have asked for it from one of my courtiers."

After a short while, the mendicant asked again: "Please grant me your kingdom."

Hearing this question of the mendicant, Alexander the Great said: "Your first request was not befitting to my status and your second request is beyond your capabilities."

2368. HAVING gone once, there is no coming back. It is repenting and only repenting in the grave why didn't we do this or that till the *Day of Judgement*. Live in a state that after death you have no desire to come back.

2369. LOOK at your lap. What is not in it? In it there is a diamond and also a thief. Save this diamond from the thief.

2370. THERE is not a thing in the power of anybody except my and your Allah the Almighty. Allah the Almighty is the Owner of the Universe, Ruler of the rulers and Powerful of the powerful. He does what He wants. There is nobody to stop Him.

Every order is from Allah the Almighty and the order of Allah the Almighty is eternally in force. He grants honour in His Universe with whom He is pleased and takes it away from whom He wants: And the system of Universe is continually in operation under the Eternal Command. No creature of Allah the Almighty is insubordinate. The hair of the top of every creature is caught and held fast in the grip of Allah the Almighty. Without the Eternal Command no one at all has any power whatever over anything at all.

2371. THERE are three aspects of servanthship: *Zikr* of Allah the Almighty; Obedience and following of Allah the Almighty and His accepted beloved, the Prophet ~~ﷺ~~; Service to and good moral behaviour with the creatures of Allah the Almighty. The third aspect is the most important of these three aspects because it involves a lot of struggle, labour and sacrifice. The creatures are the family of Allah the Almighty, and this is laid down that one treats one's family with grace and kindness. Thus the head of the family is

happily obliged and thanks the benefactor. Also, he grants him a necessary compensation with his power.

If you think deeply, it is apparent that the most important aspect of service to mankind is that it should be taken out of darkness and put on to light and instructions. And of this, it is known theologically as *Tabligh*.

The Prophet ~~ﷺ~~ rendered the most of work in his life in the field of the *Tabligh ud-Deen* and he spread out the rays of the light of instruction at each and every stage.

The people of the time were at the height of their ignorance. The whole society had gone west. The Prophet ~~ﷺ~~ showed them the right path through hard and extenuating preaching. In this sacred work, he faced mountains of difficulties and ordeals. He suffered bodily bleeding, bore with stone throwing and biting criticism, carping statements and abuses so much so that plans were made even to kill him. He was forced to migrate at the cruelty and injustice, blind to the hidden realities i.e. he left home, country, every comfort and bade farewell to every facility, the only aim being to complete the work of preaching.

He set out for Medina only that he could complete in satisfaction there this work to which he had been appointed by Allah the Almighty so that the message of Allah the Almighty was helped to reach every nook and corner of the world and to awaken and prepare humanity led astray to the consciousness of the sacred *Deen* of Allah the Almighty that this *Deen* is eternal and this abounds in the deliverance of humanity. Therefore this movement in this sacred mission set in operation by the Prophet ~~ﷺ~~ and his noble Companions will remain active eternally and till the *Day of Judgement*, and in full force. *In sha Allah!*

2373. SEEING the wood-cutter with the axe in his hand and wandering in the garden, the gardener ran to him and asked: "Why are you wandering here?"

He replied: "I will fell these dead trees and cut them into firewood."

The gardener said: "It appears as if you have not seen Autumn. These trees are not dead trees. They are enveloped by Autumn. And in the lap of Autumn is Spring!"

"O, wood-cutter of the jungle! What do you know about Spring? How it arrives and what it brings along with it? Come back after a few days. These trees which you see as dead will sparkle decoratively in a new youth and dressed in colourful *saris*. These dry branches which, to you, are of no apparent use, will be loaded under the weight of different kinds of fruits and flowers. Some will have apples, some pears, some lemons, some pomegranates, some *jamins* and some mangoes.

"Oh! Have you cut down any tree?"

He replied: "I was only getting ready to cut when you came along. Otherwise, I would have cut them all."

2373. THE noble cannot avoid the noble deeds and the evil, the mischief.

2374. AN invention is a masterpiece of the whole life. The inventor sacrifices everything of his for the invention. The inventor is so very totally absorbed in his invention that he has no inclination towards anything at all of the whole world and its contents except his own invention. He remains occupied in operation in his own way day and night. He never lets his attention to be distracted towards anything at all. After a period of time, the graces of Allah the Almighty, the Lord of the Worlds, descends and the invention gains the stage of popularity and remains eternally alive on the scene of the world as something beneficial to mankind. The inventor passes away after his age and leaves behind his invention. What more and better service than this could be rendered to humanity.

Alhamdulillahayyoo-al-Qayyum!

2375. A PRACTITIONER was seen. He was not absorbed in his practice. He was asked: "Why was that?"

He replied: "I had no sincerity. I read it for something."

Another person was seen. He was not a practitioner but he was a devotee of practice. He remained restless and depressed in his search. His desired practice had taken complete hold of him, on his face as well as his heart. He was asked: "Why was that?"

He replied: "His aim was only the pleasure of Allah the Almighty and no other objective whatever."

Discarding of a practice is the falsity of the practice and falsity of practice amounts to its forbidding. May no practice of any practitioner be falsified! *Ya-Hayyoo, ya-Qayyum! Amin!*

The torture of the falsity of practice is beyond human endurance. Weakness, shirking, cowardice, stinginess, greed and grief are the great hindrances in the path of practice. Seek refuge from them; e.g. say thus:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ
وَالْهَمِّ وَالنَّوْصِ وَالْمِثْلِ ذَلِكَ!

Allah-humma inni Aoozobeka min al-Aajze, wal-kassale wal-jubune wal-bukhle, wal-humme, wal-ghamme wa misl zaleka!

(O Allah the Almighty! I seek Your refuge from inactivity, listlessness, cowardice, stinginess, greed and grief and things similar!)

A major sin eats away the practices and minor sins bite the practices. May Allah the Almighty, through His grace and blessing, keep us away from major as well as minor sins so much as East is away from West.

Alhamdulillahayyoo-al-Qayyum!

2376. INDEED, the *Holy Qur'an* is most beneficent and informs its reciter of his major as well as minor sins. When the reciter of the *Holy Qur'an* opens the *Holy Qur'an* for recitation in the morning, he may search his full personal state and find at the page the *Book* opens itself. One man said: "Whenever he opened the *Holy Qur'an*, he found his state fully explained. If he closed and opened again with this intention, he found the explanation of his state even at this page. Until a person refrains from what he ought not to do, it happens the same."

2377. IN answer to a question, a man said: "He has no desire, at least not the one that nobody could fulfil. His Lord is the *Listener of Desires* of his each and every desire. And he swears by Allah the Almighty that he would never ever state any of his desires to anyone at all except Allah the Almighty. His Lord is *Rabb-e-'Arsh-e-Azim* (the Lord of the Exalted Throne), and *Rabb-e-'Arsh-e-Majid* (the Lord of the Glorious Throne)."

Then he said: "Is his Lord not enough for him?"

When a servant accepts with sincerity of heart his Lord as his *Dispenser of Requests* and says *Allah-humma ya-Qadhi al-Hajat Iqdhi Hajati* (O Allah the Almighty, the Succour of needs! Please fulfil my needs.) Allah the Almighty dispenses the request of His servant through His Lordship. And if a request is not met with it was not a genuine request. Otherwise, if it was a real need, Allah the Almighty would, certainly, have fulfilled it.

2378. A MAN REMARKED: "There is no creation of Allah the Almighty who would have no need!"

The other replied: "When have I said that I had no need. I said only that the *Dispenser of Requests* is only my Lord for every need of mine. And I have resolved that I would not state my need to anyone at all except my *Rab Zuljalale wal-Ikrame*. Whether the need is ever fulfilled should not matter at all. I have not stated it to anybody at all except You. *Ya-Hayyoo, ya-Qayyum!*"

2379. I SHALL hold my breath and die this way. But I shall not wander away from Your door, never at all. And this is final.

2380. EXAMINE yourself before going to bed every night: "What benefit or harm has been done by you to the creatures of Allah the Almighty and why."

It is humane that a human being benefits a human being, but it is cruelty and transgression to inflict loss.

2381. *SHAHEED* literally means the 'witness' whose evidence cannot be challenged at any rate by anybody at all, neither through any logic, nor through any discussion, pretence or argument. And this is the exalted stage of one's *Faith*.

2382. THE *Sunnah* that does not occur along with the obligatory duties is known as *Sunnat-e-Ghair Mu'akkeda*. But

whenever *Sunnat-e-Tahrira* is discharged along with his obligatory duties by a man, its discharging becomes necessary.

Alhamdulillahayyoo-al-Qayyum!

2383. THE servants of Allah the Almighty are fearless, free from worries. They do not hide anything at all. Whatever they have, wealth or ideas, is for the creatures only and they offer it to the service of the creatures only.

2384. SERVANTSHIP of angels consists of worship only, but the servanthship of human-beings consists of, in addition to worship, service to mankind, devotion and ecstasy. This is the reason why the 'stages' of human-beings soar high from moment to moment. And this is not the privilege of the angels. The Archangel Gabriel (may Allah the Almighty bless him) has been Gabriel ever since he was born and will remain Gabriel.

2385. I WELCOME the thought of our leader *Fazil*, may my life be sacrificed for him and his secrets be sanctified. Before entering the door of repentance, he was a leader of thieves. When he repented, he became one of the elect of Allah the Almighty straightaway. Hearing him repenting, a Jew began to say: "I will be happy with you only if you would move this mound of sand from this place to that place."

He had only just uttered this when a strong wind swept and it blew that sand to the place which the Jew had spoken about. The Jew accepted him. He said: "He has read in the *Torah* that if a person repents resolutely with sincerity of heart and thereafter orders a mountain to move from one place to another, it will go straightaway. This was the reason why he requested the moving of the sand from one place to the other. He truly believed that if he repented sincerely, the sand dune would move away."

2386. THE *Ahl-e-Salook* do not at all abide by the needs of walls and doors and *Ahl-e-Tawakkal*, by the needs of household commodities. They are pleased in whatever circumstances Allah the Almighty keeps them.

2387. THERE are three landmarks of the stage of *Salook*:

- . Everything good or evil is from Allah the Almighty
- . It is based on Wisdom
- . It is for my benefit

Until and unless a person accepts these fundamental principles with sincerity of heart, he does not find any satisfaction.

2388. WHEN a person attributes the Divine qualities to the creatures, he becomes restless.

2389. INCOHERENT wailing at a loss is forbidden, patience, the servanthship and gratefulness, the wisdom.

Wallah!

Billah!

Tallah!

2390. WHEN the Prophet Abraham (peace be upon him), the friend of Allah the Almighty, was going to be thrown into Nimrod's fire, the angels were beset with alarm. The Archangel Gabriel appeared and beseeched: "I am here for your help."

The Prophet replied: "I do not need your help at all. My Allah the Almighty is sufficient for me."

He uttered *Hasbunallah wa Ni'mal-Wakil* (Allah the Almighty is Sufficient and He is the Best Helper) and jumped into the fire fearlessly.

Subhanallah! Alhamdulillah! Allah-o Akbar!

The fire turned into flowers thus welcoming the friend of Allah the Almighty.

O Allah the Almighty! May You grant Muslims of the time *Faith* similar to that of the Prophet Abraham (peace be upon him), the friend of Allah the Almighty! *Amin!*

O Allah the Almighty! May You also grant us without fail *Faith* similar to the *Faith* of the right grade in Your Lordship by Your friend!

Ya-Hayyoo, ya-Qayyum!

Lailaha illa anta ya-Arham ar-Rahimeen! Amin!

The Prophet Abraham (peace be upon him) knew that whatever was happening to him was with the Divine Will based on wisdom for his benefit only. He had no doubt that nothing of the Earth and Heaven can do harm of any kind to anybody whatsoever, not at all; but only and only with the Command of Allah the Almighty.

O Allah the Almighty! May You also grant us this high grade of *Faith!*

Ya-Hayyoo, ya-Qayyum! Anta Rabbi Zuljalale wal-

Ikram! Asma' Wastajib Allah-o Akbar Allah-o Akbar!

Alhamdulillahayyoo-al-Qayyum!

(O the Living, O the Lasting! You are my Lord, the

Exalted, the Majestic! Please listen to my supplication,

O Allah the Almighty, the Greatest of the great. All

praise be to Allah the Almighty, the Living, the

Lasting!)

2391. A MAN narrated an interesting incident of his 'stage': "Whenever he requested his mother for permission to visit his *Shaikh*, she granted it straightaway. When he set off after greeting her she smiled and said, 'I do not need you now. Do not come back till he allows you happily to return home.' After a little while, he went wherever he pleased instead of going to the *Shaikh*. However, when he, eventually, came to the *Shaikh*, he asked him, 'Where

have you come from?' At this he replied, 'From home!' Hearing this he went quiet even though he knew that he had gone to the place for which he set off from home. Instead he had gone to some other place. Likewise, a period of time passed. When he did not change his routine, he said, 'Why did you not ask her before setting off for permission to go to that place and why did you not tell after coming home that you had been to that place.' Afterwards, he said, 'You do not see me, but I see you.' Later, he narrated many wonderful facts pertaining to his *Shaikh's* understanding. If ever he made even an insignificant mistake, he stopped him. He was just relating this when another man jumped on his feet and said, his *Shaikh* had forbidden him from stealing. One day he (the disciple) was rooting out a sugar cane when he found his *Shaikh* standing at the roots of the cane. The *Shaikh* said, 'Had I not forbidden you from stealing? Why did you not refrain from it?' He said, 'He did not steal after that.'"

2392. A GENTLEMAN beseeched if he could question: "Why did he loiter in his presence?"

He replied: "He has loitered only because one day he went visiting *Babaji* on his own. And he went in good faith that as *Babaji* was the *Shaikh* of Sabir (may Allah the Almighty be pleased with him), he would be pleased at this visit. Similarly, one day he visited *Sabir* (may Allah the Almighty be pleased with him) without his permission. At this small default, the trust of his faithfulness disappeared. After this he never went anywhere to anybody. Nor has he befriended or regarded anybody as his."

He said on another day: "Call my son!"

He replied: "O *Shaikh!* I do not know him. Nor have I heard his name."

At this the *Shaikh* was extremely happy and said: "O, You do not even know my son."

Then he continued: "Call him from my house."

He replied: "Sir, I do not know the whereabouts of your house."

At this, he was extremely pleased. If we examine ourselves we will not find ourselves faithful to even ourselves. One goes wherever one pleases and without permission and does what he pleases. Nobody has fear of anyone. Nor have they any regard for the honour of *Islamic Mysticism*.

Wa ma 'alaina Illalbalagh!

2393. THERE is no job to be done in the grave. They are rewarded for only the deeds performed in the world. Why do you not listen? Perform fervently the deeds which have been ordered and without fail. And never do anything that is forbidden. Continue with the *Zikr* of Allah the Almighty in all circumstances, congested or expansive, so much that no moment is vacant of recollection. Fall in *Zikr* in file after file, strong from earth to the *Exalted Throne*. And do not discard it in any circumstances. The

best *Zikr* is *Lailaha illallah* (There is no deity but Allah) and all that which your *Shaikh* has ordered.

Wa ma 'alaina illalbalagh!

2394. ALLAH THE ALMIGHTY had to demonstrate to His whole Universe the example of the Faith of His friend, the Prophet Abraham(may Allah the Almighty be pleased with him), that is the reason and only that such a strict, awe-inspiring and frightening examination was arranged. Otherwise, who dared offer this sort of treatment to the friend of Allah the Almighty, the Lord of the worlds.

2395. EVERY shopkeeper welcomes cordially everybody considering him as his customer. When he realises that he is not his customer, he is made to leave his shop and say: "Ask for the items from the shop that sells those items, not from the other shops."

How can you buy cloth from a goldsmith's shop and gold from the clothier's shop?

Wa ma 'alaina illalbalagh!

2396. A GENTLEMAN REMARKED: "In the *Words of Wisdom*, abstraction and intoxication are mentioned time and again. Please explain what is meant by intoxication."

O Companion! What and how shall I tell you what intoxication is.

The camel is an animal that lacks wisdom and is persistent and is created for riding and carrying loads. Sometimes in Winter some camels are intoxicated. In such a condition, he does not eat fodder for weeks together. Nor does he drink water. In the heat of intoxication he remains intoxicated. This is the state of affairs of intoxication of an animal that lives on wild creepers. What state of intoxication would it be of a learned man? And how could it be defined by comprehension?

Alhamdulihayyoo-al-Qayyum!

2397. *BISMILLAH-HIR RAHMAN-NIR RAHIM* (In the Name of Allah, the Beneficent, the Merciful).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَنْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ لَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

*Qul Howallah-o Ahad! Allahussamad! Lam Ya Lid
wa Lam Yu Lad! Wa Lam Ya Kullahu Kufowan Ahad!*

Say: He is Allah,

The One and Only;

God, the Eternal, Absolute;

He begetteth not,

Nor is He begotten;

And there is none

Like unto Him.

(Al-Qur'an 112:1-4)

ABSTRACTION AND INTOXICATION

According to his creation, a human being is known as a unique person. Allah the Almighty is also *One* and *Unique* in His Oneness that has no example or resemblance. However, when this human being loses his 'being' unaware of his 'self' in the field of 'state' and 'stage' thus drowned in 'nothingness', he moves nearer to the Real 'Self' of Allah the Almighty. In fact, he is also aware of the real contemplation. Such people are distinctive of other human beings and bearers of the exalted 'stage'.

The 'Self' of Allah the Almighty in the shape of His attributive manifestation becomes visible to several human beings through mystical perception. But His Real Body is far beyond masquerade and hidden from the average eye so that no learned man discloses His realities through any of his deeds and he may not begin to call himself the *Divine Mansur* after shouting out of the veil on the human being. A human being of the type of *Divine Mansur* becomes fully aware of the distributive negativity of impurities and positivity of morality and endowed by the light of the Prophet Muhammad ~~ﷺ~~ attains the rarification of his physical body. Every deed and act of such a gnostic of the Real is known as the pleasure of the *Divine Intention*.

When the air and atmosphere of ecstasy and intoxication prevail upon a pilgrim of *Islamic Mysticism* his 'self' becomes aware of the 'Real'. When the mystical knowledge teaches the distinction between the truth and falsehood to the human being and whatever it (the knowledge), in conjunction with the state of ecstasy and intoxication after bringing about the communion of the outside forces with his physical body, makes his tongue say is called the *Bab-e-Maftooh* (the Door of Conquest). The absorption of some light in one's body thus shunning of the blackness is called *Bab-e-Maftooh*. In the realm of *Islamic Law*, although worship is essential duty, yet the impurities of the inward cannot be eliminated until the awareness of one's body with the outside forces is attained. The 'intoxication' and 'state', which are manifest in connection with the *Devotion* and *Love*, have in them one's indignation to play some part. The indignation spots the initial stage of devotion for the man and disappears thereafter. It reappears only when love, because of the madness of its desires, is restless to see the last stage of devotion. At this time the devotion itself enters the metaphysical realm of this thing and demonstrates its position and state which is called the intoxication of love.

When love is saturated with the emotions of its devotion and whatever is manifested by these absorptions is absorbed in the atmosphere of abstraction and intoxication. In the state of abstraction and intoxication a person experiences several things at the stage of wonder. The intoxication in these wonders is the last stage of devotion where Allah the Almighty, through His Highness, reveals upon this person the happiness and relaxation conducive to ecstatic devotion.

The 'stage' of abstraction and intoxication is manifest on a person when he begins to understand the thoughts of his 'self' very well. What they are, why do they come up, what is the reason? Whatever appears on him under the extraneous reason, would be called an emotional devotion which vanishes soon with even the annihilation of its real condition. Its abstraction and intoxication relies on this extraneous force which can depart from him at any time. The devotion becomes cold. Love that cannot develop the lasting restlessness and wantonness from the warmth of devotion, disappears soon. However, the love that appears as a result of maddening devotion that love traverses its stages rapidly and adopts someone as his lover and some, the beloved. And then the lover and the loved come face to face because of this real devotion. Whatever atmosphere and happiness appears on both sides that is the whole asset of the fondness and madness.

Assent of devotion affects both the lover and beloved in the appearance of happiness of abstraction and intoxication. Then they are drowned deep down in one another's thoughts in the atmosphere of love.

Summary of Islamic Mysticism: The depth of thought is called the precursor of abstraction and intoxication. Because of abstraction and happiness the atmosphere of love engenders such sincerity that the devotee and the devoted and the lover and the beloved are lost in each other. And the desire for the source of Oneness of the Absolute Reality is created in them and that complex entity begins to reveal the reality of His Oneness. And this is known as the last 'stage' of the real devotion. In the last 'stage' of devotion the lover and beloved do not need the physical union because they both acquire the lasting devotion after passing through the 'stage' of 'nothingness' thus gaining the uniqueness of one reality. And this is the goal of their life. Through the goal of life the capital of the wealth of devotion and abundance of love is obtained.

Wa ma 'alaina illalbalagh!

2398. DEVOTION is a world where no other can find any space. Devotion is a 'state' that can never change.

Devotion is an intoxication that can never come off.

Devotion, when burnt in the fire of separation, becomes independent of audience and union. And independence of audience and union is that high 'stage' of devotion that not even the Archangel Gabriel has command over it.

Devotion is free from the trumpet sound of the Angel Israfael and completely independent of the confinement of life and death.

Devotion is the trustee of the eternal lover.

In attention is the charm of devotion and restlessness, its bounty.

Devotion is the intoxication of life without which the world of the heart never thrives.

If devotion did not exist, the congregation of the world would have no colour.

The warmth of devotion is the current soul of the worlds.

Devotion is a religion and nobody can reach its outskirts.

O, the companion! Say: "Devotion to the sacred, the perfect, the blessed, the beautiful, the pure and the sanctified Muhammad ~~is~~ is my religion and love for him is my nation! And obedience is my goal!"

2399. A BOOK is prepared from the manuscript. When the book is published, the manuscript that is used for the preparation of the book is destroyed. If the manuscript were saved, it would be blissful. Because there is a lot of such matters that cannot be spaced in the book, but a lot of benefit can be derived from it. There are such things, if considered carefully, a new book could be brought about.

The *Imam Bukhari*, may Allah the Almighty be pleased with him, the proud traditionalist of the Muslim Nation, collected 600,000 traditions; of which 3000 traditions, he presented in his book *Sahih Al-Bukhari*. Unbeknown for what benefit a collection of the thousands of traditions was destroyed. If this manuscript had been saved, it would have proved an invaluable wealth for the traditionalists of Islam till the *Day of Judgement* and help could have been sought for all controversial issues of the time. Is the manuscript of 600,000 a small thing? It is not at all a criticism on the respected person of the *Imam Bukhari*, may Allah the Almighty be pleased with him, but it is the sincerest confession of this fact that he was not only the proud knowledgeable of this ocean but also an unparalleled indignant person.

After the *Holy Qur'an*, his book the *Sahih Al-Bukhari* has the status of the truest book. But it is extremely difficult to establish why he deemed it necessary to destroy this manuscript? Although the greater part of this great manuscript would not, on its own, have been of the standard of the *Sahih* traditions, even then it would have been a classical and lasting literature in the world! Many people have requested me to expound on this point. But this poor and helpless servant, weak in wisdom, is unaware of this sagacity. Therefore, if any researcher amongst the worthy readers is aware of this point, please also inform this servant.

2400. WHAT is not in use is useless. And that which is misused is also useless. All that is not in your use, give that to someone and do not misuse anything at all. The inexperienced operators ruin the machinery.

2401. WOMEN inhabit the houses and the men, the barns. The house that has no women is a barn.

2402. THIS conference was set up for the servants. The servants alone were granted the ability to decorate it and the servants alone were granted its management. When servants

neglected the servants completely, the frenzied abstraction disappeared.

Alhamdulillahayyoo-al-Qayyum!

2403. A NEW THING has the attraction. The old thing loses its charm even in the eyes of thieves.

2404. THERE is only as much difference in youth and old age as in new and old things. New shoes in the mosque are stolen straightaway. But there is an old pair of shoes here for months. They are mouldy. A thief did not steal them. Nor did the owner move them.

Similarly, a person is extremely honoured and valued at every place during their youth. When he or she gets old, they are not even served water at the time of need. In the bazaar, he or she is valued in youth. There in the same bazaar he or she faces extreme dishonour in old age.

2405. WHEN the world of the heart is completely annihilated, there remains no hope from any quarters and every part beseeches for a drop of water, that is the time when he is worthy to be seen. And this is the highest 'stage' of 'nothingness'. Allah the Almighty, the Lord of the Worlds, is 100 times more kind to His creation than the mother. When He casts His glance towards any of His servants, because of His Mercy and Beneficence, He grants him the ability of the recitation of the *Holy Qur'an*. The recitation of the *Holy Qur'an* is that light of the 'stage' of *Salook* (Theopathy) without which the path is not visible.

2406. RECITATION of the *Holy Qur'an* is such an important part of the sacred drink without which one cannot reach the 'stage' of intoxication even though the other ingredients exist in complete proportions. When the ingredient of recitation is added, it intoxicates immediately.

2407. RECITATION of the *Holy Qur'an* is such an essential entity for the physical body as vernal rain for the land, scorching hot for years. Does anything green ever grow on the scorching land? When the land is saturated then plants of all kinds grow on their own.

Alhamdulillahayyoo-al-Qayyum!

2408. NO CREEPER ever comes to fruition in the desert. For the health of the creeper watering and support are both inseparably important.

A gentleman said: "He saw a seventy feet tall sugar cane in a country (The Fiji Islands). The sugar had no shortage of water. If it were not supported, it would not grow so much."

2409. RECITATION of the *Holy Qur'an* results in purity of heart and chastity of sight and its hearing, in eternal call. And

because of the recitation of the *Holy Qur'an*, the inside and outside flesh, skin, veins and nerves are cheerful, alive, and alight so much that every part of the body gets its desired amount of light.

2410. PIETY is the beacon light of the reciter of the *Holy Qur'an*. Indeed, he is very careful. He knows that the slightest default may endanger the taking away of the ability.

Wa ma 'alaina illalbalagh!

2411. THE *HOLY QUR'AN*, the Glorious, the Beneficent, is the fountainhead of knowledge, wisdom, devotion, and ecstasy. And all the fountains set off from this fountainhead.

2412. THE cream of the whole of the Holy, the Glorious and the Beneficent *Qur'an* is the *Surah Fatiha* (The *Opening Chapter*) and the cream of the *Surah Fatiha* is *Bismillah-hir Rahman-nir Rahim* (In the Name of Allah, the Beneficent, the Merciful)!

2413. AND all that is in *Bismillah-hir Rahman-nir Rahim* is in the dot underneath the letter *bey* or *ba*.

2414. AS A MUSLIM the man believed in this fact all fountains of knowledge, wisdom, devotion and ecstasy sprang from the dot underneath the letter *bey* or *ba*.

Please, can anyone amongst the learned people explain for the satisfaction of the heart the explanation of this mystery of why and how the dot underneath the letter *bey* or *ba* is so fortunately important?

2415 ONE amongst those present said: "He is not aware completely of this point of the dot. Nevertheless, he would like to seek the blessing to present something in accordance with his intellect and understanding.

"Every letter in the alphabet resembles some other letter in writing in some ways. But some letters have less resemblance (e.g. ا - ل - ك) and some have more (For example ب - ج - د - ر - س - ص - ط - ع). In other words, one part or another of every letter bears resemblance with one part or another of some other letter, but the dot has no resemblance. The dot has no direction and no side. It is the unparalleled and rare sign which, though it is not a letter itself, is the letter-maker. Excess or shortage of the dot and the change of its placement can bring about a difference of sky and earth in the structure of letters and meanings. To change *Mahram* (companion) into *Mujram* (the accused), *Rahmat* (the Grace) into *Zahmat* (the calamity) and *Rahim* (the Merciful) into *Rajim* (the outcast) is the smallest feat of this dot. Again, its abundance or shortage changes the *Jahal* (the ignorant) into *Chahal* (the number forty) and *Sirr* (the head) into *Sharr* (mischief). If the word *'Ain* gives the message of love, *Ghain* is the demonstration of alienity and anger.

The Arabic language is the mother of time. This is the oldest,

the most authentic and perfect of all the languages and trustee of all the treasures of knowledge and wisdom, devotion and ecstasy. Think carefully about its *alphabet*. The very first letter that was honoured by the dot was *ba*. That is, *ba* is on the top of the list of all the letters with dots. And this is the honour and miracle that *ba* happened to be the first letter of *Bismillah* (In the Name of Allah) that is recited at the beginning of any deed or speech in order that help and blessing is obtained. And no doubt the graces and blessing circumscribed the vastness of earths and heavens. And without any exaggeration the graces of *Bismillah* are tied to *ba* whilst *ba* is honoured and graced because of its dot.

Wa ma 'alaina illalbalgh!

Alhamdulihayyoo-al-Qayyum!

Fallah-o Khair-ur-Razeqeen!

2416. A SERVANT OF ALLAH THE ALMIGHTY was passing through the jungle when he came across such a place that was the abode of fearful carnivores. He saw that crowds of carnivores were wandering about freely. When he saw them wandering about him, he got worried as to what to do. As far as he could see there was no one whom he could call for help or guidance. Every moment the fearful carnivores were advancing towards him. He wanted to escape this fearful scene, but there was no easy way out visible. All of a sudden a servant of Allah the Almighty appeared and asked: "How are you?"

He replied: "I am in extreme agony. For God's sake, help me. Otherwise, these carnivores will tear me to pieces."

He asked: "Which nation do you come from?"

He replied: "*Alhamdulillah!* I am a Muslim and I have the honour to be a member of the *Ummah* of the Prophet Muhammad

He asked: "Do you know how to recite the *Holy Qur'an*?"

He replied: "I am not a *Hafiz* (one who remembers the *Holy Qur'an* by heart) but I do remember some parts."

He said: "Why fear and worry? Perform the remembrance of your Allah the Almighty and severing from everything else recite the part of the Book of Allah the Almighty you remember."

Consequently, he recited *Bismillah-hir Rahman-nir Rahim* and began rising above the ground so high that he was completely safe from and outside the reach of the carnivores. He was walking along suspended in the air as if walking on the ground. Lions, tigers and wolves were watching him helplessly and distastefully but he was under no danger or fear from them any more. And this was a living and exemplary miracle of the honour of the *Holy Qur'an*.

2417. EAT and see. The simple food is less delicious but energising and healthy. Labourers work all day long having eaten fat-free bread.

2418. THE poor man spends his time in whatever circumstances he is in. But the rich cannot attain this position.

2419. THE poor are contented at the slightest reward but the rich are never satisfied.

2420. ONE DAY he thought that he was nobody's servant and he had not to go to work in the morning at anybody's command hence no punctuality of time. At this he repented and he was ashamed and promised that he would never ever allow himself to be unoccupied. He would remain occupied day and night in the job for which he became free.

Ma sha Allah!

2421. WHEN his mother saw her son crying, she came running and asked: "What has happened to you?"

He began to say: "I have been badly beaten by the village elder's son.

She asked: "Why?"

He replied: "I plucked a lemon off the tree in their field."

The boy's mother went to the elder with the complaint. The elder listened to the complaint with extreme patience and humility. He got up, picked up an axe and set off for the field. Reaching there he cut their lemon tree from the roots and then he called his son and said: "We took lemons off this tree and made use of them every day. Did it matter that he took one lemon? Look! I have now finished the job. In future nobody will take lemons off that tree!"

Alhamdulillah!

2422. JUST as you have not been round to your father's grave for even a day after having buried him, have not sent him a present, nor have you talked about his services, similarly you will be treated without fail. Alas! You were aware of the fact that nothing of this property was to go with you. Leaving it behind you will have to go to the grave empty-handed. Alas! You should have made use of this property for capital for travel to the grave.

2423. LIVING nations are not bound to blind following! May you be first in *Taqwah!*

2424. RESIDENCES of the pious people are termed as monasteries. May *Taqwah* be reflected in the system of Your monasteries!

Alhamdulillahayyoo-al-Qayyum!

2425. IT is as hard for a pious person to live in the world as it is for the prisoner to live in prison.

2426. A MAN SAID: "What did I get from this place?"

Hearing this the other man said: "Every one is given the one and only thing here and that is 'hatred for the world' and 'inclination to the *Deen*'"

He was also offered the same thing. If he were not to accept it what would the offering person do?

Alhamdulillahayyoo-al-Qayyum!

2427. A MAN SAID: "I recite such and such a Chapter of the *Holy Qur'an* regularly!"

The other man asked: "How?"

He replied: "I recite it so many times during the day!"

The other man said: "In the field of *Salook* a man could be called a practitioner of a Chapter of the *Holy Qur'an* if his practice is in accordance with it. As for example, the practitioner of the Chapter *Al-Muzzammil* (The Enshrouded — LXXIII) is the reciter who is at all times, standing, sitting, lying, walking and stopping, completely absorbed in the remembrance of Allah the Almighty and expects nothing of any kind from anybody at all. And this 'stage' is the fortune of only a few counted people in the world. Also, they do not care at all what other people say. They always remain independent of the creatures."

2428. IT is extremely difficult to live like a dead person in the world. At the time of death the dead person is attendant to Allah the Almighty and none else. Nor has he any wish, but only this that, through His blessing, Allah the Almighty will forgive him and protect him against the torture of the grave.

2429. THE dog is faithful to his master, but he does not like to see his own kind. Seeing it, he pounces upon it. And this is why the dog is dirty through and through.

2430. THE taste that is in companionship is not in separation. Be one and be good!

2431. ONE who is not drenched in *Taqwah*, how could he be pious? We are preachers of *Taqwah*. But none of us has the truth of *Taqwah*. If it is, it is outwardly, but not in actual fact.

Alhamdulillahayyoo-al-Qayyum!

2432. A MAN SAID: "He was lying in drowsiness when he heard the recitation of the *Holy Qur'an* in such an attractive voice that he was astounded and began to think. Who could be such a sweet reciter in the wood? After a little while he came to know that the voice was coming from above. Then Allah the Almighty put the fact into his heart that Allah the Almighty, the Lord of the Worlds, was descending to the sky of the world. And this recitation of the *Holy Qur'an* is the opening of the sacred Presence."

2433. WHATEVER amount of grain is brought to the flour mill, it is ground. Its job is to grind flour.

2434. ALEXANDER said to *Dev Johns Kalbi*: "I am the

King of Greece and have come to greet you. Let me know about any of your needs that I may fulfil them!"

Kalbi looked at *Alexander* closely, and said: "I need only one thing that you should not stand between me and the sunshine!"

Kalbi bore no relation at all with the ways of the Prophet Muhammad ﷺ. And neither I nor you have heard, not to say seen, any accounts of the ways of the Prophet ﷺ. Every account of the ways of the Prophet ﷺ is the preface, not the Chapter, of the story of *Iram*.

2435. WHEN the old wood-cutter told *Sultan Abraham Adham* that only the kings, not the wood-cutters, need treasures, that he had been seeing that hidden treasure since his childhood, and that he had not even spat at it, *Adham* lost ground under his feet, was extremely ashamed and felt mean over the fact that a wood-cutter had defeated the *King of Balkh* and beaten him in the field of manliness.

The following morning *Adham* was not on the throne but in the wood.

Subhanallah! Alhamdulillah! Allah-o Akbar!

A single statement of the wood-cutter became the leader and guide of *Adham*.

Alhamdulillahayyoo-al-Qayyum!

2436. O ALLAH THE ALMIGHTY! The young man has not seen me, has not been in my company and has not read any book written by me. He has visited my grave regarding me as Your servant. I recommend that You may fulfil his hope he has brought with him.

Ya-Hayyoo, ya-Qayyum!

2437. EVERY person is bound to his destiny. It happens just as it is put down in his destiny.

2438. ALLAH THE ALMIGHTY SAID: "Ask Me! I will give. Pray! I will accept it."

Surely, Allah the Almighty does not give back word.

2439. THE PROPHET MUHAMMAD ﷺ said: "Nothing can alter destiny, but a prayer can."

Alhamdulillahayyoo-al-Qayyum!

2440. PRAY! May Allah the Almighty exalt your destiny. May He purify you of the sins, big and small. May Allah the Almighty, through His Munificence and Mercy, forgive you of anything bad if it has entered into your destiny. And may He instead write those several things that please Allah the Almighty! Amin!

2441. MAY local noble men, learned men and advisers love

their new Muslim Rajput brothers; co-operate with them and appreciate their acceptance of Islam. And in no manner may they show hatred to them. Centuries have passed that no body has shown love to them, the creatures of Allah the Almighty, the Lord of the Worlds. Please love them and see what happens.

The English loved the dog. My friend! No one has ever loved them.

It is the call of the Muslim Nation; love wholeheartedly these new Muslims. Allah the Almighty will be pleased. *Ma sha Allah!*

2442. WORK and you will be rewarded. Not even the mother likes the idle fellow.

2443. NO WORSHIP can make up the deficiency of character. And character fulfils the deficiency of worship altogether. The nations that advanced in the world did so because of the character. The nation Allah the Almighty wishes to exalt in His Universe, He grants it a high character. This character is not your character. May your character be a model for the whole world and no one surpasses the height of your character. This alone is the 'ego' and this alone is the 'selflessness'.

2444. WHOSOEVER recognised his Lord became independent of everything else, putting an end to the pride of the creatures. None else can ever become independent of anything at all.

2445. NO power can prevail upon the 'indignation'.

2446. INDIGNATION is stronger than every power.

2447. INDIGNATION never takes any heed of any power.

2448. INDIGNATION is the power of nature which no power can prevail upon.

2449. THE most indignant of all is Allah the Almighty, then the Prophet Muhammad ~~ﷺ~~ and then the true Muslim.

2450. WHEN indignation faced the power, it surpassed history. In a camp two Hindu soldiers took hold of the hand of the daughter of an old refugee. A young police officer who was sitting nearby baking *chuppatis* for his children hurled a splinter of wood with such a force that one of the men died at only one stroke. Seeing this the murdered soldier's friend shot the police officer who died a martyr's death there at the place where his indignation had defeated the power. After this incident nobody dared enter the camp. This one incident of honour became the trustee of the honour of the whole camp.

2451. IT is enough for the master if a servant, however idle

and badly behaved, makes him believe that he was nothing to do with anybody else except him, no relation, no hope, he is not begging at anybody else's door and his living and dying is for his master alone and at his door only. This resolution of the servant before the master that his foe is his foe and his friend is his friend renders ineffectual the layers of alienation. And no service other than faithfulness can make the master happy. Except You, I swear by You, we, the lowly people, have no relation with anybody at all. Nor have we any help from anybody at all. You alone are the Patron, Helper and Sufficient in all matters, religious or worldly, hidden or open.

Ya-Hayyoo, ya-Qayyum! Lailaha illa anta Ya-Arham ar-Rahimeen! Amin! Amin! Amin!

2452. WHEN *Baruh* tree heard the *Khabbal* grass on the ground complaining that the farmer had ruined and uprooted it through ploughing again and again and had dried it, it smiled and said: "Look at me! You are on the ground I am a tree, You cry and I smile. Unbeknown when will this bird hatch its babies and when will this nest be blown away by the wind that I may be able to join you luckily on the ground. Also unbeknown when will the Monsoon set in that my roots be alive once again. You are disappointed in such a short time. You could not bear the slightest test. I am not at all disappointed about the Lordship of my *Rab* in any circumstances. My Allah the Almighty is with me. Whatever is happening to you and me is before Him. Then what is this hue and cry for?"

2453. AS far as I could understand the sum total of the whole of the teaching of the respected *Syed Moin-ud-Din Al-Haque Hassan al-Sanjiri al-Chishti al-Ajmeri*, the gnostic of the Islamic Mysticism, the learned of Reality, the beloved conversationalist of the Prophet Muhammad ~~ﷺ~~, the *Qutb* of *Shaikhs*, the mystic of India and Indus, the mine of Islamic Law, the source of the mysteries of wisdom, the Divine Shaikh, the enlightened, the master of the poor, may Allah the Almighty preserve his secrets, is contained in the following of his sacred sermons which he delivered to his disciples forty days before his death. Addressing his disciples and his spiritual heir, *Khawaja Qutb-ud-Din Bakhtiar Kaki*, May Allah the Almighty bless him, said:

. Love everybody; do not hate anyone.

. Talk alone cannot take you anywhere. About Allah the Almighty and in the field of *Faith*, you cannot advance on the road of progress on the basis of talking (or discarding the practice)!

. Bring to the fore your hidden capabilities, then expose completely the highness of your immortal 'being'.

. May you be imbibed with love and goodwill through and through. Wherever you may be or go may you preach peace, security, happiness and glad tidings.

. May you be the living flame of truth and righteousness, the

pretty bud of love and affection and the comforting balm of peace and security!

Dismiss the darkness of ignorance with the spiritual light. Disperse the overcast clouds of evil and feud and war and fight.

Preach goodness and mutual brotherhood, love and unity.

Do not seek help from anyone except Allah the Almighty. Do not be desirous of either charities or anybody's favour.

Do not at all pay visit to the courts of the officials and rich people but do not refuse to pray (for them).

If present with you, help the needy, the poor, the down-trodden, the widows, the orphans.

May service of the inhabitants of India, regardless of religion and community, be the sole aim and object of the message of peace and security.

Continue with this job under the impulse of the consciousness of duty so that I as your religious guide and mentor may not have to be ashamed before Allah the Almighty for any of your slackness on the *Day of Judgement*.

Alhamdulillahayoo-al-Qayyum! Fallah-o Khair-ur-Razeqeen!

2454. THE Archaeological Department of every country has spent millions of pounds on the construction of buildings for the display of thousands of years old containers, utensils, coins, toys, articles of general use and rusted armament. They have spared no effort in their renovation and display. They have in their employ sufficient staff to look after the ancient buildings and discoveries. In this collection are also included the statues, which one does not even like to see, the old dresses, which are of no use to us, the musical instruments which were then and are even now of no more importance than the accessories of congregational leisure and enjoyment. Although all these things certainly bear some historical and cultural importance, the arrangements for the display of these antiques is for recreation and interest.

Is this not the the place to ponder that we in our houses have room for the ragged clothes, the broken vessels and insignificant things like the thrashed corn-straw and the dried cow-dung, yet no place at all for the worn out and intelligible but blessed and sacred copies of the Glorious, the Beneficent, and *Holy Qur'an* of Allah the Almighty, the Blessed. And we bury them fearlessly in the graveyard, wash away in water, drop into the well, or destroy them by some other means.

Alas! We will have to realise this shortcoming of ours. Even if a building decorated with rubies is constructed to keep safe with full honour and blessing this heavenly *Book* of my Allah the Almighty, the Lord of the Worlds, which annuls all other heavenly books, yet it does not suffice.

Wa ma 'alaina illalbalagh!

2455. THERE is no other antique better and more sacred than the ancient hand-written copies of the *Holy Qur'an*. All the

antiques of the whole world cannot equal a dot of these manuscripts.

2456. THERE is not a bank safer and more profitable than the pocket of the poor. If a person, instead of depositing his savings into a bank, deposits it in Allah the Almighty's bank (the widows and the poor), it would never be less in any profit in any sense.

2457. REMEMBRANCE of Allah the Almighty helps forget every other remembrance. If there is any remembrance in the heart of anyone except Allah the Almighty, be sure that the remembrance of Allah the Almighty has not yet dwelt in the heart.

2458. WHEN a plant is uprooted from the ground, it crumbles in no time; it dies and is of no longer use. This is equally applicable in the case of relationships. Pray that nobody's relationship is ever broken with anybody. The whole of the light and manifestation of the World is the light and manifestation of the relationship.

2459. MAY A RELIGIOUS GUIDE say thousands of times to a man that he is not his disciple, the discipleship remains firm. But if a disciple says only once that he is not his religious guide or he is not his disciple the blessing of allegiance disappears.

Wa ma 'alaina illalbalagh!

2460. IT is as if a father, having been fed up of his unworthy son for his bad habits, says, 'He is not my son', although he is his son. This saying of the father does not count anywhere.

2461. TO DIE whilst still alive is the highest stage of *Salook*. Is it that everyone could die whilst alive? Never. Allah the Almighty, through His Lordship, Revivification and Independence, sanctifies those dying yet living from life and death.

2462. THE most important and essential advice without which nobody, however accomplished of any stage, can reach any position, is that he does not discard any of his practice in any circumstances.

2463. MAY *Zikr* be on the tongue and in the heart in accordance with the *Sunnah* of the Prophet ~~ﷺ~~ and in all circumstances of standing, sitting, walking and lying. That is, be occupied with the practice of the *Sunnah* according to the situation. This favour of practice of the *Sunnah* leads to the objective. *Ma sha Allah!* As it pleases Allah the Almighty!

2464. WOULD ALLAH THE ALMIGHTY, such an Exalted Allah, take pity on us, the mendicants, tortured in the grave? Certainly! Indeed, our Allah the Almighty is the Most Merciful of

the merciful, the Most Blessed of the blessed and the Most High of the high. He is 100 times kinder to the creatures than the mother. And the mother does not tolerate to see any of her children suffering from bad circumstances.

2465. THE world is the place of action and the Hereafter, the place of Judgement. All that is done in the world is taken into account in the Hereafter. In the world there is action and no accountability and in the Hereafter there is accountability and no action.

2466. REFINE the heart from enmity, deed from publicity, tongue from lies and the eye from indulgence!
Wa ma 'alaina illalbalagh!

2467. RECITATION of the *Holy Qur'an* is the Spring of the garden of the heart.

2468. YOUR ALLAH THE ALMIGHTY has ordered you to His Remembrance. Why do you not do it then? Your Allah the Almighty is the Lord of the Exalted Throne, Lord of the Munificent Throne, Lord of the Glorious Throne, Lord of the Earths and Heavens and everything therein. He is Omnipresent and all-Seeing, all-Hearing and all-Knowing. Then what is this worry about?

If you fear, fear Allah the Almighty. I swear by your Allah the Almighty no creature has anything in its power. Nor has any creature any control over any other creature. No creature can inflict the slightest injury on any other creature but with the Command of Allah the Almighty. And in the whole of the Universe it is the Command of your and my Allah the Almighty which is enforced to the full.

2469. ONE sitting of the *Zikr* of Allah the Almighty counterbalances the 2,000,000 evil sittings.

- (The *Hadith* of the Prophet ﷺ)

2470. DO NOT FEAR! Allah the Almighty is with you! Which Allah the Almighty?

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَقَالَ جَدُّكَ
وَ حَبْلَ شَتَائِكَ وَلَا إِلَهَ إِلَّا أَنْتَ

Subhanak Allah-humma wa Behamdeka wa Tabarakasmoka wa Ta'ala Jaddoka wa Jallasanaoka wa la ilaha Ghairuk!

(O Allah the Almighty! All glory and praise is for You. Your Name is blessed; You are Exalted, the Majestic; You are the Most High, the Praiseworthy and there is none worthy of worship except You.)

That Allah the Almighty Who is the Majestic and Blessed, the Omnipresent and all-Powerful and the Most Powerful of the powerful and in Whose Presence all the creatures, physical or corporeal, spiritual or fiery, are obedient, mean and down-graded. No one, not even the Archangel Gabriel (may Allah the Almighty be pleased with him), dare raise his head. You are not at all on your own. Allah the Almighty, the Majestic, the Beautiful, and two blessed guardian angels are always present and all-observant. Is your Allah the Almighty not enough for you? Where Allah the Almighty is not enough, nothing is enough. Bear in mind firmly that every prosperity is because of the happiness of Allah the Almighty.

2471. HAS no one given a serious thought to the point that the very first word that Allah the Almighty gave to the Archangel Gabriel (may Allah the Almighty be pleased with him) and sent to His beloved, the Prophet Muhammad ~~in~~ in the *Cave of Hira* was '*Iqra* — Read'? It is thus known that the attainment of all education is solely dependent on 'reading'. Whoever gained anything, gained it through reading.

Wa ma 'alaina illalbalagh!

2472. THE springs of knowledge, wisdom, devotion and ecstasy spring from the source of education.

Alhamdulillahayyoo-al-Qayyum!

2473. THROUGH 'reading' alone one became a *Qub* (an exalted mystic), a frenzied mystic, a judge and a general.

2474. A SERVANT has honour over another servant because of 'reading'.

2475. GIVE a present to the one who will value it. It is better to give away the present to someone who values it rather than keep it to yourself.

2476. IF the *Baba Balkhi Elias Haji Malang*, the son of Sultan *Abraham Balkhi*, may Allah the Almighty sanctify their secrets, had not given away his valuable presents to one of his servants, they would have been lost.

2477. GIVING AWAY the presents to the one who values them is their best safeguard.

2478. THE value the receiving person attaches to the presents is not attached by the giver.

2479. DO NOT SPEAK! The day is near at hand when these fingers will not be able to move. Regard this time to your advantage and put them to the use that would be of value to you in

the grave and that would benefit the Nation. *Ya-Hayyoo, ya-Qayyum!* Your tongue is a piece of flesh. It will not be able to say nice things for always. State with it the praise and remembrance of your Lord Who has created you, and do it so profusely that no time is vacant of remembrance. No doubt, the time that is spent in heedlessness is responsible for dejection and disappointment.

2480. IF people had any power to themselves, they would have made the life of other people in the world difficult. In actual fact, without the Will of Allah the Almighty even all the people of the whole world put together cannot inflict the slightest injury to any person.

2481. WHERE there is a king there is a dustman. The nearness the dustman has to the king is not accessible to even the minister.

Alhamdulillahayyoo-al-Qayyum!

2482. GRIEF is the punishment of soul that keeps it down-graded and in control and never allows it to stick out in any form.

The grief of sins is granted to only a few chosen servants and envelops in its lap a refreshing news of true and sincere repentance. And in repentance only is contained the honour and height of manliness, humanity and servanthip.

A man from Delhi did not repent time and again, only once and on one night. No sooner had he repented, than he had his wish fulfilled.

Following him another gentleman similarly and sincerely repented on night. Immediately, the blessing of Allah the Almighty descended on the same place.

2483. O MY DEAR! Whosoever attained any stage, did so through repentance only. Indeed, Allah the Almighty befriends the repentants.

2484. WHEN a down-trodden servant became repentant, he became extremely obedient. Indeed, a sincere repentance makes a down-trodden person inclined to Allah the Almighty.

2485. ACCEPT it with sincerity of heart that except Allah the Almighty no one at all has any power whatever over any action. Whatever comes to pass in the world, happens and shall take place, all is subject to Allah the Almighty's Command and Intention. This fact is the highest stage of a true Muslim's belief.

The circumstances of the world are in accordance with this belief only.

2486. THE journey of *Salook* is the path of *Taqwah*. In this valley talks, however based on wisdom, cannot bring forth any

result. That which the talking of the whole of the world cannot bring about, only an example of *Taqwah* can. All that is talked is not practised by the talker. What use are these talks?

Present an example of some *Taqwah*. Talk alone cannot satisfy the audience.

Wa ma 'alaina illalbalagh!

2487. THIS 'stage' in *Islamic Mysticism* is sacred and blessed. Keep walking along this path. Do not listen to anything from anyone. Your Lord is Majestic, Beautiful, Owner of the Worlds, all-Powerful and Omnipotent. He is with you, listens, sees and knows. There is no need to narrate, show or tell to anyone. Keep in mind the example of *Dhannun*, may Allah the Almighty be pleased with him. My master, *Dhannun*, may Allah the Almighty be pleased with him, was attendant to Allah the Almighty but people called him a heretic.

2488. HOW can servants know about the servants of Allah the Almighty? Only Allah the Almighty is aware of the 'states' and 'stages' of His servants. And 'states' and 'stages' of the servants of Allah the Almighty are hidden from the sights of creatures.

2489. THE ordeals of the 'journey' are known to the traveller and the depth of the river to the diver. Only he can pass the news of someone's 'state' and 'stage' who himself has gone through them. How can someone unaware of the 'journey' decipher someone else's 'journey'!

2490. A DELEGATE OF TRAVELLERS went to present their respectful greetings to *Khizar* (may Allah the Almighty bless him) of *Islamic Mysticism*. Together, they beseeched: "Please give us some advice!"

He said: "Books are full of advice. What can I tell you? I have not anything new that all of you do not know."

Thereafter, at a repeated insistence, he said: "Taking the sacred, the perfect, the blessed, the beautiful, the pure, the sanctified, the *Ta-Ha*, the *Yasin*, the *Muzzammil* and the *Muddasir* Prophet Muhammad ~~as~~ as your patron, promise before Allah the Almighty, the Honoured, the High, the Lord, the Majestic, the Munificent, that you will never commit an evil and shameful act even in seclusion that you would not do in the presence of people."

Wa ma 'alaina illalbalagh!

2491. HOLD ON! Don't you see? The mill is grinding the flour. Let us have the flour ground. Then your cotton will be teased. How could the grinding of hundreds of *maunds* of flour be stopped for a few pounds of cotton!

2492. THE whole of the time of the general public and more

than half of the time of particular people is spent on unnecessary and idle past-times.

2493. STATING the account of the happenings of his 'journey', a man said: "There is no shortcoming in people. People become attentive to him with complete zeal and fondness. But he was so drowned and absorbed in the routine of his time—that he could not pay attention to anyone at all. By praying for those who were attending him that Allah the Almighty may attend to them, he discharged his duty."

2494. JEALOUSY, avarice, stinginess and disunity are four fatal diseases of the 'journey of *Salook*'.

2495. WHEN the 'journey of *Salook*' is freed of unnecessary and idle elements, it becomes sacred, blessed.

2496. WHEN did we see him? Which book written by him did we read? We heard the account of his character only. And hearing this, we ran round. This account and other accounts of this nature are on the tongues of everybody, common and special, for centuries. The accounts of characteristics are not out-dated. Nobody is ever tired of hearing these accounts. Hearing them, one is extremely pleased and begins to offer his homage.

O the follower of the blind following! Follow them, and offer an example of some characteristic. This time is not for talking or miracle-making, but of example. Offer some example. May Allah the Almighty grant you the ability. *Wa ma Taufiqi illa Billah!* They were just like us in shape and appearance. But they were unique in example.

Alhamdulillahyoo-al-Qayyum!

2497. THE best vigil is the *Vigil of Death*. Whoever has this 'state' surrounding him stays away completely from shameful and evil acts. And through the Grace and Blessing of Allah the Almighty, he searches on the paths of reform and welfare after refining himself of all types of impurities, latent and apparent. And he is never inclined to anything mortal and to anything perishable in his life time.

2498. THE claim to and publicity of piety is cursed and fatal, and of sins blessed and popular.

2499. THE heart that becomes attentive to you or to which you attend does not attend to anyone. Nor does any other heart ever attend to it. Indeed, this is the highest stage of the indignity of Your Honour. And it is extremely difficult to understand the reality of it.

2500. EVEN the wild berries are sold out by the evening in

the market, not to mention the selling off of the flowers of the *Garden of Iram*. The customers of the *Flowers of Iram* are special. Sometimes they come late. Wait for the blessings with patience. These fragrant, fresh and lively flowers will, certainly, become the decoration of somebody's turban. *Ma sha Allah!*

How could everyone be the customer of the *Flowers of Iram*?

2501. WHEN he saw that he had no expectation of him, he turned away as if they did not know each other. The world smiled. It said: "It is not something new. It is its eternal behaviour."

2502. THE same delegate came to offer their greetings to him. Seeing, he began to say: "You have come back once again."

They beseeched: "Your kindness shattered our uprightness. Formerly, we used to go there. In spite of visits for a period of time our 'state' remained just the same, did not change at all. This is our luck; we were not satisfied from there. But one attendance in your presence changed our 'state' completely. Please let us have your support."

Fearfully, they beseeched again: "We are sorry only for the question why did we waste our time there?"

At this he laughed heartily and began to say: "If you had not gone there, you would not have held it in esteem."

Then he looked on at him with loving glances and spoke again: "You may go now."

We greeted him respectfully and returned walking backwards.

After several days they all met once again at a place. One of them asked: "What did you gain from there?"

The other replied: "Between now and that day I have never missed a congregational prayer."

Still another said: "I have never slept during the night ever since the day he looked at me into my eyes. The whole night is spent in pining and grief. *Subhanallah! Alhamdulillah!*"

The third man said: "Ever since, none of his practice has ever been missed."

The fourth man said: "Death is in his sight all the time. It is not away from him even for a moment. This scene of death does not allow him to engage himself in any worldly occupation."

The fifth man said: "Having met him, he has never met anybody else. My desire to meet everybody has vanished."

The sixth man said: "After meeting him, he became completely free from the problems of life and death. There remained neither any happiness nor any worry."

The seventh man stayed away and listened. he was asked why did he not speak. He began to say: "The reward I reaped from him cannot be put and confined to any writing."

The meeting ended.

2503. THAT is the complete explanation of the teaching and attention that was made; not the slightest deficiency was left.

2504. THE soles of the feet can tell the smallest thing on them, even the difference between saliva and water. Does conscience not make the man aware of evil?

2505. "WHY don't you cry out and declare your stock for sale?"

He replied: "This stock does not belong to me. It belongs to the Owner. If it is sold, it will be for the Owner. If it is not sold, it will be to the Owner. My responsibility is only to bring it to the market."

2506. O ALLAH THE ALMIGHTY! The sacred, the perfect, the beautiful, the blessed, the pure, the *Ta-Ha*, the *Yasin*, the Enshrouded, the Dressed, may my life be sacrificed for him, the Prophet Muhammad ﷺ, is Your beloved and You are the lover of Your beloved. The whole of the remaining Universe is a mendicant at Your door and the servant of Your beloved. Any claim more than this on the part of anybody is not trustworthy, but instead an impertinence. O the King of kings! Your beloved is only Yours. If our claim of love for him is not impertinence, then what is it? In no circumstances can we come up to the standard of love for him. All the same we can, perhaps, be the servants of the servants of his servants.

Alhamdulillahayoo-al-Qayyum!

2507. IF the servant is faithful, he is the trustee of the 'stage' of friendship. The king can love any of his servants he wishes. But the love of the servant for the king, in fact, means for the servant putting his soul in difficulties. And this is the final word on this subject.

2508. THE manners of love are not subject to any religious decree.

2509. WHOEVER he casts his glance on, falls in the eyes of the whole Universe. The nearer one comes to him, the farther he moves away from the creatures. Indignation of love for him does not allow his lover and beloved to be the lover and beloved of someone else. Narrate any account of the love, besides this principle, of the lord of both the worlds, the Prophet Muhammad ﷺ, may my life be sacrificed for him. When love is ingrained, it becomes public amongst jinni and human-beings, animals and birds, carnivores and herbivores, so much that it dominates even the stones and trees.

The comprehension of any love attaining the 'stage' of permanence is beyond the thought of a common man. *Ma sha Allah!*

2510. WHEN love flourishes, *Allah, Allah*, it shakes the walls of the body. It shakes the body completely, never allowing

anything established. And it sets up a new village of its liking and stays there permanently. And this is the eternal routine of his love.

Alhamdulilhayyoo-al-Qayyum!

2511. WHEN *Mansur*, may Allah the Almighty be pleased with him, had love prevailed on him, he blew into a rage under its influence, and he was hanged. *Shams*, may Allah the Almighty be pleased with him, had his skin flayed off him. My lord and master, my *Sabir*, may Allah the Almighty be pleased with him, remained absorbed for 12 years and completely silent. There are many and various accounts of his love on record surpassing one from the other.

Wa ma 'alaina illalbalagh!

2512. O, THE SUSTAINER AND MASTER OF THE WHOLE UNIVERSE! How could we, the sinners and mistake-makers, bear Your love? And the 'state' of the love of Your beloved, the Prophet ~~ﷺ~~ is far more delicate than this. May You grant us Your remembrance, obedience and complete following of Your beloved ~~ﷺ~~ ! Undoubtedly, the following generates love, and love generates devotion. And devotion is the leader of the caravan of the 'journey' of life.

2513. THE claim of love is easy, but its dispensing, difficult.

2514. SOMEONE'S LOVE for You and for Your beloved ~~ﷺ~~ is because of Your love and the love for Your beloved ~~ﷺ~~ . Otherwise, how can it reach You and Your beloved ~~ﷺ~~ , the bridegroom of the Universe especially for the sinners and mistake-makers?

2516. HOW much this pure and blessed 'journey' is based on thousands of good practices it is still mediocre.

2517. YOUR speed is very fast, lessen it a bit, and yours is very slow, sharpen it a bit.

2518. SLEEP is blessing and also, heedlessness. Establish the blessing and do away with the heedlessness.

Sleeping in the first part of the night is blessing and in the last part, heedlessness.

2519. THE standard laid down for our livelihood is strange and amazing. Sometimes there are pitchers full of *ghee*, sometimes, handfuls of grams and at times even that is forbidden.

2520. A WORDLY MAN is never a religionist. He is a worldly man in the garb of religion. And a religionist is never a worldly man. He is a perfect religionist in the garb of the world. Whatever a worldly man does, he does it for the world, and the

whole struggle of the religionist is for the faith only. Except for the religionist none else is either the preacher or supporter of the *Deen*.

2521. WHO is called the abdicator? When a person says that he abdicated the world, it means that he is not at all desirous of anything of the world. Nor is there any desire for any rank.

2522. WHEN we say that our living in Your world is for You, what does it mean?

One man said: "It means to me that nothing of the world, no stage and no rank interests me at all. My sole aim of living in this world is to seek the Good Will of the Lord of the Worlds. That is, to remain occupied and absorbed in His *Zikr* to seek His pleasure, to attract people to perform the *Da'wah-o-Tabligh* of the Religion of Islam for His *Zikr*, to offer his services for the selfless service to every creature of His, the earthly or aquatic, the corporeal or fiery, without charging anyone for any service at all, to offer service for no charges or remunerations to the creatures of Allah the Almighty regarding them as His family."

"What do you mean by service, sir?"

"All sorts of service, physical or spiritual — e.g. to treat a sick person free of charge to attract people for *Da'wah-o-Tabligh* of the Religion of Islam of Allah the Almighty, to help them with their needs in all probabilities, to disown all claims to fame, to do whatever you could to please only your Allah the Almighty, to care not at all for any appreciation or criticism and to continue your job with full interest and fondness."

Wa ma 'alaina illalbalagh!

2523. IF the livelihood of the servants was in the control of the servants or if the servants had the slightest power over the livelihood of the servants, half the world would have died of hunger, and livelihood would have changed according to the temperament of the servants.

And O my Allah the Almighty, the Majestic, the Honoured! Your quality of Sustainer would have proved wrong. Only my Allah the Almighty is the Lord and Sustainer of the livelihood of all creatures.

Ya-Hayyoo, ya-Qayyum!

No one else has any power whatever. Remain contented! You alone have to eat the grain that is destined for you; none else can touch it!

2524. PEOPLE run after the livelihood slavishly. Whatever livelihood is destined for someone, he gets only that much and he gets it without fail.

Nobody's livelihood is small for eating. And it is not befitting to the Grandeur of Allah the Almighty that He may grant livelihood less than one's requirement. This whole struggle of

people is not for eating but for hoarding. And there is no limit laid on hoarding.

2525. THE truth is this that livelihood wanders searching after its eater. It never rests till it finds its eater. If for any reason anyone does not come along to obtain his livelihood, it is despatched wherever he is, even though he is veiled behind seventy curtains. And this is the sustenance of my Allah the Almighty that He never forgets any one of His creatures. He despatches his livelihood wherever he is.

2526. MAY, in the matter of livelihood, Allah the Almighty grant the true Muslim the 'stage' of lion and eagle and not of the fox and crow.

2527. FOLLOWING of the ignorant is unauthoritative and approval, untrustworthy.

Alhamdulillahayyoo-al-Qayyum!

2528. HE is seen with the same sights as he sees others.

2529. HE who sees with doubtful eyes, is also seen with doubtful eyes.

2530. HE who accepts by examination, is accepted by examination only.

2531. A SERVANT OF ALLAH THE ALMIGHTY was talking incoherently in a wood. When his speech was considered carefully it was found that it was of great importance. He often said: "The soul of the servant of Allah the Almighty talking to his Lord of the Worlds reflects the reality of the reward of the Prophet Moses, peace be upon him."

2532. THIS reward is the reality of the Prophet Moses, peace be upon him.

2533. MY ALLAH THE ALMIGHTY said to me: "I am your Sustainer, the Lord of the Exalted Throne, the Lord of the Glorious Throne, the Lord of the Honoured Throne."

2534. HEARING this Command, I said: "Yes, yes, yes, You are my Sustainer, the Majestic, the Honoured."

2535. "I CREATED the whole Universe by saying 'Kun — be done!' and created you with My own hands."

2536. "I CREATED you in My own image, for Myself, and created everything of the Universe for you."

2537. "WHATEVER I do, I do it. Against My Will, no creature of Mine has any power whatever to do anything at all."

2538. "I AM the *Truth!* I do not transgress."

2539. "IN My presence, nobody dare say anything, not even the Archangel Gabriel."

2540. "NONE of My creatures is insubordinate, no creature at all is insubordinate. I have held firmly in My hand the hair of the forehead of every creature of Mine."

2541. "YOU ARE NEVER ON YOUR OWN. I am always with you."

2542. "I SEE, hear and know."

Alhamdulillahayyoo-al-Qayyum!

2543. "AM I not Sufficient for you?"

2544. "I AM the succour of the needs of the whole Universe. Ask Me for your need."

2545. "I HONOURED you above every creature of Mine."

2546. "EVERY country is My country and I am the Owner of every country."

2547. "MY ORDER is in force in My country."

2548. "I AM the Ruler of the rulers. And every order is My order. And My order is in force at each and every place eternally."

2549. "I DO what I want. There is no one to stop Me."

2550. "I GIVE to whomsoever I wish and whatever I please. And no body can stop Me."

2551. "WITHOUT My permission no creature of Mine has any power whatever over any movement."

Alhamdulillahayyoo-al-Qayyum!

Having heard it, he said happily: "*Subhanallah! Alhamdulillah!* My belief is refreshed and rejuvenated. And no reasoning whatever of anybody at all can ever move me!"

After this he mused for a long time. This we did not understand. Perhaps it was something confidential!

Alhamdulillahayyoo-al-Qayyum!

2551. DO not destroy any writing, never do that. The hand-written manuscripts are the best reminiscents, the best bounties and the best antiques.

2552. WHAT do the living know of the circumstances of the dead? Only the dead are aware of the circumstances of the dead. The care that the dead have for the dead, how would the living ones have that for them?

2553. SERVICE to the students holds preference to every other service.

2554. SERVICE to a professional mendicant is the promotion of mendicancy. And mendicancy is opposed to Islam.

2555. WHEN the servant of Allah the Almighty landed in the field having worn the armour of the contented of Allah the Almighty, how shall I tell what he was like! Regardless of the danger of life and death he used to be a death signal for the falsehood. He never used to find it heart-bearing whilst helping anyone. His belief in *Allah-o-Maaee* (Allah is with me!) rendered him independent of everybody's help.

Alhamdulillahayyoo-al-Qayyum!

2556. WHICHEVER field he stuck to, he flourished in it. He tore to pieces his opponents. He did not care for helplessness. He did not fear anybody at all except Allah the Almighty. Nor did he pin any hope on anybody. What to say of any supporting fleet, he did not accept even the offer by the Archangel Gabriel, may Allah the Almighty be pleased with him. He simply said: "My Allah the Almighty is Sufficient for me."

I swear by Allah the Almighty, Allah the Almighty sufficed for me.

2557. COMPLETION or non-completion of every job is dependent only upon my Allah the Almighty. Whatever job Allah the Almighty orders for completion, is completed; it is never stopped even if the whole world united together tries to stop it. Every Command of Allah the Almighty is '*Kun fa ya Kun* — Be done and it is done!' It is not dependent on effort or intercession. Be contented. The troops of Allah the Almighty are never vanquished. And nobody can defeat them.

Ya- Malik-e-Yaum id-Deen! Iyyakana'budo wa Iyyakanasta'een! (O the Owner of the Day of Judgement! Thee alone I worship and Thee alone I ask for help!)

Ya-Malik-e-Yaum id-Deen! Iyyakana'budo wa Iyyakanasta'een! (O the Owner of the Day of Judgement! Thee alone I worship and Thee alone I ask for help!)

Ya-Malik-e-Yaum id-Deen! Iyyakana'budo wa Iyyakanasta'een!

(O the Owner of the Day of Judgement! Thee alone I worship and Thee alone I ask for help!)

2558. THE biggest mistake of man is that he does not think before speaking. He begins to attribute something he does not know, not knowing that he does not know. He gets infuriated at the slightest provocation. Sometimes he gets enraged and commits grave allegations even though every servant is meek, poor, weak and lifeless. He has not been given any power. Everything is in the Power of my Allah the Almighty. Sometimes he breaks the limits. He does not stop short of criticising pre-destination and power. How could the worldly people who commit sin at each and every step boast and at what *Taqwah*. O Servants of Allah the Almighty! Fear Allah the Almighty! Keep your 'souls' in your control. If possible, keep them down-graded. Do not attribute the ability to do good deeds unto yourself! Regarding it a reward from Allah the Almighty, thank Allah the Almighty. Indeed this path is the highway.

Alhamdulillahayoo-al-Qayyum!

2559. WHO was granted a better wisdom than us?

The door of knowledge, wisdom devotion and ecstasy that was opened to us was never opened to anybody at all before us. If *Aristotle* were there in this period of time, he would have acknowledged it.

N.B.: By 'us' it is not meant 'I', but Islam.

2560. A PRACTITIONER is reflected in his practice just as the speaker, in his speech.

2561. WHENEVER anybody presented himself to him and said that he came to him to offer him his many services and requested the opportunity, he said: "Thank you for your offer. Our Allah the Almighty is Sufficient for us. We do not need anybody else at all!"

When he said that, I swear by Allah the Almighty, the Grace of Allah the Almighty was stimulated and the whole of the creatures of Allah the Almighty offered their services even though he was independent of all these. Alas! You had this characteristic of your ancestors and you followed them instead of your sights on the fleet of the alien. Alas! How can your Allah the Almighty approve of any of His enemies who are your friends! *Ma sha Allah!*

2562. A MAN SAID: "I am the king of jinni. Please ask me for any service."

He replied: "I do not need any of your services. My Allah the Almighty is Sufficient for me. I swear by Allah the Almighty, He is Sufficient for us.

"Others do not even spare *Hamzad*. In the circumstances what are a man's 'journey' and 'Islamic Religiosity'?"

2563. WHO can overpower the troops of Allah the Almighty? The troops of Allah the Almighty are always overpowering.

2564. THE true Muslim and the non-believer are the creation of the same Creator. The light of *Faith* and *Zikr* enlightens the true Muslim.

2565. CONTENTMENT is the inheritance of a true Muslim. How could someone else attain it? Faith and contentment are inseparable: the stronger the Faith the more the contentment.

O the searcher of contentment! Seek contentment in the *Zikr* of Allah the Almighty.

2566. EXAMINE yourself. Outwardly we are religionists; inwardly we are worldly. It should have been that we were worldly outwardly and religionists inwardly.

2567. WE are busy although unoccupied. It should have been that we were not busy though occupied.

2568. LOOK into your heart. Has it ever been free? It always remains occupied in the past and future. Seek a lesson from the past. Do not care for the future. And do not spoil the present.

2569. EVERY HEART is busy in something or other so much that it is not free even during the prayer.

O Allah the Almighty! Set free this heart for Your own jobs. And this is possible only through the ability granted by You; not in any other way.

2570. THE tongue is busy in *Zikr* and the heart, in idle pursuits. May with the light of Your *Zikr* this heart be safeguarded from idle pursuits.

2571. MAY Your servants be granted Your *Zikr*! May the minds be turned to You! May not even a thought of an enemy occur in the heart!

2572. THE body is busy in worship and the heart in idle pursuits. The hands are telling the beads and the ears are busy listening to the idle talk but not to You. The rosary is continually engaged whilst completely occupied in idle talk. This is why no body's 'state' ever changes. It stays the same all the time. May Your *Zikr* help forget all other memories and estrange us from both the worlds.

Ya-Hayyoo, ya-Qayyum! Amin!

2573. MAY this heart of yours be never attentive to anything else except the *Zikr* of Allah the Almighty! If, in this situation, the condition of the heart does not change by the evening, say anything you want then!

Alhamdulillahayyoo-al-Qayyum!

2574. THE news of death does not allow the heart to set itself on the world. The scene of death is continually disconcerting.

2575. ALAS! If the wandering of this heart were to come to an end, and it were turned to its Creator! If it were so the world would have seen its wonders and achievements.

2576. YOU call the world a dead corpse but still you run searching after it.

2577. IF the world is taken away from your *Deen*, you would desert the field.

2578. BE ONLY the follower of the *Deen* in the field of the *Deen*. May you bear no interest with anything of the Universe. Nor have you any wish for any office. Except Allah the Almighty, may everything be useless and nothing in your eyes! In these circumstances, if contentment does not descend from Allah the Almighty by the evening, say what you please.

2579. THIS heart in your body bears the status of the Exalted Throne.

2580. IN A BLESSED MEETING a man asked another man: "Who is called *Mahajir al-Allah* (an emigrant to Allah the Almighty)?"

He answered: "This is the servant of Allah the Almighty who, through the blessing and grace of Allah the Almighty, gives up for always his physical, bodily and spiritual tastes, aspirations and ambitions just as an immigrant says goodbye to his ancestral homeland at the time of emigration. And the *Mahajir al-Allah* is not in need of any accessories. He travels on the path of Allah the Almighty at the trust of Allah the Almighty!"

Wallah-o Alim Bis-Thawab!

2581. IT appears as if the practitioner of this does not avoid completely the sins, big and small. Otherwise, this practice is the most powerful of the practices. And the practitioner of this can never be in this state of affairs. It remains treading on its path like a steaming engine. At some 'stages' during the last parts of the 'journey of *Salook*', the slightest omission is also regarded in the category of small or big sins so much that chiding anybody and even the raising of eyebrows cannot be disregarded. Avoid completely the sins, big and small.

Wa ma 'alaina illalbalagh!

2582. REGARD the details of the whole of your life in the measure of a dream.

2583. THE impurities and the dirt of the acts and sayings interfere with the flight of the spirit. *Subhanallah! Alhamdulillah!*

Allah the Almighty has established the principles of travels. The one who contravenes these principles is not allowed to travel beyond a fixed stage!!!

2584. BEGIN and introduce your sermon thus: "O the sleeping *Ummah* of my bounteous lord, the sacred mercy, may my life be sacrificed for him, the Prophet ~~ﷺ~~! Prepare yourself to regain the lost honour." *Amin!*

2585. AND this honour cannot be regained until we hold firmly the rope of Allah the Almighty. *Wa ma 'alaina illalbalagh!*

2586. A MAN said that he was flying with perfect satisfaction that someone called him out: "Come back — nobody can step beyond this point without checking the practices. Show your deed of practices. If you were worthy of going ahead, you would go. Otherwise, you would be turned back from here."

Seeing my deed of practices, he began to say: "Go back. You cannot go beyond this point. Only those who do not do at all what acts are forbidden can go beyond this point. And your deed of acts is full of those acts which are ordered as forbidden. Go back and dare not go ahead till you are worthy of advancing."

2587. WHAT is a shop when the real thing is not obtainable even from the market. What does it mean to label the real with unreal labels and the unreal with the real labels. The real does not need a label. It cannot be hidden wherever it is present.

2588. THERE are piles of jewels and diamonds in the world. But they are not found in the markets. Nor does everybody know them. The rare things are hidden from the sights.

2589. EVEN the kings, not to mention others, are fortunate not to have the following: the Chemist's Stone; the Gem; the Jackal Horn; the Snake-Bead.

2590. THE claim of love is by the lover but not by the beloved. The lover sacrifices his life for his beloved. The beloved is independent. He may or may not love his lover, but the lover cannot stop loving even if he is sawn with a saw. The lover never complains over the inattention of the beloved. He regards it as a mood of love.

The lover who does find his beloved from the time of

childhood to old-age, but does not slack the slightest in love, amounts to the limit of faithfulness.

2591. THERE are three grades of love; the low, the middle and the high corresponding to the true, refined and exalted. And the last grade of love can never be granted to everybody. Only the beloved of Allah the Almighty, the Lord of the Worlds ﷻ can be the beloved of the creation, not everybody.

Alhamdulilhayyoo-al-Qayyum!

2592. ONE who does not befriend his real friends, is not befriended by anybody. Nobody is faithful to him if he is not faithful to him.

O the ignorant, bestowing friendship on all and sundry! Nobody in this world is a friend to anybody. Search for the friendship of the one whose friendship is true, refined and exalted. And to find such a friend is not easy.

O the Muslim, O my dear! Who else could be such a friend besides the beloved Prophet ﷺ of Allah the Almighty, the Lord of the Worlds.

اللَّهُمَّ يَا أَسْتَأْذِنُكَ حُبِّكَ وَحُبَّ حَبِيبِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمِينَ

*Allah-humma Inni Asaloka Hubbaka wa Hubba
Habibaka Sallallah-o Alaih-hay Wasallam! Amin!*

(O Allah the Almighty! I beseech You of Your love
and love of Your beloved ﷺ! Amin!)

2593. O THE GUARDIAN OF THE NATION, O youth! What has happened to you? What are you thinking about? Don't you know that Satan is your enemy and resides all the time in your own physical body and keeps you worrying in one puzzle or another. This is not the time to sit idle. It is the time of action. Is it that a brave Muslim ever suffers from disappointment. The true Muslim cannot be disappointed, dejected, unfortunate, unlucky, deprived and hopeless though he reaches the source of Hell. Our Allah the Almighty is the Lord of Earths and Heavens, the Glorious Owner of the Worlds, the Most Powerful of the powerful and the Ruler of the rulers. He is with us wherever we may be. And whatever happens to us does take place in His Presence. What then is this worry about? This disappointment is all brought about by Satan. In reality it is nothing. Oppress the outcast and make him run away. Be happy that Allah the Almighty is with you. And you have the help from your Allah the Almighty. Say it publicly thus: O Satan, the outcast, dwelling in our hearts! You are, indeed, disappointed and helpless of the blessing of my Allah the Almighty, but I am not. And there is no doubt either that the blessing of my Allah the Almighty is surrounding me. Read this —

Aoozobillah-hay minnash-Shaitaanirrajeem, jeem, jeem, jeem, jeem, jeem, jeem, jeem, jeem! (I seek refuge of Allah the Almighty from the Satan, the outcast, the outcast, the outcast, the outcast, the outcast, the outcast, the outcast, the outcast, the outcast!) When Satan came to know about this that he (the man) was not at all unaware of any of his tricks, however latent and hidden, he spread ashes over his head and cried and deserted the field breaking wind.

Ya-Hayyoo, ya-Qayyum! Anta Rabbi Zuljalale wal Ikram! (O the Living, O the Lasting! You are my Lord, the Majestic, the Blessed)!

2594. YOU are jealous and the face haughty. Spit on it. Allah the Almighty has granted to the true Muslim humility and tolerance. Why should he cry? Indeed, the Lord of a Muslim is the Merciful, the Forgiving, the Merciful, the Loving, Near and the Listener. And He would not trust any of His servants to him. Nor does it befit Him.

2595. A CHILD invites the child to play: "Let us play. Come we will play there."

They often say: "We have come from or are going to play."

You are the follower of the *Deen*. May you invite the people to the *Deen*.

The child's habit is play and yours, the preaching of the *Deen*.

2596. THE system of Nature works not under my or your thought but in operation under the Divine Will.

2597. THE best Islamic dress is that of a *Pathan* man and woman.

A man remarked: "Perhaps this is the reason why Allah the Almighty has granted them a commanding personality."

2598. IT does what Nature wants. Thought is subject to Nature, but not headstrong.

SUPPLICATION

Ya-Allah-o! Ya-Rahman-o! Ya-Rahim-o! Ya-Hayyoo! Ya-Qayyum-o! Ya-Hannan-o! Ya-Mannan-o! Ya-Zuljalal-e Wal-Ikrām-e! (O Allah the Almighty, O the Most Gracious, O the Most Merciful, O the Living, O the Lasting, O the Kind, O the Beneficent, O the Majestic, O the Exalted!) It is, indeed, a great blessing and grace of Yours that the completion of the *Words of Wisdom, Volume II* has reached the pure and blessed love of Your beloved, the sacred, ~~us~~. His love, indeed, is the current soul of the life of existence.

Rabbana Taqabbal minna innaka Ant-as-Samee-ul-Aleem! Subhana Rabbeka Rabb-ul-Izzate Amma Yasefuna Wa Salam-un-'alal- Mursaleen! Wal-Hamdulillah-hay Rabb-il-'Alameen! Amin!

(Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, the Lord of the Worlds! Amin!)

— Barkat Ali

NAME INDEX

Muhammad, the Prophet ﷺ :

From time to time Allah the Almighty sent prophets for the correct guidance of the people. They were innumerable, so much so that at one time there was scarcely a place which did not have its own prophet. Sometimes their work was received kindly and sometimes they were ridiculed to such an extent that they had to pray for the destruction of the populace. Some of the prophets mentioned in the *Holy Qur'an* are *Adam, Noah, Abraham, Lot, Joseph, Shoaib, Moses, David, Solomon, Jonah and Jesus*. They all professed submission to the Will of Allah the Almighty and desired peace on earth. This has, in fact, always been the belief of *Islam*. The prophets had psychic powers which are inconceivable to the human mind. One example of the Prophet Solomon's vision is typical. He was flying over the valley of ants who had been cautioned by their queen to get into their holes lest they were overrun by the Prophet's army. The Muslim jurists say that the Prophet heard the command at a distance of 4½ miles. Such powers have been miraculously maintained over the years by the various successors. Christians, for example, are best at medical science because Jesus Christ had such miraculous powers of healing.

It is made perfectly clear from the comments on the *Qur'anic* verses which Allah the Almighty has revealed to us thus:

"O My beloved Muhammad, had I not created you, I would not have created the Universe either."

(Ibn Qastalani in Muwahib-ud-Dunniyyah)

that Muhammad ﷺ is a unique person in the history of mankind. The moment he was created, he uttered:

"There is no god but Allah (the Almighty)!"

and then Allah the Almighty, the Lord of the Worlds, said:

"Muhammad ﷺ is His Prophet!"

This then is the basic belief of all true Muslims who know from the collection of the *Hadith* that just as Allah the Almighty exists everywhere, Mohammad's ﷺ kindness is attendant also. As Muhammad ﷺ was a perfect personification of the human being with angelic qualities and the sole authority of the *True Knowledge* of the *Attributes* of Allah the Almighty, to copy his way of life, called *Ittiba'* in juridical terms, will prove the redemption of one's soul and profitable in the life here and Hereafter.

As a great grandson of Ishmael, Muhammad ﷺ was born on the morning of 22 April, 571 C.E. to *Abdullah*, the son of *Abdul Mutlib*, the head of the *Quraish* tribe in *Mecca*. His father had died before his birth and he lost his mother at the age of

6. He was taken into the care of his grandfather who died when Muhammad was 8. *Abu Talib*, his uncle and father of Ali the Fourth Caliph of Islam, then took charge of the orphan.

Muhammad had no interest in deities. The people of those days were nomads, multi-idolatrous, barbarous, immoral, vain and female infant murderers. They had their own peculiar habits of hospitality, heroism and self-respect. Muhammad was meditative and withdrawn from all this, and was called to settle disputes because of his renowned truthfulness. He was now known as *Al-Amin* (the trusted one).

Muhammad ran the business of a wealthy Meccan widow who, at the age of forty, proposed that they should marry because she found him such an honest and diligent person. Muhammad was twenty five. Khadija set free her slave, Zaid, on her marriage, but Zaid wished to stay. Muhammad began to visit a cave in a hill called *Hira*, where he meditated regularly, until at the age of forty, he received a Divine Call (*Al-Qur'an* 96:1-5). On this day he began his reading and writing. Other revelations followed which culminated in the *Religion of Islam*.

At the age of forty three he had forty followers, and now began to spread his *Faith* at the annual fair which was held in the suburb of *Mecca*. On these occasions poetry was recited and competitions such as wrestling were conducted. People who had previously ridiculed and jeered at his words began to follow him seriously as more and more people embraced Islam. His uncles *Abu Lahab* and *Abu Jahl*, from the *Quraish* tribe were annoyed by Muhammad's teaching and success.

Once *Abu Bakr* rescued Muhammad from near strangulation. The throwing of dust and dirt were quite common incidents to show hatred for the Prophet. *Abu Talib* was approached to stop Muhammad from preaching about the worship of one God instead of many, but he was so concerned about his safety that he offered his protection though he never accepted Islam in his life.

As time passed, some families migrated to *Abyssinia*. *Hamza* and *Umar*, the notable chiefs of the *Quarish* tribe, also accepted Islam. When oppression and gentle persuasions failed to oust Islam, social boycott followed and they were forced to camp in an infertile valley *Shib Abi Talib* where the death rate rose rapidly. They were, eventually, allowed to return to *Mecca* with the hope that leniency might sever their bonds with Islam but this was not fulfilled.

In the tenth year of Muhammad's preaching, his uncle and wife died. In the next two years seventy two pilgrims from Medina accepted Islam and pledged Muhammad's safety and protection in case of their migration. Muham-

mad ﷺ sent all his followers in groups until he, *Abu Bakr* and *Ali* were left. When they set off, the Meccans took up the chase. Abu Bakr and the Prophet ﷺ remained in the Cave for three days; when the search was over they reached *Medina* on the 8th *Rabi-ul-Awwal* (16th July 622 C.E.), the day the Muslim lunar calendar began.

The Muslims were still harassed even in Medina and in the second year of emigration a famous battle between 313 ill-equipped Muslims and 1,000 well-prepared and mounted warriors took place at *Badar* in the outskirts of Medina. The enemy sustained heavy losses of life and armour. A year later, three thousand soldiers with experienced generals like *Khalid bin Walid*, were stationed at the foot of a hillock *Uhud*. To meet the attack Muhammad ﷺ led 700 men while 300 men were led by *Abdullah Ibn Ubayy* who betrayed Muslims by conspiring with the Meccans.

Muhammad ﷺ had sent men to guard the nearby pass in order to avoid attack from the rear. The enemy discovered this fact and attacked them, following this up with a rapid attack on the main section. Rumours that Muhammad ﷺ had been killed were spread throughout the ranks. The Muslims suffered heavy casualties lost many men and the enemy won a partial victory. Muhammad ﷺ lost a tooth.

A lady who lost her father, brother and husband in the battle is said to have heaved a sigh of relief when she heard that Muhammad ﷺ was safe. They all loved their illustrious leader.

Another story of great devotion is that of *Awais Qarani*, may Allah the Almighty be pleased with him, who never saw Muhammad ﷺ but had known a lot about him. While he was resting with his brother in the jungle near *Qaran*, he came to know of the incident concerning Muhammad's ﷺ tooth. Not knowing which one it was that had been lost, he took out all of his, one by one.

Awais used to help his mother in his spare time. Once he went to see Muhammad ﷺ but he was not at home. When he did arrive, his wife *Aysha*, Abu Bakr's daughter, told him of *Awais's* visit. Muhammad ﷺ asked if she had seen his face. She replied that she had only seen his back. He told her that she would go to Heaven for that. In his hour of death, Muhammad ﷺ sent *Umar* and *Ali* with his robe that they might give it to *Awais*. They found him in the jungle, saying his prayers. He accepted the robe and prayed for the forgiveness of Muhammad's ﷺ followers.

Zaid's mother was taking him to her parents' when they were stopped by dacoits who took *Zaid* away. On returning home without the boy, the mother told her husband what happened. He was so shocked that he wept bitterly and asked the mountains and the water for the whereabouts of his son. Later, a man told him

that he had seen a boy resembling his son in Mecca. On his arrival in Mecca, he went to Muhammad who asked the boy if he recognised the man as his father. The boy replied that the man was his father but he preferred to stay by Muhammad's side.

In the 5th A. H., the *Battle of Uhud* was followed by the *Battle of the Trench*, when the besieged Muslims were attacked by 10-20 thousand men over one month. The defeat of *Abuduwudd* by *Ali* wiped out their hopes. A strong wind blew their tents away during the night and the siege was over. No more battles followed except for those started by Jews who were indignant at Muhammad's rise to power. There were constant threats upon his life; the Muslims now moved from Medina and settled in a town on the Syrian border.

In the 6th A.H., such events as the annual pilgrimage by Muhammad and his followers, the signing of the *Treaty of Hudaibiya* and the settling of the new Meccan converts on the coast are recorded. In the following year 2,000 people went to Mecca for *Hajj*, without any fears. Muhammad now despatched his message to the nearby rulers of the Roman, Persian, Egyptian, Abyssinian, Ghassanian and the Yemenite kingdoms.

One by one these kingdoms accepted Islam. The *Treaty of Hudaibiya* had now been terminated because of the defiance of Meccans. A large number of Muslims marched to and camped outside Mecca. The message to submit was sent and they did so apart from a few who offered up some resistance. The *Ka'aba*, the oldest sanctuary of the world, came into the hands of the Muslims.

A nomad tribe of *Hawazin* gathered round the outskirts of Mecca and a decisive battle was fought and won by the Muslims. No person was forced to change his religion. All offenders were pardoned and the booty was shared by all. The Prophet himself decided to settle in Medina and made his journey to it on the *8th Dhul Qidah 8 A.H.*

People came to see him from far and wide. He lived a simple life, milking his own goats, massaging his camel, cleaning his own shoes and sleeping on a coarse bed. He received everyone regardless of wealth, and discussed all matters. Tolerant and forbearing, he allowed visiting Christians to perform their rites in his Mosque, later on came to be known as *Masjid-e-Nabvi* (The Prophet's Mosque). However, he specifically asked pagan converts to smash their idols. Mecca became the focal point for everyone. New laws which were equally applicable to all were established and small expeditions were sent to control minor uprisings.

In the *10th A.H.*, he delivered his famous sermon to 120,000 people in the *Valley of Arafat* where he discharged the final rites of *Hajj* (See *Hajja 't-ul-Wida'—The Farewell Pilgrimage, Barkat Ali; Dar-ul-Ehsan Publications* for further details). But the following

year in the month of *Safar-ul-Muzaffar* he became afflicted by a fatal fever. He died on the *12th Rabi-ul-Awwal*, performing his religious duties to the last. His tomb in the *Masjid-e-Nabvi* is visited annually by millions of people throughout the Muslim world and is a source of blessing for the whole of mankind. His own life is preserved in his *Hadith*. He had two sons who died in infancy. All those who claim to be his descendants are through his daughter Fatima's great grandson *Zain-ul-Abedine*, may Allah the Almighty be pleased with him. The name of the Prophet ﷺ pervades almost all the monologues in one context or another of his teaching.

Abbas Alambardar. The great grandson of the Prophet Muhammad ﷺ who was also killed in the *Battle of Karbala* (10th October, 680 A.H.) along with the rest of *Ahl-e-Bait* (the Prophet's Family). Only *Ali ibn Hussain*, known also as *Zain-ul-Abedine* survived, I-240.

Abdul Qadir Jilani, al-Mohyi-ud-Din (d. 561 A.H./1166 C.E.) was born in *Jilan* in Iran, hence *Al-Jilani*, in 470 A.H./1077 C.E. and educated in *Baghdad* in *Iraq*, wandered as an ascetic in the deserts of *Iraq* for 25 years and emerged a renowned preacher of *Baghdad* and laid the foundation of the *Qadariyyah Order*. He wrote many legalistic treatises, the Divine questionnaire called *Al-Ghawthiyyah* or *Al-Mirajiyyah* being widely read by the *Qadiris* for ecstatic experience, I-252, 253, 271, 274.

Abdul Razaq bin Abdul Qadir (528-603 A.H.) set out with the help of his brother, *Abdul Aziz* (d. 602 A.H.) to spread and impart their teaching further, I-83.

Abi Darda. A famous traditionalist of the sayings of the Prophet of Islam ﷺ, I-74.

Abi Umar. A well-known traditionalist, I-83.

Abra, the Abyssinian (Christian) Governor of the Yemen who invaded the holy city of Mecca in the year circa 570 C.E. A religious fanatic, he intended to destroy the *Holy Ka'aba* but to no avail, I-16.

Abraham (Ibrahim), the Prophet, peace be upon him, was a great Messenger of Allah the Almighty. He is known for his hospitality to all and sundry, his search for the *Truth* and pronouncements on *Tauheed*. He broke the idols manufactured for selling by his father, *Aazar*, built the *House of God*, the *Ka'aba*, in Mecca with the help of his son *Ishmael* who was born to his Ethiopian housemaid, *Hajira*, in his old age. The Prophet Muhammad ﷺ was his later descendant. To fulfil the Command of Allah the Almighty he nearly sacrificed his son *Ishmael* and to manifest his complete trust in Him, he jumped into the burning fire of *Nimrod*. See full details in the *Holy Qur'an*, I-226, 236; II-50, 115, 133, 151, 153.

Abu Aqba bin Aamar. A well known traditionalist, I-185.

Abu Bakr Siddique (d. 634 A.H.), the First Caliph of Islam. During a short period of two years he established Muslim rule in Arabia and revitalised the Faith of Islam, launched a campaign in Syria and began the compilation of the *Holy Qur'an*. He was a man of great judgement and superb truthfulness. The trusted lieutenant, he was an undisputed choice of the Prophet's successor, II-3, 14.

Abu Dawood (or Daud). A famous and much-quoted narrator of the sayings of the Prophet ﷺ, I-141, II-62, 140.

Abu Dhar Ghaffari. An economist friend of the Prophet of Islam ﷺ, he stood in the cross-roads of Mecca for the collection of *Zakat*. He is also a trusted narrator, I-243.

Abu Huraira (d. 59 A.H.), Jewish by birth, later accepted Islam and became a close companion of the Prophet Muhammad ﷺ. He is a learned narrator of the Prophet's sayings and widely quoted by *Al-Bukhari* in *Sahih Sharif*, the most authentic compilation of the *Hadith*, I-84, 141, 174, 182, 244, 256, 274; II-139.

Abu Naeem. A trusted narrator of the *Hadith*, I-237.

Adam, the Prophet. He is believed to have descended to Earth 80,000-90,000 years ago, a perfect man with full psychic powers, I-17, 22, 28, 39, 82, 84, 116, 157, 164, 212, 222, 236, 242, 264, 269, 270, 285, 293; II-51, 133.

Ahmad. A famous traditionalist, I-182, 185; II-3.

Ahmad, the Imam, a great narrator and jurist of the *Hadith*, was a pupil of the *Imam Ash-Shafi'i*, another famous jurist and founder of the *Shafi'i School of Islamic Jurisprudence*, I-274.

Ahmad, the Prophet (570-632 C.E.) One of the many and various names of the Prophet Muhammad ﷺ. See Muhammad, the Prophet ﷺ for biographical notes and *Asma-un-Nabi al-Karim, Muhammad Barkat Ali*, for details of his names, I-84, 89.

Akbar, the Great (b. 1542 C.E.) He ruled the Indian sub-Continent in its entirety (1556-1605 C.E.), a great Emperor of the *Moghul Dynasty* having a liberal attitude towards all religions. He founded *Din-e-Elahi* (synchrotism), the hegemonic religion that died a natural death in his life-time, I-145; II-81.

Ala-ud-Din Khalji (1296-1316 C.E.), the successor of *Jalal-ud-Din*, the founder of the *Khalji Dynasty* in the Indian history, was a great military commander. He introduced *Shari'ah* as the Law of the country and administered it through a police system which he founded in India for the first time, II-90.

Alexander, the Great (356-323 B.C.) II-147, 161, 162.

Ali, the Caliph (d. 661 C.E.) was the fourth Caliph in succession to the Muslim Empire by the Prophet Muhammad ﷺ - whose cousin/son-in-law he was, further expanded the Empire in the *Battles of Camel* and *Siffin*. The murder of the third Caliph, *Usman*, may Allah the Almighty be pleased with him, and subse-

quent handling of the investigation to the apparent dissatisfaction of the extreme and rebellious *Khawarijites* resulted also in his assassination, resulting in the protracted battles and the cruel massacre of his household, I-6, 51, 52, 65, 77, 82, 121, 123, 141, 181, 187, 198, 212, 216, 223, 245, 293; II-xi, 14, 55.

Amar bin Aus. One of the Prophet's ~~Companions~~ Companions, I-249.

Anees Akhtar binit Muhammad Barkat Ali, co-editor of the Urdu monthly, *The Dar-ul-Ehsan*, II-xiii.

Aqiqa bin Haris, I-244

Aristotle (b. 400 B.C.) A Greek philosopher whose philosophy is based on the experience a man may have through his five senses, almost incomplete metaphysically. It has been proved that his philosophy has later been mixed up with that of *Ibn Bajja* (d. 1138 C.E.), *Ibn Tufayl* (d. 1136 C.E.) and *Ibn Rushd* (d. 1198 C.E.) who commented in detail on the Neoplatonic philosophy later translated into European languages, I-223.

Ashiq Ali Khan, I-150.

Asma bin Zaid. A reliable narrator, traditionalist and well-revered Companion of the Prophet ~~ﷺ~~, I-133.

Asma Binit Aamees. A well-known woman traditionalist and legist, I-181.

Awais Qarani was a Yemeni contemporary of the Prophet ~~ﷺ~~, who, it is believed, initiated him spiritually after Awais's death in 37 A.H. as they had not met in their life time. The *Darud Awaisiyyah* recollections and teaching of this *Order* at the *Dar-ul-Ehsan* are undertaken by the author, I-6, 43, 65, 112, 216, 224.

Ayesha Siddiqa (may Allah the Almighty be pleased with her) was the daughter of Abu Bakr, the First Caliph of Islam, the virgin married to the Prophet of Islam ~~ﷺ~~, she played a considerable part in the running of the new Muslim Caliphate, I-77, 181, 244.

Ayyaz. A trusted servant and later on a courtier/consultant of *Mahmud the Great* (998-1030 C.E.). His stories of faithfulness to the Emperor form an important chapter of the book of *Islamic Mysticism*, I-210, 219, 296.

Ayyub, the Prophet, peace be upon him. See *Al-Qur'an* for the details, II-119.

Azazeel. The most learned angel who was outcast when he refused the Command of Allah the Almighty to prostrate to the Prophet Adam, peace be on him. Proud of his learning, he had his downfall for ever. He is known as *Satan*, I-212.

Baba Balkhi Elias Haji Malang, II-115, 168.

Baba Bullahe Shah (b. 1103 A.H.) has his real name of *Abdullah Shah* originated from *Uchh Geelianian* (Indus) but first came to *Malikwal* and settled in *Pandoke Bhattian* in *Qasur* (Pun-

jab) and took his oath of allegiance at the hands of *Shah Enayat* whom he loved and succeeded for 30 years in his *Order of Qadariyyah* at his death. *Baba Bullahe Shah* was a sufi poet whose poetical works of alphabetical compositions are cherishingly read with ecstatic effect even today. He was a contemporary of another sufi poet, *Waris Shah*, and died in 1173 A.H./1758 C.E., I-125.

Baba Nisar Ahmad (d. 1972 C.E.) was the fellow disciple of the author belonging to their spiritual guide, *Hazrat Shah Walayat Hakim Amir-ul-Hassan Saharanpuri* (d. 1972 C.E.), I-150.

Babu Khan, I-145.

Badar-ud-Din Ahmad Mujaddid Alif Thani Sirhandi, I-127.

Baggu. He is not a real person but a commonplace name in the Punjab for reference/illustration purposes, I-209.

Bahadour Shah Zafar, the last ruler of the famous *Moghul Dynasty* of rulers of India. He suffered at the hands of the English rulers and is well-known for his *Urdu* verses in *Zafar Nama* (the *Chronicles of Zafar*) reflecting fate and fatalism, I-287.

Baqi Billah (1563-1603 C.E.) is renowned for introducing in the Indian sub-Continent the *Order of Naqashbandiyyah* named after *Baha-ud-Din an-Naqshbandi* (d. 1389 C.E.). After the death of his son, *Husam-ud-Din* (d. 1633 C.E.), *Taj-ud-Din* (d. 1050 A.H./1640 C.E.) found a niche in Mecca and introduced Arabs to *Jami's Nafahat* and *Ali al-Kashfi's Rashahat Ain al-Hayat* by translating these *Persian* works into Arabic, I-127.

Bayazid Bustami (d. 261 A.H./874 C.E.), a son of a Zoroastrian, was born in *Bustam* in North-Eastern *Persia*, where his mausoleum still stands. His journey to Heaven in imitation to the Prophet ﷺ is well-known, II-124.

Barsisa. I-43, 65.

Bazar. I-182.

Bilal, the first Muezzin of Islam. He was a negro slave who accepted Islam for which he was tortured by his master, *Ommeya*, by putting him bare-backed on the hot sand weighted down by a stone in order to make him abjure Islam, yet he continued to say: "Ahadun! Ahadun! One (God)! One (God)!" Later he was pardoned by *Abu Bakr* and set free, I-109, 112, 222, 245, 296.

Brahmin. The highest class name of the Hindu caste system, the remaining being in declining order as *Kashatriyya*, *Vaise* and *Sudra*, I-235.

al-Bukhari (d. 870 C.E.), the most authentic compiler of the *Hadith*, author of *as-Sahih* and many other books, I-221; II-156.

Bunyan, John (1628-1688 C.E.), a writer and priest, wrote books on Christian religion, II-vii.

Bushra, I-240.

Dhannun, Abu al-Faiz Thauban ibn Ibrahim al-Misri (180A.H./796C.E.—214A.H./829C.E.) was born in upper

Ekhmim in Upper Egypt. He travelled extensively in Saudi Arabia and Syria. He was sent to prison in Baghdad charged with heresy and was later released and sent to *Cairo*. He is regarded as *Qutb* of his time. He has written both prose and poetry. When asked to define *tauba*, he replied: "The 'repentance' of the common herd is from sins, whilst 'repentance' of the elect is from inattention (*ghaflat*)—*Ar-Risalat al-Qushairiyyah*, edn. cit; p 9., II-89.

Djall (Anti-Christ), I-279.

Eidu, a hypothetical commonplace name in the sub-Continent for reference, I-209.

Eve, wife of the Prophet Adam, peace be upon them both, I-39.

Faizi, a learned man, was one of the nine advisers of the *Moghul Emperor Akbar* of India (1556-1605 C.E.) A great scholar, he wrote the commentary of the *Holy Qur'an*, II-81, 82.

Fatima Binit Abdullah, I-241

Fazil Ibn Ayaz (d. 187A.H./803 C.E.) was born in *Khurasan*, lived the life of a highwayman till he underwent inner conversion, (see *The Guiding Crescent-Muslim Stories for Children*, Dr. M. Iqbal). He travelled to *Kufa* and then to *Mecca* where he lived for many years and died. He is regarded as a great authority on the Prophet's traditions and known for his preaching to *Harun al-Rashid*, the Abbasid Caliph, II-x, 150.

Farid-un-Din Attar (1120-1229 C.E.), a sufi writer who wrote in *Persian Tadhkirat al-Auliya* (Memorial of the Saints) amongst other famous books, was born in *Nishapur*, North West Persia, and was murdered at the hands of a soldier of *Jenghiz Khan*, II-ii.

Farid-ud-Din Ganj Shahr-see *Moin-ud-Din Chishti*, II-12.

Feroze, I-51.

Gabriel, the Archangel, I-84, 136; II-49, 125, 131, 133.

Al-Ghazali, Abu Hamid (1058-1111 C.E.), born at *Tus* in *Khurasan*, became a brilliant scholar of Islamic Philosophy at Baghdad University and later in life underwent inner experience. He is known for his sufi writings, the most exceptional work being *Ahya 'Ulum ud-Deen* (The Revivalism of Religious Sciences). His strictest belief in *Tauheed*, he described: "If someone worships or fasts for ostentation, it is *shirk* (polytheism), a worship of one's 'self', not of God Almighty; on the contrary, if one cohabits with one's own wife, not for carnal pleasure but for performing the duty imposed by God, that is an act of piety and devotion, meriting the pleasure of and reward from Allah the Almighty." II-iii.

Ghullo Khan. I-241.

Hafza. I-78.

Hakim. a traditionalist, I-181.

Hamzad. II-180.

Hassan al-Basri (d. 110 A.H./728 C.E.) was born at *Medina*

but brought up at *Basra (Iraq)*. He laid the foundation of '*Ilm al-Qulub* (Science of Hearts) developed later by many sufis, I-7.

Hassan, the Imam (d. 669 C.E.), the grandson of the Prophet Muhammad ﷺ. He was accepted as the Caliph of Islam (661 C.E.) but renounced the *Caliphate* at the aggressive intentions of the *Amir Muawiyah*. The *Imam* was gentle, kind and a lover of peace. He was poisoned by a slave girl, I-82.

Hisn Haseen, a great traditionalist and writer. His book of prayers and supplications named after him is widely read, I-181.

Hujjaj Ibn Yusuf was the most powerful general and efficient governor of *Iraq* of the *Ommayyed Caliph, Abdul Malik* (685-705 C.E.). He was responsible for sending his nephew and son-in-law, *Muhammad ibn al-Qasim*, an 18 years fearless and skilled general, and defeated the *Raja of Makran* (Sind) who was sheltering the Hindu sea pirates and looting Muslim merchant ships, thus setting up a spearhead of Islam in the Indus Valley, I-15.

Humayun, the Moghul Emperor, second in succession. He died in 1555 C.E., I-241.

Hussain bin Mansur al-Hallaj (d. 309 A.H./922 C.E.) was Persian by birth, migrated to *Baghdad* where he preached heretical doctrines for which he was put to death. For his secret thoughts, he was called 'Carder of Conscience' (*Hallaj al-Asrar*):

I am He Whom I love and He Whom I love is I,

We are two spirits indwelling one body.

When thou seest me, thou seest Him,

And when thou seest Him, then thou seest us both.

(Margaret Smith translation)

I-42, 87; II-ii, 138.

Hussain, the Iman, the younger grandson of the Prophet Muhammad ﷺ who lived the life of peace and devotion till after the death of the *Caliph Muawiyah* (d. 680 C.E.) who had nominated his son, *Yazid*, given to un-Islamic life, as successor which annoyed the Muslim world. The *Imam* was invited by the people of *Kufa (Iraq)* to establish the cause of righteousness. He accepted the challenge and on *10th October 680 C.E.* he died a martyr in the *Battle of Karbala* fighting against evil forces. Many of his family members died, only *Ali Ibn Hussain (Zain-ul-Abedine)* escaped, I-51, 79, 82, 121, 123, 150, 240; II-132, 136, 137.

Ibn Abbas, a very young Companion of the Prophet ﷺ, wrote his memoirs for the benefit of his children, hence an acknowledged traditionalist. The chroniclers maintain that at the time of his death he left a camel load of writings, I-73, 80.

Ibn Abdullah Ansari, a traditionalist, a jurist, I-83.

Ibn Abi Asan, a narrator of the *Hadith*, I-181.

Ibn Abi Sheeba, a narrator of the *Hadith*, I-181.

Ibn al-Arabi Mohyi-ud-Din (1165-1240 C.E.) An exalted

mystic of Arab origin, he wrote much literature of a sufic nature. Of most importance is his *Fusus al-Hikm* translated into English (*The Bezels of Wisdom*) and recently some research on his works has been published in Urdu by *Zahin Shah Taji* (d. 1978 C.E.), a Pakistani sufi poet of a great calibre. *Ibn al-Arabi* has written about his flight to other planets especially the Moon where he said his prayers and which he described as consisting of grey powdered matter devoid of greenery and light also proved through modern American and Russian space travellers, I-218; II-ix.

Ibn Hibn, a narrator of the *Hadith*, I-181, 182.

Ibn Maja, (d. 886 C.E.), one of the principal compilers of the *Hadith*, I-141, 181, 187.

Ibn Masud, a traditionalist, I-182, 236.

Ibn Najjar, a narrator of the *Hadith*, I-73.

Ibn Umar, a reporter of the *Hadith*, I-300.

Ibn Yazid, an *Ommayyed*, a general fighting against the followers of the family of the Prophet ﷺ, I-240.

Ibn Sani, a narrator of the *Hadith*, I-182.

Ibrahim Adham Balkhi, the *Sultan* (d. 160 A.H./777 C.E.) He was the son of a king of *Khurasan*. He heard a Divine voice, renounced his empire, became ascetic and lived on his earnings of his own hand, I-91, 114, 211; II-116, 134, 162, 168.

Iqbal, *Muhammad* (1874-1938 C.E.), a poet-philosopher of Islam, author of mystical poetry in Persian as well as Urdu languages, e.g. *Israr-e-Bekhudi* (Secrets of the Selflessness), translated into English by Dr. Nicholson, and prose, *Reconstruction of Religious Thought in Islam*. He was a great reformer of the Indo-Pakistani sub-Continent. More recently the Pan Arab consciousness has awakened to his message, I-241.

Ishmael, the *Prophet*, the son of the Prophet Abraham, peace be upon them both. He was born of his wife *Hajira* and became the progenitor of the Prophet Muhammad ﷺ, I-239; II-100.

Israhael, the *Angel*. He will blow the trumpet on the *Day of Resurrection* when all life will be annihilated and mountains blow like cotton wool; the most venerable angel in the kingdom of angels, I-10, 212, 236; II-50, 133, 155.

Izrael, the *Angel*. Another commanding angel of Allah the Almighty, I-116, 212; II-50.

Jabbar. A well-known Companion and narrator of the *Hadith* of the Prophet ﷺ, I-83, 84.

Jacob, the *Prophet*, peace be upon him, I-161; II-85, 125, 126.

Jami, *Abdur Rahman* (d. 898 A.H./1492 C.E.) A well-known sufi poet in Persian, a great devotee of the Prophet ﷺ. He wrote *Nafahat al-Uns* (The Gifts of Fellowship) and *Law aa'ih* (Flashes of Light). It is commonly known that Jami visited the Prophet's shrine ﷺ where he shook his hand in greeting. *Wallah-o Alim Bis Thawab*, I-66, 235.

Jamshed. II-19.

Jonah, the Prophet, peace be upon him, I-210.

Junaid, Abu'l-Qasim B.M. Al-Baghdadi (d. 298 A.H./910 C.E.) A sufi of a high calibre, Persian by birth, he wrote mystical treatises e.g. *Kitab al-Fana* (Book of Annihilation), *Kitab al-Tauheed* (Book of Unity of Godhead) and *Kitab Daw'a'al Arwah* (Book on Remedy for Souls). The *Order of Junaidiyyah* was founded after his name. The honourable author also imparts his teaching in the *Order* that requires to maintain sobriety (*Sahw*) and much less rapture and ecstasy (*Ghalaba*) practised by his contemporary, *Abu Yazid Taifur al-Bustami* (d. 261 A.H./874 C.E.), I-74, 88, 123, 272.

Ka'ab. A Companion and reporter of the *Hadith* of the Prophet Muhammad ﷺ, I-243.

Kalbi, Dev Johns, II-161, 162.

Khalid bin Walid. The Prophet ﷺ conferred the title of 'the Sword of God' upon him. He was an intrepid general who became a convert to Islam after the *Treaty of Hudaibiya* (628 C.E.), was responsible for the conquests of *Syria* and *Byzantium* and was later made the Governor of *Syria* and *Palestine* by the Caliph Umar, may Allah the Almighty be pleased with him, I-127.

Khalique Ahmad Farooqui, I-150.

Khanis bin Hazifa. A Companion of the Prophet ﷺ and martyr of the *Battle of Badar*, I-78.

Khizar, the Prophet, the living light of saintship (peace be on him) who has, it is believed, inspired *Abdul Azim Masud* in 1125 A.H./1713 C.E. who founded the *Order of Khizariyyah* also practised and imparted by Sufi Barkat Ali. He is regarded as a living saint acting as an intermediary for Allah's inspiration to His elects like the Archangel acted for Allah's revelations to the Prophet Muhammad ﷺ, I-166, 169, 170, 283; II-6, 77, 100, 107, 115, 170.

Laila, the beauty personified and sparkled by Divine Light made immortal by the love of *Majnun* whose real name was *Qais*. They are both regarded as of hypothetical existence, I-162, 193, 230.

Lord Curzon, the Viceroy of India, I-79.

Luqman, a great wise man, has been reported in Muslim religious books for his cryptic and apt comments on life and religion, II-xi, 87.

Malik, a compiler and reporter of the *Hadith*, I-137.

Mahmud, the Great ruled the *Sultanate of Ghazni* (998-1038 C.E.) and waged 17 holy wars on India, the house of idol worshippers. He was a staunch *Sunni* Muslim, a great soldier and the patron of the Arts and Sciences. He spent about 400,000 *dinars* annually on poets and learned men alone, encouraged *Firdausi* to write the famous *Shahnama*. The famous mathematician *al-Biruni*

and the great historian *Utbi* worked for him. It is said Mahmud valued the *Qur'anic* script so much that during one of his incursions he once spent a sleepless night in a room where he had found a page of the *Holy Qur'an*, fearing that while he slept he might desecrate the *Holy Qur'an* by turning his feet to the book, the location of which could not be ascertained, I-210, 219.

Malik bin Dinar, a mystic of high repute, I-73.

Malik bin Zaghr, I-239.

Mamil, I-240.

Ma'roof Karkhi (d. 200 A.H./815 C.E.) A *Sabian* by race and an exalted mystic who forms an important earlier link in the different lines of ascription in Islamic Mysticism practised by the author, Sufi Barkat Ali, I-150.

Mehinwal was the beloved of *Sohni*. They are symbols of puritanical love for the Punjabi folk who sing with relish their love songs, I-101.

Michael, the Angel, I-116, 212, 236, 252; II-50, 135.

Moitmar bin Suleman, I-133.

Moin-ud-Din M. Chishti (d. 123 C.E.) was born in *Sijistan* in about 1142 C.E. and settled in *Ajmer*, India after considerable wanderings of about 20 years. His *Khalifa* (Successor), *Qutb-ud-Din Bakhtiyar Kaki* (d. 1235 C.E.), spread his teaching and founded the *Chishtiyyah Order* widely well-known and well spread in the Indo-Pakistani sub-Continent and sponsored by later sufis, *Farid-ud-Din Masud Ganj-e-Shakr* (1175-1256 C.E.), *Nizam-ud-Din Auliya* (d. 1325 C.E.), *Nasir-ud-Din Chiragh-e-Dehli* (d. 1356 C.E.), I-97, 112; II-37, 164.

Moses, the Prophet, peace be upon him, was one of the exalted Messengers of Allah the Almighty. He has been mentioned in the *Holy Qur'an* and also described by the Prophet Muhammad ﷺ in his *Ascension to Heaven* as a serene and mighty Prophet (See the *Holy Qur'an* for further details of the *Ascension*), I-166, 169, 227, 236, 239, 282; II-6, 50, 133, 176.

Mua'z bin Jabal. A Companion and reporter of the *Hadith* of the Prophet ﷺ. I-137, 215.

Muhammad Habib-ur-Rahman Arif, I-150.

Muhammad bin Qasim (d. 714 C.E.) He was the son-in-law of the famous Muslim general, *Al-Hujjaj bin Yusuf*, who despatched him to rescue some Muslim ladies who had been robbed in Arab vessels by Hindu pirates in the Arabian Sea who were protected by the Hindu Raja of Sind, *Dahir*. Muhammad came via *Makran* (Sind), subdued *Baluchistan*, conquered *Debal*, the Capital of lower Sind and inflicted further defeats on the Raja, reached *Multan* in the Punjab thus sowing the seeds of Islam in the Indian sub-Continent. After the death of his father-in-law, he was called back in *Damascus* and as a result of court intrigue he was executed, I-107.

Mumtaz Jahan was the beloved wife of the *Moghul Emperor Shah Jahan* of India (1628-1658 C.E.) The Emperor built *Taj Mahal* in Agra, the mausoleum in her honour amongst many other famous buildings like *Moti Masjid* of Agra, the *Juma Masjid* and the *Red Fort* of Delhi and *Fort* of Lahore, II-84.

Nimrod. The 'satanic' king of the time of the Prophet Abraham, peace be on him, I-226.

Nisa'i. A reporter/compiler of the *Hadith*, I-181.

Nizam-ud-Din Auliya (d. 725 A.H./1325 C.E.) was one of the greatest divines of the *Tughluq* reign in India. He spread the *Chishtiyyah Order* but had spiritual practices exclusive to him that led his successor *Nasir-ud-Din Chiragh-e-Dehli* to pronounce these practices, thus founding the *Nizamiyyah Order* which, however, did not receive a wider acclaim as compared to the *Chishtiyyah Order*, I-162, 241, 248, 296; II-70, 71.

Noor Jahan Mehr-un-Nisa. Noor Jahan (the royal title meaning the Light of the World) was the widow of a Persian noble, *Sher Afgan*, attracted the attention of the Moghul Emperor, *Jahangir*, who married her in 1611 C.E. She was beautiful and intelligent and ran the affairs of the government when the Emperor indulged in drinking and hunting. A few years after the death of the Emperor in 1627 C.E., she retired from politics, I-228.

Pharaoh. He was the king of Egypt in the Prophet Moses' time. He declared himself God and eventually died in the river *Nile* whilst chasing the Prophet Moses and the Israelites, I-165.

Plato. The Greek philosopher and writer, he wrote *Utopia* outlining the organisation and administration of an ideal government. A supporter of truth, he wrote, '*Aristotle is dear to me but dearer still is the truth*', which is a common place euphorism these days, I-172.

Qabil (Cain), the second son of the second twin of a son and a daughter born to Prophet Adam, peace be on him. He killed his brother *Habil (Abel)* over a dispute, thus setting an example of lust, wealth and unpleasantness, I-246.

Qais. See *Laila*, I-193, 234.

Qastalani, the Imam. A writer, a reporter and a compiler of the *Hadith*, I-83, 84.

Qutb-ud-Din Bakhtiar Kaki (d. 1235 C.E.), II-164.

Rabia Al-Adawiyyah al-Basri (d. 185 A.H./801 C.E.) She has been described for her piety and austerity by her biographers as the second *Mary*, the mother of the Prophet Jesus, peace be on them both. It is said that she was kidnapped and sold in her childhood but set free by her master for her religious devotion and worship that she did for love for the Divine rather than for the hope of Heaven or fear of Hell. One day she was seen carrying in one hand fire and in the other water. When asked, she replied: "I am going

to light a fire in Paradise and pour water on Hell so that the pilgrims (*Saliks*) have no motive of hope or fear." She married *Hassan al-Basri* above, I-7.

Ranjit Singh, the Maharaja. He ruled the plains of the Punjab in the first quarter of the nineteenth century. He brought about order in the Punjab where lawlessness, maladministration, coercion in religious practice commonly known in history as the misrule of *Sikha-Shahi* was rampant. The Maharaja had two Muslim ministers called '*Faqir Brothers*' who very ably helped him to rule in peace and amity, I-24.

Al-Razi (d. 925 C.E.) A philosopher and medical man of repute of the *Abbasid* period of Islamic History. His works have been of interest in the East and the West to the present day, I-172.

Al-Rumi, Jalal-ud-Din (d. 672 A.H./1273 C.E.) He was born in *Balkh* and later settled in *Konya* in Rome, a great mystical poet, he wrote *Diwan-e-Shams-e-Tabriz* (The Poems of Shah Tabriz) and *Mathnawi* (The Poems in Rhyming Couplets). The latter is said to have taken him forty years to write. He is also known for his miraculous powers; see *Legends of the Sufis*, an English Translation from Persian by *James W. Redhouse*, I-11, 172, 235; II-ii, xii.

Rustam, a proverbially strong man and a wrestler of fame of his time, I-11.

Sa'd. He was a junior Companion of the Prophet Muhammad , I-51, 182.

Sa'di, Musleh-ud-Din (1194-1281 C.E.), a great traveller, visited all the countries from *North Africa* to *Somnath* in India. He wrote two books of exceptional literary value *Gulistan* (The Rose Garden) and *Bostan* (The Orchard) which tell stories in prose and poetry that contain practical moral readings of men and their manners, kings and their kingships, wayfarers and their ways. These books have been used as text books throughout the Muslim history thus making his name famous all over the world, I-vii; II-xiv.

As-Sabir, Makhdoom Ala-ud-Din Ali bin Ahmad (d. 691 A.H./1291 C.E.) He was nephew of *Farid-ud-Din Masud al-Ganj-e-Shakar* who imparted him mystical learnings. *As-Sabir* is a well-known sufi amongst the inhabitants of Pakistan, India and Bangladesh. He underwent extreme penances in fasting and worship. The author, Sufi Barkat Ali, bears great devotion for the sufi, I-43, 112, 217, 233, 248; II-ii, 132, 153.

Saeed bin Mansur, I-133.

Saeen Tawakkal Shah. II-95.

Saladin (Salah-ud-Din Al-Ayyubi). He was a powerful *Abbasid Sultan* of Egypt, al-Hijaz, the Yemen and Syria (1169-1192 C.E.), a great warrior and a learned Muslim. He marched against the *Crusaders*, captured Jerusalem, but during the *Third Crusade* (1189-1192 C.E.) a concerted attack from *Richard the Lionheart*, *Emperor Frederick* and *Philip II* of different European

sovereignties lasted for two years to break down the Muslim garrison at *Acre*. *Salah-ud-Din* was broken hearted and died the following year, I-267.

Saleem, the Prince. He later on became Emperor *Nur-ud-Din Jahangir* (1605-1627 C.E.) of the *Moghul Dynasty*, expanded his father's, *Akbar's* boundaries. He received trouble from the *Sikh Gurus* who helped a rebel prince, *Khusro*, but put down the rebellion. The *Sikhs* regarded it as religious persecution and became hostile to Muslims ever since, I-60.

Salman Farsi. A Companion of the Prophet Muhammad ﷺ, he received his sufic *baraka* from *Abu Bakr*, the First Caliph of Islam. He was later appointed governor of the Muslim province by *Umar*, the Second Caliph of Islam, I-250.

Salman Teemi, I-133.

Sanabhi, II-138.

Sanan, al-Shaikh, I-48.

Sariya. A brave general of the army of *Umar, the Second Caliph of Islam*. An example of his foresight is referred to in the *Holy Qur'an*, I-257.

Shaddad bin Aus, a traditionalist, II-138.

Shah Enaiyat. An exalted sufi of the *Qadariyyah Order*, he was the noble successor of *Ali Reza Shah Shuttari* (d. 1706 C.E.) and belonged to a family of farmers of *Baghbanpura* in the vicinity of Lahore (Pakistan), I-125.

Shah Sharaf-ud-Din Boo Ali Shah Qalandar, I-297; II-89, 131.

Shah Walayat Hakim Amir-ul-Hassan Saharanpuri (d. 16th October, 1972 C.E.), I-150.

Shams ud-Din Al-Tabrez, a frenzied mystic, had attached to him *Jalal ud-Din Rumi* who named after him his collection of lyrical poems, *Diwan-e-Shams al-Tabrez*, depicting the nature of exercising in *Zikr*. He was sentenced for blasphemous utterances, flayed off his skin and died eventually through organic infections.

Ash-Shibli, Abu Bakr al-Shaikh (d. 945 C.E.) A great exponent of *Tasawwuf* and the protector of the Divine secrets, he censured *al-Hallaj* for his divulgence of euphorisms of *An-al-Haqq*. It is said that a lady in his neighbourhood made fun of his beard whether it was prettier than her goat's. He merely smiled. When, on his death, his funeral pyre was carried past the lady's house, he rose and addressed the lady amongst other onlookers: "Tell me if this beard is more worthy than your goat's!" I-88, 123.

Sher Shah Suri, the Emperor (1540-1545 C.E.) He ruled India in her entirety after defeating the brave *Rajput Rajas*. Sher Shah was a great general, strategist, and above all an administrator of an exceptional calibre. A just ruler, he was respected by Hindus and Muslims alike. During his short reign of five years he had roads constructed, canals dug, rest houses built and agrarian reforms introduced. For his revenue districts, he demarcated smaller units

headed by revenue officer who had the village headman to the lowest echelon to be answerable to him, I-119, 241.

Socrates. I-172.

Sohni. See also Mehinwal, I-101.

Sufyan. I-133.

Tabrani. A well-known compiler of the *Hadith*, I-274.

Tipu, the Sultan. A valorous Muslim sultan of the state of *Mysore* who opposed the domination of India by the foreign rule. *Tipu* fought the British bravely at the *Battle of Serringapatam* in 1799 and died a martyr's death. Like his father, *Sultan Hyder Ali*, he was a brilliant soldier and contained the *Mahrattas* as imperial power, I-27, 267.

Tirmidhi. II-61, 138.

Umar, the Caliph (d. 12 A.H./644 C.E.) A man of iron will and stern justice, he succeeded *Abu Bakr, the Second Caliph of Islam* and expanded the Muslim Empire. By the time he died his Caliphate included, in addition to *Arabia*, the territories of *Egypt, Palestine, Syria, Iraq, Persia* and *Khurasan*. He was a great administrator. He reformed the treasury, settled pensions and benefits, enforced codes of good conduct and rooted out superstitions. He was killed by a newly freed slave and on his death bed administered the election of his successor, I-6, 16, 65, 77, 78, 119, 139, 216, 224, 249, 250, 257, 274, 293; II-xi, 14.

Uns. One of the Prophet's ~~Companions~~ Companions, I-239, 271; II-49.

Uthman, the Caliph (d. 644-656 C.E.) A man of great humility, he annexed to the Muslim Empire *Cyprus* and other small territories. He arranged the *Holy Qur'an* in its present-day form. Busy reading the *Holy Qur'an*, he was murdered at the age of 80 by insurgents who were critical of the dismissal of *Amar bin Aus*, the governor of Egypt, by the *Caliph*. As a close lieutenant of the Prophet ~~ﷺ~~, he was married to two of his daughters, one after the death of the other, I-77, 178, 182, 243, 293; II-viii, 14.

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Yousuf (Joseph), the Prophet (peace be upon him); see the details of his life story in the *Holy Qur'an*, I-13, 46, 161, 191, 239, 240; II-109, 125.

Zaid bin Thabit. One of the Prophet's ~~Companions~~ Companions and a reporter of his *Hadith*, I-278.

Zarrina. A compiler of the *Hadith*, I-245.

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WHAT IS DAR-UL-EHSAN?

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

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

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

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

Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in *Arabic, Persian and English*. *Kitab-ul-'Amal bis-Sunnate, Al-Ma'roof 'Tarteeb Sharif* ('Holy Succession'), *Makshoofat-e-Manazal-e-Ehsan (Manifestations of the Stages of Blessing)* and *Asma-e-Nabi al-Karim (The Bounteous Names of the Prophet ﷺ)* are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadith*, medical cures prescribed by the Prophet Muhammad ﷺ and Barkat Ali's own words of guidance and insight.

—Muhammad Iqbal