

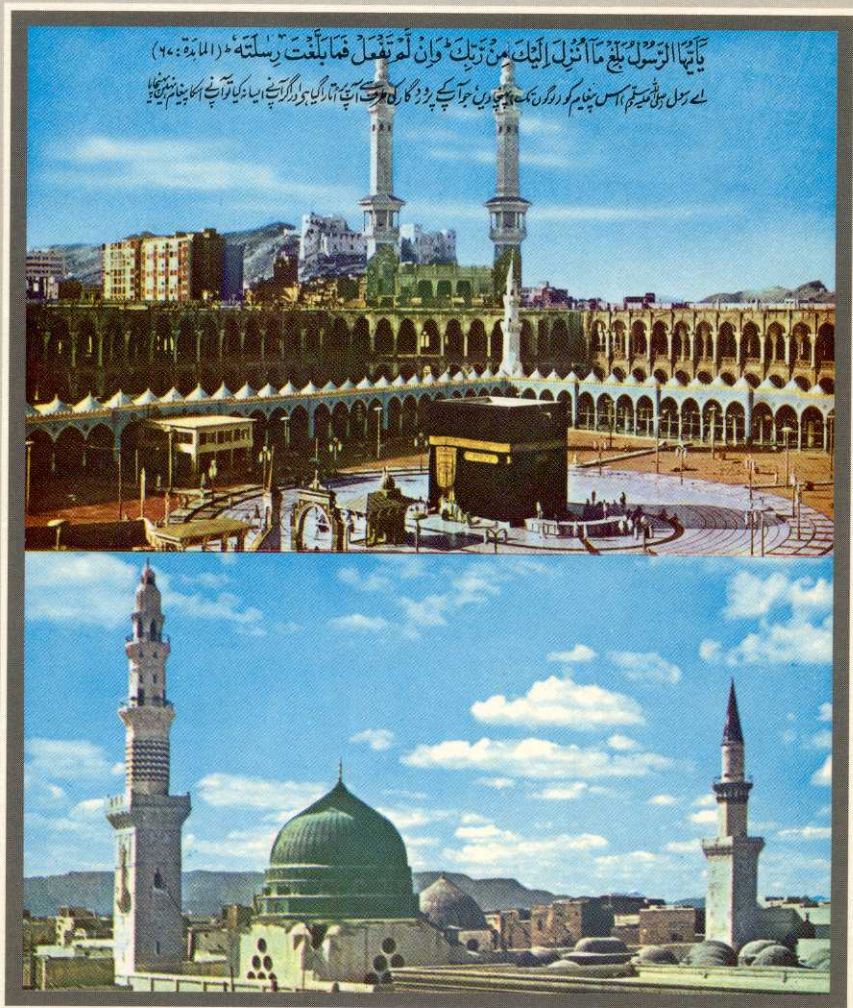
Manifestations of the Stages of Blessing-

يَا قَوْمِ

يَا قَوْمِ

The Words of Wisdom Volume 6

Abu Anees Muhammad Barkat Ali



مصطفویہ خضریہ علویہ سعیدیہ اویسیہ بحوریہ قادریہ صابریہ قلندریہ مجددیہ غفوریہ حمیمیہ کریمیہ امیریہ

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

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

Volume VI



DARUL-ULOOM PUBLICATIONS

College of the Rightly Guided Caliph of the Prophet Muhammad
P.O. Box 10, Deoband, U.P. India

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

Volume VI

by

Abu Anees Muhammad Barkat Ali

(Translated by Muhammad Iqbal)



DAR-UL-EHSAN PUBLICATIONS

Al-Maqam-un-Najjaf As-Sahhaf Al-Maqbul-ul-Mustafein

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

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

Introduction

*If thou couldst see
 When the angels take the souls
 Of the Unbelievers (at death),
 (How) they smite their faces
 And their backs, (saying):
 "Taste the Penalty of the blazing Fire
 Because of (the deeds) which
 Your (own) hands sent forth:
 For God is never unjust
 To His servants."*

(Al-Qur'an 8:50-51)

Continuing with our theme of 'love' for and 'devotion' to Allah the Almighty and His Holy Messenger ﷺ, it is proposed to deal with it further. We would record and pen down our thoughts regarding the invincibility of love and that undoubtedly 'love begets love'. But before that, it is rather imperative that in the passing explanation and rationale behind it is made of the deleterious events that on the surface may appear to us as far from benign. Innocent people are reported to have died and suffered in natural disasters and also through human feuds and unwanton wars.

Retribution for good and evil deeds committed is, indeed, due on the Day of Judgement. Denial of truth has to be put right and disbelievers brought to book. The first part of the above Qur'anic Verse informs vividly the fate meted out to the wrong-doers, maintaining in the second that God is never unjust to the least of His servants. Besides, there is many a Verse in the Holy Qur'an (5:63;

14:48; 21:35; 40:16) wherein God has been mentioned by His qualitative Name *Al-Qahhaar*, meaning the Wrathful or Irresistible. The Name applied is with reference to His enemies only as has been pointed out by the author *Abu Anees Muhammad Barkat Ali* (b. 29 Rabi' al-Akhir 1329 AH/27 April 1911 CE) in the following of his monologues in this Volume:

Yaa-Qaahiro (O the Wrathful) means *Qaahiro* 'Ala-Adaa'i Rabb-il-'Alameen (the Wrathful to the enemies of the Lord of the Worlds) - *Maqalat-e-Hikmat, No. 5312*

We are not afraid of the Almighty Allah's wrath. We go on doing as we wish as if there is no one to stop us. Fear Allah the Almighty at each and every step and moment. The fearful of Allah the Almighty are the fearless creatures (not afraid of anyone except Him). Do not inflict cruelty and transgression upon the creatures. Allah the Almighty is Truthful. He does not wrong anyone. Allah the Almighty does not allow anyone to pile cruelty on to the one who does not inflict cruelty and intransigence on the Almighty Allah's creatures. Whoever feared the Almighty Allah's wrath became fearless of creatures. Whoever became afraid of the awe of Allah the Almighty became free from awe of creatures. And we all are down-trodden and ineffectual because of our cruelty and intransigence to them.

Maqalat-e-Hikmat, No. 5403

Apt to this discussion *Sahih Muslim Sharif* has this in reference to a sacred *Hadeeth*: "O My servants! I have declared cruelty on my part unlawful and so also for you. Therefore, nobody should inflict cruelty and torture on anyone amongst you. O My servants! I am only taking in to account the deeds committed by you. Having received a grace, glorify Me. If you find anything different (i.e. cruelty or loss) curse but yourselves for this." - (*Tafsir Ibn Katheer, Urdu tr., Part 10, p 14*)

The author states in another monologue the one and only question by a foreign researcher that made him speechless and silenced him no end: "Allah the Almighty proclaims that He is hundred times kinder to His creatures than the mother to her child.

And no mother would ever intend to inflict loss or pain to her child. Then what is the torture about when Allah the Almighty is hundred times kinder than the mother?” - *Maqalat-e-Hikmat, Volume 19, No. 10197*.

The author had a similar question from someone else. And this silenced him likewise. Notwithstanding, he has answered the question in a monologue with reference to the *Hadeeth* narrated by Hadrat Ibn Umar رضي الله عنه: “We accompanied the Holy Prophet ﷺ in a Holy War. He came across some people. He asked, ‘Who are these people?’ We replied that they were Muslims. A woman with a child among them was bellowing fire in an oven. When the oven became red hot with fire, she put aside her baby and came along to the Holy Prophet ﷺ and beseeched, ‘Are you the Messenger of Allah the Almighty (ﷻ)?’ He replied, ‘Yes, I am!’ She continued, ‘May my parents be sacrificed for you! Is Allah the Almighty not the Most Merciful of the merciful?’ He replied, ‘Of course, He is!’ She beseeched, ‘But would Allah the Almighty be more merciful to His servant than the mother is to her child?’ He said, ‘Indeed, He would!’ She begged again, ‘The mother does not allow her child in to a fire. (How come Allah the Almighty is prepared to throw His servants in to Hell Fire?) Hearing this the Holy Prophet ﷺ hang his head down and began to cry. Then he raised his head, looked at her and said, ‘Allah the Almighty will punish only those of His servants who would have disobeyed Him and were hell-bent on insurgence and had denied to embrace *Laa ilaaha ill-Allahu* (there is no god but Allah)’” - (*Sunan Ibn Maja, p 318*)

As to what is meant by the word wrath Khaja Khan has in his *The Secrets of Ana'l-Haq* quoted Shaykh Yahya Muniri رحمته الله as explaining it thus: “The wrath of God consists in showing himself as *ghayr* (other than Himself) and turning Himself from ‘*Ayniyat* (sameness i.e. like water and ice, water and sea) into *Ghayriyat* (being of different sort). This is the subterfuge of God; He makes the rose appear like the thorn. Those who see the *ghayr* are *mahjubin* (veiled). This *hijab* (veil) is compared to the tresses on the beloved’s cheeks; and the *mahjubin* will be involved in it for ever. *Kufr* (infidelity or disbelief) is connected with the dark hair of the tresses and *Eman* (belief) with the fair cheeks of the beloved. Thus two camps are created; the army of God and the army of *Iblis* - those that are rightly guided, and those who are led astray.

“The *Hadith* has it: ‘Whom God leads straight, you (O Prophet cannot lead astray; and whom God leads astray, you cannot lead straight.’

“Leading straight and leading astray are metaphorically connected with the Holy Prophet Muhammad ﷺ and *Iblis* respectively; but these two are attributes of God Himself. The one is compared to cheeks and the other to tresses. Really, the name of the one attribute is Muhammad (ﷺ); and that of the other *Iblis*. By observing Himself, He said praises to Himself and became Muhammad (ﷺ).

“The Holy Qur’an says: ‘Will ye call upon *Ba’al* (the Sun god worshipped in Syria) and forsake the Best of Creators!’ - (37:125)

“By veiling Himself from Himself, He becomes His own *ghayr*, condemns Himself and runs away from Himself, and becomes *Iblis*, and gets the appellation of Satan. From a distance, the one aspect gets blessings and the other wrath; and this is the eternal state. Thus the Holy Prophet ﷺ is described as an embodiment of blessings (*Al-Qur’an* 21:107), which are compared to cheeks. Wrath or glory is the name of tresses; it became *Iblis* for whom It is said, ‘My curse is on you till the Day of Judgement’ - (*Al-Qur’an* 38:78)”.

The orderliness of life must be upheld. His Commandments must be obeyed, balance and justice maintained. The servants will be requited on the Day of Judgement in accordance with these do’s and do not’s. Accountability is there, everyone will be brought to book as is made clear in the following Verses of the Holy Qur’an:

*The Day whereon
They will (all) come forth:
Not a single thing
Concerning them is hidden
From God. Whose will be
The Dominion that Day?
That of God, the One
The Irresistible.*

*That Day will every soul
Be requited for what
It earned; no injustice
Will there be that Day*

*For God is Swift
In taking account.*

- (Al-Qur'an 40:16-17)

The Holy Messenger ﷺ has been a perfect exemplar. To illustrate his love for his fellow human beings, for instance, it is tempting to reproduce from *The Guiding Crescent - Muslim Stories for Children* by Dr Muhammad Iqbal (Dar-ul-Ehsan Publications, Huddersfield, 1972), a story of a young Zayd bin Harithah, one of the first converts to Islam. When he was a young boy, Zayd bin Harithah set off with his mother to visit his grandparents. On the way they were set upon by thieves who robbed his mother and ran off with the boy. His mother cried all the way home, and told Zayd's father that their goods had been stolen and Zayd had been kidnapped. When he heard this, the father was very upset. He looked all over for his son but could not find him. He was so sad he began to go out of his mind. He took to the hill and spoke to the river, "Oh, water of the river tell me where my son is hidden for he was everything to me." His eyes were sore and tired with crying but he had no success.

The father began to ask his friends for news of the child. It was not long before some travellers from *Makka Mukarrama* told Zayd's father that they had seen a boy who fitted Zayd's description in *Makka Mukarrama*. His father grew extremely happy and helped by this stroke of good luck, set off with his brother as soon as possible. After some hours of searching, the two men came to the Holy Prophet Muhammad's (ﷺ) house. "Is there a boy called Zayd here?" they asked. The Holy Prophet ﷺ called him, "Come here Zayd." As the boy came towards them the Holy Prophet ﷺ asked him, "Do you know who these men are?" The boy replied, "Yes, this is my father and that is my uncle." "You must go home with them," the Prophet ﷺ told the boy. Slowly the tears rolled down Zayd's cheeks as the child realised that he must leave his Prophet ﷺ. "O Muhammad ﷺ ! I cannot leave you. You have loved me as your own son, I will not leave you now, not even to return to my own home and family." Furthermore, Zayd addressed his father thus: "I shall never leave this man. He has treated me as a father would treat his son. Not a single day have I felt that I am a slave. He has looked after me well. He is kind and loving to me and strives for my enjoyment and

happiness. He is the most noble of men and the greatest person in creation. How can I leave him and go with you! I shall never leave him.” So Zayd remained with the Holy Prophet ﷺ and as a young man he was martyred at the *Battle of Mu'tah* in Syria after a life time of distinguished service to him and Islam.

The one in a state of love experiences many different odds. In sufic terminology there are many different influencing factors that determine the lover's state of happiness or disillusionment. The major ones, for example, are the *qurb* (nearness), or *wasal* (meeting), or *farq* (separation). The charm and pleasure of mercurial unrest that there is in *farq* is not prevalent in *wasal*, though the yearning on the part of the lover in this state is always for *wasal*, however momentary it may be. The memories of *wasal* keep the morale of the lover high during *farq*. Meeting the beloved is as it were the climax of the longing which keeps the lover throbbing in hope. Shaykh Musleh-ud-Din Sa'adi Shirazi (d. 1292 CE) رحمۃ اللہ علیہ has in the following verse pinpointed the void that is apparently there between these two states.

فرق است میان آنکه یارکش در بر
با آنکه دو چشم انتظارش بر در

*There is a difference between
The man whose beloved is with him
And the man whose eyes gaze
At the wall in wait for him.*

Farq in fact is differentiation of 'abd (the servant) from *Rabb* (the Sustainer) in the journey on the downward arc of *Sulook* (theopathy). The *Salik* (the pilgrim on the way) is ever after his own annihilation in order to do away with *farq* thus seeking *qurb* of the Divine. Commenting on the lover's status in *Sulook* Farid-ud-Din Attar (d. 1220 CE) رحمۃ اللہ علیہ has in his *Mantiq-ut-Tayr* (Conference of the Birds) an interesting story to tell. He narrates: "A sufi was sauntering leisurely along when he was struck from behind. He turned round and said to the rogue who had hit him,"

He whom you struck has been dead more than thirty years.’ The rogue replied, ‘How can a dead man speak? Be ashamed, you are not united to God. If you are separated from Him even by one hair it is as if you were hundred worlds away.’”

Farq is regarded as absence from the stage of *Wahdat*. A man’s real abode is in the next life (from whence he came i.e. original abode, *Al-Akhira*). When he is born to this mundane world he feels separated from his Real World until he meets his death and his spirit has departed completely from the corporeal body. Amir Hassan رحمۃ اللہ علیہ has most appropriately explained this in his couplet as follows:

فراقِ رُوئے تو بسیار شد، چه چاره کنم
مگر لباسِ حیاتِ کہ ہست پارہ کنم

*Separations from Your epiphany
Have been far too many.
What shall I resort to?
Here is only the life-dress to
Tear apart and
Shred its ligand.*

These symptomatic commentaries have their genesis in the graphic statement as reproduced below from *Kitab-i-Muhabbat* (The Book of Love) by Amar bin Uthman Makki (d. 909 CE) رحمۃ اللہ علیہ: “God created the souls (*dilhaa*) seven thousand years before the bodies and kept them in the station of proximity (*qurb*), and that He created the spirits (*janhaa*) seven thousand years before the souls and kept them in the degree of intimacy (*uns*), and that He created the hearts (*sirrhaa*) seven thousand years before the spirits and kept them in the degree of union (*wasal*), and revealed the epiphany of His Beauty to the heart three hundred and sixty times every day and bestowed on it three hundred and sixty looks of graces, and He caused the spirits to hear the word of love and manifested three hundred and sixty exquisite favours of intimacy to

the soul, so that they all surveyed the phenomenal universe and saw nothing more precious than themselves and were filled with vanity and pride. Therefore, God subjected them to probation: He imprisoned the heart in the spirit and the spirit in the soul and the soul in the body; then He mingled reason ('*aql*) with them, and sent prophets and gave commands; then each of them began to see its original station. God ordered them to pray. The body betook itself to prayer, the soul attained to love, the spirit arrived at proximity to God, and the heart found rest in union with Him."

- Dr R A Nicholson's translation.

In his *Reconstruction of Religious Thought in Islam* Dr Muhammad Iqbal (d. 1938 CE) رحمۃ اللہ علیہ, the poet philosopher of Islam, offers the concept of Heaven and Hell in terms of nearness (*qurb*) to and distance (*farq*) from the *Dhaat* (Being) of Allah the Almighty respectively. Those who in the life Hereafter would be stationed in proximity to Him will feel at ease and others ostensibly would suffer from a mercurial unrest for lack of vision of His *Dhaat* and hence find themselves in Hell. And this statement is made by the poet-philosopher with his firm belief in the existence of Heaven and Hell as real entities as has been proclaimed by Allah the Almighty Himself and all His prophets (peace be upon them all).

One's sufferings as such are creations of one's own. Betwixt the lack of understanding of facts of life and reconciliation to the same lies the breeding ground for sufferings. Mian Muhammad Bakhsh رحمۃ اللہ علیہ, a versatile poet in Punjabi, Urdu and Persian of the 18th Century CE, writes in Punjab lyrics the allegorical story of *Saif-al-Maluk* wherein he points to these self-created sufferings: "Do not take pride in beauty as it sticks to none. The tree branches are not ever-green. Nor would the flowers for ever blossom. The food is not always there to buy in bazaars the pomp and show of which is not everlasting either. Nor would streams ever bring forth waves. The heat of the Sun at noon is irrevocable; the lamps are not always lit. The moth is not always excited. How long would the seagulls fly with the flock! Hands are not ever red with henna. Nor do the glass bracelets ever tinker. The maidens do not always sit together spinning cotton. Beauty is transitory like a guest. So what's the pride in it. It is like the guest who came in the evening and went away in the morning. Our compatriots are passing away one by one and we are bound to follow. O Muhammad Bakhsh!

Time gone by cannot be recalled. Water ducks will not always swim; nor is there always water in ponds. Women would not always have hair done, nor would they remain wearing make-up. Many a beauty will become dust with dust. O Muhammad Bakhsh! Contract only the love the story of which remains alive in the world to come.” These are not mere anecdotal statements but certainly the pitfalls of life that must be figured out. Yet human nature, as it is, would have a go at and try to achieve that which would be humanly impossible. And this is likely to add to the misery. In the last couplet he advises his readers to simply build love for the Creator and His beloved, the Holy Prophet Muhammad ﷺ. He warns the lover against the love where the beloved is far above his reach though this may have its own ameliorative effects and no malevolence.

سُورج دی اشنائیوں کیہ کجھ لہا نیلو فر نوں
اڈ اڈ موئے چکور محمد! سار نہ یار قر نوں

*What gain did Neelofar make of the Sun's friendship?
Many a Chakoor died flying in ignorant Moon's friendship.*

However this may be, the process of pining in love is further fanned by listening to the heart-rending love stories, however profane. By and large they are woven in Verses and sung in melodious musical notes. Allah the Almighty had bestowed upon the Prophet David ﷺ a sweet voice and the art of singing. When he recited the Psalms in his musical voice, some listeners used to give up their souls and many a dead were carried away for funeral. Similarly some Muslim mystics are known to have heard some soul-penetrating verses and given up their ghosts spontaneously. One amongst them has been a well-known sufi master of the *Chishtiyyah Order*, Qutb-ud-Deen Bakhtiyar Kaki (d. 1235 CE) رحمۃ اللہ علیہ who heard a verse on *Tasleem* (submission) and *Rada* (quietism) and fell unconscious suddenly and died eventually, but not without offering his own interpretation of submission and quietism in the verse that has been quoted previously. Simultaneous to this he gave up secrets of his excellence in mystical hierarchy. For many days the on-lookers were put to wonder in that he overcame unconsciousness, recouped his life and throbbed

along at the sound of the second part of the verse having, of course, gone into trance at the sound of the first. This routine and the scene lasted for many days in-as-much-as the wise men in the audience at long last stopped the musicians just at the end of recital of the first bit of the couplet thus helping the lover of Allah the Almighty to eventually pass away.

Now himself a great mystic and a poet Amir Khosrau (d. 1325 CE) مخدوم خوارزمی, lovingly called 'the parrot of India' and 'God's Turk', points to this bewildering incident in a poem in his *Dirwan* thus:

جاں بدیں یک بیتِ دادست آں بزرگ
 آرے این گوہر زکانِ دیگرست
 ”کُشتگانِ نخبہ تسلیمِ را
 ہر زمان از غیبِ جانِ دیگرست“

*A great man has given up at this Verse his ghost.
 Indeed, this diamond is from the mine, of a unique cast!
 'Those who have their heads chopped off by the sword of
 submission,
 Have from the Divine every moment a new life in remission.'*

Supererogatory worship coupled with continuous pronouncements of litanies are regarded as the major means in order to achieve this unison. The *Saliks* (pilgrims on the way) affiliated to the *Chishtiyyah Order* have been allowed *Sama*, concert and dance, in their elementary and preparatory stages. So matching with the Divine Call, often termed as *anhad* (انہد) by saints in the past which the author names as *Sawt-i-Sarmadi* ... , literally Voice of the Eternal), is the joy of the novice. As to the effects of *anhad* Khawaja Dil Muhammad (d. 1956 CE) writes in his *Preet Ki Reet* (The Traditions of Love):

پھوٹے جب آکاش سے، انہد کی جھنکار
 من کی بیسنا گونج اٹھے، کانپ اٹھے سنار

*When firmament brings forth the tingling of the Divine Call,
The flute of 'self' rings thus tremouring the Universe at its fall.*

We propose to explore further the subject of *Sama'* next as something like panacea for the heart in love. A popular song writer has summed it up aptly: "The heart in love sings the song."

In the end the summary of the above discussion should be that the circumstances of disease and destruction, wars and wrongdoings are not at all inexplicable. They are the transgressions to and violations of the Almighty Allah's Commandments that call for the wrath of Allah the Almighty Who declares in the Holy Qur'an: "*When We declare to destroy a settlement (along with its people), We command (i.e. give rope) its affluent ones who then indulge in immorality. The degree (of punishment) then becomes confirmed on it (the settlement). We must utterly destroy it.*" - (*Al-Qur'an*). The only recourse then is to make an utter and sincere repentance and follow His Laws meticulously. The *Hadeeth* has it that a man who commits a major sin, repents and says: '*O my Lord ...*', without even uttering a word, '*forgive me*', Allah the Almighty instantly forgives him for he at least knows his Lord. If he does that again, Allah the Almighty does what He did, once again. The Holy Prophet ﷺ says: "*O my people, you will tire sinning, but Allah the almighty will not tire forgiving.*" So repent in sin and stay clear. Strive hard not to sin again and follow the course of piety, keep to the straight path regardless of its ups and downs. This will surely usher in glad tidings and help you to meet your destination.

For now we thank all our benefactors who have helped morally, linguistically and above all financially this publication to coincide with the eighty fifth birthday of the author. May his personage rule our hearts for many many years to come! This English rendering corresponds to the original in Urdu published on 27 *Rabi' al-Akhir* 1406 AH at Al-Mustafeez Dar-ul-Ehsan, Faisal Abad, Pakistan, and this we commend to the readers to enjoy reading. Any comments to be forwarded to the author or the translator.

Al-Hamdu-Lil-Hayy-il-Qayyoom!

Muhammad Iqbal
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9 Ramadan al-Mubarak 1416 AH (31 January 1996 CE)

The Words of Wisdom

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillaa-hir Rahmaa-nir Raheem!

In the Name of Allah the Most Beneficent
the Most Merciful

Maqalat-e-Hikmat The Words of Wisdom

4951. IN the history of promises some are alive; and history accepted only that promise which never became false.

Yaa-Hayyu, yaa-Qayyoom!

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

FAlla-hu Khayr-ur-Raaziqeen!

WAlla-hu Dhu-Fadal-il-'Aazeem!

4952. WHOEVER subsists on (the hope of) tomorrow is a worried person.

Yaa-Hayyu, yaa-Qayyoom!

4953. WHOEVER lives for today alone is welcomed by life.

Yaa-Hayyu, yaa-Qayyoom!

4954. THE moment that is free from grief is a pearl.

The moment is a pearl.

Do not waste the pearl.

Yaa-Hayyu, Yaa-Qayyoom!

4955. LET the strand of moments never cease! It (the continuity) should remain sturdy from Earth to the Exalted Throne.

The moment that awakens the heart in sleep is the moment;
Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!

The moment, that is set aside for *Dhik'r* (remembrance) and *Fik'r* (thoughtfulness), is alive. The rest is dead. And the ignorant hearts are devoid of any life; they are just the same, dead or alive.

By 'living' it is meant that *Ruh* (the spirit), *Qalb* (the heart) and *Nafs* (the self) must all be alive.

Yaa-Hayyu, yaa-Qayyoom!

4956. THE life of the breath is the life of the Universe. *Yaa-Hayyu, yaa-Qayyoom!* The breath is the current soul of life.

It is the breath at work, right and left, front and behind, above and below. *Yaa-Hayyu, yaa-Qayyoom!*

4957. THIS breath that is alive to you is, in actual fact, dead. The breath reaches wherever the wind goes in an instant.

4958. THE call of the breath is the call of the whole Universe though the accompanying angels are unaware of it.

Yaa-Hayyu, yaa-Qayyoom!

4959. THERE is no limit to continuous *Dhik'r*; it is infinite.

Not everyone knows *Ism-e-Azam* (The Great Name). Continuous *Dhik'r* is, however, its substitute. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4960. *ISM-E-AZAM* (The Great Name) is a name; it is not difficult to explain, but is difficult to earn (for extenuating practice).

Yaa-Hayyu, yaa-Qayyoom!

4961. YOUR life is mortal along with everything else in life. Everything of your life is subject to extinction. In other words, your life is no life.

Your property is subject to extinction and so are your means, friends, foes, jobs, occupations, happiness, grief, thoughts and ideas.

Yaa-Hayyu, yaa-Qayyoom!

4962. THIS *Dhik'r* of yours, which is unaware of your *Ruh* (the spirit), is also mortal. Destroy whatever of your life is mortal and do not be disconcerted over it. *Yaa-Hayyu, yaa-Qayyoom!*

If there is anything at all that belongs to you then it is *Dhik'r*,

whether it be by tongue or by heart, in spirit or in secret. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4963. LIFE never takes to heart any extinction. It does whatever it fancies unhesitatingly.

Yaa-Hayyu, yaa-Qayyoom!

4964. WHAT message has anyone to pass on to anyone else? Life alone conveys the message of life; nay, it not only conveys but also teaches it.

Yaa-Hayyu, yaa-Qayyoom!

4965. IT teaches discipline to the clumsy, the manners of consolation, the secrets of how to rule the world thus overcoming the Universe.

Yaa-Hayyu, yaa-Qayyoom!

4966. EXTINCT is opposed to the extant. As long as something becomes extinct, it cannot be extant. In case of an annihilation of any being a (subsequent) survival takes place.

Wallah! Billah! TAllah! Yaa-Hayyu, yaa-Qayyoom!

4967. ALLAH THE ALMIGHTY is the Guide and the Holy Prophet ﷺ, the Messenger. It was the Messenger ﷺ who told the World that Allah the Almighty is the Guide and the Glorious Qur'an the Book of Guidance.

Yaa-Hayyu, yaa-Qayyoom!

4968. FOLLOWING the Messenger ﷺ is following the Guide.

Yaa-Hayyu, yaa-Qayyoom!

4969. ONE may read every word and turn over hundreds of thousand pages, but whosoever accomplished any stage did so because of the love for the Guide. Every account is the story of the love for the Messenger ﷺ.

Yaa-Hayyu, yaa-Qayyoom!

4970. THE dust of those treading on the path of my

Messenger ﷺ, may my soul be sacrificed for him, is the collyrium of my eyes.

Yaa-Hayyu, yaa-Qayyoom!

4971. I AM not aware of anyone, but I know this much that this stage is not due to any ulterior motive at all; it is dependent upon respect and love alone. We are here not to accept anything from anyone or give anything to anybody. We have come to bow before Him, seeking the pleasure of the King of kings with no motive whatever.

Yaa-Hayyu, yaa-Qayyoom!

4972. THIS script may belong to anyone. This sends the whole literature out of the window. Having read it a student of research shed tears of blood.

Yaa-Hayyu, yaa-Qayyoom!

4973. HE who does not talk briefly to agree would never do so. He who shows willingness does so in a moment.

Yaa-Hayyu, yaa-Qayyoom!

4974. PRACTISE your knowledge. Do not falsify your 'Amal (practice). Practise what you preach. Be regular at one thing. Talk less however meaningful it may be! Perform *Dhik'r* and profusely too. This is final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

4975. NOTHING of yours is yours; it is someone else's.
This shape is not yours; it is someone else's.
This picture is not yours; it is someone else's.
These palaces are not yours; this wealth is someone else's.
This thoughtfulness is not yours; it is someone else's.
This power is not yours; it is someone else's.
This speech is not yours; it is someone else's.
This attention is not yours; it is someone else's.
This renunciation is not yours; it is someone else's.

Yaa-Hayyu, yaa-Qayyoom!

4976. PUNISHMENT of the disrespectful for disrespect in *Tareeqat* is due. As long as it is not dispensed, he remains the same (disrespectful).

Yaa-Hayyu, yaa-Qayyoom!

4977. HADRAT FADIL BIN AYAD رَضْوِيّ often said: "I have not done any good deed worth mentioning. However, I had the honour of seeing *Hadrat Dawood Ta'i* رَضْوِيّ twice. This alone is my saving for the Hereafter." *Maa shaa Allah! Laa Qurwata illa Billah!*

Yaa-Hayyu, yaa-Qayyoom!

4978. EVERY planning faces defeat. Renunciation never faces defeat; rather it helps to succeed.

Yaa-Hayyu, yaa-Qayyoom!

4979. DO NOT interfere in someone else's absorption; never do it. When absorption is continuous, it prevails upon everything.

Yaa-Hayyu, yaa-Qayyoom!

4980. HE who has no job is free. I seek peace and repeatedly too against vacant state of mind.

Yaa-Hayyu, yaa-Qayyoom!

4981. ALLAH THE ALMIGHTY likes the following very much:

Preaching the *Deen* (Faith) and Organisation of the *Jama'at* (Society).

He who sets out to adopt this will be accepted (by Islam)! *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4982. AFTER the bestowal, leave is imminent. — Make sure it is not lost on the way.

Yaa-Hayyu, yaa-Qayyoom!

4983. THE meal served at a holy place abounds in blessing. The lentils of that meal abound in good health. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4984. THE birds at the food market are fat and ugly. They are often disease-stricken for excessive eating. They are completely shorn of briskness. *Allah Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4985. WHAT is in the name; this place is, however, called *Khathan*. In *Khathan* there is every means of comfort and convenience, peace and honour too.

Everything of comfort and convenience is obtainable at every place, but not peace and honour. Peace and honour are specific bestowals of humanity and humankind and descend only upon specific 'stages'; *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

Various herbs are found in *Khathan*. Among these *Barhami* transcends all. *Maa shaa Allah!*

It is said that a *Rishi* (Hindu divine) wrote *Vedas* (Holy Books) because of its energising essence. A writer narrates that if someone consumes it for forty days, he would begin to recite *Allah Allah*. My home village is also named *Barhami*. *Yaa-Hayyu, yaa-Qayyoom! WAllahu A'lamu Bith Thawaab!*

4986. NOTHING of your world and no rank bears any value and importance whatsoever near *Faq'r*. I swear by You (i.e. God) that everything except You is meaningless and useless. *Yaa-Hayyu, yaa-Qayyoom! WAllahu A'lamu Bith-Thawaab!*

Yaa-Hayyu, yaa-Qayyoom!

4987. اللَّهُ جَمِيلٌ وَ يُحِبُّ الْجَمَالَ

ALLAHU Jameelun (anw) Wa Yuhibb-ul-Jamal!

(Allah the Almighty is Beautiful and He loves those who are beautiful).

Beauty is never disregarded. And a ray of his (the Holy Messenger's ﷺ) beauty is the soul of every beauty. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4988. THERE may or may not be a manifestation of any light but *Dhik'r* must continue for ever! *Yaa-Hayyu, yaa-Qayyoom!*

Enlightenments are a mirage and a deceit of the self and evil.

Yaa-Hayyu, yaa-Qayyoom!

4989. DESPITE persistent teaching, manifestations and management, no one gave up even an iota of mischief; neither lying nor backbiting, neither telling tales nor jealousy.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa-Hayyu, yaa-Qayyoom! BerahmateKa Astagheeth!
(O the Living, O the Lasting! We beseech for Your blessing!)

4990. WHO has any command over anything good? 'Being' or 'not-being' of everything is dependent upon the favour of Allah the Almighty only. Change your destiny if you could!

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *Laa Hawla Wa Laa Quwwata illa Billah!*
(there is no power (to do good or shun evil) except with Allah the Almighty) is the beginning of *M'arifat* (Gnosticism) and the perseverance of this is the ultimate end (*M'arifat*). *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4991. KEEP it safe. This component is by no means less than a diamond. Its blessing is the mother of blessings. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4992. WHENEVER any carnivore, or any grazer, or any bird, suffers from constipation, it begins to eat the vegetable leaves. In other words, eating vegetable is, in actual fact, the natural cure for constipation.

Yaa-Hayyu, yaa-Qayyoom!

4993. I AM a stranger, a wayfarer. I am a traveller who has no homeland, rather an emigrant to Allah the Almighty. *Maa shaa Allah!* In all circumstances, I wish everybody well. Please do not worry me over worldly affairs. This is the greatest service that you would render to me.

Yaa-Hayyu, yaa-Qayyoom!

4994. WHAT sort of food does the *Bhangi* (water-carrier, an individual from a lowly caste in India) eat?

Over three thousand years ago Raja Harish Chandar ate it day and night, and did not complain with respect to it.

Yaa-Hayyu, yaa-Qayyoom!

4995. NO person can satisfy others. Satisfy your own conscience.

Yaa-Hayyu, yaa-Qayyoom!

4996. I CERTIFY to the effect that I have nothing at all of any kind of property, *Yaa-Hayyu, yaa-Qayyoom*. I have no money, *Alhamdulillah*, neither at any bank nor at home. *Maa shaa Allah!* My pocket is always empty, *Barakallah!*

With the favour and grace of Allah the Almighty, I do not accept any gift from all and sundry. I accept the gift that appeals to me.

This *Langar* (communal kitchen) is the Divine kitchen. It would not be out of order to name this approach as the most indignant. Allah the Almighty is my Sustainer and the Holy Messenger ﷺ, may my soul be sacrificed for him, is the distributor of most benign charities. My master, may my soul be sacrificed for him ﷺ, does not leave me dependent upon others in any circumstances whatever. He grants me ever so new sustenance. He grants me precious jewels, not the washings. *Yaa-Hayyu, yaa-Qayyoom!*

I never go to sleep until I have distributed the sustenance granted to me. *Yaa-Hayyu, yaa-Qayyoom!* And this is the grace of bestowal to me by Allah the Almighty at which I am pleased beyond all proportions.

Yaa-Hayyu, yaa-Qayyoom!

4997. THE task prior to death, the physical death, is repentance. *Yaa-Hayyu, yaa-Qayyoom!*

Repentance prior to death, before the physical death, is most sincere. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

4998. WILD animals are there in the jungle as per need, not like dogs found in every street.

4999. THE thinker certified and the commentator seconded the following:

Every writer writes saying he is free and for Allah the Almighty only. In actual fact, there is no body free in this mean world, neither for Allah the Almighty nor for His jobs. *Yaa-Hayyu, yaa-Qayyoom!*

5000. HAD one really been free for Allah the Almighty, His Wisdom would have never allowed to keep closed the doors of knowledge and wisdom, devotion and ecstasy which have been shut for a long time.

5001. TELL ME, what to say to him who is occupied despite being free for Allah the Almighty. Only he is actually free whose thinking is free. The thought that is free is the interpreter of reality.

Yaa-Hayyu, yaa-Qayyoom!

5002. IN the free world only the *Majdhoob* (the abstracted), may he be a *Ghayr Salik Majdhoob* or a *Majdhoob Salik*, is free. None else is free. The *Majdhoob* are naked of dress and their *Amir* (Head), the dressed. *Maa shaa Allah!*

Yaa-Hayyu yaa-Qayyoom!

5003. A PERSON is neither good nor bad. He is busy subject to the Eternal Will. *Yaa-Hayyu, yaa-Qayyoom! Laa Hawla Wa laa Quwwata illa Billah!*

5004. GOD'S jobs are divinely. There are some which one can neither accept nor reject. In these jobs personalities do not count. They come to pass at any rate.

Yaa-Hayyu, yaa-Qayyoom!

5005. TO: The Honourable Chief Minister, the Government
of the Punjab

Re: Freehold Reversion of the Government Leasehold Land
Property in the Name of the Department of Irrigation
for the Construction of a Mosque

Your attention is drawn to an important matter for due consideration and approval. There is no personal benefit concerning it, because I am a traveller on the way, an emigrant to Allah the Almighty, *Maa shaa Allah!* As it happens, there are hundreds of my devotees who visit me every day and are with me all the time for the sake of *Dhik'r-i-Ilahi* and *Da'wah-o-Tableegh al-Islam*. Furthermore, it is a common public roadway. The travellers are travelling to and from continually. In order to discharge the duty of worship here, there is no mosque the setting up of which is

necessary. I should, therefore, be given permission to build a simple mosque on the Government land now found in the form of *Khithans* by the side of the Highway Road on the right hand side of the *Rakh Branch Canal* thus helping the visitors from rain and sun as well. We will bear all the cost towards the construction of the said mosque which, at the same time, would remain the property of the Government of the Punjab.

Yaa-Hayyu, yaa-Qayyoom!

The particulars of the land are as follows:

1. Name of the Canal: Rakh Branch RD45
2. Place: *Al-Mustafeez Dar-ul-Ehsan*, Chak No. 242 Rakh Branch, Dasuha
3. Tehsil: Faisal Abad
4. District: Faisal Abad

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - اٰمِيْنَ

Rabbana Taqabbal Minna InnaKa Antas-Samee al-'Aleem!

(Our Lord! Accept from us (this duty)! Thou, only Thou, art the Hearer, the Knower!)

Yours sincerely

Abu Anees Muhammad Barkat Ali Ludhianvi al-Muhajir il-Allah Wa al-Mutawwakil-'al-Allah-il-'Azeem.

5006. *KASHF AR-RUH* (Manifestation of the Spirit) is reliable.

Kashf al-Khannas (Manifestation of the Evil and the Self) is unreliable.

The *Ruh* (Spirit) is the Almighty Allah's command, free from deception and mirage.

Yaa-Hayyu, yaa-Qayyoom!

5007. THE correct *Kashf* (manifestation) is the one that is certified and seconded by the Holy Qur'an and the *Sunnah*.

Yaa-Hayyu, yaa-Qayyoom!

5008. TRADITIONALLY the King sleeps and the servant awakes. But my King of the kings awakes and I sleep, Alas!

Yaa-Hayyu, yaa-Qayyoom!

5009. O GRAND SIRE! Backbiting and carrying tales are my habits. Alas, I do not refrain from it, nor does any cure seem effective.

Yaa-Hayyu, yaa-Qayyoom!

5010. OVERPOWERED by your backbiting and carrying tales the *jogis* (the Hindu nomadic minstrels) sought refuge in Divine remembrance. Yet, you did not refrain.

And this state is, in fact, my own state.

Yaa-Hasyyu, yaa-Qayyoom!

5011. THE heart that refuses to let in backbiting and carrying of tales receives Divine blessing. If you do not believe, act upon this and find it for yourself.

Yaa-Hayyu, yaa-Qayyoom!

5012. THE first arrival in the race is the winner.

Yaa-Hayyu, yaa-Qayyoom!

5013. THE whole day has been spent in meetings. When will you do some work? It appears as if you do not at all value the importance and responsibility of work, especially when it is warranted to work hard day and night. There is no scope in it for meetings and talking.

Yaa-Hayyu, yaa-Qayyoom!

5014. THE world that you are extremely pleased with and concerning which you do not listen to anyone who is against it is a pile of dirt. And everything of your world became dirty by meeting you alone.

Yaa-Hayyu, yaa-Qayyoom!

5015. LIFE is a jewel, search for this invaluable.

Losing esteem in some one's sight is the biggest loss.

Loitering about is the lowest of all deeds and concentration, the highest.

When thought overcomes a thought, it concentrates thus allowing no other thought near it. This alone is thoughtfulness in love and this alone is absorption.

Yaa-Hayyu, yaa-Qayyoom!

5016. THE body that is hankering after money is devoid of 'ego'. Money is subject to annihilation. And the 'ego' is the secret of the excellence of humanity, human-ness and humility.

5017. WHEN Allah the Almighty grants a *Nafs* (self) satisfaction, it becomes the inheritor of the Divine Hierarchy.

5018. THE Eternal command is *أَلَسْتُ بِرَبِّكُمْ* *Alasto Berabbekum* (Am I not your *Rabb*? - *Al-Qur'an* 7:172) and promise, *قَالُوا بَلَىٰ* *Qaloo Bala* (They said, 'Yes'. - *Al-Qur'an* 7:172). Accept and most sincerely too the command and your promise. Keep it in your mind all the time. Do not miss it. Do not refute *Rabboobiyyat* in any shape or form. Refutation of this is *Kuf'r* (infidelity). If not, what else would it be? May this sound of *Qaloo Bala* be trustee of the command and promise! Why do your ears not hear this voice? By the way, are you deaf? O the listeners! This was the call. If you did not hear this, what else did you hear then?

At the sound of *Qaloo Bala* that reached your ear first of all, the *Ruh* (spirit) said: "*Labbayk* (Yes!)" As of today it (spirit) is intoxicated in fondness of this sound though you are unaware of this.

Yaa-Hayyu, yaa-Qayyoom!

5019. WHEN did you see or hear someone doing or saying something? To agree with what is heard and keep on repeating it amounts to backbiting, telling tales and lies. If it is not this, what else would you call it?

When all these three meet at a point, it all comes to calumny. These alone have put the world to disgrace.

Yaa-Hayyu, yaa-Qayyoom!

5020. TRADE in bamboo of the woods is profitable. If it burns it becomes ashes, but if it survives, it is all money. As soon as the woods catch fire, the birds fly away, the reptiles go into holes and the earthly worms all burn to ashes. This is something common to all the woods.

Yaa-Hayyu, yaa-Qayyoom!

5021. EVERYBODY is intoxicated in the aroma of one wealth or another. Hunger is the leader of all intoxication. *Maa shaa Allah!* All manners of dignity of self having being embroiled in

intoxication of hunger prevail upon *faq'r*.

Yaa-Hayyu, yaa-Qayyoom!

5022. DO NOT CARE for anything mortal.

Everything is mortal, subject to death today or tomorrow.

Search for the immortal.

Yaa-Hayyu, yaa-Qayyoom!

5023. PLANNING about the mortal is in itself mortal.

Yaa-Hayyu, yaa-Qayyoom!

5024. THE servant is not only attentive to Allah the Almighty, but also to the gains from Him. Even though the latter is also servanthship, yet this is not the aim of servanthship.

Yaa-Hayyu, yaa-Qayyoom!

5025. NOT everybody could practise all what is known, but one must practise at least one bit.

Yaa-Hayyu, yaa-Qayyoom!

5026. WE have all been ordained by Allah the Almighty to preach. But, no one accepts any ordinance completely; rather follows his self. He contradicts what he says himself. Preaching is very much dependent upon what he says. Your own tongue is not in control of what to say about others.

Yaa-Hayyu, yaa-Qayyoom!

5027. WHAT commands were issued to enforce this command is something worth noting down.

Yaa-Hayyu, yaa-Qayyoom!

5028. THERE is no annihilation of the national message; it remains eternally alive. *Ittehad Bayn al-Muslimeen* (The Muslim Unity) is the national message. It will come to pass, *in shaa Allah*.

Yaa-Hayyu, yaa-Qayyoom!

Until a nation, may it be any, does not unite and does not occupy and absorb itself in national construction, having united at a centre, it does not succeed completely.

Yaa-Hayyu, yaa-Qayyoom!

5029. *DHIK'R* (remembrance) in silence means that the *Madhkoor* (the Remembered) remains in mind, never absenting in any circumstances. It is termed as the 'complete absorption'.

Yaa-Hayyu, yaa-Qayyoom!

5030. OFFER of heart or soul on request to the faithful is the effect of absorption.

Yaa-Hayyu, yaa-Qayyoom!

5031. IN the world of love there is no discrimination between what is yours and what is mine; it matters little even if the love ends.

Yaa-Hayyu, yaa-Qayyoom!

5032. EVERYTHING may fall and fall again and again. May the honour of the dignity of 'self' never fall! The guardians of the 'dignity of self' are self-respecting, taking to heart no excuse or hesitation.

Yaa-Hayyu, yaa-Qayyoom!

5033. INDIGNATION is never poverty-stricken, and highness is never indignant!

Yaa-Hayyu, yaa-Qayyoom!

5034. HUNGER is the inheritance of *Faq'r* (indigence); though fully satiated, yet still hungry.

Yaa-Hayyu, yaa-Qayyoom!

5035. KNOWLEDGE and wisdom are quite common and devotion and ecstasy, rare. And the rare is the Divine bestowal.

Yaa-Hayyu, yaa-Qayyoom!

5036. THERE remains hunger in among the carnivores of the zoo, but not the instinctive hunting. Prison gradually wipes out the ability to hunt. Then there remains neither any ability nor any activity.

Yaa-Hayyu, yaa-Qayyoom!

5037. HOW playful is the cat in hunting of a mouse!
What would be the lion like?

Yaa-Hayyu, yaa-Qayyoom!

5038. WHAT objection could one raise at Your dispensation? No one dare say anything. The poor cannot even afford a dry bread and the rich has the dining table all laden.

No, no; I have only given them wealth, but not food. Helpless, they cannot consume the food of their choice. The fruit is not favoured by their luck. Yes, they do take drugs day and night. That is, their fruit and food are but drugs. Do not be afraid. I have taken away every bounty from them. They cannot eat anything sugary. They eat only *chuppatis* made from gram flour and salt. They are rich outwardly, but in reality there is none as impoverished as they are. Their wealth amounts to total evil. They have no peace day or night. At long last they go to bed having taken sleeping pills. Fie to such a wealth or riches.

Yaa-Hayyu, yaa-Qayyoom!

5039. THERE may or may not be any treatment, the cure most certainly follows the ailment.

Yaa-Hayyu, yaa-Qayyoom!

5040. YOUR manners are the *faqir*-like and monk-like, and, no doubt, attractive. In actual fact, all these moods of sovereignty are hidden in the patched cloak. He used to rule but did not possess the subjects. He sacrificed all the capabilities of sovereignty for the ruled.

Yaa-Hayyu, yaa-Qayyoom!

5041. WHAT bestowal (*dān*) is the bestowal of wealth (*dān*)? Bestowal amongst the bestowal is the *Wali Dan* (the spiritual bestowal). *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5042. OFFER by *Wali Dan* (a spiritualist) is also the *Wali Dan* who is never repudiated, rather remains eternally.

Yaa-Hayyu, yaa-Qayyoom!

5043. AN ADDRESS TO THE AUDIENCE:

- Do not tell lies.
- Do not backbite.
- Do not carry tales.

Thus far you have learnt more than half of the Holy Qur'an.

If you do not refrain (from the above), you are nothing. Believe that these are not to be committed. This allegiance (of belief) to each other is pivotal.

Yaa-Hayyu, yaa-Qayyoom!

5044. O THE SPEAKER! Your own speech should be free from lies, backbiting and telling tales. *Yaa-Hayyu, yaa-Qayyoom!* If not, you are then really not a speaker.

Yaa-Hayyu, yaa-Qayyoom!

5045. **اَلْحَمْدُ لِلّٰهِ** ALHAMDULILLAH (God be praised, You granted us with the wealth of *Kalimah Tayyibah* (*Laa ilaha ill-Allahu Muhammad-ur-Rasoolullah* – there is no deity but Allah and Muhammad is His Prophet ﷺ). Please send down its blessings. *Yaa-Hayyu, yaa-Qayyoom! Aameen! Aameen! Aameen!*

5046. DEATH is the climax of life and **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** (*Mootu Qabla an ta Mootu* – to die before you bodily die) is *Riad-ul-Jannat* (the inner-most of the Paradise).

Mubarakan! Mukarraman! Musharrafan!

Yaa-Hayyu, yaa-Qayyoom!

5047. OCCUPATION is the secret of health. And occupation in the path of the Divine is tireless. *Maa shaa Allah! Alhamdulillah!*

5048. TRAINING is an art that is dispensed by an artist. The time required in acquisition of any art for the lowest level is twelve years and for the highest level, the whole life. The man dies but the fondness for the acquisition of the art is still unending.

Yaa-Hayyu, yaa-Qayyoom!

5049. THE HOLY PROPHET ﷺ is the Messenger for the whole Universe.

Our Messenger ﷺ is our master, may my soul be sacrificed for him. And this honour is granted because of love. *Yaa-Hayyu, yaa-Qayyoom!*

And this is final on this subject. *Maa shaa Allah! Mubarakan! Mukarraman! Musharrafan!*

Yaa-Hayyu, yaa-Qayyoom!

5050. THE world never ever lets any game ineffective. And it is of the utmost effect when played in the garb of the *Deen*.

Yaa-Hayyu, yaa-Qayyoom!

5051. PERFECTIONS are the whirlpools of life caught in which one can never get out. Accept this: "We do not know and do not know that we do not know."

Yaa-Hayyu, yaa-Qayyoom!

5052. THE complete effect of this state has not yet come to pass; it is still incomplete.

Yaa-Hayyu, ya-Qayyoom!

5053. THE state of ecstasy descends from the man of state. If your 'state' is not blissful even in this 'state', then this is no 'state'; it is rather embroiled in worldly make and break. *Yaa-Hayyu, yaa-Qayyoom!* Make up this deficiency here and now.

Yaa-Hayyu, yaa-Qayyoom!

5054. EVERY shortcoming has been removed. But the one that was to get rid off still remains as exactly as before.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa-Hayyu, yaa-Qayyoom! BerahmateKa Astagheeth!

(O the Living, O the Lasting! I beseech You for Your blessing!)

5055. THIS is not an ordinary shortcoming. Only my guide ﷺ has the right to make it up; no one else can. I also believe that it is made up in no time. It is pulled down flat on its face by a single stroke.

Yaa-Hayyu, yaa-Qayyoom!

5056. WHAT does it cost you if we are there in the street? We do nothing, but pray for the suffering.

Yaa-Hayyu, yaa-Qayyoom!

5057. THIS is not bad near to any one at all. This amounts, rather, to the highest respect for humanity. And respect for humanity is respect for *Rabb* (the Sustainer) of human-beings.

Yaa-Rabb! Yaa-Hayyu, yaa-Qayyoom!

5058. THE discarded one is discarded for ever. But, discarding is really not the aim in mind even now. Until the full meaning of this aim pervades every leaf and branch, every vein and muscle, there is no possibility of fulfilment of the aim.

Yaa-Hayyu, yaa-Qayyoom!

5059. THE GRAND SIRE says: "Whatever you want to do, do it now."

Yaa-Hayyu, yaa-Qayyoom!

5060. THE hidden is that which is never disclosed, and disclosure of the hidden is liable to punishment.

Yaa-Hayyu, yaa-Qayyoom!

5061. EXTINCTION of your own 'self' encompasses every other extinction. And your own beauty is the source of every other beauty. *Yaa-Hayyu, yaa-Qayyoom!*

5062. WHO does not remember death? However, nobody likes death. Dying before actual bodily death is most difficult but most excellent of all. Every body is claimant of it, but nobody has the command over it.

Ya-Hayyu, yaa-Qayyoom!

5063. RENDER slavery into freedom. Set free the enslaved.

الْحَمْدُ لِلَّهِ الَّذِي حَمَدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Al-Hamdu lil-Lah Hamdan Katheeran Tayyiban Mubarakan Feehe!

(Praise be to Allah, the praise in abundance, holy and blessed!)

Yaa-Hayyu, yaa-Qayyoom!

5064. THIS world is not the place to shed tears; nor is it to laugh. It is to ponder over and seek lesson from.

Yaa-Hayyu, yaa-Qayyoom!

5065. DO not change three things:

Do not change colour.

Do not change the master.

And do not change the servant.

Yaa-Hayyu, yaa-Qayyoom!

5066. YOUR *Rabb* (Sustainer) is your Nourisher.

He alone is your *Rabb* (Nourisher).

He does not forget even the ant inside the stone. Rally your faith round Him. If putting *Rabboobiyyat* (Lordship) to shame is not infidelity, what else is it?

Yaa-Hayyu, yaa-Qayyoom!

5067. DO NOT LET your heart bear sufferance of any rich man. Your own *Rabb* is far richer than him.

Yaa-Hayyu, yaa-Qayyoom!

5068. IF complaining of lack of riches is not infidelity then what else is it?

Yaa-Hayyu, yaa-Qayyoom!

5069. EVERYBODY calls every mother 'mum', but does not recognise her as such. Similarly everybody calls every sister 'sister', but does not count her so. Then everyone addresses the young girl as the daughter, but does not treat her so. This is why everybody uses abusively the other calling her by the name of his mother, or sister or daughter.

Is it not the case?

Yaa-Hayyu, yaa-Qayyoom!

5070. THOUSANDS of people die every day. You are one of them as well. If you accept it, life will carry the day. At long last it (the life) accepted it. *Yaa-Hayyu, yaa-Qayyoom!*

5071. O MY MASTER ﷺ, may my soul be sacrificed for you! Today is 14 August. On this day Muslims from the areas from Bathinda to Rajpura were being massacred and I witnessed it

all.

O my master ﷺ, may my soul be sacrificed for you! What and how shall I tell the happenings on the day! History would certainly have witnessed little scenes of such like savagery and animality compared to those of this day. As victorious they burst into laughter when they flung high the innocent babies at the points of bars and behaved as the bloody carnivore would when flying his hunt and finding it helpless playing about most indifferently. Nobody saved either honour or dignity. The humility characteristic of the human being fell victim to the human-shaped carnivores.

O my master ﷺ, may my soul be sacrificed for you! The hair stands at its ends at the thought of what the indignant daughters of the honourable Muslim Nation did in order to save their chastity. Some put an end to this life by stabbing themselves with kitchen knives. Some crushed their heads with stones. If there was nothing available, they cut their throats with the sickle. If they did not find any refuge they jumped into the well or drowned themselves in the canal. They jumped from the roofs to put out the lamp of their life, but they never allowed the chastity to be soiled. The fathers' and brothers' honour were forced with their own hands to end the lives of their daughters and sisters.

O my master ﷺ, may my soul be sacrificed for you! Extremely harsh times prevailed upon the Muslim Nation then. The corpses of your *Ummah*, smeared with blood, lay open to rot in the fields without any coffin or shroud. They played about with the blood of those still alive. Despite that there was no one to care for them in this state of helplessness and friendlessness.

O my master ﷺ, may my soul be sacrificed for you! There was rampant all around the fire wherein living beings were burnt because they were Muslims. There were thousands of them fueling and lighting the fire but no one to put it out.

O my master ﷺ, may my soul be sacrificed for you! I was witnessing this painful scene and tears were rolling down my eyes involuntarily at the pitiable state of the oppressed.

O my master ﷺ, may my soul be sacrificed for you! Life declared this whole world unlawful on to itself having seen the soul destroying scene of the day.

O my master ﷺ, may my soul be sacrificed for you! I have no more power to write on this subject.

O my master ﷺ, may my soul be sacrificed for you! I salute my compatriots, those children who in religious fervour

offered their lives on the Path of Truth thus enlivening and exalting the Muslim Nation for ever.

I greet the honourable Muslim women who spared Muslim Nation of the insult to its honour by playing with their lives. I pay my *Salam* to the determined young and old who sacrificed everything of their's thus saving from annihilation for ever the enthusiasm of national honour, unity and independence.

O my master ﷺ, may my soul be sacrificed for you! Pass on the most loving and sincere greetings from those of us who are resigned to simple living to the faithful martyrs of your *Ummah*.

Yaa-Hayyu, yaa-Qayyoom!

- Abu Anees Muhammad Barkat Ali

5072. O MY MASTER ﷺ, may my soul be sacrificed for you! This sacrifice was offered for the sake of Islam. Please accept it and exalt it. *Aameen!*

O my master ﷺ, may my soul be sacrificed for you! Would this offering of blood ever go futile? Nay, it will certainly bear fruit and it will never go waste.

Yaa-Hayyu, yaa-Qayyoom!

5073. O MY MASTER ﷺ, may my soul be sacrificed for you! Who is to pay back anyone's good gesture? O my master ﷺ, may my soul be sacrificed for you! Only brave men repay the brave men's good gesture.

Yaa-Hayyu, yaa-Qayyoom!

5074. THE life during day time is for the birds and grazers and life during the night time is for the carnivores and the reptiles. There are only certain birds specific to the night and day times. And there are some who are awake during both day and night. The owl is the insignia of the Military Staff College (Quetta, Pakistan) and the owl alone has the honour of travelling throughout the night.

Yaa-Hayyu, yaa-Qayyoom!

5075. YOUR FATHER is my disciple.

Tell your father: "Do not back-bite and carry tales."

You also refrain from these ills. Also, invite ten of your like-minded class-mates to follow suit.

Come to me again after ten days.

Yaa-Hayyu, Yaa-Qayyoom!

5076. IF a fortunate man is able to refrain from back-biting and carrying tales above all kinds of excellence and miraculous claims, the dead body of *Tableegh* (preaching) would become alive and active once more.

Yaa-Hayyu, yaa-Qayyoom!

5077. WHETHER or not you are able to see it, everything is littered with all kinds of germs all the time.

Yaa-Hayyu, yaa-Qayyoom!

5078. WHATEVER is eaten in order to sustain life is allowed; it matters little what it is.

Yaa-Hayyu, yaa-Qayyoom!

5079. FAQIR is the Almighty Allah's host. Let him feed the Guest with whatever he likes.

Yaa-Hayyu, yaa-Qayyoom!

5080. "YOU sit down. We like your simplicity." *Yaa-Hayyu, yaa-Qayyoom!*

5081. WHAT else is it if not mendicity, and what else are you if not a mendicant?

Yaa-Hayyu, yaa-Qayyoom!

5082. WHAT else is it if this world of yours is not accursed? What else is it if this *Deen* of yours is not worldly?

Yaa-Hayyu, yaa-Qayyoom!

5083. WHEN life becomes unaware of death, it becomes careless; and this carelessness is the root of evil.

Yaa-Hayyu, yaa-Qayyoom!

5084. LIFE is sustained because of (The Living) and permanent because of (The Lasting).

حَيُّ
قَيُّومُ
Al-Hayyee
Al-Qayyoom

Yaa-Hayyu, yaa-Qayyoom!

5085. HE is the Lasting in every atom of the physical body!
Maa shaa Allah!

5086.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط

ALLAHU Laa ilahaa illa Howal Hayy-il-Qayyoom!
(O Allah the Almighty! There is no deity but He,
the Living, the Self-Subsisting!)

Everything of the heavens and the earth is living and lasting because of the light of *يَا حَيُّ يَا قَيُّومُ* *Yaa-Hayyu, yaa-Qayyoom* (O the Living, O the Lasting!)

5087.

عَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

'ANATIL Wujoohu-lil-Hayy-il-Qayyoom!
(All) faces shall be humbled
Before (Him) – the Living
The Self-Subsisting Eternal.
- (*Al-Quran* 20:111)

On the Day of Resurrection the whole Universe will stand in attention facing *Yaa-Hayyu, yaa-Qayyoom!*

5088. MERE talk is sinful.

One does not practise what one says.

One does not accept what one hears.

Yaa-Hayyu, yaa-Qayyoom!

5089. STRIVE hard to save yourself from debt.

There are certain deeds which compel one to borrow.

Yaa-Hayyu, yaa-Qayyoom!

5090. ASKING for one's self is unlawful, for the poor and the invalid allowed and for *jehad* (the Holy War) obligatory.

Yaa-Hayyu, yaa-Qayyoom!

5091. THE servant's conversation with Allah the Almighty is the reality of the Mosaic graces.

Yaa-Hayyu, yaa-Qayyoom!

5092. INCREASED penetration/advances is an excellent means.

Yaa-Hayyu, yaa-Qayyoom.

5093. THE expanse of the Almighty Allah's graces par excellence and the Distributor's (ﷺ) gracious charities can be comprehended by neither the human intellect and understanding nor by those of the terrestrial creatures. One grace is more excellent than the other. *Maa shaa Allah!*

It hardly means anything, or it matters little, or it is still scanty, if one does anything, or gives away maunds of gold daily in charity, for the disease-stricken, helpless and the disabled creatures.

When you asked, you asked for yourself.

Would you ever ask for the disease-stricken, helpless and the disabled and see! He would have given piles of help setting forth a river of it, in actual fact.

Yaa-Hayyu, yaa-Qayyoom!

5094. PRACTICE is limited and graces unlimited.

Ask for graces, not for the ability to practise.

Yaa-Hayyu, yaa-Qayyoom!

5095. SEEMURGH (Griffin) is a bird who is given daily food comprising of diamonds.

Yaa-Hayyu, yaa-Qayyoom!

5096. AMONG *Sadaqāt* and *Khayrat* every *sadaqa* and *khayrat* is indeed given but may not be accepted by Allah the Almighty. If one out of hundreds of the *Sadaqat* and *Khayrat* passes the test of acceptance, it is received in full, *Maa shaa Allah*, and however small.

Yaa-Hayyu, yaa-Qayyoom!

5097. MY Shaykh and the mentor, may Allah the Almighty preserve his secrets, often had his meal at a gardener's and said: "I had the honour of a banquet today. *Maa shaa Allah!* It was the most blessed meal."

Yaa-Hayyu, yaa-Qayyoom!

5098. IF he received invitation from the rich, he often refused saying: "This invitation to me is nothing less than a confinement. I have to wait for the food for hours."

Yaa-Hayyu, yaa-Qayyoom!

5099. HE said: "I cannot be bound respectful to anything but *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* *Bismilla-hir Rahma-nir Raheem* (In the Name of Allah Most Gracious Most Merciful)! I feel hungry, get up informally, eat what is available, scoop the bowl, say *أَحْمَدُهُ* *Al-hamdu lil-Lah* (God be praised) and set off."

Yaa-Hayyu, yaa-Qayyoom!

5100. WHENEVER the honourable *Awliya* (mystics) of olden times ate or drank anything, they recited *Yaa-Hayyu, yaa-Qayyoom* at each step and draught. It became light through and through. *Maa shaa Allah!* It never harmed them any way even though might be a poison.

Yaa-Hayyu, yaa-Qayyoom!

5101. TO make a man of a man is as difficult as making sugar from sugar cane.

Yaa-Hayyu, yaa-Qayyoom!

5102. AND only a man makes a man of a man.

Yaa-Hayyu, yaa-Qayyoom!

5103. WHEN means begin to crumble, Nature smiles. It never lets the means of honour of the name fail for it is the most effective means.

Yaa-Hayyu, yaa-Qayyoom!

5104. WHAT she (Nature) never forgets is that which nobody forgives, that is insult to humanity and dishonour to spirituality.

Yaa-Hayyu, yaa-Qayyoom!

5105. WHAT else means anything in the presence of the sacred formulae? The formulae dominate everything. The formulae abound in light while mere talk, in evil.

Yaa-Hayyu, yaa-Qayyoom!

5106. NEVER stop the special man. All these are special men.

Yaa-Hayyu, yaa-Qayyoom!

5107. I have no caliph (successor). Nobody is bound to the caliphate in *Tareeqat* even though everybody is my caliph.

Yaa-Hayyu, yaa-Qayyoom!

5108. WHOSOEVER performs *Dhik'r* of Allah the Almighty, the Lord of the Worlds, invites to and spreads the Faith of Islam and renders selfless service to the creatures is my caliph. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5109. MANY great men devoted to the world are often disguised behind the screen of *Deen* (Faith). They never miss any attack and their group is present everywhere.

Yaa-Hayyu, yaa-Qayyoom!

5110.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ
ذِي الْعِزَّةِ وَالْجَبْرُوتِ سُبْحَانَ النَّبِيِّ الَّذِي
لَا يَمُوتُ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

*SUBHANA Dh-il-Mulke Wal-Malakoote Subhana Dh-il-
'Izzate Wal-Jabaroot! Subhan al-Hayy-il-Ladhi Laa Ya-
Mooto! Subboohun Qaddoosun! Rabb ul-Malaikate War-Ruh!*
(Glorified my Lord, the Lord of the Worlds and Heaven!
Glorified my Lord, the Honoured and the Powerful!
Glorified my Lord Who never dies! Glorified my Lord,
the Glorious and the Holy, the Lord of the Angels and the
Spirit!)

To God doth belong the dominion *لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ*
Of the heaven and the earth *وَمَا فِيهِنَّ*
And all that is therein. *(المائدة: ١٢٠)*

- (*Al-Qur'an* 5:123)

To Him belongs what is
In the heavens and on earth,
All between them,
And all beneath the soil.
- (Al-Qur'an 20:6)

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا
تَحْتَ الثَّرَى - (طه: ٦)

There is not a moving
Creature, but He hath
Grasp of its fore-lock.
- (Al-Qur'an 11:56)

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ
بِنَاصِيَتِهَا (هود: ٥٦)

... for thy Lord
Is the (sure) Accomplisher
Of what He planneth.
- (Al-Qur'an 11:107)

إِنَّ رَبَّكَ فَعَّالٌ لِّمَا
يُرِيدُ - (هود: ١٠٧)

To Him is due
The primal origin
Of the heavens and the earth:
When He decreeth a matter,
He saith to it: "Be,"
And it is.
- (Al-Qur'an 2:117)

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ -
(البقرة: ١١٧)

The scenes of Your Nature alone are worth seeing!
Remain satisfied and do not worry. Do not let any fear occur to
your heart. Allah the Almighty, the Most Powerful and the Most
Glorified, is Most Exalted.

Yaa-Hayyu, yaa-Qayyoom!

5111. EVERY country belongs to Allah the Almighty. In
other words, it is my country.

Yaa-Hayyu, yaa-Qayyoom!

5112. SACRIFICE everything for the honour and prestige of
your country. This sacrifice can no way be inferior to the same
offered by the pious ancestors of the past. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5113. TO hide a single truth one may try tens of thousands of
the fake copies; it would never be disguised even then.

Yaa-Hayyu, yaa-Qayyoom!

5114. THE friend who is disguised as a friend in reality is an onlooker, sympathetic in sight but apathetic in reality.

Yaa-Hayyu, yaa-Qayyoom!

5115. AS long as this *Khanqahi Nizam* (Management of the Holy Order) remained in place, *Faq'r* flourished. May Allah the Almighty establish this management once more with full vigour in every convent and for always.

Yaa-Hayyu, Yaa-Qayyoom!

5116. AT a holy convent only the management of the holy order is enforced and nothing else. And there is nothing in this management but incanting *Allah Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5117. THE WORLD is the outcast and the profits of the outcast did not benefit the *faqir*.

Yaa-Hayyu, yaa-Qayyoom!

5118. LOWLINESS, poverty, sickness and destitution are your recommendations that Allah the Almighty never rejects.

Yaa-Hayyu, yaa-Qayyoom!

5119. THE *faqir's* taking is for distribution and not for hoarding and for this distribution alone does Allah the Almighty give it to him.

Yaa-Hayyu, yaa-Qayyoom!

5120. TAKE but to give away.

Yaa-Hayyu, yaa-Qayyoom!

5121. "WHY don't you speak out?"

"I am impoverished to speak out."

Yaa-Hayyu, yaa-Qayyoom!

5122. RENUNCIATION of desires is the greatest sacrifice. Only an emigrant to the Way of Allah the Almighty can make such a sacrifice not a worldly person.

Yaa-Hayyu, yaa-Qayyoom!

5123. YOUR own *Wahdat* (one-ness) abounds in the *Wahdat* and *Kathrat* (multiplicity), in the *Kathrat*. It is *Wahdat* at times and *Kathrat* at others. The *Wahdat* is the Majesty and the *Kathrat*, the Beauty. Absorption amounts to Majesty and *Sulook* (Theopathy), the Beauty. Both 'states' are inseparable from each other and based on wisdom through and through.

Yaa-Hayyu, yaa-Qayyoom!

5124. THE greatest desire of your life is wealth and highness. In one shape or form the world as a whole suffers from attraction of a lot of wealth and fame.

Yaa-Hayyu, yaa-Qayyoom!

5125. NO ONE has as yet given up anything at all. Everything remains in its place. What shall I say as to what it would have brought about had this been enacted. Give it up and see it for yourself. The amanuensis from *Iram* (the heavenly abode) would have written your script, advised you in all matters and remained in attendance to you at all times.

Yaa-Hayyu, yaa-Qayyoom!

5126. PAY your debt first and then give away alms.

Yaa-Hayyu, yaa-Qayyoom!

5127. ONLY the knowledgeable of the mortality of life, having been fed up of the world, can occupy the stage of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mootu Qabla an ta Mootu* (Dying before the bodily death). At this stage nothing else but *Dhik'r* remains.

Yaa-Hayyu, yaa-Qayyoom!

5128. FIFTY YEARS have gone past on the path of Allah the Almighty. When no place was found, the sessions of *Dhik'r* were held at cross-roads, in the *khathans*, inviting every passer-by to join in the *Dhik'r* and *Tableegh*. This is enough though even enough is not enough.

Yaa-Hayyu, yaa-Qayyoom!

5129. DO NOT SIMULATE!

Everything of yours should be real and not profane.

Your dress, over-dress, walk and talk must all be natural.

Yaa-Hayyu, yaa-Qayyoom!

5130. ONCE the beloved of mine! Now I have no interest in any one at all; meeting or no meeting means the same. All the same, accept greetings with love.

Yaa-Hayyu, yaa-Qayyoom!

5131. THE lowest number for profuse *Dhik'r* is one hundred times; the well-known, seventy thousand times; the excellent, one hundred and twenty five thousand times; and the most exalted, the infinite.

Yaa-Hayyu, yaa-Qayyoom!

5132. IN the city there are several holy shrines; do visit one regularly.

Yaa-Hayyu, yaa-Qayyoom!

5133. RESPECTED SIRSI! In future, pick twigs for burning. *Hadrat Balkhi Baba* رَضِيَ اللهُ عَنْهُ himself picked twigs from the fields surrounding the *Sabir Kalyari* رَضِيَ اللهُ عَنْهُ and used them for cooking his food.

Yaa-Hayyu, yaa-Qayyoom!

5134. O ALL those present! Accept greetings for today three groups of our preachers in London are setting off to Belgium and Holland. *Maa shaa Allah! Mubarakan! Mukarraman! Musharrafan!* – (with courtesy of Khawaja Mustaneer Ahmad)

Yaa-Hayyu, yaa-Qayyoom!

5135. THERE is no affliction, or an epidemic, or a country, or a government, that is not like every other body existing and functioning but with the Eternal Will.

Yaa-Hayyu, yaa-Qayyoom!

5136. PERFECTIONS are the ones high above the others. *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mootu qabla an ta Mootu* (Dying before the bodily death) is unparalleled.

Yaa-Hayyu, yaa-Qayyoom!

5137. THE most perfect death is but *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mootu qabla an ta Mootu* (Death before the bodily death)!

Yaa-Hayyu, yaa-Qayyoom!

5138. DO not punish the weak. Nobody ever beats the dead body.

Yaa-Hayyu, yaa-Qayyoom!

5139. THE house is but one scene.

The outside world presents one superior to the other and at each and every step.

Yaa-Hayyu, yaa-Qayyoom!

5140. WHAT are these words and promises? In the history of the progeny of the Prophet Adam ﷺ only a few are alive. What were the ones like who did not abide?

Yaa-Hayyu, yaa-Qayyoom!

5141. UNTIL the thought is not subservient to *Ruh* (Spirit), it is unreliable. And *Kashf ar-Ruh* (Knowledge of the Spirit) is but the thought of the *Ruh*.

Yaa-Hayyu, yaa-Qayyoom!

5142. WHOEVER asserts himself is a brave man.

Yaa-Hayyu, yaa-Qayyoom!

5143. *SADAQA* (Charity) eats away affliction while publicity, consumes the *sadaqa*.

Yaa-Hayyu, yaa-Qayyoom!

5144. LET the job slip a hundred times, but never let the hands that serve parents slip away.

Yaa-Hayyu, yaa-Qayyoom!

5145. YOU must never refrain from making any sacrifice should the need arise. In other words, they (the parents) must consume the earnings of the whole life.

Yaa-Hayyu, yaa-Qayyoom!

5146. THERE remains no entity of any name whatever having reached the stage of *Mootu qabla an ta Mootu*. They are subsumed in *Mootu qabla an ta Mootu*. There remains the need of neither the commentaries nor the explanations. There prevails the state of *Hoo* (He is ...) all over.

Yaa-Hayyu, yaa-Qayyoom!

5147. AND this celebration ie 'state' is free from all celebrations and in itself a most enjoyable festivity. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

5148. O MY MASTER عَلَّمَكَ اللَّهُ, may my soul be sacrificed for you! Your torch alone is the life of the devotees and turning over in mercurial unrest is their stage.

Yaa-Hayyu, yaa-Qayyoom!

5149. كشَفَ الْوَارِيدِ KASHF AL-WAREED (Knowledge of the Veins):

Created man, out of
A (mere) clot
Of congealed blood.
- (Al-Qur'an 96:2)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
(العلق ٢٠)

The knowledgeable of عَلَقُ 'alaq (congealed blood) is the Knowledgeable of the Veins.

Yaa-Hayyu, yaa-Qayyoom!

5150. THE whole struggle of the world of medicine is concentrating on the research of veins.

Yaa-Hayyu, yaa-Qayyoom!

5151. PRESENTS are the soul of love and sometimes presents alone are responsible for pulling down the strong bonds of love.

Yaa-Hayyu, yaa-Qayyoom!

5152. WHEN the faqir's presents are offered in the royal court, the joy has no bounds. The arrangements to take the presents, may be the flour of oats, to the royal princesses inside the palace are happily made.

Yaa-Hayyu, yaa-Qayyoom!

5153. THE sayings and deeds are the means of every affliction. When the servant does not stop by any means, the affliction raises its head.

Yaa-Hayyu, yaa-Qayyoom!

5154. THE sitting was happily arranged, the drum beat rose and a state descended. But, he forgot the job that he had come to perform.

Yaa-Hayyu, yaa-Qayyoom!

5155. THIS is nothing new. Whenever a person is overpowered by somebody's love, it did what it meant. And Your love, O Master of the Worlds, turns everything upside down. Your love is majestic through and through, and his (ﷺ) is beauty through and through. And beauty has an edge over majesty. Were there no beauty the whole world would have suffered.

O my Master ﷺ! Your beauty alone has enlivened the devastated life and filled in the empty measures.

Yaa-Hayyu, yaa-Qayyoom!

5156. TO whom do you belong?

I may belong to anyone. That apart, you may look at my flour in the evening; the shirt lap will be full of it. *Yaa-Hayyu, yaa-Qayyoom!*

5157. NO creature of the earth or sky can bear the majesty of the light of the honour of widowhood.

5158. RESPECT to widowhood is due from everyone. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5159. IN the sitting of the jungle, there is not the *Dhakhir* (remembrancer) alone but many different creatures of the *Madhkoor* (Remembered) are also engaged in *Dhik'r*.

Chirping of the sparrow, who is meek and not regarded in any way as important, is most accepted of all.

Yaa-Hayyu, yaa-Qayyoom!

5160. THE laddy from *Burj* announced his claim to *Faq'r*. He set out for *Ropar*. He did not know much. However, he made a broom out of peacock feathers and looked through it at the Sun. This is how his *Faq'r* spread.

Yaa-Hayyu, yaa-Qayyoom!

5161. WHETHER or not one is 'Arif (knowledgeable) the following formulae are the interpreter of the reality of knowledge.

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa ilaaha illAllahu! WAllahu Akbar Wa Laa Hawla Wa Laa Quwwata illa Billah!

(There is no deity but Allah. Allah is Most Great; and there is no power to do good or shun evil but with Allah the Almighty!)

Yaa-Hayyu, yaa-Qayyoom!

5162. THE GRACES of the graces of my master ﷺ, may my soul be sacrificed for him, are the most blessed, gracious and honoured. *Yaa-Hayyu, yaa-Qayyoom!*

Everything was on display. Finding one thing superior to the other, the heart was tempted to get that and the other. There was no money on hand. How could one buy?

Come here and listen carefully! You have not bought the thing worth buying. And that thing is the dust of the sacred door of my master ﷺ, may my soul be sacrificed for him. Whoever got it got complete healing; in other words, he got everything. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5163. IT is well-known that for weaving this turban cloth the Grandma Loi spun the spinning wheel day and night in as much as she prepared a hank of thread in six months time. *WAllahu A'lamu Bith-Tharwaab! Yaa-Hayyu, yaa-Qayyoom!*

5164. FOR a thorough research into any discipline join the labourers' sitting at night.

Yaa-Hayyu, yaa-Qayyoom!

5165. LIKING and disliking are the two states of the 'self'.

He likes what the 'self' does however disliked it may be. Real liking is that what is liked by Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

5166. SURMISING breeds in distrust. It is often erroneous. Do not indulge in it.

Yaa-Hayyu, yaa-Qayyoom!

5167. DO *faqirs* ever have any property? They settle at whatever desolation they arrive.

Yaa-Hayyu, yaa-Qayyoom!

5168. MY SONS are also determined to follow what is in fashion, but never to follow the *Sunnah* of the Holy Prophet ﷺ.

Yaa-Hayyu, yaa-Qayyoom!

5169. A MISTAKE is a mistake however and wherever it may be; nor does the culprit cease from this practice.

Yaa-Hayyu, yaa-Qayyoom!

5170. MISTAKE making is my habit; and I do not ever refrain from it.

Yaa-Hayyu, yaa-Qayyoom!

5171. DOING good is his habit and committing bad mine. So how could we refrain from it?

Yaa-Hayyu, yaa-Qayyoom!

5172. THE measure of horse power is recognised throughout the world. No creature can equate him; and forth!

Yaa-Hayyu, yaa-Qayyoom!

5173. O THE ENLIGHTENED ONE! May Allah the Almighty sanctify your secrets and your memories be soothing! Your fame is alive because of your name. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5174. WALKING with both hands folded and rested on the back is cursed. Stop it!

Yaa-Hayyu, yaa-Qayyoom!

5175. MAY your hands ever remain open and never close.

May distribution of charities of the Holy Prophet ﷺ, the distributor of the blessed charities, remain in play throughout day and night.

There remains nothing saved with the distributor for distribution.

Yaa-Hayyu, yaa-Qayyoom!

5176. THE worker is not responsible for the job that is not under his supervision. This is the only principle of success.

Yaa-Hayyu, yaa-Qayyoom!

5177. THE inauspicious has everything embroiled with in-auspiciousness.

Yaa-Hayyu, yaa-Qayyoom!

5178. O THE INFORMER! Please inform me. I have no news of any sort, O the informer.

Yaa-Hayyu, yaa-Qayyoom!

5179. IT is the duty of the host to respect the guest unreservedly even though he may be a thief. Even if he is caught stealing he should be treated well.

Yaa-Hayyu, yaa-Qayyoom!

5180. THE ungrateful is counted nowhere in the realm of respect. Nor is he subject to complaint.

Yaa-Hayyu, yaa-Qayyoom!

5181. THE scenes of Your Nature, that are visible in desolations of the jungles, cannot be seen in the cities. No habitation is able to bear it except the jungle especially at nightfall.

Yaa-Hayyu, yaa-Qayyoom!

5182. NO creature of the jungle is safe from another. They all remain down-spirited because of the wild animals. This is how it is day and night. Only the animals frighten, punish and hunt the animals.

Yaa-Hayyu, yaa-Qayyoom!

5183. THE human being never tires of bragging. He is the

weak; nay, the weakest of all by any standards. Even though he is hidden behind seven curtains, he cannot protect himself from a mosquito sting. Yet the mosquito is a tiny creature.

At some stage, he loses his senses in appreciation of singing and dancing.

Yaa-Hayyu, yaa-Qayyoom!

5184. THE Hindu business man built up business on the principle of never cheating and never backing out of a promise. Further, he was content with himself to a paltry profit, even a half-penny. But, we do not follow this.

Yaa-Hayyu, yaa-Qayyoom!

5185. FEAR of Allah the Almighty and devotion to the Holy Prophet ﷺ is a common place but a claim of an utmost importance. The whole world is in search of this. But, none has any control over it.

Yaa-Hayyu yaa-Qayyoom!

5186. THERE are four kinds of waters:

Hawz-e-Kawthar (The Heavenly Drink) – Whoever drinks it only once would feel no thirst any longer. The ‘*Arsh* (Exalted Throne) rests on it and its server is my master ﷺ, may my soul be sacrificed for him.

Hawz-e-Asfa (The Pure Drink) – It is found on Earth. I cannot tell the name of its server. Whoever drinks it once is never outcast, unfulfilled and deprived. The confined rivers of knowledge and wisdom, devotion and ecstasy begin to flow.

Āb-e-Zam-Zam (The Zam-Zam Water) – It contains all the elements essential for life.

Ordinary Water – It is generally in use. At some stage, it may be important to some. But to the rest, it is common place.

Yaa-Hayyu, yaa-Qayyoom!

5187. A NUMBER (for a *Wazifa*, litany), may it be hundreds of thousands or millions of times, is meaningless. Even if recollec-

tion is done only once but continuously, it is sufficient.

Yaa-Hayyu, yaa-Qayyoom!

5188. DEAR SIRs! These are barren ditches of land, centuries after Allah the Almighty has granted them the honour of sittings of the *Dhik'r-e-Ilahi*. *Maa shaa Allah!* Their joy knows no bounds at His bestowal. That is, they will have *Dhik'r-i-Ilahi* there day and night and that the men-folk and jinns will all participate. *Maa shaa Allah!*

This mosque is set aside for *Dhik'r-i-Ilahi* and *Da'wah-o-Tableegh al-Islam*. *Yaa-Hayyu, yaa-Qayyoom!*

Length: 300 feet

Width: 30 feet

May Allah the Almighty help you all benefit from this.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ يَا حَيُّ
يَا قَيُّوْمُ آمِينَ -

Rabbana Taqabbal minna InnaKa Antas-Samee'-ul-'Aleem!
Yaa-Hayyu, yaa-Qayyoom! Aameen!

(Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! O the Living! O the Lasting!)

5189. MY spiritual guide (Hadrat 'Ala-ud-Deen Ali Ahmad Sabir Kalyari رحمته اللہ علیہ) was the Sun on Earth for *Shams-ud-Deen At-Turk* رحمته اللہ علیہ.

Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom! Mubarakan! Mukarraman! Musharrafan!

5190. IF every talk is a lie, every word is a lie and every promise is a lie, how would then any life progress?

Yaa-Hayyu, yaa-Qayyoom!

5191. RECITE these formulae often and certainly.

يَا حَيُّ يَا قَيُّوْمُ بِحَقِّ لآ إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي

كُنْتُ مِنَ الظَّالِمِينَ ۖ فَاسْتَجَبْنَا لَهُ وَوَجَّيْنَاهُ
 مِنَ الْغَمِّ وَكَذَلِكَ نُجَيُّ الْمُؤْمِنِينَ ۚ فَاعْفُ
 عَنِّي فَإِنَّكَ عَفُوٌّ كَرِيمٌ يَا عَظِيمَ الْعَفْوِ يَا خَيْرَ الصَّيْرِ
 أَمِينَ يَا حَيُّ يَا قَيُّوْمُ

*Yaa-Hayyu, yaa-Qayyoom! Behaqqe Laa ilahaa illa anta
 SubhanaKa inni Kunto min-az-Zaalemeen! Fasta-jabna La-hu
 Wa Najjaynahu min al-Ghamme! Wa Ka-DhaaleKa Nunj-il-
 Mu'mineen! Fa'fo 'Anni Fa innaKa 'Affuwun Kareem Yaa-
 'Azeemu Yaa-'Azeem al-'Afwe Yaa-Khayr-an-Naseer!
 Aameen! Yaa-Hayyu, yaa-Qayyoom!*

(O the Living. O the Lasting! Forgive us for the sake of the
 formulas: "There is no god but Thou. Glory to Thee. I was
 indeed, wrong." So we listened to him, and delivered him
 from distress; and thus do we deliver those who have faith.
 Please forgive me. For You are the most Manificent
 Forgiver. O the Exalted Forgiver. O the Best Helper! Amen!
 O the Living, O the Lasting!)

5192. THE mountain and the desert are steadfast and the
 plane, ever-changing.

Yaa-Hayyu, yaa-Qayyoom!

5193. PUNCTUALITY of the respect owed to *يَا حَيُّ يَا قَيُّوْمُ*
Yaa-Hayyu yaa-Qayyoom (O the Living, O the Lasting!) is, in
 actual fact, shunning of the forbiddens.

Yaa-Hayyu, yaa-Qayyoom!

5194. *TABLEEGH* (Preaching) comprises of a few things
 that can be learnt in a few minutes. The rest is all superfluous text.
 Whoever does not accept it straightaway on hearing it, how would
 he accept it otherwise?

Yaa-Hayyu, yaa-Qayyoom!

5195. I AM the *Amir* of *Tableegh* internationally.

I am jealous of the first order. No one at all is safe from
 jealousy!

Yaa-Hayyu, yaa-Qayyoom!

5196. DEAR SIRSI! What orders are you waiting for? Perform the same *Dhik'r* as you perform at home. If you don't, then you better get on with it.

Yaa-Hayyu, yaa-Qayyoom!

5197. CONQUESTS (gains) during *Tableegh* (preaching) must be used for the purposes of *Tableegh*, not for personal matter. One visit to the United Kingdom can fetch in even hundreds of thousand rupees daily.

5198. WHOEVER sets out on the path of *Deen* (Faith), *Deen* embraces him most eagerly. *Deen* has never belittled anyone. Come out for the sake of *Deen*. Sit in the gatherings of *Deen*, may one last for the whole life.

5199. THE stars and the planets are the decorum of the firmament. They are as if its integral parts and appointed by Allah the Almighty for the administration of the firmament. That is, everything is appointed to an important task. *Yaa-Hayyu, yaa-Qayyoom!*

5200. ONLY a state can watch the state of affairs of a state, not the worldly wise.

Yaa-Hayyu, yaa-Qayyoom!

5201. EVERYTHING of the apparent is apparent and that of the hidden is hidden.

Yaa-Hayyu, yaa-Qayyoom!

5202. DON'T dare ask again! Come along and ask. Thank you.

Yaa-Hayyu, yaa-Qayyoom!

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

5203. WE are busy day and night in offering medical consultations. We charge neither any fee nor any remuneration; we do not even expect thanks.

Yaa-Hayyu, yaa-Qayyoom!

5204. WHO can put out the fire in woods?
For a thatched hut a bucketful of water is enough.
Yaa-Hayyu, yaa-Qayyoom!

5205. THE poor man's life comprises of only a few things. He is satisfied at the acquisition of even one of the things. He never tires of thanking at this.

Yaa-Hayyu, yaa-Qayyoom!

5206. THE rich man is never satisfied in any circumstances. He keeps complaining. The poor man's world is full of thanks, the rich man's completely empty of thanks.

Yaa-Hayyu, yaa-Qayyoom!

5207. IN the journey of *Sulook*, there are only a few followers, one, or two, or three at the most. The others are the *Jama'at* (the like-minded group of people). And without the *Jama'at*, it is not befitting. The *Jama'at* is in all events beneficial.

Yaa-Hayyu, yaa-Qayyoom!

5208. THERE is hardly a man amongst the human beings who is not jealous of the other. This even goes for the father and the son, the guide and the follower.

Yaa-Hayyu, yaa-Qayyoom!

5209. DEAR SIR! Invitation to the Faith of Islam is an important duty. Unite at a centre, one and all, and then discharge the duty. How come, it is not acceptable in the circumstances.

Yaa-Hayyu, yaa-Qayyoom!

5210. I WENT to a faqir's place where I saw a full-size coloured portrait. I beseeched: "What is it?" He replied: "I was passing through a bazaar that I glanced at a woman. I felt extremely ashamed at this. Since then I have a full size portrait painted and hung in my hut. I feel ashamed time and again, tell the story to every visitor, punish my *Nafs* (self). Now the sights do not fancy meeting any body at all." *Yaa-Hayyu, yaa-Qayyoom!*

5211. HADRAT ABU HURAYRA رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as enquiring of the Archangel Gabriel جبرائيل عليه السلام:

“How old are you?”

He replied: “I do not remember it. However, I know this:

انّ في الحجاب الرابع نجما يطلع في كل سبعين
الف سنة مرة رأيته اثنين وسبعين الف مرة.

(In the fourth firmament a star used to appear after every seventy thousand years. I have seen it appearing seventy two thousand times.”

Hearing this the Holy Prophet ﷺ said:

وعزة ربّي انا ذلك الكوكب

“(I swear by my *Rabb* (Sustainer) that I am the same star.”

– (*Tafsir Ruh al-Biyan, Volume 1*)

How come the *Noor* (Light) that has sparkled for millions of years before, may not sparkle now!

However hard the thinkers throughout the world ponder together over this is not enough. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5212. THEY have nothing of the world with them. They are licking the remainings only. They are scrapping and licking. If they were religious or lucky enough to have had the Faith, it would not have at all abandoned them in this state.

Yaa-Hayyu, yaa-Qayyoom!

5213. THOUGHT begets thought.

Whatever is taking place in the world is indebted to thought alone.

Had there been no thought, there would have been no progress. There would have been neither peace, nor pleasantness, neither any journey nor any stage; thought alone has made life worthwhile.

Yaa-Hayyu, yaa-Qayyoom!

5214. THE Earth is established since eternity and shall remain till eternity. The land never changes, it is the owner who changes all the way.

Yaa-Hayyu, yaa-Qayyoom!

5215. A WORLDLY MAN sets in consternation in the world of the *Deen* (Faith).

Yaa-Hayyu, yaa-Qayyoom!

5216. THE world is the bed of thorns. If everybody's problems were solved, what world would it be like then?

Yaa-Hayyu, yaa-Qayyoom!

5217. THE *Salik* is the follower of every journey. But not every follower reaches the ultimate.

Yaa-Hayyu, yaa-Qayyoom!

5218. IN the world of state, one state or another always remains.

يَا حَيُّ *Yaa-Hayyu!* (O the Living!) is Living and يَا قَيُّوْمُ *Yaa-Qayyoomu!* (O the Lasting) is Lasting. The 'present' is witness to the 'past'. That what was there in the 'past' is also there in the 'present'. If it is not there in the 'present', it was in the 'past' neither. If you wish to see the 'present' peep into the 'past'.

The 'present' holds preference over the 'past'.

Yaa-Hayyu, yaa-Qayyoom!

5219. كِتَابُ الْمُبِينِ *KITAB-UL-MUBEEN* is the apparent.

كِتَابُ الْمَكْنُونِ *Kitab-ul-Maknun* is the hidden.

كِتَابُ اللَّهِ *Kitab-ul-Lah* is the witness to the both.

Yaa-Hayyu, yaa-Qayyoom!

5220. IF a conversation is still continuing at the final stage, it needs concluding. Had it really been concluded, it would have ended in order to begin with a new topic.

Yaa-Hayyu, yaa-Qayyoom!

5221. SOME stages are so important that though they seem to be ordinary run of the mill, yet they circumscribe each and every stage of the heaven and the earth.

Yaa-Hayyu, yaa-Qayyoom!

5222. A *MAWLVI SAHIB* said to someone: "Please perform the 'call to prayer!'"

He excused: "I feel shy over it!"

The *Mawlvi Sahib* remarked: "If you feel shy, then I will as per need perform it unashamedly."

Ya-Hayyu, yaa-Qayyoom!

5223. NO stranger bears the grief of someone's death; only a ritual condolence is offered.

The wife's grief is the most of all.

If there has been no *Dhik'r-i-Ilahi* in the sitting of condolence and no gift offered for the forgiveness of the dead what use would be that sitting?

Nobody shares anybody's bereavement. They are simply on-lookers.

Yaa-Hayyu, yaa-Qayyoom!

5224. 'ARSH (The Exalted Throne) is far beyond your comprehension; the *Farsh* (The Earth) is right in front of you.

There was no stone left unturned in the desert wandering.

Nothing was found in the city, or in the woods, or in the body, or in the soul.

Tired of searching, no lead was found.

At long last the *Ruh* (spirit) told: "Look for it neither here nor there, spot it in your breath. It is only hidden in this breath. Whoever saw it, saw it in the breath. Wherever and whenever, it manifests inside the breath alone."

The flight of the breath extends from the Exalted Throne to the Abyss.

When breath makes an exit, it does not bear the separation and worried stiff it returns to its place forthwith. Continuous inhaling and exhaling is the name of life. The breath is never impious. It remains bowed down in the presence of Allah the Almighty.

The breath alone has the play of life enriched and subsisted. This alone has made life living and lasting. When breath is enlivened and established, it becomes the interpreter of the Truth.

Yaa-Hayyu, Yaa-Qayyoom!

5225. **حَيِّ** HAYYEE (The Living) gave life and **قِيَوْم**

Qayyoom (The Eternal) permanence to it.

The life goes on breath after breath and established gradually. Nobody is sure of the next breath.

Yaa-Hayyu, yaa-Qayyoom!

5226. *FAQ'R* ever remained occupied in *Wahdat* (Unicity of Godhead). No multiplicity could ever affect it. *Wahdat* remained established in multiplicity.

Yaa-Hayyu, yaa-Qayyoom!

5227. IF multiplicity could not pervade anywhere, it however did so in the beat of your heart.

Yaa-Hayyu, yaa-Qayyoom!

5228. UNTIL *Dhik'r* is not established in consonance with the breath, it is certainly not established. And this bestowal is dependent upon the grace and generosity of my master ﷺ, may my soul be sacrificed for him,

Yaa-Hayyu, yaa-Qayyoom!

5229. IS it not permitted to sit under the trees in the ditches around the canal?

In a flight the birds would have sat there.

Yaa-Hayyu, yaa-Qayyoom!

5230. THE gypsies' mosques have definite landmarks to spot them. Their mosque wears no *Mehrab* (niche) or *Minbar* (elevated seat). The holy place is built with the twigs cut from trees and thorny bushes. It is built from grass and hay and not from marble. And who can build it without the permission of the master?

Yaa-Hayyu, yaa-Qayyoom!

5231.

اللَّهُمَّ يَا عَزِيزُ تَعَزَّزْتَ بِالْعِزَّةِ وَالْعِزَّةُ فِي عِزَّةِ
عِزَّتِكَ يَا عَزِيزُ -

ALLAH-HUMMA Yaa-'Azizo Ta'azzazta bil-'Izzate Wal-'Izzato Fee 'Izzate 'IzzateKa Yaa-'Azizo!

(O Allah the Almighty! You are, indeed Exalted with Your

Honour. And all honour is subject to Your Honour, O the most Exalted!).

Wherever in the Holy Qur'an the Holy Name 'Aziz (The Exalted) comes across, it is unfailingly followed by a qualitative attribute. For example, He says: "I am 'Aziz, but *Hakim* (The Wise) as well!"

Yaa-Hayyu, yaa-Qayyoom!

5232. SHEEP milk is *Halal* (lawful), but we do not drink it.

The cub reared in the company of sheep cannot be a tiger in the real sense of the word.

Yaa-Hayyu, yaa-Qayyoom!

5233. THE crows eat the remainings of the eagle's food and jackals, that of the lion.

Yaa-Hayyu, yaa-Qayyoom!

5234. SETTING UP of centres in each and every street signifies that we do not agree with one another. Nor do we bear affection for one another. Every individual has set up a world of his own. In some cases there are two in one house. No one *Jama'at* (group) agrees with the other. There is no aim either to perform *Dhik'r*, or *Da'wah-o-Tableegh al-Islam*, or service to the helpless creatures. The thought of personal gain ever rules. In each and every affair the order is that there may or may not remain anything, my *dhat* (being) should overpower every other. Fear Allah the Almighty. In your *dhat* only your *nafs* (self) is reflected. Oppose this. *Yaa-Hayyu, yaa-Qayyoom!*

Fear others at each and every step, and continually too. Do not say to others what you do not practise yourself. *Yaa-Hayyu, yaa-Qayyoom!*

Anybody can perform *Dhik'r*; it is not difficult. However, opposition to the *nafs* is extremely difficult. There has not been found anyone who is opposed to his *nafs*.

The tongue is all active, the actions nil.

Yaa-Hayyu, yaa-Qayyoom!

5235. اللَّهُمَّ يَا عَظِيمُ تَعَظَّمْتَ بِالْعِظَمَةِ وَالْعِظَمَةُ فِي عِظَمَةٍ

عَظَمَتِكَ يَا عَظِيمُ -

ALLAH-HUMMA Yaa-'Azeemu Ta'azzamta Bil-'Azmate
Wal-'Azmate Fee 'Azmate 'AzmateKa Yaa-'Azeem!
(O Allah the Almighty! You are indeed, Glorified with Your
Glory. And all glory is subject to Your Glory, O the most
Glorious!).

All modes of excellence are latent in *Al-'Azeem* (Most Exalted).

Yaa-Hayyu, yaa-Qayyoom!

5236. THE account of his (ﷺ) sacred life that is not interspersed with the elements of wine and tumbler is yet unsatiated.

Yaa-Hayyu, yaa-Qayyoom!

5237. THERE are myriads of birds of many different hues from the jungle pervading your body and distracting your concentration every second. Catch all of them out.

Yaa-Hayyu, yaa-Qayyoom!

5238. LIFE is made of the 'commands' and the 'prohibitions'. Here is the 'command' and here is the 'prohibition'. Each 'command' is inclusive of the 'prohibition' and *vice versa*.

Yaa-Hayyu, yaa-Qayyoom!

5239. REMEMBRANCE is commanded and heedlessness prohibited.

Yaa-Hayyu, yaa-Qayyoom!

5240. TO remain absorbed in the thought of love for my master ﷺ, may my soul be sacrificed for him, is a command and absorption in anything else is prohibited.

Yaa-Hayyu, yaa-Qayyoom!

5241. ESTABLISHMENT of *Dhik'r* in your breath is the greatest grace. And this is the greatest grace of my master ﷺ, may my soul be sacrificed for him.

This is not a pretence; it is all a prevailing reality.

Yaa-Hayyu, yaa-Qayyoom!

5242. HOW dare birds interfere in your absorption?

If it is not a stage of sorrow, then what is it?

If they are *Halāl* (lawful), fry them and eat.

If they are *Harām* (unlawful), feed the crows.

Yaa-Hayyu, yaa-Qayyoom!

5243. WHATEVER the *fuqara* discharge, they discharge it selflessly. They do it beyond all considerations of remuneration or compensation and for general benefit only. They pin up no hope or motive of any kind on anybody at all. And this selfless routine is their life.

Yaa-Hayyu, yaa-Qayyoom!

5244. CALAMITY is nothing but the product of your own misdeeds.

Yaa-Hayyu, yaa-Qayyoom!

5245. DISCOURSES regarding *Da'wah-o-Tableegh al-Islam* are most liked by Allah the Almighty, but if they are not acted upon by the preacher, the same are most disliked. *Yaa-Hayyu, yaa-Qayyoom!*

The discourse that is devoid of practice is dead. And none of these discourses has a soul.

Yaa-Hayyu, yaa-Qayyoom!

5246. EVERYTHING is cooked on heating. Heat is essential whether it comes from the Sun or from fire. Energy from the Sun takes time and fire cooks in no time.

Yaa-Hayyu, yaa-Qayyoom!

5247. YOU differ at each and every step in the same *Deen* (Faith) whom you call the complete and the holy. All these differences are creations of our own. The sect is bred because of the difference. And we are the inventors of every difference. Had we not differed we would not have been divided into sects; rather we would have held 'the rope of Allah the Almighty firmly' and succeeded in the world for always.

Yaa-Hayyu, yaa-Qayyoom!

5248. THE breath is ordinary, not counted in anyway. When the same breath learns by heart *حَيِّ* *Hayyee* (The Living), becomes extra-ordinary and having thus found the secret of *قَيُّوم* *Qayyoom* (The Lasting), it becomes the choicest of all.

Yaa-Hayyu, yaa-Qayyoom!

5249. THE heart is ordinary, not counted anyway. This way it is desolate, barren, and the Satan's abode. However, when Allah the Almighty takes up abode in it, it becomes the 'Arsh (The Exalted Throne). And nobody except Allah the Almighty, the Lord of the Worlds, can reside on 'Arsh; *Illah Hizbullah* (Except the Almighty Allah's *Jama'at*).

Yaa-Hayyu, yaa-Qayyoom!

5250. THE BEST AND THE WORST:

Dhik'rullah and *Da'wah-o-Tableegh al-Islam* are the best.

Useless acts are the worst.

Yaa-Hayyu, yaa-Qayyoom!

5251. ASK the pain-stricken!

The peaceful night is no night.

The night of suffering is blissful, unravelling problems and the means of graces. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5252. PAIN and suffering are the eternal heritage of *Faq'r-il-Allah* (Austerity in the path of Allah the Almighty) that is never taken away. And these alone are the two essences of their lives.

Yaa-Hayyu, yaa-Qayyoom!

5253. NOBODY from the progeny of Hadrat Adam عليه السلام has ever witnessed a more heart-rending evening than the *Evening of the Deserted*. Nor has anyone witnessed any scene more disturbing than that.

Yaa-Hayyu, yaa-Qayyoom!

5254. TO ME the meaning of *Yaa-Raqeebu!* (O the Beloved!) is to allow none of my friends in to my heart.

Yaa-Hayyu, yaa-Qayyoom!

5255. *MAN* (I-ness) and *Tan* (appearance) are two idols of life.

The guardians of the *Holy Ka'abah* do not allow any idol near it because as long as there remains even a single idol, it would be regarded the *House of Idols*.

No doubt the greatest idol was spared, but it crumbled.

Yaa-Hayyu, yaa-Qayyoom!

5256. WHEN the *Ka'abah of Heart* became free from every idol, it became *Hareem* (the sacred enclosure ie the four walls of the *Ka'abah*). And the resident of this *Ka'abah of Heart* is

يَا حَيُّ يَا قَيُّوْمُ *Yaa-Hayyu, yaa-Qayyoom! Mubarkan! Mukarraman! Musharrafan!*

5257. SAY THIS: "I am neither a *pir* nor a *faqir*; rather I am the dust of the path. And only dust welcomes the dust."

Yaa-Hayyu, yaa-Qayyoom!

5258. SAY THIS OPENLY: "I am neither a *pir* nor a *faqir*; rather I am worldly and sinful. "Thereafter no objection of any sort and to any one remains.

A *faqir* can be sinful, but he cannot be worldly; not at all.

Yaa-Hayyu, yaa-Qayyoom!

5259. THE WORLD attends to worldly jobs most efficiently. There is hardly a break even to scratch the head.

The religious people attend to the jobs of the *Deen*, but they are not as occupied as the worldly people are in the worldly jobs. The Almighty Allah's jobs are His Own. Nobody can interfere in them.

Yaa-Hayyu, yaa-Qayyoom!

5260. WHOSOEVER is of no use to anyone belongs to Allah the Almighty. And Allah the Almighty spares nothing of him except for His Own jobs.

Yaa-Hayyu, yaa-Qayyoom!

5261. DON'T you know that elixir is given birth by the ashes?

Yaa-Hayyu, yaa-Qayyoom!

5262. THE ALMIGHTY ALLAH'S personal Name is 'Allah' and the qualitative Name, *Yaa-Hayyu, yaa-Qayyoom! Maa shaa Allah!*

5263. *ISM-E-A'ZAM* (The Great Name) is something hidden far yonder the comprehension and understanding of it and is hard learning. It can neither be comprehended nor understood. Allah the Almighty is the Distributor of each and every bestowal; earned or bestowed. And my master ﷺ, may my soul be sacrificed for him, is the distributor of the blessed charities. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5264. *SOMEHOW* or other a servant may find out, but he cannot exercise any command over it.

Whatever is difficult to obtain is also difficult to command.

Had it been an ordinary thing and an easy job, everybody would have striven hard to get it.

Yaa-Hayyu, yaa-Qayyoom!

5265. THE GRACES that I missed desperately throughout life descended later on many times daily. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5266. HAS He not given and graced you with today's livelihood that you run around? You may not be ashamed over this, but Nature most certainly is!

Yaa-Hayyu, yaa-Qayyoom!

5267. *HOARDING* is in my nature. I do not stop short of it, albeit Allah the Almighty has granted livelihood to everyone and in abundance too.

Yaa-Hayyu, yaa-Qayyoom!

5268. ALLAH THE ALMIGHTY will ask everybody: "What good deeds have you brought to Me?"

I will have only one answer: "Whatever of the world You had given me, I sacrificed that for *Da'wah-o-Tableegh al-Islam* and for myself I have brought an old ragged *Alfi* (long dress) that I used to wear as for my shroud."

Yaa-Hayyu, yaa-Qayyoom!

5269. THE HARVEST grows, ripens and is cut. It grows again and again and this is the life of the harvest.

May in your field grow a harvest that is never cut, remains ever green, and grows in profusion eternally. And this harvest is the harvest of *Da'wah-o-Tableegh al-Islam*.

Yaa-Hayyu, yaa-Qayyoom!

5270. THIS STATE is common to all throughout the world. Nobody at all is exempt. Even if a first class *Muballigh* (preacher) is asked to do something, may it be dragging of a corpse to the rubbish tip, the other puts up hue and cry in that he has not been asked to do the job. In other words, collective unity has disappeared totally.

To have in each and every house a separate *Amir Jama'at* (Head of the Group) has been and still is the wise practice.

Everybody, big and small, the learned or the illiterate, is occupied with madness of *Amarat* (Leadership) and this desire does not allow anyone to do anything. He cannot do much himself. Nor would he allow anyone else to do anything.

Yaa-Hayyu, yaa-Qayyoom!

5271. *DEEN* may or may not remain or for that matter everything may disappear, my 'ego' must abide. Then I shall pay no attention to anyone. Nor shall I suffer from any grief.

Yaa-Hayyu, yaa-Qayyoom!

5272. YOUR GOAL is to help one discriminate against the other, to earn world in the guise of the *Deen*, to shatter to pieces the National Unity, and to talk incoherently thus raising issues that nobody has ever thought of today and inciting against one another. On what authority then is there any hope of any success? You do not bear a single moral trait of those whom you emulate.

Yaa-Hayyu, yaa-Qayyoom!

5273. WERE he the Almighty Allah's *faqir*, he would not change. As he has changed time and time again, he changes no more. He maintains his status. *Faqir's* state and robes are for ever. No talk can influence him. He does not allow the clean gaberdine of *Faq'r* besmeared. He does not take interest in anything else and

like a traveller he is without a house.

This is the only creature of Allah the Almighty that does not back out of the avowed promise. *Yaa-Hayyu, yaa-Qayyoom!*

Only Allah the Almighty knows what is to happen to someone after his death. However, I swear by You, O my Lord of the Worlds! Except for *Dhik'r*, I have no interest whatever in anything.

Yaa-Hayyu yaa-Qayyoom!

5274. WE have a desire neither for *Hur* (Heavenly maiden) nor for a *Ghilman* (Heavenly cup-bearers), neither for drinks nor for recreation. We are occupied in the longing for and thought of Your beloved and our master ﷺ. This alone is the life capital of our world and the Hereafter. *Maa shaa Allah!*

Yaa-Hayyu yaa-Qayyoom!

5275. NOBODY has seen Paradise; it must be beyond thought. There must be no shortage of anything. However, someone's absorption in somebody's thought must on no account be inferior to the Paradise.

Yaa-Hayyu, yaa-Qayyoom!

5276. O PRECIOUS JEWEL! The vow was your life's worship that you forgot. You forgot to remember even that.

Yaa-Hayyu, yaa-Qayyoom!

5277. EVEN if you simply repeat it several times a day, it is not enough until you accept most sincerely the avowed **قَالُوا بَلَىٰ** *Qaaloo Balaa* (They said, 'Yes!'). And sacrifice every love for this mean world for the sake of the love of the Holy Prophet and Beloved of Allah the Almighty ﷺ. Every benefit is derived from this Mercy to human beings.

Yaa-Hayyu, yaa-Qayyoom!

5278. **كشَفُ الرُّوحِ** *KASHF AR-RUH* (Knowledge of the Spirit) is reliable.

All other Knowledge is unreliable.

And this is final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

5279. NOW here are two *Muballigh* (preachers), who are dressed in Arab robes, live overseas, believe in most devoutly the

Light of Messengership ﷺ, the followers of the same *Shaykh*, bear no mutual relationship except the bond of Islam, borrow or lend nothing mutually, feud over no property and bear no grudge between themselves.

They are neither learned scholars nor illiterate, neither *pirs* nor *faqirs*. Rather they are flag bearers of *Ittehad Bayn al-Muslimeen* (Unity amongst Muslims), though to our dismay they get at each other. This is all because of jealousy and leadership. How did it come to pass?

Until and unless the self is satisfied, it is preoccupied with devils and whisperers. In the circumstances whatever has been committed by either of the two has been controlled by the self.

May either of the two win the day by saying: "You are the *Amir* (Leader) and I am your supporter. I shall fulfil all that you will order with regard to *Da'wah-o-Tableegh al-Islam*". *Maa shaa Allah!*

If they are not conciliated even then, let them cry over their miserable plight.

Yaa-Hayyu, yaa-Qayyoom!

5280. THIS was a lifeless statue. When Allah the Almighty breathed in His *Ruh* (Spirit) by saying *يَا حَيُّ* *Yaa-Hayyu* (O the Living!), He imparted life and by saying *يَا قَيُّوْمُ* *Yaa-Qayyoom!* (O the Lasting!), He granted permanence.

And *يَا حَيُّ يَا قَيُّوْمُ* *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) alone has enlivened and established the game of life. To make this game attractive and colourful, He dropped in between the relationship of *motive*. In actual fact, motivation is the relative of the *motive*. Otherwise, in this mean world nobody has any relationship with anyone. As there is nothing to gain from the dead, it is buried.

All relations of the world are but for the physical body. The *Ruh* (Spirit) is grumbling of it and helpless too. It is an unbearable question as to why it picked the relationship with any body.

يَا حَيُّ *Hayyee* (the Living) is inter-related with *يَا قَيُّوْمُ* *Qayyoom* (the Lasting) thus imparting decorum to the Universe.

When *يَا حَيُّ* *Hayyee* takes leave of this statue, it dies. The life of this statue is kindled and established by *يَا قَيُّوْمُ* *Qayyoom*.

The spirit is the light for the Almighty Allah's *Dhat* and His Command. It never dies; rather it lives on and subsists.

The statue is mortal.

By virtue of **يَا حَيُّ يَا قَيُّوْمُ** *Yaa-Hayyu, yaa-Qayyoom* alone is *Ruh* high and above all. When **يَا حَيُّ يَا قَيُّوْمُ** *Yaa-Hayyu, yaa-Qayyoom*, by virtue of its eternal beneficence, blessing and graces and negation of everything else, establishes its rationale, it does not allow anyone near it. This alone remains.

All qualities are that of **حَيُّ الْقَيُّوْمِ** *Hayy-il-Qayyoom* (the Living and the Lasting).

Yaa-Hayyu, yaa-Qayyoom!

We have just received the sad news that our patron Justice Al-Haj Muhammad Siddique has passed away to join in the eternal life with the Creator.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ (البقرة: ١٥٦)

Innaa Lil-Allaah Wa innaa Ilaiyhi Raaje'oon

(To God we belong and to Him is our return).

-(*Al-Qur'an* 2:156)

5281. THE LATE JUSTICE MUHAMMAD SIDDIQUE practised in his life orally and calligraphically the following:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اَللّٰهُمَّ صَلِّ عَلٰی سَيِّدِنَا مُحَمَّدٍ
وَاٰلِهِ وَعِزَّتِهِ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ اَسْتَغْفِرُ اللّٰهَ
الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ
يَا حَيُّ يَا قَيُّوْمُ

Bismillaa hir-Rahmaa nir Raheem! Allah-humma Salle 'Ala Sayyedunaa Muhammad (inw) Wa Aalehi Wa 'Itratehi be 'Adade Kulle Ma'loomm-il-laKa Astaghfirullah alladhi Laa ilaaha illa Howal Hayy-ul-Qayyoom Wa Atoobo Ilaihe!
(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

Lasting, there is no one worthy of worship, and I attend to Him only.)

- (*The Darud Urwaysiyyah*)

This practice has been so cherished by Allah the Almighty and His beloved, the Holy Messenger ﷺ, that this should continue even after his death. As is the case, the practiser of this deed never dies; he simply transfers from one place to the other.

Accordingly a warden at the grave of Late Al-Hāj Justice Muhammad Siddique, may Allah the Almighty shower His blessings on him, must recite and write this scripture. The Rector, Al-Mustafeez Dar-ul-Ehsan 242 RB (Dasuha), Faisalabad, is responsible for this rule. *Maa shaa Allah! Yaa-Hayyu, yaa-Qayyoom!*

Date of Death: 16 Muharram al-Harām 1406 AH (2 October 1985 CE).

5282. BECAUSE of this *Darud Sharif* and the *Istighfariyyah*, practice and perseverance at them, his corpse had the symptoms of a living person. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

My Late Honourable Judge Al-Haj Muhammad Siddique had only one wish in his life that someone may help with running of the Village Gondal Mosque, undertake *Da'wah-o-Ta bleegh al-Islam* and set up the sessions of *Dhik'r*. This he did not realise in his life time. Take it that it has been met with now. The man you wanted is present here.

A selected *Muballigh* (preacher) will remain in residence there. He will alone do it – sessions of *Dhik'rullah* and *Da'wah-o-Tableegh* of the Almighty Allah's Faith of Islam. *Maa shaa Allah!* He will never occupy himself with anything else. The best form of *Dhik'rullah* in Islam is the *Darud* (blessings on the Holy Prophet ﷺ) and *Istighfar* (beseeching forgiveness of Allah the Almighty).

Yaa-Hayyu, yaa-Qayyoom!

Appointment of *Mian Abdul Rashid Topchi*:

Assalamu Alaykum Wa Rahmatullahi Wa Barakaatohoo!

The whole of your life has been spent in the path of Allah the Almighty, wandering all over and reaching no steady place as yet.

Behold! The Village Gondal in the District of Sialkot is your

real place. Rehabilitate the Late Justice Muhammad Siddique's Mosque. After your arrival here establish day and night the practice of the *Darud Sharif/Istighfar* as above. Send out the Call to Prayer five times a day, lead the prayers, incline people to establish prayers and teach about general and most effective and routine facts about Islam. This area is extremely vast, flanking the river sides and consisting of dense gardens.

You yourself have to provide your own food and drink. You will not go to anybody's house and accept invitation to a meal. Nor have you to meet any woman of any age whatever. *Yaa-Hayyu, yaa-Qayyoom!*

The self does not resist any of his liking. The most liked to him is his fame.

Yaa-Hayyu, yaa-Qayyoom!

5284. PURIFICATION of heart is dependent on the attention of the purifier and not on study.

Yaa-Hayyu, yaa-Qayyoom!

5285. A *KASHF* (manifestation) is a bestowal!

Yaa-Hayyu, yaa-Qayyoom!

5286. PRACTISE the knowledge. Practice leads to *Muraqaba* (contemplation) and contemplation to graces. Every grace is gracious only because of the graces and grants of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him. *Yaa-Hayyu, yaa-Qayyoom!*

5287. THE rank the cleaner holds in the court is available to no courtier.

Yaa-Hayyu, yaa-Qayyoom!

5288. THE servant has no control over any command whatever. However, welcome every on-coming command. Supplicate without fail.

Yaa-Hayyu, yaa-Qayyoom!

5289. ALLAH THE ALMIGHTY watches the servant at what he does.

At this stage the servant looks at what He does.

Yaa-Hayyu, yaa-Qayyoom!

5290. THE HONOUR with high rank incorporates the punishment of the high order. For example, the Prophet Moses' (ﷺ) conversation is the highest grade of honour. The punishment that *Samri* received was the worst, never inflicted upon anyone. If anybody came along to see, he said: "Stay away from me! Do not embrace me. Otherwise you will suffer from fever and myself too."

Yaa-Hayyu, yaa-Qayyoom!

5291. HAVE plentiful of good wishes at one greeting.

Greet everyone!

Yaa-Hayyu, yaa-Qayyoom!

5292. HOW could your ego bear to see someone entering your house? My heart is Your house. May none else enter it! *Yaa-Hayyu, yaa-Qayyoom!* There is nothing whatever in your power, not even a dry leaf falling off a tree. *Yaa-Hayyu, yaa-Qayyoom!*

The weather changes; and this is in its nature. None dares to bear the scorching sun of the Summer. And in Winter, it is a great comfort.

Yaa-Hayyu, yaa-Qayyoom!

5293. IF concern for and awareness about tomorrow is not opposed to **تَوَكَّلْتُ عَلَى اللَّهِ** *Tawakkalto 'Al-Allah* (Trust in Allah the Almighty), what else is it?

When tomorrow comes, it will bring along everything.

Dependence on anyone negates and falsifies *Tawakkalto 'Al-Allah*.

Yaa-Hayyu, yaa-Qayyoom!

5294. THE STATE ever changes. It would not be out of place to say that it may change a hundred times a day, not knowing what the next moment is like.

Yaa-Hayyu, yaa-Qayyoom!

5295. THE WATER OF THE RIVERS is pure and the one that is flowing is also pure. It is all well, but as far as possible avoid throwing rubbish in it.

Yaa-Hayyu, yaa-Qayyoom!

5296. EVERY THOUGHT of a defaulter has the possibility of a defect.

Yaa-Hayyu, ya-Qayyoom!

5297. OPPOSITION to the *Nafs* (Self) is the very stage of *Tareeqat*. Oppose it at each and every step. The 'self' can bear with extreme mortification, but not the shame at censure. Shame is the means of opposition to the 'self' that it can never survive; rather having been subdued it gasps and at long last collapses ashamedly.

Yaa-hayyu, yaa-Qayyoom!

5298. WHENEVER a sitting of *Dhik'rullah* is set up, the jinns and devils are pushed far away so that they do not interfere. And this is the respect of *Dhik'rullah* at which one can take pride as much as possible. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5299. IN every sitting there is surely a man because of whose blessing the sitting remains and established, albeit he may look ordinary. At Sabir's (ﷺ) sitting my *Shaykh Hadrat Syed Amir al-Hassan* (ﷺ) often pointed to the one among the participants: "This session is because of his blessing."

Yaa-Hayyu, yaa-Qayyoom!

5300. **سُبْحَانَ رَبِّيَ الْعَظِيمِ** SUBHAANA RABBI-YAL-AZEEM (Glorified my Lord, the Exalted!):

You know this all right, but do not accept it at any rate.

Were you to accept it, graces would descend at each and every step.

Yaa-Hayyu, yaa-Qayyoom!

5301. WHEN the servant gets tired, he goes to sleep. But my Master is such as would never get tired and never sleep; rather He always remains awake. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5302. **يَا حَيُّ** YAA-HAYYU (O the Living!) has no *Fanā* (extinction).

Yaa-Qayyoom (O the Lasting!) has no decline.

Yaa-Hayyu, yaa-Qayyoom!

5303. THIS is a habit and not a worship.

Yaa-Hayyu, yaa-Qayyoom!

5304. CHANGES are in Your habit that always changes.

Yaa-Hayyu, yaa-Qayyoom!

5305. CONVERSATION with the human being is possible and the human being alone is its honourable bearer.

Yaa-Hayyu, yaa-Qayyoom!

5306. THE ignorant, though alive, is dead; the dead and alive in the case are both the same.

Yaa-Hayyu, yaa-Qayyoom!

5307. FREE entertainment is the basic of the forbidden stage of entertainment.

Yaa-Hayyu, yaa-Qayyoom!

5308. SERVICE to anyone wipes out back-biting.

Yaa-Hayyu, yaa-Qayyoom!

5309. YOUR power, command and excellence are beyond human imagination. They cannot be understood and comprehended by anyone at all.

Yaa-Hayyu, yaa-Qayyoom!

5310. EVEN the wisest could not bear this practice; they knelt down all right, but never accepted defeat. Their designs ever remained even after their death; no *Fana* (extinction) could ever wipe them out.

And because of them alone the graves of the devotees of *Tareeqat* remained eternally alive having subsumed this mean world with action and graces.

Yaa-Hayyu, yaa-Qayyoom!

5311. HEAT is needed to warm anything.

Because of your own practice your world incorporates action and graces.

Yaa-Hayyu, yaa-Qayyoom!

5312. **يَا قَاهِرُ** YAA-QAAHIRO (O the Wrathful)

means قَاهِرٌ عَلَىٰ أَعْدَائِهِ رَبِّ الْعَالَمِينَ *Qaahiro 'Ala-A'daai Rabb-il-'Aalameen!*

(The Wrathful to the enemies of the Lord of the Worlds!)

Yaa-Hayyu, yaa-Qayyoom!

5313. WHEN absorption reaches completion, it becomes intoxicated, leading gradually to consciousness. When intellect awakes, it begins to be the translator of the (Divine) mysteries and secrets. This way the body becomes impoverished and the soul, the manifestor of secrets.

Yaa-Hayyu, yaa-Qayyoom!

5314. THEIR hearing power was so sharp as to converse when desired with one another despite the distance of hundreds of miles.

And you

You cannot listen to the visible.

Yaa-Hayyu, yaa-Qayyoom!

5315. WE eat and even that, the dead body. Eating the corpse imparts neither health nor energy. Contrariwise, it is responsible for all ailments.

My Honourable! Do not eat a corpse. And eating the corpse is tantamount to back-biting and so also listening to it.

Yaa-Hayyu, yaa-Qayyoom!

5316. WHAT good one renders having eaten the corpse? You do not feel offended at the corpse as you are continually on with notching of it, and even the dead brother. Not only that, you hope to gain health and power though the dead has no Vitamins for life. Shelving aside eating of it, one cannot even bear to see it. The sight of it makes one sick.

Yaa-Hayyu, yaa-Qayyoom!

5317. NO being has any entity before You. Nor does it bear any value. You Yourself are Over-Powering and All-Powerful. You do what You want and when You wish. And every determination is subservient to Your own Command and Your Command is over-powering to everything!

Yaa-Hayyu, yaa-Qayyoom!

5318. *SADAQA* (Charity) swallows up calamity and fame, the *Sadaqa*.

Yaa-Hayyu, yaa-Qayyoom!

5319. A hundred years old, but greedy much the same.

Rub this despot and rub it into dust to fly. If you cannot do this then do whatever you wish. Run away from the field to wherever you like and weep over it. However, do not enter any arena even in forgetfulness.

Many a *jogi* (wanderers on the path) died struggling to kill this greed. But, it did not die. The servants of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, slaughtered it in such a way as to wipe it out completely, leaving no signs or traces whatever. They burnt its essence and sprinkled it all over. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5320. IN one form or another greed is the presiding queen of this mean world. No one is exempt from its reign. It goes wherever it wishes most casually. It cares for neither the king nor the *faqir*. When it entered the stage of *Faq'r* tossing along in pride, caring for none whatever and unhindered, it was going to argue the whys and 'fores. Then *Faq'r* caught hold of it and put a spot of utter shamefulness on its forehead. In shame, it did not raise its head. It twisted its neck in that it lost all hope of rising again in life.

Yaa-Hayyu, yaa-Qayyoom!

Only the *Fuqara* broke the spell of Samaritan bewitchment of this greedy and mean world by virtue of the graces of my master,

the Holy Prophet ﷺ, may my soul be sacrificed for him.

The *Fuqara* alone and none else had the honour of conquering this expedition of *Faq'r*.

Yaa-Hayyu, yaa-Qayyoom!

5321. IN the field of *Faq'r* there remains no greed for anything whatever and not even by name except for *Dhik'rullah*, *Da'wah-o-Tableegh al-Islam* and selfless service to mankind. And mankind is inclusive of all creatures.

Whoever does not earn for himself does not allow anyone else to earn for himself either. Nor can anyone else earn in the circumstances.

Yaa-Hayyu, yaa-Qayyoom!

5322. WHEN a *Ruh* (spirit) unites with another *Ruh*, the self unites perforce.

Yaa-Hayyu, yaa-Qayyoom!

5323. THE most exalted stage of *Tareeqat al-Islam* and *Faq'r-il-Allah* is that of *Shuk'r* (thankfulness) and all stages are subservient to it.

Yaa-Hayyu, yaa-Qayyoom!

5324. OFFER thanks in all circumstances; you certainly do it in prosperity, do it even in adversity.

Yaa-Hayyu, yaa-Qayyoom!

5325. WE are Muslims no doubt, but short of Islam.

Yaa-Hayyu, yaa-qayyoom!

5326. *ISM-E-AZAM* (The Great Name) is overpowering to every name. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5327. THERE is contemplation owed to each of the *Qur'anic Verse* that can be understood and comprehended too. *الله حاضر معي الله ناظر معي* *Allah-u Haziri Allah-u Naziri* (Allah the Almighty is All-Present with me and Allah the Almighty is All-Seeing me!) is both probable as well as improbable. And *يَا حَيُّ يَا قَيُّوْمُ* *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) is its practical commentary.

Yaa-Hayyu, yaa-Qayyoom!

5328. THOSE who say do not know.

Those who know do not say.

Had they known, they would not have said anything.

Yaa-Hayyu, yaa-Qayyoom!

5329. COMPLETION of Lessons - *نفي Nafi* (Negation of one's self) and *اثبات Ithbat*. (Affirmation)

Irfaan (Knowledge) - *حجة البالغة Hujjat-al-Baligha*. (The argument reached). Thank you.

Yaa-Hayyu, yaa-Qayyoom!

5330. THE chatter-box is empty of action.

Yaa-Hayyu, yaa-Qayyoom!

5331. HEART is the house of Allah the Almighty.

Thought has pre-occupied the heart.

When there remains no thought in heart, there Allah the Almighty abides.

Yaa-Hayyu, yaa-Qayyoom!

5332. WHERE nobody lives, there the Almighty Allah's beloved ﷺ lives.

Yaa-Hayyu, yaa-Qayyoom!

5333. THERE is wisdom in migration. No movement is without wisdom. The migrants of the world of being have no will of their own. Only the Almighty Allah's Will is their will.

Yaa-Hayyu, yaa-Qayyoom!

5334. WHEN life learns by heart, the *Wahdaniyyat* (Unicity), it becomes above board to *Rida* (concord) and *Qada* (destiny). It has then no command over neither *Rida* nor *Qada* and neither over grace nor affliction. Regarding everything as a grace from Allah the Almighty, it offers thanks. There is no disputation. And it never attributes anything to itself. When life admits that whatever had taken, is taking and shall take place to itself is merely from Allah the Almighty and based on utter wisdom and responsible for its welfare, it becomes satisfied. Somebody stationed at this stage unswervingly, neither slipping nor sprawling, amounts to the best stage of *Tawheed il-Allah* (Unicity in Allah the Almighty). And whatever enlightenment descends at the true Muslim's heart at this stage, only that is true.

Yaa-Hayyu, yaa-Qayyoom!

This sort of stage has been reported in the books for Centuries, but has not been found in current. It must be there, but I have not seen it.

Yaa-Hayyu, yaa-Qayyoom!

Hadrat Sayyid-ut-Ta'ifa Junayd رضي الله عنه was professionally a royal wrestler. Allah the Almighty made to suit his name by honouring him with the title of wrestler of *Tareeqat-at-Tawheed*.

Yaa-Hayyu, yaa-Qayyoom!

Mubarakan! Mukarraman! Musharrafan!

5335. WHOEVER never objects at *Tawheed* (Unity of Godhead) in any circumstances whatever is called *Muwahhid* (strict believer in *Tawheed*).

Yaa-Hayyu, yaa-Qayyoom!

Somebody claiming to have never objected to *Tawheed* in any circumstances whatever is all-talk; nobody has been seen acting upon this.

Yaa-Hayyu, yaa-Qayyoom!

Muwahhid enjoys the exalted stage of *Tawakkul* and the *Mutawakkil*, the exalted stage of *Eeman* (Faith). And all these bestowals are because of the Almighty Allah's grace and the grant and bounty from the Holy Prophet, the perfect, the beautiful, the sacred, the pure ﷺ, may my soul be sacrificed for him.

Yaa-Hayyu, yaa-Qayyoom!

5336. THE professional qualities are reflected fully in the lineage.

Yaa-Hayyu, yaa-Qayyoom!

5337. WHOEVER, may he be good or bad, is stationed at the stage of *Tawheed il-Allah*, deserves honour in so far as humanity is concerned.

Yaa-Hayyu, yaa-Qayyoom!

5338. HOW could traveller on the path learn any knowledge from anybody else in passing by.

Yaa-Hayyu, yaa-Qayyoom!

5339. THE poor man's world is strange. And poverty alone abounds in wondrous things.

The rich man's world is wealth only and consequently fear.

Yaa-Hayyu, yaa-Qayyoom!

5340. EVERYBODY likes the man of his liking, not everyone. This is a common failing.

Yaa-Hayyu, yaa-Qayyoom!

5341. AN all-embracing character is required for interna-

tional preaching. Every Islamic characteristic is supreme.

Yaa-Hayyu, yaa-Qayyoom!

5342. *ITTEHAD BAYN AL-MUSLIMEEN* (Unity among Muslims) is the goal of Islam and disunity, that of Satan.

Yaa-Hayyu, yaa-Qayyoom!

5343. *ALLAH THE ALMIGHTY* has granted the Muslim the characteristic of submission and willingness. What would he not do otherwise to bring about the Almighty Allah's indignation to stimulation and excitation.

Yaa-Hayyu, yaa-Qayyoom!

5344. *THE* change of residence means that the jobs go on as normal whilst the abode is changed.

Yaa-Hayyu, yaa-Qayyoom!

5345. *WITH* servants alone the blessings abide, and so do the evils. They are both inseparable.

Yaa-Hayyu, yaa-Qayyoom!

5346. *THINK* over the fact that only after death and not in life time are recompense and punishment enforced for the dead. In life time this is, however, exclusive to the wearers of the state *مُوتُوا قَبْلَ أَنْ تَمُوتُوا Mootu Qabla an ta Mootu* (Death before the bodily death)!

Yaa-Hayyu, yaa-Qayyoom!

5347. *AT* this stage nothing but Allah the Almighty is visible. Nor is there anybody present there. This stage is traversed only in the benign guidance of my master *عَلَيْهِ السَّلَامُ*, may my soul be sacrificed for him!

Yaa-Hayyu, yaa-Qayyoom!

5348. *THE* state and the speech are inseparable. Had there been no state there would have been no speech. In this state there remains neither the state nor the speech though the state does encourage the speech.

Yaa-Hayyu, yaa-Qayyoom!

5349. YOU recognised **الف** *Alif* (the first letter of the Arabic Alphabet) all right. Recognise **ب** *Bā'* (the second letter of the Arabic Alphabet) and tell.

ب *Bā'* is secret bearer of all knowledge. *Maa shaa Allah!*
Yaa-Hayyu, yaa-Qayyoom!

5350. WHAT else could be more exalted, honoured and indignant than the Almighty Allah's Holy Book, *Qur'an-i- Karim!*
Yaa-Hayyu, yaa-Qayyoom!

5351. AS long as farming was dependent upon rainfall, flood and fountain, the farmers were impoverished. Agriculture alone inhabited the non-arable and anciently barren land thus helping the farmer to prosper.

Yaa-Hayyu, yaa-Qayyoom!

5352. WHEN *Ruh* (Spirit) is free from impurities of all kind and becomes pure, it becomes strong at practice. It does not care for obesity that is apparently healthy but, in fact, enmeshed with ailments, weakness and listlessness.

Yaa-Hayyu, yaa-Qayyoom!

5353. MY DEAR FRIENDS! I have set out in the path of Allah the Almighty having bidden farewell to everything. I cannot, therefore, undertake any sort of work.

Yaa-Hayyu, yaa-Qayyoom!

5354. THE aim and object of every *Tareeqat* is to exalt the *Deen* and enlighten the heart having disregarded the world.

If this is not the case, it is nothing.

Whoever recognised this, *Tareeqat* accepted him; and would never ever do it any other way.

Yaa-Hayyu, yaa-Qayyoom!

5355. NECK-TIE is not an Islamic dress.

This is a distinguishing mark of the Christian.

Beard is the *Sunnah al-Muakkadah* (the traditional practice of the Holy Prophet ﷺ) and the distinguishing mark of the Muslim.

Yaa-Hayyu, yaa-Qayyoom!

5356. DO NOT MIMIC!

The *faqir*'s dress befits the *faqir* alone and no one-else.

Yaa-Hayyu, yaa-Qayyoom!

5357. MY MASTER *ﷺ*, may my soul be sacrificed for him, is the embodiment of the Exalted Character. Be steadfast at anyone of his character-traits. Lucidity and oratory enhance good character-traits.

Yaa-Hayyu, yaa-Qayyoom!

5358. BEACON LIGHT:

If he who lives for today only and this is his last moment is not enviable, what else would he be then? Undoubtedly, this is the best of the Almighty Allah's grace. Thank Him most befittingly.

Yaa-Hayyu, yaa-Qayyoom!

5359. EVERYTHING of the body is earth.

Dhik'r and so also contemplation are earth.

The thought is earth; so is the pride.

The wealth is earth; so is the guide.

The colour and the beauty are earth.

The limbs and the companions are earth.

The friends and the foes are all earth.

The man was made from earth and so did it become, leaving no traces at all behind. And the body wept bitterly at its awful state.

Ruh (spirit) who is the Almighty Allah's command, His personal light, remains.

The *Dhik'r* remains and so does contemplation.

The thought and so also the pride remain.

Everything remains eternally and so does the good.

Yaa-Hayyu, yaa-Qayyoom!

5360. WHOEVER does not offer thanks for any grace is, indeed, ungrateful.

Yaa-Hayyu, yaa-Qayyoom!

5361. A MAN was seen having picked from the ground a lump of clay and throwing it at a passing by snake. He stopped

there and then. Then he picked him up with his hand and flung it far away saying: "Run away!" The snake went far away.

Another man was seen pointing at a venomous serpent which there and then stood still with head bowed down like a servant.

It transpires, therefore, that everything is subject to somebody's command, and not headstrong. Even the most dangerous animals of the woods have the order fully applied to them.

Yaa-Hayyu, yaa-Qayyoom!

5362. IN a commentary to فَصَّالُ الْمَائِرِيْدِ *Fa'aalu(n)-Limaa' Yureed* (Accomplisher of what He planneth - *Al-Qur'an* 11:107), an observer said: "O my King of kings, *Rabb-e-Dhu-al-Jalal-i-Wal-Ikram* (O the Lord, Most Exalted, Most Honoured)! Who would dare stop You? Carry on with what You please!"

A totally illiterate devotee said: "Your Excellency! Carry on with the Command! Who would dare stop You?"

Yaa-Hayyu, yaa-Qayyoom!

5363. INDEED, Allah the Almighty knows as to who is performing the *Dhik'r*.

However, it is desirable to tell the creatures so that hearing it they attend to Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

5364. THE lion eats his own game, never anybody else's. The jackals on the other hand eat the left over of the lion's game for several days.

Yaa-Hayyu, yaa-Qayyoom!

5365. THE *faqir's* everything is for Allah the Almighty alone. There is nothing but his ragged cloak to inherit.

Yaa-Hayyu, yaa-Qayyoom!

5366. DEMOLITION of a mosque is a sin. But, having demolished to build a better one is blessed.

Yaa-Hayyu, yaa-Qayyoom!

5367. THE whole life has been spent harvesting, but no land tax has ever been paid.

That what is due must be paid.

Yaa-Hayyu, yaa-Qayyoom!

5368. THE light reaped by the memoriser of the *Holy Qur'an* is prominently visible on his forehead, his cheeks and in his eyes. Indulgence in the discouraged and the forbidden acts lessen this light.

Yaa-Hayyu, yaa-Qayyoom!

5369. WHEN the undesirable matter in the physical body that also includes blood and flesh begins to burn and hence sparkle, laziness and lethargy that are also a kind of matter are both burnt out in the process.

Yaa-Hayyu, yaa-Qayyoom!

5370. WHEN *SIFAR'S* (ZERO) short vowel *i* (-) is moved over to the top to become *a* (-), it is rendered to mean *conqueror*.

Yaa-Hayyu, yaa-Qayyoom!

5371. WE neither meet nor talk. Our talks and meetings are but for *Dhik'rullah*; there is no other aim or object whatever.

Yaa-Hayyu, yaa-Qayyoom!

5372. HIGHNESS and regality are both inside you; there is nothing outside.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ *Bismillaa-hir Rahmaa-nir Raheem* (In the Name of Allah Most Gracious Most Merciful), *يَا حَيُّ يَا قَيُّوْمُ* *Yaa-Hayyu, yaa-Qayyoom* (O the Living O the Lasting) and *صَلِّ اللّٰهُ عَلَيْهِ وَسَلَّمَ* *Sallallahu 'Alayhi Wasallam* (peace be on him) incorporate in them each and every thing.

Yaa-Hayyu, yaa-Qayyoom!

5373. WHEN any one, or two of them, or all three unite at a place, they carry the day and enliven the destiny in slumber.

Yaa-Hayyu, yaa-Qayyoom!

5374. THIS (combination) is an introduction, the text and the conclusion all, the concourse of accessories and benefits; it exhilarates and also inspires hope. There is no better combination than this combination.

Yaa-Hayyu, yaa-Qayyoom!

5375. DWELL at one house only. And in a house there are

one, or two, or three occupants.

Yaa-Hayyu, yaa-Qayyoom!

5376. SOME tasks, for example this one, are superior to the supererogatory prayers. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5377. I DO NOT even spit, lest I catch the splashes, at the world that you have had your hair turned grey to obtain, and still struggling, and not restraining despite your ripe old age, well-nigh to death.

Everything of the *faqir* is for Allah the Almighty and Him only. And this world that you take pride in is outcast, outcast and outcast!

Yaa-Hayyu, yaa-Qayyoom!

5378. YOU had a lot of wealth! Why did you not spend it?

Were you free from this wealth you would have been free of anxiety today.

Yaa-Hayyu, yaa-Qayyoom!

5379. IT is your wealth that is most worth seeing! The *Deen* does not possess it. And the world has defeated it (*Deen*) in this respect.

Yaa-Hayyu, yaa-Qayyoom!

5380. ORDERLINESS is the most liked characteristic of Nature. And nobody dislikes it!

Yaa-Hayyu, yaa-Qayyoom!

5381. EVERY failure is because of jealousy alone.

Whoever fails at any stage begins with the struggle to render everybody else a failure.

The job of the unsuccessful is to make others unsuccessful!

Jealousy is in the Satan's nature; he can never desist from it.

Yaa-Hayyu, yaa-Qayyoom!

5382. THE most difficult of the practices is the emulation of the *Sunnah*. And the most difficult punctuality is the punctuality of perseverance.

Yaa-Hayyu, yaa-Qayyoom!

5383. WHERE there is a problem, there is also a problem shooter.

Yaa-Hayyu, yaa-Qayyoom!

5384. THE prudent pride is in saying 'my father was a labourer, a wood-cutter! He occupied himself day and night in hard work in order to help his children with education, who, in turn, became judges and generals.'

What pride is in saying 'my father was a *Nawab*, and or a landlord!'

Yaa-Hayyu, yaa-Qayyoom!

5385. THERE are three essences of the *Deen*.

The essence of the *Holy Qur'an* is بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ *Bismillahir Rahmaa-nir Raheem* (In the Name of Allah Most Gracious Most Beneficent!)

The essence of all the *Asma-ul-Husna* (the Beautiful Names of Allah the Almighty) is يَا حَيُّ يَا قَيُّوْمُ *Yaa-Hayyu, yaa-Qayyoom* (O the Living O the Lasting!)

The essence of all the salutations is ﷺ *Sallallahu 'Alayhi Wasallam* (peace be on him!)

Yaa-Hayyu, yaa-Qayyoom!

5386. SYNOPSIS:

The Muslim is not united with the Muslim.

One exterior motive is attending to the other.

In every talk and every meeting there are the elements of lie, back-biting, telling tales and jealousy prevalent in one form or another. There is hardly a person who is independent of rule and leadership. One is madly preoccupied with it in one shape or form.

Dhik'rullah rules the heart and having occupied the seat in the heart the sitting of *Dhik'r* is established. And it is set up not to rise; rather carry on for the remaining world. Eat, drink and dress but let *Dhik'r* continue all the time and much the same. May every job and all the jobs be for *Dhik'r* alone.

Dhik'rullah, the task of *Da'wah-o-Tableegh al-Islam*, and service to humanity with the blessing of *Dhik'r* and *Dhik'r* itself are complete worship.

Yaa-Hayyu, yaa-Qayyoom!

5387. THERE must be in this mean world someone who would not be jealous of other person, but I have not seen one so far.

Yaa-Hayyu, yaa-Qayyoom!

5388. THE glaring, attractive and colourful clothes are the women's dresses. They do not befit menfolk.

Yaa-Hayyu, yaa-Qayyoom!

5389. THE QUOTES:

Why did you not realise that on and around the sea shore they are not the pebbles but diamonds masked in dirt and dust? Why did you throw them away?

Yaa-Hayyu, yaa-Qayyoom!

5390. TO FORGET is human error. It is natural. This is set in from the time of *Hadrat Adam* ﷺ and shall continue till Doomsday. And forgetfulness has set this play in motion.

Yaa-Hayyu, yaa-Qayyoom!

Satan was ordered: "Prostrate before *Hadrat Adam* ﷺ." The intention was, however, that he did not! Otherwise, he would have certainly prostrated.

Yaa-Hayyu, yaa-Qayyoom!

5391. THERE are no kith and kin in a foreign land; everybody is a stranger.

Yaa-Hayyu, yaa-Qayyoom!

5392. DO NOT INTERFERE between the Creator and the creation, the *Rabb* and *Rabboobiyyat*.

Your graces and beneficence put many a great religionist and the faithful to wonder. *Yaa-Hayyu, yaa-Qayyoom!*

It can neither be accounted for nor recorded.

The Grantor of every bestowal is *Rabb Dhu-al-Fadl il-'Azeem*.

The bestowal of the Faith is the best of all.

Such an exalted grace to an outright infidel cannot be understood.

The observer said: "The excellence of the grace is that one is more exalted than the other, far above every understanding and

comprehension.

The receiver of the grace is himself wonder-stricken.

There are as many *Amirs* (leaders) as the number of followers. It does not matter. Rendering of jobs is desirable!

Yaa-Hayyu, yaa-Qayyoom!

4394. THE new Muslims say: "We embraced Islam or Islam embraced us. Yet no new Muslim has been trained properly. Were they trained properly, they would have proved the best of all."

There are many tasks to perform. May you attend to the new Muslims. Infuse spirit into them through *Da'wah-o-Tableegh al-Islam*. And this task is most superior of all.

Yaa-Hayyu, yaa-Qayyoom!

5395. I MAY NOT BE PIOUS, but I preach piety. And preaching piety is hopeful practice. Perhaps some may, having heard, become pious.

Yaa-Hayyu, yaa-Qayyoom!

5396. HE is the pious who has no sign whatever of evil within or without him.

Yaa-Hayyu, yaa-Qayyoom!

5397. THE puzzle regarding one, two and three demands explanation!

Listen!

One – The *Holy Qur'an*

Two – *Dhik'rullah* and contemplation

Three – *Salawat Sharif* (salutations to the Holy Prophet ﷺ)

That is, one is the leader, the other the assistant and third the servant. The puzzle is solved.

The puzzle regarding the quantity is dependent upon one's capacity and availability of time.

Yaa-Hayyu, yaa-Qayyoom!

5398. ON the path of journey there are two angels accompanying each person. For example, some paths are crowded with travellers all the time. The angels note down the actions and movements and do guard them.

Yaa-Hayyu, yaa-Qayyoom!

5399. FROM *Hadrat Adam* ﷺ till today this characteristic of *Faq'r-il-Allah* has ever remained and at no time has it changed. Nor shall it ever change. And this character-trait is to wean completely off and remain independent of everything besides. It insists on no connection with the rich or the king. Eat yourself and feed others; saving nothing for the morrow and having become *Muhajir il-Allah* to then spend life as *Mutawakkil il-Allah!*

The nations changed or keep changing but this character-trait of *Faq'r* always remained established, undiminished in the same state.

Yaa-Hayyu, yaa-Qayyoom!

5400. THE body and soul that does not contain the abode of the *Rabb* (Lord) and dwelling of the Almighty Allah's beloved ﷺ is an animals' barn.

Yaa-Hayyu, yaa-Qayyoom!

5401. WHENEVER you go to meet someone, tell him the object of the visit on arrival rather than at departure. This applies to everybody.

Yaa-Hayyu, yaa-Qayyoom!

5402. IS it not enough to satisfy you that it was the *Holy Prophet* ﷺ who gave the news about (the presence of) Allah the Almighty?

Yaa-Hayyu, yaa-Qayyoom!

5403. WE are not afraid of the Almighty Allah's fear. We go on doing as we wish as if there is no one to stop. Fear Allah the Almighty at each and every step and moment. The fearful of Allah the Almighty are the fearless creatures.

Do not inflict cruelty and transgression upon the creatures. Allah the Almighty is Truthful! He does not wrong any one. Allah the Almighty does not allow anyone to pile cruelty on the one who himself does not inflict cruelty and intransigence on the Almighty Allah's creatures.

Whoever feared the Almighty Allah's wrath, became fearless of the creatures. Whoever became afraid of the awe of Allah the

Almighty became free from awe of the creatures. And we all are down-trodden and ineffectual because of our cruelty and intransigence to the creatures. *Waa Maa 'Alayna ill-al-Balāgh!*

Yaa-Hayyu, yaa-Qayyoom!

5404. O THE LORD OF THE UNIVERSE and Sustainer of the Worlds! But for Your command the wind cannot set a leaf in motion. Your command is overwhelming to every order and You are *Ahkam ul-Hakemeen* (The Commander of the commanders)!

Yaa-Hayyu, yaa-Qayyoom!

5405. THE jinn may or may not be ashamed, but I do feel ashamed at this innocent female.

Yaa-Hayyu, yaa-Qayyoom!

5406. WE are neither the learned nor scholars, neither the spiritual guide nor *Faqir*, but mere clay and even that as it is neither pure nor impure.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa-Hayyu, yaa-Qayyoom! BerahmatiKa Astagheeth!

(O the Living, O the Lasting! I ask You for Your Blessing!)

5407. ONLY a single direction is enough in order to perform a job with firm determination. To bring home this point, it has been repeated several times and many times over. Whoever accomplishes it puts an end to it. But with you there is no end to it. You go over the same thing again and again. You neither refrain nor feel ashamed.

Every command of the *Holy Qur'an* is based on complete wisdom and good of the whole of humanity. The *Sunnah* complied with the command and the conscience certified it. What doubt is there left then? Hearing you talk the listeners felt ashamed and expressed sorrow so much so that even the *Brahmin* (a member of an high Hindu class) sought refuge in *Rama* (an elongated form of the Hindu god Ram). You never felt remorse, rather stood fast at your standpoint. Nor did you ever fulfil any of your promises. If this is not the limit of your fall, what else is it?

In each and every bit of your talk, there is hankering after the

name (fame) and not the job though the name remains because of the game.

Yaa-Hayyu, yaa-Qayyoom!

For a real worker all these tasks of yours are a day's job. These are the matter of a moment to a man. And you have spent nearly a century at them. When there will be no more time allowed, what would you do? *Yaa-Hayyu, yaa-Qayyoom!*

When the job is the best of all, why don't you perform it? Similarly, when this evil is the worst of all, why don't you shun it?

As soon as the day dawns you start churning the already skimmed *lassi* (Yogurt in water). You keep on churning it till tired. How would you obtain butter from the skimmed *lassi*?

Like the bull running round *Kolhoo* (the mill for extracting oil from mustard or rape seeds), you harp and repeat the same theme. And you console your heart with the cry *Pidram sultan bood!* (My father was a king!) You have not the least idea to stop short of it.

Yaa-Hayyu, yaa-Qayyoom!

We do not value life, not at all. This is why this impasse is prevalent. If you ever did value life, it would have appreciated you with the pre-planned constitution.

Waa Maa 'Alayna Ill-al-Balāgh!

Yaa-Hayyu, yaa-Qayyoom!

5408. THE dry *chuppati* left overnight in the *langar* (communal kitchen) is the best present. Reciting *Bismillaa* eat it and offer thanks. This way you have honoured the *chuppati*. May Allah the Almighty honour you!

Yaa-Hayyu, yaa-Qayyoom!

5409. EVERY dispute is that of distribution, may it be that of inheritance or *langar*.

Yaa-Hayyu, yaa-Qayyoom!

5410. THE guard is doing nothing but safeguarding the master's harvest.

Yaa-Hayyu, yaa-Qayyoom!

5411. THE whole Universe is bowed down before You, *yaa-Ahadu* (O the One), *yaa-Samadu* (O the Independent), *yaa-Hayyu* (O the Living), *yaa-Qayyoomu* (O the Lasting!)

Yaa-Hayyu, yaa-Qayyoom!

5412. PREACHING is the object, but not back-biting. The talk, though it may be true, since it sounds bad to the speaker and listener, amounts to back-biting.

Yaa-Hayyu, yaa-Qayyoom!

5413. YOU may or may not have any status, but you must hold first rank in *Tark il-Allah* (Renunciation towards Allah the Almighty) and service to mankind. May there be no horse in front of yours!

Yaa-Hayyu, yaa-Qayyoom!

5414. INDIGNATION of Your Lordship may or may not be ashamed, but we certainly are not.

Yaa-Hayyu, yaa-Qayyoom!

5415. ALL our talk is worth listening to all right, but not practicable. We do not do what we pronounce.

His speech is worth millions, but his practice totally nil.

Yaa-Hayyu, yaa-Qayyoom!

5416. THE conquests of *Faq'r il-Allah* have evils hidden in them. Do not accept the conquest that abounds in evil. Accept it here and pass it on there. The hoarded conquest hides in evil too. The given away conquest does away with evil.

Yaa-Hayyu, yaa-Qayyoom!

5417. RATHER than replacing an open book after reading as it is, shut it and then replace. The latter is the best habit. Do follow it!

Yaa-Hayyu, yaa-Qayyoom!

5418. WHOMSOEVER nobody likes Allah the Almighty does. Allah the Almighty has not created anything in vain; everything is useful. As you go on contemplating over His Nature, you will be compelled to say this:

صنعت تو عقل را حیران کرد

“Your Art put the intellect to wonder!”

Yaa-Hayyu, yaa-Qayyoom!

5419. SEEING Your art the intellect was wonder-struck.

Yaa-Hayyu, yaa-Qayyoom!

5420. ON the journey of *Tareeqat*, may it be in the state of *fazb* (absorption) or *Sulook* (theosophical path), the *Faqir* has none else but his own guide accompanying him. Always *وحدت الى الله* *Wahdat il-Allah* (Unicity in Allah the Almighty) is established.

Yaa-Hayyu, yaa-Qayyoom!

5421. MAY my house be a mosque and in the ante-room nothing at all except bare minimum essentials of life!

Yaa-Hayyu, yaa-Qayyoom!

5422. THE booty of *Deen* has never proved beneficial if it is put to worldly use.

Yaa-Hayyu, yaa-Qayyoom!

5423. ISLAMIC CHARACTER means that none of your activity be against Islam. Most of all, you should totally refrain from telling-lies, back-biting, carrying tales and jealousy.

Yaa-Hayyu, yaa-Qayyoom!

5424. MIAN SAHIB! This is not a mosque, it is a *Gurdwara*. Worry not! You should find your shoes where you would leave.

– (*Nankana Sahib*)

Yaa-Hayyu, yaa-Qayyoom!

5425. WITH the continuous change, everything of the time changed. But your world remained much the same; the same colour, the same routine, the same gait, the same dress, the same conduct and the same behaviour. Your state, that must have been throbbing, is lifeless.

Yaa-Hayyu, yaa-Qayyoom!

5426. WHAT has someone to change someone else? Nobody changed. Trying so hard to change, he became tired. No consciousness to change remains.

Yaa-Hayyu, yaa-Qayyoom!

5427. CONSCIENCE is the meter to monitor your brain. Until your conscience complains and jogs you, how would anyone

change you? And whenever anybody's conscience wept at his pitiable state, Allah the almighty attended to him.

Yaa-Hayyu, yaa-Qayyoom!

5428. YOU have not rendered any service to any poor or any helpless. Whomsoever you seek to serve are independent of it.

Yaa-Hayyu, yaa-Qayyoom!

5429. SHELVING ASIDE everything else, even the fried chick-peas are adulterated.

Yaa-Hayyu, yaa-Qayyoom!

5430. THE foundation of the world is darkness where no light reaches; darkness prevails all over.

Yaa-Hayyu, yaa-Qayyoom!

5431. LIFE is a field. What does not transpire between two wrestlers in the field? They leave no stone unturned in their tricks all round, one here and one there. At long last one wins and the other loses. Just as in the wrestler's field no prediction can be made as to who is to fall and who is to rise and the decision at the end depends on who loses and who wins, similarly is the case of recompense and punishment that follow only after death.

Yaa-Hayyu, yaa-Qayyoom!

5432. A BROTHER went to Sri Lanka to meet his sister. He was very busy and so was his sister. He could not see her for more than a few minutes. He returned thereafter. And our meeting lasts for three days at least.

Yaa-Hayyu, yaa-Qayyoom!

5433. HELP the poor if you wish. The rich neither deserves nor depends on your help.

Yaa-Hayyu, yaa-Qayyoom!

5434. EVERY job is accomplished through fondness and not through compulsion. In this job of yours no fondness is to be found. You are on with it rather reluctantly.

Yaa-Hayyu, yaa-Qayyoom!

5435. THERE has been none amongst those who came to

meet you and had not come up with a request. Apparently, he came for the sake of Allah the Almighty, but latently a great sufferer. And this goes for everyone.

He came out of a mess, and got into another.

He came to earn *Deen*, but got enmeshed in to the world.

Everybody could do this sort of job.

Yaa-Hayyu, yaa-Qayyoom!

5436. THERE are three clear principles of *Tareeqat*. There is none amongst us who follows even a single one of them. In other words, he has not benefited at all.

Yaa-Hayyu, yaa-Qayyoom!

5437. THERE are three clear principles of the *Holy Tareeqat*. They were there at the time of *Hadrat Adam* عَلَيْهِ السَّلَامُ and shall remain until the Day of Judgment.

Whenever someone adopted them, the withering flowers became fresh.

Yaa-Hayyu, yaa-Qayyoom!

5438. YOU have talked about everything. If there has been anything missing, talk about that too. Neither the talk nor the meeting was useful. Of what use has been any of your talk? Nothing hopeful resulted.

You talk and the people listen. When you go silent, you find the people already quiet. Adopt any one of the characteristics from the *Holy Deen* without fail. Do not be content at lip service only.

Yaa-Hayyu, yaa-Qayyoom!

5439. ADOPT the character-traits that Allah the Almighty has described in His *Holy Qur'an* as the means for His love. Preach that same message only. If possible, adopt all of them. Failing that, adopt at least one. The Almighty Allah's most liked character-traits are as below:

For God loveth those

Who do good.

- (*Al-Qur'an* 2:195)

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ -

(البقرة: 195)

For God loveth those

Who turn to Him constantly.

And He loves those

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ

Who keep themselves pure and clean.

- (Al-Qur'an 2:222)

(البقرة: ٢٢٢)

..... And God
Loves those who are
Firm and steadfast.

-(Al-Qur'an 3:146)

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ۝

(آل عمران: ١٣٦)

For God doth love the righteous ۝

-(Al-Qur'an 9:7)

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

(التوبة: ٤٠)

For God loveth those
Who judge in equity.

-(Al-Qur'an 5:45)

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

(المائدة: ٣٢)

Truly God loves those
Who fight in His Cause
In battle array

-(Al-Qur'an 61:4)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ
فِي سَبِيلِهِ صَفًّا ۝

(الصف: ٤)

For God loves those
Who put their trust (in Him).

-(Al-Qur'an 3:159)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

(العمران: ١٥٩)

..... But waste not
By excess.

For God

Loveth not the waster.

-(Al-Qur'an 6:141)

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِينَ ۝ (الانعام: ١٣١)

For God loveth not the treacherous. ۝

-(Al-Qur'an 8:58)

(الانفال: ٥٨)

Verily He loveth not the arrogant

-(Al-Qur'an 16:23)

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝

(النحل: ٢٣)

Verily, God loveth not

Any that is a traitor

To Faith, or shows ingratitude.

-(Al-Qur'an 22:38)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ

كَفُورٍ ۝ (الحج: ٣٨)

..... For God loveth not
Those who exult (in riches).
- (Al-Qur'an 28:76)

إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۝
(القصص: ٤٦)

For God loveth not transgressors.
- (Al-Qur'an 2:190)

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝
(البقرة: ١٩٠)

For He loveth not
Creatures ungrateful
And wicked.
- (Al-Qur'an 2:276)

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۝
(البقرة: ٢٤٦)

God loveth not those
Who reject Faith.
- (Al-Qur'an 2:32)

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ۝
(ال عمران: ٣٢)

But God loveth not
Those who do wrong.
- (Al-Qur'an 2:57)

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝
(ال عمران: ٥٤)

For God loveth not
The arrogant, the vainglorious.
- (Al-Qur'an 4:36)

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَالًا فَخُورًا ۝ (النساء: ٣٦)

For God loveth not
One given to perfidy
And crime.
- (Al-Qur'an 4:107)

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
خَوَاتًا أَثِيمًا ۝ (النساء: ١٠٤)

For God loveth not
Those who do mischief.
- (Al-Qur'an 5:57)

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ۝
(المائدة: ٦٣)

The Holy Prophet ﷺ said:

Hadrat Ayesha Siddiqua رَضِيَ اللهُ عَنْهَا
has reported the Holy Prophet ﷺ
as saying: "O Ayesha! Indeed, Allah
the Almighty likes humility in every task."
- (Sahih Bukhari, Vol 2, p. 890)

عن عائشة رضی اللہ عنہا
قالت قال رسول اللہ صلی اللہ
علیہ وسلم یا عائشة ان اللہ
یحب الرفق فی الامر کلہ -

Hadrat Sa'd bin Abi Waqqas رضي الله عنه has reported having heard the Holy Prophet صلى الله عليه وسلم as saying: "Indeed, Allah the Almighty loves the servant who is pious, gives charity (privately) and thus worships in secret."

- (*Al-Sahih Al-Muslim, Vol 1, p 408*)

Hadrat 'Imran bin Hasin رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: "Indeed, Allah the Almighty loves His servant who is a *faqir* i.e. given to indigence and shuns receiving of alms."

- (*Sunan Ibn Maaja, p 213*)

Hadrat 'Umar bin Khattaab رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: "Indeed Allah the Almighty loves *Abrar, Itqiya Ikhiya* (i.e. those who are good, pious and unknown; people who are unaware of their states and stages, but their hearts are lit like lamps).

- (*Sunan Ibn Maja, p 313*)

Hadrat Anas رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: "Do good! Indeed, Allah the Almighty loves those who do good."

- (*Sunan Ibn Daawud M'a'Awun Al-M'abud, Vol 2, p 342*)

Hadrat Abdullah bin Mas'ud رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: "Indeed, Allah the Almighty is Beautiful and likes

عن سعد بن ابى وقاص
رضى الله عنه قال سمعت
رسول الله صلى الله عليه وسلم
يقول ان الله يحب العبد
التقى الفنى الخفى -

(الصحيح المسلم، ج. ١، ص. ٢٠٨)

عن عمران بن حصين
رضى الله عنه - قال قال رسول
الله صلى الله عليه وسلم ان الله
يحب عبده المؤمن الفقير
المتعفف - (سنن ابن ماجه: ٢١٣)

عن عمر بن الخطاب
رضى الله عنه قال سمعت
رسول الله صلى الله عليه وسلم
يقول ان الله يحب الابرار
الاتقياء الاخفياء -

(سنن ابن ماجه : ٣١٣)

عن انس رضى الله عنه
قال قال رسول الله صلى الله
عليه وسلم احسنوا ان الله
يحب المحسنين -

سنن اب داؤد مع عون المعبود، ج. ٢، ص. ٣٢٢

عن عبد الله بن مسعود
رضى الله عنه قال قال
رسول الله صلى الله عليه وسلم

beauty.”

- (Al-Sahih Al-Muslim, Vol 1, p 565)

ان الله جميل يحب الجمال

(الصحيح المسلم، ج١، ص٦٥)

Hadrat Ya'la رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: “Indeed, Allah the Almighty is extremely Humble and Disguiser (of sins). And He loves those who are humble and disguise others’ sins.”

- (Mu'ta, Vol 4, p.349)

عن يعلى رضى الله عنه قال
قال رسول الله صلى الله عليه
وسلم ان الله حيي ستر
يحب الحياء والستر -

(موطاء، ج٣، ص٣٣٩)

Hadrat Abu Hurayra رضي الله عنه has reported the Holy Prophet صلى الله عليه وسلم as saying: “Allah the Almighty says that My servant always gains My nearness through supererogatory prayer so much that I begin to love him.”

- (Al-Sahih Al-Bukhari, Vol 2, p 963)

عن ابى هريرة رضى الله عنه
قال قال رسول الله صلى الله
عليه وسلم ان الله تعالى قال
لا يزال عبدى يتقرب الى
بنوافل حتى اجبته -

(صحيح البخارى، ج٢، ص٩٦٣)

Yaa-Hayyu, yaa-Qayyoom!

5441. A BRIGHT and budding boy from my newly converted Muslim tribe of Rajputs, who was by all means fit to be called a prince, was misled, waylaid and coerced to become a clown. He was the best pupil in Year VII. His educational capabilities have been crushed and the future, ruined. Were he your own son, you would not have done this unto him.

Yaa-Hayyu, yaa-Qayyoom!

5442. NOTHING is impossible in the world for a performer. Were it impossible, it would not have been created.

Yaa-Hayyu, yaa-Qayyoom!

5443. CERTAIN things are difficult but not impossible to obtain.

Yaa-Hayyu, yaa-Qayyoom!

5444. UNLESS you regard your *Rabb* (the Sustainer) and

His beloved (ﷺ) as the First and the Last, the Apparent and the Hidden, in front and behind, right and left, above and below, you have not accepted anything.

Yaa-Hayyu, yaa-Qayyoom!

5445. EVERYTHING is dependent on research. Research has always been and is regarded as essential. Even *Deen* (the Faith), though complete and perfect, essentially requires to be researched. If a proper research were conducted, there would have remained no being of sectarianism. Everybody would then be true practiser of the *ittiba'* of the Holy Qur'an and Sunnah.

Yaa-Hayyu, yaa-Qayyoom!

5446. CONSCIOUSNESS of ever so new talents was brought about by contemplation alone. The roots of the harvests remained the same, yet stronger still with fruit and foliage.

Yaa-Hayyu, yaa-Qayyoom!

5447. IF thorough research is applied to the Faith of Islam of Allah the Almighty, the differences over welfare matters would be put to an end.

Yaa-Hayyu, yaa-Qayyoom!

5448. A NEWLY CONVERTED Muslim *Muballigh* (preacher) enthused the spirit by saying this: "May God take charge of the house! I am off to *Tableegh* (the bouts of preaching).

Yaa-Hayyu, yaa-Qayyoom!

5449. MAY every talk of yours incorporate *Deen* more and the daily budget, the poor's share.

Yaa-Hayyu, yaa-Qayyoom!

5450. WHETHER or not anything takes place, may your intention remain good. Because, everything depends upon intention.

Yaa-Hayyu, yaa-Qayyoom!

5451. MAY your life be such as would never be annihilated by any death!

Yaa-Hayyu, yaa-Qayyoom!

5452. ALLAH THE ALMIGHTY created you in His own image for Himself and everything else for yourself. And this is complete perfection.

Yaa-Hayyu, yaa-Qayyoom!

5453. A MAN can eat certain things, but he cannot digest them; therefore, he vomits them.

Yaa-Hayyu, yaa-Qayyoom!

5454. THE MOSQUE is for *Dhik'r* and so also are the *Holy Qur'an*, the gatherings, *Tableegh*, service to mankind, *Makshoofat* (manifestations), the monologues, publications, writings, discourses, meetings and all of us, bearing no relationship with any job whatever of the world. *WAllah! Billaah! TAllah! Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5455. THE JOBS, that I have never undertaken and shall never undertake in my life, I shall not allow them even after my death. *Maa shaa Allah!*

And this is my will: "My grave shall not be a business place or centre of commerce, rather it may become a citadel of *Dhik'r*."

Yaa-Hayyu, yaa-Qayyoom!

5456. COME to the mosque to pray. To go there only to urinate and to bathe is against the respect owed to the mosque.

Yaa-Hayyu, yaa-Qayyoom!

5457. RESPECT owed to the guest is that in his presence, there should be no smacking children, no chiding servants and no budgeting expenses.

Yaa-Hayyu, yaa-Qayyoom!

5458. MY DEAR SIRSI! In my life I have seen my own religious guide only and have attended to none else. Yet I have reaped graces, one superior to the other.

Yaa-Hayyu, yaa-Qayyoom!

5459. THE first effect of *Hijrat* (migration) is the peace of mind. The migration that does not fetch any peace of mind is still incomplete and unsatiated.

Yaa-Hayyu, yaa-Qayyoom!

5460. PEACE of mind uninterrupted is the true Muslim's eternal heritage. And there will be peace of mind uninterrupted as promised by the *Eeman* (Faith)!

Yaa-Hayyu, yaa-Qayyoom!

5461. SILENCE is *Dhik'r* through and through as well as complete wisdom. *Yaa-Hayyu, yaa-Qayyoom!*

The Holy Prophet ﷺ said: "A man's silence and perseverance at it is better than sixty years worship."

The Holy Prophet ﷺ said: "There are many wise things contained in silence, but those who observe it are only a few!"

The Holy Prophet ﷺ said: "Silence is the best worship!"

The Holy Prophet ﷺ said: "Silence is the leader of all good behaviour."

The Holy Prophet ﷺ said: "In worship observation of silence is the first step."

Hadrat Ali Al-Murtada ؑ said: "Silence invites love/affection."

The Holy Prophet ﷺ said: "There are ten portions of good doings; nine consist of silence alone and the tenth, the seclusion."

The Holy Prophet ﷺ said: "Worship is divided into ten parts; nine are found in silence and the tenth in earning with hands the *Halāl* livelihood.

Yaa-Hayyu, yaa-Qayyoom!

5462. THE natural scenes are attractive; the profane, beguiling!

Yaa-Hayyu, yaa-Qayyoom!

5463. LIFE is the wish of life. Regard the life that is not comfortable as unaware of the secrets of life. The life is never disappointed. It welcomes in all circumstances. Every mode is beneficial to the world. In life there is hardly a scene of disappointment. *Eeman* (Faith) is never disappointed; nor is it without hope. Disappointment is the Satan's device. And Satan cannot bear to see a true Muslim smiling. The true Muslim makes Satan cry and pours ashes on his head. What is the true Muslim like who made Satan laugh. The true Muslim never allows any opportunity for him to laugh. The Satan's failure is the true Muslim's complete

success.

Yaa-Hayyu, yaa-Qayyoom!

5464. PAST is a page of life. Turn it over and read. Welcome the 'present'. The chapter of prosperity opens in 'present'. And the 'present' helps to forget the poundings of the 'past'.

Yaa-Hayyu, yaa-Qayyoom!

5465. WHEN Allah the Almighty dwells in any heart, it becomes fearless of all fears and free from every grief thus occupying in the jobs of Allah the Almighty.

With all His Honour and Majesty Allah the Almighty remains inseparably with him.

Yaa-Hayyu, yaa-Qayyoom!

5466. A DHAKIR is never impure; rather he is always clean.

Yaa-Hayyu, yaa-Qayyoom!

5467. THE birds' feed is the *sadaqa* (charity) of the farmer's harvest, responsible for good and grace. *Maa shaa Allah!*

O grand sire! What land property has the sparrows where they would feed?

Their living is in the harvest only!

Yaa-Hayyu, yaa-Qayyoom!

5468. HONOUR to the spirit is honour to Allah the Almighty. All the stories from beginning to the end contain stories of the spirit only.

Yaa-Hayyu, yaa-Qayyoom!

5469. IN ADOPTING silence the servant is neither repentant nor ashamed. Whenever someone repented he did so having opened his mouth.

Yaa-Hayyu, yaa-Qayyoom!

5470. IF someone does not recite, but remains silent and steadfast at it, it is sufficient. Silence is a complete *Dhik'r*.

The Holy Prophet ﷺ said: "A man's silence (and perseverance at it) is better than sixty years worship."

Yaa-Hayyu, yaa-Qayyoom!

5471. PRIDE is the idol of life that nobody can pull down; it remains in one shape or form.

When pride dissolves to become:

أَنَا عَبْدٌ مُذْنِبٌ ذَلِيلٌ

Ana 'Abdun(m) Mudhnebun Dhaleelun!

(I am sinful and a lowly servant!)

it becomes responsible for setting in of knowledge!

Yaa-Hayyu, yaa-Qayyoom!

5472. WAKEFULNESS at night is a door to awakening of the heart. The wakeful at night has beneficial services to render for mankind; never going amiss.

Yaa-Hayyu, yaa-Qayyoom!

5473. AS unity, may be among any people, aims at creatures' benefit, with the Almighty Allah's power it prevails upon every power.

Yaa-Hayyu, yaa-qayyoom!

5474. LAKE is the source of river. Water cannot reach the flower directly. Travelling through different stages, it reaches the flower petal.

Yaa-Hayyu, yaa-Qayyoom!

5475. TO REMAIN steadfast at one's promise is a story of life that is never forgotten and never ending. It becomes the title of every on-coming tale.

There is excellence in faithfulness to the promise. The faithful is never unfaithful; he remains faithful for life.

The fountains of faithfulness ever remain flowing, they neither dry up nor ever end.

The light of faithfulness is never wasted. Nor is it made extinct. Having become the honour of faithfulness, it becomes the chapter of the world of faithfulness. And it is everlasting and eternal.

Be faithful to your promise. Unfaithfulness to the promise is the means of deprivation.

Yaa-Hayyu, yaa-Qayyoom!

5476. EVIDENCE is a reliable witness. Nobody likes to be a witness to the unreliable.

Be a witness to the reliable.

Yaa-Hayyu, yaa-Qayyoom!

5477. A *HAKIM* (an indigenously qualified medical practitioner) of every era has certified the fact that he befriends cold. The undesirable matter in the body system is discharged as a liquor via the nose. If the ailment is stopped before its due period, it becomes responsible for other diseases.

An aggravated cold results in cough.

Yaa-Hayyu, yaa-Qayyoom!

5478. WHENEVER HE wished, Allah the Almighty transfers the dead in accordance with their stages. The best nearness is that of the immediate surroundings of the Holy Prophet ﷺ.

Yaa-Hayyu, yaa-Qayyoom!

5479. THE *TIBB* (the body of medical knowledge) spoke regarding the selection of creepers thus: "The popular medicinal creeper is *glue* and the popular medicinal fruit is swallow-wort."

Because of their bitter taste, they are both safe against any harm from any animal.

Yaa-Hayyu, yaa-Qayyoom!

5480. THE courgette said: "Were it the season, I would have built the piles. Even now I shall do my best."

Yaa-Hayyu, yaa-Qayyoom!

5481. WHATEVER is contained in the body is also in this world.

Yaa-Hayyu, yaa-Qayyoom!

5482. DISCLOSURE AND CONFESSION OF FAVOUR:

To attribute a favour to someone except Him amounts to losing the favour. Every favour is from Allah the Almighty alone. Do not show ingratitude towards any favour whatever.

Yaa-Hayyu, yaa-Qayyoom!

5483. DO NOT throw away into the rubbish the tooth stick

used for cleansing teeth at *Wudu* time. It is the best deposit if buried carefully.

Do not regard the dust swept from the mosque as an ordinary thing. If possible sprinkle it in any graveyard, it will be a means of graces for the dead. *Maa shaa Allah! Wa maa 'Alayna ill-al-Balagh!*

Yaa-Hayyu, yaa-Qayyoom!

5484. WHEN the Sun welcomes woods, it offers its full light. And the woods also pay homage to it. The Holy Prophet ﷺ said to recite as follows at Sun rising:

الْحَمْدُ لِلَّهِ الَّذِي أَقَالَ لَنَا يَوْمَ نَاهَذَا وَلَمْ يَهْدِكُنَا بِذُنُوبِنَا
الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَنَا هَذَا الْيَوْمَ وَأَقَالَ لَنَا فِيهِ
عَثْرَاتِنَا وَلَمْ يُعَذِّبْنَا بِالنَّارِ -

*Al-Hamdu-lillah-Hilladhi Aqaalana Yaumana Haadha
Wa-lam Yuhlikna bedhunoobena! Al-Hamdu lillah-Hilladhi
Wahaba lana Haadha al-Yauma wa Aqaalana feehi
'Astharaatina wa-lam Yu'adhdhibna Binnare!*

(Praise be to Allah and only Who has forgiven this way.
Further, He has spared us from slaughtering for our sins.
Praise be to Allah and only Who has granted this day to us
when He has forgiven us our misdeeds and spared us of the
torture in Hell!)

Everything of the jungle is natural, not profane.

Yaa-Hayyu, yaa-Qayyoom!

5485. THE HUMAN BEING is superior because of his learnings. There is the difference of knowledge alone between human beings and animals. The fountains of knowledge and wisdom, devotion and ecstasy, burst open because of knowledge alone. Where knowledge does not reflect, there is nothing at all except *chuppati* and water!

Yaa-Hayyu, yaa-Qayyoom!

5486. IF sun-bathing does not amount to animality, what else does it to?

It is against humanity, health and culture.

To expose and sun-bathe the body parts that Allah the Almighty has ordered to be kept hidden is totally against the respect owed to human kind, humility and servanthship.

Yaa-Hayyu, yaa-Qayyoom!

5487. SATAN misguides the servant, making him commit evil deeds. Then he himself tells him: "I fear Allah the Almighty. Why did you not?"

Yaa-Hayyu, yaa-Qayyoom!

5488. ALLAH THE ALMIGHTY has declared Satan as the man's enemy. Why then befriend him? Is it My fault or yours?

Yaa-Hayyu, yaa-Qayyoom!

5489. GREAT is the sea that it cleanses and sweeps all dirty drains on the face of the Earth. We cannot bear to clean even a single skin.

Yaa-Hayyu, yaa-Qayyoom!

5490. BLESSED is the man who is not desirous of the father's earnings, serves the father and not the father serving him.

Yaa-Hayyu, yaa-Qayyoom!

5491. THERE is nothing at all except noise in a laugh and a lament. Where there is the noise there the Lord is not.

Yaa-Hayyu, yaa-Qayyoom!

5492. CHILLAH (rigorous religious penances for a fixed period of time) is an ancient tradition and practice of *Faq'r*. Gradually it is fading away. There may or may not be a *Chillah*, let continuous *Dhik'r* proceed on. And this is also because of the blessing of the conquests of some *Chillah*.

Yaa-Hayyu, yaa-Qayyoom!

5493. DO NOT LOOK at the journey, look at its beginning.

Yaa-Hayyu, yaa-Qayyoom!

5494. THE CODE OF TABLEEGH: O the *Muballigh* (preacher) of the Faith of Islam of my Allah the Almighty! Congratulations! Allah the Almighty granted you the enthusiasm

by ordering you to preach the Faith of Islam. *Maa shaa Allah!* May Allah the Almighty help it increase day by day, never declining!

Yaa-Hayyu, yaa-Qayyoom!

May the spirit of preaching be the current soul in your heart!

Yaa-Hayyu, yaa-Qayyoom!

This alone is your life capital in your house, bazaar, office, court, advocacy, legal court, dwelling, shop, field, grain mill, business, translation, sittings, assemblies, journey and station. In the blessed Name of Allah the Almighty begin with *Da'wah-o-Tableegh* of the Faith of Islam.

Everything of the Universe welcomes your determination and shall never let your enthusiasm cool down! *Maa shaa Allah!*

May waves rise, and ever so more, but enthusiasm of your practice never become extinct! *Tableegh* is the Almighty Allah's ship. No wave can ever sink this ship.

Yaa-Hayyu, yaa-Qayyoom!

5495. HOW could the river bear with the grandeur of this ship? The whole world of the river is the ship-captain.

Yaa-Hayyu, yaa-Qayyoom!

5496. NOTHING at all can prevent *Tableegh!*

It will stall him who would prevent it; stall it would in a way that in its life it would never ever attempt preventing anyone else. It will warn even the on-coming generation as never to prevent the *Tableegh*.

Whoever kept alive *Tableegh*, Allah the Almighty enlivened him.

Whoever exalted the Faith, Allah the Almighty exalted him!

Yaa-Hayyu, yaa-Qayyoom!

5497. *TABLEEGH* is the eternal commandment of Allah the Almighty and the farewell message of the Holy Prophet of Islam ﷺ. Can anybody bear to oppose His commandment? Never at all!

Compliance of this commandment is the only means of the best success in the Worlds, here and Hereafter. *Yaa-Hayyu, yaa-Qayyoom!*

Whoever progressed in the Worlds, here and Hereafter, did so because of *Tableegh* alone. And negligence of *Tableegh* brought about disappointment, failure and hopelessness.

Yaa-Hayyu, yaa-Qayyoom!

(O the Living, O the Lasting!)

The fountains that never erupted and flowed in the world did so by virtue of *Tableegh*. *Maa shaa Allah!*

The accounts of the revival of knowledge since *Hadrat Adam* ﷺ till today are, in fact, the accounts of *Tableegh* alone. The surprising wonders manifested, the wonders that were never heard before *Tableegh* narrated them once more, the wonders that were never believed in before *Tableegh* convinced them to believe in once more and the wonders that were not accepted before *Tableegh* rebutted their rejection.

Tableegh is the Almighty Allah's commandment *كُنْ فَيَكُونُ* *Kun Fa Ya Koon!* ('Be!' And it is done! - *Al-Qur'an* 36:82).

Everything of the Universe is accomplice and favourable to *Tableegh*, nothing opposed to it.

Armed with vows and promises when *Tableegh* descends into the field of practice, the holy creatures welcome it. The roaring cries of *Marhaban*, *Mukarraman* and *Musharrafan* intoxicate it (*Tableegh*).

The angels pray for success every moment and remain present all along for each and every kind and sort of service.

When having regarded every matter as that of Allah the Almighty and passed it on to His care and without any distraction they got on with this job of Allah the Almighty, the Almighty Allah's power and wisdom embraced them all.

Yaa-Hayyu, yaa-Qayyoom!

5498. IS this the *Deen* (Faith)?

If this is not the opposition to the *Deen*, what else is this?

Yaa-Hayyu, yaa-Qayyoom!

5499. IS this the *Dhik'r* (remembrance)?

If this is not preventing *Dhik'r*, what else is this?

Yaa-Hayyu, yaa-Qayyoom!

5500. IS this the journey or politics?

It is neither of the two; only waste of time.

Yaa-Hayyu, yaa-Qayyoom!

5501. THE human beings do not understand the animals' language, but the animals do understand that of the human beings. *Maa shaa Allah!*

Speech is a power. The servant wastes it by talking continuously the disliked and unnecessary talk. This affects him in-as-much-as he can neither hear nor see properly. He is unable to see and hear anything even at a short distance.

Yaa-Hayyu, yaa-Qayyoom!

5502. THE human being is the best of creatures. He is not, however, left alone to be himself!

Yaa-Hayyu, yaa-Qayyoom!

5503. WERE there no back-biting on your journey, what shall I tell you as to what you would have been!

You would have been the popular and well-accepted by Islam.
Maa shaa Allah!

Your back-biting has spared you for nothing, including yourself.

Yaa-Hayyu, yaa-Qayyoom!

5504. WHOEVER is to work comes along and occupies himself to finish it off. Whoever cannot and does not perform is simply content at talking.

Yaa-Hayyu, yaa-Qayyoom!

5505. YOUR *Tableegh* has the body, but no spirit. And body without spirit is not alive; rather it is regarded as dead.

Yaa-Hayyu, yaa-Qayyoom!

5506. EVERYTHING of the body is perishable. Until *Ruh* (spirit) enters the body, it is dead. Because of the spirit alone is this Universe on and about.

Yaa-Hayyu, yaa-Qayyoom!

5507. *TABLEEGH* is a strong body, overwhelming to every other and never letting any other body in co-existence. *Tableegh* is independent of everything else. The means of *Tableegh* are its slave, ever present to its service.

Yaa-Hayyu, yaa-Qayyoom!

5508. THE job that is done for name and fame becomes completely extinct. And this is the unchangeable reality of Nature and an eternal and everlasting practice that nobody can challenge.

Whoever comes to the field of *Tableegh* to earn name and fame is never allowed by the majesty of *Tableegh* to establish itself. Until it really convinces otherwise, the struggle goes on!

Yaa-Hayyu yaa-Qayyoom!

5509. PRACTICE of the forbidden things is against *Tableegh*. Abandon them and completely too. If you make up your mind to give up, do it straight. Do not rationalise 'ifs' and 'buts'. Take rest only after giving them up.

'Ifs' and 'buts' is the Satan's tactics that never allow success. If you wish to do, do it now!

Yaa-Hayyu, yaa-Qayyoom!

5510. GIVE UP the forbidden things and see it for yourself. Give up only a single forbidden act. Its light will enliven your world, wiping out the darkness.

The forbidden said: "Nobody likes to give me up. Had he given me up, I would have exalted him to the tallest heights, taking to heart no fated attempts. Having once satisfied myself in heart, I would have pulled down the office of the evil and annihilated it completely.

Yaa-Hayyu, yaa-Qayyoom!

5511. WHEN the forbidden begins to evaporate from the body, the spirit beats the drum happily and insists on repeatedly that it may escape far away once and for all. May it never dare enter the body again!

Even then you do not refrain, rather remain steadfast. You do not address yourself as a man but as a dishonoured unmanly frustrated eunuch. Do young men ever back out of the promise.

Yaa-Hayyu, yaa-Qayyoom!

5512. A MAN may fill his tummy with good or bad food. He cannot, however, go to sleep without a quilt in Winter. The quilt is more important for protection against cold.

It is in our experience that the quilts that are given away with the grace of Allah the Almighty to the homeless brethren are not worn. They are safely saved for the guests. For their comfort it must be put right in that a small group of people should go round during the first part of the night, knock at the door and give them to use the quilts, one, or two, or as many as possible.

Yaa-Hayyu, yaa-Qayyoom!

5513. EVERYTHING is liked, except the conduct. As for the conduct, liked or disliked, it is fairly judged on its face index. The idea of the liked and disliked by the Nature is dependent upon the intention. Some deeds are well-liked by the creatures, but totally disliked by Allah the Almighty.

Yaa-Hayyu, yaa-Qayyoom!

5514. IT is obligatory on and due from everyone to do good to a benefactor. The best prayer at a good deed is *Al-hamdu-lil-Lah* (God be praised)!

Yaa-Hayyu, yaa-Qayyoom!

5515. IT is because of Your doings that the 'Majesty' and 'Beauty' are manifested. And the 'Majesty' and the 'Beauty' reign over the world all the time, 'Majesty' at some places and 'Beauty' at others. No moment is ever vacant.

Yaa-Hayyu, yaa-Qayyoom!

5516. WHOEVER does not see it is exempt of the descent of 'Majesty' and 'Beauty'.

Yaa-Hayyu, yaa-Qayyoom!

5517. ONLY on seeing does Your 'Majesty' and 'Beauty' appear. He is vacant of 'Majesty' and 'Beauty' who does not see it. All this takes place because of your conduct and deeds.

Yaa-Hayyu, yaa-Qayyoom!

5518. WHEN 'self' is disillusioned with comfort and luxury, it lays down the arms, ranting and raving.

Yaa-Hayyu, yaa-Qayyoom!

5519. THE privilege of the power of speech is for the *Dhik'r* of Allah the Almighty, thankfulness at a grace, recitation of the *Holy Qur'an*, explanation of its text, praise of Allah the Almighty, singing praises to the Holy Prophet ﷺ and discharging of the essential tasks of human needs.

Your jaws are no less than those of the ferocious wolf and do not shirk from sapping the sheep blood.

This servant is addressing his own desires and no one else's.

There is a difference in speech between the man and the animal! Your speech has inflicted such wounds as would never ever be healed, has sown such seeds that the orchard has ever remained devastated. It has injected such a poison in the body of humanity that it became the dripping cancer. Your speech set in carbuncles as were never healed, rather dripped even in the grave.

Ah! May you were dumb!

May speech had never taken birth in you!

Were it there, may it were not unbridled!

We lost the speech, the best of graces. The tongue spoke: "Had I refrained from the foul, I would have been a sabre."

Yaa-Hayyu, yaa-Qayyoom!

5520. THE servant is never remorseful. If he is, life's office of encumbrances which nothing else can wipe out would vanish straightaway, leaving behind no sign whatever. The cold tears of remorse would cool down the persistently radiating pains.

The repentance of the remorseful is the best kind. Allah the Almighty does not reject the repentance by the remorseful; rather He befriends him.

Yaa-Hayyu, yaa-Qayyoom!

5521. A *FAQIR'S* SUCCESSOR is a faqir and in the certificate of succession there are only two awards.

الْأَدْعِيَةُ لِغَفْرَةِ أُمَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Al-Ad'iyatu Limaghfirate Ummate Rasool-il-Laahe Sallallaahu 'Alaihi Wasallam!

(A trust for the good of the dead of the *Ummah* of the Holy Messenger ﷺ!)

And giving away the daily income for the consumption of the creatures:

Neither the good deeds nor the material income are stored; rather he (*faqir*) has complete freedom from them both.

And a *faqir* is a *faqir* in all states.

Yaa-Hayyu, yaa-Qayyoom!

5522. THE sitting for the sake of *أَلَاذُعِيَّةُ الْبَغِيرَةِ أُمَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* is superior to every other sitting and entertainment of the dead (praying for the repentance of the Holy Prophet's *Ummah* this way) is most superior.

Yaa-Hayyu, yaa-Qayyoom!

5523. THERE are the dead of every kind. They are such downtrodden and suffering because of sins that they have neither any hope nor any help except for the succour of Allah the Almighty, the Lord of the Worlds, the Most Exalted Sustainer and the recommendation and grace of my master, the Holy Prophet *ﷺ*, may my soul be sacrificed for him. Allah the Almighty is the King of kings. How come He reject the supplications offered for the forgiveness of the dead!

Whatever is done for the dead is never ineffectual.

Yaa-Hayyu, yaa-Qayyoom!

5524. WHERE there is 'I-ness', there is nothing like 'thou'. Only 'I-ness' reigns there. And where 'he' prevails, all the creatures are in attendance.

Yaa-Hayyu, yaa-Qayyoom!

5525. THE address to the herb of the jungle is by the spirit alone. And all addresses of the mean world are to *Rabb-ul-Malaikati War-Ruh* (the Lord of the Angels and the Spirit).

There is a herb called locally in the Punjab as *Harmal* or *Isband* (*Peganum harmala Linn*) that was addressed by the *Ruh* and it (the herb) came out to have carried the day for its benefits in the field of medicine. Similar is the case of *Hanzal* (swallow-wort) that is known in the Punjab as the bitter *Tumma*.

Yaa-Hayyu, yaa-Qayyoom!

5526. THE more the religious the more the jealous.

The more the pious the more the pretentious, taking no care of anyone else.

Backbiting is forbidden and so also telling-lies. And those are the most liked and delicious food of your 'self'.

The greater the sinner the greater the remorseful. And remorse is the sinners' capital.

The more the rich the more miserly, parting with not a single penny.

The more the poor the greater the alms-giver, giving away his own household.

Yaa-Hayyu, yaa-Qayyoom!

5527. MY country is my honour. The earth of my country is more than precious pearls to me.

Go wherever you like for the sake of the country and Faith. Do not go anywhere at all for the world.

Yaa-Hayyu, yaa-Qayyoom!

5528. THE *Tableegh* that has no love of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, is like a fruitless tree.

The love of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, is the *Tableegh* of the Faith.

The Faith was exuberating in *Kuf'r* (infidelity). They were the claimant of the love for my master, the Holy Prophet ﷺ, also, but they did not bear love for his household. This is why their Faith was ruined. The love for the Holy Prophet ﷺ is the love for *Ahl-e-Bay'at*. And this is the foundation of the Faith.

Yaa-Hayyu, yaa-Qayyoom!

5529. YOUR *Tableegh* is all-embrasive, but lacks love for my master, the Holy Prophet ﷺ, may my soul be sacrificed for him. You have it on the tongue, but not in the heart. And the performance of *Tableegh* depends upon love.

Yaa-Hayyu, yaa-Qayyoom!

5530. THE *Jama'at* (the group of preachers) that sets out on the path of *Da'wah-o-Tableegh al-Islam* does so for the sake and only of Allah the Almighty. They have been intoxicated with the love of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him. They have all the means and manners of invitation to Islam rallying to their help. All of us have set out on the path of Allah the Almighty for the sake of Allah the Almighty, taking to heart no other business whatever.

Yaa-Hayyu, yaa-Qayyoom!

5531. AT the stage of being the 'Centre of the Creatures', the *faqir* is the servant. He never avoids or delays in any circumstances

any service to any one. It is usually a matter of a moment.

Yaa-Hayyu, yaa-Qayyoom!

5532. SERVICE to mankind abounds in a grace of multifarious dimensions that never ceases, rather continues for ever.

Yaa-Hayyu, yaa-Qayyoom!

5533. AT the stage of being the 'Centre of the Creatures', the service to the creatures continues day and night, ceasing not even for a single moment. And every moment of the outward and inward is set aside for the good of the humanity.

Yaa-Hayyu, yaa-Qayyoom!

5534. IN the explanation of a thought, the real thought is lost.

Yaa-Hayyu, yaa-Qayyoom!

5535. TAKE care of the 'present'. The 'past' and 'future' are nothing.

Yaa-Hayyu, yaa-Qayyoom!

5536. رَبِّ الْمَلَائِكَةِ وَالرُّوحِ RABB-UL-MALAAIKAT-E-WAR-RUH (the Lord of the Angels and the Spirit):

Everything of the Spirit is reliable; the knowledge is reliable and so are the thought and assessment. No mirage and no deception can ever falsify any of the thoughts of the *Ruh*.

Yaa-Hayyu, yaa-Qayyoom!

5537. THE author is the interpreter of his own writing!

Yaa-Hayyu, yaa-Qayyoom!

5538. WHEN 'self' takes leave, it takes with it all its ambitions.

Yaa-Hayyu, yaa-Qayyoom!

5539. THE *Ruh* dictates and the *Ruh* itself writes. In dictation and composition only the *Ruh* is operational. *Wallahu A'alamu Biththawab!*

Yaa-Hayyu, yaa-Qayyoom!

5540. SAJJADA (the place of attention or shrine) is the Faith

and *Sajjadi* (the process of its administration), the world. *Waa maa Alaiyna ill-al-Balāgh!*

Yaa-Hayyu, yaa-Qayyoom!

5541. YOU have not even a single characteristic of your ancestors. They have gradually disappeared. The non-Muslims have adopted them and the Muslims, forgotten them.

Yaa-Hayyu, yaa-Qayyoom!

5542. THE wonders of Your Nature are variegated.

Some are *Manoor* (the iron file) and some, *Manarwar* (the enlightened).

NB: The *Manoor* in Urdu is the fine iron filing that is of no other use but to convert it to an oxide that is used as a cure in order to dissipate the heat of the liver.

Yaa-Hayyu, yaa-Qayyoom!

5543. ALL the elements of the jungle are present in 'this' jungle. However, there is one missing and because of this it is not comely.

Yaa-Hayyu, yaa-Qayyoom!

5544. *KHANNAAS* (the whispering self), may it be of anybody, is not the well-wisher. It has no power to do anything. But whispers alone are its fatal tools.

The thought that disperses the tranquility of your heart is the whisper of the *Khannaas*.

Yaa-Hayyu, yaa-Qayyoom!

5545. IN the stages the stage of *كُنْ فَيَكُونُ* *Kun fa ya Koon* ('Be!' And it is done! - *Al-Qur'an* 36:82) is the stage of *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) *Mubarakan! Mukarraman! Musharrafan!*

Yaa-Hayyu, yaa-Qayyoom!

5547. THESE earthen bowls are by no means inferior to the Jamshid's wine tumblers. Nobody has seen Jamshid's wine tumblers. Therefore, they do not bear any more value than that of a fiction. However, these bowls are the perfection of the industry of

the indigenous potter. They work even better than the job that Jamshid' tumblers discharged. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5548. EVERY bit of all that is there in the *Holy Qur'an* and the sacred *Sunnah* of the Holy Prophet ﷺ is hidden and manifested in the way of the *Ahl-e-Sulook*.

Yaa-Hayyu, yaa-Qayyoom!

5549. YOUR offer to my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, of your soul is by tongue and not by heart. Had you really accepted him, all modes of *Tareeqat* would have managed to shrink and pervade in you.

Yaa-Hayyu, yaa-Qayyoom!

5550. DO NOT THROW the diamond in to the cow-dung. Nor should you keep it safe in a box. It is all right if you were able to decorate your turban with it. Otherwise, the diamond dealers wander desperately around in search of diamonds. Give it away to a diamond dealer and thus oblige.

Yaa-Hayyu, yaa-Qayyoom!

5551. OF ALL the most idle things is meaningless talk.

Yaa-Hayyu, yaa-Qayyoom!

5552. I have promised the Honourable the Holy Prophet ﷺ at the witness and surety of Allah the Almighty that I shall distribute on the day and every day the livelihood granted to me daily, leaving not even a single penny for the morrow.

Pay today's expenses today!

Yaa-Hayyu, yaa-Qayyoom!

5553. WE neither talk about nor listen to anyone. Nor do we allow this to anyone. We perform the Almighty Allah's *Dhik'r.* and direct everybody to follow suit.

If this is/were the truth, the Truth would have certified it.

Yaa-Hayyu, yaa-Qayyoom!

5554. WERE the eye clean, it would have reflected both majesty and beauty in-as-much-as it needed not any glasses.

Were there no confusion in hearing, it would have been aware of the 'Eternal Call'. Confusion rendered the hearing deaf.

Yaa-Hayyu, yaa-Qayyoom!

5555. SOME talks are apparently small but bear great importance.

A young man jumped in to the canal all dressed in order to join in the sitting of *Dhik'r* that was taking place the other side. Allah the Almighty appreciated this enthusiasm so much that in no time a bridge was built across.

Yaa-Hayyu, yaa-Qayyoom!

5556. THE parents put the life of their off-spring to trial. They make dowry a misery for the life of the boy and the girl so much that the best part of their youth is spent struggling over it.

The youths are eligible for marriage, but parents ignore their feelings and hence ruin their marriage at the expense of dowry.

The best wedding match is that within the nearest relatives and the best and a pride-inspiring dowry is that of Fatima (may Allah the Almighty be pleased with her), titled 'The Leader of Women' and the daughter of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5557. THERE was only a single secret of success of the Companions (may Allah the Almighty be pleased with them) of the Holy Prophet ﷺ that as soon as they heard a commandment from him, they put it into practice. And we hear and narrate it hundred times daily, but do not practise it. The matter remains as it were.

Yaa-Hayyu, yaa-Qayyoom!

5558. THE GOVERNMENT passes an order and we obey it without any let or hindrance. But we do not obey any of the commandments of Allah the Almighty and the Holy Prophet ﷺ. We do what we like and stick to it.

Yaa-Hayyu, yaa-Qayyoom! BerahmatiKa Astagheeth!

5559. IN ACTUAL FACT we do not bear love for one another. What is there is all a matter of fact.

Had there been love among one another, they would have been restless to meet and talk to each other.

Yaa-Hayyu, yaa-Qayyoom!

5560. ALLAH THE ALMIGHTY SAYS:

O ye who believe!
Spend out of (the bounties)
We have provided for you,
Before the Day comes
When no bargaining
(Will avail), nor friendship
Nor intercession.

- (*Al-Qur'an* 2:254)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا
مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمُ الْيَوْمَ لَابِئْسَ
وَلَا خَلَّةٌ وَلَا شَفَاعَةٌ ط

(البقرة: ٢٥٤)

And spend something (in charity)
Out of the substance
Which We have bestowed
On you, before Death
Should come to anyone of you
And he should say,
"O my Lord! Why didst
Thou not give me
Respite for a little while?
I should have then given
(Largely) in charity, and I
Should have been one
Of the doers of good".

- (*Al-Qur'an* 63:10)

وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُنُ مِنَ الصَّالِحِينَ ط

(مناقفون: ١٠)

They ask thee how much
They are to spend;
Say: "What is beyond
Your needs."

- (*Al-Qur'an* 2:219)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
قُلْ لَعَفْوَ ط
(البقرة: ٢١٩)

By no means shall ye
Attain righteousness unless
Ye give (freely) of that
Which ye love.

- (*Al-Qur'an* 3:92)

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا
مِمَّا تَحِبُّونَ ط (ال عمران: ٩٢)

..... Whatever Ye shall
 spend in the Cause of God,
 shall be repaid
 Unto you, and ye shall not
 Be treated unjustly.

- (Al-Qur'an 8:60)

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي
 سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ
 وَأَنْتُمْ لَا تُظْلَمُونَ - (انفال: ٦٠)

Those who spend
 Their substance in the Cause
 Of God, and follow not up
 Their gifts with reminders
 Of their generosity
 Or with injury, - for them
 Their reward is with their Lord:
 On them shall be no fear,
 Nor shall they grieve.

- (Al-Qur'an 2:262)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
 فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ
 مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

(البقرة: ٢٦٢)

For those who give
 In charity, men and women,
 And loan to God
 A Beautiful Loan,
 It shall be increased manifold
 (To their credit),
 And they shall have (besides)
 A liberal reward.

- (Al-Qur'an 57:18)

إِنَّ الْمَصَدِّقِينَ وَالْمُصَدِّقَاتِ
 وَأَقْرَبُ صُورِ اللَّهِ قَرْضًا حَسَنًا
 يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ -

(الحديد: ١٨)

If ye loan to God
 A beautiful loan, He
 Will double it to
 Your (credit), and He
 Will grant you Forgiveness.

- (Al-Qur'an 64:17)

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
 يُضَعِّفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ -

(تغابن: ١٧)

The Holy Prophet ﷺ has said: **افضل الصدقة ان تشبع كبد اجائعا**
 "It is the best charity if
 you feed the hungry."

- (Anas/Baihiqi)

(انص - رواه البيهقي)

Hadrat Anas رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as saving nothing for himself for the morrow.

- (Tirmidhi Sharif,
Vol 2, p 45, No. 224)

Hadrat Abu Hurayra رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying: "Had I gold as much as the Mount of Uhud, I would have not liked it to stay with me for three days except to save back only that much as would pay off my debt."

- (Bukhari, Mishkat
Sharif, tr., p 473,
No. 1765)

Hadrat Ayesha رضي الله عنها reports the Holy Prophet صلى الله عليه وسلم as having left after his demise neither any Dinar nor any Dirham, neither any she-goat nor any camel. Nor did he make any will.

- (Muslim/Mishkat Sharif,
tr., Vol 3, p 227, No. 5719)

Hadrat Ali رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying: "Hasten to give away, because calamity cannot compete the charity."

- (Razin/Mishkat Sharif,
tr., Vol 1, p 446, No. 1793)

Hadrat Ayesha رضي الله عنها reports that during some months we did not burn any fire except when

عن انس رضي الله عنه ان
رسول الله صلى الله عليه وسلم
كان لا يذخر شيئاً لغد -
(ترمذى شريف، جلد دوم، صفحہ ۴۵)

عن ابى هريرة رضي الله عنه
قال قال رسول الله صلى الله عليه
وسلم لو كان لم مثل احد
ذهب بالسرفى ان لا يعمر على
ثلاث ليال وعندي منه شيئاً
الا شئ ارضده لدين -

(بخارى، مشکوة شريف مترجم، صفحہ ۴۳۷، شمارہ ۱۷۵)

عن عائشة رضي الله عنها قالت
ما ترك رسول الله صلى الله عليه
وسلم دينار ولا درهما ولا
شاة ولا بعيراً ولا اوصى بشئ -
(مسلم، مشکوة شريف مترجم، جلد سوم، صفحہ ۲۲، شمارہ ۵۱۹)

عن علي رضي الله عنه قال
قال رسول الله صلى الله عليه
وسلم بادروا بالصدقة
فان البلا لا يتخلها -
(زبير، مشکوة شريف مترجم، جلد اول، صفحہ ۴۴، شمارہ ۱۷۹۳)

عن عائشة رضي الله عنها قالت
كان ياتي علينا الشهر

some meat was brought from somewhere and that food consisted of dates and water only.

- (Bukhari, Muslim/Mishkat Sharif, tr., Vol 2, p 348, No. 4008)

Hadrat Abu Darda رضي الله عنه reports Hadrat Ayesha رضي الله عنها took out a sheet of cloth with patches on and another coarse cloth for wrapping round the groin to show us and said: "These were his clothes he صلى الله عليه وسلم wore when his holy spirit departed i.e. when he passed away."

- (Bukhari, Muslim/Mishkat Sharif, tr., Vol 2, p 372, No. 4115)

Hadrat Abu Imama رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم as saying: "Allah the Almighty put it to me that He would render for me the pebbles (in the streets) of Makka in to gold. I beseeched, 'No, my Lord! I wish to eat to the full one day and remain hungry the following so that I show to You humility, plaining and remembrance when hungry and express Your Glory and my gratitude when satiated.'"

- (Ahmad, Tirmidhi/Mishkat Sharif, tr., Vol 2, p 561, No. 4961)

Hadrat Ka'b bin 'Ayaad رضي الله عنه heard the Holy Prophet صلى الله عليه وسلم as saying: "There is a trial for every

ما نوقد فيه ناراً إنما هو
التَّوْبَةُ وَالْمَاءُ الْآبَانِ يَوْمَ
بِالْحَمِّ -

(بخاری، مسلم، مشکوٰۃ شریف مترجم، جلد دوم صفحہ ۳۲۸ شمارہ ۳۰۸)

عن ابي بردة رضى الله عنه
قال اخرجت الينا عائشة
رضي الله عنها كساء ملبدا وازارا
غليظا فقالت قبض روح
رسول الله صلى الله عليه وسلم
ف هذين -

(بخاری، مسلم، مشکوٰۃ شریف مترجم، جلد دوم صفحہ ۳۲۷ شمارہ ۳۱۱)

عن ابي امامة رضى الله عنه
قال قال رسول الله صلى الله عليه
وسلم عرض على ربي لي جعل
لي بطحاء مكة ذهبا فقلت
لا يارب ولكن اشبع يوما
واجوع يوما فاذا جعت تضرعت
اليك ذكرك واذ اشبعت
حمدتك وشكرتك -

(احمد، ترمذی، مشکوٰۃ شریف مترجم، جلد دوم صفحہ ۵۶۱ شمارہ ۴۹۶۱)

عن كعب بن عياض رضى الله عنه
قال سمعت رسول الله صلى الله

tribe and nation, (i.e. every nation suffers from some sort of affliction as a trial from Allah the Almighty). The trial of my Ummah is wealth.”

- (Tirmidhi/Mishkat
Sharif, tr., Vol
2, p 561 No. 4965)

Hadrat Abu Imama رضي الله عنه reports: “A companion from the *Ashab as-Suffa* (the People of the Bench) died and left behind a Dinar.

The Holy Prophet صلى الله عليه وسلم said, “This Dinar is a black spot.”

Hadrat Abu Imama رضي الله عنه reports: “After a few days another companion of the *Ashab as-Suffa* died leaving behind two Dinars.

The Holy Prophet صلى الله عليه وسلم said, “Two Dinars are two black spots”

- (Ahmad, Baihiqi Fee
Sha'b al-Eeman/Mishkat
Sharif, tr., Vol 2,
p 563, No. 4973)

Hadrat Jabir bin Nafeer رضي الله عنه reports on authorities in succession right to the Holy Prophet صلى الله عليه وسلم as saying: “I am not commanded by the revelation that I should save wealth or conduct business. Instead, it has been revealed that I should worship my Lord till death comes to me.”

- (Sharah as-Sunnah/
Mishkat Sharif, tr.,
Vol 2, p 564, No. 4977)

عليه وسلم يقول ان لكل
امة فتنه وفتنة امتي للمال

(ترمذی / مشکوٰۃ شریف مترجم جلد دوم صفحہ ۵۶۱ شمارہ ۳۹۶۵)

عن ابى امامة رضى الله عنه
ان رجلا من اهل صفة
توفي وترك دينارا فقال
رسول الله صلى الله عليه وسلم
كيفة قال ثم توفي اخر فترك
دينارين فقال رسول الله
صلى الله عليه وسلم كيتان -

(احمدية في شعب الايمان / مشکوٰۃ شریف مترجم،
جلد : دوم ، صفحہ ۵۶۳ ، شمارہ ۳۹۶۳)

عن جبير بن نفيير رضى الله عنه
مرسلا قال قال رسول الله
صلى الله عليه وسلم ما اوحى
الى ان اجمع المال واكون
من التجارين ولكن اوحى
الى ان سبح بحمد ربك
وكن من الساجدين واعبد
ربك حتى ياتيك اليقين -

(شرح السنة / مشکوٰۃ شریف مترجم، جلد دوم صفحہ ۵۶۳ شمارہ ۳۹۶۴)

Hadrat Abu Hurayra رضي الله عنه
 and Abu Khallad رضي الله عنه
 report the Holy Prophet صلى الله عليه وسلم
 as saying: “When you come across
 someone who practises *Zuh'd*
 (i.e. heedlessness and hatred
 towards the World) and talks
 less, gain nearness to him
 because he has been given
 wisdom.”

- (Baihiqi Fee Sha'b al-
 Eeman/Mishkat
 Sharif, tr., Vol 2,
 p 569, No. 4999)

عن ابى هريرة رضى الله عنه
 وابى خلا درضى الله عنه ان
 رسول الله صلى الله عليه وسلم
 قال اذا رايتم العبد يعطى
 زهد فى الدنيا وقلة منطق
 فاقربوا منه فانه يلقي
 الحكمة -

(بيهقى فى شعب الايمان / شكوة شريف مترجم،
 جلد دوم صفحہ ۵۶۹ شمارہ ۴۹۹۹)

Hadrat Abu Dhar رضي الله عنه
 reports the Holy Prophet صلى الله عليه وسلم
 as saying: “The servant who
 practised *Zuh'd* (i.e. ignored
 the World), Allah the Almighty
 engendered wisdom in his heart,
 made him speak, showed him the
 drawbacks and diseases of the
 World and cures for the diseases
 and led him in peace to
Dar-us-Salam.”

- (Baihiqi/Mishkat Sharif,
 tr., Vol 2, p 563, No. 4970)

عن ابى ذر رضى الله عنه قال
 قال رسول الله صلى الله عليه
 وسلم ما نهد عبد فى الدنيا
 الا انبت الله الحكمة فى
 قلبه وانطق بهما لسانه
 وبصره عيب الدنيا واداءها
 ودواءها واخرجه منها
 سالما الى دار السلام -

(بيهقى / شكوة شريف مترجم، جلد دوم صفحہ ۵۶۳ شمارہ ۴۹۷۰)

No patches have ever been seen on your clothes. In your kitchen, the food is cooked day and night, never letting the cooker to cool.

Yaa-Hayyu, yaa-Qayyoom!

5561. THE heart is never happy. It is never really content until the hungry are fed.

Yaa-Hayyu, yaa-Qayyoom!

5562. WHENEVER the heart felt happy, it did so having made some other heart happy. The eternal comfort of the heart is

in pleasing the other hearts.

Yaa-Hayyu, yaa-Qayyoom!

5563. A LAME BITCH was desperate because of hunger. She felt boundless joy at a tummy full of food. She must be thanking Allah the Almighty for this.

Yaa-Hayyu, yaa-Qayyoom!

5564. THE heart is not happy. Consequently, the conscience is not satisfied.

Yaa-Hayyu, yaa-Qayyoom!

5565. THE heart begets the heart's happiness, and so also sorrow.

The Truth spoke: "The servant is helpless. He has no power. In accordance with the Divine Will, Allah the Almighty keeps the hearts turning and tossing about."

Yaa-Hayyu, yaa-Qayyoom!

5566. *DHIK'R* is profitable. Everything else is non-profitable. Establish *Dhik'r* regardless of everything else.

Yaa-Hayyu, yaa-Qayyoom!

5567. *TABLEEGH* is a children's school, a learning place, a young men's feat, a brave men's object and a wise men's rule.

Yaa-Hayyu, yaa-Qayyoom!

5568. YOUR *Tableegh* has a river without a current, a wave without a storm, a flower without a scent, a shell without a pearl, a youth without manliness, a body without spirit.

Yaa-Hayyu, yaa-Qayyoom!

5569. DESTINY has been engraved. The servants are following the destiny. The blessing is yet to descend, ever changing.

Yaa-Hayyu, yaa-Qayyoom!

5570. ALLAH THE ALMIGHTY has written down what He wished.

The servant has done what he has.

We are awaiting the graces of my master, the Holy Prophet

ﷺ, may my soul be sacrificed for him. And graces are limitless, far beyond any guess or thought.

Yaa-Hayyu, yaa-Qayyoom!

5571. THE grace of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, if it so wishes, renders the drop in to an ocean and a desolation, into an orchard.

Yaa-Hayyu, yaa-Qayyoom!

5572. THERE may or may not be a building, or nothing whatever for that matter, may you remain the guardian to a promise. The promise brings to the fore everything of its universe, strengthening every thing needed, and depending on nothing else.

Yaa-Hayyu, yaa-Qayyoom!

5573. YOU have everything except determination and unity. Except these everything is meaningless.

Yaa-Hayyu, yaa-Qayyoom!

5574. THE crown of success for the reformation and welfare of human life rests on the goal of the ancestors of the golden past.

Until you adopt the mode of life of the ancestors of the golden past, your state cannot change.

The state is not subject to anyone. Allah the Almighty has granted power to His servants who may change the state whenever and wherever they so wish.

Until you yourself change your own state, how could anyone else change it for you? This is even so that Allah the almighty has never changed anybody's state until he would change it himself.

Yaa-Hayyu, yaa-Qayyoom!

5575. NOBODY is my servant. However, I am his (ﷺ) eternal servant.

Yaa-Hayyu, yaa-Qayyoom!

5576. EVERY writer likes his own writing.

Yaa-Hayyu, yaa-Qayyoom!

5577. TAWHEED IL-ALLAH (Unicity in Allah the Almighty) is the final stage of *Faq'r il-Allah* (Poverty in the Way of

Allah the Almighty) and the elementary stage of *Irfan* (gnosis).

This means that the creatures' deeds are, in actual fact, the Almighty Allah's acts. That is, whatever is taking place in this World is all subject to the Divine Wisdom. No creature has any power to do anything whatever. Every creature's fore-lock is firmly held and contained in the hands of the Divine.

The spirit agrees in all states, but self opposes at each and every step. And this is final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

5578. I cannot dare say anything. You are pure and sacred; you take the lead!

Yaa-Hayyu, yaa-Qayyoom!

5579. WE are neither strong nor competent. Take it, if you are given without asking for it.

Be quiet, if you are not given.

Never insist on!

Yaa-Hayyu, yaa-Qayyoom!

5580. *HADRAT SHAQIQUE* رضي الله عنه relates of *Hadrat Abdullah bin Mas'ood* رضي الله عنه as talking to and advising people every Thursday. One day a man said to him: "O *Abdullah bin Mas'ood* (رضي الله عنه)! I wish you would talk to and advise us every day."

Hadrat Abdullah bin Mas'ood رضي الله عنه said: "I do not follow this lest you became tired of it. In the pattern of my advice I bear the same interest in your affairs as did the Holy Prophet صلى الله عليه وسلم who took care of our tiredness."

- (*Bukhari & Muslim/Mishkat Sharif, Vol 1, p 95, No. 194*)

Hadrat Anas رضي الله عنه relates the Holy Prophet صلى الله عليه وسلم as saying: "Forgetting is an affliction to knowledge. And wasting knowledge is as if relating it in front of an incompetent person."

- (*Darmi/Mishkat Sharif, Vol 1, p 102, No. 243*)

Hadrat Anas رضي الله عنه relates the Holy Prophet صلى الله عليه وسلم as saying: "It is obligatory on each and every Muslim, man and woman, to seek knowledge. And to teach an incapable person is as if a man puts a belt embedded with pearls, diamonds and gold round the neck of a pig." - (*Ibn Maja/Mishkat Sharif, Vol 1, p 97,*

Hadrat A'mash رَضِيَ اللهُ عَنْهُ relates the Holy Prophet ﷺ as saying: "Forgetting is an affliction to knowledge. And wasting knowledge is as if relating it in front of an incompetent person."

- (*Darmi/Mishkat Sharif, Vol 1, p 102, No. 243*)

Hadrat 'Akrama رَضِيَ اللهُ عَنْهُ relates *Hadrat Ibn Abbas* رَضِيَ اللهُ عَنْهُ as saying to him: "Please narrate a *Hadeeth* to the people every Friday. And if people do not accept the preaching and advice once a week as sufficient, do it twice a week and if need be three times a week. But do not force people with the preaching of the *Holy Qur'an* more than that. At the same time bear in mind that I do not wish you to get in a position that you go to a group of people who are busy talking and you stop it for preaching and advice. They may feel aggrieved over this. In such circumstances, you better remain quiet. However, if they wish you to preach and advise, by all means talk about the *Hadeeth* until only they are desirous of it. And do not use imitative language (i.e. be sincere) in *du'a* (supplication). Accordingly, I found out that the Holy Prophet ﷺ, and his Companions, may Allah the Almighty be pleased with them, did not do that."

- (*Bukhari/Mishkat Sharif, Vol 1, p 100, No. 23*)

There is no need to ask anybody. Allah the Almighty and my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, have explained every good and evil thing most clearly. Everybody understands what is good and what is bad and the conscience pinpoints it. Doing it or not is a matter for him and Allah the Almighty. Directives, however, stay and shall stay.

O grand sire! This is my seventh shaykh; were there any worthier than him, I shall not hesitate to follow him either. And my Siddique never raised his eyelids to look at me.

His respect was unique. He never argued over what I said to him, rather accepted it straightaway. Whatever a servant gains from a servant is because of respect.

Yaa-Hayyu, yaa-Qayyoom!

5581. ACCEPT **فَقَالَ لِمَا يُرِيدُ** *Fa''aal-ul-Lima Yureed*
(Accomplisher of what He planneth - *Al-Qur'an 11:107*).

Allah the Almighty does what He wishes!
Allah the Almighty is the Truth; He would never transgress!
Yaa-Hayyu, yaa-Qayyoom!

5582. *KHANNAAS* (the Whispering Self) laments at every speech of *Tareeqat* and tries as far as possible to make the speaker worry unnecessarily. And this is the last and final assault.

Khannaas would never ever work in accord, rather would oppose. At long last he goes quiet.

The lessons of *Tareeqat* ever go on, and so does the opposition by the *Khannaas*.

May dust fill in the mouth of the *Khannaas*! And *Tareeqat* is the spirit of the choicest grace of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him.

Yaa-Hayyu, yaa-Qayyoom!

5583. A MAN can witness the states of *Tareeqat*, but he cannot be its gnostic.

Yaa-Hayyu, yaa-Qayyoom!

5584. WHAT do you say and what are you after?

I wish for an (ability) to perform *Sajdah* (prostration).

You prostrate many times daily. What more *Sajdah* do you want? O my master, the Holy Prophet ﷺ! These prostrations are a matter of my habit. I do not regard them as worship as it does not satisfy me. However, I regard this the only *Sajdah* that I put down my head in your presence, the *Sajdah* that is completely free from everything else, satisfies the heart and is knowledgeable of the independence of the 'Self'. *Maa shaa Allah!*

Yaa-Hayyu, yaa-Qayyoom!

5585. A TALK never becomes extinct; rather, it remains eternally alive. Even after thousands of years, it remains safe in hearts much the same.

Yaa-Hayyu, yaa-Qayyoom!

5586. 'THE jungle is not decorative without it' means 'bellowing that or this fire pit'.

Yaa-Hayyu, yaa-Qayyoom!

5587. *FUQARA* are the faqir's decorum; and the poor alone deserve their graces.

Give away to all and sundry; give away happily; and do not return anyone empty handed.

Amongst the poor, there are some most deserving, the poverty stricken, the blind, the disabled, the old and the poorly. Because of their blessing does Allah the Almighty grant livelihood to the *faqir*.

Yaa-Hayyu, yaa-Qayyoom!

5588. IS this speed the speed?

This speed cannot catch up with such a long distance.

Yaa-Hayyu, yaa-Qayyoom!

5589. ARRIVAL – Most welcome.

Fetching – Good for nothing. Some like the cooking pan on the cooker, others don't.

Yaa-Hayyu, yaa-Qayyoom!

5590. A THOUGHT pleases the thought and a thought disperses the thought.

A thought that merges in a thought and hence both unite never take to heart any other thought; rather it becomes totally drenched in eternal comfort.

Yaa-Hayyu, yaa-Qayyoom!

5591. MAY the thought be kept safe in a knapsack!

Burn out the disliked and enlighten the liked one!

Yaa-Hayyu, yaa-Qayyoom!

5592. ANNIHILATE and wipe out completely, nay burn to ashes and sprinkle about in air, the job, the speech, and the thought that interfere in the absorption of your stage!

Yaa-Hayyu, yaa-Qayyoom!

5593. HE who is not your assistant in your journey is nothing to you, nor do you belong to him!

Yaa-Hayyu, yaa-Qayyoom!

5594. *TAWHEED AL-AF'AAL* (Unicity in Allah the Almighty) means that no angels, jinns, human beings, the birds, the grazers and the carnivores, that is nothing at all, are indepen-

dent. Rather, they are all subservient and obedient to the Divine Command. Allah the Almighty, the Lord of the Worlds, has in His divine Power held firmly and chained strongly the fore-lock of every creature. Except with the Divine Intention no creature holds any power over anyone else. And this is also final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

5595. THERE is no shame in labour of any kind whatever. Stealing and bribery in any shape or form is shameful!

Yaa-Hayyu, yaa-Qayyoom!

5596. O MY DEAR YOUTH! You have now nothing with you except talk. Even the talk is not yours; it is rather borrowed.

There is no taste in your life, no light in your contemplation. There is the river, with neither any flow nor any storm, neither any steaming nor any noise and neither any wisdom nor any consciousness.

Your life related to the whole world the message of life and pleasing news. It has withered. Your lamp has gone out. Alas, you have no sensibilities.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa-Hayyu, yaa-Qayyoom! BerahmatiKa Astagheeth!
(O the Living, O the Lasting! I ask for Your blessing!)

Yaa-Hayyu, yaa-Qayyoom!

5597. THERE is the lamp, but you don't light it.

There is the ocean, but you don't offer drinks.

Who will light it and who will offer drinks?

Yaa-Hayyu, yaa-Qayyoom!

5598. DO NOT BE sarcastic to the repentent. Repentance purifies the repentent of sins as if he had never ever committed them. Only after repentance does the door of love open. And only after repentance does every good set in.

Yaa-Hayyu, yaa-Qayyoom!

5599. EVERY account of *Tareeqat* is, in fact, the account of repentance. Love follows repentance and love has in its lap

موتوا قبل ان تموتوا Mootu Qabla an ta Mootu (Dying before the bodily death!) hidden in beautiful folds that nobody can strip open. Nor can anyone understand or comprehend it. This fold comprises of الصَّمْتُ *As-Samt* (silence) initially and الصَّمْتُ التَّامُ *As-Samt at-Taam* (complete silence) finally.

And this is also final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

5600. WHENEVER you come in Winter bring along pull-overs and sweaters for the poor. They are not available in the village whereas they are available plentiful in the Landa Bazaar.

Yaa-Hayyu, yaa-Qayyoom!

5601. TAWBA (repentance) is the greatest good and the source of all good.

Jazb (absorption) said: "Whether or not the repentance is accepted, I do it hereby all the time."

Sulook (theopathy) said: "Acceptance welcomes repentance."

The observer said: "If repentance is sincerely performed, all the elements would be conquered."

And this is also final on this subject!

Yaa-Hayyu, yaa-Qayyoom!

5602. HELL is the place of punishment for the sinners.

But, O sinners! Do not worry!

Rahmat (blessing) is of his ﷺ household!

Shafaa'at (intercession) is of his ﷺ household!

Yaa-Hayyu, yaa-Qayyoom!

5603. AHL-E-KHIDMAT (those who serve others) are independent of the reward of their services. The motto of the *Ahl-e-Khidmat* is to serve all and sundry!

Yaa-Hayyu, yaa-Qayyoom!

5604. LIKE the journey like the co-traveller.

May love and companionship of the travel of *Hadrat Khidar* عليه السلام and *Hadrat Moosa (Moses)* عليه السلام be your beaconlight.

Yaa-Hayyu, yaa-Qayyoom!

5605. THERE are certain things:

One said: "I cannot disclose them!"
The other said: "That I cannot tell!"
Yaa-Hayyu, yaa-Qayyoom!

5606. HE who is not inclined to him (ﷺ), we are not inclined to him either.

Yaa-Hayyu, yaa-Qayyoom!

5607. THE DEEN (Faith) is true, so also everything of the Deen is true.

The world is false, so also everything of the world is false.

Yaa-Hayyu, yaa-Qayyoom!

5608. WHEN a life adopts the rules and regulations of any life, it is the blessing that swallows the calamity. And this is an everlasting and eternal principle of life.

Yaa-Hayyu, yaa-Qayyoom!

5609. KHANNAAS said: "Allah the Almighty made and helped me pervade each and every of your veins. How could I come out? Whispering is my journey. How could I refrain from it?"

"There is nobody who is not my victim, especially I interfere in prayers. As soon as *Allah-u Akbar* (Allah is the Greatest) is said, I open my book (of whispers). I keep turning the pages over until the finishing salute."

Ruh (the spirit) said: "Only Allah the Almighty has ordered me to follow my journey of defeating you. You have to live, but subservient to me.

"Do not offer any 'ifs' and 'buts' in any of my affairs. The time has come that you cannot even do that. The perseverance of my firm determination will burn your whispers to ashes."

Yaa-Hayyu, yaa-Qayyoom!

5610. THE labourers wear clothes all right, but not blankets especially during the course of work. They are, however, worn by the idle and the sick.

Yaa-Hayyu, yaa-Qayyoom!

5611. *DHIK'R-E-DAWAAM* (Continuous *Dhik'r*) is the ascension of the *Ahl-e-Dhik'r* (remembrancers), and their

interpreter of the Divine commentary of the Universe.

The Divine commentary of the Continuous *Dhik'r* is, in actual fact, the practical commentary of the Universe. As long as the Universe lasts, the Divine Distributor of destiny acts as its scribe.

Maa shaa Allah!

My master, the Holy Prophet ﷺ, may my soul be sacrificed for him, is the great grace of the Almighty Allah's bestowal. And this (Continuous *Dhik'r*) is established because of the grace, beneficence and mercy of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him.

Continuous *Dhik'r* is enforced in all circumstances on the tongue, on the heart, on the spirit, and on the mind so much that it never ceases in any state; rather pervades each and every limb. The creation is occupied in remembrance all the time. A servant of Allah the Almighty said: "The trees and stones, nay even the lumps of earth, remain absorbed and occupied in the Almighty Allah's glory and praise".

Continuous *Dhik'r* roves about in the atmosphere all the time, never going extinct.

When *Continuous Dhik'r* becomes a destiny written with the Pen on the Tablet, it hides in the folds of beauty and majesty. Having satiated in the state of absorption and *Sulook* it reveals the *Dhakhir*, never depriving him the modes of its charm. Indeed, it prevails over everything.

When *Continuous Dhik'r* is established from Earth to the Exalted Throne, files upon files of it are set in, leaving not the tiniest space vacant.

When strings of *Continuous Dhik'r* are tightened, they are established as a reality as pillars of the Sky and the Earth. Then they are not rooted out in any way.

Nothing interferes *Continuous Dhik'r*; the true Muslims and jinns support it and participate in it and the Satan's aides and inauspiciousness all run away.

Continuous Dhik'r is the field of a bodily sturdy being, never sparing any other field unexplored. All the fields become subservient to it.

Don't you know that our gracious guide *Hadrat Shah Sharf-ud-Deen Boo Ali Shah Qalander Panipati* ﷺ, may Allah the Almighty sanctify his mighty secrets, danced the *luddi* pantomime in the name of *Ali* ﷺ.

Continuous Dhik'r is the epistemological name of the perseverance at *Dhik'r*.

Continuous Dhik'r is unaware of any loss or gain, independent of everything except itself.

Because of *Continuous Dhik'r* alone life is subsisting and everlasting.

Where this *Dhik'r* of life does not reach, it (the life) ends.

Conclusion:

Because of the love of my master, the Holy Prophet ﷺ, may my soul be sacrificed for him, the *Continuous Dhik'r* is established.

The reality of *Continuous Dhik'r* amounts to *Da'wah-o-Tableegh al-Islam* of Allah the Almighty.

And with the blessing of *Da'wah-o-Tableegh al-Islam* it is to render selfless service to the creatures.

Yaa-Hayyu, yaa-Qayyoom!

5612. TWO servants became friends to each other. One is occupied in the collection of rubbish and the other in picking flowers; tell me, how could their friendship last?

Yaa-Hayyu, yaa-Qayyoom!

5613. SAVING from the meaningless is complete wisdom. And ninety nine per cent of talk is meaningless.

Yaa-Hayyu, yaa-Qayyoom!

5614. THE bereft of conscience has, in other words, no conscience. He sells it off at any cost. At times it is sold at the price of an *anna*.

Yaa-Hayyu, yaa-Qayyoom!

5615. EVERYBODY knows all this. You may go on talking for a hundred years. Tell me if there is anything new in it. However, undertake the practise of at least one thing.

Yaa-Hayyu, yaa-Qayyoom!

5616. TO CLOTHE humanity in a chilling cold, indiscriminate of a Muslim or a non-Muslim, is the best service of all. There are piles of cotton quilts tucked away in boxes and not given away to anyone to wrap themselves in. It is a most discerning statement.

May Allah the Almighty assist you to help the shivering humanity by making use of them!

Yaa-Hayyu, yaa-Qayyoom!

5617. WERE the conquests of *fugara* not accumulated, rather given away daily as per need, there would have been no evil raising its ugly head and no personalised trust by anyone would have come into being.

Yaa-Hayyu, yaa-Qayyoom!

5618. THE servant who cannot perform the job, or is not capable of it, does not recommend anyone else to do it. This alone is the means of the man's downfall!

No probable job is impossible to perform.

There are three things pertaining to *Tareeqat* most difficult to perform, but not impossible. Having accomplished the same one can dare not talk about this subject.

Yaa-Hayyu, yaa-Qayyoom!

5619. WHEN a spirit converses with another spirit, it becomes the means of rendering some useful job or conversation; their conversation does not take place for nothing!

Yaa-Hayyu, yaa-Qayyoom!

5620. WHEN 'self' wakes up in the morning and has eaten and drunk, its companion *Khannaas* who is its personal adviser, simultaneously occupies him in many different pursuits.

Yaa-Hayyu, yaa-Qayyoom!

5621. EVERY *Dhik'r* is evident both on the Exalted Throne and the Earth.

Although the *Dhākir* is intoxicated, he is fully conscious. He is not only satisfied but also pleased at the enlightenments from the *Madhkoor* (remembered). For example, the *Dhik'r* of *Yaa-Fadal al-'Aazeem* (O the Gracious, the Most Exalted!) becomes, undoubtedly, the means of the greatest graces which are literally manifested at the same time.

Yaa-Hayyu, yaa-Qayyoom!

5622. HAD the human being not been a sinner, there would have been no repentance. Had there been no repentance, nobody

would have had any status in this mean world. Repentance alone has honoured this world with different states and stages.

Yaa-Hayyu, yaa-Qayyoom!

5623. THE shining stars appointed at the highest galaxy are there because of the blessing of repentance alone.

Yaa-Hayyu, yaa-Qayyoom!

5624. THE best and the most beloved attribute inter-relating the Creator and the creation is grace and generosity.

يَا أَكْرَمَ الْأَكْرَمِينَ يَا كَرِيمَ الْعَفْوِيَانِ يَا نَصِيرَ النَّصِيرِ

Yaa-Akram al-Akrameen Yaa-Karim al-'Afwe Yaa-Na'im an-Naseer!

(O the Most Gracious of the gracious! O the Greatest Forgiver of the forgiver! O the Most Blessed, the Supporter!)

Yaa-Hayyu, yaa-Qayyoom!

5625. THIS is neither yours nor mine, it is the Jogi's (the wandering minstrel's) round.

The light of the Divine Intention having become intoxicated pervades every vein and muscle, separating not even for a single moment. He who separated from this light became dust and completely lost.

Yaa-Hayyu, yaa-Qayyoom!

5626. WHATEVER, it is either from London or from *Landa*! That what is found in London is also found in *Landa*, with no difference whatever! Thanks!

Yaa-Hayyu, yaa-Qayyoom!

5627. YOU may or may not be a Muslim, may you be human! As far as possible, save humanity from cold frost.

Yaa-Hayyu, yaa-Qayyoom!

5628. SHUNNING the evil and insisting on the good is the practical commentary of *Siraat-e-Mustaqeem* (The Straight Path)!

Yaa-Hayyu, yaa-Qayyoom!

5629. DO NOT search for (Allah the Almighty) in woods, but in the body of the poor!

Yaa-Hayyu, yaa-Qayyoom!

5630. O THE WATER BUBBLE! What makes you take pride? Is there anything more transitory than yourself? Your crown is to burst just now and at this very moment!

Yaa-Hayyu, yaa-Qayyoom!

5631. THE Hadrat Adam's (ﷺ) descendants' renunciator is Satan!

Hadrat Adam's (ﷺ) descendants' enemy is Satan!

And Satan alone has arrayed a man, an enemy, against a man!

Yaa-Hayyu, yaa-Qayyoom!

5632. ENTHUSIASM for service to mankind is found in creatures in general.

And service to creatures is most liked by Allah the Almighty, never rejecting it.

Yaa-Hayyu, yaa-Qayyoom!

5633. HE who accepted some body, did so at first sight.

Yaa-Hayyu, yaa-Qayyoom!

5634. REPENTANCE sought refuge from your repentance.

Yaa-Hayyu, yaa-Qayyoom!

5635. WHATEVER is taking place at this moment in time, it is the commentary of فَعَالٌ لِّمَا يُرِيدُ *Fa'aal-ul-Lima Yureed* (... Accomplisher of what He planneth - *Al-Qur'an* 11:107).

Yaa-Hayyu, yaa-Qayyoom!

5636. YOUR repentance set up a chapter of repentance. It was no repentance even then. When would it be? Would you repent when the door is closed? And it does not take long for the door of repentance to close; it shuts all of a sudden.

There are thousands of doors that are shut every day never to open again. This is an important call of the time. Regard the opened door as opportune, not knowing when they might close. The repentant repents and refrains. You also refrain and do it now!

Yaa-Hayyu, yaa-Qayyoom!

5637. FEEDING the hungry and clothing the naked are two respects owed to humanity. Feed the hungry and clothe the naked and see it for yourself. May Allah the Almighty hide your shirt, however worn out, in the curtains of Your Divine Power. And this is a hopeful commentary of *اللَّهُمَّ اسْتَرْنَا بِسُرْتِكَ الْجَمِيلِ* Allah-humm-as-Turna BesatriKa al-Jameel! (O Allah the Almighty, protect us with Your beautiful protection!)

Yaa-Hayyu, yaa-Qayyoom!

5638. DO and see it what great gesture it is to clothe the creatures.

Yaa-Hayyu, yaa-Qayyoom!

5639. CLOTHE the poor, those afflicted by severe cold, and the naked and see. If no one else at least he and the conscience would certainly be satisfied.

Yaa-Hayyu, yaa-Qayyoom!

5640. THE one completely occupied in the *Deen* is completely free from worldly jobs.

The complete freedom means that one is occupied mostly in one's own profession.

He who freed himself from the worldly jobs, became occupied in the religious jobs. He who became busy in both, failed in both. The worlds, here and Hereafter, are both blessed, but the world does not allow the *Deen* to remain blessed. At long last it prevails upon man and everything else slowly but gradually. One may believe it or not, this is completely true.

The world is absorbed in the jobs of the world, and the *Deen* in the jobs of the *Deen*. None of the two is free. And this is also final on this subject.

Yaa-Hayyu, yaa-Qayyoom!

5641. WHEN a servant repents with a sincere heart, there remains no further room for 'ifs' and 'buts'. His state changes

before the sunrise, and so do his surroundings and everything pertaining to his life. It can and has never been the case that the repentant would have no change.

Yaa-Hayyu, yaa-Qayyoom!

5642. WHENEVER *Rindi* (astuteness) presented itself to *Parsai* (piety), it remained quiet saying not even *fi*. And this is the limit of respect.

Yaa-Hayyu, yaa-Qayyoom!

5643. THE stage that waiting has in the world of love is not enjoyed by meeting. Waiting alone made love sparkle.

Yaa-Hayyu, yaa-Qayyoom!

5644. OUR *Tableegh* comprises five points of constitution; that is, renouncement of telling-lies, of carrying tales, of back-biting and of jealousy and encouragement of *Dhik'rullah*.

The *Deen* (Faith) of Islam has five fundamentals; that is, *Kalimah Tayyibah* (the Formula of Confession), prayers, fasting, *Zakat* (giving away the poor due) and Hajj (performance of pilgrimage).

Likewise, *Tareeqat al-Islam* (Islamic Mysticism) has five components; that is, *Dhik'rullah*, *Fik'r* (thought), *Muraqabah* (vigil), *Mushaha'da* (contemplation) and *Fayd* (graces).

Similarly, agriculture is based on five entities; that is, the field, the seed, the bull, the plough and the yoke.

All these five aspects (of life) are inseparable from one another.

Yaa-Hayyu, yaa-Qayyoom!

5645. WHOEVER fought with someone, Satan made him fight. Satan forced a man to fight with a man.

When a man wakes up, Satan wakes up simultaneously.

Everybody has Satan imposing on him. He rests only having done what he wishes.

'Instigation' is Satan's right hand aide, personal adviser and eternal slave. All the evils prevalent in the world now or before are because of this 'instigation'. Satan is our enemy. He remains with us at all times in all states and sparing no vacant moment. He makes through simple gestures everyone run up and down thus presenting a pantomime. He exaggerates that which is not even in one's wildest thought. He never lets his fire go cold. And this is its

eternal and ever-lasting journey, never desisting from it.

Yaa-Hayyu, yaa-Qayyoom!

5646. 'KNOWLEDGE' and 'practice' do not unite at a point. The stage of 'knowledge' is different to that of 'practice'. 'Practice' with 'knowledge' is difficult and 'knowledge' without 'practice' is as if thirsty. What you say, read and listen to is 'knowledge' and what you do is 'practice'. There must be in the world, but I have not seen one who practises what he preaches. 'Practice' of a 'knowledge' carries a prominent stage in the account of the good that remains.

Yaa-Hayyu, yaa-Qayyoom!

5647. THE world is but an embodiment of 'plotting'. Also in *Deen*, whoever earned something did so by 'plotting'. Otherwise, there is no excuse for anything at all to subsist in the *Deen* except eating, drinking, clothing and living.

Yaa-Hayyu, yaa-Qayyoom!

5648. MY master, the Holy Prophet ﷺ, may my soul be sacrificed for him, has drawn a fine line of distinction between the fundamental needs of life and the superfluous. That is, to maintain life everything else, except food to eat, dress to disguise the private parts and the man's right to a house to live in, is useless. Following this straight line alone, the stone became the diamond. Only this single direction ruled out all other pathways.

Yaa-Hayyu, yaa-Qayyoom!

5649. THE hidden book - The inward
The open book - The outward
The Almighty Allah's book - The witness to both
There may or may not be *Dhik'r*, or one may or may not perform it, the *Madhkoor* (Remembered) is eternally established.

Yaa-Hayyu, yaa-Qayyoom!

5650. THE galaxy asked the firmament: "Where are lost the planets that shone at night, fanned the fire, warmed up the Universe and sang the songs of throbbing life? Tired of searching for the stars, there are no clues as to their whereabouts.

Unbeknown they are hidden behind some cloud.”

Yaa-Hayyu, yaa-Qayyoom!

5651. ALLAH THE ALMIGHTY is the Truth, so is *Faq'r il-Allah*.

The world is false, everything of the world, too.

Yaa-Hayyu, yaa-Qayyoom!

5652. *أَلْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ ! AL-INSAAANO SIRRI waa ana sirruhu!* (The man is My secret and I am his!)

There is a secret between the worshipper and the worshipped in the field of the hidden, and between the lover and the beloved in the affair of love.

Disclosure of a secret is not only forbidden but also subject to punishment.

Whenever anyone disclosed, or intended to disclose a secret, or let signs of this possibility, love did not tolerate disclosure of its secret.

Yaa-Hayyu, yaa-Qayyoom!

5653. WHEN anything of the Universe becomes rubbish, it becomes dust. It flies having become so fine. It goes where ever it wishes.

Yaa-Hayyu, yaa-Qayyoom!

5654. THE collective *Dhik'r* is the prayer and the collective sitting is the *Dhik'rullah* and *Tableegh!*

Yaa-Hayyu, yaa-Qayyoom!

Supplication

وَآخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

*Wa Aakhiru Da'waanaa Anil Hamdulillahi Rabb-il-'Aalameen!
Wassalaatu Wassalaamu 'Ala Rasooli Hil-Kareem! Wal-Hamdulillahi
Rabb-il-'Aalameen! Aameen!*

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

- Abu Anees Muhammad Barkat Ali

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What is Dar-ul-Ehsan?

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

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Abu Anees Muhammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in Arabic, Chinese, Persian and English. *Kitab-ul-'Amal Bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (Holy Succession), *Makshoofat-e-Manazal-e-Ehsan* (Manifestations of the Stages of Blessing) and *Asma-un-Nabi il-Karim* (the Bounteous Names of the Holy Prophet ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadeeth*, medical cures prescribed by the Holy Prophet ﷺ and *Abu Anees Muhammad Barkat Ali's* own words of guidance and insight.

- Muhammad Iqbal

Manifestations of the Stages of Blessing- The Words of Wisdom

There has been in the offering a well-defined Muslim state at the demise of the Holy Prophet Muhammad ﷺ in 11 AH/ 632 CE run from *Madina Al-Manawwara*. The multifarious interests of the nascent state and the new creed of her subjects were guarded with zeal by his successors, *Al-Khulafa' Ar-Rashidun* (the Rightly Guided Caliphs), for thirty years. Abu Bakr 'Abdullah ibn Abi Qahafa as-Siddiq (d. 13 AH/634 CE) was largely occupied during two years of his caliphate crushing the *Ridda* (apostasy of the tribes who refused to pay *Zakat* Tax). 'I will not rest from waging war until the tax on even the lead-string of camel remains unpaid,' he said. Such was his economic debut. 'Umar ibn Al-Khattab al-Faruq (d. 22 AH/644 CE) annexed vast territories to the Islamic state, later assumed the title of *Amir al-Mu'mineen* (Commander of the Faithful), and ruled thus: 'I am a servant of the Believers, but the dissenting one will find one of his cheeks on the ground and the other under my foot to crush his head.' He laid down law and order and allocated stipends and salaries to the needful. 'Uthman ibn 'Affan (d. 36 AH/656 CE) happened to be a wealthy business man who contributed generously to the state. He turned his house in to *Bayt al-Maal* (the House of the Treasury) to bear the government expenses and those of the fighting army. The fourth caliph 'Ali ibn Abi Talib (d. 41 AH/661 CE) led compar-

atively an austere life and magistracy of spirituality reigned high in his being. He is quoted to have said: 'If it had not been for piety I would have been the shrewdest Arab politician.' The standard of honesty, both in personal and public life, must flutter high.

Symbolic of and symbiotic to these character-traits we must refrain from telling lies, carrying tales, back-biting, jealousy and instead practise *Dhikrullah*, the five points of the author's constitution and a life-long *modus operandi*. They are the cardinal paradigms for building up of the sturdy Muslim *Ummah*. Hoarding by individuals of wealth and property negates this process, lets slip the national prestige and weakens the collective Muslim efforts thus leading to an economic sufferance, betraying confidence of the ruled and above all restraining the freedom of activity. This is the sign-posted warning of the author who is well-known for his austere practices and unflinching goal. Read his heart-rending account of the hell that was let loose and the sacrifices made for the sake of the newly created Muslim State of Pakistan at the time of partition of the sub-Continent in 1947. Animality took over; man killed man.

Here is another Volume of his thought-provoking monologues by the author *Abu Anees Muhammad Barkat Ali* (b. 29 Rabi' al-Akhir 1329/27 April 1911 CE), the unique being of the epoch who is relentlessly pointing out the writings on the wall and endeavouring hard to help attain apotheosis of his age.

— Muhammad Iqbal



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