

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط





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

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

Volume III

*Alim Anwar Muhammad Barkat Ali*

*(Translated by Muhammad Iqbal)*

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by

**Abu Anees Muhammad Barkat Ali**

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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 وَعِزَّتِهِ بِمَدَدِ  
 كُلِّ مَعْلُوْمٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّوْمُ وَآتُوْبُ إِلَيْهِ-

## Introduction

To Allah belong the East  
 And the West: withersoever  
 Ye turn, there is the Presence  
 of Allah. For Allah is All-Pervading,  
 All-Knowing.

—(Al-Qur'ān 2:115)

...And He is  
 With you wheresoever ye  
 May be...

—(Al-Qur'ān 57:4)

I am in your individuality,  
 But you do not see...

—(Al-Qur'ān 51:21)

We are nearer to Man  
 Than his jugular vein...

—(Al-Qur'ān 50:16)

The above Qur'ānic narrations and many more have encouraged those with gentle and yearning hearts and minds to understand His *Dhaat* (the Divine Essence) through His *Sifaat* (Attributes). The nascent heart, the seat of His Presence, is further stimulated in this venture by the Holy Prophet of Islam ﷺ who is quoted as saying: “*Man R'anee Faqad R'al Haqq* (he who has seen me has seen God.)” This essentially means to invite the attention of the desirer to make a comprehensive study of the *Dhaat-i-Bahat* (the Absolute Reality or Essence). At the same time the Holy Prophet ﷺ has commanded: “Do not ponder over His *Dhaat*, but ponder over His bounties.” Also, the *Hadith-i-Qudsi* has it: “*Al-insānu-sirri wa ana sirruhu* (Man is My secret and I am man's secret); that is man is a



manifestation of God's Names or *Asma-ul-Husna*)." Equally essential is for the desirer to make a comprehensive study of the life style, hence *ittaba'* (practice) of the Holy Prophet ﷺ, thus helping himself to approximate, if only remotely, to his experience of the *Dhaat-i-Bahat*. Therefore, in the past, the elects of the Almighty Allah, who could genuinely be said to have found the ultimate secret, have duly pondered over *Asmā-ul-Husna* (the Beautiful Names of Allah the Almighty) and *Asmā-un-Nabi-il-Karim* (the Bounteous Names of the Holy Prophet ﷺ). Consequently over the years many philosophic schools of Islamic thought have emerged with their discussions on the *Dhaat* (the Divine Essence) and its encapsulation. The three ones are *Ijadiyyah* (those who believe that 'everything is from He' *Hama azust*), *Wujudiyyah* (those who believe that 'everything is Him'—*Hama ust*) and *Shuhudiyyah* (those who believe that 'everything is with Him'—*Hama ba-ust*).

If the reader were to wade through various studies on *Tasawwuf* (Islamic Mysticism), he would certainly find that in the explanations of these schools the doctrine of *Tawheed* (One-ness of Godhead) is strictly proved in as much as these schools are also named as *Tawheed-i-Af'ali* (One-ness in *Af'al* or actions), *Tawheed-i-Dhaati* (Manifestations of *Sifaat* or attributes and *Af'al* or actions as indications of One-ness) and *Tawheed-i-Sifaati* (One-ness of *Sifat* or Attributes) respectively. However, let us not be bogged down over the terminology, rather let it be known that the study of the *Maqālāt-i-Hikmat* as a whole will reveal these explanations in an easy and understandable language. Where necessary the author, *Abu Anees Muhammad Barkat Ali*, has taken up the mystical idioms and explained them in a common man's language. One example is that of the explanation of the difficult concepts of *Wahdat al-Wujud* (One-ness of the existence of the *Dhaat*) and *Wahdat al-Shuhud* (one-ness of the *Dhaat* as of creation), as shown in the *Maqālāt*. In the main, the well-known followers of the philosophic schools are *Asharites* and *Mutazalites*: they do not differ violently but only in their preference or favour of one set of His *Sifaat* (Attributes) or the other.

In the introduction to *The Words of Wisdom Volume 2* we have already reproduced some of the *Asma-ul-Husna* (the Beautiful Names of Allah the Almighty) from *Makshooft-i-Manazal-i-Ehsan* (Manifestations of the Stages of Blessing, Magazines: 31-34). Also we elaborated on the significance and effects of some of them, chosen at random, through stories of the Prophets (peace be upon them) and of the pious men of the past. We now continue with the discussion of the Names and their *dhik'r* (invocation or remembrance) in order to help one, who would have a calling for it, to gradually realise the truth. We reproduce overleaf for ready reference for the reader the list of the Names called as *Asma-i-Ilahi* (Divine Names) along



with their translation and corresponding effect of and symbolic representation by a letter of the Arabic alphabet for each one of them.

‘It will be observed that every name has some reality, and the Perfect Man (though he is not Reality itself) is the complete self-expression of Reality; that is the Divine essence, attributes and names,’ wrote *Abdul Karim Ibn Ibrahim al-Jili* (b. 1365-6 CE) in his *Al-Insan al-Kamil...* (The Perfect Man...) He claims that all men are perfect potentially, but few are actually so. They are the prophets and saints whose perfection varies in degree in accordance with the illumination they would have received. There is one who must stand out above all as the absolute Perfect Man and he is the Prophet Muhammad ﷺ. *Jili* has described him in the following poem as ‘the copy made in the image of God’ and the way he epitomised in his person different Divine essences, attributes and names:

O centre of the compass! O inmost ground of the truth! O pivot of necessity and contingency!

O eye of the entire circle of existence! O point of the Koran and the *Furqān*!\*

O perfect one, and perfecter of the most perfect, who have been beautified by the majesty of God the Merciful!

Thou art the Pole (*Qutb*) of the most wondrous things. The sphere of perfection in its solitude turns on thee.

Thou art transcendent; nay, thou art immanent; nay, thine is all that is known and unknown, everlasting and perishable.

Thine in reality is Being and not-being; nadir and zenith are thy two garments!

Thou art both the light and its opposite; nay, but thou art only darkness to a gnostic that is dazed.

—(Dr. R. A. Nicholson translation)

\*the Criterion of values

*Jili* has also put forward the concept that in every age the ‘Perfect Men’ were an outward manifestation of the essence of the Holy Prophet Muhammad ﷺ, and in his own case it happened to be *Sharfuddin Ismail al-Jabarti*, his Shaykh.

The history of man affords many examples where non-Muslims have also claimed to have received Divine illuminations through their wanderings into woods, self-abnegation, extreme penances and selfless service to the poor and the needy. However, many and various treatises written on the history of *Tasawwuf*, commonly known as *sufism*, have revealed the one and only approach, proper and methodical, which seeks to follow the guidelines laid down by Islam, as in the *Holy Qur’ān* and the *Sunnah* (the practice of the Holy Prophet of Islam ﷺ). And there have been several of His favourites or elect who, in turn, have



benefitted their disciples or adepts in different ways. The seekers have acquired the manifest knowledge (*Ilm-i-Kasbi*) as well as the practice of the obligatory fundamentals of Islam (namely *Shari'ah*) from the available sources. For the acquisition of the hidden or unmanifest knowledge (*Ilm-i-Wahbi*), they have, more often than not, turned to a perfect *shaykh*.

The necessity of a perfect *shaykh* has been stressed in the *Holy Qur'an* time and again (*Al-Qur'an* 5:38; 17:57). His qualities of fealty to the Holy Prophet ﷺ (*Al-Qur'an* 48:10) and his heart as replete with the *dhik'r* of Allah the Almighty (*Al-Qur'an* 16:43) have also been explained. The Arabic word *waseela* (mediation) that occurs in these verses has duly been interpreted by learned men in Islam like *Shah Abdul Rahim of Saharanpur* (d. 1303 AH), *Shah Waliullah of Delhi* (d. 1762 CE) and *Shah Abdul Aziz of Delhi* (d. 1263 AH) as the mediation of the personage of a perfect *shaykh*. A similar line of argument has been advanced by *Shah Muhammad Ismail Shaheed* (d. 1831 CE) in his *Munsab-i-Imamat* (The Office of Imamat). A poet states:

دوئی بندہ پہ عشاقِ معنوی کفر است      خدا کے وہیبر کے وہیبر کے

'To devotees of Reality alienity in Religion is Kuf'r;  
There are one God, one Prophet ﷺ, one *shaykh*,  
and no more'

Of the spiritual beneficence that the *shaykh* can grant to the adept, *Maulana Jalal-ud-Din-Rumi* (d. 1273 CE) has spoken thus:

یک زمانے صحبتے با اولیاء      بہتر از صد سال طاعتِ بے ریا

'A moment's company of the friends of Allah  
Is better, even though free from ostentation, than  
One hundred year's worship of Allah.'

Having established the necessity of a *shaykh* for himself, the seeker of truth should then choose one who is qualified to teach him the unmanifested knowledge. The process of choosing a *shaykh* is a difficult proposition. Nor can the seeker pass judgement on the *shaykh's* command over knowledge of the inward. However, the seeker should make his own observation and derive conclusions from his first few visits to and contacts with the *shaykh*. Did worldly thought and dangers of his heart lessen in his company? Did he feel in his heart fondness and interest for Allah the Almighty and His Prophet ﷺ? Did he discover, however slightly, a lasting inclination towards these aspects when away from him? In addition, the seeker could legitimately come to know of the state of affairs of some of the *shaykh's* savants: who were they before and who are they now,



after meeting the *shaykh*? The seeker should look for a major change of heart and mind amongst at least, some of the savants. Furthermore, he may examine whether and to what extent the *shaykh* could have directly or indirectly influenced the individual in his problems or even made him content in any major or minor way.

The *shaykh* himself must be an embodiment of the highest qualities of *Taqwah* (Fear of Allah the Almighty), *piety* and *ittaba'* of the *Holy Qur'an* and *Sunnah*. The *Holy Qur'an* has it:

...and follow

The way of those who

Turn to Me (in love).

—(*Al Qur'an* 21:15)

Further, the *shaykh* should possess keen and sharp insight, having himself benefitted from a man dedicated to the exalted works of Allah the Almighty. On the other hand, there is strict admonition laid down against the following of those who are themselves sinners, or disbelievers and are forgetful in their remembrance of Allah the Almighty —(*Al-Qur'an* 18:28).

In short the *shaykh* must be an exemplary model of both *Shari'at* and *Tareeqat* and drowned completely in the love of the Holy Prophet ﷺ. In other words, he must demonstrate an unquestionable behaviour in *ittaba'* (following) of the Holy Prophet ﷺ. 'He should be the bearer of the qualities of *sirajum muneera* (a lamp spreading light—*Al-Qur'an* 33:46) that can kindle myriads of others,' writes *Dhauqui* in his *Sirr-i-Dilbran* (Secrets of Friends). Those who do not display this kind of behaviour or character-traits are not worthy as preceptors. It matters little that they are from amongst the descendents of great divines, custodians of much-coveted shrines, directors of religious convents and educational institutes and are surrounded by pious people.

The savant must obey his *shaykh* as his teacher, his preceptor and his redeemer. In short the *shaykh* is everything for the savant. He is an *Asmā-i-Ilahi* personified who, for the seeker occupies the highest stage at the pinnacle of *Tasawwuf* watching all his savants like the shepherd does his sheep. The *shaykh*, having himself followed a path or Order in *Tareeqat* and having reached that peak, can then see all the paths leading to that pinnacle, thus teaching competently lessons in almost all known Orders in *Tasawwuf*. The savant is, therefore, required to hold the *shaykh* in high esteem and respect. He is knowledgeable par excellence like *Prophet Khidar* was to the *Prophet Moses* (peace be upon them both), much less to compare in their knowledge and wisdom the two beloved ones of Allah the Almighty—(see their dialogue vide *Maqala No. 955*, pp 166-169, *The Words of Wisdom Volume I*, *Dar-ul-Ehsan Publications*, Huddersfield, England, 1976). In fact,



## Some of the Divine Names,

Serial Number	The Creator's Names	Translation
1	al-Badi	الْبَدِيعُ The Wonderful Originator
2	al-Baith	الْبَائِثُ The Cause
3	al-Batin	الْبَاطِنُ The Unmanifest
4	al-Akhir	الْآخِرُ The Exterior
5	az-Zahir	الظَّاهِرُ The Manifest
6	al-Hakim	الْحَكِيمُ The Wise
7	al-Muhit	الْمُحِيطُ The Surrounder
8	ash-Shakur	الشَّكُورُ The Multiplier of rewards
9	al-Ghani	الْمُسْتَعِينُ The Independent
10	al-Muqtadir	الْمُقْتَدِرُ The Exertor of influence
11	ar-Rabb	الرَّابِعُ The Supporter
12	al-'Alim	الْعَالِمُ The Knower
13	al-Qahhār	الْقَهَّارُ The Overwhelming
14	an-Nur	النُّورُ The Light
15	al-Musawwir	الْمُصَوِّرُ The Artist
16	al-Muhsiy	الْمُحْسِيءُ The Recorder
17	al-Muhaymin	الْمُهَيِّمُ The Guardian
18	al-Qabid	الْقَابِضُ The Curtailer of Life
19	al-Hayy	الْحَيُّ The Life
20	al-Muhiyy	الْمُحْيِيءُ The Quickener
21	al-Mumit	الْمُمِيتُ The Annihilator
22	al-'Aziz	الْعَزِيزُ The Valued
23	ar-Razzaq	الرَّازِقُ The Providence
24	al-Mudhill	الْمُدْهِلُ The Degradar
25	al-Qawi	الْقَوِيُّ The Powerful
26	al-Latif	اللطيفُ The Minute Observer
27	al-Jami	الْجَامِعُ The Gatherer of all
28	ar-Rafi-ud-Darajat	الرَّافِعُ The Elevator of Rank



## their Meanings and Significance

The Created Forms	Translation	The Arabic Letter corresponding to each Name
'Aql-i-kul	Absolute Reason	Hamza ء
Nafs-i-kul	The Preserved Tablet	Ha ح
Tabiyat-i-kul	Absolute Nature	Aiyn ع
Jauher-i-Haba	Essence of matter	Hai ه
Jism-i-kul	Absolute Corporeality	Ghain غ
Shakl-i-kul	Absolute Form	Khay خ
The 'Arsh	The Throne (of God)	Kaaf ك
Kursi	The Seat	Qaf ق
Falak-ul-Manazil	Crystalline Sphere	Gim ج
Falak-ul-Buruj	Sky of Zodiacs	Sheen ش
Zubal	Saturn	Ya ي
Mushtari	Jupiter	Zad ض
Marrikh	Mars	Lam ل
Shams	The Sun	Nun ن
Zubra	Venus	Ray ر
Utarid	Mercury	Toe ط
Qamar	Moon	Dal د
Nar	The Sphere of Fire	Tay ت
Hawa	Air	Zy ز
Ma	Water	Sin س
Ard	Earth	Sad ص
Ma'danyat	The Minerals	Zoe ظ
Nabatat	Vegetables	Tay ث
Haywan	Animals	Zal ذ
Malayak	Angels	Fay ف
Jinn	Jinn	Bay ب
Insan	Man	Meem م
Insan-ul-Kamil	The Perfect Man	Wau و

prophets do not require any guide—see *Maqala No. 954, ibid.* The *shaykh* is a wise person, like a certain *Shaykh Muslih-ud-Din Sa'di Shirazi* (d. 1292 CE) who has in his *Gulistan* (The Rose Garden) these words:

*‘A king was travelling in boat with his ‘Ajmi slave; the slave, who had not seen the troubles of the sea, began to tremble and wail and gnash his teeth. A physician was sitting in the same boat. He said, ‘If your Majesty order me, I shall make him quiet by a device.’ The King agreed. The physician ordered that the slave should be thrown into the sea and, after he had two or three dippings, should be pulled up by the hair of his head. The slave was accordingly pulled up after this trial. He then went and sat quiet in a corner. The King asked the physician what was the wisdom of this experiment. He replied that the slave had not realised the danger of drowning, and was excited. When he actually went through the danger, he realised the safety of being on board a ship.’*

—(Khaja Khan translation)

Further, there is a long list of etiquettes given in the books on *Tasawwuf* that the savant should keep in mind and practise all the time. He should seek the pleasure of the *shaykh* by his own good behaviour, pleasantness, obedience, respect, devotion and sacrifice. He should regard himself as a slave to his *shaykh*. Having received complete submission from his savant (*murid*), the *shaykh*, in his benignity and at opportune times casts his *tawajjuh* (attention) on to him and so lifts the veils of ignorance from his heart and mind gradually, until he himself reaches a stage of worthiness. It is recorded of *Abu Sai'd Fadlullah ibn Abi'l-Khayr* (b. 967 CE) that hearing the verse of the *Holy Qur'an* (6:91) ‘say Allah! then leave them to amuse themselves in their folly’, he experienced a spiritual rapture. *Abu Sai'd* is reported to have written in his *Hâlât-u-Sukhunân* (Speeches and Practices) that his *shaykh*, *Shaykh Abu'l Fadl*, had opened the doors of the letters of the word *Allah*, and he performed the *dhik'r* of this word continuously for seven years until ‘every atom of me began to cry aloud *Allah! Allah! Allah!*’

The seeker of truth under training, as said above, must observe preliminaries and etiquettes in order to derive maximum benefit from his search. The author, *Abu Anees Muhammad Barkat Ali*, has in this Volume presented further lessons on reality which are, for example, the prelude and the precursor to one’s mystical awareness. A sufi in the making must control his five senses and this can bring about a guarantee of success. The Prophet’s (ﷺ) tradition refers to *al-summat* (silence), one of the five alone, as something better than sixty years worship. The word *mystic* is derived from the root *mu* which means ‘to close’. It is, therefore, imperative for him to observe and discipline one’s body organs if one is desirous of



receiving some enlightenment. *Pythagoris* (d. 497 BC) did not admit to his mystic order any adept who could not fulfil his prescribed five years silence. *Baba Farid-ud-Din Masud Shak'r Ganj of Pakpatan Sharif* has also spoken about it in his *Panjabi* verses thus:

O the teaser, tease your own cotton wool And not the others', thus sinning, O fool!	اپنی دُھنیا دُھن رے دُھنیا
Your wool has five cotton seeds, Ensure them first to weed	پرائی دُھنی میں پاپ نہ پُن لے تیری رُوئی میں پانچ بنولے
Pull fast the soul's string to harmonious Concord that the teaser sounds in chorus.	پہلے اُن کو چُن رے
O Farid, if you wish to meet the God Almighty,	تارِ نفس کی خوب کھینچ کر
Shut your eyes, ears, lips and then listen (To that Reality)!	پھر یہ دھکی باسجہ دھن لے فریڈا اگر چاہیں تُو وصل خدا آنکھ کان مکھ بند کر بھرن لے

—(Adopted from *Makshoofat-i-Manazal-i-Eshan*, Ch.16;  
*Abu Anees Muhammad Barkat Ali*)

Also, *Maulana Jalal-ud-Din Rumi* has it in his *Mathnawi*:

لب پر بند و چشم بند و گوش بند      گرنہ بینی سحر بر ما بجنند

'The lips closed, the eyes shut and the ears turned off!  
Were you not enlightened then of the mysteries, laugh me off!'

Now *dhik'r* (lit. remembrance) is remembrance of Allah the Almighty. It is a struggle on the part of the *dhākir* (lit. remembrancer) to wipe out everything except Allah the Almighty in his heart and muster and master the complete presence and control of mind, thus seeking manifestations that accrue from His nearness and presence. Accordingly, all that catalyses and perpetuates this phenomenon, whether it is simple remembrance of Allah the Almighty by His Names or ritual practices by an act or an offering, or incanting of the *Kalimah Tayyiba*, or daily worship, or recitation of the *Holy Qur'ān* and *Darood* (blessing on the Holy Prophet Muhammad ﷺ), or supplication, or such like deeds which will build a bridge between the searcher and the searched, would all amount to *dhik'r* in *Tasawwuf*. A *sufi* has none of his deed or acts free from the remembrance of Allah the Almighty. This is why there remain no curtains between him as a *dhākir* and Allah the Almighty, the *Madhkoor*. The author, *Abu Anees Muhammad Barkat Ali*, has explained it more exactly in that the *dhik'r*

helps the *dhākir* to realise his wish, to acknowledge the transitory nature of this world, to order his heart, to receive manifestation of the Divine and to regard the worldly and mundane pursuits as insignificant. The texts, modes and other requirements for *dhik'r* and *fik'r* (reflection) are many and various. Only the ones recommended by the *shaykh* are free from pitfalls and affectation. They alone are fruitful and beneficial. Some commonly practised kinds of *Adhkār* (pl. for *dhik'r*) are as follows:

*Dhik'r-i-Lisani*: It is performed by the tongue, often vociferously, and is also called as *dhik'r-i-nasuti*. In its wake the *dhākir* commands the powers *par excellence* of the *dhik'r* of the corresponding *Asmā-i-Ilahi*.

*Dhik'r-i-Qalbi*: It is done by the heart and is also called *dhik'r-i-malkuti*: it consists of the recitation of *ill-Allah*. The *dhākir* disappears by himself and regards God to be in his form; "I am not, and God is". This is known, in other words, as *Vigil of God*.

*Dhik'r-i-Ruhi*: It is the performance of the *dhik'r* of *Allah-u*, also called *dhik'r-i-jabaruti*, wherein the *dhākir* fancies himself as commanding the *dhāt*, *sifāt* and *af'al* (actions) of God, both the *dhik'r* and *dhākir* disappear.

*Dhik'r-i-Nafsi*: It helps the *dhākir* to advance in thought towards the real goal. It is a kind of *fik'r* (thought) with which the *dhākir* endeavours to encompass the ultimate reality.

*Dhik'r-i-Lāhuti*: It is the *dhik'r* of *Hoo! Hoo!* and amounts to reflections of the Unique, Unparalleled and Indefineable *Dhaat* on the heart of the *Saalik*. It is also called as *dhik'r-i-sirri* and *dhik'r-i-mu'aina* (observation).

There are others like *dhik'r-i-nafi athbāt*, also called as *pass-i-anfās*, wherein the recollections of *la ila ha ill-Allah* is carried out, *dhik'r-Ism-i-Dhaat* which is *dhik'r of Allah! Allah!* along with many more which are followed by the savants of different orders in *Tareeqat* and in the manners recommended by their respective *shaykhs*.

*Dhik'r* is an infectious deed in which others join in. In its practice the believers find satisfaction of heart and peace of mind. The non-believers are shaken in their disbelief and become inclined to Islam. It is a smelting process whereby the impurities of the physical body are burnt out. A Muslim physician has in his cardiac/coronary research claimed that the *dhik'r* is the only cure to melt and erode the fatty cholesterol, which is deposited in the arteries of the heart thereby causing thrombosis. He has made similar claims of psycho- and physio- therapy which result from the practice of the five fundamentals of Islam.

Different *Sufic Orders* flowed from different modes practised in the performance of *dhik'r* and *ashghāl* (practices). For example, the followers of the *Naqshbandiyyah Order*, founded by *Khawaja Bahauddin* (d. 1319 CE)



practised about eleven *ashghāl*. Some of them, for example, are *Hush bar dam* (awareness of breath), *Nazar bar qadam* (awareness of the footsteps of the Holy Prophet ﷺ), *Safar dar watan* (journey within one's own land), *Khalwat dar anjuman* (lonesomeness in an assembly), *Baz gasht* (attending to the soul), *Nigah dasht* (guarding the affections of mind) etc., the details of which are found in *Kitab al - 'Amal bis-Sunnah al-Ma'roof Tarteeb Sharif* (The Holy Succession) by the author, *Abu Anees Muhammad Barkat Ali*, who himself imparts the sufic knowledge in as many as fourteen different well-known *Orders*.

The whole of the above discussion seems to have been summed up rather profoundly in the author's (*Abu Anees Muhammad Barkat Ali's*) letter of the 5th Rabi-ul-Thani 1405 AH (29 December 1984) to a Danish convert to Islam. I take the liberty to copy this for the benefit of the reader. Herein, is bound the skewed triangle of the Holy Prophet Muhammad ﷺ, the *shaykh* and the seeker, with the Omnipotent and Omniscient Allah the Almighty onlooking from the top of the pyramid.

"... The greatest blessing of Allah the Almighty a man might be conferred on is to be admitted into the sacred folds of Islam, the true Faith and complete code of life. Still greater is the honour if Allah the Almighty is so pleased with that man to instil in his heart the love of His most beloved Messenger Muhammad ﷺ! Every human being with a faith claims to love Allah the Almighty, but the secret of the Almighty Allah's love lies in the love of His beloved, Muhammad ﷺ! So, if anybody desires to be loved by Allah the Almighty, he must first cherish a love of His most beloved Muhammad ﷺ, and if you love the Almighty Allah's beloved, take it for granted that this love of yours for Muhammad ﷺ shall never fail with Allah the Almighty. Allah the Almighty loves those who love his beloved!

"To begin with, make this *kalimah* (formula) the routine of your life—recite '*Sayyedina Karimun Sallallahu Alaihi wa Sallam* (My leader, the Most Bounteous, peace and blessings of Allah the Almighty be on him!) as many times as you can. I am sure, the '*Karam*' (Bounty) of the Almighty Allah's beloved shall ever guide you and guard you!

"In the last but not the least, knowledge of every kind can be acquired through various means and modes, but no knowledge bears the desired fruit unless and until such a knowledge has the blessings of guidance of a perfect guide (*shaykh*) in the shape of his 'attention' (*tawajjuh*). Rest assured that you shall always enjoy my keen attention...!"



This is an admitted fact, that Islam has been upheld and spread neither by kings, nor by the sweet oratory of Muslim scholars. It is the practising Muslim who has done it through his example. One exemplar has been *Khawaja Muin-ud-Din Chishti Al-Sanjiri Al-Ajmeri* (d. 1230 CE) who travelled on foot from Saudi Arabia to India, settled outside the capital city of the powerful *Hindu Raja Rae Pathor* and through his devout Islamic practices and his example some one hundred thousand Hindus embraced Islam, thus founding the Muslim Community in the sub-Continent which is now well over two hundred millions.

The elects and beloved of Allah the Almighty know well the transitory nature of the life here and eternal life Hereafter. Islamic history bears testimony to the fact that *Saladin the Great (Salah-ud-Din, d. 1193 CE)*, a pious ruler of Egypt and Syria, successfully fought against a united Europe during the crusades: he, *Saladin*, was in the pangs of death and had it announced by the beat of the drum (by his order) that he was dying that hour, leaving behind everything except two sheets of cloth for his shroud.

The international Muslim community today is in turmoil and crises of one kind or another. Despite all the wealth, material and spiritual, nobody seems to know the solution to all this. They are torn apart on basis of geographical linguistic and ethnic barriers. If they were united together against the common foes of Islam, they would certainly make a way through. The source of all power and strength is Allah the Almighty. He is the panacea of all our misfortunes. The author, *Abu Abnees Muhammad Barkat Ali (b. 29 Rabi al-Akhir 1329 AH–27 April 1911 CE)*, has very prudently and in a practical way striven hard throughout his life to introduce to his fellow-Muslims (a) unity amongst Muslims, (b) spreading and preaching of Islam, and (c) blessings of *Dhik'r-i-Ilahi*, through his writings and practices. He has kindly offered to share his experience of life and thought in the form of these *Maqālāt* for which we owe him a great debt of gratitude. Much less to eulogise him but more to stir the conscience of the Muslim leadership of today, I put on record that my humble and weak eyes see no other living Muslim divine who could like him be, as it were, a Mother Teresa and a Dr Barnardo of the Muslim World.

Should heedlessness persist in answering the call to the Message of the Holy Prophet ﷺ as is enshrined in his sermon at the eve of the *Hajj'at al-Wida'* (The Farewell Hajj) and which pervades each and every *Maqāla* of *The Words of Wisdom*, God forbid, then we may be heading towards a serious catastrophe. Suffering from dehumanising insult at the hands of the enemies of Islam, becoming ever more so the renegades of the international comity of nations, and above all earning the displeasure, nay wrath, of Allah the Almighty and His Holy Prophet ﷺ would



be the consequence. May we pay attention to the call of the time by the author, His elect of the time! His *Maqālāt* (monologues) are lessons of reality on all aspects of life, physical and corporeal, individual and collective, religious and worldly.

Already I have craved the indulgence for a long introduction, yet I am tempted to reproduce further tracts from the author's *Makshoofat-i-Manazal-i-Ehsan Chapter 1* and other occasional bulletins in order to align his outward and private life stances, thereby doing away with any idea of duplicity of behaviour about which the readers might be concerned. He writes:

“Our job is to invite the servants to complete *Tawakkal-il-Allah* (Trust in Allah the Almighty) and to help the *Deen* of Allah the Almighty reach places where no one has taken it. It is not to bring about any change whatever in the Ordinances of the Religion of Islam. Nor do we make up any interpretation.

Our mode of living is of *Faqiri* (austerity or asceticism) and not of riches: righteousness of self and not of dishonour.

Our standpoint is the *Da'wah-o-Tableegh al-Islam*. We have no interest in politics or the grandiose building up of any locality, village, town or city. Nor are we related to or concerned about them.

May Allah the Almighty, the Honoured, the Majestic, favour us with the ability to live like a wayfarer, without any house or gold or wealth or property. May we live within the limits of *Shari'ah* (Islamic Law), eat whatever He may give, thus offering thanks to Him and save nothing whatever for the morrow. May we dress humbly to disguise the body and live in a thatched hut to protect ourselves against cold and heat and spend the rest of our time in *Da'wah-o-Tableegh al-Islam* making full use of our faculties. May we engage ourselves in no pursuits other than the pursuit of Him.

*Yaa-Hayyu, yaa-Qayyoom! Amen!*

Life in this state is a complete blessing and death is the true martyrdom!

Practical demonstrations of truthfulness, justice, nobility, courage, charity and worship are, epistemologically, the *Da'wah-o-Tableegh al-Islam*. And this is applicable to every member of the Muslim *Ummah* (Nation) at all times.



Let it be known that only *Faq'r* (asceticism) and *Ish'q* (devotion) carried the day in the field of *Da'wah-o-Tableegh al-Islam*. Just harken to the dialogue between the two:

When *Faq'r* was bidden farewell, *Ish'q* accompanied. *Faq'r* had the guidance of *Ish'q* who introduced him to everybody thus: "He is yours and everybody's *Rabb* (the Lord)." *Faq'r* prostrated before *Rabb*. The *Ish'q* introduced him to the beloved of the *Rabb*: "He ﷺ is the beloved of your *Rabb*." *Faq'r* prayed: "O Allah the Almighty! Grant me the love of Your beloved ﷺ!" The *Ish'q* introduced *Faq'r* to the family (creatures) of Allah the Almighty thus: "Here is the family of your *Rabb*." *Ish'q* prayed to his *Rabb*: "O my Allah the Almighty! Please grant me the service of Your Family!"

Since the Day of Covenant *Faq'r* has been the only creature of Allah the Almighty who remained in attendance to Allah the Almighty and could not be attracted to the world and to any of its occupations.

The creatures witnessed the creation, and *Faq'r* saw the Creator. The creatures saw the Art and *Faq'r* saw the Artist.

*Faq'r* is the essential pursuit (*Sunnah al-Mu'akkadah*) of the prophets (peace be upon them all) of which the Most Honourable Prophet ﷺ, may my soul be sacrificed for him, was proud.

Determination and perseverance are the two outstanding qualities of the worldly life which only *Faq'r* possesses. Vicissitudes of the time could never ever shake its firm standpoint.

The reader will find many stories of the pious of the past detailed in all volumes of *The Words of Wisdom* the stories which depict the above qualities. He/she will surely wonder about my own position. To this I have already alluded in Volume II, although only briefly.

Well, 'not forgetting my own share in the World' I put in seventeen years of my youth in active service with the British Indian Armed Forces and then was pensioned off in 1944 CE. After a period of time, Spring came in the field of *Faq'r* and in what style! The same old accompaniment set in. In the field of *Da'wah-o-Tableegh al-Islam* once again the flag of *Faq'r* which waved at places, began to flutter here! *Mubaarakan!* (O the Graceful!) *Mukarraman!* (O the Blessed!) *Musharrafan!* (O the Honoured!) *Al-Hamdulil-Hayy-ul-Qayyoom!* (Praise be to Allah the Almighty, the Living, the Lasting!)

Standing beneath the flag, I proffered a sincere and infallible repentance and swore that, from this blessed time until my death, I will remain busy and occupied completely and all the time in the *Da'wah-o-Tableegh* of His Religion of Islam. Except for this, I will never ever attend to any job. From



this moment to the last breath, every moment is set aside and reserved for the *Da'wah-o-Tableegh al-Islam*. *Yaa-Hayyu, yaa-Qayyoom!* Now then, shower your Grace through Your Beneficence and Munificence! And remove each and every hurdle in this path! *Yaa-Hayyu, yaa-Qayyoom!* I promise to Your Honoured and Exalted Presence, O the Majestic, O the Beautiful, that I will live the whole of my life as a recluse, will not keep anything or any property in addition to the commodities of daily use. Nor shall I build up my property anywhere. And You are my Witness to what I say.

*Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) I will not betray, in any manner whatever, in the field of the *Da'wah-o-Tableegh* of Your Religion of Islam. Nor will I be something in Your World. I will never claim any perfection whatever. I will admit my shortcoming in all circumstances and at all times and will not regard myself superior to anyone at all. I will always speak plainly to everyone, common or particular, and will not keep anyone in any misunderstanding whatever. Let the other say what he or she wants, but as far as I am concerned I know neither *Kashf-ul-Qaboor* (the knowledge of the dead), nor *Kashf-ul-Qaloob* (the knowledge of the hearts), nor *Kashf-ul-Hadeed* (the knowledge of iron), nor *Kashf-ul-Wareed* (the knowledge of the veins), nor *Kash-ul-Ihya!* (the knowledge of philosophy), nor *Kashf-ul-Jadeed* (the knowledge of modernism). I command no miraculous powers. I am just a commoner. I have no knowledge of any saintliness. Nor do I have credit of any 'state' or 'stage'.

In short, I have no knowledge at all of anything other than the known commandments of the Religion of Islam. Nor is there any need to learn or teach about things and jobs which have not been ordered. The commandments of Your Religion are simple to understand, sufficient and enough on all matters for everyone and extremely beneficial to all. I am content with them and pray that You grant me perseverance like that of a mountain in keeping Your commandments. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!)

It is my firm determination that, whether anyone listens to my vow or not, or believes or not, or agrees with it or not, or joins it or not, I have not to discard it in any circumstances whatever. I have to stick to it for ever and continue with it always till I meet my death. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) May this Centre of *Da'wah-o-Tableegh al-Islam* and this Order be established and continue till the Day of Judgement! May it progress day in and day out, never lessen and never end! *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) May no devil whatsoever and in no manner whatever ever interfere in it!

*Yaa-Allah-u* (O Allah the Almighty!) *Yaa-Rahmaan-u* (O the Most Gracious!) *Yaa-Rahim-u* (O the Most Compassionate!) *Yaa-Hayy-u* (O the



Living!) *Yaa-Qayyoom-u!* (O the Lasting!) *Yaa-Dhul-Jalaali-Wal-Ikrām* (O the Majestic, O the Honoured!) I pray to Your Honoured and Exalted Presence, O the Lord, the Majestic, the Honoured, that this soul of mine may depart for You and in Your Path!

*Ibn Umar* رضي الله عنه says that placing his hand on my body the Prophet صلى الله عليه وسلم said: “Live in the world as if you are a stranger or a wayfarer, walking along a path, and regard yourself as the dead in the grave.”

Also, the Prophet صلى الله عليه وسلم said to me: “O Umar (رضي الله عنه)! When you get up in the morning, you do not tell your heart the events of the evening. And when you have lived till evening, do not discuss with your heart the news of the morning. Do something when healthy before illness takes over. And do something in your life before you fall sick. For, O Abdullah (i.e. Ibn Umar), you do not know when you will be called; tomorrow (you may be alive or dead)!”

—(Tirmidhi Sharif: Volume II, p 41, No. 195)

Accordingly, I, a *Faqeer*, made an historic promise in the silent but soothing atmosphere of the jungle thus: *Yaa-Allah-u* (O Allah the Almighty!) *Yaa-Rahman-u* (O the Most Gracious!) *Yaa-Rahim-u* (O the Most Compassionate!) *Yaa-Hayy-u* (O the Living!) *Yaa-Qayyoom-u* (O the Lasting!) *Yaa-Dhul-Jalaali-Wal-Ikrām* (O the Majestic and the Honoured!) I, the meek and downtrodden, the sinner and mistake-maker, set aside and sacrifice for always, in Your Exalted and Honoured Presence, O the Majestic, O the Munificent, this soul, life and everything, all given by You, for the *Da'wah-o-Tableegh al-Islam*; and I promise from this time today till death, I will live like a traveller. A traveller has nothing at all with him but the dress he wears and a small knapsack that he may carry with him easily. No traveller can ever have nor carry any more commodities than this. I shall regard myself as one of the dead in the graves; and one of the dead has no wish but that, You would grant him life again, so that, having returned, he would pray and worship in the world. *Yaa-Hayyu, yaa-Qayyoom! Yaa-Dhul-Jalaali-Wal-Ikrām!* (O the Living, O the Lasting! O the Majestic, O the Honoured!)

With your blessing, nothing of the world and no rank, I swear by You, bears any value in these eyes. Nor has there remained any desire for anything except You. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!).

With your blessing, nothing at all of Your world can now attract these eyes, however attractive it might be. I swear by You that this *Faqeer* of Yours



in Your world is not at all attentive to anything except You. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) And this is all because of You. (*La Haula wa La Quwwata illa billa-hil'illiyil-Azeem!* There is no ability (to do virtue) or power (to refrain from vices) except with the Grace of Allah the Almighty!)

I can never thank You enough in any manner whatever for this Grace even though I may keep thanking You till the Day of Resurrection. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living O the Lasting!)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ  
رَبَّنَا وَرِضَى ۝ آمِينَ

*Al-Hamdulillahi Hamdan Katheeran Tayyiban Mubaarakan Fee-hi Yuhibbu Rabbunā wa Yardhā! Aameen!*

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

Whatever someone says nobody can have the power to anything without Your favour. Everybody, in all circumstances, is subservient to Your Order and dependent upon Your favour. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) Until a person is granted a favour by You to discharge a job, nobody can discharge any job of the *Deen*. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) Everybody is dependent upon Your favour at every step. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!)

Our task is to teach the servants of Allah the Almighty the *Deen* of Allah the Almighty, and through one means or another, it is to direct everybody from all corners to the *Deen*. Others may say what they wish, we have not to say anything, and independent of praise and criticism we have to steer onwards. *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) Grant us perseverance at this! *Abdan!* (Eternal!) *Abdan!* (Eternal!) *Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) *Amen! Amen! Amen!* *Yaa-Hayyu, ya-Qayyoom!* (O the Living, O the Lasting!)

Over four decades have gone by since I made this promise. They have been eventful years of my life, physically as well as spiritually. With the Grace of Allah the Almighty I have striven hard to keep this vow by following the footprints of the Holy Prophet Muhammad ﷺ. The Indian sub-Continent then was, for example, partitioned into Pakistan and Bharat (India of today) in 1947 CE and much unwanton blood was spilled in the massacre of man. I migrated from the Eastern Punjab along with my family and friends to the Western Punjab and I wandered about homeless until I settled on bare land which was later to develop into what is known as *Dar-ul-Ehsan* these days.



Dear reader, *Dar-ul-Ehsan* is a sizeable complex of buildings. I assure you that I do not own any property or other amenities of the *Dar-ul-Ehsan* achievements. I have had built on this land, which I received in lieu of my late father's land in the East Punjab, three mosques, a *Qur'ān Mahal* (a huge repository of the copies of the *Holy Qur'ān*, new and old), a school (for all age groups) and a free hospital named as *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* and set them all aside for public use. The distinctive hallmark of the hospital is that we do not ask any fee whatever for the services from any patient, whether he is a prince or a pauper. Everybody, may he be a wayfarer and covered with filth, can seek admission in order to receive medical help even at midnight.

Furthermore, I have no other land or any kind of property in any part of the world. I have not a single penny in any bank. I do not have gold, silver and jewellery, a cow or a goat or a water buffalo, a horse or a camel, a bicycle or a moped, a car or a television. There is no money in my pocket at any time.

Whatever livelihood my Allah the Almighty grants me, I do not rest until I have distributed it. As has been said above, I end my day in such a way that in the evening I have no money at all for the morning.

Our living is like birds who fly hungry from their nests in the morning and return satiated in the evening."

Finally, attempts have been made to standardise the transliteration of the *Arabic/Urdu* words. The reader will, therefore, find some non-English words found in Volumes I and II spelled differently and in a Romanised rendition in this Volume. It is hoped to rectify this disparity in the new impressions of the previous Volumes.

Further, it affords us another opportunity to thank those who have helped us, financially and otherwise, with the printing and publishing of this Volume. May Allah the Almighty bless you all! *Amen!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

Muhammad Iqbal  
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Huddersfield HD1 3DH

16 Ramadan al-Mubarak 1405 AH  
(5 June 1985 CE)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hamidullah Khan, Founder, Islamic Research Centre, London

In the Name of Allah the Most Gracious  
the Most Merciful

# The Words of Wisdom

كَلِمَاتُ الْحِكْمَةِ

THE WORDS OF WISDOM  
AS REVEALED TO THE PROPHET  
MUSTAFA (SA) IN HIS  
MIRAJ ASCENSION

## THE KEYS OF THE HEAVENS AND THE EARTH

Allah has revealed to me the keys of the heavens and the earth. He has shown me the signs of His power and His knowledge. He has shown me the signs of His power and His knowledge. He has shown me the signs of His power and His knowledge. He has shown me the signs of His power and His knowledge.

## KEYS OF THE HEAVENS AND THE EARTH

ALLAH! There is none worthy of worship save You and Allah is the Greatest. Glory be to Allah and praise be to Him. I cannot imagine Allah except Whom there is no god but He, Who is the First and the Last, the Apparent and the Hidden and Who inspires and reveals as He pleases. He is the one Who is never Tired and Who never Dies. The great is His greatness and He has put all the power to do all things.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Bismillaa-hir Rahmaa-nir Raheem!**

In the Name of Allah the Most Beneficent  
the Most Merciful

# Maqalat-e-Hikmat The Words of Wisdom

مَقَالِيْدُ السَّمَوَاتِ وَالْأَرْضِ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاسْتَغْفِرُ  
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ يُحْيِي  
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**MAQAAL EED-US-SAMAAWAAT-I-WAL-ARD**

*Lāa Ilaa-ha Il-lAllaa-hu wAllaa-hu Akbar. Wa subhaan-  
Allaa-hi wal-hamdu liL-laahi was-tagh-fi-ruLlaa-halla-dhee lāa  
Illaa-ha illaa Hu-wal Arwalu wal Aakhiru, waz-Zaahiru wal  
Baatinu, yuh-ye wa yumeetu wa Huwa Hayyul-laa yamootu bi-  
yadi-Hil khay-ru wa Huwa 'alaa kulli shay-in-Qadeer.*

**KEYS OF THE HEAVENS AND THE EARTH**

**ALLAH!** There is none worthy of worship save Him and Allah is the Greatest. Glory be to Allah and praise be to Him. I entreat forgiveness of Allah except Whom there is no god but He, Who is the First and the Last, the Apparent and the Hidden and Who imparts and takes away life. He is the one Who is (ever) Alive and Who never dies. The good is in His control and He has got all the power to do all things!



*Hadrat 'Uthmaan bin 'Affaan* رضي الله عنه (May Allah the Almighty be pleased with him!) is reported to have asked the Holy Prophet Muhammad صلى الله عليه وسلم (May Allah's blessings and peace be upon him!) about the Divine commandment contained in this Verse regarding Keys of the Heavens and the Earth, who told him thus, "O'Uthmaan! you have enquired of me about things which nobody else has asked me before. Here are the Keys of the Heavens and the Earth namely *Lāa Ilāa-ha Il-lAllaa-hu wAllaa-hu Akbar...Wa Huwa'ala kulli shay-in-Qadeer!*

"O'Uthmaan! whoever recites it a hundred times every day, shall be bestowed ten favours. *Firstly*, all his previous sins shall be forgiven. *Secondly*, salvation from the Hell-Fire shall be vouchsafed unto him. *Thirdly*, two angels are deputed unto him who guard him day and night against calamities and diseases. *Fourthly*, he is favoured with a treasure of reward. *Fifthly*, he shall be rewarded with recompense of such a measure as if he had emancipated a hundred slaves from the descendants of the Prophet Ishmael (peace be upon him). *Sixthly*, he shall be blessed with such a reward as if he had read the *Holy Qur'an*, the *Torah* (the *Pentateuch*), the *Injil* (the *Gospel*) and the *Zaboor* (the *Psalms*). *Seventhly*, a house shall be constructed in paradise for his sake. *Eighthly*, he shall be married to a beautiful heavenly maiden with wide, black, lovely eyes. *Ninthly*, he shall be conferred on with a crown of honour. *Tenthly*, his intercession shall be accepted in respect of seventy persons of his family. O'Uthmaan! if it were within your power, you should never miss this remembrance, then you shall be one of the successful ones and shall surpass everybody else before and after you (in virtue)."

— (Reported by Ibn Mardavia; Abu Ya'ala, Ibn Abi 'Assam; *Kanz-ul-'Ummaal*, Volume I, p.262, No. 4592).

2598. UNLESS all impurities are washed off, the dress is not clean and prayers are ineffectual in unclean dress.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*

*Yaa Hayyu! Yaa Qayyoom!*

2599. PASSION AND IMPULSE are the pupils of the school of Devotion and the essence of life.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2600. THE TRUTH IS that when THEY, transcending all distinctions of colour or creed, of race or nation, engaged themselves and remained so for a sufficiently long time in selfless service of the creation of Allah the Almighty, Divine blessings descended upon them. The farther you drifted away from Allah's creature, the nearer they drew to them. Uncleanliness of the sick became abhorrent to you but pleasurable to them. Allah the Almighty opened the doors of wisdom for them and conferred on them the leadership of medical science.

*O Muslim!* O my darling! This wisdom had to be granted to you but was bestowed upon them due to your indifference. You remained lost in doctrines set by your forefathers in the field of medicine while they sought after unravelling the mysteries of this science. Would that you had realised it! Render selfless service to the sick creature of Allah the Almighty so that He may bless you with His grace in redeeming your lost legacy! *Aameen!* O' the youth of the beloved *Ummah* of my Lord, the Holy Prophet ﷺ (May Allah's blessings and peace be upon him!), the most generous, compassionate and merciful of all creatures! You have no sense of responsibility of whatsoever kind whereas your ancestors would not hesitate to lay down their lives in the discharge of their duty, never retreating as long as they breathed. Would that this character of theirs were present in you!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2601. THERE ARE two states of a practice – the weak and the vigorous – for instance, offering the TAHAJJUD prayers (post midnight voluntary prayers) in a sitting on-the-hams position is a weak practice whereas the same practice in a standing position and for a long time is a vigorous one.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2602. THERE are countless forms of varying nature for showering of blessings from Allah the Almighty. The best kind of blessing descends on the best kind of stage and is subject to the Divine Wisdom. And where blessing descends in the form of censure, it transforms the state of the stage altogether. Shower of blessings ever continues on the stage of Sulook or in other words, the stage of Sulook becomes the stage of blessings through and through. And whatever form the blessing may assume, it is aimed solely at the guidance of the SAALIK.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2603. YOU do perform DHIK'R (remembrance and praise of Allah the Almighty) but do not offer SHUK'R (gratitude) to Him, nor



do you care for *FIK'R* (meditation), although all the three are inseparably related to one another. Express gratitude to Allah the Almighty that He bestowed on you good health, favoured you with His graciousness to perform *DHIK'R* and endowed you with the power of independence of everything else around.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2604. WHEN he would say: "My sojourn in this world is only for Your sake and nothing in Your world and none of its worldly ranks bear any value in the eyes of this slave of Yours", the whole world would go into ecstasies and this world which people seek after so desperately, would be waiting at his beck and call. Where have those slogan-raisers gone? Their call does not echo now in any jungle any more. An age appears to have elapsed since ears were longing to hear this voice. Sometimes it is so said as if they would never turn up, at others the concern is as to where that voice has vanished away – where has it gone – into deep slumber? Why doesn't it reverberate? Has it departed for ever? Every leaf, every particle of the desert (metaphorical substitute for the heart) is eager to hear this voice. Would that some *Qays* (legendary Arab lover) were to break this ice! Every soul wishes some call to inject ripples into this wilderness! Would that some frenzied cry were to tear the heart of cold silence apart! The forest has been virtually rendered into ruin in your absence. Inanimation has covered every thing around – there is no ecstasy, no rapture in any corner of the forest. Please do come! Please be reconciled! After all, there must be some limit to this indifference! Please reply, please speak! If you speak, the wilderness shall turn into habitation, flowers shall blossom and there shall be a feast in the forest! And this call comes not from a town but from a jungle, a forest; it emanates not from *Khabar* (experience) but from *Nazar* (favour), not from *Ilm* (knowledge) but from *Faq'r* (resignation and contentment).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2605. WHEN intoxicated with self-cognition, they were enraptured, they would raise varied slogans: – "O my Lord! I do not, in any manner whatsoever, associate anyone else as a partner with You in Your *Dhaat* (self) and *Sifaat* (Attributes)." Some other would testify: "This slave of Yours is the hanger-on of Your threshold only and depends solely upon Your grace, and has no expectation of any description for any thing from anyone save You".

Another would proclaim: "My sojourn in this world of Yours is for Your sake – solely for Your sake; there is no other object, none at all, expect You".

Another would pronounce: "Nothing of Your world and no worldly rank bear any value in the eyes of this slave of Yours. I swear by You, everything else is worthless and futile, a nonentity." Still another would entreat: "O my Lord! enfold me in Your sacred veils"!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2606. SOMEBODY else, transcending completely the confines of life and death, would submit: "Whatever fate You ordain for me, I will take it resignedly as Your Will! I will make no complaint of any sort on that score" He would testify: "Oh my Lord! taking exception to what you have predestined is tantamount to the doom of servitude". Some fervent devotee, surrendering his soul to his Lord, would supplicate: "Here is the sacrifice of this slave of Yours beheaded in Your way; honour it with Your acceptance!"

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2607. THE LUSTRE of your *Maikadah* (tavern i.e. spring of guidance by the Shaykh) was due to these very cries and slogans; there was life and merriment all round; frenzy of your lovers and rounds of wine and glass were all because of these only. Such cries were an invaluable asset to your *Maikadah* (tavern)! This orchard owed its spring to these alone and each one of these cries reflected the life of the *Maikadah*.

AND NOW . . . .!

O, *Peer-e-Mughan* (the Shaykh)! Your *Maikadah* (tavern) has been deserted by these voices; tell me what now remains behind in your *Maikadah*? In fact, nothing at all is left, except for the four walls and barrels of *Maiy* (liquor i.e. love) and these too are empty! Nothing else is to be found there – neither *Saaghar* (cup) nor *Meena* (bowl) nor *Saaqee* (wine server i.e. the Shaykh!) nor *Saboohee* (morning draught i.e. intimate mutual conversation.) In fact, nothing at all. In the face of such a situation, then, how can you claim that:

یہ ہے میکدہ، یہاں زندگی، یہاں سب کاس آتی امام ہے  
کوئی مست ہے، کوئی تشنہ لب، تو کسی کے ہاتھ میں جام ہے

This is the wine house.  
The men here are astute,  
The Wine Server is everybody's  
leader.  
Someone is intoxicated,  
Someone with lips parched,  
Someone with cup in hand.



The management of your wine house is in shreds.

What a time it was when *Rinds* (drunkards) would throng outside the *Maikadah!* This multitude of theirs and their zeal of solicitation would compel you to open the doors of *Maikadah* on them. Whosoever would get it, would be intoxicated whereas those left with parched lips would be rendered besotted. Where have gone today the lustre and splendour of your *Maikadah?* Why has this venue of congregation become desolate? How is it that this orchard, instead of blossoming, has become a victim of decay?

Once there was hustle and bustle of life in your *Maikadah*. What is the reason that the silence of death is overshadowing it now? Its habitation has turned into devastation!—Why? What have you got to say about the fact that there is no crowd of the *Rinds* anymore outside the *Maikadah* now? And why don't the frenzied lovers now rush to the *Maikadah* intoxicated?

It is on everybody's lips in *Kalyar*\* چھی ہے دھوم کلیر میں کہ اک دیوانہ آتا ہے  
That a frenzied lover comes; اب وہ دھوم کھاں گئی اور دیوانے کھاں  
Nobody knows where that pomp and show has gone.  
And whither those lovers now?

Has the fervour of their solicitation subsided or....?

Where should those animating cries, which are the essence of life and lustre of the Universe, come from?

Such a plight befits not the dignity of your *Maikadah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*A town in India, the burial place of *Makhdoom 'Ala-ud-Din Ali Ahmad Sabir* (May the grace of Allah be upon him!), one of the most outstanding spiritual Guides of the *Chishtiyyah* School.

2608. "THE VOICES you make mention of so frequently, are heard often daily in the market place. Who says they are now heard no more? These voices are echoing in all corners of the town".

Immediately it was retorted "These voices do not come from the forest (i.e. a gnostic's heart) but from the town (a place given to adulteration) and are not genuine. Even musk and oxide of copper are being sold in the market though these commodities are a rarity now. Likewise these voices are spurious ones; they do not come from the core of any heart; it is all hearsay that is being repeated; had there been any truth therein, they would have been definitely listened to; these things would never be witnessed by anybody; these are merely to be talked of. Haven't you heard that Divine Commandment:

‘Why say ye that  
Which ye do not?’  
– (Al-Qur’ān 61:2)

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ  
(المشركان ٢: ٦١)

Such utterances do not soar up high but hang about the lower stratum. Would that there were any reality of life in anybody’s sayings! Would that somebody’s *Haal* (state) were in conformity with his *Qaal* (speech)! Heaven forbid! Who should believe in our glib talk! When we sit to talk, we exaggerate. Nations build up their destinies not by glib talks or miracles but solely through practical example of some great character.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2609. WHEN *Mansoor* (a famous Muslim Soofee) was overwhelmed with his love, he uttered “*Ana’l-Haqq*” – “I am God”. Reason can’t dare utter such words whereas ecstasy can’t help but make such a proclamation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2610. UTTERANCES made in an ecstasy are tantamount to Divine utterances. Man – the slave of Allah the Almighty – can’t speak as such. Allah the Almighty said: “*Ana’l-Haqq*” – “I am God” – and Allah was justified in uttering “*Ana’l-Haqq*”.

*Haqq! Haqq! Haqq! (Allah!)*

*Hoo! Hoo! Hoo! (He is Allah!)*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2611. IT IS with the practice always that it deserts the practiser; a practiser never abandons his practice.

When a practiser gives up the etiquettes of a practice, the practice is falsified, and a false practice can never retain currency. Do not falsify your practice under any circumstance! Falsification of a practice is prohibited (in Islam).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2612. WHEN a man joins noble company, his wicked associates desert him; likewise when he adopts bad company, his noble friends are forced to give him up.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2613. EVENTS at the present time indicate that one should take warning and reform ourselves. Even now, if we do not learn any lessons, when shall we then? And that is the commentary in that



Luminous Book – the *Holy Qur'an!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2614. THE WHOLE DAY has passed but no livelihood has come to hand as yet; (O' Allah the Almighty!) grant us from Your threshold, pure livelihood! We have been sitting at Your door-step with parched lips since morning; is there no *jaam* (drink) for us in the *Maikadah* (tavern)? No one ever turns back from this *Maikadah* with parched lips. If not drink, some remaining draught thereof may please be granted at least! We are not here to go back thirsty.

*Yaa Hayyu! Yaa Qayyoom!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2615. THE NARRATOR told the story and the habitual accuser made the usual complaint. It should be very clearly understood that the awakening and uprising of nations does not owe its inspiration to such stories and accusations but to practical demonstrations of some great character.

A man told that he had been engaged in reformatory and constructive pursuits continuously for the last eighteen years. Then the self-same man swore in the name of Allah the Almighty and disclosed that despite that long and hard struggle, whenever he went to the market place he cheated others.

Of what avail will the glorious deeds of your forefathers be to you?

O' my youth! tell some story of your own. An age has passed, since history is eager to hear some tale of yours.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*  
*FAlla-hu khayr-ur-Raaziqeen!*

2616. THIS LIFE is the testing arena of faithfulness. Be steadfast in this arena and keep the flag of faithfulness high up—high to the utmost limits. Never let this flag fall down so long as you breathe your last or be rendered dust to dust. Your bold enthusiasm has lost fervour and you have no feeling of this deprivation. You bear no value in any bazaar today. What a time it was when you were considered costlier than rubies even. Whenever you raised a war-cry, the land and ocean shook alike, the heavens changed countenance and the angels stood aghast.

What has gone wrong with you today? Where have you lost your enthusiasm? If anybody ever challenged your honour, you tarried not for a moment even, cared not a farthing for any power, nor did you look, in the east, to anyone for any help. Unhesitatingly you would fight heavy odds and shake the rocks even; any numbers could not frighten you; if

ever you were pitched in a battle-field, you would pile heaps of dead bodies of your enemies! Allah! Allah! there is no such episode of your honour available in any bazaar today. Where has vanished away that keen sense of honour of yours?

O'Muslim youth in slumber! Why don't you wake up to any call? The night has rolled up her dark curly locks; the morning bird has crowed and the day is about to dawn. Wake up! This is not the time now for you to sleep; no, not at all! If you do not wake up from your deep slumber now, when shall you then?

“And our duty is but plain  
Conveyance (of the message)”

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

—(Al-Qur'an 36:17)

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2617. FAITHFULNESS and bestowal are the *sine qua non*, that is, inseparably linked with each other; where there is faithfulness, there is bestowal.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2618. AT WHAT FAITHFULNESS OF YOURS should there be any bestowal by someone? The faithful are independent of bestowal. Faithfulness in itself is a bestowal.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2619. GREAT PEOPLE never terrorise others, neither do they wrong anyone nor take revenge. As far as possible they overlook others' faults and forgive them. For these very qualities they are called the great.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2620. GREAT PEOPLE never commit acts of meanness. Such acts behove them not. Bribery is the meanest of the mean acts.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2621. THE LABOURER, when waking up early in the morning, rolls his bed and rests his *Chaarpaeee* (string bed) against the wall. The whole of the labourer's day is spent in labour. The labourer is generally independent of a physician. From Allah the Almighty he is granted good health and pure livelihood. Labourers' beds do not remain spread like those of ours nor do they count on fingers the names of their doctors and physicians. Hard labour and perspiration stand for good health.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2622. OPPRESSION is opposed to the tradition of the faithful and faithfulness is their pride and honour. The faithful surrender their souls, court their doom openly but never betray. Remaining constant in the arena of faithfulness is not within the power of all and sundry!

*Sub-haan-Allah* (Glory be to Allah!) *Maa-shāa-Allah* (God willing; that which Allah has ordained, must surely come to pass.)

The faithful entered this arena with great splendour and carried the day. Their heroic deeds are worthy of being recorded in gold water in the annals of history. Although they are indifferent to such an acknowledgement yet their living and glowing models are a source of rectitude and guidance and a matter of honour for the nations of the world. What heroes and which of their heroic deeds should we here make mention of? Every deed of theirs is surpassingly singular and unique.

The faithful care least for praise and criticism, fame and censure, bestowal and divestment, confiscation and redemption, in short for anything whatsoever. Whether it is heart-breaking or heart-soothing, they are indifferent to either of these situations. They have no will of their own.

The will of their beloved is their will and it is His will that finds expression in their actions. Faithfulness is their way – a rule of conduct – and constancy their religion.

The discipline of the faithful is not complaint but submission, not criticism but respect, not contempt but honour.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2623. THERE is no obedience better than faithfulness, no grace superior to faithfulness, no blessing greater than faithfulness, and no virtue more sublime than faithfulness.

The basis of human perfection, glory and honour is solely dependent upon faithfulness. And without these elements, no individual or nation can ever attain perfection. Life devoid of faithfulness is insipid and death without it is a hundred times more deplorable.

May Allah, hallowed and magnified (be His name) bless us with the grace of faithfulness to our nation and Muslim *Ummah*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2624. ONE OF THE AUDIENCE ASKED: “What is faithfulness?” The answer was: “Fulfilment of promise is the basis of faithfulness. To honour one’s promise and not to back out of one’s words under any circumstances whatsoever, is faithfulness.

“To stick to any one threshold and then never to leave it so long as one breathes, not to sever any relation with someone if once established, to devote oneself to someone else and then to remain as such unaltered, to vow allegiance to someone and then to remain steadfast for ever; if fire of love once lighted at a doorstep then to keep it kindling evermore – that is precisely what we may term as faithfulness.

“No temptation, no allurements, no pressure, no threat or reward should divert one’s attention to any other direction, nor should any of these shake the absorption, nor should the attraction be allowed to vanish because of them, even if the supporting cords of the earth and heavens should break to pieces.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2625. ELECTRICITY is for our use but not for misuse! Whenever you leave your room switch off the light. There is no need of light in an empty room. This electricity is not that of the Government but ours; not only ours but yours too! Do not waste it!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2626. ZAYD says: “I am great”.

Bak’r says: “I am great”.

Both are in the wrong. Neither Zayd nor Bak’r is great. Only Allah the Almighty is Great!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2627. THE HOST who is not hospitable to his guest or, in other words, does not show due regard to him, the guest, if he is sensible enough, shall never go to him again as a guest. Likewise, the practiser who does not care to adhere to the etiquettes of a practice, the practice deserts him.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2628. ADORNMENT of a house is due to its occupant. Every house owes its inhabitation to its occupant and is the index of the occupant’s status.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2629. THE INHABITANTS of a hospital are its patients. Lustre of the hospital is all due to the ailing creature of Allah the Almighty.

The hospital is a place where descends the blessing of Allah the Almighty. Allah’s blessing is ever in pursuit of the afflicted creatures. Supplication of the groaning sick and lamentation of the weary wounded



attract the blessing towards themselves.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2630. REST after work is also a work.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2631. THE NEARER one is to the *Deen* (the Faith), the further one is from the world; and the nearer one is to the world, the further one is from the *Deen*. The world is facing the East and the *Deen*, the West. Anybody walking to the East can never reach the West though he may continue walking in that direction to the *Day of Resurrection*.\* Or else, how could he reach the West?

And our duty is but plain conveyance (of the message)!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*The day when all human beings shall be brought back to life again and presented before Allah the Almighty for rendering account of their deeds, good or bad, done during their worldly life.

2632. KEEP IN VIEW always the agony of death! God willing, there is a hope of staying away from the evil and nearing the good.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2633. NOBODY possesses anything of your purpose! That is only with your Allah the Almighty. If you have any regard for the honour of *Tareeqat* (the path along which a SAALIK sets out to achieve the goal of union with God – Reality (*fana' fil-Haqq*)) never turn to any other direction save that of Allah the Almighty. Your Allah is the King of kings, '*Arha-mur-Raahî-meen* (the Most Merciful of the merciful), '*Akram-ul-Akraameen* (The Most Bounteous), '*Ahka-mil-Haaki-meen* (The Most Just of judges; the Greatest of the rulers), '*Maalik-al-Mulk* (the Sovereign of all sovereignty; the Owner of sovereignty; the Sovereign of the dominion) and '*Dhul-Jalaali-wal-Ikraam* (the Lord of Majesty and Glory; the Owner of Majesty and Beneficence; the Mighty and Glorious).

Fulfil the covenant of *Qaalo Balaa*\*!

Admit with sincerity of heart that nobody possesses anything at all except your Allah the Almighty.

It is within the power of your Allah, only, to grant or take away anything. Your Lord grants to whomsoever He wills, whatever He wills. Nobody can stop Him nor can anyone take away anything from Him.

From whomsoever He withholds any of His favours, nobody else can grant him that. Your Allah is surpassingly Self-Sufficient and Independent of everything else and has the keenest sense of honour. His sense of honour can never tolerate anything to be begged from any door other than His. What has gone wrong with you? Why are you not listening?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*The allusion is to the covenant of Monotheism inscribed, not like the covenant of Israel upon the tablets of stone but impressed upon the heart, the soul of man. The reference is to the *Holy Qur'aan* 7:172 wherein Allah the Almighty addresses the Holy Prophet ﷺ thus: "And (recall) what time (in the world of spirits) thy Lord brought forth from the children of Adam their posterity from their backs, and (after endowing with sufficient intelligence and understanding) made them testify to themselves (saying): Am I not your Lord? *Qaloo Bala!* They said: Yes! (Thou art)! we testify. That was – this confession of man's dependence on the One God by man – lest ye should say by way of excuse on the Day of Resurrection (when receiving sentence): verily of this we have been unaware (of the significance of monotheism)".

The yearning for perfect goodness which is engraved in human nature is a witness of this prenatal compact.

2634. THE HOLY PROPHET ﷺ says: "Allah the Almighty descends (from His Empyrean) in the later part of the night. An announcer calls aloud from the upper heaven: 'Beware! the Creator, the Knower has descended!' Then the heavenly beings fall in prostration. The announcer goes on proclaiming all over the Heavens; all fall in prostration. And it is a matter of habit with kings – and yet to speak of Allah the Almighty, with His example, too noble and too exalted to be compared to the worldly kings – that whenever they visit a city, the citizens proffer all the respect and honour in a befitting manner.

When the King of kings – Allah, the *Rabb*\* of all the worlds – descends on the worldly Heaven and occupies His Throne, He declares, arms stretched:

"I am the King of kings; I am the King of kings! Is there anybody to pray to Me so that I should accept his supplication?

"Is there anyone to beg anything from Me, that I may grant him whatever he begs?

"Is there anyone seeking My forgiveness, so that I may forgive him?

"Is there any slave amongst My slaves who should call Me, so that I may accede to his invocation?

"Is there anybody who might have done wrong to his soul and



invokes My forgiveness, so that I may pardon his sin?

“Is there anyone in want of livelihood, so that I may provide him with sustenance?

“Is there any oppressed who should call Me, so that I may help him out of the trouble?

“Is there any guilty of an offence, so that I may set his neck free?

“Is there anybody making any submission to Me, so that I may accept his prayer?

“Is there any petitioner, so that I may accede to his request?

“Is there any afflicted so that he may be rescued from his affliction?”

And verily, Allah the Almighty never backs out of His promise!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*The word is hardly capable of translation. Even ‘Lord’ is but a poor substitute for the Arabic ‘*Rabb*’ which signifies not only the Sovereign but also the Sustainer, the Nourisher, the Regulator, and the Perfecter. The relation in which the God of Islam stands to all His creation is that of a Righteous, Benign Ruler, and not that of a mere ‘Father’.

2635. IS IT not an occasion of extreme sorrow that *Allah Rabbil’Aala-meen* (Lord of all the Worlds) should call you aloud and you should remain in deep slumber? You must know that *Allah Rabbil’Aala-meen*, the King of kings holds a court daily to hear the petitions of His creature and declares aloud:

“I am King! I am the King! Ask Me whatever you want, I will give. My treasures overflow. There is no dearth of anything with Me.”

Is it not your misfortune that you have not the luck to be blessed by explaining your needs in the exalted Presence of your *Rabb*. You never go there where you are granted everything you need!

Do you know what happens next? You wander about from door to door for petty things from the moment you get up in the morning and until you return home empty-handed in the evening? Is it not a matter of utter shamefulness that you have relied on the most wretched, mean and low-bred creature of Allah the Almighty? Who else can give to somebody and what? What has anyone got to give to others? What can He grant you and what have they got to give you?

Your Allah, the King of kings, *Maalik-us-Samaawaat-i-wal-Ard* (Sovereign of the Heavens and the Earth), *Dhul-Jalaal-i-wal-Ikraam*, *Qaadir-ul-Muq’tadir* (the Able and the Powerful, the Omnipotent and

the Mighty) is the Creator, the Owner, the Provider, the Ruler and Master of everything present in the Universe. Revert to Allah the Almighty in every affair of yours, spiritual or mundane, apparent or hidden! Ask Allah the Almighty for your needs, they shall be granted!

Allah the Almighty says: "I am the King! I am the King! pray to Me! Pray, whatever you want! I shall grant! Why don't you pray, then? Verily, Allah the Almighty never backs out of His covenant. Undoubtedly, the treasures of Allah the Almighty are overflowing and He is *Akram-ul-Akraameen*. He never turns away anybody empty-handed from His door. How can anybody be turned empty-handed from the court of *Allah Rabbil 'Aalameen*? No, never! You have seen the outcome of begging of the creature (of Allah)! Now beg of your Creator! Beg, whatever you want ! God willing, it shall be granted!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2636. THE GYPSIES' DOGS even fight off lions!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2637. NOTHING in the existing world, whether animals or plants, deposits or minerals, has any existence of its own, nor is anything independent. Everything is subservient to the order and decreed to the pre-destination (of the All Powerful). The existence of everything is predetermined and the course of its movement is regulated to the Eternal design only. Without the Divine decree no one has any power to do anything – and every decree ensues from my Allah the Almighty!

*WAllah! Billaah! TAllah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2638. NO WORDLY CALL should ever be listened to by you. All these calls are false and faithless in the guise of faithfulness.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2638. MAY no call of the world ever reach your ear! All calls are false and in the eyes of faithfulness, all unfaithful.

2639. KEEP your words and actions free from evil. None of your deeds should have any evil. He who is free from evil is goodly. Goodness is the goal of the journey of life. Evil is from *Satan* and goodness from *Ar-Rahman* (the Beneficent).



اللَّهُمَّ اِهْمِنِي رُشْدِي وَاَعِزَّنِي مِنْ شَرِّ نَفْسِي ! اَمِين -  
 اللَّهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ كُلِّ شَيْطَانٍ مَرِيدٍ وَمِنْ  
 كُلِّ جَبَّارٍ عَنِيدٍ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللهُ لَا اِلَهَ اِلَّا هُوَ وَعَلَيْهِ  
 تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ط

*Allaa-humma'l himnee rush-dee wa 'adhi-nee min sharri nafsee!  
 Aameen! Allaa-humma innee 'a'uoo-dhu-biKa min sharri nafsee  
 wa min kulli shaytaa-nim-mareedinw-wa min kulli jabbaarin  
 'aneedin fa-'in tawallaw fa-qul hasbiyallaahu laā ilaa-ha illa Hoo.  
 'Alay-hi tawakkal-tu wa Howa Rabb-ul-'Arshil Azeem!*

(O Allah (the Almighty)! Grant me wisdom (and) protect me from evil of my 'self'!

O Allah (the Almighty)! I seek Your refuge from the evil of my 'self' and from Satan, the rebellious, and from every obstinate tyrant.

But if they turn away, say, "Allah (the Almighty) sufficeth me: There is no god but He: On Him is my trust, He is the Lord of the Throne (of Glory) Supreme! – (Al-Qur`ān 9:129)"

2640. O MY KING OF KINGS! You have ordered us to attend to You. O the Lord of the Honoured Throne, O the Lord of the Glorious Throne, O the Lord of the Exalted Throne! Who could attend to You without Your grace? Until an ability is granted to someone by You how could anybody attend to You?

اللَّهُمَّ اِهْدِنِي مِنْ عِنْدِكَ وَاَوْضِ عَلَيَّ مِنْ فَضْلِكَ وَاَنْشُرْ  
 عَلَيَّ مِنْ رَحْمَتِكَ وَاَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ ط يَا حَيُّ يَا قَيُّوْمُ اَمِين

*Allaa-humma ahdinee min 'indiKa wa Afid 'alayya min-fadlika  
 wanshur 'alayya min-rahmatiKa wa anzil 'alayya min(m)  
 barakaatiKa! Yaa Hayyu! Yaa Qayyoom! Aameen!*

(O Allah (the Almighty)! Guide me (on the right path leading towards you), be gracious to me out of Your blessing, shower upon me Your Mercy and send through Your Grace! O the living, O the Lasting! Amen!

2641. AS ONE moves nearer in one's journey to the goal, one goes farther away from the world. And this distance is the prelude to presence.

2642. THE SERVANTS OF ALLAH THE ALMIGHTY never state their need to anyone at all, but Allah the Almighty. And the Honour of Allah the Almighty, the Majestic, the Exalted, the Honoured, never bears that any of the needs of His servant are dependent upon anyone else except Him. My Allah the Almighty is the King of kings, the Succour of needs and the Listener to supplications.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2643. KEEN SENSE OF HONOUR/SELF-RESPECT never commits any act of disgrace. It is never disgraceful. It never lets its prestige crumble. And it is the honour of a true Muslim.

2644. WATER extinguishes fire, erodes away earth. Wind is the most overpowering of all of them. It conflagrates fire, blows away earth and sets in storms in oceans.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2645. EARTH has no rise or fall. It is static in one form. But it absorbs everything, fire or water, having coloured it in its own colour. And no other complex has this perfection.

2646. AND this status of earth is because of humility.

2647. CHARITY is meant for charity but not for storage. Do not store any charity. Do not keep any charity hidden. Do not sit still until you have given away everything the Living Allah the Almighty has granted you for distribution. This principle of the *Tareeqat* (Islamic Mysticism) is complete and everlasting, not for a day or two.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2648. UNDUE spending of charity amounts to extravagance.

2649. O MY YOUNG MAN! Put an end to pedantry and comfort. Simplicity is not something outmoded, it is the Muslim national character.

2650. OFFER the prostration of thanks as bestowal of authority. It is, because thereafter, nobody at all would come to you for any need whatsoever.

2651. THE TRUE MUSLIM is always free for the *Dhik'r* of his Allah the Almighty. He never lets any job whatever interfere in the



*Dhik'r* of Allah the Almighty. Except for *Dhik'r*, he has no worry for any job. In his eyes, nothing except the *Dhik'r* of Allah the Almighty bears any value.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu-khayr-ur-Raaziqeen!*

2652. WHOMSOEVER IN THE WORLD and wherever an affliction befalls, it is written in the destiny. And submission with gratitude to destiny is the best worship.

2653. NO MASTER can ever tolerate the disgrace of any of his servants.

2654. O MY COMPANION! Do you know what is the *Ruboobiyyat* (Lordship) of your *Rabb* (Lord)! A female dog was busy deliciously eating bread when she heard her litter crying. She left the piece of bread there and reached her puppies, flying over the fence. This is the state of *Ruboobiyyat* (Lordship) of a thoroughly dirty creature. What would be the status of the *Ruboobiyyat* of the King of kings, *Rabb-il- 'Aalameen* (Lord of the Worlds), the Sustainer, the Owner, the Nourisher, the Patron and the Master of the whole Universe!

Bear it in mind firmly that your *Rabb* is a hundred times more kind than your mother, and your mother cannot bear you to be exposed to even the slightest affliction.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2655. MAY your acknowledgement be unparalleled!

2656. YOUR LIFE TIME is fixed. Repent, fear Allah the Almighty, establish prayers and avoid sins. Not a moment of your time should pass without the remembrance of your Allah the Almighty!

2657. WHEN did Islam teach you to divide into groups? Allah the Almighty says:

And hold fast,  
All together, by the Rope  
Which Allah (stretches out  
For you), and be not divided  
Amongst yourselves.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا  
وَلَا تَفَرَّقُوا

(ال عمران - 103)

-(*Al-Qur'an* 3:103)

2658. DEBATES RENDERED THE *UMMAH* ASUNDER!  
Alas! You did not realise it!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2659. IN THE RULE OF LIFE, debate is nothing; it carries no stage. Do wise men ever indulge in debates?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2660. A REPUDIATOR of the outward can neither be the bearer of the inward nor its trustee!

2661. THE INWARD is an important Divine injunction. How could everybody have a command over it? Ask *Baba Bullhe Shah\**, may Allah the Almighty be pleased with him, of the ordeals of this path. He says:

“Devotion is but easy in the  
people’s eyes,  
O the maiden, the  
Devotion leaves behind nothing.”

لوکاں دے بھانڑے عشق کھلا  
ایہ عشق نہ چھڈ دا پھٹکا کرے!

He writes elsewhere:

“I am iron and the guide, the alchemist.  
Be with the alchemist for always, O friend,  
Shedding of duality in you,  
Abide, in obedience to One, O friend!

میں لوہا تے ہادی پارس  
نال پارس دے کھمیں او یار  
دوئی دُور و مجودوں کر کے  
اک دا ہو کے رہیں او یار

\*A great Muslim Soofee saint and poet of the Punjab.

2662. BE CONTENT! Allah the Almighty is *Yuhibb- ul-Mohsineen* (Lover of the benefactors). He never wastes the blessing of any benefactor.

يُحِبُّ الْمُحْسِنِينَ

2663. ‘TO BE’ or ‘not to be’ of everything, indeed, is dependant upon the Intention and Will of my Allah the Almighty. As has been said many times before, when Allah the Almighty makes up the intention, Allah the Almighty puts up with no hardship or labour; He simply says: “*Kun* (Be as I intend to do).” Immediately, it takes place accordingly. And this practice of Allah the Almighty is eternal and everlasting, and it never changes.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2664. **ALTHOUGH** you talk about the world over, make the impossible into the possible, yet until and unless a person practises his knowledge nothing can be achieved. Practice what knowledge you have. Hope for the bestowal of the desired knowledge. How could one expect the desired knowledge until and unless one practises existing knowledge.

The existing knowledge is outwardly, and the desired, inwardly.

*Wa maa 'alaynaa illalbalagh!* (And our duty is but plain conveyance (of the message)!)  
2665. **DEVOTION AND ECSTASY** or absorption and intoxication were the only two graces of the school and *Maikadah* (wine-house), and they alone were your marks of distinction. Please regain this lost property of yours and this is the **second call of the time**.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2666. **YOUR SCHOOL WITHOUT LIGHT**, *Maikadah* (wine house) without refreshment is the stage of remorse; if not, then what else?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2667. **THE MANNERS OF LOVE** are beyond the thoughts of yours and mine. Love breaks down all pride and prestige and the beloved does not leave the lover free for any other task. And he is unaware of this stage apparently, singular inwardly, mad in sight, intoxicated in reality.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2668. **IF SOMEBODY** becomes aware of the value and importance of his breath in life, he would never waste any of his breath. A human being has nothing more valuable than his breath.

And what you are searching for is hidden inside only your breath.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2669. **THE GRACE OF INDEPENDENCE** is carefreeness. The Independent (Allah the Almighty) renders His servant carefree of everything except Him.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2670. HE told *Boo Ali Shah Qalandar*, may Allah the Almighty be pleased with him: "I am Independent!"

At the time he was in an extreme state of absorption and intoxication. He beseeched: "If you are Independent, I am also carefree."

2671. IN THE VALLEY of devotion and ecstasy and absorption and intoxication none else at all, except the beloved and desired, come or occupy it.

2672. DEVOTION and ecstasy and absorption and intoxication never channel to anyone at all except His beloved and desirer.

2673. DEVOTION and ecstasy and absorption and intoxication are occupied completely in the love of his beloved and desired and unaware and estranged completely of everything except him.

2674. AT THE STAGE OF CAREFREENESS, there is no care at all for anyone except the Independent.

2675. NARRATION renowns the narrated as did *Firdausi* for *Rustam!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2676. THE BREAST is the treasure of *Ma'rafat*.\* The breast is like the *Mountain of Sinai* for gnostic ascension.

The flicker of light that the Prophet Moses, peace be on him, received at the *Mountain of Sinai* is also reflected on the accepted servants of Allah the Almighty in their gnostic adventure. In the field of Divine gnosticism the stage of breast of a human being is like that of the *Divine Tablet*. What is written on the *Divine Tablet* requires the sight to read it similar to the one fully aware of the reality of the inward. When the eyes of the inward bring into focus the observation of the highest stage of the high, the Divine Will, through its redemption and confiscation, manifest on them all the secrets and mysteries explained and elaborated.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\**Gnosis; the mystic knowledge peculiar to the Soofees' intimate knowledge of God.*

2677. MALICE, the mean, dirtied the breast. And we have not even realised the feelings of this dirt. Malice in your breast is an enemy of yours which, until and unless it is driven away, how could you reach any stage? If Allah the Almighty grants you the ability, it is a moment's job to cast it away.

Malice is the representative of *Satan* who never moves away from its place, remains in attendance. If you seek the truth, take it that we have



housed him in our breast. If we were not offering our support to it, how dare this mean rogue enter our breast! We welcome it, approve of it whatever it says and hand over to it all the time meant for remembrance and praise of Allah the Almighty, the Exalted, the Majestic, and *Satan*, the plump and devillish emissary, presides over the heart as a ruler.

*Shaahat-il-Wujuha! (May (your face) be disfigured!)* ، شاهت الوجوه  
*Shaahat-il-Wujuha! (May (your face) be disfigured!)* ، شاهت الوجوه  
*Shaahat-il-Wajuha! (May (your face) be disfigured!)* ، شاهت الوجوه

And O my friend! If even now the honour of my Islamic spirit and yours do not warm up, then of what use is our honour and Islamic spirit!

Malice, and that too seated in the breast, is but the stage of melancholy.

*Yaa-Hayyu! Yaa-Qayyoom! Bi-rahmatiKa Astagheeth!* (I entreat Your Exalted Majesty for Your mercy!)

Do not refuse. In fact, the man is at the stage of meanness. Unless the soul is completely free from meanness and impurities, he is only at the stage of meanness. In bathing, even if a single hair remains dry, the body remains defiled. These are points of considerable importance; ponder over them!

2678. *A* UPBRAIDED *B*. Hearing this, *C* told *B* that *A* has been saying such and such things. Thus *B* had his breast dirtied for *A*.

*A* told tales about *B* and *C* told tales about *A* thus drowning the boat of the breast of *B* in malice.

2679. DO NOT regard *A* as a bad man. Do not appreciate *C*. How dare *C* tell tales about *A* to you? Tell it to *C* what the Prophet Muhammad ﷺ has said: “*The back-biter will not go to Heaven.*”

Also, tell him that the outcast *Satan* answered the Prophet’s (ﷺ) question of who was his biggest friend thus: “*The back-biters of your Ummah.*”

Be above all this! May Allah the Almighty be pleased with you, forgive you and bless you with this grace. Get to *A*, however you may be. Confess to him that you are what he said about you. Ask for forgiveness and behaving as an accused person, say that it is not the stage of revenge but forgiveness. Do not march forward till your heart is free from malice. Thus cleansing the tablet of the heart so that it is transparent like glass. The state of the dust-ridden heart is not only sorrowful but also thought-provoking. A desert dweller said in a meeting that he cleansed his breast that way.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2680. IF *B* IS WISE and concerned about his life Hereafter, he would never allow any opportunity for *C* to stir up a storm in the Pacific Ocean. If *B* is not willing, how dare *C* take courage to tell *B* anything at all.

2681. EVERY HUMAN STEP was taken to wake up *B*. But *B* was so fast asleep that he did not wake up to any call at all, did not even turn over as if nobody had called. Eventually he was awakened by a push. The moment *B* woke up he was wonder struck at the scene that had been nurtured because of his negligence. He did not believe that all human efforts except the last one to wake him were lost.

Now he had no doubt that his deep slumber had ruined the whole of his affairs. Whatever he lost, he lost because of this slumber. Had he not had the screen of negligence cast asunder with a push, this stage of his would have brought him face to face with limitless and incalculable disaster so much so that everything of his would have been ruined.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2682. THE ANIMALS OF THE JUNGLE ruined the sugar cane crop. The birds inflicted wounds on the fruit by notching with their beaks. The juice flowed on to the ground. The cat wounded fatally the *Mayna*\* and hen.

The grazers trampled over the green. The mice dug in holes thus rendering hollow the tree roots. And *B* snored, fast asleep.

It has all taken place. Can *B* make good all this? Certainly, yes. There is not a loss in the world which cannot be made good. If even now *B* avoids *C* completely, it would mean nothing had been lost.

\*a bird who can talk like a parrot.

2683. *B* SAID TO *C*: “Well *Mr C!* what brings you here? What is the matter?”

*C* was wonder struck at this extraordinary conversation and began to say: “What is this vapid talk today? I am only *C*, the old servant and devotee of yours. This speech of yours has set me wondering. What good days were those when I was fortunate to enjoy your extreme kindness and love. My appearance in your meeting not only meant a grace for me but to quote you, ‘your meeting was insipid without me’. Today you are addressing me as though you had never met me before. I am wondering as to where that state of kindness and love has gone and why there is this indifference. What a



colossal change and all of a sudden! Intellect is weak to comprehend why you forgot the old acquaintance, discarding once and for all the informality of our old friendship. I do not understand if I am asleep or awake, if you were not the same as you were or whether I am forgetful of it all.”

What a meaningful reply *B* gave to *C*; “I need not say a lot, nor have I got time for that. Why should I waste your precious time and mine by even talking about it? Why should I not tell you one thing in lieu of one hundred. Now I have no commodity of your taste with me. Now why have you come to me and what for? The manners of our body have changed altogether and completely. The old manners can never bear fruit now in the body. Adopt the new manners and then come. We will welcome you *In shāa Allah!* (God willing!)”

2684. *C* BESEECHED: “O my master! Please let us know the new manners of your meeting. We dare not leave them unadopted.”

He said: “How could you adopt them? The new manners are entirely new and unique. They have no ceremonial robes and no turban, no *Haal* (state) and no *Muqaam* (stage), no union and no separation, no absence and no presence, no nearness and no distance, no hope and no disappointment, no fear and no hope, no journey and no objective! *Allah, Allah!* A state of *Hoo* prevails. No alien can enter it, nor can he be accommodated. This *faam* (drink) of the treasury of *Tareeqat* (Islamic Mysticism) is both tasteless and soothing. How can a person survive after drinking it? This bestowal can only be His grant and survival because of His grace. This constitution of the *Maikadah* (wine house) is beyond human intellect and conscience; though knowledge and wisdom cannot guide you there, absorption and intoxication can. Knowledge and wisdom guide you to the leadership of the Prophet Muhammad ﷺ and his devotion guides the absorption and intoxication.”

*Wa maa ‘alaynaa illalbalagh!*

(And our duty is simply to convey the message)!

2685. THE SERVANT is the secret bearer of his master. How can the master keep any of his secrets hidden from his servant, except the one known to no one else hidden in the master’s breast!

This is exactly the case with Allah the Almighty and His servants.

*WAllah! Billaah! TAllah!*

2686. A SERVANT never tells anyone of the secrets of his master even though his life may be at risk.

A servant is the honour and the guardian of the honour of his master. He never lets this honour be injured. The servant is faithful to his master

who can give away his life but not his faithfulness. When the servants of my master, *Ali*, may Allah the Almighty be pleased with him, were massacred in the *Battle of Karbala* in support of *Imam Hussain*, may Allah the Almighty be pleased with him, they were counted as *Ahl-e- Bayt*, the family of the Prophet ﷺ. *Allah, Allah!* What a lofty rank! *Marhaban! Mukarraman! Musharrafan!*

There are distinctions of the persons and characteristics between the servant and the master and this remains eternally, but no distinctions of secrets and graces.

Now, how could anybody turn down the reality of the relationship between the servant and the master?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2687. A SERVANT is extremely proud of the service to his master and this proud thought alone is the capital of his life.

2688. AT TIMES he forgets his position and manifests himself. And this state is because of his intoxication in this very pride of servanthip.

2689. THE SERVANT never turns away from the door of his master even though he is led away by his hand. The door of the master is his last resort.

The servant never regards any of the treatment of his master as bad, nor would he let anyone know that his master was not happy with him.

However he may seem outwardly, the master, in reality, appreciates the faithfulness of his servant. He cannot bear for even a moment to be separated. If he comes to know that his servant is not happy with him he makes it up with him straightaway putting aside the distinction between the two. However, he brings him round. Sometimes he bestows such inner satisfaction that it is not possible any other way.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2690. THE SERVANT is the servant of his master and none else. He has no concern whatever with anyone other than his master and is at his command only. And it is never possible that a servant may state his need to anyone at all other than his master.

The servant is seated at the lofty stage of honour and never lets it slip from under him till his last breath.

He always accepts that stating his need to any one else is not befitting to the honour of his master, in fact, it amounts to his dishonour.



2691. IF EVER ONE PONDER, all the anecdotes of World History are but the annals of the master and servant.

2692. THERE is no depreciation in anything of yours. Your strength is just as it has been, power intact, the intention prime, the aspiration fresh, your taste and interest heaving the same sighs and your every faculty intact.

O my friend! You are only asleep and this is the unanimous decision of the secret-knowing wise commentators. Unbeknown, how would you wake up and who would wake you up. We know only this much – that Allah the Almighty will awaken you. When Allah the Almighty, the Exalted, the Honoured, the Majestic, the Munificent, showers His graces on any of the nations, He engenders these feelings of awakening in the hearts of the youth of that nation.

O Allah the Almighty! This state of ours is dependent on Your *Kun!*\*  
*Yaa-Hayyu! Yaa-Qayyoom!*

\*By a single act of His all-powerful will (by uttering the word *Kun*) Allah the Almighty created the Heavens and the Earth and everything of the Universe.

2693. O THE GREATEST HERO of the annals of the nations of world! Today no flag is fluttering in any of your fields, neither in the field of the *Deen* nor in the field of the world. What days were those when it was not possible for anyone to stand before your raised eyebrows. You are overcome by the non-believers! *Allah, Allah, I repent, I repent*, the right reason cannot accept it.

The seas and lands trembled because of your grandeur and authority. And every authority meant nothing in the face of Yours.

So many of the great cast down their eyes in the face of your grandeur. Hearing your name, the hearts of lions would sink, their gall thinned.

Whenever you encountered death in the field, you smiled by gazing into the eyes of death, fearing nothing and no worthy son of a mother dared encounter with you.

O, the proud son of the mean world! Today the glaring accounts of your history are becoming but fiction. What is the reason after all? O my youth! You are not here to be conquered but to conquer, not to be defeated but to defeat, not to escape but to make them flee, not to be annihilated but to annihilate. Can anybody annihilate you? Never!

2694. A CLOWN came to *Aurangzeb Alamgir*, a famous Emperor of the *Moghul Dynasty*. The Emperor said to him: “First befool me, if you want a prize of me.”



Paying due respects to the Emperor and taking leave he set out wearing a *Faqeer's* robes, and settled in *Deccan* (Southern India). Unbeknown what arrangements he made for his food, he never ate or drank in the presence of people. Gradually, people began to visit him and his fame for piety and contentment spread over the length and breadth of India. He did not accept presents from visitors. In fact, he gave them presents. He became a well-known person of the time for his complete disregard of the world. With time the news reached the Emperor's Court that a man was occupied in the remembrance of Allah the Almighty having discarded the world and then settling in *Deccan*.

*Aurangzeb Alamgir* was a religious Emperor. It occurred in his heart to pay a visit, and with the full devotion he visited him for greetings. When *Aurangzeb Alamgir* approached the clown humbly, he stood up with hands together and beseeched: "O king of the world! I am the same clown whom you ordered to deceive you. It is by the great blessing and grace of Allah the Almighty that I have demonstrated my art."

Thinking for a while, *Aurangzeb Alamgir* said: "What prize other than a small bag of money can I give you? You have received hundred of thousands of devotees. You could receive a lot more than this from them."

What a wonderful answer the clown gave! *Maa shāh Allah\**! This reply of the clown surpassed us all and it will remain a glittering and glaring example of the *Tareeqat* (Islamic Mysticism), till the *Day of Judgement*. The clown said: "It would have been a stain on the name of the people whose robes I had worn to deceive you."

At this *Aurangzeb Alamgir* felt pleased and gave away to the clown a lot of money and respect. In other words, a clown won the day in guarding the respectability of the robes of *Islamic Tarreeqat*. And this stage deserves extreme consideration. Please think it over!

*Wa maa 'alaynaa illalbalaagh!* And our duty is but simple conveyance (of the message)!

\*That which Allah has ordained must surely come to pass.

2695. THE WORD AND ACTION that receives acceptability with Allah the Almighty, the Lord of the Worlds, the Majestic, the Honoured, remains eternally alive on the tongues of the servants of Allah the Almighty till the *Day of Judgement*; it shall never perish. And this is the popularly accepted explanation of the good deeds that remain eternal.

2696. WHAT wonderful days were the ones when nobody's rank except Almighty Allah's appealed to your eyes, their ranks carried no



importance. And the authority and rank you run after desperately would remain hands together, waiting, O the sleeping youth, for acceptability before you. And today you are the servant of the servants of the servants. And this is the stage of dying. Why is your ego not stirred up and why are you not realising this deficiency in you? If you will not change your state now, when will you do it then!

2697. NATURE is the exposition of *Ruboobiyyat\**, it is not at all dependent on any teacher.

\*Manifestation of the Attributes of the *Rabb*.

2698. THE TRUE MUSLIM'S EFFORT never loses heart even until the last moment of death. And Allah the Almighty has granted this asset to a true Muslim only.

2699. AND this bestowal was granted by Allah the Almighty to the true Muslim (*Momin*) alone who never despairs in any field until he meets his death.

2700. THEY relied neither on contemplation nor destiny. Whatever they resolved to do, they did; they never restrained from and stopped short even to the hair's breadth until Allah the Almighty did it as they wished. If for any Divine Wisdom they did not accomplish it, they hoped, in time, that the job would be accomplished by someone.

2701. *KUN!* (be done!) welcomed their determination and without fail.

2702. IF EVER they lost in any field, they did not lose heart. They regarded this defeat as an open lesson, tried to make up every deficiency of theirs, considered the defeat as happy news, attended to their Helper for the conquest and the Helper granted the triumph and conquest.

2703. THEY would attribute defeat to themselves and triumph to Divine Grace.

2704. THE BELIEF IN TRIUMPH after migration, and conquest after defeat is that part of the true Muslim's faith which no one can shake off.

2705. O MY YOUTH, engender the character of your ancestors. How could any wave drown your boat?

2706. THESE tosses are only to awaken you.

2707. O LIVING ONES! Seek a lesson from the dead. They have only one wish that, alas, they had done the jobs that had stood in good stead to them and they had the good fortune to live and die for Allah the Almighty.

2708. GO TO THE GRAVEYARD and see for yourself what state your father is in.

Seek a lesson, O you, the seer!

2709. THE MASTER bears the honour of every servant though he is unfortunate and even unfaithful.

2710. THE MASTER can never bear that anyone else disgraces his servant.

2711. HOW do you regard Allah the Almighty? Allah the Almighty is the Owner of the Universe and Omnipresent. Allah the Almighty does what He wishes. Who can stop Him?

2712. ONCE a person understands that Allah the Almighty is The Omnipresent, he can never commit any evil. How can a servant dare to commit an evil or shameless deed in the presence of his master! No, never!

2713. A GENTLEMAN asked what number of exercises may be regarded as abundant. Abundance is dependent on strength, capacity and time. One hundred times is the lowest degree and 70,000 times, the best. A medium degree of abundance is 41,000 times and this is the practice in vogue with us.

2714. ONLY YOU are the First, only You are the Last. Only You are the Apparent, only You are the hidden. Only You are inside me, only You are outside me. You are in everything and nothing at all is free from You. *Yaa-Hayyu, yaa-Qayyoom!*

2715. ANGELS are the reliable observers of the battle of life. Think before you speak; walk carefully. Nothing of you is hidden from anyone.



2716. *YAA-HAYYU, YAA-QAYYOOM!* You are in every Beauty, You are in every Majesty. You are in every perfection. You are in every deterioration. You are in every bestowal. You are in every misfortune. You are in every direction. You are in every corner.

2717. *YAA-HAYYU, YAA-QAYYOOM!* You are in every field, You are in every grain of sand, You are in every stone. You are in every tree, You are in every ocean, You are in every wave, You are in every part of the body, You are in every colour, You are in every composition, You are in every voice.

2718. *YAA-HAYYU, YAA-QAYYOOM!* You are the Beginning. You are the Eternity. You are the *Alpha*. You are the *Omega*. You are the *Torah*. You are the *Psalms of David*. You are the *Bible*. You are the *Holy Qur'an*. You are the Hidden. You are the Apparent.

2719. EVERY STATE changes but only after reaching the climax. This state changed too after reaching the climax. All Praise be to Allah the Almighty in all circumstances!

2720. WHEN a person cannot continue with the recitation of any of the Chapters of the *Holy Qur'an* for some reason and then his ability is restored, his heart experiences such happiness as that of the fasting person at the time of breaking the fast with a cool drink of *sherbat* (an oriental cold, sweet beverage).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2721. *HIJRAT* (migration) is the *Sunnah* (tradition) of the Prophet ﷺ.

*Hijrat* frees the emigrant from sin.

*Hijrat* is the first step towards martyrdom.

*Hijrat* towards Allah the Almighty is the highest stage of *Hijrat*.

What is *Hijrat* towards Allah the Almighty? It is a renunciation of sin! The highest stage of *Hijrat* is migration from the world of 'being'. And only rarely does someone pick the good fortune of this, and not everyone.

2722. WHEN a man's living is contracted he migrates perforce which puts him in a state of extreme disappointment.

And O, my friend! Do not lose heart. Triumph follows *Hijrat*. This is an unailing law of Nature.

2723. SATAN does not wear horns on his head. Only because of his uncomely character is Satan the Satan. And this is the Satan who, when he had praiseworthy qualities, was the tutor of angels.

2724. THE WORLDLY PERSON is attendant to the world and the religion to religion. The *Faqeer* is the attendant to Allah the Almighty, neither to the world nor to the religion. Until and unless Allah the Almighty, the Blessed, the High, the Honoured, the Majestic, the Beneficent, attends through His Kindness and Grace to any of His servants, why and how dare the helpless, sinful and careless servant muster the ability to attend to Allah the Almighty, the Lord of the Exalted Throne, the Lord of the Beneficent Throne, the Lord of the Glorious Throne!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2725. LIGHT UP your path in the light of the *Holy Qur'ān* and *Sunnah!* There is no room for evil at all in the *Holy Qur'ān* and *Sunnah!*

2726. READ the *Sura Al-Kaafiroon* (The Unbelievers – 109th Chapter of the *Holy Qur'an*) in answer to your question. If a person wants people to honour and respect his *Shaykh* (the religious guide), he ought to, then, respect and honour the others' *Shaykhs*.

2727. *TAWAJJUH* (spiritual inducement through attention) has become our commonplace word. Everybody asks for everybody's attention. Neither can everyone attend to everybody nor can the attended bear with the attention.

Hérons lay and leave their eggs in the mountainous heronry and come to Pakistan during winter. The heron's attention is centred round her eggs. And because of this attention alone the heron chicks are bred in eggs. The egg that loses the attention of the heron rots. This is the state of attention of a bird of the mountains. What would be the state of affairs of the *stage* with the attention of the attention of men to men and then the attention of Allah the Almighty, the Exalted, the Honoured, the Lord of the Exalted Throne, the Lord of the Beneficent Throne, the Lord of the Glorious Throne!

2728. SPIRITUAL ATTENTION lifts up the veils, causes pandemonium, attracts exclusively for itself having cleared the chest of malice and impurities and does in a moment the job that instruction can never accomplish. And my friend, this is only the elementary stage of spiritual attention.



2729. SPIRITUAL ATTENTION warms the breast, renders it restless and mercurial. And until it gets rid of the extraneous presence in its breast, it continues with the struggle. Indeed, the breast free form *Ghayriyyat* (extraneous presence) is the treasure of *Ma'rafat* (Gnosticism).  
*WAllah! BIlah! TAllah!*

2730. INSTRUCTION can never free the breast from otherness. Allah the Almighty has granted this task (stage) to the devotion.

2731. *TAWAJJUH* is the term used for the glance with perfect state of love directed at a fortune in slumber with the attention to awaken and exalt his luck having his own spirit, heart and soul, all three, disciplined, ordered and united together.

2732. WHEN Allah the Almighty, the Most Kind of the kind, attends through His Grace to His creatures, the attended becomes the exalted.

يَا كَرِيمًا كَرِمْنِي وَ أَكْرِمْنَا بِكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ - آمين

*Yaa Kareemaa! Akrimni wa Akrimnaa bikarmiKa Yaa Akram-ul-Akrameen! Aameen!*

(O the Munificent! Bestow upon me and us (all), through Your Munificence, the grace, O the Blessed of the blessed. Amen!)

2733. O THE NEWCOMERS! Take lessons from the departing ones.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2734. O THE DEPARTING ONES! Tell the newcomers before you depart that the world is a place of trial not of comfort.

He who got entangled in trial, got embroiled.

2735. MUSLIMS have already made an exit from the mosque. Please leave the remaining ones in.

2736. MOSQUE is meant for the *Dhik'r* of Allah the Almighty. If the *Dhik'r* of Allah the Almighty is not to be performed in the mosque, what else should be done there?

2737. HONOUR made the insurgent yours, hatred rendered yours, the alien. However hard one ponders over it, it is still insufficient.

2738. INDEED, honour is blessed and hatred, cursed.

2739. FOR the growth and stability of the Muslim Nation stride forward collectively and lovingly.

Those who march forward in unity and love, never fail.

2740. LOVE, but for the sake of Allah the Almighty!

Oppose, but for the sake of Allah the Almighty!

Meet, but for the sake of Allah the Almighty!

Fight, but for the sake of Allah the Almighty!

Live, but for the sake of Allah the Almighty!

Die, but for the sake of Allah the Almighty!

Living in these circumstances is, indeed, enviable!

2741. WHATEVER treatment the preachers of the *Deen* of Islam of Allah the Almighty receive in this path, they put up with it patiently regarding it as a lesson from Allah the Almighty only. They have complete patience totally devoid of complaints and queries. They do not even take it ill in their hearts. Regarding it as a present from Allah the Almighty, they offer thanks to Allah the Almighty.

O my companion! Preaching of the *Deen* of Islam of Allah the Almighty cannot be stopped by anyone. And who could bear to stop it? It is a storm that breaks asunder the hearts of mountains, cuts the breast of the plains. Even the biggest force stopping it has, in reality, no more force than that of a blade of grass. Opposition cannot prevent preaching. It is carried away like grass and straw. Opposition has been in force since the beginning of time and shall remain eternally. It is destined to rise and not be forced to fall, to advance and not to stop. And this is its eternal time table.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2742. THE PEOPLE OF THE JOURNEY remain in search of the people of beneficence and the people of beneficence remain in search of people of the journey.

2743. THE BENEFICENT PERSON finds the person in the journey even though he may be in the *Mountain of Qa'af* (The Mount Caucasus). Similarly, the person on the journey finds the beneficent person.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2744. THE JOURNEY that is not benefitted at the end is defective. Also the beneficence that is not given away is defective.



2745. IF THE JOURNEY were acceptable, it would certainly have been benefitted. If the beneficence were perfect, it would have certainly been apportioned.

2746. A DEFECTIVE ITEM is of no value in any market. It matters little which market it is; what to speak of this one!

2747. HOW could a friendship of a banana tree and the *Kareer* (a prickly leafless plant found in the Indo-Pakistani sub-Continent) be viable? The *Kareer* has no leaves and the banana, no thorns. The prickly *Kareer* would have driven holes in the banana leaves. And the banana keeps its leaves extremely dearly. This friendship may be entered into but it cannot last.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2748. DO TELL THIS! For what good character-trait should one pay attention to you? You have no beauty, no character, no knowledge, no practice, no piety, no trust in Allah the Almighty and not even the feeling for its absence.

O youth in slumber! Wake up! It is no time to think. Jump into the field of action. People on the Earth and in the Heaven both have been waiting for a long time to see your craftsmanship. Attention wanders about in search of you like a wayfarer who has lost his way.

2749. THE ENGINES of the fast trains stop at the junction only for water but not for rest. Otherwise, how could any train reach its destination in time!

2750. THE MEDITATION that Allah the Almighty insisted upon in His *Holy Qur'an* is popularly acceptable. And the meditation that you are suffering from is useless.

2751. THAT IS BENEFICIAL TO EVERYONE AND THIS IS REPUGNANT. That meditation leads to the attainment of the desired object and this meditation – Allah preserve us!

2752. THESE *Jaams* (drinks) all have been drunk. Bring some new *jaam*. The *Rinds* (astute men) of Your *Maikadah* (wine house) are jointly and persistently asking for this!

2753. WHICH BLESSING OF ALLAH THE ALMIGHTY can a person deny and how? Each particle, each leaf, each segment and each

drop of the Universe is the manifestation of the blessing of Allah the Almighty. Think it over! There is nothing you see that may not be a blessing.

2754. THE LION does not eat grass like a male water buffalo even though he may die of starvation!

2755. THE EAGLE does not nibble all the day long like a crow. Nor does he eat someone else's hunt. The eagle does not eat a dead corpse. The dead corpse is shorn of the power to fly. The flight of the eagle and the lowliness of the crow are due to their livelihoods. May Allah the Almighty grant us a pure livelihood!

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا  
أَمِينَ أَمِينَ أَمِينَ

*Allaa-humma Innee as'aluKa 'ilman-naafi 'anw-wa rizqan tayyiba anw-wa amalan- mutaqabbilan! Aameen! Aameen! Aameen!*

(O Allah (the Almighty)! I ask You for the knowledge that is profitable, the livelihood that is pure and the deed that is acceptable. Amen! Amen! Amen!)

2756. THE CROW is never full despite continuous eating till evening time. And the eagle having eaten once has no desire to eat. For this and only this, the crow's livelihood is impious and the eagle's pious.

2757. COULD the flesh of a stagnant corpse compete with that of the flying quail? Not at all!

2758. THERE is not a single item of the world in the grave. Everything of the world remains behind. There is no job to be done in the grave. Neither is there any interest with anybody! Nor is there movement to and fro. There is only one unfulfilled wish of the dead that makes him/her lament till the *Day of Judgement*. Alas, he lived in the world like a dead man and lived there as if he was living here.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2759. UNBEKNOWN these facts do not descend into your heart though what comes out of heart only descends into the heart and nowhere else!



O, my friend! Why don't you live this life in accordance with the unfulfilled wish of the dead. And living like that, O the living one, is not renunciation of life but the spirit of the *Deen* of Islam of your Allah the Almighty. And until and unless you lead your life like this, what struggle of yours can bring in any fruit and what prosperity can it bring forth?

O, the living one! Live like *Tariq*, \* *Khalid*, \* *Jami*\*\* and *Rumi*,\*\* may Allah the Almighty be pleased with them. You should not at all, and never, live as you do now.

\*Great Muslim commanders

\*\*Great Muslim poets and philosophers

2760. PURITY never lets its practitioner (the pious) sit idle. Instead, it always keeps him busy in one form or the other.

2761. WHEN there is enthusiasm, there is no consciousness. When there is consciousness, there is no enthusiasm. In the journey of *Sulook*, enthusiasm with consciousness and consciousness with enthusiasm are inseparable.

2762. PRACTICE is received from the practitioner and a subtle point from a sagacious man, but not from study alone.

2763. THE ETERNAL WILL has its habit since time immemorial, never changing, that everything changes having reached perfection. This is because there is nothing beyond the stage of perfection. When 'ego or self reaches perfection, it becomes 'selfless'.

2764. 'SELF OR EGO' is the stage of 'self-consciousness' and 'selflessness', the stage of 'self-annihilation'.

And O' my friend! Eternity is in the annihilation of 'self-consciousness'.

2765. OUR INTELLECT cannot comprehend the perfections of appreciation. A bundle of Dacca muslin could be pulled through a ring, packed into a coconut. Who could encourage us? They (the British rulers) completely wiped out industry by cutting off the thumbs of the artisans.

2766. DESPITE all the scientific advancement, the modern era cannot proffer similar unique examples even today.

2767. IN THE FIELD OF REMEMBRANCE OF ALLAH THE ALMIGHTY, we were a unique example. *Aamir bin Hani*, may Allah the Almighty be pleased with him, incanted 100,000 times the formulas of Divine praise in 1,000 prostrations (*Sajdah*) every day without fail. And nobody has been able to break this record so far.

*WAllah-u 'Alamu Bith-Thawab!*

2768. NATIONAL GRANDEUR depends upon the national character, industry and technology. Had a blacksmith making a sword been appreciated, there would have been no reason for him to have lagged behind any of his competitors in manufacturing the armoured car and fighting plane.

2769. RAISE the standard of your national character, promote industry and technology. These two qualities alone are the trustees of sovereignty and leadership.

2770. DO NOT REGARD any profession as inferior. No profession is inferior and unnecessary. Every profession is indispensable in running the system of the Universe.

2771. A SWEEPER'S JOB has no value in your sight. But the nearness the sweeper has to the king, is not available to even the greatest lieutenant.

The sweeper's approach is to the seraglio.

2772. APPRECIATION OF THE ARTISAN means the progress of art, and discouragement is the reason for retrogression. We call the weaver derogatory names like *julaha* (the ignorant), *pawali* (down-trodden) and *kasbi* (simpleton). Such discouragement has forced him to think that his art is useless. Therefore he has made sure that art has not flourished amongst his offspring. Not wishing its promotion, he, being fed up with it, remains busy in getting rid of it. These hated appellations confine this poor fellow to the handloom. And all the cloth-manufacturing machines of modern times are the fruits of appreciation. It is by no means blessed to regard the clothier of human beings as mean and humble.

2773. THE 'VALLEY OF WONDER' is so vast that nobody can traverse it by mere talk. This way all have traversed it. Yet, in fact, nobody can ever step into it let alone traverse it.

*Yaa-Hayyu, yaa-Qayyoom!*



2774. THE 'contented of the Prophets', may Allah the Almighty preserve his secrets, remained stationed gloriously in the 'Valley of Wonder' for ten years. *Marhaban! Mubaarakan! Mukarraman!*

2775. HOW could we traverse 'Valley' which the renowned traveller and the proud son, the king of the kingdom of India and the Indus, of the world of Islamic *Tareeqat* (mysticism) completed in ten years time.

O my son! We have nothing else except talking. And who got his job done by mere talk! Talking ruins the job rather than resolve it.

2776. A PERSON can bear neither the wonder nor any trial.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2777. PERFECTION of fellow-feeling, human kindness, and benignance is dependent upon crossing safely both the valleys of 'wonder' and 'trial'!

2778. OBTAINING the certificate of piety is far more difficult than obtaining a certificate in chemistry, metallurgy or any other science. It would not be an exaggeration to say it is 70,000 times more difficult.

2779. OF WHAT use is it to talk about a valley no-one can cross?

Who says that no-one can cross this valley? They only say that no-one can cross it without the companionship and guidance of a commentator.

O Allah the Almighty, the Majestic! May You never put your servants to such a 'wonder' and 'trial' that they could not bear it!

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ اَنَا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَ اَنْتَ  
رَبِّيْ ذُو الْجَلَالِ وَ الْاِكْرَامِ ! فَاعْفُ عَنِّيْ فَ اِنَّكَ عَفُوٌّ كَرِيْمٌ  
يَا عَظِيْمَ الْعَفْوِ يَا نِعْمَ التَّصْوِيْرُ ! اٰمِيْن

*Yaa Hayyu! Yaa Qayyoom! Bi-rahmatiKa astagheeth! Ana 'abdum-mudhnibun zaleelunw wa Anta Rabee Dhul-Jalaali-wal-Ikraam! Fa 'afu 'annee, fa-inaaKa 'A' fuwwan Kareem! Yaa Azeem-ul- 'A' fw! Yaa Ni 'man-Naseer! Aameen!*

(O the Living, O the Lasting! I ask You for Your blessing. I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most

Munificent Forgiver. O the Exalted Forgiver, O the Best Helper! Amen!)

2780. DO NOT ASK FOR an explanation of 'wonder'!

'Wonder' puts you to wondering. 'Wonder' is the secret between the servant and the 'Worshipped', that which the servant can understand by the grace and blessing of the 'Worshipped' and by nothing else whatever.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2781. WHO can put down in writing a commentary or explanation of the relationship between the servant and the 'Worshipped'!

*Shams-ud-Din Turk*, may Allah the Almighty be pleased with him, asked my master, my lord, my pappa, my sire '*Ala-ud-Din Ali Ahmad As-Sabir Kalyari*, may Allah the Almighty sanctify his secrets, for an explanation of *Fanaa* (Self-effacement) and *Baqaa* (permanence of 'Self'). Later on after his death, when he led his own funeral prayer, the worthy *Shams-ul-Ard* beseeched: "O, prayer leader of my master's funeral prayer, who are you? People will ask me who the prayer leader of the funeral of *As-Sabir*, may Allah the Almighty be pleased with him, was. What shall I tell them in answer?"

At this, he removed the veil from his radiant face and said: "O *Shams!* You often asked me for an explanation of *Fanaa* and *Baqaa*. Tell me now how could I have explained it to you then?"

Then pointing at his own funeral, he continued: "That is *Fanaa* and this is *Baqaa*."

Having said this, he put on his veil and immediately disappeared.

This statement is a cause of bewilderment for students of earned knowledge, and a rejuvenation of Faith for the students of *Tareeqat* (Islamic Mysticism).

*Wa maa 'alaynaa illal-balaagh!*

(And our duty is but plain conveyance of the message!)

2782. HAD we regarded our Allah the Almighty as sufficient, I swear by God that we need never have been dependent on anybody else; Allah the Almighty would have been the *Succour of Needs* to every need!

*WAllah! Billaah! TAllah!*

2783. WHAT FORCE does air display in this earth!

It blows the earth, conflagrates fire so that earth becomes like fire, then brings water to the boil, sets tornadoes in oceans, creates pandemonium, makes the life of marine animals unbearable, creates



emergency situations in the world of human beings, and never lets anybody sit in comfort. These human beings exist and live on earth, fire, water and air and this body came into being from earth. Allah the Almighty made it with His own hand. He created the whole of His Universe by the command '*Kun*', and made Adam (peace be upon him) with His own hand. This air, this fire, this water are here to maintain and allow existence on this earth alone. This earth is not for them. Until air, fire and water are not subservient to earth, how can peace reign in the world of human beings? May earth be the commander and the other elements, the subservient!

For every element there is a limit. If no element exceeds its limit, only then peace is established in the body. Otherwise not!

*Wa maa 'alaynaa illalbalagh!*

2784. WHEN earth became dust, it became purified, fiery eruptions ended, tornadoes stopped, fast and furious waves of water subsided; that is, its consternation acquired the form of the great peaceful ocean.

2785. WHEN air, fire and water were confined within their limits for the grace and blessing of the *Eternal Will*, what wonderful flowers of different hues this earth (remaining restless and unsure for a period of time) had borne and displayed. This earth, that was devastated, became a flower garden.

*Maa shāā Allah!* (That which Allah has ordained, must surely come to pass!)

*Al-hamdu-lillah!* (All praise be to Allah the Almighty!)

*Allah-u-Akbar!* (Allah is the Greatest!)

2786. *WAQ'F-UL-MEELAAD* (literally meaning the *Tranquillity of Birthday*) is the journey of both flesh and soul, also called the 'journey towards Allah the Almighty'. When devotees of *Tareeqat* (Islamic Mysticism), no matter what stage they occupy, show their restlessness to see the beauty of their beloved, the beloved themselves have to travel to this stage in order to allay this discomfort. Just for example, when the devotees of *Tareeqat* (Islamic Mysticism) in the fire of Hell show their restlessness to the fire of Hell to see the beauty of their beloved of devotion and love, the fire of Hell, having found its power weaker than the inner fire of craving of this devotion thus overcome by this, will feel in its body some coolness, hence cold.

Similarly, the beloved of the devotees and the lovers of *Tareeqat* (Islamic Mysticism) in Heaven will experience similar inner fire of

craving and sense of burning due to which that stage will not be able to show to them its rest and comfort. And when the attraction of these devotees of *Tareeqat* (Islamic Mysticism) will call near them and into their company at the stage of Hell and fire, they will have to manifest, upon their thirsty sights, their beauty in the same way as to cool down the fire in their eyes thus imparting to them the bodily comfort.

The fire of Hell is cooled only by the glance of the devotees of *Tareeqat* so that their beloved having come near them and in their companionship manifests his beauty. What use is the devotion which cannot call to him his beloved and desired with the attraction of his love and talk to him face to face. This alone is called the taste of Divine Love. The devotion that has in it a taste always hidden, enveloped and enfolded, what inner craving and its restlessness could that love manifest in the life Hereafter? When the devotees of *Tareeqat* clasp the grave of their beloved and call him with his address then their beloved, no matter what condition he is in, has to answer this beseeching with his bodily presence. What can one say of the *Devotees of Divine Love*; even the *Devotees of Mundane Love*, even though their stage may be subject to annihilation, can sometimes talk to their beloved and desired. Devotion and love are not at all subject to annihilation. It is destined to eternal permanence.

*WAllah-u 'Alamu Bith-Thawab!*

2787. ONE SAYS: "I know that he does not know."

The other says: "I know that I do not know".

O my friend! Neither of the two knows. If they had known, they would have been helpers of the *Muslim Ummah!* They would have never said that they know. He who knows, nobody knows him.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2788. CHANGING habits is a difficult thing. A man cannot even do his turban differently.

2789. NOBODY has kept anything hidden from you. Whatever one knows, one tells. What could he tell who does not know!

2790. BLESSING AND CALAMITY both come gradually and only go away gradually; not all of a sudden. A person cannot bear the sudden arrival of anything. Pray for guidance to Allah the Almighty, *Rabb-il-'Aalameen*, the King of kings; pray for grace; pray for blessing and pray for bounties. Indeed, these things eat away calamity. Pray like this:



اللَّهُمَّ اهْدِنِيْ مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَأَنْشُرْ عَلَيَّ  
 مِنْ رَّحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ !

*Allahumma Ahdinee min indika wafdi 'alayya min fadliKa  
 wanshur 'alayya mir RahmatiKa wa anzil 'alayya min(m)  
 barakaatiKa! Aameen!*

(O Allah (the Almighty)! Guide me (on the right path), be  
 gracious to me out of Your blessing, shower upon me Your  
 Mercy and send through Your grace! O the Living, O the  
 Lasting! Amen!)

Having prayed thus, you in fact asked for everything of life both here  
 and Hereafter.

2791. WHAT GOOD DAYS those were when the wolves of the  
 jungle honoured our sheep. The wolves went far away from the jungle  
 where our sheep grazed.

2792. AND what good days those were when lions stood guard like  
 faithful servants in front of our thatched huts, though we did not need  
 their guard.

2793. O MY FRIEND! Those were the days when the bears from  
 the jungle brought vessels full of water for our ablutions.

2794. WHAT can I tell you about the good days we saw! When we  
 called out to the deer of the jungle that our *Shaykh* had graced the jungle  
 with his auspicious arrival and commanded them to come and give milk  
 for his food, they came racing to us at once and we milked them like  
 goats. And if we beckoned elephants to take the *Shaykh* for a ride, all the  
 elephants of the jungle came.

*WAllah! Billaah! TAllah!*

2795. O COMPANION! Regain this lost stage and plundered  
 honour of yours. Otherwise, what can anybody's *Qaal* (speech), *Haal*  
 (state), *Manzil* (journey) and *Maqaam* (stage) mean?

2796. WHENEVER the world has grappled with a crisis, it has  
 been delivered only because of the remembrance of the honour and life  
 of the Prophet ﷺ. Indeed, remembrance of honour and life is a  
 rare time table for scarcing away calamities and misfortunes. Would Allah  
 the Almighty ever ignore remembrance of the honour and life of the

Prophet ﷺ ? Not at all! For whatever purpose the remembrance is undertaken, it is fulfilled. Remembrance of the honour and life of the Prophet ﷺ is responsible for the graces and blessings of Allah the Almighty. This rule of the Most Gracious of the gracious is eternal and everlasting, never changing. *Yaa-Hayyu, yaa-Qayyoom!*

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي ! آمِينَ

*Allahumma Ahdinee wa Saddidnee! Aameen!*

(O Allah (the Almighty)! Guide me and keep me on the right way! Amen!)

2797. THE descendants of the Prophet Adam (peace be upon him) have settled in different parts of the world. The social life of the inhabitants of one part is considerably different from those of the other part. But this difference of civilisation and society is not ancient; it has come to pass with time; it is not real, it is artificial! It is true that some are rich, some poor, some rich in the riches of knowledge, some deprived of it; some civilised, some uncivilised. But these divisions do not carry any weight in the face of *Da'awah-o-Tableegh* (invitation to and preaching) of the Deen of Islam; no weight at all and no reality at all. It is the duty of the preacher to take this message of blessing to everybody, whoever, however and wherever he may be.

Is it not a cause for sorrow that we never regarded the dwellers of thatched huts, as inhabitants of our land, as worthy of our attention although this dignified nation deserved our attention first of all. Beware, the thatched huts which you ride past, do not have in them wild animals; they are human beings. They do not lack anything in shape and appearance in contrast to anybody else. But, they are, even today, thousands of years behind today's world, having run around in devastated lands and jungles for centuries together. Their worn out old tents are calling to every traveller loud and clear: "O claimants of civilisation and society, O supporters of the welfare of the *Ummah*, O vocal claimants of the dignity of humanity! Why on earth are you in a hurry? You pass us by, not in a carefree manner but ignoring us as if you were not related to us at all."

What changes has the system of the world undergone; what revolution has it seen? Yet our circumstances have remained static – nobody has asked about our welfare till today. Has the time not yet come that you should pay attention to us? When will you grant our dwellers the consciousness for marching on the path of progress? When will you make them the centre of your attention? When will you help



your drop-outs to join you? When will these walls of hatred crumble? When will these distances be overcome? When will this strangeness be cast away? For how long can you continue to ignore them? When and how will their state change?" This call, coming from the thatched huts, is the important call of our time.

O my friend! It has been one third of a century since Pakistan came into being. Is it not time to regret that we have never found out about the condition of our fellow human-beings? Why did we not take the opportunity of discovering their condition? We should have invited them to the fold of the *Deen* of Islam for their betterment. Even if they would not accept the invitation to the *Deen* of Islam, we should have tried everything possible to change their conditions, regarding them as the offspring of the Prophet Adam (peace be upon him), *Safee Ullah* (the Select, righteous, bosom friend of Allah). We are nothing. Time will certainly tell that we did not respect humanity. We lived in the world for ourselves. Had they been loved, they would all have been converted, bought without price. These honourable sons of the ancient nation of the Continent of Asia could be anything but unfaithful. Their acceptance of Islam, through the efforts of *Dar-ul-Ehsan*, is blissful and honourable for us as well as for them. But it is not a job of a few minutes to train this nation, unaware of civilisation for centuries, and to spread Islam throughout the length and breadth of the country. It is dependent upon our continuous struggle. It is our collective responsibility which if ignored will not be forgiven by the history of humanity and Islam.

If you are a learned man, benefit them with your learning.

If you are a businessman, give them the knowledge and skills to earn their livelihood honourably.

If you are an industrialist, help them to stand on their own feet.

In short, whatever you are, try your best to help them progress. Prefer to work in their service than in promoting your own comfort and ease. If you do this, this race will in the history of love for centuries make it clear to the world that your efforts have not been wasted. Indeed, Allah the Almighty never wastes the recompense of the benefactors. Try it yourself. Your efforts will surely bear fruit.

إِنشَاءَ اللَّهِ الْعَزِيزِ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ -

*In shā Allah-ul-Aziz wa maa Taufeequee illaa billaah!*

(As Allah the Almighty wills there is no ability (to do anything) except with the Grace of Allah the Almighty!)

2798. THESE promising children, reared in the open spaces of the jungle, deserve all the opportunities that can be provided so that they can benefit from knowledge. Is there no educational institute which can offer its services to these promising children who are wasting their time loitering on the roads?

There are thousands of industrial enterprises throughout the country where hundreds of thousands of people work. Are there no places in any of these enterprises for these poor folks? Can no departments offer to help them earn an honourable living? Is there no training institute from the thousands all over the country that could help them join in the race of life?

The world welcomes the worldly. And for the non-worldly person, the world is ever contracted. Nor does it allow anyone to be hateful. Unbeknown, why even the world is stringent to these helpless folks.

2799. DAY changes into night and night into day extremely gradually and unnoticeably, not suddenly. As the weather changes so does the state of the servants of Allah the Almighty.

2800. THIS job is a job for the whole day. How can today's job be done tomorrow? Yet, tomorrow's job can be done today. And this is the ancient custom of practice of hard working people.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2801. THE *path* that does not second this *path* and the *path* that is not seconded by this *path* is no *path* to us.

*WAllah! BIllah! TAllah!*

2802. FEAR is the fort of sins.

2803. HOWEVER sinful a person may be, he becomes fearful and stays away from the commission of sins. And when he is fearless, he does not regard any sin as a sin and innocently does what occurs to him.

2804. ATTENTION to Allah the Almighty comes from the blessing and grace of fear.

2805. A TRUE MUSLIM is fearless in the battlefield, but not during the (mystical) journey.

2806. FEAR is the key of awe and awe is not a calamity but a blessing.



2807. WAKING is superior to sleeping. You have seen the taste of sleep. Now see that of waking. Does the guard ever sleep at night? And even that sleep of heedlessness. Whoever slept the sleep of heedlessness in the motel of the world, was plundered.

2808. MAINTENANCE OF VOLUNTARY NIGHT PRAYERS WITH STEADFASTNESS is the mark of distinction of a true Muslim. May Allah the Almighty never let it slip away!

*Yaa-Hayyu, yaa-Qayyoom! Amen!*

2809. THIS dancing and music is an involuntary state of the meeting of the *Dhik'r* of Allah the Almighty. And involuntary acts are not subject to *Fatwah* (religious decree) and are therefore not subject to punitive action!

2810. O MY FRIEND! This passion and heart-melting were the wealth of your company that has vanished. Now tell what taste is left in your company.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu-khayr-ur-Raaziqeen!*

2811. IT is at this stage that the *Hadrat Uthmaan Harooni* (may Allah the Almighty preserve his secrets), the Shaykh of the master of masters *Muin-ud-Din Syed Hassan Al-Sanjari Al-Ajmeri*, the gnostic of *Tareeqat* (Islamic Mysticism), the knower of Reality, the beloved and conversationalist of the Prophet ﷺ, the Pole Star of the religious guides, the guardian lord of Hind (India) and Sind (Indus) says:

مگر نازم بہ ایں ذوقے کہ پیش یار می رقصم	مئی دایم کہ آجرت رچوں دم دیدار می رقصم
بہر رنگے کہ می رقصانیم اے یار می رقصم	تو ہر دم می سرائی نغمہ دہر بار می رقصم
ممن آل قطرة شبنم بنوک خار می رقصم	اگرچہ قطرة شبنم نہ پوسید بر سر خارے
من آل بسل کہ زینخجہ خو سوار می رقصم	تو آل قاتل کہ از بہتاش خون من ریزی
زبے تفلے کہ من با جبہ دستار می رقصم	خوش آں زندی کہ پاشش کند صد پائے را
بصردان روانی سہ بازار می رقصم	بیاجاناں تماش کن کہ در انبوہ جانبازاں
ملا مت می کند خلقے دن بردار می رقصم	منم عثمان ہارونی کہ یار شیخ منصورم

I do not know why I dance at the moment of sight,  
But I do dance in front of friend thus proud with delight.  
I dance each time when you sing a song,  
O friend, I dance in moods you make me dance among.  
Although even a drop of dew does not stand on the end of a

thorn,  
Yet I am the drop of dew that dances on the end of a thorn.

You are the murderer who sheds my blood for sight-seeing,  
I am the restless man who dances under the bloody sword  
hanging.

Happy is the astute who tramples over piety extreme  
That I dance with long shirt and turban, what an abstinence  
supreme.

O beloved, come and watch that amidst the would-be-martyrs,  
I dance in dire ignominy amidst the bazaar.

I am *'Uthmaan Harooni* whose friend is *Mansoor*.

On gibbet I dance whilst people censure.

2812. THE ARTIST is selected, not nominated.

2813. EVERYBODY on service at the battle front becomes eligible for a medal even though he may never have fought. Similarly, certain things become honoured and blessed because of their presence at some sacred place even though they are not used as such.

*Yaa-Hayyu, yaa-Qayyoom!*

2814. IF THESE STRAY DOGS who are beaten in the streets by everybody, are looked after like the dogs of the gentlemen, they would not be inferior to them in any sense.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2815. *BABA!*\* Why are you standing here?

He replied: "I am going home after seeing the fair. I've stopped for a short rest."

*Baba* asked: "Where are you going?"

He began to reply: "To see the fair."

After a short while everybody requested: "Please tell us any news of the fair."

He said: "What news shall I tell you about the fair?"

He pondered and pondered and spoke: "The fair is but a fair through and through! Go and see it for yourself."

\*An old man; also a way, usually a respectful one, of address.



2816. I REPENTED for having gone there. You will repent when you come back. You are desirous of going there yet I am repenting for going there.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2817. *WA FEE ANFUSIKUM وَفِي أَنْفُسِكُمْ* (And in your 'selves'):

An explanation of this phrase which nobody can deny is that when a man sees the reflection of his face in the mirror, he becomes happy even though it is ugly, one-eyed and even half-crippled. He does not find fault with his appearance, rather he regards himself as most handsome and beautiful. This is because the *Artist* (i.e. Allah the Almighty Himself) made every shape with perfect wisdom and in each shape poured abundant art. That is, when He sees the shape of His own art, He does not find fault with it.

2818. COMPLETE CONCENTRATION is exalted in its own right. But it is subject to the *ittiba'*\* of the *Sunnah*. The *ittiba'* is a thousand times more extensive than complete concentration. Complete concentration cannot equal the *ittiba'*.

\*Obediance to the words and deeds of the Holy Prophet ﷺ.

2819. THE *ITTIBA'* is the leader of complete concentration. The *Ittiba'* engenders complete concentration, but complete concentration does not engender *ittiba'*.

2820. IF *ITTIBA'* had not presided over human beings of both worlds, there would have been no life in any company.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2821. *ITTIBA'* is the current soul of the Universe. *Ittiba'* is the current soul of eternal life.

2822. *ITTIBA'* is the axis of complete concentration, but not the complete concentration of the *ittiba'*.

2823. AND everything revolves round its axis.

2824. *ITTIBA'* is the administrator and also the servant of the system of Nature. And no administration can run without an administrator or a servant.

2825. EVERYTHING changes having reached its climax.

When *ittiba'* reaches its climax, it changes into complete concentration.

2826. WHEN *ITTIBA'* wears the garb of complete concentration, *Allah, Allah*, it puts *ittiba'* in a complete wonder!

*Hadrat Makhdoom* (the master) *As-Sabir Al-Kalyari*, may Allah the Almighty preserve his secrets, remained standing leaning for years against a fig tree completely absorbed. Apparently, it was complete concentration inwardly, it was orderliness.

This stage of my master was because of the blessing and richness of the *ittiba'*! *Maa shā Allah!*

I have wandered about many horizons,  
I have experienced the love of idols,  
I have witnessed many pretty maidens,  
Yet You are something entirely new!

آفاق با گردیدہ ام  
مہرستان ورزیدہ ام  
بسیار خوباں دیدہ ام  
اما تو چیزے دگری

2827. HEEDLESS apparently, a fast-friendly inwardly  
Alien by sight, the only friend in reality.

That is, the Remembered hid His remembrancer in His sacred folds thus hiding him away from everything else. And this is the highest stage of *Dhik'r*

2828. *ITTIBA'* is the mother of complete concentration!

2829. *ITTIBA'* having been impressed by some complete concentration said: "If complete concentration had been there in her presence, it would never have borne the brunt of such delay."

2830. THE REMEMBRANCER remained waiting for the permission of the fruition from the Remembered so much that his hair went grey. When the Royal grandeur felt the enthusiasm, the Remembered arrived at the remembrancer's abode in full highness. That is, humility won over Royal grandeur.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2831. LOVE is comforting – when it reaches the stage of devotion, it becomes a calamity eating away peace and calm.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2832. THIS WRITING is the preamble to devotion. Preamble alludes to the subject. And abstracting the spirit from the body of the



subject amounts to intelligence and its expression is called eloquence. Expression of a point of view of love of devotion and the devotion of love is the completion of the chapter of *Tareeqat* (Islamic Mysticism) that provides comfort of heart and peace of mind and takes the passion of devotion to the high stage where gnostic knowledge of the *Truth* begins to dawn quite automatically.

2833. LOVE OF THE PROPHET ﷺ is the first step of devotion to Allah the Almighty.

2834. THE KING ushered His Majesty to the faqeer's thatched hut. The Remembered inhabited the heart of the remembrancer. The desired, the beloved, came to the desirer. Had he not come, what would the world have said? The desirer was already down-trodden and foresaken. His state would have been aggravated further still. Nonetheless, the desired would have had the fulfilment of his desire questioned. This independence would not have been in keeping with his patronage. Patronage insisted that he came to the desirer's house, inhabit his eyes and pervade his heart.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2835. AT THIS STAGE 'ALA-UD-DIN AS-SABIR, may Allah the Almighty be pleased with him, says:

امروز شاہ شاہاں مہماں شد است مارا  
 جبریلؑ با ملائک در باں شد است مارا  
 در جلوہ گاہِ وحدت کثرت کجا بہ گنجد،  
 ہزارہ ہزار عالم یکساں شد است مارا  
 ما خانہ جہاں را بسیار سیر کردیم  
 لے شیخ بُت پرستی ایماں شد است مارا  
 در محفل گدایاں مرسل کجا بہ گنجد  
 بے برگ و بے نولے سا ماں شد است مارا

احمد بہشت و دوزخ بر عاشقاں حرام است  
 ہر دم رضائے جاناں رضواں شد است مارا

Today the king of kings has honoured us with his visit,  
The Archangel Gabriel with the other angels are our guards.  
How could multiplicity be accommodated before the presence  
of the One!

To us eighteen thousand creatures have become all the same.  
We visited many a world umpteen times,  
O Shaykh, idol worship has become the faith of ours.  
How could the Messengers sit in the company of *fajqeers*!  
Helplessness and meakness have become the circumstances of  
ours.

*Ahmad*, Heaven and Hell are forbidden unto lovers,  
The Will of the beloved is the will (*Ridhwan*) of ours.

2836. THESE TASKS are the tasks of Allah the Almighty. How could a helpless servant interfere in Allah's work?

The Prophet *Moses*, peace be upon him, had the honour of conversation with Allah the Almighty, but he could not bear a day's companionship of *Khidar*, the King of Oceans and Earth, peace be upon him. Nor could he understand any of his acts. Only the stage of servitude befits a servant.

2837. LIKE OURSELVES, animals keep no stores. No animal keeps in store even a single grain for the morrow. The belief the animal has in *Rabb* and His *Ruboobiyyat* (Lordship), none of us at all, has it. If we too had not stored anything like animals, and had given away to the needy what was surplus to our needs, we would have been fortunate in the exalted stage of *Tawakkal* (complete reliance on God), disgrace of humanity would have ended, dependence wiped out, humanity triumphed, limits of poverty and richness governed by some code, humanity were not aggrieved, if at all it had to aggrieve, at least not to that extent!

2838. THE WORKER is appointed in accordance with the work to be done, and enthusiasm is granted in accordance with their standards. There are craftsmen equal to the job. If this were not so, no construction would reach its completion. And when the construction is completed, the architect and the engineer begin to look for another job.

2839. THE DAY he had to leave this world, strange circumstances surrounded him. First of all, he bathed to his heart's content. It was the washing of his sins. Then he repented, the repentance was no less than the absolute. Then he beset the final sitting of the *Dhik'r* of Allah the



Almighty in a fashion that all graces accumulated and surrounded it. There is no example of devotion, fondness, absorption and intoxication of it found in our sitting.

Then he proclaimed the principles of *Tawheed* and *Risaalat* and reciting *Bismillaa-hir Rahmaa-nir Raheem*, he entered his grave giving the living the farewell message: 'O the heedless dwellers of the world! If you get all that you wish for in your heart and if you also get that which is depressingly unfulfilled and has broken your heart, no significance is attached to any of your property and position at this door, it bears no value at the market. Listen and listen carefully that everything except the *Dhik'r* of Allah the Almighty is useless and as nothing.'

Hearing this, the observer prayed: "O the King of kings! May this stage be granted to this servant of Yours, please! *Amen!*"

2840. EVERY RELIGION OF THE WORLD teaches equality. But in practice it is missing.

The situation in the case of *truth* and *guardianship* is the same.

2841. THE SUN rises in the East and sets in the West. There is the same distance between East and West as that between the Earth and Heaven. Every moment the Sun gets farther away from the East and nearer to the West till it reaches its desired goal and sets. The behaviour of the Moon and the Stars is similar.

2842. SUBMISSION is the trustee of eternal peace.

2843. WHEN a servant interferes in the acts of the Divine, he becomes upset. And this interference, to the wise, is tantamount to stupidity.

2844. THE hunger of childhood is never satiated.

2845. REGARD it with the heart that this day is the last day, this night is the last night, this morning is the last morning, this evening is the last evening, this prayer is the last prayer, this practice is the last practice and this *Dhik'r* is the farewell *Dhik'r* of my life. When a man standing firmly on this stage performs *Dhik'r*, automatically *Fik'r* (thoughtfulness) sets in because of the blessings and graces of the *Dhik'r*, just as a plant grows from a seed sown in the soil. And all inventions and discoveries are grateful to the *Fik'r* (thought). The jewels of the oceans of *Tawheed* that decorate the crown of humanity are brought to the surface by the diving of *Fik'r* (thought).

Climax of *Fik'r* (thought) is the *Muraaqabah* (vigil). That is, it is complete absorption and sinking into one's aim and the desired goal having severed oneself from every other aim and desire, which, gradually, takes the form of contemplation. That is, it is like whatever one is occupied in by way of *Dhik'r* and *Fik'r* is reflected in the real world. Whatever one did at this stage and whatever happened to one are all reflected.

The acquired stage ends here!

*Mubaarakan! Mukarraman! Musharrafan!*

2846. WHEN THIS STAGE, for whatever objective it is brought about, reaches its completion, it is presented to the benefactor for bestowal.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ آمِينَ آمِينَ آمِينَ!

*Rabbanaa Taqabbal Minnā Innaka Antassamee-ul-A'leem!*  
*Aameen! Aameen! Aameen!*

(O' my Lord! favour my application with acceptance; verily you are The Hearing, The Knowing! Amen! Amen! Amen!)

In other words, the job, which the youth was required to learn, successfully ends.

For the same vacancy, there are not twenty but hundreds, not hundreds but thousands of candidates and it is only one person who gets it!

And this is the hidden secret of predestination that is far beyond the intellect and understanding of human beings. He who has it in his destiny takes it. If you receive it offer thanks; if you do not, be patient. Thankfulness and patience both are the stages of servitude.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبَّنَا وَيَرْضَى

*Al-hamdu LiLlaahi hamdan katheeran tayyiban(m) mubaarakan fee-hi, kamaa yuhibbu Rabbunaa wa yardaa!*

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

2847. IS YOUR present food and dress not enough for you. If not, these sparrows have then won the day in trust in the Lordship (of Allah the Almighty). Even the crow has done that!



2848. A *RIND* (Sage) never changes his 'state'. Nor does any other 'state' overwhelm his state of *RINDEE* (sagacity) which is the highest stage of proud confidence and beneficence.

What meanings do other stages hold in the presence of *Rindee!*

When *Rindee* reflects itself in the garb of piety, it beats all records!

2849. A PERSON ASKED: "What is *Rindee*?"

The other said: "How can I say what it is? The 'states' and 'stages' of *Rindee* are many and various. It is complete absorption sometimes, fondness sometimes, madness sometimes, wisdom sometimes, companionship sometimes, alienity sometimes, nearness sometimes and distance sometimes.

*Rindee* is the confidant of the 'beginning' and of 'eternity', the limitless ocean, the mystery of both worlds, eternal happiness, the goal of devotees, the commentary of existence, the administration of Universe—beyond speech and disputation—carefree of *Fanaa* and *Baqaa*, the ultimate state of absorption the reflection of majesty, beauty and never-declining perfection."

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ! يَا حَيُّ يَا قَيُّوْمُ

*Maa shāa Allah! Laa Quwwata illaa Billaah! Yaa-Hayyu, yaa-Qayyoom!*

(That which Allah has ordained must surely come to pass!

There is no strength save in Allah! O the Living, O the Lasting!)

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*

2850. THE properties the root bears, are also borne by the fruit.

2851. SALT can be found in salts. Addition of salt adds to the energy of salts.

2852. A SERVANT in the dress of the master, I repent, I repent, is outcast, outcast and outcast!

2853. THE LOVE that is proffered for the sake of Allah the Almighty is not affected but natural, not artificial but real, not false but true, not counterfeit but pure, not devious but sacred, not mundane but spiritual, not personal but collective, not acquired but endowed, not mortal but eternal.

*Maa shāa Allah! Laa Quwwata illaa Billaah!*

#### 2854. DAR-UL-HIKMAT AL-MA 'ROOF DAR-UL-SHIFA

Greetings to patients of all kinds that, although the camps for eye operations are put up only twice a year at *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* at *Dar-ul-Ehsan*, yet all other eye diseases such as haziness, cataracts, enlargement of eye-balls, night blindness, watering, weakness of sight, trachoma and shedding of blood are treated throughout the year. Besides eye-ailments, treatment for all other human diseases such as melancholy, epilepsy, migraine, arthritis, phalegia, twitching, partial and full deafness, influenza, colds, coughs, asthma, consumption, tuberculosis, weakness of the mind, weakness of the liver, evaporation and weakness of the stomach, swelling of the liver, chronic diarrhoea, purgation, swelling of the heart and spleen, kidney pain, kidney stone, bladder stone, piles, gonorrhoea, venereal diseases, all malignant diseases, pneumonia, malaria, typhoid, boils, pimples, skin-itching, scabies, ring worm, scrofula, all kinds of ulcers and cancerous growths is dispensed with full care and determination with indigenous medicines.

This publicity is not to gain fame for *Dar-ul-Ehsan* but to help inform that at this *Dar-ul-Hikmat* everybody is treated and for every disease free of charge. No charge or remuneration is taken from anybody in order that no patient is deprived of facilities of treatment only because of his poverty. If a patient wants to be admitted at *Dar-ul-Hikmat* and hence receive the treatment, he is surely admitted. The patient must bring his full bedding in accordance with the weather. There is no need to bring anything else. All needs, all medicines, food and drink are provided by the *Dar-ul-Hikmat*.

*Maa shāā Allah! Laa Quwwata illaa Billaah!*

The foundation of *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* is laid on four popular principles, not one of which can ever be altered. Nor can anyone of the workers of *Dar-ul-Hikmat* ever contravene any of these principles. The basic principles are as follows:

1. Free consultation
2. Free treatment
3. Free care and attention
4. Treatment without discrimination.

The doors of this *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* are open to everyone at all times even though it may be a cold wintry night, even if he be a wayfarer gypsy and besmeared with filth.

No one can ever shake this principle of the *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa*.

The *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* is desirous to serve you. Please benefit from our learned doctors and give them the opportunity of serving you.



Treatment and service of the patient is our responsibility and healing is dependent upon my Allah the Almighty. O Allah the Almighty, the Beneficent, the Merciful, the Living, the Lasting, the Majestic, the Honoured, the Munificent, the Gracious! May every patient coming to this *Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* for treatment return healthy, come a destitute and return affluent, come trembling and return dancing. And O my King of kings, the Lord of the Worlds! May he come without the *Deen* and return imbued with the *Deen*.

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا نُورَ السَّمَوَاتِ وَالْأَرْضِ  
 أَسْمِعْ وَأَسْتَجِبْ اللَّهُ أَكْبَرُ الْأَكْبَرِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ  
 الْعَلِيمُ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى  
 الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمين آمين !

*Yaa-Hayyu, yaa-Qayyoom! Yaa-Dhuljalaal-i-Wal-Ikraam! Yaa-Noor-us-Samawaat-i-Wal-Ard! Isma' Wastajib' Allah-o Akbar-ul-Akbar! Rabbanaa Taqabbal Minnaa Innaka Antassamee'-ul-A'leem! Subhana Rabbika Rab-il-'Izzati 'Ammā Yasifoon! Wa Salaamun 'alal-Mursaleen! Wal-Hamdulillaahi Rabbil-'Alameen! Aameen! Aameen!*

(O the Living, O the Lasting! O the Majestic, O the Blessed! O the Light of the Heavens and the Earth! Listen and come to the succour, O Allah, the Greatest of the great! Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, Lord of the Worlds! Amen! Amen!)

Please display this notice at some conspicuous place. This would, in fact, mean that you also have taken part in the service to the disease stricken creatures of Allah the Almighty.

*Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa* is situated at a metalled road near the railway station of *Dar-ul-Ehsan* between *Sangla Hill* and *Chak Jhumra*

—(Abu Anees Muhammad Barkat Ali, 25 Rabi al-Akhir 1398 AH)

2855. THE RIND (Sage) who is, in your eyes, a *Zindeeq* (heretic), is, in *Tareeqat* (Islamic Mysticism) a sincerely beloved. Whenever the

sacred *Islamic Law* applied its act on to a *Zandeeq*, he acknowledged it with a smile and certified his sincerity. In this connection *Dhunnoon Misri*, may Allah the Almighty be pleased with him, my beloved, my soul, holds the first rank; and so does *Mansoor Hallaaj*, may Allah the Almighty be pleased with him!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2856. WHO buys sold groceries? When the sold groceries return to the bazaar for re-sale, the desired price is not put on it. We are all sold out commodities. How could we be resold in any bazaar and who would buy!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2857. THIS CALL is absolute, Divine and eternal, it reverberates for always: "Have we not freed you for Our *Dhik'r* (remembrance)?"

All the stages of *Sulook* (Theopathy) are subject to this one and only principle. When a *Saalik* (traveller or pilgrim) indulges himself in some unsuitable surroundings thus engaging himself in unnecessary pursuits, he is warned time and again, every time, by the same eternal call: "Did I not free you for *Dhik'r* and is My remembrance not enough for you?"

*Wa maa 'alaynaa illalbalaagh!*

2858. WHATEVER would happen and however would it happen tomorrow, was preserved on the Guarded Tablet 50,000 years before the creation of the Universe. There is no decision whatever to take for tomorrow. Whatever will be dispensed has already been decided, the same will be enacted. *Maa shāā Allah!*

2859. AND regarding the same as based on the Divine Will and submitting to it gracefully is termed *Tawheed* (Unity of Godhead).

2860. ONE AMONGST THE AUDIENCE REMARKED: "Although the above statement is based on truth, it demands further explanation; please elaborate".

He replied: "Whatever is happening today to us all and in the world at large, be it Good or Evil, is from the Almighty Allah, based on the Divine Will and is taking place exactly in the manner it ought to. None of the acts of Allah the Wise is without Wisdom! They are based on Wisdom through and through. In certain cases we feel afflicted by calamities, but they enfold blessings in their lap. When a man submits with sincerity of heart that whatever is happening to him and whomsoever else in the world at large, is from Allah the Almighty, is



based on the Divine Will and directed at his welfare and taking place exactly in the manner as it ought to; in all matters whether of Good or of Evil, reconciliation with predestination brings round the Will of Allah the Omnipotent. That is, the alien matter sets to decompose and the veils begin to withdraw.

“As this conviction gradually takes its roots deep into the heart of man, the veils of alienity begin to drift away so much so that the secret of Wisdom in Good and Evil manifests itself offering a sort of spectacle to man and favours him with an intimate conversation; and this intimate conversation, the pith and soul of the whole matter, is the essence of reality which the *Saalik* seeks after most covetously. Every Evil is pre-arranged with the corresponding Good by the Divine Wisdom but human reason fails to comprehend this point due to its inherent mental veils. But whenever any component part (say Evil) of this arranged compound of Good and Evil is further degraded to its original position through decomposition then this very reality is based on truth. In that case Evil, in fact, becomes the precursor or means of Good because it is the demand of the Divine Wisdom that every ailment be cured with health and diagnosing the disease of every healthy being, be manifested on the human mind this reality, that destiny is pre-ordered by the Omnipotent Allah. Then how can anyone say that any evil deed has gone through execution without the Divine Will? At this stage, in the background of every Satanic (diabolic) movement inciting the evil force, might be witnessed the Divine Will busy in executing its pre-determined purpose.

“If anybody says that Allah can only be called Allah the Wise when, yoking together the elements of Good and Evil, He manifests the unity thereof keeping it veiled and hidden, then his utterance would be tantamount to *Kuf'r* (infidelity) because only the Good is sought for from Allah the Wise, the Omnipotent. So, therefore, when human supplications are granted by Allah, the man calls Him by the name Allah, the Wise, the Omnipotent.

“But a seeker of the Divine Will never asks for anything of his own; he is content with pre-destination and leaves all his matters to the Will of Allah. His relation with his Lord is just like that of a “part” to its “absolute whole”. Now the question arises as to when will the will of the seeker of the Divine Will come into operation? The answer is not very far away: that the All-Wise, Omnipotent Self (Being), whenever He wills, addresses His seeker – *Taalib*, at a certain stage, ‘Hitherto you had resigned yourself to My Will, now it is your turn to tell Me your ‘will’ so that I may transform it into My Own Will?. And this stage is termed as *Mansab-e-a'laa*, the Elevated Stage in the spiritual hierarchy of *Faq'r*,



and a *Faqeer* stationed at this eminent stage is used to uttering *Subhaanee maa A'zama shaanee* (Holy I am, how great is my glory!) instead of *Subhaana Rabbiyal a'laa* (Glory to my Rabb the Most High). According to the tenets of *Shari'ah* (Divine Law) this utterance is tantamount to *Kuf'r* (infidelity), but in the spiritual hierarchy of *Faq'r*, the person who would have acquired that exalted place, that the will of that *Faqeer* is fulfilled by the Almighty as His Own will, his actions are endorsed as His Own and his utterances assume the character of His utterances, then in that event if he does not proclaim *Subhaanee maa A'zama shaanee* instead of *Subhaana Rabbiyal a' laa* that *Faqeer* will be said to have denied a very very great blessing conferred on him by his Lord. How can he reconcile to this fact that being in possession of that elevated place he should fix his eyes willingly on so low a place as the earth—his birth place? Whereas when Allah the Almighty created Adam (peace be upon him) Himself, He said unto him, 'If you commit yourself to the cause of furtherance of Good, you will progress to that 'elevated place', but if you indulge in pursuits of Evil, you will be doomed to the lowest of the low places'. Therefore, how could that *Faqeer* who has once reached the most exalted stage, accept the most humble abode where Evil is predominant? And this honour goes to the credit of Islam and Islam only, in that it elevates 'man' to so exalted a place.

"So long as a man leads his life as a common man, he utterly fails to grasp the reality of his 'being' and till such time as he does not comprehend the veiled realities hidden within his soul-self he cannot be called to possess a perfect spiritual awareness—*Irfaan-e-Kaamil*. His spiritual awareness is perfected only when the distinction between Good and Evil dawns on him in full. Access to this very elevated and exalted place is the real motive of the *Saalik* or *Aarif*.

"Distinction between Good and Evil can be marked even by lay men, but it is not at all necessary that this distinction should always be correct. It is just possible that that which seems to be Good may, in reality, be Evil, and that which is mistaken for Evil, may be disguising Good in itself. And this fact is quite in conformity with the Divine Will and Wisdom that this distinction between Good and Evil should be discernable to all and sundry to a certain extent only, but its 'complete reality' must not be unravelled for everybody but should remain a mystery. When a man passes through various stages of spiritual hierarchy, the distinction between Good and Evil itself becomes crystal clear to him so much so that at a certain stage this difference becomes manifest to him in its entirety. At this stage the process of 'partial difference' between Good and Evil going on at the behest of the Divine Will, ceases to exist and the man who, by now, has comprehended this distinction between



Good and Evil, is appointed as the *Khaleefat Ullah fil-Ard*—the Vicegerent of the Almighty Allah on Earth—a position inherent in him since the time of his creation. In the terminology of *Tareeqat* this position is called *Muqaam-e-A'laa*, the most elevated place, and this position leads to and manifests *Muqaam-e-Uzmatul- Kub'raa*, the position of the Highest Blessing; that is, the Absolute truth organises Himself with His 'part'—the *Faqeer-e-Kaamil* in such a manner that He does not separate the part from His 'Whole Self'. Now that 'Vicegerent' manifests his Principal—the 'Absolute Whole' both in his words and deeds. This is called the spectacle of 'Unity in Multiplicity'. That is the manifestation of Divine attributes in 'Man' as has been narrated in the Holy Tradition: *Man R'anee faqad R'al Haqq*, that is, whosoever witnessed me, verily he witnessed the Almighty Allah.

2861. RELIGION pinpoints the aim of life. Aim is the axis of life.

Everything revolves round its axis, and revolving round its axis is the journey of life. The nation or individual, who forgets about its aim, becomes lazy and low. How can a nation or an individual who is not striding on his journey, reach his goal!

A nation can claim to lead the international community only if it is striding on its journey, but not while it is in slumber or lost.

National grandeur in the Kingdom of *Faq'r* is not dependent upon the bow and arrow but on truthfulness, justice, nobility and valour. Whenever any nation demonstrates practically in the field of life having armed itself with these famous national arms, it gains the stage of leadership of nations of the world, and in no other way is it possible at all.

*Wa maa 'alaynaa illalbalaagh!*

(And our duty is but plain conveyance (of the message)!)

2862. THE STRUGGLE to practise in strict accordance with Religion is termed as *Tareeqat* (Islamic Mysticism)—absorption, intoxication, fascination and engrossment are different 'states' and 'stages' of the practise. There is nothing outside the practice. If there is no practice, there is nothing. If the practice ends, everything ends. And O my dear! Practice alone is the current soul of the Universe.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2863. A FLOWER has three things; delicacy, scent and characteristics. When it is plucked, the first thing disappears straightaway. The second lessens after a time. But the third never departs. Flowers in the orchard are all equal. But once plucked every

flower has a different destiny. Some are presented to the king and some end up in the graveyard.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2864. EVERYTHING revolves round its axis. The axis of the *Dar-ul-Ehsan* is the devotion to the Prophet Muhammad ﷺ and unity amongst Muslims. And this alone is the soul of the *Deen* and this alone is the call of our time.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2865. DISPUTATION has no definite journey and does not reach any conclusion. Do the servants of Allah the Almighty ever indulge in disputation? Indulge in disputation and see it for yourself. No matter will ever be resolved. Disputes are resolved through love and not disputation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2866. THE WORLD is a market. Everybody sells his own commodity in the market. You sell the commodity you have. If the commodity were real and superior, it would certainly sell and so much that it would outwit the market. *Maa shā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2867. A MAN ASKED: 'Why did it happen there like that?'

The other asked the questioner: "Where?"

He said: "There."

The other replied: "Centuries ago, some pride-inspiring books on Islam were written there. I wish a beloved son of a mother had rendered them alive through his practice. When the practice became extinct, the grandeur vanished! *Yaa-Hayyu, yaa-Qayyoom! BirahmatiKa Astagheeth!* Grant us once again the lost grandeur and encroached prestige of Islam. O Allah the Almighty! Exalt the name of the Muslim Nation for the sake of the eternal and everlasting Prophethood and Messengership of Your sacred beloved, the Prophet Muhammad ﷺ! *Aameen!* Grant us dignity! *Aameen! Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2868. ONE amongst those present asked: "You have set us all wondering by announcing the *Rind* (astute person), the pride-inspiring agent of the organisation of the Universe. Further, you declared the *Rind* with the title of *Zindeeq* (heretic), thus encouraging us to dare to ask you to explain in easy terms for common understanding the characteristics of



the *Rind* and *Zindeeq* by virtue of which he holds the enviable stage of *Rindee* (wisdom) and heresay in order that the explanation is not limited to the high and instead could be unravelled by understanding and intellect.”

He said: “The lucky person whom Allah the Almighty accepts for His love, his flesh, heart and soul are united, joined and disciplined together so much so that there is little difference. When they are united, joined and disciplined, they fly towards their goal. Reaching the farthest height where their goal is destined, they are plundered. Some are plundered in fondness of presence before Allah the Almighty, the Lord of the Exalted Throne, and some for the Prophet ﷺ. Those committed to these stages become completely alien to and unaware of both worlds. They reside where they would have reached and renounced every other stage. They do not attend to anything else at all. Absorbed in the beauty of the beloved, they become free from and independent of everything of the world, the *Deen* and the Hereafter. In the face of the beauty of their beloved they have no desire whatever of paradise nor any fear whatever of hell. Pining in the separation of the beloved is the pride-inspiring capital of their lives.

The *Rind* and *Zindeeq* is so much drowned and absorbed in the beauty and majesty that descends incessantly and all the time from his beloved that he has no awareness of anything whatever, not even the awareness to discharge his duties and obligations. This is the reason why these poor folk, the wanton devotees, are called the *Rind* and *Zindeeq* according to the religious decree (*Fatwah*) even though they are true lovers endowed with Divine devotion, true devotees and the trusted beloved. They do not take to their hearts if they are made the butt of denigration by anyone. When maddening desire of devotion to the Divine enters in their bodies, taste, comfort, decoration and fame are all annihilated.

It is no exaggeration, it is, instead, a reality that the manners of human qualities are completely changed. There remains no wish or desire to dine or dress up, to meet or socialise, to meet or visit, except for the beauty of the beloved. This is an exalted and blessed stage and a glorious prize from the Divine. In order to win the prize, many a beloved and lovers of Allah the Almighty express their desire and wait, when, in the meantime, they pass away from this world, yet still express the desire for the unfulfilled wish in order to seek in a gnostic manner His nearness and company. As good fortune would have it, if Divine Wisdom manifests, because of some inter-position to a human being, the desired truth and reality, the same is then called the heresay of the heretic though it is the gnosticism of the Divine.



In connection with gnosticism when a heretic sees the beauty of Allah the Almighty on the person of some other individual, he regards that individual as beloved, bearing the beauty. But when the beauty cannot display the desired majesty, then he usually proclaims that it is not the real gnosticism, instead it is a Divine shadow of the false stage. Similar is the truth and reality of the blissful beauty of the Majesty of Allah the Almighty at the true stage as is revealed upon the accepted and beloved human beings who are the true devotees and trusted beloved of His beloved Messenger, the Prophet Muhammad ﷺ. They regard the *Mi'raj un-Nabi* (Ascension to Heaven of the Prophet Muhammad ﷺ) as the Divine prize of their inheritance. On whomsoever Allah the Almighty has manifested the devotion of His love, he struggles constantly to bring near him, through his devotion, the true *Dhaat* (reality) of Allah the Almighty. At long last, he succeeds in seeing with his own naked eyes the true *Dhaat* of Allah the Almighty through his devotion.

The same Beauty, through its extreme Majesty, invigorates all his immortal qualities. Then the same person becomes the trusted beloved of the true *Dhaat* of Allah the Almighty, through his true devotion. Therefore, a heretic and the bearer of *Kuf'r* (infidelity), is the *Malaamti* (cursed) *Faqeer* (hanger-on) of this world. Otherwise, he would feel fear because of acts contrary to *Islamic Law*. At this the administration of the Universe would have, through the process of accountability, passed without fail a punishment to him in order to contain him, but because of exaltation of his heresay and *Kuf'r* he attributes this punishment as a sort of way of his Beloved's Beauty. The punishment in accordance with the act of *Islamic Law* cannot inspire any awe in his devotion. Accordingly, he is truthful in proclaiming the desire of the wise to meet his Beloved Truth so much so that the Majesty of the certitude may, in fact, inspire comfort by the sight of the blissful beauty of the truthful devotee. Consequently, the *heretic-kaafir* enjoys and feels his life having become the truthful devotee. If, during the state of love, the Majesty of devotion cannot be revealed, he cannot demonstrate the *Kuf'r* that forbids the fire of Hell.

Similarly, if Islam does not reveal the depth of his love through such acts as would help him enjoy his fondness of love, then he does not regard even Paradise as the Divine prize for the reward of good acts. The distinction between what is lawful and what is forbidden shows the human being the stages of Paradise and Hell. The boundless absorption of and separation in devotion renders him carefree from the faculties of wisdom. Even after, the worshipper of devotion neither fears Hell nor desires or wishes for Paradise. The *Rind* and *Zindeeq* is the worshipper of



his devotion. He has greed and lust for the beauty of his beloved. This is why the *Rind* and *Zindeeq* bears his own *Kuf'r*. Whether that *Kuf'r* of his takes him to any, Hell or Paradise, both are the same to him.

*WAllah-u 'Alamu Bith-Thawab!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*

2869. THE LEARNER has before him one aim or another. If he is not granted any job after the completion of his education, of what use is the acquisition of knowledge? Even an uneducated person can run a business. Business requires more experience than education. It is only natural for a learner to long for the acquisition of education that he may be elected for a service befitting his education! But how can everyone have this wish fulfilled? Every district has thousands of graduates. How could everybody be appointed to the key posts.

The journey is but the era of learning.

The beneficence is but status of the job.

The travellers on the journey number into thousands.

The beneficiaries are only a few in number.

The head of the district is a graduate. But not every graduate can be the head of the district. It follows, therefore, beneficence is subservient to destiny but not deliberation or contrivance.

2870. O THE SINGING *TOOTI* (a small bird)! Where have you been for so long. Every follower of the orchard has been waiting for you anxiously. After all, what business did you have that you stayed away from your garden. Your drums and guitars are now the decoration of the wall. Today your behaviour seems to be completely changed. It follows that you are returning from the travels of some extraordinary stage. Tell us something nice.

At this she yawned and setting right her veil, she said: "I am coming from *Iram* (The Paradise)."

She was asked: "Nobody can go to that place. How did you manage to go?"

She replied: "A group of friends was setting out with the intention of paying a visit to the *Khidar* (the guide) of *Islamic Mysticism*. I accompanied them. O my honourable audience! How shall I tell you of what I saw there. This group had previously been honoured with the audience. It was granted a very befitting welcome this time. A lot passed between them. Everybody explained the details of their journey."

Someone remarked: "Whilst completely absorbed in the world, it is

required to shun everything that Allah the Almighty, the Lord of the Worlds, has prohibited. This is called *Tareeqat*. And this is the stage of *Muhajir-il-Allah* (an emigrant to Allah the Almighty).”

He went on: “Until a person is completely free from misdeeds, he cannot travel on this journey. If a person shuns completely infidelity, duality, lies, backbiting, idle talk and sins, the bud of the heart will blossom! *Maa shā Allah!*”

Another said that ever since he heard the command of his *Rabb*:

وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ط

*Wadhkurisma RabbiKa Wa Tabattal alayhi Tabteelaa!*

But keep in remembrance

The Name of thy Lord

And devote thyself

To Him whole-heartedly.

—(Al-Qur’ān 73:8)

all his efforts had been put to an end. Severing his heart from everything else and absorbing completely in the remembrance of his *Rabb* is enough for him. And he remains intoxicated under its influence as the deer in musk.

Another agreed with him entirely and said: “Is absorption of someone in the remembrance of Allah the Almighty something ordinary? Then it is undoubtedly the extreme blessing if someone is totally absorbed and committed.”

Another said: “Ever since he heard this command of his *Rabb*:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ط

*Wasbir ‘alaa maa Yaqooloona Wahjur hum hajran Jameelaa!*

And have patience with what

They say, and leave them

With noble (dignity).

—(Al-Qur’ān 73:10)

He has been delivered of the worldly struggle. Now he never lets anything wrong him.”

One beseeched in a highly attractive manner: “O sir! I have come to your honour with the only objective that Allah the Almighty, the Lord of the Worlds, has sent His Book *The Glorious Qur’ān* for me and He has set me free of every job. He has provided me with every comfort. Despite



all this I am not fortunate enough to have the ability to recite it. I spend hours with the book opened waiting for this ability. My mind remains the centre of all idle downgraded thoughts always like that. Sometimes the whole night is spent like this. Why am I not granted the ability to remember Allah the Almighty even though my life is devoted and set aside for His *Dhik'r*?"

He also said: "I am not completely protected from all evil. I cannot expect the ending of all evil."

Having heard everyone, he said: "This is the doing of the 'evil-self' based inside the living body who keeps everybody occupied in unnecessary thoughts. You are busy despite being free. It would have been that you were free despite being occupied."

After this, his glance fell on me. And he asked: "Who are you? How did you manage to reach here?"

In an extremely respectful manner, I introduced myself and said: "I have been fortunate to reap benefit from here along with this group of people."

He went on: "You have heard a lot. We want to talk about things of confidential and mutual benefit which you could not bear with. Please go away from here and wait for them outside the *Iram*."

Consequently, I came out. I do not know what transpired there afterwards. Thank you!

2871. THE DEVOTEES OF DIVINITY and the Prophet Muhammad ﷺ are titled with the titles of *Rind* and *Zindeeq*. And nobody knows the reason why a true devotee of Allah the Almighty, the Lord of the Worlds, and the Prophet ﷺ, the blessing for the Worlds is addressed as *Rind* and *Zindeeq*. These titles came into being at the beginning and will continue for eternity.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2872. MEDICINES are the decoration of the hospital. The routine of the hospital (treatment) depends upon a few medicines. The learned doctor is the one who runs his hospital with any one medicine of multiple uses.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2873. THE BLESSING OF THE AUDIENCE with the King of kings is blissful and honourable. Nobody dare speak there, not even the Archangel Gabriel. Everybody is with hands folded together, head bent down, in prostration and breathless.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2874. A SERVANT IS A SERVANT. He is neither a beloved nor an outcast. May it be known that the permanent nearness, that is the real aim, is available only to the servant, and no one else.

2875. THE MASTER appreciates when he is pleased with the work of the servant. When he is not, he tells him off. And the whole of his life is spent this way, appreciation at one time and telling off at another. Wear the belt of servanthip and walk along regardless of appreciation and telling off.

2876. *KHIDDO*, the sweeper, was not exactly disobedient to his master, he was only dim. He blundered here and there. At a blunder the master told him off severely. When the master found out *Khiddo* had not eaten that evening, he went along himself and fed him and shared his anxiety.

One day, he (the master) heard that *Khiddo* was unwell. He took his wife with him and visited him.

Why then, O my friend, do we not rally our belief in the *Ruboobiyyat* (Lordship), grace and kindness of our *Rabb-i-Dhul-Jalaal-i-wal Ikraam!*

Bear in mind for always the eternal understanding of '*Alastu Birabbikum!* (Am I not your *Rabb!*) and the promise of *Balaa!* (Yes!)

*Wa maa 'alaynaa illalbalagh!*

2877. OUTCASTING AND LOVE are the only two cherished modes of theirs which do not stay always the same with a person; they are ever-changing. And it is the greatest blessing and grace of Allah the Almighty that He has made him independent of both of them.

2878. THEN HE SAID: "He is sitting here fanning the little fire completely independent of and free from everything of the Universe.

"And now nobody at all can throw him out from there. Nor can he go by someone throwing him out. There is no place further afield where he could go."

2879. WALK with extreme care. This path is complicated and also slippery.

2880. ONLY 'WORK' is the name of the 'stage'. The nobler the 'work' the loftier the 'stage'.

2881. THERE is not such a commodity in the bazaar as has no



value. Even the small rusted iron sheet has some value. The rags are also sold. Why was your commodity not sold?

2882. AT THE TIME OF EATING AND SLEEPING the thought does not occur as to whether there is no eating and no sleeping tonight. There is not the slightest delay in the jobs towards recreation. But when it is the time of *Dhik'r* (remembrance) of Allah the Almighty, you sit musing over the capability that you are not granted the ability and that what could you do in the circumstances. But there is no excuse of the sort at the time of eating and sleeping.

2883. EVERY MASTER is the patron, helper and companion of his servant whatever he may be. How can the master be unaware of and careless about any of his servants!

2884. WHOEVER does not hold the *Deen* of Allah the Almighty in respect, how could I pay respect to him? How could I do this? Never! Whatever relation we have with anybody, it is for Allah the Almighty and only for Allah the Almighty.

2885. LEARN A LESSON OF UNITY from non-Islamic institutions. How united they are together in sincerity.

2886. LOVE is not dependent upon charming words, fascinating compositions and superb speech but is only desirous of enthusiasm. If it is true enthusiasm, simple speech or grammatical oversight also becomes a beauty.

Love is natural which is not dependent on the style/mode of expression of the person and the beauty of the language and speech. Love is the trustee of the messages of the heart and sight and the interpreter of the events of the heart. Whatever manner it follows in its manifestations, it is worthy of attention. If you love an animal, it becomes attached even though it is deprived of speech and it is difficult to understand him. A finer aspect than this is that you love or vex a speechless baby animal and see for yourself that it (the parent) will try to respond with love in lieu of love and as far as possible harm for harm although it (the parent) is not directly affected by this action of yours but because of love for her baby. She is charged with flickers of love or hatred for you as the case may be.

A human being is the noblest of the creatures. Each of his emotions and actions should bear nobility and grandeur. There should be a clear constructive aim operative in his love, hatred, agreement or criticism.



The elevation of stages depends upon the sublimity of objectives and sincerity of passion. Criticism for the sake of criticism can be responsible for dispute amongst followers and disunity amongst the Muslim *Ummah* (Nation) but not unity and amity.

Love with servants and assistants is the best means of awakening the emotions of love in the master. Love with their offspring is the nicest and most effective means of winning the love of the parents. Likewise, if you wish that the blessing of Allah the Almighty, the Lord of the Worlds, is stirred up, love his creatures. The creatures are the family of Allah the Almighty. And Allah the Almighty is a hundred times more kind to His creatures than a mother is to her children.

And if you are desirous of the love of the Prophet ﷺ, regard the beloved of his as your beloved. And the most beloved of his ﷺ is his *Ummah*. It is not the least difficult to understand how the *Ummah* was dear to the Prophet ﷺ for which he whilst standing, walking, sitting, sleeping and awaking, every moment, remained worried, continuously disturbed and for which his tears flowed during the prolonged worship whilst standing and prostrating at nights. Every sacred stone of the *Ghaar-e-Hiraa*,\* every grain of the Arabian desert and every moment of the enlightened night of *al-Mi'raj* (the Ascension to Heaven) are the witnesses to the Prophet's (ﷺ) love and affection for the *Ummah*. And then at the time of death his will to request *Awais Qarni\*\**, may Allah the Almighty be pleased with him, to pray for the forgiveness of the *Ummah* and his own intended supplication on the *Day of Judgement*, *يَا رَبِّ هَبْ لِي أَمْتًا Yaa-Rabbi Hab Lee Ummatee* (O my Lord! Grant me the protection of my *Ummah*), are but the compositions of the Prophet's (ﷺ) love, kindness and graces for his *Ummah*. Welfare of, sympathy with and treatment with love, affection, kindness and blessing towards this *Ummah* are, surely, the most effective means of reaping the glance of attention of the Prophet ﷺ. And there is no more unpleasant and disliked an act than that which, instead of promoting unity and co-operation, makes the *Ummah* suffer from disunity and disintegration. Every wise and conscientious person can understand this; that the words and deeds which conflagrate discord in the *Ummah* make our mutual sympathy disappear, weaken the bonds of love, spread evil, increase sectarian strains, cut a hole in the strong fort of unity amongst the Muslims, can down us in the blessed eyes of the Prophet ﷺ but cannot help to attract his attention, can be further away from his heart but cannot be accommodated in it. The friend of the *Ummah* of the Prophet ﷺ only is the friend of the Prophet ﷺ. *Maa shāa Allah!*



All those devotees of my master, the Prophet ﷺ, whoever and wherever they may be, are worthy of our utmost respect. We are the faithful servants of the whole of the *Ummah* of our Prophet ﷺ. Prayers for their forgiveness and prosperity is the unfailing routine of day and night and occupation, acceptable to Islam, of the *Dar-ul-Ehsan*. And this is the limitless bounty of Allah the Almighty that He has graced His *Dar-ul-Ehsan* with the blessing of crediting the whole of the *Ummah* of the Prophet ﷺ with the recompense with the whole of all *nafal* prayers, recitation, incanting the glory of Allah the Almighty of *daruds* and other remembrances. However much thanks we offer to our Allah the Almighty, the Lord of the Worlds, for this grace and ability, it is not enough.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبَّنَا وَيَرْضَى

*Al-hamdu-lillaahi Hamdan Katheeran, Tayyiban, Mubaarakan  
Fee-hi Kama Yu-hibbu Rabbunaa Wa Yardaa!*

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

\*A cave three miles to the north-east of Makkah Al-Mukarramah where the Holy Prophet ﷺ used to spend most of his time meditating and worshipping.

\*\*One of the most ardent lovers and companions of the Prophet ﷺ from the Yemen

2887. DISCARD visits when they reach the stage of disgust.

2888. NOTHING OF OURS is hidden from anybody, come and see (it for yourself). We have no property in any part of the world, none at all. Nor is there any bank balance. We have no money whatever at any time at all. Whatever livelihood Allah the Almighty grants through His grace, we do not sit still until it is distributed. The treasures of my Allah the Almighty are brimful and there is no deficiency of anything at all.

*Maa shāa Allah!*

2889. IN ANSWER TO A QUESTION:

*Kashf al-Qaboor* (the Knowledge of the dead) cannot be obtained through any practice. In fact it is dependent on the purity of the physical body, purification of the soul, sanity of the heart and sacred thoughts. As long as *Khannas* (the Evil) does not leave the physical body, *Kashf al-Qaboor* cannot be attained.

To see the state of affairs of the Hereafter purification of the soul is necessarily imminent. Otherwise the mischievous thoughts will show

him such a mirage as he would be led to deception for not having understood the reality of his soul. This is why there is a need of a Shaykh (religious guide) in the field of Islamic Mysticism who informs the novice beforehand about the imminent mirages. The command of the leader and the sayings of the religious guide of *Islamic Mysticism* both elevate and take this devotee of *Islamic Mysticism* straightaway to the high stage where there can hardly be any distinction made between silence and speech. As the novice is fully aware of the silence and speech of his guide, his mentor, he can therefore be taken to wherever his guide wants. And the seeker finds this stage, however distantly it may be situated, because of his conversion to the true faith.

*Kashf al-Qaboor* and *Kashf al-Mahjoob* are both dependent upon the purity of soul, sanity of heart and mortification of the physical body. Then and only then the man succeeds in seeing the similar reality and source. It matters little at what time the reality is, the past is past, the present persists and the future is inevitable. All three are made known to him as a reality as if he is observing and inspecting its reality and source with his naked eye.

The *Kashf al-Qaboor* cannot be real until the dead of the grave manifests through his movements and rests and silences and speech the realities and stages descending and persisting on his heart from the unknown world.

A servant of Allah the Almighty *Thoba bin Kallu* of caste *Saru* and village *127GB, Chiniot*, died young three months ago. When his dead body was laid down in the grave, before sealing the grave, the shroud was put right and the dead body was found to be missing.

When living he said: "He must be going to the master at *Madina Munawwara*."

Can anybody knowledgeable and divine explain it with references?

2890.

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ اِلَيْهِ تَبْتِيلاً ط

*Wadh kurisma RabbiKa Wa tabattal 'alayhi tabteelaa!*

But keep in remembrance

The Name of thy Lord

And devote thyself

To Him whole-heartedly.

—(Al-Qur'an 73:8)

Think over it and absorb yourself in the *Dhik'r* of your *Rabb*, sever your relations with everybody else. Indeed, complete severing is eternal companionship.

*Al-hamdu-lil-Hayy-ul-Qayoom!*



2891. *AHL-E-KHIDMAT* (those busy in the services of others) are severed from all extraneous elements. They never overlook their appointed duties. Nor do they attend to anybody else.

2892. *SERVICE* is one of the most important acts. Whoever is not himself satisfied, how could he help others? Whoever is too busy in his own jobs day and night, what benefit would he render to anybody else?

An ant eats half a wheat grain in six months time. But he gathers by rolling wheat grains into his holes all over and throughout the day. And we are doing similarly. What, then, is the difference between the ant and human being!

Livelihood is granted everyday. Be contented with the livelihood of minimum need.

2893. **DO NOT SIT IDLE!** A useful occupation is a surety of success.

2894. **THE SOURCE OF MURAAQABAH** (Vigils) is **اللَّهُ مَعِيَ** *ALLAH-UMA'EE* (Allah the Almighty is with me). Allah the Almighty said:

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ط

*Wa Huwa Ma'akum Aynamaa Kuntum Wallah-u Bimaa Ta'maloona Baseer!*

He is with you wherever you may be  
And He is all-Knowing and all-Seeing!

— (*Al-Qur'an* 57:4)

Whenever you do anything do it after thinking that your *Rabb* sees you, hears you and knows you. Even then a person does not avoid evil, it amounts to that he has not accepted his *Rabb* all-Present and all-Seeing. Nor has he any fear of Him. Had he regarded Him as all-Present and all-Seeing, he would have been careful. If he would have feared, *Allah*, *Allah*, he would not have committed any sin. Nor would he fear anyone. He would have thought before he spoke and trod carefully. He would have been neither rude nor fearless in any matter whatever.

Conversation is possible with everybody nearby! Conversation from Allah the Almighty to a servant and vice versa is the reality of beneficence the Prophet *Moses*, peace be upon him, enjoyed.

Allah the Almighty Himself says:

“He is near, All-Hearing, All-Seeing and All-Knowing! What then is the distance!”

Rally belief with sincerity of heart in 'nearness', 'hearing' and 'sight'. Would you do all that and in the presence of Allah the Almighty? Allah the Almighty and two angels are there with you all the time.

The Divine presence is the source of wisdom. You do not have fear of Him Whom you ought to have. Do not have fear of anyone at all except Allah the Almighty. Nor should you have any hope of anybody. Accept it with sincerity of heart.

اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ  
عَزَّ جَارِكُ وَجَلَّ شَأْنُكَ وَلَا إِلَهَ غَيْرُكَ -

*Allah-u Akbar-u Allah-u A'azzoo Min Khalqihee Jamee'an!  
Allah-u A'azzoo Min man Akhaaf-u Wa-Ahdharo 'Azza Jaaruka  
wa Jalla Thanaaoka Wa Laa ilaaha Ghayruk!*

(Allah (the Almighty) the Greatest is dearer than (the dearest) of His creatures. Allah (the Almighty) is more Honoured than what I fear from and care about. He commands that Majestic and the Exalted Praise. And there is no deity but You!)

2895. IF you fear, fear Allah the Almighty. If you feel ashamed be ashamed to Allah the Almighty.

2896. MAY your prayer stop your evil deeds, shamelessness. May your *Faq'r* be guardian of your honour. If it is not, there is nothing to yourself.

2897. YOU ARE NOT ASHAMED OF TELLING LIES. Nor are you ashamed of back-biting and calumny. What then is this nearness? *Dhik'r* is incanted by tongue the whole day long, but the heart is not present even for a moment. It is continually the centre of useless and meaningless things. The heart is not present even during the prayers. Present your heart.

The teacher of *اللَّهُ مَعِيَ Allah-u Ma'ee* is totally unaware of the Majesty of *Ma'eeyat* (the state of being in Allah's company). He would care less whether his Allah the Almighty is present with him, sees, hears, knows and nothing of his is hidden from Him. Despite all this he says and does what he feels in his heart. What is this *Ma'eeyat* like? Why do you do those things yourself which you forbid others to do?

Do those things yourselves which you order others to do.



2898. WE have made the field of *Tareeqat* the playground of children. If you do not strike your enemy, *Satan*, in the field flat down, what use is your 'journey' and 'manliness'!

2899. FATHER is sufficient for the child. Is your Allah the Almighty not enough for you!

Alas, O my dear, you do not regard your Allah the Almighty as All-Present and All-Seeing.

2900. CONTRACTION AND EXPANSION BOTH are from Allah the Almighty and based on Divine Wisdom. Comparatively contraction is more beneficial than expansion.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2901. *HASEEB* – the auditor of the utmost:

N.B. Allah the Almighty is *Haseeb*. But He may forgive the audit through His blessing and kindness, whomsoever He wishes.

*Mudhillu* – the Disgracing:

N.B. Allah the Almighty is the Disgracing. But He does not let His friends be disgraced.

2902. DO NOT WASTE ANY GOOD DEED. Otherwise you will be like the one who earns money and wastes it away in useless jobs.

2903. ONE worked really hard throughout the day, and then lost in the evening the day long earnings in gambling and repented the whole night. Of what use is such earning?

2904. OF WHAT USE ARE COMPOUNDS IF ELEMENTS WILL DO!

2905. THE LABOURER built roads, bridges, railway lines, factories, mosques, schools, mills, palaces, in short, everything of the world. But in lieu thereof, the labourer never had a tummy full of food. They became rich for whom he worked, but he remained the same wearing worn out shoes, torn shirt and eating chuppatis with chillies. If there were no labourers what a sight in Nature's world would it have been? The life of the rich would have become intolerable for him!

2906. RESPECT FOR THE LABOURER is respect for humanity. Appreciation of the labour of the labourer is the demand of humanity and completion of equality of human-beings. There is no mid-day for the labourer. He works hard all day long. But the rich man never steps out of the house in the mid-day sun.

2907. RESEARCH is carried out on the cultivation of bamboos and potatoes. But it has never ever been pondered in this manner over any of the verses of the *Holy Qur'ān*.

2908. ONLY ALLAH THE ALMIGHTY, the Lord of the Worlds, is Guardian and Patron of His Religion of Islam.

2909. DO NOT LOSE HEART. Wait patiently for triumph and victory.

2910. TWO CANDIDATES presented themselves for the only vacancy. But the contender of the candidate was picked up whereas the most learned of the time was not selected. The reason disclosed was that although he had superiority in all respects over his contender, yet he used to be stunned when he went on during his 'journey' at night, when his mother, compelled through her natural motherly instinct, forbade him going out in the chilling and wintry cold night, and would say: "Do not stop me. This cold cannot hamper me in any way. This wind cannot stop me. Nor can the rain interfere with me on my way." Hearing this, the helpless mother would become quiet, overpowered by her motherly love. But this was not acceptable to Allah the Almighty.

This single deficiency that held no importance in his sight, ruined all his capabilities and intelligence.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu-khayr-ur-Raaziqeen!*

2911. WHEN THE PROPHET IBRAHEEM (ABRAHAM) (peace be upon him!) and the *Khaleelullah* (the intimate friend of Allah the Almighty) were to be thrown into fire by Namrood, the *Khaleelullah* (peace be upon him!) was not confounded in the least. Fear of losing his life did not worry him. He (peace be upon him!) was as sure as fate that Allah the Almighty was by his side and that he need not fear any creature whosoever in the company of Allah the Almighty. Nothing could harm



him in any way at all – not at all. Before the exalted presence of Allah *Dhul-Jalaal-i-wal-Ikraam*, how could any creature dare harm the friend of Allah? He (peace be upon him) uttered not again and again but only once: “*Hasbu-nAllaha wa ni’amal wakeel*” i.e. “Allah the Almighty is sufficient for me”, and plunged into the burning fire. The fire cooled down as if it were a bed of roses. This utterance of His *Khaleel* (the intimate friend) was found so much pleasing by the *Rabb-e-Jaleel* (Great, Glorious; Illustrious Lord) that it was included in the *Holy Qur’ān*. The Archangel Gabriel appeared there and offered his services. He (peace be upon him) said “I need nobody’s help – not at all. My Allah is Sufficient for me”.

Then, why don’t you have faith in your Allah? May Allah the Almighty bless you with the faith of the highest degree! Amen!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2912. EVERY EVIL is from Satan. And Satan is that foe of yours who can never be your friend. If ever you did side with evil, however ordinary it may be, take it that you sided with Satan. You should not have any concern with anyone save for the sake of your Allah and Allah the Almighty only. O, the living! if ever you did side with your enemy in the arena of life what shall be your life and what your journey, what your living and what your manliness? Alas! your game is neither worthy of sight nor worthy of praise! Alas! wear on the armour. All this satin and silk with silver and gold work is the dress of luxury and pleasure not that of the arena!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2913. WHEN once you would be laid in the grave, you would never ever have to get up till the *Day of Judgement*. No one will wake you up. Nor would there be any work done. There will be repenting and repenting alone. Rise and gird up your loins. Get on with the work. Never ever can this time be recalled.

2914. WE KNOW IT, but do not accept it. Had we accepted it we would not have been in this stage of affairs. The Almighty Allah’s honour would have been stirred up without fail. Pray that Allah the Almighty may grant you the ability to practise your knowledge! *Aameen!*

Tell, whom has your struggle created, what did it revive and what character did it demonstrate? If not, why not? Nothing at all would ever come to pass by talking alone.

*Wa maa ‘alaynaa illalbalaagh!*

2915. THE 'JOURNEY' OF *DHIK'R* AND '*ATA'AT*\* is independent of 'stages'. Except for *Tableegh* (preaching of Islam) and *Khidmat* (Service to mankind), it never lets any perfection into the heart.

\*Total submission to and obedience of Allah through the Holy Prophet ﷺ and the Shaykh – the Spiritual Guide.

2916. ONLY kings' presents can be offered to kings, not the servants! What value and regard does any present of any servant hold to a king? What present can any servant offer to a king? The servants' presents are accepted by servants, not by kings. If a king accepts any present of any servant, it is responsible for the good fortune of the servant.

During the World War 1939-1945, a soldier from *Ludhiana* (India) had his monthly family allotment transferred in the name of *Princess Margaret* of the United Kingdom. Although this was legally permitted, yet the news gradually reached the king who allowed it with pleasure. In accordance with the army rules the family allotment was enforced monthly in the name of the Princess. After many months the Royal palace asked the Viceroy of India for the family details of the donor, so much that the measurements of his family were required. After this he left the place and nobody knows what the king granted to him.

2917. A *BHEELNI*\* started collecting berries from the wild berry shrubs in order to invite the king to her house. She bit and tested the berries keeping the sweet ones and throwing away the other. One day, someone asked her: "For whom did you collect all these berries?"

She began to say: "I heard the king of the jungle is visiting the jungle one day. I collected the berries to entertain him."

At this he scolded her: "Would a king accept an invitation from a *Bheelni* and for defiled berries?"

At this the helpless lady lost her heart. She wept bitterly. No one knew the words she used to upbraid herself. This modesty, sincerity and humility pleased Allah the Almighty so much that He brought the king alone to the *Bheelni's* house. The *Bheelni's* defiled berries became the decoration of the dining table.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*A woman from the *Bheel* family. The *Bheels* are an ancient race in India.



2918. O MY KING OF KINGS! May we, the sinful, be granted, through Your blessing and beneficence, the practice of the knowledge granted by You! *Aameen!* May the most exalted stage of *Dhik'r* be granted! *Aameen!* May not even a moment of ours be free from your *Dhik'r*. Our living in the world is for You only. There is no aim or object otherwise; none whatever; nothing at all. What interest can we have with someone except You? It is Your greatest grace and blessing that You have rendered our hearts independent of Your every creature, earthly or aquatic, spiritual or fiery. If we were Your thankful servants, we would not raise our heads from prostration till the *Day of Judgement* and remain completely absorbed and busy in Your gratitude day and night. Indeed, You have kept nothing at all of Yours hidden from us. As You are the King of kings, it amounts to insolence to avoid spreading our flaps begging at Your door, that being a duty of ours, the servants.

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى  
 يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ رَجْهِكَ وَعَظِيمِ  
 سُلْطَانِكَ

*Al-hamdu-lillaahi Hamdan KaTheeran Tayyiban Mubaarakan  
 Fee-hi Kama Yuhibbu Rabbunaa Wa Yardaa! Aameen! Ya  
 Rabba Lakal Hamdu Kama Yambaghil Jalaali Wajhika Wal-  
 Azeem Sultanik!*

(Praise be to Allah (the Almighty) and in abundance, the praise that is blessed, appealing and pleasing to our Allah (the Almighty)! Amen! O the Lord, praise be to You that Your Exalted face deserves, You the Sovereign of all power.)

2919. SHOWING THE BEAUTY OF THE BELOVED once and then depriving of the view means, in fact, to help the burning of the sparkle of separation. But what is separation like if one has not been honoured by the vision. Nonetheless, restlessness in the desire of vision is supreme, but of separation it is not. And restlessness and separation both are granted by Him only.

2920. AN ACT is enacted by the subject. If there is no subject, what is the act like?

2921. A DESERT-DWELLER walked along into such an orchard that had Spring prevalent all over it. The whole orchard was full of flowers of different kinds and species. He filled many a basket with these



flowers of various types. And those flowers were priceless presents of his travel. Then he pondered: "What shall I do with all these flowers? What use are they? Only a few flowers would do for me."

Then he took his flowers from place to place. Sometimes he wanted to present them to someone and sometimes to someone else. Sometimes he said that they might not be accepted. Sometimes he thought that they were not good enough. He felt in his heart one deficiency or another. At long last he distributed all his presents among people of his class. He presented no flowers to any king nor to any official. He distributed them amongst the people like himself. And this was his best thought. The way his friends accepted those presents nobody else would ever have done. *Al-hamdu-lillaah!* What nice presents and what nice places of distribution!

2922. ONE AMONGST THOSE PRESENT remarked that he did not understand that story.

He replied: "I offered for forgiveness the recompense of all my good deeds that were listed in my Deed Sheet\* to the dead of the *Ummah* of the Prophet ﷺ. That is, a sinner distributed all his presents amongst the sinners like himself."

O Allah the Almighty! This giving away is based on sincerity. Please accept it. What hope can he have of any reward of them? What have those helpless people to give away to anybody? And what has anybody to take of them? Therefore, this distribution of presents based, in fact, on sincerity, is offered for forgiveness and deliverance of our brethren to Your court, *Rabb-i-Dhuljalaal-i-Wal-Ikraam!* Kindly accept it. You are the King of kings, the Lord of the Worlds. No law is ever applicable to You. Your beneficence and forgiveness cannot be comprehended by anybody's intellect. Kindly lift up the torture on the graves of the dead of the *Ummah* of Your beloved ﷺ for the sake of Your mercy and munificence! *Yaa-Hayyu, yaa-Qayyoom! BirahmatiKa Astagheeth!* Indeed, Your munificence is perfect and You are an unparalleled Munificent!

\*The detailed account of everybody's deeds—both good and evil—done by him during his worldly life. This is kept by the angels who accompany him all the time in his life.

2923. THE DESIRE that drove this job to fulfilment is worth appreciation and commendation.

Then he said: "Although he is extremely fearful of the fire of Hell,



yet if he is sent to Hell along with his sinful brethren it is better than going to Heaven on his own. Heaven is Heaven because of friends. Some people will be sent to Hell because of the deficiency of only one good deed. Why should not we gift-out all our good deeds to all the needy to fulfil their deficiency and ourselves go to Hell. That is, because of one person and there may be innumerable people entering the Heaven, and so he entrusts himself to Allah the Almighty Who may send him anywhere, *Al-hamdu-lillaah!* And this stage is a stage of happiness for him, not of sorrow, one of pride, not of shame.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2924. THE DOG is impure through and through! Despite that, it does not sleep the whole night through.

2925. *YAA-HAYYU YAA-QAYYOOM!* يَا حَيُّ يَا قَيُّوْمُ

*Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!) is the *Ism-e-Azam* (the Great Name) of *Dar-ul-Ehsan, Al-Muqam-un-Najjaf-us-Sahhaf-ul-Maqbul-ul-Mustafein*, the benevolent, the succour. Its blessings cannot be comprehended or understood. Nor can they be put down in black and white. When the Prophet Muhammad ﷺ, the sacred, the perfect, the beautiful, the pure, the sacrosanct, *Taa Haa, Yaseen, Al-Muzzammil, Al-Muddaththir*, presents himself in his real and physical form to a lucky Muslim and he, the Muslim, recites *Yaa-Hayyu, yaa-Qayyoom!*, the incessant *Dhik'r* on his tongue and his life occupation; his physical body will, because of the quality of the formula, *Yaa-Hayyu, yaa-Qayyoom*, have the reality of his death unveiled. And only the veil of death is visible in actual fact and origin. Otherwise, he will, in reality, be eternally alive with the same physical body and similar origin. *Maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2926. THE BENEFITS AND BLESSINGS OF THE *ISM-E-AZAM, Yaa-Hayyu, yaa-Qayyoom*, are so vast that they cannot be understood by anybody. A person has not necessarily to be granted permission to reap the beneficence of them from the state of contemplation of the Prophet ﷺ as depicted above. If a person is compelled through the fondness of another person thus engaging and absorbing himself in the *Dhik'r* of *Yaa Hayyu, ya-Qayyoom*, he would benefit likewise as 'that man', *Maa shāā Allah!* Who is 'that man'?

He is one who has been honoured with the instructions to perform *Dhik'r* of the *Ism-e-Azam, Yaa-Hayyu, yaa-Qayyoom*, by the Prophet ﷺ in his real and genuine physical body, the sacred. *As-Sahlan!*

*Mukarraman! Musharrafan! Yaa-Hayyu, yaa-Qayyoom! Aameen!*

And O my dear! Do you know, what fondness is?

Fondness is the source of inner burning and pining and the inner burning and pining lead to the destination. When fondness reaches its perfection, it becomes devotion. And all this is, in reality, granted to us, the destitutes, because of his ﷺ grace and blessing.

Fondness is the herald of devotion. Whichever heart it enters, it sets it in consternation, never allowing to sit still even for a moment. It does not distinguish between day and night, it remains occupied day and night. And it does not let any calamity worry him. Until and unless it finds its desired, it continues with the thorough impetus, never allowing it to subside, in any circumstances. *Yaa-Hayyu, yaa-Qayyoom!*

2927. *THE NOOR (LIGHT) OF THE PROPHET MUHAMMAD ﷺ*, the respected, the blessed, the beautiful, the perfected, the sacred, the sacrosanct, *Taa-Haa* and *Yaseen, Al-Muzzammil, Al-Muddaththir*, may my soul be sacrificed for him, is present and also evident everywhere at all times. And nothing is hidden. Sometimes in his spiritual form and sometimes in his physical presence, he distributes the blissful bounties amongst his devotees. This takes place sometimes by his presence in the real world and sometimes in the hidden and veiled state.

Consider it carefully! The Prophet Muhammad ﷺ is the beloved of Allah the Almighty. What does the lover keep hidden from his beloved and beloved from the lover? There is never any secret between the lover and the beloved.

Saying this, a person perfected the subject: "Visits of the King of kings to somebody depends upon his will, not upon the invitation."

If he ﷺ manifests his beautiful appearance in all the vastness and detail to us the very first day, the inner burning and pining, the current soul of devotion, would come to an end. There would remain neither any restlessness nor any soothing. Would it be a life worth living that way?

*Wa maa'alaynaa illalbalaagh!*

2928. *THIS* Divine bestowal is the Lord's bounty and the eternal beneficence of the Prophet ﷺ, the distributor of the blissful bounties, the reality of which nobody can deny.

يَا حَيُّ يَا قَيُّوْمُ! لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ -



*Yaa-Hayyu, Yaa-Qayyoom! Lā ilahaa illā anta wa lā ilahaa Ghayruk!*

(O the Living, O the Lasting! There is no deity but You and there is none worthy of worship except You!)

2929. O THE RESPECTED RECITERS! May *Yaa-Hayyu, yaa-Qayyoom* be blissful for you. May this pleasant news be blissful for you. *Mubaarakan! Musharrafan! Mukarraman!*

2930. DESIRE is granted to the desirer by the desired, and love to the lover by the beloved.

Allah the Almighty is the desired and the Prophet Muhammad ﷺ, the beloved.

2931. WHEN fondness took hold of *Ibrahim 'Adham*, may Allah the Almighty sanctify his secrets, the king of the seers, he abdicated his throne and set out to the wood. There remained neither taste, nor comfort, neither decoration nor fame, nothing, except the desired, accompanied him.

يَا حَيُّ يَا قَيُّوْمُ أَنْتَ رَبِّي قَرِيْبٌ مُجِيْبٌ يَا حَيُّ  
يَا قَيُّوْمُ أَنْتَ رَبِّي ذُو الْجَلَالِ وَالْإِكْرَامِ فَاعْفُ عَنِّي  
فَإِنَّكَ عَفُوٌّ كَرِيْمٌ يَا عَظِيْمَ الْعَفْوِ يَا نِعَمَ النَّصِيْرِ  
أَمِيْنَ أَمِيْنَ أَمِيْنَ

*Yaa-Hayyu! Yaa Qayyoom! Anta Rabbee Qareebun, Mujeebun, Yaa Hayyu, Yaa Qayyoom! Anta Rabbee Dhul-Jalaal-il-wal-Ikraam! F'afu 'annee fa-'innaKa 'Afuwwun Kareemun, Yaa 'Azeem-ul-'Afwa, Yaa N'iman-Naseer! Aameen! Aameen! Aameen!*

(O the Living, O the Lasting! You are my Lord, near and listening. O the Living, O the Lasting! You are my Lord, the Majestic, the Honoured. Please forgive me, for You are the Most munificent Forgiver, O the Exalted Forgiver, O the Best Helper! *Amen! Amen! Amen!*)

2932. WHEN THE REALITY OF *TAREEQAT* (Islamic Mysticism) began to be practised latently, the master *'Ala-ud-Din Ali Ahmad As-Sabir*, may Allah the Almighty sanctify his secrets, was selected for an unparalleled, novel and exemplary practice. He had drunk only a draught when he became completely drunk.

What draught was that?

Said: "That of absorption and intoxication!"

Reflections of light appeared happily in the earthen physique, then. *Dhaat* (the mortal self) became absorbed in *Dhaat* (the Immortal self). The human qualities came to an end. And he stood holding a branch of a wild fig tree for twelve years in this state of absorption thus setting the sacred earth of *Kalyar* as the centre of majestic reflections.

*Marhaban! Mukarraman! Musharrafan!*

2933. THE CLIMAX of the beauty and majesty of my master is that when he became completely absorbed and intoxicated, his tongue became the interpreter of events and circumstances. What greater stage of complete absorption and intoxication could there be than what he says:

امروز شاه شاهان مہمان شد است مارا  
جرمزل با ملائک دربان شد است مارا

Today the King of kings has honoured me with his visit,  
The Archangel Gabriel with the angels are my guards.

That is, the King of kings, my master, my Lord, the Prophet ﷺ, the sacred, the perfect, has blessed this thatched hut with the honour of hospitality. He has visited my house. And the visit of this honourable and exalted guest is not an ordinary thing. It is the climax of bestowals and ascension of perfections. Today, I have the whole desire, the desired. The king of kings is my guest. There is no stage farther nor greater than this. There remains neither desire nor search. He says: "Today the excellence of this thatched hut, my house, is such that the Archangel Gabriel along with the chosen angels are discharging the duty of guards at its door."

*Ma shāā Allah! Sub-haan-Allah!*

And this is the climax of the bestowal, forgiveness, perfection and majesty!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2934. PERFECTION does not mean miracle-making. With the *Karaamat\**, everybody, high or low can be gratified. But perfection is not accessible to everybody. Perfection is that the whole of the desired comes to hand. The highest bestowal and the most excellent bounty is that the Prophet Muhammad ﷺ, the sacred, the perfect,



honours a house with his visit. And this alone is the desired of perfection and this alone, the climax, that was granted to my master, *As-Sabir*, may Allah the Almighty be pleased with him.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*Anything unusual supernatural emanating from the chosen men of Allah (other than Prophets and Messengers) is called a *Karaamat* whereas the same thing by a Prophet or Messenger is a 'miracle' (*Mu'jzah*).

2935. SIMILARLY when the introduction of the perfection of the Mystical Order of *Ulviyyah* became scant, his grace *Shah Sharaf-ud-Din Al-Ma'roof Boo Ali Shah Qalandar Panipati*, may Allah the Almighty sanctify his secrets, was appointed to demonstrate, yet differently. And he left his teaching jobs for the desolate place. He stood in the river for such a long time that the fish ate away the flesh on his legs. When, after rigorous penances, he was appointed at the stage of *Ulviyyah*, he set an exacting standard of dignity. He wrote to *Ala-ud-Din Khalji*: "A minister of yours has hit a *faqeer* of mine. Extradite him (the minister) before sunset. Otherwise, there will be someone else in your place (on the throne) before sunrise."

2936. THIS PRIDE also runs deep in birds. A he-sparrow threatened a king: "Take warning and see lest I should scatter the straw of the mosque in your palaces!"

2937. SEVEN HUNDRED YEARS have gone by and no mother's loved one had the good fortune or the ability to set up such an example. Was that the last example? Is it that there is no more *Maiy* (wine) in any of the *Maikadah* (wine-houses)? Or is it that it is kept safe for someone coming along later?

2938. THERE is no death of plants in your garden. But no plant has any fruit. Same is the case with the orchard. The whole garden is full of flowers. But no flower smacks smell. What then is Your garden and what of its Spring!

2939. IN SEARCH OF this very perfection seek to resign yourself to the desert life. And search for your lost house that was honoured by his ﷺ visit for there is neither a blessing nor a 'stage' greater than this. *Yaa-Hayyu! Yaa-Qayyoom!*

2940. THE COMFORT the body receives from cool water is not found through any other blessing. But when the same water is put in the lap of fire, it becomes fire. Nobody can even touch it.

That is, companionship with fire changed the properties of water altogether. That which was the most cherished became the least accepted. Blessing turned into calamity.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2941. CHANGE your company, change your surroundings. Then say whatever you wish if your circumstances do not change.

2942. WHAT DO WE MEAN BY THE FOLLOWING?

This is the request of you, O master!  
That my scarf may never be dirty.

خواجہ تم سے اتنی عزتیا  
میلی نہ ہوئے میری چٹنریا

It means, may the interest, fondness, inner fire and yearning, that you have granted, never ever lessen.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2943. WHEN my master, my lord, my beloved, my dear, my chief, the Prophet, the blessed, the beautiful, the sanctified, the pure, *Taa-Haa, Yaaseen, Muzzammil, Muddaththir*, the master of the Universe, the pride of the existence, the bridegroom of the Kingdom of the Lord of the Worlds, the leader of the Messengers, the last of the Prophets (peace be upon them all), the intercessor of the sinners, the lover of the deserted, the commander of the devotees, the beloved of the desirers, Muhammad ﷺ, the Messenger of Allah the Almighty, migrated from Mecca (Makka Mukarrama) to Madina Manawwara, Spring came to the garden of Madina Manawwara. Madina Manawwara demonstrated such pride and happiness because Allah the Almighty had chosen it for the abode of His beloved ﷺ. That is, the place that was *Yathrib*, the place of calamity, was now Madina that began to become the treasures of blessings. An anonymous place gained the status of popularity amongst all and beneficence for ever. An insignificant village now became, until the *Day of Judgement* the centre of sanctity and guidance. Madina knew no bounds of happiness because it was to be granted with the blessing of the abode of the personage that is the *raison d'être* of the creation of the Universe and existence. However much pride Madina took over this honour and happiness it was not enough, because that was the day when the darkness of its destiny was to break up. Every nook and corner was to be enlightened with the light of Prophethood and its every particle was to become the honoured for the *Ahl-e-Dil*



(the People of the Heart). That day was the most important day of the history of Madina, because it was being granted the robe that was the insignia of the respected place under the sky that is more sensitive than the *Exalted Throne*. The prayer of the *Friend of Allah the Almighty*, the Prophet *Abraham* (peace be upon him) and the forecast of the Prophet *Jesus* (peace be upon him) as to the blessed coming of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had set in motion a strange consternation in the hearts of the inhabitants of Madina. Those fond of the glimpse of his beauty went out of the city for a long distance every morning for his welcome. But they returned home in the evening disappointed. Today their emotional imbalance was worth seeing. When a Jew brought them the news: "O Muslims! The honourable guest, for whose welcome you go out of the city every day, is coming. Look there! The clouds of dust from their riding animals can be seen."

Hearing this Madina became the place of resounding happiness. Clouds of bliss overhung it. And all the manners were packed into Madina. When the waiting sights and restless hearts had sight of his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, all radiant beauty, the voices of *Ahlan wa Sahlan*, *Marhaba* and *Al-hamdu-lillah* reverberated involuntarily.\*

Everybody danced having been overjoyed with happiness. For the Madinites this blessed day was no less than the day of *Eid*. The atmosphere was filled with the music of pretty girls sounding thus:

طَلَعَ الْبَدْرُ عَلَيْنَا      مِنْ تَنْيَاتِ الْوُدَاعِ  
وَجَبَّ الشُّكْرُ عَلَيْنَا      مَا دَعَى إِلَيْهِ دَاعٍ

The Moon has risen upon us,  
Having bade farewell to the mountains.  
And it is our duty to offer thanks to Allah  
As long as the people seeking blessing pray on.

Every moment of the day was so precious, exalted and blessed, that it could be termed the goal of life. The tongues were drenched with thankfulness over this prize and favour and the foreheads were bowed in prostration before the Absolute Presence, Allah the Almighty. No writing or speech can present the real picture of the interest and fondness, inner craving and crying of the Madinites. The tongue is helpless and the pen incapable of depicting that state.

If this soul-inspiring welcome is imagined, it would not be at all difficult to estimate how much every individual of Madina was desirous of becoming host of the master of the Universe, the Prophet Muhammad

ﷺ . Accordingly everybody decorated his house and stood by the door arms folded ready to welcome him. *Hadrat Abu Ayyub Ansari*, may Allah the Almighty be pleased with him, also requested his wife to decorate their house. She replied: “*Sub-haan-Allah!* What match are we, the poor and destitute, for the *Rahmatallil ‘Aalameen* (Blessing of the Worlds)! Blessed be the arrival of the master of the worlds! But how comes he to our house? It is not possible. At what hope shall we decorate the house, otherwise?”

Thoughtful about it, their hearts saddened. Their world drowned in darkness. The wishes began to give up.

They wished: “If only we had fortune, riches and this great favour.”

Here they were more engrossed in the wishes and restlessness, there with the favour of Allah the Almighty that was overflowing; the Prophet ﷺ, the embodiment of compassion threw the bridle of the she-camel on to her neck and said: “She is bound to the order of Allah the Almighty. Leave her alone. We will stay with whichever household she sits in front of.”

In her measured steps the she-camel came and stopped in front of the door of *Abu Ayyub* who could not even imagine the beneficence of such an exalted favour. Allah the Almighty liked his meekness and humility so much that His grace took all that into His lap. And his humble hut free from grandeur, decoration, comfort and decorum not only became the place of his abode, but as the *Masjid-an-Nabi!* It has found, for ever, the status and source of blessing and respect.

*Mubaarakan! Mukarraman! Musharrafan!*

And this was all given away in the Divine Intention!

\*All expressions of gratitude, greeting, praise and salutation for the Holy Prophet ﷺ and praise to Allah the Almighty.

2944. THE SYSTEM OF THE UNIVERSE is operational because of the Divine Intention. Nothing of existence, animals or plants, minerals or deposits, is at all insubordinate. It is predetermined by the destiny and subservient to the Divine Order. No creature at all has any power whatsoever over any other creature at all. The hair-lock of the creature of every kind, earthly or aquatic, spiritual or fiery, is firmly held and chained in the hands of my and your *Rabb-il-‘Aalameen* (the Lord of the Worlds)! Without the Divine Intention nothing at all has any power over any movement at all so much that not even a leaf can move on its own will. Nor can a particle fly from one place to another.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2945. THERE are never any birds on the trees in graveyards. There is no chirping or singing, but only wilderness prevails. Only poisonous reptiles are on the ground. Why is all this? This is because there is torture and distress taking place in the graves, and except for human beings and jinni, everything else can hear the wailing and crying of the dead.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2946. WISDOM is endowed knowledge, and not earned.

Medicine is subject to wisdom.

Divine endowment is granted to hard work, not genealogy.

Every struggle that is beneficial to the creatures deserves the Divine bestowal.

Divine bestowal is on every inventor even though he be a non-Muslim.

2947. CREATURES are the family of Allah the Almighty. And the family has all kinds, a true Muslim, an infidel, a noble person and an evil-doer. Any struggle that is undertaken with a view to benefitting the creatures brings about results. Whoever was granted something of the treasures of knowledge and wisdom it was granted for service to the creatures and because of the service only.

Who taught the complex knowledge of the inner parts of the human body, the veins, the arteries, the flesh, the skin, the bones, the muscles? Who informed about the properties of elements, compounds, minerals and plants? Who bestowed upon the dwellers of woods the introduction to the herbs? Who taught the wise the wisdom and the doctor the medical service?

Allah the Almighty did it.

Whenever a servant pondered deeply and whole-heartedly over medical information, the desired truth was manifested.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2948. WHOEVER got engaged in the general welfare at any time and place, he became known, also successful and triumphant, even though he may be a non-Muslim. Indiscriminate service has indiscriminate bestowal. Had Divine bestowal discriminated between belief and non-belief over the success in the struggle for acts of human benefits, it would have become literally contradictory. And if it were so how would the Master and Lord of the Worlds be called *Rabb-il-'Aala-meen*? Similarly, if distribution of wealth were dependent upon the person and qualities, how could the King of kings, *Rabb-il-'Aala-meen*,



be called *Khayr-ur- Raaziqeen*? Wisdom is the best provision/wealth that is granted to servants.

O the addressee! Bear in mind firmly. Medicinal knowledge is subject to wisdom. And wisdom is granted, not earned. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2949. WISDOM was the true Muslim's inheritance, your inheritance. How is it that it is not yours today! Why did you let it slip through your hands? Relate, what struggle you have put up to regain your lost inheritance? If you have not, why not?

If you were firm in your position, how could it be given away to someone else?

The door of wisdom that opened to them should have opened to you.

O sleeping ones! The Divine bestowal does not welcome a person but fondness and interest. And fondness for the service to mankind is blessed as well as praiseworthy, accepted and also beloved, beautiful and also gratifying. And O my dear! All inventions and manifestations, beneficial to mankind, are grateful to the Divine bestowal and grace. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2950. ARE you not the petal of the same flower that was a blossom before dawn. The puffs of light breeze of the morning played on it and woke it up from sweet sleep. The pure and pretty drops of the morning dew helped it with the ablution and like a chunk of fire it smiled at the very dawn. It felt pleased over its shape and hue. The whole garden was filled with its scent. The nightingale, who was waiting for a long time, danced and circumambulated madly. It appeared as if its charm and beauty were immortal. Alas! Soon it was the evening for this poor flower. Its colour sublimated, heart broken and red turned into yellow. The lively flower disintegrated into petals. Alas! Had the hand of destruction reached it not! Its colour and appearance were devastated, the scent evaporated. This is the brief, heart-rending, but lesson-teaching exemplary life story of the garden flower.

O the flower! What a brief and temporary life, a momentary stay and an awe-inspiring end! If you had known about your transitory decoration, you would not have taken any pride in it. You would have the blessed end from the very beginning. You would not have had hearty laughs. The unknown voice seconded it fully and said: "This earth, this sky, this world and everything in it is transitory, mortal, and are guests



for only a few days. The stay here is not permanent. Nor have we to return! *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2951. THE ANNOUNCER beat the bass-drum. The unknown voice encouraged and appreciated: "O my dear youth! May none of your practice, none at all, be ever missed. And may your excitement for the practice never be annihilated! May no wave of any river be ever able to drown the boat of your practice. May the excitement of your practice awaken this nation in slumber and enlighten the dead in the graves! Can the vicissitudes of the world put hurdles in your way? No, not at all! Whoever stops you on the way, remove him in any way you can even though you have to push him aside.

2952. MAY your practice be sincere in obedience to the tradition of the Holy Prophet ﷺ and continuous! And may the excitement of this practice of yours be the key to *Kun Fa Ya koon!* (Be! And it is done!) *Yaa-Hayyu, yaa-Qayyoom! Aameen!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2953. MAY no mountain at all ever be able to stop the flood of your practice. May the excitement of your practice open the hearts of mountains, change the course of rivers, harness the oases of deserts. May none of the hurdles at all become an embankment to this limitless flood. May it prevail over everything and break into pieces all that collide against it! But may this excitement of practice never cool down, instead remain for ever, its speed may increase from moment to moment, never lessen and never alter. *Yaa-Hayyu, yaa-Qayyoom! Aameen!*

2954. HEARING THIS the enemy's gall-bladder grew thinner and his body shivered and trembled. When he finally believed that he could not win in any event, he began to escape from the field. When he saw that all the boundaries were completely defaced and there was no room for him to escape even by flying, he came down to a fatal fight. And this fight was worth seeing.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2955. BRING THIS PRACTICE TO THE BOIL. And do it like this. Have the pan of 'self', cover it with 'face' and put it on the hearth of 'body' and with 'fondness' warm it up with the heat of 'heart'.

Look, whatever you had put into the pan, is simmering, the temperature is rising now see how the steam is escaping through the lid.

If this steam is confined tight, no pan would bear the steam. If the heat continues likewise, the pan would jump off the hearth and dance and would never be controlled under any pressure even though it was weighted down by a heavy slab, not even then. If it were not able to throw it away, it would burst itself. And this is the eternal principle of transference of heat.

2956. MAY this excitement never cool down. This excitement is responsible for the life of your heart. If this disappears, nothing at all remains. It is simply a statue of clay. A statue of one hundred weight or three is after all a statue without a life! The excitement of practice, *maa shāh Allah, Al-hamdu-lillah*, is the life of a heart, the life of a heart is the life of a nation, the life of a nation is a supreme grandeur, and grandeur is the distinguishing mark of a true Muslim and the Muslim *Ummah*. May this standard never fall, never at all!

*Yaa-Hayyu, yaa-Qayyoom!*

(O the Living, O the Lasting!)

*Lāh ilāha illāh anta yaa Arham ar-Rahimeen! Aameen!*

(There is none except You, O the Most Merciful of the merciful! Amen!)

Bring this practice to the boil and do it like this!

Cover the pan of 'self' with the lid of 'face' and place it on the hearth of 'body'. Warm it up with the heat of 'heart'. And this process is not of years but of months. It is not of months either. It is of weeks. If it is done punctually, it is of days.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2957. WHOMSOEVER Allah the Almighty wants to shower His blessings and favours on, He awakens his heart. And there are only a few counted servants in the whole of the world whose hearts are awake. When the heart is awakened the state and character are changed allowing no darkness to even subsist inside.

When it is free from darkness, it becomes clean, can see everything; nothing remains hidden. It can see from the highest to the lowest point. *Taht-ath-Thara* (Abyss) is the lowest stage and *Arsh-e-Mu'alla* (the Exalted Throne), the highest. An awakened heart is purified. It has command over both the stages, *maa shāh Allah!*

Many people have written a lot in support of this fact. The men of the *Kashmir Valley* said that there were 369 tablets and he had command over all of them except one.

This heart is the mother of books, not dependent on study. A



mystery that even the whole of the world together could not resolve, the heart can. This is because nothing at all is hidden from it.

Don't you know that Allah the Almighty, the Lord of the Worlds, cannot be accommodated in the Earth and Sky, but He can be accommodated in the tiny heart of a true Muslim.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2958. MY MUNIFICENT GUIDE, *Boo Ali Shah Qalandar*, the righteous of Allah the Almighty (may He sanctify his secrets), said: "Allah the Almighty cast one reflection on the *Mount of Sinai* thus burning the whole Mountain."

I asked of the Mountain of Sinai,  
Whose spirit of illumination  
burnt you!

Crying, it said that strangely  
you did not understand it.

I still crave for the same fire!

*Allah-hoo! Allah-hoo!*

*Allah-hoo! Allah-hoo!*

پوچھا یہ طور سے میں نے کہ یہ توست

کس کے نور تجلی سے توجل گیا

بولا رو کر کہ اتنا بھی سمجھانہ تو

ہے اسی آگ کی پھر مجھے حیرت

اللہ اللہ اللہ اللہ اللہ

Further he said: "And the Prophet *Moses* (peace be on him), the conversationalist of Allah the Almighty, remained unconscious for forty days. I have such reflections upon my heart a hundred times a day and I am not shaken in the least."

This is the greatest favour of Allah the Almighty on us, the gratitude of which we cannot offer with any words even till the *Day of Judgement*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2959. AN AWAKENED HEART is not like your and my heart. It is like that of the Prophet *Adam* (peace be upon him), the *Safeullah*. And in the world of hearts, it is the heart of an average grade. And in the whole of the world there are 300 similar hearts in all.

The second grade of heart is that of the Prophet *Moses* (peace be upon him), the *Kaleemullah* (the conversationalist of Allah the Almighty). It has the same qualities, character and grandeur. And there are 40 similar hearts in the whole of the world.

The third grade of the awakened heart is, *maa shāa Allah*, *Al-hamdu-lillah*, that of the Prophet *Ibrahim* (peace be upon him), the *Khaleelullah* (the friend of Allah the Almighty). It is of the highest purity holding the highest stage amongst the hearts in human chests. There are 7 similar hearts in the whole of the world.

In the world of hearts, the fourth grade of heart is not the human heart, but of angelic standard, for instance, the heart of Archangel *Gabriel*. There are only 5 hearts similar to that.

The fifth grade of heart is that of the Archangel *Michael*. And there are only 3 similar hearts in the whole of the world.

And there is only one heart that is similar to that of the Archangel *Israphael*.

*Mubaarakan! Mukarraman! Musharrafan!*

One amongst the audience asked: "What are the responsibilities of such exalted hearts?"

He replied: "Because of the blessings of these hearts, life is imparted and death imposed, rainfall descends, produce is increased and the calamities are set aside."

It was asked: "How are death and life brought about because of their blessing?"

He replied: "They beseech Allah the Almighty to increase the nations. So they do. They pray against the cruel. So they dwindle. They pray for rainfall. So water descends. They pray for agricultural produce. So the agricultural produce increases. And because of them alone calamities are averted."

2960. A HEART is awakened by a heart. Only an awakened heart, and none other, can awaken a heart in deep slumber of heedlessness.

*Hamzad\**, the devil, and 'self' have put in a heart such complications and cast such a charm that no deliberation seems to work on it. It is not at all ready to wake up. Nobody at all can wake it up until this charm is broken.

O my dear! May Allah the Almighty help, and a heart awakened with the mercy of Allah the Almighty may have the love of His heart instilled in your heart thus intoxicated with the love may it break the Satan's magic and falsify its charm. And may it free your heart from his snares.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*A familiar spirit said to be present at the moment of birth of a child and which accompanies him through life.

2961. EVERY MOMENT has everything in it, the bliss as well as calamity. Every moment is blissful and beneficial for someone and inauspicious for some other. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2962. MAY YOU remove inauspiciousness and bless with blessing! *Yaa-Hayyu, yaa-Qayyoom! Aameen!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2963. IN ANSWER TO A LETTER: Through love and *ittiba'* (total submission and obedience) of the *Shaykh* is accrued the continued benefit of the *Bay'at* (the oath of allegiance) in *Islamic Mysticism* and grace. Of what use is the initiation and of what sort of grace would it be to the *Shaykh* who disbelieves in his *Shaykh*.

O the addressee! Understand that the chain of grace breaks before the chain of respect breaks.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2964. A FASTING PERSON ONLY believes in Allah the Almighty, All-Present and All-Seeing. He does not let a drop of water go down his throat, it matters little if he is swimming in a canal. And this is the apparent miracle of the fasting of the month of *Ramadan*.

A fasting person is never on his own. Allah the Almighty is with him. A fasting person has a true belief that his Allah the Almighty is with him, All-Seeing, and never breaks his fast. If everybody has this belief, he would never commit any sin.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2965. BRAVO O YOUTH! CHIN UP! May no step of yours be parried back, not to a hair's breadth.

The Archangels *Israphael, Michael* and *Gabriel* are the observers of your game.

O my youth! We have not to stay for always. Nor have we to come back. This world and that which it contains is temporary, mortal and guest for only a few days. The field is warming up. It is wonderful, wonderful, indeed wonderful!

O, duality is making an exit, duality is going to be out!

O, duality is making an exit, duality is going to be out!

To be stationed at this stage is tantamount to standing on the top of a rock. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2966. DO NOT UNDERTAKE A JOB that will not be beneficial to you there (i.e. in the life Hereafter). Undertake the job that will be beneficial to you.

Why do you hoard the wealth that will not accompany you? Why do start a job that is to be annihilated? O my dear! May none of your

practice ever be missed, annihilated and falsified. May your intention change your destiny, bring round the Will of your Lord, and may your firm intention be the key to *Kun* of your Lord! *Yaa-Hayyu, yaa-Qayyoom!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2967. SEEING IN OPERATION the machinery, the work of Nature, inside the human body, everybody was forced to say that he was nothing, he had nothing in his power, nothing at all. Nor has he a will of his own.

لَا إِلَهَ إِلَّا اللَّهُ *Lāa ilaaha ilLallah!* (there is no deity but Allah) is the negation of everything except Allah. It is negation of all that is present and confirmation of the *All-Subsisting*. لَا إِلَهَ إِلَّا اللَّهُ *Lāa illaaha ilLallah* is best *Dhik'r* (remembrance). The subject abides in لَا إِلَهَ إِلَّا اللَّهُ *Lāa illaaha ilLallah!* Therefore, it is the best. Everything that exists is because of the *All-Existent*. If there is not the *All-Existent* what sort of the living-being are they? None has been given any power over any act whatever. Neither you nor me, nor anyone else. All names are simply for identification. Otherwise, the administration of the system of Nature is subject to the Eternal Intention. None else has any power over anything at all.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2968. CERTIFY THE 'SPEECH' BY THE 'STATE'.

The 'apparent' is the same as 'hidden'. Both the 'apparent' and 'hidden' are one and the same.

'Apparent' is the long-skirt of 'hidden' that cannot be untied.

'Apparent' is the veil of 'hidden' that cannot be divulged.

'Hidden' imparts character to the 'apparent' and the 'apparent' is the identity of the 'hidden'. They are both in you. Look for the 'hidden' in the 'apparent'. All this is dependent upon the grace and blessing of Allah the Almighty and not on efforts. *Yaa-Hayyu, yaa-Qayyoom!*

يَا حَيُّ يَا قَيُّوْمُ! اِفْتَحْ اَبْوَابَ قَلْبِي بِرَحْمَتِكَ - اَمِيْن اَمِيْن!

*Yaa-Hayyu, yaa-Qayyoom! Aftaha Abwaaba Qalbee  
 Birahmatik! Aameen! Aameen!*

(O the Living, O the Lasting! Open the doors of my heart through Your Mercy! Amen! Amen!)

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2969. MAY your 'state' of today be better than of yesterday and of your morrow better than of today. Otherwise, take it that you are not on the straight path, and path of Allah the Almighty.

If you were on the right path and only of Allah the Almighty as you claim it, then your today would have been better than yesterday and tomorrow better than today.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2970. THOSE who sold *pakor*s (a saltish gram-flour preparation) yesterday are mill-owners today. Learn a lesson from this, wake up. Come to the fore. Come into the field. The Muslim *Ummah* needs you.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2971. AN ACCEPTEDLY POPULAR PRACTICE is the result of a pure food. Don't consume doubtful produce. Dirty oil blocks the tubes of the machine.

*Wa maa 'alaynaa illalbalaagh!*

2972. DUBIOUS PRODUCE only enlarges the stomach. And pure food, *maa shāa Allah, Baarakallah*, (may Allah the Almighty bless it!) is unfailing practice for the light of the heart.

2973. THIS FOOD, though allowed by Islamic Law, is of inferior quality, extremely inferior. This is meant for orphans, widows, the helpless and sick people, not for people like ourselves or yourselves. Nor does its use benefit us. What can a person do having eaten it? He cannot put up resistance in any field. He can never win any game. He cannot present any example in any field. He cannot be steadfast at any stage whatever. The search of a *Shaheen* (a high flying bird) is because of the blessing of fresh blood. Your blood can never warm up having eaten this food. The constituent that would straightaway warm up the blood is missing at the outset. This food is like clay, extremely insipid and heavy. You would have been better dead than having ever eaten it. Has your Sustainer put down this sort of nourishment in your destiny? Nobody at all accepts this produce.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2974. PEOPLE look at something worth looking at, they do not look at everything.

2975. CENTRING TOGETHER OF A NATION at one centre is technically called *Ittehad* (Unity). Falling into unity is the agreed

following of the pious people of the past. During the 1400 years of the history of Islam no son of the Muslim Nation has ever dared break it into pieces.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2976. UNTIL A NATION, any nation whatsoever, unites at a centre what progress can it make in any discipline of national life?

*Wa maa 'alayna illalbalagh!*

2977. THE STATEMENT of a 'state' never becomes extinct. It lives and lasts for ever. The 'state' changes but the statement never changes. *Yaa-Hayyu, yaa-Qayyoom!*

2978. LAYLAT-UL-QAD'R (the Night of Power) is one of the five nights of the year. Keep alive all the five nights thus finding the *Laylat-ul-Qad'r*. Can not you awake for five nights in a year? They are five nights falling on the odd days of the later third part of the month of *Ramadan al-Mubarak*: 21st, 23rd, 25th, 27th or 29th.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2979. ALLAH THE ALMIGHTY SAID: "What do you know as to what *Laylat-ul-Qad'r* is? *Laylat-ul-Qad'r* is more blissful than (the nights of) one thousand months."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2980. WHEN THE WARRIOR, whoever he might be, came to a field in support of the Faith and in *Tawakkal 'al-Allah* (Trust in Allah the Almighty), Allah the Almighty helped him to the full and beyond all bounds. Haven't you seen that the *Archangel Gabriel* (peace be upon him) fought on his horse in the *Battle of Badr* (the first major encounter of the Muslims with infidels of Makkah)?

Is Faith ever overawed by any multitude? "Do not fear! I am with you, seeing and hearing," is sufficient and enough for the strength of Faith. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2981. ALLAH THE ALMIGHTY is sufficient and enough for the person who does not pin any hope on and have trust for any kind in anybody except Allah the Almighty, the Majestic, the Honoured. It is for Allah the Almighty that He completely supports His *Matawakkal* (the one having complete trust in Allah the Almighty) and meets his needs. Nor does He ever make him dependent on any one in any matter



whatsoever. *Yaa-Hayyu, yaa-Qayyoom!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2982. ALLAH THE ALMIGHTY is Honourable, the Most Honourable. Could the honour of Allah the Almighty ever tolerate that His *Matawakkal* who completely trusted His *Dhaat* was ever dependent on anyone except Him in any matter, religious or worldly? Never, never at all. *WAllah! BIllah! TAllah!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2983. ALLAH THE ALMIGHTY has granted His *Matawakkal* self-respect, the exalted self-respect, of His Honour. And He never lets it slip in any circumstances. *Maa shāa Allah!* He never lets fall the standard of self-respect that Allah the Almighty has granted him. He sacrifices his soul, but he never lets fall the standard of self-respect. *Marhaban! Mukarraman! Musharrafan!*  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2984. SELF RESPECT is the soul of the Muslim. If self-respect vanishes, then what remains! If self-respect disappears, in fact, everything is lost.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2985. ALLAH THE ALMIGHTY SAYS: "I am with you wherever you may be. Do not fear. I am with you. I hear, I see. I am near you, nearer to you than even your jugular vein."  
Is this Command of your Allah the Almighty not sufficient for you? Indeed, Allah the Almighty never gives backward.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2986. A MAN is given the type of knowledge and as much as necessary and is given without fail. The master sends His workers to the works equipped with the necessary tools, hammer to the blacksmith, axe to the carpenter, and plough to the farmer, and without fail.  
The knowledge that has not been given to you was unnecessary for you. If it were necessary, it would have been given.

2987. SACRIFICE your will at the will of your father. May only your father's will be yours. And this is the fundamental stage of respect owed of you as a child.

2988. HOW can a train ever run without water and coal? That is,

running of the train is because of water and coal and dependent upon them only. This is exactly the state of affairs with a human body.

2989. IN ANY STAGE generally and in *Sulook* particularly no other person has a status equal to those engaged in cooking and feeding.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2990. THIS is not a natural colour, it is artificial. It is not original, it is borrowed. It is not the mixture of *Taneesar* of which it is known: "What would the Creator do to him who has taken the mixture!"

Where could one find a mixture of this standard? This has no value, and it is at the same time to be taken in a large amount.

A man said: "I saw a man who prepared the mixture of *Taneesar* in fifteen minutes. Then he blew it up with a puff so that nobody took it unaware."

He said: "One dose of that was enough for a man."

*WAllah! Billah! TAllah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2991. THERE are plenty of black blankets found in the bazaar. The sheep wool is black, not brilliant black. It follows, therefore, that wool is also dyed brilliant.

2992. MAY THE OXIDE MIXTURE be like dust and ever useful. Colour means nothing. Amongst the uncertainties in the books there is one where there are discrepancies in 'theory' and 'practice'. Whenever theory is administered practically, it is undertaken stepwise. Thanks to the guidance of 'theory'. It is responsible for new discoveries. It never leaves any ground for any doubt.

*Maa shāā Allah! Laa Quwwata illaa billah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2993. A POISON is an antidote for a poison.

2994. POISONS are the treatment of poisons. *Maa shāā Allah!*

2995. TREATMENT OF leprosy, scrofula, abscess, cancer, gonorrhoea, chronic boil, inside and outside wounds in principle is hidden in essence of poisons. It is principally treating with the same entities as the ailment would be. *Maa shaa Allah! Laa Qūwwata illaa billah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



2996. THERE are eternal drinks in the plants and essence of life in minerals for the animal. The plants and minerals have no tongues, cannot speak. How could they disclose their properties. Many herbs grow a long time in barren and non-arable lands. They grow to the full, bring forth flowers and fruit and become victims of ignorance, trampled under foot. They grow out of earth and return to earth, benefitting no one at all. Nor can anyone benefit from them.

To benefit His creatures, Allah the Almighty, the Lord of the Worlds, blessed His servants, honoured them and bestowed upon them the interest and fondness for the search of the properties and uses of herbs and minerals. After a long time He accepted their struggle for the sake of His Lordship, Eternity and Uniqueness thus benefitting them. This is the Divine bestowal of Allah the Almighty, the Lord of the Worlds, on the inventors of *Tibb* (Medicine), the bestowal that is guiding our hospital and school in the shape of books.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2997. IN THOUSANDS OF YEARS of the history of medicine to the present day no wandering doctor has ever charged anything at all for any of his precious cures, whatever Allah the Almighty would have granted him, *maa shāā Allah*. Nor shall he charge till the *Day of Judgement*. Is there a price for the bestowal? Who can pay the price of a grant and a bestowal!

2998. THERE is no price worthy of the bestowal. Beneficently as it is granted, similarly it is passed on. And this is the dignity of bestowal.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2999. THE DIVINE BESTOWAL is unlimited and unconditional. It set forth since the beginning and will last till eternity.

Present knowledge of uncompounded medicines is in detail, *maa shāā Allah*. It is perfect but not complete. The field of research is vast, vaster still.

Try your mental faculty in it. God willing, it will be fruitful. Present in the office of medicine some new prescription, completely new, so that hearing of this the foreign medicine accepts its inferiority.

يَا حَيُّ يَا قَيُّوْمُ! لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِيْنَ! أَمِيْنَ أَمِيْنَ!

*Yaa-Hayyu, yaa-Qayyoom! Lāā ilaaha illāā anta yaa-Arham ar-Rahimeen! Aameen! Aameen!*

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

3000. AH! This herb, and ever trampled on! What shall I tell you? What effective constituents were hidden in it?

When the herb heard the voice of her acquaintance, she wept bitterly and groaned pitifully saying: "O my master! I have been constantly insulted. Nobody at all has made use of me even though I bear the goblet of cure for not only one or two but many fatal diseases. I waited for months but nobody at all attended to me. I wish someone had drunk me and found what hue and colour and wonder I could bring about."

Thereafter he collected its scattered petals and embraced them, showered kisses on them and put them in his lap.

A man said: "He was with the acquaintance. I am in search of a herb for such and such a fatal disease."

At this he laughed heartily and said: "This is the herb abounding in a cure for the fatal disease, *maa shāa Allah!*"

Then he delightfully addressed the herbs in the jungle thus: "Now the meeting is over."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3001. FONDNESS deserves a grant.

A grant is desirous of fondness.

Fondness is the mother of devotion

Fondness compels the covered to unveil and the hidden to manifest itself. It makes them helpless, restless and anxious and brings them to the forefront. It never stops short of it. And this is the eternal behaviour of fondness. Fondness has never changed its behaviour at any time. Nor will it ever change till the *Day of Judgement*. Fondness, that lacks power to act likewise, is faulty, useless, ineffective and good for nothing. And O the King of kings! Both these are granted to Your servants by You.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3002. THE STORIES of the character-traits of the pious were as but fairy tales. Now their example cannot be found anywhere. *Yaa-Hayyu, yaa-Qayyoom!*

The colour of the history of the exemplary deeds of humanity, civility and servitude is becoming rapidly insipid. It is waiting for Your grace. *Yaa-Hayyu, yaa-Qayyoom!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3003. MI'RAJ (Ascension to Heaven of the Prophet Muhammad ﷺ) is a *Sunnah*. May a beloved son of a mother discharge this *Sunnah* also!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3004. WHEN, holding firm the bridles of the horse, the rider kicked off, it galloped. When he hit him with the truncheon, it ran like the wind.

This scene was worth seeing.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3005. WHEN he saw the goal of his journey, that is, when he was shown the goal of his journey, he realised that he was not on the right path; he was rather on a wrong route walking whereon he could not reach anywhere till the *The Day of Judgement*. He will remain wandering in the jungle, in one corner or the other some time. Straightaway he turned round the horse bridle and set off on the main road. When the rider hit him with a truncheon, the horse gave way only at the next stage. Why and how did it happen? Why did the horse slip here? This horse did not take to heart even the jungles, it slipped on the plain. There is something wrong in it. There was a man accompanying. He said: "I will tell why the horse slipped on the plain, smooth as a hand palm. Someone gave him left overs to drink instead of breakfast!"

Alas, alas, what shall we do now! Perhaps the poor fellow did not know that the animals of the jungle do not live on left-overs but only on the self-grown grass of the jungle.

*Wa maa 'alaynaa illalbalaagh!*

3006. LEFT-OVERS have no taste but heaviness, no food but dirt in them.

3007. LEFT-OVERS only sustain life but have no power.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3008. A MAN SAID: "He held no appointment at all. With the grace of Allah the Almighty (however), he can go to and undertake remembrance of Allah the Almighty in any part of the Earth he would like to, though he will have to move from one place to another and so on at a moment's notice." *Yaa-Hayyu, yaa-Qayyoom!*

N.B. Who will certify and what? Hidden acts are not subject to punitive measures.

3009. OUR HORSES are dependent upon left-overs.

Hearing this he said: "Your horses live in the stable. Make them run in a field one day, then see they will not be able to run any race."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3010. HEAR this eye witness's interesting account – An extremely weak horse was pulling along a carriage when a carriage driven by a healthy young horse came along from behind. He wanted to overtake the other by pulling the carriage further. But the honour of the weak horse would not accept it. He had no power to run fast, but he did have enthusiasm. Putting up all his effort, he galloped so that the horse behind could not surpass and overtake him. As he had mustered all power and drive, he fell in the road. I ran to him. I loosened his harness, thumped his back, fed him some sugar and said: 'Bravo! I hope we have learnt a lesson from this!'

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3011. SEEING the goal far away, he became worried.

A voice from the unknown said: "No journey is long for horses!"

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3012. PEARLS ARE PRICELESS. They are not sold in the market, they are at the bottom of the sea found by luck by a diver. Sometimes they are cast by a layer of some waves on to the shore.

Not everybody can identify a pearl. If they come to the hand of an ignorant fellow, they fall victim to non-appreciation. *Sultan Adham*, may Allah the Almighty be pleased with him and preserve his secrets, found them on the shore.

Hearing this, someone said: "He resided on shore for a period of time in search of the same pearl. He did not find any from any shore whatever."

They (the listeners) went silent having heard this. They did not reply to it.

There is no doubt that pearls are in the bottom of the sea and not in the market. And there is also no doubt in the fact that with the Divine grace of Allah the Almighty, the Lord of the Worlds, a diver usually finds a pearl from the bottom of the sea and the resident of the shore from the shore. And this is certain. Allah the Almighty, the Majestic, the Exalted, never rejects anybody's hardwork.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3013. THERE are numerous pearls buried beneath the layers of sand on the sea shore. You have not searched properly. Otherwise you would have found without fail. What you left behind as a flint stone was, in fact, a pearl. Why did you not think how the flint stone came to be on the sea shore? Go again, look carefully and you will find a pearl.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3014. *KASHF-UL-ʿADEED* (the Modern Knowledge) took *Kashf-ul-Wareed* (the Knowledge of Medicine) and *Kashf-ul-Hadeed* (the Knowledge of Iron) through numerous stages. The pork-eaters and wine drinkers reached the Moon, stayed there, ate the same food as they ate on Earth, walked, took pictures, brought back samples of the surface and maintained communication with control on Earth about their movements and journey and despatched news about their whereabouts and what they did at each and every minute.

Whereas we, O my companion, are arguing and quarrelling with one another. One says: "I am big". The other says: "I am bigger". One says: "I am on the right path." The other says: "I am on the more right path."

If we were united, Allah the Almighty would have granted us such inventions. O my companion! May your mind be occupied in constructive jobs, in the jobs of the Muslim Ummah, not in destructive pursuits.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3015. YOU have not so far done the job you ought to have. Do it at once. When will you do it otherwise?

This is the important call of your time.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3016. PRACTICE (*ʿAmal*) eats away desire.

Practice overwhelms desire.

Practice wrings the neck of desire.

Practice cuts the roots of desire.

Practice never lets any desire persist.

Practice is overpowering and the desire is the vanquished.

Practice is the current-soul of the Universe and the desire is outcast, mean, low and an urchin.

How dare it pretend to be upright in the field of brave men? What stage does desire hold in the heat of practice? None at all.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3017. PRACTICE volleyed down the desire in the field, wrung its neck, dragged it by the legs and threw it out.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3018. THE claimant of *Taqwah* (Fear of God) is not the pious.

3019. THERE is no love of the beloved in the heart of the claimant of love.

320. HAD you been pious, you would have been leader of the international community. And if you bore love for him ﷺ, you would have been an honourable member of the company of both the worlds. Spiritual, fiery, corporeal and aquatic beings would have been at your beck and call.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3201. THOUGHTS ON LOUD *DHIK'R\**:

1. Loud *Dhik'r* imparts knowledge of the *Dhik'r* to the ignorant.
2. Loud *Dhik'r* engenders amongst the non-*Dhaakirs* the fondness of and inclination for remembrance.
3. Loud *Dhik'r* has tongue, heart and mind, all three occupied in worship.
4. Loud *Dhik'r* protects the *Dhaakir* against drowsiness, sleep and laziness.
5. Loud *Dhik'r* has all its blessings reaching to all those places where the *Dhaakir's* voice reaches.
6. Loud *Dhik'r* affords to the *Dhaakir* many witnesses who will bear testimony on the *Day of Judgement*.
7. Loud *Dhaakirs* are sought after by the angels.
8. Loud *Dhaakirs* have glad tidings given to them by Allah the Almighty.
9. Loud *Dhik'r* has the angels appointed to take it to Allah the Almighty.
10. Loud *Dhik'r* helps Muslims gather together in a sitting.
11. Loud *Dhik'r* is the means of introduction between, friendship amongst and intercourse of different people.
12. Loud *Dhik'r* is contagious in its profits because the listeners also reap recompense.
13. Loud *Dhik'r* is, in its importance, luminous like the Sun.

May Allah the Almighty grant us the ability to set up the sittings of remembrance of Allah the Almighty in the mosques and our homes!  
*Amen!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*To recite the name of Allah the Almighty and to praise Him. *Dhaakir*-one who performs *Dhik'r*

3202. THAT:

My Allah the Almighty granted me the Faith, *Al-hamdu-lillah*.

He granted me belief in the Faith, *Al-hamdu-lillah*, staunch belief, *maa shâa Allah*. This is the belief which allows no doubt at all but



insists that everything between the *Exalted Throne* and the *Abyss* belongs to and is owned by my Allah the Almighty and is in operation subject only to the Eternal Will. Nobody at all has any power whatever over any one at all. Nor is anybody headstrong. The forelock of everybody, animals or plants, deposits or minerals, is held and chained in the power of My Allah the Almighty. Without the Divine Will none has any power over any movement whatever.

My Allah the Almighty created me for Himself, and created everything for myself. When I am for Allah the Almighty, everything is mine. In other words, when I stood for Allah the Almighty, everything came to me. Why then do I not attend to Allah the Almighty, and become inclined to Him; become drowned and absorbed in Him?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2023. ALL RELATIONSHIPS are perishable, transitory and mortal. The cups of faithfulness are brimful of the wine of faithlessness. The faithful never betray. Enter the valley of Allah the Almighty reciting the blessed name of Allah the Almighty. This is the greatest journey and Allah the Almighty sent you to the world only to travel in this valley.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2024. THE MACHINE is a creation and a grant of intellect, and intellect is a grant of Allah the Almighty.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2025. YOU have not given a thought that instead of *Hello* over the telephone you should say *Assalaamu 'Alaykum Wa Rahmatullaahi Wa Barakaatuhu* (Peace be upon you and mercy of Allah the Almighty, and also graces!) or *Wa 'Alaykum-us-Salaam Wa Rahmatullaahi Wa Barakaatuhu!* (And peace be upon you and mercy of Allah the Almighty, and also graces!)

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2026. A DROP of washing up water dirties a goblet full of honour.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2027. ALAS! It makes the intoxication disappear!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

2028. IT cools down the blood, never leaving any heat.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3029. I AM THE OLD GUARD of this valley. A heart like this had never entered this valley till today. How would it be allowed in? Go back! Bring it back having had it washed by a washerman. There should remain no dirt of any sort, it should be as clean as a mirror.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3030. O RESPECTED GRANDSIRE! Where are you going?

I am the traveller of this valley. I have to wade across it.

With this troop, I repent, I repent, how could this camel, buffalo, cow, horse, mule, manage to pass through the eye of the sewing needle i.e. narrow path? Show us how you would do it. O the simple *Baba*, release them all, throw away their neck bridles. Please show these baskets. What is in them? Allah, Allah! O respected grandsire, what a colourful flock. You have not spared any of the wild birds, all are with you. How could this hen, this peacock, this *tooti* (parrot), this *mayna* (a bird like a parrot who also talks), this partridge, this grouse, this duck, and this goose cross this valley? It is impossible!

*Sub-haan-Allah!* (Glory be to Allah the Almighty). There is no bird missing amongst the flock of the respected grandsire, even the cuckoo and nightingale are there. Strangely there is a cat along with the dog. O respected grandsire, do not be offended, please, but your flock is a small world in itself. And in this valley nothing other than a heart has any power to go across, not even the crowd of elements inside you will pass through.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3031. O RESPECTED GRANDSIRE, come with me, let us go round this valley. Returning, he asked him: "Tell me, what did you see in the whole of the valley?"

He replied: "What shall I tell, what I saw in the valley. There was nobody's voice heard throughout the valley. Only one voice came: *Alasto Birabbikum* (Am I not your Lord!) This was repeated intermittently."

O respected grandsire, this voice was your Allah's voice. And the whole of this jungle is reverberating with this voice. *Sub-haan-Allah*, what a delightful voice: "Am I not your Lord!" In other words: "Have I not created you? Am I not your Nourisher, Protector and Owner?"

The other voice was *Balaa!* (Yes) And even this pervaded the jungle. I did not hear any voice in the valley other than these two voices. The whole of the valley was radiant with *Hoo!* (Allah the Almighty).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3032. I SAW TRAVELLERS in this valley. Every one was marching on his journey. None at all was attentive to anyone else, *Sub-*



*haan-Allah!* Every scene of absorption, completely free from one's soul and world, was worth seeing and appreciation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3033. UNBEKNOWN what musing they are occupied with walking along gayly and jocundly. They care neither for heat nor for cold, nor for sun, nor for rain, *maa shāā Allah!* Step forward. The goal is not far off. There it is in front.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3034. THERE is no animal, no bird, no carnivore, at all seen in the whole of the valley. *Allah, Allah!* such a vast valley and such a small populace! It is but a stage of amazement.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3035. IN THIS VALLEY, there is no *Raja* (a prince), no subjects, no richmen, no beggars, nothing big and nothing small. That is, nobody has any superiority over anyone else. In the presence of Allah the Almighty, the Exalted, the Honoured, the Majestic, the Blessed, the Lord of Heavens and Earth, everybody is with his head bent down in prostration. Nobody, not even the *Archangel Gabriel*, peace be upon him, dare say anything.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3036. AND these people are the truthful bearers of *Wadhkurisma RaabiKa Wa Tabattal Ilayhi Tabeelaa* (But keep in remembrance the Name of thy Lord and devote thyself to Him wholeheartedly!)

And they alone are the truthful bearers of *Wasbir 'ala maa Yaqooloona Wahjurhum Hajran Jameelaa* (And have patience with what they say, and leave them with noble dignity!)

*Maa shāā Allah!*

3037. THEY are pleased with their Lord Who is pleased with them. In reality their pleasure with their Lord is because of the pleasure of their Lord with them.

3038. THEY are extremely proud of His *Ruboobiyyat* (Lordship) and He is proud of their *'Abdiyyat* (servitude).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3039. IS IT A SMALL THING that the King of kings, Allah the Almighty, the Lord of the Worlds, be pleased with a servant of His and

be proud of his servitude? It is the superior and most excellent of everything of the Universe.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3040. HAVING SAID THIS tears welled in the eyes of the respected grandsire, he began to sob. He wished he had also command over this.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3041. THIS VALLEY that is insipid in your eyes is tasteful. All manner of manliness, mankind and humanity are prevalent in this valley.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3042. OTHERWISE, nobody would be prepared even to take a single step in such a silent valley.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3043. *MAA SHĀĀ ALLĀH*, all of them are completely occupied in one absorption or another and are marching on their respective journeys.

3044. THE TEACHER of medicine taught theoretically and practically to a youth in seven years all about the veins and muscles of the human body so that he became such an expert physician it seemed as if someone had told him about things before hand. *Sub-haan-Allah!*

The *Hakeem* (a physician practising in *Ayurvedic* or *Unani (Greek)* system of treatment), has been in practice continuously for 60 years, *maa shāā Allah*, what steadfastness! However, he has not stepped even a little beyond his *Messianic Almanac* (collection of prescriptions inherited from forefathers). But not a single prescription of this *Messianic Almanac* has been effective – pan, vat, pestle and knife are the few instruments of the hospital.

O my dear, if we had worked hard in the field of research, Allah the Almighty, the Lord of the Worlds, would have, indeed, showered us with His favour. And we would not have been in this state of affairs.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3045. NO CITY WALL is free of medical advertisements. No advertisement has ever proved true to itself. Medicine in itself is an advertisement. There is no need of any further publicity.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3046. WHEN the deer saw the herd, he lost his control, jumped and joined the herd. And the pasture that was extremely proud of the deer's friendship remained wonder struck.

3047. THE SURROUNDINGS OF THE PASTURE had completely slackened the deer's agility and shrewdness as though, he was a lamb. Otherwise, *Allah, Allah*, he never got tired of guarding his herd, he stood all night. And the herd slept free from every fear.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3048. WHEN THE DEER, who lived on the wild herbs of the jungle and in whose search people spent their lives, came to the pasture, he had his circumstances changed altogether, became useless and simply a decoration of the pasture. Otherwise, when this deer who is commonly known as *Neela* bounced in the jungle absorbed in intoxication of his youth, put the whole of the jungle to an amazement, even the carnivores appreciated; *maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3049. THE PASTURE expressed its sorrow. The deer proved unfaithful, went away without informing. The observer commented: "No, he has returned to his reality. And this is an unalterable principle of Nature."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3050. MUMMY! What is this jingling noise from our uncle's feet?

Your uncle, my love, was caught once in a pasture where he remained for a period of time. Gradually he became accustomed to it. The owner of the pasture became extremely happy at his attractive gait. He put these so-called 'jingle bells' round his ankles. They are medals your uncle received from there.

Mummy, it does not let us sleep at night. We get up abruptly at its noise. Can we somehow get rid of this? If not, this uncle's bestowal that he brought from the pasture is a torture for us all.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3051. THIS NEWS spread gradually round the whole of the jungle. When it reached the oldest deer of the *Garden of Iram*, he got up relentlessly, came running, got his horn entangled skillfully in the jingle bells round his nephew's ankles and twisted it carefully that he broke the jingle bells without hurting the feet.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3052. FOLLOW YOUR *SHAYKH*, but not in every circumstances. Some affairs are beyond your intellect and understanding.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3053. *QAAL* (Speech) is not aware of the reality and ‘wisdom’ of the *haal* (state), not at all.

3054. SOME aspects are allowed in *Qaal*, but forbidden in *Haal*.

3055. ENVY things but not everything. Some are not at all meant for you to follow.

3056. INTELLECT is a slave to *Tawakkal* (complete submission to the Will of Allah the Almighty) and *Tawakkal* is dear to Allah the Almighty. What stage does intellect bear in the face of *Tawakkal*? Nothing at all – and even though the intellect is noble.

*WAllah! Billa! TAllah!*

3057. *TAWAKKAL* is the patron and ‘self-sufficient’ of its *Matawakkal* (resigned to the will of Allah the Almighty). Intellect has the probability of defect in it.

*Haqq, Haqq, Haqq, Haqq, Haqq, Haqq, Haqq* (Truth)!

*Hoo, Hoo, Hoo, Hoo, Hoo, Hoo, Hoo* (extrapolation of the Name Allah)!

3058. *MATAWAKKAL* has such trust in his *Tawakkal* as the baby has in his mother.

3059. *TAWAKKAL* is the surety of its *Matawakkal*. And that’s all!

3060. *MATAWAKKAL* is not at all dependent upon any paraphernalia. Nor does it believe in any effort or deliberation. *Matawakkal* is proud of its *Tawakkal*. And *Tawakkal* never lets its *Matawakkal* be destroyed. *Maa shā Allah!*

3061. *MATAWAKKAL* is in action and movements at the command of his *Tawakkal*. *Matawakkal* has no will of its own. The will of *Tawakkal* is but the will of *Matawakkal*.

3062. WHENEVER *Matawakkal* used his own will in any affair, *Tawakkal* disowned its responsibility.



3063. INTELLECT is defective, deliberation is incomplete and effort is futile.

Guided by his *Tawakkal* and free from every fear, *Matawakkal* does what he is asked to do.

3064. DELIBERATION of intellect is half-baked and that of *Tawakkal* perfect.

3065. INTELLECT is dependent upon a councillor. And *Tawakkal* is the guide to the councillor.

3066. COMPLIANCE of manifestations of the heart is the appendix to the Divine knowledge.

3067. *TAWAKKAL* is the bearer of the Divine command *Kun* (Be!) and intellect is in operation subject to the soul.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3068. ABSTRACTION overpowers intellect.

Abstraction inclines the gracious to grace, the bounteous to bounty and the granter to bestowal!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3069. DEVOTION is an element of abstraction, only one element.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3070. ABSTRACTION brought the abstracted to the *Maikadah* (wine-house). Abstraction alone did obtain the flask from the *Maikadah*. And the heart-rending etiquettes of abstraction alone made the *Saaqee* (wine server) inclined to bestowal. And the *saaqee* filled to the brim the flask without any checks and filled it completely. And intellect wandered, standing outside. The observer said in authentication: "Abstraction is an exception to the principle of intellect."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3071. OTHERWISE, how one could obtain such a *maiy* (wine) from such a *Maikadah* and even that so soon? Allah the Almighty has granted this stage to abstraction alone. And this is the final word on the subject. *Maa shāa Allah!*

3072. COMPLETE ABSORPTION in search of one's Creator, Master, Lord and Owner, in complete disregard and independence of everything of the Universe is termed as abstraction. And nobody at all

can ever distract abstraction from its centre by any means whatever.

3073. HE SACRIFICES all his graces regarding Him sometime as the Worshipped, sometime as the Beloved, sometime as the Desired, sometime as the Goal, sometime as the Lord and sometime as the Sustainer so much so that he does not ever shirk at all in sacrificing the soul.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3074. ALL THE STATES AND STAGES in *Islamic Mysticism*, whatever kind they may be, that have come to pass, have their source in the complete *ittiba'* (obedience and total submission) to the holy *Sunnah*. Complete *ittiba'* holds an important stage in the determined carrying out of commandments. *WAllah! Billah! TAllah!* For instance, fulfilment of promise is an *ittiba'* of the holy *Sunnah*.

In his early age *Shaykh Abdul Qadir Jilani* (may Allah the Almighty sanctify his secrets), the beloved of Allah the Almighty, the mentor of religious guides, the Great *Ghawth* (a highly, probably the most, elevated rank in the spiritual hierarchy), was setting out on a journey, when a man accompanied him. He had travelled a short distance when he said: "Stop for a bit. I have forgotten something. Let me bring it."

The *Shaykh* stopped on the way waiting for his companion to come back. He did not return for a year. But he remained in waiting for him for one full year. When he came back, he apologised for it. Then he said: "I have forgotten something else. Please wait a bit. I will bring it in no time."

Similarly, he did not return for another year and the *Shaykh* remained at the same place for another year for his companion. When the companion arrived the following year, he beseeched again; "I have forgotten something else. Please stop for a short while so that I may bring it along."

The *Shaykh* stopped again till a third year was spent here waiting similarly for him.

Now then he came, smiled and said: "Do you know who I am?" Then he wiped his radiant face with his holy hand thus revealing his true identity and saying: "I am *Khidar* (peace be upon him). I heard about you in Heaven and became fond of meeting you. *Maa shāā Allah, Al-hamdu-lilla!* Indeed, you are the *Shaykh* of *shaykhs* and deserve this rank."

This is an account of the complete *ittiba'* to the holy *Sunnah* that will guide till the *Day of Judgement* the seekers of truth on this path. *Maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3075. ONE FROM AMONGST THE AUDIENCE said: "How did he manage for such a time in the jungle and on what food?"

He replied: "On the leaves of the trees etc."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3076. THERE is not found such a novel example of fulfilment of promise in any history. And we never honour any of our promise, even at the witnessing of the *Holy Qur'an*. What else is it if not a stage of sorrow? Do men ever back out of their promises? Never ever! Men honour promises once they have undertaken them. They never break them. The fulfilment of a promise is the primary honour of manliness. *Maa shāa Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3077. FILLING TO THE BRIM the flask of the heart with *maiyy* (drink) of the holy *Sunnah* and covering it with the lid of steadfastness is the beginning of blessing and its firm practice, the end. *Maa shāa Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3078. WHICHEVER FOUNTAIN OF KNOWLEDGE AND WISDOM, of devotion and ecstasy, erupted, it did from the same source of blessing! *Yaa-Hayyu, yaa-Qayyoom!*

3079. WHAT a find would it be if it was not what you had set out of the house to search for!

3080. *ITTIBA'* IS A *MAIY* (WINE). It intoxicates the practitioner.

If, O the addressee, you are not intoxicated, there is no *ittiba'*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3081. THE intoxication of *ittiba'* never lets the practitioner attend to anything else, it does not at all!

*Wallah! Billah! TAllah! Maa Shāa Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ اللَّهِ الْعَظِيمِ  
وَبِحَمْدِهِ - سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ - سُبْحَانَ الْعَلِيِّ  
الْأَعْلَى سُبْحَانَ تَعَالَى -

*Subhaan al-Hayy-ul-Qayyoom! Subhaan al-Hayyil Ladhee La Ya-Mootu! Subhaan Allah il- 'Azeem, Wa Bihamdihee, Subboohun Quddoosun, Rabb-ul- Malaaiikati War-Ruh, Subhaan al-Aliyyil-Aala, Subhaana-hoo wa Ta'ala!*

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

3082. IF THE SERVANT did not arrange for the happiness of his Worshipped, he, in fact, did not do anything; instead he wasted time in idle and ignoble pursuits.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3083. O THE ADDRESSEE, bear it in mind, gather belief in it, and accept it with the sincerity of heart that there is happiness in faithfulness.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3084. IF the love of the lover does not attract the beloved, it cannot command the stage of love. If the lover's inner grief and yearning does not compel the beloved to meet, what sort is that inner grief and yearning? It is faulty, profane, incomplete and of no use whatever.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3085. THE CRIES of the jackal do not carry any more weight than the cry of *Pidram Sultan Bood* (my father was a King!) *Haqq! Haqq! Haqq! Hoo! Hoo! Hoo!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3086. *ITTIBA'* is distant from 'evil' and embodiment of 'good'. That which is not like this is not *ittiba'*.

The majesty of the light of *ittiba'* burns the 'evil' to ashes.

*WAllah! Billaah! TAllah! Maa shāā Allah! Haqq! Haqq! Haqq! Haqq! Hoo! Hoo! Hoo!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3087. *ITTIBA'* has not the least trace of that which is forbidden, foul, idle and ignoble. O companion! You are not only a friend but also led to the right direction! You alone tell which *ittiba'* of the claimant of



*ittiba'* shall one follow? *Ittiba'* has no discord whatever. *Wa maa 'alaynā illalbalaagh!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3088. MEMORY is eroded gradually, so are relationships broken and images wiped out.

3089. YOUR memory, your relationships and your image are eternal and everlasting. They can never be forgotten, broken or wiped out! *Yaa-Hayyu, yaa-Qayyoom! Anta Rabbi yaa Dhuljalaal-i-Wal-Ikraam?*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3090. O CHILDREN, why are you quarreling amongst yourselves?

One said: "This one has mentioned derogatorily my sister's name!"

*Maa shāh Allah*, how indignant are the children! Indignation is overflowing in their nature. Poverty has impoverished the backs of these helpless folks. Otherwise, these people (gypsies), without shelter are, in our sight, the lost creatures, the ancient, free and indignant tribe of the Continent of Asia.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3091. IN THE COMITY OF THE UNFAITHFUL there is nothing more unfaithful than worldly wealth, ranks and friends.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3092. WEALTH AND RANK are nothing. Advance your knowledge and practice!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3093. NO MASTER has more worthy capital than a faithful servant. And a faithful servant has no more desire and wish in heart than his master's happiness and welfare.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

يَا رَبِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! إِنِّي أَسْأَلُكَ بِمَا وَجِبْتَ حَبِيبِكَ  
عِنْدَكَ أَنْظِرْ عَلَيَّ عَظَمَةَ نَبْوَةٍ وَرِسَالَاتِهِ حَبِيبِكَ وَلَكِنْ أَنْظِرْ عَلَيَّ أَعْمَالَ  
أُمَّتِهِ إِمْدَادِ أُمَّةِ حَبِيبِكَ وَأَفِضْ عَلَيَّ فَضْلَكَ وَأَنْشُرْ عَلَيَّ رَحْمَتَكَ  
وَآنزِلْ عَلَيَّ بِرُكَاةِكَ . يَا حَسْبُ يَاقَتِيَوْمُ! آمِينَ!

*Yaa Rabba Muhammad Sallallaahu ‘alayhi Wa Sallam innēe  
As‘aloka Bijahi Hubbi Habeebika ‘indaKa Anzur ‘alaa ‘Azmati  
Nabuwwati wa Risaalati HabeebiKa Walaakin Anzur ‘alaa.  
A‘mali Ummatihee Ahde Ummata HabeebiKa Wa Afid ‘Alayhi  
Fadlika Wanshur ‘Alayhee RahmatiKa wa Anzal ‘Alayhee  
BarakaatiKa! Yaa-Hayyu, yaa-Qayyoom! Aameen!*

(O the Lord of (the Prophet) Muhammad, peace be upon him! I ask You for the sake of love of Your beloved that he may glance at me with the exalted Prophethood and Messengership, Your beloved, also glance at me in favour of the good deeds of his *Ummah*. Grant the *Ummah* of Your beloved and grant him Your grace and shower upon him Your mercy and send Your blessing! O the Living, O the Lasting! Amen!)

### 3094. THE GREATEST MARTYRDOM:

*Muharram* comes every year thus opening the wounds of the heart yet again. And this process goes on for centuries. There are storms of grief and helplessness. Eyes are tear laden. The heart is condoling. The Moon depicts a new story every night. The Sun presents yet another story every morning. The awe-inspiring and heart-rending stories have filled volumes one after another. Still, new titles spring, the titles of patience and sacrifice, of faithfulness and loyalty, of determination and steadfastness, of valour and nobleness, of faith and promise. They are all blood-boiling.

Ah! whose grief is this that the Moon appears sapped yellow, the Sun is blood red, every ray is shaky and every wave is fearful?

Ah! Why are these stars despondent? Why are the horizons terrifying? Is it the deception of my sight, confusion of mind, or doubts of heart? No, even the vastness of the sky is despondent, the angels are despondent, the trees and stones are despondent so much so that even the soul of the Universe ﷺ is despondent. Yes, the soul of the Universe ﷺ, who was addressed thus:

“(O my beloved Muhammad ﷺ) if you were not there, for what would I have created the Heavens?” And whom the Lord of the Earth and Heaven enthroned with the crown of

لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلاكَ  
وَمَا أَرْسَلْتُكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ  
(الانبیاء: ۱۰۷)

“And we have not sent thee (O Prophet) except as a mercy into the Worlds (and not to a particular country or age).”

The blessing of the Universe, has his heart depressed and eyes tearful.



Come, let us see why are these curtains of despondency, grief and condolence prevalent? Why are these spreading far into the horizons? Why has it engulfed the whole Universe in its grip? Surely, some calamity has befallen, some misfortune has come to pass, some arduous stage has bedevilled us. Yes, yes; what more cruel affliction would there be than that befell the most sacred in the whole of the world. What more affliction would there be than that a sacred household, on whose life the whole Universe is subsisting, was trampled over; the household which granted the stage of honour to those who themselves had been run over; that the youths were put to the sword on whose nobleness the angels would swear; that the innocent children were slaughtered, the children who were lullabyed by the heavenly maidens; that the noble ladies were unveiled, the ladies who had bestowed on the world their modesty.

Why did it take place? How did this come to pass? This is a long and grief-stricken event that is told to us page-by-page in the lunar month of *Muharram* and made to reach the inhabitants of the Earth piecemeal by the Sun rays daily. The event constitutes stories of determination and struggle, of patience and steadfastness and of sacrifice and self-mortification. For how long and with what courage could one narrate them!

Let us ask only the sand particles of the desert which have had this event hidden in their chests for centuries. All right, even today when this desert becomes hot with the heat of the Sun, its grains become red chunks. Its redness has the blood of the martyrs which often tell many glistening untold stories. These sand grains have kissed the palms of the feet of *Zuhra II*, *Zainab*, *Umm Kalsoom*, *Ruqayya*, *Sakina* and *Fatima*, absorbed in their body the blood of Ali's household, seen the grandson of the Prophet ﷺ cut to pieces, and seen his chivalrous companions who were unsurmountable mountains of kindness, faithfulness, determination and struggle writing the accounts of courage and nobleness. Only ask of these grains whether they have ever seen more honourable men than them! Whether they have seen the feet of any one of them retreating when the enemy troops threw at them the arrows, bars and sticks and attacked them with swords.

O the grains of the forest of *Karbala!*\* *Hussain*, may Allah the Almighty be pleased with him, had done a favour for you, a great favour. When an arrow had stuck into Ali Asghar's throat, fountains of blood erupted and he threw a handful of blood up towards the sky. If he had thrown it at you, you would have been set on fire and rendered into live chunks of fire till the *Day of Judgement*. Beware! You do not forget this favour at all.



Let us ask the atmosphere of this forest if this bears any secrets of this event. Ask if it has preserved the words that he spoke to his companions seeing the enemy's determination because you have seen *Hussain*, may Allah the Almighty be pleased with him, from very close quarters:

"I have witnessed your sincerity. Now I permit that you all go to a place of peace. The night's darkness has befallen. Regard it as opportune. Take my family with you and spread to your respective habitats. The enemy is after me only. When he will find me, he will not oppose any one of you."

But the companions, the near and dear ones, got startled rather restively:

"O our master! O our leader! How is it possible that we might escape leaving you in the snares of the enemies! We will, in fact, sacrifice for you all our souls, property, and generations, old and new."

And O the awe-stricken atmosphere of the forest of *Karbala*! You would, certainly, have preserved the address that he delivered while mounting on the back of a she-camel and the *Holy Qur'an* in front of him in order to annul any suspicion:

"O people! Listen to what I say! Do not be hasty. Help me discharge the duty of offering you my advice that I owe you. Also, listen to me for the sake of the reason in my coming here. Thereafter if you accept my point of view, believe as truth what I would say and dispense justice to me, it will abound in your welfare and good fortune. And then you might have no cause to believe in murdering me. And if you did not accept my point of view, then you might as well do what you wanted to do together. Call your companions so that you have no doubt in the job you are up to. And do to me what occurs to you and do not show any relaxation towards me. Indeed, I repose completely my trust in the *Dhaat* (Allah the Almighty) Who has sent forth this Book. And He alone is the Supporter of the pious."

O the horizons, you would, indeed, not forget this scene and these words uttered by the prince of both the Worlds. The Divine Will was jotting down some important verdict. Some had Hell fire written in their destiny and the others the message of Heaven. Some had their arrows ready in their bows to shoot at *Hussain's* companions. And there was some one escaping the enemies' troops in order to present the token of his life at his feet and reap the loads of blessings. He was, of course, *Hur bin Yazeed*.

O the horizons! Also, you would have preserved the *Hur's* words which he spoke whilst advancing towards the Exalted *Imam*, may



Allah's blessing be on him, and in answer to *Aaus bin Muhajir*:

"By God, I am making a choice between Heaven and Hell.

And I swear by God that I have made the choice of Paradise for myself even though I am cut to pieces for its sake."

Then he kicked the horse and joined the *Hussain's* troops.

And you would have heard *Hur's* speech that he delivered in front of the people of *Kufa*.\*\* Reminding them of their promises and understanding, he put them to shame for backing out, and said:

"O people of *Kufa* may you be wrecked and destroyed! Did you call them here in order to kill them when they would come. You had told them that you would sacrifice your lives and properties for them. And now you yourselves are after killing them. Now then you are not permitting them to go away in the wider world of Allah the Almighty where they and their households could live in peace. You have made them prisoners. You have denied them water from the *Euphrates* which *Christians, Jews* and *Magians* may drink and wherein the pigs of the region may bathe. *Hussain* and his household are helpless because of thirst. You have offered shameful treatment to his offspring after (the demise of) the Prophet Muhammad ﷺ. Still it is time to repent and refrain from your intransigence. If you do not refrain, Allah the Almighty will leave you thirsty on the *Day of Judgement*."

Thereafter a zooming arrow came speeding from the enemy troops. Yet many more arrows descended and so did the swords land and the bars clatter. A small group of combatants encountered a huge army. Arms were maimed, heads decapitated, bodies hollowed and corpses tumbled. *Hussain* gathered the corpses of the martyrs one by one to the martyrs' treasure till all companions were put down. but you saw *Hussain's* determination so that his steadfastness did not dwindle.

O the sparkling stars in the vastness of *Karbala!* Say something about the evening of the deserted destitute. Tell what you saw with your eyes. Who would be more aware of what happened to the Prophet's ( ﷺ ) family than you. You have, indeed, watched the burning and smoking wooden tent poles and ropes, inside the tent, the insolent advancing hands towards the honour of the Prophet ﷺ and their mischievous sights, the restless and tossing sick *Sajjad* and the innumerable stories. They cannot be narrated. That is the reason why even you look depressed.

The history of crisis has not presented a morning more important than that of the *10th Muharram* and no more heart-rending evening than that of the evening of the *10th Muharram*.



When the torch-bearer of devotion, the administrator of the Universe, the current-soul of the *Ummah*, bowed in order to kiss and present salutations to the leader of the *Deen* into the unparalleled scene of the evening of desertion, he cried for the first time. The eyes which were desperately dry of tears for thousands of years shed tears to their satisfaction so much so that the flowers of the *Garden of Iram* that fluttered since eternity and were always in full bloom, regardless of Spring or Autumn, withered in the blinking of an eye. The storm of tears that was confined for thousands of years erupted. Strangely enough although this heart-rending event has been recounted and the philosophical interpretations attached to the great martyrdom it appears that nothing has been written or spoken about it. Tears have been shed over it for centuries and the elusive support of patience and contentment is alluding no promise. It follows as if it is the event of only yesterday, better still as if it is the event of the present era we are living in.

The grandeur that *Hussain*, may Allah the Almighty be pleased with him, bestowed upon martyrdom was, in fact, the news of the advent of (respect for) human values. *Hussain*, may Allah the Almighty be pleased with him, gave humanity an eternal and immortal message that means that, whenever human values are rampaged, you would have *Hussain's* standard of conduct before you, that is the travellers of the path of truth are not at all disturbed over calamities and hazards.

May *Hussain's* determination guide you whenever intransigence like that of *Yazeed* raises its ugly head. And this requires blood for the nursing of the plant (of freedom).

نہ یزید کا وہ ستم رہا ، نہ زیاد کی وہ بھاری  
جو رہا تو نام حسین کا ، جسے زندہ کھتی ہے کربلا

There remained neither the cruelty  
Of *Yazeed*, nor the injustice of *Ziyaad*.  
What remained however was the name  
Of *Hussain* that is enlivened by *Karbala!*

– *Abu Anees Muhammad Barkat Ali*

\*A place in Iraq where the grandson of the Holy Prophet ﷺ and son of Fatima and Ali, Imam *Hussain*, was slaughtered along with his companions by the troops of *Yazeed*, the son of *Mu'aviyah*.

\*\*A principal town in Iraq, the provincial capital of the *Ummayyads*.



3095. A MAN ASKED: "These writings quite often talk about *Maiy* (wine), and the *Maikhanah* (winehouse), the *Rinds* (astute subscribers) are praised, the *Saaqee's* (server's) blissful sight and the charity and benign are mentioned. What is meant by this *Maiy* (wine), the *Maikhanah* (wine-house), the *Rind* (astute man) and the *Saaqee* (server)? Please explain!"

O my dear friend, the *Maiy* (wine) does not mean the liquor extracted from a few herbs which on drinking makes the man talk light, mouth smell and the mind nullified. That liquor is the mother of crimes. How could we, O my dear, be full of praise for this wine?

By this *Maiy* (wine), I mean the wine that *Iman Hussain*, my master, my lord, my well-wisher, my friend, the exalted leader, the prime of both the worlds, may Allah the Almighty be pleased with him, drank and during the intoxication of which he, free from every fear and danger, gazed with his eyes into the eyes of death and smiled. Drunk in the intoxication of the same, he sacrificed his everything for the truth. And the observing world heard him say nothing but these words:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Innaa Lillahi Wa innāa Alayhi Raaji'oon!*

Verily we are Allah's and verily unto Him we will return.

—(Al-Qur'ān 2:156)

O my dear, is this *Maiy* (wine) something, something ordinary? *Allah, Allah*, whoever became intoxicated by this wine, he became fed up and hateful of everything, completely carefree of everything. He, then, trampled rank and authority under his feet and knocked out, once and for all crown and throne, riches and fame. He regarded the will of the *Saaqee* (server) superior in every 'stage' and 'state'. He did not even stop short of stepping on to the scaffolds. He had his skin flayed. But his firm steps did not tremble. The body was sawn with the saw but not a sigh was heaved. He came to the chamber of death with such grace that the world was taken aback, Heaven and Earth contracted to breaking point. The dwellers of Heaven in Heaven and the dwellers of Earth in the World were wonder struck and compelled to lavish praises and appreciations. Reason warned: "Where do you go? Why are you following the way to death? Think, understand and stop it!"

But intoxication did not let any effect from anyone take him over. Nor can intellect and understanding face absorption and intoxication. The very first draught of the wine granted the *Rind* (astute) such a



fondness and attraction that he collided with the storms and rocks, jumped into the fields full of danger. He did not falter at all. No hurdle in his way could stop him. No difficulty could overpower his determination. No fear could make him waiver. He was cut into pieces but he did not surrender, *Sub-haan-Allah!* He kept advancing and could not be stopped by anyone. Faithfulness is the ancient custom of the *Rinds* (astute). They do not stop short of custom. This 'stage' is not that of 'bestowal' but 'abstraction'. O my dear, could the conscious ones commit these acts of intoxication? Never! Allah the Almighty has granted this status to his own *Rinds* (astute servants), not everyone. If everybody had a command over this stage, what value and esteem would it have enjoyed. If it was within the reach of everybody, what taste and freshness would it have held? Not everybody has the power to drink it. And having drunk it, there are only a few who can withstand it.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3096. WHEN the wine drinker came into the field intoxicated by the same wine, the satanic troops were overawed. At the very first sight of him all pride disappeared. In other words he lost his breath. How could he, the helpless creature, fight an entrenched battle. He was forced to run away. His steps were unseated. He was rent asunder. The light of truth wiped out darkness completely. Truth prevailed. And the false was vanquished and crushed.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

The wine-drinker of the wine of *Tawheed* does not listen to anything except the voice of truth, does not recognise anyone and does not accept anyone. Nothing false can ever find its place in his sight and enter in his heart. However enchanting and attractive the false may be or however many facets may it assume, it can never hoodwink him. However it may change its appearance, his extremely sharp eyesight recognises it hidden behind thousands of curtains, assays its reality. May it try a hundred thousand times, no effort of the false can deceive him. This is because:

“Beware of the sagacity of a true Believer, for, he beholds (through the objects) with the light imparted by Allah the Almighty.”

—(Al-Hadeeth)

And no mischief can ever overpower the light of Allah the Almighty.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3097. WHEN *Deena*\* heard about the horse race, he could not restrain himself. He brought his half-dead horse into the race course. So did *Baggu*\*. How could these weak horses run races with the selected



Arab horses? Instead, they could certainly become a hurdle. Your excitement and enthusiasm may be worthy of appreciation, but is of no use at this moment. The race is of the horses, not of the riders.

And whose is this horse? *Maa shāā Allah*, it is well looked after. It is, in other words reared for show rather than racing. What has made you bring it to the race course? It cannot take part in the race either. It has only flesh on its body, but it is not at all fast and alert.

Then of what use is this pile of flesh! That which was necessary is missing and that which is not of much necessity is in abundance. This deficiency is not at all something small. And could your praises make up this deficiency? The competition is for briskness, and not obesity; for conduct, and not appearance. Go back! Prepare for the next competition.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*Apparently ordinary men of no consequence

3098. “WHO ARE YOU to send these horses back from the field? These horses will run and run without fail. I have seen them racing not once but seventy times. You will see, they will be at the lead of all. *Maa shāā Allah!* Your steeds which you do not tire of praising, cannot even catch up with their dust. Your steeds are, indeed, the steeds at the stall. And my horses which are half-dead to you are like deers jumping across the rocks, especially this horse, not to mention the others’ horses. These horses are for the stalls, not for the race courses. My weak horses will perform feats in the race course. God willing they will carry the day. Your discourse had rendered them anxious and sweating. Don’t you see how restless they are. Let the game begin. If they did not put the contender to shame, you could say whatever you wished. These horses have been reared on the blood of the heart. They would rather die than let anyone surpass them. The horse is praised in the race course not at the stall.” The observer seconded: “Indeed, you have spoken the truth. Only the spectators praises carry weight rather than the owner’s.”

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3099. A MAN SAID: “Such weak horses have run several times in that race. The people have not forgotten the stories of their race.”

Physique alone does not mean anything. Enthusiasm and envy alone win the field, *Maa shāā Allah!* In which field and what feats would the blood that lacks enthusiasm and envy perform? How could blood make up the deficiency of enthusiasm and envy? Enthusiasm and envy care less for blood. If blood, enthusiasm and envy were all in a field together, *Maa shāā Allah*, they would surpass and set up the record.

There is no limit to any art. One is superior to the other. One demonstrated one example and made the world wonder. Another came to the field and surpassed the previous.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3100. A MAN slept the whole of the night throughout his life, never woke up even once. How could a sleeping person understand the taste in waking. Only the waking people are aware of the taste of waking up.

Wake up at night!

The taste of waking up could only be realised on waking up, not through sleep. If one finds out the taste of waking up, *Allah, Allah*, one would never lay out one's bed, instead one would roll it up for ever.

Waking up is not dependent upon anybody's will, it is dependent upon the Divine bestowal.

3101. O THE LIVING! The day is not far away when everyone will leave this world for ever, never to return. Nor would any deed be performed. May Allah the Almighty grant us the ability to do a deed that may last till the *Day of Judgement*, never to be effaced at any time. This status could fortunately be only the work of Allah the Almighty, the Lord of the Worlds, and not of anyone else's.

O Allah the Almighty, may our living in the world be through Your blessing and grace be for Yourself, only for You. May there be no extraneous aim or ulterior motive whatever! May it be worthy of sight and appreciation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3102. A MOTHER cannot bear the crying of someone else's baby. And Allah the Almighty has granted this urge of compassion only to the mother.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3103. LOOK, the race is about to begin. The call for the preparation has been\*made. The horses have begun to come in, *Maa shāā Allah!* What a pretty scene! All kinds of horses are coming in crowds. The field is packed with horses of every colour, every species, every shape and appearance. Look, there is coming in another horse with layer upon layer of flesh all over the body, bells round the feet, a necklace of precious stones round the neck and a red flower adorning the head, golden stirrups and a floral saddle. But it has weak bridles, artificially decorative and unsound and similar is the girdle. The rider has been



decorated even more than the horse. He has a fat neck, bulging belly, silken dress and flower bracelets, high crowned turban and gold and black embroidered shoes. And he puts the bride to shame in his gait and decoration. In other words, he has arrived at the field for exhibition and not for the race.

The horse nearby is that of *Deena* whose body is besmeared with dust as if he has just returned from a desert, dressed in torn clothes. But he has an upright face, satisfied enthusiasm and an overflowing excitement. *Deena's* weak horse is even a few steps ahead of him. He looks like a skeleton of bones. How would he defeat them all? He has no colour, no air, no appearance, no shape about him. Nevertheless the girdle is very strong, so are the bridles. His eyes are piercing, bright, fierce and fiendish like those of a wolf. Victory and defeat are from Allah the Almighty. His arrival is worth seeing. His courage denotes that he will dominate the field.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3104. WELL, the time has come for that which we have been waiting anxiously. The horses are standing in a row. The riders are firmly seated on the horses, holding the bridles well in their hands and waiting for the signal. The horses are kicking their feet again and again raising dust with their hooves. They are neighing and chewing the bit. Their bodies are restless waiting to shoot out straightaway at a kick.

Listen, the bugles have gone. All of a sudden a truncheon is waved in the air. Everyone lifted the bridles with a jerk, kicked the horse and ran very fast. *Deena* also pulled the bridles of his horse and kicked with the blessed Name of Allah the Almighty so that his steed which looked weak rose like an electric current and galloped very fast. The ground trembled with the galloping horse, clouds of dust blew up.

Cries of 'Bravo! Bravo!' and 'May you live long!' struck up. The remarks of 'there goes my lion, bravo, there he has won it, there is no match for you, and Ah, Ah,' were showered. They advanced all sorts of comments thus satisfying themselves.

Look, the horses have vanished out of sight. There is only dust left in the race course as far as can be seen. This race is such a long one the sights cannot follow it. Yes, the commentator is with those who will announce the final result. There is a great probability; nay, it is believed that *Deena's* weak steed will surpass them all. His manners were demonstrative that he will carry the day. *Maa shā Allah!*

3105. THERE is no sin which cannot be blotted out through repentance. The door of repentance is open to everyone at all times.

Allah the Almighty is *Akram-ul-Akrameen* (the Generous of the generous). He befriends the repentant. He never rejects anybody's repentance. Repent! Your Allah the Almighty is the Acceptor of repentance and Forgiving.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3106. IN ANSWER TO A QUESTION:

There are not one or two angels deputed to perform specific duties, there are billions of them. But we have nothing to do with any one of them. Allah the Almighty is Sufficient for us. *WAllah! Billah! TAllah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3107. HE who does not care for the *Deen* is not cared for by the *Deen*. And carelessness of the *Deen* by someone is the height of misfortune!

Come to consciousness and listen, *Deen* is our absolute essential. If someone has everything but not the *Deen*, he has, in other words, nothing to him. If someone has the *Deen* and nothing else, he has, in other words, everything. There is nothing missing. As it has been said many times the world cannot make up the deficiency of the *Deen*, but *Deen* makes up every worldly deficiency.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3108. "MUMMY, where is daddy?"

My dear, don't you know your daddy attends council daily, gossiping on different scores. The council is in full swing till midnight. Commentary continues on local news. Someone is subjected to back-biting. Conspiracies are made. Then he comes home at about midnight. This is his daily routine.

O my son, your daddy has not seen the Sun rising. He always gets up after Sun rise. He is then ready for his breakfast at noon. Straightaway after this, he is ready to go. All the friends and near ones come along with different kinds of dogs. They set off to the country to hunt rabbits. I was in our fields one day. I saw that your daddy set his horse after a rabbit and shouted continuously in a deafening voice, 'I repent, I repent'. He chased the rabbits as ardently as a holy warrior wanders about in *Jihad* (Holy War).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3109. "MUMMY, it means that daddy says his morning prayer." At this the mother could not control her laughter. She gave a roar of



laughter and said: "O my son, what to say of the morning, your daddy offers no prayer at all as if the injunction of prayer is not for him."

Then, he asked: "Mummy, he must surely be used to saying the Friday afternoon prayer!"

She replied: "Friday is a very busy day for your daddy. Friday is closing day for offices. Therefore, his friends who came on Sundays now come on Fridays. And all the festivities that took place on Sundays now take place on Fridays. They comb the woods the whole day long. The day is torture for all birds and animals. They make the helpless creatures in the woods run here and there throughout the day. They do not let any of them sit in comfort during day time when, as is well-known, the wild animals sleep in delight having kept awake at night.

"However, he goes to say his *Eid* prayers. And, *maa shāā Allah*, he goes not to a single place but even to three places at a time. When he gets annoyed with some *Imaam* (the religious leader) he sacks him. If not sacked, he would, otherwise, put someone else in his place to discharge the *Eid* festivities. All the same, wherever he goes, he stirs up a commotion, *maa shāā Allah*."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3110. "MUMMY, the *Mawlanaa* (the learned man, a doctor of Muslim Law) in the mosque reminds us daily to say the prayers. Has he never told daddy about the prayers?"

She replied: "My son, Allah the Almighty has given us everything. He has granted us the headship of the whole village. The *Mawlanaa* is a noble and learned man. He respects your daddy. But because of quick temper he dares not talk to him directly."

"Mummy, but we have our *Shaykh* (religious guide) also. Has he not impressed upon daddy to say prayers? I remember whenever he is visiting this area, he stays at our place. Daddy respects him a great deal and proclaims it with pride that he is his disciple. After all why then does not he say the prayers? And why does not the *Hadrat Shaykh* tell him to be regular in his prayers?"

The mother had no answer to all these questions.

"Mummy, has the *Shaykh* ever gone back from our house unhappy?"

She retorted: "No, my dear, how could it be!"

"Mummy, your conversation has confused me. What has daddy to his credit after all. He who has no *Deen*, Mummy, has nothing at all with him. And daddy has not a single bit of *Deen*. The Earth he walks on so very proudly belongs to Allah the Almighty. By Allah the Almighty, it

belongs to Allah the Almighty. Mummy, in matters of *Deen* we owe more to Allah the Almighty than to daddy, be more fearful of Him. I am not going to inherit property of daddy's which has made daddy disregard the *Deen* totally. Mummy, please, do not be cross with me. Nor should you mention it to daddy. I am never going to accept anything that belongs to Allah the Almighty. This wealth is keeping us away from our Lord, the Master. I wish we were like *Malla Musallee*\* who laboured hard for his livelihood, thanked Allah the Almighty after eating stale bread, feared Allah the Almighty at each and every step, prayed to Him and supplicated and was never insurgent in any matter whatever."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*Malla, a common name of a person; Musallee is a lowly cast in the sub-Continent almost equal to a serf.

3112. "MUMMY, this life of ours is no life. We are hateful and fed up of this life. We have to change it, not to readopt again. In this life there is nothing except eating, drinking, dressing and sleeping. There is no sorrow, no grief, no pain, no feeling. In other words, it is a static atmosphere that has been jacketed round us for our ungratefulness. Like sick people we lie in our beds all day long busy in idle talk and pursuits. And this is the limit, the farthest limit, of beastliness in humanity."

*Wa maa 'alaynaa illalbalaagh!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3113. THERE is a world existing everywhere in the world. It is the female slave to the *faqeers* and lord to the rich.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3114. THIS HEART OF YOURS is the house of Allah the Almighty. Keep the house of Allah the Almighty clean. Never allow any alien in!

Let them adore the Lord  
Of this House .....

– (*Al-Qur'an* 106:3)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*



3115. ONLY the perfumer can identify a perfume, not everybody.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3116. THE 'PRESENT' is not valued as it ought to be. The 'present' is witness to the 'past' and beneficiary of the 'past'.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3117. TAKE the 'present' as a boon. Today's 'present' is tomorrow's 'past'.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3118. DO NOT LOSE HEART. Opposition to the *Dhik'r* of Allah the Almighty and *Da'wah-o-Tableegh-ul-Islam* is in reality opposition to Allah the Almighty. Whatever happened and is happening to you is for you alone.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3119. CAN A TRUE MUSLIM ever be prevented from performing *Dhik'r* of Allah the Almighty and preaching of the *Deen*? No, not at all. When a true Muslim stops a true Muslim from this then to whom shall we speak and about what?  
The learned and wise men of the Muslim *Ummah* please answer!  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3120. IS THIS NOT THE POINT to wonder that a Muslim stopped a Muslim from *Dhik'r* and preaching? No non-Muslim has ever done so.  
The doors of objection were thus opened for non-Muslims.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3121. THIS is not something new. Go through your history and see. It is full of such incidents.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3122. TOMORROW is far away. We are not aware of the ensuing moment even, no one is. What can we say about somebody's efforts and planning?  
O my dear, trust your affairs to Allah the Almighty. Indeed, Allah the Almighty is the Best Patron, Lord and Supporter.  
*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3123. CONSCIENCE is the certifier of the 'stage'. It does not hide even the tiniest fault. Until the fault is put right, it is not satisfied.

Satisfy your conscience.

If the conscience is satisfied, you are on the main road.

Certitude by conscience is certitude from Allah the Almighty.

Ask the conscience, do not ask anyone else.

Conscience spots the fault.

When fault disappears, conscience is satisfied.

Is your conscience satisfied with your 'state'? If not, satisfy it. If it is, be steadfast.

*Wa maa 'alaynaa illalbalagh!*

3124. STEADFASTNESS is the goal of the journey of *Sulook*.

Steadfastness is the climax of the journey of *Sulook*.

Steadfastness is the best *Karaamat* (miracle).

Steadfastness is the opposition of flesh.

Steadfastness is the companion of the soul.

Steadfastness is the rare commodity of the bazaar of the world.

Steadfastness is the *summum bonum* of the sublime determinations.

Steadfastness is the commandment of Allah the Almighty, the Lord of the Worlds.

Steadfastness is the saying of the Prophet ﷺ, the Mercy unto the Worlds.

Steadfastness is the call of the field.

Steadfastness alone is the demand of the practice.

*Wa maa 'alaynaa illalbalagh!*

3125. MY RABB (Lord) ordered me, your Rabb ordered you, and everybody's Rabb ordered everybody thus:

1. *Wazkurisma RabbiKa!*  
(But keep in remembrance  
The Name of thy Lord!)

وَأذْكُرِ اسْمَ رَبِّكَ

2. *Wa Tabattal Ilayhi Tabteelaa!*  
(And devote thyself  
To Him whole-heartedly!)

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً



3. *Wasbir 'alaa maa yaqooloona!*  
(And have patience with what  
They say...)

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ

4. *Wahjur hum Hajran Jameelaa!*  
(.... and leave them  
With noble (dignity))

وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا

The soul, King of the World of hearts, issued this commandment at this order.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3126. ALLAH THE ALMIGHTY, the Majestic, the Exalted, has not made anything except for making His *Dhik'r* on His servants obligatory, the limits of which could not have been defined and objection thereto not taken into consideration. There is no limit laid on *Dhik'r*. It can be only that much as one could perform. Nor was any objection accepted to renounce it altogether. Instead, He ordained: "Perform the *Dhik'r* of Allah the Almighty whilst standing, sitting, lying, lying sideways at night, at day time, at land, at sea during the journey, in grief, as affluent and as poor, in affliction and good health, silently and loudly, in time of contraction and expansion, in all circumstances. Perform *Dhik'r* of Allah the Almighty, the Lord of the Worlds, so much that no moment passes by without the Divine remembrance.

O Allah the Almighty, with Your grace and mercy, may none of our time be spent without Your *Dhik'r*. May only Your *Dhik'r* confine and pervade this body day and night. Indeed, Your *Dhik'r* is the peace of mind, exaltation of the soul and invaluable capital of life. *Yaa-Hayyu, yaa-Qayyoom! Aameen!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3127. THE GUARD is responsible for the protection of harvest. No excuse whatever is acceptable for ignorance.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3128. BE FREE FROM THE WORLD for the sake of the *Deen*. Be free completely for the *Dhik'r* of Allah the Almighty.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3129. IF you are repenting, repent sincerely. A sincere repentance is a memorable account that is continuously on the tongues of pious people until the *Day of Judgement*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3130. THE institution of repentance consists of a few memorable accounts.

3131. AVOIDING for ever an evil in hatred of it, is termed as 'repentance'. Whoever repented of an evil repented of it most sincerely, never nearing it at all during his lifetime.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3132. NO ONE became ashamed of any evil – nor repented of any evil. This state of ours is worthy of self-examination. Anyone may live in this state till the *Day of Judgement*. He will remain in this state, neither worldly nor religious.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3133. LOOK neither right nor left. Be steadfast on your journey. There is not just one path, there are thousands of paths, the right and left. They appear attractive but are deceptive and deceitful in reality. Regard him as your beloved, admit your worshipped into your heart. Then close the doors of your heart – close completely!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3134. SAY WHATEVER YOU MAY if your state does not change! How should not the state change? Who says it will not change? Practice and see.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3135. WHENEVER a request for education and training was made, he replied: "Repent your sins, big and small, and resolve upon incessant *Dhik'r*."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3136. NOBODY can ever throw off any yoke through intellectual deliberation. Do not think over it. Throw it away without thinking.

O companion! The world stood at your door waiting for centuries for an audience. You did not look at it once. You did not even spit at it. None of its attraction could incline you to it. None of its novelties ever could affect you. Although its effect is sudden you were not influenced by any of its efforts. None of its charm could work on you. You had its



advanced warning no matter what shape or mask it wore. It also recognised you for this greatness (characteristic). And at this moment, *Allah, Allah*, what could be said?

Think for yourself where were you then and where are you now! What honour that was and what dishonour this is! I repent, I repent! What a difference between that exaltation and this meanness. That era was your golden era!

That ritual of *faq'r* is once again awaiting revival.

Cast away the yoke of the world, and cast it away fearlessly. Beat its head with a shoe and openly as *Qamar Ali Shah of Gawaliyar* knocked it down amidst the arena so much so that ashamed of its failure and disappointment *Satan* sat at that place continuously for a year moaning and groaning. He shed tears of dejection and shame throwing ashes of disgrace and dishonour all over his head. He was so disgraced and helpless that he did not dare even to look at him. *Maa shāh Allah*, he wrote a book *Mazhar Batin Nabuwwat* that is not available in the market.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3137. WHEN the tongue becomes dumb, it becomes a sword.

When the heart becomes silent, it becomes knowledgeable of  
 الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ *Al-Insanu Sirree Wa Aná Sirru-hu* (the human-being is My secret and I am his!). When the ears become deaf, they become conscious of the eternal songs. When the eyes become refined, they become fearless, glazing, intoxicated and sharp-sighted. And, O my dear, he who side-stepped idle pursuits, became the learned.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3138. وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ط أُحِيبُ دَعْوَةَ الدَّاعِ إِذَا  
 دَعَانِ لَا قَلِيلٌ مِّنْ جُنُودِي وَالْيَوْمِئِذٍ لَّعَلَّهُمْ يَرْشُدُونَ ○

WHEN My servants  
 Ask thee concerning Me,  
 I am indeed  
 Close (to them): I listen  
 To the prayer of every  
 Suppliant when he calleth on Me  
 Let them also, with a will,  
 Listen to My call,  
 And believe in Me:  
 That they may walk  
 In the right way.

(البقرة - 186)

-(*Al-Qur'an* 2:186)

وَلَمَّا أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ○ (ت - ١٤)

.....for We  
Are nearer to him  
Than (his) jugular vein.  
- (Al-Qur'an 50:16)

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ (الحديد - ٣)

.....And He is  
With you wherever ye  
May be.  
- (Al-Qur'an 57:4)

Struggle is a part of human instinct. Otherwise, until they lift the curtains, how could these be withdrawn.

Struggle is an instinct and so also the desired. Everybody says: "Look at what is coming and what is going. Look inside and look outside."

The fact of the matter is that none has seen Him.

Had someone seen Him, .....

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3139. AMONGST MODERN SCIENTIFIC INVENTIONS spectacles are an extremely simple but useful invention. Allah the Almighty granted the invention of spectacles to one of His servants showing limitless mercy to humanity, *Sub-haan-Allah*. Sight now works for a hundred years. Otherwise, after 50 years, it does not function properly. May Allah the Almighty shower His blessings on him also! *Aameen!* Indeed, the inventor of spectacles is a benefactor to humanity.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3140. EVERYTHING is inside you. Whatever is there, it is all inside you.

O my dear, whoever could not search it in himself, how could he search for it in the Universe stretched from East to West.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3141. DO IT AND FIND FOR YOURSELF! Interference in the Divine Commandments engenders worry, and compliance engenders happiness. All the Commandments are the Divine Orders.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3142. THE PRIZE OF *SULOOK* is the everlasting *Dhik'r*. That which stops it, you must stop that, may it be a conversation or companionship.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3143. THIS is so even in the example of a leaf falling off the tree or a particle flown by wind from one place to another.

Nobody has control over anything, at all. Whatever is happening and however it is happening is subject to the Divine Will. It matters little who is doing it. It happens without fail as Allah the Almighty pleases. It cannot be postponed by anyone at all.

And, O Companion! *Fa 'alam!* (Understand it well!) the belief in the *Eemaan* (Faith) alone is *Ehsaan* (Blessing).

Opposition is *ghayriyyat* (alienity). And until *ghayriyyat* is cast aside and wiped out completely, no step can be advanced however hard one may struggle.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3144. WHAT IS CALLED *GHAYRIYYAT*? It needs explanation:

An unalterable principle of the *Tareeqat-ul-Islam* (Islamic Mysticism) is the fact that everything good or evil is from Allah the Almighty, the Most Powerful of the powerful, the Honoured, the Exalted, and subject to the Divine Will which constitutes *Tawheed* (Oneness of Godhead) and attributing of anything to someone except Allah the Almighty constitutes *ghayriyyat* (alienity).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3145. *GHAYRIYYAT* has another meaning; it is every rebellious force that prevents good and moulds evil; it is also everything false that is present physically in opposition to the truth e.g. The *Khannaas* (the evil).

Indeed, The *Khannaas* (the evil) stimulates the flesh to insurgence. Otherwise, if the flesh is united, disciplined and organised with 'heart' and 'soul', there would not remain any probability of any disobedience, error, mistake, inattention or slip.

The *Khannaas* (the evil) is the consul and vizier of my flesh and your flesh. And O my friend, this alone stimulates every evil and helps commit it.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3146. EVERY unreasonable and unpopular belief and deed is committed only because of *Ghayriyyat*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3147. *GHAYRIYYAT* is in the body as if a dead body is in a clean well.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3148. UNTIL the corpse is removed from the well, the well is not clean.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3149. IF THE CORPSE remains in the well for a long time, it putrifies and the water stinks. It is of no use any longer.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3150. O MY DEAR, what beautiful discourses have been offered to you! Please throw out the dead corpse from your well.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3151. MAKE UP YOUR MIND. Come to the side of the well. You will receive help, *in shāā Allah!* Determination is not dependent upon any paraphernalia. Paraphernalia is, in fact, dependent upon determination. Come to the side and see for yourself.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3152. HURRY UP! The tongues of the living beings are parched with thirst.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3153. IT is not the creation but the characteristics of the man that change. It is his characteristics which make him the worst or the best servant.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3154. THE world is not the place of crying but of actions. Struggle and you will be successful. *Ma shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3155. DO THE BRAVE MEN ever indulge in this sort of work, even in the arena. Such platitudes do not at all befit them. What can anyone benefit from this crying? Do not take it ill. Stop it.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3156. RIVERS flow from a source.

The source of *Shari'at* (Islamic Law), *Tareeqat* (Islamic Mysticism), *Haqeeqat* (Reality) and *Ma'rafat* (Gnosticism) is *Dhik'r*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3157. THE FOUNTAINS of knowledge and wisdom and devotion and ecstasy erupt only from the source of *Dhik'r*. All the stages of life and eternity are the waterfalls of the same fountain.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3158. SOURCE is sufficient for the river till the *Day of Judgement*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3159. THE vastness of the source cannot be comprehended. It stretches to the abyss.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3160. FONDNESS alone can manifest something hidden, but no other effort. *Sub-haan-Allah!*

Fondness alone has this favour granted by Allah the Almighty. *Maa shā' Allah!*

Fondness has the flight high up.

Fondness has the Exalted Throne within its reach.

Fondness could reach there where no one else could. However it did, it certainly reached.

Fondness manifested the hidden which none else could.

Fondness shares the secrets with the mysterious and confidential.

Fondness is madness which cannot be stopped by anyone.

Fondness moves without fail to wherever it wants to go, meets whom it wishes, performs whatever it wants, never stopping short of it.

Fondness could never be prevented.

Fondness does not recognise any delay whatever. It matters little if one spends time till old age approaches and even that at the elementary stage.

Fondness is the current soul because of which the stage of Universe is in operation.

Fondness alone is the soul of life.

*Al-hamdu-lil-Hayyoo-al-Qayyoom!*

3161. HAVING ONCE BEEN LAID IN THE GRAVE, there is no getting up again. There will not be any work done with these hands.

There will not be anyone seen with these eyes. There will not be any word spoken by this tongue. There will never ever be any thought whatever about anyone in the heart. There will be repentance after repentance till the *Day of Judgement*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3162. THIS LIFE over which you are overjoyed is a mirage and deception. It bears no value at all in the bazaar of wisdom.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3163. OF WHAT USE is repentance in the grave! Repent today, repent now! We are enshrouded by heedlessness!

Pray thus:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالنُّجْلِ وَالْهَرَمِ وَالْفَسْوَءِ وَالْغَفْلَةِ وَالْمَيْلَةِ وَالذَّلَّةِ وَالْمُسْكَنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْفُسُوقِ وَالشِّقَاقِ وَالنِّفَاقِ وَالسَّمْعَةِ وَالرِّيَاءِ وَأَعُوذُ بِكَ مِنَ الضَّمْرِ وَالْبُكْمِ وَالْجُبُونِ وَالْجُدَامِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ  
 آمِينَ ○ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْشَوِّطِ  
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغَنِيِّ وَشَرِّ فِتْنَةِ الْفَقِيرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالسَّبْدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّسِّ وَابْعُدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ○  
 بار بار کور : رَبِّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ - آمين آمين !

‘O Allah (the Almighty)! I seek Your refuge from inactivity, listlessness, cowardice, stinginess, weakness of old age, miserliness, heedlessness, sickness, disgrace, meekness, and I seek Your refuge from destitution, infidelity, disunity, deceit, hypocrisy, simulation, and fraud, and I seek your refuge from sickness, deafness, dumbness, madness, the infectious skin



ailment and the worst of the ailments. Amen! O Allah (the Almighty)! I seek Your refuge from the torture of hell fire and the evil of hell fire, evil of grave and the torture of grave, and evil of riches and evil of poverty, evil of the coming of *Dajjaal!* O Allah (the Almighty)! Cleanse my omission with the pure water, the ice (clean), and cleanse my heart of mistakes as white cloth is cleansed of dirt and keep me away from any mistakes, as far away as East is away from West.

‘Say again and again!

‘O my Lord, help me to remember You and thank You and worship You in the best way! Amen! Amen!’

3164. THE sum total of ‘taste’, ‘decoration’, ‘comfort’ and ‘fame’ is ‘evil’ and ‘shame’. And that of *Dhik’r*, *fik’r* (meditation), *shuk’r* (thankfulness) and ‘obedience’ is ‘knowledge’, ‘wisdom’, ‘devotion’ and ‘ecstasy’.

Adopt anyone of the two you like.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3165. A HUMAN BEING is the treasure of manifestations and mysteries.

Fondness is the search for the sight of beauty.

There is neither knowledge, nor insight. O Companion! Look at this *Shaykhiyyat* (preception), what is it and where does it lead to?

Knowledge is the translator of beginning and eternity.

The stages of favour are the ones exalted above the others and the most majestic.

Beware! Redeem the lost wealth!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3166. BE contented at what is granted.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3167. GRATITUDE makes the granter inclined to bestow.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3168. O THE MOST BEAUTIFUL OF THE WORLD! What hues were shown by your love to your insignificant desirers! The Majesty of Your love, *Allah, Allah*, had the skin of some flayed, some hanged, some sawn in two, some danced openly in the bazaar. But, bravo, O fondness! You were never averted from your determination. Nor did Your beloved take pity on any of Your helplessness. Nor did

You lift the veil off any of these. No inattention could ever prevail upon your fondness for sight. Fondness ditched at its stand and ditched for always. Nothing at all could shake its entrenched feet. After all there is a limit to disregard.

يَا أَكْرَمَ الْأَكْرَمِينَ إِكْرَمَ عَلَى الْمُحِبِّينَ! أَمِينَ! وَآخِرُ دَعْوَانَا  
 أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Yaa-Akram al-Akrameen! Ikram 'Alal-Muhibbeen! Aameen! Wa Akhiru Da 'waanaa Annil-Hamdulillahi Rabbil 'Alameen!*

(O the Most Honourable of the honourable! May You bless the lovers! Amen! In the end our claim is that all praise be to Allah (the Almighty), the Lord of the Worlds!)

3169. THE state of '*Ala-ud-Din As-Sabir*, my master, may Allah the Almighty be pleased with him, put the history of *Faq'r* (Asceticism) to wonder! *Maa shāa Allah!* No history whatever has till today presented this sort of account that a person completely intoxicated in love with You may remain standing against the branch of a tree without eating and drinking for twelve years. He alone had this example of the highest grade granted to him. *Mubaarakan! Mukarraman! Musharrafan!*

مَنْعَ سِتْرٍ نَبَتْ هُمْ وَلايَتِ حَمِيدِي آفَاتِ چشتیاں محمد و م صابری

The source of the mystery of prophethood, *Walayat\** of *Haider*,\*\*  
 As also is of Chishtiyyah *Sabir Kalyari*, the master.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

\*Friendship with Allah which is dependent on the degree and quality of faith in and fear of Allah.

\*\*The Lion, a title of Hadrat Ali, may Allah's blessing be on him, the cousin and son-in-law of the Holy Prophet ﷺ, and the fourth caliph.

3170. LOVE appreciated the lover. The lover became absorbed in the beloved. The clay reflected the majesty of light. And the human qualities came to an end, a blessed end.

Similarly, a pure and blessed love always appreciates a lover.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3171. DROWSINESS, sleep, hunger, thirst all vanished.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3172. MINARET OF THE COMPANIONS OF BAD'R:

This Minaret of the *Companions of Bad'r* is a determination, an everlasting determination.

It is a promise, a firm promise.

It is a history, an unparalleled history.

It is an account, an everlasting and permanent account.

It is a prayer, an accepted prayer.

It is a memorial, an eternal memorial.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3173. THE EATER reaches wherever there is something to eat. In other words, the food is despatched where there is some one to eat it e.g. the ant.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3174. O SIR, *Assalaamu 'Alaykum Wa Rahmatullahi Wa Barakaatu-hu!* How do you do! I have long been pining to meet you.

*Wa 'Alaykum-us-Salaam Wa Rahmatullahi Wa Barakaatu-hu!* I had just made up my mind to visit you when you came yourself.

He went on to say: "Not knowing where I was going preoccupied in my usual and old musings someone held me by the hand and said, 'Hello, where are you going? Wait, sit here and listen to what I say carefully.' His call struck me in surprise. It went down my heart as rain into the parching sand. He told me one thing: 'O young man! your Allah whom you are searching for desperately in the jungle is with you wherever you may be, it is with you. Nothing that belongs to you is ever hidden from your Allah the Almighty.'

"Saying this he set off. O my dear, straightaway the veils of my heart disappeared. He was my guiding *Khidar* whom Allah the Almighty sent to me thus bestowing blessing upon me. The more I thought over what he had said, the more I became satisfied, pleased and intoxicated. His brief remark became a book for me. *Maa shāa Allah!*"

بلوغ المرام ! لا رَيْبَ فِيهِ !

*Balough-al-Muraam La Rayba Feeh!*

(Beneficial through and through; there is no doubt in it!)

"The heart began to say, 'My Allah the Almighty is with me. Nothing of mine is hidden from my Allah the Almighty. Whatever I say, He hears. Whatever I do, he sees. Whatever I think, He knows. Understanding and admitting this, the heart was ashamed, disappointed and extremely repentant. If the ground would allow, I would sink deep down into it. I had said words in the presence of Allah the Almighty which were not at all befitting, did the jobs that were not to be done and



followed such idle and undesirable pursuits that were, I seek peace, I seek peace, not to be committed.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ اَنَا عَبْدُكَ مُذْنِبٌ ذَلِيْلٌ وَاَنْتَ رَءِيٌّ  
ذُو الْجَلَالِ وَالْاِكْرَامِ فَاَعْفُ عَنِّيْ فَاِنَّكَ عَفُوٌّ كَرِيْمٌ يَا عَظِيْمَ الْعَفْوِ  
يَا نِعْمَ النَّصِيْرُ اٰمِيْنَ اٰمِيْنَ !

*Yaa Hayyu! Yaa Qayyoom! Bi-rahmatiKa astagheeth! Ana 'abdum-mudhnibun zaleelunw wa Anta Rabbee Dhul-jalaali- wal Ikraam! Fa'afu 'annee, fa-innaKa 'A' fuwwan Kareem! Yaa Azeem-ul 'A' fw! Yaa Ni 'man-Naseer! Aameen! Aameen!*

(O the Living, O the Lasting! I ask You for Your blessing! I am a sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver. O the Exalted Forgiver, O the Best Helper! Amen! Amen!)

“How daring I was in Your presence; I repent, I repent, and how crudely I spoke, *Allah, Allah, Allah!*” I did speak like this and did such acts! This was the repentance that my heart presented to Him, proffered to my *Rabb*. It was true and steadfast.

“Attending to me then my benefactor said, ‘The whole world knows that Allah the Almighty is with them all but they do not honour this fact. Whatever occurs to one’s heart, one goes on saying and doing as if there is no one at all hearing and seeing. No one cares about the fact that Allah the Almighty and they are face to face with one another. This is *Hijaab-e-Akbar* (the Great Mystery). Unless this disappears, no other mystery will be unravelled.’ Then He attended to my heart. Straightaway my heart began to think that *Qurb* (nearness to Allah the Almighty) is necessary, but not the bare manifestations of the Divine Beauty. Perhaps, I may not be able to bear it. He and myself are both facing each other. This is enough for me.”

*Yaa-Hayyu, yaa-Qayyoom!*

3175. THE respectable elderly gentleman got a bit excited and said: “My ‘state’ that was for a period of time waiting anxiously for mercy changed altogether. The search ended having reached its goal and ended safely. An intoxication prevailed. It never comes off. It stays the same for all the time. My Allah the Almighty is with me, the Creator of the whole Universe, the Lord, the Master, the Owner. This intoxication keeps one fresh day and night.”



The respectable elderly gentleman sat outpouring and saying: "When did a drinker drink such a wine? Nor has any wine such intoxication. Ah, where were we to drink it! Such wine is not available from any wine-house. Ah, who could have given it? What would anyone have offered and to whom? There is no *Saaqee* (wine server), no *Saboohee* (flasks) no drinkers, no *Rinds* (astute men)."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3176. THE intoxication of *Ma'eyyat* (eternal living) is the root of absorption. Once intoxicated, it never wears off, not even in the grave.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3177. IT DOES NOT ALLOW one to eat, to drink, to sleep for several days. Nor would it allow anything to be done. This is all as if he does not need them at all!

3178. COMPLETE ABSORPTION roots out sins completely, *maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3179. KNOWLEDGE is a body.

Practice is a body.

Whenever both the bodies united, organised and disciplined together, the manifestation of *Ma'eyyat* took place.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3180. *AL-HAMDU-LILLAH*, one day the respectable elderly gentleman granted us also the favour of his *Ma'eyyat* (good company). Such beautiful things he told us. Sometimes he would say: "My Allah the Almighty, he is hungry. Please give him food to eat!"

Sometimes he would say: "Give him that thing to drink. If you are sleepy go to bed."

All the same, he wished for everything, big or small, likewise. When it was time to pray, he made his ablution and said his prayers with extreme humility.

I was yet to ask that he began to say: "The light of prayers and the holy *Sunnah* does not let any intoxicated person become unconscious. And this is the final word on this subject."

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3181. EVERY DECISION OF DESTINY is an eternal decision!

The man, however, does not stop short of the claims: "I do this; I did it. It happened as I determined."

My dear, what can anyone do? In the Universe of the Almighty no one has any power at all to do anything. As it happens, it is happening subject to the *Divine Will*. *Wallah! Billah! TAllah! Maa shāā Allah!*

Recognise your Lord with heart and soul. Free your heart of these idle pursuits and order your tongue mute of such claims.

*Yaa-Hayyu, yaa-Qayyoom!*

3182. *ABDULLAH BIN BARZI*, may Allah the Almighty bless him, was a pious mystic of Allah the Almighty. He fasted punctually on Mondays and Thursdays. He was an octagenarian without one eye. *Sulaymaan bin Zayd*, may Allah the Almighty be pleased with him, asked him how he lost his eye.

He avoided answering him. *Sulaymaan bin Zayd* followed him on this. Months passed by, he never answered and the other never stopped questioning. At long last, he got restive and said: "Listen! Two gentlemen from *Khuraasaan* came to me at *Barzah*, a town near *Damascus*, and asked me if I would take them to the valley of *Barzah*. I took them there. They took out the furnaces and started burning incense so much that the whole valley was scented with perfume. And snakes trailed in from all quarters. But carefree of them they sat on. They did not pay attention to any of the snakes. A short while after a snake of hardly a palm's length came. Its eyes sparkled like gold. They were extremely pleased and began to say, 'Thanks to Allah the Almighty, our year long labour has come to fruition.'

"They took the snake, rolled a small and thin rod on its eye balls. Then they rolled the same on theirs. I asked them to please roll that rod on my eyes. First of all they refused. But when I had beseeched and entreated them a lot only then did they agree rather reluctantly and rolled that rod onto my right eye ball. Lo and behold, I saw the earth like a mirror. As I could see the things above so I could see the things beneath the surface of the earth. Then they asked me to accompany them for a short distance. I accepted. They talked and went along taking me with them. When we had come along some distance, all of a sudden both of them grabbed hold of my arms and made me helpless. They chained my hands and feet. Then one of them inserted his finger, pulled out my eye ball and threw it away. Tied likewise, they left me and went away themselves. As it happened a caravan passed that way. They saw me in this state, took pity on me and set me free of this detention. Then I came back."

—(*Ibn 'Asakar, Tafseer Ibn Katheer-Al-Qur'an 34:1-54*)

O the vanguard of modern progress, see the state of their progress. Indeed, none of your inventions can equal any of their inventions!



You saw how the poisonous snakes of the jungle became slavishly subservient to them. The snake that had eyes sparkling like gold was the chief of all. His poison is so fatal that if in excitement it puffs, it would in the blinking of the eye burn to ashes the green of the surroundings. But hearing the order of his master, it submitted itself to them in obedience. Could anyone else dare perform this, to roll a rod in the eyes of such a venomous snake and then roll it in his own eyes?

There are numerous lessons in this account for those who have the foresight. For instance:

A person who cannot bear with a grace should not ask anyone for it.

How could one who cannot keep a mystery hidden be told about it?

They offered their faith in 'hiding the mystery' by pulling out and throwing away his eye.

If they had not wasted his eye, there would have been a hue and cry in the world of 'mysteries and graces'. Furthermore, the poor fellow would not have valued this grace, nor could he keep it safe. He would have been killed one way or another. And because of the crime of disclosure of mystery the lives of both would have been destroyed.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3183.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَآتٍ

AND for such as had  
Entertained the fear  
Of standing before  
Their Lord's (tribunal),  
And had entertained  
(Their) soul from lower desires,  
Their abode will be  
The Garden.

الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

—(Al-Qur'ān 79:40-41)

*Note:* In medicine *hanzal* (wild gourd) is completely opposed to 'self'. It is the cure for numerous ailments and used regularly at the hospital, *Dar-ul-Hikmat! Maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3184. IN THE VALLEY OF FRUIT, *hanzal* has its own value. The ego that it commands is not commanded by anyone else. *Sub-haan-Allah!* How thriving it looks laid on scorching sand and in a pomp and show! No one dare interfere with it.

It does not regard it befitting to its grandeur to be sold in bazaars like mangoes. It does not like it at all that everybody may approach it.

The alchemist adopted the desert living in search of the *hanzal*. A man asked: "O respected gentleman, not even jackals smell it. What will you do with it?"

He replied: "Not everybody could understand the nature and characteristics of everything. What has it not got? It is a great Divine gift for the human health. It is an eye cure, teeth cleanser, tonic for stomach, cure for stomach-ache, purgative and suicidal for stomach-worms. It is most effective for swollen and enlarged hearts and jaundice. It is a common prescription of the famous physicians for swollen kidneys, kidney pain and arthritis. It is useful for irregularities of menses, ailments of the whites and abnormalities of blood. It is an extremely useful elixir for itching of skin, leprosy, tumours, enlargements of spleen, dropsy and appendicitis."

Use one *masha* (almost one tenth of an ounce) of this antidote in a suitable quantity of luke warm water or soup with the addition of honey-water and see, you will, with the grace and mercy of Allah the Almighty, be cured! *Maa shââ Allah!*

3185. *HANZAL* is not dependent on artificial irrigation for its growth. It grows on the hump of a desert, flourishes in the Sun and sleeps tastefully in the lap of the creeper.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3186. THE *HANZAL* POWDER—An Easy Prescription:

Powdered roots of the wild apple (gourd) 2 ounces

Potassium Nitrate crystals 2 ounces

Potassium Ammonium Sulphate 2 ounces

Ammonium Chloride 2 ounces

Powder all these chemicals and take one *masha* (almost one tenth of an ounce) with luke warm water or soup, preferably with honey-water and after a meal.

Crush three cloves of garlic and cook them in half a pound of milk. Mix honey in it and drink afterwards.

3187. BITTERNESS is the majesty of *hanzal*. It never allows any animal to go near it. Otherwise, if it were sweet like melon, the jackals would have plundered it, never allowing it to ripen, thus choking to death the aim of its creation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3188. SIMILAR is the state of *swallow-wort* (*Calotropis procera*) *Dhatura* (*Datura fastuosa*), and *Neem* (*Azadirachta indica*) and *Kuchla* (*Strychnos nux-vomica*)

3189. *BAGGU, O BAGGU!* What is your life and for what have you come to the world? You worked hard during the whole morning but you have not had a siesta at noon. But, where could you have your siesta. You had no place where to rest. At long last you sat in the shadow of the wall of the verandah. And you spent the whole evening in preparation of the food for your stomach. Despite that you did not fill your stomach. Not everybody has the good luck for chicken and *biryani*. Never mind that, it could have been *chuppati* and lentils for you. You had just gone to bed after having juiceless *chuppati* when someone called you from outside: "O Baggu, come along, the master is calling you."

How dare we, the lowly people,  
Question You about Your distribution!

*Eidu*, the poor fellow, spent the whole day in the scorching Sun grazing his goats. He came home in the evening. He took and gave the entire milk to the master. None of his children tasted even a trickle of milk.

The master has never stepped outside the house till today, never walked on foot, every member of the household has his own transport.

*Eidu*, why are you not destined to have them? And why is the master privileged? Ask your *Rabb!*

Your mother passed away longing for a bottle of aerated water. The grandfather of the master was your grandfather's labourer. Why did your circumstances not change? You have spent your day the way it was destined. But do not ruin your children's life. Beware! They may not become the runners/messengers of your master. Send them to school. Their future lies in the school, not in weaving rugs.

*Eidu*, what do you think the school would offer your children? If the lucky *Khidar* (may Allah the Almighty bless him) led them, he will put them in the chair of authority.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3190. *EIDU!* Look who is coming here bare foot, with ragged clothes on, carrying a faggot of wood on his head selling it from street to street. He is the dearest son of his mother. He had just been promoted to the second year at school when the teacher slapped him one day. Straightaway he ran home to his mother and complained to her. Hearing



the complaint of her dearest son, she flew into a rage, hurried to the school and demanded of the teacher: "Who are you to punish my dear son? I have sent my son to school to study not to be punished."

Afterwards, the mother kissed, embraced, took him into her lap and thereafter never cared to send her son away from her. He is the same dearest son of the mother who is today covered in dust and dirt, cuts wood in the jungle, and brings and sells it from door to door.

*Eidu*, look there, whose is that carriage coming? There is a fleet of cars following his. People are clustering round in a token of respect.

Yes, he in his childhood regarded his mother as his enemy. The mother never let him sit at home, kissing and cuddling him. The poor father did not know the home affairs. He spent all his day in the fields. He spent the whole day and night looking after the plough, the harness, the animals. But the mother watched him strictly, never letting him be absent from the school. At times when he was chided and slapped by the teacher and put to hardships by the mother he thought about himself as the oppressed and about them, the merciless, the cruel. But ask him today how the hardship of those days earned him his life and the education helped him to this perfection. The honour and dignity of mankind is through knowledge alone.

*Eidu*, what do you know? This is all the miracle of school. Whosoever turned his face away from school, in fact, turned his back on good fortune.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3191. A CHRISTIAN TEACHER and conducting research for the degree of Ph.D in Islamic Studies! It is the utter loss of dignity, the stage of extreme disgrace. Unbeknown, you do not care for the good name of wisdom, the wisdom that you enjoyed as its guard. It was the trustee of the phenomena of the Heaven and Earth reflected in a bowl of water.

*Wa maa 'alaynaa illalbalaagh!*

3192. NO WISE MAN can bear testimony of detachment of his 'self'. Everybody is dependent upon the mercy of Allah the Almighty, the Majestic, the Honoured, at all times.

What weight does piety carry in the final analysis? Nothing (at all).

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3193. EVERY CIRCUMSTANCE is dependent upon His grace and mercy.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3194. AN EXPERT ended up at a jewellers in search of a jewel.

He said: "Wait here for a period of one year. I shall let you have it then."

Accordingly, he stayed there for a year.

There are thousands of such jewels on sale in every market and nobody buys them, so much so that they are not acceptable even free of charge.

3195. CLAY (the human being) is superior to clay because of good character.

Ask for good character of the king of the pious.

This statue of clay is beautiful because of the good.

3196. THERE is not a single shop that may sell the good in such a big city.

3197. O COMPANION! What is your city, what are its bazaars, what is your academy and what use are its tours?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3198. BELIEF engenders satisfaction and the time, the grace.

*Wa maa 'alaynaa illalbaalagh!*

3199. PEN is the ruler of the world, the thinker of the comity of the Universe, the expositor of the mystery of life, the administrator of every system, the principal factor of creation, the rare diamond, the preamble of knowledge and practice, the shell of the ocean of gnosticism, the translator of the message of *Truth*, the manifestor of the mysteries of the Universe, the diver of the ocean of deposits, the source of the sparkling jewels, the royal diamond of knowledge and art, the decorator of Nature, the conspicuous letter of the scroll of the Universe, the container of the wine of knowledge and the trustee of the office of mysteries and private discourses. After centuries Allah the Almighty, the Lord of the Worlds, granted the pen to the children of this creature of His. *Mubaarakan! Mukarraman! Musharrafan!*

The pen will show its mettle in the field. Novel and rare chapters of knowledge, wisdom, devotion and ecstasy are awaiting for this pen to render them into writing. *Maa shāā Allah!*

3200. THE BELOVED values the love of his lover so much that he does not turn away empty handed a caller to the lover's grave.

*Wa maa 'alaynaa illalbalagh!*

3201. MUSTER belief with your heart; admit that Allah the Almighty is your *Rabb*, with you, and Sufficient.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3202. YOUR DETERMINATION is the destiny and your firm determination is the commentary of *Kun fa ya koon!* (Be! And it is done)!

*WAllah! Billaah! TAllah! Maa shā Allah!*

3203. YOU HAVE, no doubt, found out the results of begging of the intellect. Now ask *Rabb* and see!

3204. *KUF'R* (infidelity) is opposed to *Eemaan* (faith). How could ever a *Kaafir* (an infidel) be a friend of a true Muslim! Never! He can neither be a friend nor a well-wisher. Faith and true Muslim both are fed up of infidelity and the infidel.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3205. THE WISDOM, you never tire of praising, bears not even an *iota* of weight in the balance of *Faith*.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3206. O MY DEAR! What do you know what determination is? Determination is the essence of manliness, the honour of the field and immortal insignia of truthful brave men. History bears witness that destiny agreed with every determination. The true Muslim respected destiny and destiny agreed with determination. The stage of determination can neither be comprehended by understanding and intellect nor fathomed. Nor can anyone shake the truth of this stage of determination. When destiny saw that he was not budging, it itself underwent the change.

Determination always stood fast at its stage moving not a hair's breadth till destiny offered its appreciation to the steadfastness of the determination. Whenever it watched that it was not going to change, nor could anyone change it, it smiled with eye to eye and changed itself!

This was the story of your ancestors for which they are honoured in the world and eternally alive till the *Day of Judgement*.

3207. AND may I tell you who they were?

They were above the limits and confines of every school of thought and straightforward simple Muslims.

3208. THEY did not pin up any hope whatsoever on anyone except Allah the Almighty. Nor were they bound to any accessories.



They trusted only Allah the Almighty. In whichever arena they descended they put up their banners. They were soft to one another but hard as iron to non-Muslims. They were not at each others throats like we are. They did not at all fall out over disputations of secondary nature. They recognised only the virtuous and pious as leaders. They settled their affairs in only one sitting. If affairs of secondary importance did not seem to be resolved they retired from them and occupied themselves in the national affairs. They did not waste a single moment of their lives. They were not addressed by title. They became neither *Qutubs* nor *Qalandars* (friends of Allah the Almighty bestowed with exalted stages in the hierarchy of *sulook*). They remained pleased with whatever circumstances Allah the Almighty wished them. And because of these praiseworthy qualities they were the centre of manifestations of mercy, blessing, grace and bounty of Allah the Almighty.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

*Maa shāā Allah! Laa Quwwata Illaa Billaah!*

3209. THE beauty of their enthusiasm overshadowed history. If they had no transport, they set off on foot. If they had no boat, they jumped into the river. Free from fear, danger, death and life, the mystic servants of Allah the Almighty jumped unhesitatingly into the river saying *Allah-u-Akbar* (Allah is the Greatest). The rivers of the whole world bore no value in their eyes. They came ashore safe and sound. The river never stopped them. Nor did it drown anyone. The unknown route they followed became world renowned.

Their arrival used to be so fascinating that unforgettable stories were compiled. Wherever they attended, they helped write a golden chapter of history. The dust of their path became the preface to a new era and the forecast for the dawn of a new morning. Their footprints guided the new generations and led on their journey those who had lost track of it. Every wrinkle of the forehead meant some revolution. Their dusty foreheads were the glimmer of the bright future for mankind.

They adhered to their objective so colourfully that, setting aside the rivers, even the mountain did not mean any more than a blade of grass. Their determination cut to pieces any hurdle. Their enthusiasm and excitement meant that the whole world was wonder struck. The vast deserts acted as sharpeners rather than dampeners for their enthusiasms. The desert became small particles for them. And like a limitless flood they marched along their journey sweeping away every hurdle which stood in their way. And then, *maa shāā Allah*, success embraced them,

conquest welcomed them, the roads blessed their footsteps, the places received blessings and peace from their rest so much so that even the goal stood in wait in their welcome. *Al-hamdu-lil-Hayy-ul-Qayyoom!* Their selves remained servants to the Muslim Ummah. Whenever anything appeared to encounter, it was crushed.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3210. STAND at some lofty place in the city and see. Not a single heart in such a big city is attentive to Allah the Almighty, the Lord of the Worlds! *Yaa Hayyu, yaa-Qayyoom!* Not even a single heart is directed towards You.

Some are busy selling commodities and some in buying. That is, O King of kings, You are not attentive to anyone!

The attention of servants towards You is because of Your attention to servants. Otherwise, so long as You are not attending to anyone how could he dare attend to You!

3211. *SATAN IS IBLEES*, cursed, outcast and driven out of the Presence. But, this is all in force subject to the Eternal Will. He ordered *Satan* to prostrate before Adam, peace be upon him. It was the Eternal Will that he did not prostrate. *Satan* is a creature. How dare he disobey the Creator! *Satan* is the measure of Heaven and Hell.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3212. THE BAZAAR is already a place of heedlessness. And the heedlessness of the people of the bazaar is both probable and natural. During the prayers no heart attends to You. Nor do they during recitation and recollections.

*Yaa-Hayyu, yaa-Qayyoom! BerahmatiKa Astagheeth!* The heart was completely free from thoughts before the prayers. As soon as one made up the *niyyah* (intention) to perform the prayers the thought began to descend in waves, idle and ignoble thoughts. And this happens every day and in every prayer. Neither did we ponder over this nor did we try to stop it. Nor did this process stop.

Were we attending to our Allah the Almighty, the prayer would have had the importance of *al-Mi'raj* (the Ascension to Heaven of the Prophet ﷺ). And this is *Sunnah* of Allah the Almighty, it undergoes no change. Whoever found Allah the Almighty, he did so in the process of prayer.

Absorption in prayer is extremely blissful.

When the prayer has been said, the duty is discharged, the recompense is received. But, the way it deserved to be said, was not said.



Otherwise, the blessings of prayers would have descended and without fail.

Prayers would have prevented us from every evil and shameful act, guiding in devotion and ecstasy.

During seventy years no one has said such a prayer even though it was said five times a day.

Why is it so?

Your heart has the *Rahmaan* (the Merciful) and the *Satan* too. Why did not the *Rahmaan* overpower the *Satan*. May anyone learned and blessed please tell the solution of this puzzle perplexing the whole *Ummah*.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ○

Is there any Reward  
For Good – other than Good?

– (Al-Qur'an 55:60)

Whether one got up at midnight in chilly winter, stood up for hours together, the heart remained like a stone untouched; it did not soften even slightly. Similarly, the whole of life was spent in incanting beads. The heart did not support the tongue.

Recognise with your heart Allah the Almighty is your *Rabb* and Allah the almighty is your desired goal, aim and worshipped. Pull down all the castles. Indeed, Allah the Almighty will make you independent and free from everything except Him. *WAllah! Billaah! TAllah! Maa shāā Allah!*

3213. A SERVANT can enter Paradise only having trampled upon *Satan*. One who was trampled by *Satan* was, in fact, annihilated. In the field of life, it is but only the game of the human being and the *Satan*. And conquest and defeat in it alone are termed as Paradise and Hell.

3214. THE ABSORPTION that the cinema-goers have in the cinema hall, the worshipper has not in the prayer. There is no thought except play occurring in the heart, there is not even the feeling of heat.

These words are extremely useful words. If we did not change our current state, in fact you would not have accomplished anything. You remained and returned in the same state as you arrived. Of what use is our coming, living and returning!

3215. ABSORPTION is the most important part of your prayer, the king pin of all the parts. Without this all the arrangements and sitting

cannot bring forth the desired effect.

In quest of absorption, we searched the woods, the 'soul-self', the school and the sanctuary. Search amounts to madness. Wherever it was reported we went but without much success, rested a little while and went after some other solution. Our hair, yours and mine, went grey in this way.

Life is a struggle. The struggle is on in full swing. This search is for Allah the Almighty. Be contented for Allah the Almighty only. It will come to fruition and without fail. *Maa shāā Allah!*

3216. ALLAH THE ALMIGHTY SAID:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ  
أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (القرآن ٦١ - ٢ - ٣)

O ye who believe!  
Why say ye that  
Which ye do not?  
Grievously odious is it  
In the sight of Allah  
That ye say that  
Which ye do not!

- (Al-Qur'ān 61:2-3)

N.B. Day and night all of us talk of such things which we do not perform. We say it all but do nothing. Someone says, 'My living in the world is for You.' Some other says, 'My living is for Your *Deen*.' The living of any person is neither for Allah the Almighty nor for the *Deen*. It is for the world. If it were for Allah the Almighty or for Allah's *Deen*, it would have been exemplary and enviable! *Maa shāā Allah!*

3217. WEARING the dress of renunciation some sing the melodious songs and please the hearts: "Nothing, nothing of your world and no rank at all bore any value in the sights of this servant. Except You, I swear by You, everything is perishable, transitory, nothing and useless." If it were held in truth, you were of God and the creation, yours.

3218. SOMEONE would say: "You and only You are my desired and my goal."



If it were true, how could Allah the Almighty have turned away His desirer? Never at all. It transpires that these are the formulas heard and repeated time and again. They do not come from the heart.

Allah the Almighty says: "He who walks to Me, I run towards him. If he walks by the span of palm, I walk by a yard."

3219. YOUR SERVANTS in Your Universe, the servants full of mysteries, who would never take to their hearts anyone except You, are not visible anywhere today. Without them no bazaar of the Universe has any excitement. Nor is there any pleasantness.

*Yaa-Hayyu, yaa-Qayyoom! BirahmatiKa Astagheeh!*

3220. WHENEVER they said *Lā ilāha illallaah-u Wallaah-u Akbar* (there is no deity but Allah the Almighty), they found Allah face to face and fell into a state of ecstasy, Allah the Almighty certified, 'There is no deity but Me and I am the Most Great.'

When they said *Laa Hawla Wa Laa Quwwata illa billaah* (there is no power (to do good) or (refrain from) evil except Allah the Almighty), Allah the Almighty said, 'My servant became obedient to Me, and My servant found the salvation. And he became subordinate thus submitting all his affairs to Allah the Almighty.'

The Prophet ﷺ said: "*Laa Hawla Wa laa Quwwata illaah* is one of the treasures of Heaven. It is the cure for 99 diseases, the smallest of which is 'worry'. The face of seventy doors of calamities is lured away from him of which poverty and hunger are the least afflicting."

Also, he said: "The man who says (the following) in this world has all his sins forsaken even though they are as many as the froth on the sea."

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

*"Lā ilaaha illallaah-u Wallaah-u Akbar-u Wa laa hawla Wa laa Quwwata illaah!"* (There is no deity but Allah (the Almighty), the Most Great. And there is no power (to do good) or (refrain from) evil Allah the Almighty)"

Is this not the stage of sorrow that despite so much excellence of these sacred formulas that we know we do not put them into practice?

*Wa maa 'alaynaa illalbalaagh!*

3221. THE DINING TABLE of the host is laid on for always, the whole day and night.



3222. THE HARVEST is the continual charity of the farmer of which none is independent, not even the ruler of the country. Nor does charity ever cease. One harvest is hardly reaped and the next is sown. And this process of cultivation has been going on since the time of the Prophet *Adam*, peace be upon him, and shall continue till the *Day of Judgement*. *Maa shāā Allah!*

3223. THE FARMER holds the first rank in hospitality. No one can beat him.

3224. THE FIRST NEED of the human being is food and the first job, agriculture. Life is dependent upon food and food on agriculture. Agriculture is the best and the most basic of all jobs. All these factories and mills are dependent upon agriculture. Agriculture is responsible for one's dress as well as comfort and relaxation. And the farmer is a unique person in this labour and hard work. He decorates our dining tables with all sorts of food. He entertains our desires and mouths with all kinds of fruit. He grows cotton for our clothes. Even the roof over our heads is because of the farmer.

Since creation, the farmer is engaged in this struggle and has never shirked. For thousands of years he has ploughed land with his own hands and laboured hard in watering it. Persian wheels and wells came a long time after. Alternatively, he sowed the seeds in the earth in the hope of the blessing of rainfall. He also holds the first rank in *Tawakkal*.

The importance and need of agriculture endowed the human mind with the consciousness of progress. He found the ways of progress. The tube well took over from the Persian wheel. Canals were dug to finish with the complete dependence on rainfall. Thousands of square miles of once barren land became the orchard. The lush fields are living master pieces of the farmer's labour. And the farmer is grateful to his benefactors, the agricultural experts, the leaders and the guides, for this progress.

The whole world enjoys the fruit of the farmer's labour and hard work. Circulation of blood in the human body and heat are under obligation to the farmer only. But his struggle is not acknowledged.

This host of the creatures of Allah the Almighty is himself destitute. His stomach is hungry and body dressed in rags. This is for his sheer effort that despite his non-acceptance he does not turn his face away from hard work. He continues with his work at night's dark and chilling cold.

3225. *QASSAM* (distributor) wept at the Divine predestination. The leader of the martyrs, *Imam Hussain*, may Allah the Almighty



be pleased with him, is the martyr of the slaughter house. He is the oppressed of *Karbala* as well as witness to life. Though the witness to life disappears from the sight in physical body, but it cannot be annihilated from the vision. Nothing of the mortal world can ever vanish completely having once proffered the sign or symptom of his existence.

The method to bring into presence something invisible must be known to the *Ahl-e-Tareeqat* (the followers of Islamic Mysticism). It must be known. Otherwise, how could he deserve to be the follower of *Tareeqat!*

Cruelty is a body. When it is embodied in the physique of any human being, the Sun of the heart sets. Darkness pervades all over. Nothing is visible, nothing at all. And the cruel breaks all the limits of cruelty in the same darkness.

Alas, the cruel were unaware of the groaning of the oppressed.

### 3226. CHARITY:

The Prophet ﷺ said: "The best charity is that you fill the heart of the hungry."

Just as a farmer sows harvest thus filling the stomach of the animals no one else does, not even the ruler of a country does.

The farmer is the host of the creatures of Allah the Almighty. He sows the harvest and every one living, the grazers, the birds, eat it thus satisfying their hunger.

All the living creatures of the jungle and all the dwellers of the palacial sky scrapers are the guests of the farmer.

This woollen cloth is the wool of the sheep hide. This is the hide which nobody liked to see, a craftsman worked on it thus exalting it from earth to the company of the ruler of the country. But the shepherd has not it in his luck. Those, who help the world wear the shawls big and small, are rambling in cold.

3227. TO CALL EVERYTHING an *Akseer* (Elixir) is a commonplace medical normality. Only *Akseer* deserves to be called *Akseer* and not everything. *Akseer* is made up of *Aak* (swallow-wort) and *sheer* (milk); that is the milk of swallow-wort. If it is processed properly and chemically, then a suitable quantity taken in luke warm water or soup is an elixir for diseases resulting from abnormal breathing. It burns the septic matter and excretions from the body and brings the vital organs to normal functioning. It is a poison itself, but it is also an antidote for the poison of all the earthly produce. In its effects, it is hot and dry of the fourth grade. The roots, stump, leaves, buds, flowers and fruit deserve medicinal investigation into them.



The salt of swallow-wort is an elixir for diseases of breathing disorderliness. *Maa shāa Allah!*

May someone knowledgeable and wise comment on it, in accord or discord, thus obliging the science of medicine.

3228. THE DESIRER receives desire from the desired and lover receives love from the beloved. What is meant by this?

The desired (Allah the Almighty) makes any of His servant His desirer thus granting him His desire and search for Him.

Similarly, the beloved (the Messenger of Allah the Almighty ﷺ) makes any member of his *Ummah* his lover thus granting him his love and setting him on the journey of love. Otherwise, one on one's own is nothing. No one is a desirer of anyone, nor is anyone a lover of anyone. That desirer never changes his desired. Similarly, that lover never changes his beloved.

The desirer of the desired and the lover of the beloved are hidden from the eyes of the creation. The king's ride is unknown in the middle of hundreds of riders. This is the last word on the subject.

### 3229. *YAA-HAYYU, YAA-QAYYOOM!*

*Wali Muhammad bin Wazir Khan*, Chak No. 132 Rakh Branch, District Faisalabad (Pakistan) said that he was irrigating his fields at night and he saw a black sheet clustered beside the water brook. When he stepped forward to pick it up, the serpent which he had thought was the sheet of cloth stung him on his foot. According to his statement he felt that his leg became a burning fire. Involuntarily he shouted: '*Yaa-Hayyu, yaa-Qayyoom!* (O the Living, O the Lasting!)' Straightaway, its poison vanished.

*Wali Muhammad* is totally illiterate. He often heard *Yaa-Hayyu, yaa-Qayyoom!* in the recollections of Allah the Almighty and always said: "People recite this frequently. It must be the best of all the Names."

He showed the wound on his foot in the morning and worked in good health ever after. *مَا شَاءَ اللَّهُ! مَا أَحْتُ يَا قَيُّوْمُ! مَاءِ شَاءَ اللَّهُ! مَا أَحْتُ يَا قَيُّوْمُ!* *Walla-h-u 'Alamu Bith-Thawaab!*

*Wali Muhammad* said it right. We certified its authenticity by this *Hadeeth*. The Prophet Muhammad ﷺ said that whenever you take your meal or drink something you must recite this:

بِسْمِ اللَّهِ وَبِاللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا  
فِي السَّمَاءِ يَا أَحْتُ يَا قَيُّوْمُ



*Bismillaahi wa Billaah-hilladhee Laa Yadurru Ma'smihee  
Shay'un Fil-Ardi Wa Laa Fissamaa'i! Yaa-Hayyu,  
yaa-Qayyoom!*

(In the Name of Allah the Almighty and with the favour of Allah the Almighty, I seek refuge of Allah the Almighty, of His Honour, of His Power, from the suffering that is abound in this thing. O the Living, O the Lasting!)

Take it well that you will, with its graces, not suffer from any disease.

—(*Kanz-ul-Ummaal, Al-Fuz al-Thaamin p.5 No. 93*)

3230. WHEN someone says that he has come to you independent and free of everything of the Universe, the listeners laugh. You are not at all one of those who would have given up everything. You have not relinquished even a single sewing needle.

We have, in reality, not understood the *Dhaat* and *Sifaat* of Allah the Almighty. Allah the Almighty is The Master of Heavens and Earth, The Lord of the Glorious Throne, and The King of kings. If any of His servants gives away a sewing needle for His sake he will, indeed, receive a mountain in lieu thereof. Whatever is given away in His Way, it is a trust with Him whether it is the cap of *Zari Zarbaft*, the beloved of Allah the Almighty, *Sultan Nizam-ud-Din Awliya*, may Allah the Almighty bless him, or the hoe of any grass-reaper!

O my friend, the copyist! The seekers of Allah the Almighty are not at all desirous of anything except Allah the Almighty. Nor have they to do anything with anyone.

3231. TREE PLANTATION: Here are the seeds of the *neem* (*Azadirachta indica*) tree. Plant five seeds at the same place near water in your village. Three to four months afterwards the plant of one foot each will grow. Replant them at different places. Allah the Almighty will guard them. These seeds will become trees. In their youth they will provide of their beauty and comfort to the creation of Allah the Almighty. Human beings and animals will enjoy the blessing of their shade. The sick people will benefit from the medicines. The birds will eat their fruit. In the long run they will die at the ages of 60, 70 or 80. Their wood will be used for ceilings and a part of it will fulfil the needs of the fuel for hearth. Likewise, a long course of benefits will be set up at a small effort on your part.

*Wa maa 'alaynaa illalbalagh!*

3232. THE ONE WHO WAS TO BE PLEASED has not been brought round. What use is it if everybody else has been pleased?

3233. NOBODY can be pleased by these promises. However, there is hope of approval in the following claim, say this:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ اِنَّا عَبْدٌ مُّذْنِبٌ ذَلِيْلٌ وَّاَنْتَ رَءِيْفٌ  
 ذُو الْجَلَالِ وَاَلْاِكْرَامِ فَاَعْفُ عَنِّيْ فَاِنَّكَ عَفُوٌّ كَرِيْمٌ يَا عَظِيْمَ الْعَفْوِ  
 يَا نِعْمَ النَّصِيْرَ اٰمِيْنَ اٰمِيْنَ !

*Yaa Hayyu! Yaa Qayyoom! Bi-rahmatiKa astagheeth! Ana 'abdum-mudhnibun zaleelunw wa Anta Rabbee Dhul-Jalaali-wal-Ikraam! Fa'afu 'annee, fa-innaKa 'A' fuwwan Kareem! Yaa Azeem-ul'A' fw! Yaa Ni 'man-Naseer! Aameen! Aameen!*

(I am sinful and disgraced servant and You are my Lord, the Exalted, the Majestic. Please forgive me, for You are the Most Munificent Forgiver, O the Exalted Forgiver, O the Best Helper! Amen! Amen!)

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3234. I DO NOT TAKE ANYTHING SOUR. The doctor has forbidden it.

There is such a great regard for the doctor's forbidding. And there is no regard whatever for any of the forbiddings of Allah the Almighty, the Creator, the Worshipped. This is a point to ponder!

### 3235. ATTALBEES MINAL IBLEES

Every deception is from the Iblees – The Satan!

Do not assume any type of disguise, never do it. The viewers ridicule. You do not know about it and have no sense about it.

### 3236. DELIGHTFUL SHERBET

Search for an enlightening drink. There are many drinks in the bazaar but bring a bottle of enlightening drink as “he” had done.

3237. THIS SHERBET is not available in the bazaars. Only a rare person at a rare place has it. Nobody knows the whereabouts of the person who has it.

3238. FINDING the perfumer of the enlightening sherbet is as difficult as finding the fountain of the eternal drink.

3239. FIRSTLY, it is difficult to find the perfumer. If at all you find him, it is not in the reach of my or your power to have it from him. It



is as difficult as obtaining the milk of sparrows.

3240. IF in a royal mood he gives it, it is not in the capacity of everyone to drink and bear it. It is of the greatest weight.

3241. THE DIVINE APPROVAL is only a kind of revelation that will continue in the world till eternity. And the whole of the Universe functions, hidden or apparent, are operational only subject to the Divine approval.

3242. DEFICIENCY OF CHARACTER cannot be made up by profuse practice. No profuse practice can ever accomplish any deficient character whatever.

3243. ALLAH THE ALMIGHTY, the Majestic, the Honoured, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّىٰ تَقْتِفُوهُ  
(أل عمران - ١٠٢)

O ye who believe!  
Fear God as He should be  
Feared; . . . . .

—(Al-Qur'an 3:102)

Who fears Allah the Almighty as he ought to? Nobody! There is not as much fear as *Bakr* has for *Zayd*. Allah the Almighty, the Majestic, the Honoured, the Beautiful, the Blessed, the Lord of Heavens and Earth, the Lord of the Glorious Throne is in closeness and with everybody at all times and all places. We only know that Allah the Almighty is *All-Present* and *All-Seeing*, but we do not admit it. If we had admitted it, we would have never committed any evil, would have avoided idle and useless pursuits, waited for orders like a statue with arms folded, have never become informal at all in any circumstances, have never entertained our own will and would have followed the Divine Command to the full.

Had we been like this, Allah the Almighty, the Merciful of the merciful, would have opened the doors of His grace, appreciated you, talked to you and favoured you. And O my dear, what do you know what the stage of favour of Allah the Almighty does carry! Your Allah the Almighty, the King of kings, would have made you independent of everything except Him so much so that the fountains of knowledge and wisdom would have set forth from your chest.





3251. IF WE DID NOT LISTEN TO THIS CALL, .....

3252. OPPOSITION to unity is opposition to Islam.

3253. UNITY is power, a power that overwhelms every power,  
*maa shāā Allah!*

3254. ALLAH THE ALMIGHTY is One. The Prophet ﷺ is one. The *Holy Qur'ān* is one. The *Deen* is one. The Muslim *Ummah* is one. The *Qiblah* (the holy *Ka'bah* in Makka-tul-Mukarramah to which Muslims turn in prayer) is one. The profit is common. The loss is common. Why then are we not one?

3255. A DIVINE BESTOWAL is dependent upon neither genealogy nor profession but on luck.

3256. RICHNESS wears the sheet of pride though only Allah the Almighty, the Lord of the Worlds, the Majestic, the Honoured, is eligible and deserves every kind of pride. The poor who wear the sheet of humility and independence are the playthings of the rich.

The rich are never humble and the poor are never proud.

There lies the difference of heaven and earth between humility and pride.

Humility is the stage of nearness and pride that of remoteness.

Humility is never rejected and pride is never accepted.

Humility is blessing and pride, the calamity. Humility is in wait for blessing and pride for calamity.

3257. THE STAGE OF HUMILITY which the poor inherited is not earned during forty years of piety by the rich.

3258. THE INTOXICATION OF WEALTH has blindfolded completely the intellect of the rich. Otherwise, there is hardly any creature more faint-hearted than the rich.

Alas, had the poor known his stage. What good would it have been if he were literate.

3259. LET US SEE if you can come out all alone at night. Unless there are four guards you cannot step out of your door.

3260. IT is only for the poor man to irrigate with the canal water the sugar cane crop at midnight during the winter icy blast of the heart-

rending wind storms. Similar is his duty of guarding of melons at noon in the scorching summer sun.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3261. THE POOR is that need of the rich without which none of the latter's needs could be fulfilled. But the rich has neither the consideration for the needs of the poor nor any feelings about it. If there were no poor, there would have been no rich. If at all there were one he would have been of no consequence.

3262. WHEN you were born, you were crying and the people, laughing.

May people cry at your death and you, laugh.

3263. PEOPLE congratulated your mother at your birth. May angels congratulate your *Shaykh* at your death. What pomp and show at your arrival and how grand your departure!

3264. O THE SON OF ADAM! This is your goal. Achieve this goal.

3265. WHO is a friend to some one for the sake of Allah the Almighty only? The world is replete with friends of the world only.

A friendship for Allah the Almighty enjoys the stage of a memorable account.

3266. SAY THIS: "O my Lord, I am Your seeker who has no other desire at all. Nor has any wish or search. My complete absorption in Your thought alone is sufficient and enough for me!"

3267. WHO ELSE than Allah the Almighty can recognise the chosen servants of Allah the Almighty. The choice of Allah the Almighty is a hidden act. And a hidden act cannot become apparent. Only the chosen servants are known amongst servants.

3268. IF the Divine selection could be comprehended by the understanding and intellect of the creatures, no mystery could remain secret.

3269. ONE REAL THING is usually mixed up with a hundred spurious ones. And every spurious thing is mistaken for the real. Apparently, there is no difference at all between the real and the



spurious. Really, there is a difference of heaven and earth and this amounts to the difference of hearts.

3270. *PRIMA FACIE* they are nothing but in their chests someone has the heart of the Prophet *Adam*, peace be upon him; someone has the heart of the Prophet *Ibrahim* (peace be upon him), the friend of Allah the Almighty; someone has the heart of the Prophet *Moses* (peace be upon him), the conversationalist of Allah the Almighty; someone has the heart of the Archangel *Gabriel* peace be upon him; someone has the heart of the Archangel *Michael*, peace be upon him; and someone has the heart of the Archangel *Israphael*, peace be upon him. *Maa shāā Allah! Sub-haan-Allah!*

3271. THE ANCIENTLY KNOWN and usual preparation of the elixir of steel is as follows:

Dissolve to saturation steel fillings in vinegar (dilute acetic acid). When it is dry, add into it the lemon juice. When it is dry again, add into it the pomegranate juice. The elixir is prepared.

Note: By drying it does not mean that it is evaporated in the sun in no time. It means that mix the steel filing with vinegar and stir it with a piece of wood or steel rod for 3-4 times daily for a few days. When both of them have mixed together giving a semi-solid mass, do not stir it then. Leave it alone. There will be a thick layer built on the surface which will keep the heat in but will not let the heat out. And because of the extreme heat the heart of steel has been overpowered thus rendering it into an elixir.

May a learned man, wise and honoured, add to the medicinal information by approving or disapproving the above.

3272. THE STATUS of the breast of a human being is like that of the *Preserved Tablet* and the *Mountain of Sinai*. The breast is dirty. As long as it is not completely free from dirt, it cannot attain its status.

The light the Prophet *Moses* (peace be upon him), the conversationalist of Allah the Almighty, saw at the *Mountain of Sinai*, can reveal upon the accepted servants of Allah the Almighty too, and it does reveal.

When *Boo Ali Shah Qalandar of Panipat* (India), may Allah the Almighty preserve his secrets, severed all the extraneous occupations, he became absorbed in Allah the Almighty. In an ecstatic state, he said: "One ray of light descended on the *Mountain of Sinai* and the *Mountain* all parched. The Prophet *Moses*, peace be upon him, went unconscious. Hundreds of such reflections of light descend on my heart every day."

Note: This is the blessing and honour of the *Ummah* (Muslim Nation) of the Prophet of Islam ﷺ.

The *Mountain of Sinai* did not burn to coal but antimony oxide for eye decoration.

3273. THE INTERNAL EYE has the power to observe the highest of the stages—from beneath the Earth to the height of the Exalted Throne. *Maa shâa Allah! Laa Quwwata Illaa Billah!*

3274. THE sight of the beauty of the Prophet Muhammad ﷺ is the preface to the Divine devotion.

3275. SOMETHING that appears at a time and disappears afterwards is called the annihilated. And the appearance of something annihilated is the praise, through and through, of Nature.

3276. THE STAGES the sugar cane undergoes to become sugar and the clay to become a pitcher are likewise, the same for the animal to become human being and the human being to become immortal.

3277. MATHEMATICS, the best art of Islam, the inheritance of the Muslim, is that key to the mysteries and latent secrets of the system of the Universe without which the stage of *Tawheed and Risaalat* cannot be understood fully.

3278. CYPHER is the pillar of mathematics.

3279. ALL the accounts of mathematics consist of the addition, subtraction, multiplication and division of the unit and cypher.

3280. THE OCCUPATION that renders you further away from your Allah the Almighty is cursed. Discard it.

3281. KNOWLEDGE claims practice of the learned man i.e. practise your knowledge. One who does not practise the apparent knowledge, how could he bear the hidden knowledge. Practise your existing knowledge. The desired knowledge will be granted accordingly. *Maa shâa Allah! Laa Quwwata Illaa Billah!* How could everybody bear the mysteries and secrets? Even *Mansoor Hallaj*, may Allah the Almighty sanctify his secrets, could not bear them!

There is no place for disunity in the apparent knowledge and for *Ghayriyyat* in the hidden knowledge.



3282. ONE struggled throughout one's life in the path of the *Deen*. But the state of the heart remained unchanged. The heart remained steadfast like a rock at its place.

Everything changed, but the heart did not change at all. It remained in the state as it was. Unless your heart changes, what fruit can your struggle bear and influence can it exercise? What do the mystic's robe and turban mean?

3283. THIS HEART sleeps as if it is dead. Wake it up! However you could, wake it up without fail!

3284. IN WHAT THOUGHTLESSNESS are you engaged in worldly pursuits? Be wise. Get up at the first call. Otherwise, you will have to be awakened in a different way. You cannot sleep at all now. Nor is this the stage (in time) to sleep.

What is the different way? Is there a need to explain it? If you remained sleeping here likewise, you will see it yourself.

3285. TAKE an account of your days and nights!

Our life is not on the right path. Nor is it pleasant.

Come along, I will tell you the essence of your life without which nobody's life is a real life though one may be in the high chair. Adopt a character with firm determination so much so that you have complete command over it. *Maa shāā Allah!*

3286. DISCARD completely evil and shamelessness. Do not, then, go near it as long as you live and so much that Allah the Almighty may, through His mercy and grace, accept you as His office bearer, the accepted commander! *Amen!*

3287. ADOPT ANY PRACTICE. Then never discard it. Discarding of a practice amounts to falsification of practice.

3288. PRACTICE is your companion, sympathiser, helper and friend in the world and Hereafter who would never separate even for a moment. O my youth, none of your practice may falsify. He who attempts to falsify it, falsify him. Never be falsified yourself. Practice is the shield and armour of life without which what feats could you demonstrate in the field of life? May Allah the Almighty grant you a strong practice. Practice is the man's ornament without which he has no decorum.

*Wa maa 'alaynaa illalbalaagh!*

3289. THIS field of life is the arena of men, not the children's playing field. Bravo, O my youth, may nobody's horse's head be ahead of your horse's head. May none be able to win you over.

3290.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ

*Allah-humma innēe A'uozubiKa min 'Azaab-il-Qabri Wa AuozobiKa min Fitnat-il-Qabr!*

(O Allah the Almighty! I seek Your refuge from torture of the grave, and I seek Your refuge from evil of the grave!)

#### THE TORTURE OF THE GRAVE:

The Prophet said: "The dead are tortured in the grave. Except the human beings and the jinni, everything hears the crying and wailing of the dead. If the human beings would listen to it, they might stop burying the dead."

The smallest tortures are like making one stand bare foot on a hot iron-plate; or narrowing of the grave so much that the bones overlap; or notching by the serpents.

فِتْنَةُ الْقَبْرِ *Fitnat-il-Qabr (The Evils of the Grave):*

May a learned and graced man explain with examples the term *Fitnat-il-Qabr!*

3291. O THE LIVING YOUTH! May the observer commend you for your practice, may all the observers do. May your practice, the determination and your 'self' be the guard of your promise. May the standard of your practice in the field of life never be down. May it never fall as long as you live. And the practice is the commentary of life, the virtuous deeds that last, exist for always, subsist and remain eternally alive. And life without practice is without leaves and fruit, insipid and dead.

Adopt any practice and for always. Pray that Allah the Almighty, may, through His mercy and grace, grant you practices accepted in Islam.

*Wa maa taufeequee illaa billah!*

3292. ENTHUSIASM has a body of its own. When it enters the physical body of a person, *Allah, Allah*, it creates a consternation. It forces the flesh, the heart and the spirit to be disciplined, diffused and united together. Otherwise, there is no other possible way by virtue of



which this discipline, diffusion and unity could be brought about. Then it concentrates at a centre and under its own command, never allowing it to deviate from the centre even for a single moment. In other words, enthusiasm is overpowering to all three of them and enjoys a commanding status.

3293. ENTHUSIASM never at all lets the flesh engage in anything at all. Nor does it let the heart ever sleep, keeps it alive and awake. *Maa shāā Allah! Laa Quwwata illaa Billah!* And this is the miracle of the absorption of enthusiasm.

3294. THE bestowed knowledge is a branch of the inspired knowledge. The bestowed knowledge is the source of the inspired knowledge. It is independent of acquisition. *Maa shāā Allah!*

3295. UNLESS the 'flesh' is completely free from dirt, impurities, putrefaction and depravity, the sanctified 'spirit' remains veiled. And unless, O my companion, this veil is lifted, no mystery is unravelled.

3296. THE 'flesh' sent a message to the sanctified 'spirit': "We both live in one and the same dwelling. Surprisingly enough, we are desperate to meet each other. Take off your veil for the sake of *Taa-Haa, Yaaseen, al-Muzzammil, al-Muddaththir* ﷺ."

"I am *Tahira*, the sanctified. It has not happened till today that a *Tahira* would have graced anyone with her enlightened beauty. How could she do it? I am desperate to meet you. Free yourself completely from dirt, impurities, depravity and putrefaction. Otherwise, as long as you are not free from them how could I break this ancient tradition?"

This single point is the bearer of the trust of the complete cycle of *Sulook* and a milestone for the *Saalik*. *Maa shāā Allah!*

3297. "HOW could a person know that he or she is free from 'impurities' and 'dirt'?"

"Straightaway I lift my veil to him or her."

"Is there no other way?"

"No sir, not at all! Nor has it happened ever like that!"

3298. O RESPECTED SIR, we are sitting here idle wearing turbans of authority! This is of no use for the life here or Hereafter.

3299. EVEN they teach knowledge. Similarly, they also earn money.

3300. WAIT! Listen to me before you go.

I have no will of my own, none at all. I am always waiting for the order. Unless I receive the order, I never lift my veil for anyone at all.

3301. IN OTHER WORDS, secluded living in the desert ended completely. And the conditions laid on are so severe that no brave son of a mother could fulfil them. There is no concession and no favour.

3302. MAY it be an Arab or non-Arab, a man of the East or of the West, please come to the field, show the feats and win the game. These are the rules for its eternal *So'imber* (a Hindi term meaning a physical contest of the contending of Hindu princes to win over a princess for wedding) to last till the *Day of Judgement*. They have not changed in the past – Nor would they change in the future. Were it not required, every clown or impersonator would have come to the field in colourful features and dresses and consternation would have set in. That's all.

3303. *ITTIQA\** is my condition. Fulfil my condition. Simultaneously, I will cast aside the veil.

\*Fear of Allah the Almighty that compels one to do virtuous deeds and to abstain from the evil deeds.

3304. O THE RESPECTED SIR, the spirit said it aptly: “After all the aim is to discover ourselves. He who has no strength to see himself, how could he see anyone else?”

3305. O RESPECTED SIR! What is this, why have you stopped, what are you doing sir, why are you unrolling your hold-all? No, no, we have not to lay our beds here. This is not the place of our stay. We have to go somewhere further away. O respected sir, this stage is the entrance to the stages of this valley and not a place to stop. The real journey begins here.

The respected grandsire listened attentively and spoke with authority: “He is not advancing at all by a single step thereon. He has reached the place where he wanted to be. He has no remaining wish, none at all, to step forward. Why should he then advance?”

Having said this, the respected grand sire got a bit more excited. He shuddered and said: “What are you talking about? You are not aware of your stage even though you have reached the stage. You have been told, explained and shown. What are you talking about despite that?”



3306. *AAMIR* (LORD OF THE WORLDS), *A'mir* (the spirit) and *Maamoor* (the 'flesh'), all three are inside you. You are putting up a hue and cry in the *bazaar*. Search for them inside, inside you. And this is the final word on this subject.

3307. O THE RESPECTED SIR, your stopping here is not proper in any manner whatever. Stand up, get ready and come with us. It should have been for us to stop but not for you.

O dear brother! I cannot bear the intensity of beauty. Nor can I keep up with its etiquettes.

The moth cannot bear the intensity of beauty. Even then it circumambulates madly round the flame taking with him the offering of his soul and regardless of death. Its infatuation/madness is worth seeing. Instead of shaking his determination, the heat of the flame excites and conflagrates the enthusiasm of its fondness. Its wings and hair get burnt and it rolls round on the ground in a mercurial unrest. Despite this it faces the flame. Its enthusiasm to sacrifice its body to the flame has not ended even now after losing the hair and wings. It advances on creeping, turning all round struggling and finally sacrifices its soul in the same enthusiasm and fondness.

The flame smiled totally unmoved. Has the moth ever been independent of the flame?

3308. THE MOTH fulfilled the tradition of love. Although its perishable body burnt to ashes in the fire of fondness, its spirit found an eternal life. Its sacrifice brought forth the fruit that those in aching love will keep on learning from it the etiquettes of sacrifice and faithfulness.

O respected sir, indeed, it had to die but it died in glory. It sacrificed itself at the feet of its beloved. No martyrdom can equal this. Giving away its blood it coloured eternally the account of love that will never be insipid.

3309. THE MOTH is dependent and the flame independent. The moth who is the decoration of the flame, the active member of the office of devotion, the faithful mad, knows that it cannot survive. Even then it does not refrain from gambling its life. And this is the eternal and everlasting principle of the moth.

3310. ALLAH THE ALMIGHTY has ordered the servants to perform *Dhik'r* and express *Shuk'r* and has promised *Dhik'r* in lieu of *Dhik'r*. What loftier and more superior stage than this could there be that the Master and Lord of the Universe perform the *Dhik'r* of His

servant. And this is the limit of bestowal, grant, grace and sense of respect for the servant.

Allah the Almighty, the Lord of the Exalted Throne, said: "I have given such a thing to my servants that if I had given the same to the Archangels *Gabriel* and *Michael*, peace be upon them, it would have been a great honour for them. And this is the promised *Dhik'r* in lieu of *Dhik'r*.

Note: Before the revelation of this the Archangels *Gabriel* and *Michael*, peace be upon them, were not aware of this mystery that when the servant performs *Dhik'r* of Allah the Almighty, He performs his *Dhik'r*.

3311. CONTENTMENT is gratitude and abundance is evil. Contentment is mercy and abundance is fatal except abundance in the *Dhik'r* of Allah the Almighty. The servant is not content at the grant, grateful for the bestowal and repentant at oversight. He is busy searching for evils at all times. He does not at all understand anybody's advice. And this alone is responsible for the degradation of its 'being'. Otherwise, he would not have fallen off his stage.

3312. ALLAH THE ALMIGHTY has not made anything obligatory on His servants, the limit of which he would not have set and objection to which he would not have accepted except in the case of His remembrance. He neither set any limit to it, instead anybody could perform as far as possible for him, nor did He accept any objection to it. Instead, He said:

وَاذْكُرْ اللَّهَ قِيَامًا وَقَعُودًا ۖ وَ عَلَىٰ جُنُوبِكُمْ

"Perform remembrance of Allah standing,  
Sitting and lying by your sides."

– (Al-Qur'an 4:103)

That is, perform the *Dhik'r* of Allah the Almighty at night or day, on land or water, during stay or journey, in affluence or contraction, in sickness or health, quietly or aloud so much as in all states of contraction or abundance, loneliness or company. Perform *Dhik'r* line after line built firm right from ground to the Throne. May the voice of *Dhik'r* boom thus reverberating in each and every corner of the world, engendering the excitement and scaring away the calamity.

What is excitement? It is the majesty of *Dhik'r*!

What is calamity? It is *Satan*!



3313. TO THE *AHL-E-DHIK'R* (those who perform *Dhik'r* of Allah the Almighty) of the past there are four types of *Dhik'r*:

*Dhik'r Lisaanee* (the recollection by tongue)

*Dhik'r Qalbee* (the recollection by heart)

*Dhik'r Ruhee* (the recollection by the spirit)

*Dhik'r Sirree* (the recollection of the mysterious)

In other words, *Dhik'r* by the tongue is the source and all others are its different departments and stages. Get engaged, busy and absorbed completely in the recollection by tongue so much that *Dhik'r*, *Dhākir* and *Madhkoor* (i.e. Allah the Almighty) become one and the same.

3314. THE BLINDMAN has no sight. Despite that he holds a complete faith that everybody is seeing him. Believe it that only the light of Allah the Almighty is reflecting inside you, outside you, to your right, to your left, above you and below you. This is the stage of fear and also that of optimism. May shivering prevail because of fear. May nothing disliked be committed as a servant behaves in the presence of a *sultan*! There should be an optimism just as *Ayyaaz* had from *Mahmood* or a trusted had from his master.

The Creator, the Owner, the Master, the Inheritor, the Guardian, the Conqueror, the Omnipresent, and the All-Seeing of the Universe hears, sees and He is Omnipotent and All-Powerful!

The belief in this faith is technically called the *Ehsan*.

*Maa shāā Allah! La Quwwata illa Billah!*

3315. HE cannot see, but everybody can see him.

The blind person is extremely cautious in his speech and actions. He has not the good fortune of seclusion, he is always concerned that someone might be around him. To satisfy himself about the people's presence around him, he often says: "Who is there, sir? Why don't you say something? Please take me that far! May Allah the Almighty bless you."

When he hears no reply, he goes round in circles. Even then he is not satisfied with that he is alone. When he hears from nowhere then he regards himself as alone even though he might have a crowd of people around him. This is exactly the situation between the servant and Allah the Almighty.

3316. WHAT is the imagination of the Exalted Throne?

O my dear, perhaps no one may reach the Exalted Throne – nor is it essential – but attend to your heart. The heart is by no means inferior to the Exalted Throne.

The heart is never asleep, it is busy day and night in its job, never

stopping even for a moment. If it were of clay only and nothing more as you usually shake it and say, how would it beat on with such a steadfastness.

The heart is the secret bearer of the Command 'Kun'.

The heart is the trustee of *Kashf-ul-Ahyaa*.

What is *Kashf-ul-Ahyaa*?

It is the old and new accounts of the beginning and the eternity!

What is *Kashf-ul-Wareed*?

It is (the knowledge of):

“Created man out of

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

A (mere) clot

Of coagulated blood.”

—(Al-Qur'ān 96:2)

The heart is knowledgeable of *Kashf-ul-Hadeed*.

It is everything made of iron.

The heart is the announcer of *Kashf-ul-Jadeed*.

It is the modern consciousness i.e. modernisation.

The heart builds up the heart and the heart alone ruins the heart.

3317. THE HEART is dirtied by sins and is enlightened by *Dhik'r* and 'obedience'.

When the heart is dirty, it falls prey to disappointment and grief.

When it is enlightened, it becomes the treasure of mysteries.

3318. NOBODY'S HEART is within everybody's power, at all. Only Allah the Almighty has power over it. Pray to Allah the Almighty. May He attract your heart towards Him or His *Deen*.

*Muraqabah of Ma'eyyat* is اللهُ مَعِيَ *Allah-u-Ma'ee* (Allah the Almighty is with me). It is the key of belief, the manifestor of secrets, independent of all that is alien and beneficial through and through.

*Maa shā Allah! La Quwwata illaa Billaah!*

3319. IT IS THE HIGHWAY!

The highway ends at the door of the city.

The highway, may it be long from East to West, it ends finally. Tread on it. Keep kicking the horse. Keep it galloping. Look there! The birds are singing. They are telling us that the city is nearby!

There are rest houses for the travellers to rest. There are shops. Benefit from them. But do not stop anywhere any longer than necessary. The express trains stop at the junction railway station for coal and water but not to rest.



3320. *EIDU*, ask the grandsire what happened to the horse-race!

The grandsire spoke: “*Eidu*, there is dust and dust only visible all over or the noise of the horses. Nobody knows as to who is in front and who is behind. However, the noise of the galloping horses is playing upon the hearts in the chests as if one is intoxicated.

3321. THE WILD ANIMALS are *Matawakkals* of Allah the Almighty but the hoarders are not. They get up in the morning hungry and go to bed full. They do not hoard anything at all for the morrow. Same is the case with us (here at *Dar-ul-Ehsan*).

يَا حَيُّ يَا قَيُّوْمُ ! أَنْتَ رَبِّ دُوَالْجَلَالِ وَالْإِكْرَامِ

*Yaa-Hayyu, yaa-Qayyoom! Anta Rabee Dhujalaal-i-Wal-Ikraam!*

3322. O MY DEAR, what shall I tell you! What is the jungle that you regard as only a desolation!

The jungle is a fortified stadium of Allah the Almighty. Lions, tigers, leopards, serpents all are at peace in its lap.

Jungle is the treasure of gold, the buried deposit of diamonds, the treasury of emerald and pearls and the ship of *Tareeqat*.

3323. THE MAN comes naked, he goes naked.

He comes empty-handed, he goes empty-handed.

He does not bring anything with him, nor does he take anything with him.

He comes to the built up situation and leaves behind a built up situation.

He leaves behind in the world the world that kept him away from his *Rabb*.

He has only one unfulfilled wish: “I remained occupied the whole life in vain and idle pursuits. I did not accomplish the task for which Allah the Almighty sent me. I wish I had worshipped Allah the Almighty that would have stood me in good stead here.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3324. JUBILATION is the last commemoration of riches and the first sign of decline.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3325. AFTER THE SILVER JUBILEE at *Simla* (India), the helpless had their end. Similarly, he faced it, and so did he.

3326. THE HISTORIAN: "What was their fault?"

"I invited him to the party. He did not come. I despatched a carriage for him. He returned it."

The historian: "What you regard as the fault is the highest stage of the human character and an account on the tongues of the pious people lasting till the *Day of Judgement* and a good deed that remains eternally. Indeed, he offered limitless respect and reverence to the conscience. After all what did you have of their interest that they should have come to you. Your invitation was no less than confinement for them. What arrangements would they make for the journey, what ceremonies would they offer and why?"

3327. MARTYRDOM is the stage of pride. How could the All-Present take that His witness (martyr) receives any pain.

The martyr never feels any pain at all at the time of martyrdom. The intoxication of martyrdom overwhelms the torture.

3328. MARTYRDOM is the limit of good. There is no objective whatever left in life if a martyr remains alive after martyrdom. This is so, for there is no superior blessing to martyrdom which he could obtain. When martyrdom gains the stage of acceptance the All-Present bestows upon His witness (the martyr) the audience of His Presence. *Maa shāā Allah!*

3329. WHENEVER AND WHEREVER witnessing of the support of the *Truth* becomes imperative, the *Truth* chooses one of His servants for the witnessing of His *Truth* having equipped him with determination and steadfastness and brings him to the field. This field becomes the battlefield of the *Truth* and falsehood. To watch this unique scene the heavenly beings file in lines in the Heavens and the earthly mortals in the Earth. The martyrdom never allows the pointing of a finger at this new chapter of its history. Instead it keeps it clean and pure. *Maa shāā Allah!* It never lets its sparkling and lightening dwindle.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3330. HAVING PROFFERED the evidence to his All-Present, the witness (the martyr) supported to the full the help to the *Truth*. He discharged the duty of his servitude. *Maa shāā Allah!* No one else enjoys the glamour as he does. And this is the extreme limit of the Divine bestowal.

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ آمِينَ

*Allah-hummar Zuqnee Shahaadatan Fee SabeeliKa! Aameen!*



(O Allah the Almighty! Grant me death in Your cause and your way! Amen!)

3331. IT is related on the authority of *Abdullah*, may Allah the Almighty be pleased with him, that the Prophet ﷺ would say this whenever he was in fear from any nation:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

*Allah-humma innaa Naj'aluKa Fee Nuhoorihim Wa Na'aoodhubiKa Min Shuroorihim!*

(O Allah (the Almighty), we put You to face them and seek Your refuge from their misdemeanours.)

- (*Abu Daud, Vol I, p. 215*)

Unbeknown you do not put as much trust in the help of Allah the Almighty as you do in the help of the helpless and weak. The King of kings, the Lord of Universe, says:

He said: "Fear not: قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى

For I am with you:

I hear and see everything."

(سورة طه)

- (*Al-Qur'an 20:46*)

If *Jhandoo* says that you do not fear and he is with you, you stop worrying. You are completely satisfied with a man's promise of help. And you do not repose any confidence in the promise of Allah the Almighty as though it is a fairy tale.

O companion, tell us what else it is, if it is not infidelity? And this is the reason why we wander like beggars from door to door. Otherwise our grandeur, O my dear, was by no means, less than that of the *Kaabah* (*Bayt Ullah* – the House of Allah at *Makka-tul-Mukarramah* to which Muslims turn in prayers.)

3332. WHAT is meant to be covered on wearing the *Burqah* (Veil), is naked. What use is this veil?

Stand at the door of the city and observe. There would be hardly anyone wearing the veil.

3333. THEY are all wearing the veil, but are unveiled barring any rare exception what Allah the Almighty pleases.

3334. SUPPLICATION is the stage of humility. We supplicate the whole day for our Allah the Almighty, the Honoured, the Exalted, the Majestic, the Blessed, has ordered us to supplicate and has, at the same time, promised to receive it with acceptance thus encouraging the supplicant.

The commandment is *أَدْعُونِي Ad'uoonee* (ask Me!) and the promise is *أَسْتَجِبْ لَكُمْ Astajib lakum* (I will answer your call). Otherwise, it is all eternally destined whether or not something comes to pass. It is dependent upon the Will of the *Qasseem-e-Azal* (Eternal Distributor). Who says that presenting your self to the King's audience, supplicating and lamenting is insolence? It is rather befitting to the king's grandeur and perfect approval of the royal excellence. And this is a state.

Also, say: "O my Lord, except You, I have no succour and no hope whatsoever of any kind, from any quarter whatever. All my hopes are severed. Please listen to my plaint, listen to it now and accept it. Indeed, You are my Lord, the Succour of needs, the Most Powerful, the Beneficent to the destitute and the Most Merciful of the merciful."

It is extremely difficult to put down in writing the moods of the *Rinds* (wise men). Take, for example, his mood. When he asked: "Tell, what supplication have you proffered?" How could one tell and what of that he answered? Ask its details of some *Rind* only.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3335. EVEN THOUGH WE, the insignificant servants of Yours, who were used to be mystically mysterious sometime, O King of kings, are certainly the decoration of Your door.

3336. PLEASE grant us once again our lost character and plundered honour. Indeed, character leads to honour and honour to grandeur, the grandeur of Your *Deen*.

3337. THE PRESENCE OF *DAR-UL-EHSAN* in *Dar-ul-'Uloom* is not essential. But the presence of *Dar-ul-'Uloom* in *Dar-ul-Ehsan* is essential.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3338. YOU are continually listening to us. Do tell us something of you.

He began to say: "My beloved's variegated moods overpowered me. I said, 'If you do not accept it, then allow me I shall leave immediately.' They accepted it straightaway."

—(1945 C.E.)

3339. WHERE NO EFFORT IS EFFECTIVE, the fury of the indignation of rivalry carries the day. And this is final on this subject.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3340. THIS ERA is the era of learning the lesson and the exposition of the *Holy Book* in deed. He who did not seek the lesson from this *now*, how and when would he do so?

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

Fa'tabiroo yaa U'lil Absaar! (Seek the lesson, O the seer!)

Al-hamdu-lil-Hayy-ul-Qayyoom!

It is narrated by *Muhlib bin Safra*, may Allah the Almighty be pleased with him, that he heard the Prophet ﷺ as saying: 'If you are ambushed at night by the enemy, you must recite *Haa Mēem! Laa Yunsaroon!* (For the blessing of *Haa Mēem*, they may not be helped)

– (Al-Tirmidhi p. 201)

3341. THE NARRATOR of this incident is a merchant, neither a *Qutub* (the pyramidal head of the mystics) nor a *Qalandar* (a frenzied mystic); just an ordinary worldly merchant. Just listen:

*Abu-al-Hassan Ali bin Muhammad bin Abdullah bin Bashran Abu 'Amar Uthmaan bin Ahmad (Ibn Asmak) Muhammad bin Abduriyyah al-Hazrami Bashir bin Abdul Malik* narrates of *Musa bin Hajjaj, Malik bin Dinar, Hassan, Anas bin Malik*, may Allah the Almighty be pleased with them all, as saying: "There was a gentleman contemporary of the Prophet Muhammad ﷺ. He took commodities from *Madina Manawwara* to *Syria* and those from *Syria* to *Madina Manawwara* and reposing complete trust in Allah the Almighty he usually set off alone. Once he was coming from *Syria* to *Madina Manawwara* when he came across a robber riding a horse. The robber said, 'O merchant, stop.' He stopped and beseeched, 'Spare my life and take everything.'

"The robber replied, 'The commodities are, indeed, mine. I will kill you.' The merchant beseeched repeatedly but to no avail.

"The merchant replied, 'Give me some time in order that I could perform my ablution, say my prayers and supplicate to my God.'

"The robber agreed. The merchant performed his ablution and said four *Raka't* of prayer and raising his hands towards the sky read the following supplication:

يَا وَدُودُ يَا وَدُودُ ط يَا ذَا الْعَرْشِ الْمَجِيدِ ط يَا مُبْدِيَّ يَا مُعِيدُ ط  
 يَا فَعَالٌ لِّمَا يُرِيدُ ط أَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي مَلَأَ أَرْكَانَ  
 عَرْشِكَ وَ أَسْأَلُكَ بِقُدْرَتِكَ الَّتِي قَدَّرْتَ بِهَا عَلَى جَمِيعِ خَلْقِكَ  
 وَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ لَّا إِلَهَ إِلَّا أَنْتَ يَا مُغِيثُ اغْنِنِي  
 يَا مُغِيثُ اغْنِنِي ط

*Yaa Wadoodu, yaa Wadood! Yaa dhul 'Arshil Majeed! Yaa Mubdi'u, yaa Mu'ieed! Yaa Fa'alulimaa ureed! 'As'aluKa binoori Wajhi-Ka lla-dhee mala-arKaana 'arashiKa, wa 'as'aluKa bi-qudratiKallatee qaddarTa bi-haa 'alaa jamee'i khalqiKa, wa bi-rahmatiKallatee woosi'at kulla shayillāa ilaaha illa Anta yaa Mugheethu 'aghithnee yaa Mugheethu 'aghithnee ya Mugheethu 'aghithnee!*

(O the Loving, O the Cherisher! O the owner of the Exalted Throne! O the Creator creating for the first time and creating again (second time)! O the Performer of that what You will! I beseech You for the light of Your *Dhaat* that has filled the pillar of Your Throne and I beseech You for the blessing that overwhelms all Your creation and I beseech You for the blessing that overwhelms everything. There is none worthy of worship but You. O the Succour of complaints, come to my rescue! O the Succour of complaints, come to my rescue! O the Succour of complaints, come to my rescue!)

“All of sudden a rider wearing green clothes and holding a finely pointed bar of light in his hand came along. The robber saw the rider and leaving the merchant he attended to the rider. Shooting an arrow at the robber, the rider made him fall off the horse and told the merchant to kill him. He replied he had not killed any one in his life and his heart could not agree to this. Who are you?

“Consequently, the rider killed the robber. Then he came to the merchant and said, ‘Understand that I am an angel from the Third Heaven. When you uttered . . . *يا وادود يا وادود* *Yaa Wadoodu, Yaa Wadood* *يا مغيث اغيثني ط* *Yaa-Mugheethu Aghithnee*, I heard a thundering noise in the sky. I realised that something was going to happen. When you uttered it a second time, the doors of the sky were flung open and something like sparkles of fire emitted from them. When you asked a third time, the Archangel *Gabriel*, peace be upon him, descended from the sky and asked if there was anyone to help the afflicted. I beseeched Allah the Almighty to charge me with the duty of killing the robber. And understand also that whoever will put this supplication, whatever affliction and eagerness, Allah the Almighty will come to his rescue.’

“The merchant came to *Madina Manawwara* and narrated this incident to the Prophet ﷺ at which he commented: ‘Allah the Almighty had taught you His Beautiful Names. He accedes to the supplication when using these Names. And when you ask for in these Names he fulfils it.’”

—(*Al-Risālāt-al-Qasheeriyah, Bab-ad-Du'a, p. 131*)



This is not a fable. It is an authentic incident depicting how trust proffered help to its trustee. *Maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3342. HOWEVER deep one ponders over this event, it is not enough.

An angel came from heaven at the call of a merchant and putting to death the robber who was bent on killing him (the merchant), he fulfilled the call of the plaintiff.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3343. LOSING COMPLETELY hope in each and every means, when the merchant called his *Rabb Yaa Mugheethu Aghithnee* “O the Succour of the lamentation of the plaintiff (now there is none except You who could save this servant; nor is there anyone to help him in any sense) – listen to my plaint”, the lamentation was listened to.

When an afflicted called upon his *Rabb* severing all extraneous connections, straightaway his plaint was processed.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3344. WE SAY PRAYERS, recite the *Holy Qur’ān*, incant the praises of Allah the Almighty and perform supplication. The heart is busy in unbeknown thoughts. It does not know what it is reading. O my young man, why did not the angel come at your call?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3345. YOUR HEART is not present, it is in slumber. Is it not the time yet to wake it up?

*Wa maa ‘alaynaa illalbalaagh!*

3346. O THE LORD OF YOUR SERVANTS, *Rabb-i-Dhul Jalaali wal Ikraam!* The servants have also a right over You. Whenever they call upon, answer their plaint. The master has to accede to the request of his servant, faithful or unfaithful. The master’s rejection of the servant’s request and the servant’s turning away empty-handed from the master’s door are not befitting to the master’s honour.

The servant is after all the servant, helpless and weak. If the master does not accede to the request of the servant, what pride will the servant command?

3347. *SHARI’AT* (the Islamic Law) is the veil of *Tareeqat* (the Islamic Mysticism).

3348. *SHAR'AT* is the apparent, *Tareeqat* is hidden.

3349. THE APPARENT is but reasons and means, the hidden is subject to Destiny and Nature.

3350. THE SPIRIT is the Divine command. It is hidden dressed in the dress of flesh and skin of the physical body.

3351. THE FLESH is at the command of *'Azazeel* (the fallen angel). It is desirous of pleasure, comfort, decoration and fame. It is dirty of impurities and is insurgent.

3352. IT reached the limit of helplessness. It also reached the limit of unfriendliness. *Allah, Allah!* There is no happiness of profit, nor is there a sense of loss.

There is prevalent the wilderness of the night's darkness, the ghastliness of the storm and the tornado of waves and hissing of whirlpool.

The wind is opposing, the boat broken, the sail worn out and sailors getting on one another's nerves. *Yaa-Hayyu, yaa-Qayyoom BirahmatiKa Astagheeth!* This fleet of yours will reach its shore only with Your power!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3353. WHAT wisdom is there in fighting amongst themselves for the sailors of the fleets amidst the sea? Save your fleet from the whirlpool, save it from tornado, sail on the oars and take to shore. The goal of the fleet is the shore. As far as possible offer help to the other, take the boat out of the tornado. This is what is the essence of manliness, not fighting amongst yourselves.

3354. IF YOU MUST OPPOSE, oppose your flesh. No flesh whatever deserves any title whatsoever. It is outcast, mean, lowly, cunning and heinous.

3355. BE A MAN! Hold it by its ear, drag it out, and make it stand in front, tell it off and knock it down. Bring it near to the pangs of death. Take it to the walk of graves. That is the *Tareeqat* of your pious ancestors, not this one!

3356. YOU go on churning water, sitting inside. What fruit will it bring? Nothing except tiredness and disillusionment.



3357. WHAT has the Nation got to do with and profit to obtain from this aimless occupation of yours.

Present a practical character instead of mere talk.

*Wa maa 'alaynaa illalbalagh!*

3358. UNITY is the Almighty Allah's ordinance, the Holy Prophet's (ﷺ) saying, the *Ummah's* call and the challenge of the time.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3359. UNITE, sacrifice individuality for the *Ummah*. An individual is but a section of the *Ummah*; otherwise, it is nothing.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3360. DO NOT PAY HEED to the name, do not avoid work.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3361. NAME i.e. fame is nothing, work is the current soul of the Universe.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAllah-hu-khayr-ur-Raaziqeen!*

3362. NON-BEING alone is aware of the 'non-being'. And 'non-being' alone is aware of the secrets of the signs of Reality.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3363. ONLY my Allah the Almighty deserves and is worthy of all sorts of strength, power, honour and majesty.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3364. WHEN anyone attributing the God-given power to himself, opens the door of cruelty and intransigence, it is snatched away.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3365. CRUELTY is the death of the cruel and an open lesson for the oppressed.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3366. WHEN the boat of cruelty is filled in completely, it sinks.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3367. CRUELTY is false and falsehood has no foundation.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3368. A GROANING SIGH of the oppressed is enough for the destruction of the cruel. The history of the world nations is witness to this fact that groaning of the oppressed annihilated the cruel.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3369. اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ  
مِنْ شُرُورِهِمْ آمِينَ  
يَا مَلِكِ يَوْمِ الدِّينِ هِ اِيَّاكَ نَعْبُدُ  
وَإِيَّاكَ نَسْتَعِينُ هِ آمِينَ

*Allahumma innaa naj'aluKa Fee Nuhoorihim wa Na  
'oodhubiKa min Shuroorihim! Aameen! Haa-Meem! Laa-  
Yunsaroon! Aameen! Yaa-Maaliki Yawmiddeen! Iyyaakana  
'budu Wa Iyyaakanasta'een! Aameen!*

(O Allah (the Almighty)! We proffer You before them and seek Your refuge from their evils. Amen! May they be not helped with the blessing of *Hāā-Mēem! Amen!* O the Owner of the Day of Judgement! Thee alone we worship, Thee alone we ask for help. Amen!)

3370. THE eye can see, but cannot speak.

The tongue can speak, but cannot see.

The ears can hear. They can neither see nor speak.

The heart knows both the apparent and the hidden.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*

3371. PROFUSE blessing, complete renunciation, perennial remembrance, prostration before Allah the Almighty, salutation to the Prophet Muhammad ﷺ, permanent standing (in worship) and graces to everyone are alone the message of *وَأَذْكُرْ اسْمَ رَبِّكَ الَّذِي تَبْتَغِيهِ* *Wadhkurisma RabbiKa Wa Tabattal Ilayhi Tabteela* (But keep in remembrance the Name of thy Lord! And devote thyself to Him wholeheartedly.) *Maa shāā Allah!*

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu khayr-ur-Raaziqeen!*

3372. THE POTTER is not at all at fault. The clay is deficient. It cannot bear the heat of the kiln. Otherwise, it would not have cracked.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3373. BESTOWAL of the Divine prize for the exemplary performance is termed as martyrdom.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3374. ALLAH THE ALMIGHTY, *Rabbil 'Aala-meen* (Lord of the Worlds), is the Sustainer, Master, Patron, and Inheritor of Earth and Heaven. Every country is the country of Allah the Almighty and every order is the Order of Allah the Almighty. Without the Divine Will no creature has any power over any of the creatures. The forelock of everything is chained and held in the control of my Allah the Almighty. Nothing of the Universe is independent. If it were not like this, the system of the Universe would have been at sixes and sevens.

Who could understand and comprehend the power, nature, excellence and majesty of Allah the Almighty? None at all!

When the sheet-deed of *Abraha* reached the furthest stage, he led armed troops on elephants and attacked the *Ka'bah*, the House of Allah the Almighty Who demonstrated His strength and power in that He ordered swallows in contest against *Abraha*. Swallows have no rank in the world of birds; it is an extremely delicate small bird which has no strength even to fight other birds. The chief of swallows burst out of its seams because of this order from Allah the Almighty. Joyfully, he performed some acrobatic feats in the air and fluttered enthusiastically to his community and announced the happy news:

“O swallows, however hard you take pride in yourselves, today is but meagre. O the most delicate birds in the eyes of the world, the King of kings has today chosen you from amongst all His creatures thus establishing proclamation of your performance till the *Day of Resurrection*. Get up, prepare yourselves, leave your nests immediately, be armed and attack and storm *Abraha's* troops. You are not aware, *Abraha* is a king who is attacking the House of Allah the Almighty. He has the war elephants and numerous combatants for the attack. Beware, do not let any elephant move about. Land on the battlefield at once.”

The determination and steadfastness, enthusiasm and activity, filing in and attack on the outcast *Abraha* by the swallows was worthy of witness. *Maa shā Allah!*

All the swallows put up the danger alarm and suddenly all came out of their nests. The mothers left their babies behind. The weak, the poorly, and the old all filed in for the battle. Then in one flight they landed in desolation and they all picked three pebbles each, one in the beak and one in each claw, and set upon *Abraha's* elephants. What were those pebbles? They were the arrows of destiny. Whichever elephant had a pebble dropped on it, it was cut across the whole body and fell into a heap.



May Allah the Almighty inflict *Abraha's* death, I repent, I repent, on nobody. He died infested with insects. Nobody dared go near him, the bad smell nearly burst open the head.

Whenever Allah the Almighty demonstrated His power and control, he did it likewise. He had the elephants killed by a swallow and *Namrood* by a mosquito. The pebbles from swallows meant:

When thou threwest (a handful  
Of dust), it was not  
Thy act, but Allah's

وَمَا رَمَيْتَ إِذْ رَمَيْتَ  
وَلَكِنَّ اللَّهَ رَمَىٰ

– (*Al-Qur'an* 8:17)

3375. LIKEWISE, the Prophet David, peace be upon him, finished off *Jaaloot*. When the *Prophet Taaloot*, peace be upon him, set out to combat *Jaaloot*, his troops also consisted of 313 men including the *Prophet David*, peace be upon him, along with his six brothers and father. The *Prophet David*, peace be upon him, came across some stones. They said: "Carry us with you. We will finish off *Jaaloot*."

Accordingly, he carried those stones.

When *Taaloot*, peace be upon him, set in arrays in front of *Jaaloot*, he proclaimed "Whosoever will kill *Jaaloot*, I will give him my daughter in marriage and half of my kingdom."

*Jaaloot* was an extremely powerful man. He stepped in front of his troops and shouted at the top of his voice: "On my own, I am sufficient for you all. Come forward to face me."

*Ishmael*, may Allah the Almighty be pleased with him, called the *Prophet David's* father in a vision and asked: "Where are your sons? Call and bring them face to face with me."

He showed him six of his tall sons but not the *Prophet David*, peace be on him, who was short-statured and used to tend goats. *Ishmael*, may Allah the Almighty be pleased with him, called the *Prophet David* peace be upon him, near him and asked: "Will you kill *Jaaloot*?"

He replied, "Yes, I will."

Consequently, he went in front of *Jaaloot* and hurled at him the same three stones from his catapult. The whole of *Jaaloot's* body was covered in armour and only his forehead was visible. The three stones struck at his forehead and went all the way through. As soon as he fell off his horse, all his troops ran away.

The Muslims were victorious.

In accordance with his proclamation, *Taaloot*, may Allah the Almighty be pleased with him, married off his daughter to the *Prophet David*, peace be on him, and also gave half of his kingdom. In the long run the whole of the kingdom came to him.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

For the full account see the Holy Qur'an (2:246-251)



3376. THIS Eternal Divine regulation has changed in no time at all. Whenever *Kuf'r* (infidelity) challenged the belief, it came to the field in high spirits and all alone. It never faltered in the face of big numbers. Fearless of every peril and danger, it enjoyed the battlefield, smiling and bemused. It had no means except its one Lord. It remained steadfast even at the extremes of fear and calamity, never faltering. When no hope from anywhere remained, he instigated the fervour of the Divine Honour by saying:

“Now there remains no hope from anyone except You”, thus roaring like a lion and thundering like lightning. The lull would prevail over the Exalted Throne. The bugle for preparation would set in the sky. The angels would wait for the orders to stand to, not knowing what order was to be passed. The field tremoured at the cries of *Allah-u-Akbar* (Allah is the most Great). “Allah is the Most Powerful and Overpowering of all His creatures.” Allah the Almighty is far more Powerful and Overpowering than anyone. I am awe-inspired of Allah the Almighty and certify that Allah the Almighty is the Most Honoured, the Most Praiseworthy and there is no partner to Allah (the Almighty) and, indeed, confirmed in the truth what His servants had said in His honour.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3377. O MY SOUL, O my youth! Why these cries do not reverberate in your battlefield today?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3378. THE belief rallies belief by witnessing belief, but not at the sight of miracles.

3379. *MAALIK BIN ANAS*, may Allah the Almighty be pleased with him, says: “During prayers I used to (stand behind) the Prophet ﷺ right between his shoulders. When he finished off with a salutation, he said:

اللَّهُمَّ اجْعَلْ خَيْرَ عُمُرِي آخِرَهُ اللَّهُمَّ اجْعَلْ خَوَاتِيمَ عَمَلِي  
رِضْوَانَكَ اللَّهُمَّ اجْعَلْ خَيَارَ أَيَّامِي يَوْمَ الْقَائِلِ

*Allahum Maj'al Khayra 'Umrēe Akhirahu! Allahum Maj'al Khawateema 'amalee RizwanaKa! Allahum Maj'al Khiyaara Ayyamee Yauma AlqaaKa!* (O Allah (the Almighty)! Make the last part of my life good. O Allah (the Almighty)! May my deeds

end with Your happiness. O Allah (the Almighty)! May it be the best day of all when I meet You.)

NOTE: Believe it and with sincerity of heart that this is the last day, this is the last night, this is the last prayer, this is the last deed, this is the last meeting and this breath is the last breath.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3380. THE DIVINE FLEET took the flight to attack *Abraha's* fierce troops. They all swooped at once at the call of their leader and wiped out completely *Abraha's* troops with the rain of pebbles. The pebble as small as a grain of lentil in the beak of a swallow was a model atom bomb.

Is Allah the Almighty, Who can have the troops of elephants annihilated by swallows, not present even today? He is there with the same Power, Authority, Honour and Majesty and will remain so eternally.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3381. THE CRUEL opened a new chapter of the history of cruelty. Unbeknown the Powerful of the powerful has not yet written a headline and for what good of His wisdom. The time is anxiously waiting.

3382. WHERE have Your swallows gone today? They are not visible anywhere. Nor have they come over to any battlefield ever since.

*Yaa-Hayyu, yaa-Qayyyoom! BirahmatiKa Astagheeth!*

3383. *ABRAHA* is there, attacking; the swallows are not.

3384. SWALLOWS are there. Who says they are not? They are there in flocks, waiting for the Divine Command.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3385. KNOWLEDGE is like the meal laid on the dining table. Unless the meal is eaten no energy is obtained.

3386. LYING, backbiting, telling tales, jealousy and avarice are the five things utterly forbidden. Is there any free from these?

*Al-hamdu-lil-Hayy-ul-Qayyoom!*



3387. EQUALITY is the essence of the teaching of Islam. No craftsman whom the rich call the outcast manual worker dare sit next to (the high cast) *chaudhary* on the *chaarpae* (string bed) even though he may be a *Haji*, regular worshipper.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3388. THERE is nothing worthy of the world that you would not like for yourself. Do you also like the same for your brother!

3389. IF a person gives up telling lies and completely, it is enough!

3390. OUR hidden is opposed to the apparent. There is no shortcoming in the apparent and no good in the hidden. The apparent is decorated and harnessed and the hidden routed. We do not practise our knowledge, not at all. We do not at all refrain from that which is forbidden in the knowledge e.g. telling lies, back-biting, slandering, jealousy and malice.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3391. REFRAIN for only a day from these shortcomings and evils and see for yourselves. Say what you will if the circumstances do not change completely by the evening.

3392. THERE is no concentration in prayers, no pleasure in *Dhik'r* (remembrance), no inclination of heart towards Allah the Almighty. Instead, it is a prey to evil thoughts. Be that as it may, how could one avoid all this having eaten carrion meat and that too of the brother. The dog is a completely dirty animal. But it never eats the flesh of its fellow-dog. We do not, on the other hand, spare the mother's flesh.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3393. DECORATE your dining table with the tray of a corpse and see if anyone would like to eat it. Nobody at all would. Would not the tray of carrion on the dining table be a source of abhorrence? Certainly, it would. Unless the tray of carrion is removed one does not feel like eating anything. If one eats perforce, it would make one sick. How would the stomach accept the meal that the heart does not like? What to say when slandering has become the most liked food which we do not look down upon whilst eating and do not feel it distasteful after eating.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3394. PRAY THUS: "O Allah the Almighty! I repent sincerely of back-biting." Promise that I will not back-bite anyone as long as I live.



There would hardly be anyone amongst Your creatures who I would not have back-bitten. O Allah the Almighty, forgive him whom I have back-bitten. Amen!

And O Allah the Almighty, exalt him in his stage who back-bit me. Indeed, he is my benefactor. He blessed me with the beneficence which no other worship could accrue.

The savage attack of back-biting is, indeed, the helper in the stage of life.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3395. SITTING in the corner of a mosque, listen with your ear.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3396. *ABU HURAYRA*, may Allah the Almighty be pleased with him, says the Messenger of Allah the Almighty ﷺ was asking the companions: "Do you know what back-biting is?" The companions beseeched, 'Allah the Almighty and His Messenger ﷺ know it well.' He ﷺ said, 'It is like mentioning one's brother with such attributes that he takes ill (amounts to back-biting).' They beseeched, 'Would it still be back-biting even if that which was mentioned, in actual fact existed in my brother.'

"He ﷺ said, 'If he did have that evil in him that you mentioned, you did the back-biting. If he did not have the evil, you attributed a false imputation.'

In another tradition the words mean: "He ﷺ said, 'If you spoke of the evil in your brother that he has in him, you did back-bite him. And if you attributed to him that what he never had, then you did attribute to him the allegation he did not deserve.'"

—(*Mishkat Sharif, Tr. Volume 2, p. 200, No. 4590*)

3397. TO HELL WITH SUCH FOOD!

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

*FAlla-hu-khayr-ur-Raaziqeen!*

3398. O THE LORD AND MASTER of the Earth and Heaven! The faith is anxiously waiting for Your help and the history that for (the manifestation of) Your Power.

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

3399. GRANT us our lost honour in order that we may also remark: When the holy warriors attacked, the announcers/proclaimers said:



Succour from Allah the Almighty  
And a speedy victory.

- (Al-Qur'an 61:13)

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

*Al-hamdu-lil-Hayy-ul-Qayyoom!*

## Supplication

وَآخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ  
عَلٰى رَسُوْلِهِ الْكَرِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ - اٰمِيْنَ !

*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

# What is Dar-ul-Ehsan?

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

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

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

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

*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 part in *Arabic*, *Persian* and *English*. *Kitab-ul-A'mal bis-Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (*Holy Succession*), *Makshoofat-e-Manazal-e-Ehsan* (*Manifestations of the Stages of Blessing*) and *Asmā-un-Nabi al-Karim* (*The Bounteous Names of the Prophet ﷺ*) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadeeth*, medical cures prescribed by the Prophet Muhammad ﷺ and *Abu Anees Muhammad Barkat Ali's* own words of guidance and insight.

—*Muhammad Iqbal*