

THE BEAMING SOUL

By

Wasif Ali Wasif



Dar-e-Ehsas
FOUNDATION



KASHIF PUBLICATIONS
THE BEAMING SOUL

Translation of “Kiran Kiran Sooraj”
by the author himself
Wasif Ali Wasif

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To

*The City Mosque
that still prefers
to go without a
Loudspeaker.*

*I am thankful to those
who have helped me
in presenting this book
which is the translation
of my earlier book
“Kiran Kiran Sooraj”*

(Author)

PREAMBLE

A preamble is not supposed to explain why the book has been written. Each book is always able to clarify its aims and objectives by itself. To what extent this work deserves to be called a book is something that the reader will have to decide for himself. In fact, here are but a few half-opened flowers plucked from the rose-garden of the Mystic Way (*Tariqat*) which express the soul's euphoria and can effect a change for the better in one's sensibility. Here is grace which has been ushered in by someone's enrichening glance and I do not claim that it is for me to bestow the grace on others in turn. Rather, it is the expression of one's humble allegiance to the *Masters* who live in a state of ecstasy (*Haal*) and whose blessed company turns "words full of yearning" into "words which denote freedom from all dependence and yearning". Who is the man that lives in a state of ecstasy? It is very difficult to describe.

The state of ecstasy lies in-between absorption into the Divine (*Jazb*) and reaching out for the Divine (*Sulook*). The man who lives in a state of ecstasy is simultaneously someone absorbed into the Divine and a being reaching out for the Divine. He regards himself as the underlying cause of the universe's vitality as well as its outcome. It is through his rapture and pleasure that, from time to time, the colourful appears colourless to him and the colourless, colourful. The man who lives in a state of ecstasy finds himself in a mode

where wonder and consciousness exist side by side, where madness intermingles with awareness. To him the past, the present and the future are a seamless flow of time. He knows the meaning and significance of things and names. He borrows loveliness from radiant epiphanies to adorn the bride of imagination. He has reached that stage where the journey itself becomes the be-all and end-all of the way-faring. Lost in his quest for the self, he emerges from the fountainheads of knowledge and reaches such a terrifying wilderness of self-awareness where there is no union with the object of one's desire and no separation from it either, where there is no one, he can call his own and no one who can be regarded as a stranger. He is no longer troubled by the possible and the impossible. He converses with silence. He listens to the heartbeat of sand grains. His eyes are fixed on the interiority of the being and the existing. He can see in a drop of water, the rolling sea, and in a grain of sand, the desert. He regards both the raven and the peacock as manifestations of the same epiphanic reality. He knows that to become aware in a dream, that what one is experiencing is a dream, is the beginning of real awakening. He keeps an eye on the self and its attributes. He knows that, come what may, the visible will always be in touch with the unseen. He acquires the awareness of death from life and the consciousness of life from death. He knows that death stands guard over life, like a saviour. He is himself the ultimate question, and himself, the ultimate answer. He laughs without any justification; he weeps without reason.

You can't understand a man who lives in a state of ecstasy without experiencing ecstasy yourself. The speech of

a man who lives in a state of ecstasy is ecstasy. So is his silence. His nearness can spark off ecstasy, exactly as a piece of iron when placed close to a fire, blazes like fire itself. He moves from the beneficence towards the Beneficent. Even in adverse circumstances he sees the will of God made manifest. No matter what happens, he exists in his being apart from himself also. The intention here is not to define him. I only wish to say that I offer this book as a token of humble allegiance to the enriching glance of men who live in a state of ecstasy. What is meritorious can be traced back to their blessings. The errors are all mine, because to err is human. In this book I neither aim at, nor regard as possible, any continuity.

It is possible, in fact it often happens, that something appears to be the truth now and yet, at another time, things quite contrary to it will be equally true. On earth the moon is a luminous presence. When you reach the moon you find it a gloomy place.

Contradictions or paradoxes inherent in truth do not constitute a repudiation of truth. The opposite of truth is falsehood and the greatest truth is this: falsehood is not to be found at all in the universe. Night is truth, so is day; life is truth and death is truth. I and thou, thou and I, all are verities. Riches are real, poverty is real. Imagination, action, inaction, planning, destiny, all are real.

The only thing which can be regarded as truth, is the word uttered by a truthful person. It is the greatest secret. How remarkably subtle is the fact that the prophets (peace be upon them) were a personification of truth and reliability and when

they said that Allah exists, men believed them without further investigations and proofs. Indeed, the real miracle performed by the prophets is that they made men believe in Allah. In fact, faith is just another name for confidence in some personality.

His views alone are reliable whom I trust. In this book I put before you views which are reliable because they come from someone I believe in. It is likely that you may find other opinions, and even such views which contradict those expressed here, equally worthy of credence. Knowledge is but a point of view. The scene changes when a shift in the point of view takes place. The scenery and its background reflect the way you look at things. For us the affairs of the kings constitute history; but history is also a record of the plight of the masses. Change the historian and history itself will undergo a transformation. The things we were proud of yesterday are a source of embarrassment now, and who knows the prestige of today may at some future date become something of which we would be ashamed.

My intention is to offer here a few opinions which represent my mode of thinking. The mode has been bestowed on me. The bestowment is identical to the desire to surrender, to submit. The submission is mine.

I do not wish to say anything concerning the book. Besides, I do not approve of the desire to influence the readers beforehand. Therefore, I would tell you nothing about myself and maintain that the fittest introduction to an author is his book.



Before We Begin

Today's civilized man is up against a bizarre predicament. His very attempts to ensure security for himself have resulted in making him even more insecure. Life, all its comforts notwithstanding, has succumbed to an endless anguish. Acts of virtue go completely unrewarded but vice, paying immediate dividends, bars the way like a solid wall. Everyone wants to get rid of his knowledge, acts, circumstances, desires and habits; in short, he wants to be free even of his own self, he desires to be liberated from his own stranglehold. The storms of nameless anxieties blow out one by one the beacons of hope and enlightenment. The thinking faculties of the present-day man are in a disarray. The profusion of leaders has created a vacuum of leadership. Mankind, once a unity, has been split up into factions. No one trusts anyone. Man, no longer trusts even his own self. When the future itself is murky, then the present, full of comforts though it may be, also appears to be meaningless. Everyone wishes to play the Saviour nowadays. It is like the outbreak of a messianic epidemic. And all this, at a time when everybody seems to bear a gravestone on his head and those who wish to lament, mourn in fact for themselves. The just and unjust demands of living have become so massively threatening, that human beings, face to face with their own helplessness and

disability, are cracking up. Knowledge is on the increase and is available to more and more people. But as the libraries overflow with books, man's heart becomes emptier of peace and tranquility. Our craze for the acquisition of life's comforts is like a strangling creeper choking up our thoughts and feelings. If Socrates were reborn now, he would be forced to drink hemlock again. Feelings are dead now. Today's tragedy is that tragedy itself is dead and no one can spare a moment to mourn its demise. Men cannot understand why and to what end are heavenly commandments needed during their terrestrial vagabondage. Machines have robbed men of their decency. Sins have rendered prayers ineffective. There is so much light that the vision cannot function. In these circumstances, what can a small book hope to achieve? But here is something well worth pondering upon, namely that although the world is flooded with people and there is no end to the tide of rising population, each new-born child enters the arena with complete assurance and faith, heralding his arrival with the announcement that "much has been achieved but a great deal still remains to be done".

A lamp visible from afar, in the dark of the night, cannot illuminate the way but it helps to create a mood which in turn allows the way-farer to shake off despondency and move towards hope— and the goal of certainty is but a few steps away from hope.

For the man of ideas, the ideas emanate without sound, without words. But if these ideas have to be expressed, they need words. Very often the words tend to obscure the ideas.

The reader, therefore, is requested to keep an eye not only on the ideas which the words propound but also on the ideas which words can never properly convey.

Man with all his reasons fails to make out why celestial or heavenly interference by way of commandments is imperative in his terrestrial voyage.

The reader is requested to keep in mind the ideas that are contained within the words and that ideas, too, that are without the words.

(Wasif Ali Wasif)

Publisher's Note

At first glance, this book appears to be an English translation of *Kiran Kiran Sooraj*, one of the most celebrated works of *Wasif Ali Wasif*, but it does not adequately describe the true nature of this work. Although its source is the author's Urdu masterpiece, the English text was translated and rewritten by *Wasif Ali Wasif* himself. It is, therefore, not merely a translation but an original English work by the author himself. In rendering his thoughts into English, he did not confine himself to a literal transfer of words; rather, he re-expressed, refined, and, at many places, elaborated the original ideas he had penned down in *Kiran Kiran Sooraj*. The result is an independent literary composition, bearing author's own English style.

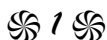
As an accomplished teacher of the classical masters of English literature, he possessed a profound command of the language, particularly its classical and Biblical idioms. Consequently, the reader will frequently encounter a dignified style reminiscent of the great English prose tradition. In order to make the work more accessible to the modern reader, this edition provides footnotes for difficult mystical terminology.

The present edition has been prepared with the greatest editorial care, since the text had to be retyped from earlier copies. To ensure the highest possible degree of textual fidelity, every page has undergone rigorous proofreading, followed by a meticulous, line-by-line comparison with the original English manuscript.

This edition, which has many value additions, will be a landmark in the literary heritage of *Wasif Ali Wasif*. It is a rare instance where a distinguished Urdu author recreated his own masterpiece in English, thereby enriching both languages with a work of enduring spiritual and literary value.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,
the Merciful, the compassionate*



Your natural companion, your real identity, is the man within you. He it is who worships Allah or revolts against Him. He it is who goes for this world or aspires for the next. Your inner self is to make you worthy of reward or deserving of punishment. The decision lies with you. Your hidden self is your best friend as well as your worst enemy. You alone can make your journey full of hazards and you alone can make your destination full of bliss. If your inner self is safe, you are safe; if not, not.





Faith reforms thought and negates doubt and misgiving. It cleanses the heart of evil whispers and keeps us close to Allah in joy as well as in sorrow. We square up with all trials and understand that He who gives us joys, can also bless us with the wealth of sorrow. Allah, the Most High, does not deprive His bondmen of the firmness of conviction.



Know that he, who after embracing Islam asserts or claims superiority over other Muslims, is in error. Even a mention of self-superiority is a negation of superiority, for this sense of superiority stems from human smallness and ignorance. Real superiority consists in sharing superiority with others, as knowledge consists in imparting knowledge to others. Otherwise, the desire to hold others in awe of our knowledge and to make them feel inferior is our own ignorance.





It is sufficient proof for the smallness of any man that he should subject himself to self-praise. To hear praise from others is not commendable and to indulge in self-praise is condemnable.



Safety lies not in discovering who is making a hole in the boat but in steering the boat to the shore.



No prophet is now to appear in the world. So, the great responsibility of preaching the faith rests with us all. The present Muslim *Ummah* should first set itself right and then reform the world.



He who deceives men in the name of religion, jeopardizes his prospects in the Hereafter. For success in the world to come is through religion, and

there is no deceit, in religion. If there is deceit, then it is no religion.



He who is trying to reform himself with an eye to public praise and esteem, will not be reformed. He who wants to get his virtues cashed in the world cannot be good. That "saint" who wants to over-awe the world because of his prayers is, in fact, a hypocrite.



Without our belief in the true bearer of tidings, the Holy Prophet ﷺ, we cannot affirm the *Tawheed* (Oneness of Allah).

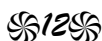


The quintessence of man is truth and truth cannot always compromise. If you keep silent when you should speak the truth, you will be deprived of

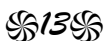
truth. That man can never be truthful who speaks ambiguity when he should have spoken the truth.



The wise man reforms the unwise, the scholar instructs the unlettered, and the physician treats the ailing. What good can a doctor do if he has no compassion for his patient? Similarly, what help can a reformer be, if he hates sinners? Every quality tends to influence what goes counter to it, but through love, not through hate.

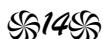


If the price of saving your life be life itself, accept it.

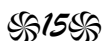


The unknown is a type of knowledge. He who is endowed with it, does not call it unknown but calls it known. So, knowledge keeps emerging from the unknown into the known. Likewise, the Concealed ceases to be concealed if it is revealed. The real

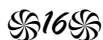
Concealed comes not within the range of human awareness. It lies with Allah himself. We cannot even talk about that. So far as Allah is concerned, nothing whatsoever can remain concealed from Him.



A hypocrite is a person whose actions in life are incompatible with his belief. Such a man gives up neither sin nor prayer. Allah is his social or political need, not his religious demand. His lot is the torture of despair and ceaseless agony.

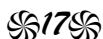


Orators here talk about the insecurity of times but they themselves are building their houses, with the conviction of security.

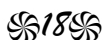


We keep saying “Allah”, “Allah” with our tongues. Allah is no word. Allah is no sound. Allah is no invocation, either. Allah is an Entity, Holy and

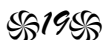
All-Transcending. It is to this Entity that we are related, but by our heart, not by our tongues. If our heart gets connected with Allah, our entire being must necessarily be cast in the mould of religion.



Man and wife should live as spring and garden. The garden that is a stranger to spring is no garden, and the spring that visits no garden is no spring. Each lives through the other.



If Allah, the Most High, in His surging mercy forgives all his creatures, what will happen? Will the after-death scene be as terrible as certain people believe? Has not Allah the power and intention to forgive?

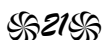


Man is ephemeral and Allah Eternal. The ephemeral informed the world about the nature and

status of the Eternal. Or, you can say that the Eternal informed the world about Himself through the ephemeral. At what point the ephemeral and the Eternal begin to know about each other is very difficult to determine. And yet to determine it is very important and essential.



Old monarchs rode elephants to set off royal grandeur. Today our children have joy-rides on elephants in the zoo.



For the truthful man this universe reveals Reality and for the false one this same universe is the mask that conceals Reality.



The dove's fledglings keep thriving in spite of hawks and falcons. Windstorms cannot blow out all

the candles. Lions roar on and the beautiful young deer go frisking around. All these are the Lord's acts. His creation keeps to its appointed pattern of activity. The Pharaoh killed all the male children, but 'that' baby boy escaped. Providence's dispensations all! Time has progressed, but flies, mosquitoes and rats breed still. Germicides produce new germs. Medicine has taken great strides in East and West. But diseases are also on the increase. Man was grieved yesterday; he is not happy even today. The remedy lies in his getting near to his Creator. Why do people not understand?



Wealth does not just mean that you should have money in your pocket. Even the sight of your eyes is wealth. The idea flashing across your mind is wealth. The feeling filling your heart is wealth. The blood surging in your veins is wealth. This life itself is wealth and above all faith is wealth, too.





Men turn to Allah either out of fear or out of love. They invoke Allah to help when they are confronted with fear, created by the ever-moving wheel of Time. But invocation in love is a great blessing— it is an eternal gift. In other words, men seek Allah because He can straighten out for them what has gone awry, while men of love wish to draw nigh to Allah so that they find composure, feel gratified and attain to peace. Devotions done in fear are one thing and prostrations made in love are another.



He who seeks the good of all, finds good coming to him from Allah. Those who keep open houses and offer free fare, are never in want.



When Allah accepts repentance for sin, He wipes out the very memory of sin.

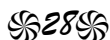


When Allah vouchsafes to favour you, He favours you with the love of His beloved Prophet ﷺ. The love of the Holy Prophet ﷺ is the essence of faith.

*Islam is nothing but devotion to Muhammad ﷺ;
This is the only touchstone of faith.*

The love of the chosen Prophet ﷺ is so great a blessing that it bridges all distances of time and space. Those who love the Prophet ﷺ, love every one of his following, and pray for the well-being of the whole *Ummah* of the faithful. They deem it a crowning glory to be even beggars in the path of the Prophet's love. The Prophet's word is the last word for them. To those who love the Prophet ﷺ, this universe is a mirror of the grandeur of the Prophet ﷺ; and for them the Prophet ﷺ is a mirror reflecting the effulgence of Allah.





When respect and degradation, pain and pleasure, poverty and riches, life and death, all is from Allah; what is left with us except for submission?

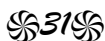


The search for Truth, for the Truth-conscious, for the men of heart, for the *Imam* of the age, or for the intimate of mysteries, involves no geographical journey. There is a great difference between the voyages of *Sindbad* and the travels of the seeker after Truth. The ego should attain to a state of self-realization before it embarks on its journey toward Truth. The clearer the mirror of the heart, the easier for it to receive the flashes of Truth. Approach to Allah is through prostration, with your brow brought low. Prostration is here below and connection on High. Divine blessings on the Prophet ﷺ are invoked here and accepted there. The first thing therefore is self-reformation, enabling yourself to know what the radiance of Truth really means.

Abu Jahl sees the Prophet ﷺ but cannot have access to him ﷺ, whereas *Uwais* of *Qaran* has access to him ﷺ although he has never been near him ﷺ physically. Destinations hail sincere seekers after Truth at the very outset.



Wonders stare us in the face, but we pay no heed. What a miracle the ordinary stupid-looking brute, the cow, is. It is a marvel of Nature. It is a wonderful feat — a great miracle of converting grass into milk! Why don't we consider?



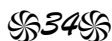
To sorrow over your lot, to have sympathy for yourself, to prove yourself pitiable among people, is to be ungrateful to Allah. Allah burdens no man with more than he can bear. Ailing and feeble spirits always complain whereas healthy souls give thanks. To criticize life is to criticize the Creator, and such criticism deprives one of faith.



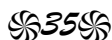
A man once asked another: “Brother! when did you tell the first lie of your life?” He replied: “The day I proclaimed that I always spoke the truth”.



If you want to translate knowledge into action, you require a '*guru*' besides your faith.



If, in spite of entreaty, prayer or wish, Noah's son was not saved, his prophethood could not in the least be in doubt. It is as Allah, the Most High, wills — He may grant a common man's supplication and turn down a prophet's plea. Allah does what He likes.



Men continually influence one another. Even if somebody passes by you silently, he leaves behind his influence. Men keep evoking love, hatred and fear

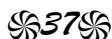
in men's hearts. It is also possible that a certain man just exchanges a glance with a certain other man and he solves his problems, gives him awareness and favours him with a perception of the Divine. The mere company of certain men may open a vista of knowledge. Man benefits considerably but silently from those who are near him and who pass by him, and from those who stay in his sight.



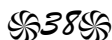
Why does man feel so ashamed of his own condition when he notices the wealth of others? This dispensation is predestined. Our parents alone are a source of respect for us. Our identity is our own face, and our Hereafter is in terms of our own faith. Likewise, our pleasures lie in our own circumstances and surroundings. The peacock's destiny is the peacock's and the crow's, the crow's.

We cannot understand why it was this way with so and so and why it was that way with us. It is said that Moses (on him be peace) asked Allah, "O Lord of the Worlds! Why did you create the lizard?" Allah replied, "It's strange. Just now the

lizard was saying, ‘O Master! Why, after all, did you create Moses?’ The fact remains the same. If man be content with his lot, he will attain to a state of peace. A comparative view of Divine dispensation will not lead to peace.



Man, neither loses nor gains in this world. He just comes here and departs.



Suffering comes:

“Because of our own actions”,
“In proportion to our capacity of bearing pain”,
“At Allah's bidding”.

These different acts of suffering have different categories but every kind of suffering comes to save us from a great suffering.





Negation is a form of affirmation, a degree of it. To lead men from negation to affirmation is the job of one gifted with insight. In the same way it should be the wish of a man of faith to draw unbelief toward belief.



Food is essential to health, but food in itself is not health.



There is a time for a change of season and there is a season for a change of time. Circumstances go on changing, and one's condition changes with circumstances. When night falls, sleep also emerges from somewhere. He alone succeeds, who keeps the lamp of hope alight in the shadows of adversity. Hope is the name of that pleasure lying in wait for which one's days of sorrow pass. Hope is no description of

any happening. It is only a state of disposition. It is the name of Man's faith in Nature's kindness.



The Being that shapes the child in the mother's womb, also gives shape to thought and action. Every face has its range of influence. Similarly, every idea has its sphere of influence and every action its period of influence. Outside of its sphere of influence everything becomes ineffective. But some faces, ideas and actions encompass centuries and transcend ages.



You need to think about those Muslims on whom you cannot enforce Islam.

You need to think about Islam which you cannot enforce on Muslims.

You need to think about that enforcing authority which cannot enforce Islam on Muslims.





The system of the universe includes good and evil, light and darkness, truth and falsehood. This is the outer world of man. But in his inner world too, these same good and evil, and faith and doubt rear on. The believing man puts an end to doubt with his belief and faith, and chooses the path of good.



He who is drowned in sin, is devoid of faith in prayer.



Poverty is no bar to your invoking blessings on the Prophet's ﷺ august presence. He ﷺ, the most esteemed, was poor among the poor, an orphan among orphans, a refugee among refugees and the *Sultan* of Time among *Sultans*. Economic deprivation is no obstacle to your seeking proximity

to him ﷺ. Nor, is riches any assurance of your gaining access to him ﷺ.



That water which is outside of the ocean, you may call river, lake, cloud, dew or tear. But that water which enters the ocean will only be called the ocean.



Belief in God, without belief in the Prophet ﷺ, would still be unbelief.

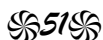


Peace sets in when demand and complaint are weeded out of life. Peace stems from the remembrance of Allah and the love of man. Hate creates restlessness, and restlessness produces fear. And fear kills peace. If there is no love, there is no peace of mind.





Before marrying, you consider a person's present and past, but you forget that it is your future which you are to spend together. A successful marriage is a blessing of Allah.



For a man to gain confidence in life, it should suffice to know that there never was before him in this world, nor shall there be ever afterwards, another man like unto him. This tremendous unique individuality is a great bounty indeed.



The reason why contemporary man is stricken with fear, is that he is deprived of the ecstasy of love. A multi-purpose life cannot escape fear; and fear is a product of despair — despair of the mercy of Allah. If avarice knows no end, fear will know no end either. The more secure man makes himself, the more insecure he becomes. That is to say, life is ensnared

by its own “fortifications” and “defences”. There is nothing but fear on every side — fear with-in and fear with-out. Your only means of deliverance from this fear is honouring your forehead by devout prostration before Allah.



The eyes of the unaware person open when death is going to close them forever.



Be absorbed in *Zikr (Remembrance of Allah)*
— Peace will come.



The prophets of Allah and the saints of Allah do not break with anyone after troth has once been pledged. They do stand by you when you hold their hand in trust. Allah is independent of men, but His bondmen can never be indifferent or unconcerned. It is for this reason that they are called “Men of Allah”,

that is, men of Allah are men of their fellowmen. Man can approach Allah only by serving and loving his fellowmen.

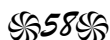


There are also such men of Allah who remain unknown all their lives. But the roses that bloom hidden from the eye of society, will be called roses, nonetheless. It is for Allah Himself to decide as to what His friends have to go through. Here He seats one on the royal throne, there He hands another a beggar's bowl. Men of love and loyalty pass through every state cheerfully. He, who has pledged his troth with Him, looks upon even calamities as an aspect of His benevolence.



Gnosis means being constantly in a state of wonder, identifying names and thereby identifying things, and observing the seen and discovering the unseen. Gnosis is the wisdom that leads from the many to the One, that ignores all dispensations but

that of the Absolute Disposer. The farthest we can go is to understand that we cannot understand Allah but that we can only believe in Him.



Better alone than to have relations which change with times and circumstances.



Progress or evolution is necessary — but how much of progress, after all, from the cradle to the grave? Real progress means that life should be easy and that death should not become difficult either.



It is a virtue to have faith in prayer. When we pray in loneliness and quiet, we happen to express our belief that Allah is beside us when we are alone, and that He also hears the language of silence. Sincerity in prayer brings tears to the eye, and these tears are proof that the supplication is granted. Prayer is the

believer's greatest support. Prayer makes the impossible, possible. Prayer transforms ages. Prayer can stop the wheel of time. Prayer can put off impending disasters. Prayer has great power. As long as there is faith in Allah, there is faith in prayer. He who does not believe in prayer, has a heart devoid of faith. Pray Allah that He may not let us despair of the usefulness of our prayers.



When we become assured of our spiritual welfare, we solicit others to work for their salvation. We wish that they also join us to share the blessings of Heaven. But the only possible proof of the truth of our claim is that we let them share with us the comforts of our present life.



The love of Allah is in fact the love of the beloved Prophet of Allah ﷺ. The Prophet ﷺ grants you the love of Allah, and Allah bestows on you the love of His Prophet ﷺ. Love believes in no obstacles

in the path of Beloved's obedience. Sacrifice is the miracle of love. Love produces a sense of wonder, an absorption and an awareness. The only way to deliverance from the contemporary agony of life is love.



How can he, who is not sincere to himself, be sincere to others. Sincere friends will be for him who is sincere to his friends. This society is false to the false and true to the true. Avoiding the voice of his conscience the untrue person busies himself in worldly pursuits and thinks that he will gain the peace of mind. There also comes a time when whatever pleasure he derived from amassing material goods ceases to be pleasure, even though the things are still secure in his possession. His spirit continues to be restless. If in this predicament he starts distribution among Allah's creatures whatever — in terms of money and other things — exceeds his needs, his spiritual happiness and peace will return.





The greatest virtue is that virtuous people become united in the way of Allah, that the scholars and the saints come together. If all the political parties and all the *Sufi Orders* join hands and hearts, the *Nizam-i-Mustafa* (Islamization) will be established there and then. If they travel separately, they will have a long way to go. The highest good in Islam is assembly. Sink your differences. Draw close as you drew apart. Our *Kalima* is in fact the Article of *Tawheed* (Oneness of God). The era which we all earnestly wish to be ushered in, can set in once again through *Kalima*. We stand in our own way. *Tawheed* not only means Allah's *Tawheed* but connotes the *Wahdat* (unity) of the Muslim *Ummah* as well — The proper *Tawheed* has not been understood by almost all of us, since we the Muslims have failed to form a grand *Wahdat* (Oneness).

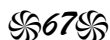


Every preacher should think: how can a person who does not like him, like his religion? To make

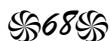
your religion likeable, make your own actions likeable, your own personality likeable. Preach your faith considering the other person's temperament, intelligence and need. Truth if used as a club in the hands of the unwise, will repel others.



Islam has made the Muslim a custodian of life and of the blessings of life. He should be the guardian of the blessings he has received from Allah. Thus, it is our duty to look after our visible and invisible entity. The protection of our inner self means the protection of our imagination, the protection of our faith, the protection of our feeling, the protection of our meditation and *Zikr (Remembrance of Allah)* and the protection of our joy and sorrow. The safety of the carnal self is also necessary. Man is himself the sentinel of the borders of his entity. We should take care and see that nothing enters or leaves our mind and body but in accordance with Allah's injunctions. We can thus by making ourselves secure, bring security for Islam. Islam can be defended only if the Muslims are defended.



It is tyranny to force a person to act against his nature.



Love is a desire to have the nearness of Beauty and Beauty is the lover's way of looking at the beloved.

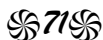


The heart cannot attain to peace without the *Zikr* (*Remembrance of Allah*). The act that brings content partakes of this *Zikr*, and the place or the person whose proximity leads to this content of heart, also relates to the *Zikr*. For instance, as the *Zikr* brings peace, so will the person who remembers Allah, and the place where Allah is remembered, bring peace to your heart and soul. In other words, pilgrimage to the Holy *Ka'ba*, tears of homage at the sacred shrine of the Holy Prophet ﷺ, visit to the *Karbala*, visits to the last abodes of the Elders of the

Faith and calls at the bounteous houses of our venerable spiritual mentors — all open doors to our content of heart. These are the stages on the grand road to the great destination of the *Zikr*. If our intention is Allah, our entire journey is the *Zikr*.

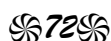


All *Orders* of *Al-Tariqah* are right in their approach, but the salvation of the Islamic *Ummah* requires that it should come up as one great unity. The path of Sufism you follow, comes of Islam; it is not Islam itself. Islam is Islam.

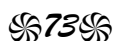


Before embarking on any big task, it is necessary to find adequate justification and appropriate cause for it. If you intend to go on a journey, it is necessary to get information about it from those who have taken the road before you. Even though you are to cross the river by boat, it will be safer if you know how to swim. The greater the job, the greater should be the justification. Every man is

not for every job. Travellers in the path of knowledge are a different type of people from those who simply acquire education. Those who stay at home are different from those who undertake journeys. Wayfarers in the name of Allah are one type and those who create hurdles in their way are another. Imam Hussain's great martyrdom was supported by an equally great justification. It was his unflinching faith and his complete submission to the will of Allah. It was a great event. It had a great reason and it produced a great result. This martyrdom was a great phenomenon — a great justification for a great job.



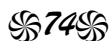
The saying goes: Guard the entrance of your heart like a doorkeeper. Watch what desire goes in, what passion wells up. Don't let in desires which relate to the mortal world, and smother those passions which are for what is besides Allah.



Good and Evil are from Allah with the qualification that Good is a sign of nearness to Allah

and Evil an indication of His displeasure. Good and Evil are from Allah, as Life and Death are from Allah. We love life and find ways to save ourselves from death. Day and night are also from Allah. Exaltation and abasement are also from Allah. We seek honour and flinch from disgrace. An evil-minded man cannot make the excuse that evil is from Allah, for we have been warned which way leads where and what action produces what result. The battle between Good and Evil goes on. Evil, when defeated, asks forgiveness and takes refuge in the lap of Good. Good and Evil can never become extinct. Their tussle continues with-in and with-out man.

If we seek Good, it is by the grace of Allah, and if we feel the urge for Evil, our own self is to blame. If we subject our aspirations to Divine injunctions, this conflict comes to an end or is reduced to the minimum. May Allah save us from the evil of our self! Amen.

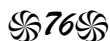


The birth of desire is natural. Desires continue to spring in the human heart. While a certain desire

runs its course to frustration, a certain other desire makes man transcend all desires. Whereas one particular desire drives him from street to street, another one brings him face to face with himself, and yet another, with freak of good luck, blesses him with salvation. What a certain desire is destined for, man should know, otherwise the desire will consume the marrow of his bones and will drip as tears of blood from his eyes.

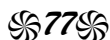


Those who set out in search of Allah, end up with man, for the bondmen of Allah are men, and no more.

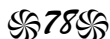


The most ill-starred man is he who, being poor, remains hard-hearted.



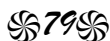


The Holy Prophet ﷺ was sent as Mercy and Blessings to the universe. It is our duty to transmit his merciful manner to all men. Islam will reach them duly. When the day dawns after the dark night, the world, of its own accord, looks at the sun — the eyes of people are naturally directed towards light. The religion of the sun is to give light, not to gain the recognition for itself.



Pore over the Book of Allah. The believers are invited to seek guidance from it, and it offers them nothing but absolute profit. Let some servants of Allah ask the publishing houses, which have printed and sold the Book of Allah, to pay the royalty thereof for the sake of Allah. The amount of money thus due may be so large as to help our entire population with copies of the Holy Quran free of charge. Better than the Quran written in gold or silver thread is the Quran that is preserved in the memory of a poor blind child. We should give assistance to the institutions engaged

in reading and teaching the Quran rather than squandering money on lifeless models of it.

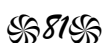


Your good treatment of your subordinates means that you do not consider them subordinates. They are human beings, living and breathing, as you are. You take care of their sentiments, feelings and needs. Allah will be pleased with you. Do unto your subordinates as you wish Allah to do unto you. Your subordinate is a trial for you, and so is your officer a trial. If your juniors are not considered juniors by you, your seniors will also cease to be seniors in your eyes. They will all be human beings.



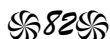
There is work for every time and there is time for every piece of work. Prayers said out of time cannot be called prayers. There are the *Hajj* days. There is the month of fasting. There are the hours of sleep and the hours of seeking a livelihood. There is the period of education and there is a different period

of learning. Likewise, there are the moments of desire. The days of conquests are different from the hour of defeat. The field of action keeps its own term, and reward and punishment are to come in due time. Joy is not permanent; nor is sorrow eternal. Every piece of work, undertaken at its appropriate time, looks becoming and proper; done out of time, it appears ill-favoured and ugly. The periods of knowledge and action are to be identified.

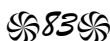


A good driver is he who does not blow the horn or apply the brakes too often. The horn is to frighten others and the brakes to exercise self-restraint. Similarly, a good life is that which neither frightens nor fears. You frighten others to impose your likes on them, and you forbear what you dislike in others. Keep your likes to yourself and let others keep theirs to themselves. Do not dislike others' likes, and you will travel better through life. He who likes others, shall be liked. He who wishes others well, shall be wished well. In short, being good to others, is being good to oneself, and being bad to others, is being bad to oneself. Good done to others is our own

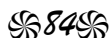
salvation, and evil done to others means ruining our Hereafter.



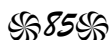
Complain not to your fellow creatures against the Creator, and complain not to the Creator against your fellow creatures. You will attain to peace.



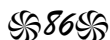
Religiousness and worldliness: All is right with the world of that man whose wife and children are pleased with him; and all is right with the religion of that man whose parents are pleased with him.



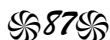
He who is untrue, can never wait for the true.



We can become a great nation if we forgive others and seek forgiveness of others.

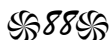


Forbearance is man's greatest power.

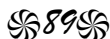


Allah alone knows His secrets, and Allah's ways are known to Allah or Allah's loved Prophet ﷺ. We cannot understand the Will of Allah; nay, we cannot even understand our own will. Prophet Moses (peace be on him) could not understand what his companion was doing. Why was the boat damaged? Wherefore was the child slain? Why was the orphan's wall repaired? A prophet could not understand it all. Nor could prophet Jacob (peace be on him) know how his son, separated from him, was faring. These are Allah's dispensations. If Allah wills not, who can know? We should believe in Allah, for it is difficult to know Him. What is due from us is submission, not investigation. Investigate the world and submit to Allah. Let it be not so that we submit to the world and begin to investigate Allah.





He who talks of his own sincerity is in fact talking of the insincerity of others. What is sincerity if it is not with the insincere?



Some are dead in life and some alive in death.



Hard work and struggle are necessary for progress. But let it not be forgotten that no effort can make a horse out of an ass.



It is a great blessing of Allah that non-human creation, such as genie, angel etc. cannot appear in non-human form in this world of man.





A glance of love will find colour and fragrance
in the rose. Seen in hate, only its thorns will prick
into view.



To a traveller passing through darkness, even
a voice from afar, serves as a beacon of light.



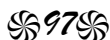
Live with saints. Peace will come.



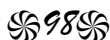
Remove the conflict between your desires and
your duties. Peace will come.



If lust for gold and sensual pleasure is
renounced, life becomes easy.



Do not destroy anybody's peace. You will find peace.



Cleanse your heart of ill-will. You will find peace.



The seeker after reality sets out in search of reality with some notion of it or other. For example, he has read somewhere that reality is so-and-so. He therefore starts off, imagining it accordingly, and when he encounters such a reality, he identifies it in the light of the same concept. That is, the touchstone of identity is the seeker's own, for he has to perceive this reality in accordance with this touchstone. If we decide on the eye as the medium of recognition, reality will appear to us in the form of a scene or a fascinating face. If we depend on the ear alone, reality is melody. If we accompany the heart, reality is the sweetheart. If we approach in terms of the mind, reality is dazed wonder. If we go out as beggars,

reality will present itself in the form of charity. If we seek it as men of charity, reality will be among the seekers of charity. In short, the colouring the seeker himself takes, his search will take, too. And every colouring is a colouring of reality because there is nothing unreal in this universe.



If one is respectful to his parents, he will find his children respectful; if not, not.



The journey towards Hereafter begins here, in this world, and man sets up his relationship with Allah through men. Our sin is in relation to man, and our virtue is in relation to man. Charity, mercy, graciousness, love and hate are all in terms of man. Divine injunctions are to operate in relation to men; prayers are to be said in a congregation of men; and *Jehad* (Holy War) is to be waged by the side of men against men. The *Ummah* is a gathering of men, and the nation is a unity of men. Nowhere is man alone,

for even in loneliness there are memories of men. In company there are faces of men, and bazaars are thronged with men. Meetings for meditation and remembrance are held by men. Even a funeral is attended by men, and funeral prayers are offered by a group of men. If somebody is engaged in worship alone, a crowd will gather around the place before long, there will be a mosque rising and a monastery taking shape, free open houses appearing, and he, the solitary of solitudes, will become *Master of Ceremonies*. Life is the expression of self. We have now to consider the question —what is the record of our actions? It is the result of our relations with the men around us. Service to parents is a virtue. Service to the needy is a virtue. Fidelity is a virtue, and similarly what is opposite to it is a vice. Man is alone when asleep; but even so “In dream he flies to the chamber of his sweetheart — human being dreaming of human being. Imagination may have dealings with the sweetheart in the realm of dreams”. In sleep, man is deprived of his chances of doing good, but at the same time he is saved from all hazards of going bad. Every single action of one man relates to another man. There is only one personal act, and it is prostration before Allah. Throughout our prescribed

prayers we make mention of others, and therefore we cannot attain to self-absorption. For example, there is the mention of those who received Allah's favour, the mention of those who earned His wrath, the mention of misguided people, the mention of the sincere and the virtuous, the mention of Prophet Ibrahim (peace be upon him) and his House, the mention of parents, the mention of children, and the mention of our beloved and most honoured Prophet ﷺ and his virtuous House. Our prayers then are remembrances and relate in various guises to men whose mention, in this prescribed form, is worship. So, my worship consists in the mention of men and relates to my approach to men, to my treatment of men. My worship is the name given to those saving graces of behaviour which protect me from omissions, lapses and delusions of men. My absorption and loneliness is only during prostration before Allah. It is necessary, therefore, that I do not miss prostration and my treatment of men continues to be good. This will bring peace to my heart —

*Do something for your heart to be at peace;
This house of Allah must not be defiled by hatred.*





Fortunate is the person who remains pleased with his fortune.



Man becomes worried when he wishes to achieve some great aim but lacks the ability necessary to its achievement. It is important for one's peace that either desire be toned down or capability be geared up. Every desire, for its satisfaction, demands a certain action. If there be no action, a desire is merely a dream. We should act here as we wish our Hereafter to be. Success is for those who strive; paradise is for those who believe and the pleasure of *Eid* for those who fast.



You can search the light of the world with the light of your own eyes. You can search the light of Reality with the light of your illumined heart. You

can search the truthful man with the truth of your own soul.



Allah is the name of your own belief. There may be a million manifestations of Allah, but your relationship with Allah is as much as you believe in Him and willingly obey Him.

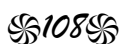


The most ill-starred man is he who is poor in the extreme and believes not in Allah.

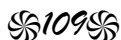


Some people deem themselves greater than their jobs while some others, their jobs greater than themselves. Both situations lead to worry. Whether one thinks himself superior to his present occupation or inferior to that, he remains a misfit, disturbed and restless. For example, someone says, "I am wasting my life at this Director's post here. Were I a Cabinet

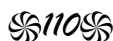
Minister, I would do better work". Someone else says, "It's calamitous being a Cabinet Minister. I had better remain a lawyer". So, people remain sick of their situation in life. Only a few fortunate persons are content with their present lot and their circumstances.



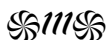
The wayfarer in the cause of truth may experience adversity or prosperity. When hemmed in, the man of truth leans on patience, and when in felicity, on gratitude. The journey of truth is that of a river which flows, shrinking through the hills, spreading in the plains and watering its banks, and at last reaching its destination — the measureless ocean. As the river does not go faint or stop in its course, nor does it start flowing back, so the truth-conscious man, passing through every stage, wins his goal of Reality. The men of truth are not disappointed by hazards. The saint bears every suffering patiently, for he knows that He Who has blessed him with the will to go forth, has also sent the suffering, and that He will help him to reach his Destination.



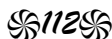
Everyone should feel in his heart the urge to serve his nation. Urge derives from intention, and intention involves a type of knowledge. Then there is an action corresponding to this knowledge, and for each action there is a field of action. If in the field of action, those engaged in action are people of good intentions, it will end well. But if fellow-travellers are not fellow-thinkers, action will not yield success.



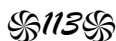
Look deep when viewing your environment, and study it carefully. Consider what your wife and children, father and mother, brothers and sisters, kith and kin, near and dear ones, may think of you; what people tell you to your face and how they mention you in your absence. Pass by your own house, off and on, like a stranger and think how long will you stay there. The time is not far when this house will be there, but you — you will be nowhere. How will things be inside the house then? Will there be some mention of you—? In what terms?



If Allah's beloved Prophet ﷺ were not there, nothing would be there; and if nothing were there, Allah alone would be there; and if Allah alone were there, what would it mean? The point is that we should not debate the status of Allah and that of the beloved Prophet of Allah ﷺ. The Prophet of Allah ﷺ alone knows about the status of Allah, and Allah alone knows about the status of His beloved Prophet ﷺ.

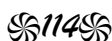


As communion and separation are the two different gifts of same beloved, so are the day and night the two different guises of the same sun.

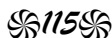


“Say prayers”, is not the injunction. “Set up prayer” is the injunction. Prayer is established when individual and collective life is lived in obedience to the divine injunctions. It is necessary that the community of Islam conducts itself along one way

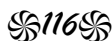
and in one direction as enjoined by Allah. As, a Muslim feels he is in front of Allah during prayers, he should continue feeling so even after prayers, so that no action of his will go against the interests of the Muslim community. It is the duty of him who is in command in the name of Allah to have prayer set up.



Investigation (*Tahqeeq*) after declaration of submission (*Tasleem*) leads astray.

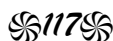


If you are looking for evil, look with-in; and if you are looking for good, look with-out.

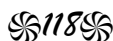


The poor one is he who has less than he wished to have, and the rich one is he who has more than he wishes to have. Or say, the poor one spends more than he earns, and the rich one earns more than he spends. If the poor man tones down his desire and

reduces his expense, he will be at ease. But if he compares himself with the rich, he will never feel comfortable. For if the prospect in front of you is low, you stand high. But if the view confronting you is high, you sink low. Man is neither rich nor poor, neither high nor low, but what he feels himself to be. He should reform his feelings; everything will be reformed.

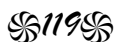


Our designs can change, His decisions cannot.



It is difficult to define the lover or the beloved separately. The bond of love makes them what they are. One cannot be described as being superior to the other. The beloved's position cannot be called higher or lower than the lover's. One exists because of the other. In human relations it is impossible to compare the lover and the beloved, while it is still more difficult to do so in the divine relation between Allah and His beloved Prophet ﷺ. What love Allah has for

His beloved Prophet ﷺ! He called him the cause of the creation of the universe; He and His angels pronounce blessings on him; He elevates the remembrance of him ﷺ; and He expatiates on his glory. And Allah's beloved Prophet ﷺ worships Him, sings His hymns, and dedicates his entire life and all his activities to Him.



As long as there is greed, there shall be fear. He who was rid of greed, became free of fear. The love of life creates the fear of death, while the love of an ideal removes the fear of death.



Sin is action in contravention of religious injunction while crime is action in contravention of government law. Sin is punished by Allah and punishment for crime is administered by the government. If the vow not to repeat sin is taken, there is no punishment for sin. But there is no condoning of crime. While sin is to be punished Hereafter, crime is

punished here. However, a government established under Divine Law can administer punishment for sins as well. If after repentance, a sin is committed again, repentance be offered again. The point is that if death comes, it should not come in a state of sin but in a state of repentance. If repentance for a certain sin is accepted, it shall never be committed again, nor shall its memory linger in consciousness. One who truly vows not to sin again, is as innocent as a new-born baby.



If a journey ends successfully, the whole course of it will be called successful.

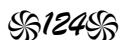


Our joys depart and their legacy is sorrow — the greater the joy, the greater the sorrow. Sorrow is the name given to the loss of joy.





Success and failure are not as important as the choice of a goal. One who fails while pursuing a noble aim, is far better than one who succeeds in achieving an ignoble one. A man may succeed in achieving his aim but his life may still be a failure.

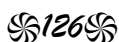


Human dykings and dammings cannot stem the torrents of Nature.



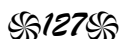
Even the true Quran will cease to be effective, if it is preached by an untrue preacher. Truth — to be told — needs the tongue of a truthful man. In fact, the word of the truthful man itself is truth — the greater the true, the greater the truth.



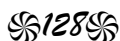


Study the book of Nature, carefully, thoughtfully. What a great revolution blazes forth with the sun rising in the east. Silences are replaced by echoes. Darknesses go hiding. Multi-coloured flowers bloom. Wafts of the fresh breeze whisper and chirpings of birds cheer. And, above all, this great master-piece, Man, shakes off slumber; the same world, the same bustle, symphonies of life, scenes of death, love, hate, one thing or another, astir on every side— a great message of awakening, of activity, of living. From ant to hawk, from fox to tiger, from prince to pauper, all are engaged in action. Some plod their way home and some ply out. Peacocks dance and nightingales sing; and this universe is bathed in fragrances. Nature's splendours all! View in many-coloured Nature the Absolute Creator's beauty of creation and understand the Lord's purpose. He Who bestows the power of seeing on the eye, flashes Himself through colours. The Giver of the faculty of hearing is present in melodies. He, at Whose bidding hungry and resourceless birds issue forth from their nests, has already provided for their food. He has assured lions their supply of living flesh. The falcon

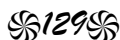
feeds on what flaps its wings in the air, and the vulture lives on the dead. He made eyes to feed splendours, ears relish melodies and heart is nourished by feelings. The Creator revealed in Nature the marvels of creation. Just think how much is happening. Your life will be full of rapture if you look at the bounties of life and think of the All-Bounteous. Let your thought lead you from origin to the Originator, from creation to the Creator, from adoration to the Adored. Your sense of yourself is important, but most important is your sense of Him who endowed you with sense.



Our real guide is our desire to be guided. In other words, a reluctant traveller can find no guide to show him the path of Truth.



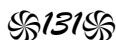
After we have quit, this world will stand and stay as it did before we came.



Whatever explanation of Truth, Allah the Most High, has vouchsafed in the Quran, should suffice for man's guidance. Any wish to have further clarification may raise the question of his getting deluded. We are not supposed to ask Allah: why He did so and did not do so. On the contrary, we are to remain prepared to face Allah's question: why we did so and did not do so.



A government may be incompetent; it cannot be insincere. For it is its responsibility and also its need to be sincere to the State. The government will stay in power only if the country remains secure. That is why, the government is always sincere. The opposition calls the government insincere, and the government describes its opponents as unpatriotic. He, who has lived over ten years in the country, cannot possibly be its enemy, and he, whose parents are buried in the country, cannot be a traitor.



In your supplications do not direct Allah to do so or not to do so, to be merciful to this nation, to visit His wrath upon that nation, or again to destroy that other nation. Some people think they are Allah's advisors and so they keep saying to Him, "Shower bounties here; throw shells of devastation there. Extirpate that one but make me and my progeny the Sultan of Sultans for all times to come". It is not at all so. Allah did not destroy even the enemies of His beloved Prophet ﷺ. *Abu Lahab's* flame not only constitutes a contrast to the Chosen Prophet's ﷺ light but also serves as its identification. Satan is Allah's enemy and adversary but His identification, too. It is not Allah's wont to deny His enemy the right to live. Such is His way that He seems to say to the unbelievers, "You may or may not believe. I won't take away your sight. I won't stop providing for you. My kindnesses to you will continue. You revolt now but you will at last come to me, and that day you will know what you used to do". Never ask of Allah anybody's undoing. Ask of Him the betterment of all, the good of all, the well-being of all.



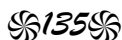
Death is the protector of life, and life is the process of death.



Belittle not the riches of sorrow; the wealth of sorrow is a special favour. Greatly blessed is the man whose nights are awake and whose dawns breathe sighs. The prayer of a grief-stricken heart can avert national calamities. The tears that are shed in the small hours of dark deep nights, blaze for the glory of nations. Sorrow is the talisman that brings into being Attar, Rumi, Razi, Ghazali and Iqbal. Even if sorrow be personal, its effect is universal. Sorrow weakens the weak but strengthens the strong.



An unbeliever goes puffed up with his unbelief. Why doesn't a believer pride himself on his belief?



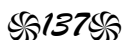
A flower's life of a day is better than a thorny acacia's span of many years.



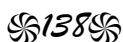
Allah, the Most Kind, says, “My mercy encompasseth My wrath”. What can be the meaning of this Divine Proclamation when every attribute of the Infinite is infinite. If one “infinite” becomes less than another “infinite”, how can it hold? Allah's wrath is not in the way of wrath. If Allah were to begin doing justice only, it would be His wrath at work. That means His mercy encompasses His justice. If, therefore, we are to be admonished according to our actions, our salvation will be in jeopardy. It is mercy alone that can save us from the result of our misdeeds. Rather, it is by depending on the Prophet ﷺ sent as “Mercy to the Worlds”¹ that we can find our way to deliverance. To conclude, we should not beseech Allah for justice in view of our good actions. He be begged for mercy alone.

1 رحمة للعالمين ﷺ

The Prophet's ﷺ intercession with Allah is mercy, and Allah's wrath is only His justice, and His mercy encompasses His wrath.

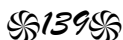


Life is much more than gathering and squandering. There are faces in it, and eyes, too.



There is a science running counter to every science. One should learn the science of protecting one's science against its countering science. It is easy to light a lamp; but it is necessary to save it from storms, and difficult, too. There is a desire running counter to every desire, and man's inner conflict and lack of faith would not let him take a right and timely decision. A man of destiny makes the right decision, takes the right step at the right moment, and then leaves the result to Allah.





What does sin matter to the Forgiving? Why mention error where there is Favour?



We live collectively but are answerable to Allah individually.



Every man's living is secure in some part of his body. That part is to be guarded. For instance, a writer's livelihood is seated in his understanding and memory — in his pen; a speaker's, in his tongue; a singer's, in his melodious throat. It's true to the extent that some people's face alone is their fortune. Similarly, some find their subsistence in the strength of their arms, others in their cunning; some in their faith, others in their lack of faith, and others yet in their infirmity. Innocent babies get their sustenance from their own innocence. In several countries even sex forms a part of economics. In short, man serves

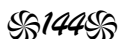
his belly by means of some part of his body. Those who expend on their travels secure their living by writing travelogues. At the foot of great spiritual centres, there are open houses, preparing and offering free meals to all and sundry. Do you know where this supply comes from?



There were two friends. One said to the other, “Have you heard that story?” The other friend did not want to continue dialogue, replied cutting the matter short, “No! I've heard the other story”.



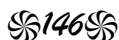
A more fearful thing than death is the fear of death.



Mention not the thing you have not seen. And what use of talking about that which can't be shown to anybody!



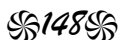
East and West rest only upon Earth. Beyond the sun there are no Easts and Wests. The skies have no dimensions and directions.



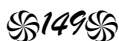
In spite of hazards, life cannot end before its appointed hour; and in spite of precautions, it cannot extend beyond its appointed hour.



If the eye be not there, is the scene to blame? If the heart responds not, what sense does approach to Reality make? If the desire to travel weren't there, what reward would the journey bring? If the heart believes not, what good is the *Kalima* on the tongue? The urge to set out for the journey is a gift of the Destination itself. The creator of desire is the very purpose of desire. That is, desire itself is the reward of desire. On the journey towards Truth, the intention to set out is Truth, as also the journey is Truth.



Do look up to the sky, but do not forget that
you are walking, down on earth



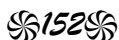
What greater punishment for intemperance
can there be than that man should have to take
medicine instead of food?



When you think of Allah's blessings and
favours showered on you, be sincerely thankful; and
when you think of your own shortcomings and errors,
sincerely seek His forgiveness.



The words spoken between two persons which
the listener believes to be true but which the speaker
knows to be false, are called flattery.



Colourless seed and colourless water in
colourless soil! How did colours come to be?



He who repudiates authority after submission
is *Satan*.



It is not sufficient for a Muslim to be only a
follower of the Quran. It is also very necessary for
him to pledge his firm troth with the bearer of the
Quran, the Prophet ﷺ. The principles of the Quran
constitute his ﷺ life. Or, say that there is no
incompatibility between his ﷺ life and the principles
of life according to the Quran, so much so that even
before the Quran was revealed, the most esteemed
Prophet ﷺ had lived his life in accordance with the
principles of the Quran.



The greatest disaster of our life is that it is multi-purpose. Man, today does and wishes to do a thousand things at the same time. His many and varied interests have destabilized him temperamentally. Today's man is living a computer life. Passing continually through the mechanical process, he has become part of a machine — emotionless, feelingless, loveless and faithless. He is neither grieved by grief nor is pleased by pleasure. The tragedy today is that the tragedy has died. Man has no time to wail over catastrophe. In today's life there is neither elegy nor eulogy. Man is living several lives, and consequently, is dying several deaths. It is only a multi-purpose life which is reduced to a purposeless life. A friend of all is a friend of none. Dissociating with all, he is left unrelated to himself. Only his human form stays, but qualities have all undergone changes. What has happened to man? What can be said is only this, that man is not as he used to be. Perhaps Man has died in some accident, and what now lives is his ghost.

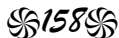




So long as there are tears in his eyes, man cannot free himself from the concept of God.

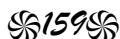


Hypocrisy deprives man of his chance of approaching Allah. A hypocrite is he who loves Islam but is hostile to Muslims; who is not what he appears to be; who is one thing in company and another in privacy; who speaks truly but promises falsely; who makes fun of friends but chats cheerfully with foes; who betrays benefactors; who does not thank man but sings hymns to God; who cannot keep his pledge; who would not find anybody better than himself; who considers himself the biggest brain of all; who cannot understand that Allah, when He so wills, can make even of a spider's frail cobweb a solid reason.



Allah, the Most Kind, says, "Do not say, 'Fie' to your parents. Do not scold them. Speak to them

gently. Serve them in their old age as they served you in your childhood”. Today this command is addressed to you, tomorrow it will be addressed to your children.



The demands of our belief are different from the demands of our life. The company we cherish is of one inclination and the company we have in fact is of another inclination. If our friend does not share our belief then who can be sincere with whom; and who will complain against whom? After belief has been chosen, it is necessary that life style and friends be also chosen. In *Ramadhan*, to join breakfast evening parties (*Iftar*) without observing fast, or breakfast on something forbidden, is all evidence of going astray, is ridiculing Islam. Islamic drama and the drama of Islam? Fear Allah! Nobody can tell what is going to happen when!

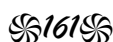


Allah advances the claim: “And we sent not you except as Mercy to the Worlds”. This must be

remembered. If you at any time are gripped by fear and trembling on account of the meagerness of your good actions and the grandeur of the Greatest on the Day of Reckoning, you are to remember that the name of Allah's loved Prophet ﷺ alone may be a means of intercession —

No more reckoning now of my sins, O Lord!

I invoke your loved Prophet ﷺ as intercessor.



All of our qualities cannot help us succeed. Everyone has a special quality which, if properly developed, may lead him to success and it is that quality which is solely instrumental in securing the pleasure of Allah. It is the reason why somebody did many a thing one way and somebody else did many another thing another way. Some people laid stress only on devotion to Allah and some other people only on service to humanity. Some dervishes spent sleepless nights in the quest for Truth, and some continued journeying in the land. Some made poetry their medium of communication, and some others spoke in prose. Some conversed in gestures, and

some others were tight-lipped for long and invested their silence with the beauty of speech. Every man cannot do every job. It is a boon from Nature, that the saints are so diversely titled that one is the seeker, another the sought; one the teacher, another the taught; one a guide, another a follower; one a pointer to destination, another a wayside sign; one a saunterer, another a globe-trotter; one stays at home, another homeless; one pride, another humility, and yet another total submission to the Sublime; one the glory of the universe, another the divine falcon soaring high in his ethereal realm; one the hand of truth, falsehood-smashing, another lowly prostration; one the companion of the Prophet ﷺ, another his vicegerent; one the succourer of man and *jinn*, another the model for the truth-bound; one the cream of Gnostics, another the endower of the treasure of universal blessing and revealer of the Divine light; one the sanctity of the prophets, another the loved one of Allah. To conclude, one is called the one thing and another, another. Each one with a different manner, with a different gifting power, with a different mode of instruction. Somewhere *qawwali* is going on, and somewhere *qawwali* is pronounced impermissible. In fact, all have seen parts of Truth. But it is now time

we saw the whole elephant. It is better, therefore, that uniting on the basis of our one article of faith and having our firmest belief in the auspicious person of the all-splendoured Prophet ﷺ, we come together as one great entity. The pleasures of the way are different, but our end is one and our destination the same. The *Shariah* alone is the clear and the complete path for us. Let us begin our journey together. The *Ummah* will achieve success.

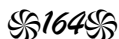


The Quran is the same; the *Shariah* the same; Allah the same; Messenger of Allah ﷺ the same; the sun, moon and stars the same; birth and death the same, too! But then life isn't the same, and society has changed. Consider: what is it that has undergone a change. Now the problem is how can the modern man find peace and tranquility in modern life and modern times. The problem cannot be solved by reading books. It needs careful consideration, concentration and deliberation. Life is casting itself in the infidel mould of civilization. How can the outcome be Islamic? You impart unislamic education to your

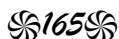
children and you expect an Islamic result? Know that your contradictions and paradoxes will not allow you to have peace and tranquility.



One who hurts human heart, cannot be blessed with the quest of Allah.



Considering any word superior to the word of the Messenger of God ﷺ is as grievous a sin as to worship other than Allah.

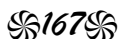


The pains that man takes to cover up a deficiency, he might, as well, take to make it up.

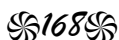


Listen carefully the words of your 'guru'. He talks your *Revelation*. Be attached sincerely to him,

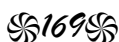
he bestows “knowledge” on you. Give him delight, he will lead you to your deliverance. Annoy him — no, you don't annoy him.



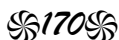
As the innocent child trusts the words of its parents, so should you believe in the words of your 'guru'. In these days of universal diffidence, it is no less than a miracle to have confidence in yourself and your guide.



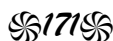
No one's demerit can be a merit of yours.



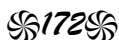
If you wish for peace of mind, don't wreck the peace of others. If you seek the forgiveness of Allah, forgive people. If you seek of Allah's blessings, be a bliss to human beings. If you cherish salvation, cherish it for all.



When the eye becomes the heart, the heart becomes the eye.



On the Divine way, the seeker should unquestioningly and gladly do the bidding of the person whom he considers his leader, chief, 'guru', guide, teacher, mentor or patron. No journey is made without a guide. The guide's company is a source of knowledge, a pattern of behaviour and a means of deliverance.



The sword of Allah¹, the hand of Allah², the servant of Allah³, the House of Allah⁴, the Prophet of

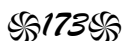
1 سيفُ الله

2 يدُ الله

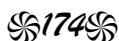
3 عبدُ الله

4 بيتُ الله

Allah¹ ﷺ, the loved of Allah², the other-than-Allah³, what is besides Allah, the limits set by Allah — all of these we understand! What do we think about the face of Allah⁴?



Use nothing that gives man a state of mind other than normal. Abstinence from tranquilizers and intoxicants is necessary for physical and spiritual health.



When a boat is about to sink, passengers, of themselves, begin to invoke Allah.

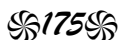


1 رسول الله

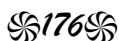
2 حبيب الله

3 غير الله

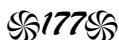
4 وجه الله



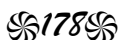
There are persons who rise through grief and
there are persons who fall because of grief.



We earn to live and we live to earn.

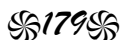


Life by itself is not the aim of life. The aim of
life is to attain life eternal.

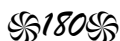


We go along carrying the burden of others,
and, having gone some way, we throw off all
our burdens, and are silently lost in some
unknown world.

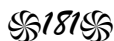




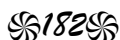
It is sin to remember the sin you have already repented over. Forget about the sin you have given up.



Life is come from God; live it for God. Wealth is come from God; spend it in the way of God.

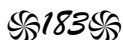


Students are the real inheritors of a country.

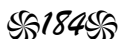


Love of *Here* is darkness and love of *Hereafter* light. Darkness is short-lived and light eternal. To take your way from mortality to immortality seek Allah's blessing, and Allah's blessing lies in the love of the Holy Prophet ﷺ.

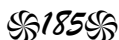




If one part of the body ails, the whole-body aches; if one chamber of consciousness is damaged, the whole process of thought is disrupted. If one pillar falls, the whole structure of faith collapses. Health means the health of the whole body. Faith means complete faith.

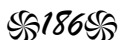


Dearest of all is the person who, at first sight, inspires our heart to say, "Oh! this face I have seen before".

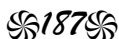


That man is cursed twice who is not generous even with the money he has acquired wrongly.

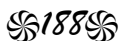




The period before the dawn of knowledge is called the age of darkness.

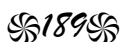


Do not receive the kindness and generosity of a person as a matter of right. Show your gratitude.



In this universe, the Holy Prophet ﷺ is the only person honoured and revered so much. He has always been presented with bouquets of homage. No other man has ever been, or shall ever be, so eulogized. Allah, Allah's angels and Allah's bondsmen — all sing praises for him. “Glory be to Allah, that He created you ﷺ so full of beauty, love and qualities”.





Repentance when accepted will not allow you to sin again.



Sublime souls give sublimity to the company and gross spirits, grossness.



Frustration is far better than satisfaction when the desire itself is wrong.



Sin is the fulfilment of an evil desire. There comes a moment in life when man feels thankful that some of his evil designs were not achieved.





The love of Allah and the love of the Holy Prophet ﷺ should be placed above life and any other love in life.



Giving thanks for the bounty of Allah is to spend it in the service of those who are deprived of that blessing.

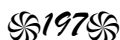


A liar is a man who remains silent or speaks ambiguity when it is the moment of speaking the Truth.

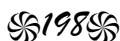


The eye that sights, at a glance, millions of stars in the sky, cannot see itself. Our guide is the mirror that introduces us to ourselves. It is just

possible that the thing that gives us pleasure today, may be the cause of pain tomorrow, and what strikes us as depressing today, brings us good fortune tomorrow. Our guide reforms our likes and dislikes, through love, makes the path of religion easy for us. The guide can reform us even without uttering a word of guidance.



While living we have various titles and apparels—rich, poor, high, low, officer, subordinate, doctor, engineer, teacher, disciple etc. But once we die, all of us are given a uniform name and that is “the dead body”.



Man will be resurrected in the same state and belief as he dies in. Pray that we do not die before we reaffirm our Faith by reciting our *Kalima*.





Life is mundane. Life is religious. Life is spiritual. With the change of thought our life changes its titles and significance.



Restlessness is in fact the name given to the difference that remains between our desires and our achievements. When our expectations are not fulfilled, we become restless. Let us reform our expectations and desires.



We wish Pharaoh's Here and Moses's Hereafter.



Nearness to beauty transforms the state and mind of man.



It is only the nearness of a Man of God that makes you a man of God, too.



To believe in Allah is to do as He bids.



Islam is the story of the oneness of Muslims. If they don't unite, they will be thrown out of the fold of Islam. An organized mass of Muslims alone can make for the glory of Islam.



Man has come to be possessed by his own possessions. In his anxiety to make himself secure, he is becoming more and more insecure. The danger lurks inside of man. The disruption of breath comes from within.



Before you proceed to please Allah, do ascertain whether He is really displeased. You must first please the man who has informed you about Allah's displeasure.



Even a mention of virtue is a virtue, and so listening to good words is a virtue. To visit a good place is a virtue. To meet a good man is a virtue. Speaking about good people is a virtue. A good thought is a virtue. Good knowledge is also a virtue. And a good action is, of course, a virtue.



A man asked another, “Brother, do you know about the coming events?” He replied, “I am yet involved in the events going on”.





When the child is ill, the mother will know how to pray.



Be grateful, bounty will be made secure for you. Be generous, your provisions will increase. Prostrate yourself before Allah, you will be called nigh unto Him. Give respect and get respect. Give away in charity, calamity will be put off. Vow not to go wrong again, your sin will be forgiven.

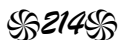


It is the disciple's own truthfulness and devotion that leads him to his destination. If the destination was reached, what doubts could possibly be there about the guide's being perfect? But if the disciple did not arrive at the destination, what good would it be to ask whether or not the guide was perfect? A well-starred disciple remains grateful to his guide in all eventualities, while an ill-starred

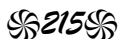
devotee holds his guide responsible for his own shortcomings.



To meet good people is to be assured of a good future.



The best speech is that which contains minimum words with maximum meanings.

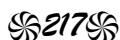


He who reaches the zenith must know that the decline follows.

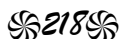


The river flows, shrinking through the hills and expanding in the plains. Likewise, man should travel according to his circumstances. If he ignores his circumstances, he is shattered. What is required is

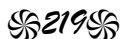
to continue the journey. But the manner of it is to be determined in relation to the circumstances of the traveller.



If the Prophet's ﷺ succession is not by inheritance, how can the saint's succession be by inheritance. The concept of spiritual succession by heredity needs to be considered.



One should think how a mortal can love the Eternal. What is the meaning of love if the eye is not involved? How can a human being be “creature” and “lover” at the same time? This must be considered carefully, for there is no denying it.



If the roof is going to fall, flee; but if the heavens begin to fall, stay on.



Know that the danger which is sensed before time, can be averted. Our prayers do certainly hold back most of the impending hazards. May Allah save us from those dangers which we sense not though they be near.



He whom Allah chooses for His mercy, He makes him a beggar at His Own door, and he who is deprived of His mercy, is left to seek the help of the men of the world. Pray to Allah that we may not be visited by a calamity which would make us forget to invoke Allah for help.



Centuries of experience and labour are invested in the birth and the upbringing of a child. Allah has created the moon and the sun and the stars and earth and air and water to keep human life preserved. Animals, birds, plants and inanimate

things are at the beck and call of human life. In what various ways Allah provides for man! It is something to watch in wonder that Allah gives sustenance even to a worm lodging inside a stone. If somebody asks Allah for the destruction of His creation, can it please Allah — All-Sustainer? Allah loves those who love the living human. Prophet Noah (peace be upon him) asked for his people the punishment of water; his own non-believing son was engulfed by the same devastation.



The charity of the rich lies in giving away wealth in the way of Allah and the charity of the poor in accepting the distribution of wealth by Providence. That poor man is a man of charity, who stops staring at, and desiring for the wealth of other.



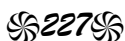
What better explanation of one's failure can be than this statement that one has neither time nor disposition to go the way of religion!



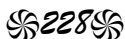
The sun is far away but the sunshine is so near!



Our worst enemy is he, who enters our life as a friend, and our worst friend is he, who leaves us as an enemy.

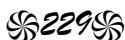


He who is not satisfied with the present, will not be satisfied with the future. Contentment is not a state of circumstances; it is a state of the soul. A man at peace with himself neither complains nor demands.



The success of life can be measured at the close of it.





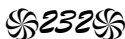
The most dangerous enemy is he who deprives the traveller of his desire to continue his journey to Truth.



To distribute wealth among the poor is a virtue. To snatch wealth from the rich is a sin.

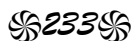


From one point of view, sin is a disease, and from another, disease is a sin.



We light as many lamps in our grave as we please hearts in our life. Our good actions illuminate our graves. The charity of a man of charity is a light for his own grave; for it is our own nobility which gives fragrance to our graves. The lamps that

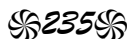
illuminate our Hereafter are lit here. No virtue can ever go waste.



Ask of Allah that which you can spend in His way without a hitch. What you have begged of Him, you should keep it reserved to be sacrificed for Him, even though it be life itself.



He, who believes that his sustenance is related to some material cause cannot be a perfect believer; and he, who does not believe that life may shortly end is equally imperfect in belief.

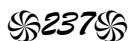


He, who is pleased with the dispensation that Allah has ordained for him, is pleased with Allah; and he, who is pleased with Allah, has Allah pleased with him. It means that the easiest way for you to please

Allah is to remain pleased with Allah and with every act of Allah.



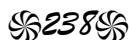
Almost all of us in our country are Muslims. Who steals? Who robs? Who adulterates? Who is the profiteer? If all are Muslims, where is the society in keeping with the demands of Islam? Who is to reform who and how? This is the need of the hour. Before propagating Islam, it is necessary to establish Islamic society. An Islamic society would not admit of any deprivation or oppression of anybody.



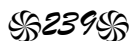
He, who can submit to the will of Allah like Imam Hussain, can also smite with power like Ali (*the hand of Allah*)¹.



¹ يَدُ اللَّهِ



What do you think of the Muslim who dresses the wounds of a swine?



How many paths can lead to the top of the mountain! But there is only one for the traveller to take.



Man despairs of the mercy of Allah when he despairs of his own future.



The Holy Quran is Allah's word. The universe is a manifestation of Divine splendours, and man is the masterpiece of creation. Every act of Allah is holy and sublime. Nothing is unsublime in creation.



Did you ever think about the auspicious festivity on the *Urs* of one of these *Sufis*? All sorts of things come to pass there. There, on one side, in a tent shelter, is a group of dervishes drunk with exuberance, nay, soaked to saturation in rapture, nay, tossed from moment to moment into ecstasy. There is a fire lit there, or say a soaring flame-flare is on. These people have their own table manners. Somewhere, *qawwali* goes on in a gathering and people dance in delight there, too. Money is being showered over the singers in the name of the same saint whose *Urs* is being commemorated. Somewhere there are free milk stalls, and this milk is free from adulteration. Some people display step-dance to the beat of the drum. Praises of the Prophet ﷺ are sung. Sweets are sold. Shops are decorated. Then there are swings for children, theatres and extra shows in cinemas. Now you consider how that *Sufi* might be feeling who had lighted the lamp of Allah's remembrance. You should show your association with these bondmen of Allah by following in their footprints. Our revered master,

Ali of *Hujwair*, had come to Lahore not to visit the tomb of any saint but to preach Islam. Similarly, our master, *Khwaja Muinuddin Chishti*, had graced *Ajmer* with his presence, not to attend any monastery but to carry out a mission. We, disciples, should ponder over the matter and approach our respective mentors for further explanation.



Today's man remains more in fear of poverty than of death. First improve the economic condition of the poor, then better their spiritual lot.



Charity in the name of Allah helps men. Expense in the way of Allah helps men. The *Zakat* helps men. What is advanced as “good debt”¹ to Allah is given to some men. The name is Allah's but the errands are man's. Man spends and helps man, and Allah is pleased and remains gracious. The point is

قرض حسنہ 1

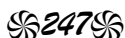
that to please Allah and to seek His approval you are to be at the service of men.



You are complaining against a friend who betrayed you. Complain about your intelligence, rather, for you took a cheat a friend.

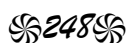


Bounty received through prayer should be as much respected as the Bounteous. Be pleased with what prayer has granted to you. He, who grants prayers will be pleased.

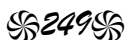


We may bring a sinner to the path of virtue by covering up his sins. A bad name sometimes fills a man with despair, driving him into a state of indifference; and he thus goes on slipping farther and farther into sin. When man loses self-respect, crime and sin become meaningless to him. Revive the self-

respect of the poor. Call nobody a *goonda*. You call somebody a *goonda*, and he becomes one. Address people by their full names. Allah's saints have been reforming sinners by love. On the contrary the cruel hand of society will be clearly visible in hardening a criminal. These criminals and these sinners are a part of our own society. If their reform had been attempted, their numbers wouldn't have risen.



Eulogy, elegy, *qawwali*, invocation of blessing or salutation cannot help us to understand the dignity of martyrdom or to serve the ends of martyrdom. Eulogies and praises of the Imam Hussain are perfectly in place, but who will follow his example and undersign it by action? *Karbala* is not a descriptive appellation; it is the name given to a certain type of action. *Karbala* is a message to the heart that feels, a vision of the great surrender of the Imam, the Sultan of Saints, to the will of the Greatest. It is a message to the humble followers of the Martyr of *Karbala* to keep alight forever the lamp that the Exalted Imam lit with his own blood!



The mentor who satisfies your desire, is one, and the mentor who liberates you from desire, is another.



Expand but to a limit where shrinking shouldn't be difficult. Secure but only so much as shouldn't make leaving difficult.



Satan did not accept man. Allah cursed Satan and dismissed him from His presence. Allah called man's enemy His Own enemy. Now if man makes friends with Satan, it is greatly to be deplored.



Pray that when in Allah's presence, we may be able to submit some good deed or at least some good

wish unfulfilled. Allah forbid that we should depend on the excuse that the world gave us no time to do so.



People marked contradictions between profession and practice in the lives of preachers and avoided listening to the word of truth. They plugged their ears. There are hundreds of thousands of mosques and as many *imams*. But the nation looks without an *imam*.



To remember Allah and to invoke Him is to invoke His mercy, to invoke the Merciful, to invoke the Compassionate, to invoke the Veiler and Forgiver. Nobody ever invoked the Subduer, although that is also an attribute of Allah. We invoke that attribute of Allah which relates to us: the Sustainer, the Forgiver, the Healer, the Giver of life, the Bestower of capability of Good. The point is that all of Allah's attributes are not to be invoked by all of us. Ask honour of Allah and ask of Him the

knowledge of actions that bring honour. We are of the caravan of good; in the Hereafter, we are to be with those who are men of Good and who have love for the beloved Prophet of Allah ﷺ. As to the disposal of Opponents of the faith and their ultimate fate, in Hereafter, Allah knows and plans what type of men hell-fire waits for. Not for Muslims at least! Those who believe in the Prophet of Allah ﷺ and have love for him shall not go to Hell!



Even if we don't acquire ecstasy when praying, we should say our prescribed prayers. Prayer is compulsory, but not ecstasy.

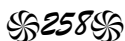


If a house is on fire, it is your duty to put out the fire before undertaking research on its causes.

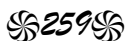




Stories of high soarings in the realm of dreams
do not end the lownesses of life.



Life is a shady, fruit-giving tree, ceaselessly
sawn by the saw of breath. None knows what may
happen when.



You can attain to a knowledge of truth in the
same land, in the same age and in the same language
which Allah has made yours by birth.



Do not commend the person whose Hereafter
does not seem commendable to you.





A river leaves long-lasting marks where it once flows.



The sky, as we see it, is the farthest limit of one's view and the stars are not as they appear to our eyes.



A perfect thing is that which stands in no need of addition, amendment or reduction. Just think when Islam was perfected. Whatever knowledge of it was then present, should suffice. Ever-increasing explanations and additions in the already perfected religion can in no way create steadfastness of action. A traveller who is ever discovering new ways, travels short of his destination.





There is a mention of all groups in the Holy Quran: the mention of past communities and their rise and fall, the mention of the prophets, the mention of Satan, the mention of the pious, the mention of hypocrites, the mention of martyrs, the mention of the truthful, the mention of the virtuous, the mention of the universe and its creation; in short, the mention of every sphere and phase of life. You are to see which group you are related to and what are the injunctions with regard to that particular group. Study the Holy Quran carefully. All pronouncements do not apply to all.



The torment that is to be visited upon unbelievers, will be theirs. How do we come into it? There are glad tidings of heaven for believers. You are believers. Why aren't you happy with the good news? Is your submission to Allah lacking in any respect?



Man cannot love abstractions and ideologies.
Man can love man alone.



Durud is to remember the Holy Prophet ﷺ.
He who has reverence to him is always blessed.

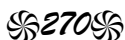


The very situation which a common man regards as a situation for patience and resignation, for Men of the Lord the same situation is a cause of gratitude.

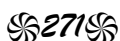


When vultures begin to hover over cities, then the lives of citizens are in danger. For a vulture detects the dead from well afar.

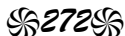




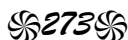
Do you know the reason why we remember some poets by observing a certain day of eulogy for them and some others by celebrating their death anniversary with religious and spiritual fervour, *Urs*? For example, while a devotional jubilation marks the observance of the death anniversaries of *Mian Muhammad Bakhsh*, *Waris Shah*, *Shah Hussain*, *Bulleh Shah*, *Shah Latif*, *Khawaja Ghulam Farid*, *Amir Khusrau* and others. For *Iqbal*, there is a mere *Iqbal Day* and no *Urs*. Why this difference?



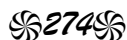
Someone asked “What use is rain?” The reply was, “My field is watered”. He asked again, “What harm does rain do?” The reply now was, “My brother's field is watered, too”.



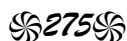
It is the attention of the audience that lends beauty to the speech.



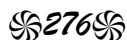
Success is not the achievement of a stray aim. Success is the achievement of that particular aim, other than which or beyond which there would be no aim.



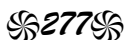
An incompetent leader complains against his colleagues and followers. If you love to be called the sun, produce and spread light without complaining against your rays.



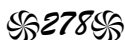
A word emerging from the depths of one soul must go deep into another soul.



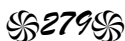
Pray that your inner self be as beautiful as your outer self.



The world is ancient but it has not lost its newness.



What is your age? It is not what is past but what is yet to pass.



Knowledge is not education because:

Knowledge — is a desire to approach beauty;

Knowledge — is self-realization and Creator's awareness;

Knowledge — is a negation of the known;

Knowledge — is the ragged apparel of life itself;

Knowledge — is drawing nigh to the splendour of the Beloved;

Knowledge — is of a humble and modest disposition;

Knowledge — is a consciousness of one's ignorance;

Knowledge — is a path of recognizing the Creator through the creation and the creation through the Creator;

Knowledge — is the name given to man's courage and confidence in submission;

Knowledge — is not what is committed to memory;

Knowledge — seeks to go out of the libraries to study the book of Nature;

Knowledge — is not the style of speech or writing; it is the style of looking at things;

Knowledge — is the code of action; if it lacks action, it is a mere dream without any interpretation;

Knowledge — if it keeps within the limits and of our nature, remains satisfied and satisfying, otherwise, it is a cause for apprehension;

Knowledge — means abstinence from debates;

Knowledge — comes of association and makes for association;

Knowledge — you cannot acquire until somebody is there to bestow it on you;

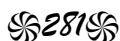
Knowledge — derives from the expression of emotions and can't, therefore, be above association.

Education is the knowledge of necessity.

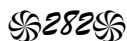
The knowledge of necessity is one thing and the necessity of knowledge another.



Everything that happens in this universe affects every man in some way or other. One man's death is another man's grief. We learn from what others have written. An invention of someone can be beneficial to everyone. Every man is related with and interdependent on every other man.

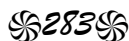


There is no moon in the moonlight here and there is no moonlight on the moon there.

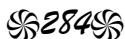


Why inquire after the health of that goat which has seen a lion in a dream?

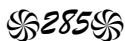




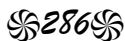
Islamic society means the Muslim way of life.



A shepherd, aware of the condition of his flock, is far better than a king who is unaware of the state of his subjects.

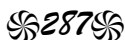


He, who describes his spiritual experiences with a view to impressing the other Muslims is a pretender.

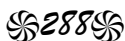


You have as much right over Allah's universe as you give Him in your personal universe.

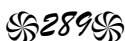




What greater misfortune can there be than this that some of the events in our history we can't even mention? But the future historian, who will follow us, will certainly mention them and in his account we will also be discussed. Do you know what the future historian will say about you?



Why mention the son who is recognized only through his father!



Every man praises the life of others, and disparages his own, yet no one is willing to give up his life, howsoever inferior it may be.





Acquire as much knowledge as may be useful in your life. What can be translated into action alone is knowledge. Otherwise, it is an additional burden.



The disciple who first accepts someone as guide and then speaks ill of him, is false and ill-starred. He who talks against his teacher is deprived of knowledge.



He who showers delight on others sometimes happens to shed tears in loneliness.

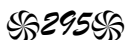


Your love for the characterless person can reform his character.





No path is easy to tread without a taste for travel.



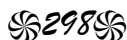
Only the country of our beloved is our beloved country.



Should a man suddenly be blessed with insight, he would go mad with fear, seeing how strewn with skeletons is this earth. The ruins of today were once great cities and the great cities of today will be ruins once again. Many and many a one came into this world. Many and many a thing came to pass here. Many and many a garden waxed green in the world and withered away!



That which leaves you with no question, is a thing that has no answer.



It is the perfection of the disciple's devotion
that makes the guide perfect.



It is the on-looker's love that beautifies the vision.



If the arrival of a person hasn't given delight,
how will his departure cause distress?



If your toil is without pleasure, looking
forward to its result is delusion.





*Pantheism*¹ is no discipline of knowledge;
it is vision.



Every face is the same one face.



You had better not sin, but the best is not to let
any man be a witness to any of your sins.



Rather than talk about the person of your
Benefactor, describe the blessings he has showered
on you.



1 *Wahdat-ul-Wujood* وحدتُ الوجود



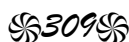
Man of knowledge is proud because he knows so much. Man of wisdom is humble because he knows no more. While knowledge prides itself on the known, wisdom worries its head, trying to discover the unknown. If the man of knowledge becomes conscious of his ignorance, he can step into the realm of wisdom.



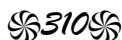
Reality is like your reflection in a mirror. You go near; it comes near. You step back; it steps back. You move aside; it moves aside, too.



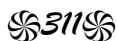
We remember the men of old and live among those of the new times. We set our standard in view of the past and try to bring up to it our present life. How can we find peace? Those people are gone. That age is over. These memories of the past will make our present life awry.



Man reaches out as much in the service of his fellowmen as he rises towards Allah. The vertical journey is directly proportional to the horizontal journey.

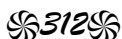


If the heart be cheerless, bustling cities seem cemeteries. But if the heart be cheerful, graveyards may become scenes of jubilation. Life is what man thinks, and the reform of thought and belief is the reform of life. Most of our fairs are a manifestation of our belief and devotion. Every fair is a celebration of the death anniversary of some knower of truth or *Faqeer*. The day on which a *dervish* dies becomes an occasion for holding a fair.

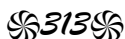


“He, whom Allah guides, cannot go astray, and he, whom Allah leads astray, can never find guidance”. That is, the man who relates his guidance

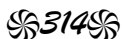
to Allah, can never be misled, and the man — an unjust one — who relates his straying to Allah can never be guided to the right path. For why should Allah lead anybody astray?



In the vast ocean of humanity every man is as lonely as an island.



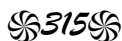
*Faqr*¹ and anxiety about gain and loss are as unlikely to combine in the same person as smallpox and beauty in the same face.



The laughing one said to the weeping one, “Why are you weeping?” He asked in reply, “Why are you laughing?” “I’m laughing at your tears”, he

فقر¹

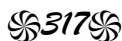
answered. The other one sighed and said, "It's your laughter that I weep over".



How to help the blind man who stumbles at every step but is not prepared to admit that he is blind!

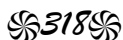


The biggest question is that, the answer to which is with the questioner himself.

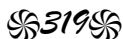


It is impossible to rid the heart of fear and anxiety after grabbing somebody's right. Anxiety is an overwhelming obstacle in the way of man's elevation.





The *Sindhi*, *Pushto* and *Punjabi* languages should be made compulsory at the school level with a view to creating a sense of unity among the nation. The syllabi in English Medium Schools and Religious Seminaries should also be given the same footing. Otherwise, the situation will remain the same as it is.



Watch closely the people who live around you. They bear witness to your character. Tomorrow, these same people will appear as witnesses for or against you; so much so that your domestic servant, apparently tongue-tied and mute, will tomorrow display his eloquence of speech and fluency of tongue in describing the treatment he has been receiving from you. The needy beggar who turns away empty-handed from your door, will shatter your peace of mind. Even insignificant events bear very significant consequences.



Man's greatest wish is to please or impress everybody and his punishment is this — that men will be neither impressed nor pleased.



He who does not respect the truthful, can be a false man; but he who does not respect the untruthful, may not necessarily be a truthful man.

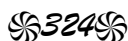


What is preserved by memory is transient. Memory itself is not long-enduring. The best knowledge is that which passes down to the heart and manifests itself in action.





Your *Faqr*¹ begins from your becoming harmless and is completed by your growing beneficent.



Swindle: — making one consent to do something, of the outcome of which he is ignorant.

Tyranny: — using a thing against its nature.

Treachery: — sacrificing national interest for the sake of personal interest.

Hypocrisy: — the desire to be popular with believers and unbelievers at the same time.

Imprudence: — to pride oneself on one's sins.

Folly: — considering oneself superior to all.

Lie: — calling oneself inferior to everybody.

Conceit: — being a stranger both to “submission” and “inquiry”.

1 Sainthood فقر

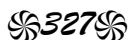
Paradox: — to war for the sake of peace or to kill men in the service of humanity.



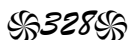
No moment comes twice. No day can come a second time. Neither the day of birth nor the day of death comes a second time. The concept of celebrating a particular day needs to be considered!



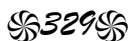
It is in our lives that we light our graves. Good deeds create peace and tranquility in life, and, when we are dead, illuminate our graves like lamps. The fragrance of our qualities and character lasts even after our death. The graves at which we find perfume and light, prove that the life of those buried there was doubtless a life of piety and good. Those whose graves are topped with domes, must have lived as eternal pilgrims to the sacred land of *Hijaz*, and must have illumined their eyes and souls with the divine beams from *Medina* and *Najaf*. Peace be upon them.



What is called the rose, wafts abroad on the wings of fragrance. The rose is the entity and the fragrance is the attribute. The entity is known by its attributes.

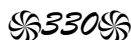


An ill-starred man sacrifices his future at the altar of his present. A foolish man sacrifices his present at the altar of his future. A successful man derives pleasure from his present, preserving his future and the Hereafter. A better life in this world and a better disposal in Hereafter. It is a great destiny, indeed.

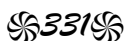


When one's own sight is weak, the brightness of others' faces grows dim.

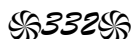




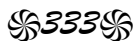
That man can never get out of the wilderness of the spirit, who didn't respect his parents and doesn't love his children.



What use is your attending a feast your absence from which does not visibly affect its overall tone?

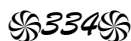


If you ask people about the golden period of their lives, the reply will be that the golden period is already dead or is not yet born. But the fact is that the best period is our present.



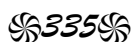
Friends and foes are manifestations of man's own likes and dislikes. Love and hatred are parts of his own temperament. He who is all love from head

to foot, doesn't find anybody blameworthy. It is natural for any eye full of love to be treated to a lovable face. Your own eye invests the view with beauty. Your own heart enshrines the secret of the enchanters of the heart. Your own taste makes the fare delicious. Discover your own reality and the realities of the universe will be laid bare. Self-escaping becomes God-escaping, for self-awareness is God-awareness. Attune your hearing, the Friend's voice is hailing you as ever. The Bestower of vision is illumining scenes. What we are for, is for us: this world or the next, Matter or the Soul, Darkness or Light. The decision lies with us! Light comes from Heaven. Bread is produced from Earth. Heaven and Earth are related through us. Denial and affirmation are our own identities. Rising and falling are our stages. We ourselves are lost. Let us find ourselves!

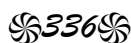


Hereafter is that time when the Benefactor will demand an account of his kindnesses.

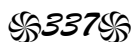




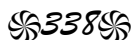
Power creates fear. Fear produces hatred.
Hatred generates revolt. And revolt shatters power.



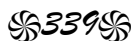
Good and Evil shall endure as long as life lasts. To wipe out Evil is both impossible and inappropriate. Evil is to reform itself through Good. The highest endeavour of Good is to help those drowning in the river of Evil to reach the bank, and this endeavour cannot possibly be made without sympathy and love. The temperament of Good is like that of kind parents and of Evil is like that of rebellious and headstrong children.



That foolish wife who makes a slave of her husband, is after all known as the wife of a slave only! The wise wife makes a god of her husband and is herself called a goddess.



The sorrow that keeps you awake is better than the happiness that takes you to sleep.



Do not make a club of the truth of your religion. Let the truth of your religion play a host to the truth of other religions and entertain them as guests. The rapturous faith of others is giving them the same or a similar spiritual state as yours is giving you. A great or very true religion is like a large river which embraces the rivulets and the tributaries and takes them on to join the mighty ocean. They do not fight.



The person we consider beautiful is the person we love. Love is the relation that exists between the lover and the beloved. The desire to approach beauty is Love. The best of love is to seek the pleasure of the beloved — the pleasure of the beloved becomes the

pleasure of the lover. The lover deems it the highest ascent of love to cease to exist in his own characteristics. He starts living in the light of the beloved's attributes. The lover's chief concern is to seek the nearness of the beloved. He is careful about the likes and the dislikes of the beloved. One, who is undesirable for the beloved, is undesirable for the lover, too. The lover's passion to become extinct (*Fana*) in the beloved, makes for his immortality (*Baqa*). True love endures through the attributes of the beloved. Human love (*Majaz*) is different from Divine love (*Haqiqat*). In our love for a human being, we do not accept a rival —the lover of our beloved, but in our love for Allah, we love all lovers of Allah. In Divine love a rival is near and dear. In Divinity there is no rivalry.



If our lot is preordained, what is sin? Were sin preordained, there would never be any punishment for sin. A thief stole fruit from an orchard and was caught. He explained: “A servant of Allah has picked fruit from an orchard of Allah by a command of Allah”. Owner of the orchard said, “By another command of

Allah, another servant of Allah has the right to club the head of the first one. If theft is ordained the meeting of club and head is ordained, too”.



Only those who transcend space and time and sing hymns to the Creator of the universe can, in the real sense of the word, be called the rightful claimants to the vicegerency of Allah.



Those who stole precious stones from historical buildings and royal palaces could not erect such buildings or palaces. Stars look beautiful only in heavens. Topics do not evolve from phrases. Phrases issue from topics.



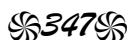
What use is that knowledge which cannot bring peace to its possessor or satisfy his wants? One may pray for deliverance from such knowledge.



If a king wishes to be near a *Faqeer*, it is his good fortune. But if a *Faqeer* wishes to be near a king, it is his misfortune.

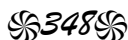


He who knows the secret of death, is not affected by the vicissitudes of life; and he who knows the secret of life, is not discouraged by the ravages of death. He who has come to know his self, has come to know Reality.



A *Faqeer* does not try to prove the Entity of Allah. He knows that only the on-looker's eye can furnish proof for the existence of the sun.



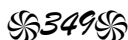


Our life moves in a narrow orbit like that of a frog in a well. We are acquainted with a limited number of people. Our life is spent in limited activity. Our knowledge is limited. We can devote a life-time to a library but we cannot exhaust a library. We do not understand full well even the members of our own family. How can we ever know about the houses in the street, the streets in the city, the cities in the country, the countries in the world, the worlds in the universe? And then the Creator of the universe is a subject out of the range of our comprehension. And what is He? He alone knows!

فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

“So Blessed is Allah, the Best of Creators”.

(23/14)



Decree shatters design. Destiny is what is inevitable. Good fortune means proceeds more than

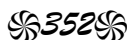
deserts. Admonition is the outcome of misdeeds, and repentance delivers us from the sad consequences of our wrong-doings.



People do not join us in our joy. Who will share in our sorrow?



When the believer's light of joy goes out, the unbeliever's home is lit up with ceremonial lamps.



Islam is not the name given to the body of Muslim knowledge but to the pattern of Muslim behaviour. In other words, Islam is not something to be talked but something to be done.





Not everything visible is perceptible. Nor is everything perceptible, visible.



What a large tree there is inside a tiny seed! And how many seeds there are on a tree! That is, there are numberless seeds in one seed, and in the same way, there are numberless trees in one tree. Something to be pondered. Drops in an ocean and oceans in a drop!

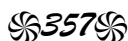


What will he, who has no light in his heart, gain from a festival of lamps?

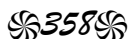




We want our children to understand so much but they don't. Our children also want us to understand so much but we don't.



There was a false disciple who didn't find a genuine guide in all his life. If you don't call that liar an ill-starred person, how will you describe him?



The time that goes by, writes so much on the countenance of man. The dust of the road on the face of the traveller reveals the conditions of his journey.



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