

Fawaidul Fuaad

(Hazrat Nizam Uddin Aulia)

اے آتشِ فراقِ دلہا کبابِ کردہ
سیلابِ اشتیاقِ جانہا خرابِ کردہ

Essence of the majalis as revealed to
Faridullah Khan, Islamabad.



In memory of
The light that guided me throughout
showing me how compassion love and
gentleness can prevail over every-
thing...my divine teacher my mother
Akhter Sultana





Majlis – 1



The Repentant is superior to the Pious.

Repent from the world to help you last through post humously.

Symbolize Truth and its Light shall shine always.

Ascension and Exaltation must never to get into you; Murshid comes first.

Extreme care and caution when talking to Murshid.

Little sleep, eat and talk with minimum interaction with the people shall help.





Majlis – 2

In the world of “Love” there are no slaves & Masters. The Purer in love the more successful you are.

All “Ebadaat” i-e Prayers are but for Allah sourced from Love.





 Majlis – 3 

There is a Special Person in all types and all kinds of people.

Unique and righteous (never condemn a group for there would always be the “Right” one somewhere) within every group.

Special one would always shine out in the common lot. Never look down upon a collectivity of people.





 Majlis – 4 

Special prayers for special persons.

(Specialized treatment needed individually)
by everyone.





Majlis – 5



The miracles and mystery of prayers (Sa-
laat). are dawned from on high .

The Koran. The frequency and the layers of
'meanings' each time you capture it by
reciting it from end to end (Khatam) are the
preserve of the related ones.

All a matter of Grace bestowed upon from
above Do put in your humble effort though.





 Majlis – 6 

Abstinence from the world. Sustain on whatever is there. No greed & expectation from the worldly sources.

He provides.

Excel the self. Self-abnegation a sine-qua-non for all elevations

others & your 'self' should be treated at par in all respects.

Rituals mean nothing if the heart remains hijacked by the world.





Majlis – 7



Indication & nuances of mystical/ spiritual mannerism! cannot easily be understood or appreciated but with Masters help

“Four Edged” water container i-e (Kooza) Taharat be done in an easy manner (Easy to hold Luqmani Kooza having four edges). Do not make it difficult for others rather facilitate them. Masters only help when they push you into situations not easily scrutable from appearances. Little can a Imam understood otherwise. Human mind and knowledge can scarcely help if not supported and guided by the Master (the vicegerent of the Divine)





~ ~ Majlis – 8 ~ ~

Prayers (Salat) if truly imbibed in meaning can transport you into the hidden realms of knowledge & protection.

The doors such prayers open would be simply captivating when peeped in.

The visions, unfold and the superficiality of this world is laid bare.

The condition is not to be touched by the contamination of this world in any way.





 Majlis – 9 

Whatever comes from the unseen, unknown
is welcome and a special blessing.

Company makes all the difference.

The choices we make would always impact
what we get & what we don't. It is inevitable
when the "cheap" is forsaken the "Valuable"
must follow.





◉ Majlis – 10 ◉

Feed all with dignity.

Never inquire if someone is fasting lay food irrespective.

To inquire is to infringe upon the privacy of this Ebadat. No one is to be made to reveal if he is observing. Difficult both for the one fasting & one asking if he asks. Fasting a very private ritual, a host nevertheless should lay food instead of enquiring if anyone is fasting or not.





 Majlis – 11 

Blessed Masters spread blessings wherever they set their feet on.

They cause & commit extra ordinary deeds / things sometimes unintended as they cannot help it.

The Kamil however keeps the secrets buried, never betraying what treasures / secrets he is carrying in his bosom.





 Majlis – 12 

To be under the supervision of a true Master is the ultimate treat.

Better be dependent than be on your own.

Never be tied to or be identified by a place a community or a home like lesser creations (animals). Be emancipated and free from spaces which tie down ants, warps and spiders. Man is above them all.





◉ Majlis – 13 ◉

Obligatory compliance of rituals beneficial for oneself whereas to be good to others is a far better and easier virtue with a guaranteed recompense.

The former is contingent upon “Ikhlas” while the latter is free from such conditions.





◉ Majlis – 14 ◉

Friends of Allah have two packages; one is their dealings with fellow men, the other their relation with the Creator, respectively called Walayat & Wilayat. The former he may or may not bequeath to any one the latter he takes away with himself.

The Former ought to be a universal blessing for all not shutting out anyone, latter between him & his Creator.

Irrespective of ones capacities and efforts-Grace and Choice, however will descend upon the chosen one .





◉ Majlis – 15 ◉

Once against all worldly impediments, you ascend & cross over, “Beings” from another dimensions interact.

You can feel & hear them but must not show eagerness to see and enquire further than allowed & granted at that stage.

Once taken to flight and arrived at the “Beyond” there cannot be a better place.





❁ Majlis – 16 ❁

The road to “Unity” is marked by treacherous milestones.

There can be road-blocks one should be acutely aware of.

If stuck at any stage conscious efforts be immediately put in place for arresting the moving away of the beloved or the slide out of grace can assume momentum and all can be lost. The slide out will first be the “turning away” of the friend then “coming in of the veil” then “distance” followed by “distaste” which will increase their “resignation” and finally by animosity” نمودها اند





◉ Majlis – 17 ◉

Charity, giving food to all & rundry protects against dangers and hazards in this world too.

Dangers of evil, a hazard to the Heart demands protection of Allah, the Creator of Evil too.

Heart obtains stability against the insidious threats through Allah's grace obtained through Tauba. Even the Masters suffer these threats in a graver way. The heart must be completely cleansed to prevent relapse of evil.

The select ones are poised at a high delicate pedestal and the slightest slip could spell their "death".





◉ Majlis – 18 ◉

Starving the body (Roza) be a regular feature of life as by indulging it, the body infects the soul.

Biological abnegation a must feature, to be practiced in reasonable moderation but regularly.





Majlis – 19

Special suras in prayers tailored for specific times & needs.

Timings & words uttered from Koran (suras) have a special link with and for special grace (acceptance).





◉ Majlis – 20 ◉

Losses of the beloved ones are but opportunities for ascension. Those who know are never moved by such worldly losses.

To be attached to this transitory world and its ephemeral relations is to be in loss hence be-aware.

God consciousness thus for both men and women alone is the key to salvation.





Majlis – 21

Company matters. Those who are closer to Love and Truth be kept company with.

The Special prayers prevail upon biological destiny. Prayers associated with Friends of Allah can unleash all kinds of blessings and unlock all doors of knowledge including temporal.





Majlis – 22

The House of God reflects the state of Umma and humanity.

When people drift away House of God will cease to be the House.

No benefit and blessings will spread on the ground as all grace would flow back up into the heaven, God shall wrap up His dwelling upon this Earth. Clear signs of Qiyama will be breaking out.





◉ Majlis – 23 ◉

Spend all time in pursuit of Truth (through prayers or other books). Never remain idle. We are here to search for “Bandagi” which demands ceaseless Inquiry, Introspection and Ebadat.





◉ Majlis – 24 ◉

Perseverance shall not pay unless done un-conditionally in the Way of Allah, no matter how long and hard.

Ikhlās only for the pleasure of the Creator alone shall bless your worldly endeavors.





◉ Majlis – 25 ◉

Not everyone can access the love, care and supervision of the Murshid.

Once admitted however, the disciple inextricably immerses in the love he experiences at the hands of his Murshid.

No worldly knowledge and accomplishment can supersede the loving submission the disciple feels for the Murshid, who tailors him for his rise and ascension.

Throughout all this submission, the Murshid watches and guards and trains his disciple closely.





✿ Majlis – 26 ✿

Man's job is to embark upon a mission and journey. Along the way wherewithal is provided by the One above.

Destiny is pre-set.

Along the way shortage of resources and opportunity is provided through the special Grace and Relief Man's job just emborse.





◉ Majlis – 27 ◉

Fidelity to one single Murshid must and once held on, must be held fast & strong.

Multiple guides & teachers can be hazardous and one could lose ones' way and destination.

One must be content.

Gluttony is unhealthy unless for a higher cause and selflessness.

“YA ALLAH YA RAHMAN YA RAHIM. Friday's recital to alleviate persistent trial and difficulty to be read between Asr and Maghrib.





❁ Majlis – 28 ❁

The leave to record in writing the Odyssey of Truth is allowed and endorsed. (Fawaidul Fuaad.

Pining for truth which wrecks the body & soul is acknowledged initially, to be palliated in due course with the love of the Murshid who guides and corrects once in his companionship.

Allah intervenes in the most un-likeliest of situations only if truly turned towards Him.

But the are we equipped for the Truth!!?





◉ Majlis – 29 ◉

If you are chivalrous to his creations, He shall be chivalrous to you. If you continue in this path the reality of the glitter of this world would be revealed to you. But once all is revealed the trial comes to an end and this temporal existence terminates. Not a moment more should one carry here thereafter.

Such revelations (Kashf) (Kiramah) are but transitory milestones to be excelled.





◉ Majlis – 30 ◉

The spiritual height of a Master must not be measured by the number of his followers.





◉ Majlis – 31 ◉

Immersion in Haq (Wajd) is from Him (Al-Wajid). Those who are blessed experience absolute Disconnect from this transitory illusory world through such immersion.





❁ Majlis – 32 ❁

To be content with one's station is salvation,
irrespective of high or low.

We come to this world rightly poised so be
happy and accepting wherever 'Nature'
places us.





◉ Majlis – 33 ◉

Allah's Word once impacts may be cultivated through reiteration 'Samaa' and 'Tilawa' and the states which these generate are light/rev-
elation (Anwaar) physical status (Ahwaal)
and Effects (Aasaar); each one of these ema-
nate from different sources, each one
impacting soul, heart(spirit) and limbs
respectively. These are registered in the
descending order from the soul to the limbs.

'Sadqa' if to be accepted must be from
Halaal source, received by morally upright,
to be given nicely and respectably and pri-
vately and finally not to be mentioned again.





Conditions as above would make it “Sidq” or genuine and true.

To spend and giveaway the wealth whether in the way of Allah or by avoiding apparent worldly profits or even better by feeding friends and others far better than hanging on to it.





◉ Majlis – 34 ◉

Life is not dependent on what we perceive as lifesaving or life threatening objects and reasons.

He alone causes through whatever reasons and objects He chooses to enable this world and its life to sustain.

To access this “See through” beyond the perceptions of faculties “Ikhlas” a state of genuine and complete submission one has to achieve.

Ikhlas pre supposes abnegation of all desires and wants. Anything coming your way one may avail without wanting and desiring it.





Life itself becomes an object to be shunned voluntarily by those who have shunned all its desires wants objects and reasons which apparently sustain it. A choice is given thus to Lord over life and death (so-called).





◉ Majlis – 35 ◉

Those who are meant to excel far and beyond this world show early signs of disinterest in the people and this world.





✿ Majlis – 36 ✿

There is always a thirst in the heart of the Disciple to be with the Teacher as often as possible. To be “blessed” however is not linked with the frequency and length of visits and association. It is how “Ready” one is to receive the Grace.





◉ Majlis – 37 ◉

This moment this life shall never ever be as it never ever was. Right “Now” is the most precious as we live and breathe.

Do not fritter away this most precious of gifts this present life.

Be always acutely aware and true and remember “Haq”





◉ Majlis – 38 ◉

Knowledge is distinction but amelioration of affairs occurs only when there is a Guide who would expose the student (seeker) to the limits of acquired knowledge and virtue (action).

Absence of the cushions of a teacher (Guide) can be very tough and painful and trying for the seeker confronting Cosmic Reality on his own. Perceiving it at the moment of Death however, would lead nowhere.





◉ Majlis – 39 ◉

For truth and teaching to persist through centuries (time) it need not be reduced to writing.

Remembering Death and adopting “given” recitals from the Koran helps in easy transition.

The blessed ones are ones who experience Death as the most delicious real life experience of re-uniting with the long lost beloved. They actually don't die as we understand Death.

The rigors of such transition can thus be soothed and pacified.





◉ Majlis – 40 ◉

Wealth has the tendency to monopolise the soul and spirit of man. The more it accumulates the more and greater its hold and the desire to acquire more. This trait is genetic, endowed by destiny.

The real pleasure of wealth is in its spending not accumulation which stifles the soul.





~ Majlis – 41 ~

All motion all movement in the Universes
from micro to the macro from individual to
the cosmic is from Him and through Him.
None of His creation enjoys inherently
autonomous will or movement but with His
previous sanction and authority.





◉ Majlis – 42 ◉

Sweet and tender remembrance of ones' Teacher. Hazrat Baba Farid how with such loving care would share meals with his disciples. His love for them that in his life style was most touching that when in even illness he would train his disciple and pray for their spiritual elevation.





◉ Majlis – 43 ◉

Timely prayers prevents a calamity or misfortune before it descends. After that prayers don't help once calamity has struck. Then when it does, Patience and Acceptance (Resignation) be practiced to lessen the hurt and impact. Focus on the "Beloved" does alleviate suffering and pain in such situation. Submit totally to the Beloved & he would take over the situation setting one free. Thereafter Reward is given in this very world sensually as well.





◉ Majlis – 44 ◉

Worldly means of livelihood and income even if withdrawn are brought back many folds by Divine dispensation.

Happiness is contained in life itself which is the source of all blessings and a window open for deliverance.

Faith and love must suffice.





◉ Majlis – 45 ◉

Indeed Grace and blessing when destined is received from the most unexpected sources whence one least expect or imagine it.





◉ Majlis – 46 ◉

Grace is distributed similarly not through what one wills but through a divine Dispensation.





◉ Majlis – 47 ◉

There are appointed times and phases (specific months) and specific days when prayers are most met. Nawafil (additional prayers) if performed go towards filling in the missed obligatory ones.





◉ Majlis – 48 ◉

Complete transformation occurs with a disciple enters into the patronage of a Master. The Disciple stands absolved completely of his earlier life.





◉ Majlis – 49 ◉

Others be forgiven for wanting means and material resources of the world. The story of one's own self is different which must be guarded at all cost from avarice and lust of this sensual world.





◉ Majlis – 50 ◉

With one's Master one could not have enough of proximity. Even if allegiance had been sworn, it can be renewed with the Master as and when felt and needed. At the time of extreme circumstance and even death the thought of Master is a great relief and help.





❁ Majlis – 51 ❁

Seeking intervention for relief from pain and illness from the martyrs is the done thing; As those who lay down their lives or consume themselves in the Right way have the privilege of intercession granted to them.

The especially chosen ones can have and desire anything from the Creator.





◉ Majlis – 52 ◉

The power of “Koranic” recitals can open buried and closed cases. The secret is complete identity with the Cosmic Truth (Haq). All elemental forces of nature become subservient to the one so immersed who might live and exist and do the normal chores of life at the same time as well. While praying there shouldn't be remorse or pride but a mental state to approach the Creator.

Love alone heals and conquer be it through a single hair from this Masters beard.





◉ Majlis – 53 ◉

Rhythm and music is the key which opens Hearts of the seekers. Through such poetic recitals (Samaa) one can experience the Fire of love. When one Pines for the Friend such pining is actually dying off this world as the world shrivels up into nothingness before the new vistas.





◉ Majlis – 54 ◉

When one is immersed into one's Murshid, then Murshid guides one in different ways onto paths which are least imagined and most profitable.

In ones dreams one could obtain clear instructions which saves one the trouble of worldly planning and calculation.





◉ Majlis – 55 ◉

The Master will always “cure” the Disciple provided the latter has the unshakeable faith (Etikaad) in the former.

Even if the Disciple “slips” then the Master will come up for him.

“Intent” similarly if genuine will find full compensation even not executed e.g. if one dies with the intent of by heart memorizing the Koran will be resurrected among those who had actually done it in their lives.





In this world as well from most unexpected sources help and succor will come if compassion, generosity and love become the hallmark of one's character in this world while dealing with people.





◉ Majlis – 56 ◉

Love between the Master and the Disciple in limitless and the former at times needs the latter more and misses him more.

Even far younger in age in the chosen Disciple the Master sees what the world may not and bestows upon him favour and a pedestal that others find difficult to understand.





◉ Majlis – 57 ◉

Envy (Evil Eye) is a fact and Reality to be guarded against.

Magic, miracle excelling the Ordinary performing the extraordinary are all real and can happen from people of different spiritual grades & levels of accomplishment.

Essentially there are three domains of life the sensuous, the Mind and the Heart, through which Man travels and understands the world either through inborn or acquired methods respectively.





Believers shall never be condemned to eternal damnation even if they err and commit sins as they cannot escape the knowledge and awareness of the One & Only.

Observed phenomenon however will not lead you far, the Heart must be the final arbitration of Truth and the level of redemption.

The Word (Koran) shall always be the window and the door if read & experienced in His living presence to graduate into higher states of bliss.





◉ Majlis – 58 ◉

Abjuring the world, self-abnegation is the highest wisdom. Avoiding the food itself can help in achieving worthwhile worship or else it could be an obstacle. The whispering doubt within is the "Khannas" which normally resides deep inside the human bosom/Psyche. One could only get rid of it through conscious effort at abjuring completely this worldly life & remembering Haq.





◉ Majlis – 59 ◉

The word (Koran) can if approached for interpretation correctly provide guidance & advice for the menial & mundane affairs of this life & world. However the truly emancipated masters abjure this world completely in all its aspects. They never seek this world nor care about its so-called needs & demands.





◉ Majlis – 60 ◉

Resolving all difficulties & challenges Surah Fateha (the opening verses) can do the needful. It has to be read in a certain manner for that.

Besides in substance Sura Fateha contains 80% of the Koran. Koran has 10 topics, out of those 8 are touched in Fatheha. Holy Utterances are only effective if they emanate from a person who actually lives them. Genuine articulation comes from the person who practices.

بزبان هر که جز من هر دو حدیث عشقت
چو معامله ندار و سخن آشنا نباشد





✿ Majlis – 61 ✿

The Master if truly loved and connected to, can salvage & protect anyone at any stage & place of invoked in mortal danger the Master shall appear and cause the situation to alter in manner not understood by the disciple.





◉ Majlis – 62 ◉

Greet whoever comes Feed him and then interact and talk. Greeting & feeding must precede any talk which is thus blessed so.





◉ Majlis – 63 ◉

So much empathizing unity, Masters feel for his followers; if they eat something the former can taste in his own mouth. Whatever they go through their loving masters know and experience exactly that.

Soul, Heart and body can fuse and one determines the others state. Unity of all cosmos fused in this manner! Nothing is hidden and is present right here. Could it be the story of Meraj wherein the Prophet perceived it all; if so that state of Unity excels physical travel in essence.

Master's hand however must be held personally and disable should remain steadfast in that's one allegiance only.





◉ Majlis – 64 ◉

Once immersed in cosmic Glory one continues to bask in it for the rest of one's life.

Worldly blessings must never precede ones' love for Allah. If the latter is pursued, the Owner of all shall provide yet greater, blessings but never be attached to them losing sight of the Giver. The way of the Masters must never be abandoned for such departure could spell grief.

The blessed ones and the Masters conclude this worldly existence together in great satisfaction comfort & ease. Eager to meet "Him" they depart happy and complete in all respects.





◉ Majlis – 65 ◉

The truly immersed ones in the Haq are least articulate in normal life. They avoid seeking primacy unlike the polemical academics who create mere noise pollution.

True graduation is when one ceases to talk /respond.

Dress speaks of the person wearing it,
Dreams too speak to us if someone can
interpret then correctly.





Similarly words of Koran have ready remedy for specific ailments of the body and even determines after death states of the body. If e.g Sura Naziath is recited after Asr, Soul attains the strength that it captures & evaporates the body of the deceased and ascends from the grave.

SUBHANALLAH WA BEHAMDEHEE, SUBHANALLAHHIL-AZEEM.





◉ Majlis – 66 ◉

Those who excel this finite world of time & space, knowing its sham “Reality” (Darwesh) always readily accept and prefer, the Infinity awaiting on the other side.

The actual place to be is the other side. This side is mere illusion not fit and “liked” by the Cosmic Master as it is not from Him or like him being transitory and casual.





◉ Majlis – 67 ◉

In love every day every moment every function is new / afresh.

Some however incinerate themselves in love & devotion. But ALLAH grants such elevation Himself; it cannot be earned through outward prayers. The world may castigate you but your “Maamla” is only between you and Him. But that needs Marhood (Kamil). First in that direction is elevating the finer and suppressing the animal aspect.

At the heart of all this, must always remain Abnegation from this "World" in toto. No amount of ritualistic worship will do unless the love for this world is completely expunged.





◉ Majlis – 68 ◉

When the time comes. Cosmos assign you a role to play. Just comply with what's whispered to you and things shall happen.

It is impossible however to describe the Divine knowledge one is revealed. It is an ineffable trust strictly between the two; “when you come to me, come all by yourself not even accompanied by your shadow”. Ego shall not exist all pretense evaporates, Unity does not brook any of it.





◉ Majlis – 69 ◉

Softness forgiveness and forbearance be the hallmark of all social interaction. Even if excess is committed in reaction there should be soft forgiveness. If harshness is responded with harshness society shall be full of thorns and bitterness.





◉ Majlis – 70 ◉

Brothers in faith are the true and real brothers not the biological ones as the former lasts through this world into the next.

Friends and companions in worldly indulgences (Sharab aur Bagh ke sathi) are actually enemies not friends of each other.





◉ Majlis – 71 ◉

A believer should turn in submission and prayer at all times and situations to his Creator. Salaat is an easy instrument therefore to express submission.





◉ Majlis – 72 ◉

Blessed are the believers for they can never be unclean even if touched by the exigencies and needs of ordinary life.

Wife is 'halal' and physical intimacy is a protection for the Man against non-kosher temptations.

“Kamil” Teacher knows all about the needs of his students & tests & trains them accordingly.





◉ Majlis – 73 ◉

Closest to and highest stage of Truth emanates from is Observation and Knowledge – followed by and consequentially the virtue & God fear, stage to be followed yet again by emancipation from worldly desire & acquisition.

Decline sets in when this World takes over, Humanity becomes secondary. Acquisition takes priority. Lowest stage when animosity further degenerates into crime, murder and physical elimination of man at the hands of man for the World and its possessions.





To be immersed and engaged in Truth is the only job worthwhile. Even the records/ books and narratives cannot replace such an experience. Rather Books / Narrations / Reports of others or even one-selves become veils.

Truth thus envelops you first hand.





◉ Majlis – 74 ◉

Students and Masters are one organic body, hurt caused to either is actually felt by the other. Through prayer & concentration health both spiritual and physical is restored. Even after passing away the Masters can ameliorate and alleviate the lot of the seekers.





◉ Majlis – 75 ◉

Fateha' the opening of Koran has the key to the rest of the book, with its power the entire rest of the book can be retained & memorized.

Dreams are commands Once the Prophet desired to see the "Ashaabe Kahaf" instead they were made to embrace his Message. Physical transportation needed to reach their cave was topped with spiritual embrace. Elements of Nature become subservient in this regard.





◉ Majlis – 76 ◉

Recitations of certain given 'Zikar' (Words) have specific impact "La Ilaha illah Wahdaho la shareeka laho lhul Mulk Wa la hul Hamd Wa hua Ala Kullay Shain Qadeer" creates intrinsic happiness without any worldly reasons. Sura Naba similarly brings one closer to Haq eventually making the reciter Aseerul Haq, the slave of Haq.





◉ Majlis – 77 ◉

To wish and to speak ill does not touch the God fearing ones. They own nothing have nothing hence do not feel offended and readily forgive the ill-wishers.

No indulgence of any kind of the sensual world thus comes close to them. Absorption in Haq (Hazoor) they do acquire through the “apparent” means.

All means e.g. ‘Samaa’ music must solely be towards the point of achieving a state of Hazoori (Presence).





Once that is achieved one reaches the stage of bliss wherein all negative forces melt, Shifa prevails and every utterance becomes "Isme Azam"





◉ Majlis – 78 ◉

Between the lover and the loved, the Master & his disciple there is no schedule, no formality no timing when to meet when to call.

No holy places can bestow after visiting them any elevation of the soul if there is 'Riya' in it.

Service rendered of it master is being served. Action 'Amal' alone is the litmus test of such elevation.





◉ Majlis – 79 ◉

Property and possessions simply do not agree with the travelers on the path of Truth. Lands orchards bring trials, misery and tribulations enslaving men and tying them to this world of pain and misery.

One has to stick with regularity to the given recitations (Awraad) to stay clear of troubles. Missing on these can lead to senses invading threatening the travel on the path of Truth.





◉ Majlis – 80 ◉

Every one speaks & understands differently, interprets differently what he hears/reads in verse or otherwise. The essence of human will & Mind being free in pursuing his own destiny.

Complete faith & dedication in reliance (Tawakkal) in all affairs upon Haq is the key. Sustenance in this world is promised to all, deviation from this belief destroys all, irrespective of the diversity of understanding.





◉ Majlis – 81 ◉

Islam (Muhammad's PBUH message) is leaving a lot to the individual voluntary submission and surrender.

Whether in prayer or in alms (Zakaat) there is pronounced individual freedom as compared to earlier religious programs/ precepts.

In worldly careers unforeseen opportunities and chances boost up men and in ascendency however greatest care must always be exercised so that ego should not secretly invade your soul. The higher the worldly stations the greater the worldly care needed.





The fruits of this world like preferred food dish must be enjoyed as our Prophet did as well however marked by “Faqr”.





◉ Majlis – 82 ◉

Awe & respect coming out of love for the Master bestows perfect knowledge. Similarly strict observance of trust and conscientiousness also opens doors of knowledge & elevation.

However whatever stations one attains to link of grateful remembrance with the source is mandatory. Mundane & worldly obstacles & challenges can just vanish.





◉ Majlis – 83 ◉

He knows best, He is just and beneficent.

He owns all hence whatever He does is right-ful & correct.

Yet His beneficence is so vast and deep that He does not but reward whatever we acquire in knowledge & wisdom in this world. He operates through understandable rules (Hikma) for our redemption through signs laid open and made known to us through means he provides.





◉ Majlis – 84 ◉

To be accepted in bondage by the Supreme
frees and unleashes one from all bondages
of this world.





◉ Majlis – 85 ◉

To spend and give in the way of Allah only enhances the wealth. Whether less or more give it. By not giving you shall neither stop it if it is flowing away you cannot prevent anyway so rather give with your own hands.





◉ Majlis – 86 ◉

Allahs' men eat of this world partaking only for Him. Their body nourishment is only & only for Him. Allah's men exists bodily through, for & by Him.





◉ Majlis – 87 ◉

Place of residence ought to be healthy and clean. It normally impact, ones' happiness but blessed are those selected few who are emancipated from it all.

Time & place do not impact them one way or the other.

Their heart is where Haq lives and they speak & live through that.

Incongruous places of residence for the ordinary normally however would result in deterioration of their quality of heart & soul.





Music would save if it could impact first the physical environment these permeates deep into unleashing the connection of one's' soul with the Cosmic centre.





◉ Majlis – 88 ◉

Transmission of prophetic traditions and sayings has been historically a specialized function assigned to specially qualified Individuals.

Those not so assigned these specialized functions are extremely wary while reporting.

The companions of our Prophet were mutually protective and extremely regardful on this score.





◉ Majlis – 89 ◉

This world and its love vitiates the soul & spirit and no elevation is possible thereby. The world stuck are blinded and cannot see. The lust for this world finally debars them of the fundamental ethics of happy commerce & trade. Physical destruction is not too far thereafter when the requisites of society are so compromised.

