



Bagh Shalimar

by

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La Illaha El Il Allah; Mohammar Rassoul-lillah.

Five are the pillars of spiritual Islam:

Bismillah, Er-Rahman, Er-Rahim, Rab Alamin, Maliki-yaum-ed-din.

I was created to comprehend the universe and the universe was created to comprehend me.

There is a vast gulf between the “We-Muslims” and the “Thou-Muslims.” Let me tell you a story:

A We-Muslim died and was taken to the Hall of Judgment. “I have committed no sin. There is nothing for which I need repent. I have repeated my prayers five times daily throughout my life. I have kept the Fast. I have paid my Zakat fees and more. If I did not perform Haj I contributed to those that went. I have been a good Muslim, a true Muslim.”

“Here we do not question you. If you say your heart is clear, we accept it as so. Each has his choice of heaven according not only to his deeds, but to his wishes. If you are clean and pure, let me ask what kind of heaven do you want; it will be granted inshallah.”

The We-Muslim gave the specifications and before long he was taken to an estate with a large mansion and beautiful gardens. It had just the fruits and flowers he had desired. Everything pleased him.

He was taken inside. The mansion was exactly as he wished, down to small details. The place was wired for radio and television. It had the exact books he wanted and the phonograph records that he had long wished to own. It also had a fine record player with the latest sound equipment.

There was the bedroom that he had wanted, the bathroom was perfect according to his wishes and the dining room was both furnished and set with foods that he had requested. There was not a detail over which there was any complaint. He sat down and enjoyed the viands and then retired to his pleasure.

But he never saw anybody. The dishes were cleaned and the rooms were swept as if by magic. Whatever he wanted he received. He could get all the news of the world but there was no external communication, no telephone, no means by which he could reach people abroad. In heaven one cannot demand or command servants—heavens are for everybody. So there was no companionship.

He was alone. He stayed there that way three months. Then he could stand it no longer. He rushed out to the highway and a police official found him. “What do you want?” “Take me back! Take me back.” “But this is your heaven, exactly as you wanted.” “Take me back! Take me back!”

What was missing? Love was missing. He never thought of others. People call themselves “Muslims” who never think of Muslims. This is not the definition. This is not Holy Qur’an. There is nothing in Qur’an which says that the people of later times were going to be Muslims. They were those that had surrendered to God. People who do not submit, cannot have God. People submit to

kings, potentates, the rich, that is their only submission; or else they submit to their desires. This is mushrik. This is not Islam. Allah is the master of the Day of Judgment. Man who assures himself of his future may command its blessings, but he cannot command the weaknesses inherent in these blessings.

There was no tauba. Without tauba man limits himself.

Those who demand salvation will find salvation; those who demand Allah will find Allah, and Allah will find them. The "We-Muslims" shall venture toward Jannat, the non-Muslims toward Naar, the "Thou-Muslims" toward Nur.

He who is angry at any person who loves Rassoul-lillah, shall venture toward Naar. If he is angry toward a fellow-Muslim he shall be punished; if he is angry at a person who he denies is a Muslim yet that person loves Rassoul-lillah, verily shall he be punished. He who loves Rassoul-lillah shall have his reward, though he call himself a Muslim, though he call himself a believer — nay, even if he call himself a non-believer. The lover is greater than the believer.

The Shia does not associate with the Sunni but neither does he associate anything or anybody with Allah.

I am the servant of every man. I am the servant of every creature. I am the lowest of the low, save only that Isa, the beloved, serves me. Let me tell you a story:

A Muslim died and was brought to the Hall of Judgment. "You have earned." But he saw that the Hall was crowded with many Muslims of various sects and still more Muslims and unbelievers and Mushriks of all types.

"I wish to go to the heaven of the Muslims." "So be it. You have been a good man; to the heaven of the Muslims shall you go."

He was taken up, as he thought, to a very elevated sphere. There the gate keepers examined him and the attendant said: "You know the Heaven of the Muslims is full of gardens and greenery and running rivers." "Yes, certainly I know that." "Do you expect these gardens and greenery to be kept that way by magic?" "I have no expectations. I bow to the will of Allah, only I wish to associate with Muslims." "All right, you may go in. But remember you must learn to become a gardener." "I know nothing about gardening." "But if you are willing to become a gardener, Allah the Most merciful and compassionate has ordained you shall have an attendant who will help."

So he entered the garden and cheerfully put on work clothes. An attendant came and gave him the instructions. Only in the mornings did they work and then only when it was necessary or the weather was clement. Otherwise they had their prayers, their studies, their pleasures of many, many kinds. The Muslim was very satisfied.

All morning he sat around and let the attendant work and gave him orders. Occasionally did he assay a few tasks himself but mostly he let the attendant keep busy. So it was till noon approached. "Now is the time to stop. I must go and clean and change my clothes for the prayers. Here we say our prayers at noon and then feast and rest afterwards. I must leave you. We will meet at the Mosque."

The attendant disappeared. The Muslim, joyful at being in Jannat, changed his clothes and happily went to the Mosque and prayed. Then the Imam rose to say the Khutba. There was something familiar about him. His manner was pleasant and stimulating; it made him feel happy. But he squinted; there was something familiar about him. When they arose after the final prayer and blessing he asked, "Who was there?" "Don't you know?" "Of course, otherwise I should not ask." "That was Mohammed Abdallah." "You mean Rassoul-lillah." "No, Mohammed Abdallah, the Servant of All and yet the leader of all."

Isa has been empowered by to devotees as being Son-of-God and Prince-of-Peace and as these came from man and not from God, has he resigned and become my servant. I have been empowered as Rassoul-lillah but also have been the Seal of the prophets, which means **not the greatest, but the servant**. As the last I am in first, but as the first I am only one. **Allaho Akbar**, man is only leader by grace. But man may be servant by choice—this is a wonder and a blessing.

If you believe in Rassoul-lillah, honor your superior. If you accept Abdallah, be kind to your inferiors.

The Qur'an was sent down with seven dialects each with an inner and outer meaning. This is Hadith. Yet all these meanings are revealed or hidden in the Arab tent. When man prays, "Thee we serve" he is a liar, he does not serve Allah until he learns service. It is only by learning service that he can learn to serve Allah. The service of Allah is the highest degree of service and the service of humanity is the grandest degree of service and the attendance to religious duties is the most gracious degree of service.

All that is beautiful stems from something imbedded in the soul of men by the Creator.

This world always has its Protector and its protection and even in the greatest of tragedy and despair there is hope.

Without nufs mutmaina man cannot be a true Muslim and without nufs salima he cannot extend blessings. Nufs mutmaina is the result of the greater jihad and nufs salima is the result of the Grace of Allah.

In the Arabic script there are diacritical marks and in Holy Qur'an there are diacritical meanings.

The Hafiz-i-Qur'an who does not see more than the literal text is doomed to hellfire. The ignorant man, who understands the Bismillah, though he knows no other Arabic, is assured of Jannat.

Every time man gives an order he is accountable to Allah and every time he serves another he increases his storage of potential blessing. Did Mohammed live in a palace? Was his household filled with servants? Did he not feed even the least and clothe even the stranger and non-Muslim? What is Islam?

Muslims pray for the family of Mohammed Rassoul-lillah. Who belongs to the family of Mohammed Rassoul-lillah? That fellow over in the corner of the Mosque whom you have just cheated. That man three rows behind you whom you have reviled. That man just ahead of you of whom you believe the gossip without investigating. Leave your prayers and performs the real wuzu. Running water does not clean away the inner mud.

If there anyone in the Mosque whom you have reproached, go to another Masjid for your prayers. You must pray where you serve Allah alone and not any whims. He who serves the spirit of hatred or calumny is guilty of shirk. His prayers are useless.

It was not the sex of women that Rassoul-lillah admired; it was their tenderness. It is the tenderness of the Creator which is emphasized in Holy Qur'an; it is the tenderness in creation that the Prophet greatly appreciated.

The Torch of Islam has never disappeared. When the Final Revelation was presented, it meant a Revelation that would not disintegrate nor lessen through the ages as had the Messages of early times. The Teachings of Rassoul-lillah have not diminished nor the Light which he represented, but men are still blind and ungrateful.

An ignorant man cannot be a Muslim. Holy Qur'an was revealed in the time of ignorance to end the ignorance. Holy Qur'an is not a book for the ignorant, but a book presenting wisdom.

One can repeat formulas all day long without becoming wise or learned. God is not compelled. Life is not compelled. There is no compulsion in Islam and a formula cannot compel even when it is called **kalama**.

The Christians assert and stand when they say, "I believe in God the Father Almighty." Christianity is a religion of assertions. Rassoul-lillah brought Islam with sahaj and saying "Allaho Akbar." The ego does not assert; Allah is asserted. Those who assert therefore are closer to the Christians than to the Islam of Rassoul-lillah even though they repeat kalama a million times. Allaho Akbar in sahaj is many times more valuable than kalama; kalama without sahaj is no better than the formula of any other faith, and many even not so, good, for when the guidance has been given, woe unto those who astray.

There is no need for the coming of a Mahdi; there is only need for the restoration of knowledge and the dispersal of ignorance.

The Mahdi does not come to aid the good against the bad or the Muslims against the non-Muslims. The greatest historical act of Mecca Shereef was the peace he gave to the multitudes, friend and foe. The greatest act of Mahdi will be the peace he may give to the world.

The Dajjals come as Mahdis to lead one group of humanity against another group. The Mahdi comes as representative of Allah, Who created all; all are dear to him. When the leader excludes, know him to be a Dajjal.

The Qur'an was introduced to eliminate ignorance. But Qur'an, to be Holy, must radiate light, does radiate light and the ignorance should vanish more and more and the knowledge should increase more and more.

The knowledge of the world without does not diminish the knowledge of the world within but the knowledge of the world within may increase the knowledge of the world without.

Do not associate me with Allah. Allah is beyond your conception, but not beyond your love and worship. Learn to love and worship **with** me, worship **with** me but do not worship me. But if

you insist on repeating Mohammadar Rassoul-lillah then think also that Mohammed incarnates the Sifat-i-Allah. Only as the incarnation of the ninety-nine qualities do I become the Seal; without the Sifat I am not the Seal, there must be somebody who will come and imbibe all these qualities. But the Ismi Azam I cannot imbibe; this is beyond until you have experienced the Union.

To mention the experience of Union means to mention the experience of the fana—of self and the baqa of Sifat. Therefore Holy Qur'an always begins with Bismillah Er-Rahman Er-Rahim—and this can be loosely, very loosely interpreted as meaning: "In the makam of Allah Who is all the Ascending and Descending Virtue-Qualities." To think of Mohammed without considering him as the embodiment of all virtues is shirk. It belongs to history, not to religion. I came to bring din, not kitab. The latter is the shadow, the former the substance.

I brought not only religion, but the embodiment of virtue and goodness, yet only Allah is good. We do not need any new religion. We need religion which increases the blessings and nobility in man.

I beg Allah's pardon in referring to the career of Mustapha. Every virtuous person, everyone who seeks, who tries to ennoble himself and others is a Mustapha. True, it is the path of limitation, but it is a path. When Fateha says: "Guide us on the right path" this means we must not stand still. To stand still is contrary to the prayer. People have prayed to Allah and instead of taking refuge in Allah they have taken refuge in fatalism. This is neither Guidance nor path. Life is movement, path is real, standing still is death.

I beg Allah's pardon in referring to the career of Ahmad. Every person who seeks not only virtue but the Essence beyond virtue may be or become an Ahmed. These names are not mere names. If one were to say: "Bism-Mustapha" it would mean in the station of virtue, and if one were to say "Bism-Ahmed" it would mean in the station of the seeker of truth.

I do not seek pardon in referring to the career of Abdallah. This is open to all people. This is for everybody to serve Allah and also his fellow men. Bism-Rahman—I serve Allah; Bism-Rahim—I serve His creatures. Excepting during prayers Rassoul-lillah commands no man. Except during teaching, Rassoul-lillah forbears to stand over anybody.

I do not seek pardon in referring to the career of Mohammed. This means the enlightened of God and his place is with the enlightened who brought the Message before his time.

The many sides of Mecca Shereef serve as ideals for the many sided humanity. But if there are any noble paths which were not followed by Mohammed, they were the paths of those who had gone before, which it was not necessary to repeat. The wise do not have to make the same experiments and the same errors as those who have gone before; they take full advantage of the careers of those who have gone before. The same in science, the same on the spiritual path, the same in **din**.

Islam without surrender is shirk. Islam which does not confer peace is ineffectual. When one in the great Jihad comprehends nufs mutmaina he is a Muslim. When one in the great Jihad comprehends nufs salima he is an Alim.

It is not necessary to change prayer. It is necessary to know the spirit of prayer. It is not necessary to change code, it is necessary to return to Er-Rahman, Er-Rahim.

Every man finds faults with Islam and the faults in Islam are due to the same who find fault with it. Correct yourself and the difficulties within Islam will disappear. There is no other way.

Nafsi Muslims love their brothers who are far away and shun those near at hand. They will take the sword to help villainous brothers far away who are thieves and tyrants and they will not share their bread with brothers near at hand who are in need. If you must help, help your neighbor. If you want to help those far away, ask Allah's permission and pardon. Brotherhood with distant Muslims counts for naught save during Hajj. This is the temptation of Iblis.

It is not religion that must be reformed; it is the hearts and minds of those who pretend to religion. Tauba has disappeared from religion. Then Sultans and Tyrants pretend to tauba and millions follow them in false reformations, which do not change the hearts, only the externalization of power. This externalization of power is shirk before "Allaho Akbar" and many reform movements only show increase of shirk because in practice they ascribe power to other than God.

It is shirk to ascribe power and glory to other than God and it is still great shirk to repeat "Al-laho Akbar" and "Subhan Allah" and accept the leadership of tyrants and kings who impel certain changes in the religion. The king who is a power in government is a monarch; the king who is a power in religion is a Dajjal.

If I had wished, or if Allah had wished the religion to be in the hands of kings I should have established a palace instead of a Mosque.

Let me tell you a story: A King who was a mighty monarch and a great devotee died and came into the hall of judgment. "You are a mighty monarch" "I was so considered." "You received honors." "I did so receive." "When you accepted power, why didn't you stop saying 'Allaho Akbar?' Why did you repeat 'Allaho Akbar' and express so much authority?" "This is the way of the governments of men." "True, but you also insisted in leading in the religion. By what authority?"

The monarch was questioned and questioned and asked if he believed in Mohammed Abdallah. On saying "Yes" it was decreed that he must become the servant of all to whom he gave orders. As each one died and came to the hall of judgment it was decreed he should become their servant. But he did not know how to serve. "Then you shall go to Naar and remain in Naar until you learn how to serve."

The monarch thought this was unjust. "What is the justice; you gave out what you called justice, did you not? Now you must pay also because your justice is not heaven's justice and in addition to your having power you took over the place of judgment. You must pay for that. A double portion of Naar until you are purified."

The kind realized he had been wrong. "I accept, the justice of the Master of the Day of Judgment." As soon as he said that his punishment was mitigated. Instead of going to Naar—because he now experienced the tauba, he was brought to what is called "The Valley of Humility." Instead of serving he worked alongside of others, and he neither led nor followed; he cooperated. Long before his term of punishment was over he was sent for. "As you have learned to be a server, you need not be a servant; as you have served, so you have served God and now because you also have the attributes of majesty, your place is restored. Heaven is open before you."

Even he tyrant learns something of the attributes of Divine Majesty, without the permission of God he would not have been even a tyrant. Nothing is possible or permissible without divine sanction.

Lips never get people into heaven but lips can lead to hell. Hearts never get people to hell but hearts can lead to heaven, or to Allah. The tongue has always been, will ever be the best servant of Iblis. Praising Allah keeps the tongue from serving Iblis even when the heart is not in the praise. Iblis cannot draw near when the name Allah is written even ever so lightly on the consciousness.

It is a different sentence which contains the acceptance of Rassoul-lillah, and it is a different order of things which come through Rassoul-lillah. All under Arsh belongs to the Seal of the Messengers; all beyond Arsh belongs to Allah alone. The creation and the created are but the slaves of the Creator.

The essence of Allah is different but the qualities of Allah manifest in and through the Perfect Man. If it were not for the Perfect Man, how could the qualities become known to the world? To have reality there must be the experience. The experience attests to the reality.

The device to promote something called "Islam" without the Bismillah has been one of the most successful and cunning devices of Iblis. There is no Islam without Allah, there can be no Islam without the Bismillah.

Mecca Shereef began everything with the Bismillah and the Nafsi Muslims summon Islam. Those who are called "Muslims" who do not surrender their wills to Allah shall be called to account on the Day of Judgment. The leaders in religion have no objection to cruel tyrants who call themselves Muslims. The Day of Judgment bars cruelty of every kind.

The Shariat is a wonderful code when it leads to holiness, and is a device of Iblis when it contradicts the Bismillah. The Bismillah alone characterizes Islam and it is by the Bismillah and only by Bismillah that Holy Qur'an can be distinguished from other books of other prophets of God.

Let me tell you a story: The Führer Adolf Hitler died and ascended to heaven. He did not go to any mythological place of torture. When he reached the Hall of Judgment, he declared that he had done everything he could for humanity and should so be judged. So he went to a city and was lodged in a magnificent hotel. Whatever he wanted he had.

Indeed whatever he even thought came into manifestation. Whether it was clothing, food, comforts, books, pleasures, immediately it came into his mind, so it followed into manifestation. The smallest of his wishes were granted. Everybody respected him, although nobody greeted him with a "Heil" but he knew he was in heaven and did not expect that. The mere comfortable he became the more unhappy.

One day he went out for a walk in the city and met Field Marshall von Braun. "Heil Hitler!" He was very much surprised and yet pleased. He looked up and at last saw a familiar face. The faces he had seen were not familiar though they spoke to him in German. He had been very dejected and walked facing the ground. He never looked upwards.

"Field Marshall, why am I so unhappy? I know I did many wrong things in the world. Perhaps I was unnecessarily cruel and tyrannical; but the suffering I am now undergoing, it is beyond my

comprehension. Although I am not in pain I feel as if I were perpetually in pain; I am not ill but I feel much worse than when I was ill. I cannot understand it at all."

"Don't you have what you want?" "Oh yes, I have everything I want and immediately. Everybody seems to serve or respect me; of course nobody treats me as an equal but they treat each other as equals and seem to have pleasure in comradeship. I have no such pleasure. I always feel dejected and more so when my smallest wishes are granted."

"Did you ever look up at the signs?" "Why should I look at the signs? I never had any interest in shopkeepers. Besides I don't have to go into them; whatever I even wish for I am given. I get so many gifts I have no need for money, and I do not even have to give out orders."

"Well suppose you look up at the signs!" Hitler did that and was astonished to see one with the large front piece: "Gozliner and Cohen" and next to it "Levinsky Brothers" and beyond that "Goldwater and Firestein."

"What does all this mean?" he asked in astonishment. Von Braun looked at him: "Herr Führer, it means you are in the heaven of the Jews! Everything here is just as many Jews would wish it with their bourgeois concepts and their desire to be in business."

"How can that be?" "Well, mein Führer, Whatever we think about, that determines our future. Our thoughts determine our afterlife. If we over-love or over-hate or over-concentrate we attract. Your thoughts and mine have been on the Jews, so to the heaven of the Jews we have come." "Is there any way out?" "Only one, that is to stop thinking about the Jews. The Jews are here because they wanted to go to a Jewish heaven. Love for each other attracted them. We, you and I, are here because our thoughts were so much concerned with them. We have had our minds filled with the Jews and as consequence we have been drawn to the Jewish world. There is only one way out—stop thinking of the Jews at all!"

"My God, my God!" "Ah, you have hit the first keynote. Start thinking more about God and less about his creation. Maybe there is hope for us."

So it is not that tyrants are punished, it is that they bring their own punishment. God is the ever Merciful, ever Compassionate. Those Muslims who regard with fervor and favor the ruler who has collected power are deceived and deny "Allaho Akbar." When the Day of Judgment comes, nay when the Night of Death comes, the worldly rulers are stripped of their power and have been lead astray. Instead of studying their religion, they are deceived by words. No man is better because he calls himself a Musselman. In Holy Qur'an every believer is vouchsafed paradise if he does good and every believer is denied Paradise if he performs evil.

The sin of the Iblis Muslims is in regarding God as being conditioned that he must reward them. The Grace of Allah is beyond limitation and those who submit to the Grace of Allah are most fortunate in the afterlife. But there is no magic in calling oneself a Muslim. Indeed it is a great trial to call oneself a Muslim: "Woe, woe unto him who has gone astray after the guidance has been given."

The Five Pillars of Islam are the Pillars of Faith, but the Temple of Faith comes in the worship of God in all aspects as He has been depicted. The Holy Qur'an contains the Names of God which are His Epithets and in this it surpasses all books. But the Pillars are common to every religion which

has ever been offered to mankind by a Messenger of God. There is no difference in the Messages so far as the Pillars are concerned; there is a difference so far as Holy Qur'an is concerned.

The restoration of Islam will be the reformation of Islam and the reformation of Islam will be the restoration of Islam. Beyond that there is no real reformation, no true restoration.

If a single sentence were to describe the needs of Islam it would be: "Perform the Greater Jihad."

The Mahdi cannot be the Mahdi who collects a select group of followers. The Mahdi will not be Rassoul-lillah for the doors of revelation are closed. The Mahdi will lift up the least rather than lead the most. This is the difference between the Dajjal and the Mahdi.

Perhaps the true Abdallah may be an Abdal; perhaps the true Abdal may be an Abdallah.

The transformation of the inner spirit will be the sign of the attainment of salvation.

Din means not only judgment; it means religion, it means salvation, it means faith, it means all these and more.

Man's place in din is determined by Allah and not by the Ulema; in this my religion is different from the other religions in which places in heaven are vouchsafed. They are vouchsafed but this is their limitation, not their grace.

It is not only the individual man; it is the whole body of Islam that must return to emphasis on Allah. Islam without tauba is the most deceiving form of shirk.

What use the reformers who ignore, "Bismillah Er-Rahman, Er-Rahim." What use the anti-reformers who ignore "Bismillah Er-Rahman, Er-Rahim." The reformers who ignore the Bismillah are consigned to hell, but they are saved from hellfire by the counter-reformers who ignore the Bismillah and often take their place. The refusal of We-Muslims to place the Bismillah first results in many expiations on the Day of Judgment.

When Fateha is placed at the head of Holy Qur'an and Bismillah is placed at the head of Fateha and people repeat the word "Allah" and do not use the word "Islam" excepting in regard to brotherhood, the Great Reform will have been accomplished. All else is embellishment.

The true Muslim uses the word "Allah" with respect to Allah and uses the term "Muslim" with respect to his fellow men. This embraces the totality of morality in Islam which is **adab** toward God and **adab** toward man.

In circumnavigating the Kaaba Muslims call upon the name of God. In circumnavigating elsewhere, this practice is limited. Why? Who can limit the Name of Allah?

When the whole world becomes as Mecca, the Day of Alast will have arrived, but even then the Pilgrimage will remain a Pillar of the Faith.

One must ask God's pardon before and after declaring anything is not Islamic. That which is against the Book is against the Book and that which is against man's conclusions is against man's conclusions. As all power and might remain with Allah, how can anyone express any opinion without the permission of Allah, though he know it, though he know it not.

The tendency to ignore Guidance and Path are the two main obstacles to the preservation and propagation of pure Islam. All life is movement and there is Guidance in every movement, but in non-movement there is no guidance. Therefore the fatalist, far from being a Muslim, has accepted the movements of Iblis equal with the movements of God. How can one distinguish?

The distinction between the wiles of Iblis and the blessings of Allah may be most difficult but on this test depends much of the future of mankind, the individual and the collectivity. The scions of Iblis warn about the power of Iblis and the temptations of Iblis; the scions of Allah teach about the blessings of Allah and the Guidance of Allah.

When the light is great there is no shadow—in this world, or the next or the next or in the universe of Allah, which is called Wahdaniat.

Every word of Holy Qur'an has its meaning on its own plane and on the planes below, but even the simplest phrases have their inner meanings. When man is asked to love his wives, it means also to accept all the blessings that God has given, in form or out of form and to repeat "Alhamdu lillah" for all blessings. In the physical world monogamy may be the norm and polygamy may be permissible; in the super-physical universe man may learn to accept everything as imbued with Ishk and Baraka.

When Holy Qur'an was presented, every word was known to the people. As the empire of external Islam expanded, the efficacy of the internal Islam diminished, and words of brightness became commingled with the shadows of the same words. But as holy Qur'an has been preserved letter-perfect the brightness is still hidden in those letters.

The servant of Iblis will always warn to beware of Iblis and the servant of Allah will always urge the Praise of Allah. Before the Praise of Allah and the prayers and the remembrance, Iblis cannot stand.

Holy Qur'an itself contains the warnings and the warnings of most men are the concerns of Iblis who urged to fear and frustration while the messenger of God urged to love and faith.

The more lying the Dajjal the more he will come with warnings and forebodings; the more holy the saint the more will he emphasize the praise and remembrance of Allah.

It is not by fighting fear that fear will diminish. It is by the expansion of love and wisdom that fear will diminish.

Lack of faith and lack of love are two great causes of unhappiness. The possession of all things and the satisfaction of all wants moves independently of these and cannot secure happiness. The proud and the rich are only equal to the humble and the poor on the Day of Judgment.

The rich man that has faith and love towers above the poor man without these things, who is indeed poor.

We pray not to go astray but there is no worse way of going astray than not moving, for the world moves and you are left behind. Prayers five times a day mean movements five times a day. Prayer is most efficacious with movement; life is most efficacious with movement.

The forces aroused in prayer are the same as the forces aroused in life, but in prayer surrender to God is easy, and in the daily life man follows mostly his own whims or will. The prayer should be the generator which keeps the life moving until the next hour for prayer. Then one becomes a Muslim; to be a Muslim for five short spans a day is not to be a Muslim at all.

Commentaries on Holy Qur'an without regeneration of self and tauba are useless.

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