

In the name of Allah, the all beneficent, the very beneficent.

Most respectable and honored brother May Allah grant you and us the Divine Guidance to lead life as He wants as He pleases.

As Salam o Alaikum va Raham Allah va Barakatohu

All praise is for Allah and blessings be on His Prophet (Eleh Salat vas Salam)

I am grateful to Allah Almighty that because of His special kindness and blessings, and without being my inborn right or claim, granted me a bond with the chain of Naqshbandia, Mujaddia, Syedpuria, Rabbania group of pious virtuous people. So, as to concentrate on enhancement of my inner and outer self. Moreover, it is an added blessing that He indebted me with the responsibilities of preaching the same to others, which is not only an honor but a great accountability as well. To meet the demands of this sacred assignment, we have to seek Allah's help, which will only be bestowed on us, if we refrain from His disobedience. For accomplishing this objective (of refraining from His disobedience), we have to work hard really, and continue our own self-evaluation. We have to find time, to pray to Allah for forgiveness with great humbleness and concentrate in solitude. The greatest attribute of this chain (Naqshbandia chain) is its simplicity and adherence to the **Sharia Mutahira** very firmly. As the number of people enhance around us to gain inner purity and piety, so should meekness increase in our hearts and souls. Our individual rituals i.e. the ziker, the rosary beads (*Tasbih*) daily counts, the daily recitation of Holy Quran, and *dua* to Allah Subhan a Hu va Ta'la, must be very carefully adhered to, continuously without any break. We have to be on our guard to save ourselves from the evil temptations of Satan and our own inner evil self (*Nafas*). And for attaining these objectives we have to seek Allah **Subhan nah u va Ta'las** help, save we are not on our guard of these dangers, we are vulnerable to grave risks. (May Allah keep us safe from all these dangers) We should, all the time, be struggling to save ourselves from the defiance of Allah Ta'la. If God forbid, any misdeed takes place out of temptations of the 'Nafas' (inner evil self) and Satan, we must turn our attention towards the Creator instantly and repent with humility and ask for exoneration. We should be all the time vigilant to the wickedness of our inner evil self, and all the time seeking shelter from Allah **Subhan nah u va Ta'la**.

We should always be asking Allah **Subhan nah u va Ta'la** to grant us the wisdom to accomplish this obligation. We should also gain benefit from the experience of our pious elders in our chain, who accomplished this huge task very discreetly the effects of which can be felt after lapse of long duration of time. We should learn from their practises how to save ourselves from the ills of fame. We don't have to be very elaborative in our explanations and deliberations. Brevity is the soul of wit, and it has deeper long lasting implications. We should pray to Allah **Subhan nah u va Ta'la** to grant us this attribute as well. To add more, greater benefit is extracted in perpetual meditation (*Ziker e Qalbi*) we should be trying to give it a fashion. Our seniors did not practice reciting rhyming poetry during their speeches, it did happen once in a while, in the presence of a few. Some of our watchful elders have not encouraged, rhymes without even musical instruments, as these might lead into certain objectionable avenues. In common gatherings we have to keep a vigil on all these matters, as the environment generally is unruly and sensuous. We must try to refrain from it. Our elders practiced briefness in congregational prayers (*dua*) Our Hazrat Jee Maulana Ghulam Rabbani (May his pious soul rest in heavens) used to be very concise in his *duas*. Adoption of this habit would

indeed be very practical. In solitude and seclusion, prayers should be, all from the heart and as extensive as one desires, and they help in refinement of inner self.

Amongst many blessings of this sacred job, is being cherished and revered. There is risk of inner evil self, getting gratification of this pomp, so one should be very conscious of ceremonial splendor. The sentiments of all the students (*mureeden*) full of purity are worthwhile, but we have to save ourselves from arrogance. Sometimes, rather most of the time the inner evil self attacks us in such a way, that we have no idea of what is happening to us. The love and value of our friends towards us, which is indeed for the sake of Allah *Subhan nah u va Ta'la*, starts to be misused for worldly gains, and one develops a habit of seeking their help for our own daily chores, which ends up in bad taste in our relations and decline in reverence. May Allah *Subhan nah u va Ta'la* keep us safe from all this, we should be very conscious, not to lose sincere and committed companions of this chain. We should consider the friends (*mureeden*) as crowns of our heads; this is a very sacred bond, established only by the blessings of Allah *Subhan nah u va Ta'la's* sanctified Name. We should consider our friends as our benefactors, because their repentance from sins and treading on the path of Sharia, would bring us a great bounty on the day of judgement. Our attention must be kept away from any sort of worldly gains from them, be it wealth or status or anything else so as to mention. One should be above want form the core of one's heart, and focus only and only on the religious tie.

Sometimes, elaborate menus and parties after congregational ziker become a hurdle for all the concerned in extracting maximum benefit of these sacred get togethers. These, as per our experience, cannot work for long time. Differences do appear amongst those who organize and those who serve, and the true purpose is lost. Those who come for the remembrance of Allah *Subhan nah u va Ta'la* must remain focused, only on the deliciousness of Allah's Name. The entertainments and dinner parties as per norms of Sharia may be scheduled for some other separate occasions. The get together for congregational ziker should be kept simple and solemn for the benefit of all, it has more easiness and prosperity.

In the end, I pray to Allah *Subhan nah u va Ta'la* that He rectifies our inner and outer imperfections, saving us from the temptations of our inner evil selves and Satan, accept our humble efforts to disseminate the Message Of Allah *Subhan nah u va Ta'la*, and rise of Deen e Islam. Grant us the desired attributes and qualities required, of accomplishing this sacred task and accept our humble efforts. More so, make us such that we remain appreciative of all the people who are working in different spheres for the cause of Islam.

Wass Salam

Humble servant

Maqbool Ahmad

(Translated by Dr. Syed Mohammad Zubair Naqshband Bokhari)

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