

Bawa Quotations - Plus

Group “01”

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.)

On “The Bawa Muhaiyaddeen Fellowship”

Facebook Group”.

(From Early 2012 - To February, 2013)

Plus Some

“Expansions”

By Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)

Table of Contents

A. “Bawa Quotations - Plus” - Summary	6
B. “Bawa Quotations - Plus” - Full Detail	24
01. “If you think with wisdom, certitude, determination, and imān, if you believe with certitude, He (God) will never leave you in this world.	24
02. “If we claim to be in Islām, we must destroy all the evil qualities that arise within us.	24
03. “O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God’s kingdom.	25
04. “He (Allāh) is Head of all the mosques (which are the qalbs, or innermost hearts) fashioned by those of His creations who are filled with the beauty of truth and in whom the form of compassion has emerged, the beauty of patience has bloomed, and true justice resplends.”	25

05. "If you act as an instrument of God, whatever comes will not affect you; He will bear it. Then you will be able to finish what you started. 26
06. Question: How can you know whether you are doing things right or wrong? 26
07. "In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion. 27
08. "The Prophet (Sal.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina. 28
09. "O, children, gather together as one! 29
10. "What is the benefit of the distinction money gives to a man?" 30
11. "Shining in the form of the qualities of Allahu ta'ala Nayan, our Prophet (Nabi) (Sal) treated neighbors and others (even those who were not his relatives and those who belonged to other religions) without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate. 30
12. "There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart. 31
13. "It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God. 31
14. "Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah. 32
15. "People with wisdom know that it is important to correct their own mistakes, while people without wisdom find it necessary to point out the mistakes of others. 32
16. "The Purity of Islam" is to study, Understand, and Know God, "Our Father", on "The Outside" and "The Inside". 33
17. "Children, may "The Treasure" of "The Heart" known as Allahu which gives and gives but never diminishes, protect you and give you grace. 33
18. Question: "Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O shaikh?" 34
19. "All the countries that have faith in God must unite. 35
20. "A man who causes pain and suffering to his neighbor will not live in the house called Iman-Islam. 35

21. "Do not fight holy wars, seeking to kill other creations of Allah because of their religions. 36
22. "If we ever hope to live as one human race, we must have absolute faith in God. 36
23. A child asked, "Someone said that the meaning of Islam is to eliminate impurity and become pure. Is that right, My Shaikh?" 37
24. Question: "What hurts the heart of a man and makes him suffer?" asked a girl. 39
25. "In this present century man has discarded God, truth, peacefulness, 40
conscience, honesty, justice, and compassion. 40
26. "For those of us who have faith in God alone, there is only one teaching. 41
27. "This is what the gnānis, the wise men, sing. A devotee will not have religious differences. When he goes (to "The Divine Foot" of "The True Gnana Guru", Now For Your Age, Now For All Life), he will not speak about religion. 42
28. "If you want to avoid a lot of suffering, you must accept the Guru's wisdom and keep it with you. 43
29. "The sheikh says: O son, do not attack your neighbors and those who were born with you. 44
30. "Little by little use your wisdom to deceive and tie up "your mind" and the "selfish desires" known as the nafs ammrah. 45
31. "Make "your heart" content to accept "a life of "worldly poverty", and "God's undiminishing wealth" of Akhirah, His wealth of "The Next World", will be yours in completeness." 45
32. "My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifat. 45
33. "What is a sin? What is a virtue? What am I nurturing? 46
34. You must follow "The Sheikh" with imān and unwavering certainty. 47
35. Truth is one, and Islām is one. 48
36. "If all of us join together in the name of faith and in a state of equality, wisdom, and justice, if we can pluck out that root of evil through which all destruction occurs, and if we can show the countries of the world a path whereby all can live in unity and peace, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace. 50

37. "O man, do not form your obstinacy into an arrow to shoot at others. It will turn back on you, and you yourself will receive the pain. Use your wisdom to avoid that experience. 50
38. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. 51
39. In the world, we have two fathers—the father of the body and the father of the soul. 51
40. My son, there are those who live with you, join, and play with you, but speak not what is in their hearts. To live your life avoiding their company will benefit you ten millionfold." 52
41. The Sheikh continued, "My son, there are those who live with you, join, and play with you, but speak not what is in their hearts. 52
42. The Shaikh is like a honeybee; he knows the exact type of honey that exists in each place. 52
43. Make God's justice into your justice. Make God's qualities into your qualities. Make God's actions into your actions. Make God's conduct into your conduct. 53
44. This is God's endless work. Through the wise men, the qutbs, the lights of God, the saints, the holy men, and the prophets, He brings His children to realization. 54
45. My son, do not set out to measure "the mind" of another. If you understand "his qualities", you will know (him). 55
46. God rules everything in the state of love from within each being; 56
- it is with the love that dwells in each heart that He embraces everything within His sovereignty. 56
47. That Light is within us. There is no other help. 56
48. "The Shaikh's Children" are formed in "His Qalb", in "His Inner Heart", 57
- existing in "The State of Wisdom" with "The Beauty of Compassion". 57
49. "It is to instruct people... that the Insān Kāmil Sheikhs have come to say, 57
50. Everything is within you. 58
51. Road signs painted with reflective paint are invisible in the darkness, 59
- but they shine brilliantly in the beam of an automobile's headlights. 59
52. "God's Duty" is "Service" (to all lives). 59

53. “Our intention” and “our faith in God” must always be with us, just as our breath moves continuously. “Our īmān”, faith, must be constant. 63

55. Allah has said there is a church within you. There is a mosque within you, a place of faith within you where He can be worshiped. 64

A. “Bawa Quotations - Plus” - Summary

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.)

On “*The Bawa Muhaiyaddeen Fellowship*”

Facebook Group”.

(Most Or All of Bawa Quotation, No Sources Provided)

Plus A Few

“Expansions”

By *Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)*

1. “If you think with wisdom, certitude, determination, and īmān, if you believe with certitude, He (God) will never leave you in this world. He will remain resonating in your heart, serving all lives. Day and night, He will stay in the hearts of good people.
2. “If we claim to be in Islām, we must destroy all the evil qualities that arise within us. We must cut away and discard all the differences that separate us from God. We must remove the thoughts that disrupt the unity of Adam’s(AS) children, the unity of Islām. We have to fight against the separations that grow like demons and animals within our bodies and suck our blood. With the wealth of God’s grace and with the help of the Rasūl(Sal.), we must cut away all the four hundred trillion, ten thousand evil qualities that come to destroy our good qualities.
3. ““O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God’s kingdom. He will receive the fruits of God.
4. “He (Allāh) is Head of all the mosques (which are the qalbs, or innermost hearts) fashioned by those of His creations who are filled with the beauty of truth and in whom the form of compassion has

emerged, the **beauty of patience** has bloomed, and **true justice** resplends.”

5. **“If you act as an instrument of God, whatever comes will not affect you; He will bear it. Then you will be able to finish what you started.** You must be the instrument, then He will be the One who is the Doer. That is the point. Evil is everywhere, it is joined with you. When you set out to do something good, when you are the instrument to do a good duty, the opposite of it, evil, will oppose you. If the “I” sets out to do something, it will be difficult, but if you become an instrument (of God), the weight is His. Then it will be easy. You must think of this. This point is the point of psychology. This is the way you must realize wisdom and truth in your life.
6. **“Question:** How can you know whether you are doing things right or wrong? **Bawa Answer:** “It is for this purpose that you have come here, to gain some wisdom. Then, when you place the goods on the scale to be weighed, you will know by observing which side the lever moves to, the right or the left. You yourself will recognize it. Even if you have no eyes, you can recognize the difference by feeling it. Whenever you realize the scales are evenly balanced, you will know that your actions are right. If you have that point of wisdom within you, you will easily see the balance of the scales. In the same way, look with wisdom at your life and make sure it is centered. If it is not, correct yourself until it is perfect”
7. **“In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion.** The child will grow and develop if we give good qualities and good actions at the time they are needed.
8. **“The Prophet (Saf.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina. From that history, can we not understand that as long as we are loved by God and as long as we love God, the world will not accept us?** When Allah loves us, the world will drive us away. But when the world accepts us, we will not be acceptable to Allah. This is a sign we can see. If you desire and accept the praise of the world, truth will not accept you, and if you desire truth, the world will not

accept you. All who have wisdom must realize and understand this.

However, if you discount your sufferings as trivial and accept only God, maintaining your connection with Him, He will give you His treasures and His kingdom. Realize this.

9. **“O, children, gather together as one! Come here and gather together as one. Pray as “love within love”. All of you who are the children of Adam(AS), gather together as one. Search for our Father”.**
10. **Question:** “What is the benefit of the distinction money gives to a man?”
Bawa Answer: “Son, the distinction that money confers will be revealed by the shroud on a man’s corpse. The shroud will give him distinction and earn him praise. Money will turn him into a corpse and become his shroud.”
11. **“Shining in the form of the qualities of *Allahu ta’ala Nayan*, our Prophet (Nabi) (Sal) treated neighbors and others without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate. He spoke Allah’s truths to them, explaining with firm certitude that Allah is one.**
12. **“There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart. That is a beautiful form. It is filled with love and compassion and helps everyone. That heart comforts everyone.** Think of that heart within the mind. It would be good if you could see and find that beauty within, instead of admiring the beauty outside. There is nothing more beautiful than the inner heart of man. There is nothing more peaceful, nothing more compassionate than the true human being inside who can give compassion and peace to others.”
13. **“It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God.** The connection between God’s truth and us is a very close connection. God is closer to us than our own life, but our mind and desire hide that connection. Our thoughts, intentions, and attachments hide this connection. Once we

push these things away, how easily the connection between God and us can be realized. The world disappears and the hereafter, akhira, opens up. Allah resplends, our heart, qalb, embraces Him, and there is bliss. There is peace!

14. **“Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah.** Through wisdom, we can know and analyze His feeling, His justice, His equality, and His peacefulness. If we concentrate and focus with wisdom, we can understand God's speech, and then we will know His qualities.”
15. **“People with wisdom know that it is important to correct their own mistakes, while people without wisdom find it necessary to point out the mistakes of others.** People with strong faith know that it is important to clear their own hearts, while those with unsteady faith seek to find fault in the hearts and prayers of others. This becomes a habit in their lives. But those who pray to Allah with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allah.”
16. **“The Purity of Islam”** is to study, Understand, and Know God, “Our Father”, on “The Outside” and “The Inside”. This is what **“We Must Understand”**, (We Must Understand God, Our Father, and that is for sure). **“Understanding God” is Islam.** If we can **“Cause This To Happen”** within **“Ourselves”**, that is Islam, **and we will be able “To Give Peace”** to all lives”.
17. **“Children, may “The Treasure” of “The Heart” known as Allahu which gives and gives but never diminishes, protect you and give you grace.** Children, may He protect you, all your brothers and sisters, all your relations, all your friends, all who are with you, all the devotees of God, all who have wisdom, and all who are intermingled with your love. **May God protect all of you. May “The Wealth of Grace” known as Allahu fill your hearts, overflow from your hearts, and resonate and shine from your hearts as “The Light” of the “Grace of Wisdom”. Ameen.”**
18. **Question:** **“Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O Shaikh?”**

Bawa Muhaiyaddeen (Ral.) Answered, “Do you not know? Of all the lives that God, the Creator, has made, the one who was **born as man** but **changed into an animal-man** of arrogance, pride, jealousy, selfishness, and conceit is the worst beast of all. He is the beast which murders, torments, and drinks more blood than any other. **There is no animal as horrible as he.** It is easy to escape from the other animals, but it is extremely difficult to escape from the animal-man. If you can escape from him, that alone will give you peace in life.”

19. **“All the countries that have faith in God must unite. Those who have conscience, those who have justice and wisdom and compassion in their hearts, and those who have tried to create peace among human beings must unite to bring peace to the people of the world.**
20. **“A man who causes pain and suffering to his neighbor will not live in the house called *Iman-Islam*.** The Rasul (Sal.) brought the forbearance of inner patience, or sabr, to bathe all mankind in the water of perfect faith, **embrace them** with the heart of compassion, **and feed them** with the milk of the Kalimah, the word of God. **This is the crown of the qualities of *Iman-Islam*.** The Rasul (Sal.) would always comfort his neighbors, even if they were hostile toward him.”
21. **“Do not fight holy wars, seeking to kill other creations of Allah because of their religions.** Fight a holy war to destroy religious hatred within yourself. **That will bring glory to the inner religion spoken of by Allah and the Rasulullah (Sal.).”**
22. **“If we ever hope to live as one human race, we must have absolute faith in God. This is our only treasure.**
23. **A child asked,** “Someone said that the meaning of Islam is to eliminate impurity and become pure. Is that right, My Shaikh?” **The Shaikh replied,** “I told you that it is easy to talk about Islam, but very difficult to **act accordingly**. Everything until the very end is impure. When impurity is discarded, man will indeed be pure. When all attachments are cut away, only purity remains. **That is Islam.** The body, the world, and our attachments are the impurity. **What he said was right, but how can we get rid of impurity**

when everything we see is tainted? The body, possessions, and the elemental spirit are all impure. When they are all dispelled, purity will remain. **This means that the world must die away from us.** Only then does one become pure.” (Bawa. And “**The World**” Will Only “**Die Away From Us**” When It is **Understood**, Allowing “The Sirr”, The “Eternal Life of Man” To Emerge, As When “The Sirr” Is Understood, “The Dhat” Will Be Revealed, As “The Essence” of “The Grace” of God, and that is for sure. And “**The World**” Will Only “**Die Away From Us**” When It is **Understood**, Allowing “**The Sirr**”, As The “Eternal Life of Man” **To Emerge**, As When “The Sirr” Is **Understood**, “**The Dhat**” Will Be **Revealed**, As “**The Essence**” of “**The Grace**” of God, and that is for sure. And “**This Is Why We Have Been Born**” Into “The Earth World”, As “The Illness”, As The Impurity of “The Earth World”, **So That Through It**, Man Can Come To Understand “The Secret”, That Is, **To First Understand “The Inness**”, To “Understand The Impurity”, As The Sirr, As “The Purity”, **And Then Having Understanding “The Secret**”, The Sirr, “The Purity”, **To Become “The Dhat”** of God, That Is, **To Become “The Essence” of “The Grace” of Allah**, and that is for sure. Amen. **And “This” Can Only Happen Within “Our Life”** When We Truly Join **In Partnership** With God Within Us, That Is, As “One With” God, As “Two Lives Now Living As One Life”, **First On The Outside, and Then Within**, To Let God “Cure Himself” of Us, **First On The Outside, Curing Himself of “The Illness” of “Our Mind Life**”, Which Is “Our Ego Life”, Now Living & Thriving” Within “Our Mind” Within Us, Which Is “The Ignorance” of “The Blood Life”, and that is for sure. Amen. **(And Then Within, Curing Himself of “The Illness” of “Our Soul Life”, Which Is “The Ignorance” of “The Darkness”, of “The Creation of God”, Returning “Our Soul” To “The Original Purity” of “Our Soul”, Allowing “Our Soul” To Realize And Understand Allah**, and that is for sure. Amen)

24. **Question:** “What hurts the heart of a man and makes him suffer?” asked a girl.

The Shaikh answered, “**Arrogant words and ignorant actions. Actions** which **do not contain** modesty, sincerity, reserve, fear of wrongdoing, and good conduct hurt the heart of man. **Behavior which is opposite to the**

truth, speaking evil of others, slandering others without knowledge of the truth, telling lies, coveting and stealing the property of others, suspicion, deceit, treachery, and lack of respect to elders and parents and to those of wisdom—these and many **similar actions** are the ones that **most** wound and hurt the heart of man.”

25. “In this present century **man has discarded** God, truth, peacefulness, conscience, honesty, justice, and compassion. Man **has changed so much**. Instead of searching to discover the three thousand gracious qualities of God, he has lost all those good qualities and has opened the way to destruction. He seeks to ruin the lives of others and to destroy the entire world. **But the world will not be destroyed. The earth and the heavens will never be destroyed; only man will be destroyed.** Man, with all the various means of destruction he has discovered, will in the end destroy only himself. He is like a certain type of moth that is attracted to the glow of a flame, thinking it is food. These moths circle around and around the flame, until finally they fly right into it and die. **In the same way, man plummets into evil actions, thinking they will benefit him. He sees evil as good, but the end result is destruction.**
26. “**For those of us who have faith in God alone, there is only one teaching.** Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for? **Only one thing—that Treasure which is God.** Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride. **But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life.** However, any society that recognizes the one God and **holds nothing equal to Him**, any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him— any society that has reached that state of understanding needs only one Master. **The people of such a society need**

only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion. What else is there that matters?"

27. "This is what the gnānis, the wise men, sing. A devotee **will not have religious differences**. When he goes (to "The Divine Foot") of "**The True Gnana Guru**", Now For Your Age, Now For All Life), **he will not speak about religion**. There, he will speak about himself. He will **speak with God about his own state**, (That Is, About "The State" You Are Now In, And The Consequences "For Your Life", If God Does Not "Change Your State", Before "Your Grave", Not About What "You Now Desire" From "The Current State" That You Are Now In", Not About What "You Now" Want To Do, Or To Happen, and that is for sure). He goes to that place, that church, and for a short time **speaks about God's section and his own state**. (Bawa. And While There, He Draws A Clear Distinction Between "The Two", That Is, **Between** "The One" And "The Other", That Is, **Between "The State"**, That Must Now Leave "His life", That Is, "**The State**" That Now Defines "**His Life**" For You Him, And "**The Other One**", That Is, And "**The Other State**", That Must Now Come Forward For "His Life", And That Next Must Start To Define "**His Life**" For You Him, While Both "He and God" Still Can, That Is, While God Can Still Transform "His Life" From "His Current State" Into "His Next State", Which In Truth Is Always "A State" Which Is "Something About God", Within You, Not About "You" As Now Somehow "Separate From" God Within You, and that is for sure). He goes there to study (**About "His Current State" In Comparison With "God' Next State" Within Him, and that is for sure**). When he has completed that learning, **he leaves; he goes beyond** (His Current State) And Become "His Next State). So, the children you are raising must go and study each section. They must learn **the four steps**; they must learn **the fourth step**. When they have finished learning **the fourth step**, they **must proceed to the fifth step**, where they will **study "Themselves"**. (Bawa. As "God Witnessing God") **Awakening To Himself, Within "The Heart" of "The One" Who Will Now Truly "Let Himself End" In God**, Now For Your Age, Now For All Life, and that is for sure)."

28. **"If you want to avoid a lot of suffering, you must accept the Guru's wisdom and keep it with you. You must accept and retain each word. You must put your own intellect far away. You have to put all your own things far away and take this." This is what will be of use to you tomorrow. This is what will be of use to you on your journey. This will be useful in your life. This will be of use to your "story." This will be useful to your soul. It is a tool that can be used for anything.**
29. **"The sheikh says: O son, do not attack your neighbors and those who were born with you. Do not separate yourself from them, seeing them as separate from yourself. Instead, attack with wisdom the dog of desire, the monkey mind, and the arrogance, karma, and maya which attack you. They are the things that need to be separated. This is the real battle and the real way to wage war. Fight these internal enemies and separate yourself from them with divine analytic wisdom. Love your neighbor as yourself. If you attack within yourself what is attacking both you and your neighbor, you will reach peace and tranquillity in your life. Then you and God and those who have been born with you will live together in a paradise of peace in this very life. Such is "the state" of the duty and service which Allah performs. Son, know this and do it."**
30. **"Little by little use your wisdom to deceive and tie up "your mind" and the "selfish desires" known as the *nafs ammrah*. Capture them with your wisdom and keep them under control. You will be "A Man of Wisdom" if you succeed. Do not try to "deceive the truth", however. It would be like trying to deceive the fire while you are in the fire."**
31. **"Make "your heart" content to accept "a life of" "worldly poverty", and "God's undiminishing wealth" of *Akhirah*, His wealth of "The Next World", will be yours in completeness."**
32. **"My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifāt. God also has placed within man something called the secret, the sirr, which is man's eternal life. If a man understands the sirr, he has conquered the sifāt, death. One who has conquered death will exist as the dhāt, as the essence of God's grace. Death**

is an illness. God has placed death in man so that through it man can come to understand the sirr. One who understands this illness and discovers the sirr attains a state of eternal life. One who does not understand the illness and fails to discover the sirr attains the state of death. **If you know and understand the sirr, dhat, and sifat, you can live forever, can you not?**

33. **“What is a sin? What is a virtue? What am I nurturing?** You must be clear about this. Is it a good thing or a bad thing? Anything nurtured by evil is an evil quality. Anything nurtured by good things, by wise things is a good quality. It will be good if you nurture God’s qualities and act with God’s qualities. Anything you nurture with shaitān’s qualities is evil. Each one of us must consider this: what qualities are we using to nurture the things inside of us? If we nurture what is within us with God’s love, compassion, mercy, equality, duty, the three thousand qualities of grace, the ninety-nine peaceful wilāyāt, that will be paradise, the eight heavens. We will live in the eight heavens. Those qualities are the hours. We must think of this and understand it in order to obtain the benefit.
34. You must follow “The Sheikh” with īmān and unwavering certainty. Just as the flower and its fragrance exist as one, just as a fruit and its taste are one, just as the sun and its light are one, so must you unite with “Your Sheikh”. Just as water and milk merge as one, so must you merge, inner heart with inner heart. If you have the īmān and determination to stay united with “The Sheikh”, you will attain wellness and soul-liberation. Arrogance and karma can be changed, Satan’s evil actions can be dispelled, and through the help you receive, you will attain the freedom to go anywhere. Imbibing the wellness-medicine of “The Sheikh”, you can go anywhere. This medicine cures illness and ends the karma of birth. It will give you the unfathomable freedom of the soul. You must know this medicine.
35. Truth is one, and Islām is one. (Bawa. As In Truth, Allah Is One, And Within “That”, True Man (Man-God) Is One, And Within “That”, “Perfected True Man” (Man-God/God-Man) Is One, if you like, That Is, If

“You Choose” To Now Truly “Join In Partnership” With God, As “One With” God, That Is, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, In Order To Correctly “Use Up Your Life” In “The World” For “That Purpose”, That is, For “God’s Purpose”, Within God Within You, and that is for sure. That Is, For “God’s Purpose”, Within God Within You, Which Is To Reveal Within God Within You, True Man (Man-God) As One, And Within “That”, To Reveal “Perfected True Man” (Man-God/God-Man) As One, if you like, and that is for sure. And Not For “Your Current Purpose”, Within “Your Mind” Within You, That Is, Not To Just Continue To In-Correctly “Use Up Your Life” In “The World” For “The Purpose” of “The Beast”, Now “Living and Thriving”, Within “Your Mind” Within You, Just Waiting For “You” To “Die To The Flesh” At “Your Grave”, In “Your Current State” of “Illusory Separation” From God Within You, Transforming The “Temporary Elemental Lives” of “Darkness and Evil”, Now “Living and Thriving”, Within “Your Mind” Within You, Into “Eternal Elemental Lives” of “Darkness and Evil”, Now “Living and Thriving”, Within “Your Mind” Within You, That is, Eternally Keeping “Your Soul” Separate “From God” Within You, and that is for sure). It shows no differences between religions and sects, races and tribes, or between black and white or red and yellow; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world. It does not show differences between those in the realm of awwal, the time of creation, and those in ākhirah, the hereafter. The Word Islām has only one meaning: the “Unity and Peacefulness” of Truth. That Truth is Allāh. His three thousand gracious qualities and attributes, His unity, tranquility, and virtuous conduct, His equality, and His compassion—these are what comprise Islām (What Comprise Allah). To conduct ourselves in the right manner, to know what is halāl, permissible, and to act accordingly, to know what is harām, forbidden, and to avoid it—this is what is called īmān, absolute faith, certitude, and determination (In God, And In God Alone.

36. “If all of us join together in the name of faith and in a state of equality, wisdom, and justice, if we can pluck out that root of evil through which all destruction occurs, and if we can show the countries of the world a path whereby all can live in unity and peace, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace. Then these evil winds and poisonous germs capable of destroying the good crops will not be able to reach their target. These evil forces and their poisonous qualities will lose their power.
37. “O man, do not form your obstinacy Into an arrow to shoot at others. It will turn back on you, and you yourself will receive the pain. Use your wisdom to avoid that experience. If you hold up the umbrella of serenity, you will bring tranquillity to yourself and to all lives.”
38. Do not preach wisdom to a man whose heart is so obstinately hard that it will not soften or melt in feeling for others. He will be unable to understand “Your True Worth” and “The Maturity” of “Your Wisdom”. “Your Wisdom” will not penetrate him; he will convert it into a hard rock and hurl it back at you. Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too. As a result, you may have to face many tribulations. If you want to “Achieve Mastery” over “Your Life”, you must learn to avoid such people and go on your way.
39. In the world, we have two fathers—the father of the body and the father of the soul. The father of the soul, the Sheikh of wisdom, will reveal the exaltedness of life and of wisdom. He will nourish the body and the soul and show you the path for each. He will show you how to establish a connection with the Father to all wisdom. He will reveal to you the kingdom of your Father and enable you to receive the wealth of that kingdom. Āmīn.
40. My son, there are those who live with you, join, and play with you, but speak not what is in their hearts. To live your life avoiding their company will benefit you ten millionfold.”

41. The Sheikh continued, “My son, there are those who live with you, join, and play with you, but speak not what is in their hearts. To live your life avoiding their company will benefit you ten millionfold.”
42. The Sheikh is like a honeybee; he knows the exact type of honey that exists in each place. In God's kingdom, he knows the location of every medicine for every ailment. He knows the location of every flower. Upon identifying your illness, he will go to the appropriate flower and bring you its nectar. If you are poisoned, he will go to a particular tree and bring you its fruit. If you lack a certain fragrance, he will go to a rose and bring you its scent. He will bring you the nectar of a sandalwood-tree, and when you have a fever, he will fetch a remedy from the margosa tree. He knows every flowering tree and treasure in God's kingdom. He journeys like a honeybee, bringing the correct remedy for your ailing mind. This is the work of “A Shaikh”.
43. Make God's justice into your justice. Make God's qualities into your qualities. Make God's actions into your actions. Make God's conduct into your conduct. Let your love be God's love for all. Make God's patience into your patience. Make God's intentions the intentions in your life. In this way, your life will attain its completion. You will be a tree of peace, giving fruits containing the nectar of grace that will soothe the hunger for wisdom in your fellow beings.
44. This is God's endless work. Through the wise men, the qutbs, the lights of God, the saints, the holy men, and the prophets, He brings His children to realization. With the sun and the moon and in so many different ways, He develops their wisdom, dispelling their darkness to make them return to Him. Precious children, God is trying to bring us to this realization step by step. That is our Father's nature. We have to understand that He will forgive us until the end. As our wisdom grows, as we realize our faults, we can ask for forgiveness, and He will grant it. As we recognize our faults, He will forgive us, and accept each of us, as His own child. We must reflect on this wisely and understand it.

45. My son, do not set out to measure “the mind” of another. If you understand “his qualities”, you will know (him). If they are good qualities, put them to good use within yourself. If a person has evil qualities, avoid him. Do not linger and speak ill of him. The spoken word can be a fault, but an evil thought is a scar imprinted deep within you. If you find fault with another, the fault will come back to you. When you assume God’s duties in performing judgment on another, you become guilty on two counts. First, for finding fault with another, and second, for usurping the function of God. Think of this. The other man is doing what he came to do. You must also do what you came to do. If you have wisdom you will understand this. If not, find a man of wisdom and learn.
46. God rules everything in the state of love from within each being; it is with the love that dwells in each heart that He embraces everything within His sovereignty. Because of that, there is a magnet of love in each heart that makes each being tell God of its sadness.
47. That Light is within us. There is no other help. That Light illumines the direct path, the straight path. There is no need to carry anything. But this is subtle knowledge, very difficult...That which has value is God's Power (Grace), the soul (Wisdom), and God (Divine Knowledge - 'Ilm). Those are valuable. Everything else should be thrown away. This is the difference...This is a different kind of study. Therefore, if you examine those things with that Light, all those things must be thrown away. That is why this study is so different. Everything must be discarded.
48. “The Shaikh’s Children” are formed in “His Qalb”, in “His Inner Heart”, existing in “The State of Wisdom” with “The Beauty of Compassion”. Theirs is “The Body” of faith, determination, and certitude. They receive “Wisdom” and “The Qualities” of God from “The Shaikh”, who nourishes and raises them with “The Splendor” of their right to eternal life. Their Father, “The Shaikh”, will make them “Children of Resplendent Wisdom”, Children with “The Clarity” of the absolute faith of imān, children of absolute truth.

49. “It is to **instruct people...** that the **Insān Kāmil Sheikh**s have come to say,

*“Open your eyes **and see Him.**
Open your ears **and hear Him.**
Open your nostrils and **enjoy His fragrance.**
Guard **your tongue.**
Look for the path on which **you will be safe.**
Look for God—**He is there.**”*

They have come to tell mankind,

*“God is **everywhere.**
Look and you **will see Him.**
He is within **the atom**
and within **the ant** and **the flea.**
His sounds **can be heard.**
Listen.
He is there, **existing as a mystery.**
Understand **that mystery.**”*

50. **Everything is within you.** “**Instead of investigating the “world outside”,** research **within** and you will find just as many **wonders.** “**The eighteen thousand universes**” are there. That “**one true point**” which is **God** is there. Research **within**, and you will **find God and yourself.**”

51. **Road signs** painted with **reflective paint** are **invisible in the darkness**, but they **shine brilliantly in the beam** of an automobile’s headlights. Similarly, **certain things that lie in the darkness of the mind remain invisible unless we paint them with God’s luminous qualities** and then direct the **light of wisdom** on them. It is essential **for us to do this** at certain times in our life, **for it enables us to see clearly and discover ways of finding peace** (for your mind), **and freedom** (for your soul, and that is for sure, so your soul can then go anywhere, riding your mind. For Example, As Muhammad (Ral.) Riding Back To God, Within God Within

You, As “The 8th Heaven” of “Man-God/God-Man” Within “The 7 Heavens” of God, First Establishing “The Kingdom of God” Within “Man-God/God-Man” Within “Our Life”, And Then Establishing “The One” Within “His Kingdom”, And “The Wealth” of “The Three Worlds” Within “His Kingdom”, Ending As “The Understanding” of “The One”, Within “The One”, And “You” Will Be “That”, And “We” Will Be Within “That”, As “One”. See “God’s Song” of “*Grace, Wisdom, and ‘I’*” (*Divine Knowledge*”).

52. “God’s Duty” is “*Service*” (to all lives). “He is “The Power” that “*Dwells*” in all lives. He is The Power” that *Establishes* “The State” of “*Compassionate Love*” (of “The Giving Up”, Willingly & Freely, of “One’s Own Life” For “*The Sake*” of “The Other Life”, and that is for sure). He “*Trusts Others*” as He “Trusts Himself”, (As “God’s Duty”, As “God’s Service” To All Lives, and that is for sure). Our mothers and fathers might *forget us*, but “God Bestows Compassion” without any “Forgetfulness” (Joining As “One With” All Lives, As “*Two Lives Now Living As One Life*”, without any “Forgetfulness”, and that is for sure). He is “The One” who gives us “*Food*”. He is “The One” who gives us love. He *gives us* “*Loving Kindness*”. He is “The One” who is “*Loving Kindness*”.”
53. “Our intention” and “our faith in God” must *always* be *with us*, just as our breath moves continuously. “Our imān”, *faith*, must be constant. Those thoughts, that *intention of God*, that breath, that speech, that look, and that sound *should operate continuously* as do *the automatic functions of the body*. That is called “*dhikr*”, *the remembrance of God*.”
54. “If you *close your heart*, when the One “With Love” comes and knocks,

He will say,
“Oh, this is closed,”
and He will go away.

*“Treasures” will come
and say,*

***“Oh, this house is closed.
It is a dark house,”
and they will leave.***

**“God’s grace” will come
and say,
***“Oh, this house is ruined,”
and will leave.*****

Even if **someone** comes
with “Great Love”,
he will see that this house
is locked and in ruins,
and he will leave.

**If you lock “your heart”,
nothing can enter.**

Therefore,
you must
“open your heart”
and “keep it” open.

Only then
can you receive
“the benefit”.

Only then
can you receive
“truth and peace”
and find
“tranquility”

in your life.

You must “think about” this.

55. Allah has said there is a church within you. There is a mosque within you, a place of faith within you where He can be worshiped. It is “the mosque of God” who is the undiminishing Ruler of Grace and fathomless love. It is (built of) His Qudrat, His Power. For this (Mosque of God), the key of ‘ilm (Divine Knowledge) is needed. “The doors” of this mosque are made of “Imān”. The sills of “those door” (of Iman) are made of sabūr (Outer Patience). The lock is made of (Inner) patience; the tumblers within the lock are shakūr (Contentment & Gratitude). Its strength is that of tawakkul, (Absolute) trust (and Surrender) in Allah. There is a key of wisdom for it. We must use this key to open it. When we open the door and enter that mosque, there will be a flower garden. The hundred & twenty-four thousand prophets dwell there, all of God’s representatives, all of God’s angels: Jibrīl, Mikā’īl, Isrāfīl, ‘Izrā’īl, Munkar and Nakīr, may the peace of God be upon them; the malā’ikat, the archangels, the olimargal, the lights of God; and the Qutbs dwell there.
- 56.

B. “Bawa Quotations - Plus” - Full Detail

Posted By

Muhammad Abdul Lateef Muhaiyaddeen (Ral.)

On “*The Bawa Muhaiyaddeen Fellowship*”

Facebook Group”.

(All of Bawa Quotation, All Sources Provided)

Plus More

“Expansions”

By *Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.)*

01. “If you think **with** wisdom, certitude, determination, and **īmān**, if you believe with certitude, He (**God**) will never leave you in **this world**.

He will remain resonating in your heart, serving all lives.

Day and night, He will stay in the hearts of good people.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Life is a Dream”, page 37.

02. “If we claim to be **in Islām**, we must destroy all the **evil qualities** that arise within us.

We must cut away and discard all the differences that separate us from God.

We must remove the thoughts that disrupt the unity of Adam's(AS) children, the unity of Islām.

We have to fight against the separations that grow like demons and animals within our bodies and suck our blood.

With the wealth of God's grace and with the help of the Rasūl(Sal.), we must cut away all the four hundred trillion, ten thousand evil qualities that come to destroy our good qualities.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Islam and World Peace, Explanations of a Sufi", page 2.

03. "O man, if man investigates his state, His faults, and himself, If he understands his kingdom, If he judges himself, If he punishes his faults, He will become pure and innocent, He will not face judgment in God's kingdom.

He will receive the fruits of God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 38.

04. "He (Allāh) is Head of all the mosques (which are the qalbs, or innermost hearts) fashioned by those of His creations who are filled with the beauty of truth and in whom the form of compassion has emerged, the beauty of patience has bloomed, and true justice resplends."

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Resonance of Allah: Resplendent Explanations Arising from the Nūr, Allāh’s Wisdom of Grace”, p. 385.

05. “If you act as **an instrument of God, whatever comes will **not affect you**; **He will bear it**. Then you will be able **to finish** what you started.**

You must be the instrument, then He will be the One who is the Doer. That is the point. Evil is everywhere, it is joined with you.

When you set out to do something good, when you are the instrument to do a good duty, the opposite of it, evil, will oppose you.

If the “I” sets out to do something, it will be difficult, but if you become an instrument (of God), the weight is His.

Then it will be easy. You must think of this. This point is the point of psychology. This is the way you must realize wisdom and truth in your life.

~Bawa Muhaiyaddeen — with [Zulfiqar Haider](#).

06. Question: How can you know whether you are doing things right or wrong?

Bawa Answer: M.R.Bawa Muhaiyaddeen (Ral.)

“It is for this purpose that you have come here, to gain some wisdom.

Then, when you place the goods on the scale to be weighed, you will know by observing which side the lever moves to, the right or the left.

You yourself will recognize it. Even if you have no eyes, you can recognize the difference by feeling it.

Whenever you realize the scales are evenly balanced, you will know that your actions are right.

If you have that point of wisdom within you, you will easily see the balance of the scales.

When you are constructing a building, you use a carpenter's level to make certain the walls are level, do you not?

When they are completely level, the air bubble in the carpenter's level will be perfectly centered.

In the same way, look with wisdom at your life and make sure it is centered.

If it is not, correct yourself until it is perfect”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Questions of Life Answers of Wisdom” Vol. Two

07. “In the same way that we toil so hard to clear the jungle of the grass and the weeds, and then plant the crops and trees, we have to raise children with love and devotion.

We must destroy the jingle of ignorance in their hearts, and then plant the crops of love, the crops of grace, the crops of wisdom, developing good qualities and actions.

Just as there is a limit to what we give each crop, we have to give each child what he needs, in accordance with his limit and the time it is needed.

Wisdom and good qualities must be measured and given according to what is needed, just as we limit the water given to a crop.

The child will grow and develop if we give good qualities and good actions at the time they are needed.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“God’s Psychology”.

08. “The Prophet (Sal.), whom Allah sent as the eternal and last prophet, was chased from Mecca to Medina.

From that history, can we not understand that as long as we are loved by God and as long as we love God, the world will not accept us?

Our parents, our children, our brothers and sisters, our relatives, and our people will all drive us away.

When Allah loves us, the world will drive us away.

But when the world accepts us, we will not be acceptable to Allah. This is a sign we can see.

If you desire and accept the praise of the world, truth will not accept you, and if you desire truth, the world will not accept you.

All who have wisdom must realize and understand this.

Those who praise the evils which can be seen with the eyes are in the majority, while those who love and praise Allah are in the minority.

The majority will hound and chase away the minority, just as the Holy Prophet (Sal.) was chased away from his land.

However, if you discount your sufferings as trivial and accept only God, maintaining your connection with Him, He will give you His treasures and His kingdom.

Realize this.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh” page 274.

09. “O, children, gather together as one!

**Come here and gather together as one. Pray as love within love.
All of you who are the children of Adam(AS), gather together as one.**

Search for our Father”.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Come to Prayer”, page 4

10. “What is the benefit of the distinction money gives to a man?”

asked a child.

The sheikh replied,

“Son, the distinction that money confers will be revealed by the shroud on a man’s corpse.

The shroud will give him distinction and earn him praise.

Money will turn him into a corpse and become his shroud.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 261,

11. “Shining in the form of the qualities of Allahu ta’ala Nayan, our Prophet (Nabi) (Sal) treated neighbors and others (even those who were not his relatives and those who belonged to other religions) without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate.

He spoke Allah’s truths to them, explaining with firm certitude that Allah is one.

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral.)

“The Resonance of Allah”, page 306

12. “There is a Light form within this body. Within your mind there is another mind that is the qalb, the innermost heart.

That is a beautiful form. It is filled with love and compassion and helps everyone. That heart comforts everyone.

Think of that heart within the mind. It would be good if you could see and find that beauty within, instead of admiring the beauty outside.

There is nothing more beautiful than the inner heart of man. There is nothing more peaceful, nothing more compassionate than the true human being inside who can give compassion and peace to others.”

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
“A Timeless Treasury of Sufi Quotations”, page 125

13. “It is our own thoughts that cause suffering, difficulty, trouble, sorrow, and tears. It is our own thoughts that cause our endless chatter and lack of peace. In our ignorance and lack of wisdom, we gather these things. These are the clouds that sever our connection to God.

The connection between God's truth and us is a very close connection. God is closer to us than our own life, but our mind and desire hide that connection. Our thoughts, intentions, and attachments hide this connection.

Once we push these things away, how easily the connection between God and us can be realized. The world disappears and the hereafter, akhirah, opens up. Allah resplends, our heart, qalb, embraces Him, and there is bliss. There is peace!

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"To Die Before Death: The Sufi Way of Life", page 14.

14. "Allah speaks to us constantly within our hearts. We can listen through wisdom; we can hear that most subtle speech, the silent speech of God, the resonance of Allah.

Through wisdom, we can know and analyze His feeling, His justice, His equality, and His peacefulness.

If we concentrate and focus with wisdom, we can understand God's speech, and then we will know His qualities."

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"A Timeless Treasury of Sufi Quotations", page 230.

15. "People with wisdom know that it is important to correct their own mistakes, while people without wisdom find it necessary to point out the mistakes of others.

People with strong faith know that it is important to clear their own hearts, while those with unsteady faith seek to find fault in the hearts and prayers of others. This becomes a habit in their lives.

But those who pray to Allah with faith, determination, and certitude know that the most important thing in life is to surrender their hearts to Allah."

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"Islam and World Peace: Explanations of a Sufi", page 3.

16. "The Purity of Islam" is to study, Understand, and Know God, "Our Father", on "The Outside" and "The Inside".

This is what "**We Must Understand**", (We Must Understand God, Our Father, and that is for sure).

"**Understanding God**" is Islam. If we can "**Cause This To Happen**" within "**Ourselves**", that is Islam, and we will be able "**To Give Peace**" to all lives".

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"God's Psychology: A Sufi Explanation", page 186

17. "Children, may "The Treasure" of "The Heart" known as Allahu which gives and gives but never diminishes, protect you and give you grace.

Children, may He protect you, all your brothers and sisters, all your relations, all your friends, all who are with you, all the devotees of God, all who have wisdom, and all who are intermingled with your love.

May God protect all of you. May "The Wealth of Grace" known as Allahu fill your hearts, overflow from your hearts, and resonate and shine from your hearts as "The Light" of the "Grace of Wisdom". Ameen."

Sufi Wisdom ~ M.R. Bawa Muhaiyaddeen (Ral)
"The Wisdom of Man", pages 53-54

18. Question: “Are there animals more terrible than the lions, tigers, poisonous snakes, vultures, and eagles which torment, torture, kill, and eat the lives of others, O shaikh?”

Asked a man.

Bawa Muhaiyaddeen (Ral.) Answered,

“Do you not know?

Of all the lives that God, the Creator, has made, the one who was born as man but changed into an animal-man of arrogance, pride, jealousy, selfishness, and conceit is the worst beast of all.

He is the beast which murders, torments, and drinks more blood than any other.

There is no animal as horrible as he.

It is easy to escape from the other animals, but it is extremely difficult to escape from the animal-man.

If you can escape from him, that alone will give you peace in life.”

**Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh” page 255.**

19. “All the countries that have faith in God must unite.

Those who have conscience, those who have justice and wisdom and compassion in their hearts, and those who have tried to create peace among human beings must unite to bring peace to the people of the world.

Once united, we must search out hardship wherever it exists and attempt to alleviate the suffering that accompanies it.

The larger countries where faith in God still prevails, such as England, France, the United States, Canada, and Australia, must unite and carry out the laws of justice.

We must discover the areas that have already been infiltrated by these agents who have no faith in God, agents whom many countries are now willing to follow.

This is why world peace, unity, compassion, and goodness are in danger of being lost.

Therefore, it has become necessary for the countries that still have faith in God and His justice to consider this.”

Muhammad Raheem Bawa Muhaiyaddeen (RaI.)
“Islam and World Peace, Explanations of a Sufi”, page 33.

20. “A man who causes pain and suffering to his neighbor will not live in the house called Iman-Islam.

The Rasul (Sal.) brought the forbearance of inner patience, or sabr, to bathe all mankind in the water of perfect faith, embrace them with the heart of compassion, and feed them with the milk of the Kalimah, the word of God.

This is the crown of the qualities of Iman-Islam.

The Rasul (Sal.) would always comfort his neighbors, even if they were hostile toward him.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 226.

21. “Do not fight holy wars, seeking to kill other creations of Allah because of their religions.

Fight a holy war to destroy religious hatred within yourself.

That will bring glory to the inner religion spoken of by Allah and the Raslullh (Sal.).”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 223,

22. “If we ever hope to live as one human race, we must have absolute faith in God.

This is our only treasure.

We must live according to justice and conscience, respecting the lives and bodies of all others as we do our own, and knowing the hunger and the suffering of others as our own hunger and suffering.

If human beings of all four religions would realize this and live as one in unity, then these places of worship would not be turned into battlefields.

It is necessary for people of all races and nationalities to realize this.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 31

23. A child asked, “Someone said that the meaning of Islam is to eliminate impurity and become pure. Is that right, My Shaikh?”

The Shaikh replied,

“I told you that it is easy to talk about Islam, but very difficult to act accordingly.

What that person said was right, but the one who heard it merely listened; he did not do anything about it.

Someone did say that, but our birth and existence themselves are impure. The place from which we emerged and the place in which we grow are impure.

Everything until the very end is impure.

When impurity is discarded, man will indeed be pure. When all attachments are cut away, only purity remains.

That is Islam.

The body, the world, and our attachments are the impurity.

The person you spoke of said that the meaning of Islam is to end impurity and become pure.

What he said was right, but how can we get rid of impurity when everything we see is tainted?

The body, possessions, and the elemental spirit are all impure. When they are all dispelled, purity will remain.

This means that the world must die away from us. Only then does one become pure."

(Bawa. And "The World" Will Only "Die Away From Us" When It is Understood, Allowing "The Sirr", As The "Eternal Life of Man" To Emerge, As When "The Sirr" Is Understood, "The Dhat" Will Be Revealed, As "The Essence" of "The Grace" of God, and that is for sure)

(Bawa. And "This Is Why We Have Been Born" Into "The Earth World", As "The Illness", As The Impurity of "The Earth World", So That Through It, Man Can Come To Understand "The Secret", That Is, To First Understand "The Inness", To "Understand The Impurity", As The Sirr, As "The Purity", And Then Having Understanding "The Secret", The Sirr, "The Purity", To Become "The Dhat" of God, That Is, To Become "The Essence" of "The Grace" of Allah, and that is for sure. Amen)

(Bawa. And "This" Can Only Happen Within "Our Life" When We Truly Join In Partnership With God Within Us, That Is, As "One With" God, As "Two Lives

Now Living As One Life”, First On The Outside, and Then Within, To Let God “Cure Himself” of Us, First On The Outside, **Curing Himself of “The Illness” of “Our Mind Life”**, Which Is “Our Ego Life”, Now Living & Thriving” Within “Our MInd” Within Us, Which Is “The Ignorance” of “The Blood Life”, and that is for sure. Amen)

(Bawa. **And Then Within, Curing Himself of “The Illness” of “Our Soul Life”**, Which Is “The Ignorance” of “The Darkness”, of “The Creation of God”, **Returning “Our Soul” To “The Original Purity” of “Our Soul”**, **Allowing “Our Soul” To Realize And Understand Allah**, and that is for sure. Amen)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 220.

24. Question: "What hurts the heart of a man and makes him suffer?"
asked a girl.

The Shaikh answered,

“Arrogant words and ignorant actions. Actions which do not contain modesty, sincerity, reserve, fear of wrongdoing, and good conduct hurt the heart of man.

Behavior which is opposite to the truth, speaking evil of others, slandering others without knowledge of the truth, telling lies, coveting and stealing the property of others, suspicion, deceit, treachery, and lack of respect to elders and parents and to those of wisdom—these and many similar actions are the ones that most wound and hurt the heart of man.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 193.

25. “In this present century man has discarded God, truth, peacefulness, conscience, honesty, justice, and compassion.

Man has changed so much.

Instead of searching to discover the three thousand gracious qualities of God, he has lost all those good qualities and has opened the way to destruction.

He seeks to ruin the lives of others and to destroy the entire world.

But the world will not be destroyed. The earth and the heavens will never be destroyed; only man will be destroyed.

Man, with all the various means of destruction he has discovered, will in the end destroy only himself.

He is like a certain type of moth that is attracted to the glow of a flame, thinking it is food. These moths circle around and around the flame, until finally they fly right into it and die.

In the same way, man plummets into evil actions, thinking they will benefit him. He sees evil as good, but the end result is destruction.

Muhammad Raheem Bawa Muhaiyaddeen (Ra.)

“Islam and World Peace, Explanations of a Sufi”, page 11.

26. “For those of us who have faith in God alone, there is only one teaching.

Whatever religion we belong to, whether it be Hinduism, Zoroastrianism, Christianity, Judaism, or Islām, and whatever prayers we say, what is it that we are really searching for?

Only one thing—that Treasure which is God.

Those who have no faith need many things in this world. They find satisfaction in unjust actions, political disturbances, jealousy, deceit, selfishness, and pride.

But those who search for these things will never find peace or equality. They lead a life without unity, justice, or peace. That is their hell, and they make this endless hell their life.

However, any society that recognizes the one God and holds nothing equal to Him, any society that holds onto that one Truth, worshipping Him, praying to Him, and surrendering to Him— any society that has reached that state of understanding needs only one Master.

The people of such a society need only God, His qualities, His actions, His conduct, His grace, His patience, and His compassion.

What else is there that matters?”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 53.

27. “This is what the gnānis, the wise men, sing. A devotee will not have religious differences. When he goes (to “The Divine Foot” of “The True Gnana Guru”, Now For Your Age, Now For All Life), he will not speak about religion.

There, he will speak about himself. He will speak with God about his own state, (That Is, About ‘The State’ You Are Now In, And The Consequences “For Your Life”, If God Does Not “Change Your State”, Before “Your Grave”, Not About What “You Now Desire” From “The Current State” That You Are Now In”, Not About What “You Now” Want To Do, Or To Happen, and that is for sure).

He goes to that place, that church, and for a short time speaks about God’s section and his own state.

(Bawa. And While There, He Draws A Clear Distinction Between “The Two”, That Is, Between “The One” And “The Other”, That Is, Between “The State”, That Must Now Leave “His life”, That Is, “The State” That Now Defines “His Life” For You Him, And “The Other One”, That Is, And “The Other State”, That Must Now Come Forward For “His Life”, And That Next Must Start To Define “His Life” For You Him, While Both “He and God” Still Can, and that is for sure)

(Bawa. That Is, While God Can Still Transform “His Life” From “His Current State” Into “His Next State”, Which In Truth Is Always “A State” Which Is “Something About God”, Within You, Not About “You” As Now Somehow “Separate From” God Within You, and that is for sure).

He goes there to study (About “His Current State” In Comparison With “God’s Next State” Within Him, and that is for sure).

When he has completed that learning, **he leaves**; he goes beyond (His Current State) And Become “His Next State”).

So, the children you are raising must **go and study** each section. They must learn **the four steps**; they must learn **the fourth step**. When they have finished learning **the fourth step**, they **must proceed** to **the fifth step**, where they will **study “Themselves”**.

(Bawa. As “**God Witnessing God**” Awakening To Himself, Within “**The Heart**” of “**The One**” Who Will **Now Truly** “**Let Himself End**” In **God**, Now For Your Age, Now For All Life, and that is for sure).”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Bawa Asks Bawa Muhaiyaddeen”, Vol.3 page 54.

28. “If you want to avoid a lot of suffering, you must accept the Guru’s wisdom and keep it with you.

You must accept and retain each word.

You **must put** your own intellect far away. You **have to put** all your own things far away **and take this**.”

This is what will be **of use to you tomorrow**. This is what will **be of use to you** on your journey. This will **be useful** in your life. This **will be of use to your “story.”** This **will be useful** to your soul. It is **a tool** that can be used for **anything**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Map Of The Journey To God” - Page 83

29. **“The sheikh says:** O son, do not attack your neighbors and those who were born with you.

Do not separate yourself from them, seeing them as separate from yourself.

Instead, attack with wisdom the dog of desire, the monkey mind, and the arrogance, karma, and maya which attack you.

They are the things that need to be separated. This is the real battle and the real way to wage war.

Fight these internal enemies and separate yourself from them with divine analytic wisdom.

Love your neighbor as yourself.

If you attack within yourself what is attacking both you and your neighbor, you will reach peace and tranquillity in your life.

Then you and God and those who have been born with you **will live together in a paradise of peace in this very life.**

Such is the state of the duty and service which Allah performs.

Son, know this and do it.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh” -page 75.

30. “Little by little use your wisdom to deceive and tie up “your mind” and the “selfish desires” known as the *nafs ammah*.

Capture them with your wisdom and keep them under control.

You will be “A Man of Wisdom” if you succeed.

Do not try to “**deceive the truth**”, however. It would be like trying to deceive the fire while you are in the fire.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
The Golden Words of a Sufi Sheikh pg.91

31. “Make “your heart” **content** to accept “**a life of “worldly poverty”, and “God’s undiminishing wealth” of *Akhirah*, His wealth of “The Next World”, will be yours in **completeness**.”**

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 82.

32. “My son, God has decreed for man a thing called death. It is the state of the manifestation of creation, or sifat.

God also has placed within man something called the secret, the sirr, which is man’s eternal life.

If a man understands the sirr, he has conquered the sifat, death.

One who has conquered death will exist as the dhat, as the essence of God's grace.

Death is an illness. God has placed death in man so that through it man can come to understand the sirr.

One who understands this illness and discovers the sirr attains a state of eternal life.

One who does not understand the illness and fails to discover the sirr attains the state of death.

If you know and understand the sirr, dhat, and sifat, you can live forever, can you not?

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Golden Words of a Sufi Sheikh", page 71.

33. "What is **a sin? What is **a virtue**? What am I nurturing?"**

You must be clear about this. Is it a **good thing or a **bad thing**? Anything nurtured **by evil** is an **evil quality**. Anything nurtured by good things, by wise things is a **good quality**.**

It will be good if you nurture **God's qualities** and act with **God's qualities**.

Anything you nurture with **shaitān's qualities is evil.**

Each one of us must consider this: **what qualities** are we using to nurture **the things inside** of us?

If we nurture what is **within us** with **God's love**, compassion, mercy, equality, duty, **the three thousand qualities** of grace, **the ninety-nine peaceful wilāyāt**, that will **be paradise**, the **eight heavens**.

We will live in the **eight heavens**. **Those qualities** are the **houris**. **We must think of this** and **understand** it in order to **obtain the benefit**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"Suratur-Rahmah The Form of Compassion" -page 178.

34. You must follow "The Sheikh" with *imān* and unwavering certainty.

Just as the flower and its fragrance exist as one, just as a fruit and its taste are one, just as the sun and its light are one, **so must you unite** with **"Your Sheikh"**.

Just as water and milk merge as one, **so must you merge**, **inner heart with inner heart**.

If you have the *imān* and determination to stay united with **"The Sheikh"**, you will attain **wellness** and **soul-liberation**.

Arrogance and karma can **be changed**, **Satan's evil actions** can **be dispelled**, and through **the help** you receive, you **will attain** the freedom to go anywhere.

Imbibing the wellness-medicine of **"The Sheikh"**, you can go anywhere.

This medicine cures **illness** and ends **the karma** of birth. It will give you the unfathomable freedom of the soul.

You must know this **medicine**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Fast of Ramadan” - page 426.

35. Truth is **one**, and Islām is **one**.

(Bawa. **As In Truth, Allah Is One, And Within “That”, True Man (Man-God) Is One, And Within “That”, “Perfectd True Man” (Man-God/God-Man) Is One,** if **you** like, That Is, If **“You Choose” To Now Truly “Join In Partnership” With God, As “One With” God, That Is, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, In Order To Correctly “Use Up Your Life” In “The World” For “That Purpose”, That is, For “God’s Purpose”, Within God Within You, and that is for sure)**

(Bawa. That Is, For **“God’s Purpose”, Within God Within You, Which Is To Reveal God, Within God Within You, And Within “That”, To Reveal True Man (Man-God) As One, And Within “That”, To Reveal “Perfectd True Man” (Man-God/God-Man) As One,** if **you** like, and that is for sure)

(Bawa. And **Not For “Your Current Purpose”, Within “Your Mind” Within You, That Is, Not To Just Continue To In-Correctly “Use Up Your Life” In “The World” For “The Purpose” of “The Beast”, Now “Living and Thriving”, Within “Your Mind” Within You, Just Waiting For “You To Die To The Flesh”, In “Your Current State” of “Illusory Separation” From God Within You, Transforming The “Temporary Elemental Lives” of “Darkness and Evil”, Now “Living and**

Thriving”, Within “**Your Mind**” Within You, Into “**Eternal Elemental Lives**” of “**Darkness and Evil**”, Now “**Living and Thriving**”, Within “**Your Mind**” Within You, **Eternally Keeping** “**Your Soul**” Separate “From God” Within You, and that is for sure)

It shows **no differences between** religions **and** sects, races **and** tribes, or **between black and white or red and yellow**; between people from China and people from Africa, America, Europe, Australia, Asia, Russia, or any country in the world.

It does not **show differences between** those in **the realm of awwal**, the time of creation, and those in **ākhirah**, the hereafter.

The Word Islām has only **one meaning**: the “**Unity and Peacefulness**” of Truth.

That Truth is Allāh. His **three thousand gracious qualities** and **attributes**, His unity, tranquility, and **virtuous conduct**, His equality, and **His compassion**—**these are what** Comprise **Islām (What Comprise Allah)**.

To conduct ourselves in the **right manner**, to **know** what is **halāl**, **permissible**, and to **act accordingly**, to **know** what is **harām**, **forbidden**, and to **avoid it**—this is what is called **īmān**, absolute faith, **certitude**, and determination (**In God, And In God Alone**).

(Bawa. As **What Comprises** “**Man-God**”, Or “**True Man**”, And Within “**That**”, As **What Comprises** “**Man-God/God-Man**”, Or “**Perfected True Man**” rand that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Islam and World Peace, Explanations of a Sufi”, page 112.

36. “If all of us **join together** in the name of **faith** and in a state of **equality, wisdom, and justice**, if we can **pluck out** that root of evil through which all destruction occurs, and if we can show **the countries** of the world a path whereby all can live in unity and peace, these poisonous germs will lose their ability to infect new areas, and many countries of the world will find peace.

Then these evil winds and poisonous germs **capable of** destroying the good crops will not be able **to reach** their target.

These evil forces and their **poisonous qualities** will lose their power.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Islam and World Peace, Explanations of a Sufi”, page 33

37. “O man, do not **form your obstinacy** Into an arrow to shoot at others. It will **turn back on you**, and you yourself will receive the pain. Use your wisdom **to avoid** that experience.

If you hold up the umbrella of **serenity**, you will **bring tranquillity** to yourself and to all lives.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 47.

38. Do not preach wisdom to a man whose heart is so obstinately hard that it will **not soften** or melt in feeling for others.

He will be unable to **understand** “Your True Worth” and ‘The Maturity’ of “Your Wisdom”.

“Your Wisdom” will **not penetrate** him; he will convert it into **a hard rock** and hurl it back at you.

Not only that, he will pick up the black rocks from the mountain of his heart and throw them at you too.

As a result, you may have to face many tribulations.

If you want to “Achieve Mastery” over “Your Life”, you must learn to avoid such people and go on your way.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 54.

39. In the world, we have **two fathers**—the father of the **body** and the father of the **soul**.

The father of the soul, the Sheikh of wisdom, will **reveal** the exaltedness of **life and of wisdom**.

He will nourish the **body** and the **soul** and show you the **path** for each.

He will show you how to **establish** a connection with the Father to all **wisdom**.

He will reveal to you the kingdom of your Father and enable you to receive the wealth of that kingdom. Āmin.

M. R. Bawa Muhaiyaddeen (Ral.)

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40. **My son, there are those who live with you, join, and play with you, but speak not what is in their hearts. To live your life avoiding their company will benefit you ten millionfold.**

41. **The Sheikh continued, “My son, there are those who live with you, join, and play with you, but speak not what is in their hearts.**

To live your life avoiding their company will benefit you ten millionfold.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“The Golden Words of a Sufi Sheikh”, page 56.

42. **The Shaikh is like a honeybee; he knows the exact type of honey that exists in each place.**

In God's kingdom, he knows the location of every medicine for every ailment. He knows the location of every flower.

Upon identifying **your illness**, he will go to the appropriate flower and bring you its nectar.

If you are poisoned, he will go to **a particular tree** and bring you **its fruit**. If you **lack a certain fragrance**, he will go **to a rose** and bring you **its scent**.

He will bring you **the nectar** of **a sandalwood-tree**, and when **you have a fever**, he will fetch a remedy from **the margosa tree**.

He knows every **flowering tree** and **treasure** in **God's kingdom**.

He journeys like **a honeybee**, bringing the correct remedy for **your ailing mind**.

This is the work of **"A Shaikh"**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
"The Fast of Ramadan", page 427.

43. Make God's justice into your justice. Make God's qualities into your qualities. Make God's actions into your actions. Make God's conduct into your conduct.

Let your love be **God's love** for all. Make God's patience into **your patience**.
Make God's intentions the **intentions** in your life.

In this way, your life will attain **its completion**.

You will be a tree of peace, **giving fruits** containing the nectar of grace that will soothe the hunger for wisdom in your **fellow beings**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Sheikh”, page 70.

44. This is God’s **endless work**. **Through the wise men**, the qutbs, the lights of God, the saints, the holy men, and the prophets, **He brings His children to realization**.

With **the sun and the moon** and in **so many different ways**, **He develops their wisdom**, dispelling **their darkness** to make them **return to Him**.

Precious children, God is trying **to bring us** to **this realization** step by step.

That is **our Father’s** nature.

We have **to understand** that **He will forgive us** until **the end**.

As our wisdom grows, as **we realize our faults**, **we can ask** for forgiveness, and **He will** grant it.

As we **recognize our faults**, **He will** forgive us, and **accept** each of us, as **His own child**.

We must reflect **on this wisely** and **understand it**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“A Book of God’s Love”, page 40.

45. My son, do not set out to measure “the mind” of another. If you understand “his qualities”, you will know (him).

If they are good qualities, put them to good use within yourself. If a person has evil qualities, avoid him.

Do not linger and speak ill of him.

The spoken word can be a fault, but an evil thought is a scar imprinted deep within you.

If you find fault with another, the fault will come back to you.

When you assume God's duties in performing judgment on another, you become guilty on two counts. First, for finding fault with another, and second, for usurping the function of God. Think of this.

The other man is doing what he came to do. You must also do what you came to do.

If you have wisdom you will understand this.

If not, find a man of wisdom and learn.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Golden Words of a Sufi Shaikh”, pg.87

46. God rules everything in **the state of love** from within each **being**; it is with **the love** that dwells in each heart that **He embraces** everything within His sovereignty.

Because of **that**, there is **a magnet of love** in each heart that makes each being tell God of **its sadness**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Map Of The Journey to God”, page 126.

47. That Light is **within us**. There is **no other help**.

That Light illumines **the direct path**, the straight path.

There is no need to carry **anything**.

But this is subtle knowledge, very **difficult**...

That which has value is **God's Power (Grace)**, the **soul (Wisdom)**, and **God (Divine Knowledge - 'Ilm)**. Those are valuable.

Everything else should be **thrown away**. This is the difference...

This is a different kind of **study**.

Therefore, if you **examine those things** with **that Light**, all those things must be **thrown away**.

That is why **this study** is so different. **Everything** must be discarded.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

"The Map of the Journey to God", pages 38-39.

48. "The Shaikh's Children" are formed in "His Qalb", in "His Inner Heart", existing in "The State of Wisdom" with "The Beauty of Compassion".

Theirs is "The Body" of *faith, determination, and certitude*. They receive "Wisdom" and "The Qualities" of God from "The Shaikh", who nourishes and raises them with "The Splendor" of their right to eternal life.

Their Father, "The Shaikh", will make them "Children of Resplendent Wisdom", Children with "The Clarity" of the absolute faith of imān, children of absolute truth.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

"The Golden Words of a Sufi Shaikh", pp. 220–221

49. "It is to instruct people... that the Insān Kāmil Sheikhs have come to say,

"Open your eyes and see Him.

Open your ears and hear Him.

Open your nostrils and enjoy His fragrance.

Guard your tongue.

Look for the path on which you will be safe.

Look for God—He is there."

They have come to tell mankind,

*“God is everywhere.
Look and you will see Him.
He is within the atom
and within the ant and the flea.
His sounds can be heard.
Listen.
He is there, existing as a mystery.
Understand that mystery.”*

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
Questions of Life—Answers of Wisdom, Volume Two, p. 40

50. Everything is within you.

“Instead of investigating the “world outside”, research within and you will find just as many wonders.

“The eighteen thousand universes” are there.

That “one true point” which is God is there.

Research within, and you will find God and yourself.”

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
- No Source Provided -

51. Road signs painted with reflective paint are invisible in the darkness, but they shine brilliantly in the beam of an automobile's headlights.

Similarly, certain things that lie in the darkness of the mind remain invisible unless we paint them with God's luminous qualities and then direct the light of wisdom on them.

It is essential for us to do this at certain times in our life, for it enables us to see clearly and discover ways of finding peace (for your mind), and freedom (for your soul, and that is for sure).

(Bawa, so your soul can then go anywhere, riding your mind, For Example, As Muhammad (Ral.) Riding Back To God, Within God Within You, As "The 8th Heaven" of "Man-God/God-Man" Within "The 7 Heavens" of God, First Establishing "The Kingdom of God" Within "Man-God/God-Man" Within "Our Life", And Then Establishing "The One" Within "His Kingdom", And "The Wealth" of "The Three Worlds" Within "His Kingdom", Ending As "The Understanding" of "The One", Within "The One", And "You" Will Be "That", And "We" Will Be Within "That", As "One". See "[God's Song](#)" of "*Grace, Wisdom, and 'Ilm (Divine Knowledge)*".

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

- No Source Provided -

52. "God's Duty" is "Service" (to all lives).

"He is "The Power" that "Dwells" in all lives. He is The Power" that Establishes "The State" of "Compassionate Love" (of "The Giving Up", Willingly & Freely, of "One's Own Life" For "The Sake" of "The Other Life", and that is for sure).

He “Trusts Others” as He “Trusts Himself”, (As “God’s Duty”, As “God’s Service” To All Lives, and that is for sure).

Our mothers and fathers might forget us, but “God Bestows Compassion”, without any “Forgetfulness” (Joining As “One With” All Lives, As “Two Lives Now Living As One Life”, without any “Forgetfulness”, and that is for sure).

He is “The One” who gives us “Food”.

(Bawa. That Is, He is “The One” who gives us “Food”, First As “His Creation”, That Is, First As “His First World (Awwal)”, That Is, First As “His Creation”, But Now Living Within “His Second World (Dunya)”, That Is, But Now Within “The Mind” of Man, First As “The Impure Mind” of Man, Within God Within You, That Is, As “The Sifat” Or “Death” Or “Illusory Life” of God Now Living In “Denial of God”, Within God Within You, and that is for sure)

(Bawa. And Then, if you like, That Is, If “Your Life” Now Truly “Joins In Partnership” With God, As “One With” God, As “Two Lives Now Living As One Life”, First On The Outside, and Then Within, As “The Pure Mind”, That Is, As “The Mighty Mind” of Man [See “Invocation To Allah”, In The Beautiful Book of Wisdom, “The Pearl of Wisdom”, By His Holiness, M. R. Bawa Muhaiyaddeen (Ral.)], As “The Secret” Or “Sirr” Or “Eternal Life” of Man, Within God Within You, And Hidden By God Within “That”, Finally As “The Dhat” Or “Power” Or “Grace” of God, As “His Third World” (Akhirah), Within “Man-God/God-Man”, Within God Within You, and that is for sure)

(Bawa. That Is, As “The One” Who Gives Us “His Completeness”, That is, As “One” Who Gives Us of “Himself”, Completely, if you like, In Order To Return “Him To Him”, As “His Understanding” Hidden By Him Within “Him

Returning To Him", Step By Step, Through "His Three Worlds", Within You, And Within Each of "His Three Worlds", That Is, Both "Through & Within" "The World of Creation (Awwal)", Within God Within You, And "The World of Wisdom" Within "The Mind" of Man (Dunya), Within God Within You, And Finally, "The World of God (Akhirah)" Within "Man-God/God-Man", Within God Within You, and that is for sure)

(Bawa. First As "Him Knowing (Becoming) His Creation, His Mind, & Himself", In Each of "His Three Worlds", Respectively, And Then of "Him Understanding (Transcending) His Creation, His Mind, & Himself", In Each of "His Three Worlds", Respectively, As "The Wealth" of "His Three Worlds", Respectively, and that is for sure)

(Bawa. That Is, As "The Understanding" of "His Sifat, His Sirr, And His Dhat", That Is, As "The Understanding" of "His Darkness, His Light, And His Oneness", That Is, As "The Understanding" of "His Power (Grace)", "His Essence (Wisdom)", And of "His Everything (Divine Knowledge Or Ilm)", Three Times, As "The Wealth" of "His Three Worlds", Respectively, and that is for sure)

(Bawa. That Is, First As "The Understanding" of "The 9 Names of Muhammad (Sal.)", As "The Resonance of Allah Muhammad", And Now As "The Understanding" of "The 16 Names of The Muhaiyaddeen (Ral.)" of God Within You, As "The Resonance of Allah Muhaiyaddeen", And Next As "The Understanding" of "The Resonance" of "The Final Truth", As Now In In Truth Our Dearest Loving Grand Son, Shaikh Muhammad Rahim Bawa Muhaiyaddeen (Ral.), Within "This World" (Dunya), And Next Within "The Next World" (Akhirah), That is, Now Within "The Second World", That Is, In "The Mind" of Man (Dunya), Within God Within You, As "The Hereafter (Akhirah)", HERE and NOW, Before 2086, And After 2086, Exclusively In "The Next World", That Is, In "The Third World", As "The Hereafter (Akhirah)", For ETERNITY, and that is for sure)

(Bawa. And As Such,

He is “The One” who gives us love. He gives us “Loving Kindness”.

He is “The One” who is “Loving Kindness”.

(Bawa. That Is, He Gives “What He Is”, if you like, That Is, “If You Are A Wise Child”, Now For Your Age, And Not Just “A Foolish Child”, Now For your Age, and that is for sure).

(Bawa. And As Such, “The Only Question Left” For “Your Life” Is Will “Your Life Now Return” The Favor, That Is, “The Only Question Left” For “Your Life”, Not For “You”, That Is, Not For “You” Now Exclusively Living “The Dream Life” of “A Person” Completely Defined For “You” By Your Current “Separations and Differences” On “The Illusory” Outside of You, and that is for sure)

(Bawa. That Is, Will “Your Life Return” The Favor, Not “You”, Now Giving God Within “Your Life” Completely What “Your Life Now Is”, Which In Truth Is “Not Your Life”, But Rather, In Truth Is “God’s Second World”, But Now In “A State” of Impurity, That Is, As “The Mind” of Man, Within God Within You, Still In “A State” of Impurity, Still Completely In Ignorance of Itself, And of God Within it, Just Waiting For God To “Make God Pure” Again, Within God Within You, But “This Time” With “The Understanding” of “God’s Impurity”, So God Will Never Become Impure Again, And “This Time”, With God “Pure For Eternity”, For The Benefit of All of “The Creation of God”, Within God Within You, and that is for sure)

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)

“Sufism”, Page 17.

53. “Our intention” and “our faith in God” must always be with us, just as our breath moves continuously. “Our ġmān”, faith, must be constant.

Those thoughts, that intention of God, that breath, that speech, that look, and that sound should operate continuously as do the automatic functions of the body.

That is called “dhikr”, the remembrance of God.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“The Wisdom of Man”, page 13.

54. “If you close your heart, when the One “With Love” comes and knocks, He will say,

*“Oh, this is closed,”
and He will go away.*

“Treasures” will come and say,

*“Oh, this house is closed.
It is a dark house,”
and they will leave.*

“God’s grace” will come and say,

*“Oh, this house is ruined,”
and will leave.*

Even if **someone** comes with “Great Love”, he will see that this house is locked and in ruins, and he will leave.

If you lock “your heart”, **nothing can enter**.

Therefore, **you must** “open your heart” and “keep it” open.

Only then can **you receive** “the benefit”.

Only then can **you receive** “truth and peace” and **find** “tranquility” in **your life**.

You must “think about” **this**.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sheikh and Disciple”, page 55–56.

55. **Allah has said** there is **a church** within you. There is **a mosque** within you, **a place of faith** within you where He can be **worshiped**.

It is “the mosque of God” who is **the undiminishing Ruler** of **Grace** and **fathomless love**.

It is (built of) **His Qudrat**, His **Power**.

For this (Mosque of God), **the key** of ‘ilm (**Divine Knowledge**) is **needed**.

“The doors” of **this mosque** are made of “Imān”. **The sills** of “those door” (**of Iman**) are made of **sabūr** (**Outer Patience**). **The lock** is made of

(Inner) patience; **the tumblers** within the lock are **shakūr** (Contentment & Gratitude).

Its strength is that of **tawakkul**, (Absolute) **trust** (and **Surrender**) in Allah.

There is **a key** of wisdom for it. We must use this key to open it.

When we **open the door** and enter that mosque, there will be **a flower garden**.

The hundred & twenty-four thousand prophets dwell there, all of God's representatives, all of God's angels: **Jibril, Mikā'il, Isrāfil, 'Izrā'il, Munkar and Nakir**, may the peace of God be upon them; **the malā'ikat**, the **archangels**, the **olimargal**, the **lights** of God; and the **Qutbs** dwell there.

Muhammad Raheem Bawa Muhaiyaddeen (Ral.)
“Sufism”, page 41.

56.