



Bawa Muhaiyaddeen Fellowship Family Newsletter

O man, control outer sounds! Listen to the sound of God
and you will understand its uniqueness and bliss.

~ *The Golden Words of a Sufi Sheikh*, #36 by M .R. Bawa Muhaiyaddeen ☺

INTRODUCTION

Bismillāhir-Rahmānir-Rahīm.

Dear Brothers and Sisters,
As-salāmu ‘alaikum!

“Faith Replaces Fear” is the theme of this newsletter. As we do battle with the shadows in our lives, we need to summon faith as often as possible—with each breath the *kalimah* must be expressed. “*Lā ilāha illAllāhu*” must be said with each breath. “Do not waste your breath...say this always. Do not ever be idle...You need to say this at all times no matter where you are.” (*Prayer*, p. 11)

We also must see the world with the proper perspective. To our mind it’s either a huge stage and drama mesmerizing in its size or it’s the size of “an atom.” Using the metaphor of a microscope, the world is seen either in a small size or magnified through an electronic microscope to 30,000 times its size. With the endless negative lenses of social media, personalities and events on the world stage are huge. We follow with breathless anticipation the latest shooting, personality revelations, or political leaders’ fortunes. The degree of wisdom we have determines the outcome.

Let us look again through the wisdom of Bawa Muhaiyaddeen ☺, our Beloved Teacher, at what should be our understanding.

~ Abdur Rahman (Claude Crumpton)

As-salāmu ‘alaikum dear Brothers and Sisters,

May God grant us His protection and His help. May the light of wisdom, unity, and God’s qualities come into our hearts. May we always seek refuge only in Him.

The Bawa Muhaiyaddeen Fellowship house is now open again, *mā shāAllāh*. Thus, please wear masks indoors at both the Mosque and the Fellowship. Circum-

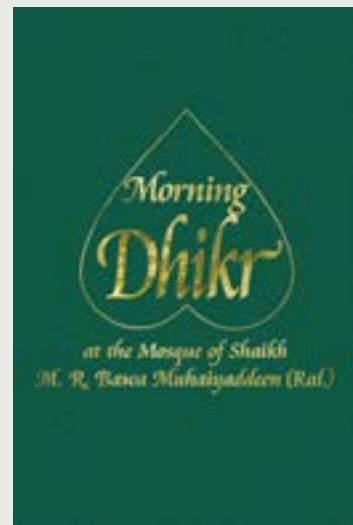
stances could change as we get new information. Everyone should limit close interaction and use common sense: Kindly pay attention to signs, wash your hands often, stay home if you’re sick or feeling unwell or if you live with an individual who is not feeling well.

As-salāmu ‘alaikum wa rahmatullāh,

Musa Levin, Senior President

Fakhrurdeen Markar, Executive Secretary

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With Arabic script and the complete discourse, *The Sufism of Prayer*, given by Bawa Muhaiyaddeen ☺ about morning *dhikr*.

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MORNING DHIKR

at the Mosque of M. R. Bawa Muhaiyaddeen (رضه)

*A 'ūdhu billāhi minash-shaitānir-rajīm. I seek refuge in Allāh from the accursed satan.
Bismillāhir-Raḥmānir-Raḥīm. In the name of God, the Most Compassionate, the Most Merciful.*



THE SUFISM OF PRAYER

March 10, 1981

When each word you say drives out your blemishes, that is prayer [*vanakkam*]. When we say *subḥānallāh* [glory be to God], *subḥānallāh*, *subḥānallāh*, the *malā'ikah*, the *ambiyā'*, the *auliyā'*, and the *olimār* [the angels, the prophets, the saints, and the illumined beings] will join with you to say each word a thousand times and even ten million times, according to your request. The *malā'ikah* and the *olimār* will praise Allāh with the *salām*. When you stand in front of them at that time as the *imām* [the leader of the prayer], they will follow you. When you stand in front of them as the *imām*, saying the words with a melting heart, they will stand behind you and give the response.

Such is the *adab* [the good conduct] with which you must say those words. You must sit with that *adab* and stand and pray with that *adab*. That is what you need to understand. For one *subḥānallāh*, they will respond to your *tawwāb* [your repentance] ten million times—one hundred million times! So many of them will stand behind you and repeat that statement. Allāh will praise you through a limitless number of mouths. When you say *subḥānallāh*, Allāh will praise you through a limitless number of mouths, through mouths of perfect completion.

When you praise Him, He will praise you. When you open your mouth to say *al-ḥamdu lillāh* [all praise belongs to God], all the *ambiyā'*, all the *olimār*, all the *aqṭāb* [pl. of *qutb*], all the *auliyā'*, and all the *malā'ikah* will stand behind you and also say *al-ḥamdu lillāh*, praising Allāh. Allāh will

praise you through limitless mouths. That praise will come through countless mouths.

You recite the *subḥānallāhi kalimah* to cut away the envy, jealousy, treachery, deception, and satanic thoughts in your *qalbs* [your innermost hearts]. That *sūrah*, the *subḥānallāhi kalimah*, is used to slaughter goats and cattle to make them *ḥalāl* [acceptable to God] and to offer them in *qurbān* [in sacrifice]. When you recite that *kalimah* to sacrifice the blemishes, the faults, and the sins in your *qalbs*, immeasurable numbers of *ambiyā'*, *olimār*, *aqṭāb*, and *auliyā'* will stand behind you and also say it for that reason. Allāh will do this through limitless mouths. Each time you say the *salām* [the greeting of peace], Allāh will direct the *ambiyā'* and the *olimār* to follow you in praise of Him.

You need to be aware of this state. You need to open your mouth and be there with the appropriate *adab*. Then the *malā'ikah*, Munkar (☹) and Nakir (☹), will be with you and recite with you. The angels [Raḳīb (☹) and 'Atid (☹)] write down every word—these *kātibān* [recording angels] write down your good and evil.

You must understand this and stand in this state with *adab* whenever you pray, worship, and recite the *ṣalawāt* [the blessing on the Prophet Muhammad (ﷺ)] and the *salām*. The angels will follow you and stand with you to multiply whatever you recite. Your *qalb* must melt with good conduct when you stand in prayer. You must state what you seek, declaring your intention, your aspiration, your objective.

Although you are saying these words here, they will reverberate throughout *al-'ālam* and *'ālamul-arwāh* [this world and the world of souls]. The words will cause everything to reverberate with

that reverberation. The praise you express here will be heard everywhere throughout the *'arsh* and the *kursī* [the throne of God and the eye of wisdom]. You must understand that the reverberation of those words, the praise, and the sound will cause everything in *al-'ālam* and *'ālamul-arwāh* to reverberate all the way up to the *takht* [the throne] of Allāh.

You must recite with fear of wrongdoing, modesty, self-restraint, and love for Allāh. This prayer [the morning *dhikr*] is not done by sitting in a corner somewhere and sleeping. When you come to the Shaikh, you must be there with *adab*. You must come to the forefront to look at his face. You must take each word into your *qalb*. You must be there with those words. On the path on which he will guide us, you must always pray standing in the presence of Allāh. You must be the people who are intoxicated by love for Allāh. You must be *'ibād* [slaves] to the words of Allāh. You must keep focusing on Allāh's intention and be among those who are His beloved when you do *tasbīh* [exaltations]. To do this is prayer, *'ibādah*, *dhikr*, and *fikr*.

You must understand that Allāh is with you and speaking to you.

When you make the effort to come forward, when you bring your *qalb* out into the open, when you transform your *qalb* into love, when you give Allāh the responsibility for your *qalb*, the *auliyā'* and the *ambiyā'* will follow you. They will all follow you and say the *salām* and the *ṣalawāt* with you.

When they hear you praising Allāh, Allāh will praise you. When you seek Him, He will say what you say. When He declares what you declare, this state is prayer, *toluhay*, *'ibādah*.

These prayers are not said for the sake of the world, for the sake of others, or for others to see. They are done to make your *qalb* clear, to make yourself clear, to make your house clear. There are so many meanings in each word. There are explanations, there is certitude, there is resplendence, there is light.

The rewards we will receive for doing this are boundless and abundant. We will get so much—such a lot of good. We will get this in many

ways, through so many *du'ā's*, through so many intentions, through the *ambiyā'*, through the *olimār*, and through the *auliyā'*. The goodness we obtain from prayer will come to us lot after lot. When we all join together as one, with love and affection, face to face, wisdom to wisdom, love to love, *īmān* to *īmān*, *tawwāb* to *tawwāb*, prayer to prayer, praying together like this and receiving the reward, that is what is called prayer.

When we pray, we must stay in the appropriate state. When we take the utmost care as we melt, as our *qalbs* melt, as our hearts melt, as our *īmān* melts, as our wisdom melts, and as we become His *'ibād*, that is what becomes prayer. It is in this state that our prayer becomes *qabūl* [accepted]. The wealth of the *mubārakāt* [the riches of receiving Allāh's love in all three worlds] of what has been *qabūl* will become perfect completion during our *ḥayāh* [lives]. From this we will receive so much *fā'idah* [benefit], so much goodness. We must realize this. We must realize this and make our lives clear.

It is a mistake to sleep, hide, sit in a corner, and fulfill your quota for sleep instead of coming to sit in front of the Shaikh. It is a mistake to keep your mouth shut [during morning *dhikr*] and to sit here in the torpor of sleep, the torpor of intoxicants, the torpor of *shaitān* [satan], the torpor of the *nafs* [the self], the torpor of the body. It is like preferring to go to hell instead of heaven. It is like a hell coming into heaven. That is what it is like. Don't do that.

Your intention must be to accept, to gather, and to collect what occurs in the presence of the Shaikh. If you recite the *dhikr* [the remembrance of God] when you are alone, there will be one benefit. If you recite it when you are with the Shaikh, the *tawwāb* will be increased a hundredfold. It will be increased in wisdom, it will be increased in intention, it will be increased in benefit, it will be increased in *tawwāb*. Each word you recite will be recited in complete fullness, and you will obtain a *fā'idah* a hundred times greater. Thus, you must be here to say these words in the correct way, with *adab*.

You must come to the forefront to obtain the reward.

If you fall asleep, it is because you are not melting, you are not in that state. You are falling asleep because you do not have that fear of wrongdoing, that concern, that good conduct, that objective, that melting of the *kalimah*. You will not fall asleep when you do have that objective, that wisdom, that clarity. You must think of this. You must think of this and then pray. That is what is called prayer.

I cannot say that what you are doing now is prayer. Prayer is like gathering a thousand treasures one by one and putting them in the bank. How much you would have when given the entire sum after many years. If you stay with the Shaikh and keep what he says, the things you receive will come to you lot after lot.

And, it is not as if the treasures are coming one by one—when you follow the Shaikh, those treasures are being poured and heaped upon you by the thousands. That is prayer. When you follow the Shaikh, the treasures will pile up in heaps, lot after lot. You will receive them as a *hadīyah* [a gift]. That is wisdom.

We must go to the place where we will receive the gifts, where we will obtain the wealth. It is like being given gifts by all the *ambiyā'*. They give you gifts for your prayers.

They are saying, “This is what I have gathered. This is from me—from me to you.”

You will get the prayers of each of the *ambiyā'* and each of the *olimār* as a *hadīyah*. You will get Allāh's *hadīyah*, the *rahmatul-'ālamīn* [the compassionate grace of all the worlds]. You will get the *hadīyah* of the *olimār*. You will get the *hadīyah* of the *malā'ikah*. They will gather around you and give you these gifts with love. Such is the *rahmah*.

You need to know that this is the state in which prayer is performed. What is prayer? What is *tolu-hay*? What is *'ibādah*? With what kind of *adab* should the words be uttered? With what kind of care? With what kind of melting? With what kind of *qalb*? The *tawwāb* must spread from nerve to nerve, skin to skin, tissue to tissue, muscle to muscle, blood to blood. You must endeavor to say the words so that this prayer percolates throughout

your entire being and permeates you like that. This is what you need to understand.

When you say *qul: huwallāhu aḥad*, it means that Allāh is watching, and He is the Only One to everything everywhere. He is the *aḥad*, the Only One, to everything everywhere. When you say this, you must be in a state of awe, knowing that He is the Only One who knows you.

When you say *allāhuṣ-ṣamad*, you are saying that He grants equality and peace to all lives, that He is the One who bestows peace and tranquility. You must experience the melting that can recognize Him, praise Him, and worship Him. That is how you must become His *'abd*. Equality—He is the One who grants equality. You must all be equal here.

Lam yalid. He regards the weak and the powerful in the same way. He treats the poor man and the rich man in the same way. He acts with the same power, in the same manner, with a herdsman as He does with a king. He does not see them separately. He regards the weak and the powerful with the same face. He does not look at the weak with a different face. He does not look at the powerful with a different face. He is Equality. He grants the weak and the powerful the same benefit. He speaks to them with the same words. He gives them the same meaning. He gives them the same love. He gives them the same *rahmah*. He embraces them in the same way. He gathers them together as one.

Wa lam yūlad. He is always in the right. His life is right, not left. We can do *tasbīḥ* to Him if we stand in the right. We must worship the One who stands in the right. We must stand in the right and lead our lives. We must act in the right. That is what it means to be on the path on which He will guide us, the right path.

Wa lam yakul-lahu. He is in that state for everything everywhere.

Kufuwan aḥad. This is His *aḥad*, His secret, His *daulat*, His *dhāt*, His *right*. His *aḥad* exists in everything everywhere.

We must understand that this is His secret. We must know each one, knowing the way to worship

and then worshipping in that way. Unless you come forward at each time, at each *waqt*, with each intention...

The benefit of doing this with love has to begin in your *qalbs*, shine in your *qalbs*, and reverberate in your *qalbs*. The *rahmah* must fill your *qalbs*. When the *rahmah* and the '*ilm* [the knowledge] fill your hearts, that is prayer, that is the wealth of the *mubarakāt*. Think of it.

From now on, correct the way in which you have been doing this. Correct the way you have been praying. Correct the words you have been saying and say them with love for Allāh. Give all your intentions to Allāh. Your intention will be fulfilled according to how you understand, how you make your intention, how you ask.

The clarity of the prayers you perform like this will bring the reward that will benefit you. You will be able to obtain the riches of Allāh. When you perform the prayers so you can obtain the reward, that is prayer, that is '*ibādah*, *dhikr*, and *fikr*.

That is Sufism, the Sufism of prayer. You must understand this. From now on, understand and stop sleeping in corners. Stop hiding yourself and sleeping. You have to come forward for prayer! Hiding is not prayer. It is *shaitān's* work. Do not give any room to *shaitān* to take you to those places.

Come forward! Prayer occurs when we come to stand before Allāh, bow down before Him, pay obeisance to Him. Know that prayer occurs when we love Him, disappear into Him, and become His '*abd*. Every child must know this.

Āmīn. Āmīn.



Open the Lid That Covers Your Heart

April 15, 1985

Destiny

— a book by Bawa Muhaiyaddeen ☺

Allāh is the One who created
the sky and the earth,
who created the sun and
the waxing crescent moon,
who created the cycles of
the waxing crescent moon and the sun,
covering them with the day and the night.
He placed there a world for them
in which to dwell,
placing everything there into that world, and
placing there the wisdom of *insān*
so all of it could be known.

The One who exists as
Wisdom within wisdom is Allāh,
the One who created the universe and
everything within it,
the One who understands absolutely everything.

Existing as God, You are my own Lord,
my own Lord, Allāh.
You are the Understanding
that knows my heart and my thoughts.
You are the Chieftain who hears my concerns.
You are the King to all the creations.
You are the Pādishāh, the Rabb,
You are God who rules as the Pādishāh.
You are the Chieftain who knows the truth.
You are the Trusted Friend who lives as
the Life to all lives.

You are the One who knows what integrity is.
Indeed, You are the One who comprehends who
the One Alone is.
You are the One who knows what integrity is.
Indeed, You are the One who comprehends
the One Alone.

For all the universes,
You are the One who formed all things
as kindred beings
one by one.
You are the Chieftain to
the *arwāh* and the *ākhirah*.
In the inner and the outer realms, in both places,
You are the radiant Light that asks the questions.
You are the Life of my soul.
You are the Wisdom.
You are the Clarity belonging to wisdom.
You placed a *sirr*, a mystery, into the world.
You placed the lid of day and night
to cover the *dunyā* and the *ākhirah*,
and into them You placed
blissful honey and sweetness,
and the two parts: good and evil.
You placed there sweetness and revulsion.
To shrink and expand the world,
You placed there much wisdom and intellect.
You placed there desires and delusions.
You placed there
justice as well as injustice,
clarity as well as lack of wisdom.
You placed there a Nabī to understand it and
to make it clear.
You placed there
the certitude to understand exalted *īmān* in Allāh,
the Nabī to say the *kalimah*
so the truth could be accepted,
so we could accept him as
the primal Nabī, the Messenger,
so we could have the faith that Allāh is
the Complete One,
so we could worship Him and nothing else
as the only Wonder,
so we could safeguard all lives,
holding them within our own life,
so we could reach out to them with *sadaqah*
when it was needed,
so we could fully understand and fast
for the sake of Allāh,
so we could realize
that all lives are our own life and

give them the sweet nectar.
When this was still not understood,
You made the hajj *fard*,
You made the pilgrimage
an obligatory religious duty
so that at last Islām could finally be accepted,
accepted by dying before death,
realizing the faults within ourselves
at *ma'shar* [the assembly at Judgment Day].
[O man] you live between
the two lids that cover this *dunyā*,
you grow towards *maut* between the lids
that are *dunyā* and *ākhirah*,
while the death and desire that dwell within you
cover you.
If you realize this within yourself,
you will experience many tastes, joys, and sorrows.
Realize, O man!
There is a secret within you.
There are tens and tens of millions of creations:
the *ambiyā'*, who are the gems among the Gurus,
the people of the light,
the *aqtāb*, and the *aulyā'*,
the 124,000 messengers.
There are many tens of millions of
forms and shapes that are the living beings.
Also within you are the *shaitāns*, demons, ghosts,
animals, and *hayawān*.
The scorpion along with the snake,
the tarantula, and the many, many insects
that will come like scorpions to sting you
are your own thoughts.
The fire will consume you.
The fire and the air,
the fire and the air will come as living beings
with many tens of millions of forms.
So many living beings will come as your thoughts
to consume you, burn you, and torture you,
subjecting you to immense pain.
Four hundred trillion thoughts,
your four hundred trillion
spiritual thoughts that are all animals,
man-eating vampire-like devils,
malignant spirits, ghosts,

witch-demons, and idols
will come as countless devils,
skewer you on a spit,
roast you on all sides,
tear you to bits, and eat you.

All the demons you yourself nurtured
will bite you, tear you to pieces, and swallow you.
As each of your qualities destroy you,
you will realize which are joyful,
which are sorrowful.

Your own thoughts will consume you.
Your own desire will kill you.
Your own attachments will harm you.
Your own religious opinions
will burn you and kill you.
Your own bigotry will cause you pain.
Your own stubbornness
will cause you to tumble into the fire.

Your own lust will burn you.
Your own anger, lust, and malice
will roast you like a piece of meat in fire.
Your own anger will drag you into hell.
All your thoughts will hurt you.

All of them will keep you away from Allāh
tomorrow at Qiyāmah.

You just nurtured your body
with desire and happiness in the *dunyā*.
You forgot your Creator, your Protector,
the One who gave you food,
the One who gave you life,
the One who is the Master of All Lives,
the One who will ask the questions at Qiyāmah.
You forgot Allāhu who sees all the worlds,
You lost your worship of Him.

Acting in this way,
you preferred *shaitān*, the demons, and the ghosts.
You controlled all the discarded things
in the *dunyā*,
thinking, “This itself is happiness,” and
you tasted it all as you lived in the fire
you were kindling beneath yourself.

You took that snake venom into your mouth
along with hell and sin,

because you put sin and all of *shaitān*'s qualities
into your heart, your mind,
your life, your qualities,
your ears, your mouth, and your eyes,
partaking of them and finding them sweet.
Will you not understand this inferior state
before those thoughts begin to harm you, O man?
You came here in order to understand everything,
yet you live in a destitute state
in which you do not even understand yourself.

Controlled by these things,
you immersed yourself within them,
you planted the flag of injustice,
intending to rule the world without justice,
you great sinner, O *insān*.
Your own government will destroy you—
your own system of mental-government and
your mental visions will destroy you.
They will subject you
to so many, so many torments and tortures.

Open the lid that covers your life and look within.
Open your *qalb*.
Open what is within you and see what tastes good.
See what is happy,
what will kill you,
what will be victorious.
See what is good and what is evil.
Look at this and be aware.
Worship your Lord.
Think of Him, look carefully, O man.

Leave behind the *sūrah* of the *hayawān* and
take on the *sūrah* of *insān*, and
endeavor to live as a *mu'min*.
Have *īmān* in the kalimah and
hold it tightly with certitude.

If you follow a person of wisdom who is studying,
if you join him and study wisdom,
the clarity will come, look.

Pick up the key that will open your heart,
that will open the lid
of the *dunyā* and the *ākhirah* and reveal
the secret room within you
that contains the *dhāt* and the *sifāt*.

Open that box,
see and understand Allāh's qualities and also
your sensual attachment to the *dunyā*.
See Allāh's compassionate qualities
that are not sensually attached and also
your life that is filled with selfishness and envy.
See Allāhu's qualities that are unselfish,
and your own inferiority.
Look at and realize all of this, O man.
If you understand this state,
You will see
what actual happiness and sweetness are.
From this understanding,
happiness and sweetness will appear before you.
You will see the state in which all lives
will be your own life.
You will realize and see that God is One.
As you realize this clearly with wisdom,
you will see and understand
the entirety of this world and
the world of pure souls.
You will see the connection
between Allāhu and *insān*.
You will see the state of prayer
that connects Allāh and *insān*.
There you will make a connection with the words,
the faithfulness to those words and phrases.
You will see the ways to do *dhikr*
to the Resplendent One,
You will see the *salām* and the *salawāt* resonate.
You will see the *salām* and the *salawāt*
of the heavenly beings and the *ambiyā'*
rising up to Allāh.
Hearing that, *insān* will say his *salām*.
Hearing the sound
of the One to whom all praise belongs.
your *qalb* and your heart will become fruitful and
ecstatically listen to the sound of Allāhu.
Insān will immerse himself in it and praise God.
Then worship will be open to him and he will see.
Open yourself, and look, before your *maut*.
Open your desire and
take the Pearl of Truth out of the darkness.

Leave the darkness behind.
Throw out your attachments.
Throw out these attachments,
leave your hell, lift yourself out.
Place your intention on Allāh alone,
Then the path of eternal bliss will be born,
and wisdom will exist as a Resplendence.
Āmīn, yā Rabbal-'ālamīn.
O Protect us with Your grace,
yā Rabbal-'ālamīn.
Āmīn. As-salāmu 'alaikum.

The World Is an Atom

Wednesday, October 23, 1985, 11:30 A.M.

Philadelphia, PA USA

Sūratur-Rahmah

— a book by Bawa Muhaiyaddeen ☺

This world
of desire for earth,
desire for woman
and desire for gold
is a terrible world.
For mind and desire, this is a big world.
For mind and desire, this is a big world,
this world that is filled with
desire for earth,
desire for woman,
desire for gold.
This world.
To the dancers who dance
for the visions of the eyes
and for the realm of dreams,
this is a big world, this world.
For wisdom, it is a small world.
For truth, the world is the size of an atom.
For wisdom, it is a small world.
For truth, the world is the size of an atom.
It is the mind that makes this very small world
into a very big world.
The mind makes it a very big world.
For one who does not know,
the world is a vast and depthless ocean.
For one who does not know,

that ocean is a vast and
bottomless world of illusion.
For the dance of the thoughts of illusion,
the sexual games,
the sixty-four arts and sciences,
it is a big world, a big world.
For those who have faith in God,
determination and certitude,
For those who have faith in God,
determination and certitude,
the world will be a place
in which to wash themselves.
The world will be a place
in which to wash away their birth.
The world will be a place
in which to cut away their karma.
The world will be a place
that makes them close their eyes and
live in silence.
The world will be a place
that makes them close their eyes and
live in silence.
The world will be a place
in which to search for wisdom.
The world will be a place
in which to destroy the ignorance of their birth,
and search for *meygnānam*, true divine wisdom.
It will be a world for wisdom.
The world will be a place
in which to cut away ignorance
and to search for *meygnānam*.
The world will be a place
in which to burn that which is false.
The world will be a place
in which to dispel the terrible qualities
and create good qualities.
The grace of the Guru
will kill those evils without killing them
and nourish that which is good.
The words of the Good Guru Nādan
will kill those evils without killing them
and nourish that which is good.
Wisdom will come to one who trusts and follows
the words of the Good Guru Nādan;

the clarity of his *īmān*, determination and
certitude will flourish.
When that comes into his heart,
the world will be a mustard seed.
The world will be a mustard seed and
he will be greater than that world.
Within him will be heaven,
the eighteen thousand universes
and a life of total freedom,
a life of total freedom.
For those without wisdom,
the world is a big world.
For those with desire,
the world is hypnotic.
For those who are caught by sexual passion,
the world is a tournament
of sixty-four sexual games.
For those who have uncontrollable lust and torpor,
for those who have pride and arrogance,
for those who are ruled
by the arts and the miracles,
for those who say, "I, I," with pride,
each atom will be a world.
When can one who has so many vast worlds
ever journey across them?
No matter how many rebirths he takes,
he will never be able to journey across
the worlds of the illusions
of mind, desire and thought.
Karma will surround him.
Justice will take flight.
Injustice will join with him.
Inequity will live merged with him.
The evils of karma and
all the wickedness of his ancestors
will come to exist with him.
Lust, hatred, miserliness, sexual passion,
arrogance and malice —
those six evils will join with him.
Intoxicants, lust, theft, murder and falsehood —
the five wicked deeds —
will join with him.
Arrogance, karma and maya will join with him.
The magical tricksters of maya —

tārahan, singhan, and sūran —
those demons will come to join him.
The seventeen purānas will dwell with him and
four hundred trillion miracles, attachments,
glitters and countless gods
will exist in the darkness
of that heart which has no light.
He will cry and cry, laugh and cry.
He will cry; he will laugh.
His tears and his laughter —
both will bring him sorrow and suffering.
Crying and laughing are the same.
Danger and happiness are the same.
He will be a wonder to anyone
in the land who sees him.
It will be a wonder
to see his actions and his behavior.
O, all who have wisdom, come!
Focus on Ādi Rahmān.
O, all who have wisdom, come!
Focus on Ādi Rahmān.
Search for that one Truth.
Sing, He is the only One; there is nothing else.
Sing, He is the only One; there is nothing else.
All good qualities and wisdom are within Him.
The lands, the cities and the heavens
are within Him.
Your belongings, your freedom and
your peace are within Him.
If you seek happiness,
those are the undiminishing treasures.
If you seek happiness,
those are the undiminishing treasures.
He is your Father.
He is your Beloved.
He is your trusted Friend.
He is the Guru.
He is the grace.
He is the good qualities.
He is the fragrance.
He is the food.
He is the One who is the quality of truth
that will bring peace.
He is the ever-present and complete One

who is God.
He is the ever-present and complete One
who is God.
Have faith in that ever-present and complete God.
Search for Him.
Have absolute faith in Him.
Play together — He with you and you with Him.
Then you can see the three worlds.
Play with Him, and you can see the three worlds.
You can see the three worlds:
awwal, dunyā, and ākhirah.
You can understand where life [the soul] is.
You can know where the world is and
where you are.
You can realize
where God and paradise and His qualities are.
You can see all three of them
as things that exist within you.
You can see them there.
You can join with Him.
He can hide within you,
and you can live within Him.
You can realize the life that is happy and peaceful.
You can understand that this is peace.
You can see Ādi, the Great One.
You can know the way
in which Adam ☺ and God can dwell
in the same place.
You will know bliss.
Other than this, what is there?
What other help is there for you?
You will know bliss.
Other than this, what is there that you need?
What else will you need?
What else will you need?
Āmīn.

The Way the Mind Works

Questions of Life—Answers of Wisdom, Vol. 2

(pp. 233-234)

— a book by Bawa Muhaiyaddeen ☺

Anne Hochberg: If a person reaches that state
of realizing God, if his only thought is of God, then

has his body also been transformed?

Bawa Muhaiyaddeen (رحمته): Each one of the thoughts of the mind can take a form. If you have any thought, such as killing someone, that thought takes the form of a lion. If you become jealous of someone and want to hurt that person, that thought takes the form of a snake. If you have the arrogance of envy, it takes the form of a vampire. If you have the arrogance of fanaticism or bigotry, it takes the form of an elephant in heat. Like this, each thought in our mind takes a form of its own, each with its own properties. These thoughts turn into four hundred trillion, ten thousand 'spiritual' forms which turn into elemental miracles (*sitthis*), each one claiming, "I can do it." Each one becomes a miracle, but all it does is hurt, destroy, torture, or cause distress to somebody.

This is the way the mind acts. It can circle the whole world in a second. The speed of the mind is extremely fast, even faster than the wind. Now, a wind that blows at one hundred and fifty or two hundred miles an hour will destroy everything in its path: flowers, trees, roofs, tall buildings—every thing. But there is another wind that devastates every area of one's life. It is the wind of anger, and it comes with the lightning speed of the mind. With great speed it destroys the truth and makes us get into fights. Have you not seen bottles and tables being broken as a result of anger? What is it that causes this? Anger. It can destroy all the good things you have gathered and saved so far. It can even destroy your precious life. It can crush everything you have searched for and striven for. Have you not seen this? This mind is capable of destroying your entire life. All that you have gleaned in a lifetime can be blasted away in one second.

The qualities of the mind are constantly changing form. As one disappears another appears. When arrogance leaves, envy or jealousy hasten to take its place. The mind is constantly thinking up what it can do to us next. It will use all the trickery it knows to taunt us with its evil qualities, threatening, "Some day I'll see an end to you." Then the thought goes away and some kind of scheming comes. "How can I finish off this guy?"

These qualities come one by one to destroy our life. When our intentions take these forms, they destroy the happiness of our life, the exaltedness of our life, the good in our life, the prayer, the faith, and the certitude in our life. Everything can be destroyed in a mere second. The speed of the mind is so great that it can go around the world in a second. We must control the thoughts of this mind that has such speed and force.

Therefore, we should stop giving form in our mind to things that are the opposite of God. If we stop creating such forms within, they will stop taking form on the outside. We must destroy the forms these thoughts take. If we can do this, we will no longer have any form of satan in us and hell will be far from us.

This is why we say, "*Tawakkul-'alAllāh*" (This is Your will) For whatever is yet to happen, we give all the responsibility to God. For what is happening right at this moment, we say "*Al-hamdu lillāh*," This is Your work. As we go on doing this, these forms will gradually be destroyed and all our entanglements and problems will come unraveled. All the things that destroy our life will fizzle out. They are only the work of the mind.

The End of Fear

Questions of Life—Answers of Wisdom, Vol. 1

(pp. 130-131)

— a book by Bawa Muhaiyaddeen (رحمته)

Questioner: So many experiences in the world create fears. If I remove myself from the world it is easy, but when I return to the world and want to live in it, then there is a conflict.

Bawa Muhaiyaddeen (رحمته): Are we looking at the world outside, or are we looking at the world within? This is what we must reflect upon. The world is a stage, and our minds are actors on this stage. We are all just actors, and the things that we see outside are merely the scenery drawn on the backdrops. We cannot look at this stage, at these scenes, and say that this is the world. What we see outside is merely the

acting of our minds. The true world, the real world, is within us. We take these scenes that we have inside of us and paint them on the outside, and then the person inside comes out to do the acting.

As long as we hold on to the inner world which our mind has made, no matter where we may hide, that same world will emerge and become the outer scenery. That inner world will exist outside. But if we can leave it, if we can escape from it, then that world and all of the acts which go with it will be destroyed. There will be no more fear after that, no fear at all. We will be in heaven.

Question: How do we do that?

Bawa Muhaiyaddeen ☺: This is what we have been talking about, slicing away little by little, whittling away these acts. These sixty-four arts that we have learned, all our desires and our cravings, all the things that bring joy and sorrow have to be cut away little by little. If we can succeed in doing that, we need not have any more fears. If a man is not afraid of death, then he will not worry about his life. He will not mind if he dies. Then even the deep ocean will come up only to his knees; the ocean will be like a ship for him, and he will float. But a man who is frightened of death could drown in water that is only knee-deep. The very fear will kill him. This is how it is. *Āmīn*.

Fear Is Caused by the Baby Mind

Golden Words of a Sufi Sheikh #649

(pp. 286-287)

— a book by Bawa Muhaiyaddeen ☺

Each of us is bringing up a baby inside called mind and desire, which cries for everything it sees in the world. Not only does it cry, but just as the ocean waves come rolling in, this baby brings waves of thoughts which roll over us incessantly; as each wave passes, the next one and the next one break. The mind begs ceaselessly, and there is no end to the waves of thought. The interminable howling of the mind will not let you pray in peace or even merely sit in peace. As long as you carry around this noisy

baby, you will never know peace in prayer, in reflection, or in any aspect of your life.

The baby of mind and desire will deceive you. It can take the form of a beautiful girl, an old woman, a toddling baby, and four hundred trillion, ten thousand other forms. As a baby it asks for baby things, as an old lady it asks for pretty things, as an enchantress it asks for the things a demon needs, and as a school child it asks for shoes, clothes, and books.

My son, you must sever your attachment to the baby mind. Let go of the baby. Only then will you be able to perform your duties without fear. As long as you hang on to your attachment, you will show partiality and prejudice. Your justice will be lopsided: one law for yourself and another for someone else. You will have a tendency to favor those you love and want to please.

Therefore, know with your wisdom that the baby mind is the cause of your suffering and throw it back to where it was formed, to the place from which it came. The moment you throw it away, you will be successful in your actions, in your duties, and in your life, and you will be free of fear.

Golden Words of a Sufi Sheikh

— a book by Bawa Muhaiyaddeen ☺

#583 (p. 253)

How can the world be overcome? Asked a man. Bawa Muhaiyaddeen ☺ replied, "If you overcome your attachments to the world within you, the outside world will be like an atom which will disappear on its own. To your eye of wisdom, it will become like a speck of dust, and it will fly away."

#641 (p. 281)

My son, the world we see on the outside is a show. It is only an example. Our mind is the world. The angles in the mind are what we see as curves and angles in the world outside. If each of us would straighten the angles within himself, the world would appear straight.

For example, when doing art work, if a straight

line is needed, you must draw a straight line. When a curve is indicated, you must draw a curve. Similarly, if you see a wicked man, a lion, or any other obstacle or danger, you must take a curved path to avoid it. If you are crossing a river and a straight crossing is not possible, make a curved crossing. But if the path you are going to take is supposed to be a straight path, you must cut a straight path and not a crooked one. If everyone would make a straight path for himself, the world would be heaven.

Sometimes, however, when the path is crooked, or when it turns to the left and the right, we blame the world instead of looking into ourselves and accepting the blame for our own faults. It is our responsibility to find the faults within ourselves, correct them, and make them straight. If we make our goal clear and cut a straight path to that goal, according to the correct map, will not see faults in the world.

Similarly, the noise in the mind is what we hear as the noise in the world outside. Actually, the world is mute; it makes no sound at all. Whether the sound is like the braying of a donkey, the roaring of a lion, or the trumpeting of an elephant, it is our minds which make all the sound. We cause all the noise, and then we bellow some more while we suffer the consequences.

Stop the noise of your mind, and you will know the silence of the world.

BMF 786 Radio & Twitch

Just a reminder that we now have embedded the players for all BMF 786 Radio channels into <https://www.bmf.org/shoutcast/>. To listen, simply click the play button for your desired channel. It will begin playing without having to leave the website. This URL will never change and all the most up-to-date Shoutcast and Twitch streams and information will be located there.

What is BMF 786 Radio?

The Fellowship's very own Shoutcast radio station is divided into three channels:

BAWA MUHAIYADDEEN ﷺ 24/7

Over 500 discourses and songs by Bawa Muhaiyaddeen ﷺ streaming 24 hours a day, 7 days a week.

THE DAILY DISCOURSE

Playing a single Bawa Muhaiyaddeen ﷺ discourse hourly. Updated 8 a.m. EST daily in chronological order.

FELLOWSHIP LIVE

A live broadcast of whatever is happening at the Fellowship: the *adhān*, *salāh*, *dhikr*, and so forth. The *maulids* and meetings are also live-streamed with video concurrently shown on Twitch.

Websites

The Fellowship

<https://www.bmf.org>

The Mosque

<https://www.bmf.org/m/mosque>

The Mazār

<https://www.bmf.org/mazar>

Daily Fellowship Schedule

- Tuesday Eve: Reading from *The Resonance of Allāh* after *maghrib*
- Wednesday Eve: Video discourse ending before *maghrib*
- Thursday Eve: Fellowship meeting after *maghrib*
- Friday: MIDDAY *khutbah** followed by *jum'ah* prayers; .
8 p.m. *dhikr* meeting in Bawa Muhaiyaddeen ﷺ's room.
- Saturday, Children's meeting 10:00 a.m. Evening Fellowship meeting (7:00 p.m. DST)
- Sunday: Dhikr 8:30 a.m.; Fellowship meeting 10 a.m.

*The *jum'ah khutbah* begins at 1:30-1:40 p.m. DST (which ends 1st Sunday in Nov.) and will then begin at 12:30-12:40 p.m. EST, in *shā'Allāh*. Prayers, *salātul-jum'ah*, start between 2:20– 2:30 p.m. DST and 1:20-1:30 p.m. EST (ends 2nd Sunday in March)

REFLECTIONS FROM THE FOLLOWERS OF BAWA MUHAIYADDEEN (رضه)



When I First Met Bawa Muhaiyaddeen (رضه)

As-salāmu ‘alaikum wa rahmatullāhi wa barakātuh.

When I first met Bawa Muhaiyaddeen (رضه) more than 30 years ago, I heard him say to “Give your heart to the Shaikh.” I wondered what that meant. Not knowing what it truly meant, and feeling the need to do so, I did what I thought, imagined, or understood about what it was to actually give my heart to the Shaikh (رضه). So, almost every time I entered Bawa Muhaiyaddeen (رضه)’s room, after giving him *salāms*, I would say in my heart to him, “Bawangal, I know not how to do this, but since you said for us to give our hearts to you, I’m now giving you my heart. Please accept it. I surrender it completely to you.” Saying these words, I would “see” myself extracting my heart with both hands, and humbly giving it to him. I did this over many years both while Bawa Muhaiyaddeen (رضه) was in his physical form, and after he left his body.

There was one time that I witnessed how he accepted that heart and worked on it as if cutting a gem with so much love and care. I was awestruck to see this, my heart filled with great joy.

Over the years, in reflecting, many important points came that are, *in shā’Allāh*, worth sharing with my companions, my brothers and sisters, on this beautiful Path. Among others, I realized the importance of having that intention to do what the Shaikh (رضه) tells us, even if we do not truly understand the full extent of what it means to do what

he is asking us to do. Our duty, as his child, is to do what we can, within our limited understanding. If we do so sincerely and consistently, with the best of intentions, he will accept it, and transform it to an exalted level to help us on this Path. It seems to me that nothing we do with that pure intention goes unnoticed by the Shaikh. Bawa Muhaiyaddeen (رضه) showed me that he saw what I was doing whenever I came to his room. And after many years, he actually allowed me to witness what he did with the heart that was given to him. He is aware of all that we do. And he acts accordingly to help each of us on this Path. Also, every good that we do will be returned to us manyfold.

Some other points include the need to have faith in the Shaikh (رضه), to accept him as our Shaikh (رضه) and spiritual guide, to trust him completely, and to surrender to him within the limited capacity that we are able, given our karma, and limited wisdom, understanding, and knowledge. We need to give him permission to work on us and to help us. The Shaikh (رضه) will then come and do his work to release us of our karma, help us increase in ‘ilm and wisdom, and grow in the beautiful qualities of God. The Shaikh (رضه) does this with the gracious qualities of God, with great care, as only he knows, and only he can see what needs to be cut from within us. Again, nothing we do with that pure intention for God and to grow on the Path goes unnoticed by him. Just knowing this alone gives me great peace and comfort. *Al-hamdu lillāh.*

In the chapter, “The Light” on p. 43, in the book *Shaikh and Disciple*, Bawa Muhaiyaddeen (رضه) says, “That Guru Nādan will cut away each of the four hundred trillion ten thousand spiritual demons, spiritual fires, jinns, *malā’ikah*, angels, fairies, deities, demons, ghosts, elemental forces, four-legged beasts, monkeys, asses, rats, peacocks, crows, pigs, dogs, jackals, lizards, crocodiles, chameleons, and armadillos.”

On p. 45-46 Bawa Muhaiyaddeen (رضه) says, “He is not in business. This is not a business for him. His work is cutting, not self-business. He is a tool, and you are a substance in his hand, a gemstone. You are a gemstone and he is cutting in order to re-

veal the Light. He must cut until the original Light emerges, until its value is fully developed. If you are a gemstone that has fallen into his hands, he must cut it to make the Light emerge. He must cut on all four sides. He must cut and polish and make you valuable. He must make you valuable and place you into a valuable treasury. He is cutting in order to place you in the treasury. That is the work he must do. Why? It is a substance that has been given into his hands. If it is given into his hands, this is what he must do. Thus, the stone may feel pain. An Insān Kāmil will simply reveal the value of the gem. There is nothing in it for him. He will work hard to take you to the place in which you must be kept—that treasury. The moment you come to that place, you will understand. Before then, you will feel pain, the gemstone will feel the pain. When all the other bits of stone and all the other colors that are attached to it are being cut, there might be pain. That is the pain. However, if you allow him to hold you in the correct manner now, you will know the value of doing so later.”

On p. 46 Bawa Muhaiyaddeen (رحمته) says, “You must stay with a Shaikh and be cut for twelve years like this. After all, it is not a little thing. Is it only a small fire? It begins right from the roots until the end where the branches, the leaves, and the flowers grow. Therefore, it must be cut. You must stay with him for twelve years in order to be cut until you are clear. There is no benefit in just being there. This must be understood. You must bear it. You must bear it and surrender, saying, “This is healing me.”

His work is healing. You must be aware of that. You must have the faith and the certitude. “This is not to hurt me, this is to heal my illnesses. This is to remove the fire that is burning me.” You must have that certitude and determination.”

On p. 47-48 Bawa Muhaiyaddeen (رحمته) says, “If you can be like this, utilizing patience like this with thoughts like this, wisdom like this, and intelligence like this, it will be easy. Then you will have no inner pain. Then each sickness can be healed. Each point will be healed. All your karma will be cut away. All your sins will be cut away. All your doubts will be cut away. All your desires will be cut away. The mo-

ment these connections are cut away, there will be Light—God’s power.”

May he continue to cut the gem of our heart so that we will become worthy children of our beloved Shaikh (رحمته). May he continue to work on us so we will be ready to be placed in the treasury of the kingdom of Allāh. *Āmīn, āmīn yā Rabbal ‘ālamīn.*

Please forgive any mistakes or fault in understanding. *Al-hamdu lillāh.*

~ Humbly submitted by Junaidah Barnett

Growing up with Bawa Muhaiyaddeen (رحمته)

When I was very young, my mom would bring me to early morning prayers at Bawa Muhaiyaddeen (رحمته)’s Mosque where I would sit with my friends and sing along to the out loud *dhikr*. I remember fondly looking forward to the Toomey sisters’ mismatched 90’s socks—one foot adorned with a smiley face sock pattern and the other foot wearing a Christmas tree pattern. I looked forward to *salāms* afterwards where Mrs. G would embrace me in the softest, most comforting hug, her gentle smile and light-filled face peering down at me. I looked forward to morning *kanji* and sometimes my dad would take me to the only Starbucks that was open at 5:30 a.m., where all the baristas and managers knew my dad’s drink order when he walked through the door. This is where he would often catch Charles Barkley for a quick exchange.

As I grew older, I struggled with my sense of belonging and identity. This eventually led me to a dark time where depression and anxiety took hold of me. I cried every day for a year and experienced apathy, that dullness of not feeling, numb, nothingness. Grief enveloped me. I grew distant from my peers and from what I thought gave me purpose. I began therapy to help me through this time, and, by the grace of God and my mother’s wisdom, I started to re-engage with early morning *dhikr*. Looking back, I can see now that this was a time of spiritual awakening, and what helped me gradually find my way back to myself was the early morning out loud *dhikr*.

When I initially revisited the prayers, I expe-

rienced a lot of mental resistance. Sometimes I would begrudgingly mouth the prayers silently, or just sit in complete stillness and passively listen to my mom. We would sit together, drink tea, and read together from one of Bawa Muhaiyaddeen (رحمته) books afterwards. My mom's dedication and discipline to this practice remains a wonder. Something began to shift as I noticed how my mental state was less heavy on days I woke up early for prayers. I began to dread days when I didn't get up—the sadness and worries could grab me more intensely on these days. Feelings of guilt would seep into the mix, which allowed the more internalized feelings of shame to surface.

I started going to Sunday meetings regularly, and this became the best day of the week for me. It was as if Bawa Muhaiyaddeen (رحمته) was speaking directly to my heart in the tapes and discourses that were played. Compassion and love resounded, and the shame would wash away as the words healed my heart. This lighter feeling seemed to be the life raft that could keep me afloat throughout the following week.

In my twenties, I found comfort in going to AA meetings here and there. Although I didn't suffer from addiction, I could relate to the pain and trauma that so often drive people to use/overeat/restrict, and was drawn to the spiritual practice that leads to healing. There was realness in the room, and I learned wisdom from the concepts of acceptance, believing in a higher power, acknowledging we have innate wisdom that can be used to guide us. It was in an AA meeting that I found deeper understanding of this guilt I was carrying and how it prevented me from allowing myself to move forward with more freedom. I was introduced to radical acceptance as a way to lessen the grip of guilt. I later went on to work briefly in addiction as a counselor at a detox/rehab unit, and I prayed to God religiously for protection. In this setting, I relied on the discipline of prayerful practice to keep my wisdom sharp and cultivated a more mindful approach to work. In this setting, I witnessed many things. I could experience the changing tides of emotions with varying degrees of intensity within

the span of five minutes. As I witnessed people's stories, my eyes were opened to God's mercy. With God's grace, He opened my heart more towards His truth, and my understanding of the quality of mercy deepened. In this way, I realized the world can be used as a prayer mat like Bawa Muhaiyaddeen (رحمته) talks about in his discourses.

Waking up before the sun rises is a daily challenge. When I don't wake up to pray, my body feels stiff, my mind feels foggy, and I am more susceptible to changing moods and navigating hard feelings. I still carry those insecurities of not being good enough when I don't set myself up for success with early morning prayer/meditation. In these moments, I've started to access turning towards God and asking for His guidance, clarity, forgiveness, and His grace of protection. I've started to view His qualities as messengers that carry me back to surrendering to God. Believing in the way every moment can be an opportunity to turn towards God in remembrance of His mercy is what continues to buoy me to the shore of God's truth, qualities, and honey of Grace. As Bawa Muhaiyaddeen (رحمته) explained, "You have to collect the honey and hold it in your heart." I remind myself that God is waiting every second for us to turn towards Him. May God's grace inspire me to keep striving and keep up the effort. May God open our hearts towards His beauty and His grace. May He bring us comfort when we are in need. May we remember Him always. *Āmīn.*

~ Aliyah Novelli

Farm News

The farm is alive and well. Thanks be to God, the gardens and crops have flourished. In spite of COVID-19, Sally Green and Lizzy Elliot have masterfully maintained the gardens adjacent to the Mazār. Kurt has planted a huge bumper crop of potatoes, the first of which will be harvested this Friday. Over 20 gallons of sour cherries were picked and frozen earlier this summer, to be transformed into jelly this coming winter. Summer squash and the long swan-necked trombocino squash are coming in nicely. Michael King and Kurt devised a log-

and-chicken-wire enclosure for sweet potatoes, which has successfully and miraculously fended off the groundhogs. The weeds, the grass, and the deer and rabbits have also ignored the pandemic, thriving while the farm has been in lockdown.

Road construction has begun, which has altered our parking setup. The Welcome Center has yet to reopen. We have not planned any Vele activities yet; however, we are looking forward to the assistance.

The grounds and Mazār are open once again. The Mazār now closes at 6:30 p.m. and the gates are closed at 7:00 p.m. As of right now visitors are required to wear masks in the Mazār. Be sure to check the BMF.org website for updates on this.

~ Naim Robinson

Births

7/24/21 9:26 a.m. Baby boy, 7 lbs 10 oz.

Liam Russell Warwick

born to Sarah (Posner) and Will Warwick

8/17/21 4:13 a.m. Baby girl, 8lbs 11 oz

born to Mariyam (Posner) and Deen Vinci

Faith

Tuesday, December 2, 1980, 9:40 PM

— from a pamphlet by Bawa Muhaiyaddeen ☺

God acts with knowledge,
but we do not understand what He does.

It is because we do not understand
that we experience sadness
and that we find fault with Him.

If God were to take something from us,
it would mean He was giving us
something better in its place.

The meaning is: if He takes something,
He will give something better, a *promotion*.
He has reserved a place into which to elevate us.

He has taken one thing,
but He has given us a *promotion* beyond it.

At that time, we must say,
“*Al-hamdu lillāh*, all praise belongs to God.”

We must accept it as an improvement...



Deaths

Innā lillāhi wa innā ilayhi rāji‘un.

**Indeed, to God we belong
and to God we shall return.**

May Allāh grant all of us
His forgiveness and peace.

2/6/21 Our dear sister, **Liana Lordan** died at age

32 of a long illness. She was the daughter of Lisa Brenner and granddaughter of Ethel Kopf, and one of Bawa Muhaiyaddeen ☺’s many grandchildren who grew up in the Fellowship. May Allāh bless her dear sweet heart. May He grant her and all of us His forgiveness and peace.



2/8/21 Our dear brother, **George La Rubio**, husband of Janice Tjader, and son-in-law of “Granny Jeanne” Richarde, died at age 71 after a long illness. He was a devoted disciple of Bawa Muhaiyaddeen (ﷺ) and a wonderful brother to all in the Fellowship. May Allāh bless his good, kind heart. May He grant him and all of us His forgiveness and peace. The interment took place on Tuesday, February 9.



2/9/21 **Kamil Samsudeen** passed away. He was a long time child of M. R. Bawa Muhaiyaddeen (ﷺ) living in Wattala, just north of Colombo, Sri Lanka. He was a brother to Cassim and had an extended visit with his wife in Philadelphia a few years ago.

February Gill Chapman (Michigan Fellowship)

3/12/21 Sister **Zainaba Shah** died at the age of 85. Both Zainaba and her husband, Mamood Shah, were dedicated members of the Fellowship for decades. Mamood Shah died in 2001 and is buried in the Fellowship cemetery. May Allāh bless them and grant them ease and security. May Allāh, the Most Merciful, grant us His forgiveness and peace.

4/28/21 Our sister, **Mary Ginty**, mother of Chuck Ginty and Lizzie Robinson, died at the age of 97. Mary and her husband, Dan Ginty, were members of the Fellowship



for decades. Dan Ginty died in 2001 and is buried in the Fellowship cemetery. May Allāh bless them both and grant them ease and security. May Allāh, the Most Merciful, grant us all His forgiveness and peace.

5/13/21 Our dear brother, **Thabet Zakaria**, died at age 88 after a long illness. Both Thabet and his wife have been devoted disciples of Bawa Muhaiyaddeen (ﷺ) for many years, and wonderful members of the Bawa Muhaiyaddeen Fellowship. May Allāh bless his good, kind heart. May He grant Thabet and all of us His forgiveness and peace.

5/19/21 Our dear sister, **Naila Hanam Macan-Markar** died peacefully in Colombo, Sri Lanka, after a long life filled with love for Allāh and our beloved Shaikh. She is survived by her children Awathif, Thahir, and Arusia. She and her family have been devoted disciples of Bawa Muhaiyaddeen (ﷺ), and steadfast members of the Serendib Sufi Study Circle. They graciously hosted members of the American Fellowship when they visited Bawangal (ﷺ) in Sri Lanka. May Allāh bless Naila Hanam’s good, kind heart and grant her and all of us His forgiveness and peace. The burial took place in Colombo, Sri Lanka.

5/26/21 Our dear sister, **Sitti Kanima Ferrell**, died this morning at the age of 51. Her death came after a difficult illness. She is the daughter of Mui-sha Barnett, who brought Sitti to our beloved Shaikh Bawa Muhaiyaddeen (ﷺ) in 1973 when she was three years old. Through her many illnesses,



she never ever complained or asked God to remove them, but insisted that Bawa Muhaiyaddeen (رحمته) alone knows what should be lifted and what is there to mold her *qalb* through hardships from which she learned, surrendered in submission, eliminating karma, and progressing towards final union with Him. May Allāh bless her good, kind heart. May He grant Sitti and all of us His forgiveness and peace.

A Loving Remembrance of a Grandson

6/9/21 Ethel Kopf

Born in Brooklyn in 1940 to Ruth and George Kopf, Ethel Kopf was the mother of Lisa Brenner and Jeff



Weinberg, grandmother to the late Liana Lordan, Jeremy Lordan, Ahamed Weinberg and Noorie Weinberg, sister of Dr. Gary Kopf and

mother-in-law of Ayesha Weinberg and Hugh Brenner. She was engaged at 16, married at 18 and had her first child at 21. She earned her undergraduate degree in anthropology from Hunter College and Master's degree in early childhood education from Brooklyn College. She spent a long and varied career founding, operating, and managing day-care centers and working as a beloved nanny, taking children from infancy to school age. She also worked as a social worker, and kindergarten and elementary school teacher.

Ethel spent her early life in Brooklyn in a six family apartment building owned by her grandmother. In the late 60s she and her husband moved their family to New Hampshire and then the Boston area in the early 70s where she became involved

in the causes and attitudes of the era including the seeking of spiritual guidance.

Having had mystical experiences early in life, including several visions of Bawa Muhaiyaddeen (رحمته) before ever meeting him, she found her way to the Fellowship in the late 70s with her son. She was one of the founders of the Boston Branch and hosted fondly remembered meetings at her preschool in Cambridge, MA, the Harmony School, where everyone sat in children's chairs. Ethel also helped with the Fellowship preschool.

Having moved to Philadelphia after Bawa Muhaiyaddeen (رحمته) died, Ethel did many and various duties in the Fellowship. None were too trivial; she would never walk past a full garbage can without changing the lining, She worked in the kitchen as a dishwasher while also being the dishwasher manager, helped Barbara Mycka with secretarial duties, worked in the print shop collating the Newsletter, and created and managed a yearly raffle for the video department for many years at the Anniversary Weekends. She helped run many children's meetings. She played a Bawa Muhaiyaddeen (رحمته) tape every Wednesday night for years, spending hours previewing tapes during the week in preparation. She was a close friend and confidante of Carolyn Secretary, and kept company during meetings with her posse at the back of the meeting room. Known as "Grammy Ethel" to many, she served as a protector and advocate to all children in the Fellowship and beyond.

Ethel was a person of immense faith, to the point of absolute certainty of the existence and presence of God. Her presence reflected this faith, emanating a sweet and innocent, but often uncanny, wisdom that touched many and made her a beloved friend to people of all ages and races.

Ethel had a major surgery in 2013 and suffered a series of strokes which left her impaired. This did not affect her faith or joy of life or quirky sense of humor. She talked about God and Bawa Muhaiyaddeen (رحمته) unabashedly, in any company, until the very end. In May of this year Ethel started showing signs of heart failure and was hospitalized at the beginning of June. She passed away at Bryn Mawr hospital on

June 9th, 2021 with her two children at her side. She is now buried in the Fellowship cemetery next to her beloved granddaughter, Liana Ruth. Ethel will be missed dearly by her family and many friends from a life well lived, and the community at large. May Allāh grant her paradise in the company of her family, her Shaikh (ﷺ), the Prophet (ﷺ), and all of her loved ones.

~ Ahamed and Jeff Weinberg and Lisa Brenner

Our dear sister, **Shamim Akhtar**, died just before *fajr*, August 9, 2021 at the age of seventy-three after a long illness. She and her family have been devoted followers of Bawa Muhaiyaddeen (ﷺ) and members of the Fellowship. May Allāh bless her good, kind heart. May Allāh, the Most Merciful, grant us all His forgiveness and peace.



Our beloved sister, **Noor (Jewette) Michelle Doumbia**, has died. Noor was the mother of Rafia and Abdul Raheem, the grandmother of Gabriel. Noor has been a devoted member of the Fellowship from the very beginning. Her support for the mission and message of our

Shaikh was her highest priority. Noor's care and service to her Shaikh and our community will be remembered and cherished by us all. May Allāh grant Noor and all of us His forgiveness and peace.

Allāh Is Sufficient for Our Qalbs

c. 1974

Life Is a Dream

— a book by Bawa Muhaiyaddeen (ﷺ)

Have *tawakkul*, surrender to God, every second. Say, “*Al-hamdu lillāh*, all praise is to God,” every second. That is success. If you know the truth, you will have no misfortune.

[*Bawangal* (ﷺ) begins to sing:]

If you know the truth,
you will have no misfortune.

If you know yourself,
you will know your Master.

If you know the earth,
you will know the meaning of silence.

If you abandon your own comfort,
you will know the comfort of others.

You will know the completion of life in this world.

You will know the meaning of
your life in this world.

If you realize yourself,
the world will shrink.

If your wisdom grows,
the Light of grace will rise.

If you abandon your physical perceptions,
compassion will come to fill you.

If you abandon the visions seen by your eyes,
the Light of God's compassion will
come to complete you.

If you know the earth,
you will know the sore that is the mind.

If you abandon your self,
you will become your Master...

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Fellowship/Branch NEWS

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