



Bawa Muhaiyaddeen Fellowship Family Newsletter

“O you who are men,
true fasting is to destroy the fire of arrogance, the fire of anger, and the fire of
base desires or *nafs ammārah*, and the hell within each of these.”

~ [Golden Words of a Sufi Sheikh](#), #547, by M. R. Bawa Muhaiyaddeen ☺

INTRODUCTION

Dear Brothers and Sisters,

As-salāmu ‘alaikum!

This newsletter should arrive during the month of Ramadan, which is why we are quoting Bawa Muhaiyaddeen ☺ from chapter two of his book, *The Fast of Ramadan*.

In a prayer he addresses Allāh, “This fast will bring realization to each heart. This is why You made it thrive. The fast has been here for two hundred million years, from the time of Adam ☺ until the present. Your words taught the children of Adam ☺, who are true human beings. You taught them gradually, one thing at a time. But because they forgot, lost their equanimity, did not consider other lives as their own, and focused on their own bodies and their own hunger without realizing the hunger of others, You instituted the five tasks of Īmān-Islām.

“Thereupon, God spoke His divine words of grace: ‘Ya Muhammad, tell the people to fast, and through this, make them realize the difficulties of others. Through the

fast, they will understand their own difficulties, and realize how they lose strength and courage.

“ ‘Within a month and ten days, within these forty days, they will experience how their bodies change, lose strength, and become fatigued. Upon perceiving this, may they realize the immense suffering of those who face this all year round. Make them realize this.

“ ‘Make them realize the sorrow and hardship of those who face hunger and starvation, year after year, with no place to live, no house, no land. Make them perceive this suffering through the fast, and tell them to give others a place to live. Make them understand the hunger of others and distribute food. Make them give unto others house, land, and clothing similar to their own. May each life be given what is rightfully its own. O Muhammad, tell this,’ God declared.”

This month is then a time of serious effort to look at our deeply ingrained habits of thinking and daily action—to discard wasteful wanderings of the mind.

~Humbly submitted by Abdur Rahman

As-salāmu ‘alaikum wa rahmatullāh!

According to current CDC guidelines, Philadelphia County now has a low risk level for Covid-19. All the restrictions have been removed by Philadelphia County.

Al-hamdu lillāh, the Fellowship is now fully open, and we can meet each other safely face to face as we imbibe the grace of the teachings of Bawa Muhaiyaddeen ☺ in unity together. Lunch is being served after Jum’ah on Fridays and after Sunday morning meetings. Dinner will be served on Tuesday evenings. Masks are optional. If you are immunocompromised or at high risk for severe disease, please talk to your healthcare provider about your specific risk factors.

We are looking forward to seeing each and every one of you in person.

May Almighty Allāh keep us together in this world and the next!

Musa (Emanuel) Levin, Senior President
Fakhrurdeen Markar, Executive Secretary

LAILATUL-QADR THE DAY OF LIGHT

by M. R. Bawa Muhaiyaddeen ☺

Aūdhu billāhi minash-shaitānir-rajīm. I seek refuge in God from the accursed satan.
Bismillāhir-Rahmānir-Rahīm. In the name of God, the Most Compassionate, the Most Merciful.

THE RAYS OF LIGHT

July 18, 1982

Precious jeweled lights of my eyes, Lailatul-Qadr, the Night of Power, is described in the *ahādīth*, the traditions of the Prophet, and in the Qur'an as the day the rays of Light descended. The day the Rasūlullāh ☺ went on *mi'rāj*—the miraculous night journey from Jerusalem to the throne of God—and Lailatul-Qadr are the two days that are described as being very exalted. Therefore we must understand them. They say that of the thirty days of fasting Lailatul-Qadr is the day that the rays of Light descend.

Precious jeweled lights of my eyes, Allāh is a merciful Being, a Being of *rahmah* and Light. He has always been a Being of Light. His Light, His rays of Light, and His *rahmah* descend every second. His *rahmah* is descending even today. That Light descends continuously upon the angels, the truthful, the true human beings, those who are the *Insān Kāmil*, the *ambiyā'*, the prophets, the *aqtāb*, those exalted beings sent by Allāh through His grace and mercy, and the people who are the *insān*, the human beings, in the *dunyā* and the *ākhirah*, this world of form and the kingdom of God. The truth is like this. It is through these rays of Light that the destruction of the *dunyā*, all the sections of destruction, are held back. Otherwise, the world would be destroyed because of the sins, because of the karma, because of the separations in the *dunyā*. Destruction is held back because these rays of Light descend upon the good people, the people with *īmān*. It is said that the month of Ramadān is exalted. However, there is not a second, not a day, not a month, not a *waqt*, not a moment in time, in which Allāhu ta'ālā does not bestow His *rahmah*. Allāh's *rahmah* continuously descends every moment, every second. His *rahmah* descends upon things that are alive and things

that are not alive, things that move and things that do not move, things that speak and things that do not speak, things that exist as atoms and all living things, all things that have *hayāh*, life. The weeds, the grasses, the trees, the bushes all contain a sparkle, a light. Without His *rahmah* the taste would not come into a fruit. The sparkle would not come into a weed. The light would not come into a leaf. Because all things contain that spark of Light, that beauty, it means that Allāh's *rahmah* has come down into them.

The Lord who created all things sends down His *rizq*, His sustenance, at each *waqt*, each time. He sends the *rizq*, the water, and the food, does He not? Such a Being who gives like that would also keep sending down His rays of Light. That Light always descends every second, forever. That is why the hunger of His creations stops. The fire of hell that is hunger stops. If that Light did not descend, the fire would not be extinguished. The *rizq* that is His *rahmah* extinguishes the fire.

Thus, the mother of illness, old age, and death is hunger. Illness and old age come from hunger. When hunger comes, the Ten Commandments fly away. When hunger comes, man forgets his sincerity, modesty, restraint, fear of wrongdoing, and faith. The fire of hunger is an immense and cruel fire that exists in all things—a fire that exists in all things God has created.

The fast during the month of Ramadān was decreed because there is a month in which that fire needs to be understood, a month in which that fire needs to be known and a duty needs to be done.

This duty has been decreed so that each person can understand the fire within himself and bring peace to the fire within others. Anyone who owns anything in the *dunyā*, a house in the *dunyā*, or wealth in the *dunyā*, needs to share it with others as well, in order to extinguish the fire of hell. He needs

to share and obtain peace.

This is the meaning of having the certitude of the Kalimah, of knowing that there is only one God worthy of worship, that there is nothing other than Allāhu. This is the meaning of saying the Kalimah with certitude and of having *īmān*, of having faith in God.

Second is to have the certitude that everything everywhere belongs only to God. *Insān* belongs to God. Therefore, he must know that there is no other God, no other possession. Only Allāh belongs to him. Allāh is His qualities, His actions, and His conduct. To accept God's merciful qualities, actions, and conduct that are the *rahmah*, to act with those qualities and to worship Him—this is what belongs to *insān*.

On the day man becomes this and does this without any doubt, on the day he attains the absolute faith that his life, his body, his eyes, his nose, his mouth, his ears, his hands, and everything belong to God, he will no longer own anything in the *dunyā* or anywhere else.

He will be absolutely certain that only Allāh belongs to him, and that what belongs to Allāh belongs to everyone.

When fruit grows on a tree, everyone can eat it. The reason God gave the fruit to the tree is that it is for everyone. He gave the leaves to the tree for everyone. He grows things in the earth for everyone so that they can share those things and eat them. Similarly, he who is *insān* will understand the fire of hunger in himself, knowing that it also exists in others, and bring peace to others by putting out that fire. If his *niyyah*, his intention, and his qualities are correct, he will put out that fire. He will extinguish the fire that burns in all stomachs.

It is because we did not properly strengthen our *īmān*, because we did not properly accept Allāh's words, that these three *furūd*, these three obligatory duties, were sent down: *sadaqah*, or charity; fasting; and hajj, or pilgrimage. This is why we speak of fasting during the month of Ramadān.

Those who came before us also fasted. Fasting has been decreed since the time of Adam ﷺ. The five obligatory duties came at that time. Because the

people did not become aware, charity, fasting, and hajj were clearly explained at the end to Muhammad ﷺ. "You must perform these *furūd*—these duties are obligatory." Fasting came so that we could be aware of our obligatory duties. This is the reason for the fast.

When we correctly perform the obligatory duties, when we are ready to extinguish the fire of hunger in others, the cruel fire of the sorrows and suffering and illness of others, when we give clothing as charity so that others can safeguard their modesty, when that *niyyah*, that intention, and those qualities come to us, it is then that we will complete the fast every day. We will be fasting every second with "*Lā ilāha illAllāh*." That will benefit us. Every day, every second, every moment there are so many kinds of fasting that take place just like the fast that takes place during the month of Ramadān. There are so many kinds of fasts.

We must be aware of the reasons for the fast. Even if you do not or cannot fast, you must know that the reason for the fast is to realize that we must extinguish the fire in others at least during this time. He who is *insān* needs to correctly understand this *fard*.

If he gains a clear understanding of this explanation, he will be a person who will be in *'ibādah*, a state of worship and duty to God, a person with God's qualities, a person who does God's duty without fail in order to extinguish the fire of hell in others. He will be a person who is able to extinguish the fire of the *qalb*, the fire of the stomach, the fire of the *nafs*, the fire of desire, the fire of *maya*, the fire of the hypnotic delusions, and the fire of *shaitān*. He will be a person who can extinguish all these fires in himself, in others, in his brothers and sisters, in his neighbors, in all who have been born with him, in his parents, in his children, in everyone. He will be a person who can extinguish the fires and bring peace.

He will complete the fast during his lifetime on the day he can be aware of that with certitude and do that duty. Then he will complete the fast. He will obtain the reward on that day.

He does not complete the fast until he does that

duty. Until then, we are just doing what the world is doing. Until the completion arrives, until the ray of Light descends, we cannot obtain the reward. When a human being fulfills the fast correctly, the ray of Light will come down upon him. The Light of Allāh, the *rahmah* of Allāh, and the wealth of Allāh's *mubārakāt*—the wealth of grace, the wealth of meaning, the wealth of the soul, the wealth of wisdom, the wealth of *'ilm*, and the wealth of Allāh's qualities will come down upon him.

This is Lailatul-Qadr, the Night of Power. Allāh's beauty and Light will be visible in that human being. Allāh's qualities and actions will be visible in him—Allāh's qualities and actions will be in his *'ilm*, and the *rahmah* of Allāh will emerge from him. Everything that emerges from him will bring peace to all lives. This day is Lailatul-Qadr.

In days long gone by, only one person each year would successfully complete the hajj. The Light would come down once a year upon one person. Similarly, the ray of Light will come down upon the one who realizes this and acts accordingly. If there is at least one person in the *dunyā* who attains this state, the ray of Light will come down upon him. Just as the *rahmah* of Allāh would come down once a year to one person during hajj, the ray of Light would come down upon one person in this state.

That is what is protecting the *dunyā* today, a place where there would otherwise be so many more difficulties. Without that, the *dunyā* would perish. It would burn in the fire. The *dunyā* would burn in the fire, in the evil qualities of the people. The people would burn.

It is said that this ray of Light comes down on one day, but it comes down every day. Because we do not understand, because we do not know, we have made only this month exalted. So at least become aware during this month!

Precious jeweled lights of my eyes, the day this ray of Light descends, our fire will be extinguished, the fires of many people will be extinguished, the needs of many people will be fulfilled. However, it is Allāhu ta'ālā Nāyan who extinguishes all the fires at every moment through His gracious blessings.

Even though Allāh ends the hunger of the stom-

ach, even though He extinguishes the fire of the stomach, the fire still burns in the mind of *insān*. The fire is in his mind. The hunger is in his mind. There is not nearly as much hunger in the stomach as there is in the mind. The hunger in the mind is the hunger of the *nafs*, the self. No matter how much wealth *insān* amasses, his hunger does not cease. He will not give to others. He will not allow himself to be aware that others are starving—he will not give to others.

His hunger never ends. No matter how much *rahmah* God gives him, if one of his neighbors possesses an atom of something, he will attempt to take even that atom from him. He will attempt to seize it for himself. Such is his hunger! Whether it is his neighbors or other people, if they have an atom of something, he will still try to gain possession of that atom—even if he himself has shiploads of wealth. Such is the hunger of the mind! It is a hunger that will never end.

The animals seek food for their one-span stomachs and their hunger stops. They seek food for their hunger. All created beings seek food when they are hungry. When that fire comes, they find something to eat and say *al-hamdu lillāh*, all praise belongs to God.

Only man does not search purely for the hunger of his stomach. He searches for what his *nafs* tell him, for what his mind shows him. The hunger of the mind will never end. His hunger will not end in hell, in the day or in the night, when he is asleep or when he is awake, in profit or in loss. He will never control that hunger even on the day of his death.

Allāhu ta'ālā Nāyan has decreed this month of Ramadān for the person who possesses this kind of hunger, for a person whose mind is hungry. He has told us to feed the hungry, to extinguish the fire in the stomachs of those who are hungry. He has demonstrated this by decreeing the month of Ramadān to be a month of fasting. He has said, "I have given *rahmah* to you as I have given fruit to a tree. Share it with everyone."

The Rasūl ﷺ has demonstrated this to us in his actions and his demeanor. However, man did not realize what he was being shown. He did not act accordingly.

The fast was sent down just as each *āyah*, each verse, of the Qurʾān was sent down. The 6,666 *āyāt* were sent down for specific reasons. There are countless *ahādīth* that came down for specific reasons.

We must think of this during our lives. Day and night we must think of how to end the hunger of others, the illness of others, the suffering of others. When the thought of *shukūr*, gratitude, comes to us when we are hungry, when we tie the stone of *īmān*, *sabūr*, and *shukūr*, faith, patience, and gratitude, to our own stomach for the sake of the hunger of others and share the food that we have with others who are hungry, that is the day we will be fasting.

Such a person will be completing the fast every second. His fast will be kept according to his intention. He will obtain the *rahmah*. The Light will appear within him. The *rahmah* will pour down upon him endlessly. The Light will come down upon him. The Light of Allāh and the blessing of Allāh will come down upon him every day.

The qualities, the *rahmah*, and the blessings of Allāh will come down upon him every day and alert him to do more.

The eye of Allāh's grace will look upon him every day and protect him. God's protection will be with him day and night. Allāh will protect him. Just as such a person is aware of others and just as he safeguards others, Allāh will safeguard him. That day is Lailatul-Qadr. That *waqt* is Lailatul-Qadr.

Every day that *insān* receives this reward is an exalted day. We say that the month of Ramadān is an exalted month. For a person of wisdom, every day that he shares with others the *rahmah* that he has been given is an exalted day for him.

A person whose wisdom has not fully blossomed should at least become aware of these things during this month. That will be a good time for him. If he can do this for at least one month out of the year, it will bring him a reward in his life.

Islām is not something that gives because someone is begging for alms. It is something in which you must give all of yourself. Islām does not wait for a hungry person to ask for food. A Muslim looks at another person's face and his state to see if he is hungry. He looks at such a person's house and finds that

person so he can give to him. This is the meaning. This is Islām.

Islām is the section of *sabūr*. There is no begging in Islām. It is not very good to give charity to someone who has to beg for it. To give five cents or ten cents to someone who is begging—to get change for one rupee and distribute it to ten people, to give out five or twenty cents at a time to beggars—this is not Islām! This is not the *hadīyah*, the gift, that Islām gives.

Hadīyah means to dedicate oneself, to offer oneself as the gift. In days long gone by, *hadīyah* meant to give one's own *rūh*, one's own soul, to Allāh while giving one's own body to the people as a gift. Such a person gives away his own well-being so that others can be well.

Similarly, *hadīyah* means to give so that poverty-stricken young girls can afford to be married, to give to women without husbands, to give to orphans, children who do not have mothers or fathers. A wealthy man should look around the entire region to see what is needed. He should give anonymously, wherever the need exists, to help the people find peace. This is *īmān*-Islām. This is the *fard* of Islām.

Some people go begging from house to house because of the pain of hunger. Some people make begging their occupation. Currently in Islām, there are a few who are wealthy and many who are forced to beg. It is not enough to give ten cents to a beggar! You must search out people who are in need, give to them, and make them peaceful. To bring this state into action is the meaning of Islām. We must realize this. We must do this for as long as we are alive.

Begging does not exist in Islām. If there is food in one house, there is food in all the houses. If there is starvation in one house, there is starvation in all the houses. If there is a funeral in one house, there is a funeral in all the houses. If there is sadness in one house, there is sadness in all the houses. If there is sorrow in one house, there is sorrow in all the houses. If there is happiness in one house, there is happiness in all the houses. This is Islām.

The day that this state arises in Islām is the day that Islām will be pure and holy. This will be heaven, Allāh's kingdom. We who are *insān* must realize

this. Islām is purity.

Although there are four scriptures, az-Zabūr, al-Jabbūrat, al-Injīl, and al-Furqān, he who accepts Allāh will accept the truth. He will accept goodness. We are the children of Adam ﷺ. Allāh is One. Truth is one. Prayer is one. We are one family. Anyone who understands this truth and who obtains Allāh's qualities, who acts with Allāh's actions, who makes peace, who regards the lives of others as his own life, and who acts with Allāh's qualities is a person of purity. Such a person is a Muslim—Islām means purity.

He who helps another who is suffering, he who helps another who is in pain, he who helps another who is hungry is a Muslim. He can be called a Muslim. He who brings another person to his own state of peace is a Muslim. He who experiences the pain of another as his own pain is a Muslim. Allāh will bless anyone who thinks these kinds of good thoughts. This is Islām.

Islām has no bigotry. Islām has no differences, no separations, no enmities, no fights, no arguments, no jealousies, no envy, no vengeance. Islām does not say, "She is different, he is different." The enemy of Islām is evil qualities—*shaitān's* qualities. That is the enemy. *Shaitān* means evil qualities. The qualities that harm others are *shaitān's* qualities—they are ignorant qualities. They are the qualities that separate us from Allāh, the qualities that separate us from goodness, the qualities that turn us away from truth. That is *shaitān*. It is *shaitān* alone who is the enemy to truth. Those qualities are *shaitān*.

Shaitān will come to you if you have those qualities. He will come if you have falsehood. He will come if you have envy. He will come if you have doubt. He will come if you backbite. He will come if you have deceit and treachery. Those evil qualities are *shaitān*. Those are his treasures. That is *shaitān*.

Īmān-Islām exists to transform those qualities. Anyone who transforms those qualities will be transforming hell and *shaitān*. He will be transforming the *adhāb*, the punishment, the questions in the grave, and the Day of Judgment. This is Islām. Fasting, *sadaqah*, and hajj are all related to this. Brothers and sisters, we must think of this. If you

can change your state, that Light will come down upon you. Lailatul-Qadr refers to the moment the ray of Allāh's Light descends, the day that Allāh's qualities, His ray of Light, and His beauty come down upon us.

On that day we can become *mu'minūn*. Then we will understand *Insān Kāmil*, *mu'min*, and Islām. We must think of this and act accordingly. Precious jeweled lights of my eyes, if each child could think of this, if we could think of our lives and the lives of others, and if we could act accordingly, we would focus on Allāh at every moment.

We would pray to Him, we would worship Him, we would do *tasbīh* to Him in every breath. We would do *taubah*, we would ask forgiveness, at every moment. We would block every thought of doing evil to someone who has harmed us. We would do *taubah* for our own mistakes. If we were to feel vengeful—because Islām does not harbor jealousy or vengeance—we would forget any harm done to us the very moment it was done. That is Islām. To forget it that very second is Islām.

To be peaceful and tranquil is Islām. When this state arises, the *rahmah* of the hajj of old will come down upon you. Allāh will declare your state complete. Anyone who attains this state has completed the hajj. The hajj that comes once a year will be completed.

The ray of Light that is known as Lailatul-Qadr will come down upon anyone who completes this state. Anyone who changes his *qalb* like this and does this kind of duty will become a *mu'min*, a believer. Such people will know the answers to the questions, their death, the Day of Qiyāmah here itself, and obtain their reward.

We must be aware of this. This was what was called fasting in the days of old.

We must understand the inner meaning of fasting. If we understand and if we perform those duties, the ray of Light that is Allāh's *rahmah* will come down upon us—the beauty, the Light, and the *rahmah* will come down upon us without end.

On that day, such a person will be an *insān* who is a *mu'min*. We must understand this. Precious jeweled lights of my eyes, please understand this. As

long as we live, we must endeavor to discern each duty we have to do. This is the duty that those who are the *mu'minūn* will do.

The evil qualities are *shaitān's* qualities, the evil qualities that were cursed by Allāh. Our good qualities have been made to appear from within Allāh. Good qualities have been commanded for us. That is why there is hell for evil qualities and Allāh's kingdom for good qualities. We must do those good duties. We must transform the qualities that conceal the truth from us, nurture unity, and bring peace to others.

May Allāh fulfill our intentions.

Because it is time for you to break your fast, we will stop here now. *Āmīn. As-salāmu 'alaikum wa rahmatullāhi wa barakātuh.*

May Allāh fulfill your intentions. May Allāh fulfill your *niyyah*. May He accept your fast and bestow His blessing, His *rahmah*, and His grace upon you. May He transform any illnesses, or diseases, or harmful conditions, or *shaitān's* qualities that could come to you in the inner realm and in the outer realm. May He bless you with good actions and good *rahmah*.

May He heal all the diseases of the body, the diseases of the eyes, the diseases of the ears, the diseases of the nose, the diseases of the mind—all the diseases that could arise from the body.

May you be given the good gift of Allāh's *rahmah*, the wealth of the *mubārakāt*. May He feed you with the milk of grace and honey, the milk of wisdom, the milk of His *qudrah*, His power. May He raise you at the breast of His *rahmah*.

Āmīn. Āmīn. May He pardon all our mistakes, and forgive us. *Āmīn. As-salāmu 'alaikum wa rahmatullāhi wa barakātuhu.*

Bismillāhir-Rahmānir-Rahīm. Break your fast. Allāh is sufficient. May He fulfill your intentions.

IT IS ALL INSIDE

June 14, 1985

Give the weight of your fast to God and accept from Him what is easy. Keep that in your *qalb*. Fast in this way. Obtain peace. Give the weight to Him.

Take the *barakah*. Break your fast. *Al-hamdu lillāh.* All praise belongs to God. *As-salāmu 'alaikum.* May the peace of God be with you. Today is *Lailatul-Qadr*, the twenty-seventh day of the fast—the prayers may be longer.

Allāh is within you. The power is within you. The rubbish is within you. The goodness is within you. The evil is within you. Everything is within us. We will receive the reward according to the state in which we live. It is all within us. His qualities are within us. His actions are within us. The power is within us. All things—good and evil—are within us. We must understand and know this.

We must cut what needs to be cut and push it aside. If there is a bad part in the food that we cook—whether it is potatoes or anything else—we have to cut it off and push it aside. We have to cut off and push aside the bad part and put the good part in the pot.

No matter how good the food may be, we must cut off and push aside the bad parts that are brought to our minds and take only the good part. No matter how special something may be, we must cut off the bad part and keep only the good part. We should not think, "*This is a delicious thing, it's fine. We can use it all. We can eat it.*" If we do that, it will ruin everything. No matter how great a food it is, we must cut off the bad part and use only the good part. Then it will taste good.

Like this, it may appear that there are good things in our lives. But we must cut off the bad parts before we cook them.

Āmīn. Āmīn.



WHEN THE LIGHT DESCENDS

June 14, 1985

O God Most Great, come to us.
O God Most Great, come to us.
O my Treasure of Divine Luminous Bliss!
O Ripe Fruit that fills my *qalb*!
O Creator, O Causal Treasure!
O Precious Jewel,
my own radiant gem-studded Lamp!
O King, Master of Ma'shar,
the Assembly at Judgment Day!
He alone is the Light
in the inner realm and the outer realm,
the Ruler of both earthly and heavenly well-being.
You are the only One
for everything in *'alam* and *'alamul-arwāh*,
in the world of form and in the world of pure souls.
You alone are the Ruler of my heart.
For my *qalb*, You are the Compassionate One.
You are my Creator.
For my beauty and my *qalb*,
You shine as a beneficent Light.
O wondrous Miracle!
O my wondrous Miracle!
O my God!
May You come to us as Light.
May You come to us as Beauty.
May You come to us as Light.
May You come to us as Beauty.
May You come to us as Wisdom.
May You come to the open space of the heart and
show us the state of truth
as an ever-expanding Resplendence.
You are our Lord—
the Rahmān, the Most Compassionate, Allāh—
who reveals the good qualities.
On that day You were
the Being of Light in the soul.
Now You are the Being of Wisdom
in the house of the soul.
And You are the One who will exist
as the Light in the inner *qalb*.
In the cage that holds life,
You are the Protector who is the Life that protects life.
In our lives You are the One Life

that exists as our life.
You are the One who pours out and bestows
the water of the Zam-Zam from the
sea that never runs dry.
You made the Light within the eye and
You made the Beauty of that point of Light
an unparalleled Light, an eye beyond compare.
Into it You placed the subtly luminous earth
that displays so much tranquility
and pours out so much grace.
O miraculous Wonder!
O my God!
It is the same throughout this heart,
throughout this body, in which
When the Light descends
there are concealed eyes and unconcealed eyes,
visible eyes and invisible eyes.
Make those eyes clear
in Perception and in Awareness.
Make everything clear
to Perception, Awareness, and Intellect.
When everything is brought to life
and revealed to those first three levels of wisdom,
transform their state into Assessment.
When that state is understood in Assessment,
make that state subtle.
Transform all those subtle states of wisdom
into the Wisdom that belongs to subtlety.
Transform them into Luminous Wisdom
so that this can be examined and observed.
Transform them into
the discerning Light of the Qutb ☺
who knows, deciphers, and sees.
When we understand this state,
transform them all into the qualities of
the seven levels of Wisdom.
Make those levels of Wisdom divide the Qur'an
in seven ways.
Transform those seven levels of Wisdom into a state
that adds and divides
the embryo [from which we took form].
Transform them into the state of
the seven levels of Wisdom
that observes and adds and subtracts in my body—
because my body is the Qur'an—
so we can know it inside and outside, understanding

where to add, where to subtract, and where to join.

There, where this is seen and known and understood,
the well known as Zam-Zam will appear.

The *qalb* will see the state of Ahamad ☺.

The heart and the face will be bright
with the Light of Muhammad ☺.

The eye in your forehead
and in the *‘arsh*, the throne of God
in the crown of your head, will open.

To perceive the state
of seeing *‘alam* and *‘alamul-arwāh*,
to establish there the praise, *al-hamd*,
to understand all the qualities there,
the fast must be kept
with *adab*, with exquisite conduct, as
a fast that restrains each quality,
a fast that restrains each action,
a fast that restrains each evil,
a fast that transforms each state.

Knowing this in every hour and minute,
second after second after second,
understanding and discerning,
seeing and praising only Him
in each second,
we will worship Allāh alone.

He is the One to whom all praise belongs.

O God, we are praising You.

We are praising You and worshipping You.

It is said that

the Light descends while the praise is being given.

After the twenty-seven *hurūf*,

the twenty-seven letters, are seen,

the twenty-eighth luminous letter will be Adam ☺.

The Qur’ān is made of those twenty-seven letters.

When that becomes the place

in which the Qur’ān abides,

6,666 *āyāt* will take form in the *sūrah*, the body.

When *Sūratul-Insān* is seen,

when that resplendent state is seen,

when the twenty-seven letters become luminous,
when *insān*, the human being, is seen as Adam ☺,

when Adam ☺ assumes the qualities as God,
it is there that the Light will descend on that day.

Allāh will abide in that heart.

The Light will come down to that Qur’ān.

The day the Light descends is the day of wisdom,

the exalted day, the exalted day.

It is then that the body will become a state of Light.
Wisdom and Light will intermingle and abide there.

Allāh will be absolutely everywhere.

This day is the twenty-seventh day of the fast.

Allāhu has shown this to us.

When this is known,

that knowledge becomes the fast.

After the open space of the heart is laid open,
after we pray and recite and do our five daily prayers,
when our hearts have dissolved like
earth dissolves in a drenching rain,
then, look, we will understand
the *āyāt* of the Qur’ān.

The power of this decree will be clear within *insān*.

All the meanings will be understood there.

All the explanations and sources
will appear and stand before you.

This is the wonder within *insān*—
the praise, the *Rahmān*, the blessings,
the recitation of the Qur’ān, the prayers,
the state of love there!

The *hubb*, all the love we have for Him,
will take the form of the *qudrah*, the power of God.

This will belong only to Allāh.

There is no God other than Him.

All praise and glory are His.

He is the only One that exists—
there is nothing else.

Today is the day we bow down to Him
in the purity of our hearts.

May we place our *qalbs* in His responsibility,
bow our heads before Him,

becoming *ibād*, slaves, worshipping Him.

When we prostrate at His feet,

the grace of the *Rahmān*

who accepts our prayer

bestows the outcome

of either raising or lowering us.

If He raises us, the day will be Light.

This is the day of liberation,
the day the Qur’ān receives the Light,
the day *insān* becomes worthy,
the day he becomes an *‘abd* to God.

Āmīn.

THE FAST FOR OUR JOURNEY

FROM

PRAYER

by M. R. Bawa Muhaiyaddeen (رحمته)

pp. 256-257

Children, if we get angry, there will be a lot of difficulty. It is very hard to make something grow, but easy to destroy it. To build a house is very difficult, but to break it down is very easy. We need *sabūr*, inner patience. In each country the customs are different.

My love you. Children, do you understand what I told you, and are you all in agreement? Do it like that. Correct yourselves, little by little, improve and improve, and slowly go forward. Children, make your *qalbs* worthy. There is so much you need to learn.

Rābi'atul-'Adawiyyah (رحمته) had so many things happen to her. She was a slave, she ran here, she wandered there, she had to beg. But, in spite of that, she finally fulfilled her hajj.

She went from one thing to another. She was sold as a slave. After that she danced, she sang, she had a companion, she drank. She did all of that. Then the words of her Shaikh came to her. The words came again and again and again and again, and because of that, at a later time, her *qalb* opened. After following the words of her Shaikh, her *qalb* opened, and finally Rābi'atul-'Adawiyyah (رحمته) was given God's crown, the crown of *gnānam*.

Like this, even though we may have committed faults in so many sections, the Shaikh will come and remind us, and show us the truth. From that very place, if you progress and progress and progress and progress, and grow and grow and grow and grow, you can come to that good state. This is the way you can understand and progress.

Sometimes you forget the words of the Shaikh, and you go your own way. Rābi'atul-'Adawiyyah (رحمته) was a slave. She drank. Even so, she progressed and grew, did she not? Like this, the Shaikh will speak

within the *qalb* of each of his children. You must ask forgiveness for the sins that you have committed. The Shaikh will come and teach you. When Rābi'atul-'Adawiyyah (رحمته) was drinking, singing, and dancing, the words of the Shaikh came and protected her. Then, at the next step he came and advised her. And then, at the next step he came and advised her about her faults. This is the way that the Shaikh taught her.

Children, it is in this way that you must slowly, slowly progress. *Āmīn*. May Allāh help you.

Right, go and eat.

Do the *imāms* understand? *Sabūraligal!* For God's house we are the *sabūraligal*, those who have inner patience. We are the *sabūraligal* when we are going to God's house. The ones with *sabūr* who are going to God's house are called *sabūraligal*, the patient travellers. What are we called when we are travelling and fasting? *Sabūraligal*. We are travelling towards God's house, with *sabūraligal*.

We are those who have *sabūr*, travelling from the *dunyā* to His house.

Therefore we need *sabūr*, we need to increase our *sabūr*. We are journeying as the *sabūraligal*. That is our fast, the fast for our journey.

Āmīn. Āmīn. As-salāmu 'alaikum.

Shari. Children, please go and eat.



FUNDRAISING FOR NEW HOUSE RENOVATIONS

5800 Overbrook Avenue



5820 Overbrook Avenue



5830 Overbrook Avenue



We are humbly reaching out to you once again and asking you for your support in alignment with Bawa Muhiyaddeen ﷺ's wish to form a physical community that will transform the neighborhood. When 5800 Overbrook Avenue went up for sale, your generosity enabled its purchase. Now the Fellowship consists of three buildings in a row: 5800, 5820, and 5830.

Although it hasn't been updated in many years, the new house is structurally sound. We estimate that the improvements needed could total approximately \$500,000.

Your financial donations will support the following key priorities:

Electrical: Replacing aging wiring and upgrading to provide sufficient capacity for future needs.

Plumbing: Rerouting pipes to keep a safe distance between plumbing and electrical circuits; resolution of minor leaks; general upkeep.

HVAC: Enhancing the heating system to provide efficient service through the entire house; addition of central AC.

Once the groundwork is complete, we look forward to inviting those of you who can to donate time and effort toward activities such as painting and cleaning.

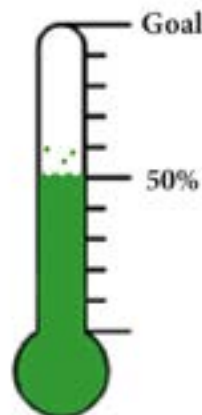
Following this, we'll focus on window installation, finishing the basement, adding a kitchen, ensuring accessibility through a staircase chairlift and other renovations, to transform 5800 into an additional blessed space for our Fellowship family. *In shā'Allāh!*

If you're able, please make a donation, no matter how small, to help achieve these goals.

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

In "Which area would you like to support?" select "New House Renovations."

Thanks to your contributions, we have met 50% of our renovation fundraising goal so far!



Aūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in Allāh from the accursed satan.
Bismillāhir-Rahmānir-Rahīm.
In the name of Allāh, the Most Compassionate,
the Most Merciful.

EVERYTHING IS AFRAID THINGS WE SHOULD NOT PRAY FOR

M. R. Bawa Muhaiyaddeen ☺

September 24, 1986

A Young Man: Bawa calls me Muhammad Sabūr. Bawa, I need you to dispel my doubts.

Translator: Do you want to expand on that?

The Young Man: I just came through a long period of time where I found myself just overwhelmed with doubt. Doubt that I could ever attain the state that Bawa describes; doubt that I was worthy; just overwhelmed, unable to do anything.

Translator: In Bawa's words that would be a "fear" not a "doubt." *The translator proceeds to translate it to Bawa Muhaiyaddeen ☺ as fear.*

Bawa Muhaiyaddeen ☺: Fear? Everything in the world is afraid. One fish is afraid of the other fish. One thing is afraid of the other. One thing catches and eats the other. All of them are afraid of each other. The world is afraid of the world. Every life is afraid of the other life. Every caste is afraid of the other caste. Every religion is afraid of the other religion. Every man is afraid of the other man. Everything is afraid, isn't it?

That which exists without this fear is God's qualities. They have no enemy so they have no fear. When those qualities come, there's no fear, no anxiety. When those actions come, there is no enemy, no sin, no fear, and no division.

Tambi, when other metals such as silver and copper are mixed with gold, we can call it gold and it will look beautiful, but when we put it into acid,

the acid will consume the other metals and only the gold will remain. Then it will be gold. Similarly, until we put ourselves into the wisdom known as God's qualities, into faith and certitude, and burn ourselves away, we cannot become fully human, Man-God. Man will still be within God, but he will not be able to obtain that beauty.

When you had a beard you grew it for a long time. I told you, "You are not an old man, shave off your beard, Tambi." How long did it take you to shave? You shaved, you looked young, and now you're beautiful. Similarly, as you take each word your Father speaks with you, saying, "This is what my Father is giving me," and shave your mind with it, the beauty will come.

You have to accept the words he says and shave your mind with them.

There are four hundred trillion *spiritual* animals within the mind. There are *shaitāns*, demons, malignant spirits, creatures that crawl on the ground, and poisonous beings. They all have to be caught, cut, burned, discarded, and shaved away. If you place each word within yourself, shave yourself with it, and make yourself clear, you will have no fear whatsoever.

As you proceed there will be a path upon which to walk, a clear path will open before you. As soon as you cut away the next thing, another good, clear path will open before you. When you cut that away, there will be another clear path. A clear path! You can proceed without fear. It will be the main road—for us that is the main road. Similarly, when God's qualities come to us, when we put that wisdom, those qualities, and those actions into action, and if we keep them in our hearts as we do each thing, the path will open. Then there will be no fear.

What is there to be afraid of? All the creatures we look at will be down below. When they see the Light, they will be blinded by it. When they look at us, they will be blinded. They will bow down in worship. However, if we have arrogance, pride, envy, vengeance, cruelty, or any similar thoughts, ah, we would be dark. They would not be attracted to it—they would come to oppose it. That is how it would be. That is the dark time, the dark state. We must think of that.

Why would one be afraid? There is nothing to fear. When he is on the earth and under the sky why should he be afraid and anticipate a thunderstorm? If he thinks, "I'll get wet, the storm will come, the wind will come," he will have so much fear. We should instead find a way to cut a path through it. Shining like the rays of light that come from the sun, we and our Light can go through it. The soul, the absolute purity, the imperishable purity—the soul, the absolutely pure soul, can go through it with no trouble. The mind will go there with great speed and come back, but the soul will be faster. It will move so fast. Thus, put your faith in God and proceed with His qualities—you have to gather them. You must gather them and take them in.

Earth, fire, water, air, ether—the five elements—will tarnish in a moment, unless you polish them constantly. They will turn green and blue. If you don't polish them, they will tarnish. If you stop polishing them for two days, they will turn dark and then reveal their own colors. It must be done every day. That is prayer, that is *vanakkam*, that is *toluhay*. You must polish yourself every day, polish away the tarnish. Understand?...

You must never be afraid. You must never be afraid in any endeavor. Correctly keep your strength in God. You have to have faith like Abraham ☺. Even if you are in a pit of fire, you must have faith in God. That certitude is within you. Do not place your faith in killing another, slaughtering another, grabbing the land, the forestland, or the country of another. You must hold on to God alone. Do not place your faith in ruining others. That is not what faith is for.

This is God's kingdom. Everything in all the eighteen thousand universes is His kingdom. Hold on to Him. If He gives you His kingdom, what else do you need? Everything is His kingdom. Is there anything more to want? Do you really need the perishable things? He will give you the imperishable things....

A Young Woman: When I was a teenager, I prayed very hard that my mother would stop drinking, and she didn't stop. And it ended that she killed herself ten years later. And now I wonder, are there things

that we shouldn't pray for, or are there things that, prayers that, there's a limit on how much God can answer that prayer because the person doesn't want that prayer to be answered, they don't want to receive the grace? Is it wrong for us to pray for some things?

Bawa Muhaiyaddeen ☺: If a well without a spring wants to give water to others, if a well without a spring asks for water to give to others, that cannot be done. You yourself have a lot of work to do—farmers have a lot of work. You must do that as your duty. Do that. If you do, you can go beyond. However, you must practice living without doing harm. You must have love for all lives as your own.

To ask God for something on behalf of another, you should say, "May God make you well. May God protect you." There is nothing you can ask for. Ask instead that you emerge from the things to which you are attached, from the prison in which you exist! Now you are in prison. You are in a prison from which you cannot escape. Ask for freedom. Outside! Free! Otherwise, how can a prisoner say, "Release him, him, and him!" when he can't even save himself? How can that be done?

No, child. If you want to ask for something, stand in the place from which you should ask, and then ask. If you want to give, stand in the place from which you should give, and then give. Do not ask unless you are in the correct place. It is difficult. That is a weakness of faith. Now you have a weakness of faith in God. If, as you ask for each thing, you think, "God is not doing this," your faith would be broken. You would have to lose your faith.

In every matter, we need to fly straight into the fire like the dung beetle king. The king's three ministers who went and came back said, "It is like fire! It is like *hanal*! It is hot!" They went up to it and up to it, looked and looked at it, and described it. Then the king came to see, saying, "What is this? He said it was like fire. The other one said it was like *hanal*. The third one said it was hot. What is this thing? No one told me what this thing is. I myself must go to see it." With a *brrrrr*, he flew into the fire, directly into the fire. The fire ate the beetle and the beetle ate the fire. He did not return.

We are in the same state as the king's ministers: "It is that. It is this. It is this. It is that. It is this. That is that way. This is that way. That is that way." That is how they did their research. It is only if we go in like the dung beetle king that we can know the secret. Then we can know what God is like, how He exists, what kind of Being He is, what is true, what is false. We can only know this if we go within. We cannot know otherwise.

Now look, the British were Catholic, not Protestant. The king of England wanted to marry a woman but the church would not allow it: "You cannot marry her. You can only marry one." The pope affirmed this. The king said, "We do not want that religion, we will create a different religion—Protestantism. Then we will be allowed to marry at will and do various other kinds of things."

Each person creates a religion to suit his own state. A man creates a religion that suits his own state. Another man creates another religion that suits his own state. Like this, each person practices according to a religion and a scripture that suits his own state.

God did not say anything like that.

There is God and there are the people. God is the Father, the Heavenly Father. We are the people. God is the Creator and the Protector. He is the Being that creates, protects, and provides food, the Being without form, likeness, or shape who exists as Life to all lives, as Love within love, and who protects us and never forgets us even if our parents forget us. That is God. We must believe only in Him and become His qualities.

Otherwise, we cannot obtain the happiness and the wealth we need to obtain—we will not be able to obtain it. We must understand that! We must believe that! That is the one and only point! We must never forget it. We must transform every selfish deed, every selfish state, realizing that God did not tell us to live selfishly like that.

There is One God and we are the people. We must realize what God has said and how He sent down the *ambiyā'*. We are drawn to land, woman, gold, property, house, cattle, and calves in a state where each person attacks another, where each person kills another. We do so many things, and among

them there are so many battles.

Now look at how many battles there have been between Ireland and England and how many years, almost a hundred years, they have been fighting, and what it has been like. It hasn't stopped. How many people have been lost! So that one man can kill another, each one conjures up a thought and calls it religion. It is done in order to kill, not for equality, *shānti*, or peace.

Those are the things we must bring into being within ourselves first of all. As every man develops this within himself, that is *shānti*, peace, peacefulness. Such a man will not kill anyone. There would be no room for him to attack another...

When it is like this, we cannot make everything about a situation good. It is how Abraham ☺ gave the responsibility to God—we have to have the same certitude and faith, that God alone has to come into that situation, that He will come to protect. There is just this one thing. We are all one family. Thus, we will not kill anyone. We are the children of Adam ☺, with the faith of Abraham ☺ in the lineage of Abraham ☺, and the *ummah* of Muhammad ☺. This is the place where we become one. Unity. Muhammad ☺ means unity.

Islām is equality. We are all in unity, purity, God's qualities. When we say we are Muslims, Christians, Jews, Catholics, Zoroastrians, Hindus, these are all man-made divisions.

When we accept the Truth, the Truth is one. That is what will exist when we look at and know ourselves. If instead of thinking of these things one by one, we live without understanding, we fail to correct ourselves, and we demand, "There, here, give me that there. Give me this here," then what is it that can be given?

Now look, I have two breasts. When a child comes crying, I give it a breast. I give it a breast and then say, "Go play." I put it down and it goes to play. When you, the children, come to me, I embrace you to my breast, give you milk, and then you go. When the children come to me in sorrow, I embrace them and speak to them.

The other breast is inside my heart. I give milk from that breast to some of the children and then put them down. That is the milk of wisdom, the

milk of love, the milk of the qualities of God, of His actions, love, and compassion. Drop by drop, I give them that milk of the connection between us and God, unity, equality, *shānti*, peace.

The attachment you have to a child to whom you give birth is different from the attachment I have to a child to whom I gave birth from my heart, a child I am raising. There is a difference in wisdom.

It is like the difference between the milk given by a man of wisdom and the milk given by a mother. The milk given by a mother will not satisfy the child's hunger for long—the child will always be hungry again. However, the milk given by a man of wisdom will control hunger. That milk will control your hunger; it will control your life; it will control your anger; it will control that within you which says "I;" it will control "mine and yours;" it will control separation; it will control racial and religious differences, all these things. It will control the self and bring you to the correct place, to your Father.

The milk being given is the milk of *gnānam*, the milk of wisdom. That milk is given from the heart, from the *qalb*. If you drink it with understanding, if you put your heart into what is given from the heart and you suck the milk with your heart, you will have peace. If you consider it a [physical] breast and drink from that, you will have the world. You will have the world, the thoughts of the world, the attachments of the world, the state of the world. If you put your heart into it, you will have the kingdom of God, the qualities of God, the state of God, the trustworthiness of God, the equality, the purity, the pure soul. You will remove the impure souls. He will give each explanation to your pure soul and show you that state.

That is why you must grab hold of a man of wisdom and drink that milk. When you drink it, you can reach peace and tranquility. This is the way to reach peace in the *awwal*, the *dunyā*, and the *ākhirah*. If you understand this and act accordingly, you will have no fear and no enmity. You will not fear anything in the world. You will feel no enmity.

However, the enemy is *shaitān* himself. He is darkness and will not approach if he sees Light. The dark qualities will not come out into the Light. They will recede. Then you can keep going. Then it will

be a matter of walking forward without asking. Understand?

Then you will understand who it is, what it is, and what it is like. Then you will not ask God to make an ass into a horse or a horse into an ass. You will not ask Him to make a monkey into a human being or a human being into a monkey. You will not ask Him for impossible things. You will speak with knowledge.

The *du'ā*' you asked for your mother was like that. If you become angry at God, what can we do? If you say there is no God and lose your faith in God, what can we do? That is what happens when we don't know the way. Understand?



GOLDEN WORDS
OF A SUFI SHAIKH
by M. R. Bawa Muhaiyaddeen ☺

408

Sugarcane is tasty to an ant.
Feces is candy to a dog.
But only God is tasty to the wisdom
Of one who is truly a man.

If one knows and understands what sort of things are tasty to each being, and if he selects with his wisdom what is tasty to a true man, that will be best.

A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most
Merciful.

THE CHOICE

by M. R. Bawa Muhaiyaddeen (رحمۃ)

PROTECT MY MOSQUE AND MY WORDS

Wednesday, August 20, 1986, 3:55 P.M.
Philadelphia, USA

[Bawangal (رحمۃ) had been in the hospital and was now home at the Fellowship, very ill and very weak. He had not spoken in days and it seemed as if he could leave this world at any moment. Suddenly, he sat up on this day and addressed Carolyn Andrews, the Executive Secretary, and began with great intensity to exclaim the words in the following talk.

The beginning of this talk was not taped. The italicized section comes from notes taken at the time.]

M. R. BAWA MUHAIYADDEEN (رحمۃ)

The way you looked at me that day...

CAROLYN ANDREWS

I thought you had left us.

M. R. BAWA MUHAIYADDEEN (رحمۃ)

It could have happened like that. The ship has not yet come in.

CAROLYN ANDREWS

(to the translator)

Our ship or his?

M. R. BAWA MUHAIYADDEEN (رحمۃ)

I am the ship.

Do your duty until you draw your last breath. Protect my Mosque and my words until your last breath! Protect my Mosque and my words until your last breath! Even then, provide for this before you leave. You must do this!

CAROLYN ANDREWS

I know. I will! I will!

M. R. BAWA MUHAIYADDEEN (رحمۃ)

I will not leave you. I will be with you here, helping you. (pause) Kelly... Carl... Michael.

Some pray in the Mosque; some do not, but they do their duty well. Some will drift off. Do not reprimand them. I do not.

Make sure the Mosque progresses when I am not here.

This Mosque is not just a building of two stories—the eight heavens are in this Mosque. This Mosque was being fashioned long before I came to this country. Even before I arrived here, it was in the making.

It was built with the hands of the children; their own hands were building their prayers and their houses—the house they build here is the house they will be given in heaven.

No one else could have built a mosque like this. It extends past the seven heavens, into the eighth heaven, to the highest jeweled balcony of heaven, and has been adorned by the angels, the *malā'ikah*. How many years it took to build! They were building it for so many years, making it more and more beautiful. It is not yet finished. The domes need to be installed and other details need to be completed. It is something no one else could have done.

Each person has been building the Mosque within himself at the same time.

After a certain amount of time passes, when wisdom dawns within them, when understanding comes, they will know. Now, some people are finding fault with it, some people are opposed to it.

I do not reprimand them. Each one of them can do as he wishes. Each person has to make his own choice. Each person has a right to make that choice.

Yet, it has been directly indicated. All the prophets have described it. When the proof has been so directly revealed, we can go straight ahead. There is a single path leading away from the intersection. It can be confusing at the intersection, and people can

take the wrong road and lose their way. Only those who have wisdom, faith, certitude, and determination can follow that path.

The children of Adam ﷺ, God’s followers, those who love their neighbors as themselves, those who came before, and those who came later are all one people. This is God’s command.

Jesus ﷺ has said, “Love your neighbor as you love yourself. Your neighbor’s father and his mother are not different; he is your father as well. Love other lives as your own. Do not regard other lives as separate from your own. Even if you do not come, let the little children, those with beautiful qualities, the qualities of God, lead you.” That is what he said.

Some accepted the mother, others accepted the son. Some—the Catholics—accepted Maryam ﷺ, the mother. They were known as Jews at that time. Other Christians accepted the son. They were the same Jews. That is why Jesus ﷺ said, “The Light was brought to the Jews.” Yet, in the end, some accepted him, others did not accept him. This is the way of the world.

Love your neighbor as you love yourself—love the children of Adam ﷺ, the tribe of Abraham ﷺ, the *ummah*, the followers, of Muhammad ﷺ. *Ummah* is unity, harmony, family.

There is no more time to speak, I am tired. Children, every child, do your duty until the very end, for as long as you are still alive. Say this to every child, to Sonia *pillay*, and all the other children.

There may be some who will not accept this, but as time goes by, there may be some who will. You must never go backward.

Go forward. *Anbu*.



DEATHS

Innā lillāhi wa innā ilayhi rāji‘ūn.

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

May Allāh grant all of us
His forgiveness and peace.

Our dear sister, **Theresa Jackson**, passed away **January 11**, after a long life of duty and dignity. Her life was inspired by her love for God, her devotion to our beloved Shaikh Muhammad Raheem Bawa Muhaiyaddeen ﷺ, and the Fellowship family she loved. Theresa has been a member of the Fellowship and a devoted follower of the teachings of our Shaikh since the early 70s. Her son, Terrance, passed away in 2016. She is survived by her grandson, Terrance, her granddaughter, Antoinette, and her daughter, Anita.



May Allāh bless her soul, grant her peace, ease, and security, forgive any mistakes she may have made, and shower His mercy upon her. May Allāh, the Most Merciful, grant us all His forgiveness and peace.

Our beloved brother, **Abu Bakr Johnson (the man in the striped shirt)**, died **January 27**, after being ill for some time with Covid-19. Although Abu



Bakr suffered many hardships and challenges in his life, he persevered and worked patiently and gratefully through every day with the support of his six loving sisters Brenda Hardaway Simmons, Jacqueline Mathews, Dorothy Jefferson, Patricia Smith, Linda Johnson and, of course, Lorraine Muhaiyaddeen Bibi McPherson, who survive him.

A member of our Fellowship for many decades, Abu Bakr had a deep and abiding love for both our Shaikh and his community, drawing love and comfort from the message taught by our Shaikh. May Allāh grant him and all of us His forgiveness and peace.



Our beloved sister **Miss R. Ponnambalam**, known to many of us as **Shina Teacher**, the custodian of the Jaffna Ashram, passed away on **February 3**, in Sri Lanka.

A devoted follower of the teachings of our beloved Father, Muhammad Raheem Bawa Muhaiyaddeen ☺, Shina Teacher watched

over the ashram for many, many years and graciously hosted and fed all the visitors who came.

May Allāh bless her, forgive any mistakes she may have made, grant her peace, and shower His mercy upon her.

Our beloved sister **Carolyn Lawton** died on **March 3**. Her life was filled with an enduring love for God,



our beloved Shaikh Muhammad Raheem Bawa Muhaiyaddeen ☺, and her Fellowship brothers and sisters.

Carolyn has been a member of the Fellowship and a devoted follower

of the teachings of our Shaikh since the early seventies.

May Allah bless her soul, grant her peace, ease, and security, forgive any mistakes she may have made, and shower His mercy upon her. May Allāh, the Most Merciful, grant us all His forgiveness and peace.

Our beloved brother **Hussain Shams** died on **March 6**. He and his wife Bibi Touba were devoted



to Bawangal ☺'s teachings. He was a member of the Toronto Fellowship for many, many years. He was the father of Aziz, Feri, Habib, Mohammad, and Farokh Shams, grandfather of eleven, and great-grandfather of one.

May Allāh bless him, forgive any mistakes he may have made, grant him peace, and shower His mercy upon him.



Newsletter Editors:

Abdur Rahman (Claude Crumpton), Baseera (Clare Maher), Nailahannum (Claudia Schulte)

Fellowship/Branch NEWS

To submit, please put BMF NEWS as the subject box and send to: John Barnett johnbarnett.hussain@gmail.com or bmf786news@yahoo.com.

REFLECTIONS FROM THE FOLLOWERS OF BAWA MUHAIYADDEEN (رضه)



My connection to Shina Teacher goes back to 1974 when I met her on my first trip to Jaffna to be with Bawa Muhaiyaddeen, may Allah be pleased with him. Then my wife met her too when we traveled to Jaffna in 1976. When Shina Teacher came to America after Bawa Muhaiyaddeen, may Allah be pleased with him, passed, she stayed at our house so she could spend as much time as possible in the Mazaar. That's when our daughters met her. When our daughter Yasmeen and Barbara went to Jaffna in 2010, they stayed in the Ashram, and Shina Teacher took care of them. Last, but not least, when Barbara and I went to Jaffna in 2014 to celebrate the Qutb Maulid and the 'Urs at God's House, we stayed 2 weeks in the Ashram, and Shina Teacher took care of us.

Shina Teacher was a shining, literally shining, example of following the teachings of our Shaikh, Bawa Muhaiyaddeen, may Allah be pleased with him. Duty and service to others. That was her life. Following the teachings. That was her life. I am deeply saddened by her passing, but she is on the other side of this veil with our beloved Bawa (رضه), so I am very happy too.

~Muhammad Bob Lowe

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 (رضه) 24/7

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

THE DAILY DISCOURSE

Playing a single Bawa Muhaiyaddeen (رضه) 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 livestreamed with video concurrently shown on Twitch.

Websites

The Fellowship

<https://www.bmf.org>

The Mosque

<https://www.bmf.org/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 (رضه)'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).