

Talibah Faqrāh Shahara Khawar z. A. Rahim

IN THE ISM OF ALLAH, AR RAHMAN, AR RAHEEM, LOVER OF EVERY FAQIR AND FAQIRAH

BESTOWER OF GREAT WEALTH IN THE SPIRIT OF FAQR. WE SEND

SALAHS UPON HIS BELOVED RASUL I AKRAM

SALLE ALLAH ALAIHI

WASSALAM

TO: ALL FAQIRAHS, ~~(TALIBAH FAQIRAHS)~~ AND QADRI TALIBAHS
FROM: SYEDAH TALIBAH JILANI
RE: MAMULAT, ADAB, CHANNELS OF AUTHORITY, NOTES OF INTEREST

As Salamu Alaikum wa Raḥmatullāhi wa Barakatuh, Talibahs:

InshāAllāh this letter will answer at least some of the questions many of you have conveyed to El Sheikh Jilani and myself over the past few months. This letter should be read collectively and discussed,

This is inclusive of Talibahs throughout the Eastern Coast, mid-West, West Coast and Canada. My love and salams to you all! Your correspondence is warmly received and in spite of the lack of opportunity provided to answer your letters individually, Allah bestows His Guidance and Noor upon you in various manners and on numerous occasions. Thus, do not assume that you are forgotten by your Sheikh, or that you have become insignificant to him if you receive no written response to your letters and cards. I can state without the slightest degree of doubt on my part that **UNEQUIVICALLY AND UNCATEGORICALLY** there is no other Servant of Allah presently in this world who has contributed more to your care and development than El Sheikh Syed Mubarik Ali Shah Jilani Hashmi. He has devoted, in regards to your spiritual welfare (which manifests results in Nasoot), more than the father of whose physical seed you were conceived, more than the mother through whose womb you were born into the physical world. El Sheikh Jilani has attended to your (spiritual) health more than any medical or psychological doctor or practitioner of medicine. Your Sheikh is a gift to you from Allahoo subhana wa ta'ala, and a blessing from Himself. You must endeavor very diligently to continue sending thanks to Allah for His Gracious Favours bestowed upon you, and to uphold your contract with Allah (baiyat).

Pertaining to some of the experiences you have been taken through in sleep and wakening states:

The zikr of "Hoo", "Ha", and "He" are all manifestations from Allah, and relative to His Greatest Ism, HOO. If you behold Allah's Ism completely in black, it is an indication you need to polish your heart through the zikr of Kalimat Tamjeed. This zikr should be recited 300 times daily, and you must stay firm on Sharia. The one who beheld El Sheikh and his wife on a mountain, receiving a message from El Sheikh and salams from his wife beheld all of this quite clearly. Yet the Talibah who beheld Rasul i Akram and El Sheikh with many Mujahideen riding through the rosebud on steeds of light going to do jihad, and beheld a portion of the battle, this was a sign from your Rabb that the jihad is approaching, although you did not actually behold every detail clearly. The individual who beheld during tasawwur El Sheikh escorting herself and a companion to Rasul i Akram, *salle 'Allah alaihi wassalam*, his (the Sheikh's) admonishment to you was to this effect: stop backbiting and lending ear to gheeba, eat as little as possible, and suppress your anger! The large white hawk you beheld coming from behind the *ismAllah* was the spirituality of your Sheikh. The Talibah who inquired precisely how can one wear the Sheikh, you must put him on, as you would put on your veil. Imagine that every feature of his becomes, in fact, your feature. Behold through his eyes, hear through his ears, etc. You need not be with El Sheikh in Nasoot to accomplish this. The Talibah who beholds herself as a Hawk, this is an indication you are a grown-up chick, as has been narrated at length in *Futuhat i Muhammadi*, and are presently experiencing a form of annihilation in your Sheikh. You must endeavor very hard to maintain your *mamulat*. The Talibah who beheld in a sleeping state herself and other Talibahs giving information to a certain Talibah, and when the (dreaming) Talibah's turn came, the Talibah gathering information stated "Hurry, I have to go!" and she asked, "Where are you going?", only to receive the response, "To Lahoot/Lamakan!" This is a manifestation of the meeting of two souls, and the conversation they held between themselves, as two friends who meet and converse. This is not a symbolic dream (*ruya*); it actually took place.

When you behold in *tasawwur* or during zikr or salat incidents which tend to build up your pride and esteem of self, beware that often these are things revealed by Shaitan. Anything which feeds your ego and makes you feel exalted over others is suspect. Remember, you must properly recite your *hissar*, make certain you are clean and your environment is clean, that you are firm on Sharia, and striving very diligently to maintain your *mamulat*. Anything you behold, whether in sleeping state or during zikr/*tasawwur*, if you are experiencing your senses it is not reliable. Whenever you are unclean, due

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menses or marital relations, generally what you might behold is from Shaitan. Usually someone is chasing you or threatening you in some way, causing you some fear, or you witness acts of perversion and filth, etc. All these are the types of things Shaitan will show, and you should remember them and note them in your log, as during such experiences Allah is showing you who Shaitan can come through and how he approaches you. Similarly, when you sit to do your tasawwar/zikr and all sorts of aches and pains, nausea, and apprehension begins to effect you, this is a Shaitanic influence. To combat this, do zikr of Kalimat Tamjeed 300-500 times daily. Ask Allah to purify your intentions in all that you do, make intentions to offer it for Allah's Pleasure. Also, it would benefit you to study further Babul Mushahida wal Hazooree in detail and apply the instruction therein. You must endeavor to maintain your mamulat!!!

When Shaitan attacks you through the vehicle of other people's accusations, insults, and false allegations, you must remember that he is your opponent and well aware of many of your weaknesses; he will strike at your most sensitive point, like the snake which strikes for the jugular vein. In such instances, you must suppress your anger, remain patient and collected, and bear these incidents for the Sake of Allah, who is testing you, His Talibah. Allah gives you opportunities to apply the instruction He has given you! When you adhere to His Guidance you are in effect beating Shaitan! When you discard the instruction for your own desires, Shaitan is beating you, and he becomes well pleased with himself.

The Talibah who beheld in a sleeping state El Sheikh in a room with others who fell into a discussion of lengths of sleeves, and they were stating the longest sleeve is eighteen inches, yet to their amazement when they measured the Sheikh's sleeve found it to be thirty-six inches, this was a symbolic dream regarding the generosity of El Sheikh. Some Talibahs have doubts as to their actually beholding the Sheikh in sleeping state or awakened state due to his presence amongst women, and certain aspects of purdah may, in these experiences, not be applied. For instance, if you behold the Sheikh in a place where it is only he and yourself present, and he appears as clearly before you as if you were seeing him physically, in Nasoot, you cannot rule out that it is a pious and good ruya/mushahida, based only on the supposition that he would not come to you in a place where the two of you are alone. He is your spiritual guide, and your baiyat binds him to come to you in times of need, trial, to correct your errors, to educate you, and protect you. Your Sheikh does not sleep! He remains ever "on call", and for this reason you are cautioned not to call on him unnecessarily. It is a part of the Mercy Allah shows many of you that your Sheikh is present often with or without your knowledge of such, and irregardless of your calling upon him or not doing so.

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The Talibah who beheld in a sleeping state herself with El Sheikh near a river, and receiving a large fruit from a tree, the fruit feeding many people, this was a symbolic dream indicating her fruit (a son) is blessed.

The Talibah who beheld in a sleeping state that she was beating El Sheikh with a pair of leather socks and admonishing him for overworking, this was a symbolic ruya and illustration of your concern for the well being of your Sheikh. The one who on two occasions beheld in a wake state a hawk being attacked by crows, and the hawk appearing not at all bothered, this was an illustration of your Sheikh being attacked by the worldly people. (Rest assured that he was quite unbothered.)

The Arabic term for the spirituality of your Sheikh is "baz", occurring in British English as "hawk". Yet in American English, we find the translation to be "eagle", and indeed you should all be aware of the nobility and dignity of this bird. He lives high in the mountains, and is not found to dwell in lowly places. His head is always erect, breast protruding with authority, and he always exhibits a most noble character. He is graceful in his flight, sure of himself, and, in short, superior to all other birds. Therefore, when you behold the spirituality of your Sheikh, you will notice he ^{appears} is in the form of an eagle, and not the lowly hawk we find in America.

and Talibah's

We are in receipt of correspondence from taliba who are concerned that there is something wrong with them, as they see no lights, or Allah's Name flashing, or have no recollection of visiting the Blessed Court of RasulAllah, *salle Allah alaihi wassalam*, and remember few dreams. In most of these instances there is nothing "wrong" with you, and you should continue to fulfill your mamulat each day, and be patient with your Rabb. He has not ceased in looking after you, and He remains ever so near to you. He grants opportunity (*baiyat*) to those with whom He is pleased! (Refer to *Futuhât i Muhammadiya*)

PERTAINING TO CHANNELS OF AUTHORITY WITHIN THE JAMAAT

Some time ago channels were established to enable Talibs/Talibahs to reach appropriate authorities for various information or in seeking approvals or consents. If the Sheikh was constantly accessible to all of his Talibeen all of the time, our Jamaat ul Fuqra would progress very slowly! So please make a notation of these references and adhere to their application in the future:

Dream Interpretation: El Sheikh has appointed his first four Senior

Talibahs to interpret the dreams, namely, Habibah, Maryama, Khadijah, and myself.

Assignment of Qadri Mamulat: you may consult any Senior Talibah in your area

as well as Na'ib. You should endeavor to remain in touch with the individual who assigns your mamulat, in case you are experiencing any difficulties or have questions.

If this Senior/Na'ib is relocated you should make arrangements to be taken "under the wing" of some other Senior/Na'ib in your area. If this is not possible, try to remain in contact with the initial Senior/Na'ib via telephone or post

Offering Baiyat:

All allegiances of baiyat should be accompanied by a recommendation from the Senior/Na'ib who has been working closely with you. This individual may reserve the right to deny you a recommendation, based on your lack of observance of your mamulat, or Sharia, or both. Generally, at present the rule of thumb is every Talib/Talibah following the simple Qadri Mamulat should do so for the period of one year before offering baiyat to the Sheikh. You may do so if necessary through the mail, sending your written offer of baiyat along with a small photo and recommendation of Senior/Na'ib, and written consent of your husband.

Seeking Permission To Perform Tasawwur: All petitions should be made through your

Senior/Na'ib, irregardless if you have been observing the Qadri Mamulat for one year or more.

NOTE: THERE IS A GREAT DEAL TO BE LEARNED FROM DISCOURSES OF THE SHEIKH PROVIDED THROUGH QURANIC OPEN UNIVERSITY REGARDING THE INTERPRETATION OF DREAMS AND PERFORMANCE OF MAMULAT. ALL MARRIAGE COUNSELING AND MATTERS OF SHARIA SHOULD BE REFERRED TO THE NA'IB IN YOUR AREA.

IF THAT NA'IB CANNOT ANSWER YOUR QUESTIONS OR RESOLVE YOUR PROBLEM, HE WILL MAKE CONTACT WITH THE SHEIKH. IN SHORT, YOU SHOULD EXHAUST EVERY POSSIBLE MEANS AT YOUR DISPOSAL BEFORE CALLING ON THE SHEIKH IN THE AFORE MENTIONED SITUATIONS.

Who is Faqir/Faqirah

Previously I had made a statement concerning who is Faqir and who has a confirmed with baiyat the the Sheikh. Please take notice that all Na'ibs, Amirs, and Seniors have a confirmed baiyat, as do all Talib/Talibah Faqirs/Faqirahs who offered to El Sheikh their baiyat, and were told either in person or through a Na'ib/Senior that the baiyat was accepted. All the Talibs/Talibahs observing a Qadri Mamulat who have yet to offer baiyat, or whose baiyat had yet to be confirmed personally by the Sheikh, you are on probation. Any individual who once had baiyat with the Sheikh and then denies that he is a Talib of the Sheikh, abandoning the discipline (mamulat) and instruction of the Sheikh, that individual has broken the baiyat. The Sheikh must give specific permission to each Talib/Talibah before they can perform tasawwur of ismAllah/Muhammad, Hoo, Allahu Akbar, etc. Without this permission, any individual who indulges in doing tasawwur is subject to fall into a trap set by Shaitan. Again, this permission must come directly from the Sheikh.

The appointment of Na'ib, Amir, or Senior does not indicate one is a Faqir/Faqirah, as I had previously stated. The Faqir is one detached from the glitter of the world and its snares, removed from the desires of his nafs, and within him remains no desire for this world or the next. His sole strive is to His Rabb, and the Cup of Union quenches the thirst of a Faqir. To reiterate, one need not be Na'ib, Amir, or Senior to be a Faqir/Faqirah, and all Na'ibs, Amirs, and Seniors are NOT Faqirs/Faqirahs.

ATTITUDES EXHIBITED TOWARDS NON - TALIBAHS

By now you should have the understanding that the Talib of Allah is, indeed, a gifted individual. Faqirs are the vicegerents of Allah on earth, through whom He often sends His Baraka, Guidance, and Ilm. Such individuals are the heirs of Allah's Beloved

Rasul i Akram, salla Allah alaihi wassalam, and they have been exalted over others. Yet, you should know that the only instances wherein it is permissible for you to display prowess and arrogance are, 1) in the face of Jihad with the enemies of Allah, and 2) towards the unbelievers in situations when they attempt to humiliate you, in public or in private, by addressing you or dealing with you as if you are a child or subservient to them, or a total ignorant. Take notice that in regards to the second aforementioned circumstance the Talib should never stoop to the base level of the unbeliever, yet should exhibit at all times dignity, self-respect, and refinement, as a vivid means

of illustration to the unbelievers that you are not their servant or underling, and are not to be treated as such. Also, on such an occasion your attitude should be in accordance with those engaged in doing *sikr* of Allah.

There are petitions made from non-Talibahs who seek to understand the Spirit of Faqr and precisely what is the Fuqra Movement all about. Some of these women, who I remind you are MUSLIMS, state they have completely disassociated themselves with Talibahs, who, they have found to be arrogant, conceited, and egotistic. Several incidents have been narrated whereupon a group of Talibahs were engaged in conversation and a non-Talibah joined the group and the topic was completely changed and the non-Talibah made to feel as if she was some leper or untouchable. Non-Talibahs are sometimes addressed as if they are unbelievers, and there are some Talibahs who consider anyone not associated with our Jamaat as being potential enemies. You are not instructed to associate yourselves with non-Talibahs, but I remind you to practise the *adab* and *ikhlaq* of the Master of all Faqir and lower your wing to these people through your example. When they seek guidance, will they come to one who has insulted them? How can you hope to re-educate and re-form future Muslims when your treatment of present Muslims is such? If these people insult or abuse you, examine your actions, and bear it up for Allah's Sake. You must always be prepared to set the best example. When you fall short of this, beg your Rabb for strength and guidance. Allah may choose to turn the hearts of these people through your example.

ATTITUDE TOWARDS BAIT UL QURAN AND PATIENTS THEREOF

It has been brought to the attention of the Director of Quranic Open University that many patients presently receiving treatment through Bait ul Quran (University therapeutic clinics) or whom have attended the clinic for various reasons at some time in the past, endure forms of social ostracism, criticism, harassment, and slander from members of the Jamaatul Fuqra. Bait ul Quran has been referred to as "the Bellevue for Muslims", and worse. There is no room in this Jamaat for attitudes of condemnation towards Bait ul Quran, which is a manifest blessing of Allah *subhana wa ta'ala*. There exist so many vivid signs of ailing Muslims whom Allah has sent His Healing and Purification upon, via the Director and his students, who are now practising therapists in the clinic. We have found numerous cases wherein a Muslim suffered from various symptoms and illnesses which no medical doctor or psychiatrist could cure. Allah sends such symptoms and illnesses upon the Musselman sometimes as purification for past sins, or a warning, as punishment, or wrath. Yet each instance is a sign of Allah, through which much good may come forth. Each patient has the right to seek CONFIDENTIAL treatment, and their circumstance and therapy should not become a topic of conversation throughout the community. Would you be an accessory to Shaitan in his attempt to undermine a facility through which relief

is sent to so many MUSLIMS, and in so many cases, an increase of faith is granted from Allah? If Allah embraces such an individual, how can you condemn them? Astaghfirullah Aseem! If you are one to indulge in the afore mentioned practices, please cease.

Adab in Addressing El Sheikh

In the matter of addressing the Sheikh, or referring to him, very high adab should always be employed. Some of you have made the error of referring to El Sheikh in the following manner: "Give your zawj my salams", or "How is your zawj doing?" We know you mean no harm in this reference, yet the matter is worth mentioning. Although El Sheikh is my husband, he is not like other men, and he is not to be referred to as if he is like other men. It is far more becoming in the Sight of Allah that you should say "Please give Shah Sahib my salams", or "How is Shahji doing?", or simply refer to him as who he is, in reference to you, and that is, of course, El Sheikh.

Another term which is more commonly used incorrectly by most of you is "MashaAllah". This term literally means "Allah is pleased", and to state that Allah is pleased with an evil thing or an act which causes pain or suffering or distress to His Servants is not at all becoming. For instance, one should not state, "I was just robbed of all my money at gunpoint, but it is MASHA Allah " or "The doctor has informed me that I need surgery, MASHA Allah," or "The Brother has placed me in-Iddat, MASHA Allah." Each of these are examples of the incorrect reference to Allah's Pleasure. Rather one should state: "MashaAllah, how happy I am to see you!" or, "Your schoolwork is really improving, MashaAllah," or "MashaAllah, all of my debts have been paid," etc.

One thing I have noticed that is prominent within our own Jamaat is the lack of grammatical skills in our native tongue, English. It is of very great importance that each individual endeavor very diligently to improve their linguistic skills, by doing more reading, increase your vocabulary, and eliminate slang COMPLETELY from your speech. The use of street talk and slang are subtle forms of oppression, and an obvious carry over from pre-Islamic days. Throughout my travels I have received much ease from Allah in communicating with people from various points of the globe, many who are English-speaking. Yet they would consider many of you as being completely foreign to the English language. Another thing which happens through the excessive use of slang is the hampering of self-expression. You can only communicate with others who speak the same slang. I can narrate accounts of letters I receive addressed to your Sheikh, containing statements like, "I really want to squat with you", and "I have been having really deep things happen to me" or it's "heavy" or "bad (meaning

good)". Another factor which broadens the seriousness of this is that some of the afore mentioned quotes were taken from letters of your children. You are teaching them through your example that street talk and imitating the kuffar in speech is approved. The Faqirs are the Kings of the world, and Faqirahs the Queens. Shouldn't you excel in striving to teach your offspring how to conduct themselves like the sons and daughters of Kings and Queens? In hadis it is stated that Allah's Beloved Rasul i Akram, salla Allah alaihi wassalam, told the people that whoever has good manners will be with him. This refers to the practise of the adab and ikhlaq of our Master Muhammad, salla Allah alaihi wassalam. This adab isn't only for grown-ups. It's time for you to examine your ways, and those which you have taught your children. There is no excuse that you grew up in some ghetto somewhere, or your parents could not read or write, or you used to associate yourself with total ignorants and trash, etc. Allah is purifying you and educating you, and PREPARING YOU to play a very important role. It is part of your contract with Him to endeavor to polish all aspects of your character and personality, what is inward as well as manifestations appearing openly to others (how you conduct yourself). May Allah cause us all to become aware that INDEED WE ARE THE CHOSEN PEOPLE, and inshaAllah may He allow us all to behave as such. At all times, in the home and public, the Talibah should be mannerly and composed, feminine, and eager to contribute to an atmosphere which lends to the pleasure of her husband, and benefit of her children and companions (other Muslims). Reflect on the ways of your Blessed Mother Hazrat Fatimah Zahra, RadhiAllahu anha, and emulate those examples which Allah sent through her.

InshaAllah we are hoping that at some point in the future we will be allowed to publish a book containing details of the lives of the Blessed Wives of Allah's Beloved (Allah's Peace upon them all), and other virtuous women. You should be studying their example and applying this knowledge presently. Reflect on the creation of the first woman, Hazrat Umm Howa (radhiAllahu anha). Hazrat Adam, alaihi wasalam, asked Allah for a companion, like himself, who he could dwell with in love and harmony. And thus, Umm Howa was given to him by Allah, Who had instilled in Hazrat Adam this very desire for a companion. You must realize the role you were created to play and assume the conduct of one who is pleased with their Rabb for His Bounties. No Talibah should be overlooking her responsibilities to husband and children, who have rights over you. Your mamulat is very important, but if your xawj is displeased with you your offering of ibadah is fruitless. Every Talibah should become a model wife and mother, with the full understanding and appreciation of the status of her husband. Even if he falls short in the fulfillment of his duties, Allah has made him a degree over you, and you must treat him with respect, and pay honor to him. In regards to the

development of your children, you must concentrate on their education in areas of Quran and Hadis, Siratul RasulAllah and the Sahaba (Allah's Peace and Blessing upon them. InshaAllah I am hoping to publish a book for the children to study, as well. But you must do your part in the home, and endeavor to fulfill the responsibilities Allah has bestowed upon you.

ADAB OF DRESS

It is not fard for Muslim women to cover their faces in public, but it is mustahab. When a woman travels outside the home it should be to fulfill a need, and she should always conduct herself with utmost modesty and high adab. In Dar ul Kuffar, the Law is somewhat less restraining, due to the dominating influence of unbelievers, thus if a Muslim woman chooses to wear the full-face veil, or the hijab, and gloves, and burka (outergarment), she should do so for the Pleasure of Allah. You are commanded in Suratul Ahzab to draw your veils over you when you go out in public. For this, the waering of a chaddar is sufficient. No Talibah has the right to condemn any Muslim woman if she chooses NOT TO WEAR the full-face, or hijab, or gloves, or burka. Also there is no command to attire yourselves in basic black, nor has your Sheikh told you to wear basic black. If you reserve the choice to dress in this manner, this is your right, and you should not harass any Muslim woman who chooses to wear other colors. It might be a Muslim woman who wears flourescent purple has more faith and exhibits far greater modesty than some of those who wear basic black. Refrain from passing hasty judgements on your sisters in efforts to discredit them, or exalt yourself.

When a Muslim woman remains in her house she is not required to keep her head covered (constantly) with a veil. In salat her satar must be completely and properly covered. Yet while in the company of family and companions it is not improper to wear a light scarf or "duperta" (long scarf made of chiffon or georgette). If you are performing a wudhu in the presence of other sisters, there is no harm in baring the head completely, in fact this is a convenience and essential in the proper performance of wudh Allah does not frown on such things. Do not make His Din so difficult!

USE OF COSMETICS, PERFUMES, HAIR ORNAMENTS

Allah does not deprive the Muslim women from using these things, but they should be used to enhance your beauty for the pleasure of your husband. If he does not appreciate your wearing make-up and appearing before him in special hairstyles, etc., you should not indulge in these things. If he finds you to be more attractive, you are

allowed, although in no way should these practises sway you from the performance of your DUTIES, such as properly doing wudhu and ghusl ("My make-up will smear!" and "My curls will vanish!" are not acceptable excuses), nor should the time you spend on these things subtract from your mamulat or domestic duties. When you go out of the house, if you are wearing make-up no man or unbeliever should see your face. And you must take care not to use products with contents derived from pork or alcohol (alcohol in colognes). There is no harm in other Muslim women and family relations seeing you in make-up, etc.

Faqirs are Kings, and every King should have a Queen. As Talibah you must adopt the refinement and etiquettes of Queens. Your home in this world should be a haven for your sauj, wherein he can receive rest, care and attention through you, and his needs should be met with your cheerful compliance, and you should be a support to him in his endeavors towards gaining piety. Remember how Shaitan tricked our Hazrat Adam THROUGH HAZRAT UMM HOWA! Shaitan will be after you not only to prevent you from performing your own mamulat, but in an attempt to create havoc and dissension in your household, and disrupt your sauj as well, Shaitan will assail you. Unless you adhere to the instruction of your Sheikh, many of you will go astray, following Shaitaan, and you often will not even know where you went wrong! OBEEDIENCE! Whether an individual treads the path of Sharia, Tariqa, or Fuqra, the practise which keeps one firm on the Path is to HEAR AND OBEY! This is contrary to the way of Shaitan, who rebelled and followed the desires. May Allah save you and always protect you. Guard your baiyat with more care than you would guard a vault containing precious worldly wealth.

Every Talibah should try to remain abreast of current events in the world. You should be informed of what the enemies of Allah are doing to currently undermine Islam. Research the beliefs of Shias, Almadias (Qadianis), and groups of unbelievers who pose as Muslims yet follow Shaitan in their deviations. Be aware that the Yهود is an enemy, and you should know to never trust him. He will smile in your face to coax the dollars from your pocket, only to spend them in a means to destroy you and those whom you hold dear. You are not an ordinary woman, nor an ordinary Muslim, for you are a Talibah of Allah, distinguished and inshaAllah marked as exceptional.

May Allah continue to Bless you and Aid you in your strive to Him. You are very much loved and missed; please allow me to remain in your du'as. Wa salam,

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