

Dār-ul-Eḥsān

Epistles

Volume 2 Issue 3 *Rabī' al-*
Awwal 1430 AH - 01 March 09

This month's focus on:
Anfāq fī Sabīl Allāh (Spending in the Cause
of Allāh the Almighty)

Milad an-Nabī ﷺ

Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز has in his monumental *Asmā' al-Nabī al-Karīm* ﷺ put together some one thousand four hundred and thirty seven sacred names of the Holy Prophet ﷺ. We have reproduced here below three of the holy names to mark the august occasion of his Birthday that falls on 12th *Rabī' al-Awwal* (09 March 09). To us this signifies the genesis of Islam that the reader ought to learn by heart:

Sayyidūna AN-Nūr ﷺ (Our Leader, the Light) ﷺ

References to the *Holy Qur'ān*: "There has come to you from God a (new) light and a perspicuous Book." - (*Al-Ma'ida* 5:17)

"God is the Light of the heavens and the earth. The parable of His Light is as if there was a Niche: And within it a Lamp." - (*An-Nūr* 24:35)

A group of commentators has asserted that by *an-nūr* is meant the Holy Prophet ﷺ! - (*Sub'ul-Hudā' VI*, P657)

It has been related that Ḥaḍrat 'Abdullah bin 'Abbas ﷺ has said in Ibn Marduya: "Herein *an-nūr* means our leader Muḥammad ﷺ"

Ibn Jarir and Ibn Manzar ﷺ have narrated Ḥaḍrat 'Abdullah bin 'Abbas saying that he asked Hadrat Ka'b Ahbar ﷺ regarding the commentary of this Verse. He replied: "By the parable *mithl nūrehi kamishkat* is meant 'the Niche or Alcove' that Allāh the Almighty has specified in-as-much-as the Holy Prophet's (ﷺ) sacred heart. *Fīṭha misbah* is the Lamp in the Niche and the Lamp is the Holy Prophet's (ﷺ) blessed heart. *Fī zujajat* is the glass containing the Lamp in it, and the glass is his chest. *Ka'annah kukab durriyyun* means the star that glitters like a sparkling star and is the simile for his (ﷺ) heart. *Al-dari* means the one that sparkles. *Yukadī zaitaha yada* means that soon the oil of the lamp will be lit. That is, the Holy Prophet (ﷺ) will soon pronounce, even though speaking literally, to the people about the Almighty Allāh's Commandments. This is like the olive oil that is clearly lit though not on fire. (Likewise is the Holy Prophet's (ﷺ) physical person as an open book of guidance). - (*Sub'ul-Hudā' VI*, P657)

Ḥaḍrat Jabir bin 'Abdullah ﷺ enquired of the Holy Prophet ﷺ: "May my parents be sacrificed for you! Tell me of all things which was first created by Allāh the Almighty? The Holy Prophet ﷺ replied, 'O Jabir ﷺ! Allāh the Almighty created the *Nūr* (luster of light) of your Prophet ﷺ from His *Nūr*. Then that *Nūr* continued roving about (here and there) with the Power of Allāh the Almighty. At the time, there was neither *Lauh* (Pen) nor *Qalam* (Tablet; the tablet on which and the pen with which the transactions of mankind were written by Allāh the Almighty before the world came into existence), neither Heaven nor Hell, neither angels nor sky, neither earth nor Sun nor Moon, and neither jinns nor human beings. Then when Allāh the Almighty wished to create the world, He divided his *Nūr* into four parts. With one part He created *Qalam*, with the second the *Lauh*, with the third the Empyrean.'" - (*Sharah Muwahib al-Ladunya of al-Zarqani VI*, P46)

Ḥaḍrat Ali bin Hussain (Zain al-Abidin) ﷺ has narrated, on the authority of his father Ḥaḍrat Imam Hussain ﷺ, and he on the authority of his revered father Ḥaḍrat Ali al-Murtaḍa ﷺ, the Holy Prophet ﷺ saying: "I was a *Nūr* in the presence of Allāh the Almighty fourteen thousand years before the creation of Ḥaḍrat Adam عليه السلام" - (*Kitāb al-Iḥkam al-Hafiz al-Naqid/Sub'ul-Hudā' VI*, P90)

Hafiz Abū Sa'id Nishapuri رَضِيَ اللَّهُ عَنْهُ has, on the authority of Ḥaḍrat Abi Bakr bin Abi Maryam ﷺ, then on Hadrat Sa'd bin 'Umro Ansari's (ﷺ) and then he on his grandfather's via his father's and then on Ḥaḍrat Ka'b's (ﷺ) in that order, narrated the Holy Prophet ﷺ saying: "When the *Nūr* of the Holy Prophet ﷺ had been transferred in to 'Abdul Muttalib as a young man, one day he went to sleep in the *Hatim* (an enclave round one side of the *Ka'abah*). When he opened his eyes, he found collryium in his eyes, the oil in the hair and the most beautiful attire on him. He was extremely amazed, unbeknown, who had done it. His father took him by his hand and to the Quraishite fortune tellers and narrated the whole incident. They said, 'Take it that the *Rabb* of the Worlds has ordered this young man to get married. Accordingly, he was first married to Qila and they had Harith born to them. After her death he married Hind bint 'Umro (Fatima). 'Abdul Muttalib's body gave out sweet smell and the Holy Prophet's (ﷺ) *Nūr* sparkled on his forehead. Whenever the Quraish had the severest famine, they took him by the hand to the *Mount of Thabir* and looked for nearness to Allāh the Almighty because of him and prayed for rainfall. Thus Allāh the Almighty graced them with the great rainfall because of the blessing of the Holy Prophet's (ﷺ) *Nūr*." - (*Sharah Muwahib al-Ladunya of al-Zarqani VI*, Pp81-82)

When the King of the Yemen, Abraha, had the marching orders from Ashama Najashi (the King of Abyssinia) in order to pull down *Baitullah* in Makkah, the news reached 'Abdul Muttalib who said: "O the Quraish! This Abraha who has come along to decimate the *Baitullah Sharif* will not be able to reach it. This is because the Guardian and Helper of the House of God is Allāh the Almighty Himself."

Then Abraha rounded off the Quraish's goats and camels including four hundred 'Abdul Muttalib's she-camels. 'Abdul Muttalib took along him a few men of the Quraish and climbed the *Mount of Thabir*. *continued on page 3 ...*

Forthcoming Events:

- 09 March 09 *Milad an-Nabī* ﷺ
- 18 March 09 Death anniversaries of Qari Abdul Karim رَضِيَ اللَّهُ عَنْهُ, Nasirpur Kalan, Sargodha & Allama Dr Muḥammad Iqbal رَضِيَ اللَّهُ عَنْهُ, Sialkot, Pakistan

Dār-ul-Eḥsān Epistles ...

Focus on: *Anfaq Fī Sabīl Allāh*

Anfaq Fī Sabīl Allāh (Spending in the Cause of Allāh the Almighty) by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سرہ العزیز Dār-ul-Eḥsān Publications, Serial No. 11, pp 24 : 11 *Rajab 1387*

Herein this magazine the author, Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سرہ العزیز, has listed several Verses from the *Holy Qur'ān* and sayings of the Holy Prophet صلی اللہ علیہ وسلم that insist spending one's wealth in the path of Allāh the Almighty thus fulfilling the needs of the widows, the orphans, the poor, and the needy regardless of any consideration or any return, reward or repayment. Hoarding money, property and food and denying an access to the needful is regarded most repulsive and culpable act. The wealth belongs to Allāh the almighty and the rich is only tested continually and watched over its use or misuse to reap divine recompense or punishment respectively. The religious decrees lay down the code of ethics in the acts of generosity; that is, there must not be any recounting of the good gestures, no chiding of the beggars, no bragging about alms giving, and no charging of usury or interest on loans.

A good deal of emphasis is laid on living the life of austerity rather than that of luxury. The author has enumerated some aspects of the life of the Holy Prophet صلی اللہ علیہ وسلم who despite his high status as the Almighty Allāh's eternal vicegerent, the one and only in the Universe, led his earthly life of indigence (*faqr*). Ḥaḍrat Abū Anees presents the resume of these character-traits as follows:

He never slept through the whole of the night or spread a cot with a pillow and nice bedding for sleeping; rather he preferred the one of hoarse Hessian Cloth that left marks on his sacred body. He remained awake for whole night in remembrance of Allāh the Almighty.

He did not eat every day and even that not to the full. There was no fire lit in his household continuously for days. He simply lived on water and dates. He relished a brief meal of bread and a single dish of curry; his dining lacked all delicacies. He often went without food.

The Holy Prophet صلی اللہ علیہ وسلم did not have any decorations in the house and no items in excess of household use. When he died, his wife Ḥaḍrat 'A'isha رضی اللہ عنہا held high two sheets of cloth, one for wearing round his groin and the other to cover his body, both the sheets had patches stitched on. He wore the bare minimum and coarse cloth. Nothing besides was found in the household belonging to him.

The roof of his mosque comprised the palm branches that let dust in and water trickle down when it rained. There were no carpet, no *durree*; when he said his prayers, as it were, on the bare ground he gathered dust over his forehead.

He had no money, no goat or sheep, no camel or horse, no cow or water-buffalo. Likewise, he had no means of transport, no cart or vehicle, bull or carriage. He never saved any money or property for the morrow. He distributed straightaway amongst the Almighty Allāh's creatures whatever he received, storing nothing at all. There were no ornaments of gold or silver. He cleaned his shoes and stitched his shoes and clothes himself.

He never refused an invitation to a meal from any of his companions and received them all with a smile, never hurting anyone's feelings. No beggar went away empty handed from his door, never shouting at or pushing anyone of them. Nothing of the world held any value near him. Nor did anything of the world attract him; he simply and ever remained occupied in

Da'wah-o-Tabligh al-Islam.

Ḥaḍrat Abū Anees adds: "Until and unless we spend everything of ours in the path of Allāh the Almighty, how could we call ourselves the heir of the Holy Prophet صلی اللہ علیہ وسلم and claim to be following his *ittibā'*!"

Ḥaḍrat Umar bin al-Khattab رضی اللہ عنہ has narrated the Holy Prophet صلی اللہ علیہ وسلم saying, "If you have the trust (*tawakkal*), as it ought to be, He will grant you livelihood as He does to the birds who fly out from their nests hungry in the morning and return home satiated in the evening." –(*Tirmidhi – Ibn Maja*)

Unbeknown, a *Mutawakkal il-Allāh* composed the following verse that is on the tongue of everyone, a beacon light for those in the business of *anfaq fī sabīl Allāh*!

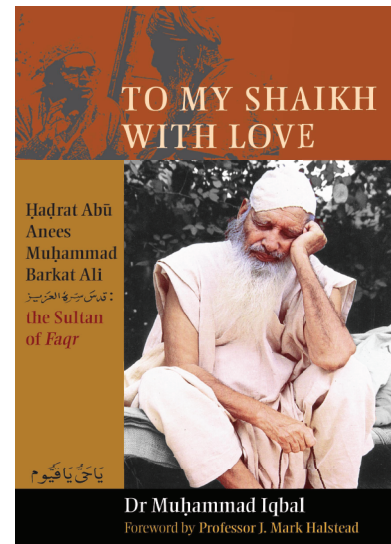
چہ خراج نہ بخند دے نہ بھیجی تے درویش
چہ ہاں تقویٰ رہا نہ ہاں زرق ہمیش

Neither the birds nor the Darwish carry their food in the knapsack;

They ever receive their living for the Almighty Allāh's fear and sake!

Allāh the Almighty has promised the recompense for the charities given away and only, not against the wealth stored in suitcases. He has warned repeatedly the rich to look after His poor creatures, the service He likes and loves the most.

Dār-ul-Ehsān UK



To my Shaikh with Love by Dr Muhammad Iqbal

The above title is a biography of our revered Shaikh Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سرہ العزیز (1911 – 1997) who was a commissioned officer in the British Army in India. He made a dramatic exit in 1945 when twenty six big nations of the World were still at war, abdicated this mundane and ever since lived an austere life of a *faqir* (indigent), writing during the while several hundred books, all on different aspects of Islam.

As the reader wades through the book, he/she will fathom his erudition and knowledge, services to humankind and *Da'wah-o-Tabligh*, above all, his spiritual practices and flights that pervaded his being.

The book affords the message of peace, justice, equity and harmony set within the backdrop of the current climate of discontent and extremism depicted amongst some young European Muslims.

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ISBN (Paperback) 0 905773 90 X

ISBN (Hardback) 0 905773 91 8

Available: From the publisher or amazon.co.uk & amazon.com

Dār-ul-Eḥsān Epistles ...

Milad an-Nabī ﷺ continued...

At the time the *Nūr* appeared on the ‘Abdul Muttalib’s forehead like a round crescent and sparkled with the piercing light so much that its rays fell on to the *Baitullah Sharif*. When ‘Abdul Muttalib saw these rays, he told the Quraish to return, saying: “The *Nūr* that has sparkled from my forehead is the proof that we will be victorious.” They came back.

Abraha then sent along a man from his clan over to him (‘Abdul Muttalib) asking to refrain from his contest. When Abraha entered Makkah, he fell down in deference at his feet seeing the *Nūr* on the forehead of ‘Abdul Muttalib. His tongue went dry and he became unconscious, giving out cries just as the bull would when slaughtered. When he regained his consciousness, he fell in prostration at the feet of ‘Abdul Muttalib and said: “I bear witness that you are really the Head of the Quraish.” - (*Sharah Muwahib al-Ladunya of al-Zarqani V3, P84-85*)

This is an eternal and everlasting truth that the first creature, the rationale for the creation of the whole Universe and the means of the genesis of the World and Adam ﷺ, has been the *Nūr* of the Holy Prophet Muḥammad ﷺ. The *Sahih Hadith* has it: “Allāh the Almighty created my *Nūr* first of all, and all the worlds, terrestrial and corporeal, came in to being because of this *Nūr*. Because of this of his ﷺ essence alone all the souls, the shapes and forms, the Exalted Throne, the Chair, the *Lauh* (Tablet), the *Qalam* (Pen), the Heaven, the Hell, the Earth, the Firmaments, the human beings, the jinns, the Earth, the Oceans, the Mountains, the trees, and the whole Universe were created from this *Nūr*.” - (*Madaraj al-Nabūwwat V2, P2*)

The *Aḥādīth* have it that when the Holy Prophet’s (ﷺ) *Nūr* was created and when from this the *Nūrs* of all the Prophets, peace be upon them, were thus manifested, Allāh the Almighty spoke to Muḥammad’s (ﷺ) *Nūr*: “Look at this! When he glanced at them, (he found) his *Nūr* overwhelming to and over shadowing all the *nūrs*. They beseeched, ‘O the Lord! Whose *Nūr* is this that has overcast all the others?’ Allāh the Almighty replied, ‘This *Nūr* is Muḥammad bin Abdullah’s (ﷺ). If you rally your faith in this, only then We will designate you as Prophets. They uttered in unison, ‘We rally our faith in him and his Prophethood.’ - (*Madaraj al-Nabūwwat V2, P3*)

Thereafter, Allāh the Almighty reposed the Holy Prophet’s (ﷺ) *Nūr* in the Prophet Adam’s (ﷺ) forehead. According to one narration it was reposed in his back, but it sparkled from his forehead. It pervaded the whole of his physical limbs. And because of the blessing of this *Nūr*, Allāh the Almighty taught him the names of all the things and then ordered the angels to prostrate before him. - (*Madaraj al-Nabūwwat V2, P4*)

Make it sure for yourself that Allāh the Almighty put this ordinance down in Huwa’s and the Prophet Adam’s (ﷺ) repentance that each pregnancy ensured the birth of a twin, a boy and a girl. But Ḥaḍrat Shait (ﷺ), the Holy Prophet’s (ﷺ) honourable progenitor was born an exceptionally a single baby lest his ﷺ *Nūr* were mixed up with someone else’s. When the Prophet Adam’s (ﷺ) time of death nearly approached, he advised Ḥaḍrat Sha’it (ﷺ) to ensure transfer of this *Nūr* in to pious ladies. Afterwards, he (Ḥaḍrat Sha’it) advised in his will to his son Anosh to follow suit. Likewise, this will was enforced from time to time until this *Nūr* got transferred from Ḥaḍrat ‘Abdul Muttalib to Ḥaḍrat ‘Abdullah. Thus Allāh the Almighty safeguarded and kept clean his noble

genealogy from the moral turpitude of the time of ignorance (the fornication that was rampant in the time of ignorance). - (*Madaraj al-Nabūwwat V2, P6*)

Ḥaḍrat ‘Abdullah bin Abbas (رضي الله عنه) has narrated (the Holy Prophet ﷺ saying): “Two thousand years before the birth of Ḥaḍrat Adam (ﷺ) I was before Allāh the Almighty simply a *Nūr* that incanted *Tasbih* (of Allāh the Almighty) and so did the angels. When Allāh the Almighty created Ḥaḍrat Adam (ﷺ), this *Nūr* was replaced in his back.”

The Holy Prophet ﷺ added: “Allāh the Almighty sent me to the Earth in Ḥaḍrat Adam’s (ﷺ) back, then transferred it to Ḥaḍrat Nuh’s (ﷺ) back and so on to Ḥaḍrat Ibrahim’s (ﷺ). Thereafter, it was always transferred to noble backs and wombs until I was manifested from such parents as had never ever met for any demeaning or evil acts.” - (*Akhraja Ibn Abi ‘Umar al-‘Adni/Al-Khasa’is al-Kubra’ V1, P96*)

Ḥaḍrat Abū Huraira (رضي الله عنه) has narrated the Holy Prophet ﷺ saying: “When Allāh the Almighty created Ḥaḍrat Adam (ﷺ), he showed him his offspring. He (ﷺ) saw some of them nobler than the others. When he glanced at a sparkling *Nūr* His underneath, enquired of Him, ‘O Lord! Who is this?’ He replied, ‘He is your son Aḥmad (ﷺ). And he is the first, the last too, and he will be the first intercessor.’ - (*Al-Khasa’is al-Kubra’ V1, P97-98*)

Sayyidūna NŪR AL-UMMŪM ﷺ

(Our Leader, the Light of the Nations ﷺ)

Ḥaḍrat Ka’b Ahbar (رضي الله عنه) heard a man saying: “I saw in a dream that the Doomsday had taken place and the people were gathering for their accountability. All the Prophets, peace be upon them, were called, and each Prophet (ﷺ) came along with his nation. I saw a lot of two kinds of *Nūrs* accompanying every Prophet (ﷺ). Every follower of a Prophet (ﷺ) had one lot of *Nūr* that travelled in front. Then the Holy Prophet (ﷺ) was called. Each hair on his head and his blessed face were *Nūr* through and through. And each of his (ﷺ) follower had been granted two *Nūrs* that travelled in front.”

Ḥaḍrat Ka’b Ahbar (رضي الله عنه) was asked: “Who told you all this?”

He replied: “This is the dream I saw.”

They asked: “Did you see this dream?”

Ḥaḍrat Ka’b (رضي الله عنه) said: “Yes!”

He added: “I swear by the *Dhāt* Who has my soul in His hand. This is exactly the description of the followers of the Holy Prophet (ﷺ) as also the identity of the Prophet (ﷺ) and his followers. And I have read all these events mentioned in the previous (Divine) Books.” - (*Hidayat al-Hiyary, P128*)

Ḥaḍrat ‘Abdullah bin Salam (رضي الله عنه) has said: “Your Holy Prophet (ﷺ) will come along on the Doomsday and sit in the chair right in front of the Court of Allāh the Almighty.” - (*Al-Sunnat Labin Abi ‘Asim V2, P365*)

Sayyidūna NŪR AL-BALAD ﷺ

(Our Leader, the Nūr of Cities ﷺ)

Ḥaḍrat Arwi bint ‘Abdul Muttalib (رضي الله عنها) said: “O the eye, alas, you cry the most, cry at the one who was the *Nūr* of cities, all the cities, indeed. Cry at Aḥmad, the Messenger of Allāh the Almighty (ﷺ), and leave me alone.” - (*Al-Tabqāt al-Kubra labin Sa’d V2, P325*)

Ḥaḍrat ‘Atika bint ‘Abdul Muttalib (رضي الله عنها) said: “O the eye! Weep bitterly and cry at Ḥaḍrat Muḥammad (ﷺ) who is the *Nūr* of cities.” - (*ibid, P326*)

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad

Barkat Ali مدرس سيرة العزیز

7271. ADDRESS TO THE MUSLIM:

Thousands of flowers blossomed in the garden of the Universe and withered away, the buds smiled and crumbled.

Many a boat set off in the sea of life and sank, the waves rose but died down.

Thousands of signs emerged on the firmament of the world and worn off, the lamps were lit but put out.

Thousands of doors opened in the World History but were shut off, the titles came up but were contained.

Thousands of crowds appeared but were lost, the dwellings set up but were devastated.

However, the sweet smell of the flower remained for ever, the warmth of the lamps never dwindled, the importance of a title never lessened and the luster of a diamond could not be wiped out.

The bunch of flowers of the orchard of the Universe, the glittering star of the firmament of the world, the enlightened title of the World History and the precious pearl of the sea of life is the Muslim *Ummah* that the *Holy Qur'ān* has defined and honoured as *khayra ummatin* (the best of the nations), giving the point of glad tiding in-as-much-as *antumul a'alona*.

O my Dear! You are the son of that *Ummah* whom Allāh the Almighty declared as the trustee of His last Message, the crown of the leadership of the World Nations. As long as you paid heed to and honoured this Divine appointment and respected the honour of your connection, Allāh the Almighty granted you sovereignty of the greatest of the great and helped you meet your victory and His affirmation. As long as you remained loyal to, lived and died for Allāh the Almighty, you enjoyed respect and honour everywhere. Ever since you stuck to the world, nobody befriended you and no good came about.

The story of the World History titled as *The Muslim* is wonder struck and the lesson to learn from. At times hearing its name the seas and lands shook and at times there were helpless times one, alas, seeks peace from.

It is not an ordinary accident your enthusiasm has gone stunningly cold, lofty position down hill rapidly, strength to weakness irretrievably, and perfection to decline utterly. It is the greatest revolution of the World History.

Your decline has been individually as well as nationally in the domain of knowledge as well as practice.

They were the days when you were sold dearer than diamonds. When you hailed the war cry, the lands and seas shook, the firmaments changed their hues and attitude, and the angels were wonder struck. If ever anyone challenged your authority, you did not delay even for a moment to take on any of the powers. Nor did you care for anybody's support. You went straight ahead, taking the mountains head on, wiping out the rocks, caring and fearing little the numbers of opposition, thus winning the battle in any field you had dug deep in. The lands and seas trembled before your power and authority, your cry put the lions down, melting in to water.

If you encountered death in any field, you smiled staring in to the enemy's eye. The fury of your forehead opened up a new chapter of a revolution. The rank and authority the world haunted desperately stood with arms folded like a slave for your favours.

The cry of your name made to shiver each and every nook and corner of the world, the mountains, the deserts, the intoxicated, the astute, the unconscious, everyone, in short. Where is this cry today? It is beginning to look a story of the past. The vicissitudes of time have faded your character. In no field at all does the

standard of your authority flutter; neither in the field of religion nor the world; neither the knowledge nor practice; neither the worship nor the jury. If ever you would free yourself from the occupations and sittings that you are lost in and cross-examine yourself. The life is running short; the evening time of the world of being is fast approaching, the last breath is nearly breaking up, the organisation is shattering to pieces and the oil lamp is shortly going out. Value the time on hand, take advantage of it and spend the life the way that you do not feel remorseful at the time of your departure. O the guardians of the Nation! Do not take pride at the olden tales. Set in a new tale of the Nation, the tale that is not at all inferior to anyone of the past. Every tale is begun with hard work and utmost struggle. When it reaches the climax, it becomes a tale. Come down to the field of work and struggle. The World History is waiting to hear your story. The time is once again missing your presence. If you have to carve out new impressions and titles on the World History, listen to the call of the time and become once more the torch bearer of unity and brotherhood. Light the fire that has gone out, fan the fire that has gone cold, light the flame that is burnt out and come out from the fairyland of luxury. This period of time is not of disputations but that of presentation of some qualities. Present a practical example in the workshop of life. You have the piles of examples to emulate; the truthfulness of Ḥaḍrat Abū Bakr رَضِيَ اللهُ عَنْهُ، the justice of Ḥaḍrat Umar Farūq رَضِيَ اللهُ عَنْهُ، the generosity of Ḥaḍrat Uthman Ghani رَضِيَ اللهُ عَنْهُ، the chivalry of Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ، the martyrdom of Imam Hussain رَضِيَ اللهُ عَنْهُ، the silent love of Ḥaḍrat Uways al-Qarani رَضِيَ اللهُ عَنْهُ، the vigil of *at-Tawhid al-Af'ali* of Ḥaḍrat Junaid al-Baghdadi رَضِيَ اللهُ عَنْهُ، the abstraction of Ḥaḍrat Bū Ali Qalandar رَضِيَ اللهُ عَنْهُ، and the majesty of Ḥaḍrat Makhdūm as-Sabir رَضِيَ اللهُ عَنْهُ. They are your pride inspiring life capital. Enlighten your path with the beacons of these lights; they are goal posts and your life capital. Hold high the honour of the pious of the past. May your movements be like the ordinary human beings! However, your thinking must be beneficial to the creatures. May you unite for the sake and honour of the Muslim Nation! Sacrifice your self for the Muslim Nation! Life is a struggle. It is the fighter's job to fight a holy war, but the victory and triumph lie with Allāh the Almighty. Do not be disappointed of the Almighty Allāh's mercy; He is All-Present and His mercy too. The false powers of the world all together cannot wipe out the truth, put out this lamp, or sink this boat. These ups and downs are here to awaken you. Whenever the mother punished the baby, she did console him too. Our Lord is hundred times kinder than the mother. O our Lord! An awful lot of punishment has been levelled. Your consolation remains! Grant us our lost honour, excellence, grandeur, highness, sovereignty, authority, prestige and contentment once again for the sake of Your Beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، the Holy Prophet's ever living Prophethood and Messengership. *Āmīn!*

Yā-Hayyu yā-Qayyūm Lā ilaha illa anta yā ar-Rahm ar-Rahimīn! Yā-Hayyu Yā-Qayyūm! (O the Living, O the Lasting! There is none except You, O the Beneficent, the Merciful! O the Living, O the Lasting! Amen!)

- (Maqālāt-i-Hikmat – The Words of Wisdom V10, pp5-21)



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