

Dār-ul-Ehsān

Epistles

Volume 3 Issue 4 *Rabī' Al-Thani*
1431 AH - 17 March 2010 CE

This month's focus on:

Inn Allaha wa Malaikatahu Yasulluna 'Alan-Nabiyyi ... Taslima! (God and His Angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect – *Al-Ahzab* 33:56)

Virtues of *Rabi' Al-Awwal*

The book *Jamukhi et al* have it that when the moon for the month of *Rabī' Al-Thani* has been sighted, it is recommended that on the first night one performs eight units of *Nawafil*, two units at a time, reciting in the first unit (of the couplet), after *Sūrah Al-Fatiha*, *Sūrah Al-Kawthar* three times and in the second unit *Sūrah Al-Kafirun* three times; alternatively *Sūrah Al-Ikhlās* is recited three times in each unit. It bears a lot of virtues.

Jawahir Al-Ghaibi has it that if someone prays on the first, fifteenth and twenty ninth of the month four units of prayers, reciting, after *Sūrah Al-Fatiha*, *Sūrah Al-Ikhlās* five times in each unit, would have one thousand good rewards recorded, one thousand bad deeds written off and four heavenly maidens created.

Virtues of *Jamadi Al-Awwal*

Jawahir Al-Ghaibi has it that whoever performs four *rak'ats* of prayer on the first night of this month, reciting *Sūrah Al-Ikhlās* eleven times in each *rak'at* will have Allāh the Almighty recording in his deed sheet the goods deeds thus accrued and writing off bad deeds committed during ninety thousand years. The book has recorded in it that if one performs eight units of *Nawafil* after the *Maghrib* prayer on the first night of *Jamadi al-Awwal*, reciting in each *rak'at*, after *Sūrah Al-Fatiha*, *Sūrah Al-Ikhlās* eleven times, he will be rewarded with (great) recompense and will also have his goal achieved soon if he starts with a good deed during this month.

Virtues of *Jamadi Al-Thani*

Ḥaḍrat Akhtab bin Hisan رَضِيَ اللَّهُ عَنْهُ has in *Kitab Fada'il Ash-Shahur* narrated Ḥaḍrat Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ praying on the first night of this month twelve units of *Nawafil*. There is no specific *Sūrah* to be recited in this prayer. Most of the *As'habah* (may Allāh the Almighty be pleased with them) have concurred this stance.

The above cited book has that the *As'habah* used to fast during the last ten days of *Jamadi Al-Akhir* for welcoming the *Month of Rajab*. And they used to pray twenty units of prayer during each of the ten nights.

If someone says on the first day of this month four units of prayer, reciting thirteen times *Sūrah Al-Ikhlās* in each unit, one hundred thousand good deeds are recorded and the same number of bad deeds written off.

Salat Al-Liyali As-Saba'
Saturday

Nawafil: 12 *Rak'ats*

Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: "He, who says twelve *rak'ats* between the *Maghrib* and *Isha* prayers on Saturday, will have Allāh the Almighty build a palace for him in Heaven. He will be considered as if having given the charity to every Muslim man and woman and witnessed frustration of the Faith of the Jew. And he has the right over Allāh the Almighty for his forgiveness." – (*Ghunayat Al-Talibin*, p574, *Matbah Siddiqui, Lahore 1323 AH/Tartib Sharif, 171*)

Sunday

Nawafil: 20 *Rak'ats*

Ḥaḍrat Anas bin Malik رَضِيَ اللَّهُ عَنْهُ has heard the Holy Prophet ﷺ saying: "He, who prays on the night of Sunday twenty *rak'ats* of *nawafil*, reciting in each unit *Sūrah Fatiha* once, *Sūrah Al-Ikhlās* fifty times, *Sūrah Al-Falaq* and *An-Nas* each once followed by *Istaghfar* hundred times and then forgiveness for himself and his parents and recites the *Darud* on to the Holy Prophet (ﷺ) along with the supplication (1) hundred times, and with this he begs Allāh the Almighty followed by the following prayer (2), will have the recompense equivalent to the number of the Muslims and disbeliever put together! Allāh the Almighty, the Majestic the Honoured, the Exalted and the High, will raise him amongst the peaceful and will have the right over Allāh the Almighty to admit him to Heaven along with the Prophets (peace be on them)

(1) ... *La howla wa la quwwata illa billah* (there is no power to do good or shun evil)!

(2) ... *Ash-hadu an la ilaha illa Allahu wa ash-hadu anna aadama Safwat Allāhi wa fitratohu wa Ibrahim Khalil Allahi 'azzu wa jalla wa Musa Kalimullahi wa 'Isa Ruh Allahi subhanahu wa Muhammadiyah Habib Allahi wa 'azzu wa jalla!* (I bear witness that there is none worthy of worship but Allāh. Adam is most liked of the Almighty Allāh and His Nature, and Ibrahim is the Almighty Allāh's friend, Allāh the Excellent and the Majestic, and Musa is the Almighty Allāh's conversationalist and 'Isā is the Almighty Allah's spirit. He is the Glorified. And Muḥammad (ﷺ) is the Almighty Allāh's Beloved, Allāh the Excellent and the Majestic!)

Forthcoming Events:

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| 26 Mar 10 | Death anniversary of Ḥaḍrat Mawlvi Mir Baz Khan رَضِيَ اللَّهُ عَنْهُ, the compiler of <i>Shajrah-i-Tayyibah</i> Dār-ul-Ehsān |
| 21 Apr 10 | Birthdays of Ḥaḍrat Jamal-ud-Din Multani رَضِيَ اللَّهُ عَنْهُ / Dr Muhammad Iqbal Lahori رَضِيَ اللَّهُ عَنْهُ |
| 12 May 10 | Death Anniversary of Ḥaḍrat Sultan Ibrahim bin Adham رَضِيَ اللَّهُ عَنْهُ |

Dār-ul-Eḥsān Epistles ...

Focus on: Inn Allaha wa Malaikatahu Yasulluna ‘Alan-Nabiyyi ... Taslima! (God and His Angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect – Al-Ahzab 33:56) by Ḥaḍrat Abū Anees Muḥammad Barkat ‘Ali قدس سره العزیز, Dār-ul-Eḥsān Publications, Serial No. 24, pp 16, 23 Dhiqa’id an-Najib 1387 AH, Faisalabad

The title of this magazine is, in actual fact, the well-known *Qur’ānic Āya* that commands the believers to recite *darud* and *salam* on to the Holy Prophet ﷺ who has, in this context, several *Āyāt* revealed unto him to commend performance profusely of the *dhikrullah* to the believers. This is in order to seek the pleasure of both Allāh the Almighty and His Holy Messenger ﷺ. There are no limits on the amount of *dhikr* or the time set aside for these invocations. In fact, it is a continuous process depending upon the believers’ devotion and commitment. This process is, as well as, an index of the strength of the believer’s faith and belief in Allāh the Almighty and His Holy Prophet ﷺ, though the believers believe in their Creator in one form or another.

The believers are ordained to accept the Holy Prophet ﷺ as the one aware of their deeds in much the same way as Allāh the Almighty is All-Seeing, and All-Present. Name any Prophet ﷺ, for example, for his power of hearing and seeing, thus realising that these of his faculties are totally indiscernable. There is an account of *Hadrat Sulayman* ﷺ that when he was flying over the Valley of Ants, their Queen warned the ants, her subject, to take refuge in their holes lest they were trampled over by his army. The commentators claim that the Prophet ﷺ heard the Queen’s voice at a distance of some five miles that no human being has ever heard. It is, indeed, against the faith and love for and excellence of the Holy Prophet ﷺ to doubt his role and his eternal life and perfections of prophetology.

The author, Ḥaḍrat Abu Anees Muḥammad Barkat Ali قدس سره العزیز, quotes the Christian missionaries who wondered desperately over the good qualities of Islam that the backward Arabs acquired and conquered the whole world. They bore firstly the good morality and secondly the practice of equality. As they copied these qualities, they succeeded eventually in spreading Christianity all over the world. On the other hand the Muslim got engaged in disputations over the excellence of the Holy Prophet ﷺ and misspent the precious time.

The other most important factor to consider is that an *Ummah* of a Prophet ﷺ has his best character-traits found amongst them. The Prophet Jesus ﷺ used to spread his hand over the eyes of the blind and helped him/her to recoup the eyesight. Likewise, he cured the lepers. The Christian world has, in his wake, excelled in this profession. The Holy Messenger ﷺ had the two great qualities of good morality and superb simplicity. Alas! These qualities are missing amongst the believers today.

The Holy Prophet ﷺ loves his *Ummah*, hence loves unity amongst them. Rather than being critical of one another and spreading discontent and differences which amount to grieving him, we must dispel them to promote brotherhood, love and unity. Do not use bad language against any person or institution.

The author makes suggestions in order to muster unity; for example, to greet lovingly all especially the strangers, offer seats to the elder or the frail whilst travelling or sitting somewhere, address others most humbly, invite friends and relations to a

meal and visit the sick. Then see for yourself how spirit to unite is bred.

Every school of doctrine claims to be following the practices of the Holy Messenger ﷺ and their correct emulation which is the most blessed and encouraging attribute. The differences do exist because of lack of understanding and comprehension.

In the end, the author prays Allāh the Almighty to grant the Muslim the incisive intellect and righteous understanding and to make each and every difference the means of blessing rather than grief. *Yā-Hayyu yā-Qayyūm!*

- *Dār-ul-Eḥsān UK*

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز continued-

7649. THE four plants were planted in your garden, the fruit bearing, the flowery, the sweet smelling and the shady. The years went by, but they did not bud, neither any branch nor any fragrant blossom. There are no fruit borne either. It appears as though you have not done the gardening of your garden.

The buds shot forth, but were muscled away. They bud again, but were muscled once more. The whole life was spent like that. At the end, they remained the naked branches.

Were they not muscled, the whole garden would have been given sweet smell of the blossoms and the flowers and the plants would have been laden with fruit.

Yā-Hayyu yā-Qayyūm!

7650. I witnessed that the pair of crows went through the jungle again and again in order to set up their nest. First of all they chose a tree from amongst hundreds of them. They went to far off places, picked the hay stems and built the nest.

It is, indeed, the nest that is safe from and withstands wind storms, floods, rainfall and hot and cold weather.

Yā-Hayyu yā-Qayyūm!

7651. THE ancestral home of the cuckoo is in the mountains. She comes along in April and returns after her tour back home. This is the reason she does not build a nest. She always has an eye on the nest of the she-crow. As soon as she lays an egg and finds the she-crow absent, she (the cuckoo) takes the opportunity, throws away the eggs and replaces her own. This is the way the she-crow hatches the cuckoo’s eggs, but is surprised to see the white chicks and how they came about to be her chicks.

Yā-Hayyu yā-Qayyūm!

7652. NEGATING somebody’s reality by whatever means is foul; Nature does not like this.

This is truth and this false! The truth is the Almighty Allāh’s sword that cuts the false in to pieces.

Yā-Hayyu yā-Qayyūm!

7653. THERE is not the least sign of life in that what is stationary, death like state prevails.

Break the stationary state if you wish to live like the living.

Only one unruly talk wipes out the whole of respect.

Yā-Hayyu yā-Qayyūm!

7655. THEY are not the statistics, but the standard that is desired.

Yā-Hayyu yā-Qayyūm!

7656. YOU abandoned everything to be free for Allāh the Almighty. If you have not abandoned sinning, you have, in actual fact, not abandoned anything.

Yā-Hayyu yā-Qayyūm!

7657. THE renouncer of the wealth and property is indeed regarded as the renouncer. The real renunciation is saving one’s

self from sinning.

Yā-Hayyu yā-Qayyūm!

7658. STAY independent of the rich and the ruler. Otherwise, what is your worship and what is your piety like!

If you are not independent of the rich and the ruler, this is no independence at all!

Yā-Hayyu yā-Qayyūm!

7659. THE rich or the ruler has nothing whatever of the *faqīr*'s object. He is the evil of the so-called wealth or land that *faqīr* has never accepted. It stayed far away from all this and, and this is why, remained commandingly overbearing.

Yā-Hayyu yā-Qayyūm!

7660. *FAQR* has never ever sought audience with the rich and the ruler. In fact, *Tariqat* has never allowed him this audience.

Yā-Hayyu yā-Qayyūm!

7661. WITH *Faqr* the gold, the silver, the diamonds and the pearls have no more value than the sharp stony shale.

Yā-Hayyu yā-Qayyūm!

7662. NOBODY'S present or gift to the *Faqr* is acceptable until and unless Allāh the Almighty, Lord of the Worlds, has accepted it and granted the permission. And they are for the following jobs only; for today's communal food, preaching of the Faith and self-less service to the creatures..

Yā-Hayyu yā-Qayyūm!

7663. GIVING away today's living before sleeping tonight is the routine practice of the *Faqr* of *Tariqat* that never changes. Whoever broke this principle, *Tariqat* never accepted him.

Yā-Hayyu yā-Qayyūm!

7664. HE is the *Ahl-i-Khidmat* (the one given to service) who never lets slip any service from his hands.

Yā-Hayyu yā-Qayyūm!

7665. THE *Ahl-i-Khidmat* has nothing to himself and never keeps anything with him. He sells it (his service) at whatever price.

Yā-Hayyu yā-Qayyūm!

7666. THERE is no remuneration for a service; it is doled out free of charge.

Yā-Hayyu yā-Qayyūm!

7667. ... *SUBHANA dhil-mulki wal-malakut* (Glory be to Him to Whom belongs the Kingship and the Kingdom), in other words, means that nothing belongs to anyone in My Kingdom.

.. *Subhana dhil-izzati wal-jabarut* (Glory to the One of honour and power), in other words, means that everything is mean, helpless, down-trodden and bowed-down before My honour and power.

... *Subhanal hay-illadhi la yamut* (Glory be to the Living, the Immortal), in other words means, that My innately eternal fondness is established from eternity to eternity in perpetuity. There is no extinction to it, nor is there any sign of it at all.

... *Subbuhun quddusun* (He is the Glorious and the Most Holy) means only *subbuhun quddusun*, cannot be translated in any other language completely.

... *Rabbul Mala'ikati war-ruh* (He is the Lord of Angels and souls) can be explained by someone with knowledge of Him and by no one else. The explanation, however, remains within the folds of the heart.

Yā-Hayyu yā-Qayyūm!

7668. THERE is the promise of *dhikr* for *dhikr*, contemplation for contemplation, and service for service. None of the acts goes futile; rather they are all beneficial and rewarding.

Yā-Hayyu yā-Qayyūm!

7669. SOME things are kept hidden of sights lest they are

a prey to an evil sight.

Yā-Hayyu yā-Qayyūm!

7670. THE prizes are many and various, one superior to the other and incomprehensible by the intellect and understanding. *Dhikr-i-Dawam* (continuous *dhikr*) is the greatest reward of all.

Yā-Hayyu yā-Qayyūm!

7671. *TA'LIM AL-ISLAM* is simple, easy to understand and consisting of a few pages.

Practice your knowledge!

He who does not practice it makes excuses.

Yā-Hayyu yā-Qayyūm!

7672. CONTENTMENT is the soul of satisfaction.

Except *dhikrullah* abundance is futile.

Yā-Hayyu yā-Qayyūm!

7673. YOU call everything as if it is in trust with Allah the Almighty; in fact, you don't do anything to His trust. Otherwise, he who is in trust of someone, he is all sufficient for him, pleading for and helping him. *Yā-Hayyu yā-Qayyūm!*

This struggle is the *kufir* (infidelity) if set aside the humanity would triumph, the human-ness brought in order, singing the colourful songs of his lost grandeur at the music of the guitar.

Yā-Hayyu yā-Qayyūm!

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَجَلُّ
وَأَعْظَمُ مِنَّا أَخَافُ وَأَحْذَرُ عَن جَارِكِ
وَجَلَّ تَنَاءُكَ وَاللَّهِ عَزَّكَ

Allahu akbaru! Allahu akbaru! Allahu akbaru! wa 'a'azzu wa ajallu wa 'zamu mimma akhafu wa ahzaru 'a'azza jaruka' wa jalla thana'uka wa la ilaha ghayruk! (Allah is the Greatest! Allah is the Greatest! Allah is the Greatest and He is more Powerful than what I fear. He is eternal, the Honoured and the Most Exalted and the Greatest. Glorified be Allah Who has no partner!) His is the most Powerful trust! There is no god but Allah, the Living, the Eternal!)

Yā-Hayyu yā-Qayyūm!

7674. THE complete renunciation is the highest honour of humanity, human-ness, and human nature; it is not dependent on mere observations but a Divine bestowal dependent of the Divine grace.

Yā-Hayyu yā-Qayyūm!

7675. YOUR Beauty has kept this of Your Universe subservient to You. No human being is its repudiator.

Yā-Hayyu yā-Qayyūm!

7676. *FAQR-IL-ALLĀH* amounts to seventy thousand times the emulation of *Sunnah*! Ma sha Allāh! Mubarakan! Mukarraman! Musharrāfan!

Deviation from *Sunnah al-Mu'akkadah* amounts to trampling under feet the *Tariqat* (Path or Islamic Mysticism)!

Yā-Hayyu yā-Qayyūm!

7677. HONOUR and disgrace both are in the hands of Allāh the Almighty and dependent on the Divine wisdom.

Yā-Hayyu yā-Qayyūm!

7678. BE happy not by eating but by feeding. Feeding is superior to eating.

Yā-Hayyu yā-Qayyūm!

7679. ONLY an artist can assess the occupation of an art. The occupied eats only for living, he does not feel any taste of it. Nor does he care for it. He does not sleep at night, but only when he gets tired.

Yā-Hayyu yā-Qayyūm!

7680. A mother said it on oath: "My son has not seen the Sun rising!"

Yā-Hayyu yā-Qayyūm!

7681. THE most futile of all is the meaningless talk.
The futile has disguised all over the wisdom thus pushing the rationale to the background.
They prevail on the intellect in a way that nothing at all is visible.

As soon as there is any hope of clearing, there comes along the humble intellect but not allowed to remain complete.
Speech is a gift. Having entangled in the useless becomes faulty.

Having heard the the noise of the on-coming army of Ḥaḍrat Sulayman عليه السلام an ant said: "Get inside your holes lest the Ḥaḍrat Sulayman's (عليه السلام) army tramples over you unaware.
The vulture, the eater of the dirt corpse, can see from the heights of the sky a dead corpse on earth.

The unreasonable and unacceptable deeds have blinded the hearing and seeing, sparing nothing at all visible.

Yā-Hayyu yā-Qayyūm!

7682. ANY job done reluctantly perforce abounds in no blessing.

Yā-Hayyu yā-Qayyūm!

7683. CALIPHATE is not the children's play; it is an arena of important tasks. What you feel so very pleased about is, in fact, a bed of thorns. The seventy *Khulafa* (caliphs) spoke with one tongue: "Had they an idea of the responsibilities before hand, they would have never accepted (the caliphate) in life at any cost at all. They would have rather preferred to be somebody's weight carrier."

Yā-Hayyu yā-Qayyūm!

7684. THE most important point is that of life and death. The first task of all to settle is to entrust everything to Allāh the Almighty. Put aside the life and death and step along to this journey. Kill first of all that what is imminent to die.

Yā-Hayyu yā-Qayyūm!

7685. PROMISE is the soul of humanity, human-mness and humankind. *Dhīkr* lives on and established because of promise alone.

Yā-Hayyu yā-Qayyūm!

7686. THE life that is not bound to any promise is no life; it is idle.

The life benefits from promise thus called as life.

Yā-Hayyu yā-Qayyūm!

7687. WHEN life treads on any promise, it becomes a diamond that irradiates the eyes; its sparkle never ever fading away.

Yā-Hayyu yā-Qayyūm!

7688. IN the thousands of years history of promise, only a few have survived; they are living as ever. *Ma sha Allāh!* The graces ever flowed from them, sometimes apparently and sometimes inwardly.

Yā-Hayyu yā-Qayyūm!

7689. HAVING seen the example of life the history appreciated the prom and welcomed it, never forgetting it at all. The history accepted wholeheartedly and honoured with eternal blessings the promise of the descendent of Adam that he stood fast at and offered the perfect proof of perseverance at it for ever and ever more, never ignoring it at all, and cast away everything. And this alone is the eternal proof of history.

Yā-Hayyu yā-Qayyūm!

7690. WHEN promise prevails upon life, leaving not a moment to even scratch the head for a while, occupies and engages him, thus explaining any of the character-traits whatever in the trust of the euphemism 'the perfect' of the lexicons all and reflecting on the convass of evidence.

Yā-Hayyu yā-Qayyūm!

7691. YOUR vastness and forgiveness can never be circumscribed by the intellect and understanding of the servants. Nor can it be accommodated in them. Same is the case with the state of *Jabarut* (Irresistance).

Yā-Hayyu yā-Qayyūm!

7692. WHOEVER comes to Allāh the Almighty wholeheartedly receives the full graces.

Yā-Hayyu yā-Qayyūm!

7693. HOW come you do not like the sacred *Sunnah al-Mu'akkadah* of the Holy Prophet صلى الله عليه وسلم, may my soul be sacrificed for him! Sometimes you trim it and sometimes you shave it. Both the acts are wrong.

The beard is the *Sunnah al-Mu'akkadah* of all the Prophet, peace be on them. Do not shave it.

Yā-Hayyu yā-Qayyūm!

7694. WHO is he who cannot say anything with the tongue and cannot eat anything with the hands?

What do people call him?

Yā-Hayyu yā-Qayyūm!

7695. WHEN all the members of the family unite together at a centre and do a job, it becomes the mercy hence the rationale for blessing.

Yā-Hayyu yā-Qayyūm!

7696. THERE are no walls of the mosques in the woods, they are only the shadows of the trees.

Yā-Hayyu yā-Qayyūm!

7697. THE birds do not live in the nests the whole day long; they live where they are appointed.

Yā-Hayyu yā-Qayyūm!

7698. CONTENTMENT is as if the clean and transparent water on the surface of the well; everything is visible right down to the bottom.

Yā-Hayyu yā-Qayyūm!

7699. SHALL I not tell you today how contentment is gained? To second the wisdom of Nature abounds in contentment.

Objection at wisdom of Nature brings about the downfall from the high stage of ... *Fa'aalullima yurid* (I am nearer to you than the jugular vein!)

To second it is the best!

To object to it is the worst!

Yā-Hayyu yā-Qayyūm!

7700. THE thousands of years of the history of ... *Fa'alullima yurid* of the descendents of 1/2a²rat Adam û *Safiullah* (the Truthful of Allah the Almighty) has not been tied to anyone; it is rather free.

To second is mercy and blessing!

To object is grief through and through!

Yā-Hayyu yā-Qayyūm!

7701. YOUR love did not let anyone to live and work in comfort and have breath of relief, rather presented this world as the bed of thorns.

Yā-Hayyu yā-Qayyūm!



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