

Dār-ul-Eḥsān

Epistles

Volume 2 Issue 12 *Dhū Al-Hijjah*
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This month's focus on:
Islam and Science

Al-Hajj (The Pilgrimage)

Al-Hajj is one of the basic principles of Islam incumbent upon each and every believer to perform once in life time during the first ten days of the 12th Lunar Month of *Dhūl-Hajjah* if one can afford physically and financially.

Allāh the Almighty sent along a number of prophets to guide His creatures in their daily activities, most importantly His worship. For some of them His teaching has been exclusive and their mode of obedience and worship so unique that they are ever remembered in the believers' daily lives as well as periodic practices. The *Haji* (pilgrim) to the holy lands performs or mimes the actions of the major characters, Adam, Ibrahim, Hajar and Satan at *Masjid al-Haram*, the area of *Masa* between *Safa* and *Marwa*, *Arafat* (the Mount of Recognition) at a distance of some 12 miles from the *Masjid*, *Mashar* between the sacred Valley of Mina, the abode of idols. The *Haji* is likened to play the role of a player performing the acts in the stages in and around the area of *Haram*, the *Masjid*.

The *Hujjaj* (pl for *Haji*) come from all nations, tribes and races, black and white, the Arabs and *Ajmis*, honoured and less honoured, rulers and the ruled and the powerful and the weak watched by the Creator discharging their acts most sincerely and innocuously. Over two millions of them from the West and the East perform this obligatory duty annually. Visiting and worshipping in *Masjid al-Harām* (Makkah Mukarramah) and the *Masjid al-Nabī* (Madina Mnawwarah), the pilgrims discharge the rites and rituals practically in all sincerity as symbolic of the founders' humility right in front of the Lord of the Worlds.

Clad in two white garments, men and women, the journey for them begins at the *Miqat* (point to set off), having decimated the identity as rich or poor, prince or pauper, ruler or the ruled, and they humble themselves avoiding certain forbidden acts (*Muharremat*), all calling repeatedly on God in unison (*Talbiyah*: ... *Labbaika, labbaika, Allāhumma labbaika la shrike laka labbaik innal hamdawa na'mata laka wal mulk la shrike lak* - Here I am Your obedient! O Allāh the Almighty, I am here! Praise, blessings and the kingdom are for You! There is none like You!) They enter the *Ka'abah* 'that is only the cornerstone to show the road' as the Persian saying has it, invoke all kinds of supplications and discharge daily prayers.

The acts are significant. For example, the Prophet Adam عليه السلام drove away by throwing stones at the Satan who attempted to beguile and mislead him. The Pilgrims do the same by throwing small stones at *Mina*, driving away, in actual

fact, the greedy and devilish self out of them, returning home free from these base character-traits. Dressed in white *Ihram* appearing as dead in shroud, they gather together in the Plain of Arafat presenting the scene of the Day of Resurrection when the dead will assemble before Allāh the Almighty for reckoning.

The *Ka'abatullah* itself is the sign of God on Earth, housing in it the relics of *Hajr Al-Aswad*, the *Hatim*, *Maqam-i-Ibrahim* and *Zam-Zam Water* all ever fresh and cordial. The Water contains all the known elements in varying parameters of parts per millions of the liquid. The reporter has previously analysed completely its chemical and biological ingredients and come to the conclusion that the Water comprises complete diet to sustain life exclusively without any solid food intake.

Now Dr Ali Shariati (martyred 1977 CE) has been one of Iran's philosopher-scholars of the stature of Dr Sir Muhammad Iqbal (d. 1938 CE) of Pakistan. He has written widely and interpreted Islam as a practical Faith above everything else. He writes in his *Hajj* (pub. 1977): "Among all His countless and eternal creatures, Allāh the Almighty has chosen one, mankind, the noblest of them.

From among all humanity: a woman;

From among all women: a slave;

From among all slaves: a black maid.

She was Hajar, Ḥaḍrat Ibrahim's wife (عليها السلام), meaning 'the city', an Ethiopian slave who was a symbol of civilization, migrated from *Kufr* to Islam, to His House, divorced from everything else, and got buried in the *Ka'aba*. The *Hujjaj* circumambulate the both during the *Hajj*. The rituals of *Hajj* are a memory of *Hajar*. The word *Hijrah* (migration) is rooted in her name as also the name *Muhajir* (migrant). The Holy Prophet صلى الله عليه وسلم has said, 'The ideal immigrant is the one who behaves like *Hajar*.'"

The Position of Ibrahim (*Maqam-i-Ibrahim*), *Tawaf*, *Sa'y* and other rites the details of which can be found in any manual on *Hajj* performed at other places are most significant and meaningful if pondered over. Most of all *Hajj* is the annual demonstration of Unity of Muslims that is practised during the daily congregational prayers in the mosque, the Friday Congregational one at the largest mosque in the town and *Eidain* at the *Eid-Gahs*. Unity coupled with power and authority can become a force to be reckoned with provided *makharij al-akhlaq* are completely rooted out from the ranks for the good character-traits to take over.

Malcome X, the American negro who converted to Islam and became known as Shahbaz, writes in his voluminous biography (Penguin Books) his experience of the *Hajj*: "During the past eleven days here in the Muslim world, I have eaten from the same plate, drank from the same glass, and slept in the same bed (or on the same rug). I prayed to the same Allah with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond and whose skin was the whitest of white. And in the words and in the actions and in the deeds of the white Muslims I felt the same sincerity that I felt among the black Muslims of Nigeria, Sudan and Ghana. We were truly the same (brothers) because their belief in one God had removed the 'white' from their minds, the 'white' from their behaviour, and the 'white' from their attitude."

Continued on page 2 . . .

Forthcoming Events:

26 Nov 09	<i>Eid Ad-Dhuha</i>
02 Dec 09	Birthday of Ḥaḍrat 'Isa <small>عليه السلام</small>
17 Dec 09	Death anniversary of Ḥaḍrat Umar Farooque <small>رضي الله عنه</small>

Dār-ul-Eḥsān Epistles ...

Focus on: Islam and Science by Ḥaḍrat Abū Anees Muḥammad Barkat ‘Ali قدس سره العزیز, Dār-ul-Eḥsān Publications, Serial No. 20, pp 14: 17 *Dhiqa’d an-Najib 1387 AH*; ISBN: 0 905773 40 3

Ḥaḍrat Abū Anees Muḥammad Barkat ‘Ali قدس سره العزیز, the author, has in this magazine claimed the scientific discoveries as a net result of the individuals’ contemplation and reflections (*yatafakkarūn*) over the signs of Nature which fact Allāh the Almighty has stressed on severally in the *Holy Qur’ān* (3:190-191). The thought process and inventions have led since time immemorial to myriads of facilities and provisions of life the example of which Allāh the Almighty has quoted at another occasion:

And among His Signs
Is this, that he has created
For you mates among
Yourselves, that you may
Dwell in tranquility with them,
And He has put love
And mercy between your (hearts)
Verily in that are Signs
For those who reflect.

- (Ar-Rome 30:21)

The tranquility alludes to the procreation of human beings and offspring and of other corporeal creatures, thus affording the colourful and recreational modes of life. The domain of knowledge is, in the wake of inventions, ever building up in all aspects of science and arts, transport and communication, agriculture and farming, health and hygiene, architecture and construction, management and administration, finance and accounts, education and career development, war and weaponry, arms and ammunition, marine and upper space explorations, and so on.

The modern science and technology has acknowledged its foundations having been laid down by Muslim scientists during the Heyday of Islam in the 9th Century AD. For example, it was Bū ‘Ali Sina, the author of the famous *Qanūn al-Tibb* (Cannon of Medicine) and commonly known in the West as Avicenna, and not Harvey Smith as it is incorrectly claimed, who propounded the theorem that the deoxygenated blood and the fresh travelled in different arteries and veins to and from the heart. The science of embryology has been well explained in the above Verse and the stages of development of the embryo in another (23:14) that the embryologists today have acknowledged with much amazement.

The Muslim scientists slacked somewhat, but the West has ever since been engaged in research and development that the humanity stands indebted to them. Be that as it may, Ḥaḍrat Abū Anees has said on many occasions that Allāh the Almighty is the Lord of the Worlds and not exclusively of the Muslims. He would surely remunerate anyone applying himself to hard work. Newton propounded the existence of gravitational forces and Stephenson found steam accumulating heat energy to eventually invent the steam engines.

The believer has no limits laid on his reflection, thought and contemplation. The very act of prayer if discharged with concentration would bring about Ascension that some Sufi masters claim to have been credited with. Ḥaḍrat Abū Anees has recommended in the wake of his predecessors to incant in order to enhance his knowledge the litany: ... *bismillā-hir rahmā-nir rahim!* *Lā howla wa lā quwwata illa billah!* (In the

Name of Allāh, Most Beneficent, Most Merciful! There is no power except with Allāh!) The formula is likely to enlighten the reciter’s heart because from the beginning to the end of the Universe this alone is its commentary. The Shaikh has recorded in his Monologue (MH19:12126) another Verse of the *Holy Qur’ān* in order to gain knowledge and wisdom:

They said: Glory to You: of knowledge
We have none, save what You
Have taught us: in truth it is You
Who are perfect in knowledge and wisdom.

- (Al-Baqarah 2:32)

Whilst drinking any liquid one must recite this Arabic text in between the measured draughts. The author claims: “Even though one happens to be *ghabi* (dull), but if recites this formula, knowledge would transcend in abundance. *Yā-Ḥayyu yā-Qayyūm!*”

- *Dār-ul-Eḥsān UK*

Al-Hajj (The Pilgrimage) continued from page 1 . . .

Here at his Farewell Pilgrimage (*Hajj’at-ul-Wada’*), the Holy Prophet ﷺ made in his *Khutbah* (Sermon) the unparalleled Universal Declaration of Human Rights fourteen hundred years before. It highlighted: All human beings are born free and equal in dignity and education; all are equal before the law and are entitled without any discrimination to equal protection of the law; and Education shall promote understanding, tolerance and friendship among all nations, racial or religious groups.

On the 11th day of the month *Eid ad-Dhuha* is celebrated for successful completion of the *Hajj* solemnised by sacrifice of an animal in the name of God.

Further readings: *Hajj* by Dr Ali Shariati, *Free Islamic Lit. incorporated (Filinc) 1977 & Malcome X, Penguin Books, 1972.*

- *Dār-ul-Eḥsān UK*

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

7506. SEEING the manners of fantasy of your love the Universe was wonder struck. The perfect men from the *Ummah* of the Holy Prophet ﷺ, may my soul be sacrificed for him, presented the wonder striking examples of love that the World History has no parallel of. The eye of the firmament saw the state of their absorption that the Angels got bewildered at. One shouted holding the branch of a *gullar* tree:

امردز شاه شاہل ممال شدرست مارا
جبریل با ملائک دربال شدرست مارا

Today the king of kings ﷺ has bestowed us with his visit.

The Archangel Gabriel عیالیکر with the Angels is our guard!

Yā-Ḥayyu yā-Qayyūm!

7507. THE tale in favour of the fantasy of your love that was written at Kalyar Sharif astonished the whole world. It came out to be the unique of tales. No *Wali* of any *Walayat* had the honour that a mosque went to prostration (*sajdah* at your command) in your street, O Sabir ﷺ!

Yā-Ḥayyu yā-Qayyūm!

7508. BECAUSE of the fantasy of your love, the devotees called them the mad and the friends disowned them as strangers.

Sometime Shams Tabriz رَضِيَ اللهُ عَنْهُ burnt to ashes Rumi رَضِيَ اللهُ عَنْهُ whose soul was already on fire.

Sometime one turned out to be Mansur رَضِيَ اللهُ عَنْهُ, who was hanged openly at the gallows.

Sometime Dhunnun Misri رَضِيَ اللهُ عَنْهُ became the *Zindique* (infidel) and adorned the hand-cuffs.

Sometime one became the *Qalandar* رَضِيَ اللهُ عَنْهُ, thus rendering the *River Jumna* as the tale of absorption.

Sometime one became As-Sabir رَضِيَ اللهُ عَنْهُ who came to Kalyar having thus renowned it.

Had there been no mad men, the intoxicated in Kalyar, what would have happened?

There would have been no decor and no taste; only a stationery state would have prevailed, neither any fire nor any one bellowing it. The intoxicated of head would have come and seeing it (empty) would have returned, shedding the tears of blood. One would have not borne with the sighs heaved by the astute.

Yā-Hayyu yā-Qayyūm!

7509. THE life spoke: "This is the stage of *fanā*' (self-annihilation)!"

The determination spoke: "Your remembrance, *Da'wah-o-Tabligh* of your Faith and selfless service of your creatures is my eternal routine practice. I will not allow anything except in the world. Rather, everything will be put to an end (*fanā*). I will do away with once for all anything that would stand in my way.

This is the conversation of the Command ('*Kun*') that never goes amiss, rather receives an eternal life (*baqā*').

Yā-Hayyu yā-Qayyūm!

7510. O THE Grandsire! What do you say!

We have not to save anything; everything will be put to gamble. Even the soul and the world too!

Yā-Hayyu yā-Qayyūm!

7511. O *QADIR AL-MUQTADIR* (The Powerful of the powerful)! Your Nature is the perfect interpreter of Your Wisdom. No creature can ever discern this wisdom!

Have you not seen that he was the ruler yesterday and the pauper today?

Yā-Hayyu yā-Qayyūm!

7512. HAVE you not seen the nations coming to being and the mismanaged rules rising and falling because of the Divine Wisdom?

Have you not seen the brave kings deprived of the crown and throne wearing the *faqir*'s outfit and the mendicants crowning their heads?

Yā-Hayyu yā-Qayyūm!

7513. HAVE you not seen the days of the cultures and civilizations turning in to nights and their nights in to days?

Have you not seen new nations rising from the ashes of the dead nations and the downfall to the sun of power and authority?

Have you not seen the garden of the son of Adam عَلَيْهِ السَّلَامُ taking shape and then devastated, and the elements of Nature spreading and contracting?

You have seen and seen to your heart's content!

Yā-Hayyu yā-Qayyūm!

7514. THE history, having seen the conquerors of nations shredding the strings of music and dancing and thousands of nations rising from the abyss of disgrace shining in the firmaments of the World, said impromptu: "You are the One and Only! You are the One and Only! You are the One and Only! There is none daring to breath in Your Presence!"

Yā-Hayyu yā-Qayyūm!

7515. O THE FIRMAMENT! Right in your front the Sun

has risen from the East and set in the West many times over! The Moon rose and grew and contracted, the stars twinkled hundreds and thousand times in the darkness of night and disappeared in the morning light. The milky-way traversed its journey and the shining stars advanced towards the devils. You are the trustee of the tales of the whole of the world. Tell, what is your *modus vivendi* in this regard! Why and how did it happen?

The firmament replied: "Ask its secret from your own Lord, the Highest and the Honoured. Only He can tell 'why and how'!"

Yā-Hayyu yā-Qayyūm!

7516. WHEN someone, may be any, contravenes the limits of *dhikrullah* and the boundaries set up by Him, the determination, the power, the courage, and trust are snatched away. The guards, the guides, the companions are withdrawn farther away. And this alone is the unfailing rule of the Divine intention.

Yā-Hayyu yā-Qayyūm!

7517. WHOEVER is not satisfied with his *Shaikh* cannot be with anyone. He is a wanderer!

Yā-Hayyu yā-Qayyūm!

518. THE wisdom and authority are bestowed upon servants by Allāh the Almighty and Only.

Yā-Hayyu yā-Qayyūm!

7519. CRUELTY and intransigence wipe out both leadership and servanthship.

Yā-Hayyu yā-Qayyūm!

7520. THE *Mu'akkal* of the *Khanqahi Nizam* (the administration of sanctuaries) is but *Tawakkal*, all-present and all-seeing, not absenting even for a moment.

Yā-Hayyu yā-Qayyūm!

7521. SOME sounds of birds, for example *khumra* and pheasant, are the decorum of the jungle- *Haq Sirrohu! Haq Sirrohu! Haq Sirrohu!* (He is the Truth!) and *Subhan tiri qudrat! Subhan tiri qudrat! Subhan tiri qudrat!* (Glorified be Your Divinity!)

Yā-Hayyu yā-Qayyūm!

7522. *TARIQAT* is the greatest interpreter of Determination of Actions.

It ravel's hundreds of stages thus coming to an identity and usher the titles of the chapters of reality that were awaiting for centuries to be revealed in the field of ... *Hū* (Divine Presence).

It brought along to the arena the scene that was there in the books but not visible in the field and explained splendidly myriads of scenes.

Yā-Hayyu yā-Qayyūm!

7523. DETERMINATION AND ACTION:

Had it not been like this *Tariqat* would have sobbed; it would have come out of books but returned to them, never becoming the decoration of any administration.

Yā-Hayyu yā-Qayyūm!

7524. THE commanding authority of the *fuqāra* has been and is dependent on the *Khanqahi Nizam*. This alone is the soul of the administration of *Tariqat*.

Yā-Hayyu yā-Qayyūm!

7525. THE living expressed their sorrow to the dying before returning: "If one had to die and die without fail, why did one not die in the path and for the sake of Allāh the Almighty. In the case, there would have been no grief over any death.

O the Living! Supplicate thus: "May Allāh the Almighty help that we die in the path of Allāh the Almighty!"

Yā-Hayyu yā-Qayyūm!

7526. *TARIQAT* comprises a few lessons: We run round the same lessons. The lesson needs to present the practical example.

And this is not there.

Yā-Hayyu yā-Qayyūm!

7527. HAD you acquiesced *fanā'* (extinction), O the Grandsire, you would have won in both the worlds!

Yā-Hayyu yā-Qayyūm!

7528. THE ancient proverb: The hand to the job and the heart to the beloved!

Take in to stock: Is the heart towards the beloved?

Also: The heart that is neglectful is so to say the disbeliever.

Consider it yourself: If the heart is neglectful!

Yā-Hayyu yā-Qayyūm!

7529. TWO DEEDS:

When you sneeze, recite: "... *Al-hamdu-lillahi 'ala kulli halin* (Praise be to Allāh the Almighty in all circumstances!)" There will not be any toothache during the whole life!

When you heave a sigh during the act of prayer, think about: "The Holy Prophet ﷺ never had heaved a sigh during his life". It will come to an end straightaway even though it is still in its middle; it will stop as soon as the thought is rallied round.

Yā-Hayyu yā-Qayyūm!

7530. THIS tongue is apparently silent. *Mā shā Allāh! Al-Hamdu-lillāh!*

May Allāh the Almighty help it to be silent inwardly!

The real silence is that of the inward.

Yā-Hayyu yā-Qayyūm!

7531. THIS clock has served me immensely, busy along with me day and night!

Yā-Hayyu yā-Qayyūm!

7532. ABSORPTION is intoxication through and through!

Sulook is but the tangled bobbin!

Yā-Hayyu yā-Qayyūm!

7533. RECITE the following:

بِسْمِ اللّٰهِ الَّذِي لَا يَغْتَرُّ مَعَ اسْمِهِ شَيْءٌ
فِي الْاَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ

Bismillā-hilladhi lā-yadurru ma'a ismehi sha'yin fil-ardi wā lā fis-samā'! *Yā-Hayyu yā-Qayyūm!*

(In the Name of Allāh, the Beneficent, the Merciful! There is no harm to come from anything in the Earth and Sky! O the Living, O the Lasting!)

Thus remain ever so comfortable.

Simple explanation, easy to understand: Nothing between the sky and earth can harm in any way whatever, even the poison, the reciter of *Yā-Hayyu yā-Qayyūm!*

Yā-Hayyu yā-Qayyūm!

7534. THE court warmed up. The distinction between you and me was lifted. The friends and foes began to be examined in the same vein.

Yā-Hayyu yā-Qayyūm!

7535. THE secret is that which is safe inside your heart. Otherwise, there is no secret even though one may maintain so at the surety of the *Holy Qur'ān*.

Yā-Hayyu yā-Qayyūm!

7536. YOUR stay is very temporary, only for a few days; you are occupied in building fort-like palaces.

The poor fellow does not know that the palaces are the kings' abode and kingdom is also temporary. If this labour is directed to revival of the Faith, it would have been established till eternity, never turned to ruins for the owls' abode.

Yā-Hayyu yā-Qayyūm!

7537. THE ring is not an ordinary item. Ḥaḍrat Sayyiduna Sulayman عليه السلام had only the ring!

Yā-Hayyu yā-Qayyūm!

7538. FANATICISM is a fun.

Fanaticism for your love has one hundred and twenty five thousand funs abounded in.

Ignorance is the fountain head of fanaticism that helps erupt the fountains of knowledge and wisdom, love and ecstasy that put the intellect to wonder and they will remain erupting till eternity. The intellect has no sway over this.

Yā-Hayyu yā-Qayyūm!

7539. SWAY and predestination halt the destiny; rather forces it to halt.

Death is inevitable, never stopping.

Yā-Hayyu yā-Qayyūm!

7540. ALLĀH the Almighty, the Holy *Dhāt*, the Exalted and the Majestic, may change the appointed time of death through His Grace and Mercy.

Yā-Hayyu yā-Qayyūm!

7541. ANISEED – 1 part

Coriander – 1 part

Cinnamon (black) – 1 part

Crystal sugar – 2 parts

Grind them along with the skin to a powder and have in vitro a tea spoonful of it with water after the meal to get rid of all the stomach ailments and evaporation; it is an elixir for them.

This recipe prescription is written down free of charge for the benefit of the (ailing) creatures.

This is one of the bestowals from the blessings of *Ramadan al-Mubarak*. May no one make it the means of business!

Yā-Hayyu yā-Qayyūm!

7542. THERE is no need to repeat. I am neither the *pir* nor the *faqir*, nothing at all. Whatever the case, I am a *malong* (frenzied devotee) of *As-Sabir* قدس سره العزیز, his intense lover, beloved, son, bosom friend, cleaner, and dust-ridden. I feel pleased no bound sat in this dust, caring for nothing else and carrying on with the journey of the land and sea.

Yā-Hayyu yā-Qayyūm!

7543. WHEN the body resides in the spirit, it becomes the interpreter of the reality of the Faith and Doctrine thus becoming the true believer.

Yā-Hayyu yā-Qayyūm!

7544. THE pale hue (of the countenance) is the *nur* (light) reflection of the heart.

Yā-Hayyu yā-Qayyūm!

7545. THE *Salik* is mad in his search.

The *Majdhub* (abstracted) is intoxicated having found it.

The martyr is alive like the living.

Yā-Hayyu yā-Qayyūm!

7546. WHOEVER saw it, I swear, saw it in your colour (state).

Yā-Hayyu yā-Qayyūm!

7547. YOU took the income of the *faqir* in to account, but not his spending. Nor have you cared to know that the *faqir* remains empty handed and goes to bed as a debtor in net result of his takings and spending. And this is the character-trait of *faqir* that never changes.

Yā-Hayyu yā-Qayyūm!



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