

Dār-ul-Ehsān

Epistles

Volume 2 Issue 11 *Dhū Al-Qa'dah*
An-Najīb 1430 AH - 19 Oct 09

This month's focus on:
What Had We to Do and What Are We
Doing?

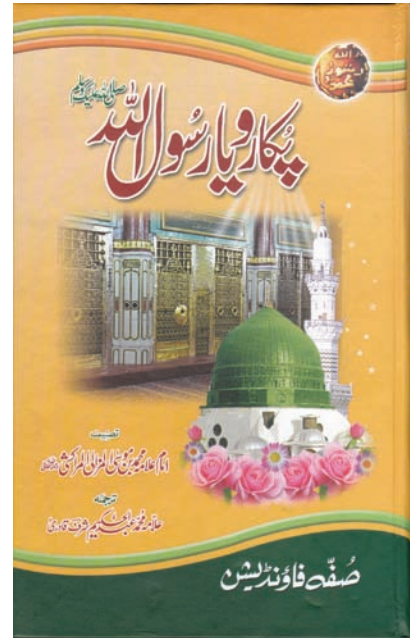
Pukaro Yā-Rasūl Allāh ﷺ by Allama Muḥammad Abdul Hakīm Sharf Qadari (Urdu tr. of *Misbah az-Zalamī fil-Mustaghīsina ba-Khayr-il-Anam fil Yakzafī wal-Manam – An Account of Beacon Lights in Darkness for the Supplicants to the Holy Messenger* ﷺ in the State of Wakefulness and Sleep by Allama Muḥammad bin Musa al-Mazālī al-Marākashī (رحمۃ اللہ علیہ), pp 290, *Suffah Foundation, Huddersfield, UK; 1426 AH (2005 CE)*

The book under review is an Urdu rendering of the Arabic original written by Imam Allama Muḥammad bin Musa al-Mazālī al-Marākashī (cir. 606 – 683 AH) رحمۃ اللہ علیہ who in his *madh-hab* followed the *Malākite* School of Islamic Jurisprudence, built several seminaries and wrote additionally books on *Tasawwuf* which are extant and have later on been much quoted by eminent Muslim scholars and *sufi* saints in their own compilations. Some of them have been Imam Hafiz Muḥammad bin Abdur Rahmān Sakhāwī, Imam Hafiz Aḥmad bin Muḥammad Qastalānī, Imam Hafiz Jalāl-ud-Dīn Sayyutī, may Allāh the Almighty bless their souls, to name but a few. Neither the book *Pukaro Yā-Rasul Allāh* ﷺ nor the Arabic original is a *sīrah* (biography) of the Holy Messenger ﷺ as such. Rather, it is a compendium of several accounts related to the Holy Prophet ﷺ gathered together in a chronological order by the author Al-Marākashī رحمۃ اللہ علیہ during his life time. They appertain to the supplicants to Allāh the Almighty who having found themselves in situations beyond their control such as dangers of unavoidable death due to acute thirst, unbearable hunger, conflagrating fire, circuitous journey, malignant disease, and fatal suffering, invoked the Holy Prophet's (ﷺ) intervention thus saving their lives. Having called on the Holy Prophet's (ﷺ) intercession in inclement circumstances, the sinners are narrated to have their sins absolved and predicaments solved, eventually helping them to gain the new lease of life of piety and obedience. He has alongside ensured the truthfulness of narrators and, by and large, appended their names to the events. He has in the main related only those events and incidents that he had witnessed himself or found as correct through his own observations and contemplations. Where possible he has supplemented the accounts with the miracles of the Holy Messenger ﷺ which are well documented in the books on Islam.

The Imam Al-Marākashī رحمۃ اللہ علیہ has described in the preface to the book a personal account of himself that he got relegated from the fellow pilgrims in 639 AH, lost his way in the dark

and vast desert, tired and thirsty at the verge of death invoked the Holy Messenger's (ﷺ) succour. As soon as he had prayed, he found himself in the midst of a benign sand storm and once more in the company of the guide and the group when it abated.

As a great grandson of Prophet Ishmael ﷺ, the Holy Prophet ﷺ was born on the morning of 22 April 571 CE to 'Abdullāh, the son of Abdul Muttalib, the head of the *Quraish Tribe* in Makka Mukarramah. For his truthfulness and praiseworthy conduct, he commanded the respect and honour of his people, and earned the title of *Al-Āmīn* (the trusted one). At forty he had from Allāh the Almighty the first of the series of revelations which, during the next twenty three years, added together into *Al-Qur'ān*, the last and final Divine message to the whole of mankind, wherein he has been addressed by titles such as *Tā-Hā*, *Hā-Mīm*, *Yā-Sīn* and the most befitting and unique appellation of *Rahmat-un-lil-Ālāmīn* (Mercy to the Worlds). Knowledgeable of both the apparent and the latent (*Ma'rafah* – Gnosticism), he is the cherished exemplar, role model and mentor of every Muslim, especially the *Ahl-e-Sulook* whom he helps with realisation of the ultimate Reality (*Haqiqah*). The condition laid down for sure is the meticulous practice of *Shari'ah* (Islamic Law) i.e. *ittibā'* of *Sunnah* (sayings and practices of the Holy Messenger ﷺ). However, the history bears witness that only the *fuqāra* (pl. for *faqir*, the indigent) followed the mystic life practices (*Tariqah* – Islamic Mysticism) and demonstrated complete commitment to Islam, hence realised the inner meanings of life.



The leader and last of the line of prophets (peace be upon them all), *Muḥammad Al-Mustafā Wal-Mujtabā* ﷺ passed away on 12th *Rabī al-Awwal 11 AH* (632 CE), the day he was born, and buried in Madina Manawwarah where his tomb in *Masjid al-Nabvī* is annually visited by millions of people from throughout the World.

continued on page 3 . . .

Forthcoming Events:

- | | |
|-----------|---|
| 29 Oct 09 | Birthday of Ḥaḍrat Khidr ﷺ |
| 10 Nov 09 | Death anniversary of Ḥaḍrat Ibn Mansur Al-Hallaj رحمۃ اللہ علیہ |

Dār-ul-Eḥsān Epistles ...

Focus on: What had we to do and what are we doing? by Ḥaḍrat Abū Anees Muḥammad Barkat ‘Ali قدس سره العزیز, Dār-ul-Eḥsān Publications, Serial No. 19, pp 20: 07 *Dhiqa’d an-Najib 1387 AH*

The author Ḥaḍrat Abū Anees Muḥammad Barkat Ali رَضِيَ اللهُ عَنْهُ quotes from the *Holy Qur’ān* the jobs Allāh the Almighty’s creatures most importantly to discharge at all times.

I have only created
Jinns and men that
They may worship Me.
- (Al-Qur’ān 51:56)

The word ‘worship’ herein above has been interpreted in a wider sense and context in that it is extra to the daily obligatory prayers, recitation of the *Holy Qur’ān*, glorification of and supplications to Allāh the Almighty and *darud* and salutations to the Holy Prophet ﷺ, such as earning the *halāl* living for family nurturing, sleeping to comfort the physical body and above all following closely the Divine Commandments and the forbidden i.e. do’s and don’ts. Once an individual has chosen for himself this mode of worship his attention is drawn to another Divine Commandment:

Let there arise out of you
A band of people
Inviting to all that is good,
Enjoining what is right,
And forbidding what is wrong;
They are the ones
To obtain felicity.
- (Al-Qur’ān 3:104)

Allāh the Almighty has identified those who worship Him and also incline others to follow suit as the most successful if they are gracious in their preaching. This job is to be carried out even if one is insulted, ridiculed, abused and pushed around. Allāh the Almighty grants them wisdom and knowledge (Al-Qur’ān 16:125) in order to help them discharge this duty. They are patient and thankful in fulfillment of this of the Holy Prophet’s (ﷺ) example.

Ḥaḍrat Abū Anees advises the preachers not to indulge in controversial religious issues. How could one resolve them when the learned jurists could not come to an agreement in their opinions *in-toto*, albeit their differences were based on welfare and preferences rather than breaking or flouting the fundamentals of Islam, the Divine Commandments and the authentic practices of the Holy Prophet ﷺ. The Faith in its entirety has been perfected (Al-Qur’ān 5:4) and it is proud of many of the *Imams* (leaders) who have organised it systematically with respect to the believer’s life and practices. All the four rightly guided amongst them have been: Ḥaḍrat Imam Malik رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Imam Azam Abū Hanifa رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Imam Shafi’i رَضِيَ اللهُ عَنْهُ and Ḥaḍrat Imam Aḥmad bin Hanbal رَضِيَ اللهُ عَنْهُ whose followers are also rightly guided. The followers of one School of Jurisprudence are expected to respect the others, not opposing anyone even in forgetfulness. Opposition to a preacher or a religious institute is, in actual fact, opposition to Allāh the Almighty, most unbearable indeed. The jurists all had borne in their minds and deliberations the four most important guiding principles: Obedience of the commandments; love; religious decree; and piety/fear of Allāh the Almighty. To explain, one fortieth of one’s annual savings must be given away as *Zakāt* to the poor in the matter of *Fatwah* (decree). But in *Taqwah* (piety), one should spend everything in the way of Allāh the Almighty and have nothing saved for the morrow. Ḥaḍrat Junaid Baghdadi رَضِيَ اللهُ عَنْهُ has been a *salik*

(a pilgrim on the way) who subjected himself strictly to the commandments. Ḥaḍrat Mansur Al-Hallaj رَضِيَ اللهُ عَنْهُ has been a *majdhub* (an abstracted) who was caught up in intense love for the Divine *Dhāt*.

The Holy Prophet ﷺ has said: “Of all the times the people of my age are the best, then those after them, the next following them.” - (Al-Ḥadīth)

Herein above three eras (*Qur’ān*, sing. *qarn*), called *Swad-i-Azam* have been pinpointed: Firstly, the time of the Holy Prophet’s (ﷺ) and *Ashabah Akram al-Ajma’in* covering the time from his birth to 110 AH; secondly, the era of *Tabi’in* and the *Tabi’i Tabi’in* from 110 AH to 170 AH; thirdly the generations immediately following them including amongst them *Imams* (jurists) who followed the foregoing in the sum and substance of the Faith.

The author has explained most succinctly the terms *fiqh*, *fiqih*, *ijtehad* and *mujtahid*. The *Holy Qur’ān* is the treasure of universal commands along side the principles and determinands, infallible and authentic to-date. The kings and the rulers came and passed away, but the *Qur’ānic* Laws remained unchanged, sufficient and adequate for each and every nation and domain. The Islamic Laws are from the Divine and explained by the Holy Prophet ﷺ who received the revelations over a period of twenty three years. The rules governing the commands and practices are called the *Laws of Shari’ah* also named as *Fiqh* (Islamic Jurisprudence) and those who undertake this kind of activity are called the *Faqih* (Jurists) who offer the consensus of opinion (*ijtehad*) to follow in practice. The Holy Prophet ﷺ has been the first *Mujtehid* followed by his companions who resolved the problematic issues to agreed solutions. This has been the first period of *Fiqh*.

The second period has, of course, been the era of the *Tabi’in*. Ḥaḍrat Imam Azam Abū Hanifa رَضِيَ اللهُ عَنْهُ has been the leading light of the time who set up a congress of some forty learned men who compiled a compendium of religious issues named *Kitāb ar-Rehn* over a period of thirty two years. The other jurists benefited from this collection. The Imam Sufiyan Thuri رَضِيَ اللهُ عَنْهُ obtained a copy of the book from Imam Abū Hanifa رَضِيَ اللهُ عَنْهُ himself. The Imam Malik رَضِيَ اللهُ عَنْهُ acknowledges in his *Mu’ata* his indebtedness to it and the Imam Shafi’i رَضِيَ اللهُ عَنْهُ compliments and recommends it to the genre of *fiqih*s.

The *Imams* of the third era contented at emulation of the *Imams* of the earlier two eras. Together they had the blessings and graces of the Holy Prophet ﷺ that is the reason the latter works did not catch up with their fiery insight and comprehension and lacked the lucidity, profundity, veracity, beauty and majesty.

All in all the four schools *Hanifi*, *Shafi’i*, *Maliki* and *Hanbali* came to be adorned by *Ahl-i-Haq Ahl-i-Sunnat wal-Jama’at* in unison and amity in the third Era. Allama Abdur Rehman Ibn Khaldun رَضِيَ اللهُ عَنْهُ (d. 1406 CE) writes in *Muqaddama* (Prolegomena) to his *World History*: “That is, in both the Arab and non-Arab worlds the Muslims’ following of these four *Imams* became final, the followers of the other Schools remained no more and the *Ummah* as a whole shut the doors and routes of differences!”

Ḥaḍrat Shah Waliullah Muhaddith Dehlivi رَضِيَ اللهُ عَنْهُ (d. 1176 AH) asserts that there is a lot of good in believing all the four schools of Islamic Jurisprudence and nothing but evil in rejecting them. He has afforded three reasons in favour of his belief:

The *Ummah* has agreed to a consensus to practice the learned of the first eras for acquisition of knowledge of Islamic Law. As the four schools stem from the time, it is beneficial to following the issues accordingly.

The sacred *Hadith* has it: “All the doctrines ended to but four only.” The *Swad-i-Azam*, therefore, insists on the four as above to comply with compulsorily.

It is long since the advent of Islam, and its treasures have been misplaced. It is only safe that the researchers/jurists without the due credentials of *ijtehad* in the Faith post the four above be viewed with reservation.

Once more, it is safe to follow the fur above – (*Tarikh al-Fiqh*).

Finally, Ḥaḍrat Abū Anees refers to a couple of *Ahadith* which warn against undue discussions and debates in the matters religious. It would cause only hatred, bitterness, innuendoes, and in-fights. He ends the magazine on a happy note that there have been no basic differences or opinions at variance between the *Ashaba-i-Ikram* and the latter day *mujtehidin* but only on accounts of the degree of piety in worship to Allāh the Almighty and allegiance to His beloved Prophet ﷺ!

Ḥaḍrat Abū Anees offers his humble gratitude to the interpreters of Islam for sharing with us their intellectually sound and wisely thought out religious doctrines, thus keeping the Muslim *Ummah* as a whole on the straight path.

- *Dār-ul-Eḥsān UK*

Pukaro Yā-Rasūl Allāh ﷺ

continued from page 1 . . .

The *Talibīn* (Seekers of Truth) have all along been guided by the Holy Prophet ﷺ who is, *mā shā Allāh*, discharging his Messengership continually. The *Hadīth* narrated by Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has the Holy Prophet ﷺ asking Ḥaḍrat Jibril (Gabriel): “O Jibrīl! What is your age?” Ḥaḍrat Jibrīl رَضِيَ اللهُ عَنْهُ replied: “O the Holy Prophet ﷺ! I know nothing about it except that in the fourth curtain, a star used to shine after every seventy thousand years. I have seen it appearing seventy two thousand times.” Hearing this, the Holy Prophet ﷺ said: “I swear by the Honour of my Lord that I am that very star.” - (*Tafsīr Ruh al-Biyān, Part 1*).

“Seventy thousand times seventy two thousand make five thousand and forty million years. May it be known that Ḥaḍrat Adam رَضِيَ اللهُ عَنْهُ came to this World ninety to ninety five centuries ago,” infers Ḥaḍrat Abū Anees Muḥammad Barkat Ali رَضِيَ اللهُ عَنْهُ, the late Rector of Dār-ul-Eḥsān, Pakistan. – (*Maqālāt-e-Hikmat No. 633*).

The Imam Al-Marākashī رَضِيَ اللهُ عَنْهُ has through a chain of authority related Ḥaḍrat Maisra رَضِيَ اللهُ عَنْهُ who beseeched the Holy Prophet ﷺ: “O the Holy Prophet ﷺ! How long have you been the Messenger?” The Holy Prophet ﷺ replied: “When Allāh the Almighty created the earth and intended, He created seven Heavens and the Exalted Throne (*‘Arsh*) and wrote on its supporting columns *Muḥammad-ur-Rasul Allāh*, the final of the prophets, peace be on them all. Then He created the Paradise where He made Adam and Eve to reside. Then He wrote my name all over the doors, the leaves, the cupolas, and tents whilst the Prophet Adam’s (soul) vibrated between his spirit and physical body.”

The author the Imam Al-Marākashī رَضِيَ اللهُ عَنْهُ has handsomely argued the miraculous appearance of an oasis and water in the middle of the desert, the food from nowhere, the guide to a lost wayfarer, the cure for the disease stricken struggling between life and death, and the aid to the besieged soldiers thus pointing simply to the immortality of *Risalah* of the everlasting intercession of the Holy Prophet ﷺ and immutability of *Tawhīd*.

The theme of the *Pukaro ...* has recently been developed further by Abdul Majīd Siddiqui, Advocate Lahore District Courts, who has compiled a series of books titled *Sirat-un-*

Nabī ba’ad az Wisāl-un-Nabī ﷺ that has summarily and through a series of events tried to establish the belief that the Holy Messenger ﷺ is discharging his exalted Messengership physically even today as he did in his life time and shall continue to do so till eternity. The translation into English of the first volume of the book received Shah Faisal Book Prize in 1984. Likewise, Muḥammad Ilyas Chaudhary, the Chief Justice (Retired), High Court, Lahore, has published his extended research article *Wasīlah-i-Jalīlah ﷺ* in the *Monthly Siyyarah Digest* (Lahore) that has been translated into English by the reviewer of this book. The Chief Justice (Retired) is currently and extensively expanding its contents for a forthcoming publication.

Pukaro ... is an easy to understand translation of the authentic Arabic text in to idiomatic and current Urdu, likely to invigorate the reader’s convictions and definitely to guide to the spiritual path leading on to the final mainstay for intervention, salvation and initiation. The hair-raising and Faith-inspiring narrations herein demonstrate the fathomless depths of the mercy of the *Rahmat-un-lil-‘Ālāmīn!*

Except for a few minor errors of word processing the book makes a comprehensive dossier of events compulsive to read, printed in black on white book woven paper, hardbound in a beautifully well designed case in full colours. The book is commended to a wide readership who may wish to obtain copies of it free of charge from Allama Qarī Muḥammad Hayat, Chairman, *Suffah Foundation*, who we compliment most sincerely for this token of good gesture to the *‘Ashiqīn* (the intense lovers/devotees) of the Holy Messenger ﷺ.

In the end, may Allāh the Almighty for the sake of His beloved Prophet ﷺ reward for this effort the author, the translator and the publishers with due recompense! *Āmīn!*

- *Dār-ul-Eḥsān UK*

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad Barkat Ali رَضِيَ اللهُ عَنْهُ continued-

7491. ... *WALLĀHU yuhibb-ul-mutawakkalun!* (Allāh the Almighty loves those who have trust (in His *Dhāt* and Attributes - *Al-Qur’ān*)

... *Wa mi(n)yatawakkal ‘al-Allāhi fa huwa hubbuhu!* (And whoever trusted Allāh the Almighty has Allāh the Almighty All-Sufficient for him – *Al-Qur’ān*)

... *Wa-‘Allāhi fatawakkalu in kuntum mominin!* (If you have the belief, trust Allāh the Almighty and only – *Al-Qur’ān*)

The servant rallying round perfect belief in the *Dhāt* and Attributes of Allāh the Almighty, caring not the pre-determination and predestination whatever, remaining occupied and absorbed completely in the Almighty Allāh’s jobs and punctuating to no means or accessories at all amount to but *Tawakkal*.

Tawakkal does not allow its *Mutawakkal* to have anything to do with anyone except.

What stage has deliberation in the presence of *Tawakkal*?

Allāh the Almighty has said: “*Wallāhu yuhibb-ul-Mutawakkalun*” – *ibid*)

Allāh the Almighty does not leave His friend dependent on any alien.

All of the friend’s manners and conduct prevail upon the friend.

Whosoever trusted Your *Dhāt* and Attributes You became his advocate, supporter and helper for him in all his affairs concerning the world, the Faith and the Hereafter.

Whosoever accepted Your *Dhāt* and Attributes, You accepted him as well, granting life the new life.

The life was victim to the whispering self. When Your mercy embraced it, it knew no bounds of its joy.

Tawakkal is the trustee of pride-inspiring *Walayat* (Spirituality)! The knowledge of the whole world are summed up in it.

Tawakkal is the honour of the *Mutawakkal* and vice-versa!

Because of the pride of *Tawakkal* is *Mutawakkal* entitled to everything.

What power has he to do anything whatever? By dint of *Tawakkal* alone does he demonstrate his pride.

Tawakkal does not allow a defeat to his *Mutawakkal* in any field whatsoever.

Tawakkal spoke: "I have in my hand the keys of the treasures of the whole of the Universe. I do not leave My *Mutawakkal* dependent on anyone at all. If he asks for a drop, I let the river flow and open up the treasures world over.

Trusting all the affairs of the world, the Faith and the Hereafter completely in the hands of Allāh the Almighty, remaining occupied and absorbed in the thought and remembrance of Allāh the Almighty, caring none whatsoever anything except, bearing no relationship with anyone at all, no listening and speaking, rather residing in the temperament of the friend are the elementary stages of *Tawakkal* and perseverance at it, its climax.

All the affairs from the eternity to the eternity appeared before *Tawakkal*. *Tawakkal* asked: "After all, what are you after?"

It beseeched: "I swear I wish what you wish (for me)."

As soon as it was said, the *Qalam* (the Divine Pen) put it down on the face of the *Lauh* (the Divine Tablet) in appreciation.

Yā-Hayyu yā-Qayyūm!

7492. *TAWAKKAL* is the sword of *Walayat* that cuts to pieces everything extraneous.

Yā-Hayyu yā-Qayyūm!

7493. *ASHAB-I-SUFFAH* were the leaders of *Mutawakkalin!* They did not own anything worldly on the face of the Earth except the ragged clothes they wore.

When Ḥaḍrat Ibrahim Adham عَبْدَالْمَلِكِ, the ruler of the Seven Continents of *Tawakkal*, had his *Tawakkal* perfected, the kingdom of the forty rulers (in succession) appeared a nonentity. He took to the woods *Tawakkaltu il-Allāh* (in trust of Allāh the Almighty).

Yā-Hayyu yā-Qayyūm!

7494. THE supplication ... *Yā-Hayyu yā-Qayyūm/Berahmatika!* (O the Living, O the Eternal! Send Your blessing/mercy!) means that no undue favour at all is proffered to anyone whatever.

Yā-Hayyu yā-Qayyūm!

7495. ONLY *harām* (unlawful) is forbidden. Nothing else is forbidden.

Yā-Hayyu yā-Qayyūm!

7496. O THE Grandsire! The offices are gutted with the worldly speeches. Narrate something concerning yourself.

Yā-Hayyu yā-Qayyūm!

7497. ONCE the intoxication of the frantic love for you is worn, it does not at all come off, rendering independent of life and death. One may try hard, but it never comes off by anyone at all. It (intoxication) keeps (him) pleased and intoxicated till eternity.

Yā-Hayyu yā-Qayyūm!

7498. NO hue of *Tariqat* has it ever tolerated to fade away. The dyers changed, but none of them ever allowed this hue to fade.

Yā-Hayyu yā-Qayyūm!

7499. THE tales of the fanaticism of your love narrated

again and again to the life the message of life, thus warming it up, causing consternation in the sacred world by bringing them (the tales) to the fore and bringing about hustle and bustle in the Holy Presence.

Yā-Hayyu yā-Qayyūm!

7500. WHEN your intoxicated loving manners come to some action, they cannot at all be refrained and stopped by anyone from it.

Yā-Hayyu yā-Qayyūm!

7501. WHEN they descended to a field to do something and were seen not coming off it and stopped by any means at all, the Divine hands of the Nature held and stopped them from doing anything whatever, did what they wished by the simple command ... *kun* (Be!)

Yā-Hayyu yā-Qayyūm!

7502. THE great performers of *Tariqat* presented the practical demonstration, thus giving the lesson that whenever you stick to anything in the field, do it likewise.

Yā-Hayyu yā-Qayyūm!

7503. THE curing recipe mixture for this fanaticism was not found with any *Hakim* (indigenous medical practitioner); in fact, one never has it. The lexicons of the whole world were consulted, one of them had its explanation. No book had its meaning to read. Nor could any religious jurist could solve this problem.

Yā-Hayyu yā-Qayyūm!

7504. WHAT has not been found in the fanaticism of your love? All the good manners of the whole world are found hidden in it. Sometimes it is in *Siddiqiyat* (truthfulness), sometimes in *Zindiqiyat* (infidelity), sometimes in madness, sometimes in honour, sometimes in uniqueness, sometimes in strangeness, sometimes in intoxication, sometimes in unconsciousness, sometimes in 'self, sometimes in selflessness, sometimes in desertion, and sometimes in marching on. There has never been or shall never ever be anything outside this beautiful mixture of opposites.

Yā-Hayyu yā-Qayyūm!

7505. IN the fantasy of the same love did Ḥaḍrat Salman Farsi رَضْوَاللهِ undertake the desert living, Sayyiduna Bilāl رَضْوَاللهِ lay on the radiant hot chunks of fire, Ḥaḍrat Khabib رَضْوَاللهِ was hanged at the gallows openly, Abū Jindal رَضْوَاللهِ discharged the honour of faithfulness in shackles, Ḥaḍrat Abū Dharr Ghaffari رَضْوَاللهِ did not desist from the Formulas of Truth (Belief) even at utmost cruelty and Hur رَضْوَاللهِ had his head chopped off in favour of the Truth.

In the fantasy of your love the committed devotees sometimes uttered the flowery words with the tongue in love, sometimes laid the foundation of the ever green gardens with their pens, sometimes sang the songs of love at the point of lancets, and sometimes sang the anthems of love under the sharp edge of the sword. Whatever path the lover found, he marched on it, never deflecting and never returning.

Yā-Hayyu yā-Qayyūm!



Dār-ul-Ehsān Publications

Al-Barkat House

Almondbury

Huddersfield HD5 8LY

Tel (01484) 309852

e-mail drmuhammadiqbal@live.com

Web www.darulehsanpublications.com