

# Manifestations of the Stages of Blessing -

يَا قَوْمِ

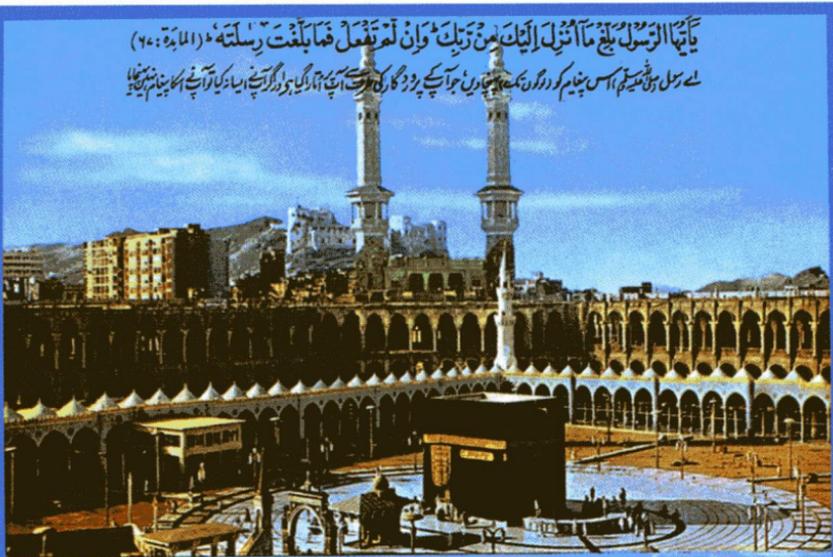
يَا قَوْمِ

## The Words of Wisdom Volume 8

Hadrat Abū Anees Muhammad Barkat Ali

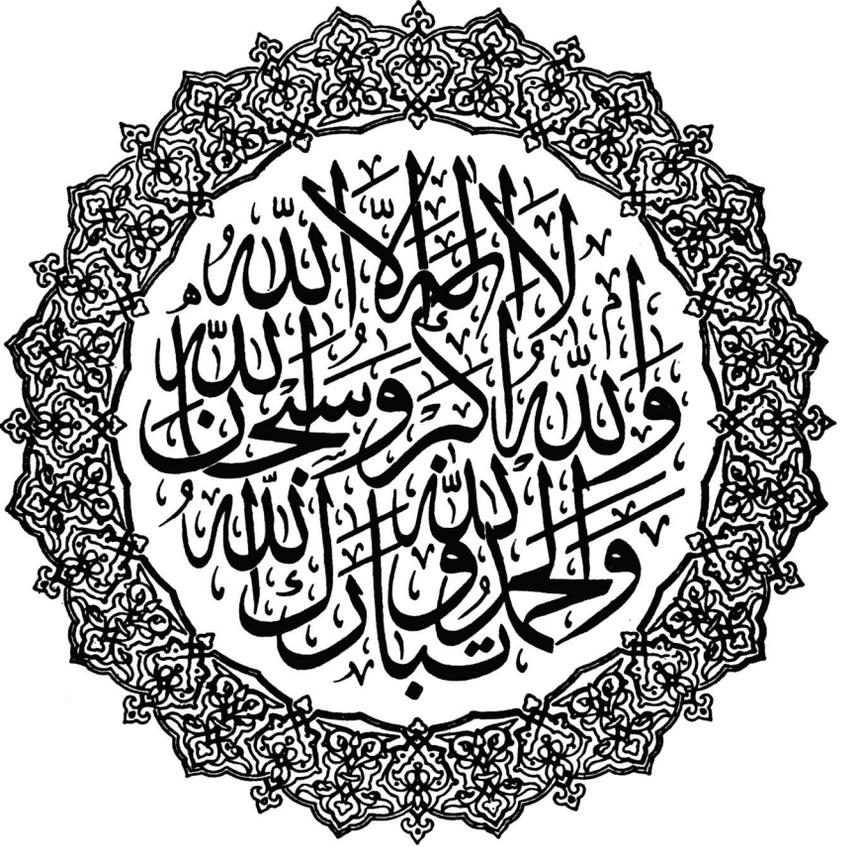
يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ (المائدة: ٦٧)

لے رسول و پیغمبرؐ کو درگونہ گمانے انکارین جو آپ کے بزرگان کی نسبت آپؐ کی ہر گئی جو درگاہت میں آئے اسی بنا پر یہ ہے



مصطفویہ خضریہ علویہ سعیدیہ ادیسیہ ججریہ قادریہ صابریہ قلندریہ مجددیہ غفوریہ حرمیہ کریمیہ امیریہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَتَبَارَكَ اللَّهُ

*Makshoofat - e - Manazal - e -  
Ehsan Al-Ma'roof Maqālāt - e -  
Hikmat*

*Manifestations of the Stages of Blessing -  
The Words of Wisdom*

Volume VIII

by

**Hadrat Abū Anees Muḥammad Barkat Ali** قدس سره و العالی  
(Translated by Muḥammad Iqbal)



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*Makshoofat -E- Manazal -E-  
Ehsan Al-Ma'roof Maqālat -E-  
Hikmat*

*Manifestations of the Stages of Blessing-  
The Words of Wisdom*

Volume VIII

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**Cover picture:** The *Holy Ka'bah* in Makkah Mukarramah and the Prophet's (ﷺ) Mosque in Madinah Munawwarah, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزَّتِهِ بِمَدَدِ  
 كُلِّ مَعْلُوْمٍ لَكَ اسْتَغْفِرُكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّوْمُ وَ اتَّوْبُ إِلَيْهِ -

## Introduction

And the servants of (God),  
 Most Gracious, are those  
 Who walk on the earth  
 In humility, and when the  
 ignorant

Address them, they say.  
 "Peace";

Those who spend the night  
 In adoration of their Lord  
 Prostrate and standing.

- (Al-Qur'ān 25:63-64)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى  
 الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
 قَالُوا سَلَامًا ○

وَالَّذِينَ يَسْتَوْدِعُونَكَ بِهِمْ سُجَّدًا  
 وَقِيَامًا ○

Herein these Verses humility has been described as the cardinal character-trait of a true Muslim who shuns haughty and vainglorious gait that would not, at any rate, help the ignorant to break the earth open or conquer the high mountains. The true Muslim does not take on the ignoramus, rather parts with the lot with the salutation 'peace' and attends to his Lord, worshipping peaceably at night. Humility is the *spirit de core* of Islam that has the Muslim's etiquettes and social behaviour stem as also from further guidance from the *Holy Qur'ān* such as wishing in warmth (*An-Nūr: 86*), permission to enter houses - (*An-Nūr: 27-28, 58*) and apartments of the household. The Holy Prophet ﷺ has stressed on and practically demonstrated good manners as Jalal-ud-Din As-Sayūṭī (d. 1502 CE) in *Al-fāmi* 'Al-Ṣaghīr' puts it: "My Lord granted me knowledge, extremely good too; my Lord taught me manners, vastly good too." 'Abdullāh bin Hārith رَضِيَ اللَّهُ عَنْهُ says: "I had not seen a face more smiling than the Holy Prophet's (ﷺ) who said, 'Meeting a (Muslim) brother with a smile

amounts to a good deed.” Further, he ﷺ said: “He who does not thank a human being is not thankful even to Allāh the Almighty.” The Muslim men and women all are enjoined to greet, saying “*Assalāmu ‘Alaykum* (peace be on you!” to fellow Muslims who in return must respond, saying: “*Wa ‘Alaykum Assalām* (and peace be on you!); the formulas are most meaningful and universal in sum and substance. Ḥaḍrat Bra’ bin ‘Āzib رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ, saying: “When two Muslims meet and shake hands, Allāh the Almighty forgives them before they depart.”

Shouting and calling loudly outside the house is regarded uncommonly. The *Holy Qur’ān* has it: “Those who shout out to you (the Holy Prophet ﷺ) from without the inner apartments - most of them lack understanding - (*Al-Qur’ān* 49:4)” The Commentary *Rūḥ Al-Bayān* by Ḥaḍrat Muhammad Isma’īl Haqqi رَضِيَ اللهُ عَنْهُ has it that as a matter of habit the Holy Prophet ﷺ stood outside the house he used to call on and stoked softly with his nails the outdoor, standing not in the middle rather aside, and returned if refused permission. He strictly forbade jumping over those sitting in an assembly and advised to rather occupy the vacant place without much ado. Nor should anyone’s seat be occupied in one’s absence. Equally, whispering into ears has been forbidden as it breeds in suspicion and doubts in the minds of others. The believers are commanded in the *Holy Qur’ān* (31:19; 49:2-3) not to raise their voices in the presence of the Holy Prophet ﷺ whose example has stylised over the centuries the Muslims’ behaviour and manners in the company of others. The *Shmā’il Al-Tirmidhi*, the collection of the *ahādīth*, portrays the Holy Prophet’s (ﷺ) practice thus: “He addressed and graced those in his company with due attention individually that everyone regarded himself most dear to him. He (ﷺ) was of the wide countenance and humble of nature. He was not hard tempered or harsh in speech. He never spoke in a high pitch. He neither found faults with anyone, nor exaggerated anybody in praise. If he felt anyone’s speech uncalled for, he simply glanced over; that is, he neither took him to task, nor was disillusioned of him. Rather, he went quiet.” Abu Dā’ūd رَضِيَ اللهُ عَنْهُ adds: “Whenever the Holy Prophet ﷺ spoke, he spoke each and every word most distinctly.”

With regard to interference unnecessarily and interjecting unduly the Holy Prophet ﷺ said: “A man’s Islam is commonly in that he does not interfere in unrelated conversation.” And this sort of relaxation of manners is commonly found amongst women folk who take pleasure in probing into the others’ affairs, personal and domestic, and unravelling the others’ secrets. There are still others who readily become the conciliators without any wish or regard of the contending parties. All this is forbidden totally in Islam.

Likewise, there are for the believers to understand the *Qur’ānic* narrations and to emulate the Holy Prophet’s (ﷺ) practices regarding welcome to the friends and relatives, shaking hands, embracing, dining together, caring for the others’ needs, visiting the sick, feeding the hungry and helping the destitute. Ḥaḍrat ‘Abdullāh bin ‘Abbās رضي الله عنه is quoted to have, via a chain of narrators, reported the Holy Prophet ﷺ, saying: “Whilst visiting the sick, do not sit by for long; depart after a short time.” As to the merits of visiting and caring for the sick the author of these monologues, Ḥaḍrat Abu Anees Muhammad Barkat Ali رحمته الله, writes in his foreword to the *Book of Sūfi Healing*: “Not even the highest degree of dedication to worship may earn anybody the claim of divine forgiveness in any other form, yet there is one thing that everybody should make sure of, which shall not go unrequited under any circumstances by Allāh the Almighty, and that is the selfless service to the ailing humanity.”

As a matter of total submission to their Creator, the believers, by and large, would involuntarily and impromptu use in their speech some interjections which are historic and definitive, meaningful and meritorious. Some of them are listed below:

**إِنْ شَاءَ اللَّهُ** *In shā’ Allāh!* (God willing; uttered when intending to do something in future)

**مَا شَاءَ اللَّهُ** *Mā shā Allāh!* (As it pleased God; when a job is accomplished to one’s satisfaction)

**مَعَاذَ اللَّهِ** *Ma‘ādh Allāh!* (God forbid; when listening to something untoward)

**لِلَّهِ حَاشَى** *Hāsha Lillāh!* (God protect/preserve us; when threatened by something)

الحمدُ لله *Al-Hamdu-Lillā!* (Praise be to God; when expressing thanks)

سُبْحَانَ اللَّهِ *Subhān Allāh!* (Glory be to God; when hearing or seeing something wonderful or marvellous)

الله أكبر *Allāhu Akbar!* (God is great; when hearing about something beyond human strength)

والله *WAllāh!* (By God; when swearing in the Name of God)

بِاللَّهِ *Billāh!* (With God; when wishing safety and security with Allāh)

تالله *TAllāh!* (By God; again when swearing in the Name of God)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *Ṣallallāhu ‘alaihi wa sallam!* (peace and blessings be on him; when hearing, reading or writing the Holy Prophet’s name). There are some more of these salutations that are known to an average Muslim and commonly uttered on hearing the names of the holy prophets of Allāh the Almighty, the companions of the Holy Messenger ﷺ and the holy men and women of Islam. These formulas in Arabic are repetitiously used in the speech of a Muslim which an ‘*Ajami* (non-Arab) or non-Muslim should be able to discern if listening to closely. These alongside many others have been used on appropriate occasions in the text of the monologues.

The religious commands regarding the respect owed to parents has no parallel. One must on no account speak roughly or show contempt, not even to say ‘Fie on you’, the *Holy Qur’ān* insists (17:23; 46:17). Those who are respectful and caring are promised to enter ‘paradise as it lies under the feet of the mother, the father being the gateway to it’, the sayings of the Holy Prophet ﷺ maintain. The parents cannot be abandoned or relegated to homes as is the common practice in the West. It is important that the younger generation of the first wave of Muslim settlers in the West are made to learn and realise these imperatives. Not only that the father’s brother and the mother’s sister must be held in utmost esteem, helped financially and morally at times of need. The teacher and religious mentors deserve treatment likewise. Mawlānā Jalāl-ud-Dīn Rūmī (d. 1273 CE) likens metaphorically the teacher and the father-in-law as fathers, giving each and every Muslim along side his/her biological father a trio of them.

Said laughing, "O child, so delightful!  
 Although I did have the power to do so before,  
 I wouldn't want to use my palate and teeth.  
 It's impossible though you strike my head with a sword,  
 That I would put my teeth on to some dog's feet.  
 One can act with determination with the base and the mean.  
 But a dog is not of a human being."

These classics of Al-Shirazi رحمۃ اللہ علیہ have held their excellence centuries after and have been translated into major languages of the world. The story has it that Amir Khusro رحمۃ اللہ علیہ (d. 1325 CE), who was musician poet and author of a number of mystical treatises and allegorical folk songs to occasion the wedding rites and rituals called *thumries*, wished for his compositions eternal attraction and interest as that of Sa'di's. This he dreamt whilst sitting in the company of his Shaikh, Nizam-ud-Din Awliya رحمۃ اللہ علیہ (d. 1325 CE). The mind readers as the Shaikhs are, Ḥaḍrat Nizam-ud-Din Awliya رحمۃ اللہ علیہ read his thoughts, cast his attention on to his heart and sent him into a trance. He found himself in the audience of the Holy Prophet صلی اللہ علیہ وسلم who had a *pankhawāla* of medium height and slightly dark complexion fanning him. As soon as he recouped his composure, Amir Khusro رحمۃ اللہ علیہ most humbly asked: "Who was that *pankhawāla*, fanning the Holy Prophet صلی اللہ علیہ وسلم?" He replied: "Shaikh Sa'di Al-Shirazi رحمۃ اللہ علیہ!" Thus highlighting and explaining the exalted position of Al-Shirazi رحمۃ اللہ علیہ and graded favours in the hierarchy of Divine beneficence. Notwithstanding, Amir Khusro رحمۃ اللہ علیہ is well remembered for his *Diwān* (collection of poems) as also for introduction of the Urdu language in Indian sub-Continent. He is these days well-known as *Tooti-e-Hind* (The Singing Parrot of India). His father was a grand Wazir to Emperor 'Ala-ud-Din Khalji. One day he took him to Nizām-ud-Dīn Awliya رحمۃ اللہ علیہ, pleading: "Sir! My wife died when Khusro was a year old, and since then I have taken care of him myself. When I take him to the bath, I notice a burn everyday on his shirt where it covers the heart, such is the heat of the pangs of separation from his mother that the child feels." He was, indeed, a saint in the making!

Humility is the sublimity of good character and the highest hallmark of a ṣūfī master that *Sayyed at-Tā'ifa* Ḥaḍrat Abu'l

Giving away in alms (*khayrāt*) and charity (*ṣadaqa*) is an important practice of Islam. In fact these are the Muslim's shield against odds of life, disease or other mundane afflictions. If one knows about one's neighbour having gone to bed hungry, one's own food taken would be regarded as *Ḥarām*, as the Muslim jurist decree and so sound is this clarion call to helping the poor, the deprived and the destitute.

Ḥaḍrat Mawlānā Sayyed Abu Bakr Ghaznavi, the late Vice-Chancellor of the Islamia University, Bahawalpur (Pakistan), has commented in his occasional bulletin *Islam and Social Manners*' (an undated Urdu Publication of Maktabiyyah Ghaznaviyyah, Lahore) on the originality and uniqueness of Islamic ethics vis-à-vis modern social behaviour: "It is my belief that the Holy Prophet Muhammad ﷺ has been the most civilised and cultured person ever born on the face of this Universe. The civilisation and culture that he has passed on to us is explicit, universal and above all capable to sustain eternally at all times and places. However advanced the civilised nations of the world today may be, they cannot afford, nay they are helpless, to offer anything better than what Islam has ushered in."

In addition to the domain of day to day social intercourse in Islam, there are subtler but most striking concepts in many combinations and commutations pertaining to the ethical life in Islam. There has been a great sūfi master Shaikh Musleh-ud-Dīn Sa'di Al-Shirazi رَضْوِيّ (d. 1292 CE) who has written two most acclaimed treatises, the *Bostān (The Orchard)*, a poetical composition, and *Gulistān (The Rose Garden)*, a compendium in prose intermingled with Verses. Both these master pieces in Persian deal with human character-traits and behaviour at the level of the rich and the rulers, the poor and the paupers. Here below is his story of self-esteem among people that portrays the human nature as against the animal thus:

*A dog bit one of the desert dweller's feet*

*With such fury that venom dripped from its teeth.*

*At night the pain would not let the poor wretch sleep.*

*Amongst his kinsmen there was his young daughter,*

*Who, speaking harshly and cruelly, called out her father:*

*"After all, did you not have teeth, too?"*

*Then the man whose face from crying was distraught,*

Qāsim Muhammad Junaid Al-Baghdādi (d. 910 CE) رحمته الله عليه has pinpointed as one of the main eight:

Liberality as that of Ḥaḍrat Ibrāhim (Abraham) عليه السلام

Acceptance of one's lot as that by Ḥaḍrat Ismā'il (Ishmael) عليه السلام

Patience as commanded by Ḥaḍrat Ayyūb (Job) عليه السلام

Capacity to communicate by symbolism as of Ḥaḍrat Zakariyyā (Zacharias) عليه السلام

Estrangement from his people as practised by Ḥaḍrat Yaḥya (John) عليه السلام

Wearing the woollen garbs as by Ḥaḍrat Mūsā (Moses) عليه السلام

Journeying like the travelling of Ḥaḍrat 'Īsā (Jesus) عليه السلام

Humility as Muhammad's (ﷺ) humility of spirit.

Now 'egoism' as a mere reflection of selfishness and as against humility must on all account be shunned. An anecdote from Ḥaḍrat Ali bin Uthmān Al-Hujwiri's (d. ca. 1071 CE) *Kashf Al-Mahjūb* (Revelation of the Veiled) explains how Ḥaḍrat Abu Bakr Ibn Jahar Ash-Shibli (d. 945 CE) رحمته الله عليه discarded this desultory trait and under the supervision of Ḥaḍrat Junaid Baghdadi رحمته الله عليه reached the highest echelons of Sufism.

Shibli was asked: "Who guided you on the Path?"

He said: "A dog. One day I saw him, almost dead with thirst, standing by the water's edge.

"Every time he looked at his reflection in the water he was frightened, and withdrew, because he thought it was another dog.

"Finally, such was his necessity, he cast away fear and leapt into the water; at which the 'other dog' vanished.

"The dog found that the obstacle, which was himself, the barrier between him and what he thought, melted away.

"In this same way my own obstacle vanished, when I knew that it was what I took to be my own self. And my Way was first shown to me by the behaviour of a dog."

Having been triggered thus on to the Path and given the Shaikh's tuition and attention, egoism disappears and the process of refinement and purification of the believer's self called *Tadzkiyah Nafs* sets in. *Dhikrullāh* over and above the obligatory duties cleanses the novice's heart to perceive Divine reflections, enhance his hearing power to listen to the on-going *Ṣawt-i-*

*Sarmadi* (Divine messages; lit. the Almighty Allāh's Voice), sharpen his eyesight to gain vision and tongue to sooth the others' hearts.

The seekers of Truth have usually their own personal and characteristic experiences towards their conversion. Ḥaḍrat Ḥabib 'Ajami رحمته اللہ علیہ was a banker who charged exorbitant interests on his lending. His wife was distressed when she cooked the meat her husband had brought to a blood broth. Saddened further by the hate of his debtors he forsake everything and took up discipleship with Ḥaḍrat Junaid Baghdadi رحمته اللہ علیہ. Ḥaḍrat Ḥasan Baṣṛī (d. 728 CE) رحمته اللہ علیہ was a jeweller before he became an ascetic. Ḥaḍrat Abu'l Majd Majdud Al-Hakim Sanai رحمته اللہ علیہ (d.1131 CE) was the poet laureate of the King Bahram Shah. He got converted at the call of a dervish: "Can there be a greater madness and folly than to waste one's intelligence in praising kings, instead of eulogizing the Omnipotent Lord?" This made the Hakim tear his garments, become a *faqīr* and refuse to wear even shoes. When Bahram Shah called him back in order to marry his sister, he replied: "I have taken poverty as my bride, and I do not want a kingdom or a princess." Dr Bankey Behari writes in his article 'The Way to Ecstasy' about Jalāl-ud-Dīn Rumi رحمته اللہ علیہ as follows:

Jalāl-ud- Dīn Rumi رحمته اللہ علیہ was a professor of eminence, adept in rituals, and a master of sacred writings. One day he was seated by a pool pondering over rare manuscripts. At the same time the great dervish Shams-ud- Dīn Tabriz (d. 1248 CE) رحمته اللہ علیہ was praying for someone to be made known to whom he could communicate.

A Divine voice asked: "If We confer upon you such a friend, what will you give Us?" Shams replied: "My head!" – and all know that he proved true to his words in the end.

The voice showed him the way to the pool, and Shams stood behind Rūmi as, unnoticed, he seized and threw the precious manuscripts into the water.

Jalāl turned round, saw the fiery eyes of the saint, and said: "O Dervish! What a great loss to the world has been caused by you destroying those writings."

The Saint of Tabriz smiled and, extending his hand, took the books from the water, dry and not in any way affected by the immersion.

Jalāl fell at his feet and asked: “Where did you acquire this knowledge?”

“I have come to teach you that” said Shams. They spent two months in study together after, and Jalāl emerged a perfected Sufi, reciting this poem in honour of his teacher:

*He is my preceptor and my disciple.  
He is my pain and he is my medication;  
I speak the truth when I say this,  
That he is my Shams (Sun) and my guide.*

Selfless service to humankind is most important aspect of Islam in addition to the ‘*Ibādāt* (obligatory duties in worship) and *Dhikrullāh* (remembering Allāh the Almighty. In the realm of *ādāb* (manners), and above all, one is expected to regard others superior to him/her selves. Again Sa‘di Al-Shirazi رَضِيَ اللهُ عَنْهُ has another story to occasion this trait.

*A single drop of rain fell from a cloud in the sky,  
But it was filled with shame, when it saw the sea so wide.  
“Next to the sea then, who am I?”  
If the sea exists, then how can I?”  
While looking down on itself with the eye of contempt,  
An oyster in its shell, took it for nourishment.  
And so it was, that its fate was sealed by this happening,  
And it became a famous pearl worthy of a king,  
Being exalted to the lofty heights,  
In the same way that it had descended to the depths.  
On the portal of non-existence it went knocking  
Until it was transformed into a being.*

Modesty is an important corollary to humility which must be observed by both men and womenfolk in Islam. The woman is expected to dress herself from top to toe and man from navel to knee (minimum), bearing in mind, especially in the case of women, the underlying principle of disguising rather than emphasising the body. Any local dress to that effect would be permissible. This in practice takes the form of head scarf and long skirt with *jilbāb* (a loose gown) over all for women in the Arab world and *dupatta*, *shalwār* (baggy trousers) and *kameez* (tunic) for women the Punjab.

Free intermixing of men and women is forbidden in Islam and the practice of *purdah* (wearing a veil) as is much talked about

in the western world has its sanctions found in the *Holy Qur'an* (*Surah An-Nūr* and its exegesis), the *Ahādīth* and the scholarly expositions as derived from them, the rationale amounting to assuage permissiveness and promiscuity amongst the believers. We reproduce here an extract on the subject from the author's (*Ḥadrāt Abu Anees Muhammad Barkat Ali قدس سرته العزيز*) *T'atīm Al-Dīn* (tr. by Sajeda Maryam Poswal):

“*Purdah* is an authentic injunction in Islam. Teach your family of its importance. Encourage your neighbours to adopt *purdah*. Most break-up of marriages is due to lack of *purdah*. Tell everyone its importance. For a woman to leave her house wearing perfume, to display her beauty to those who are not liable to see it (*ghayr mahram*) and for a man to befriend a woman who is unlawful to him and *vice versa* either secretly or openly in an intimate way or to form a powerful relationship with each other by other such means is unlawful (*harām*).

“Practise that what you have knowledge. Stay away from those things that you have been forbidden to partake in. When you abstain from those things, advise others to do the same. Likewise, do what you are commanded and encourage others to follow suit. When you make a promise, do not break it. Do not ever lie. When a person lies, the *Kiraman Kātibīn* (the two guardian angels assigned to each living person) run a mile from the smell of lies. Do not backbite any of your Muslim brethren (or any one else). Do not hear backbiting and do not let others in your presence backbite. Back-biting is like devouring your dead brother's flesh. So, refrain from backbiting, do not even hear it. Do not let it take place in your company. Backbiter will not enter paradise. Do not envy anyone. Jealousy burns away good deeds as fire burns dry wood. Respect the elderly. Obey them and do not speak against them. Do not irritate them. Do as they tell you; do not disobey them unless they are clearly going against the *Holy Qur'an* and the *Sunnah* of the Holy Prophet ﷺ. Take care to be courteous in all your dealings. Do not support those who are undeserving, nor oppress anyone in any way. Help every oppressed person. The creation is the family of Allāh the Almighty, so treat it with kindness. Remember well that kindness is rewarded by kindness and that those who show kindness are the Almighty Allāh's friends. Teach your children good manners.

Never harm any of your Muslim brethren. Do not be derogatory and do not put them in any difficulty. Do not speak unkindly and do not disclose confidential matters. If you see a fault in someone, disguise it. Let your resentment of a Muslim brother not exceed three days. Greet everyone (i.e. say *Salām*) and return the greeting in good faith. Someone invites you, accept the invitation. If someone is ill, go and visit him. If someone dies, attend the funeral. If someone has wronged you, bear it with patience; do not retaliate! Forgive! After all retaliation is not really a form of chivalry. Forgiveness is, indeed, a form of gallantry. Give good advice to everyone. Do not betray anyone's trust. Do not deceive anyone. Do not cheat anyone; nor fall into any misunderstanding regarding him. Do not exaggerate anyone's situation. Nor boast off your *taqwā* (fear of Allāh the Almighty). When you sin, seek repentance immediately. Do not become stubborn. Instead do your ablution (*wudū*), pray two *raka'at nāfilah* (supererogatory prayer). Praise Allāh the Almighty with all His Glory. Send *darūd* (praise) and *salām* (salutations) to the Holy Prophet ﷺ. Confess your sin and then ask for forgiveness. He is the Most Forgiving and Most Merciful. Do not consider any sin as trivial.

“Live on the Earth as though you were a traveller. A traveller has nothing but the essentials, clothes he is dressed in and a small knapsack which he can easily carry. We are not going to live here forever. Nor will we return to this place. Life is only a breath's span. Whether it is one breath or millions do not waste it. Spend it in constant *dhikr* and obedience (*itā'at*). Do not waste it. The light that emanates from invoking Allāh the Almighty is extinguished by gibberish and profane talk. Give priority to *dhikrullāh* over all other thoughts.”

In short, the author has summarised the whole discussion into five fundamental human traits which are generic and precursor to all the evil and good deeds respectively. His stickers and fly posters read as follows:

Do not tell lies; it is *ḥarām*; stop it!

Do not backbite; it is *ḥarām*; stop it!

Do not practise jealousy; it is *ḥarām*; stop it!;

Do not carry tales; it is *ḥarām*; stop it!

Perform *Dhikrullāh* (remembrance of Allāh the Almighty);  
*ahlan wa sahlān* (most welcome)!

His envelopes carry the writing in Urdu 'do not talk about something that you do not do', meaning why preach something good that you do not practise yourself and forbid that what you yourself commit.

Oblivious to the hidden treasures of Islam in the *Holy Qur'an* and the *Sunnah*, for the welfare of humanity, the orientalist is vainly engaged in the discussion whether or not circumcision of Muslim females, derogatorily called mutilation of female genitals, is commanded in the scriptures. Another of his wanton interest is honour killing of Muslim women in certain parts of the Islamic World. Reading the reports published at international level one only feels ashamed and amazed at the paucity, frivolity, naivety and lack of depth of understanding of the sobriety, profundity, majesty, beauty and regality of Islam.

The following of the Holy Prophet's (ﷺ) sayings aptly sum up the governance of the Muslim's life habits:

"The best of people are those who are most beneficial to others." – (*Ṣaḥīḥ Jāmi' as-Saghīr*; 3289)

"You cannot attain perfection in belief until you have for others what you prefer for yourself." – (*Bukhārī*: 1.2.12)

There is another of his all embracing sayings that covers all aspects of the Muslim ethics: "The best of you is he who is good to his family and the best of people are those who fulfil their promises."

The second *Qur'ānic* Verse (25:64) above is the simple summation that those who are humble are promised nearness to Allāh the Almighty. The phrase 'adoration of the Lord' is suggestive of *dhikrullāh* which has been commanded for the reward in lieu 'is it not through the remembrance of God that hearts find tranquillity? – *Al-Qur'an* 13:28'. A well known tradition related in the Imam Mālik's *Muwatta'* has that the Prophet 'Isā (Jesus) ﷺ said: "Do not sit in a gathering without remembering Allāh the Almighty, for if you do, your heart will be hardened, and a hardened heart is distant from Allāh the Almighty." Commenting on the *Ḥadīth*, Yusuf Hamza, in his foreword to *The Prophetic Invocations* of Imām 'Abdullāh Ibn 'Alawi Al-Haddad writes: "The hardening of the physical heart occurs from lack of exercise and eating animal flesh with fat. Similarly, the spiritual heart is hardened by lack of spiritual

exercise, and eating the dead flesh of other humans (which is the metaphorical reality of the act of backbiting). And the spiritual exercise is *dhikrullāh*.”

To sum up this discussion, the ethical manners of Islam are there to be observed as a part and parcel of the Faith of Islam. The reward is with Allāh the Almighty. And amongst the believers the good deeds done should be reciprocated with good deeds and that is the unfailing doctrine as in the scriptures:

Is there any Reward  
 For Good – other than  
 Good? هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا  
 الْإِحْسَانُ ○ - (الرحمن: ٦٠)  
 - (Al-Qur'an 55:60)

The collection of *Maqālāt-i-Hikmat* under review has in the midst of the body of text the accounts of the following four titles documented, what we call as the major historical landmarks of Islam, rendered into English along side the Arabic original with proper and correct references to the sources appended. They are:

*Ghazva-i-Badr* (The Battle of Badr)

Martyrdom of Ḥaḍrat Sumiyyah and Ḥaḍrat Yāsir رَضِيَ اللهُ عَنْهُمَا

*Aṣ'ḥāb-i-Ṣuffah* (The Companions of the Bench)

*Kitāb Al-Nabī Al-Ummī* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Ghazva-i-Badr* is the well-known battle in the history of Islam, the details of which are found in the text of this book. Briefly, it took place from 12<sup>th</sup> to 17<sup>th</sup> Ramadan Al-Mubārak 02 AH and 313 companions comprising the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 83 emigrants 151 Anṣārs (indigenous Muslim inhabitants of Madinah Al-Munawwarah) and 79 of their relatives. Between them they had only 70 camels and three horses. Soon after they set out from Madinah, Ḥaḍrat Abu Lubaba رَضِيَ اللهُ عَنْهُ was designated as the *Amīr* of Madinah and, therefore, sent back to attend to its affairs. The tiny Muslim army was to face the infidels large in numbers and better prepared in strength. They were one thousand well groomed in the art of warfare including a battery of one hundred horsemen. Hand to hand fighting ensued with 14 Muslim casualties (*shuhadā'*) and seventy fatalities of the disbelievers and the same number from amongst them were captured. Amongst the enemy dead were twenty four leaders of the Quraish, 'Utba bin Rabī', Shiba bin 'Utba, Umyya bin Khalf and Abu Jahl bin Hisham to name some of them. In view of the heavy loss of life

the enemy took flight from the battlefield, affording Muslims a clear victory and moral highness.

The Holy Prophet ﷺ demonstrated bravery and chivalry and led his men as a general of utmost skill and dexterity. Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ has narrated: "When the fighting became fierce (according to some report it was the fiercest), we the companions used to take shelter behind the Almighty Allāh's Messenger ﷺ. Not even one of us went as close to the enemy as often as he did. On the Day of the Battle of Badr, I noticed that we took refuge behind him and he was the person closest to the enemy ranks. On that day he fought the hardest of all." – (*Nasīm Al-Riaḍ V2, P50*)

Himself dexterously trained army officer in the Royal Indian Engineers (Roorkee Cantonment) the author Ḥaḍrat Abu Anees Muhammad Barkat Ali قَدَسَ سِرُّهُ الْعَزِيزِ has compiled the microscopic details of the Battle of Badr which account he has also published as a booklet separately. Not only that, he had built at Dār-ul-Eḥān (Salarwala, Pakistan) a column of some 18 meter high and four meter in diameter named *Minār-i-Aṣḥāb al-Badriyyīn* (Minaret of the Companions of Badr) in commemoration of this historical battle. He had all 313 holy names burnt onto tiles which are found glued all over, thus consigning them on to this stupa of concrete and mortar, saying and honouring first time historically till eternity: 'This column is my firm determination of and commitment to my devotion to Islam', writes the author elsewhere.

Take any book on *sufism* off the library shelf, the authors all, Muslims and non-Muslims alike, have acknowledged and made references unfailingly to the community of *Aṣḥāb Aṣ-Ṣuffah* (The Companions of the Bench as they are well-known) who led austere lives and engaged themselves in continuous *dhikrullāh* day and night. They discharged supererogatory duties (*nawāfīl*) with the same fondness and sense as for the obligatory (*farā'id*) duties. They dressed in woollen garments as the traditions have it, hence the pseudonym *aṣ-ṣūfiyyun* (the wearers of wool). Nor would the writers miss to refer to their miraculous powers as derived from the following tradition:

Ḥaḍrat Abu Huraira رَضِيَ اللهُ عَنْهُ has reported the Holy Prophet ﷺ saying: "Allāh the Almighty says: 'I shall announce a war

against him who bears a grudge against My friend. I have no better liking for a person who strives for nearness to Me which I have made obligatory for him rather than any other. And My servant becomes near to Me by regular and constant prayers of *nawāfil* so much in fact that I begin to love him. And when I begin to love him, I become the ear with which he hears, the eyes with which he sees, the hand with which he holds, and the foot with which he walks. And if he requests anything of Me, I certainly give it to him. I do not feel working as hard over ordinary jobs as I do for those concerning a true Muslim's soul and especially when this soul considers death as bad. I regard (the soul's) deed as bad." – (*Bukhāri V3, P325, No. 1418*)

Martyrdom of Ḥaḍrat Yāsir and Ḥaḍrat Sumiyyah رضي الله عنهما is a glaring example of the ordeal and atrocities suffered by the early converts to Islam at the hands of the *kuffār*, the hair razing accounts of which are found scattered in the books on the early history of Islam. They were the first defenders of the fledgling Faith of Islam. No less acknowledged is the contribution of the little spider who wove the cobweb on the opening of the cave in the *Mount Thawr* wherein the Holy Prophet صلى الله عليه وسلم and his Companion Ḥaḍrat Abu Bakr Siddiq رضي الله عنه took refuge during their flight from Makkah to Madinah. It goes also for the rock-doves who built a nest by the opening, thus camouflaging the whereabouts of the refugees.

We have not gone into the history and background details regarding the reasons why this battle was fought. Nor is it within the scope of this introduction. Suffice it to say that the hardliner Makkan meant to nip the new Faith in the bud so to say. This was, in actual fact and primarily, the aim of the enemy during this as also the subsequent battles fought in the life time of the Holy Prophet صلى الله عليه وسلم who rather than as an aggressor guarded and defended the Faith and its followers thus setting up an Islamic State before his demise.

As said whilst at Madinah Munawwarah the Holy Prophet صلى الله عليه وسلم had towards the end of his life time developed a Muslim State in the Arabian Peninsula and, of necessity, to send his dignitaries to foreign lands and also to have their instruments of authority and letters to others dictated. The record has now come to hand in museums in the world. One such letter, but with a

difference, is found in a Museum in Paris (France) and has been passed on to the late compiler, Ḥaḍrat Abu Anees Muhammad Barkat Ali رَضِيَ اللهُ عَنْهُ، by late Dr Muhammad Hamidullāh, and now printed here in this book in English with the Arabic original. The letter has been published in the form of a separate booklet, *Kitāb Al-Nabi Al-Ummi* رَضِيَ اللهُ عَنْهُ، and reproduced its one page miniature in Arabic original along with Urdu translation in almost all his publications. Additionally, he made it available as an amulet for its comprehensive safeguard against the odds of life. He had, with his blessings, advised those especially under the influence of black magic and witchcraft, *jinn*s and vampires, and any other extraneous evil forces, to wear it on person in order to gain the Divine profit from. Following the footsteps of the late author's practice, the amulet can be had from the publishers provided the user holds the due conviction in and affords the utmost sanctity to the holy text in order to reap a due reward.

The English translation of The Words of Wisdom Volume VIII corresponds to the Urdu original published at Al-Mustafid Dār-ul-Eḥān on Friday, 27<sup>th</sup> Ramaḍān Al-Mubārak 1406 AH. The views expressed in the introductory review and any errors of rendering are those of the undersigned and the excellence of thoughts in these lessons of reality undoubtedly belong to the revered author, the late Ḥaḍrat Abu Anees Muhammad Barkat Ali Ludhianvi قدس سره العزیز. Once again we record our heartfelt thanks to Imdad Ali Ahmad Poswal (Bristol) for word processing and artwork. Also, we acknowledge gratefully the courtesy of Akhtar Mirza (Lahore) for the photograph of the *Minār-i-Aṣḥāb-i-Badriyyīn* (Dār-ul-Eḥān, Salārwalā, Pakistan) that is reprinted on the back title cover of this book.

*Al-Hamdu-lil-Hayy-il-Qayyūm!*

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10 Muḥarram Al-Ḥarām 1426 AH  
(20 February 2005 CE)

# *The Words of Wisdom*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ  
 وَالصَّلٰوةُ وَالسَّلَامُ  
 عَلَى رَسُوْلِهِ الْكَرِیْمِ  
 وَآلِهِ الطَّيْبِیْنَ  
 وَآلِهِ الطَّيْبِیْنَ

*Bismillā-hir Rahmā-nir Rahīm!*  
 In the Name of Allāh the Most Beneficent  
 the Most Merciful!

# Maqālāt-e-Hikmāt The Words of Wisdom

6236. THE WORLD is the valley, vast and dark, desolated and devastated, and of bewilderment and solitude, coming to no end anyway. However, when blessing descends, in no time the bewilderment disappears, the desolation is driven away and the awe evaporates. The insipid morning, never welcoming, begins to smile. The barren evening that never blooms begins to change garbs. The spoilt is recouped. The devastated is enlivened. The tumblers of disappointment all are thrown empty. The tumblers all are filled in one after the other from the decanter. And all this comes to pass because of the recommendation and intercession of my master, may my soul be sacrificed for him, ﷺ.

Sayyidunā Jawwādun Ṣallallāhu ‘Alayhi Wa Sallam! (Our Leader, the Grantor of Bounties ﷺ!)

Sayyidunā Karīmun Ṣallallāhu ‘Alayhi Wa Sallam! (Our Leader, the Merciful ﷺ!)

*Yā-Hayyu, yā-Qayyūm!*

6237. DO tell! What did the speaker gain?

*Yā-Hayyu, yā-Qayyūm!*

6238. IN matters of welfare there is no discrimination of caste; it is not meant for any definite person. It is meant for the public and they alone welcome it.

*Yā-Hayyu, yā-Qayyūm!*

6239. IF changing the general into the particular might not be breaking the trust what else would it be!

*Yā-Hayyu, yā-Qayyūm!*

6240. THE same expensive quilts meant for the poor must be distributed; they must not be exchanged.

*Yā-Hayyu, yā-Qayyūm!*

6241. THERE is no need asking anybody. Ask your own heart whether or not it is jealous!

The pious is not jealous.

The jealous cannot be pious.

Jealousy annuls piety.

*Yā-Hayyu, yā-Qayyūm!*

6242. MERE talk would not lead to anywhere. Whenever something took place, it did so by doing it.

What has clay to gain from anyone and what has anyone to give to clay! There is only the music that plays inside the clay; there is nothing else.

*Yā-Hayyu, yā-Qayyūm!*

6243. NEITHER Adam or Eve, nor Heaven or Hell; they are all pleasantries of Nature.

He alone has created, set up, and maintained them. There is no true Muslim or infidel, no good or bad, no ignorant or clever. They are all on with the movements subject to the Eternal Divine Will.

He does what He wishes. He has it done the way He wishes. There is nobody dare say anything. He Himself is busy watching the sight.

This sight of Nature set in at Eternity and shall last till Eternity.

It is attractive and soul inspiring sight, interpretive of:

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا - (الزمر : ٨)

*Wadhkur isma Rabbika wa Tabattal Ilayhi Tabtilā!*

But keep in remembrance

The name of thy Lord

And devote thyself  
To Him whole-heartedly.

- (Al-Muzzammil 73:8)

Objection to Nature amounts to disappointment and grief,  
and concordance, the blessing and everlasting comfort.

*Yā-Hayyu, yā-Qayyūm!*

6244. ONLY *Tawḥīd* (Unity of Godhead) did certify and  
welcome the Book, most clear and treasured.

He is the *Muwahḥid* (Unitarian) who never worries, rather  
smiles in all circumstances, taking never anyone to his heart.

*Yā-Hayyu, yā-Qayyūm!*

6245. AT some places there are no arrangements for  
recreation or drinks. No time is fixed for eating or sleeping.

Walk in and eat.

Lie down and go to sleep.

*Yā-Hayyu, yā-Qayyūm!*

6246. THEY commanded no knowledge, were only  
unlettered. They traversed all stages because of due deference and  
played a leading role at every gathering.

*Yā-Hayyu, yā-Qayyūm!*

6247. IN connection with certification of *Īmān* (Faith):

Question: Only satisfy the question 'how can one hear every  
speech of every creature of the earth and sky?'

Answer: Because the hearer resides in everyone.

Satisfied, yes – thanks!

*Yā-Hayyu, yā-Qayyūm!*

6248. IF some other person hears the talk we do, he would  
be ashamed.

*Yā-Hayyu, yā-Qayyūm!*

6249. I attend to your call every day, even that without  
invitation. But I return duly smitten with stick.

*Yā-Hayyu, yā-Qayyūm!*

6250. HAVE a time-table!

Your first task must amount to a cure for the needy and the sick. Provide for comfort by means of medicine or food. May this happen every day!

*Yā-Ḥayyu, yā-Qayyūm!*

6251. IF nothing else, you must give away at least one out of two *chuppatis!*

*Yā-Ḥayyu, yā-Qayyūm!*

6252. ‘ALĀ-UD-DĪN كَوْنَالِدِيكَ pervaded each and every vein of my religious guide. When he got excited, he shouted ‘Ala-ud-Dīn per force. The mosque reverberated.

*Yā-Ḥayyu, yā-Qayyūm!*

6253. THERE are several islands of the Caribbean Islands, every island commanding its own separate identity. There are some whose names we do not even know, only the Creator and none else knows about.

The inhabitants of these islands are human beings and carnivorous too depending upon the produce of the islands for their food and dress.

They talk in a strange and unbecoming way, jumping into the fire fearlessly.

They walk on the fire chunks in peace, singing and dancing.

This might be some sort of knowledge of which we are not aware.

When anyone dies, his head is cut off and offered to the head of the tribe to eat.

They meet in affection, staring at one another as if frightening someone.

The rare finds of the sea, which are not available at any cost, form the decoration of the necklaces of their leaders and tribe heads. The most precious fish of the sea is laid on their dining table. They follow no discipline; they do what they like. They eat what they wish, discriminating not at all between what is *Ḥalāl* and what is *Ḥarām*. They live in tribes, faithful and devoted to their leader. They worship their *Ilāh* in one form or another. They are not prepared to listen to anything against their beliefs. The

preacher of the Faith of Islam has not reached there as yet. They are anxiously waiting for. *Wa mā 'Alainā ill-al-Balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6254. PREACH above all considerations of doctrines. The doctrines abound in differences and the Faith, the unity. The differences are the basis of evil and unity, of love.

*Yā-Hayyu, yā-Qayyūm!*

6255. THE islands are beyond my reach and yours. Even one market in a city is distinct from the other.

*Yā-Hayyu, yā-Qayyūm!*

6256. GAINING of Faith is avoidance of the cursed and the dead. If this is not the case, it, in actual fact, amounts to nothing.

Nobody has ever avoided the cursed and the dead. Rather one is wholeheartedly running around for their gains alone.

Everybody is aware of this, but no one at all has opposed it.

What is somebody's preaching and what is its profitability!

*Yā-Hayyu, yā-Qayyūm!*

6257. WHO taught the bull to gain support by leaning against?

*Yā-Hayyu, yā-Qayyūm!*

6258. FORTUNE telling is the product of stupid thinking!

*Yā-Hayyu, yā-Qayyūm!*

6259. COPYING is your habit. Copy good deeds too!

*Yā-Hayyu, yā-Qayyūm!*

6260. CRUELTY is the most obnoxious matter inside a human being.

The oppressed can bear with the oppressor, but the oppressor cannot bear with the oppressed.

Cruelty eats away the oppressor.

The history acknowledged it!

*Yā-Hayyu, yā-Qayyūm!*

6261. IF these Words of Wisdom are written down every day, there is nothing doing. After all they do not stop descending.

Refraining from whatever is cursed and outcast near Allāh the Almighty and His dear Messenger ﷺ is, indeed, the foundation of the Faith and emulation of love.

Until one is free from the cursed, the corpse remains inauspicious.

There is no purity in inauspicious and without purity there is no worship. This alone is the reality of Islamic Mysticism.

*Yā-Hayyu, yā-Qayyūm!*

6262. ONLY the essence of minerals can cure (or make up) the minerals.

*Yā-Hayyu, yā-Qayyūm!*

6263. ALL matter is heavy; having melted it becomes light. And lightness is the essence of all matter. The wise men are united at this and the pious agreed.

*Yā-Hayyu, yā-Qayyūm!*

6264. SPECIFIC charities, alms and donations are most popular for the sick, the helpless and the disabled.

*Yā-Hayyu, yā-Qayyūm!*

6265. THE natural colour is green. And black colour is overwhelming to every colour.

*Yā-Hayyu, yā-Qayyūm!*

6266. LOVE of anyone spares one for no other use, never letting up for any other job. Rather it keeps occupied in its own jobs lest some adversary may approach him/her thus getting absorbed in other thoughts.

*Yā-Hayyu, yā-Qayyūm!*

6267. *JEHĀD-I-AKBAR* (The Greater War) is far severer and more difficult than the Battles of *Badr* and *Hunain*.

*Yā-Hayyu, yā-Qayyūm!*

6268. COMMAND is that of and befits the Almighty Allāh

and Only. Every command is subservient to the Almighty Allāh's Command. And it ever comes to pass.

Submission is responsible for blessings.

Objections amounts to disliked manners.

*Yā-Hayyu, yā-Qayyūm!*

6269. TO remain in the audience of the Holy Prophet ﷺ is the rudest act in love. That is, there is thus a likelihood of commission of a rude action in one form or another.

*Yā-Hayyu, yā-Qayyūm!*

6270. KINDNESS and wrath both remain prevalent in every body and at all time. They are both from Allāh the Almighty. And the remembrancer is absorbed in His remembrance.

*Yā-Hayyu, yā-Qayyūm!*

6271. AT the most there is one, or two or three practical prescriptions of the hospital, the remaining are all fillers in.

All the diseases are manifested because of the disorder of stomach and blood.

The hospital knows no bounds of joy over its selection, praying for cure all along.

*Yā-Hayyu, yā-Qayyūm!*

6272. WHEN Allāh the Almighty was going to talk to Ḥaḍrat Mūsā (Moses) ﷺ, the Conversationalist, the angels, the devils and the gins were first of all pushed far away and the Mountain of Sinai was completely darkened so that no one were to hear their mutual conversation. In other words, the foundation of solitude is darkness.

*Yā-Hayyu, yā-Qayyūm!*

6273. THE highway may accept it or not but becoming dust with dust, not recognised in any shape or colour, is the journey of the highwayman on the highway. This affords a wondrous scene for the on-looker and a great comfort for the traveller. Whatever journey one has travelled through is never travelled again. Rather, he waits for the next journey.

*Yā-Ḥayyu, yā-Qayyūm!*

6274. IF a lucky one has the honour of next journey, he walks along. Otherwise, he stays put, losing himself in the limitless valley of thought. No journey is ever wasted. If it does not become a diamond, at least it begins to sparkle unfailingly like a pearl.

*Yā-Ḥayyu, yā-Qayyūm!*

6275. THE euphemism 'I did it' and 'I do it' are the opposition of *Tawhīd*.

'He did it' and 'He does it' are the basis of *Tawhīd*.

Opposition goes on as long as it stands opposed.

When it accepts defeat, it rests in peace.

*Yā-Ḥayyu, yā-Qayyūm!*

6276. THE whole Universe speaks with one tongue admitting the fact that whatever takes place is performed by Allāh the Almighty. What further authentication do you have of this certification?

*Yā-Ḥayyu, yā-Qayyūm!*

6277. THE morning broke. Everyone set out in search of living.

The good living of all is the knowledge and wisdom and the best, devotion and ecstasy.

*Mubārakan! Mukarraman! Musharrafan!*

*Yā-Ḥayyu, yā-Qayyūm!*

6278. THE animals are often victim of forced labour and cruelty, busy day and night in jobs right in front of you.

Do not beat them. Do not take revenge of someone's wrath from the animals.

*Yā-Ḥayyu, yā-Qayyūm!*

6279. PRACTISE your knowledge.

Stay away from the cursed and the outcast.

There is no better *Ṭarīqat* (Islamic Mysticism) than this.

*Yā-Ḥayyu, yā-Qayyūm!*

6280. ONLY grief and calamity have made life interesting.  
Had there been no struggle, it would have been no life.  
It would have all been stationary, death prevailing.  
*Yā-Hayyu, yā-Qayyūm!*

6281. WHOEVER comes to Allāh the Almighty is welcomed  
by Allāh the Almighty most cordially. We do not go to Allāh the  
Almighty, rather go to the world. Had it not been the case, how  
come Allāh the Almighty would not welcome him.

*Yā-Hayyu, yā-Qayyūm!*

6282. THERE is no room for politics in the session of *dhikr*  
and the *madhkūr* (remembered). وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā ‘alaynā ill-al-*  
*Balāgh!*

Politics in such like sessions is the utmost stupidity.

*Yā-Hayyu, yā-Qayyūm!*

6283. IS it something to talk about?  
Were this to pass, it would in no time.  
*Yā-Hayyu, yā-Qayyūm!*

6284. WHENEVER Allāh the Almighty demonstrated His  
Grandeur, Honour, Rule and Power, He put intellect to wonder.  
The sparrow confronted the elephant and the mosquito, the  
powerful, thus proving the fact that everything in front of His  
Grandeur is helpless, everything in front of His Honour is  
downgraded and everything in front of His Rule is subdued. And  
He has overwhelmed everything by His Power, no creature  
whatever is His repudiator and disbeliever.

NB: The author uses a new Urdu word *nabir* meaning  
disbeliever.

*Yā-Hayyu, yā-Qayyūm!*

6285. NATURE is but the command ‘be (and) it is done’,  
depending upon no might or means. When she so wishes, she  
does it in a moment. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā ‘alaynā ill-al-*  
*Balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6286. EVEN *Shaykhiyyat* (Saintliness) is not dependent on any might or means. It carries on with the journey with complete trust in Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6287. IF making up, carrying on doing so, and agreeing to nothing at any rate amounts to *shaykhiyyat*, I am also a *shaykh*.

If you tell (forbid) someone once, or twice, or three times, but to no avail, knock him over to the table and . . .

*Yā-Hayyu, yā-Qayyūm!*

6288. THE blessed selection of practices: When practice is readopted, everything is revived.

*Yā-Hayyu, yā-Qayyūm!*

6289. NATURE never snatches away anyone's liberty. When it crosses the limits and there is no other means to avert, it is contained.

*Yā-Hayyu, yā-Qayyūm!*

6290. EVERY industrialist's dress (appearance) obviates his industry.

Whoever never changed did change.

*Yā-Hayyu, yā-Qayyūm!*

6291. ACTION in any job is responsible for blessing.

*Yā-Hayyu, yā-Qayyūm!*

6292. THE modern mode of medicine is most welcome!

*Mubārakan! Mukarraman! Musharrafan!*

*Yā-Hayyu, yā-Qayyūm!*

6293. THIS mosque is meant and set aside for remembrance by human beings and the gins. No house is to be ever built in this mosque. Nor is there any marquee to be erected there. Nothing more is to be built than the straw hut as it is. وَاللّٰهُ

يَا اللّٰه تَاللّٰه

*Yā-Hayyu, yā-Qayyūm!*

6294. WHATEVER we do we do it, barring (consideration of) any remuneration and recompense, for the benefit of the creation and to help the helpless, the needful and the sick with rest and comfort. We do nothing else at all. The helpless, the needful and the sick are the Almighty Allāh's creatures which are the most liked by Him. Respect them and honour them. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6295. ASK Allāh the Almighty for four things: the guidance, the grace, the blessing, and the beneficence. This is as it were asking for the whole of His Kingdom.

*Yā-Hayyu, yā-Qayyūm!*

6296. MOST WELCOME (the memories of) Ḥaḍrat Karak Ali Shah رَضِيَ اللهُ عَنْهُ! *Mubārakan! Mukarraman! Musharrafan!* Three hundred years ago a travelling faqir honoured a place called *Takiyah* near the Village of Barhami in the District Ludhiana. When he went along to the nearby places the bells rang. He rode a she-camel and rested on a bed four feet high. Because of the blessing of his personage the disbelief that was spread over the length and breadth was overwhelmed. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā 'alaynā ill-al-balāgh!*

6297. THIS and all other affairs of mine are in the trust of my Allāh the Almighty, the Lord of the Worlds, and my master ﷺ, may my soul be sacrificed for him. Except for supplication, I have no control whatever over any of anybody's affairs. I pray: "May Allāh the Almighty for His Grace and Mercy dispense all affairs with peace and blessing! *Yā-Hayyu, yā-Qayyūm!*"

Whatever affair is presented to Allāh the Almighty, He alone is its helper and dispenser. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6298. THE flower, may be any and sweet smelling or not, is

pleasant in colour.

*Yā-Ḥayyu, yā-Qayyūm!*

6299. MAY be someone's, but your leadership has been of no use to me.

*Yā-Ḥayyu, yā-Qayyūm!*

6300. A sick person could not bear to fast. He promised not to fast as he could not. However, he certainly would go hungry as though he was fasting. Thus both hunger and thirst were conquered. In other words, he became healthy. *Mā shā' Allāh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6301. WHEN a self-conqueror became self-worshipper, he conquered the ultimate limits.

*Yā-Ḥayyu, yā-Qayyūm!*

6302. THERE is the one who accepts (gratifications) and the others the dishonest usher. Bring along and offer them (gratifications) continuously. If this is not the worldly what else has it been.

*Yā-Ḥayyu, yā-Qayyūm!*

6303. THE camel has the sharp pointed teeth. No sooner he smells, he mellows down like wax the *kīkar*, berry and all kinds of thorny trees and bushes.

*Yā-Ḥayyu, yā-Qayyūm!*

6304. TO put right things gone wrong is dependent upon the intercession of the mercy of my master ﷺ, may my soul be sacrificed for him.

*Yā-Ḥayyu, yā-Qayyūm!*

6305. MY goal is not the *Mu'akkalāt* (spirit bodies) but Allāh the Almighty. This servant never involves in any affair of anyone except Allāh the Almighty. *Yā-Ḥayyu, yā-Qayyūm!*

They may be any *Mu'akkalāt*, my Allāh the Almighty's creatures, and any of other creatures, but they have no power at all to do anything whatever. The *Mu'akkalāt* of the Earth and

Heaven all are bent down in prostration before my Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6306. THE pride of the proud never ends even though it is the weakest (trait) of the weak. Likewise is the pride of the pious.

*Yā-Hayyu, yā-Qayyūm!*

6307. LISTEN once again and think over it!

The *faqīr* has no property and no wealth.

Whatever people give to the *faqīr*, he gives away to people straightaway. He is never stingy and does not save anything for the morrow. This alone is the *faqīr*'s inheritance and possession. Abū Dharr Ghifāri رَضِيَ اللهُ عَنْهُ among the Companions all ..... followed this practice. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6308. HAVING recited سُبْحَانَ اللَّهِ *Subḥān Allāh* (Glorified be the Lord), the first session of *Dhikr-i-Ilāhi* was set up on the First Day with the declaration “قَالُوا بَلَىٰ” *Qālū balā* (They said: “Yes! i.e. Undoubtedly Thou art our Sustainer”). It will be established and last for ever till eternity, never rising. Nor would it rise until the Day of Resurrection.

Every sitting is alive and lasting because of the sitting of *Dhikr-i-Ilāhi*.

*Yā-Hayyu, yā-Qayyūm!*

6309. FAQR recognised every creature, but no creature could ever identify it.

*Yā-Hayyu, yā-Qayyūm!*

6310. FAQR respected every creature, but the creation decreed and labelled it with infidelity and stoned it.

*Yā-Hayyu, yā-Qayyūm!*

6311. THE thought gives birth to ideas. When both the thought and ideas unite, the Faith becomes complete.

6312. HAVING DISCOVERED the truth, one did become possessed.

*Yā-Hayyu, yā-Qayyūm!*

*Allāhumma I'hdinī min  
'indika wa afīd 'alayya min  
fadlika wa anshur 'alayya  
min raḥmatika wa anzil  
'alayya min barkātika!*

اللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ وَأَفِضْ عَلَيَّ  
مِنْ فَضْلِكَ وَأَنْشُرْ عَلَيَّ مِنْ مَرَحْمَتِكَ وَ  
أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ

(O Allāh the Almighty! Guide me (on the right path), be gracious to me out of Your blessing, shower upon me Your Mercy and send through Your Grace!)

*Yā-Hayyu, yā-Qayyūm!*

6313. SIX hours sleep is enough for good health.

Those who are totally free and are not working must wake up during the night and without fail.

*Yā-Hayyu, yā-Qayyūm!*

6314. COME to practice what is heard and not to listen to.

*Yā-Hayyu, yā-Qayyūm!*

6315. HUKAMĀ (philosophers) of the past tested vinegar by dipping the needle in it; the pure vinegar softened it.

6316. NEVER at all must you accept from any shopkeeper or a rich man anything for fasting or breaking it.

They indulge in haggling all day long and reap the recompense of breaking of fast too.

*Yā-Hayyu, yā-Qayyūm!*

6317. GIVING away alms is a strange gambling the gambler of which never loses.

*Yā-Hayyu, yā-Qayyūm!*

6318. WHEN thoughts and ideas are purified, they unite,

rally round and are exalted. Excellence of thoughts is the beginning of human *mi'rāj* (ascension) and perseverance at this is the ultimate climax. *Mā shā Allāh!*

*Yā-Hayyu, yā-Qayyūm!*

6319. MY MASTER ﷺ, may my soul be sacrificed for him, said:

- He who remained silent got delivered.
- I swear by the *Dhāt* who holds my soul in His Power, there is nothing better character-trait for mankind than the prolonged silence and pleasantness.
- The man's silence and perseverance at this silence is better than sixty years' worship.
- Silence is the most exalted worship.
- The first task in worship is to follow silence.
- It is related that a learned man of *Bami Isrā'īl* died. When he was laid on the *chārpā'ī* the people found a tablet of gold round his neck that had these three lines inscribed:-
  - Silence
  - Is the leader of
  - All good conduct.
- Following silence is the highest good conduct. And whoever cuts jokes becomes light headed amongst people.
- There are ten portions of comfort, nine of which are found in silence and the tenth in solitude.
- The worship comprises ten parts, nine of which are in silence alone and the tenth in earning *ḥalāl* livelihood with one's own hands.
- Ḥaḍrat 'Abdullāh bin Mubāarak's (رضي الله عنه) advice of Ḥaḍrat Luqmān (عليه السلام) to his son: "O son! If talking is silver, silence is gold." When he was questioned about this, he explained: "This means that if talking in obedience to Allāh the Almighty amounts to silver, silence is gold as in this case there is (a danger in speech) of His disobedience."
- Ḥaḍrat Wuhaib (رضي الله عنه) has narrated Ḥaḍrat 'Īsā (Jesus) (عليه السلام), saying: "Silence is the worship number one."
- Wahb bin Ward (رضي الله عنه) has narrated: "We have come to

know that there are ten parts of wisdom, nine of which are found in silence and the tenth is in reflection away from people.

- When Ḥadīrat Jonah (Yūnus) عَلَيْهِ السَّلَام came out of stomach of the fish, he pursued a long spell of silence. Someone asked: “Why don’t you talk?” He replied: “Talking alone had pushed me into the stomach of the fish.”

*Yā-Ḥayyu, yā-Qayyūm!*

6320. WHENEVER Nature demonstrated her Power She did so independent of means and deliberation. Nature never ever had any connection with means and deliberation. She did it whatever she wished without any delay.

Nature is كُنْ فَيَكُونُ ‘*Kun Fayakoon*’ – Be! And it becomes!)

Nobody can decipher the Nature’s Wisdom.

*Yā-Ḥayyu, yā-Qayyūm!*

6321. THE Power of the Most Powerful is far beyond the human intellect and understanding.

*Yā-Ḥayyu, yā-Qayyūm!*

6322. BURN down ‘ifs and buts’ in the hearth. The fire never spares anything, it burns everything to ashes. Every particle of the burnt out ashes of the fire is an elixir. Whatever burnt in the name of Allāh the Almighty, it burnt in the love of my master ﷺ, may my soul be sacrificed for him, to become the elixir.

*Yā-Ḥayyu, yā-Qayyūm!*

6323. SLEEPING at night is an act of routine time table. May there be any job or not and may sleep onset or not, sleeping is a must.

Awaking at night for *Dhikr-i-Ilāhī* and sleeping during the day is the best change. Bring about this change.

Awake at night for *Dhikr-i-Ilāhī* sleep during the day.

And this is also a routine practice of the beasts of the jungle.

*Yā-Ḥayyu, yā-Qayyūm!*

6324. THE servant can go through self-mortification, the

hardest of it, can pray *nawāfal* prayers the whole night and can do anything you say, but he cannot give away a *chapāti* to the poor.

*Yā-Hayyu, yā-Qayyūm!*

6325. THERE is everything in everything.

*Yā-Hayyu, yā-Qayyūm!*

6326. DESTINY spoke: “I have never allowed deliberation to smile, have rather kept it under the thumb. It cannot move even an inch.

*Yā-Hayyu, yā-Qayyūm!*

6327. WHEN a servant, whoever he/she may be, sheds tears, the angel embraces him/her.

*Yā-Hayyu, yā-Qayyūm!*

6328. YOU may have learnt all branches of knowledge of the mean world, but if you have not avoided completely back-biting, you, in fact, are nothing.

*Yā-Hayyu, yā-Qayyūm!*

6329. SATAN was tutor to the angels. Nobody could ever satisfy him through reasoning.

Say without reasoning: ‘I believe in Allāh!’

If you believe in having first seen Him, what belief would it be? Believe without seeing first.

Satan is the greatest jealous.

The *Dīn* (Faith) is one; only because of jealousy has it divided into seventy two sects.

“Sucked the tongue of Ḥaḍrat (Muhammad ﷺ) and learnt all the knowledge. This is how his (ﷺ) household learn.” Whoever said, said it right.

*Yā-Hayyu, yā-Qayyūm!*

6330. THE beginning of Faith has been with Ḥaḍrat Ali رضي الله عنه and he has been lucky to be the first believer of all.

*Yā-Hayyu, yā-Qayyūm!*

6331. O GRANDSIRE! To the world of art and to us this is

no journey at all; anybody can undertake it.

The whole world, but not the Faith, is contained in this journey.

There is one and only hallmark of *faqr*; that is *faqr* has nothing to do with the world, the friends and foes are alike.

*Yā-Hayyu, yā-Qayyūm!*

6332. ALLĀH THE ALMIGHTY created this world for my master, ﷺ, may my soul be sacrificed for him. Oncoming of a member of his family alone remains. This (world) subsists awaiting his arrival only.

*Yā-Hayyu, yā-Qayyūm!*

6333. THE well is brimful of water and the water drawer is also present. But there is neither the rope nor the water can. Tell, how the thirsty would be satiated!

*Yā-Hayyu, yā-Qayyūm!*

6334. THEY all are the followers of my master ﷺ, may my soul be sacrificed for him. I love them and they love me. Nay, they may love me or not, but I certainly do. They are already divided into seventy-two sects. Do not add to it. They are simply the Muslims. Please leave them as they are.

*Yā-Hayyu, yā-Qayyūm!*

6335. WHAT you regard as the means of the Nation's prestige, is, rather, the foliage of disintegration.

The national prestige amounts to — self-satisfaction!

The national disintegration — may Allāh the Almighty grant peace against!

*Yā-Hayyu, yā-Qayyūm!*

6336. THE alms giver is in peace against calamities. *Mā shā' Allāh!*

The alms receiver i.e., collector is responsible regarding who to give, what to give and how much to give.

The charity giver is free.

The charity receiver i.e. collector is puzzled regarding who to give, what to give and how much to give.

They all are rich, earning and living in comfort. They are not dependent on anyone. The sick and only is dependent. What to say enjoying his life, he is unhappy and fed up of life. Whatever you can do it for the sick only. To me these are the best uses of alms and charities. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6337. THIS living is not mine, nor is it for me.

Never ever have I to accept it! Give it to him, who is deserving near you.

*Yā-Hayyu, yā-Qayyūm!*

6338. HADRĀT! I want to say this that the earnings of the whole of my life are the trust of and set aside for the sick creatures of my Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6339. DO not manipulate for the sake of two *chapāties*; every living being receives the *chapāti*.

If begging from door to door is not the ultimate disgrace, what else is it?

The cuttings from the shroud of the dead form your dress. If it is not shameful what else is it?

*Yā-Hayyu, yā-Qayyūm!*

6340. THE thirst that is continually upsetting you is in actual fact the Almighty Allāh's greatest blessing. And this falls to the (good) luck of the fasting person. Have you not given it a thought that the distinguishing condition of those suffering from pain and torture is the intense thirst.

*Yā-Hayyu, yā-Qayyūm!*

6341. EATING is permitted so are feeding the hungry and dressing the naked. Hoarding is forbidden. This is the meaning of *Tarīqat* (Islamic Mysticism).

*Yā-Hayyu, yā-Qayyūm!*

6342. 'ALI عَلِيٌّ is an embodiment of the name Charity. Do not be stingy in the distribution of charities. May the world,

the faith and the Hereafter all be given away in charity. ‘Ali رَضِيَ اللهُ عَنْهُ gave it and to Him it was given away.

Yā-‘Aliyyu! Yā-‘Aliyyu! يَا عَلِيُّ يَا عَلِيُّ يَا كَرِيمٍ  
 Yā-‘Aliyyu! Yā-Karīm-al- الْعَفْوِ يَا خَيْرَ النَّصِيرِ  
 ‘afw! Yā- khairun nasīr.

(O ‘Ali! O ‘Ali! O ‘Ali! O Karīm (the Generous) par excellence! O the best alms-giver!)

Distribution and receipt of the Ali’s رَضِيَ اللهُ عَنْهُ charities shall carry on day and night. This alone is the aim and meaning of charities.

Yā-Ḥayyu, yā-Qayyūm!

6343. THERE may remain or not anything, but your word must stand and *dhikr* (remembrance) must be established. There is then no dearth of anything; everything comes and goes. It is no way counted as heavy on the heart.

Yā-Ḥayyu, yā-Qayyūm!

6344. IT is fasting not only of drinking and eating, but also of everything else.

Yā-Ḥayyu, yā-Qayyūm!

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “There are many people who fast, but do not reap any recompense from fasting except thirst. There are many people who worship at night, but gain nothing except wakefulness. That is, there are many such people whose fasting and worshiping is futile and they reap no recompense.” – (Abū Hurairah /Dārami)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The man who does not give up lying and evil deeds (during fasting) and is giving up only drinking and eating is not at all desired by Allāh the Almighty.” – (Abū Hurairah/Bukhārī)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The fast is the shield until the fasting person does not break it (i.e. until he/she does not back-bite, tell lie as these acts fowl the fast just, it is as if the shield is broken).” – (Abū Ubaidah/Nasā’ī)

Yā-Ḥayyu, yā-Qayyūm!

6345. O THE dust covered heart! You are a lump of flesh.

If Allāh the Almighty frees it from all dirt and makes it punctual of prayers and fasting, the same heart will be enlightened thus becoming the 'enlightened heart'. The prayers will thus be your *mi'rāj* (uplift) and the fast your shield.

The idle thoughts do not allow you concentration in prayers, hence break the shield.

*Wa mā 'alaynā ill-al-balāgh!* وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ - وَمَا تَوْفِيقِي  
*Wa mā tawfiqū illa billāh!* إِلَّا بِاللَّهِ  
*Yā-Hayyu, yā-Qayyūm!*

6346. THE Faith and life stance of the *Fuqarā* is love for and *ittibā'* (following) of the Holy Prophet Muhammad ﷺ.

I am the follower of every living stance, following everybody's good practice.

The *fuqarā* have no personal group of them. They are the lovers of the love of the Holy Prophet ﷺ, unaware of every door except one. Absorbed in their own attachment, they are unaware of everything else. This alone is the nature of the Faith and this alone is the spirit of *Tawhīd*. Whenever the *fuqarā* met with one another, they met with love, surpassing all the limits of love and sincerity. They said to one another: "We met you to see you only and found you wherever we looked. You were there in nothingness as also in divinity." Although they are nothing whatever, yet they are pleased in love.

*Yā-Hayyu, yā-Qayyūm!*

6347. WHAT You have done has been observed, *Al-Hamdulillāh!* ... *Tawhīd!*

What You are doing is being observed, *Mā Shā' Allāh!* ... *Tawhīd!*

What you will do shall be observed, *Mubārakan! Mukarraman! Musharrafan!* ... *Tawhīd!*

Its welcome with a smile is the success of humanity.

Mu'min (the true Muslim) is granted the best kind of *Īmān* (Faith) and the *Muwahhīd* (the strict believer of Unity of God), the best form of *Tawakkal* (trust in and fear of Allāh the Almighty).

*Wa mā ‘alaynā ill-al-balāgh!*

*Wa mā tawfiqū illa billāh!*

*Yā-Hayyu, yā-Qayyūm!*

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ - وَمَا تَوْفِيقِي

إِلَّا بِاللَّهِ

6348. EVERYBODY in the Universe is concerned about himself, remembering Allāh the almighty not even for a while and independent of the bounties of the Hereafter. When will you do it?

*Yā-Hayyu, yā-Qayyūm!*

6349. ‘ALI is one of the blessed Names of Allāh the Almighty.

سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ

*Subhān Rabbi al-‘Aliyy-il-‘Ala al-wahhāb!*

(Glorified be Allāh the Sustainer Who is the Best Bestower!)

*Yā-Hayyu, yā-Qayyūm!*

6350. ATTACHED to Allāh the Almighty, cut off from everything else is the real routine of those engaged in *Ṭarīqat*.

*Yā-Hayyu, yā-Qayyūm!*

6351. NOT a misdeed but only the doubtful thought would deprive from the benefits of the Chains of *Ṭarīqat*.

There had been only a thought that ... the blessing of the graces disappeared.

A lot had to be done in order to recoup the graces.

*Yā-Hayyu, yā-Qayyūm!*

6352.

يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ - تَسْبِيح

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ - دَعَا

*YĀ-‘ALIYYU! YĀ-‘ALIYYU! YĀ-‘ALIYYU! - Tasbīh*

(O the Grantor! O the Grantor! O the Grantor!) is the recitation.

*Yā-Karīmu! Yā-Karīmu! Yā-Karīmu! - Du‘ā*

O the Gracious! O the Gracious! O the Gracious!) is the supplication.

These are two litanies. *Mā shā’ Allāh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6353. HE who knows can act, but he does not. This is the ultimate limit of relaxation, generosity of several kinds that would overwhelm everything and in all manners.

*Yā-Ḥayyu, yā-Qayyūm!*

6354. YOU have been forbidden many times over not to interfere in my affairs, and not to argue.

*Yā-Ḥayyu, yā-Qayyūm!*

6355. O the one unaware of graces! Ask for graces. There is everything accompanying graces. And all efforts and means are there because of graces.

*والله ذو الفضل العظيم Wallāhu dhu al-faḍl-al-‘azīm!*

(And Allāh is the Lord of bounties unbounded!)

*سُبْحَانَ رَبِّيَ ذَا الْفَضْلِ الْعَظِيمِ Subḥāna rabbi dh-il-faḍl-il-‘azīm!*

(Glorified be my Allāh Who is Most Bounteous!)

*Yā-Ḥayyu, yā-Qayyūm!*

6356. YOU are welcome every day, but do not bring along your wife.

*Yā-Ḥayyu, yā-Qayyūm!*

6357. SUCCESS is nothing as such; it is only an effect of respect for time.

*Yā-Ḥayyu, yā-Qayyūm!*

6358. THERE are no satisfactory arrangements for *wudū*, toilets and *purdah* for ladies.

*Yā-Ḥayyu, yā-Qayyūm!*

6359. *أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ Alastu bi rabbi kum; Qālū balā!*  
(Am I not your *Rabb* (Sustainer)? Yes, You are!) Whenever someone submitted to this, He became pleased.

*Wa mā 'alaynā ill-al-balāgh!*  
*Yā-Ḥayyu, yā-Qayyūm!*

6360. EXAMINE your own room for niceties of organisation of your room. The room alone interprets the heart.

*Yā-Ḥayyu, yā-Qayyūm!*

6361. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *Bismillā-hir Rahmā-nir Rahīm!* and يَا أَيُّهَا الْيَقِينُ *Yā-Ḥayyu, yā-Qayyūm* are the greatest occupation. The practitioner of this practice is not dependent for any other occupation. Nor can he undertake anything else. This is a full time job and most excellent of each and every occupation. *Mā shā' Allāh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6362. 'URS *Al-Milād Al-Mubarak* (the Gathering at the Blessed Birthday) of *Ḥaḍrat Sharf-ud-Din Bū 'Alī Shah Qalandar* رَسُوْلُ اللهِ ﷺ: *Marḥaban! Mukarraman! Musharrafan!*

There are neither *Hīr* nor *Rānjha!* *Hīr* is inside along with *Rānjha* in this physical body.

There is none else at all. He Himself is *Hīr* as well as *Rānjha*. He Himself set up His own meeting. No alien can ever accommodate. How would he/she do it?

The alien is non-entity. There is no alien at all.

In our sitting *Hīr* never came along unveiled. Whenever she came, she came strolling along in a loving manner.

He Himself watches and displays.

He Himself hears and narrates

He Himself speaks and makes others too.

The *Dhāt* Himself sings His own song.

He Himself makes (others) recount His attributes.

Sometime He sings the song of *Siddīqiyyat* (truthfulness).

Sometime He adorns the face of *Zindīqiyyat* (repudiation).

Sometime He plays the music of (His) Independence.

He lights the fire and puts it out Himself.

He Himself builds and pulls down.

The *faqīr* would bear anyone.

He neither makes one laugh nor cry.  
 He smiles in the absorption of his love.  
 Sometime he has shaved head and face.  
 Sometime he is keeping long hair and beard.  
 Sometime he is conscious.  
 Sometime he is intoxicated.

He bestowed on someone the *Īmān* (Faith) and on someone the *kufr* (infidelity). They are all Your bestowals. Had there been no *Īmān* (Faith), how could we distinguish *kufr* (infidelity)! Had there been no *kufr* (fidelity), who would be the fuel for Hell Fire! Both Heaven and Hell are Your own creations and for the servants. O Lord of the Worlds! For the sake of the mercy of Your *Rahmat-un-lil-‘Ālamīn*, may my soul be sacrificed for him, ﷺ, shower Your blessing on to the servants. O the Lord of the Worlds! Do it for the sake of the Messenger ﷺ, *Shafi‘ Al-Mudhnibīn* (intercessor of the sinners)! *Āmūn! Āmūn! Āmūn!*

The most delicious drink is the milk mixed slightly with red wine. There is neither refutation nor agreement, neither seconding nor rejecting.

*Yā-Hayyu, yā-Qayyūm!*

6363. *SIDQ* (TRUTH is awaiting the *Siddīqiyyat* (truthfulness). O please come along, do come round! The eyes are tired of watching in waiting.

*Yā-Hayyu, yā-Qayyūm!*

6364. WANTED:

A man is wanted who never tells lies, never backbites, never carries tales, never practises jealousy and never backs out.

I had all these four things and still have them. But I sincerely repent of all these four. My master ﷺ, may my soul be sacrificed for him, has said: “ He who repents sincere of heart has all his sins forgiven as though he is given birth by the mother that day.”

*Yā-Hayyu, yā-Qayyūm!*

6365. O GRANDSIRE! The whole of my life has been spent travelling. I have not seen on the face of this world a man who never tells lies, never backbites, never carries tales, never practices

jealousy and never gives a back word.

*Yā-Ḥayyu, yā-Qayyūm!*

6366. THIS World is a jungle where all kinds of animals are found, the carnivores, the herbivores, the grazers, and the birds. They are not all jackals, there is also a lion hiding in one of the caves.

*Yā-Ḥayyu, yā-Qayyūm!*

6367. JEALOUSY is such an evil hidden in the physical body that is worse than every other evil. Nobody spots it; it carries on with its job all inside. There would hardly be a person in the world, who may be free from jealousy completely. Although controlling lies, backbiting, carrying tales and backing out are a difficult valley to cross, could possibly be traversed, but burning the jealousy to ashes is the most difficult valley. Only the dead and not the living one can overcome it. And this is one of the most excellent reward.

*Yā-Ḥayyu, yā-Qayyūm!*

6368. A SPIRIT among them all in a journey said: “Why should the jealousy not be burnt to ashes, the jealousy that is burning everybody to ashes, so that it can never burn anyone.”

*Yā-Ḥayyu, yā-Qayyūm!*

6369. DESTINY is subject to the state and is intensely in waiting. Change your state. As soon as it changed, everything changed in no time. And this is the eternal principle of destiny.

*Yā-Ḥayyu, yā-Qayyūm!*

6370. IF a lesson from the past is not rewarding, change yourself and everything straightaway. You will find everything changed in the morning. If you do not believe, change and see it for yourself.

*Yā-Ḥayyu, yā-Qayyūm!*

6371. THE first change is that of the surroundings. And the surroundings comprise the faithful and sincere friends who are known as the sparkling stars. They are one and the same both

inward and outward, a single entity like a family. And they are the honour of respect and love. *Mā shā' Allāh! Mubārakan! Mukarraman! Musharrafan!*

*Yā-Ḥayyu, yā-Qayyūm!*

6372. *FUQARĀ* meet people only for the sake of Allāh the Almighty and discharge every job for His sake only.

They have no concern with the rich and the ruler as though they do not exist at all.

Having lived like the gypsies without any house their joy knows no bounds at the honour of the Nature's rewards.

*Yā-Ḥayyu, yā-Qayyūm!*

6373. HE who is not there as yet would never be.

*Yā-Ḥayyu, yā-Qayyūm!*

6374. THE *Ṭabīb* (doctor) is not aware of the ingredients of the medicine. He knows only the written down benefits of the ready-made medicine. He does not know the role played by its components, nor is he knowledgeable of the diagnosis of the disease, the properties of the prescription and its usefulness.

The perfection of the wisdom of the *Hukamā'* (pl. for the *Hakīm*, the indigenous doctor) is most excellent of all.

*Yā-Ḥayyu, yā-Qayyūm!*

6375. THE BLESSED BIRTHDAY of Ḥaḍrat Amīr Al-Mu'minin Ali-Al-Murtaḍā رَضِيَ اللهُ عَنْهُ :

Free from labour, the respite brings forth to the present the glorious knowledge and wisdom of the past and introduces to the new consciousness. It tells a spade a spade; a lie a lie and a truth a truth. Nobody refutes the truth. Even the enemies praise it. The majesty never lets a lie raise its head, rather burns it to ashes. The majesty short of discipline is regarded as faulty. *Yā-Ḥayyu, yā-Qayyūm!*

Blessing is the spirit of discipline and charity, of the blessing. *Yā-Ḥayyu, yā-Qayyūm!*

Charity alone has moderated the discipline.

*Yā-Ḥayyu, yā-Qayyūm!*

6376. WAKING at night is a bounty. Waking at night continuously is the best reward. Whatever job is discharged at night is never unfulfilled, though it may be them (i.e. a burglary).

There is concentration in wakefulness; it is not disturbed here and there like in day time, and it is not wasted.

Only those awake are aware of the blessings of waking. There is no joy in sleeping; it is like getting into the bed and sleeping all night.

Eating and sleeping is no life.

Feeding and remaining awake is a great life.

For His grace and blessing Allāh the Almighty attends most affectionately to those who remain awake. And this is the greatest honour.

When the rule of night is near to end the bestowals are distributed.

*Yā-Hayyu, yā-Qayyūm!*

6377. SEEING like the blind is the limit to the respect of womanhood.

Whoever sees like this, Allāh the Almighty also sees him likewise. He honours such seers with the taste of servanthip. Walk along with your mother, sister, and wife and see if ever any sight is glanced at them. Practicing is seeing. *Yā-Hayyu, yā-Qayyūm!*

The fact of the matter is that whenever the eyes are raised at a woman, they are attentively and many times over. And this is the real breach of trust. We are unaware of it. Whether or not anyone stop short of it, but you must surely, and see for yourself the rewards for this.

*Yā-Hayyu, yā-Qayyūm!*

6378. HAVING CREATED one, He created the whole world. What one has everyone else has too.

*Yā-Hayyu, yā-Qayyūm!*

6379. WHOEVER is not acceptable to anyone is regarded as below the accepted standards. This is exactly in keeping with the time, and it does happen so.

*Yā-Hayyu, yā-Qayyūm!*

6380. THE guard is the guardian of the harvest.

Were there any relaxation, the jackals would have not let the melon creepers ripen. They would have notched them to soil; neither fit to eat nor to take to the market.

*Yā-Ḥayyu, yā-Qayyūm!*

6381. THE things the self dislikes are very much liked by Allāh the Almighty.

*Yā-Ḥayyu, yā-Qayyūm!*

6382. TO suggest sinning, levelling up any drawbacks in it, encouraging and forcing to commit are perfect evil acts and frustrating the plans to commit evil is the pride-inspiring good.

*Yā-Ḥayyu, yā-Qayyūm!*

6383. NOBODY says anything to anyone. Only people force others to make statements and commissions.

*Yā-Ḥayyu, yā-Qayyūm!*

6384. THE ailments of the physical body are because of sins.

*Yā-Ḥayyu, yā-Qayyūm!*

6385. TO standby is the real bravery. Bravery is a complex of many different essences. Standing by someone is the most excellent.

*Yā-Ḥayyu, yā-Qayyūm!*

6386. IS there really a dearth of friends! Make anyone your friend. Beware! there are hardly a few counted friends in the world.

*Yā-Ḥayyu, yā-Qayyūm!*

6387. JUST as the poor is light (lowly) in every worldly affair, so would he be light (free) in the Hereafter.

*Yā-Ḥayyu, yā-Qayyūm!*

6388. THE English indulged in leisure, pomp and glory for

more than the Mogul. They did it having legalised it and excelled them.

*Yā-Hayyu, yā-Qayyūm!*

6389. DYEING by the dyer is wearing well, pleasant and never fading.

*Yā-Hayyu, yā-Qayyūm!*

6390. THE egg that is removed from under the wings of a hen and is replaced under the wings of another would never be hatched. No chick is born. It is thrown away after all.

*Yā-Hayyu, yā-Qayyūm!*

6391. A pretty tiny bud brought forth sweet smell in the Garden of *Irm* and irradiated each and every leaf. You threw them away at a rubbish tip. Outcast! Outcast! Outcast!

*Yā-Hayyu, yā-Qayyūm!*

6392. *GHAZWA-I-BADR* (The Battle of Badr):

*Ghazwa-i-Badr* was the first battle of the World of Islam that was fought for the sake and in the path of Allāh the Almighty.

My master, may my soul be sacrificed for him ﷺ, was the First General of the Muslim Force.

*Yā-Hayyu, yā-Qayyūm!*

6393. THE Sword of Allāh the Almighty accompanied and so did everything of the Heaven and Earth.

*Yā-Hayyu, yā-Qayyūm!*

6394. THE Archangels Gabriel and Michael accompanied and so did the heavenly and earthly creatures, the carnivores, the grazers, the reptiles, the birds and everybody.

But the Satan ... . The regal majesty ﷺ had broken the back of this outcast.

*Yā-Hayyu, yā-Qayyūm!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْ يَا مُؤْمِنُونَ  
 وَلَا تَحْسَبُوا عُسْرَ أَيَّامِنَا يُسْرًا وَمَا يَشَاءُ اللَّهُ يَفْعَلْهُ  
 كَمَا يَشَاءُ وَلَا يَسْتَعِينُ كُنْتَ أَتَمُّ الْقَوْمِ الَّذِينَ كَفَرُوا  
 وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكْفُرَ بِهِ

## Ghazwa-i-Badr- The Battle of Badr

*Al-Mustafid Dār-ul-Eḥsān* is most grateful to Allāh the Almighty the Blessed, the Honoured the Majestic, the Exalted, the Gracious, at the honour of publication of *Ghazwa-i-Badr* (The Battle of Badr).

*Al-Hamdu-lil-Allāhi ḥamdan  
 kathīran ṭayyiban, mubārakan  
 fīhi kamā yuḥibbu rabbanā wa  
 yardā!*

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا  
 مُبْرَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا  
 وَيَرْضَى

(Praise be to Allāh the Almighty, and in Abundance, the praise that is blessed, pleasing and appealing to our Sustainer! As our Lord loves and is pleased with.)

### Significance of Badr

The name Badr, pronounced with *fataḥ* on the letter 'bā' and the letter 'd' silent, is the well named after a man called *Badr* who belonged to the Tribe of Ghifār. He had the well dug up. It is also said that a man named Badr, who belonged to the Tribe of Banu Ḍamra, lived around there, hence it became known after him. It is also claimed that Badr is called the well as it is round like the full Moon or that for its clear clean water that reflected the Moon. It is at a distance of seventy two miles from Madinah Munawwarah on the route to Makkah Al-Mukarramah. The word Badr is masculine and not feminine in gender. – (*Tārīkh Al-Khamees V1, p368*)

### *Ghazwa-i-Badr* (The Battle of Badr)

(The Muslim Army) set out towards Badr on Wednesday, 8 *Ramaḍān Al-Mubarak 02 AH*, corresponding to 4 March 624 CE. The Battle of Badr took place on Friday, 17 *Ramaḍān Al-Mubarak*

02 AH, corresponding to 13 March 624 CE.

### Number of Troops at Badr

Muhammad bin Ishāq *Ṣāhibu Al-Maghāzi* reports that the total number of Muslims, comprising both the immigrants and the *Anṣārs* (the indigenous residents), was three hundred and fourteen. Of this number, the eighty-three were the immigrants; sixty-one the *Anṣārs* from the Tribe of *Aws* and one hundred and seventy from the Tribe of *Khazraj*. – (*Tārīkh Al-Khamees V2, p702; Al-Badāyah V3, p317*)

### The Special Envoy of Troops of Badr

Ḥaḍrat Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ was the leader for consultation amongst the immigrants and Ḥaḍrat Sa'id bin Mu'adh رَضِيَ اللهُ عَنْهُ, the one amongst the *Anṣārs*. – (*Al-Badāya Ibn Kathīr V3, p328*)

### Arms of the Troops of Badr

There were nine shields and only eight swords. The Muslims had only seventy camels. They had two horses, one called *Baghraja* belonged to Ḥaḍrat Miqdād bin Aswad رَضِيَ اللهُ عَنْهُ and the other called *Ya'soob* belonged to Ḥaḍrat Zubair bin Al-'Awam رَضِيَ اللهُ عَنْهُ.

### The Flags of Badr and their Colours

The big flag was carried by Ḥaḍrat Mus'ab bin 'Umair رَضِيَ اللهُ عَنْهُ. There were two small flags, one carried by Ḥaḍrat Ali bin Abi Ṭālib رَضِيَ اللهُ عَنْهُ amongst the immigrants and the other by Ḥaḍrat Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ amongst the *Anṣārs*. – (*Al-Badāya Ibn Kathīr V3, p328*)

Ḥaḍrat Ibn Ishāq has reported the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ having passed on the flag to Mus'ab bin 'Umair bin Hashshām bin 'Abd Munāf bin Abd-ad-Dār. Ibn *Hashshām* reported that it was a white flag. – (*Ibn Hashshām V1, p351*)

There were two black flags carried in front of the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one by Ḥaḍrat 'Ali رَضِيَ اللهُ عَنْهُ and the other by 'Iqāb. – (*Ibn Hasshām V1, p351*)

### The First Martyr in the Battlefield

The first martyr among the Muslims who fell in the incursion was Ḥaḍrat Mihja' رَضِيَ اللهُ عَنْهُ who was Ḥaḍrat 'Umar bin Al-Kkhattab's

(ﷺ) slave set free. He died by the arrow shot at him. Ibn Ishāq reports that he was the first martyr. – (*Al-Badāya wa Al-Nahāya* V3, p274)

### **The First Killed of the Disbelievers**

The first death amongst the disbelievers at Badr was Aswad bin Abd-il-Asad Makhzūmi who was killed by Ḥaḍrat Hamza bin Abd-il-Muṭṭalib. – (*Al-Badāya wa Al-Nahāya* V3, p272)

### **The Guards of the Holy Messenger's (ﷺ) Enclave**

Ḥaḍrat Sa'd bin Mu'adh (رضي الله عنه) along with a few of his companions, armed with swords, stood guard outside the door of the Holy Messenger's (ﷺ) hut. – (*Al-Badāya wa Al-Nahāya* V3, p271)

### **The Holy Messenger's (ﷺ) Special Guard**

Ḥaḍrat Abū Bakr Ṣiddīq with the naked sword stood by his bed head, guarding the Holy Messenger (ﷺ).

### **The Holy Messenger's (ﷺ) Special Litany on the Eve of Badr**

The Holy Messenger (ﷺ) in his posture of prostration incanted several times most humbly, tears rolling down his eyes, the litany of **يَا حَيُّ يَا قَيُّوْمُ** *Yā Hayyu yā-Qayyūm!* (O the Living, O the Lasting!) Such like narrations by Ḥaḍrat Ali (رضي الله عنه) have been listed by *Al-Nasā'ī* and *Al-Ḥākim*. – (*Tārīkh Al-Khamees* V1, p379)

### **Special Kite Mark of the Companions on the Day of Badr**

Ibn Hashshām has reported that the Companions recited *Aḥadun Aḥadun* (The One, the One) on the day of Badr. – (*Al-Badāyah wa Al-Nahāyah* V3, p274)

### **Special Kite Mark of the Angels during the Battle of Badr**

Ḥaḍrat Abdullāh bin 'Abbās (رضي الله عنه) has reported that the angels who landed in the Battle of Badr wore white turbans. And Ḥaḍrat Suhail bin 'Umar (رضي الله عنه) has reported that they were riding piebald horses. – (*Al-Badāyah wa Al-Nahāyah* V3, p281)

### **The Special Sign of the Archangel Gabriel (عليه السلام)**

The Archangel Gabriel (عليه السلام) was, however, wearing a yellow turban. – (*Al-Badāyah wa Al-Nahāyah* V3, p281)

### **The Man Who Killed his Father during the Battle of Badr**

The Holy Messenger ﷺ reported that Abū ‘Ubaida bin Jarāh killed his own father on the day of Badr. – (*Aṣāba bin Hījr V5, p11*)

### **The Man Who Killed his Maternal Uncle during the Battle of Badr**

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ reported having killed his maternal uncle Al-‘Āṣī bin Hashsham during the Battle of Badr. – (*Al-Badāyah wa Al-Nahāyah V3, p290*)

### **The Holy Messenger’s (ﷺ) Litany on the Day of Badr**

هُوَ شَاهَتِ الْوُجُوهُ *Shāhat il-Wujūh* (May the enemies be defeated and dwnthrodden!) – (*Al-Badāya wa Al-Nahāya V3, p284*)

### **The Killers of Abū Jahl**

The Holy Messenger ﷺ has reported the two men having killed Abū Jahl. According to Ḥaḍrat ‘Abd ar-Rahmān bin ‘Auf رَضِيَ اللهُ عَنْهُ two youths pounced at Abū Jahl like an eagle and killed him. They were both the sons of the lady Companion ‘Afra’. The first blow came from the sword of Ḥaḍrat Mu‘ādh bin ‘Umr thus cutting his throat and he received his possessions. The other person was Mu‘ādh bin ‘Afra’. – (*Al-Badāyah wa Al-Nahāyah V3, p288*)

### **The Man Who Cut Abū Jahl’s Head**

Ḥaḍrat Abdullāh bin Mas’ūd رَضِيَ اللهُ عَنْهُ reported that he separated Abū Jahl’s head from his torso. Holding the head by the beard, he beseeched the Holy Messenger thus: “I have killed Abū Jahl.” – (*Al-Badāyah wa Al-Nahāyah V3, p389*)

### **The Holy Messenger’s (ﷺ) Special Supplication at the Killing of Abū Jahl**

Allāh the Almighty is Great! All praises is for Allāh the Almighty Who established or fulfilled His promise and helped His servant who alone defeated His enemies. All praise is to Allāh the Almighty Who, O the enemy of Allāh the Almighty, degraded you, the Pharaoh of this Nation. May Allāh the Almighty shower His blessings on both sons of ‘Afra’ who were party to the killing

of the Pharaoh of the Nation, the ringleader of the disbelievers. Thereafter, he fell into prostration and said two units of *nawāfal* prayers. – (*Al-Badāyah wa Al-Nahāyah V3, p289*).

On the authority of Ḥaḍrat Abdullāh bin Abi 'Ufa رَضِيَ اللهُ عَنْهُ, it is reported that the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed two units of *nawāfal* on hearing the death of Abū Jahl. – (*Al-Badāyah wa Al-Nahāyah V3, 289*)

### **Who Distributed the Booty of the Battle of Badr!**

Ḥaḍrat Abdullāh bin Ka'b Al-Māzanī from *Anṣār* was appointed to distribute the booty of Badr. – (*Ibn Sa'd V2, p18*)

### **The Holy Messenger's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Sword**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ liked the sword *Zulfiqār* for himself. – (*Ibn Sa'd V2, p18*)

### **The Giver of Good News of the Conquest of Badr**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent off Zaid bin Hārth to Madinah Munawwarah with the good news of the conquest of Badr. He (also) gave the good news to the Madinites about the welfare and safety of the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Muslims' victory at Badr and the gains of booty off the disbelievers. – (*Ibn Sa'd V2, p19*)

### **One to One Fight**

'Utba, Shaiba and Walid landed in the field and shouted: "O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Send the contestants over to the field for a bout." The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "'Ubaida bin Harith, you stand up, as also Ḥamza and Ali." When three of them came near to them, they asked: "Who are you?" 'Ubaida رَضِيَ اللهُ عَنْهُ said, 'I am 'Ubaida!' Ḥamza رَضِيَ اللهُ عَنْهُ said, 'I am Ḥamza.' And Ali رَضِيَ اللهُ عَنْهُ said, 'I am Ali.' They (the enemy) retorted: "Indeed, you are worthy contenders." According to an *Umvi* tradition, they said: "Speak out so that we are able to recognise you." Ḥaḍrat Ḥamza رَضِيَ اللهُ عَنْهُ spoke: "I am Ḥamza, the lion of Allāh the Almighty and His Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the son of Abdul Muṭṭalib." Shaiba commented, 'You are really my worthy contender.' Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ spoke: "I am 'Ali, the servant of Allāh the Almighty and brother (i.e. cousin) of the Almighty Allāh's Messenger."

Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ spoke: “I am their ally.” Ḥaḍrat Hamza رَضِيَ اللَّهُ عَنْهُ contested Shaiba, Ḥaḍrat Ali رَضِيَ اللَّهُ عَنْهُ, Walid and Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ, ‘Utba. Ḥaḍrat Hamza رَضِيَ اللَّهُ عَنْهُ did not allow Shiba even to collect himself and killed him. Ḥaḍrat Ali رَضِيَ اللَّهُ عَنْهُ killed Walid, sending him over to Hell. Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ and ‘Utba got to grips with each other. They attacked each other with full force, both sustaining wounds. Ḥaḍrat Ḥamza رَضِيَ اللَّهُ عَنْهُ and ‘Ali رَضِيَ اللَّهُ عَنْهُ both pounced at ‘Utba and killed him and took their comrade to their companions in the rear. When they brought him over to the Holy Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they made him lie near him. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spread his feet whereon Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ rested his cheek, saying: “O the Messenger of Allāh the Almighty! Had Abū Tālib seen me today he would have known that I am the interpreter of this of his verse:

*We would be cut to pieces*

*Rather handing the Messenger رَضِيَ اللَّهُ عَنْهُ*

*Over, O the disbelievers,*

*Caring naught for our children*

*And the partners.*

وَسَلِمُهُ حَتَّى تُصْرَعَ دُونَهُ

وَنَذْهَلُ عَنْ أَبْنَانِنَا وَالْحَالِلِ

When Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ died at the place called *Safra*, the Holy Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “I bear witness that you are a martyr.”

– (Narrated by Ash-Shāfi‘ī, *Al-Badāyah wa Asāba Al-Nahāyah V3*, p274)

### **Pensions for the Companions of Badr**

On Qais’s authority, the Companions of Badr had five thousand rupees each as a pension. Ḥaḍrat ‘Umar Fārūq رَضِيَ اللَّهُ عَنْهُ Said: “I hold superior the Companions of Badr to the future generations.”

– (Bukhārī Sharīf N. 4044; *Fataḥ Al-Bārī V5*)

### **A Dialogue on the Day of Resurrection**

Ḥaḍrat Ali رَضِيَ اللَّهُ عَنْهُ is reported to have said: “I will be the first person who will in the kneeling posture on the Day of Resurrection have a dialogue (presenting my case) with Allāh the Beneficent.” Qais bin ‘Ubād stated: “*Sūrah Al-Hajj* (Pilgrimage) concerns them in the context (of the Battle of Badr). These are the people who called for a fight at Badr. They were Ḥaḍrat Ḥamza رَضِيَ اللَّهُ عَنْهُ, Ḥaḍrat Ali رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat ‘Ubaida رَضِيَ اللَّهُ عَنْهُ and Shaiba, ‘Utba and Walid.” – (Bukhārī No.3965; *Fataḥal-Bārī V7*)

### **The Order to Remove Bells from the Camels' Necks**

Ḥaḍrat 'Ā'ishah رَضِيَ اللهُ عَنْهَا has reported the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ordering to remove the bells from the camels' necks on the Day of Badr. – (*Al-Badāyah wa Al-Nahāyah V3, p261*)

### **Appointment of Ḥaḍrat 'Uthmān رَضِيَ اللهُ عَنْهُ for Looking after his (The Holy Messenger's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Ailing Daughter**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Ḥaḍrat 'Uthmān رَضِيَ اللهُ عَنْهُ in Madinah Munawwarah in order to look after his ailing daughter Ruqiyah رَضِيَ اللهُ عَنْهَا, who was his (Ḥaḍrat 'Uthmān's رَضِيَ اللهُ عَنْهُ) wife. He gave him the glad tiding of a share for him in the recompense and booty for the Companions of Badr. – (*Tārīkh Al-Khamees V1, p371*)

### **The Prayer Leader at Madinah Munawwarah**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed 'Abdullāh bin Ummi Maktūm رَضِيَ اللهُ عَنْهُ as an *Imām* (the Prayer Leader) for the people at Madinah Munawwarah. – (*Al-Badāyah V3, p260*)

### **Governor of Madinah Munawwarah**

At a place called Ar-Rūḥa the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed Ḥaḍrat Abū Lubāba رَضِيَ اللهُ عَنْهُ as Governor of Madinah Munawwarah and sent him back there. – (*Al-Badāyah V2, p261*)

### **The Holy Messenger's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Spies**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent over Ḥaḍrat Ṭalḥah رَضِيَ اللهُ عَنْهُ and Ḥaḍrat Sa'id رَضِيَ اللهُ عَنْهُ to spy on Abū Sufyān's troops. – (*Tārīkh Al-Khamees V1, p371*)

### **The Commanders of the Suburban Districts of Madinah Munawwarah**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent back from Ar-Rūḥa Ḥaḍrat 'Āsim bin 'Adi Al-Ajlāni رَضِيَ اللهُ عَنْهُ and Ḥārith bin Hātib رَضِيَ اللهُ عَنْهُ in order to safeguard the suburban dwellings of Madinah Munawwarah. – (*Tārīkh Al-Khamees V1, p371*)

### **The Two Injured Were Returned**

The Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned Ḥaḍrat Hārith bin Simmah رَضِيَ اللهُ عَنْهُ and Ḥaḍrat Khawwāt bin Jubair رَضِيَ اللهُ عَنْهُ both during the journey for they had fallen off the camel and sustained

injuries. – (*Tārīkh Al-Khamees V1, p371*)

### **The Angels Killing Disbelievers on the Day of Badr**

Ḥaḍrat Abi Umāma bin Sahl رَضِيَ اللهُ عَنْهُ has reported on his father's authority, beseeching the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "O the Messenger of Allāh the Almighty (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! 'I saw on the Day of Badr that one amongst us pointed at the disbeliever's head and his head reeled off his body to the ground before the sword were to be smitten.'" – (*Narrated by Baiḥiqi; Al-Badāyah V3, p281*)

### **The Signs of the Disbelievers' Dead Bodies**

Ibn Ishāq in his *Maghāzi* has the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Walk along and happily that Allāh the Almighty has fulfilled one of His two promises to me. By Allāh the Almighty, I am seeing the places where the disbelievers are to fall." – (*Al-Badāyah V3, p263*)

### **The Falling Imprints of the Disbelievers' Corpses on the Day of Badr**

Ḥaḍrat Ans رَضِيَ اللهُ عَنْهُ has narrated the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "This is the falling point of such and such a disbeliever - he actually put his blessed hand on the ground - and this is for the other. Here is another's falling place." There was not a difference even of an inch from what the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had pointed with his blessed hand and the actual falling place. – (*Ahmad & Muslim; Al-Badāyah V3, 263*)

### **Statement on Cutting off Abū Jahl's Neck**

Abū Jahl had put to 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ to cut when he would his head off his body from its very base thus helping it look impressive to the eye of the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. – (*Tārīkh Al-Khamees, V1, p385*)

### **The Well of Badr**

Ḥaḍrat Abū Ṭalḥah رَضِيَ اللهُ عَنْهُ has reported the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordering to throw in to a disused well with foul water at Badr twenty four corpses of the leaders of the Quraish. – (*Bukhārī Sharīf No. 3976; Fata Al-Bārī V7, p300, printed in Egypt*)

## The Holy Messenger's (ﷺ) Address to the Disbelievers' Corpses

Hadrat Abū Talḥah رضي الله عنه reported that the Holy Messenger صلی اللہ علیہ وسلم walked along and then stopped by the wall of the well calling them by their names and their fathers' names and saying: "O such and such person son of such and such father! Do you like it here now that you would have obeyed Allāh the Almighty and His Messenger (ﷺ)? We have found the promise Allāh the Almighty had made to us all come true. Did you also find the treatment that Allāh the Almighty had prescribed." Ḥaḍrat 'Umar Fārūq رضي الله عنه beseeched: "O the Holy Messenger (ﷺ): "You are talking to people who are without the spirit." The Holy Messenger صلی اللہ علیہ وسلم said: "I swear by the *Dhāt* Who has my soul in His hand that they are hearing me clearly in-as-much-as you are not." – (*Fataḥ Al-Bārī – Sharāḥ Saḥīḥ Al-Bukhārī* V7, p301)

When the disbelievers were tipped into a ditch, he (صلی اللہ علیہ وسلم) stood by the side and said: "O the ones in the ditch! You are the worst tribe of the Prophet (ﷺ). You doubted me whilst the others certified me. You drove me out of Makkah Mukarramah. The others offered me the refuge. You started battle with me and the other people helped me." – (*Tārīkh A-Khamīs* V1, p385)

## What is Jehād Al-Akbar?

Ḥaḍrat Jābir رضي الله عنه has narrated that the Holy Messenger صلی اللہ علیہ وسلم came back from a battle and spoke to the Companions .... thus: "You have come back safe and sound. You have returned from *Jihād Al-Asghar* to *Jihād Al-Akbar*." The Companions ..... beseeched: "O the Holy Messenger (ﷺ) of Allāh the Almighty! What is *Jihād Al-Akbar*?" He replied: "To fight against one's self is *Jihād Al-Akbar*."

- (*Tārīkh Baghdad Al-Khatīb Al-Baghdadi* V13, p493)

## The Blessed Names of the Companions of Badr

O Allāh the Almighty! I seek Your refuge for the sake of our leader and master and beloved Ḥaḍrat Muhammad صلی اللہ علیہ وسلم and

for the sake of the Angels who descended in the Battle of Badr.

- ١ سَيِّدُنَا أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ
  - ٢ وَ سَيِّدُنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
  - و سَيِّدُنَا عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ
  - ٣ وَ سَيِّدُنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ
- الف
- ٤ وَ سَيِّدُنَا أَبِي بِنِ كَعْبٍ سَيِّدِ الْفُرَّاءِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٥ وَ سَيِّدُنَا الْأَرَقَمِ الْمَخْزُومِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٦ وَ سَيِّدُنَا أَرْبَدُ بْنُ حُمَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
  - ٧ وَ سَيِّدُنَا أُسَيْدُ بْنُ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ
  - ٨ وَ سَيِّدُنَا أَسْعَدُ بْنُ زَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٩ وَ سَيِّدُنَا أُسَيْرَةَ بْنَ عَمْرِو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١٠ وَ سَيِّدُنَا أُسُودُ بْنُ زَيْدِ بْنِ ثَعْلَبَةَ الْخَزْرَجِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١١ وَ سَيِّدُنَا أَنَسُ بْنُ مُعَاذِ بْنِ أَنَسِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١٢ وَ سَيِّدُنَا أَنَسَةُ بْنُ مَسْرَحِ الْحَبَشِيِّ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
  - ١٣ وَ سَيِّدُنَا أَنَيْسُ بْنُ قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١٤ وَ سَيِّدُنَا أَوْسُ بْنُ ثَابِتِ أَخُو حَسَّانِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ
  - ١٥ وَ سَيِّدُنَا أَوْسُ بْنُ خَوْلَى الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١٦ وَ سَيِّدُنَا أَوْسُ بْنُ الصَّامِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ١٧ وَ سَيِّدُنَا إِيَّاسُ بْنُ الْبُكَيْرِ بْنِ عَبْدِ اللَّيْلِ رَضِيَ اللَّهُ عَنْهُ
- الباء
- ١٨ وَ سَيِّدُنَا بُحَيْرِ بْنِ أَبِي بُحَيْرٍ حَلِيفِ بَنِي نَجَّارٍ رَضِيَ اللَّهُ عَنْهُ
  - ١٩ وَ سَيِّدُنَا بَحَاثُ بْنُ ثَعْلَبَةَ بْنِ خَزَمَةَ رَضِيَ اللَّهُ عَنْهُ
  - ٢٠ وَ سَيِّدُنَا بَسْبَسُ بْنُ عَمْرٍو بْنِ ثَعْلَبَةَ الْجَهَنِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢١ وَ سَيِّدُنَا بَشْرُ بْنُ الْبَرَاءِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٢ وَ سَيِّدُنَا بَشِيرُ بْنُ سَعْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٣ وَ سَيِّدُنَا بِلَالُ بْنُ رَبَاحٍ رَضِيَ اللَّهُ عَنْهُ مَوْلَى أَبِي بَكْرٍ مُؤَدِّبِ رَسُولِ اللَّهِ ﷺ
- التاء
- ٢٤ وَ سَيِّدُنَا ثَعْمِيمُ بْنُ يَعَارِ بْنِ قَيْسِ الْخَزْرَجِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٥ وَ سَيِّدُنَا ثَعْمِيمُ مَوْلَى خُرَّاشِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٦ وَ سَيِّدُنَا ثَعْمِيمُ مَوْلَى بَنِي غَنَمِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- الثاء
- ٢٧ وَ سَيِّدُنَا ثَابِتُ بْنُ أَرَقَمِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٨ وَ سَيِّدُنَا ثَابِتُ بْنُ ثَعْلَبَةَ بْنِ زَيْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٢٩ وَ سَيِّدُنَا ثَابِتُ بْنُ خَالِدِ بْنِ الثُّعْمَانِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٣٠ وَ سَيِّدُنَا ثَابِتُ بْنُ خَنْسَاءِ بْنِ عَمْرِو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٣١ وَ سَيِّدُنَا ثَابِتُ بْنُ عَمْرِو الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٣٢ وَ سَيِّدُنَا ثَابِتُ بْنُ هَزَالِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
  - ٣٣ وَ سَيِّدُنَا ثَعْلَبَةُ بْنُ حَاطِبِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

- ٣٤ وَ سَيِّدِنَا ثَعْلَبَةَ بْنِ عَمْرٍو بْنِ عَبِيدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٥ وَ سَيِّدِنَا ثَعْلَبَةَ بْنَ غَنَمَةَ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٦ وَ سَيِّدِنَا ثَقْفَ بْنَ عَمْرٍو وَالْأَسَدِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

### الْجِيم

- ٣٧ وَ سَيِّدِنَا جَابِرَ بْنَ خَالِدِ بْنِ مَسْعُودِ النَّجَارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٨ وَ سَيِّدِنَا جَابِرَ بْنَ عَبْدِ اللَّهِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٩ وَ سَيِّدِنَا جَابِرَ بْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ  
 ٤٠ وَ سَيِّدِنَا جَبَّارَ بْنَ صَخْرَ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤١ وَ سَيِّدِنَا جَبْرَ بْنَ عَتِيكَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٢ وَ سَيِّدِنَا جُبَيْرَ بْنَ إِيَّاسَ بْنِ خَالِدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

### الْحَاء

- ٤٣ وَ سَيِّدِنَا الْحَارِثَ بْنَ أَنَسَ بْنِ رَافِعِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٤ وَ سَيِّدِنَا الْحَارِثَ بْنَ أَوْسَ بْنِ مَعَاذِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا الْحَارِثَ بْنَ حَاطِبِ بْنِ عَمْرٍو الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٥ وَ سَيِّدِنَا الْحَارِثَ بْنَ خَزْمَةَ الْأَشْمَلِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا الْحَارِثَ بْنَ الصِّمَّةِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٦ وَ سَيِّدِنَا الْحَارِثَ بْنَ عَرَفَةَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٧ وَ سَيِّدِنَا الْحَارِثَ بْنَ قَيْسِ بْنِ خَالِدِ الْخَزْرَجِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٨ وَ سَيِّدِنَا الْحَارِثَ بْنَ الثُّعْمَانَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٤٩ وَ سَيِّدِنَا الْحَارِثَةَ بْنَ سُرَّاقَةَ النَّجَارِيَّةَ الْأَنْصَارِيَّةَ (الشَّهِيدَةَ) رَضِيَ اللَّهُ عَنْهُ  
 ٥٠ وَ سَيِّدِنَا الْحَارِثَةَ بْنَ الثُّعْمَانَ بْنِ نَعْفِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥١ وَ سَيِّدِنَا حَاطِبَ بْنَ أَبِي بَلْتَعَةَ اللَّخْمِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥٢ وَ سَيِّدِنَا حَاطِبَ بْنَ عَمْرٍو بْنِ عَبْدِ شَمْسٍ رَضِيَ اللَّهُ عَنْهُ  
 ٥٣ وَ سَيِّدِنَا الْحَبَّابَ بْنَ الْمُنْذِرِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥٤ وَ سَيِّدِنَا حَبِيبَ بْنَ أَسْوَدَ مَوْلَى بَنِي حَرَامِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥٥ وَ سَيِّدِنَا حَرَامَ بْنَ مِلْحَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥٦ وَ سَيِّدِنَا حُرَيْثَ بْنَ زَيْدِ بْنِ ثَعْلَبَةَ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٥٧ وَ سَيِّدِنَا حُصَيْنَ بْنَ الْحَارِثِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ رَضِيَ اللَّهُ عَنْهُ  
 ٥٨ وَ سَيِّدِنَا حَمْرَةَ بْنَ عَبْدِ الْمُطَّلِبِ عَمِّ رَسُولِ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهُ

### الْخَاء

- ٥٩ وَ سَيِّدِنَا خَارِجَةَ بْنَ الْحُمَيْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٠ وَ سَيِّدِنَا خَارِجَةَ بْنَ زَيْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦١ وَ سَيِّدِنَا خَالِدَ بْنَ بُكَيْرِ أَخُو إِيَّاسَ رَضِيَ اللَّهُ عَنْهُ  
 ٦٢ وَ سَيِّدِنَا خَالِدَ بْنَ زَيْدِ أَبُو أَيُّوبَ النَّجَارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٣ وَ سَيِّدِنَا خَالِدَ بْنَ قَيْسِ بْنِ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٤ وَ سَيِّدِنَا خَبَّابَ بْنَ الْأَرْتِ الثَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٥ وَ سَيِّدِنَا خَبَّابَ مَوْلَى عَنبَةَ بْنِ غَزْوَانَ رَضِيَ اللَّهُ عَنْهُ  
 ٦٦ وَ سَيِّدِنَا خُبَيْبَ بْنَ أَسَافِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٧ وَ سَيِّدِنَا خِرَاشَ بْنَ الصِّمَّةِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

- ٦٨ وَ سَيِّدِنَا خُرَيْمَ بْنِ فَاتِكِ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٦٩ وَ سَيِّدِنَا خُلَيْفَةَ بْنَ عَدِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٠ وَ سَيِّدِنَا خُلَيْدَةَ بْنَ قَيْسِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧١ وَ سَيِّدِنَا خُنَيْسَ بْنَ خُذَافَةَ السَّهْمِيِّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا خَوَاتِ بْنِ جُبَيْرِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٢ وَ سَيِّدِنَا خَوْلَى بْنِ أَبِي خَوْلَى الْعَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٣ وَ سَيِّدِنَا خَلَادَ بْنَ رَافِعِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٤ وَ سَيِّدِنَا خَلَادَ بْنَ سُرَيْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٥ وَ سَيِّدِنَا خَلَادَ بْنَ عَمْرٍو الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

#### الذَّالِّ

- ٧٦ وَ سَيِّدِنَا ذَكَوَانَ بْنَ عَبْدِ قَيْسِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٧ وَ سَيِّدِنَا ذِي الشِّمَالَيْنِ عُمَيْرِ بْنِ عَبْدِ عَمْرٍو (الشَّهِيدَ) رَضِيَ اللَّهُ عَنْهُ

#### الرَّاءِ

- ٧٨ وَ سَيِّدِنَا رَافِعَ بْنَ الْحَارِثِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٧٩ وَ سَيِّدِنَا رَافِعَ بْنَ يَزِيدِ الْأَشْهَلِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٠ وَ سَيِّدِنَا رَافِعَ بْنَ عَنجَدَةَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨١ وَ سَيِّدِنَا رَافِعَ بْنَ مُعَلَى (الشَّهِيدَ) رَضِيَ اللَّهُ عَنْهُ  
 ٨٢ وَ سَيِّدِنَا رَبِيعَ بْنَ رَافِعِ بْنِ الْحَارِثِ الْبَانِصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٣ وَ سَيِّدِنَا رَبِيعَ بْنَ أَبِياسِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٤ وَ سَيِّدِنَا رَبِيعَةَ بْنَ أَكْثَمَ بْنِ سَخْبَرَةَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٥ وَ سَيِّدِنَا رُخَيْلَةَ بْنَ ثَعْلَبَةَ بْنِ خَالِدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٦ وَ سَيِّدِنَا رِفَاعَةَ بْنَ رَافِعِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٧ وَ سَيِّدِنَا رِفَاعَةَ بْنَ عَبْدِ الْمُنْذَرِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٨٨ وَ سَيِّدِنَا رِفَاعَةَ بْنَ عَمْرٍو بْنِ زَيْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

#### الزَّاءِ

- ٨٩ وَ سَيِّدِنَا الزُّبَيْرَ بْنَ الْعَوْمِ بْنِ خُوَيْلِدِ رَضِيَ اللَّهُ عَنْهُ  
 ٩٠ وَ سَيِّدِنَا زِيَادَ بْنَ عَمْرٍو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩١ وَ سَيِّدِنَا زِيَادَ بْنَ كَعْبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩٢ وَ سَيِّدِنَا زِيَادَ بْنَ لُبَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩٣ وَ سَيِّدِنَا زَيْدَ بْنَ الْمُزَيْنِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩٤ وَ سَيِّدِنَا زَيْدَ بْنَ أَسْلَمَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩٥ وَ سَيِّدِنَا زَيْدَ بْنَ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَضِيَ اللَّهُ عَنْهُ  
 ٩٦ وَ سَيِّدِنَا زَيْدَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ  
 ٩٧ وَ سَيِّدِنَا زَيْدَ بْنَ سَهْلَ بْنِ الْأَسْوَدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٩٨ وَ سَيِّدِنَا زَيْدَ بْنَ وَدِيعَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

#### السِّينِ

- ٩٩ وَ سَيِّدِنَا سَالِمَ بْنَ عُمَيْرِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

- ١٠٠ وَ سَيِّدِنَا سَالِمُ بْنُ غَنَمِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٠١ وَ سَيِّدِنَا سَالِمُ مَوْلَى أَبِي حُنَيْفَةَ رَضِيَ اللَّهُ عَنْهُ
- ١٠٢ وَ سَيِّدِنَا السَّائِبُ بْنُ عُثْمَانَ بْنِ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ
- ١٠٣ وَ سَيِّدِنَا سُبَيْعُ بْنُ قَيْسِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٠٤ وَ سَيِّدِنَا سُبَيْرَةُ بْنُ فَاتِكِ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٠٥ وَ سَيِّدِنَا سُرَاقَةُ بْنُ عَمْرِو النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٠٦ وَ سَيِّدِنَا سُرَاقَةُ بْنُ كَعْبِ النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٠٧ وَ سَيِّدِنَا سَعْدُ بْنُ خَوْلَى مَوْلَى خَاطِبِ رَضِيَ اللَّهُ عَنْهُ
- ١٠٨ وَ سَيِّدِنَا سَعْدُ بْنُ خَوْلَةَ رَضِيَ اللَّهُ عَنْهُ
- ١٠٩ وَ سَيِّدِنَا سَعْدُ بْنُ خَيْثَمَةَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٠ وَ سَيِّدِنَا سَعْدُ بْنُ الرَّبِيعِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١١ وَ سَيِّدِنَا سَعْدُ بْنُ زَيْدِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٢ وَ سَيِّدِنَا سَعْدُ بْنُ عُيَيْدِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٣ وَ سَيِّدِنَا سَعْدُ بْنُ عُثْمَانَ الْخَزْرَجِيِّ الْأَنْصَعَرِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٤ وَ سَيِّدِنَا سَعْدُ بْنُ مُعَاذِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٥ وَ سَيِّدِنَا سَعْدُ بْنُ عَبَّادَةَ الْخَزْرَجِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٦ وَ سَيِّدِنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ
- ١١٧ وَ سَيِّدِنَا سَعْدُ بْنُ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- وَ سَيِّدِنَا سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ
- ١١٨ وَ سَيِّدِنَا سُفْيَانُ بْنُ بَشِيرِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١١٩ وَ سَيِّدِنَا سُلَيْطُ بْنُ قَيْسِ بْنِ عَمْرِو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٠ وَ سَيِّدِنَا سُلَيْمُ بْنُ حَارِثِ النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢١ وَ سَيِّدِنَا سُلَيْمُ بْنُ عَمْرِو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٢ وَ سَيِّدِنَا سُلَيْمُ بْنُ مِلْحَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٣ وَ سَيِّدِنَا سَمَكُ بْنُ خَرِشَةَ أَبِي نُجَّانَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٤ وَ سَيِّدِنَا سَمَّاكُ بْنُ سَعْدِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٥ وَ سَيِّدِنَا سَهْلُ بْنُ حُنَيْفِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٦ وَ سَيِّدِنَا سَهْلُ بْنُ عَتِيقِ النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٧ وَ سَيِّدِنَا سَهْلُ بْنُ قَيْسِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٨ وَ سَيِّدِنَا سَهْلُ بْنُ رَافِعِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٢٩ وَ سَيِّدِنَا سَهْلُ بْنُ وَهَبِ الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٣٠ وَ سَيِّدِنَا سَيْنَانَ بْنُ أَبِي سَيْنَانَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٣١ وَ سَيِّدِنَا سَيْنَانُ بْنُ صَنِيفِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٣٢ وَ سَيِّدِنَا سَوَادُ بْنُ زُرَيْقِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٣٣ وَ سَيِّدِنَا سَوَادُ بْنُ غَزِيَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
- ١٣٤ وَ سَيِّدِنَا سُويْبُطُ بْنُ سَعْدِ الْفَرَشِيِّ رَضِيَ اللَّهُ عَنْهُ

الشَّيْنِ

- ١٣٥ وَ سَيِّدِنَا شُجَاعُ بْنُ وَهَبِ بْنِ رَبِيعَةَ الْأَسَدِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٣٦ وَ سَيِّدِنَا شُقْرَانَ مَوْلَى رَسُولِ اللَّهِ (مَلِكِ الْعَرَبِينَ رَضِيَ اللَّهُ عَنْهُ)  
 ١٣٧ وَ سَيِّدِنَا شَمَّاسُ بْنُ عُثْمَانَ الْمَخْزُومِيَّ رَضِيَ اللَّهُ عَنْهُ

#### الضاد

- ١٣٨ وَ سَيِّدِنَا صَفْوَانَ بْنِ وَهَبِ (الشَّهِيدِ) رَضِيَ اللَّهُ عَنْهُ  
 ١٣٩ وَ سَيِّدِنَا صُهَيْبُ بْنُ سِنَانَ الرَّومِيَّ رَضِيَ اللَّهُ عَنْهُ

#### الضاد

- ١٤٠ وَ سَيِّدِنَا ضَحَّاكُ بْنُ حَرْثَةَ السَّلْمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٤١ وَ سَيِّدِنَا ضَحَّاكُ بْنُ عَمْرِو النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٤٢ وَ سَيِّدِنَا ضَمْرَةَ بْنَ عَمْرِو الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

#### الطاء

- ١٤٣ وَ سَيِّدِنَا طَفِيلُ بْنُ الْحَارِثِ بْنِ الْمُطَلِّبِ رَضِيَ اللَّهُ عَنْهُ  
 ١٤٤ وَ سَيِّدِنَا طَفِيلُ بْنُ مَالِكِ السَّلْمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٤٥ وَ سَيِّدِنَا طَفِيلُ بْنُ النُّعْمَانَ السَّلْمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا طَلْحَةَ بْنَ عَبْدِ اللَّهِ التَّمِيمِيَّ رَضِيَ اللَّهُ عَنْهُ

#### الظاء

- ١٤٦ وَ سَيِّدِنَا ظَهْرِيَّ بْنَ رَافِعِ الْأَوْسِيِّ رَضِيَ اللَّهُ عَنْهُ

#### العين

- ١٤٧ وَ سَيِّدِنَا عَاصِمُ بْنُ الْعُكْبَرِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٤٨ وَ سَيِّدِنَا عَاصِمُ بْنُ ثَابِتِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٤٩ وَ سَيِّدِنَا عَاصِمُ بْنُ قَيْسِ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٠ وَ سَيِّدِنَا عَاقِلُ بْنُ الْبَكْرِ (الشَّهِيدِ) رَضِيَ اللَّهُ عَنْهُ  
 ١٥١ وَ سَيِّدِنَا عَمْرُ بْنُ الْبَكْرِ الْعَدَوِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٢ وَ سَيِّدِنَا عَامِرُ بْنُ أُمَيَّةَ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٣ وَ سَيِّدِنَا عَامِرُ بْنُ رَبِيعَةَ بْنِ مَالِكِ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٤ وَ سَيِّدِنَا عَامِرُ بْنُ سَلْمَةَ بْنِ عَامِرِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٥ وَ سَيِّدِنَا عَامِرُ بْنُ عَبْدِ اللَّهِ أَبِي عُبَيْدَةَ بْنِ الْجِرَاحِ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٦ وَ سَيِّدِنَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٧ وَ سَيِّدِنَا عَامِرُ بْنُ مُحَمَّدِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٨ وَ سَيِّدِنَا عَائِذُ بْنُ مَاعِصِ الْخَزْرَجِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٥٩ وَ سَيِّدِنَا عَبَادُ بْنُ قَيْسِ الْخَزْرَجِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦٠ وَ سَيِّدِنَا عَبَادُ بْنُ الْخَشْحَاشِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦١ وَ سَيِّدِنَا عَبَادُ بْنُ قَيْسِ الْخَزْرَجِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦٢ وَ سَيِّدِنَا عَبَادَةَ بْنَ الصَّامِتِ الْخَزْرَجِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦٣ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦٤ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ حَجَّشِ الْأَسَدِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ١٦٥ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ جَبْرِ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

- ١٦٦ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ الْجَدِّ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٦٧ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ الْحُمَيْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٦٨ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ الرَّبِيعِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٦٩ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ رَوَاحَةَ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٠ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ زَيْدِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧١ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ سُرَاقَةَ رَضِيَ اللَّهُ عَنْهُ  
١٧٢ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ سَلْمَةَ بْنِ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٣ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ سَهْلِ بْنِ رَافِعِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٤ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ سُهَيْلِ الْعَامِرِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٥ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ طَارِقِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٦ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَامِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٧ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٧٨ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ رَضِيَ اللَّهُ عَنْهُ  
١٧٩ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبْدِ مَنَافِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٠ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَبَسِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨١ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عُرْفُطَةَ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٢ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عَمْرٍو الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٣ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عُمَيْرِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٤ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ قَيْسِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٥ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ كَعْبِ النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٦ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ مَخْرَمَةَ الْعَامِرِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٧ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ مَسْعُودِ الْهَذَلِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٨ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ مَطْعُونِ الْجُمَحِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٨٩ وَ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ الثُّعْمَانَ الْأَسْلَمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٠ وَ سَيِّدِنَا عَبْدِ رَبِيِّ بْنِ حَقِّ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩١ وَ سَيِّدِنَا عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٢ وَ سَيِّدِنَا عَبَسِ بْنِ عَامِرِ بْنِ عَدِيِّ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٣ وَ سَيِّدِنَا عُبَيْدِ بْنِ أَوْسِ بْنِ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٤ وَ سَيِّدِنَا عُبَيْدِ بْنِ الثِّيَّهَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٥ وَ سَيِّدِنَا عُبَيْدِ بْنِ أَبِي عُبَيْدِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٦ وَ سَيِّدِنَا عُبَيْدِ بْنِ زَيْدِ بْنِ عَامِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٧ وَ سَيِّدِنَا عُبَيْدَةَ بْنِ الْحَارِثِ (الشَّهِيدِ) رَضِيَ اللَّهُ عَنْهُ  
١٩٨ وَ سَيِّدِنَا عُثْبَانَ بْنِ مَالِكِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
١٩٩ وَ سَيِّدِنَا عُثْبَةَ بْنِ عَبْدِ اللَّهِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
٢٠٠ وَ سَيِّدِنَا عُثْبَةَ بْنِ غَزْوَانَ بْنِ جَابِرِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ  
٢٠١ وَ سَيِّدِنَا عُثْمَانَ بْنِ مَطْعُونِ ابِجَمَحِيِّ رَضِيَ اللَّهُ عَنْهُ  
٢٠٢ وَ سَيِّدِنَا عَدِيَّ بْنِ أَبِي الزُّعْبَاءِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ  
٢٠٣ وَ سَيِّدِنَا عِصْمَةَ بْنِ الْحُصَيْنِ الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

- ٢٠٤ وَ سَيِّدِنَا عُصَيْمَةَ الْأَسَدِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٠٥ وَ سَيِّدِنَا عُصَيْمَةَ الْأَشْجَعِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٠٦ وَ سَيِّدِنَا عَطِيَّةَ بْنَ نُؤَيْرَةَ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٠٧ وَ سَيِّدِنَا عَقْبَةَ بْنَ غَامِرِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٠٨ وَ سَيِّدِنَا عَقْبَةَ بْنَ عُمَانَ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٠٩ وَ سَيِّدِنَا عَقْبَةَ بْنَ عَمْرٍو أَبُو مَسْعُودِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٠ وَ سَيِّدِنَا عَقْبَةَ بْنَ وَهَبِ الْأَسَدِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١١ وَ سَيِّدِنَا عَقْبَةَ بْنَ وَهَبِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٢ وَ سَيِّدِنَا عُكَّاشَةَ بْنَ مِحْصِينَ الْأَسَدِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٣ وَ سَيِّدِنَا عُمَّارَ بْنَ يَاسِرِ الْعَنْسِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٤ وَ سَيِّدِنَا عُمَّارَةَ بْنَ حَزْمِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٥ وَ سَيِّدِنَا عَمْرَ بْنَ أَيَّاسِ بْنِ زَيْدِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٦ وَ سَيِّدِنَا عَمْرٍو بْنَ ثَعْلَبَةَ بْنَ وَهَبِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٧ وَ سَيِّدِنَا عَمْرٍو بْنَ الْحَارِثِ الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٨ وَ سَيِّدِنَا عَمْرٍو بْنَ سُرَّاقَةَ الْعَبْدَوِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢١٩ وَ سَيِّدِنَا عَمْرٍو بْنَ غَزِيَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٠ وَ سَيِّدِنَا عَمْرٍو بْنَ أَبِي سَرْحِ الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢١ وَ سَيِّدِنَا عَمْرٍو بْنَ طَلْقِ بْنِ زَيْدِ السُّلَمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٢ وَ سَيِّدِنَا عَمْرٍو بْنَ قَيْسِ بْنِ مَالِكِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٣ وَ سَيِّدِنَا عَمْرٍو بْنَ مَعْبِدِ بْنِ الْأَزْعَرِ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٤ وَ سَيِّدِنَا عَمْرٍو بْنَ مُعَاذِ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٥ وَ سَيِّدِنَا عُمَيْرَ بْنَ الْحَارِثِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٦ وَ سَيِّدِنَا عُمَيْرَ بْنَ الْحَمَّامِ بْنِ الْجُمُوحِ الْخَزْرَجِيَّ (الشَّهِيدَ) رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٧ وَ سَيِّدِنَا عُمَيْرَ بْنَ غَامِرِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٨ وَ سَيِّدِنَا عُمَيْرَ بْنَ عَوْفِ مَوْلَى سُهَيْلِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ  
 ٢٢٩ وَ سَيِّدِنَا عُمَيْرَ بْنَ أَبِي وَقَّاصِ الزُّهْرِيِّ (الشَّهِيدَ) رَضِيَ اللَّهُ عَنْهُ  
 ٢٣٠ وَ سَيِّدِنَا عُنْتَرَةَ مَوْلَى بَنِي سَلِيمِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٣١ وَ سَيِّدِنَا عَوْفَ بْنَ الْحَارِثِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ (الشَّهِيدَ) رَضِيَ اللَّهُ عَنْهُ  
 ٢٣٢ وَ سَيِّدِنَا عَوْمِ بْنَ سَاعِدَةَ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ
- الغين**  
 ٢٣٣ وَ سَيِّدِنَا غَنَامَ بْنَ أَرَسِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ
- الفاء**  
 ٢٣٤ وَ سَيِّدِنَا فَرُوءَةَ بْنَ عَمْرٍو بْنِ وَرْقَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ
- القاف**  
 ٢٣٥ وَ سَيِّدِنَا قَتَادَةَ بْنَ النُّعْمَانَ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٣٦ وَ سَيِّدِنَا قُدَامَةَ بْنَ مَطْعُونِ الْجَمْحِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٣٧ وَ سَيِّدِنَا قُطَيْبَةَ بْنَ غَامِرِ السُّلَمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

- ٢٣٨ وَ سَيِّدِنَا قَيْسَ بْنِ السُّكَنِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٣٩ وَ سَيِّدِنَا قَيْسَ بْنَ أَبِي صَعَصَعَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٠ وَ سَيِّدِنَا قَيْسَ بْنَ مِحْصَنَ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤١ وَ سَيِّدِنَا قَيْسَ بْنَ شَمْلَةَ بْنِ ثَعْلَبَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

### الكاف

- ٢٤٢ وَ سَيِّدِنَا كَعْبِ بْنِ حَمَّادِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٣ وَ سَيِّدِنَا كَعْبِ بْنِ زَيْدِ بْنِ قَيْسِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٤ وَ سَيِّدِنَا كَعْبِ بْنِ عَمْرِو السُّلَمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ

### الميم

- ٢٤٥ وَ سَيِّدِنَا مَالِكِ بْنِ أَبِي خَوْلَى الْجَعْفِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٦ وَ سَيِّدِنَا مَالِكِ بْنِ النُّخْشَمِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٧ وَ سَيِّدِنَا مَالِكِ بْنِ رَبِيعَةَ أَبُو أُسَيْدِ السَّاعِدِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٨ وَ سَيِّدِنَا مَالِكِ بْنِ عَمْرِو الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٤٩ وَ سَيِّدِنَا مَالِكِ بْنِ مَسْعُودِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٠ وَ سَيِّدِنَا مَالِكِ بْنِ نُمَيْلَةَ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥١ وَ سَيِّدِنَا مُبَشَّرِ بْنِ عَبْدِ الْمُنْذِرِ (الشَّهِيدِ) رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٢ وَ سَيِّدِنَا مُحَرَّرِ بْنِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٣ وَ سَيِّدِنَا مُحَرَّرِ بْنِ نَضْلَةَ الْأَسَدِيِّ الْمُهَاجِرِ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٤ وَ سَيِّدِنَا مُحَمَّدِ بْنِ مُسَيْمَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٥ وَ سَيِّدِنَا مِدْلَاجِ بْنِ عَمْرِو الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٦ وَ سَيِّدِنَا مَرْثَدِ بْنِ أَبِي مَرْثَدِ الْغَنَوِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٧ وَ سَيِّدِنَا مِسْطَحِ بْنِ أَثَّانَةَ الْمُطَّلِبِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٨ وَ سَيِّدِنَا مَسْعُودِ بْنِ أَوْسِ النَّجَّارِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٥٩ وَ سَيِّدِنَا مَسْعُودِ بْنِ خُلْدَةَ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٠ وَ سَيِّدِنَا مَسْعُودِ بْنِ رَبِيعَةَ الْقَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦١ وَ سَيِّدِنَا مَسْعُودِ بْنِ سَعْدِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٢ وَ سَيِّدِنَا مَسْعُودِ بْنِ سَعْدِ بْنِ قَيْسِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٣ وَ سَيِّدِنَا مُصْعَبِ بْنِ عُمَيْرِ الْعَبْدَرِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٤ وَ سَيِّدِنَا مُعَاذِ بْنِ جَبَلِ السُّلَمِيِّ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٥ وَ سَيِّدِنَا مُعَاذِ بْنِ الْحَارِثِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٦ وَ سَيِّدِنَا مُعَاذِ بْنِ عَمْرِو بْنِ الْجُمُوعِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٧ وَ سَيِّدِنَا مُعَاذِ بْنِ مَعْصُومِ بْنِ قَيْسِ الْخَزْرَجِيَّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٨ وَ سَيِّدِنَا مُعَيْبِ بْنِ أَعَادَةَ بْنِ قُشَيْرِ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٦٩ وَ سَيِّدِنَا مُعَيْبِ بْنِ قَيْسِ بْنِ صَخْرِ السُّلَمِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٠ وَ سَيِّدِنَا مُعَيْبِ بْنِ عُبَيْدِ بْنِ أَيَّاسِ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧١ وَ سَيِّدِنَا مُعَيْبِ بْنِ قُشَيْرِ الْأَوْسِيِّ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٢ وَ سَيِّدِنَا مُعَيْبِ بْنِ عَوْفِ الْخَزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ

- ٢٧٣ وَ سَيِّدِنَا مَعْقَلُ بْنُ الْمُنْذِرِ السَّلْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٤ وَ سَيِّدِنَا مَعْمَرُ بْنُ الْحَارِثِ الْجُمَحِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٥ وَ سَيِّدِنَا مَعْنُ بْنُ عَدِيِّ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٦ وَ سَيِّدِنَا مُعَوِّذُ بْنُ الْحَارِثِ الْأَنْصَارِيِّ (الشَّهِيدُ) رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٧ وَ سَيِّدِنَا مُعَوِّذُ بْنُ عَمْرٍو الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٨ وَ سَيِّدِنَا مِقْدَادُ بْنُ عَمْرٍو الْبِهْرَانِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٧٩ وَ سَيِّدِنَا مُلَيْلُ بْنُ وَبَرَةَ الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٠ وَ سَيِّدِنَا الْمُنْذِرُ بْنُ عَمْرٍو السَّاعِدِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨١ وَ سَيِّدِنَا الْمُنْذِرُ بْنُ قِدَامَةَ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٢ وَ سَيِّدِنَا الْمُنْذِرُ بْنُ مُحَمَّدٍ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٣ وَ سَيِّدِنَا مَهْجَعُ مَوْلَى عَمْرٍو بْنِ الْخَطَّابِ (أَوَّلُ شَهِيدٍ فِي الْبَدْرِ) رَضِيَ اللَّهُ عَنْهُ

### التون

- ٢٨٤ وَ سَيِّدِنَا نَصْرُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٥ وَ سَيِّدِنَا نُعْمَانُ بْنُ عَبْدِ عَمْرٍو النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٦ وَ سَيِّدِنَا نُعْمَانُ بْنُ عَمْرٍو النَّجَّارِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٧ وَ سَيِّدِنَا نُعْمَانُ بْنُ عَصْرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٨ وَ سَيِّدِنَا نُعْمَانُ بْنُ مَالِكِ بْنِ ثَعْلَبَةَ الْخَزْرَجِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٨٩ وَ سَيِّدِنَا نُعْمَانُ بْنُ سَيَّانٍ مَوْلَى بَنِي عَبِيدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٠ وَ سَيِّدِنَا نُوقَلُ بْنُ عَبْدِ اللَّهِ الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ

### الوواف

- ٢٩١ وَ سَيِّدِنَا وَاقِدُ بْنُ عَبْدِ اللَّهِ الثَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٢ وَ سَيِّدِنَا وَدَقَّةُ بْنُ أَبِي الْخَزْرَجِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٣ وَ سَيِّدِنَا وَيْقِفَةُ بْنُ عَمْرٍو بْنِ جِرَادِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

### الهاء

- ٢٩٤ وَ سَيِّدِنَا هِلَالُ بْنُ الْمُعَلَّى الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٥ وَ سَيِّدِنَا هِلَالُ بْنُ أُمَيَّةِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

### الياء

- ٢٩٦ وَ سَيِّدِنَا يَزِيدُ بْنُ الْحَارِثِ الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٧ وَ سَيِّدِنَا يَزِيدُ بْنُ رُقَيْشِ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٨ وَ سَيِّدِنَا يَزِيدُ بْنُ عَامِرِ بْنِ حَنِيذَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٢٩٩ وَ سَيِّدِنَا يَزِيدُ بْنُ الْمُنْذِرِ السَّلْمِيِّ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ

### الكنى

- ٣٠٠ وَ سَيِّدِنَا أَبُو الْأَعْوَرِ (كَعْبُ بْنُ الْحَارِثِ) الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠١ وَ سَيِّدِنَا أَبُو حَبِيبَةَ بْنُ عَمْرٍو بْنِ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٢ وَ سَيِّدِنَا أَبُو حُدَيْفَةَ بْنُ عَنبَةَ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٣ وَ سَيِّدِنَا أَبُو الْحَمْرَاءِ مَوْلَى حَارِثِ بْنِ رِقَاعَةَ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٤ وَ سَيِّدِنَا أَبُو حَزِيمَةَ بْنُ أَوْسِ بْنِ زَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

- ٣٠٥ وَ سَيِّدِنَا أَبُو سَبْرَةَ بْنِ أَبِي رَهْمٍ الْعَامِرِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٦ وَ سَيِّدِنَا أَبُو سَيَّانٍ أَخُو عَكَاشَةَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٧ وَ سَيِّدِنَا أَبُو شَيْخٍ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٨ وَ سَيِّدِنَا أَبُو الضَّيَّاحِ بْنِ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣٠٩ وَ سَيِّدِنَا أَبُو كَبْشَةَ الْفَارِسِيِّ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا أَبُو لُبَابَةَ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣١٠ وَ سَيِّدِنَا أَبُو مَرْثَدَ الْغَنَوِيِّ كُنَّازِ بْنِ حَصِينِ رَضِيَ اللَّهُ عَنْهُ  
 ٣١١ وَ سَيِّدِنَا أَبُو الْهَيْثَمِ بْنِ الْيُثَيْهَانَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣١٢ وَ سَيِّدِنَا أَبُو بُرْدَةَ بْنِ ثِيَّارِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 ٣١٣ وَ سَيِّدِنَا أَبُو عُقَيْلِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

### هَوْلَاءُ ضُرِبَ لَهُمْ سَهْمٌ مِّنْ غَنِيمَةِ بَدْرٍ وَ لَمْ يَشْهَدُوا بَدْرًا وَ سَيِّدِنَا عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ

- وَ سَيِّدِنَا الْحَارِثُ بْنُ حَاطِبِ بْنِ عَمْرِو الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا الْحَارِثُ بْنُ الصِّيمَةِ الْخَزْرَجِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا حَوَّاتُ بْنُ جُبَيْرِ الْأَوْسِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ الثُّيَمِيُّ رَضِيَ اللَّهُ عَنْهُ  
 وَ سَيِّدِنَا أَبُو لُبَابَةَ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ

صحيح البخارى صفحه ٥٧٤ جلد ٢

البدایة والنهایة لابن کثیر صفحه ٣١٥ تا ٣٢٥ الجزء ٣

الاستیعاب فی معرفة الاصحاب لابن عبد البر النمری القرطبی الجزء

الاول و الثاني

الاصابة لابن حجر

طبقات الكبرى لابن سعد الجزء الثالث

سيرة ابن هشام

تلخیص فہوم اهل الاثر لابن جوزی صفحه ٢١٧

تاریخ الخميس فی احوال انفس نفیس لشیخ حسین بن محمد بن حسین

الديار بكری

اسد الغایة لابن اثیر الجزری

## Citation of the Companions of Badr in the Holy Qur'an

In the Name of Allāh, Most  
Gracious, Most Merciful  
Just as thy Lord ordered thee  
Out of your house in truth,  
Even though a party among  
The Believers disliked it.

- (Al-Qur'an 8:5)

Remember ye were  
On the hither side  
Of the valley, and they  
On the farther side,  
And the caravan  
On lower ground than ye.  
Even if ye had made  
A mutual appointment  
To meet, ye would certainly  
Have failed in the  
appointment:  
But (thus ye met)  
That God might accomplish  
A matter already enacted.

- (Al-Qur'an 8:42)

Remember He covered you  
With a sort of drowsiness  
To give you calm as from  
Himself, and he caused  
Rain to descend on you  
From heaven, to clean you  
Therewith, to remove from you  
The stain of Satan,  
To strengthen your hearts  
And to plant your feet  
Firmly therewith.  
Remember your Lord inspired  
The angels (with the message):  
"I am with you; give  
Firmness to the Believers:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ  
بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ  
الْمُؤْمِنِينَ لَكْرَهُونَ  
○ (الانفال آية ٥) -

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ  
بِالْعُدْوَةِ القُصْوَى وَالرَّكْبُ  
أَسْفَلَ مِنْكُمْ طَوْلُوا عِدَّتُمْ  
لَاخْتَلَفْتُمْ فِي المِيعَدِ لَو لَكِن  
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا  
○

- (الانفال آية ٤٢)

وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً  
لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ  
رِجْسَ الشَّيْطَانِ وَليُرِيطَ عَلَى  
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ ○  
إِذْ يُوحِي رَبُّكَ إِلَى المَلَائِكَةِ  
أَنِّي مَعَكُمْ فَثَبَّتِ الَّذِينَ آمَنُوا ط  
سَأَلْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعُوبَ فَاضْرِبُوا فَوْقَ  
الأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ  
بَنَانٍ ○

- (الانفال آية ١١ - ١٢)

I will instil terror  
 Into the hearts of the  
 Unbelievers:  
 Smite ye above their necks  
 And smite all their  
 Finger-tips off them.”

- (Al-Qur'ān 8:11-12)

“There has already been  
 For you a Sign  
 In the two armies  
 That met (in combat):  
 One was fighting in the Cause  
 Of God, the other  
 Resisting God; these saw  
 With their own eyes  
 Twice their number.  
 But God doth support  
 With His aid whom He pleaseth.  
 In this is a warning  
 For such as have eyes to see.”

- (Al-Qur'ān 3:13)

These two antagonists dispute  
 With each other about their Lord.

- (Al-Qur'ān 22:19)

Remember ye implored  
 The assistance of your Lord,  
 And He answered you:

“I will assist you  
 With a thousand of the angels,  
 Ranks on ranks.”

God made it but a message  
 Of hope, and an assurance  
 To you hearts: (in any case)

There is no help

Except from God

And God is Exalted in Power, Wise.

- (Al-Qur'ān 8:9-10)

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنِ  
 الثَّقَاتِ فِي فَتْنَةِ ثَقَاتِلُ فِي سَبِيلِ  
 اللَّهِ وَأَخْرَجِي كَافِرَةٌ يَرَوْنَهُمْ  
 مِثْلَ يَوْمِ يُؤَيَّدُ بِنُصْرِهِ مَنْ يَشَاءُ بِإِذْنِ  
 فِي ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ

○ - (ال عمران آية ١٣)

هَذَانِ خَصِمُنْ أَخْتَصَمُوا فِي  
 رَبِّهِمْ ○

- (الحج آية ١٩)

إِذْ تَتَذَكَّرُونَ رَبَّكُمْ فَأَسْتَجَابَ  
 لَكُمْ أَنَّى مَعِدَّتْكُمْ بِالْفِ مِنْ  
 الْمَلَائِكَةِ مُرَدِّفِينَ ○

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى  
 وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ○  
 وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ط

○ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○

- (الانفال ٩-١٠)

Soon will their multitude  
 Be put to flight  
 And they will show  
 Their backs  
 Nay, the Hour (of Judgement)  
 Is the time promised them  
 (For their full recompense):  
 And that hour will be  
 Most grievous and most bitter.  
 - (Al-Qur'ān 54:45-46)

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ  
 الدُّبُرَ ○  
 بَلِ السَّاعَةُ مَوْعِدُهُمْ  
 وَالسَّاعَةُ أَدْهَى وَأَمْرٌ ○  
 - (القمر آية ٤٥-٤٦)

O ye who believe!  
 When ye meet a force,  
 Be firm, and call God  
 In remembrance much (and often);  
 That ye may prosper.  
 - (Al-Qur'ān 8:45)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ  
 فِئَةً فَاغْلُظُوا وَاتَّقُوا اللَّهَ كَثِيرًا  
 لَعَلَّكُمْ تُفْلِحُونَ ○  
 - (الأنفال آية ٤٥)

Our Lord! Decide Thou  
 Between us and our people  
 In truth, for Thou  
 Art the best to decide.  
 - (Al-Qur'ān 7:89)

رَبَّنَا افْشَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا  
 بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ○  
 - (الاعراف آية ٨٩)

### The Companions of Badr in the *Hadīth* and their Graces:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ أَطْلَعَ  
 عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غُفِرَتْ لَكُمْ  
 - (أخرجه أحمد)

Hadrat Abū Hurairah رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “Allāh the Almighty looked at the Companions of Badr and said, ‘O the dwellers of Badr! Do what you wish. I have forgiven you.’” - (narrated by Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنْ لَمْ يَدْخُلُوا  
 لَمْ يَدْخُلِ النَّارَ مَنْ شَاءَ اللَّهُ  
 - (أخرجه البزار)

Hadrat Abū Hurairah رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “I hope that anyone of those who took part in the Battle of Badr will, *inshā Allāh*, not go to Hell.” - (narrated by Bazār)

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَنْ يَدْخُلَ النَّارَ رَجُلٌ شَهِدَ بَدْرًا أَوْ الْخُدَيْبِيَّةَ  
- (أخرجه أحمد)

Ḥaḍrat Jābir رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “Anyone who took part in the Battle of Badr or the Ḥudaibiyya (Oath of Ridwān) will not at all enter the Hell.” –  
(narrated by Ahmad)

عَنْ رُفَاعَةَ بْنِ رَافِعِ بْنِ الزُّرْقِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ مَا تَعْدُونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ قَالَ وَكَذَلِكَ مِنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ  
- (أخرجه البخارى)

Ḥaḍrat Rufā'a bin Rāfi' Al-Zurqqi al-Badri رَضِيَ اللَّهُ عَنْهُ has narrated the Archangel Gabriel عَلَيْهِ السَّلَامُ having reported to and beseeched the Holy Prophet ﷺ: “How do you reckon the Companions of Badr amongst you?” He ﷺ replied, “The most superior among the Muslims!” The Archangel Gabriel عَلَيْهِ السَّلَامُ, “Likewise, the angels who took part in Battle of Badr are regarded most superior among us the angels.” – (narrated by Bukhārī)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَا خَالِدُ لِمَ تُؤْذِي رَجُلًا مِنْ أَهْلِ بَدْرٍ لَوْ أَنْفَقْتَ مِثْلَ أَحَدِ ذَهَبًا لَمْ تُدْرِكَ عَمَلَهُ  
- (منتخب كنز العمال ج ٥ ص ٩٠)

Ḥaḍrat Abdullāh bin Abi Aoufa رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “O Khālid! Why did you inflict pain on to a Warrior of Badr? Were you to give away in charity the gold as much as the Mount of Uḥad, you will not reach his deed even then.” – (Selection from Kanz Al-'Ummāl V5, P9)

عَنْ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ بَيْنَ الزُّبَيْرِ وَبَيْنَ خَالِدِ بْنِ الْوَلِيدِ شَيْءٌ فَقَالَ رَسُولُ اللَّهِ ﷺ مَا شَأْنُكُمْ وَشَأْنُ أَصْحَابِي تُرْوِئِي أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أَحَدِ ذَهَبًا مَا أَدْرَكَ مِثْلَ عَمَلِ أَحَدِهِمْ يَوْمًا وَاحِدًا  
- (منتخب كنز العمال ج ٥ ص ٩١)

It is narrated on the authority of Ḥaḍrat Hasan رَضِيَ اللَّهُ عَنْهُ that Ḥaḍrat Zubair and Ḥaḍrat Khalid bin Walid رَضِيَ اللَّهُ عَنْهُ had a dispute between them. The Holy Prophet ﷺ addressed Ḥaḍrat Khalid bin Walid: “Keep quiet about my Companions. I swear by

the *Dhāt* Who holds my life in His hand that even though you give away gold worth (as much as) the Mount of Uḥad, you cannot equal (in recompense) to one day of the Companions of Badr.” – (Selection from *Kanz Al-‘Ummāl V5, P91*)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، صَلَّى عَلَى سَهْلِ بْنِ حَنيفٍ فَقَبَّرَ عَلَيْهِ سِتًّا وَقَالَ إِنَّهُ شَهِدَ بَدْرًا  
- (منتخب كنز العمال ج ٥ ص ٩٠)

Ḥadrat Ali bin Abi Ṭālib رَضِيَ اللَّهُ عَنْهُ led the funeral prayer of Ḥadrat Sahl bin Hanif by six takbirs saying that he was one of the Companions of Badr. – (selection from *Kanz Al-‘Ummāl, P90*)

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ بِشَيْرٍ مَنْ شَهِدَ بَدْرًا بِالْجَنَّةِ  
- (اخرجه الدارقطني في الافراد و منتخب كنز العمال ج ٥ ص ٨٩)

Ḥadrat Abū Bakr Ṣiddiq رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: “Give the glad tidings of Heaven to the Companions of Badr.” – (Selection from *Kanz Al-‘Ummāl V5, P89*)

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَبْدًا لِحَاطِبِ جَاءَ نَبِيَّ اللَّهِ ﷺ يَشْكُو حَاطِبًا فَقَالَ يَا نَبِيَّ اللَّهِ لِيَدْخُلَنَّ حَاطِبُ بْنُ النَّارِ فَقَالَ رَسُولُ اللَّهِ ﷺ كَذَبْتَ لَا يَدْخُلُهَا أَبَدًا وَقَدْ شَهِدَ بَدْرًا وَالْحَدِيثُ  
- (مستدرک للحاکم ج ٣ ص ٣٠١)

Ḥadrat Jābir رَضِيَ اللَّهُ عَنْهُ has narrated Ḥadrat Ḥātib’s servant having complained regarding Ḥadrat Hatīb رَضِيَ اللَّهُ عَنْهُ to the Holy Prophet ﷺ: “O the Holy Messenger of Allāh the Almighty! Ḥātib will certainly go to Hell.” The Holy Prophet ﷺ said: “You are telling a lie. He will never go to Hell because he has been to the Battle of Badr and had an Oath of Riḍwān.” – (*Mustadrak Lil-Hākim V3, P301*)

## الدُّعَاءُ بِأَصْحَابِ الْبَدْرِيِّينَ

قَالَ الْعَلَمَةُ الدَّوَّانِيُّ فِي شَرْحِ الْعَقَائِدِ الْعُضُدِيَّةِ سَمِعْنَا مِنْ مَشَائِخِ الْحَدِيثِ أَنَّ الدُّعَاءَ عِنْدَ ذِكْرِهِمْ فِي الْبُخَارَى مُسْتَحَابٌ وَقَدْ جُرِّبَ ذَلِكَ  
- (تاريخ خميس صفحه ٣٧١ جلد ١)

### Supplication in the Names of the Companions of Badr

Allama Ad-Dawani has written in his ‘Aqā’id Al-Uḍaddiya: “We have heard from the scholars of Ḥadith that a supplication in the

Names of the Companions of Badr whose names have been narrated by Imām Bukhārī رحمته الله would meet with acceptance. And this has been tested out.” - (Tanzih Khamis VI, P371)

(اللَّهُمَّ إِنِّي أَسْأَلُكَ) أَنْ تُجِئْتَنِي فِي حَيْثُكَ الَّذِي لَا يُرَامُ وَجُورِكَ الَّذِي لَا يُعْفَرُ وَلَا يُمْتَصُّ وَوَقَائِكَ الْكَافِيَةَ الَّتِي لَا تُدْرِكُ وَيَسْتَرِكَ الضَّيْقَ الَّذِي لَا يُهْتَبُكَ وَحِمَمَكَ السَّمَاخَ الْمَتَبِّعَ وَوَدَائِعَكَ الْمَصْمُومَةَ الَّتِي لَا تُصْبِغُ وَأَنْ تُضْرِبَ عَلَيَّ سُنْرَ الدَّقَاتِ حِفْظَكَ وَعَلَاتِيكَ وَثُرَيْبِي بِكَفَيْكَ وَكَلاَّتِيكَ وَرَعَاتِيكَ وَأَنْ تُجَسِّدَ عَلَيَّ شَرَّ الْأَنْبِرَارِ وَتُحَيِّبَنِي بِأُورِ عَظْمَتِكَ مِنْ الْعَظْمَةِ وَالْفُجَارِ وَأَنْ تُعْقِدَ عَلَيَّ كُلَّ لِسَانٍ نَاطِقٍ بِشَرِّ وَتُرِدَّ عَلَيَّ كُلَّ سَهْمٍ رَامٍ بِمَضْرٍ وَأَنْ تُعَمِّرَ كُلَّ بَصَرٍ إِلَى قَهْرًا يَلْفَعُهُ الرَّاحَةَ وَتُضَيِّقَ عَلَيْهِ فَمَسِيخَ الْأَرْضِ وَوَسِيخَ الْأَقْطَارِ وَأَنْ تُخْرِجَ كُلَّ مُؤْمِدٍ لِي مِنْ دَائِرَةِ الْحِلْمِ وَالطُّغْيِ وَالْمَهْلِ وَتُكَلِّمَ أَيْدِي أَعْدَائِي وَتُرَبِّطَ عَلَيَّ قُلُوبَهُمْ وَتُيَبِّغَهُمْ الْأَمَلَ وَأَنْ تُكَلِّمَنِي كُلَّ بِسَاخٍ وَشَامِتٍ وَتُخَوِّنَ لِي عَوْضًا مِنْ كُلِّ هَالِكٍ وَتَقَاتِبَ وَأَنْ تُعَمِّمَنِي مِنْ شَرِّورِ الْفِئْتِ وَالْأَكْكَالِ وَأَنْ تُشَدَّ قَلْبِي مِنْ الْحَسَدِ وَالْأَحْقَالِ وَالْأَخْسَنِ وَأَنْ تُضَاهِبَ مِنْ السُّورِ مَا خَلْفَنِي وَآمَسِي وَتُيَلِّقَنِي غِيَّ الدَّارَيْنِ الْأَمْسَا مَرَامِي وَأَنْ تُحَقِّقَنِي بِالطَّلَاةِ الْخَفِيَّةِ فِي قُرْأَسِرِ الْأَقْضِيَّةِ وَتَدَاوِلَ الْأَقْدَارِ وَتَمَصِّبَنِي بِمَوْتِيكَ الْحَقِيقَةِ فِي سَنَائِرِ التُّفَاتِ وَالْأَطْوَارِ فِي الْبَلْبِ وَتَهَارِي وَتُظْمِنِي وَأَسْقَارِي وَتُؤَمِّي وَفَرَارِي وَعَلَابِيَّتِي وَاسْرَارِي ۝ اللَّهُمَّ أَسْأَلُكَ بِهِمْ أَنْ تُجُودَ عَلَيَّ بِعَفْوِكَ الشَّامِلِ بِكُلِّ جَانٍ وَعَفْوِكَ وَبِرَّكَ الْمَتَابُولِ كُلِّ يَمْرٍ وَقَاجِرٍ وَوَأَحَقَّ عَلَيْكَ بِمُخَلِّقٍ وَأَنْ تُغَيِّبَنِي بِعَفْوِكَ عَمَّنْ سِوَاكَ وَتُمَدَّ عَيْشِي مَدًّا وَتُهَمِّدَ لِي فِي قَلُوبِ عِبَادِكَ الْمُرْتَبِينِ وَذَا وَأَنْ تُكْضِي عَلَيَّ الْحَقُوقَ وَالرَّذِيئِينَ وَلَا تُكَلِّمَنِي إِلَّأ نَفْسِي طَرَفَهُ ضَمِينٌ وَأَنْ تُغْفِرَ لِي ذُنُوبِي وَتُطَيِّبَ لِي كَسْبِي وَأَنْ تُقْبِلَ عَثْرَاتِي وَتَقْبِلَ أَصْحَابِي وَحَسْبَاتِي وَأَنْ تُخْرِجَنِي وَتُرَبِّتَنِي مِنْ الظُّلُمَاتِ إِلَى الْأُورِ وَتُخَوِّلَ بَيْنِي وَبَيْنَ الْمُعَاصِي بِسَاعِطٍ خَفِيٍّ وَأَحْمِنَ سُورِي وَأَنْ تُجْعَلَ الْإِسْلَامَ مَتَلَبِي وَرِضَائِي وَتُحَيِّبَنِي حَيَوةً طَيِّبَةً مُتَأَمِّقَةً لِي لِيْنِي وَتُلْتَمِئَ مَا بَيْنَنَا مِنْ فُضْلِكَ وَرَحْمَتِكَ وَلَا مَقْطَعٍ مِنْ عَفْوِكَ وَرَأْفَتِكَ وَأَنْ تُصَرِّفَ عَلَيَّ مَا يُبَارِكُ كَلِمَتِي مِنَ الظُّلْمِ وَالْأَغْيَارِ وَتُخْرِجَ قَلْبِي الْخَسِيرَ بِالظُّلْمِ وَالْإِنْتِصَارِ وَأَنْ تُرْزِقَنِي الْجَانِيَةَ وَحَسَنَ الْيَقِينِ وَتُرَبِّتَنِي الدُّنْيَا كَمَا أَرَادَهَا حَيْثُكَ الصَّالِحِينَ وَأَنْ تُؤَمِّلَ بِفُضْلِكَ حَيْلَ الْقَطْعَانِي وَتُطِيلَ بِطَوْلِكَ قَمَرِي بِسَاعِي وَتُرَبِّلَ طَبَاعِي وَأَنْ تُسَوِّقَ مِلِّي قِوَارِي الْهَمَمِ وَأَنْ تُرْسِلَ فِي حَسْبِيَّتِكَ مِنْ عِزِّي إِلَى لِمَاقِحِ الْبَيْتِ وَأَنْ تُبَسِّجَ لِي جَلِيلَ الْمَطَالِبِ وَلَحْسِنَ لِي الْخَوَالِيمِ وَالْعَوَائِيبَ وَصَلَّى اللهُ عَلَيَّ ۝ فَوَرَحَاتِهِمْ مُحَمَّدٌ وَعَلَيَّ الْإِمَامِ وَصَحْبِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ○ اللَّهُمَّ أَسْأَلُكَ يَا دَائِلُورَ الْمُؤْمِنِينَ أَنْ تُصَلِّتَنِي وَالدُّنْيَا وَتُرَبِّتَنِي وَمَشَاتِيخِي وَالْمُجْتَمِعِينَ بِأَمْدَادِ السَّنَادَةِ الْبِشْرِيِّينَ ۝ أَيُّهَا السَّنَادَةُ الْكِرَامِ أَسْأَلُونِي بِفَتْحِكَ (بِأَذْنِ اللهِ) وَ أَسْأَلُونِي بِمَحْمَدٍ ۝ أَعْيُونِي بِقُدْرَةِ وَ أَعْيُونِي بِتَنْظُرِي بِتَنْظُرَةِ تَلْفَعُ عَلَيَّ كُلَّ بَيْتِي وَكَيْدَ (تَوْفِيقَ اللهِ) فَإِنَّ أَمَّ أَكُنْ أَيُّهَا السَّنَادَةُ أَمَلًا لِأَمْلِكَ فَجَا بِكُمْ بِالْإِعْمَادِ وَالسَّخِّعِ أَمَلًا وَأَنْ كَانَتْ

أَعْمَالِي وَعَرَّةَ الْمَسَالِكِ فَجَمِّعْ لِقَاصِدِينَ رَحِبًا وَسَهْلًا اللَّهُمَّ ارزُقْنِي  
شَفَاعَتَهُمْ وَ أَوْصِلْ إِلَيَّ مِنْ فَيُوضَاتِهِمْ وَفُتُوحَاتِهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ ○  
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ط سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ  
○ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ آمِينَ آمِينَ آمِينَ

أَخِذْ هَذَا الدُّعَاءَ مِنَ الْكِتَابِ الْقَدِيمِ الْمَكْتُوبِ بِالْقَلَمِ مِنْ مَكْتَبَةِ دَارِ الْإِحْسَانِ  
وَاسْنُوكَ بِحُرْمَةِ رِسَالَةِ حَبِيبِكَ الْأَقْدَسِ حَضْرَةَ مُحَمَّدٍ الْمُصْطَفَى أَحْمَدَ بْنَ  
الْمُجْتَبَى نَاجِ الْمَدِينَةِ فَرِحَ قُلُوبَ الْعَارِفِينَ حَبِيبِ خَالِقِ الْكَوْنِ مَوْلَى الْحَزَنِينَ  
حَضْرَةَ الْأَقْدَسِ وَالْأَكْمَلِ وَالْأَجْمَلِ وَالْأَطْيَبِ وَالْأَطْهَرِ طَهَّهُ وَيَسُّ الْمَزْمَلِ  
الْمُنْتَدِرِ ﷺ سَرْمَدِيَّةً أَنْ تُجِىَ الرَّقْعَةُ الْإِسْلَامِيَّةُ الْمَاضِيَّةُ الدَّهْيِيَّةُ  
وَتُجِىَ بِشَوْكَةِ الشُّبَابِ فِي هَذِهِ الدُّنْيَا ○  
اللَّهُمَّ لَيْسَ هَذَا الدُّعَاءُ دُعَائِي بَلْ دُعَاءُ جَمِيعِ مَنْ سَكَنَ الدُّنْيَا مِنَ الْمَسْلُومِينَ  
الْمَلْهُوفِينَ يَا حَيُّ يَا قَيُّوْمُ ط اللَّهُمَّ اسْمِعْ هَذَا الدُّعَاءَ وَاسْتَجِبْ اللَّهُ أَكْبَرَ  
الْأَكْبَرُ ط

اللَّهُمَّ أَلْفَ مَنْ قَطَنَ مِنْ دُنْيَاكَ جَمِيعِ الْمُسْلِمِينَ عَلَى مَرْكَزٍ وَأَجِدِنِ الْمُسْتَمَى  
الْمُصْطَلِحِ بِإِسْلَامِ سِتَانِ ط اللَّهُمَّ أُمَّةَ حَبِيبِكَ الْأَقْدَسِ ثَحْتَ حُكْمِكَ حَاكِمِينَ عَلَى  
الْعَالَمِينَ وَتَكُونُ هَذِهِ السَّلْطَةُ سَرْمَدِيَّةً أَبَدِيَّةً يَا حَيُّ يَا قَيُّوْمُ ط آمِينَ ○

(O Allāh the Almighty! I beseech You to take me into Your custody that nobody can reach, draw me to Your nearness that could not be disgraced or dishonoured, provide me the protection that is sufficient and unreachable by anyone, disguise me in Your complete folds that never tear apart, get me in to Your strong and high fort and enter me in to Your trusts that are never lost. Erect marquees of Your grace and protection, safeguard me under Your protection, guard and generous attention and barricade me against the evil of the evil-mongers. Hide me in the light of Your Excellence away from the cruel and the unchaste, tie a knot round every evil tongue and parry back the harmful arrow from me. Blind every jealous eye to me, downgrade every revengeful heart to me and denigrate and disgrace him who wishes to dishonour, never letting him rest rather narrowing the vast land on to him. Rusticate from Your circle of forbearance, grace and bounty him who inflicts discomfort on to me. Tie my enemies' hands and seal their hearts. Fritter their bad wishes to dust and save me from the enemy. Be my substitute for everything perishable and mortal and save me from evil of dissensions and afflictions. Cleanse my heart from jealousy, dirt and resentment and cast away all evil around

me. Fulfil the wishes of both the Worlds as also my last wish. Shield me from evil destiny with Your hidden grace. Provide me with Your hidden presence in all of my circumstances. Stay along in my nights, days and dwelling. Be my companion in my journey, rest of the outward and the inward. O Allāh the Almighty! I beseech You in the Names of Companions of Badr in order to forgive my sorrows with Your forgiveness that is there for those who transgress and disobey beyond limits and with Your grace that is for every good or bad and regardless of any right over this. Make me independent of everyone except Your *Dhāt*. Make my life pleasant and enhance love for me in the hearts of Your true believers. Pay off my other's rights, responsibilities and debts over me. Do not leave me alone with my 'self' even for a single moment. Forgive my sins, make my livelihood pure, and forgive my slips. Accept my deeds. Pull me out, and my offspring, from dark in to light. Wedge a shield between me and my sins, and make it (the shield) a strong fort. Grant Islam as my ultimate will and a clean life for me. May I be forgiven for the (weakness) of my Faith and the world. Do not disappoint me of Your grace and blessing, forgiveness and mercy. Cast far away all darkness and murkiness. Grant to my broken heart success and fulfil its wishes. Grant me repentance and blessed belief. Show me the world as you show it to Your pious servants. Tie up my broken string with Your grace and bounty. Convert my helplessness in to affluence. Root out my downtrodden self and awaken my destiny in slumber. Set forth tears from eyes like rainfall for Your fear and raise me high in my objectives. End my 'self' at goodness and put right my life hereafter. O Allāh the Almighty! Send salutations unto the best of Your creations, Muhammad ﷺ, his descendents and his companions all and Your utmost mercy, O the Most Merciful of the merciful. O the bearer of *Nūr* (light), all apparent! Help me, my parents, progeny, teachers and friends for the sake of the leaders of the Companions of Badr. O the descendents of the Holy Prophet ﷺ! Grant us with the Almighty Allāh's help spirituality and all support. Assist me with the ability from Allāh the Almighty in my power by the command of Allāh the Almighty, appreciate me, offer representation with the attention that would free from all deceit and cunning of the insurgent. O the progeny leaders! If I do not really deserve, your

excellence, honour and majesty certainly is. Although my practices are entangled in the difficult recesses, yet your support is vast and easy for the messengers. O Allāh the Almighty! Grant me their intercession and help their graces and victories reach me with Your blessing, O the Most Merciful of the merciful.

Our Lord! Accept from us (this duty)! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord Who is Great and Honoured, free from all that (the disbelievers) claim. Salutations be on the prophets. All praise belongs to Allāh Who the Sustainer of the Worlds. Amen! Amen! Amen!

This supplication has been reproduced from the old manuscripts from the library of Dār-ul-Eḥsān Institute.

O Allāh the Almighty! I beseech You to return fully once more the excellence of the Golden Era of the Faith of Islam to this World for the sake of the everlasting Prophethood and Messengership of Your exalted beloved Ḥaḍrat Muhammad *Muṣṭafā Aḥmad Muḥtabā*, the Sultan of Madinah, the pleasure of the hearts of the gnostics, the succour to the afflicted, the holy, the perfect, the beautiful, the sacred, the pure, *Ṭā-Hā, Yā-Sīn, Al-Muzzammil* (the Folded in Garments), *Al-Muddaththir* (the One Wrapped Up) ﷺ. O Allāh the Almighty! This is not my prayer alone, but it is that of every well wisher, all the inhabitants of your world. O the Living, O the Lasting! O Allāh the Almighty! Please listen to and fulfil this prayer. Allāh the Almighty is Great, the Greatest of all. O Allāh the Almighty. Amen!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ كَانَتْ يَاقِينُ  
 أَكْفَرُ صَلَّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزَّتِهِ بِسَدِّ  
 كُلِّ مَفْلُومٍ لَكَ اسْتَفْهِمُوا اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّومُ وَ اتَّوْبُ إِلَيْهِ -

## Shahādat Sumayyah wa Yāsir رَضِيَ اللَّهُ عَنْهُمَا - Martyrdom of Sumayyah and Yāsir رَضِيَ اللَّهُ عَنْهُمَا

Martyrdom of Ḥaḍrat ‘Ammār bin Yāsir’s (رَضِيَ اللَّهُ عَنْهُ) Honourable  
 Mother and Father رَضِيَ اللَّهُ عَنْهُمَا

Anyone who, after accepting  
 Faith in God, utters Unbelief,  
 Except under compulsion,  
 His heart remaining firm  
 In Faith – but such as  
 Open their breast to Unbelief,  
 On them is Wrath from God,  
 And theirs will be  
 A dreadful Penalty.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ  
 إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ  
 مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ  
 مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا  
 فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَ  
 لَهُمْ عَذَابٌ عَظِيمٌ ○  
 (النحل آية ١٠٦) -

- (Al-Qur’ān 16:106)

Imām Baghvi رَضِيَ اللَّهُ عَنْهُ has reported Ḥaḍrat Abdullāh bin Abbās رَضِيَ اللَّهُ عَنْهُ saying: “This *Āyah* (Verse) of the Holy Qur’ān has been revealed about Ḥaḍrat ‘Ammār bin Yasir. It happened that the disbelievers captured his revered father, Ḥaḍrat Yasir رَضِيَ اللَّهُ عَنْهُ, and mother, Ḥaḍrat Sumayyah رَضِيَ اللَّهُ عَنْهَا, Ṣuhaib Rūmi رَضِيَ اللَّهُ عَنْهُ, Ḥaḍrat Bilāl Habashi رَضِيَ اللَّهُ عَنْهُ, Ḥaḍrat Khubaib رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat Sālim رَضِيَ اللَّهُ عَنْهُ, and tortured them variously. They tied Ḥaḍrat Sumayyah رَضِيَ اللَّهُ عَنْهَا between the two camels and Abū Jahl shot a spear at her private parts thus making the camels run away and tearing her into two pieces. She was the first martyr of Islam. Her husband was also killed likewise.” – (Tafsīr Mazharī Volume 5, pp3 76)

Hafiz Hijar رَضِيَ اللَّهُ عَنْهُ writes in his Aṣāba Volume 6, pp333 thus: “And Ḥaḍrat Yasir رَضِيَ اللَّهُ عَنْهُ died through pangs of torture. “To God we belong and to Him is our return – (Al-Qur’ān 2:156).

O Allāh the Almighty! Forgive them and take mercy on them and welcome them most befittingly and admit them in to the

inner most Heaven.”

### Lineage of Yasir, the First Martyr of Islam

Yāsir bin ‘Amir bin Mālik bin Kanāna bin Qais bin Huṣain bin Wadhīm bin Tha‘luba bin ‘Aouf bin Ḥārith bin ‘Amir-inal-Akbar bin Yam bin ‘Anas-il-‘Anasiyy-ul-Yamaniy.

### Ḥaḍrat Yāsir’s (رضي الله عنه) Nikāh with Ḥaḍrat Sumayyah (رضي الله عنها)

Ḥaḍrat Yasir bin ‘Amir (رضي الله عنه) had one his brothers lost. Therefore, he along with his two brothers, Mālik and Ḥārith, went out to Makkah Mukarramah in search of him. Ḥārith bin ‘Amir and Mālik bin ‘Amir returned to their country, the Yemen, but Yāsir bin ‘Amir stayed on in Makkah. Having exchanged the turban with Abū Ḥuzāifa bin Mughīrah bin ‘Abdullāh bin ‘Umar bin Makhzūm, they became allies. Ḥaḍrat Abū Ḥuzāifah (رضي الله عنه) had a slave girl called Sumayyah daughter of Khabbāt. He married her off to Ḥaḍrat Yasir (رضي الله عنه).

– (Ibn S’ad Volume 3, p 264)

### Ḥaḍrat Sumayyah’s (رضي الله عنها) Faith and her Contentment at Martyrdom

Ḥaḍrat Sumayyah (رضي الله عنها) was Ḥaḍrat ‘Ammār’s (رضي الله عنه) mother and a Makkah Muslimah of the early period. She was continually tortured for this so she might back out. She tolerated it all with patience until Abū Jahl hit at her private parts with a lance one day thus putting her to death. May Allāh the Almighty shower mercy on her. She was first of all martyrs in Islam. She was a weak and aged lady. – (Ibn S’ad Volume 8, p264)

..... “To God  
We belong, and to Him  
Is our return.”

– (Al-Qur’ān 2:156)

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ  
رَاجِعُونَ ط

– (البقرة: ١٥٦)

O Allāh the Almighty! Forgive them, shower mercy upon them, treat them befittingly and admit them into the Heaven of Bliss!

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

O Allāh the Almighty! Forgive them, shower mercy upon them, treat them befittingly and admit them into the Heaven of Bliss!

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ  
 سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ  
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ

O Allāh the Almighty! Accept this of us! For Thou hearest and knowest all things. Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be upon His Messengers! Praise is to Allāh, Lord of the Worlds! Amen!

الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ ط  
 الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِعِزَّتِهِ ط  
 الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِمَلِكِهِ ط  
 الْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ ط

All praise is for Allāh (the Almighty) before Whose Grandeur everything is helpless. All praise is for Allāh (the Almighty) before Whose Honour everything is insignificant. All praise is for Allāh (the Almighty) before Whose Rule everything bows down. All praise is for Allāh (the Almighty) Who has put down everything to His Power.!

Ḥaḍrat Ibn ʿUmar رضي الله عنهما has narrated the Holy Messenger صلی اللہ علیہ وسلم saying: “A man who says *Al-ḥamdu Lillāh ... li-qudratihi* and asks for what Allāh (the Almighty) has (Mercy and Forgiveness), Allāh (the Almighty) writes down one thousand good deeds and raises his stage by one thousand, and seventy thousand angels are appointed to pray for his forgiveness till the Day of Resurrection.” - (*Kanz-ul-'Ummāl V1, p205, No. 3891*)

- (translated by Dr Muhammad Iqbal)

رَبَّنَا تَقَبَّلْنَا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

رَبَّنَا بِأَنَّكَ رُبُّ الْعَزَّةِ عَمَّا يَصِفُونَ

وَسْئَلًا عَلَى الْمُسْلِمِينَ وَالْمَلَائِكَةِ وَالنَّبِيِّينَ

آمِينَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْ يَا قَائِمِينَ  
 أَتُفَرِّقُونَ بَيْنَ اللَّهِ وَرَسُولِهِ وَمَنْ يُفَرِّقْ  
 بَيْنَهُمَا فَبِعَذَابِ اللَّهِ فَكَانَ مِنَ الْمَرْكُومِينَ  
 الَّذِينَ يَتَّبِعُونَ الرَّسُولَ طَائِعِينَ مُخْلِصِينَ لَهُ  
 دِينَهُمْ وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا  
 طَائِعِينَ يُحِبُّونَ مَا يَخْفَى لَهُمْ  
 اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا  
 وَالَّذِينَ هُمْ يُحِبُّونَ أُولَئِكَ  
 سَجَدُوا لِلَّهِ طَائِعِينَ مُخْلِصِينَ لَهُ  
 دِينَهُمْ وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ  
 الدُّنْيَا طَائِعِينَ يُحِبُّونَ مَا يَخْفَى لَهُمْ  
 اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا  
 وَالَّذِينَ هُمْ يُحِبُّونَ أُولَئِكَ  
 سَجَدُوا لِلَّهِ طَائِعِينَ مُخْلِصِينَ لَهُ  
 دِينَهُمْ

— مرضي الله عنهم *Aṣḥāb Aṣ-Ṣuffah*

رضي الله عنهم *The Companions of the Bench*

### Virtues of *Aṣḥāb Aṣ-Ṣuffah*

Praise be to Allāh the Almighty Who is the Creator of the Cosmos and the prominent features, the elements and the times, and Creator of the intellect and physical bodies. He selects the friends and chooses the beloved. He enlightens the secrets of the pious, the secrets He engenders along with the rationale and knowledge in their hearts that are in consonance with the *Holy Qur'ān* and the *Ḥadīth* and conforming to evidence and understanding. Blessings and salutations be on the Holy Prophet ﷺ who is the leader of the Prophets (peace be upon them all), the pious and the elect.

After the praise to Allāh the Almighty and salutations to the Holy Prophet ﷺ, I have put together the revered names of the Companions of *Ṣuffah* رَضِيَ اللَّهُ عَنْهُمْ whom Allāh the Almighty saved from leaning towards the worldly accessories, thus safeguarding them against the evils involved in hampering their practices. They neither had any property, or any offspring. Nor were they inattentive to *dhikr Allāh* (remembrance of Allāh the Almighty) because of any extraneous business or circumstances. They were not at all grieved at detachment from the World. Rather, they thanked Allāh the Almighty, the Majestic, the Honoured, for (enabling them) to renounce the World. They made the raised ground (*Aṣ-Ṣuffah*) their abode thus relieving themselves of all inauspiciousness, everything except Allāh the Almighty, and the tastes of the selves. They came to the custody of Allāh the Almighty, safe from the encumbrances, and guarded against the occupations of the world. They neither became ignorant because

of the worldly assets nor changed their circumstances. They kept themselves occupied in remembrance, the enlightenment and secrets of Nature. They were thus saved from the massacre and eventualities (of life). They were really the abstracted ones from amongst the Companions. They had the tablets of truth laid bare open, and they basked in the contemplation of the Truth. They were the source of blessings for the tribes and the far off places, for they were dressed in the cloaks of light and their limbs and manners were at peace. The news of their *faqr* was well known and humility at shortage was their share. They never had two pieces of clothes (to wear). Nor did they ever have two different dishes at a meal during the day. Their leader, the chief administrator and the guardian, was Ḥaḍrat Abū Hurairah رضي الله عنه who had *Ṣuffah* as his dwelling during the whole of the Holy Prophet's (صلی الله علیه و آله) lifetime, never ever leaving this abode. Whenever the Holy Prophet صلی الله علیه و آله organised a meal for the Companions of *Ṣuffah*, he called Ḥaḍrat Abū Hurairah رضي الله عنه in order to help them all to partake in the invitation. He was a great symbol and sign of the weak and the destitute. He stayed patient even at the hardest of destitution until they went a long way away on the path. They planted trees and set up canals, never going near the rich and the businessmen. They abandoned the narrow world and waited on for the presents from the Absolute Worshipped. They never wore the delicate or silken clothes, and turned their faces away from pudding, meat and fermented bread. He (Ḥaḍrat Abū Hurairah رضي الله عنه) claimed that he found himself lying unconscious between the Holy Prophet's (صلی الله علیه و آله) *Minbar* (pulpit) and Ḥaḍrat 'Ā'ishah Ṣiddiqah's (رضي الله عنها) dwelling. A passer-by came and sat on my chest. I said, "I am not drunk, rather suffering from tormenting hunger." He cried at his affliction of (inevitable) death. He was asked as to why he was crying. He said, 'I am not crying at your state, but for the long journey in front and for the scanty provisions of journey. I am at the pinnacle of the mountain not knowing whether I will end up in Heaven or fall in to Hell, unbeknown which direction I would be pushed.' He is further reported having said, 'My fellow migrant brethren were busy in the humdrum of the bazaars and the indigenous brethren cultivating the land. Myself, I sided with the indigent Companions of *Al-Ṣuffah*. I stuck to the Holy Messenger صلی الله علیه و آله

in thirst and hunger. When he went away, I remained present. Whilst he forgot, I remembered. I was brought up an orphan, migrated in poverty and was of the labouring stock by profession.”

All praise is to Allāh the Almighty Who has made this Faith strong and appointed Ḥadrat Abū Hurairah رضي الله عنه as the Imām (Leader), the one from *Aṣ’ḥāb Al-Ṣuffah*. There was none amongst them who would have a sheet of cloth or warm shawl having wrapped round his neck. I swear by Allāh the Almighty, Who has no partner in worship, I laid about in hunger supported by my liver. I tied stones over my stomach because of hunger. They were light of guidance and light for darkness. They were fountainhead of intellect and understanding. They were called *Aṣ-Ṣūfi* because they lived in *Ṣuffah*, wore the woollen garments and ate only vegetables. They stood in worship the whole night, fasted during the day and were *Mutawakkals* par excellence. They were content with the date stones. The Holy Prophet’s ﷺ honourable companions and his near noble ones visited them, thus receiving the blessings from them who themselves were blessed with the Almighty Allāh’s graces and munificence. Likewise, the Holy Prophet’s ﷺ affiliates and descendents loved and visited the *Ahl-i-Suffah* and the *fuqarā’* (the indigent). Following in the footsteps and *Sunnah* of the Holy Prophet ﷺ, the people who visited and sat with them almost all the time were Ḥadrat Ḥasan bin Ali bin Abi Ṭālib and Ḥadrat Abdullāh bin Ja’far رضي الله عنه. They regarded love for them as the perfection of Faith and sitting with them all honour. Above all they regarded this as the highness of the Holy Prophet ﷺ whose affiliation they valued for their supplications. They learnt their morals and ethics. The companions in general valued their company and their prayers. The Holy Prophet ﷺ sat amongst the *Ahl-i-Suffah* and said: “All praise is to Allāh the Almighty Who created such like people midst my *Ummah* whose company I have been commanded by Allāh the Almighty to seek.” The Holy Prophet ﷺ meant the Verse:

”وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ  
وَجْهًا“

# اسماءُ أهل الصِّفةِ رَضِيَ اللهُ عَنْهُمْ

الف

١ وَ سَيِّدِنَا اسْمَاءُ بِنُ حَارِثَةَ الْاَسْلَمِيُّ رَضِيَ اللهُ عَنْهُ

٢ وَ سَيِّدِنَا الْاَعْرُ الْمَرْبِيُّ رَضِيَ اللهُ عَنْهُ

٣ وَ سَيِّدِنَا اَوْسُ بِنُ اَوْسِ التَّقْفِيُّ رَضِيَ اللهُ عَنْهُ

الباء

٤ وَ سَيِّدِنَا الْبَرَاءُ بِنُ مَالِكِ اَخُو اَنْسِ بِنِ مَالِكِ رَضِيَ اللهُ عَنْهُ

٥ وَ سَيِّدِنَا بَشِيرُ بِنُ الْخِصَاصِيَّةِ رَضِيَ اللهُ عَنْهُ

٦ وَ سَيِّدِنَا بِلَالُ بِنُ رِبَاحِ الْحَبْسِيِّ الْمُؤْتِنِ رَضِيَ اللهُ عَنْهُ

الثاء

٧ وَ سَيِّدِنَا ثَابِتُ بِنُ الضَّحَّاكِ اَبُو زَيْدِ الْاَنْصَارِيِّ الْاَسْهَلِيِّ رَضِيَ اللهُ عَنْهُ

٨ وَ سَيِّدِنَا ثَابِتُ بِنُ وَدِيْعَةَ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ

٩ وَ سَيِّدِنَا ثَقْفُ بِنُ عَمْرُو بِنِ شَمِيْطِ الْاَسْدِيِّ رَضِيَ اللهُ عَنْهُ

١٠ وَ سَيِّدِنَا ثَوْبَانُ مَوْلَى رَسُوْلِ اللهِ (مَلَّا اللهُ عَلَيْهِ وَسَلَّمَ) رَضِيَ اللهُ عَنْهُ

الجيم

١١ وَ سَيِّدِنَا جَارِيَةَ بِنُ شَيْبَةَ بِنِ فَرْطِ رَضِيَ اللهُ عَنْهُ

١٢ وَ سَيِّدِنَا جَرَهْدُ بِنُ خُوَيْلِدِ (وَقِيلَ اِبْنِ رِبَاحِ الْاَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ

١٣ وَ سَيِّدِنَا جُعَيْلُ بِنُ سُرَاقَةَ الضَّمْرِيِّ رَضِيَ اللهُ عَنْهُ

١٤ وَ سَيِّدِنَا جُنْدُبُ بِنُ جُنَادَةَ اَبُو ذَرِّ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ

الحاء

١٥ وَ سَيِّدِنَا حَارِثَةُ بِنُ التُّعْمَانِ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ

١٦ وَ سَيِّدِنَا حَجَّاجُ بِنُ عَمْرُو الْاَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ

١٧ وَ سَيِّدِنَا حَنْدِيفَةُ بِنُ اَسِيْدِ اَبُو سُرَيْحَةَ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ

١٨ وَ سَيِّدِنَا حَنْدِيفَةُ بِنُ الْيَمَانِ رَضِيَ اللهُ عَنْهُ

١٩ وَ سَيِّدِنَا حَارِزُ بِنُ حَرْمَلَةَ الْاَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ

٢٠ وَ سَيِّدِنَا حَبِيْبُ بِنُ زَيْدِ بِنِ عَاصِمِ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ

٢١ وَ سَيِّدِنَا حَرْمَلَةُ بِنُ اِيَّاسِ رَضِيَ اللهُ عَنْهُ

٢٢ وَ سَيِّدِنَا الْحَكْمُ بِنُ عَمِيْرِ الثَّمَالِيِّ رَضِيَ اللهُ عَنْهُ

٢٣ وَ سَيِّدِنَا حَنْظَلَةُ بِنُ اَبِي عَامِرِ الرَّاهِبِ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ

الخاء

٢٤ وَ سَيِّدِنَا خَالِدُ بِنُ زَيْدِ اَبُو اَيُّوْبِ الْاَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ

٢٥ وَ سَيِّدِنَا خَبَّابُ بِنُ الْاَرْتِ رَضِيَ اللهُ عَنْهُ

٢٦ وَ سَيِّدِنَا خُبَيْبُ بِنُ يَسَافِ بِنِ عُنْتَةَ اَبُو عَبْدِ الرَّحْمَنِ رَضِيَ اللهُ عَنْهُ

٢٧ وَ سَيِّدِنَا خُرَيْمُ بِنُ اَوْسِ الطَّنَائِيِّ رَضِيَ اللهُ عَنْهُ

٢٨ وَ سَيِّدِنَا خُرَيْمُ بِنُ قَاتِكِ الْاَسْدِيِّ رَضِيَ اللهُ عَنْهُ

٢٩ وَ سَيِّدِنَا خُنَيْسُ بِنُ حُدَافَةَ رَضِيَ اللهُ عَنْهُ

الذال

- ٣٠ وَ سَيِّدِنَا نُكَيْنُ بْنُ سَعِيدِ الْمَرْزِيُّ رَضِيَ اللهُ عَنْهُ  
الذال
- ٣١ وَ سَيِّدِنَا ثَوَالِجَادِينَ كَعْبُ الْأَسْلَمِيُّ رَضِيَ اللهُ عَنْهُ  
الراء
- ٣٢ وَ سَيِّدِنَا رَبِيعَةُ بْنُ كَعْبِ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ
- ٣٣ وَ سَيِّدِنَا رَفَاعَةُ بْنُ عَبْدِ الْمُنْذِرِ أَبُو لُبَابَةَ الْأَنْصَارِيُّ رَضِيَ اللهُ عَنْهُ  
الراء
- ٣٤ وَ سَيِّدِنَا زَيْدُ بْنُ الْخَطَّابِ أَبُو عَبْدِ الرَّحْمَنِ رَضِيَ اللهُ عَنْهُ  
الستين
- ٣٥ وَ سَيِّدِنَا سَالِمُ بْنُ عَبْدِ الْأَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ
- ٣٦ وَ سَيِّدِنَا سَالِمُ بْنُ عُمَيْرِ الْعَوْفِيِّ الْأَنْصَارِيُّ رَضِيَ اللهُ عَنْهُ
- ٣٧ وَ سَيِّدِنَا سَالِمُ مَوْلَى أَبِي خَدِيفَةَ رَضِيَ اللهُ عَنْهُ
- ٣٨ وَ سَيِّدِنَا السَّائِبُ بْنُ الْخَلَّادِ رَضِيَ اللهُ عَنْهُ
- ٣٩ وَ سَيِّدِنَا سَعْدُ بْنُ مَالِكِ أَبُو سَعِيدِ الْخُدْرِيُّ رَضِيَ اللهُ عَنْهُ
- ٤٠ وَ سَيِّدِنَا سَعْدُ بْنُ أَبِي وَقَاصٍ رَضِيَ اللهُ عَنْهُ
- ٤١ وَ سَيِّدِنَا سَعِيدُ بْنُ عَامِرِ بْنِ جَدِيمِ الْجُمَحِيِّ رَضِيَ اللهُ عَنْهُ
- ٤٢ وَ سَيِّدِنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللهُ عَنْهُ
- ٤٣ وَ سَيِّدِنَا سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللهُ عَنْهُ  
الستين
- ٤٤ وَ سَيِّدِنَا شَدَّادُ بْنُ أَسِيدِ السَّلْمِيِّ رَضِيَ اللهُ عَنْهُ
- ٤٥ وَ سَيِّدِنَا شَدَّادُ بْنُ أَوْسِ بْنِ ثَابِتِ بْنِ أَحْيَى حَسَّانِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ
- ٤٦ وَ سَيِّدِنَا شُقْرَانُ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللهُ عَنْهُ
- ٤٧ وَ سَيِّدِنَا شَمْعُونُ أَبُو رِيحَانَةَ الْأَزْدِيُّ الْأَنْصَارِيُّ رَضِيَ اللهُ عَنْهُ  
الصاد
- ٤٨ وَ سَيِّدِنَا صَفْوَانُ بْنُ بِيضَاءَ رَضِيَ اللهُ عَنْهُ
- ٤٩ وَ سَيِّدِنَا صُحَيْبُ بْنُ سَيَّانٍ رَضِيَ اللهُ عَنْهُ  
الطاء
- ٥٠ وَ سَيِّدِنَا طَحْفَةُ بْنُ قَيْسِ الْغَفَارِيِّ رَضِيَ اللهُ عَنْهُ
- ٥١ وَ سَيِّدِنَا طَلْحَةُ بْنُ عَمْرٍو الْبَصْرِيُّ رَضِيَ اللهُ عَنْهُ  
العين
- ٥٢ وَ سَيِّدِنَا عَامِرُ بْنُ عَبْدِ اللَّهِ أَبُو عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ
- ٥٣ وَ سَيِّدِنَا عَبَّادُ بْنُ خَالِدِ الْغَفَارِيِّ رَضِيَ اللهُ عَنْهُ
- ٥٤ وَ سَيِّدِنَا عَبَّادَةُ بْنُ فَرَسٍ وَ تَيْلَ فَرَطٍ رَضِيَ اللهُ عَنْهُ
- ٥٥ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ أَمِّ مَكْنُومٍ رَضِيَ اللهُ عَنْهُ
- ٥٦ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ أَنَيْسِ الْجَهَنِيِّ رَضِيَ اللهُ عَنْهُ
- ٥٧ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ زَيْدِ الْجَهَنِيِّ رَضِيَ اللهُ عَنْهُ
- ٥٨ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ الْحَبَشِيِّ الْخَنْعَمِيُّ رَضِيَ اللهُ عَنْهُ
- ٥٩ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ جَزْءِ الرَّبِيعِيِّ رَضِيَ اللهُ عَنْهُ

- ٦٠ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنِ حَوَالَةَ الْأَزْدِيُّ رَضِيَ اللَّهُ عَنْهُ  
٦١ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ أَبُو سَلْمَةَ الْمَخْزُومِيُّ رَضِيَ اللَّهُ عَنْهُ  
٦٢ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ  
٦٣ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ حِرَامِ أَبُو جَابِرٍ رَضِيَ اللَّهُ عَنْهُ  
٦٤ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ مَسْعُودِ الْهَذَلِيِّ رَضِيَ اللَّهُ عَنْهُ  
٦٥ وَ سَيِّدِنَا عَبْدُ اللَّهِ بْنُ عُمَيْرِ بْنِ عَبْسِ الْأَنْصَارِيِّ الْحَارِثِيُّ رَضِيَ اللَّهُ عَنْهُ  
٦٦ وَ سَيِّدِنَا عَبْدُ الرَّحْمَنِ بْنُ جَبْرِ بْنِ عَمِيٍّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
٦٧ وَ سَيِّدِنَا عَبْدُ الرَّحْمَنِ بْنُ قُرَيْطِ الثَّمَالِيِّ رَضِيَ اللَّهُ عَنْهُ  
٦٨ وَ سَيِّدِنَا عَبِيدُ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللَّهُ عَنْهُ  
٦٩ وَ سَيِّدِنَا عُبَيْدَةُ بْنُ عَبْدِ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧٠ وَ سَيِّدِنَا عُبَيْدَةُ بْنُ الْمُنْذِرِ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧١ وَ سَيِّدِنَا عُبَيْدَةُ بْنُ غَزْوَانَ الْمَازِنِيُّ رَضِيَ اللَّهُ عَنْهُ  
٧٢ وَ سَيِّدِنَا عُنْمَانُ بْنُ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ  
٧٣ وَ سَيِّدِنَا عِرْبَابُ بْنُ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ  
٧٤ وَ سَيِّدِنَا عَقْبَةُ بْنُ عَامِرِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧٥ وَ سَيِّدِنَا عَكَاشَةُ بْنُ مِحْصَنِ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧٦ وَ سَيِّدِنَا عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ  
٧٧ وَ سَيِّدِنَا عَمْرُ بْنُ تَغْلِبِ النَّمْرِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧٨ وَ سَيِّدِنَا عَمْرُ بْنُ عَبْدِ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ  
٧٩ وَ سَيِّدِنَا عَمْرُ بْنُ عَوْفِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ  
٨٠ وَ سَيِّدِنَا عُوَيْمُ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ  
٨١ وَ سَيِّدِنَا عُوَيْمُ بْنُ السَّاعِدَةِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
٨٢ وَ سَيِّدِنَا عِيَّاضُ بْنُ جَمَّارِ الْمُجَاشِعِيِّ رَضِيَ اللَّهُ عَنْهُ  
القاف  
٨٣ وَ سَيِّدِنَا فُرَاتُ بْنُ حَبَّانَ الْعَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ  
٨٤ وَ سَيِّدِنَا فَضَالَةُ بْنُ عَبِيدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ  
القاف  
٨٥ وَ سَيِّدِنَا فَرُّهُ بْنُ إِيَّاسِ أَبُو مُعَاوِيَةَ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ  
الكاف  
٨٦ وَ سَيِّدِنَا كَعْبُ بْنُ عَمْرٍو أَبُو الْيُسْرِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
الميم  
٨٧ وَ سَيِّدِنَا مِسْطَحُ بْنُ أَثَّاثَةَ بْنِ عُبَادٍ رَضِيَ اللَّهُ عَنْهُ  
٨٨ وَ سَيِّدِنَا مَسْعُودُ بْنُ الرَّبِيعِ الْقَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
٨٩ وَ سَيِّدِنَا مُصْعَبُ بْنُ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ  
٩٠ وَ سَيِّدِنَا مُعَاذُ أَبُو حَلِيمَةَ الْقَارِيُّ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ  
٩١ وَ سَيِّدِنَا مُعَاوِيَةُ بْنُ الْحَكَمِ السَّلْمِيُّ رَضِيَ اللَّهُ عَنْهُ  
٩٢ وَ سَيِّدِنَا الْمُقَدَّادُ بْنُ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ  
النون

- ٩٣ وَ سَيِّدِنَا نَضْلَهُ بِنُ عُبَيْدِ أَبُو بَرَزَةَ الْأَسْلَمِيُّ رَضِيَ اللَّهُ عَنْهُ  
الواو
- ٩٤ وَ سَيِّدِنَا وَأَيْصَهُ بِنُ مَعْبِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ  
٩٥ وَ سَيِّدِنَا وَأَيْلَهُ بِنُ الْأَسْفَعِ رَضِيَ اللَّهُ عَنْهُ  
الهاء
- ٩٦ وَ سَيِّدِنَا هِلَالٌ مَوْلَى الْمُغِيرَةَ بْنِ شَيْبَةَ رَضِيَ اللَّهُ عَنْهُ  
٩٧ وَ سَيِّدِنَا هِنْدُ بِنُ حَارِثَةَ الْأَسْلَمِيِّ أَخُو أَسْمَاءَ بِنُ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ  
الياء
- ٩٨ وَ سَيِّدِنَا يَسَارُ أَبُو فُكَيْهِ مَوْلَى صَفْوَانَ بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ  
الكنى
- ٩٩ وَ سَيِّدِنَا أَبُو ثَعْلَبَةَ الْخُسْنِيُّ رَضِيَ اللَّهُ عَنْهُ  
١٠٠ وَ سَيِّدِنَا أَبُو رُزَيْنٍ رَضِيَ اللَّهُ عَنْهُ  
١٠١ وَ سَيِّدِنَا أَبُو عُسَيْبٍ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللَّهُ عَنْهُ  
١٠٢ وَ سَيِّدِنَا أَبُو فِرَاسٍ الْأَسْلَمِيُّ رَضِيَ اللَّهُ عَنْهُ  
١٠٣ وَ سَيِّدِنَا أَبُو كُبَيْشَةَ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللَّهُ عَنْهُ  
١٠٤ وَ سَيِّدِنَا أَبُو مَرْثَدٍ الْعَنَوِيُّ كُنَانُ بْنُ الْحَصِينِ رَضِيَ اللَّهُ عَنْهُ  
١٠٥ وَ سَيِّدِنَا أَبُو مُوَيْهَبَةَ مَوْلَى رَسُولِ اللَّهِ (ﷺ) رَضِيَ اللَّهُ عَنْهُ  
١٠٦ وَ سَيِّدِنَا أَبُو هُرَيْرَةَ الدُّوسِيُّ رَضِيَ اللَّهُ عَنْهُ  
حلية الاولياء الابى نعيم الاصبهاني الجزء الاول و الثاني  
رسالة السيوطى فى اصحاب الصفة

- (translated by Dr Muhammad Iqbal)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ  
يَا حَيُّ يَا قَيُّوْمُ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّ تَرْبَعِدَدِ كُلِّ مَعْلُومٍ لَكَ اسْتَفْرَأَ اللَّهُ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَقْرَبُ إِلَيْهِ - يَا مَنْ يَا قَيُّوْمُ



## تعارُفِ كِتَابِ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



المستفيض دار الاحسان كتاب النبي الامي صلى الله عليه وسلم في اشاعته في سعادت  
پر اللہ تبارک و تعالیٰ عزوجل کے فیضانِ کرم کا شکر گزار ہے۔ الحمد لله  
حمدا كثيرا طيبا مباركا فيه كما يحب ربنا ويرضو



یہ مقدس مکتوب فرانس کے مشہور شہر پیرس کے شاہی عجائب گھر  
سے دستیاب ہوا جیسے کہ مکتوب مقدس کے اخیر میں درج ہے۔  
اس مقدس مکتوب کی اشاعت کا شرف اسلامیہ جمہوریہ پاکستان  
کو پہلی مرتبہ نصیب ہوا اور دار الاحسان سے شائع کیا گیا۔



عمرانَ فخرَ موسىَ صَعِقا ط وَ بِالْإِسْمِ الَّذِي كُتِبَ بِهِ عَلَى وَرَقِ الزُّيُونِ وَ  
الْقَى فِي النَّارِ قَلَمٌ يَحْتَرِقُ ط وَ بِالْإِسْمِ الَّذِي مَثَلِي بِهِ الْخِضْرُ عَلَيْهِ السَّلَامُ  
عَلَى الْمَاءِ قَلَمٌ يَبْتَلُّ قَدَمَاهُ ط وَ بِالْإِسْمِ الَّذِي نَطَقَ بِهِ عِيسَى وَ هُوَ ابْنُ مَرْيَمَ  
فِي الْمَهْدِ صَبِيًّا وَ أِبْرَةَ الْأَكْمَةِ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ أَحْيَى الْمَوْتَى بِإِذْنِ اللَّهِ  
ط وَ بِالْإِسْمِ الَّذِي نَجَّى بِهِ يُوسُفَ مِنَ الْجُبِّ وَ بِالْإِسْمِ الَّذِي نَجَّا بِهِ إِبْرَاهِيمَ  
عَلَيْهِ السَّلَامُ مِنَ نَارِ نَمْرُودَ حِينَ الْقَى فِي النَّارِ وَ بِالْإِسْمِ الَّذِي نَجَّا بِهِ  
يُوسُفُ مِنْ بَطْنِ الْحُوتِ وَ بِالْإِسْمِ الَّذِي قَلِقَ بِهِ الْبَحْرُ لِمُوسَى ابْنِ عِمْرَانَ  
وَ جَعَلَ كُلُّ فِرْقٍ كَمَا طُودِ الْعَظِيمِ وَ أَعِيدُهُ بِتَسْعِ آيَاتِ التِّي نَزَلَتْ عَلَى مُوسَى  
ابْنِ عِمْرَانَ بِطُورِ سَيْنَاءَ وَ أَعِيدُ مِنْ كُلِّ عَيْنٍ نَاطِرَةٌ وَ كُلُّ أذنٍ سَامِعَةٌ وَ  
السِّنُّ نَاطِقَةٌ وَ أَيْدٍ بَاطِنَةٌ وَ قُلُوبٌ وَاعِيَةٌ فِي صُدُورِ خَاطِبَةٍ وَ الْأَنْفُسُ حَافِرَةٌ  
وَ مِنْ كُلِّ مَنْ يَعْمَلُ عَمَلِ السُّوءِ وَ مِنْ سُوءِ شَرِّ التَّوَابِعِ وَ السَّحَرَةِ وَ مَنْ فِي  
الْجِبَالِ وَ الْأَرْضِ وَ الْخَرَابِ وَ الْعُمُرْنَ وَ سَاكِنِ الْأَجَامِ وَ سَاكِنِ الْبِحَارِ وَ سَاكِنِ  
ضَيْقِ الظُّلْمِ وَ أَعِيدُهُ مِنْ شَرِّ الشَّيَاطِينِ وَ جُنُودِهِمْ وَ مِنْ شَرِّ كُلِّ غَوْلٍ وَ  
غَوْلَةٍ وَ سَاحِرٍ وَ سَاحِرَةٍ وَ سَاكِنِ وَ سَاكِنَةٍ وَ تَابِعٍ وَ تَابِعَةٍ وَ مِنْ شَرِّهِمْ وَ  
شَرِّ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ أَبْنَائِهِمْ وَ بَنَاتِهِمْ وَ أَخْوَانِهِمْ وَ عَمَّاتِهِمْ وَ خَالَاتِهِمْ وَ  
قَرَانِيهِمْ وَ مِنْ شَرِّ الْمَوَارِدِ وَ الْمَحَرَّةِ وَ الطَّيَّارَاتِ وَ مِنْ شَرِّ سَاكِنِ الْجِبَالِ وَ  
الثَّرَابِ وَ الْعُمُرَانَ وَ الرِّيَاضِ وَ الْخَرَابِ وَ مِنْ شَرِّ مَنْ فِي الْبَرِّ وَ الْبَحْرِ وَ  
الْجِبَالِ وَ مَنْ يَسْكُنُ فِي الظُّلْمَاتِ وَ مِنْ شَرِّ مَنْ يَسْكُنُ فِي الْعُيُونِ وَ مَنْ  
يَمْشِي فِي الْأَسْوَاقِ وَ يَكُونُ مَعَ الدَّوَابِّ وَ الْمَوَاشِي وَ الْوَحُوشِ وَ يَسْتَرْقُ  
السَّمْعَ وَ مَنْ إِذَا قِيلَ لَا إِلَهَ إِلَّا اللَّهُ يَذُوبُ كَمَا يَذُوبُ الرِّصَاصُ وَ الْحَدِيدُ عَلَى  
النَّارِ وَ مِنْ شَرِّ مَا يَكُونُ فِي الْأَرْحَامِ وَ الْأَجَامِ وَ الْأَطْطَامِ وَ مِنْ شَرِّ مَا يُوسُوسُ  
فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ وَ أَعِيدُهُ مِنْ الْخَطَرِ وَ النَّظَرِ وَ الْكِبَرِ  
هِيََا شَرًّا هِيََا مَهْلًا ط اللَّهُ هُوَ أَجَلٌ وَ اعْزُ وَ أَقْدَرُ مِنَ الْجِنَّةِ وَ النَّاسِ وَ أَعِيدُهُ  
مِنْ كُلِّ عَيْنٍ بَاعِيَةٍ وَ أذنٍ سَامِعَةٍ وَ مِنْ شَرِّ الدَّخِيلِ وَ الْخَارِجِ وَ مِنْ شَرِّ  
عَقَارِيَتِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ كُلِّ غَادٍ وَ رَابِحٍ وَ  
مِنْ شَرِّ سَاكِنِ الرِّيَاحِ مِنْ عَجْمِيٍّ وَ فَصِيحٍ وَ نَائِمٍ وَ يَقْقُظَانِ وَ أَعِيدُهُ مِنْ  
شَرِّ مَنْ تَنْظُرُ إِلَيْهِ الْأَبْصَارُ وَ تَضُمُّ إِلَيْهِ الْقُلُوبُ وَ مِنْ شَرِّ سَاكِنِ الْأَرْضِ وَ  
سَاكِنِ الزُّوَانِيَا وَ مِنْ شَرِّ مَنْ يَصْنَعُ الْخَطِيئَةَ وَ يُولِغُ بِهِ وَ مِنْ شَرِّ مَا تَنْظُرُ  
إِلَيْهِ الْأَبْصَارُ وَ أَعِيدُهُ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ مِنْ شَرِّ الشَّيَاطِينِ ○

الوثائق السياسية صفحہ ۴۲۳

للعهد النبوی ﷺ والخلافة الراشدة

للدكتور محمد حميد الله في باريس فرنسا

سُبْحَانَ الْقَائِمِ الدَّائِمِ ط سُبْحَانَ الْحَيِّ الْقَيُّومِ ط سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ ط  
سُبْحَانَ اللَّهِ الْعَظِيمِ وَ يَحْمَدُهُ ط سُبُوحٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ ط  
سُبْحَانَ الْعَلِيِّ الْأَعْلَى ط سُبْحَانَكَ وَ تَعَالَى ط



*Kitāb Al-Nabī Al-Ummī* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -  
*Letter of the Unlettered Messenger*  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Introduction

Al-Mustafid Dār-ul-Eḥsān is most grateful to the gracious blessing of Allāh the Almighty, Most High and Most Excellent, for the honour of publication of this *Kitāb Al-Nabī Al-Ummī* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. *Al-Ḥamdu-lillāhi Ḥamdan Kathīran Ṭayyiban Mubārakan Fīhi Kamā Yuḥibbu Rabbanā Wa Yarḏā!* (Praise be to Allāh the Almighty, the Abundant praise, the pure and blessed as our Lord wishes and is pleased.)

This sacred letter was found at the Royal Museum in Paris as has been acknowledged at the end of the letter. The honour of its publication first time has been of Dār-ul-Eḥsān in the Democratic Republic of Pakistan.

— Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ كَافٍ يَا قَوْمِ  
 اللَّهُ صَبَّحَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعُمَّتِهِ بِهَذَا  
 كُلِّ مَعْلُومٍ لَكَ اسْتَفْتَمُ اللَّهُ الذَّمَّ لَا إِلَهَ إِلَّا هُوَ  
 الْحَيُّ الْقَيُّومُ وَ اتَّوْبُ إِلَيْهِ -

Kitāb Al-Nabī Al-Ummī ﷺ -

Letter of the Unlettered Messenger ﷺ

In the Name of Allāh Most Gracious Most Merciful! All praise is for Allāh the Almighty Who created both the light and dark. Despite this the disbelievers ascribe partners on to Him. This letter is from Ḥaḍrat Muhammad the Messenger of Allāh the Almighty ﷺ, the Unlettered, the Makkan, the Medanite, Al-Tihāmi, Al-Hijāzi, Al-Abtahiy, the Holder of the Scepter (of Authority) and the She-Camel, the Crown, the honourable, the Pronouncer of the Kalimah *لا إله إلا الله محمد رسول الله* *Lā ilāha il-Allāhu Muhammadun-Rasūl Allāh* (there is no deity but Allāh and Muhammad is His Messenger) to the heads (gins) of the bazaars, the visiting places and the dwellings, except the one who comes along at night in good faith i.e. the guest.

Following (*Durūd Sharif* and praise to Allāh the Almighty), the truth comforts both of us. If at night an eccentric deadly enemy comes along, or someone cheats us rightly or wrongly, or a deadly enemy snaps, let the believers of the Holy Qur'ān be spared. Go to the idol worshippers. *On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:* In the Name of Allāh the Most Gracious the Most Merciful! In the Name of Allāh and with His help! There is none but Allāh the Most Overpowering. There is nothing like Him. There is nothing but Allāh! I make the beginning in the Name of Allāh the Almighty and I trust Allāh the Almighty only. One who has this letter of mine with him is in custody and security of Allāh the Almighty. He has His refuge and haven wherever he is or goes. Beware, do not go near, or frighten or harm him whether he is standing, or sitting, or sleeping, or eating, or drinking, or during night or day, or any day at all, or night at all, or in land, or at sea. Make way straightaway on hearing the

first letter / *alif* of **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** *Lā howla wa lā quwwata illa billāh* (there is no power to do good or shun evil except wit Allāh the Almighty) and of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** *Lā ilāha ill Allāhu Muhammad-ur-Rasūl Allāh* (there is no deity but Allāh and Muhammad is His Messenger).

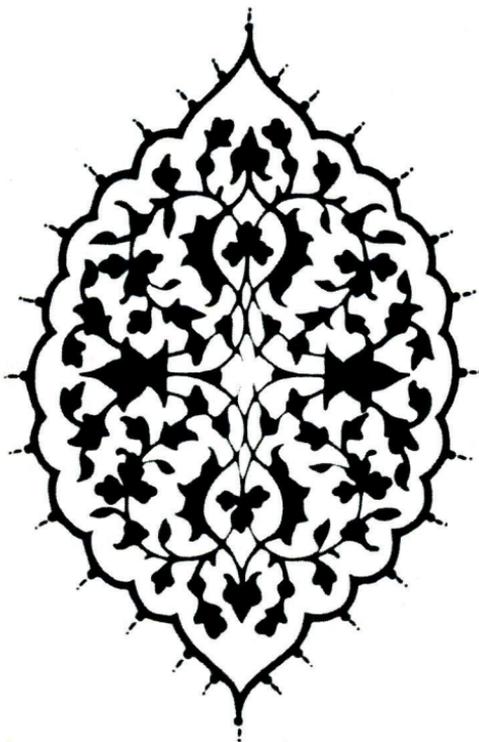
In the Name of Allāh Who is Overwhelming to everything and Most Superior to all! He has power over everything. And in the name of the Unlettered Messenger Muhammad (ﷺ) who has been sent for *Thaqalain* (both the groups i.e. worlds)! O Allāh the Almighty! Safeguard the bearer of this letter. In addition, safeguard him who wears these names round his neck, the name of Allāh the Almighty that is derived from the Exalted Throne **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** *Lā ilāha ill Allāhu Muhammad-ur-Rasūl Allāh* (there is no deity but Allāh and Muhammad is His Messenger). He is overpowering. He is not overpowered by anything at all. And nobody can escape from Him and save himself. I pass him on to the custody of the Living Who faces no death and send him under His eye (vigilance) that sleeps not. He is the One Whose Throne never moves and Whose Chair never leaves its place. His is the Name that is written on the Preserved Tablet. His is the Name that is written in the Holy Qur'ān, that with which the Queen Bilquīs's throne was brought in the blinking of an eye to Ḥaḍrat Suleymān bin Da'ūd (Solomon son of David) **عَلَيْهِ السَّلَام**. His is the Name that Ḥaḍrat Jibreel (Gabriel) **عَلَيْهِ السَّلَام** brought to the Holy Messenger ﷺ on Monday (i.e. the first revelation) and the Name that is entered in the heart of the Sun. And I pass him in to the refuge of the Name with which He makes the heavy clouds rove about, *Al-Ra'd* (thunder) glorifies Him and the Angels recount His praises because of its fear. Also, with the Name that enlightened Ḥaḍrat Mūsā bin 'Imrān (Moses son of 'Imrān) **عَلَيْهِ السَّلَام** thus sending him unconscious. And also, in His Name that if written on the olive leaf and put in to fire would not burn at all. In the Name by virtue of which Ḥaḍrat Khidr **عَلَيْهِ السَّلَام** walked on water without drenching the soles of his feet. In the Name by virtue of which Ḥaḍrat 'Isā bin Maryam (Jesus son of Mary) **عَلَيْهِ السَّلَام** spoke from the lap, cured the blind by birth and those suffering from vitilligo, raised the dead to life by the Command of Allāh the Almighty. In the Name by virtue of which Ḥaḍrat Yūsuf (Joseph) **عَلَيْهِ السَّلَام** got delivered from the dark well. In

the Name by virtue of which Ḥaḍrat Ibrāhīm (Abraham) ﷺ was saved from the Fire of Nimrod wherein he was thrown. In the Name by virtue of which Ḥaḍrat Yūnous (Jonah) ﷺ was released from the stomach of the fish and Ḥaḍrat Mūsā bin ‘Imrān (Moses son of ‘Imrān) ﷺ had the river split into huge mountains. I trust him to the nine āyāt (the tablets) which were revealed to Ḥaḍrat Mūsā bin ‘Imrān ﷺ on the Mount of Sinai. I trust him to His refuge against every evil eye, the listening ears, the carping tongue, the arresting hands, the hearts which keep record, bad and spoilt inside, the disbelievers, every man engaged in bad deeds, every chaser, the magician’s evil, the dwellers of the mountain, the land, the desolation, the dwellings, the formation, the sea life and creatures hidden in dark. I grant him refuge against the evils of the devils and their crowds, the dwellings of the male and female gins, magicians, inhabitants, chasers and the evil of their fathers, mothers, sons, daughters, the paternal and maternal uncles, the aunts and the relatives. And I grant refuge against all their valleys, the journeys, and flights. I grant refuge against the evil of the mountains, the earth, the arable land, the woods, the inhabitants of the desolation, the dry land, the sea, and the mountains. I grant refuge against the evil of those who live in darkness, fountains, animals, beasts of the jungles and grazers, and walk about in bazaars, listen with ears to the angels, and melt at heat like iron and lead at *لا إله إلا الله* *Lā ilaha ill Allāhū* (there is no deity but Allāh the Almighty), and reside in the mothers’ wombs. I grant refuge against the evil of the woods and mounds and mischief of the whisperings in the people’s hearts ducked in by the gins and the human beings. And I grant him the refuge against every danger, the evil eye and haughtiness. O the Living, the first of living ones, Allāh the Almighty is the Great, the Honoured, and Most Powerful of the human beings and the gins all. I grant him the refuge against every insurgent eye and the listening ears, the evil of the internal and the external, the insurgent gins and human beings. I grant him refuge against the evil of those arriving in the evening and morning, the non-Arabs residing in hurricanes, the literate, the sleeping and waking ones, the watching eyes and those hidden in hearts. I grant him the refuge against the evil of those residing in land and (sea) shore. I grant him the refuge against the evil of

every human being that commits sins and suffers from sins and what the eyes see. I grant him the refuge against the evil of the Satan, his troops and the devils' mischief.

### **Acknowledgements**

This Letter of the Holy Prophet ﷺ has been found in a Museum in Paris by Late Dr Muhammad Hamidullāh رَحْمَةُ اللهِ عَلَيْهِ then resident of France to whom the publishers are most grateful.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*Bismillā-hir Rahmā-nir Rahīm!*

سُبْحَانَ الْقَائِمِ الدَّائِمِ ط سُبْحَانَ الْحَيِّ الْقَيُّومِ ط سُبْحَانَ الْحَيِّ الَّذِي  
لَا يَمُوتُ ط سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ ط سُبُّوحٌ قُدُّوسٌ رَبُّ  
الْمَلَائِكَةِ وَالرُّوحِ ط سُبْحَانَ الْعَلِيِّ الْأَعْلَى ط سُبْحَانَهُ وَتَعَالَى ط

*Subhān al-Qā'imi ad-dā'imi. Subhān al-Hayyil Qayyūmi.  
Subhān al-Hayy il-ladhdhī lā yamūtu. Subhān Al-lāh il-  
'Azīmi wa bi Ḥamdihī. Subbūhun Quddūsun Rabbul  
Malā'ikati wa arrūhi. Subhān al-'Aliyyil A'lā. Subhāna hū  
wa Ta'ālā.*

(Glory be to the Everlasting. Glory be to the Living, the  
Eternal. Glory be to the Living, the Immortal. Glory and  
praise be to Allāh the Almighty Who is Great. Most  
Glorious and Holy is He the Lord of Angels and souls.  
Glory be to the most High, the Exalted One.)

Abān relates from Ḥaḍrat Anas رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet  
ﷺ said: “Whoever recites ... سُبْحَانَ الْقَائِمِ الدَّائِمِ Subhāna al-  
Qā'imi ad-dā'im....(as above) every day he will see his dwelling in  
Heaven before he dies or it will be shown to someone else (as  
belonging to him).

This has been related by Ibn 'Asākir and Ibn Shāhin in his  
Targhib.

-(Kanz Al-'Ummāl, vol 1, p205, No.3898)

Ahu Anees Muhammad Barkat Ali قدس سره العزیز

**Postscript:** The late author, Ḥaḍrat Abū Anees Muhammad  
Barkat Ali رَضِيَ اللَّهُ عَنْهُ, of this booklet, Kitāb Al-Nabi Al-Ummi  
ﷺ, had reproduced its one page miniature in Arabic  
original along with Urdu translation in almost all his publications.  
Additionally, he made it available as an amulet for its  
comprehensive safeguard against the odds of life. He had, with his  
blessings, advised those especially under the influence of black  
magic and witchcraft, gins and vampires, and any other  
extraneous forces, to wear it on person in order to gain the Divine

profit from. Following the footsteps of the late author's practice, the amulet can be had from the publishers provided the user holds the due conviction in and affords the utmost sanctity to the holy text. – Dār-ul-Eḥsān Publications, Dār-ul-Eḥsān UK.

اللَّهُ

6395. THE *chārpāi* made from the strings made of the reed husks is based on the wisdom of the wise.

Medically cotton and leather are no substitute for this.

*Yā-Hayyu, yā-Qayyūm!*

6396. THE critic of the 'present' and the 'affairs' can be everything but can never be the lover of the beloved or beloved of the lover. Love does not accept it (criticism).

*Yā-Hayyu, yā-Qayyūm!*

6397. CONTINUOUS *dhikr* is the real foundation of good deeds. And silence is the best kind of worship.

*Yā-Hayyu, yā-Qayyūm!*

6398. NOT every kind of tree, or plant, or creeper, or flower can be grown at such places. They are all subject to acceptance.

*Yā-Hayyu, yā-Qayyūm!*

6399. DO NOT BE dependent upon each and every door, only one would do.

*Yā-Hayyu, yā-Qayyūm!*

6400. THERE is hardly a distinction between the black cockroach and the cow dung beetle, both humming likewise in flight.

Distinction follows only if it concerns; here is the cockroach and here is the cow-dung beetle. And they both reside in flowers or cow-dung.

*Yā-Hayyu, yā-Qayyūm!*

6401. DISTINGUISH between the friends and the aliens.

The spirit is the friend and self, the alien.

*Yā-Hayyu, yā-Qayyūm!*

6402. THE charities in lieu of the rewards of *Lailat-ul-Qadr* (the Night of Power), celebration of the blessed Birthday of my master Ali رضي الله عنه, celebration of the Birthday of my Shaikh and Guide رحمته الله, and my promises and determination of the day, all

are devoted and set aside for the fasting ones, the poor and the destitute.

May you be free from every charity by the evening or at the most by the next day!

May there be no distinction of the near one and the stranger in giving away the charity!

It is not the amount but sincerity that matters in charity.

Reciting **سُبْحَانَ اللَّهِ** *SubhānAllāh* (Glorified is Allāh the Almighty) is a charity.

*Yā-Hayyu, yā-Qayyūm!*

6403. FOR many years there was no stone left unturned in emphasising, but no one gave up telling lies, back-biting, carrying tales and jealousy. The state of affairs remained much the same. Even the one emphasizing does not come of them. How come the others accept it! First do and show!

*Yā-Hayyu, yā-Qayyūm!*

.6404. IN the world of birds the crow is filth eater and a dirty bird. But he is the torch bearer of the unity of his community. Just as he crows *caw!-caw!*, the crows in the vicinity all gather together in no time.

*Yā-Hayyu, yā-Qayyūm!*

6405. "I am here to stay for some four days!"

This means that you have no job to discharge, just jobless. You may spread this idleness amongst the dwellers here!

Come along, have a blessing of prayer and return straightaway.

*Yā-Hayyu, yā-Qayyūm!*

6406. SILENCE is the best kind of worship.

*Yā-Hayyu, yā-Qayyūm!*

6406. SILENCE alone is its fort.

*Yā-Hayyu, yā-Qayyūm!*

6407. SILENCE is the beauty wrapped in the folds of majesty.

*Yā-Ḥayyu, yā-Qayyūm!*

6408. WHAT you regard as easy is the most difficult and superior of all stages.

*Yā-Ḥayyu, yā-Qayyūm!*

6410. WHEREVER a nation progressed, it progressed through unity, the national unity.

Differences divide the nation in to sects.

*Yā-Ḥayyu, yā-Qayyūm!*

6411. GRACES beset graces just as trunk takes off from the roots, and the foliage and fruit off the trunk.

*Yā-Ḥayyu, yā-Qayyūm!*

6412. FORBEARANCE is the support of the servant-ship of human-ness.

Everything is right in front of You.

Seeing You, still one takes no notice of.

You do not reprimand.

You do not stop any bestowal.

You glance over, and carrying on doing so.

*Yā-Ḥayyu, yā-Qayyūm!*

6413. WHEN any of the commands – just as adoption of forbearance – is ignored and thrown in to the rubbish bin, tired and frustrated (cruelty) is imposed on to him per force.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alayna ill-al-balāgh!*

*Yā-Ḥayyu, yā-Qayyūm!*

.6414. YOUR grace is my prestige.

Your modesty is the honour of humanity, human-ness and humility.

*Yā-Ḥayyu, yā-Qayyūm!*

.6415. THE portrait of Din is as if the ultimate limit of love of Ḥusain رَضِيَ اللهُ عَنْهُ.

The commentary of Din is as if the ultimate limit of

faithfulness of patience of Sayyiddah Zainab رضي الله عنها .

Instead of giving him water shooting of an arrow in to the neck of innocent Asghar رضي الله عنه . was denigration of Din. This was the ultimate limit of cruelty of the Kufr (infidelity).

*Yā-Hayyu, yā-Qayyūm!*

6416. HADRAT Yoūnas عليه السلام was fond of dhikrullāh (remembrance of Allāh the Almighty). His practices of the day and night were received as equivalent to all the creatures. *Wallāhu A'lamu Bith-Thawāb!* For some Wisdom and Divine dispensation he was kept in the stomach of a fish. When he came out, there was no shade nearby. All of a sudden a pumpkin creeper budded and grew, providing shade for him. *Mā shā' Allāh!* This honour to pumpkin won the day amongst the creepers. And my master, may my soul be sacrificed for him, رضي الله عنه, also liked pumpkin.

We have also grown a garden of pumpkins in the fields Abütting the canal. *Mā shā' Allāh!*

It not only smacks sweet smell, but also is laden with the blessing of nutrition. *Mā shā' Allāh!*

*Yā-Hayyu, yā-Qayyūm!*

#### 6417. YĀ-KHĀLIQUE (O THE PROVIDER)!

Only the Creator created this creation; He made some *Mo'min* (true Muslim) and some *Kāfir* (repudiator). He Himself made some the accepted and some the outcast. He granted some the guidance and some the crooked path. He made some the inheritor of the Heaven and some that of Hell.

Whatever came to be was made by the Maker. Nobody has come to be on one's own.

*Muwahhid* (the Unitarian) accepted *Tawhīd* (Unicity). And *Muwahhid* alone welcomed it, leaving no room for 'ifs' and 'buts'. The follower of *Al-Ṭarīqat* of Junaid رضي الله عنه alone can welcome *Tawhīd*, but not everyone.

*Muwahhid* spoke in the presence of *Tawhīd* only three times:

What happened, Allāh the Almighty did it!

Whatever is done is done by Allāh the Almighty!

Whatever will be discharged will be by Allāh the Almighty!

At this stage one can stand by only because of my master's (رضي الله عنه, may my soul be sacrificed for him) kindness and

blessing and by no other means. *Yā-Hayyu, yā-Qayyūm!*

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wā mā alayna ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6418. ḤADṢRAT Sayyid-ut-Tā'ifa Junaid Baghdādi رَضِيَ اللَّهُ عَنْهُ offered a practical example of Tawḥīd. That is, whatever is happening in this world at the time is taking place exactly in accordance with the Divine Wisdom. And it is happening just as it ought to. Allāh the Almighty is *Ḥakīm* (Wise) and no order of the *Ḥakīm* is devoid of wisdom. Whatever has happened and will happen has happened and will happen exactly to me and to the whole humankind in accordance with the Divine Wisdom. No creature, no one at all, is rebellious; it is occupied according to the Divine Will. No creature has any power except with the Divine Will to do anything at all. Even a dry leaf falling off with the puff of wind or a particle of clay moving from one place to another is dependent.

Not to say anyone, the great and well-known *Muwahhids* cannot follow this meaning, though based on truth. The pan of objections of the scales remains heavier than that of submission. Only a rare son of a mother, not everyone, can balance these pans of the scales.

*Yā-Hayyu, yā-Qayyūm!*

6419. IT is raining, thundering, lightening and wind blowing. The *biyya* (a small bird) is lying in with the children most satisfied, singing the song of rain.

The *biyya's* selection of the thin and siliceous blades of the peelings outwitted the tradesman.

The gypsy stopped, undid all the baggage of the household and in five minutes' time erected a tent made of old worn out clothes. The torrential rainfall set in. He along with his family remained watching the fascinating scene of the rainfall.

Your own hut leaked at the very news of the rainfall.

We live in the hut (but are not artful of building it.) We are the brave owners of the ready-made.

What is the hut about that does not bear the rain. Tear it to pieces and burn.

Then build a thatched hut with the same grass that would  
outwit the biyya.

*Yā-Hayyu, yā-Qayyūm!*

6420. THE Sultan's order is enforced with the prisoners.  
And invitation for the prisoners to a feast is the best invitation.

*Yā-Hayyu, yā-Qayyūm!*

6421. IF a lucky one has the bondage of love suit him, there  
is nothing more gracious than this and no life better than this.  
This way the life discharged the right of its creation.

*Yā-Hayyu, yā-Qayyūm!*

6422. THE lion's manners all are regal and not cunning. He  
roars, hunts, eats and sleeps in delight.

The wolf is the fieriest in the world of carnivores. When  
hungry he does not desist even from the corpse.

*Yā-Hayyu, yā-Qayyūm!*

6423. THE dictionary turned over the pages time and again  
and read them. At long last it gave up and declared that the  
meaning of the word *quddūsiyyat* (holiness) cannot be conveyed  
exactly in any language.

Only the *Quddūs* (Holy) is the interpreter of *quddūsiyyat*; it  
cannot be accommodated in any other language.

*Yā-Hayyu, yā-Qayyūm!*

6424. A servant does not become helper to a servant; he is  
either a contender or a jealous. And this is the biggest mistake of  
the servant.

Both these derogations mar the capabilities down.

Were we united amongst us, the capabilities would have  
descended in crowds.

*Yā-Hayyu, yā-Qayyūm!*

6425. PERSEVERANCE has a body. Wherever it pervades,  
it bears fruit, never ignored. It compels the circumstances and the  
events to change course.

*Yā-Hayyu, yā-Qayyūm!*

6426. ḤADRĀT (plural for Ḥaḍrat)! If you have a patient under treatment who is helpless to pay, our field assistant is there to serve and comply with whatever desired.

*Yā-Ḥayyu, yā-Qayyūm!*

6427. DESPOTISM has always been there and shall remain.

*Yā-Ḥayyu, yā-Qayyūm!*

6428. WHOEVER got occupied for the sake of Allāh the Almighty and in His path Allāh the Almighty set him free from the right of creature over him.

*Yā-Ḥayyu, yā-Qayyūm!*

6429. WHENEVER a young man spoke out in the world of sayings spoke having got one approach in mind. The history accepted it.

*Yā-Ḥayyu, yā-Qayyūm!*

6430. IN the history of sayings some sayings are continually alive. The time changed, but the saying never did. The vicissitudes of time could never wipe out any sayings. Thousands of years elapsed, but their luster never changed anyway.

A saying is the decorum of the crown of human-ness, enjoying the same perfection and never declining. Its colouring never goes insipid, its regality never dwindles. A saying of whosoever remains till eternity. It is never wiped out at any time. The whole world is only that of sayings. In the history of nations the saying heads the list.

*Yā-Ḥayyu, yā-Qayyūm!*

6431. A servant is dependent on a servant, unaware of the *Qāḍi Al-Ḥājāt* (Dispenser of Needs). He does not even care for Him. Were he *Muḥājir il-Allāh* (an emigrant to Allāh the Almighty), he would have been the torch bearer of **مَتْرُوكٌ بِكَ كُلُّ حَاجَةٍ** (*matrūkun bika kullu ḥājah* – renounced all the needs) thus the need welcoming him.

*Yā-Ḥayyu, yā-Qayyūm!*

6432. BURYING the Holy Qur'ān, the embodiment of auspicious wisdom, or burning it in fire, is against its respect and honour. To have it bound and keep it at home is the best ornament of all and responsible for good and blessing.

*Yā-Hayyu, yā-Qayyūm!*

6433. HAVING accepted the One as *Rabb* (Sustainer) one became independent of and free from eighteen thousand worlds.

*Yā-Hayyu, yā-Qayyūm!*

6434. HAVING met the One there remained no wish to meet anyone else at all!

*Yā-Hayyu, yā-Qayyūm!*

6435. KEEPING at home with respect and honour a fallen piece of the Book of Allāh the Almighty, *Rabb-il-'Ālamīn* (Provider of the Worlds) is nothing less than an invaluable diamond.

*Yā-Hayyu, yā-Qayyūm!*

6436. FOR every ailment, recite *Ṣūrah Al-Fātiḥah* (the Chapter 'The Opening') seven, twenty one, forty one, or one hundred and eleven times.

Recite *Darūd Shrif* (Salutations to the Holy Prophet ﷺ) for every grief and worry.

*Yā-Hayyu, yā-Qayyūm!*

6437. HE is the *Khalifah* (Caliph) who does not waste anything of the *Khilāfat* (Caliphate) and no time at all. Nor should he let anyone do the same or even waste a drop of water.

*Yā-Hayyu, yā-Qayyūm!*

6438. THERE is hardly anything praiseworthy. What and how shall we tell? None of us has as yet been delivered off the cursed and the corpse. Until one is delivered off the cursed and the corpse, what hope can he have of any grace? Were we free, the office of knowledge and wisdom, intense love and devotion would have become wide open.

*Yā-Ḥayyu, yā-Qayyūm!*

6439. THERE would have been some other nightingale who is well spoken of in the Urdu literature. Whenever I have seen her, she has always been feeding at the fruit of the *barh* tree. There are flowers all over the places. But we have not seen her singing along the flowers. We have seen her building nest in the trees, but not ever heard her singing.

*Yā-Ḥayyu, yā-Qayyūm!*

6440. THE history is one superior to the other. In every era an example better than the one before came forth. It will be likewise all the time. The cry '*pidram sultān būd* (my father was a king)' is hollow, paid no heed to. Present some example in the office of life.

*Yā-Ḥayyu, yā-Qayyūm!*

6441. YOUR own *nafs* (self) never opposes you. And this is the true *nafs* (self).

*Yā-Ḥayyu, yā-Qayyūm!*

6442. THIS is the stage of dust. Pour dust on to dust, saving nothing at all. Hide nothing. It belongs to the Master. Do not misappropriate the trust.

*Yā-Ḥayyu, yā-Qayyūm!*

6443. WHAT a lot is kept in a tiny pretty heart. The spiritual, the fiery and the earthly all pass through the heart and cause a pandemonium in the world of heart, some time happy and some time down. This alone is the life of the Universe.

*Yā-Ḥayyu, yā-Qayyūm!*

6444. The heart is a highway. Everything, sweet or bad smelling, passes through the highway.

*Yā-Ḥayyu, yā-Qayyūm!*

6445. THE food that is saved for tomorrow would be stale. Distribute today's food only today. May there be no stinginess in distribution!

*Yā-Hayyu, yā-Qayyūm!*

6446. THEY are intoxicated hearing the flattering talks throughout the day. The reality of the *Dīn*, its spirit, is saving it from the cursed and the corpse. None of us avoids, nay likes, to avoid them.

*Yā-Hayyu, yā-Qayyūm!*

6447. EVERY issue is resolved at Your command. No one else can resolve it.

*Yā-Hayyu, yā-Qayyūm!*

6448. CONCORDANCE with destiny is in actual fact concordance with Nature. Objection to the destiny is the death of servant-ship.

The decision written down fifty thousand years before is the truth, based on complete wisdom and only in the good of the man.

Welcome to concordance with destiny is, indeed, liked by the worshipped.

No one has ever done anything at all. Nor has he to do anything. He does only what has been written down.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wā mā alayna ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6449. NO ONE has ever distanced himself from the cursed and the corpse. However, as soon as he distanced them, the state of the good old times prevailed. If you do not accept it, do and see it.

*Yā-Hayyu, yā-Qayyūm!*

6450. THE servant is the repository of the apparent and the hidden.

*Yā-Hayyu, yā-Qayyūm!*

6451. KHILĀFAT (Caliphate or Succession) was saved from all influence. Now it is totally grasped. *Yā-Hayyu, yā-*

*Qayyūm!*

The novice spoke: "Have me as your Khalifa (Caliph or Successor) so that I have all the family and the people in the district to follow suit."

*Yā-Ḥayyu, yā-Qayyūm!*

6452. THE state spoke midst the world of states; "There is no better state than this: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا *Al-Ḥamdu-lillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi kamā yuḥibbu Rabbunā wa yardā* (Praise be to Allāh the Almighty, and in Abundance, the praise that is blessed, pleasing and appealing to our Sustainer! As our Lord loves and is pleased with.)"

*Yā-Ḥayyu, yā-Qayyūm!*

6453. ḤADRĀT! لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ *Lā ilāha ill-Allāhu Muḥammad-ur-Rasūl Allāh!* (There is no deity but Allāh and Muhammad is His Messenger!) I have no money at all. The livelihood that Allāh the Almighty grants and the emoluments of the day all are given away to the helpless, the oppressed and the disease stricken we find after the whole day long and relentless search for them. And this is our best bartering.

*Yā-Ḥayyu, yā-Qayyūm!*

6454. WHEN someone uttered اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَأَعَزُّ وَأَعْظَمُ *Allāhu Akbar Allāhu Akbar Allāhu Akbar wa 'a'zzu wa ajallu wa a'zamu* (Allāh the Great! Allāh the Great! Allāh the Great! the Most Honoured and the Most Majestic and the Most High, Allāh the Almighty answered back مِمَّا تَخَافُ وَتُحْذَرُ *mimmā takhāfu wa taḥzaru* (Whatever you are afraid of and worried!) thus breaking the heartening news of fearlessness. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ *Wā mā 'alaynā ill-al-balāgh!* (Our duty is to convey!)

*Yā-Ḥayyu, yā-Qayyūm!*

6455. NO matter what the destiny has written down, the mercy is overwhelming to destiny. And mercy never likes the disliked state of affairs.

*Yā-Ḥayyu, yā-Qayyūm!*

6456. EVERYTHING right from the toe nails to the hair on the top of the head is essential part of the physical body.

*Yā-Hayyu, yā-Qayyūm!*

6457. THE plant kingdom has endowed the Universe with decorum. Allāh the Almighty has decorated it with the colourful fruit, flowers and the shady and the thorny trees. يَا زَيْنَ السَّمَوَاتِ وَالْأَرْضِ *Yā Zain-as-Samāwāti wal-Arḍ* (O the Decorator of the Heavens and the Earth!)

*Yā-Hayyu, yā-Qayyūm!*

6458. FIFTY years ago, an officer spoke during an inspection:

“What is it?”

“Some miscellaneous items!”

“What is miscellaneous?”

“A variety of paltry articles!”

“What is paltry?”

“Somewhat amorphous!”

“What is amorphous?”

“Something nebulous!”

“What is nebulous?”

“All ashes and dust!”

*Yā-Hayyu, yā-Qayyūm!*

6459. FEAR Allāh the Almighty. Do not favour unduly. Allāh the Almighty dislikes undue favour.

*Yā-Hayyu, yā-Qayyūm!*

6460. THE sanctuary of heart is built in the heart.

*Yā-Hayyu, yā-Qayyūm!*

6461. IF anyone recites بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *Bismillā-hir Rahmā-nir Rahīm* recites over crumbs of dry bread and eats with thanks, Allāh the Almighty would add blessing to his livelihood.

The most of all is the respect of dry bread.

*Yā-Hayyu, yā-Qayyūm!*

6462. BUILDING or pulling down a *faqir's* hut does not take long time, it takes only a moment's time.

*Yā-Hayyu, yā-Qayyūm!*

6463. EXCEPT Your *dhikr* there is none other worth mentioning. Same goes for *fikr* (contemplation).

Only because of grace and beneficence of my master ﷺ, may my soul be sacrificed for him, Your *dhikr* and *fikr* are set in. And it is because of his (ﷺ) love. Love for him is, indeed, love for Allāh the Almighty.

*Yā-Hayyu, yā-Qayyūm!*

6464. ONLY a single drop, and that is all, of Your Power, Might, Honour, Majesty, and Awe is circumscribing the whole Universe. *Yā-Hayyu, yā-Qayyūm!*

Do not rally and ascribe any partner unto Him.

*Yā-Hayyu, yā-Qayyūm!*

6465. ALLĀH THE ALMIGHTY said to all and sundry: "I am your *Rabb* (Sustainer). I have no partner. I am the Master of everything. Everything belongs to Me. I do what I wish. There is no one stopping Me. I am Overwhelming to everything. None else has any power over anything. When I intend to do anything, I suffer no encumbrances. When I utter, 'Be', it becomes straightaway, entailing no time whatever. Nor can anyone harm or benefit anybody except with My command and only. Whatever I do, I do it Myself. None else has any power at all to anything whatever. The hair lock of every creature is held firmly and chained rigidly in My power. Everything in the presence of My Highness is helpless and in presence of My Honour downtrodden. Everything in the face of My Rule is in prostration. I have kept everything subservient to My Power.

Rally your faith to this (as above). Subsist on this faith and die over this. This would, *mā shā' Allāh*, be life and death living and dyeing respectively. This is the sum and substance of teachings.

*Yā-Hayyu, yā-Qayyūm!*

6466. THERE is no owner except You, though يَا مَالِكِ الْمَلِكِ يَا  
 بِدِيْعِ السَّمَوَاتِ وَالْأَرْضِ - *Yā mālik al-mulk, yā-badī‘-us-samāwāt wal-arḍ*  
 (O the Owner of the World, O the Creator-Inventor of Heavens  
 and Earth) everyone claims to be the owner.

*Yā-Hayyu, yā-Qayyūm!*

6467. IT belongs to neither Allāh the Almighty nor to me; it  
 belongs to the alien.

And there is an alien with the alien, not a near one.

*Yā-Hayyu, yā-Qayyūm!*

6468. MANY a gnostic came to the field to wipe out the  
 alien, yet alien-ness remained much the same. May any worthy  
 son of a mother tear to pieces the curtains of alien-ness.

As long as alien-ness remains in the physical body, unicity  
 never flickers in.

Only rarely has the history some times revealed some  
 examples of it, for example:

چہ تدبیر اے مسلماناں کہ من خود رانمی دانم!  
 نہ ترسا و یهودیم نہ مجرم نہ مسلمانم!  
 نہ از آسم نہ از خاک، نہ از بادم نہ از آتش  
 نہ از آدم نہ از حوا نہ از فردوس رضوانم  
 نہ شرقی ام نہ غربی ام، نہ مہری ام، نہ بری ام  
 نہ از ملک عراقی ام نہ از خاک خراسانم!  
 مکانم لا مکان باشد نشانم بے نشان باشد  
 نہ تن باشد نہ جاں باشد، نہ باشد عشق بانام  
 دونی راہوں بدر کردم یکے دیدم دو عالم را  
 یکے بینم، یکے گویم، یکے خوانم، یکے دانم

هو الاول هو الاخر هو الظاهر هو الباطن

بجز یامن ویامن هو در چیزے نی دانم

الایا شمس تبریزی مدامستی دریں عالم

بجز مستی و مدوشی در چیزے نی دانم

What a thought that 'I do not know myself', O the Muslim!

I am neither a Zoroastrian nor a Jew, nor a Christian nor a Muslim.

I am made neither of water nor clay, neither air nor the fire of Hell,

Neither do I come from Adam or Eve, neither from Heaven or the Guardian Angel.

I am neither from the East nor from the West, neither from the sea nor from the land,

I am neither from the country of Iraq nor from the Khurāsāni homeland.

My abode is not the *Lā-Makān* (no abode) and my existence has no brand,

I have no shackles of either the physique or the soul in intense love to the beloved.

I have rusticated duality as if I witness both the Worlds as one,

I see the One, speak of the One, read the One, and discern the One.

He is the First; He is the Last; He is the Apparent; and He is the Hidden One,

Except You, You alone I know nothing else but One.

O Allāh the Almighty, what is this sobriety of Shams Tabriz in the globe,

Except intoxication and abstraction I know nothing at all (of the robe).

*Yā-Hayyu, yā-Qayyūm!*

6469. THE Ka'bah of heart is free from alien-ness or otherness. Therein lives Allāh the Almighty and His beloved

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Yā-Hayyu, yā-Qayyūm!*

6470. SERVICE to the Almighty Allāh's disease stricken, helpless and the weak is the unfailing routine in order to rally and invoke the Almighty Allāh's mercy. It never misses its target.

*Yā-Ḥayyu, yā-Qayyūm!*

6471. **سَيِّدُنَا مُطِيعٌ** *SAYYIDUNĀ MUṬĪ'UN* **مَلِكٌ** is subordinate to Allāh the Almighty and the whole Universe to him **مَلِكٌ**.

*Yā-Ḥayyu, yā-Qayyūm!*

6472. THE affluent cries as also does the rich. This is an unfailing routine time-table of Your world.

*Yā-Ḥayyu, yā-Qayyūm!*

6473. THE formula of the stage of Tawḥīd is: **الْحَمْدُ لِلَّهِ** *Al-Ḥamdu-lil-Allāh* (Allāh the Almighty be praised). *Yā-Ḥayyu, yā-Qayyūm!*

Recitation of **الْحَمْدُ لِلَّهِ** *Al-Ḥamdu-lil-Allāh* in all circumstances is the syllAbūs of Tawḥīd.

*Yā-Ḥayyu, yā-Qayyūm!*

6474. THE *Rūḥ* (spirit) is the command of Allāh the Almighty, His own light. And in Him are found all the attributes.

*Yā-Ḥayyu, yā-Qayyūm!*

6475. WHEN an attribute is ascribed to something other than Allāh the Almighty, it became disturbed.

*Yā-Ḥayyu, yā-Qayyūm!*

6476. DO NOT throw these left over crumbs of bread in to the washings. These crumbs, *mā shā' Allāh* and *Wallāh A'alamu Biṣ-Ṣawāb* (By Allāh the Almighty Who knows best), are as if food from Heaven. And there is a cure in every food from heaven.

*Yā-Ḥayyu, yā-Qayyūm!*

6477. EACH and every sound of the animal is the interpreter of Your praise.

*Yā-Hayyu, yā-Qayyūm!*

6478. AN insurgent is imposed on to the disobedience. *Yā-Hayyu, yā-Qayyūm!*

Each and every interpreter from the days of Ḥaḍrat Adam عليه السلام to-date seconded it completely.

*Yā-Hayyu, yā-Qayyūm!*

6479. OBEDIENCE is complete auspiciousness.

The obedient is free from fear and grief.

*Yā-Hayyu, yā-Qayyūm!*

6480. THE obedient – Ḥaḍrat Jibril (Gabriel) عليه السلام.

The disobedient – Iblis (Satan).

*Yā-Hayyu, yā-Qayyūm!*

6481. THE reward of knowledge is because of its practice.

*Yā-Hayyu, yā-Qayyūm!*

6482. YOU call Him the Master all right, but you do not follow His command.

*Yā-Hayyu, yā-Qayyūm!*

6483. IF at all one is (a sincere) servant, there is no better companion than him.

*Yā-Hayyu, yā-Qayyūm!*

.6484. A partner to anyone is indeed an alien. And love does not accept it.

*Yā-Hayyu, yā-Qayyūm!*

6485. LOVE for anyone is never destroyed. It is effective and remains established till eternity.

*Yā-Hayyu, yā-Qayyūm!*

6486. DISRESPECT of anyone is unacceptable. And Nature never accepts it.

*Yā-Hayyu, yā-Qayyūm!*

6487. A STRANGER whoever he may be has no relation to anyone. He is only a wayfarer and a *faqīr*.

*Yā-Ḥayyu, yā-Qayyūm!*

6488. A body part of a physical body of everybody is similar. Self is the command of 'Azāzil (Satan) and is insurgent, whosoever it may be.

When *أَقْرَبُ نَحْنُ Naḥnu aqrab* (I am nearer than the jugular vein – Al-Qur'ān 50:16) reflects Himself, the self, Satan and the whispering self, having been weakened, vanquished and compelled, refrain from insurgence.

*Yā-Ḥayyu, yā-Qayyūm!*

6489. *اقلیم قلبوت فی جسم الوجود AQLĪM al-qalabūt fī jism al-wujūd* (the world of hearts and minds in a physical body) has: Allāh the Almighty, the Sustainer, the Living, the Lasting abounds in the mercy of my master *مَلِكِ يَوْمِ الدِّينِ*, may my soul be sacrificed for him.

Here are the Self, the Satan and the Whispering Self.

The Self, the Satan and the Whispering Self live together hands in glove, but just as subordinates and without any power over any action.

*Yā-Ḥayyu, yā-Qayyūm!*

6490. THE Universe has passed by you and is passing by.

This is the interpretive of Nature, interpreter of the Eternal Intention.

*Yā-Ḥayyu, yā-Qayyūm!*

6491. NO ONE has at all seen Allāh, the Sustainer of the Worlds. Nor can one see Him. Rally your faith in the unseen and so also in *أَقْرَبُ نَحْنُ Naḥnu aqrab*.

*Yā-Ḥayyu, yā-Qayyūm!*

6492. YOU simply say, but do not admit: "I have no partner."

Had you admitted it, He would not have allowed any partner unto you either.

*Yā-Hayyu, yā-Qayyūm!*

6493. ḤADRĀT! ON the surface we are all everything, a *sūfi* and a *faqīr*. If you ask the truth we are back-biters of the first order and most efficient back-biters and worst kind of jealous.

*Haq! Haq! Haq!*

حق حق حق

*Hū! Hū! Hū*

هو هو هو

*Yā-Hayyu, yā-Qayyūm!*

6494. WHAT has the poor fellow to him! He is satisfied at the slightest good gesture. The poor is poverty stricken, most abjectly. Otherwise, his conscience is the most superior of all.

*Yā-Hayyu, yā-Qayyūm!*

6495. AN overview of the events of each and every stage is a matter of a glance.

*Yā-Hayyu, yā-Qayyūm!*

6496. *سَيِّدُنَا قَرِيبٌ* *SAYYIDUNĀ QARĪBUN* *مَلِكِ* means that everything between the 'Arsh-i-Mu'Allā (Exalted Throne) and *تحت الثرى* *Taht-ath-Tharā* (Abyss) is right in front, present, evident and visible to my master *مَلِكِ*, may my soul be sacrificed for him. Nothing at all is hidden, *Mā shā' Allāh* (As it pleases Allāh the Almighty).

*Yā-Hayyu, yā-Qayyūm!*

6497. BETWEEN the *Rūḥ* (Spirit) and Allāh the Almighty there is a secret that no angel, not even the Atchangel Gabriel and Isrāphael, know about. And this is the rarified inward that nobody can narrate in no way whatever.

Having written this bit the pen went dry and the writer dumb. The pen wrote all the heavenly scriptures, but stopped at this epistle (i.e. juncture). It cannot write at all. It remained dry at this stage.

*Yā-Hayyu, yā-Qayyūm!*

6498. ONE declares that *Rabb* (Sustainer) is All-Present and All-Seeing, but does not admit it.

He submits to neither His One-ness nor Power.  
The *Īmān* is there, but not perfect.  
*Yā-Ḥayyu, yā-Qayyūm!*

6499. THE ONE (i.e. Allāh the Almighty) is fond of you. What can He do if you do not believe. Until and unless you believe in, nobody would believe what you say. You remain away at a distance. Take it that as soon as one believes in the distance evaporates.

Believe in Aḥad (the One) as Aḥad (the One); recognise Sayyidunā 'Uhaid مَلِكُ الشَّيْطَانِ (Our Leader who keeps people away from Hell).

*Yā-Ḥayyu, yā-Qayyūm!*

6500. BELIEVE in the One. Tell me if one does not!  
*Yā-Ḥayyu, yā-Qayyūm!*

6501. TO rally round belief in such like Faith is something new in this era.

Descent of blessings of the good old times is dependent on, because and for the sake of the Faith.

*Yā-Ḥayyu, yā-Qayyūm!*

6502. THE following formula is the torch bearer of *Tawḥūd*:

*Lā-ilahā ill-Allāhu wahdahu*

*lā shrika lahu lah-ul-mulku*

*walah-ul-hamdu wa huwa*

*'ala kulle shay'in qadīr!*

لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(There is no deity but Allāh Who is One and has no partner. He is the Master of the World and all praise belongs to Him only. And He is Powerful over all things.)

*Yā-Ḥayyu, yā-Qayyūm!*

6503. WHEREVER manifestation of Islam took place, it did because of example. Whenever it will, it will because of example.

*Yā-Ḥayyu, yā-Qayyūm!*

6504. THERE is not an animal that is not busy in the remembrance of Allāh the Almighty. It goes for the plant kingdom, the environment and the minerals.

Only the best of the creation is ignorant of it (remembrance of Allāh the Almighty).

*Yā-Hayyu, yā-Qayyūm!*

6505. DELIBERATION of a true Muslim is subservient to destiny, one and the same. And Allāh the Almighty never rejects it.

*Yā-Hayyu, yā-Qayyūm!*

6506. HE is the silent who has no concern whatever with any planning and deliberation. Everything of his is completely trusted to Allāh the Almighty and He alone is his dispenser.

*Yā-Hayyu, yā-Qayyūm!*

6507. SAY it openly: “I know neither any affliction nor any epidemic. I know and believe in only Allāh the Almighty. And my Allāh the Almighty is sufficient and plentiful for everything.”

*Yā-Hayyu, yā-Qayyūm!*

6508. WHENEVER *Tarīqat* chose anyone did so from amongst the sinners. The sinner is knowledgeable of the reality of sin. Once given up he never commits it again. The pious does not enjoy this status.

*Yā-Hayyu, yā-Qayyūm!*

Ḥaḍrat Abū Hurairah رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم, may my soul be sacrificed for him, saying: “I swear by the *Dhāt* Who holds my soul in His hand, if you do not commit sins, Allāh the Almighty will finish you off and bring instead a nation that will commit sins, asking at the same time for forgiveness. Thus Allāh the Almighty would forgive them their sins.” – (*Ṣaḥīḥ Muslim Volume 2, p 355*)

*Yā-Hayyu, yā-Qayyūm!*

Ḥaḍrat Abū Saïd رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم saying: “Satan beseeched his Sustainer, ‘By Your Honour, O the Sustainer! I will lead Your servants astray until they have their souls in their bodies.’ The Sustainer said, ‘I swear by My Honour,

Majesty and Highness! Until My servants keep asking Me for forgiveness, I will continue forgiving them for always.” – (Musnad Imām Ahmad bin Hanbal Volume 3, p29)

Ḥadīrat Huzaifa رضي الله عنه narrates the Holy Prophet صلی اللہ علیہ وسلم saying: “By Allāh the Almighty Who has my soul in His hand that he who has misgivings in *Din* and is worldly foolish will certainly enter the Paradise. By Allāh the Almighty Who has my soul in His hand that he who has been burnt down by for his sins will certainly enter the Paradise. By Allāh the Almighty Who has my soul in His hand that Allāh the Almighty will certainly forgive on the Day of Judgement the sins which are given birth to in the man’s heart. By Allāh the Almighty Who has my soul in His hand Allāh the Almighty will on the Day of Judgement proffer forgiveness that will make even the Satan hope and raise his head might that he be forgiven.”

– (Musnad Imam Ahmad bin Hanbal Volume 2, p357)

Ḥadīrat ‘Abaidullah bin ‘Umar رضي الله عنه has narrated the Holy Prophet صلی اللہ علیہ وسلم saying: “Had Allāh the Almighty wished that there was no disobedience to Him, He would not have created the Satan.”

– (Musnad Imam Ahmad bin Hanbal Volume 2, p356).

*Yā-Ḥayyu, yā-Qayyūm!*

6509. OUTWITTING a history by another is the reward par excellence. And such like reward follows only at the recommendation and intercession of my master صلی اللہ علیہ وسلم, may my soul be sacrificed for him.

*Yā-Ḥayyu, yā-Qayyūm!*

6510. *وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ*. *WĀ huwa ‘alā kulli shay’in qadīr!* (And He is powerful over everything) means that He would do what He likes, no one stopping Him. He would change the day into the night and the night into the day, turning the drop into a river and the river in to the sea.

*Yā-Ḥayyu, yā-Qayyūm!*

6511. HE is the authority who is responsible and guardian strictly in accordance with the master’s command.

*Yā-Ḥayyu, yā-Qayyūm!*

6512. THE job is accomplished not when you wish, but when He so wishes.

*Yā-Hayyu, yā-Qayyūm!*

6513. GAZING at a stranger with the strange sight is but natural.

*Yā-Hayyu, yā-Qayyūm!*

6514. THE group whoever it may comprise and the unity whoever may have amount to a force.

*Yā-Hayyu, yā-Qayyūm!*

6515. **اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا** ALLĀHU Allāhu Rabbi lā ushrikqu bihī shay'ā (Allāh the Almighty and Only is my Sustainer Who has no partner) is a true Muslims shield and fort.

If one believes in the heart **اللَّهُ اللَّهُ رَبِّي** *Allāhu Allāhu Rabbi* (Allāh the Almighty and Only is my Sustainer) and submits to **لَا أُشْرِكُ بِهِ شَيْئًا** *lā ushriku bihī shay'ā* (he no partner unto Him, one would never be fearful of anyone at all.

These formulas are the spirit of the Holy Qur'ān.

These formulas on the one hand and the whole world on the other would outweigh, sufficient and plentiful.

All the Divine rewards are dependent upon and grateful to them.

Had someone recited these formulas and hit the mountain head on, it would have broken it (the mountain) to pieces.

*Yā-Hayyu, yā-Qayyūm!*

6516. **اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا** ALLĀHU Allāh Rabbi lā ushriku bihī shay'ā (Allāh and Only is my Lord and there is no partner unto Him!) means that Allāh the Almighty is my Sustainer/Nourisher and I do not ever ascribe any partner whatever unto Him. The Arabic word shay (thing) is inclusive of every creature of all kind so much that it even includes affliction, epidemic, grief and sorrow.

*Yā-Hayyu, yā-Qayyūm!*

6517. HAVING said everything, He said the following: لَا شَرِيكَ بِهِ *Lā ushriku bihī shay'ā* (there is no partner unto Him).  
*Yā-Hayyu, yā-Qayyūm!*

6518. O THE SERVANT of Allāh the Almighty! Except with the command of your Rabb (Sustainer) not even a leaf of any tree would ever move. And no one has any power over any movement whatever.

Your Faith is defective. Perfect this Faith!  
*Yā-Hayyu, yā-Qayyūm!*

6519. THE inward is the *nūr* (light) of the heart that would never become manifest at any rate. It resides in the heart and it pervades the heart completely.

*Yā-Hayyu, yā-Qayyūm!*

6520. THE people wandered in shame in foreign lands for earning these crumbs of bread. When they reach you, they are thrown away as a matter of rubbish.

Respect for food is as if honouring Allāh the Almighty.  
*Yā-Hayyu, yā-Qayyūm!*

6521. NOT everyone knows every cure for every ailment. If anyone does, please tell!

If anyone does not know, may not tell!  
*Yā-Hayyu, yā-Qayyūm!*

6522. COMMENT not on the past, but on the present.

The past has gone past. The present is here.

The present holds superiority over the past.

*Yā-Hayyu, yā-Qayyūm!*

6523. HARD WORK is overwhelming to intellect.

*Yā-Hayyu, yā-Qayyūm!*

6524. GRIEF is the axis of life.

Had there been no grief there would have been no life.

The lamps would have been lit, but there would have been no light.

The dictionary of grief has seventy thousand chapters/doors.  
The grief in your separation circumscribes every grief.  
*Yā-Ḥayyu, yā-Qayyūm!*

6525. THE reward of the charity is lost by its publicity.  
Notwithstanding, the real aim is to give away charity.

The giver of charity may or may not receive any reward the receiver, however, does have his desire fulfilled.

*Yā-Ḥayyu, yā-Qayyūm!*

6526. THE book of a state is written about the state. And no one but the man of state can ever write it.

*Yā-Ḥayyu, yā-Qayyūm!*

6527. WHOEVER did, saw it in the man.

*Yā-Ḥayyu, yā-Qayyūm!*

6528. THE life is a struggle (*Jehād*).

*Dhikr-i-Ilāhi* (Remembrance of Allāh the Almighty) is a greater struggle (*Jehād -i-Akbar*).

Fear of *Jehād* amounts to infidelity and death, martyrdom.

There is no death worse than that of an infidel and no death better than that of a martyr.

In *Jehād* there are also conquerors besides the martyrs. And martyr is superior to the conqueror.

*Yā-Ḥayyu, yā-Qayyūm!*

6529. THE conquests, reforms and publications in the Faith of Islam came, are coming or will be coming to being because of the love of my master, may my soul be sacrificed for him  
*عَلَى اللَّهِ تَوَكَّلْتُ*

Whenever discussion entered in to anywhere, the blessing took flight.

*Yā-Ḥayyu, yā-Qayyūm!*

6530. IF nothing was earned, it was by a *faqīr*.

Except a *faqīr* everybody most certainly earned in one shape or form.

*Yā-Ḥayyu, yā-Qayyūm!*

.6531. ALLĀH the Almighty may anything to him, but the servant who never says anything is most certainly the Almighty Allāh's *faqīr*.

*Yā-Hayyu, yā-Qayyūm!*

.6532. THE intellect said: "It can never happen!"

The Nature spoke: "I am the Divine Power of the Rabb the Most Powerful. I do what I like. Putting intellect to wonder is my eternal grandeur."

What can never be done, the Nature does it in no time.

*Yā-Hayyu, yā-Qayyūm!*

.6533. WHO can estimate the measure of changes of the world? A seer said seeing a place: "I have seen this district seventy times built and razed to the ground. It throbbed as a city some time and river at others."

*Yā-Hayyu, yā-Qayyūm!*

.6534. IT all happened and all gained. If there were no Allāh the Almighty found, there is nothing doing.

*Yā-Hayyu, yā-Qayyūm!*

Ḥadrāt Abū Saeed Khudrī رَوَاهُ أَبُو سَعِيدٍ has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ having been asked: "Who will be superior and honourable to Allāh the Almighty on the Day of Resurrection? He replied; 'He who remembers Allāh the Almighty most.' He was asked again; 'O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Would the remembrancer of Allāh the Almighty be superior even to the holy warrior in the path of Allāh the Almighty?' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said; 'If the holy warrior had wielded his sword against the infidels and the repudiators until it broke and discoloured him (the holy warrior) or the sword with the blood, i.e. he dies a martyr, even then the remembrancer is higher in his status.'"

— (*Jamia' Al-Tirmidhi Volume 2, p 74*)

Ḥadrāt Abū Darda رَوَاهُ أَبُو دَرْدَا Has narrated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: "Shall I tell you the 'amal (practice) that is good and holy near to your Lord, the most exalted of your 'amal (practices) and even better for you than fighting back your enemies, cutting their necks and they cutting yours!" The

Companions, may Allāh the Almighty bless them, beseeched: “O the Holy Prophet ﷺ! Do tell us.” He ﷺ informed: “It is *Dhikr* of Allāh the Almighty.” Ḥadrat Mu‘āz bin Jabal رَضِيَ اللهُ عَنْهُ said: “There is nothing near to Allāh the Almighty better than *dhikrullāh* that would liberate Almighty Allāh’s punishment.” – (*Jami’a Al-Tirmidhi Volume 2, P174*)

Ḥadrat Mughariq رَضِيَ اللهُ عَنْهُ has narrated the Holy Messenger ﷺ saying: “I went past a man during the night of Ascension who was covered with the *nūr* (light) of the Almighty Allāh’s Throne. I asked if he was an angel. I was told that he was not. I asked if he was a prophet. It was said that he was not. I asked then who he was. A voice from the unknown came forth saying, ‘He is the man whose tongue was wet with the *dhikr* in the world, his heart was at all times attached to it and he had never Abūsed his parents.’” – (*Al-Tarhib Wal-Tartib Volume 2, p395*)

Ḥadrat Abū Darda رَضِيَ اللهُ عَنْهُ has narrated the Holy Messenger ﷺ saying: “On the Day of Resurrection Allāh the Almighty will dispense their account in the way that their faces will be lit with light. They would be sitting on the thrones made of pearls. The people will feel envious of them. They would not be prophets or martyrs. A villager arose, resting his body on his knees and beseeching, ‘O the Holy Messenger ﷺ! Please tell us about them so that we are able to recognise them.’ The Holy Messenger ﷺ said, ‘They are the people who would come from many places and different families, have gathered together at a place and got engaged in *dhikr-Ullāh*.’” – (*Majma’ Al-Zawāid wa Manba’ Al-Fawā’id Volume 1, p78*)

Ḥadrat ‘Umar bin ‘Isa رَضِيَ اللهُ عَنْهُ has narrated that he heard the Holy Messenger ﷺ saying: “There will be some people on the right hand side of Allāh the Almighty – mind that both His hands are right – who would neither be the prophets nor martyrs. They would have white tinge on their faces visible to the on lookers. The prophets and the martyrs would be envious of them because of their (fine) seats and nearness to Allāh the Almighty. It was asked, ‘O the Messenger of Allāh the Almighty ﷺ, ‘Who are these people?’ He replied, ‘They are the group of people who would come from different tribes gathered together for *dhikrullah*. They would sieve the fine formulas just the date eater sorts out the fine quality dates.’” – (*Majma’ Al-Zawaid wa Manba’ Al-*

Ḥaḍrat 'Abāda bin Ṣamit رَضِيَ اللَّهُ عَنْهُ has narrated: "If after saying the Fajr prayer, I stay until sunrise with the Jama'at that would perform *dhikrullah*, it is more loving to me than if I sit for the mean time on the back of the horse in order to fight in the way of Allāh the Almighty. If, after saying the 'Asr prayer, I sit with the Jama'at that would perform *dhikrullah*, it is dearer to me than if I sit on the back of the horse in order to fight for the mean time in the way of Allāh the Almighty." – (*Al-Dur Al-Manshur Volume 1, p151*)

Ḥaḍrat Abū Hurairah رَضِيَ اللَّهُ عَنْهُ has narrated: "The angels in the Heavens recognise the houses where *dhikrullah* is performed. Their houses are lit just as the dwellers of the Earth recognise the twinkling stars." – (*Al-Dur Al-Manshur Volume 1, p152*)

Ḥaḍrat Mu'adh bin Jabal رَضِيَ اللَّهُ عَنْهُ has narrated having asked the Holy Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "What is the best 'amal amongst the 'amal near to Allāh the Almighty, the Majestic, the Honoured? He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "That you meet death when your tongue is drenched in *dhikr* of Allāh the Almighty, the Majestic, the Honoured, (that is, there is *dhikr* on the tongue)." – (*Al-Ṭib by Ibn-Qayyam p716*)

Ḥaḍrat Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُ has narrated: "Performing *dhikrullah* in the mornings and evenings has a greater status than if one fights with the sword in the path of Allāh the Almighty. It is more rewarding than even giving away wealth in charity." – (*Al-Dur Al-Manshur Volume1, p150*)

Ḥaḍrat 'Abdullah bin 'Umar رَضِيَ اللَّهُ عَنْهُ has narrated: "If a man sets off from the East giving away gold earned lawfully and if another sets off from the West performing *dhikrullah* thus meet together, the latter would be superior in his status." – (*Al-Durr Al-Manshur Volume 1, p150*)

Ḥaḍrat Abū Mūsā رَضِيَ اللَّهُ عَنْهُ has narrated the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "The examples of the man engaged in *dhikrullah* and the other not performing are the living and the dead." – (*Ṣaḥīḥ Al-Bukhārī Volume 2, p948*)

Ḥaḍrat Ans رَضِيَ اللَّهُ عَنْهُ has narrated the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: "I hold it more loving that I sit after the *Fajr* prayer with the people who perform *dhikrullah* until sunrise than everything in the world that has Sun shining on. Likewise, I hold it more loving that I sit after 'Asr prayer with the people who perform *dhikrullah*

until sunset than the world and everything in it.” – (*Al-Jamia' Al-Saghir Al-Sayūti Volume 2, p101*)

*Yā-Hayyu, yā-Qayyūm!*

6535. MY master ﷺ, may my soul be sacrificed for him ﷺ said: “There is cure in *dhikrullah* and ailment in people’s talking.” Everybody seconded it. And no one has brought any newer commandment.

Ḥadrāt! How come then anyone else or I be talking and meeting?

*Yā-Hayyu, yā-Qayyūm!*

6536. ONE day he came to see him. He was busy warming the left over crumbs of bread on the hot plate. Seeing him, he said: “Please forgive me now. I do not feel like meeting no one at all.”

He said: “Please do not mind. I have nothing useful with me for you or anyone else.”

*Yā-Hayyu, yā-Qayyūm!*

6537. YOUR saying is *Ism-i-A‘zam* (the Great Name) of your life.

Backing out of the saying is backing out of Allāh the Almighty, the Holy Qur’ān, the Holy Messenger, may my soul be sacrificed for him ﷺ.

Backing out of a saying is a death knell to the human-ness, nobleness, and humility.

*Yā-Hayyu, yā-Qayyūm!*

The Holy Qur’ān is a saying. How could a backer out of a saying be content?

Hoist the flag of saying high and flutter it throughout the World.

*Yā-Hayyu, yā-Qayyūm!*

6538. PERSEVERANCE at a saying is the honour of the Earth and Heaven.

Perseverance at the saying is the prestige of the Holy Qur’ān If he orders a mountain to move, it would.

If he orders a river to stop flowing, it would.

If perseverance at a saying says the clay the gold, it would become gold.

The heart is dead. If he orders the dead to live, it would.

An infidel lives inside me. If he orders an infidel to become a true Mu'min, he would.

Perseverance at a saying is the greatest grace.

Perseverance at a saying is the true Mu'min's destiny.

The destiny spoke: "If Allāh the Almighty did not fulfil a Mu'min's will, why did it not do so?"

Perseverance at a saying:

يَا حَيُّ — كُنْ

يَا قَيُّوْمُ — فَيَكُوْنُ

*Yā-Hayyu* – the Command (*kun*).

*Yā-Qayyūm* – the Action (*fayakūn*).

*Yā-Hayyu, yā-Qayyūm!*

6539. A SAYING is trust from Allāh the Almighty.

Do not misuse a trust.

*Yā-Hayyu, yā-Qayyūm!*

6540. ANYTHING defiled by the filth becomes filthy, the defective.

*Yā-Hayyu, yā-Qayyūm!*

6541. THE prayer was said and *dhikr* performed, but the heart is still not content, in much the same state as before. Why?

The heart contains the Holy *Ka'abah* as well as the idol-house.

Break every idol of the idol-house.

Sever the relationships with all the extraneous and become occupied and absorbed in *dhikr*. Contentment and peace are your own heart's heritage. And everything else is but inside you, there is nothing outside.

Contentment and peace are the highest reward, can never be obtained by any other means.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6542. PULLING DOWN the idol-house is the *Sunnah Al-Mu'akkadah* of the Ḥaḍrat Ibrahim (Abraham عِبْرَاهِيمَ).

Until a single idol remains, it would not be called the Holy Ka'abah.

*Yā-Hayyu, yā-Qayyūm!*

6543. THE idols can never be broken by mere talk. May a beloved son of an elite mother come along in order to break them! May he break them to pieces with the blessing of the light of the *Kalimah Ṭayyibah* and not with a mallet.

*Yā-Hayyu, yā-Qayyūm!*

6544. LOOK FOR the one who would have broken it (the idol-house).

Only a breaker can tell the formula for breaking, not by a study alone.

*Yā-Hayyu, yā-Qayyūm!*

6545. KILLING is not necessary but overwhelming is desired.

*Yā-Hayyu, yā-Qayyūm!*

6546. HAVING READ يَا مُصَوِّرُ *Yā-Muṣawwiru* (O the Artist Designer), a ballad singer said: "O the Artist Designer! O the Maker of shapes and faces!"

*Yā-Hayyu, yā-Qayyūm!*

6547. IT is strange! The strokes of Your formulas did not break to pieces the idols in the Ka'abah.

There are three on the top of many thousands of Your formulas. There live in the idol house اللَّهُ الصَّمَدُ *Allāh-uṣ-ṣamad* and also the Satan, يَا عَزِيزُ *Yā-'Aziz* (the Most Powerful) and also the Whispering Self, يَا بَدُوحُ *Yā-Badūh* (the Maker) and also the Hamzād (the casting self) and the affliction and also epidemics.

Despite all these if they also subsist, it is a matter of utmost bewilderment.

May إِلَّا إِلَهَ *Lā-ilāha* (there is none) bring it over, إِلَّا اللَّهُ *ill-*

Allāh (except Allāh) help gain it, مُحَمَّدَ الرَّسُولِ اللهُ *Muḥammad-ur Rasūl Allāh* (Muhammad is His Messenger) help meet, and يَا بَدُوحَ *Yā-Badūḥ* (O the Maker), bring over!

This is a definitive *amal* (practice). May no one dare recite it merely having read it and without permission!

*Yā-Ḥayyu, yā-Qayyūm!*

6548. THERE is *dhikr* (remembrance) and not politics at the *Khānqāh* (a shrine). Where there is politics there is no *dhikr*.

*Yā-Ḥayyu, yā-Qayyūm!*

6549. THERE is no bargaining of the profit and loss in the *khānqāh* and no accounts (provisions) of life for the morrow. It is received this end and given away at the other.

As long as this most ancient doctrine in the mystical path of Allāh the Almighty remained in force, it (*Ṭarīqat*) sparkled so much that it remained independent of any contemplation.

*Yā-Ḥayyu, yā-Qayyūm!*

.6550. THE living that Allāh the Almighty granted you for the widow, the orphan, the helpless, the suffering and the diseased was misused for your life of luxury. The *Ṭarīqat* sobbed no end.

One swore, saying: "A Veterinary doctor was called from England for the treatment of a dog."

Where did all this money come from? Who gave?

I have not done any hard labour. I eat pilau and sweet rice and enjoy myself.

This is not the time of blind following, not at all! Rather, say a spade a spade, call the night the night and day the day.

If you do not desist from these ill practices and dirty acts, the time itself will compel you.

*Yā-Ḥayyu, yā-Qayyūm!*

6551. YOUR food was as if that of the disease stricken. It is like that of the he-buffalo.

*Yā-Ḥayyu, yā-Qayyūm!*

.6552. PUT an end to every statement except the *dhikrullāh*.

Everything of the warrior in the path of and for the sake of

Allāh is only in the trust of Allāh the Almighty and Allāh the Almighty alone is its custodian and guardian.

*Yā-Ḥayyu, yā-Qayyūm!*

6553. THERE descends *nūr* (light) in to everything.

When the *dhāt* descends, *Allāh Allāh mā shā Allāh*, it cannot be contained. Everything of the Heaven and Earth expresses its helplessness. At long last it rests in the heart of the warrior (contemplator).

*Yā-Ḥayyu, yā-Qayyūm!*

6554. IS fighting and dieing in Your path and for Your sake a small thing? It is the ultimate of the bestowal, indeed, *mā shā Allāh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6555. THE Pole Stars never fade. Rather, they keep sparkling for always in the firmament of *Ṭarīqat*. Why did you fade away?

*Yā-Ḥayyu, yā-Qayyūm!*

6556. THIS royal majesty is merely to put you to fear and suppression, and nothing else.

*Yā-Ḥayyu, yā-Qayyūm!*

6557. *سَيِّدَنَا مُطَهِّرٌ Sayyidunā Muṭahhirun* ﷺ (Our Leader, the Pure). *Muṭahhir* (the purifier) purifies. *‘Aṣā* (the stick) is inclusive of *Muṭahhir*.

*Yā-Ḥayyu, yā-Qayyūm!*

6558. *يَا أَحَدُ يَا صَمَدُ يَا حَيُّ يَا قَيُّوْمُ*

*YĀ-AḤADU, yā-Ṣamadū, Yā-Ḥayyu, yā-Qayyūm!*

*Yā Aḥadu* is the derivative of *قُلْ هُوَ اللهُ أَحَدٌ Qul huwAllāhu Aḥad.*

*Yā-Ṣamadū* is the derivative of *الله الصَّمَدُ Allāhussamad.*

*Yā-Ḥayyu, yā-Qayyūm* is the derivative of *الله لا إله إلا هو الحيُّ القيُّومُ Allāhu lā ilāha illā huw al-Ḥayyu, al-Qayyūm.*

There is no other equally great statement than this.

*Yā-Hayyu, yā-Qayyūm!*

6559. AFTER ALL man is a human being; gets worried.  
Otherwise, there is nothing to worry about.

*Yā-Hayyu, yā-Qayyūm!*

6560. THIS is the sitting of *dhikr*.

This is the (mundane) worldly sitting.

There is cure in the sitting of *dhikr*.

There pervades disease and all in the worldly talk.

Take anyone of the two you like.

*Yā-Hayyu, yā-Qayyūm!*

6561. WHEN life becomes acquainted with death, the grave, the purgatory and the resurrection, it became independent of the downfall and the climax.

*Yā-Hayyu, yā-Qayyūm!*

6562. THE *faqīr*'s heritage is but to pass Allāh the Almighty's everything to Allāh the Almighty and remain independent of everything else.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6563. A LITANY from one of our hand-written manuscripts:

*First of all Muhammad's (ﷺ) nūr (light) came to being;*

*Thereafter was created the Universe, realising*

*Abū Bakr, 'Umar, 'Uthman, and reciting*

*The song of Asadullāh (the Allāh's Lion), the Ali's hymning.*

*As raising the war-cry as the mountains trembling,*

*As brandishing the spear as the earth shaking.*

*Riding the Dul-Dul<sup>1</sup> and her bridles harnessing,*

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<sup>1</sup> Name of the Holy Prophet's mule received as a gift from Byzantine governor of Egypt and given away to Hadrat 'Ali رضي الله عنه.

*Ali breaks the gates of Khayber, brutally crushing.*

*Rising up and above and to utmost silence is Akbar watching,  
Thus utterly the infidels' hearts is he mutilating.*

*Let us see, O Zulfiqār (the Prophet's ﷺ sword later given to  
Ḥaḍrat 'Ali (رضي الله عنه), you avowing,  
The infidels' crushing, and their minimising.  
Yā-Ḥayyu, yā-Qayyūm!*

6564. THE SACRED THOUGHTS:

Do the job for which you have been sent.

*Yā-Ḥayyu, yā-Qayyūm!*

I do not know about anyone else, but this servant (i.e. myself) have been sent for the *dhikrullah* only.

*Yā-Ḥayyu, yā-Qayyūm!*

6565. *DHIKRULLAH* is *Jehād Al-Akbar* (The Great Struggle). WE are heading for *Jehād Al-Akbar*. Here there are no spears and swords, but only *tasbīhāt* (litanies).

Fighting a *Jehād* is the warrior's job!

Victory and triumph are with my Allāh the Almighty!

*Yā-Ḥayyu, yā-Qayyūm!*

6566. WE are fighting in the path of Allāh the Almighty for His sake and only. Both 'self' and 'Satan' are our opponents. It is not possible, nay it can't be, that Satan may triumph over us.

*Yā-Ḥayyu, yā-Qayyūm!*

6567. *PASSING OFF* the predestined is dependent upon His Wisdom and Power, yet because of the graces of the Holy Messenger's (ﷺ) excellent recommendation and intercession (His) mercy wraps up the predetermined thus consigning and confining in a knapsack of *Ajal* (Last Day).

*Yā-Ḥayyu, yā-Qayyūm!*

6568. IF conversation regarding the worldly affairs in the mosque is not *Ḥarām*, what else is it?

*Yā-Ḥayyu, yā-Qayyūm!*

6569. JUST as the worker finds it difficult sitting still doing nothing, the idle finds it difficult to work.

*Yā-Ḥayyu, yā-Qayyūm!*

6570. IT is *dhikr* and the rest all politics. Politics includes everything, but *dhikr*.

*Yā-Ḥayyu, yā-Qayyūm!*

6571. THE BARHAMAN worships *Tulsi* (sweet basil) and also *Pipal* (feans religionsa). This is why he does not believe in any *Rāmā* (the Hinu God) except for a motive.

*Yā-Ḥayyu, yā-Qayyūm!*

6572. THE STAGE of *Ṭarīqat* is replete with many colourful chapters from beginning to the end.

Do not object.

Do not be a critic.

If you cannot do it, at least do not keep their company.

*Yā-Ḥayyu, yā-Qayyūm!*

6573. REFRAINING from telling lies, carrying tales, backbiting and jealousy is our journey. Refraining alone helps with this stage and by no other way.

*Yā-Ḥayyu, yā-Qayyūm!*

6574. IF one eats to the full the onions followed by *gur* (raw sugar) during the rainy season, it amounts to a diet that affords good health and strength.

The wrestlers in olden times used to eat this. May the *Ḥukamā'* (pl. for *Ḥakīm*, the wise man) please confirm and second this.

*Yā-Ḥayyu, yā-Qayyūm!*

6575. YOU created the human being in Your image. You saw it with Your own eye and heard with Your own ear.

*Yā-Ḥayyu, yā-Qayyūm!*

6576. THERE is no land that is not owned. There is no bird that is not inherited.

No bird is wild; it is appointed to a specific place. The birds are appointed from house to house and field to field.

The birds not only live on seeds and insects, but they are also sanitary inspectors of the surroundings.

What people throw away after they have eaten or that what is not fit for eating or that what drops off during eating are their food.

*Yā-Hayyu, yā-Qayyūm!*

6577. WHAT is the *sheikhiyyat* (precept) about, if it is not the commentary of the Holy Qur'ān?

*Yā-Hayyu, yā-Qayyūm!*

6578. MUḤADDITH (the narrator of *Ḥadīth*) is the practitioner of *Ḥadīth*. Refraining from the cursed and the corpse is his stage.

*Yā-Hayyu, yā-Qayyūm!*

6579. CIRCLING round the flame is the life of the moths. The moth is never away from the flame; it can never be.

Are these the moths or black beetles that they are not in commotion even at the presence of a flame?

*Yā-Hayyu, yā-Qayyūm!*

6580. THESE things and all things for that matter for me and to me mean nothing at all.

*Yā-Hayyu, yā-Qayyūm!*

6581. ALL the relations are those of the self and for self alone and self pervades amongst them.

Everyone is the son of the son of Ḥadīrat Adam ﷺ.

The *Ruh* (spirit) is the derivative of the Almighty Allāh's personal *nūr* (light), His Command. And it is fed up of the self.

*Yā-Hayyu, yā-Qayyūm!*

6582. THE real dough is the soil. The water, the fire and the air brought about the motion. The air is overwhelming to all of them. Keep it temperate. Keeping temperate is dependent upon the perfect wisdom of the *Hakīm* (the Wise).

*Yā-Ḥayyu, yā-Qayyūm!*

6583. HE who is not satisfied with meeting the one would never be satisfied.

There are many *Darbārs* (the saints' sanctuaries). Do pay regular visits to the one.

*Yā-Ḥayyu, yā-Qayyūm!*

6584. THOUGH providing medicines to the weak, the ailing and the disease stricken is not extravagance, still care is essential, nay inseparably desired act.

*Yā-Ḥayyu, yā-Qayyūm!*

6585. ADOPTING means is in the nature of man. Doing nothing at all is also a kind of effort. If you ask the truth, the latter is the most effective effort.

*Yā-Ḥayyu, yā-Qayyūm!*

6586. THREE is a grace in the statement of a *Ḥāl* (state). He who is not content with one cannot be at any.

*Yā-Ḥayyu, yā-Qayyūm!*

6587. THERE is only one spirit in force in a statement.

*Yā-Ḥayyu, yā-Qayyūm!*

6588. THE kings in olden times used to fight in person in the battlefield; e.g. Poras fought Alexander.

*Yā-Ḥayyu, yā-Qayyūm!*

6589. EVERYTHING of the Heaven and earth between the Exalted Throne and the Abyss has the *nūr* (light) of *Yā-Ḥayyu, yā-Qayyūm* pervading. Whoever invokes Him though He is already present there all the time comes to the caller.

*Yā-Ḥayyu, yā-Qayyūm!*

6590. DHIKR is a state. It descends at a state. The thoughts of the past are whisperings of the whispering self. Cast them away.

*Yā-Ḥayyu, yā-Qayyūm!*

6591. PERFECTION of *dhikr* amounts to an end of whisperings of the self. And this is the reality of the enlightenment.

*Yā-Ḥayyu, yā-Qayyūm!*

6592. THE step ahead is better than the one before.

The last one has the lesson and welcome in the next one.

A lesson is the counteraction of ignorance and welcome, the firm determination.

*Yā-Ḥayyu, yā-Qayyūm!*

6593. YOU do everything. Why don't you say prayers?

*Yā-Ḥayyu, yā-Qayyūm!*

6594. A and not B ought to have feared.

You have not done so far; do it now.

*Yā-Ḥayyu, yā-Qayyūm!*

6595. THE LIMIT OF MISERLINESS: Walking along a miser had a thorn pricked in his foot. Seeing this, he said: "I will pull it out having gone home where I will use it as fuel for fire."

*Yā-Ḥayyu, yā-Qayyūm!*

6596. THERE is jungle all around. If possible, cut and collect fire wood.

I used to cut the *Kareer* (a bush) continuously for twelve years, collected it and carried it on my head. I had set up a depot of the *Kareer* wood fuel.

*Yā-Ḥayyu, yā-Qayyūm!*

6597. It is not the one looking affectionately but most discerningly who is a critic though never a success.

*Yā-Ḥayyu, yā-Qayyūm!*

6598. A SERVANT begins the morning in a state and so also the evening in the same.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alaynā ill-al-balāgh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6599. WHEN *dhikr* ends the whispering self begins to harp its song.

*Yā-Ḥayyu, yā-Qayyūm!*

6600. YOU accepted Islam. Congratulations! Earn and eat. Do not depend upon anyone. This alone is the teaching of Islam.

*Yā-Ḥayyu, yā-Qayyūm!*

6601. UNTIL a chapter is incomplete, the statement continues.

*Yā-Ḥayyu, yā-Qayyūm!*

6602. NO ONE has ever seen anyone at all. Whoever, whatever and wherever anyone saw, he saw his Sheikh only.

*Yā-Ḥayyu, yā-Qayyūm!*

6603. TO say a man a man is enough. The real appellation of the man is 'the sinner and lowly'; nothing else befits him.

*Yā-Ḥayyu, yā-Qayyūm!*

6604. THERE is a possibility of disrespect in informality.

*Yā-Ḥayyu, yā-Qayyūm!*

6605. *DHIKR-I-ILĀHI* is the *Jehād Al-Akbar* (The Greater Holy War). If running away from *Jehād* is not *Ḥarām*, what else is it?"

*Yā-Ḥayyu, yā-Qayyūm!*

6606. NONE except the *faqīr* has ever renounced any thing of the world. Rather, he kept it much the same. Until and unless one abdicates totally this cursed and the outcast, how could the next chapter open up?

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alaynā ill-al-balāgh!*

*Yā-Ḥayyu, yā-Qayyūm!*

6607. HE was wonder struck: “I eat the dead body. I notch at it. I eat it to the full. I eat it the whole day long. I do not become satiated. The hunger remains much the same. I do not become hateful either.”

Alas, tell what I am if not a ‘man eater’.

*Yā-Hayyu, yā-Qayyūm!*

6608. THE sum total of the Holy Qur’ān and the sacred *Sunnah* is: Refraining from the cursed and the corpse. What else is it, if not this?

*Yā-Hayyu, yā-Qayyūm!*

6609. Allāh the Almighty is the Truth, never acting contrariwise.

Allāh the Almighty is rewarding the man with blessing, but the man does not value this.

He remains adamant at his deliberation. A man’s deliberation is ineffectual and he has the Satan and the whispering self as his advisers.

Whatever Allāh the Almighty does abounds in the man’s good.

Believe in Allāh the Almighty, the Sustainer and say: “اللَّهُ اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا *Allāhu Allāhu Rabbi lā ushriku bihī shay’ā* (Allāh the Almighty and Only is my Sustainer and he has no partner unto Him!) As soon as he believed in He came round thus putting deliberation to wonder.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā ‘alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6610. THE account that remains alive and lasting till eternity is an account of exceptional example.

*Yā-Hayyu, yā-Qayyūm!*

6611. THE cleverest of all is the worst fool.

*Yā-Hayyu, yā-Qayyūm!*

6612. AN unread is by several and innumerable ways is a

lucky person, of an eternally good fortune.

*Yā-Hayyu, yā-Qayyūm!*

6613. WHEN Pharaoh was to drown in the River Nile, he said per force: "I believe the Moses' Rabb (Sustainer); please save me from drowning."

The Archangel Gabriel عزراة pushed mud in to his mouth. He did not have any *tawfiq* (ability) because of his acute *kufir* (infidelity). Otherwise, had he sincere of heart said he believed in his Rabb, Allāh the Almighty would not have rejected. Allāh the Almighty is the Most Forgiving and Most Merciful. His forgiveness can no way be comprehended and understood by the Creation, far above understanding.

*Yā-Hayyu, yā-Qayyūm!*

6614. O MY MASTER ﷻ, may my soul be sacrificed for you! Today is 14 August. Muslims of the areas from Bathinda to Rajpura were being massacred and I witnessed it.

O my master ﷻ, may my soul be sacrificed for you! What and how shall I tell the happenings on the day! History would certainly have witnessed little scenes of such like savagery and animalism compared to those of this day. As victorious they burst in to laughter when they flung high the innocent babies at the points of bars and behaved as the bloody carnivore when flying his hunt and finding it helpless, playing about most indifferently.

The veil-wearing women who had never stepped outside the door of the house became homeless in dire state of helplessness. From Rajpura to Amritsar Railway Stations, the martyred honourable women were seen with the heads cut and hung on trees with their own hair. They wrote the sectarian cry 'Jai Hind' (Long live India) written in blood on their foreheads. This was the ultimate limit of the human terror and savagery.

O my master ﷻ, may my soul be sacrificed for you! Nobody saved either honour or dignity. The humility characteristic of the human beings fell victim to the human shaped carnivores.

O my master ﷻ, may my soul be sacrificed for you! The hair stand at its ends at the thought of what the indignant

daughters of the honourable Muslim Nation did in order to save their chastity. Some put an end to this life by stabbing themselves with kitchen knives. Some crushed their heads with stones. If there was nothing available, they cut their throats with the sickle. If they did not find any refuge, they jumped into the well or drowned themselves in the canal. They jumped from the roofs to put out the lamp of their life, but they never allowed the chastity to be soiled. The fathers' and brothers' honour were forced with their own hands to end the lives of their own daughters and sisters.

O my master ﷺ, may my soul be sacrificed for you! Extremely harsh times prevailed upon the Muslim Nation then. The corpses of your Ummah, smeared with blood, lay open to rot in the fields without any coffin or shroud. They played about with the blood of those still alive. Despite that there was no one to care for them in this state of helplessness and friendlessness.

O my master ﷺ, may my soul be sacrificed for you! There was rampant all around the fire wherein the living beings were burnt because they were Muslims. There were thousands of them fueling and lighting the fire but no one to put it out.

O my master ﷺ, may my soul be sacrificed for you! I was witnessing this painful scene and tears were rolling down my eyes involuntarily at the pitiable state of the oppressed. Life declared this whole world unlawful to itself having seen the soul devastating scene of the day.

O my master ﷺ, may my soul be sacrificed for you! I have no more power to write on this subject.

O my master ﷺ, may my soul be sacrificed for you! What novel examples of dignity did your devotees present in this state of helplessness!

During the migration there was a camp for refugees set up in Siddhuwan Jagrawn (District Ludhiana, India). One day a few Hindu dogra soldiers armed with guns arrived in the camp. They caught hold by hand an old man's young daughter and began to force her to accompany them. They would have hardly walked away a few steps that a young police officer who wore the sergeant's uniform and was busy cooking, got up briskly. He looked around but could not see any fir arms. He pulled out of the hearth a burning piece of wood and pounced upon them so

much so that they lost their senses and stared lost at him. The police officer advanced, struck the head of one of the Hindus with the burning log of wood so forcefully that his head split open in to pieces like a melon. He reached Hell even before falling on to the ground. Although this young honourable police officer died a martyr's death with the Hindu's friend's bullet, that such an awe prevailed that during the many months of this camp no Hindu dogra ever dared to enter it.

The blessing and excellence of one instance of martyrdom became the guardian shepherd of the honour of the whole of the camp.

O my master ﷺ, may my soul be sacrificed for you! I salute my compatriots, those children in religious fervour, who offered their lives on the Path of Truth thus enlivening and exalting the Muslim Nation forever. I greet the honourable women who spared the Muslim Nation of the insult to its honour by playing with their lives. I pay my Salam to the determined young and old who sacrificed everything of their" thus saving from annihilation for ever the enthusiasm of national honour, unity and independence.

O my master ﷺ may my soul be sacrificed for you! To sacrifice one's most dear thing is the limit of faithfulness and to sacrifice one's life is the limit of devotion. Pass on the most loving and sincere greetings from those of us who are resigned to simple living to the faithful servants of your *Ummah*.

O my master ﷺ, may my soul be sacrificed for him! This sacrifice was made for the sake of Islam. Please accept it and exalt it! *Āmīn!*

Undoubtedly, if these believers of Islam, who have sacrificed their lives and abandoned their household for the sake of Islam, had forsaken *Tawhīd*, had built the relation with idols and had at their tongues '*Hari-Om, Hari-Om!*' instead of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ** *Lā ilāha ill Allāhu Muhammad-ur-Rasūl Allāh* (there is no deity and Muhammad is His Messenger), the land in their country would not have shrunk this way. Congratulations to all those who played with fire but never let the wealth of *Dīn* (Faith) slip their hands. They met the death of cruelty, but they did not submit to *kufṛ* (ifidelity). May those who became homeless and offered the gift of their lives for the sake of *Ḥaq* (Truth) have this

glad and gratuitous tiding from the *Holy Qur'an*:

Those who have left their  
homes,

Or been driven out therefrom,

Or suffered harm in My Cause,

Or fought or been slain, -

Verily, I will blot out

From them their iniquities,

And admit them into Gardens

With rivers flowing beneath; -

A reward from the Presence

Of God, and from His Presence

Is the best of rewards.

- (*Al-Qur'an* 3:195)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ  
عَمَلَ غَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ  
أَنِّي بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ  
هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا  
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ  
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ○

O my master ﷺ, may my soul be sacrificed for you!  
Would this offering of blood ever go amiss? Nay, it will certainly  
bear fruit and it will never go waste. There is victory after  
migration and conquest after defeat. This is the part of the true  
Muslim's faith that nobody can deny.

O my master ﷺ, may my soul be sacrificed for you!  
Who is to pay back any one's good gesture? Only brave men repay  
the brave men's good gesture.

*Yā-Hayyu, yā-Qayyūm!*

6615. THE book is the theory.

Action is the practical.

*Yā-Hayyu, yā-Qayyūm!*

6616. NO servant has any power whatever over any action  
or motion; he is subservient to the command. He does in  
accordance with the command; he is forced to do.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

*Wa mā 'alaynā ill-al-balāgh!*

*Yā-Hayyu, yā-Qayyūm!*

6617. REST assured! By Allāh the Almighty, except with the  
Almighty Allāh's command, no creature has any power over  
anything whatever.

This was the sum total of the *M'irāj*; this had to be said face to face.

*Yā-Hayyu, yā-Qayyūm!*

6618. THE truth presents an example of truth, not the false. Whenever the truth desired an example, only *faq'r* presented it.

*Yā-Hayyu, yā-Qayyūm!*

6619. LOVE and *faq'r* are related inseparably.

Love is the spirit of *faq'r*, and *faq'r* its honour.

Love remained in the manger.

Until *faq'r* landed in the field, no stake was put up.

Only *faq'r* fought the battle of love, fought wholeheartedly to the last breath.

*Yā-Hayyu, yā-Qayyūm!*

6620. SACRIFICING the most beloved in the path and for the sake of Allāh the Almighty is the highest grade of sacrifice. The world loves everything, even the stitching needle and the thread, of the world.

*Faq'r* lands in the field having sacrificed everything, may or may not be the beloved.

*Yā-Hayyu, yā-Qayyūm!*

6621. HAPPINESS and sorrow are a customary state. Otherwise, nobody becomes happy over anyone's happiness. Nor does he become sorrowful at one's sorrow.

A person is happy at his own happiness and sorry at his own sorrow.

*Yā-Hayyu, yā-Qayyūm!*

6622. THE staff of an office is also superannuated when it is disbanded.

*Yā-Hayyu, yā-Qayyūm!*

6623. WHATEVER the speech it remains alive and established only because of perseverance and steadfastness.

*Yā-Hayyu, yā-Qayyūm!*

6624. THE Reality of Nearness and Distance:

The one who became near, became distant to everything else.

There is no distance in nearness. He is all the time in audience. There is no daring of the least motion or speech in audience lest he is hurt.

*Yā-Hayyu, yā-Qayyūm!*

6625. AUDIENCE of anyone puts an end to one's freedom.

*Yā-Hayyu, yā-Qayyūm!*

6626. Remaining in an audience of someone to another is the most difficult and important duty.

*Yā-Hayyu, yā-Qayyūm!*

6627. IF justice is dispensed everyone would suffer.

If grace is dispensed everyone is freed.

Ask for grace.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*Wa Allāhu dhul fadlul 'Aẓīm*

*Yā-Hayyu, yā-Qayyūm!*

6628. وَهُوَ مَعَكُمْ WĀ *Huwa ma'akum* (I am with you wherever you are – *Al-Qur'ān* 57:4) is the stage of audience, not of suppression.

*Yā-Hayyu, yā-Qayyūm!*

6629. وَهُوَ مَعَكُمْ WĀ *Huwa ma'akum* (I am with you wherever you are – *Al-Qur'ān* 57:4) means He is Al-Present all the time, aware of the voice inside the heart. He sees, but He is not visible. He hears, but He is not heard. Such an audience for a moment is the soul inspiring news, unforgettable for ever.

*Yā-Hayyu, yā-Qayyūm!*

6630. WHOEVER is not grateful is never patient either. For gratefulness alone is patience granted.

*Yā-Hayyu, yā-Qayyūm!*

6631. TO COMPLY with the *Holy Qur'ān* say, 'أَسْتَغْفِرُ اللَّهَ' *astaghfirullah*' (I seek forgiveness from Allāh the Almighty)! It suffices.

*Yā-Ḥayyu, yā-Qayyūm!*

6632. GRATEFULNESS is the service of servant ship and the best liked conduct by the Worshipped.

*Yā-Ḥayyu, yā-Qayyūm!*

6633. THIS message is as yet incomplete.

It is the message that dyes every colour of life, the colour that is eternal and never wears off.

The colour of eternal life is, indeed, eternal.

*Yā-Ḥayyu, yā-Qayyūm!*

6634. HATRED is *Ḥarām* (unlawfil)

Honouring amounts to a duty.

Take *Ḥarām* as *Ḥarām* and duty as duty.

*Yā-Ḥayyu, yā-Qayyūm!*

6635.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
اللَّهُمَّ يَا قَدِيرٌ تُقَدِّرُ بِالْقُدْرَةِ وَالْقُدْرَةُ فِي قُدْرَتِ قُدْرَتِكَ يَا قَدِيرٌ

*WA huwa 'alā kulli shay'in qadīr! Allāhumma yā qādiru taqaddarta bilqudratehi walqudratu fī qudrati qudratika yā qadīru!*

(He is Powerful over everything! O Allāh the Almighty, O the All-Powerful! You granted power out of Your Power. Grant power with Your Power. There is power in Your Power, O the All-Powerful, grant him the power with Your Power!)

What is *qadr* (destiny)?

*Qadr* (destiny) is the intention of the All-Powerful.

*Qadr* is a chapter of destiny.

Even if He changes it seventy times, nobody can stop *Al-*

*Qādir al-Muqtadir* (the Absolute Powerful). And this statement is the commentary of the Reality.

*Yā-Hayyu, yā-Qayyūm!*

6636. THE commentary of *إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* *InnAllāha 'alā kulli shay'in qadīr* (Allāh the Almighty is All-Powerful over everything and *وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* *Wa huwa 'alā kulli shay'in qadīr* (And He is, indeed, All-Powerful) is on-going.

NO creature whatever, human beings or jinns, has no control over any power or authority; it is dependent upon the Power and Authority of the *Al-Qadir* (All-Powerful).

*Yā-Hayyu, yā-Qayyūm!*

6637. *أَلصَّمْتُ* *AṢ-ṢAMT* (Silence) is the sum total of qualities.

*Aṣ-Ṣamt* is the sum total of blessings.

*Aṣ-Ṣamt* is the plentiful of graces.

*Yā-Hayyu, yā-Qayyūm!*

6638. *أَلصَّمْتُ التَّامَ بِحَيْرَانِجَامَ* *AS-SAMT AT-TĀM bakhayair anjām* (The silence came to a perfect end!)

*Yā-Hayyu, yā-Qayyūm!*

# Supplication

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ  
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ !

*Wa Ākhiru Da'wānā anil Ḥamdulillāhi Rabb-il-'Ālamīn!  
Waṣṣalātu Wassalamu 'Alā Rasūli Hil-Karīm! Wal-Ḥamdulillāhi  
Rabb-il-'Ālamīn! Āmīn!*

(In the end, our claim is that all praise be to Allāh the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet ﷺ! And praise be to Allāh the Almighty, the Lord of the Worlds! Amen!)

*-Ḥaḍrat Abū Anees Muhammad Barkat Ali Ludhianvi قدس سره العزیز*

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# What is Dar-ul-Ehsan?

*Dār-ul-Ehsān*, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the District of Faisalabad, Pakistan. It has been defined as the 'abode of benefactors who worship Allāh the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

The Institute is busy fulfilling its aim of translating the sacred work of *Da'wah-o-Tabligh Al-Islam* (Invitation to and Spread of Islam) in many and various ways. Here it is humbly desired to demonstrate practically the teaching of the *Holy Qur'ān* and the *Sunnah* (Tradition) of the Holy Prophet Muhammad ﷺ, the fountainhead of Islam.

People throughout the World from all walks of life, those who practise a little to those who practise their religion profusely, visit the institute. In this way they satisfy their religious aspirations.

Sessions of incessant *Dhikr* (remembrance of Allāh the Almighty) are held, missionary parties of those with religious and spiritual zeal are sent to all parts, a spacious mosque and repository for the worn out copies of the *Holy Qur'ān* have been built, a school for destitute and orphans and a well staffed hospital have been established, administering their services free of charge.

*Ḥaḍrat Abu Anees Muhammad Barkat Ali* قدس سره العزیز، a retired army officer, the founder and chief organiser of the *Dār-ul-Ehsān*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in Arabic, Chinese, Persian and English. *Kitāb Al-'Amal Bis-Sunnah*, *Al-M'arroof Tarīb Sharīf* (Holy Succession), *Makshoofāt-i-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Asmā' Al-Nabi Al-Karīm* (the Bounteous Names of the Holy Prophet ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dār-ul-Ehsān*, has been published regularly for the benefit of the Muslim Community until his demise in 1997. It has included research articles, translations and commentaries on the *Holy Qur'ān* and the *Ḥadīth*, medical cures prescribed by the Holy Prophet ﷺ and *Ḥaḍrat Abū Anees Muhammad Barkat Ali's* (قدس سره العزیز) own words of guidance and insight. The monologues have been put together in thirty volumes titled *Makshoofāt-i-Manāzal-i-Ehsān*, *Al-Ma'roof Maqālāt-i-Hikmat* (The Words of Wisdom).

In 1983 *Ḥaḍrat Abū Anees Muhammad Barkat Ali* قدس سره العزیز migrated some thirty miles away to a place on Samundri Road now known as *Al-Mustafid Dār-ul-Ehsān* where he had developed all the above services and is now buried. Again for the benefit of the *Ummah*, his successors are serialising in a monthly magazine *Anwār Al-Barkat* his books which run into thousands of pages.

- Muhammad Iqbal

# Manifestations of the Stages of Blessing - The Words of Wisdom

The Volume under review includes a vivid account of Battle of Badr that took place between the unbelievers and the new Muslim Community on 17<sup>th</sup> *Ramaḍān Al-Mubārak 02 AH* (624 CE) as if the narrator Ḥaḍrat Abu Anees Muhammad Barkat Ali قدس سره العزیز had witnessed the scene of action.

To save him and the early converts of Islam persecution at the hands of the Makkan unbelievers, the Holy Prophet ﷺ migrated to Madinah Munawwarah where they were still harassed and lived under a constant threat of impending military attack. The new Muslim Community had no friends. Historically, the Magians, the Persian fire worshippers, regarded the unbelievers of Makkah as their friends and the Christian Romans, the Muslims' friends. As the ill luck would have it in 614 AH Heracleus the Caesar of Rome was utterly defeated by Ke-Khusro the Second who even made away with the sacred Christian cross from the *Bait al-Maqdas*. Although the Roman victory had been predicted (*Al-Qur'ān 30:1-4*), that came true later on, the Makkans jeered at Muslims during the while.

It all came to a head when a trading *Quraishite* caravan was returning from Syria and the false rumour of its plundering by Muslims was spread. A tiny army of 313 brave Muslims faced and fought the large invading army at the place of Badr, outside the City of Madinah. Many a miracle of Divine succour to Muslims came to pass (*Al-Qur'ān 3:123; 3:13; 8:44*), a fierce battle followed and the Muslims won, saving the new Faith of Islam.

Both the Muslim historians and theologians have attached a great deal of importance to this early battle for its moral uplift to the new Muslim Community. As a token of his appreciation and commemoration of their bravery the late author has at his sanctuary, *Dār-ul-Ehsān*, built in bricks and mortar a huge column with the names of the participants carved on – the photo inset of Minaret *Ashāb-i-Badriyyīn* by courtesy of Akhtar Mirza (Lahore).

This Volume also includes the accounts of the Martyrdom of Ḥaḍrat Yāsir and Sumiyyah رَضْوَةُ اللَّهِ تَعَالَى، the Companions of the Bench (*Ashāb Al-Suffah*) and the Holy Prophet's Letter (*Kitāb Al-Nabi Al-Ummi* ﷺ) along with the usual monologues.

Finally, the publishers are pleased to announce that *Maqālāt-i-Hikmat Volumes 1-30* and all those rendered in to English thus far are also available on a DVD, free of charge.

*Al-Ḥamdū-lil-Ḥayy-ul-Qayyūm!*

- Muhammad Iqbal



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