

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

شروع اللہ کے نام سے جو رحیم کریم والا اور مہربان ہے۔



لَا يَخَافُونَ لَوْمَةَ لَائِمٍ (المائدہ-۵۲)

وہ کسی علامت کرنے والے کی علامت کی مطلق پروا نہیں کرتے

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Virtues of
Ḥaḍrat Khawaja Uways
Al-Qarani رَضِيَ اللهُ عَنْهُ

by

Ḥaḍrat Abū Anees Muḥammad Barkat 'Ali رَضِيَ اللهُ عَنْهُ

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(Translated by Samina Iqbal)
(Introduction by Muḥammad Iqbal)



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Mosque in Madina Munawwara, Saudi Arabia

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ذَلَّلْنَا لَكَ الْيُسْرَىٰ ۗ مَا لِلنَّبِيِّ وَالْكَافِرِ إِلَّا أَن يَأْتِيَ بِلَا إِلَهَ إِلَّا اللَّهُ ۚ وَمَن يَأْتِ بِآيَاتِنَا مِن دُونِهَا يُؤْتَىٰ بِهَا مِثْلَ مَا أُوتِيَ رُسُلَنَا بِالْبَيِّنَاتِ ۚ وَأَن تَأْتِيَهُمُ آيَاتُنَا مُجْتَمِعَةً فَتَكْفُرَ ۚ إِنَّهُ يَبْغِضُ الْمُجْرِمِينَ
 وَاللَّهُ أَكْبَرُ ۗ ذَاكُمُ الرَّسُولُ ۚ وَاللَّهُ يُدْعَىٰ ۚ وَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يُرِي الْقَوْمَ الَّذِي هُمْ يُعْبَدُونَ ۗ

Introduction

*Say: "If ye do love Allah
 Follow me: Allah will love you
 And forgive you your sins:
 For God is Oft-Forgiving,
 Most Merciful."*

-(Al-Qur'ān 3:31)

The man's love for Allah the Almighty is, according to the *Holy Qur'ān*, a practical demonstration of man's piety and obedience to Him. In return the Almighty Allah's love descends in the form and shape of His rewards and favours. The stronger the paradigms of piety and obedience the greater the rewards and favours. The love for fellow human beings, among themselves, is both possible and permitted in the scriptures. As for this profane or worldly love is concerned, it hinges on the intrinsic primordial values of the Divine as reflected in the object of love. The parameters of the 'evil' and the 'good' as laid down in the *Holy Qur'ān* and explained in the Prophetic tradition must be watched during the course of profane love. The love for the Holy Prophet ﷺ is initiated from the above *Qur'anic* Verse which insists on fealty to the Holy Prophet ﷺ in his person and belief. The Holy Prophet ﷺ declared: "None amongst you can be a true believer unless he regards Allah and His Prophet (ﷺ) dearer to him than all others." - (Bukhari, al-Sahih, Imān, No. 14). One may interpret this *Hadith* in the following way; a person can share his love with the others of his genre, bearing in mind the balance of intensity of love to remain as desired in the *Hadith*: "None of you will have Faith till he loves me more than his father, his family and all mankind." - (ibid). The rewards and favours are tremendous as the *Hadith* has promised: "There are people from

the servants of Allah the Almighty who are neither Prophets nor martyrs; the Prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah the Almighty, the Most High. The people asked, ‘Tell us, the Messenger of Allah the Almighty (ﷺ), who are they?’ He replied, ‘They are people who love one another for the sake of Allah the Almighty without having any mutual kinship and material benefits. I swear by Allah the Almighty, their faces will glow and they will be sitting in the light. They will have no fear (on the Day) when people will have fear, and they will not grieve when the people grieve.’” The enviable state of the lovers of the creation of Allah the Almighty for His sake frees them of any fear and elevates them to exalted states. They hate whom Allah the Almighty hates. This hate is, indeed, a variant of love of Faith.

However hard the lovers of Allah the Almighty try to hide themselves, it is simply impossible to do so. As they are for their selfless service to mankind the instruments of social reform in their own right, they become known everywhere. Allah the Almighty Himself proclaims them as His loved ones. Consequently, even those at the helm of worldly affairs begin to respect and listen to them. A *Hadith* has it that when Allah the Almighty begins to love someone, He orders His angels near to Him to communicate to the angels next to them to love that man. In turn they inform the next in the echelon to love him and so on. In consequence, the Almighty Allah’s creatures all know the person whom He loves.

Now then the men and women above are the beloved of Allah the Almighty purely because of their meticulous *ittiba’* of the Holy Prophet ﷺ, the perfect exemplar, whom Dr Muḥammad Iqbal (d. 1938 CE), the philosopher poet of Islam, addresses as ‘His servant’, the ultimate epithet (*Al-Qur’ān 17:1*) of a perfect man, and portrays in one of his *na’iyyah* poetry thus:

‘His Servant’ is higher than your understanding,
 Since he is both man and essence.
 His essence is neither Arabic nor Persian,
 He is a man, and yet previous to Adam.
 ‘His servant’ is the painter of destination,
 In him lies the repair of ruins.

'His servant' is both soul-giving and soul-taking;
 'His servant' is both glass and hard stone.
 'Servant' is something, and 'His servant' is something else –
 We all are waiting; he is the awaited one.
 'His servant' is without beginning, without end,
 'His servant' – where for him is morning and evening?
 Nobody is acquainted with the secrets of 'His servant' –
 'His servant' is nothing but the secret of 'but God'.
 -(Annemarie Schimmel tr. *Javidnama, Sphere of Jupiter*)

The poet defines love in his *'Reconstruction of Religious Thought in Islam'* as a driving force, germane to human activity, in the following words: "It is a heightened state of the soul which raises man above his ordinary self, increases his powers of perception, refines his feelings, broadens his sympathies, animates his imagination, and, above all, makes a sense of his power well up within him. This sense of power is a dynamic, outgoing urge to take hold of things and remodel them so as to make them better than they are ... Love beautifies, sublimates and idealises."

The sufi tradition is replete with examples of the sufi masters such as Rabi'a bint Isma'il al-'Adawiyyah al-Basiriyyah (d. 185 AH/801 CE) رابعة البصريّة and Abu'l Qasim Muhammad Juanid al-Baghdadi (d. 298 AH/910 CE) أبو القاسم الجاندي whose love was confined within the realm of sobriety (*sahw*). There were, however, many more such as Abu al-Mughith al-Hussain ibn Mansūr Al-Hallaj (d. 309 AH/922 CE) أبو المغيث الهلاج, nicknamed the carder of consciences, Abu Yazid Tayfur al-Bistami (d. 261 AH/875 CE) أبو يزيد البسطامي, and their coterie who were enraptured (*jazb*) in the process of intense love (*'ish'q*). Whoever the lover, the initiator of love in all cases and circumstances remains Allah the Almighty Himself. Rabi'a رابعة البصريّة writes: "Love has emanated from pre-eternity (*azal*), passed on to post-eternity (*abad*) and perceived no one among the eighteen thousand worlds competent to imbibe even a draught of its sherbet. When at last Love reached the Truth, this maxim alone remained, 'He loves them and they love Him.'"

Whatever the state of love, sober or ecstatic, the lovers of God all practised His beloved Prophet's (ﷺ) *Shari'ah* (Islamic Law). Rabi'a رابعة البصريّة practised Faith as an ascetic, purifying her

soul (*tazkiyyah al-nafs*) thus ascending to the stage of sufism. Ḥussain Ibn Mansūr رَضِيَ اللهُ عَنْهُ had committed the *Holy Qur'ān* to his memory in his early age, learnt the Traditions under the directions of many learned scholars of the time and had performed his pilgrimage three times. A lover who is inclined to worldly desires and concerns is distanced from the love of Allah the Almighty. Abu Hamid Al-Ghazali (d. 505 AH/1111 CE) رَضِيَ اللهُ عَنْهُ has outlined in his *Ihya' Ulūm al-Dīn* (Renaissance of Faith) several causes that lead to the love of Allah the Almighty and draws our attention to the practice of renunciation of the world (*zuhd*) and recollection of Allah the Almighty (*dhikr*) to achieve the goal of nearness to Allah the Almighty (*qurb*). Until recollection of Allah the Almighty accompanies renunciation of the world the devilish-greedy heart (*nafs 'ammara* and *lawwama*) cannot be buttressed to a satisfied heart (*nafs mutma'inna*).

The subject of this short biography is the ascetic of whom the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "There is a man at Qaran called Uways who on the Day of Resurrection will intercede for a multitude of my people, as many as the sheep of *Rabi'a* and *Muḍar*." Addressing Ḥaḍrat Umar and Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُمَا, he said: "You will see him. He is a lowly man of medium height, and hairy; on his left side there is a white spot, as large as a *Dirham*, which is not from leprosy (*pisti*), and he has a similar spot on the palm of his hand. When you see him, pass on my greeting, and bid him to pray for my people." And so they did after the demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They found him occupied with the practices of his beloved, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and dressed in patched woollen frocks as his preceptor (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and his companions, used to for an insignia of *faqr*.

Ḥaḍrat Hasan al-Basri (d. 110 AH/728 CE) رَضِيَ اللهُ عَنْهُ says: "I saw forty companions who fought at Badr, all of them had woollen garments and were the greatest. Ḥaḍrat Abu Bakr Siddique (d. 13 AH/634 CE) رَضِيَ اللهُ عَنْهُ, the First Caliph of Islam, wore a gabardine of wool in his detachment from the world (*tajrid*)." They commanded riches in austerity. The saying has it: "*Al-faqr idhā tamma huwa Allah* (when *faqr* becomes perfect (complete), it is divine i.e. absolute poverty becomes absolute richness in God)."

As the biography reveals there has been an ardent devotee of the Ḥaḍrat Khawaja رَضْوَالِدِينُ namely Harim bin Hayyan رَضْوَالِدِينُ who searched for him everywhere. Finally, when he found and met him, the Ḥaḍrat Khawaja رَضْوَالِدِينُ, who was dressed in woollen frocks, advised thus: “Keep watch over thy heart (*‘alyka bi-qalbika*) that is, guard thy heart against thoughts of other.” The compiler Ḥaḍrat Abu Anees Muḥammad Barkat Ali (d. 1419. AH/1997 CE) رَضْوَالِدِينُ has interpreted it: “Above all make your heart obedient in two ways, firstly by self-abnegation and secondly by subjugating yourself to your heart.”

It is related of the Ḥaḍrat Khawaja رَضْوَالِدِينُ, saying: “*Safety lies in solitude.*” Ali ibn ‘Uthman al-Jullabi al-Hujwiri (d. ca. 1071 CE) رَضْوَالِدِينُ expounds on the characteristic subtleties of solitude: “So long as the Devil associates with a man’s heart, and sensual passion holds sway in his breast, and any thought of this world or the next occurs to him in such a way as to make him conscious of mankind, he is not truly in solitude; since it is all one whether he takes pleasure in the thing itself or in the thought of it.”

The text has it that Ḥaḍrat Uways رَضْوَالِدِينُ led an austere life, giving away the surplus to his needs both in the mornings and in the evenings. Al-Ḥussain ibn Mansūr Al-Ḥallaj (d. 922 CE) رَضْوَالِدِينُ did practise austerity and is quoted to have said to the effect: “If a man fasts for twenty days, receives food then and consumes it knowingly that there was someone more needful, he is likely to lose his mystical state.” Comparing the two exalted ascetics the scholastic discussants agree that the Ḥaḍrat Khawaja رَضْوَالِدِينُ was stationed at a higher station and was the *Imam* (Leader) of the time. He gave away everything and, in destitution, prayed to Allah the Almighty about his impoverishment and hence his inability to do much more for the poor. He simply implored to the *Rahmat-un-lil-‘Ālamīn*, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for his mercy to the needful. Mansūr Al-Ḥallaj رَضْوَالِدِينُ who was alien even to his own self, occupied a state in mysticism that is characteristic of an abstracted person, the frenzied lover. He preferred others, friends or strangers, more deserving. Much less to compare the two, Ḥaḍrat Khawaja رَضْوَالِدِينُ commanded an edge over Mansūr Al-Ḥallaj رَضْوَالِدِينُ because of his balanced spiritual and corporeal qualities. This ‘station’ has a greater claim over ‘state’ in

mysticism. It is narrated, however, that Shaikh al-Akbar Muhyi-ud-Dīn Muḥammad ibn al-Arabi (d. 1240 CE) رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ claims to have met the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all the other Prophets (peace be upon them all) in their real appearance. Ḥaḍrat Hūd عَلَيْهِ السَّلَام, one of their number, explained to the Shaikh that they all had to intercede and plead with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for forgiveness of the spiritually highly charged and intoxicated Mansūr Al-Ḥallaj رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ over his juridical wanderings and misgivings, suffering in mitigation his punishment by the blades of the scaffolds. A mystical grandiose he had his transformation, trial and tribulation, and was so to say resurrected and absolved.

Abdul Wahīd ibn Zayd al-Basri (d. 177AH) رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ is said to have asked Abu ‘Asim the Syrian: “*Dost thou not long for God?*” He replied: “*No. A man only longs for one who is absent; when the absent one is present, for whom shall he long?*” Da’ūd al-Tai’ (d. 162 AH) رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ also said: “*A man only longs for one who is absent.*” Nearness to and, of course, realisation of the longed for is the goal of the one in longing, disgusted with this world and everything within it. This is the reason that all through his life the Ḥaḍrat Khawaja Uways رَضِيَ اللهُ عَنْهُ preferred solitude and loneliness wherein he found much delight.

“It is peculiar to him,” writes Abu Sa’id al-Kharraz (d. cir 286 AH) رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ in his *Kitāb Al-Sidq* (The Book of Truthfulness tr. by A J Arberry), “*That he seeks to be estranged to Him Whom he longs.*” Abu Sa’id Al-Kharraz رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ continues: “These two are qualities of the intimate: that he is disgusted with people and mankind (generally), and finds delight in solitude and loneliness. Being in a darkened house, he abhors a light when he sees one: he closes his door, and draws his curtains, and is alone with his heart. He grows familiar with his Lord’s nearness, and becomes intimate with Him: he frees himself from any visitation that might come upon him and spoil his solitude. Yes, then one may see him dismayed even by the shining of the Sun, when it enters upon him at his prayers: grievous to him is the company of other men, for they weary him; to sit with them and meet them is for him a grief and a loss. But when night covers him, and all eyes are sleeping, when every movement is still, and the senses of all things are quiet, then he is alone with his sorrow, and his disquietude is stirred: his

sighs mount swiftly up, and long he moans, demanding the fulfilment of his Expectation promised him, and the benefits and loving-kindness whereby he has aforesaid sustained him. Then he obtains some part of his request, and a position of his demands is satisfied.” This dialectic exposition of al-Kharraz truly depicts the life practices of the Ḥaḍrat Khawaja رَحْمَةُ اللهِ عَلَيْكَ which the author Ḥaḍrat Abu Anees Muḥammad Barkat Ali رَحْمَةُ اللهِ عَلَيْكَ has so aptly reproduced and highlighted in this biography.

Intimacy or nearness to Allah the Almighty is the sign of His recollection in one’s heart and this comes about by continuous remembrance of His blessings by practising what is ordained and shunning what is prohibited. This, in actual fact, is to copy the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his conduct, abstinence and character. Al-Hassan Al-Basri (d. 110 AH/728 CE) رَحْمَةُ اللهِ عَلَيْكَ is quoted to have said: “Men said in the time of the God’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), ‘O Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of God, verily we love God with a strong love. Then God appointed a sign for His love, revealing: ‘If you love God, follow me and God will love you – (Al-Qur’ān 2:160).”

The Ḥaḍrat Khawaja رَحْمَةُ اللهِ عَلَيْكَ is much loved and praised in literature by poets and prose writers alike. In a traditional folk poem Yunus Emre (d. 1321, Anatolia) writes in his *Divan*, p572, No. CCXLVI:

The dearest friend of the Beloved of God:
 In the land of Yemen – Uways Al-Qarani.
 He does not lie; he does not eat forbidden food,
 In the land of Yemen – Uways Al-Qarani.
 In the morning he gets up and takes his way.
 He recites in *dhikr* God’s thousand and one names;
 With the word *Allahū Akbar* he drives the camels
 In the land of Yemen – Uways Al-Qarani. ...

-(Annemarie Schimmel tr.)

The author Ḥaḍrat Abu Anees Muḥammad Barkat Ali رَحْمَةُ اللهِ عَلَيْكَ has listed in the text the routine modes and practices of the Ḥaḍrat Khawaja رَحْمَةُ اللهِ عَلَيْكَ which help the practitioner to enter in to the *Uwaysiyyah Order* that is named after him. The *Uwaysi* mystic has no living Shaikh, but is guided by God or His saint-prophet

Khidr عَلَيْهِ السَّلَامُ. The late Quadratullah Shahāb writes in detail in his *Shahābnama* how he has been the beneficiary of the Khawaja Khidr's (عَلَيْهِ السَّلَامُ) intervention in resolving the mysteries and riddles which he encountered as a Senior Civil Servant in the far flung districts of the undivided India. He has appended to his autobiography a long list of litanies for the reader's emulation. The author's comprehensive glossary of *Al-Adhkār fī Jism Al-Wujūd Al-Barkat*, reprinted at the end of this booklet, is still tested in practice. It makes compulsory these remembrances for the *salik* in the making. The author has referred in his *Tartīb Sharīf* to the Ḥādrat Khawaja's (عَلَيْهِ السَّلَامُ) orison, the Urdu translation with Arabic original that is reproduced here:

مناجی از حضرت خواجہ اولیاء قرنی

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
ترجمہ اللہ کے نام سے جو بڑا مہربان بنا ہے اور نہ دال ہے
اَللّٰهُمَّ اِنَّ قَلْبِيْ مَرِيْضٌ فَصَحِّحْهُ
اے اللہ! میرا دل بیمار ہے، اس کو درست کر
وَقَاَسِدٌ فَاصْلِحْهُ وَ مُظْلَمٌ
اور گمراہ ہے، اس کو درست کر دے اور تاریک ہوئے دال ہے
فَتَوَوِّدْهُ وَعَمِيٌّ فَبَصِّرْهُ وَ دَلِيسٌ
پس اس کو روشن کر دے اور اندھا ہے، پس اس کو بینائی دے اور نابالک
فَطَهِّرْهُ وَ خَرَابٌ فَاعْمِرْهُ يَا
ہے پس اس کو پاک کر دے اور ناقص ہے، پس اس کو درست کر دے
اَرْحَمَ الرَّحِیْمِیْنَ ۝
اے بڑے رحم کرنے والوں کے رحم کرنے والے

Bismillā-hir Rahmā-nir Rahīm! Ilāhi inna qalbī marīdūn fāsah-hih-hū wa fāsīdūn fā-aslih-hūn wa-muzlimūn fanawwiro-hū wa ‘amyūn fā bassirhū wa danīsūn fā tah-hirhū wa kharabūn fā amiruhū yā-Arham-ar-Rahimīn!

(In the Name of Allah, the Gracious, the Merciful! O Allah the Almighty! Indeed, my heart is diseased. Please cure it. It is astray. Therefore, put it straight. It is nearly darkened. Therefore, enlighten it. It is blind. Grant it the vision. It is soiled. Therefore, cleanse it. It is faulty. Put it right. O the Most Merciful of the merciful!) -*(Kitāb Al-*

Following the footsteps of his predecessors, the author has once more revived the centuries old tradition of *faqr* in his life during the Twentieth Century. The material world could not distract or deflect his total absorption in the fields of *Da'wah-o-Tabligh al-Islam, Dhikr-i-Ilāhī* and selfless service to mankind. He has set up a milestone which it would be well-nigh impossible for an aspirant to surpass. He has been the embodiment of the practices which he theorised in his *coat of arms*:

قُلْ عَشْرٌ مَّحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُ وَحْبَةٌ مِلَّتِي وَطَاعَةٌ مَنْزِلِي

*Qul 'ish'q Muḥammad Ṣallallah-hū 'alayhi Wa Ṣallam
Madh-habī Wa ḥubbu-hū Millatī Wa Ta'atu-hū Manzilī!*
(Say: Devotion to the Holy Prophet ﷺ is my Faith;
love my way of life, and obedience my goal!)

To conclude, the Ḥaḍrat Khawaja رَوَايَاتُ مُحَمَّدٍ has been an excellent exemplar of love and practices of the Faith of Islam. Many a mystic has taken a leaf out of his book in their practice of love for Allah the Almighty and His Beloved, the Holy Prophet ﷺ, regardless of any consideration for stage or status, pride or prestige, disgrace or destitution. Mawlāna Jalāl-ud-Dīn Rūmi (d. 672 AH/1273 CE) رَوَايَاتُ مُحَمَّدٍ sums up the cores of love thus:

Let the lover be disgraceful, crazy,
Absent minded. Someone sober
Will worry about things going badly.
Let the lover be.

- (Jalāl-ud-Dīn Rūmi, tr. by Coleman Barks)

Originally in Urdu, the booklet *Manaqib Ḥaḍrat Khawaja Uways Al-Qarani* رَوَايَاتُ مُحَمَّدٍ compiled by Ḥaḍrat Abu Anees Muhammad Barkat Ali رَوَايَاتُ مُحَمَّدٍ has been rendered in to English by

Samina Iqbal. Dār-ul-Eḥsān Publications are grateful to the translator and also the authors and publishers whose texts we have so very freely quoted. Grateful thanks are also due to Sajeda Maryam Poswal both for her invaluable suggestions for improvement of the translation, and for proof reading. We only hope that readers will enjoy this short biography of the man who has been in intense love ('*ish'q*) with Allah the Almighty and His Messenger ﷺ, and pray for the good of all concerned.

Finally we reproduce overleaf the Arabic text of *Darūd Uwaysiyyah* also called *Astaghfāriyyah* which has been the routine practice ('*amal*) of the *Shaikh ash-Shuyūkh*, Sayyidūna Ḥaḍrat Uways Al-Qarani رَضِيَ اللهُ عَنْهُ. The family chains of the *shaikhs* of the Orders of *Qadiriyyah*, *Mujaddadiyyah*, *Ghfooriyyah*, *Rahimiyyah* and *Amiriyyah* have inherited this composition. The devotees of Dār-ul-Eḥsān all are expected to make its recitation perseveringly mandatory upon themselves. Time permitting, one can recite it as many times as possible physically. For example, one must recite at least eleven times after each and every daily prayer. One may recite more profusely after the prayers of '*Ishā*, *Tahajjud* and *Fajr* one hundred, three hundred, five hundred times, or even more. Remember to recite unfailingly the number of times one has adopted.

Al-Ḥamdū-li-Ḥayy-il-Qayyūm!

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22 Sha'ban Al-Mu'azzam 1422 AH
(10 October 2001 CE)

Darūd Uwaysiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَآلِهِ وَعِزَّتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ
أَسْتَغْفِرُ اللَّهَ الَّذِي
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ط



یہ درود شریف اور استغفار حضرت خواجہ خواجگان سیدنا اولیس قرنی رضی اللہ عنہ

کا عمل اور سلسلہ عالیہ

قادریت، مجددیت، غفوریت، رحیمیت، کریمیت، امیدیت

کا موروثہ درود شریف

اذا الاحْتِدَانُ کا ہر عقیدت مند اور طالب کی مدد و دست کھپانے اور لازم قرار دے، حسرت
اور گنجائش وقت اس کے پڑھنے کی تعداد خود ہی مقرر کر لیں۔ مثلاً ہر نماز کے بعد کم از کم گیارہ بار ضرور پڑھیں عشر
کی نماز کے بعد یا تہجد و فجر کے بعد کتر سے پڑھیں مثلاً ایک سو بار یا تین سو بار، یا پانچ سو بار یا اس سے بھی زیادہ بار صرف
ایک بات یاد رکھیں کہ جو تعداد ایک بار مقرر کریں، اُس پر مدد و دست کھپیں!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَا لَيْسَ أَهْوَى الرَّبِّ اللَّهُ يَخُفُّ بِأَمْرِ الْمُرْتَدِّينَ وَبِأَمْرِ الْبَغَائِثِ وَلَا وَجْهَ لَنَا فِيكَ
 اللَّهُ الْأَزْمِيُّ وَالرَّحِيمُ وَالْحَكِيمُ وَالْعَلِيمُ وَالْقَدِيرُ وَالْقَابِضُ وَالْمَبْسُوطُ وَالْمُغْنِي وَالْمُغْنَى وَالْمُغْنِي وَالْمُغْنَى وَالْمُغْنِي وَالْمُغْنَى
 الْعَلِيِّ الْعَلِيِّ وَالْمُغْنِي وَالْمُغْنَى وَالْمُغْنِي وَالْمُغْنَى وَالْمُغْنِي وَالْمُغْنَى وَالْمُغْنِي وَالْمُغْنَى

Virtues of Hadrat Khawaja Uway Al-Qarani رَضِيَ اللهُ عَنْهُ

Hadrat Khawaja Uways al-Qarani رَضِيَ اللهُ عَنْهُ (may Allah the Almighty be pleased with him) denied this World to himself so much that people took him as a mad man. His food consisted of only a few dates which he picked on his way and saved for breaking his fast. If he found more dates than he required, he gave the ripe ones away in charity. As night approached, he distributed in charity all things and clothes he had in the household and said: "O God! If anybody died of hunger, or thirst, or naked, I were not to be held responsible for this." Therefore, he gave away everything to the needful before going to bed. He neither collected anything worldly nor did he save anything from this World thus remaining a free and happy man.

Uways's (رَضِيَ اللهُ عَنْهُ) usual dress was a tattered cloak which he made from different patches of cloth, one overlapping the other. Some traditions have it that it was an ordinary blanket made of camel's wool. The young boys took him as an insane person, teased him and threw stones at him. At this he said: "Please children! Hit me with only small pebbles so that I do not bleed and miss my daily prayers and fast."

His physical appearance was such that not only children but also the adults ridiculed him. And they put this state of his different modes to eccentricity, insanity, mental disorder and what not. But near to Allah the Almighty his status was so very high that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (peace be on

him) often said: "I receive the breeze of mercy from the direction of the Yemen."

Also, the Holy Prophet ﷺ said: "The most superior man amongst the generation of the *Tabi'ūn* (those who had seen and met the Holy Prophet's ﷺ Companions, may Allah the Almighty be pleased with them all) is Uways (رضي الله عنه). Whoever amongst you meets him must try to seek his *du'ā'* (supplication) for forgiveness."

Amīr al-Mominīn Ḥaḍrat 'Umar Farooque رضي الله عنه said to those present on the occasion of the Pilgrimage: "Anyone of you who belongs to *Qaran* please stand up." At this a man stood up. The Caliph رضي الله عنه inquired him about Uways رضي الله عنه. The man replied: "O *Amīr al-Mominīn* رضي الله عنه! He is my cousin who is only an ordinary man and tends to the camels. He is not of the calibre that the *Amīr al-Mominīn* رضي الله عنه may remember him. He does not live in the community and runs away from people. He never worries himself with happiness or sorrow. When the others laugh, he cries; and when the others cry, he laughs. People consider him insane and mad."

After hearing all this Ḥaḍrat 'Umar Farooque رضي الله عنه cried and said: "I am looking for the same person. I have heard the Holy Prophet ﷺ saying, 'By virtue of this man's prayers Allah the Almighty will forgive on the Day of Resurrection sins of the sinners amongst my *Ummah* (the Muslim Nation) equal to the number of hair on the she-goats of the Tribes of *Rabi'ā* and *Muḍar*.'" In another tradition the name of the tribe *Banu Kalīb* is also mentioned. All the same, the suggestion in both the narrations amounts to an expansive number.

It is written in the magazine *Bahr al-Ramūz* ('The Sea of Secrets) that Uways's (رضي الله عنه) mother was a blind old lady. He was always busy with his mother's jobs. That is why he could not manage to go to the Holy Prophet ﷺ. Once he requested his mother for half a day's leave. She permitted him, but warned him to come back in a day's time. He arrived at *Madina Manawwara* and found the *Umm al-Mominīn* (the Mother of the Believers) Ḥaḍrat 'Ā'isha Siddiqua رضي الله عنها (may Allah the Almighty be pleased with

her) at home. Uways رَضِيَ اللَّهُ عَنْهُ requested Ḥaḍrat 'Ā'isha رَضِيَ اللَّهُ عَنْهَا to pass on his greetings to his master صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ telling him that Uways (رَضِيَ اللَّهُ عَنْهُ) came all the way from Qaran but had not the good fortune of meeting the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Soon after Uways's departure, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came back home. Ḥaḍrat 'Ā'isha رَضِيَ اللَّهُ عَنْهَا gave Uways's message to him.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked 'Ā'isha رَضِيَ اللَّهُ عَنْهَا: "Did you see Uways (رَضِيَ اللَّهُ عَنْهُ)?"

She replied: "O the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ! Yes!"

At this the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out of the house and called his followers to come to him quickly. The followers came along straightaway when the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked them to look at his face. Everyone looked at the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said: "'Ā'isha (رَضِيَ اللَّهُ عَنْهَا) has seen Uways (رَضِيَ اللَّهُ عَنْهُ) and, therefore, she has been forgiven. As I see 'Ā'isha (رَضِيَ اللَّهُ عَنْهَا) I have been forgiven. And you have seen me. Therefore, you are all forgiven."

What an exalted way the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained Uways's dignity! *Allah! Allah!*

At the time of his death, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised to give his cloak to Uways رَضِيَ اللَّهُ عَنْهُ and to request for Uways's prayers for forgiveness of his *Ummah*.

After the Holy Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) demise and during the Caliphate of Ḥaḍrat Abu Bakar Siddique رَضِيَ اللَّهُ عَنْهُ, no traces of Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ were found even after much hard search. That is why the Holy Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) message could not be passed on to him. During the last days of the Caliphate of Ḥaḍrat 'Umar Farooque رَضِيَ اللَّهُ عَنْهُ, people came to know of his whereabouts.

Ḥaḍrat 'Umar رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat 'Ali رَضِيَ اللَّهُ عَنْهُ set out in Search of Ḥaḍrat Uways al-Qarani رَضِيَ اللَّهُ عَنْهُ.

In fulfilment of the Holy Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) command, Ḥaḍrat 'Umar Farooque and Ḥaḍrat 'Ali Al-Murtada رَضِيَ اللَّهُ عَنْهَا went along to meet him. According to one of the traditions, it is claimed that Ḥaḍrat Bilāl رَضِيَ اللَّهُ عَنْهُ accompanied them. After reaching the Yemen, they asked about Khawaja Uways

رَضْوَابُدِينِمْ, but could not trace his exact whereabouts at the time. They were still awaiting that a man came along and told them that after the sunset prayers he usually went to the *Valley of Abdalan*. So Ḥaḍrat Bilāl رَضْوَابُدِينِمْ went along that way and when he offered his greetings, he heard the word uttered off Ḥaḍrat Uways's tongue saying: "*Hū!*" At this Ḥaḍrat Bilāl رَضْوَابُدِينِمْ went into a rapture and fell down on the ground unconscious. When Ḥaḍrat 'Umar Farooque رَضْوَابُدِينِمْ heard this news, he carried and took him to Ḥaḍrat 'Ali Al-Murtaḍa رَضْوَابُدِينِمْ who recited some holy Verses and breathed on to him thus bringing him back to consciousness. When asked as to what had happened to him, he told the whole story of his state saying: "Surely, he is Uways رَضْوَابُدِينِمْ whom we have come to see."

Ḥaḍrat 'Ali رَضْوَابُدِينِمْ said to Ḥaḍrat Bilāl رَضْوَابُدِينِمْ to go to him again and having met him to pass on their greetings and to put to him that the followers of the Holy Prophet ﷺ had come to meet him whenever it was convenient for him to spare some time to see them. When Ḥaḍrat Bilāl رَضْوَابُدِينِمْ passed on the message, Uways رَضْوَابُدِينِمْ replied: "They must say their morning prayer on the day of *Jum'ā* (Friday) prayers with me. They should bring along with them the rich of the Yemen."

By this time nobody knew Ḥaḍrat Uways رَضْوَابُدِينِمْ either in the town of Qaran or in the Yemen as he was an unknown personality. When on Friday they reached the appointed site, they saw a huge platform in front and when they went nearer, they saw a huge crowd of people all stood up in the camp. Nearer still, they saw Khawaja Uways رَضْوَابُدِينِمْ with an umbrella of sovereignty spread over him, wearing a gorgeous dress and sat on a royal throne. The rich of the Yemen were astonished and wonder-struck to see him in this scene. After meeting the exalted Companions (may Allah the Almighty be pleased with them), he went busy saying his prayers. After the prayers he spoke to them briefly and then bade farewell.

It is said that all the big crowd and tent were brought there by the Almighty Allah's angels. And

now they are wandering all over the World carrying the tent. They are called the *Jadūl*.

Another narration has it that when Ḥaḍrat ‘Umar and ‘Ali, رضي الله عنهما, reached the woods of Qaran carrying along with them the cloak of the Holy Prophet صل الله عليه وسلم, they found Ḥaḍrat Uways رضي الله عنه busy saying his prayers. When he heard the noise, he cut short, completed his prayers and said: "Nobody has seen me before saying my prayers. Who are you, gentlemen?"

Both Ḥaḍrat ‘Umar and ‘Ali رضي الله عنهما greeted him saying: "Assalamu Alaykum Wa Rahmatullah! (Peace be on you and mercy of Allah the Almighty!)"

In reply, Ḥaḍrat Uways رضي الله عنه also greeted them: "Wa Alaykum-us-Salam Wa Rahmatullah! (And peace be on you and mercy of Allah the Almighty!)"

The Companions of the Holy Prophet صل الله عليه وسلم asked him his name. He replied: "Abdullah!"

Ḥaḍrat ‘Ali رضي الله عنه said: "Whatever is in this World or in between this World and the Sky is all bowed down in worship of Allah the Almighty. For the sake of *Haram Sharīf* and by Allah the Almighty tell us your name that your mother had given to you."

He replied: "My name is Uways!"

The Companions said: "Show a certain part of your body!"

When Uways رضي الله عنه exposed the part of his body which they found bearing the mark of *vitiligo*. Having thus satisfied themselves they explained that they were the Companions of the Holy Prophet صل الله عليه وسلم who had foretold them all these signs and symptoms that were found on him. Furthermore, they said: "The Holy Prophet صل الله عليه وسلم had ordered them to pass on his greetings to you and to request you to pray for the forgiveness of his *Ummah*!"

Ḥaḍrat Uways's (رضي الله عنه) Supplication

Ḥaḍrat Uways رضي الله عنه replied: "Indeed, you are worthier than I am for this supplication!"

The exalted Companions رَضِيَ اللَّهُ عَنْهُمْ remarked: "We certainly supplicate. Please you pray as per the will of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Having received the blessed cloak, he went away to a corner at some distance, placed the cloak in front on the ground and prostrating he beseeched: "O Allah the Almighty! I shall not wear this honourable cloak until You have forgiven the *Ummah* of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

As he took long in prostration, it occurred to the Companions رَضِيَ اللَّهُ عَنْهُمْ that he might have passed away. When they reached near him, he raised his head from *Sajdah* (prostration) and said: "Had you not come here, I would not have raised my head from prostration until I had the glad tidings of forgiveness of the whole of the *Ummah*. Even then Allah the Almighty has promised to forgive as many sinners of the *Ummah* of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the number of the hair of the sheep flocks of the Tribes of *Rabi'ā* and *Muḍar*."

Injury to the Holy Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Teeth

During the *Battle of Uhad* the disbelievers of Makka targeted their attack at the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The devotees of the Honourable Messengership faced it bravely and forced the enemy to retreat. However, in this Battle the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the perfect, the pure, the blessed, the beautiful, the sacred, had two of his teeth sacrificed. At the time of the incident, Uways رَضِيَ اللَّهُ عَنْهُ was tending to his brother's camels in the woods of Qaran. He was an unknown and a quiet person of these woods. There were no provisions of telegraphic or radio communications in those days. Who told him this news of his beloved's (the Holy Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) two teeth having been sacrificed? He said: "When I came to know about the two teeth having been sacrificed, I broke and took out one tooth first. Having done this I realised that only Allah the Almighty knew it well, but, perhaps, that might not be the tooth that had broken. Hence I broke another, still another, thus breaking them all one by one."

This was a manner of love that will stay eternally alive for the guidance of the devotees of the Honourable Messengership ﷺ.

Uways's (رضي الله عنه) Service to his Mother

Ḥadrat ‘Umar رضي الله عنه and Ḥadrat ‘Ali رضي الله عنه said: "O Uways (رضي الله عنه)! If this has been the state of your love for the Holy Prophet ﷺ, why did you not pay a visit to him?"

Ḥadrat Uways رضي الله عنه did answer by the way that he could not pay a visit because he was engaged in the service to his mother and was overwhelmed by his 'state'. He asked them instead: "Were you present at the *Battle of Uhad*? Tell, which of the Holy Prophet's (ﷺ) teeth were broken?"

They had not given any thought to it. Therefore, they replied: "We do not remember which ones of the teeth they have been?"

At this Ḥadrat Uways رضي الله عنه narrated to them the incident of breaking his teeth one by one as he was overwhelmed by his love. Ḥadrat ‘Umar رضي الله عنه was greatly impressed at this of Uways's (رضي الله عنه) conversation. He beseeched: "Please pray for me!"

Ḥadrat Uways رضي الله عنه replied: "I do not supplicate exclusively for myself or anyone else for that matter. However, I supplicate after every prayer for everyone on land or sea for his/her forgiveness. I beseech Allah the Almighty for forgiveness of all true Muslim, men and women, and all believing men and women. Therefore, O ‘Umar (رضي الله عنه)! If you carry with you your *Eemān* (Faith) intact, you will receive my supplication in your grave." Herein it is meant that whoever would preserve his Faith should receive Ḥadrat Uways's supplication. It is not meant to be for Ḥadrat ‘Umar رضي الله عنه alone!

Having been greatly impressed by this talk of Ḥadrat Uways رضي الله عنه Ḥadrat ‘Umar رضي الله عنه said: "I give away my Caliphate for the sake of two *chuppatis*."

Ḥadrat Uways رضي الله عنه commented: "Who is there to take it over? Throw it at the cross-roads and offer it to whoever wishes to have it."

It transpires that the seekers of the Divine understand the responsibilities of kingship and hence are not desirous of it. This incident tells that the standard of love is different and individualistic too. Although Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ were the unparalleled example of love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, yet they did not break their teeth at the news of the injury to the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) teeth. Nor could love object to this of their omission. Ḥaḍrat Uways رَضِيَ اللهُ عَنْهُ did so overwhelmed by the love that said 'Bravo' to him.

Two Questions by Ḥaḍrat Uways رَضِيَ اللهُ عَنْهُ

He asked Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ:
"Have you seen the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?"

They replied: "Yes!"

The Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ inquired: "If you say yes, then do tell whether or not the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) eyebrows were flat."

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ could not answer this question as they had not looked at the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ discerningly out of respect.

He asked again: "Which of the teeth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got broken during the *Battle of Uhud*?"

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ again had no answer.

Ḥaḍrat Uways's (رَضِيَ اللهُ عَنْهُ) Advice to Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ

When Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ requested for an advice, he said:
"O ‘Umar (رَضِيَ اللهُ عَنْهُ)! Do you recognise Allah the Almighty?"

He replied: "Yes!"

He spoke: "If you do not know anyone after Him, it is better for you."

Then he asked: "Does Allah the Almighty know you?"

He replied: "Yes!"

At this he spoke: "It is then better that no one except He knows you."

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ beseeched: "I wish to present you with some money."

Having said this he took money out of his pocket saying: "I have saved these two *dirhams* as a result of my labour with camels."

Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ remarked: "If you give me the guarantee that I will live long enough to spend this money, then give it to me."

Hearing this Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ burst in to tears, wailing the while.

He said: "O ‘Umar رَضِيَ اللَّهُ عَنْهُ! Now take your leave. The *Day of Resurrection* is near on hand and I am preoccupied with the thought of the means of my travel (to the Eternal Life)."

The Important Points to Ponder - Extracts from The Words of Wisdom by Abu Anees Muḥammad Barkat ‘Ali رَضِيَ اللَّهُ عَنْهُ

"*Amir Mominin* Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ went to Ḥaḍrat Uways al-Qarani رَضِيَ اللَّهُ عَنْهُ with the cloak of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but he could not see them for more than a few moments. This was a real state of absorption (in Allah the Almighty).

"*Lesson*: This means that Ḥaḍrat Uways al-Qarani رَضِيَ اللَّهُ عَنْهُ was so much absorbed and occupied in remembrance and meditation (of Allah the Almighty) that he had no time to see the exalted and great persons like Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ. That is, he was absorbed in Allah the Almighty physically and spiritually. And here are we who have wasted the whole of our lives in idle pursuits.

"Be wise! It is essential for you to move in the Way of Allah the Almighty like a clock and your movements should never begin to slow down. Neither should you stop nor anyone be allowed to stop you. It is essential for you not to do it, and --- do not do it." - (*The Words of Wisdom* by Abu Anees Muḥammad Barkat ‘Ali رَضِيَ اللَّهُ عَنْهُ, English tr., Dār-ul-Eḥsān Publications, Huddersfield (UK), 1977; Volume 1, P6, No.55)

"You do vices in secret. Also do virtues in secret. This alone is sincerity." - (*ibid*, P65, No.545)

"When Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ took the holy robe of the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and

went to Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ, they found him offering prayers. At the end of the prayers Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ said, 'Before today nobody has ever seen me offering prayers.'

"What a greatness! The Greatness is of Allah the Almighty!" - (*ibid*, P65, No.546)

The Ḥaḍrat Khawaja's رَضِيَ اللَّهُ عَنْهُ Miraculous Visit to Madina Manawwara

A report has it that after the death of his mother, Ḥaḍrat Khawaja Uways al-Qarani رَضِيَ اللَّهُ عَنْهُ once visited Madina Manawwara.

The Companions of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him: "Why did you not come along in the life time of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

The Ḥaḍrat Khawaja رَضِيَ اللَّهُ عَنْهُ replied: "My mother has been sick and advanced in her age. For the sake of my attendance to her she could not allow me to go far away."

The Companions beseeched: "We all sacrificed our parents, relatives and wealth all for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Why could you not leave your mother alone?"

At this the Ḥaḍrat Khawaja رَضِيَ اللَّهُ عَنْهُ got excited saying: "Well! You are the Companions of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Explain to me his appearance, the beauty and perfection."

The Companions narrated some of the signs on his sacred body and his miracles.

The Ḥaḍrat Khawaja رَضِيَ اللَّهُ عَنْهُ said: "I did not mean to know the signs of the apparent life. Rather, I meant to know the description of his beauty of the inward."

The Companions said: "We have told you what we had known. Should you give any pointers, please do so!"

Pleased at this, Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ went into a trance and described the Holy Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appearance, characteristics, the beauty and the perfection in the most befitting manner that the Companions lost control of themselves and got enraptured thus experiencing absorption and ecstasy, falling on to the ground totally tired. As soon as

they regained somewhat of consciousness, they kissed at Ḥaḍrat Uways's (رضي الله عنه) head in extreme joy.

An Exclusive Meaning of the Word *Madar* (Mother)

Shaykh Abdul Khaliq (رضي الله عنه), may Allah the Almighty sanctify his secrets, has explained in a rare statement: "That Ḥaḍrat Khawaja (رضي الله عنه) was unable because of the demands of his mother's service apparently to pay visit to the Holy Prophet (صل الله عليه وسلم) has an exclusive meaning. Here the word *mādar* (literally the mother) amounts to *Umm al-Anwār* (the mother of enlightenment). He explains it further in the light of the following sacred *Hadīth*:

كُنْتُ كَنْزًا مَخْفِيًّا فَاجْتَبَيْتُ أَنْ أُعْرَفَ فَخَلَقْتُ لِأَلْخَلْقِ

(I was a hidden treasure. I wished to be known. Accordingly, I ordered the creation.)

"Thus setting in abundance the light off the One and Only. Off this of His *Nūr* (Light), He generated the *Nūr-i-Muḥammadi* (The Light of Muḥammad (صل الله عليه وسلم)). ——— (First of all the Almighty Allah's creatures You created my light) and named it *Umm al-Anwār*. Just as the off-spring is given birth by the mother so is the being or presence of enlightenment of all the creatures and everything around was brought about by this light alone. From eternity to eternity this light, like the bubble in contact with water, is subsumed in the river of the One and Only. It reflects high above some times and drowns in the Light of the *Dhāt* at others. When a *Sālik* pays his attention to the Light of the *Dhāt* and remains in this state, the reflection of the same light excites thus enveloping the *Sālik* in its folds. In the circumstances, the *Salik's* inner light ascends to its goal, the *Nūr-i-Muḥammadi*, finally merging into the *Nūr-i-Haḳīqi* thus concentration and absorption taking over him. There remains no energy to effect separation except that he is then appointed at the

position of advice and command. Ḥaḍrat Khawaja Uways al-Qarani رَضِيَ اللهُ عَنْهُ enjoyed similar state.

"The Ḥaḍrat Khawaja was completely absorbed and drowned in *Nūr-i-Muḥammadi* and mustered no power whatever to distance himself from the beauty of the hidden."

Ḥaḍrat 'Ain al-Qadat رَضِيَ اللهُ عَنْهُ has also interpreted in this context the word *mādar* as *Umm al-Anwār*. However, he calls it *Nūr-i-Ilahi* (the Divine Light). In actual fact there is no disparity in the meaning if one understands correctly the meanings of the following:

مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ

He who saw me (i.e. Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Allah the Almighty.

Ḥaḍrat Khawaja Uways's (رَضِيَ اللهُ عَنْهُ) Uniqueness

Some of the Almighty Allah's servants are hidden. Ḥaḍrat Khawaja Uways al-Qarani رَضِيَ اللهُ عَنْهُ is the *Sultān* of the Almighty Allah's hidden servants. Just as he spent his life hiding so did he remain hidden after his demise. No writer has ever clearly pinpointed his mausoleum, the paragon of light. He led his worldly life hiding from others. Allah the Almighty will keep him hidden from others' sights on the *Day of Resurrection*. He will lead his way to Paradise in the company of seventy thousand angels who would wear his resemblance. This is why people shall not be able to spot him. Facing often the direction of the Yemen, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "I smell the sweet scent of mercy from the direction of the Yemen!"

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sought in his will to dispatch his sacred cloak to Ḥaḍrat Uways رَضِيَ اللهُ عَنْهُ and his supplication for the forgiveness of his *Ummah*. For his supplication a large number of the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *Ummah* has, indeed, been forgiven.

He is honoured with the title of *Nafs-ur-Rahmān* (The Soul of the Compassionate) and the stage of 'the Beloved of the Divine' has come to his lot.

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ and Ḥaḍrat ‘Ali رَضِيَ اللهُ عَنْهُ felt honoured in seeking audience with him and so did they seek permission in order to see him.

In the field of *Tarīqat* and *Tasawwuf*, his life is the beacon light for the seeker of spirituality. The *Uwaysiyyah Order* in *Tasawwuf* provides directly the reflexes of enlightenment without apparent contact thus rendering meaningless the barriers of time, distance and space.

Uways رَضِيَ اللهُ عَنْهُ is اوين — كُشْرَةُ عَشِقِ رَسُولِ ﷺ the Elixir of the intense Devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Uways رَضِيَ اللهُ عَنْهُ is اوين — فنا في الرسول ﷺ *Fanā Fī ar-Rasūl* (Extinct in the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

An Account of Ḥaḍrat Uways رَضِيَ اللهُ عَنْهُ in the *Hadīth*

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ reports the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Amongst the *Tabi‘ūn* (the generation following the Companions), there is a man named Uways رَضِيَ اللهُ عَنْهُ who has an old mother and bears a scar of *vitiligo*. If you see him ask him to pray for the forgiveness of the *Ummah*." - (*Abu Na‘īm/Muslim*)

Ḥaḍrat ‘Umar رَضِيَ اللهُ عَنْهُ reports the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "O ‘Umar رَضِيَ اللهُ عَنْهُ! A man named Uways رَضِيَ اللهُ عَنْهُ will come from the direction of the Yemen. He bears a scar of *vitiligo* on his body. He has an old mother whom he serves. If he ever swears to do some job, his oath is fulfilled. If you are able to have, ask him to pray for your forgiveness."

Ibn S'ad رَضِيَ اللهُ عَنْهُ reports the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "Amongst my *Ummah* I have a friend named Uways al-Qarani رَضِيَ اللهُ عَنْهُ."

Ibn Abbas رَضِيَ اللهُ عَنْهُ reports the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "There will be a man amongst my *Ummah* who would be called Uways bin Abdullah al-Qarani رَضِيَ اللهُ عَنْهُ. Indeed, as many people of my *Ummah* as the hair of the sheep flocks of the Tribes of *Rabi‘ā* and *Muḍar* shall be forgiven as a result of his supplication."

The Holy Prophet ﷺ faced the direction of the Yemen, lifted his shirt off his chest and said: "I receive the breeze of mercy from the direction of the Yemen." Herein Mawlanā Rūmi رَحْمَةُ اللَّهِ عَلَيْكَ and Imam Shafi'ee رَحْمَةُ اللَّهِ عَلَيْكَ have interpreted the direction of the Yemen to mean Ḥaḍrat Uways رَضْوَابُدَيْعِي.

Ḥaḍrat Uways's (رَضْوَابُدَيْعِي) Holy Description

He was a man of weak physique, middle height, slightly off-white colour, wide shoulders, heavy beard, black eyes, sights concentrated at the place of prostration, a domineering round face, and unruffled hair often covered with dust. He wore a completely worn out *khaki* dress that consisted of two garments, a blanket made of the camel hair and a pair of trousers. He had on the palm of his left hand - some claim it to be the left side of the face - a white mark of the size of a *Dirham*. Once he suffered from the disease of *vitiligo*. He prayed to Allah the Almighty: "O the Lord! Save me from this disease of *vitiligo*, leaving on my body, however, a mark that would always remind me of Your Mercy and Grace." This is the mark that helped Ḥaḍrat 'Umar رَضْوَابُدَيْعِي and Ḥaḍrat 'Ali رَضْوَابُدَيْعِي to recognise him.

The Pseudonym of *al-Qarani*

Qaran is a small village in the suburb of the Yemen. Earlier on when some preliminary excavations were done for its construction, there was found a cow horn that is called *Qaran* in Arabic, hence the name of the village as *Qaran* came to be well known. A man named *Abdullah* from the Tribe *Murad* was born in this village. Some traditions have the name '*Amar*' instead. Because of this affiliation, he came to be known Uways al-Qarani (رَضْوَابُدَيْعِي), the inflection of the name indicated his connection.

Ḥaḍrat Harīm bin Ḥayyan رَضْوَابُدَيْعِي Searches for the Khawaja رَضْوَابُدَيْعِي

A well-known *Tab'i'ee* (a companion of the Companions) named Ḥaḍrat Harīm bin Ḥayyan رَحْمَةُ اللَّهِ عَلَيْكَ made up his mind

to visit Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ. Consequently, he reached Qaran, but disappointingly he found out that Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ had already left Qaran. When Ḥaḍrat Harim bin Ḥayyan رَضِيَ اللَّهُ عَنْهُ came to Makka Mukarrama, he received the news that Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ now lived in Kūfa. In the pursuit of his fondness to meet him he went to Kūfa where, unfortunately, his whereabouts could not be traced. He stayed in Kūfa for a period of time in order to, perhaps, find him one day. At long last Ḥaḍrat Harim رَضِيَ اللَّهُ عَنْهُ made up his mind to travel to Basra. As he set out he found on the way that Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ was making his *wudū* (ablution) at the bank of the *River Euphrates*, wearing his patched frock all right. Ḥaḍrat Harim رَضِيَ اللَّهُ عَنْهُ recognised him but kept silent. After his *wudū*, Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ ordered his hair and set to walk that Ḥaḍrat Harim رَضِيَ اللَّهُ عَنْهُ stepped right in front of him and greeted: "*Assalamu Alaykum Wa Rahmatullah!*" Replying to the greeting, he wished him: "*Wa Alaykum-us-Salam, O Harim bin Ḥayyan (رَضِيَ اللَّهُ عَنْهُ)!*"

Surprised Harim رَضِيَ اللَّهُ عَنْهُ said: "How did you recognise me?"

He said: عَرَفْتِ رُوحِي رُوحَكَ 'Arrafāt Ruhī Ruhāka (My spirit recognised your spirit!)"

For some time, Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ spoke to him and whilst parting advised him thus: "عَلَيْكَ بِقَلْبِكَ ط *Alaykā BeqalbiKa* (you need to safeguard your heart). That is, save your heart from the thought of everything else. Keep your desires under control of your heart and not *vice versa*."

The Khawaja's Advice to Ḥaḍrat Harim bin Ḥayyan رَضِيَ اللَّهُ عَنْهُ
 Ḥaḍrat Harim bin Ḥayyan رَضِيَ اللَّهُ عَنْهُ states: "I requested Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ to tell me any of the Holy Prophet's (ﷺ) *Ḥadīth* so that hearing from your blessed tongue I may remember it by heart."

"He replied, 'Neither did I meet the Holy Prophet ﷺ nor did I have the honour of his company. However, I have met those who had seen him. Accordingly, they have transmitted his sayings which have reached me as to you too. Notwithstanding, I do not want to set an example

of being a *Muḥaddith* (the one who narrates the *Hadīth*), or a *Qaḍi* (Judge), or a *Mufti* (dispenser of the religious decree). I cannot fully discharge my own religious practices. How could I advise others!

"I beseeched, please do recite some Verses of the *Holy Qur'ān*. I wish to hear it from your tongue. I regard you as my friend for the sake of Allah the Almighty and only. Also, pray for my forgiveness. Advise me as well so that I remember it always. Hearing my request, he held my hand, recited the following, crying loudly:

اعوذ بالله من الشيطان الرجيم

Aūdhubillahi Minnishaytā-nir Rajīm!

(I seek refuge of Allah the Almighty from Satan, the Outcast!)

"He added, 'My *Rabb's dhikr* is most exalted. His sayings are most true. His is the most truthful statement. His is the most beautiful writing of all! Then he recited the following Verses of the *Holy Qur'ān*:

We created not
The heavens, the earth,
And all between them,
Merely in (idle) sport:

We created them not
Except for just ends:
But most of them
Do not understand.

Verily the Day of
Sorting out is the time
Appointed for all of them, -

The Day, when no protector
Can avail of his client

In aught, and no help
Can they receive,

Except such as receive
God's Mercy: for He is
Exalted in Might, Most Merciful.

- (Al-Qur'ān 44:38-42)

"At the end of recitation he gave out a resounding shriek, followed by a spell of silence that made me feel as if he had gone unconscious. After a short while he accosted me, 'Harīm! Your father died. Shortly, you will also die. Abu Ḥayyan died. He has for him either the Heaven or Hell. O Ibn Ḥayyan! The Prophet Adam عَلَيْهِ السَّلَامُ died and so did Ḥaḍrat Huwwa (Eve) عَلَيْهِ السَّلَامُ, Ḥaḍrat Nūh (Noah) عَلَيْهِ السَّلَامُ died and so did Ḥaḍrat Ibrahim *Khāḥilullah* (Abraham, the Friend of Allah) عَلَيْهِ السَّلَامُ. Ḥaḍrat Mūsa *Kaḥmullah* (Moses, the Conversationalist of Allah) died and so did Ḥaḍrat Daw'ūd *Khāḥfatullah* (David, the Successor of Allah on Earth) عَلَيْهِ السَّلَامُ. And O Ibn Ḥayyan (رَضِيَ اللَّهُ عَنْكَ)! The Holy Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also passed away and so has Abu Bakr *Khāḥfat-ul-Muslimīn* (the Caliph of the Muslims) رَضِيَ اللَّهُ عَنْكَ. Today my brother (in spiritual sense) 'Umar bin Khattāb رَضِيَ اللَّهُ عَنْكَ has parted company in order to meet his beloved, Allah the Almighty. Having said this he gave a cry 'O 'Umar the Brave' and prayed for the Almighty Allah's mercy on to him."

Ḥaḍrat Harīm رَضِيَ اللَّهُ عَنْكَ maintains that by the time Ḥaḍrat 'Umar bin Khattāb رَضِيَ اللَّهُ عَنْكَ was alive and his Caliphate near to an end. Therefore, I said: "May Allah the Almighty shower mercy on you! 'Umar bin Khattāb رَضِيَ اللَّهُ عَنْكَ is still alive.

"At this he disclosed, 'Allah the Almighty has just given me the news of his death. If you discern a little of my talk, myself and yourself all are counted as ones amongst the dead. All that had to take place has been enforced. Having spoken this much he sent salutations unto the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and recited briefly some of the supplications and said, 'O Harīm (رَضِيَ اللَّهُ عَنْكَ)! My advice for you to follow is to emulate the

Almighty Allah's Book, the *Holy Qur'ān*, the way of the 'good' and to send *Darūd* (Salutations) on to the Holy Prophet ﷺ. I gave you the news of my death and yours too. Bear in mind the death always, forgetting about it not even for a single moment. At your return, undertake to warn your tribe and advise the followers of the Faith. Beware! You do not sever the company of the *Jama'at* (group) thus losing your Faith in forgetfulness and hence facing the Hell Fire on the Day of Judgement.'

"Then he added, 'O Allah the Almighty! This man claims that he loves me for Your sake and for You alone he has visited me. Therefore, O Allah the Almighty, show me his face in Paradise in order to renew our contact and help me meet him in Your *Dār as-Salām* (the House of Peace). Wherever he may be, keep him in Your peace and protection. Grant him the possession of his farming. Keep him happy during his stay in this transitory World. Make easy for him to obtain the share in the world that You have granted him, and make him content at Your bestowal and graces. Grant him the best recompense.'

"After this supplication, he went on, 'O Harīm (رَضِيَ اللَّهُ عَنْكَ)! Now I trust you to the Almighty Allah's custody. Well! *Assalamu Alaykum Wa Rahmatullah* (Peace be on you and mercy of Allah the Almighty!) From now on I shall not see you any more. I dislike fame and befriend seclusion and solitude. As long as I shall be with the people in the world I shall suffer from extreme grief and pain. Accordingly, you do not look for me in future. However, I shall cherish your memory in my heart. Hence on neither shall I be able to see you nor will you be able to see me. Keep me in your mind and pray for my good. I shall, *in shā Allah* (Allah the Almighty willing), bear you in mind and also pray for your good. Having said this he went aside. I followed him in order to have a few more moments with him. But he was not pleased at this. We, therefore, parted each other crying. Thereafter I looked for him all over, but without any news of him from any quarter. May Allah the Almighty shower His

blessing on and forgive him. Afterwards, no week passed by without me having his vision in dream once or twice."

Uways's (رضي الله عنه) Discharge of his Duties

Mustadrik Hakim has it that despite his seclusion and solitude Ḥadrat Uways رضي الله عنه never let slip the obligatory commands to practise or to shun. Because of these obligatory duties he had to face an indifference of the people. Abu al-Haws رضي الله عنه narrates a friend of his saying: "A man from the Tribe of *Murad* went to him and having wished him *Assalamu Alaykum wa Rahmatullah* asked, 'Uways رضي الله عنه! How are you?'

"He replied, '*Al-hamdū lillah* (God be praised!)

"He asked, 'How do people treat you?'

"He replied, 'You ask this question to a man who does not trust to last his life in the evening until morning and in the morning until evening!'

"O my brother of the clan! Death has not spared any opportunity for anyone to make merry. O my brother of the *Murad*! Discharging of the Almighty Allah's obligatory duties has not spared a true Muslim with a friend. I swear by Allah the Almighty on the fact that because we persuade people to do good and shun evil, they have, therefore, declared us as their enemy. In this attitude they have been helped by the hypocrites who point at us. But I swear by Allah the Almighty that their attitude will not stop me from saying what is the truth."

Uways's (رضي الله عنه) Mode of Worship

Someone asked Ḥadrat Uways al-Qarani رضي الله عنه: "How should one pray?"

He replied: "I only wish that I start the prayer and spend the night in one *Sajdah* (prostration) and, lost control of myself, recite repeatedly *Subhāna Rabbī al-A'alā* (Glory be to God Who is Most High!)"

When he was asked about humility during prayers, he said: "If someone who is praying is hit with a bar and has not

felt it at all, this act will be demonstrative of the humility of his prayer."

At another occasion, he said: "If someone worships Allah the Almighty to the extent of the Heaven and the Earth, Allah the Almighty will not approve of his worship until the worshipper has complete belief in Him."

He asked: "What is the best and blessed way of belief in Allah the Almighty?"

He replied: "Leave alone and do not worry about that which has already been set aside for you and whilst praying turn your mind off the world just as he does so at the time of his death. This state is enjoyed only when the human being regards death nearer to him than his jugular vein. If this is the state, then the man would be the one who believed in Allah the Almighty completely. Then his prayers would be accepted and become one who would have the honour of nearness to Allah the Almighty."

Uways's (رضي الله عنه) *Miracle (Karamat) of the Drowning Boat*
Hadrat Habib bin Suhail (رضي الله عنه) narrates: "I was on board a boat along with some businessmen. The boat was loaded with a lot of merchandise of different kind. All of a sudden rain and storm took upon us and the boat was caught up in stormy waves so much that it began to let water in and hence drown. All the passengers lost hope of life. There was also amongst them a passenger who appeared old and senile and wore a blanket made of camel hair. He got up from his seat and began to walk on the waves as if he was walking on earth. Regardless of anything around, he occupied himself in prayer. We beseeched, 'O man of God! Pray for us!'"

"At this he attended to us and asked, 'What is the matter?'"

"We drew his attention to the state he was himself witnessing.

"He said, 'Cultivate nearness to Allah the Almighty.'"

"We asked, 'How?'"

"He replied, 'By renouncement of the world! Now recite *Bismillā-hir Rahmā-nir Rahīm* (In the Name of Allah, Most Beneficent, Most Merciful) and step outside the boat.'

"We followed his directions. The water rose all over the boat, but we stood all safe and sound. He began to say, 'Now you are free from the world.'

"We all asked, 'O the pious man! Who are you?'

"He answered, 'My name is Uways (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ).'

"We beseeched, 'This boat has also for the poor at Madina Manawwara the baggage that a rich man of Egypt had despatched because a famine has these days spread out in Madina Manawwara.'

"At this, he remarked, 'If Allah the Almighty returns you your wealth, would you distribute all that amongst the poor of Madina Manawwara?'

"They all said, 'Yes!'

"He performed two *Raka'at* (units) of prayer on the surface of water and offered a supplication. We saw the boat with all the baggage rising up the water. We took hold of the boat. Then we reached Madina Manawwara all well and distributed as promised everything amongst the poor and the needful there." - reference *Zuhrat-ul-Riyād*

Peace of Mind

A tradition has it that Ḥaḍrat Harīm (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ) had the good fortune of a few meetings with Ḥaḍrat Uways (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ). Once he went to him. He enquired: "What is this visit for?"

Harīm (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ) replied: "To gain peace of mind from you!"

He remarked: "I have not come across a man who knew Allah the Almighty and still sought peace of mind from someone except Him."

Uways's (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ) Extreme Practices

Ḥaḍrat Uways (رَضْوَانُ اللَّهِ عَلَيْهِ وَسَلَّمَ) undertook great hardships in the field of *Sūlook*. He used to keep awake the whole night. Normally, he stood in *Iqāma* (standing posture) for prayers one night, spent the next in *Ruk'ū* (kneeling posture) and the following

in *Sajdah* (prostration). He often spent his days praying in addition to the nocturnal worship. The famous *Tabīee* Ḥaḍrat Rabi' bin Khathī رَضِيَ اللَّهُ عَنْهُ reports: "One day I went to meet him. I saw him busy in his *Fajr* (early morning) prayer. I waited for him to finish in order to meet him. Having finished his prayer, he got engaged in *Tasbīh* (formulas of celebration of praises of Allah the Almighty) and *Tahīl* (praises of Allah the Almighty) and remained so continuously until *Zuhr* (early afternoon) prayer. Likewise, this lasted further until *Asr* (late afternoon) prayer and from *Asr* to *Maghrib* (sunset) prayer. Then I thought he might have a recess in order to break his fast, but he remained busy in *dhikr* and litanies until *Isha* (late evening) prayer and then to the morning prayer. Three days passed by this way. He slept on the fourth night for a short while and ate a little. Then he occupied himself in *Astaghfār* (litanies seeking forgiveness of Allah the Almighty) thus: "O Allah the Almighty! I seek Your refuge against the sleeping eye and stomach-full of food."

When I witnessed all this, I returned without seeking his audience and saying to myself: "This is enough for me!"

Disappearance of Uways رَضِيَ اللَّهُ عَنْهُ

As long as the apparent world had not recognised the real Uways رَضِيَ اللَّهُ عَنْهُ, he was seen round and about amongst all people. But as soon as his real self came to the fore, he went out of sight, nobody having seen him ever after.

It is said that during the *Battle of Siffin* he died a martyr, fighting in favour of Ḥaḍrat 'Ali رَضِيَ اللَّهُ عَنْهُ.

Another tradition has it that on his return journey from Azarbijan, he died of some stomach ailment. As this of his journey was on *Jehād* (Holy War), he met an honourable martyr's death in accordance with any of the traditions in connection with martyrdom. It is claimed that his mausoleum is situated in the North of and outside the *City of Zubaid* in the Yemen.

WAllah-u 'Alamu Bith-Thawāb!

Details of the Traditions of Uways's رَضِيَ اللَّهُ عَنْهُ Martyrdom

It is a well-known tradition that at the bank of the *River Euphrates* Uways رَضِيَ اللَّهُ عَنْهُ heard the noise of a drum. He enquired of the passers-by about the reason for that. Someone told him that Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ was setting out on a battle against Amīr Mu‘awiyyah رَضِيَ اللَّهُ عَنْهُ. Consequently, he went along to Ḥaḍrat ‘Ali’s رَضِيَ اللَّهُ عَنْهُ troops. Before he arrived there, Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ had an oath of allegiance to death at his hand taken by ninety nine men. At this juncture, Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ said: "A man wearing a blanket will come thus completing the number of troops."

Another narration has it that when Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ counted the number of his troops, he found one man short of the anticipated number. It is then that he prophesied an on-coming of the man wearing a blanket. Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ had just uttered these words that Ḥaḍrat Uways رَضِيَ اللَّهُ عَنْهُ arrived on the scene. Seeing him Ḥaḍrat ‘Ali رَضِيَ اللَّهُ عَنْهُ was extremely pleased. He took the oath at Ḥaḍrat ‘Ali’s رَضِيَ اللَّهُ عَنْهُ hand in order to sacrifice his life. He set out to fight and fell martyr.

As long as he lived he led the life of the appraised.

When death approached he died a martyr, the exalted.

Kashf al-Mahjub of ‘Ali al-Hujwiri seconds this tradition.

According to another tradition by Jalāl-ud-Dīn Sayūti رَضِيَ اللَّهُ عَنْهُ and Abdur Rahmān Jamī رَضِيَ اللَّهُ عَنْهُ, it is chronicled that Uways رَضِيَ اللَّهُ عَنْهُ set out to participate in *Jehād* on the Azarbijan front during the final days of Ḥaḍrat ‘Umar Farooque’s رَضِيَ اللَّهُ عَنْهُ Caliphate. He suffered from diarrhoea. When he died on the way, the troops stopped. They found two pieces of cloth in his haversack that did not seem to be any part of the worldly dress. The shroud was prepared of this. Just at the time they found that at a short distance in front there was a readily dug out grave and scented water and sweet essence nearby. The holy warriors bathed him with the same water, dressed in the shroud, applied the scent and said the funeral prayer, buried him and then took to the battle front. On their return journey, the Muslim troops went past the same place where there was seemingly no grave or any sign of it. They

searched for it no end but to no trace. *WAllah-u 'Alamu Bith-Thawāb!*

Uways's (رَضِيَ اللهُ عَنْهُ) Copycats

On the *Day of Resurrection* Allah the Almighty will create seventy thousand angels whose appearance will resemble that of Ḥaḍrat Uways al-Qarani رَضِيَ اللهُ عَنْهُ and in their procession he will be taken towards the Paradise. The whole of creation will witness it, but no one will be able to recognise the real Khawaja Uways al-Qarani رَضِيَ اللهُ عَنْهُ. Just as Allah the Almighty had hidden him from the sights of the people, likewise He will keep him hidden from the sights of the aliens.

The state of Ḥaḍrat Khawaja Uways رَضِيَ اللهُ عَنْهُ bears testimony to the *Hadith* that Ḥaḍrat Abu Hurayra رَضِيَ اللهُ عَنْهُ had reported as a Divine decree thus:

أَوْلِيَاءِي دَخَلَتْ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

(*My friends are beneath my over-dress.
Nobody except Me recognises them.*)

The Sayings of Ḥaḍrat Uways al-Qarani رَضِيَ اللهُ عَنْهُ

*I searched for honour, I found it in service to the creatures.

I searched for leadership, I found it in the creatures' welfare.

I searched for humility, I found it in truth.

I searched for the source of pride, I found it in *Faqr*.

I searched for a valuable relationship in the Hereafter, I found it in *Taqwah* (Fear of Allah the Almighty)

I searched for highness, I found it in *Qanā'at* (contentment)

I searched for peace, I found it in *Zuhd* (piety).

*He who believes in three things has Hell nearer to him than his jugular vein; they are voluptuous meals, expensive dress and companionship of the rich.

* Peace is in solitude.

*It is imperative on you to guard your heart.

*When you sleep, regard death nearer to your head and when you wake up regard it in front of you.

*Do not regard a sin something ordinary, rather regard it something extra-ordinary. This is the reason you commit sins. If you regard a sin something inferior, then you will also regard Allah the Almighty inferior.

*It is regretted at the hearts that are in doubt and do not seek advice.

*He was asked: "What is your job?"

He replied: "The journey is long and I have no necessities of the journey with me. This is why I lament all the time.

*He who recognised Allah the Almighty, he recognised everything and nothing remained hidden from him.

**Wahdat* (Unity of Godhead) is that nothing except Him comes in the thoughts.

*Virtues of اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ *Allah-hummāghfir-lil-Mumineena wal-Mumināt!* (O Allah the Almighty! Forgive Muslim Men and Women!) - Ḥaḍrat Uways al-Qarani's (رضي الله عنه) special litany:

*Allah the Almighty writes recompense as many times as Muslim men and women for he who seeks forgiveness of the true Muslim, men and women. - (*Ibada bin Samat/Majm'a al-Zawa'id - Kitāb al-'Amal Bis-Sunnah, Vol 1, P 1095*)

*He who has no wealth to give away in *Sadaqa* (charity) should seek forgiveness of true Muslim, men and women.

This is his *Sadaqa*. - (Abu Hurayra Majm'a al-Zawa'id - Kitāb al-'Amal Bis-Sunnah, Vol 1, pp 1095-1096)

*Ḥaḍrat Abu Darda رَضِيَ اللهُ عَنْهُ reports having heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying: "He who prays 25 or 27 times daily for the forgiveness of true Muslim, men and women, will be counted amongst the people whose prayers are met with and who are the means of livelihood of people on Earth." - (Majm'a al-Zawa'id / Kitāb al-'Amal Bis-Sunnah, Vol 2, PP 90-91)

NB: The reporter is not clear about the number of times of the litany, but it is either 27 or 25 times a day.

Supplication:

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ!

Wa Ākhiru Da'wanā anil Hamdulillahi Rabb-il-Ālamīn! Wassalātu Wassalāmu 'Ala Rasūli Hil-Karīm! Wal-Hamdulillahi Rabb-il-Ālamīn! Āmīn!

(In the end, our claim is that all praise be to Allah the Almighty, the Lord of the Worlds, and blessings and greetings to the gracious Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! And praise be to Allah the Almighty, the Lord of the Worlds! Amen!)

- Abu Anees Muḥammad Barkat 'Ali Ludhianvi رَضِيَ اللهُ عَنْهُ

مجلس ذکرِ الہی

اسیرِ عتوا و جیہہ لبوا

جلدی کرد اور جلدی آؤ

(اسے لوگوں)

لِذِكْرِ اللَّهِ تَعَالَى

اللہ تعالیٰ کے ذکر کے لیے،

لِمَغْفِرَةِ أُمَّةٍ

سیند ناومولینا و جینینا محمد بن النبی الامین صلی اللہ علیہ وسلم



Majālis Dhikr-i-Ilāhi

(Sessions of

Remembrance of Allah
the Almighty)

العشاء		المغرب	
Al-'Tshā'	Al-Maghrīb	المغرب	العشاء
رتبة	اذكار الجميل	رتبة	اذكار الجميل
	اللهم صل على سيدنا محمد - النبي الام وعلى آله وسلم		اللهم صل على سيدنا محمد - النبي الام وعلى آله وسلم
	نوافل		نوافل
	صلوة الاربيثه والاستنفار		أية الكرسي
	ان ربى لغفور رحيم		البقرة آخر دوايات
	ان ربى رحيم ودود		أل عمران آخر ذكر
	ان ربى قريب مجيب		سوره مسجات
	سبحان ذى الملك والملكوت		سوره زمر
	سبحان ذى العزة والجبروت		سورة يس دخان ملك
	سبحان الحق الذى لا يموت		سورة العنكبدة
	سُبُوْحٌ قُدُوسٌ		سورة الواقعة
	رب الملائكة والروح		سورة الانتراح
	سبحان الملك القدوس		سورة القدر
	سبحان ذى الفضل والنم		سورة الزلزال
	سبحان ذى الجهد والكرم		سورة الكوثر
	سبحان ذى الجلال والاكرام		چهار قل شهرين
	اللهم الرفيق الاعلى		يا الله يا رحمن يا رحيم يا حي يا قيوم
	اللهم الرفيق الاعلى يا عزيز		الله الصمد
			يا عزيز
			يا بدوح
			يا لطيف يا شير يا وهد يا ماهد يا واحد يا احد يا صمد يا الله يا نور يا حق يا مبین
			اللهم يا قاضى الحاجات
	اللهم اغفر للمؤمنين والمؤمنات		اللهم اغفر للمؤمنين والمؤمنات
	يا حي يا قيوم		يا حي يا قيوم
	اللهم صل على سيدنا محمد - النبي الام وعلى آله وسلم		اللهم صل على سيدنا محمد - النبي الام وعلى آله وسلم

Al-Fajr		الفجر		Al-Tahajjud		التهجّد	
ترتبه	اذكار الجميل	ترتبه	اذكار الجميل	ترتبه	اذكار الجميل	ترتبه	اذكار الجميل
	اللهم صل على سيدنا محمد ن النبي الامي وعلى آله وسلم	٤٣	اللهم صل على سيدنا محمد ن النبي الامي وعلى آله وسلم	٢٩			
	سورة الفاتحة	٤٢	نوافل	٥٠			
	سورة الاخلاص	٤٥	أل عمران آخر ركع ،	٥١			
	اعوذ بالله السميع العليم من الشيطان الرجيم	٤٦	سورة العلق	٥٢			
	سورة الحشر آخرة آيات	٤٤	سورة المزمل	٥٣			
	سبحان الله وبحمده سبحان الله العظيم وبحمده أستغفر الله .	٤٨	ياغفور يارحيم	٥٢			
	سبحان الله وبحمده	٤٩	سورة طه	٥٥			
	سبحان الله والحمد لله ولا اله الا الله والله اكبر	٨٠	سورة الفتح	٥٦			
	بسم الله الرحمن الرحيم	٨١	سورة الرحمن	٥٤			
	لا حول ولا قوة الا بالله العظيم	٨٦	سورة النصر	٥٨			
	ياحوت	٨٣	آية كريمة	٥٩			
	نصرت من الله وفتح قريب	٨٣	سمع الله لمن حمده	٦٠			
	سبحان ربّي العظيم ،	٨٥	سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ -	٦١			
	سبحان ربّي الاعلى	٨٦	لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ -	٦٢			
	لااله الا الله الملك الحق المبين	٨٤	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ	٦٣			
	لااله الا الله الملك الحق اليقين	٨٨	الله الله ربّي لا اشرك به شيئا	٦٢			
	اعوذ بالله من الشيطان الرجيم	٨٩	لااله الا الله	٦٥			
	صلى الله عليه وسلم	٩٠	رب اغفر واسم وانت خير الراحمين ولا حول ولا قوة الا بالله العظيم	٦٦			
		٩١	رب اعزك من همزة الشيطان واعوذ بك رب ان يحضروك	٦٤			
		٩٢		٦٨			
		٩٣		٦٩			
	اللهم اغفر للمؤمنين والمؤمنات	٩٣	اللهم اغفر للمؤمنين والمؤمنات	٤٠			
	ياحمت ياقيوم	٩٥	ياحمت ياقيوم	٤١			
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- continued		الفى	الاشراف		Al-Ishraq	
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	اللهم صل على سيدنا محمد النبي الامي وعلى آله وسلم	۱۲۱		اللهم صل على سيدنا محمد النبي الامي وعلى آله وسلم	۹۷	
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	سبحان الله العظيم	۱۲۵		سبحان الله ومجده سبحان الله العظيم	۱۰۱	
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	سبحان الله عدد ما بين ذلك	۱۲۸		يا اكرم الاكرمين	۱۰۴	
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	سبحان الله مداد كلماته	۱۳۳			۱۰۹	
	سبحان الله عما يشركون	۱۳۴			۱۱۰	
	سبحان الله رب العرش العظيم	۱۳۵			۱۱۱	
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		۱۳۷			۱۱۳	
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		۱۳۹			۱۱۵	
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	يا حى يا قيوم	۱۴۳		يا حى يا قيوم	۱۱۹	
	اللهم صل على سيدنا محمد النبي الامي وعلى آله وسلم	۱۴۴		اللهم صل على سيدنا محمد النبي الامي وعلى آله وسلم	۱۲۰	

Az-Zuhr		الظهر		Al-Zawwal		الزوال	
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	اللهم صل على سيدنا محمد و آله وسلم	١٦٩		اللهم صل على سيدنا محمد و آله وسلم	١٣٥		اللهم صل على سيدنا محمد و آله وسلم
	فوافل	١٤٠		صلوة التسبيح	١٣٦		
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		١٥٥			١٦١		
		١٥٦			١٦٢		
		١٥٧			١٦٣		
		١٥٨			١٦٤		
		١٥٩			١٦٥		
	اللهم اغفر للمؤمنين و المؤمنات	١٦٠		اللهم اغفر للمؤمنين و المؤمنات	١٦٦		
	يا حي يا قيوم	١٦١		يا حي يا قيوم	١٦٧		
	اللهم صل على سيدنا محمد و آله وسلم	١٦٢		اللهم صل على سيدنا محمد و آله وسلم	١٦٨		

ترتیب	اذکار الجمیل	نمبر شمار	ترتیب	اذکار الجمیل	نمبر شمار
	اللهم صل على سيدنا محمد و على آله و سلم	۲۱۶		اللهم صل على سيدنا محمد و على آله و سلم	۱۹۲
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	يا الله يا رحمن يا رحيم يا حي يا قيوم			اللهم صل على مفتاح دار السلام	۲۰۲
	يا ذا الجلال و الاكرام يا ذا الفضل العظيم			اللهم صل على الشفيع في جميع الانام	۲۰۳
	چند لاکھ چالیس ہزار ایک سو چالیس			استغفر الله الذي لا اله الا هو العليم الغفور و اتوب اليه	۲۰۴
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شروع اللہ کے نام سے جو رحم کرے اور مہربان ہے،



اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

لے اللہ تمام مومن مردوں اور عورتوں کی مغفرت فرمادیجئے

Du'ā - Supplication

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الصَّمَدُ
 اے اللہ میں تجھ سے سوال کرتا ہوں، تجھ کو تو ہی ہے اللہ تیرے سوا کوئی معبود نہیں، تو ایک ہے بے نیاز ہے
 الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا حَيُّ
 جن نے نہ جنم اور نہ جنم کیا اور نہ اس کا کوئی ہمسر ہے۔ یا حی
 يَا قَيُّوْمُ اَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْكَرِيمِ اَنْ
 میں خدا سے عظیم، رب عرش کریم کے = سوال کرتا ہوں کہ
 تَغْفِرَ أُمَّةً مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ○ يَا إِلَهَ الْعَالَمِينَ
 وہ محمد مثل اللہ میں سے کسی امت کو بخش دے۔ اے تمام جہانوں کے معبود!
 يَا رَحْمَنُ يَا رَحِيمُ يَا رَبَّ الْعَرْشِ الْكَرِيمِ يَا رَبَّ الْعَرْشِ الْمَجِيدِ
 اے رحمان، اے رحیم! اے رب عرش کریم! اے رب عرش مجید!
 يَا رَبَّ الْعَرْشِ الْعَظِيمِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اجْعَلْ ثَوَابَ هَذَا
 اے رب عرش عظیم! اے صاحب جلال و عظمت! میں اس ذکر کا ثواب
 الذِّكْرِ إِلَى رَسُولِكَ وَحَبِيبِكَ مُحَمَّدٍ الْمُسْتَفَى وَ
 تیرے رسول اور تیرے حبیب حضرت محمد مصطفیٰ، امیر مجتہد
 أَحْمَدَ بْنِ الْمُجْتَبَى لِمَغْفِرَةِ أُمَّتِهِ ط رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
 اللہ علیہ وسلم کی امت کی مغفرت کے لیے پیش کرتا ہوں۔ اے ہمارے رب تو ہماری طرف سے قبول فرما، بے شک
 السَّمِيعُ الْعَلِيمُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ
 تو سننے والا، جاننے والا ہے۔ یا حی یا قیوم، یا حی یا قیوم، یا حی یا قیوم

آمین شرف آمین ط
 آمین شرف آمین!

رَبَّنَا أَعْطِ ثَوَابَ هَذَا الذِّكْرِ الْحَمِيدِ لِلَّذِينَ آمَنُوا بِكَ
 اے ہمارے رب! اس ذکر حمید کا ثواب ان لوگوں کو عطا کر جو تم پر ایمان لائے اور تیرے
 وَ بِحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِينَ آمَنُوا
 حبیب حضرت محمد صلی اللہ علیہ وسلم پر ایمان لائے اور جنہوں نے
 بِكَ يَا نَبِيَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَأَنْتَ مُحَمَّدًا صَلَّى اللَّهُ
 تجھے رحمن و رحیم اور حضرت محمد صلی اللہ علیہ وسلم کو اپنا
 عَلَيْهِ وَسَلَّمَ سَيِّدَهُمْ وَمَوْلَاهُمْ وَلِكُنْهُمْ لَمْ يَرْضَوْكَ
 آیت و مولا تسلیم کیا۔ مگر وہ نہ تجھے راضی کر کے
 وَلَمْ يَتَّكِفُوا سُنَّةَ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 اور نہ ہی تیرے حبیب حضرت محمد صلی اللہ علیہ وسلم کی سنت کی پابندی کر کے
 لِقُصُورِهِمْ وَعَجْزِهِمْ وَلَمْ يَزَالُوا فِي الدُّنْيَا يَمْلِكُونَ السَّيِّئَاتِ
 برج اپنی کوتاہیوں اور عجز کے اور ذنب میں ہمیشہ برائیاں ہی کرتے رہے،

وَلَمْ يَتَزَوَّدُوا لِقُبُورِهِمْ إِلَّا الْحَسْرَةَ وَالنَّدَامَةَ وَيَعْدُبُونَ فِي
اور سوائے حسرت اور ندامت کے، اپنی برائی کی زندگی کے لیے کوئی بھی زاویہ راہ تیار نہ کر سکے اور اپنے

قُبُورِهِمْ هَذِهِ لِأَعْمَالِ السَّيِّئَةِ الَّتِي ارْتَكَبُوهَا يَا رَبِّ فَاغْفِرْ
بُرائے اعمال کی وجہ سے جو ان سے سرزد ہوئے، اپنی قبول میں عذاب پانپنے ہیں۔ یا رب العزت :

لِكُلِّ أَحَدٍ مِنْ أُمَّةٍ سَيِّدًا وَمَوْلَانَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا
ہمارے آقا و مراد حضرت محمد صلی اللہ علیہ وسلم کی امت کے ہر فرد کو بخش دے اور

تُعَذِّبُهُ يَا أَحَيُّ يَا قَيُّوْمُ يَا أَحَيُّ يَا قَيُّوْمُ يَا أَحَيُّ يَا قَيُّوْمُ يَا قَيُّوْمُ يَا قَيُّوْمُ
عذاب میں مبتلا نہ کر۔ یا حی یا قیوم، یا حی یا قیوم، یا حی یا قیوم، یا قیوم، یا قیوم، یا قیوم

كَرَمَكَ الْحَبَّةَ وَلُطْفَكَ الْعَمَّةَ لَا يُدْرِكُكَ أَحَدٌ
تیرا کرم محفل اور لطف عام کبھی کے بھی اعمال میں نہیں آ سکتا،

يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ
لے سب رحم کرنے والوں سے زیادہ رحم کرنے والے سب رحم کرنے والوں سے زیادہ رحم کرنے والے آمین

شِعْرَ آمِينَ ط وَهَذَا هِيَ لَكَ وَمَا عَلَيْكَ بِعَزِيزٍ ط فَإِنَّكَ
اے میرے مولا یہ تمہارے پر آسان ہے اور تجھے کوئی مشکل نہیں، کبریا کے تر

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط بِالْإِجَابَةِ جَدِيرٌ ط لَا إِلَهَ إِلَّا أَنْتَ يَا أَحَيُّ يَا قَيُّوْمُ
ہر چیز پر قادر ہے اور ہر انتہا سنبھال کرنے کے لائق ہے۔ تیرے سوا کوئی سنبھال نہیں لے نہ لے لے ہمیشہ تمام ہے

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط
اے صاحب جلال و عظمت :

اللَّهُمَّ أَنْتَ مَوْلَانِي وَأَنَا عَبْدُكَ ضَعِيفٌ وَمُسْكِينٌ أَنْتَ الْمَالِكُ
اے اللہ، تو مولا ہے اور میں تیرا ضعیف و ناتواں بندہ، تو مالک ہے

الْأَحَدُ وَأَنَا مَمْلُوكٌ أَنْتَ الْقَادِرُ الْقَسَمُ وَأَنَا مُتَحْتَاجٌ أَنْتَ الْقَادِرُ عَلَيَّ
احد میں ملوک، تو قادر ہے بے نیاز اور میں مقدر، تو سب کچھ ہے

كُلِّ شَيْءٍ وَأَنَا لَسْتُ بِشَيْءٍ يَا سَمِيعُ فَاسْمَعْ اسْتِغْفَانِي وَتَقَبَّلْ دُعَائِي
اور میں کچھ بھی نہیں، پس تو میری فریاد کر جس اور میری دعا قبول فرما کر

فَاغْفِرْ أُمَّةَ سَيِّدِ الْمُرْسَلِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَحَيُّ يَا قَيُّوْمُ
مغزر اقدس مثل اللہ علیہ وسلم کی امت کی مغفرت فرما دے ! لے نہ لے ہمیشہ ہے

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط
اے صاحب جلال و عظمت :

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَأَهْلِ
سَيِّدِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

ابو ایسی محمد بרכת علی لودھیانوی مؤلف

Allāhumma inni as'aluka be-Annaka antallāhū lā ilāha illa ant-al-ahad-us-samad-ul-lādhi lam yalid wa lam yulad wa lam ya-ku(n)llahu kufuwan ahad; Yā-Hayyū, yā-Qayyūm! As'alullah al-'Azīma Rabb-al-'Arsh-il-Karīm i(ny)yughfira ummata Muhammadin Sallallāhu Alayhī wa Sallam. Yā illā-al-'Ālamīn, yā-Rahmānu, yā-Rahīmu, yā-Rabbal-'Arsh-il-Karīmī, yā-Rabb-il-'Arsh-il-Majīdi, yā-Rabb-il-'Arsh-il-'Azīmi; Yā-Dhu-al-Jalāl wal-Ikrām. Aj'alu thawāba hādha-dh-dhikrī ilā Rasūlika wa Habibeka Muhammadin-il-Mustafā wa Ahmadin-al-Mujtabā limaghfiratī Ummatehi, Rabbana Taqabbal minnaka ant-al-Samī'-ul-'Alīm! Yā-Hayyū, yā-Qayyūm! Yā-Hayyū, yā-Qayyūm! Yā-Hayyū, yā-Qayyūm! Āmīn! Thum Amīn!

Rabbana A'ati thawāba hādha-dh-dhikr-il-jamīli lilladhīna 'āmanu beka wa habibeka Muhammadin Sallallāhu Alayhī wa Sallam walladhīna 'āmanu beka anta-Rahmān-ur-Rahīmu wa anna Muhammadin Sallallāhu Alayhī wa Sallam Sayyiduhum wa Mawlāhum wa lakinnahum lam yaḍuka wa lam yattamattaku be-Sunnate habībeka Muhammadin Sallallāhu Alayhi wa Sallam, liqusurihim wa 'ijzihim wa lam yazālu fid-dunya y'amālun-as-siyyi'ātī wa lam yatazawwadu liqaburīhim ill al-hasrata wan-nadāmata wa yu'azzibuna fī qaburihim lil-'amaḥ-is-siyyi'atī-hillati irttakabuhā yā-Rabb faghfir likullī ahadamin ummatī Sayyiduna wa Mawlanā Muhammadin Sallallāhu Alayhī wa Sallam wa lā tu'azzibhu! Yā-Hayyū, yā-Qayyūm! Yā-Hayyū, yā-Qayyūm! Yā-Hayyū, yā-Qayyūm! Fainna karmak-al-jamma wa lutfak-al-'amma lā yudrīkuhu ahadun; Yā-Arham-ar Rahimīn! Yā-Arham-ar Rahimīn! Yā-Arham-ar Rahimīn! Amīn! Thum Amīn! Wa hādha hayyi'un-al-laka wa ma 'alayka be'azīz. Fa'innaka 'alā kullī shay'in Qadīrun(w) wa-bil-ijabatihī jaḍīrun. Lā ilāha illa anta! Yā-Hayyū, yā-Qayyūm! Yā-Dhu-al-Jalāli wal-Ikrām!

Allāhumma anta Mawlāī wa 'abduka ḍa'ifun(w) wa miskānun ant-al-Malik-ul-Ahadu wa ana mumlukun ant-al-Qadīr-us-Samadu wa ana muhtajun anta Qadīru 'ala kullī shay'in wa ana lastu be-shay'in ya-Samī'u fasm'a istaghāthī wa taqabbal du'āī faghfir ummata Sayyid al-Mursalīna Sallallāhu Aalyhī wa Sallam! Yā-Hayyū, yā-Qayyūm! Yā-Dhu-al-Jalāli wal-Ikrām! Amīn! Thum Amīn!

*Wa Sallallahu Ta'alā 'Alā Khayrī khalqihī Muhammadin(w)
wa 'Ālihī wa As-hābihī wa Azwājihī wa Dhurriyātehī wa Ahle-
Ba'ytehī 'ajm'aīna berahmatika! Yā-Arham-ar Rahimīn!*

(O Allah the Almighty! I beseech You because You alone are Allah. There is none except You worthy of worship. You are One, the Independent Who does not beget, nor is begotten. He has none comparable unto Him, the One. O the Living, O the Lasting! I beseech Allah the Exalted, the Sustainer of the Beneficent Throne, to please forgive the *Ummah* (the Muslim Nation) of Ḥaḍrat Muḥammad ﷺ. O the Worshipped of the Worlds, O the Beneficent, O the Sustainer of the Gracious Throne! O the Sustainer of the Munificent Throne! O the Sustainer of the Exalted Throne! O the Majestic, O the Honoured! I offer the recompense of this *dhikr* (remembrance) for forgiveness of the *Ummah* of Your Messenger, the beloved Muḥammad *Al-Mustafa* Ahmad *Al-Mujtaba*. Accept this from us. Indeed, You are the Listener, the Knower! O the Living, O the Lasting! O the Living, O the Lasting! O the Living, O the Lasting!

O our Lord! Grant the recompense of this pretty *dhikr* to the people who rallied their Faith in You and Your beloved Ḥaḍrat Muḥammad ﷺ, and accepted You as the Gracious, the Beneficent, and Ḥaḍrat Muḥammad as their master and provider, but they could not please You nor could they follow the *Sunnah* of Your beloved Ḥaḍrat Muḥammad ﷺ. And because of their omissions and weaknesses always committed evil deeds and except remorse and disappointment could not muster anything for the life of *Barzakh* (waiting period before the Day of Judgement, the purgatory). And because of their evil deeds they are suffering from torture of the graves. O Allah the Almighty! Forgive each and every member of our master and provider, and do not keep them suffering from torture. O the Living, O the Lasting! O the Living, O the Lasting! O the Living, O the Lasting! Because Your Grace is perfect and beneficence absolute, O the Most Merciful of the merciful! O my Lord! This is all easy for You and presents You no problem, because You are Powerful over everything and Succour to every plaint. There is none worthy of worship except You, O the Living O the Lasting, O the Majestic, O the Honoured! O Allah the Almighty! You are the Provider and I am Your weak and

helpless servant. You are the Owner, the Powerful, the Independent and I, the overpowered. You are Omnipotent and I am non-entity. Therefore, listen to my plaint and fulfil my supplication thus forgiving the *Ummah* of the Holy Prophet, the Leader of the Messengers. O the Living, O the Lasting! O the Majestic, O the Honoured!

O Allah the Almighty! Shower Your blessings on to the benefactor to the creation, Ḥadrat Muḥammad (ﷺ), his progeny, companions, wives, offspring and household all! O the Most Merciful of the merciful!

-Abū Anees Muḥammad Barkat Ali Ludhianvi

Also, pray thus at the end of each session of *dhikr*:

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"Yā-Allāhū!, yā-Ramānū!, yā-Rahimū! Yā-Hayyū, yā-Qayyūm! Yā-Dhu-al-Jalāli wal-Ikrām! (O Allah, O the Compassionate, O the Merciful, O the Living, O the Lasting! O the Exalted, O the Honoured!) On behalf of *Al-Maqām-un-Najjāf As-Ṣahḥāf Al-Maqbu-ul-Mustāfein* Dār-ul-Eḥsān Faisalabad (Punjab) the recompense of this *dhikr* is passed on to the Holy, the Perfect, the Honoured, the Beautiful, the Sacred, the Pure Messenger (ﷺ) for forgiveness of the dead of his *Ummah*! Yā-Hayyū, yā-Qayyūm!

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - آمِينَ

(O the Lord! Accept this from us! You are the Listener, the Knower! Amin!)

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What is Dār-ul-Ehsān?

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 an 'abode of benefactors who worship Allah 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-Tablīgh 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, Muḥammad ﷺ, the fountain-head 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 Allah 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 Muḥammad Barkat 'Ali ﷺ, 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'arūf Tarūb Sharīf* (Holy Succession), *Makshooḥāt-e-Manāzal-e-Ehsān* (Manifestations of the Stages of Blessing) and *Asma' 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 *Ḥaḍīth*, medical cures prescribed by the Holy Prophet ﷺ and Ḥaḍrat Abu Anees Muḥammad Barkat 'Ali 's (ﷺ) own words of guidance

and insight. The monologues have been put together in to thirty volumes titled *Makshoofāt-e-Manāzal-e-Ehsān*, *Al-M'arroof Maqālāt-e-Hikmat* (The Words of Wisdom).

In 1983 Ḥaḍrat Abu Anees Muḥammad Barkat 'Ali رحمۃ اللہ علیہ migrated some thirty miles away to a place on Samundri Road now known as *Al-Mustafīd 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.

- Muḥammad Iqbal

