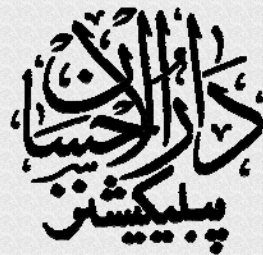


Some Titles from the Corpus of Books

by

Hadrat Abu Anees Muhammad Barkat Ali

قدس سره العزیز



Dār-ul-Ehsān Publications

Al-Maqām-un-Najjaf Aş-Şshhaf Al-Maqbool Al-Mustafein

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مَا شَاءَ اللَّهُ - لَا قُوَّةَ إِلَّا بِاللَّهِ

قَلْبُ عِشْقِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَذْهَبِي وَحُبِّي، مِلَّتِي وَطَاعَتُهُ، مَنْزِلِي!

Say;

Devotion to the Holy Prophet ﷺ is: my Faith; his love, my way of life; and obedience to him, my goal!

—(Hadrat Abu Anees Muhammad Barkat Ali Ludhianve Quddisa Sirruhul Aziz)



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Ali's tomb as above
At Camp Dar-ul-Ehsan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا حَيُّ يَا قَيُّوْمُ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّزْتَهُ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَكَ

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ ط

يَا حَيُّ يَا قَيُّوْمُ

Preamble

It was during Summer 1971 that a close devotee of Hadrat Abū Anees Muhammad Barkat Ali قدس سره العزیز Haji Ghulam Rasul resident of Huddersfield, West Yorkshire, United Kingdom, visited him at Dar-ul-Ehsan, Salarwala, Pakistan, to pay his homage and renew his affiliation. Babaji had started with a monthly magazine Dār-ul-Ehsān as from January 1971 and sent along by hand of the Haji Sahib six duly autographed copies of the magazines and the usual presents to the reviewer, Dr Muhammad Iqbal, carrying for him the message to translate his Words of Wisdom (*Maqālāt-i-Hikmat*) from Urdu original interspersed with Arabic and Persian languages in to English and have the book printed as and when he would have his own Urdu collection of the monologues published. Complying with his command ever since, Dr Iqbal has managed to translate and publish to date some 15 volumes out of 30 which the author had written and published before his demise on 26 January 1997. As well as he wrote a letter to Bashir Ahmad (d. 1999), the son of his army associate Captain Nawab Khan and then a teacher in a Huddersfield School, commanding him to translate in to English for the English speaking readership the magazines that he most liked and most suited to the Western society from his *Makshooftat* that he had printed and published previously. Accordingly, the late Bashir Ahmad translated *Wasā'a-i-Shaikh* (Mediation of the Shaikh), Islam and Science and

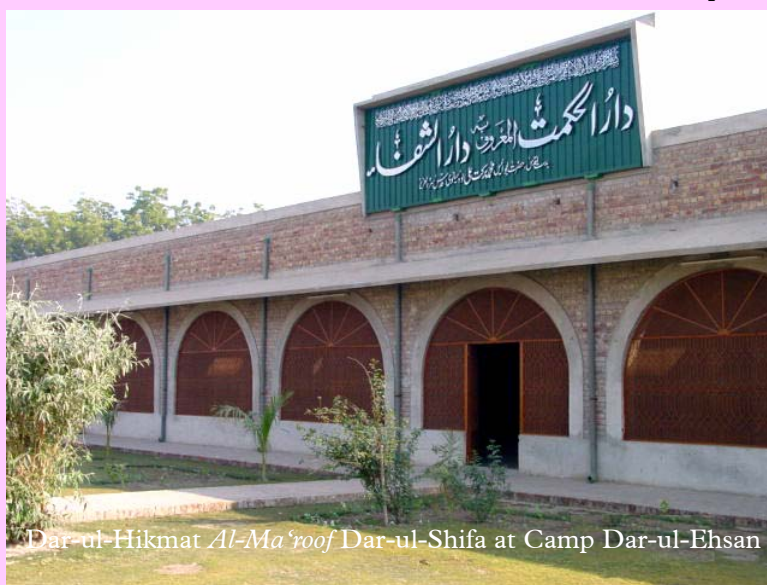
Iṭminān-i-Qalb (Peace of Mind). His most invaluable contribution has been selection of Babaji's articles on Martyrdom of Imam Hussain رَضِيَ اللَّهُ عَنْهُ which had appeared in various issues of the monthly *Dār-ul-Ehsān* and their translation in to English, published as Tragedy of Karbala.

The task of translation and publications has not been smooth, not without stumbling blocks, but with the help from Babaji's devoted friends who have continuously and generously contributed both morally and financially towards the printing and other overhead costs, the job was made easy and possible. Publications by Babaji all have depended on donations as they have been distributed free of charge for the benefit of *Ummah* of the Holy Prophet ﷺ to no monetary return. That has been the case with his other voluminous and expansive books in Urdu, Arabic and Persian, all published at his own institute in Pakistan. It was not before 29 March 1984 that this activity in the English language was formalised by way of its registration with the Charity Commission (Liverpool) as an international religious charity vide the proprietary name 'Dār-ul-Ehsān Publications' with the tacit approval and supplications of Babaji, its patron and founder, who also appointed at Dr Iqbal's recommendation a number of trustees, and directed opening of an interest free account for day to day running of the charity, the accounts of which have ever since been duly audited and published annually. Additionally, this Charity is registered with the International Standard Book

Numbering Agency, London, and all Dār-ul-Ehsān Publications, flexi cover or cloth bound, bear ISBNs, thus offering them an international publicity, exposure, reviews and overviews. Babaji took keen interest in these publications and had always been kindly disposed to Dr Iqbal, whom he later on invested with the singular appointment as *Amir* Dār-ul-Ehsān Publications for all his efforts and the spare time he could muster from his busy life as a teacher and later on as Senior Lecturer in a British University teaching and researching Organic Chemistry. Not only that, in his memorandum dated 11 September 1979, he granted him the full copyrights of all his books. Babaji himself designed the motif for the books, the letter head and other documents. In recognition of his devotion Dr Iqbal had unfailingly received letters of appreciation all along, especially on receipt of copies of newly published translations. He poured on to him his love and affection in some good measures. He received by post his monthly magazines and each and every new publication, big or small, hot from the press regularly.

The translator biographer had no spare time to indulge in any other part time job to make money for himself, rather devoted completely to his Shaikh's jobs which had not only afforded him peace of mind and contentment but had also weaned him off totally from worldly greed and avarice. Because of the Shaikh's supplications, he extended his helping hand to those local and national organizations in the UK which were given to *Da'wah-o-Tabligh al-Islam*, stood for Unity of Muslims and devoted to selfless service to fellow Muslims. He has been and still is Secretary Trustee of the Union of Muslim Organisations of United Kingdom and Ireland, the representative body of some two million Muslims and three hundred strong local and regional Muslim Organisations, Chairman trustee of the National Muslim Education Council of UK, and has represented these registered charities at the highest levels of the Her Majesty's Government Departments, especially at the Home Office, Health, Environment,

Education & Science, and Works and Pensions to name but a few. Because of these statutory appointments, Allāh the Almighty has helped him to serve the Muslim Community in Britain in his own small way thus alleviating some of their concerns. He personally handed over to the one of the highest church authority in the World of Christianity, the Archbishop of Canterbury, at a Lambeth Lecture, London, Babaji's invitation to Islam for Her Majesty the Queen Elizabeth II of Great Britain that was



Dar-ul-Hikmat Al-Ma'roof Dar-ul-Shifa at Camp Dar-ul-Ehsan

acknowledged in most gratuitous terms, indeed. Further progress of English translations has been made with the involvement of Sajeda Maryam Poswal (Bristol) who has translated Babaji's basic textbook on Islam, *T'alim Al-Dīn* (Teachings of Islam) that is much in demand in Europe and the States and Dr Tahir Abbas, the Consultant Medical Physician (UK), who has also along with her jointly translated *Dhikr-i-Ilāhi* (Remembrance of Allāh the Almighty). In fact these two books along with the Tragedy are popular enough to warrant their next impressions which are long over due.

Not forgetting to mention Imdad Ali Aḥmad Poswal (Bristol) whose ever forthcoming computing skills towards word processing English texts as well as Arabic, Persian and Urdu inserts and preparation of art work for final printing of the manuscripts have saved the Charity thousands of pounds and above all tremendous amount of precious time. As well as, he has translated in to English couple of magazines from *Makshoofat-i-Manāzil-i-Ehsān*.

The traditional typewriters having been thrown out of window

and replaced by computers, the most important invention of the time that has revolutionized the multi-media industry completely, Captain (Retd) Zafar Hussain Khan originally from *Maghlura* (Azad Kashmir, Pakistan), and a great devotee of Ḥaḍrat Abū Anees made use of the recent advances and in the Name of Allāh the Almighty undertook to scan Babaji's publications all, big and small, on to CDs and DVDs, the details of which appear at the end of the booklet. The Captain/Pilot got appointed as General Manager (Operations) of PIA in USA and eventually retired and settled in New York State. The son of Subedar Adalat Khan MBE, the Babaji's life long and close friend, he has been an active aide to Dr Muḥammad Akhtar Ali, *Amīr* appointed by Ḥaḍrat Abū Anees of Dār-ul-Ehsān in USA Incl. in his jobs of *Da'wah-o-Tabligh Al-Islam* at his *Markaz* in New Bristol, Connecticut (USA). It has taken the Captain some five years to complete the project at some good expense, the operational details of which are listed towards the end.

After the demise of Ḥaḍrat Abū Anees the media in Pakistan as a whole, the print and electronic, reported his life stories and achievements mainly in the field of *Tasawwuf*. The *Moon Digest* (Lahore) devoted some four monthly issues exclusively on his teachings and impressions of many of his *murīds* (disciples), coming as they did from many different walks of life, the judges and the generals, civil servants and celebrities, solicitors and scholars and the commoners as also the *fuqarā'*. Consequently, his writings have ever since been much in demand and, therefore, been serialised by his successors at his *Zawīyyah*, Camp Dār-ul-Ehsān (Faisalabad), in the monthly *Anwār Al-Barkat*, printed and published by Ahmad Sajjad Press (Lahore).

With this brief preamble, it is proposed to introduce here below, Ḥaḍrat Abū Anees's major books in a chronological order of their publication. Even though it is well-nigh impossible, still the attempt has been made to review the same for the introduction to and benefit of the reader.

Kitāb Al-'Amal Bis-Sunnah

Al-Ma'roof Tartīb Sharīf

(The Book of Practice of Sunnah - The Holy Succession) Volumes I - VI

From time to time Muslim divines have attempted to compile translations and commentaries of the *Holy Qur'an* into many different languages of the World. Same has been the case with the sayings of the Holy Prophet of Islam ﷺ. It is, no doubt, a repetition of the works by the compilers of the past, but a fresh attempt always stamps the seal of authentication thus dispelling and thwarting the possibility of any attempted corruption. Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز, the author compiler, writes in his foreword that on a blessed night his religious guide and mentor Ḥaḍrat Shah Walayat Hakim Syed Amir Al-Hassan Saharanpuri (d. 1955 CE) رَضِيَ اللهُ عَنْهُ took him to the *Darbar Sharīf* (Holy Shrine) of Ḥaḍrat Sayyidunā Makhdūm 'Ala-ud-Dīn 'Alī Aḥmad As-Sabir Al-Kalyari رَضِيَ اللهُ عَنْهُ who ordered him to write this book.

This compilation commenced *Jumu'at-ul-Mubarak*, 11 *Rajab Al-Murajjab* 1364 *AH*, and is completed today, *Jumu'at-ul-*

Mubarak, 21 *Rabbi' Al-Awwal* 1387 *AH*. It has been the Almighty Allāh's greatest blessing that this book came about to a pleasant and happy completion. This has been written for the benefit of the whole *Ummah* (Muslim Nation) of the Holy Prophet ﷺ and will be distributed free of charge, *in shā' Allāh-ul-'Aziz!*

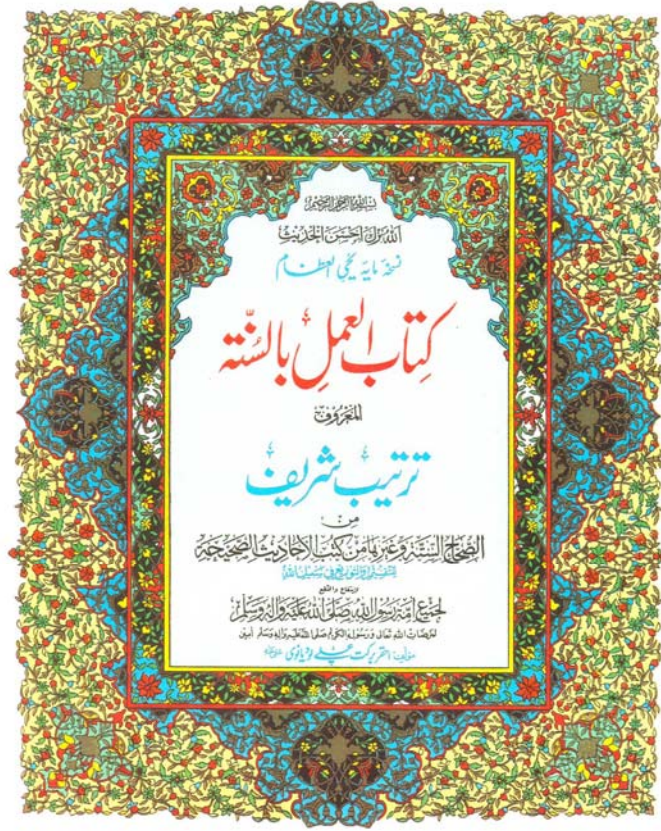
Ḥaḍrat Abū Anees prays: "May Allāh the Almighty accept this and grant me and all the Muslims the ability to profit from it variously! May this book be popular everywhere and printed innumerable and many times over! May its publication continue eternally, and ever remain till Doomsday, never ending and never ceasing!

"*Yā-Hayyu yā-Qayyūm! Yā-Hayyu yā-Qayyūm! Yā-Hayyu yā-Qayyūm! Fataqabbal minnā innaKantantas-Samī' ul-'Alīm!*

"*Wa Ākhiru Da'wānā anil*

Hamdulillāhi Rabb-il-'Ālamīn!
Waṣṣalātu Wassalāmu 'Alā Rasūli Hil-Karīm! Wal-Ḥamdulillāhi Rabb-il-'Ālamīn Āmīn!

"(O the Living, O the Lasting! O



... is the most authentic remembrance of the Holy Messenger ﷺ, the perfect *dhikrullāh* and the source of all graces and blessings for the World

the Living, O the Lasting! O the Living, O the Lasting! O the Lord! Accept from us! You are the Listener, the Knower! Amen!

"(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!")

It took the author twenty five years to complete the job which he had undertaken at the tacit suggestion of As-Sabir Al-Kalyari رَضِيَ اللهُ عَنْهُ. During his life especially whilst writing it down he put into practice sanctimoniously each and every practice/saying of the Holy Messenger ﷺ. Any interruption meant to resume the job with the *nawāfil* prayer before hand. He has

ordered the sayings subject-wise hence the sub title *Tartīb Sharīf* (The Holy Succession).

The prelude to the book reflects the author's complete devotion to the Holy Messenger ﷺ and runs like this: "Although my knowledge is little, the intellect faulty, and the endeavour scanty, yet I beseech my Allāh the Almighty, the High, the Honoured, the Majestic, and the Exalted to grant me the ability to be absorbed completely and occupied fully in my Sustainer, the Beneficent, the Merciful, and the Lord of the Exalted Throne, and in the sacred *Sunnah* of my gracious master, the holy, the perfect, the exalted, the sacred and the pure Ḥaḍrat Muḥammad Muṣṭafā Aḥmad-i-Mujtabā ﷺ, the amply and eternally bounteous Messenger of Allāh the Almighty, entrusting all my affairs, religious or worldly, outwardly or inwardly, to my Allāh the Almighty, free from and independent of everything of the Universe,

turning away completely from all nooks and corners and barring all hopes.

"May Allāh the Almighty out of His Pleasure, Grace, Blessing, Honour, Excellence, Beauty, Majesty, Power and Wisdom grant me, the weak and lowly, the ability to practice this *Kitāb Al-'Amal Bis-Sunnah Al-Ma'roof Tartīb Sharīf* hundred percent, such an ability that nobody would take away, and could never be snatched away! *Yā-Hayyu yā-Qayyūm!*

"And, O my dear! A servant's attention to Allāh the Almighty is because of the Almighty Allāh's attention to the servant. Otherwise, nobody can ever become heedful to Allāh the Almighty unless Allāh the Almighty is attentive to the servant. I am most grateful to Allāh the Almighty that He granted me the ability to also practice the sacred *Sunnah* of His beloved, the holy, the perfect, the exalted Prophet Muḥammad ﷺ,

the Messenger of Allāh the Almighty. And I can never adequately thank Him, in any tongue anyway, for this of the Almighty Allāh's great gesture even though I may carry on thanking so till the Doomsday. *Yā-Hayyu yā-Qayyūm!*

“*Al-Ḥamdu-lillāhi Ḥamadān Kathīran Mubārakan Ṭayyiban fihī Kamā Yuhibbu Rabbanā wa Yardā!* (Praise be to Allāh the Almighty and in Abundance, the praise that is blessed, pleasing and appealing to our Sustainer!)”

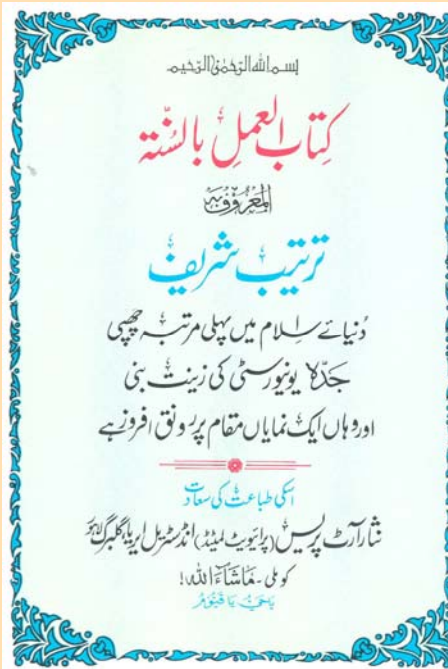
The thousands of pages of the original Arabic with Urdu translation and the author's own commentary in Urdu and Arabic translation are printed in three standard sizes, A5, A4, and A3, beautifully cloth bound and distributed free of charge for the benefit of the *Ummah* of the Holy Prophet ﷺ. The A5 book size, comprising pp 1064, is commonly known as *Talkhis*, the abridged version of Volumes I-IV. The A4 size is the full text of Volumes I-V, comprising pp 1670 altogether of both the Arabic and Urdu texts and the A3 size is the enlarged edition of Volumes I-V, all in Arabic, including the Urdu commentary rendered in to Arabic. Along with the *Holy Qur'ān*, this collection has been the major subject of his daily routine practices. Elsewhere, he writes: “The defective knowledge/education is the bearer of a defective ‘state’. This knowledge is from the Holy Prophet ﷺ, the perfect, the pure. In it there is not the possibility of even the least defect. These prophetic teachings are complete and perfect in all respects and can stand to all the tests. *Yā-Hayyu yā-Qayyūm!* Its practitioner is the perfect. The practitioner of a practice other than this is imperfect, may he be anyone of whatever consequence. *Yā-Hayyu yā-Qayyūm!* The practice of only the teachings of the Holy Prophet ﷺ can be perfect. No other teaching of anyone else can claim any perfection. That is, no other teaching can possess this perfection. *Yā-Hayyu yā-Qayyūm!* No teaching by anyone can be superior. The teaching of the whole World on the one hand cannot equal the sacred *Sunnah* of my master, my lord, the Holy Prophet ﷺ, may my soul be sacrificed for him. Likewise, no practice of any nature or profundity by anyone can equal any of the *Sunnah*. Having turned our face completely away from all nooks and corners we are totally drowned and absorbed, mind and body, in the *Sunnah* of the

Holy Prophet ﷺ. Indeed, *ittibā'* of the *Sunnah* is superior and exalted. We have not to step outside this, never at all. *Yā-Hayyu yā-Qayyūm!*”

The author calls to the practice of the sacred *Sunnah* as the *Nizām Al-Aowqāt (time table)* the usefulness and profitability of which he has described in the preamble of this book, jotting down all the parameters and determinants, in his own words thus:

This *time table* is the Divine Command.

This *time table* is the saying of the Holy Messenger ﷺ, the blessed,



the beautiful.

This *time table* is the statement of the religious guide.

This *time table* constitutes *Ṣalāt-ul-Wuṣṭā* (the Middle Prayer).

This *time table* is the great elixir.

This *time table* is the prescription for rejuvenation of the life blood of bones.

This *time table* is a *Jehād-i-Akbar* (the Great Holy War).

This *time table* is fulfilment of the objective.

This *time table* is the popular action plan.

This *time table* is the decisive war between the spirit and the self.

This *time table* is the sure self-mortification.

This *time table* is the source of light.

This *time table* enlightens everything of its practitioner.

This *time table* compels the practitioner's self to obey and follow his/her spirit.

This *time table* renders the practitioner independent of and free

from everything of the Universe.

This *time table* is the detailed dossier of profuse *dhikr* (remembrance).

This *time table* is the medicine for every disease and cure for every ailment.

This *time table* makes the jinns flee, rids off all sorts of suffering, disease, ailment, affliction, epidemic, famine, poverty, and helplessness, and attracts the Divine Mercy.

This *time table* helps shed off all sorts of greed and worry.

This *time table* is a permanent pursuit that renders its practitioner independent of any other pursuit.

This *time table* is the eternal drink that bestows upon its practitioner an everlasting life.

This *time table* polishes the rust-encrusted hearts.

Practice this *time table* perseveringly; no other instrument can exist in its presence.

The majesty of this *time table* burns the devils to ashes.

The beauty of this *time table* makes the earthly and fiery creatures subservient.

Each practice of this *time table* occupies a stage and every stage amounts to nearness to deliverance and the ladder of sainthood.

In this *time table* subsists every good and blessing of the *Dīn* and for the life here and Hereafter.

Steadfastness at this *time table* rehabilitates the devastated woods and desolation to green pastures.

Recitation of this *time table* promotes the *majdhūb* to *sālik-majdhūb* and *sālik* to *majdhūb sālik*.

The stage of the practitioner of this *time table* overpowers and encompasses every other stage.

This *time table* makes its practitioner pleased and intoxicated; its pleasure and intoxication can never wear off. Nor can it be rubbed off.

This *time table* is such a strong fort that nobody can ever jump over or break into.

This *time table* is a fort which no one can ever enter by any means whatever.

This *time table* is the mountain which nobody can move.

One of the Ḥadrat Abū Anees's mottoes of life has been the commandment of Allāh the Almighty:

“يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (O ye who believe! Why say ye that which ye do not?)” (*Al-Qur'ān*: 61:2). Accordingly, he not only published

and preached but put the whole of this book in to practice throughout his life. Routinely, he had in front his mini office comprising a wooden coffee table, inkpot, pencils, pens, writing pad and a board embedded with bulldog, himself either sitting on the bare floor or a small cot made of wood and jute. The typewriter and letter headed papers were the important items of the artefacts. His life long munshi/secretary or personal assistant for nearly half a century, Mian Muḥammad Shafī Gondal, managed it as a daily practice, moving it about in accordance with time and weather. Whilst the audience was ever engaged in *Dhikrullāh*, Babaji continually recited *Tartīb Sharīf* or penned down his *Maqālāt* (monologues).

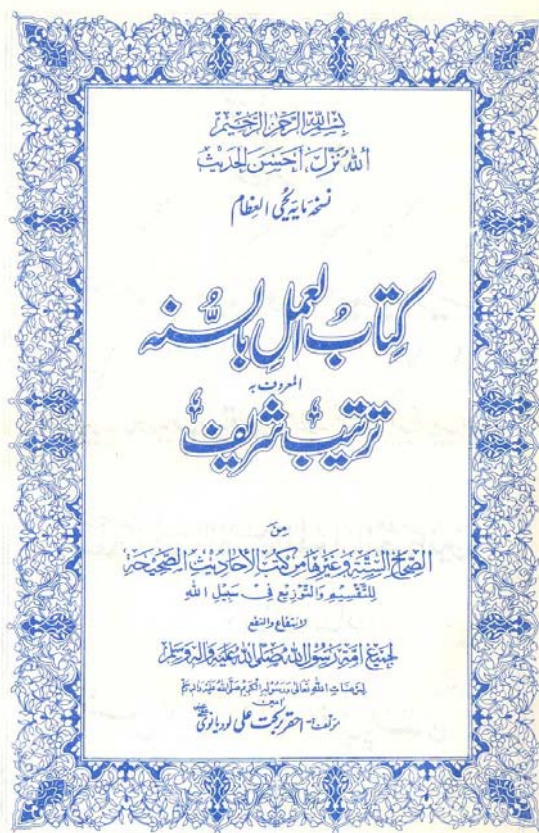
The book has been compiled from the earlier collections and researches and fully documented with references. He never missed to credit the authors and publishers, rather always acknowledged and quoted the sources of the *Aḥādīth*.

Historically, in the middle of the Third Century AH, some *Muḥaddithīn* (pl. for *Muḥaddith*, narrators of the sayings of the Holy Prophet ﷺ) compiled the collections with a view to excluding any fornication and completely weak *Aḥādīth*. The collections are many, but six of them are most reliable and well known as *Ṣaḥāḥ Sitta* (the six authentic). The major sources are as follows:

1. *Ṣaḥīḥ Bukhāri* by Ḥaḍrat Imam ‘Abdullāh Abū ‘Ubaidullāh Muḥammad bin Isma‘il Bukhāri (194 – 256 AH) who became orphan in his early age and had by birth physically weak constitution, but sharp of mind, and had later on sixty thousand *Aḥādīth* committed to memory. He sorted out and pruned them to the book called *Jāmi‘ Al-Ṣaḥīḥ* incorporating 9087 of them. Further selection excluded repetitions and similarities down to 2761 which collection is after the *Holy Qur‘ān* regarded by the believers as the most sacred book of Islam. Hafiz Aḥmad Dīn Ibn Kathir and Shaikh Abdul Haque Muḥaddith Dehlvi believe that this book can be recited most effectively in order to rusticated all or any affliction and epidemic. Hafiz Allāma Hajar ‘Asqalāni’s *Fataḥ al-Bārī* in Arabic and Allāma Wahid-ud-Dīn’s in Urdu commentaries on *Ṣaḥīḥ*

Bukhāri are comprehensive and meaningful. It is said that in his infancy Isma‘il Bukhāri lost his eyesight that saddened his mother who cried and prayed all the time for its recovery. One night the pious lady dreamt of the Prophet Ḥaḍrat Ibrāhīm (عليه السلام) who gave her the good news that Allāh the Almighty had heard her supplications and granted her son the vision. The *Imam* always wore ablution and said *nawāfil* prayers before jotting down any *Ḥaḍīth* in black and white which practice as we have mentioned earlier has been carried out by Ḥaḍrat Abū Anees in the preparation of his *Tartīb Sharīf*.

2. *Ṣaḥīḥ Muslim* by Imam Muslim bin Hajjāj Nishapuri (206 – 261 AH) who according to Allāma Ibn Athīr had travelled extensively in order to collect *Aḥādīth* in to several volumes, *Ṣaḥīḥ Muslim* being the most popular. He was a pious person who had surpassed even his tutor, the Imam Bukhāri, remembered by heart three hundred thousand *Aḥādīth*. His *Jāmi‘ Al-Ṣaḥīḥ* enlists 7275 which free from repetitions afforded 4000 sayings in all. The Imam Nawawi (رحمته الله عليه) has written



a commentary on its contents and order. The Muslim World remembers Imam Bukhāri and Imam Muslim as *Shaikhain* and their collections as

SaḥīḥSaḥīḥain, the agreed by all the sayings of the Holy Prophet ﷺ.

3. *Sunan Abū Dā‘ūd* by Abū Dā‘ūd Sulaymān bin Ash‘at Sajistani (202 – 275 AH) who was the most devoted pupil of Imam Aḥmad bin Ḥanbal (d. 855 CE) (رحمته الله عليه) and claimed to have collected some five hundred thousand *Aḥādīth* to finally include only 4800 of them in this book. He is also quoted to have compiled two other well known compendiums named *Tirmidhi* and *Nasā‘ī*. He memorized myriads of *Aḥādīth* and was a paragon of worship and *taqwā* (fear of Allāh the Almighty). The *Sunan* has also commentaries written to it, the one by Imam *Khatai* in particular is most comprehensive.

4. *Jāmi‘ Al-Tirmidhi* by Imam Abū ‘Īsa Muḥammad bin ‘Īsa (209 – 279 AH) who was the worthy pupil of the Imams Bukhāri, Muslim and Abū Dā‘ūd. He was well travelled. His collection is distinguished from the others for incorporation of an account of jurists, and distinction of the authentic *Aḥādīth* from the weak. He has analysed critically the character and moral conduct of the chain of reporters. It has comparatively a less number of *Aḥādīth*, but commands an

authority after the *Ṣaḥīḥain*.

5. *Sunan Nasā‘ī* by Imam Abū Abdur Rahmān Aḥmad bin Shu‘aib Nasā‘ī (215 – 303 AH) who journeyed through Kurasan, Hijaz, Iraq, Syria collecting *Aḥādīth* and finally settled for a long time in Egypt engaged in teaching and writing. He selected this collection from a large number of *Aḥādīth* he had received from the exalted *shaikhs*, in particular from Imam Malik (d. 795 CE) (رحمته الله عليه). Mowlana Allāma Jalal-ud-Dīn Sayyūṭī (849 – 911 AH) (رحمته الله عليه) has written a meaningful commentary to this compilation.

6. *Sunan Ibn Mājah* by Imam Abū Abdullah Muḥammad bin Yazīd Qazvini (209 – 273 AH) who included 4000 *Aḥādīth* in this collection that he named after his revered mother *Mājah*, and it is the sixth compilation in order of the *Ṣaḥāḥ Sittah* and well-acknowledged in the Muslim World.

The collectors of *Ṣaḥāḥ Sittah* were extremely pious and completely devoted to *Da‘wah-o-Tablīgh Al-Islām* and most austere in their daily lives. Ḥaḍrat Imam Isma‘il Bukhāri (رحمته الله عليه) once fell sick. His physician was wonder struck when he examined his excrement. ‘The

patient had strikingly enough not consumed curry-soup for forty years,' the physician concluded – (*Maqālātī Hikmat* 7176). Ḥaḍrat Aḥmad bin Ḥanbal (d. 855 CE) led the life of scholarship to the utmost limit. The Caliph of the time called him to his court repeatedly. He was severally punished and beaten physically for not complying – (*Maqālātī Hikmat* 7177).

In addition to *Saḥāḥ Sittah* there are several other collections such as *Ṣaḥīḥ Ibn Ḥaban* (d. 354 AH), *Musnad* by Imam *Yahla* (d. 307 AH), *Mu'āni al-Athar* by Imam Ṭahāvi (d. 321 AH), the three *Mu'ājam* by Ṭabarāni (d. 360 AH), *Sunan* by Imam Waqtani (d. 385 AH), *Mustadrak* by Imam Hākim (d. 405 AH), *Sunan Kubrā* by Imam Baihaqi (d. 485 AH), and finally after an interlude of nearly one millennium *Kitāb Al-'Amal Bis-Sunnah Al-Ma'roof Tarīb Sharīf* by Ḥaḍrat Abū Anees Muḥammad Barkat Ali (died 26 January 1997).

It is beyond the scope of this bulletin to indulge in the terminology of the *Aḥādīth* which is in itself a vast subject as also the *Ilm al-Rajāl* (knowledge of the character-traits and especially the reliability of the narrators) to go with it. Suffice it to note that the compilers all had contented to leave out a large number of the *Aḥādīth* for the sake of the reliability of the remainder and elimination of the fornications if any.

It took the leading calligrapher,

the late Hafiz Muḥammad Yusuf Sadidi Al-Siyalvi (d. 1385 AH) three months to design its multi-coloured title cover that amazed the onlookers at the craftsmanship. Each volume is individually bound by Haji Muḥammad Bashir Anbalvi, Shish Mahal Road Book Binders, near Data Ganj Bakhsh, Lahore, and distributed free of charge for the benefit of the *Ummah* of the Holy Messenger ﷺ.

Tarīb Sharīf is the authentic, unique, comprehensive and most exhaustive compilation that has come about some one thousand years after the above said sources. It is above board and bias all sectarian and sectional disputations and concerns primarily in its theological approach about commandments to follow and the forbidden to avoid, *Da'awah-o-Tablīgh al-Islam*, *Dhikrullāh* and selfless service to the humankind.

The book was commanded by Makhdūm 'Ala-'ud-Din Ali Aḥmad Al-Kalyari to be compiled as said at the outset, but was not printed and published without the seal of authority and authentication stamped by the Shaikh of his own Shaikh, Ḥaḍrat Qari Abdul Karim (d. 1385 AH) of Nasirpur Kalan in the District of Sargodha (Pakistan). The reviewer had the honour of meeting at a gathering at Camp Dār-ul-Eḥsān the late Qari's grandson who told that *Babaji* went to Nasirpur Kalan, reported to the household, set

up a bivouac at the Qari Sahib's grave and read the whole manuscript to him over a period of a week or so. Furthermore, the author has been so meticulous that he had the printing proofs of the book read for any corrections of grammar, syntax and diacritical signs by a leading Arabic scholar in Faisalabad namely Mawli Abdullāh of Moruthipur, and printed and published the first edition in 1968 at the expense of his daughter's jewellery and savings of her husband, Mian Muḥammad Khalīl, who also happened to be his wife's nephew. The late Mian Sahib was professionally an engineer, Sub Divisional Officer, with the Pakistan Telegraph Services, Lahore, and a great preacher of Islam.

Tarīb Sharīf has been hailed as the author's *Magnus opus* and an unparalleled masterpiece by Dr Shaikh Abdul 'Alim, the former Rector of Al-Azher University (Cairo, Egypt), some 1100 years old Islamic University, where and at many other Islamic universities in Muslim countries it is a text book for the students and scholars of *Ḥaḍīth*. May Allāh the Almighty preserve and sanctify the author's secrets, exalt his states and stages. *Āmīn!* He has, indeed, left for us a precious legacy, a prolific piece of literature and a unique milestone in the history of theological and juridical writings of Islam.

فرمایا جناب رسول اللہ ﷺ نے کہ مجھے بڑا ڈر اپنی امت کے
بارے میں گمراہ پیشواؤں سے ہے۔

(ثوبان رَضِيَ اللهُ عَنْهُ - دارمی شریف، شمارہ 1718)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
أَمِينَ أَمِينَ يَا رَبَّ الْعَالَمِينَ ط



Makshoofāt-e-Manāzal-e-Ehsān (Manifestations of the Stages of Blessing) Volumes I - VI, pp 2956

The Volumes I-IV of this book by the Honourable author Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز comprise sixty eight magazines or epistles (*Rasā'il*), the first one having been published on 19th Rabi al-Awwal 1387 AH and the last one on 01 Rabi al-Thani 1390 AH. Initially the magazines were printed and published individually and later on put together in the standard book size. The Volume V consists of Serial No.69 & 70 as Part I and Part II, titled Divine Commandments regarding the deeds to be acted upon and the deeds to be shunned by the believers; Serial No. 71 explains the commandments concerning preaching of Islam; and finally *Iblis-Namah*, an account of the dialogue between the Holy Prophet ﷺ and the Satan on the *Mu'āmilāt* (affairs) and *masā'il* (issues) the latter is carrying out, hence knife-jacking the believers off right course and the righteous life. The Volume VI is the collection of many and various *Darūd Sharīf* in common practice by the devotees of the Holy Prophet ﷺ for centuries in order to earn nearness to him and finally to Allāh the Almighty.

The magazines all are calligraphically well written in Urdu interspersed with a lot of Arabic original and Persian excerpts, printed in black or some editions in navy blue on white board paper, novel but stunning in approach and the subject matter penetrating right down to the deep recesses of heart and mind. In order to elaborate the themes, the author has made the cogent *Qur'ānic* and authentic *Ḥaḍīth* references, added along the consensus of the *Ā'imah Karām* (the righteous jurist of Islamic Jurisprudence) of the *Swād-e-A'zam* (the great eras of Islam) and the practices of the well known *Sūfiyā-i-Karām* (the excellent practitioners and exemplars of Islam).

The author has been very eloquent, lucid, clear and concise in his writing to warn people of the *Makharij al-Akhlāq* (unworthy moral behaviour/conduct) such as calamities of infidelity, jealousy, avarice, lust,

passion, greed, heedlessness, disunity, ill-manners, disrespect, telling lies, back-biting, carrying tales, carping etc and offers pleasant news for a happy life here and the Hereafter through faith, friendship, truth, sincerity, justice, honesty, love, care, perseverance, good manners, repentance, fear, trust, obedience, discipline, resignation and remembrance of Allāh the Almighty to count but a few paradigms of

(Knowledge or Gnosticism) and *Ḥaqīqat* (Reality) in an idiomatic and current Urdu. He has, in some of the magazines (*Rasā'il*), explained and illustrated with examples most befittingly the commonly known ninety nine *Asmā' al-Ḥusnā* (Beautiful Names) of Allāh the Almighty. He has singled out and presented most passionately the following from the whole book which he has claimed to be his five points for dissolution of mire of

the malaise that the *Ummah* (Muslim Nation) finds itself ensnared in these days:

Do not tell lies, it is *ḥarām* (forbidden). Stop it!

Do not back-bite, it is *ḥarām* Stop it!

Do not carry tales, it is *ḥarām*. Stop it!

Do not be jealous, it is *ḥarām* Stop it!

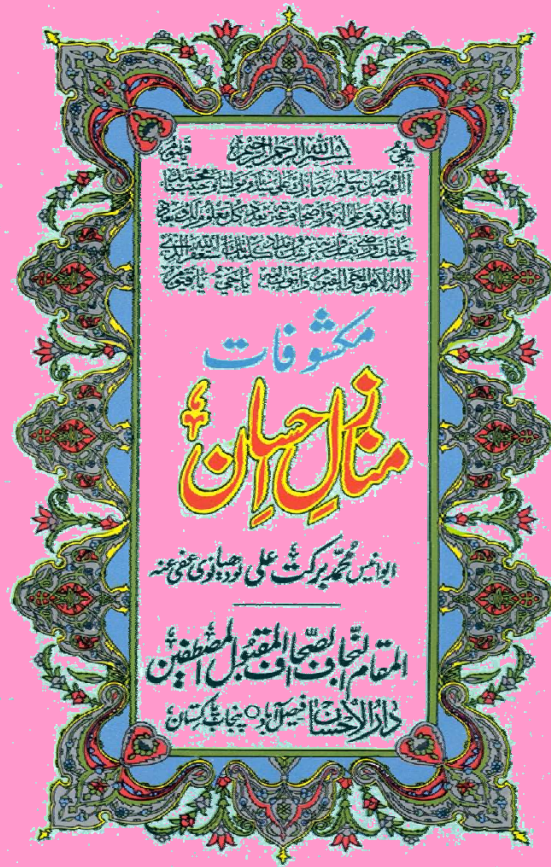
Dhikrullāh (remembrance of Allāh the Almighty), *Ahlan wa Sahlan* (Most Welcome)!

Neither is it possible nor within the scope of this bulletin to paraphrase all the *Rasā'il* (Epistles), but we have for example attempted to summarise the first few with the view to initiating the readership to delve in to the book as a whole.

Da'awah-o-Tabligh Al-Islam (Invitation to and the Spread of Islam), S No. 1; pp 38; Eng tr. 0 905773 24 1: It is commonly known that Muslim must have a minimum of forty *Ahādīth* (pl. for *Ḥaḍīth*) committed to memory. The individual choice of the *Ahādīth* is usually one from those documented by the learned men of Islam; e.g. *Forty Ḥaḍīth* of the Imam An-Nawawi (1233 – 1277

CE) رحمه الله عليه whose collection appertains to the most introductory sayings of the Holy Prophet ﷺ regarding the rudimentary and basic teachings of Islam.

The collection by Ḥaḍrat Abū Anees قدس سره العزیز comprises the sayings which aim to bring home to the reader the infallible and the transitory nature of the worldly life. Some of them bear warnings of denigration for those who would attach themselves to this mean world and those, who would pay heed as the sayings insist on the life of



... is the collection of several epistles comprising the author's rarefied thoughts on the essence of *Aswa al-Husna*, making a compulsive reading unique in expression and exposition

Makāram al-Akhlāq (good moral behaviour). The author has categorised broadly his life practices by way of (i) *D'awah-o-Tabligh Al-Islam*, (ii) *Dhikrullāh* and (iii) selfless service to humanity/creation of Allāh the Almighty, highlighting all the human character-traits included in the pages of this of his book. Not only that he has tried most effectively to cover all aspects and dimensions of the Faith of Islam for even the lay man to understand; *Sharī'at* (Islamic Law), *Tarīqat* (Islamic Mysticism), *Ma'arafat*

austerity based on *Faqr* and *Tawakkal al-Allāh*, reap the pleasure of life here and the Hereafter. One of the forty seven *Aḥādīth* listed in this anthology is narrated by Ḥaḍrat Abū Hurairah رضي الله عنه and expounds this promise unequivocally: “He (the Holy Prophet صلى الله عليه وسلم) held me by his hand and (that way) enumerated five things. He went on; firstly, save yourself from the things which Allāh the Almighty has forbidden. If you avoid them, you will be the one amongst the best worshippers. Secondly, be pleased and content with what Allāh the Almighty has destined for you. If you follow this, you will be amongst the richest people of the World. Thirdly, treat your neighbour well. If you do this, you will be a perfect ‘true Believer (*Mo'min*). Fourthly, what you like for your self also like for others too; you will be a ‘perfect Muslim’. And fifthly, do not laugh too much. This is because, it deadens the heart.” - (reported by *Aḥmad and Tirmidhī*).

Following the Hadith, Ḥaḍrat Abū Anees led his life as has been described in the preamble of the magazine: “Standing beneath this flag of (*Faqr*) I proffered a sincere and infallible repentance and swore from this blessed time till my death I will remain busy and occupied completely and all the time in the *D'awah-o-Tabligh* of Your Religion of Islam. Except this, I will never ever attend to any other job. From this moment to the last breath, every moment is set aside and reserved for *D'awah-o-Tabligh* of Your Religion of Islam. *Yā-Hayyu, yā-Qayyūm!* ... I promise, O the Majestic, O the Beautiful, that I will live the whole of my life as a recluse, will not keep anything or any property in addition to the commodities of daily use. Nor shall I build any property anywhere. And You are my Witness to what I say.”

Readers! Please pay heed that *Babaji's* friends would witness that he stuck to his avowed promise until his last breath.

The booklet has been rendered in to English and printed and published with the Arabic original and can be had from *Dār-ul-Eḥsān Publications* free.



***Istiḳāmah* (Perseverance),**

S No. 2, pp 16;

Eng tr. 0 905773 25 X: ‘Rolling stone gathers no moss’ is a common place English euphemism. The author begins the booklet with Arabic saying that translates thus: “Ask (Allāh the Almighty) for perseverance and do not ask for *karamāt* (lesser miracles). (For), indeed, perseverance holds preference over *karamāt*.” Perseverance at an ‘amal (practice) on its own is a miracle and an act dear to Allāh the Almighty according to the saying of the Holy Prophet صلى الله عليه وسلم reported by Ḥaḍrat ‘Ā’isha’ رضي الله عنها: “One of the best loved deeds near Allāh the Almighty is the practice that is performed always even though it may be small.” - (*Al-Bukhāri and Muslim*).

It is materially beneficial as Babaji

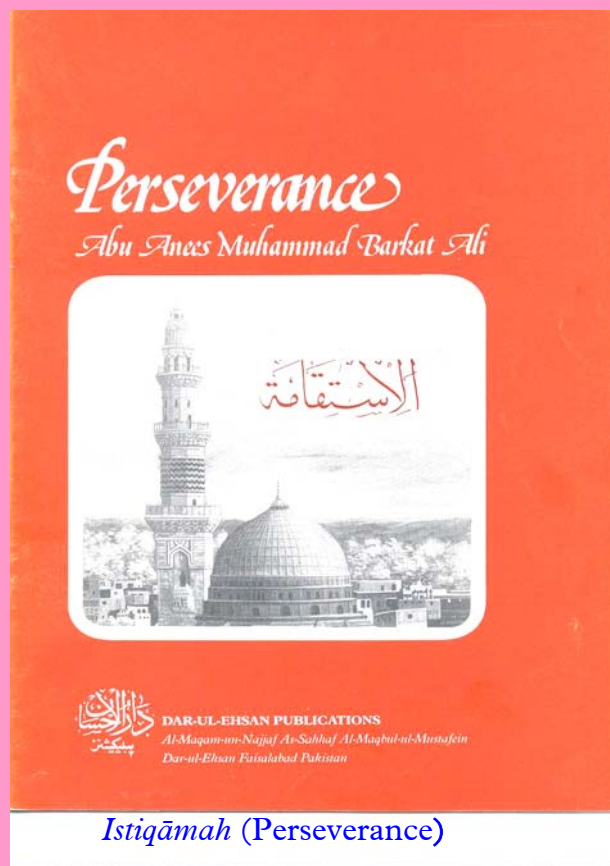
dried and burnt as fuel. Consequently, what benefits a small tree offers, having gained steadfastness!” Ḥaḍrat Shaikh Musleh-ud-Dīn Sa’di Al-Shirazi (d. 1292 CE) رحمته الله has in his book *Gulistān* (The Rose Garden) a similar example in that the seedling can be pulled out by a man, but if it is left to grow in to a tree, machines would be required to uproot it. Steadfastness over a period of time at a practice makes it strong and sturdy.

Ḥaḍrat Abū Anees quotes Ḥaḍrat Baba Farid-ud-Dīn Mas’oud Shahr Ganj (d. ca. 1071 CE) رحمته الله saying: “I stayed overnight in a jungle where an old holy man lived. I spread my prayer carpet near him. At night he felt a natural call. He went out, came back, took a bath and said two *Raka’at* (units) of *naḥal* prayer. After a short while, he felt the natural call, went out, came back, took a bath and said two units of prayer. All in all he went out likewise sixty times, said two *naḥal* prayers each time and on the last time when he had completed his prayer, he died. O the bravo, O the preceptor of men, O the perfect man, O the leader of Islamic Mysticism! You did not give away your soul to Allāh the Almighty before you had not finished your job. And you performed your job as long as you had your soul in your body.”

Ḥaḍrat Abū Anees enumerates the pros and cons of perseverance: “Steadfastness gains inner happiness, satisfaction and joy, and renunciation of a practice amounts to disturbance, helplessness and affliction.” He concludes the magazine thus: “When Hussain Ibn Mansūr Al-Hallaj (d. 922 CE) رحمته الله was climbing up the gallows, someone asked him, ‘You are now taking leave of this world. Please tell something that is the essence of the whole of your life and may be a beacon light for me.’ He advised, ‘Keep your ‘self’ engaged and occupied all the time.”

***Al-Muballigh* (The Preacher), S**

No. 3, pp 24: The magazine under review is the third in the series of the author’s *Makshoofat* and follows on naturally the earlier ones as the persevering preacher is essentially the one who would discharge the job of *Da’wha-o-Tabligh Al-Islam* most befittingly. Allāh the almighty assigned this job to His prophets (peace be upon them all), the most pious of the



***Istiḳāmah* (Perseverance)**

explains in the booklet: “Steadfastness at a practice is like a tree that was when planted as small and insignificant as a finger. Nobody could benefit from it whatever. And after a period of twenty to thirty years, the same sapling, *mā shā Allāh*, offered many and various benefits. Hundreds of people rested under its shade. Many a bird ate its fruit and made it its home. Further, if someone needs wood, as many branches as required could be cut. The sheep and goats used the leaves as their fodder. The twigs were

human beings and his vicegerents on earth (*Khalifat-ul-Arḍ*). There is no prophet to succeed His beloved Prophet Muḥammad ﷺ and this onerous task, now falls on to the shoulders of the conscientious and the pious amongst his *Ummah* (Muslim Nation). He has called them as his successors who are occupied in passing on his 'traditions'. As to the rewards of *Tabligh* 'no *sadaqa* (charity) equals printing and publication of the Faith (Al-Islam).' – (*Al-Tarḥīb Wal-Tarḥīb*, p 119).

Ḥaḍrat Abū Anees maintains that he who attracts people to Allāh the Almighty and is himself the truly pious firstly commends to people the Almighty Allāh's Commands (*Amar bil-Ma'roof*), secondly warns them against the forbidden (*Nahi Al-Munkar*) and thirdly rallies them round to remembrance of Allāh the almighty (*Dhikrullāh*). 'These three deeds are', he claims, 'the broad based paradigms of the Islamic Law (*Shari'at*) and foundations for the good of the society.'

The preacher is subject to learn and should prove himself to be an instrument of social reform. His aim is not to look for any worldly rewards, but to seek the pleasure of Allāh the Almighty. He should demonstrate an exemplary conduct. He should practise what he preaches. He must avoid false promises, shun telling lies, give up back-biting and stop carrying tales. 'When a person holds his tongue against the Almighty Allāh's creatures, He brakes on everybody's tongue against him, and this is the truth of the matter,' claims Ḥaḍrat Abū Anees قدس سره العزیز.

A back-biter loses his credits in his sheet roll. A pious person is quoted to have said: "I would like to back-bite my mother if I were to, so that she alone gains my credits." According to another chronicle someone complained to the ruler of the day that Ḥaḍrat Imam Azam Abū Hanaifa (d. 767 CE) رَضِيَ اللهُ عَنْهُ kept accusing him for one thing or another. To this the ruler replied: "Nothing like this can be committed by such a pious man in that he would fancy transferring our sins to his deed sheet."

Ḥaḍrat Abū Anees قدس سره العزیز singles out back-biting as the most deadly character-trait that can even

shatter the foundations of the Muslim Nation (*Ummah*). When the Holy Messenger ﷺ asked the Satan (*Iblis*) who his greatest friend was, he replied: "He is the carrier of tales amongst the Muslim *Ummah*."

Al-Hasd (The Jealousy),

S No. 4, pp 20:

Jealousy is a heinous act in that Allāh the Almighty commands His servants to seek refuge with Him 'against the mischief of the envious who practises envy – (*Al-Qur'ān* 113:5).' Likewise, the Holy Messenger ﷺ 'admonishes against jealousy amongst yourselves.' – (it is related by *Al-Bukhari*)

he met his downfall and was made outcast. The jealous person's heart is ever burning and his good deeds are burnt to ashes.

The jealous is either proud or suffers from inferiority. He finds faults with others unnecessarily. He must practise control of criticism and cultivate the habit of looking for good in whomsoever he is jealous of. Thus jealousy would with the grace of Allāh the Almighty change into love for him. The author claims that accusations and undue criticism are a corollary to jealousy and the jealous has not to go anywhere but to his own conscience that will pinpoint his misgivings for him. "Otherwise, how could he be a *Muballigh* of Islam," concludes Ḥaḍrat

Abū Anees. Moreover, he lists in this magazine extracts from the *Holy Qur'ān* and the *Aḥādīth* regarding repentance over such evils and enumerates the good practices for the *Muballigh*.

Ta'im Al-Islam Tabligh Al-Islam Ta'zim Al-Islam,

S No. 4, pp 16:

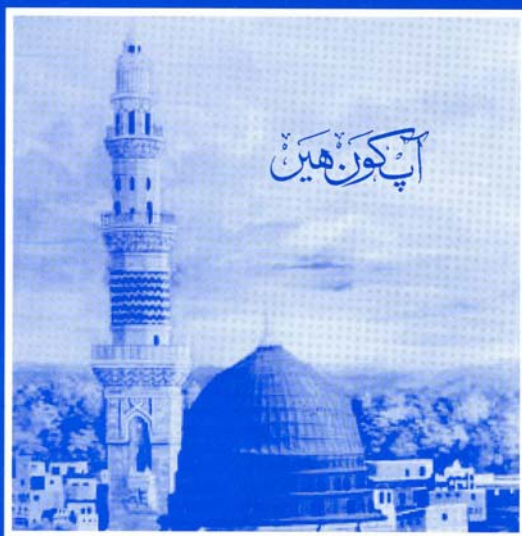
The author explains the titles most subtly: All that is contained in the *Holy Qur'ān* and explained in the *Sunnah* of the Holy Prophet ﷺ constitute *Ta'im Al-Islam* which is incumbent upon each and every Muslim to learn as well as preach with due deference. Those engaged in teaching Islam are in other words preaching Islam i.e. *Tabligh Al-Islam*, bearing it in heart and mind as an exalted Faith i.e. *Ta'zim Al-Islam*. Promotion of Islam is carried out by example of Ḥaḍrat Siddiq, Umar, Uthmān and Ali (may Allāh the Almighty be pleased with them) and not Aristotle or and Socrates.

The Faith of Islam is complete and final abounding in no shortcomings whatever. The Holy Prophet ﷺ said: "I am City of wisdom and Ali رَضِيَ اللهُ عَنْهُ is a gateway to it." He likened knowledge to the tool that helps the human beings to defend themselves with against all odds. Further, he said: "Acquisition of knowledge is the duty of each man and woman, and acquire knowledge even if you have to travel to China."

The knowledge of Islam as a whole is complete and comprehensive; it was revealed to Prophet Adam رَضِيَ اللهُ عَنْهُ and completed unto Holy Prophet Muḥammad ﷺ for the benefit of humankind. Previously, the

Who are You?

Abu Anees Muhammad Barkat Ali قدس سره العزیز



Dār-ul-Ehsān Publications

Al-Maqām An-Najjaf Aş-Şshhaf Al-Maqbool Al-Mustafein
Camp Dār-ul-Ehsān Faisalabad Pakistan

Ḥaḍrat Abū Hurairah رَضِيَ اللهُ عَنْهُ has narrated the Holy Prophet ﷺ saying: "Save yourself against jealousy as it eats away the good as fire burns the wood." – (*Abū Dā'ūd*)

Jealousy, in actual fact, amounts to objecting to the Almighty Allāh's bounties to whomsoever He chooses to bestow upon. Allāh the Almighty is the Just and the judicious granter. The greatest jealous amongst the creatures is Satan who proud of his knowledge, life-long worship and fiery make-up objected to the creation of Prophet Adam رَضِيَ اللهُ عَنْهُ. And because of jealousy

nations lived in a state of expectation until the Holy Messenger صلی اللہ علیہ وسلم came along with the complete Islam as we have it today. Someone paraphrased Aristotle's philosophy to him. At this he remarked that he صلی اللہ علیہ وسلم had had the better and more perfect knowledge than his.

When the Caliph of the time flouted the principles of Islam the first of all who paid with their blood to honour them were the grandsons and the family of the Holy Prophet صلی اللہ علیہ وسلم. The author enumerates several accounts. Hadrat Umar رضی اللہ عنہ, the Second Caliph of Islam, applied the Islamic Law (*Shari'ah*) to the full in that he flogged his own son to death who had even though committed adultery under the influence of alcohol. Hadrat Abū Anees maintains that even an ordinary Muslim would not tolerate blasphemy to his Faith. He lists the most recent hair-raising account of Ghazi 'Ilm Dīn رحمۃ اللہ علیہ who put down Dharm Pal of Lahore for he had written and been derogatory in his book *Rangila Rasul*.

The author contends that there is no equal to Islam; the non-Muslim has adopted its principles. The non-Muslim disputes only the Muslim, but not Islam.

Time is the Invaluable Capital of the True Believer, S No. 6, pp 16: The author quotes the *Qur'ānic* Verse:

.... prayers
Are enjoined on believers
At stated times

-(*Al-Qur'ān* 4:103)

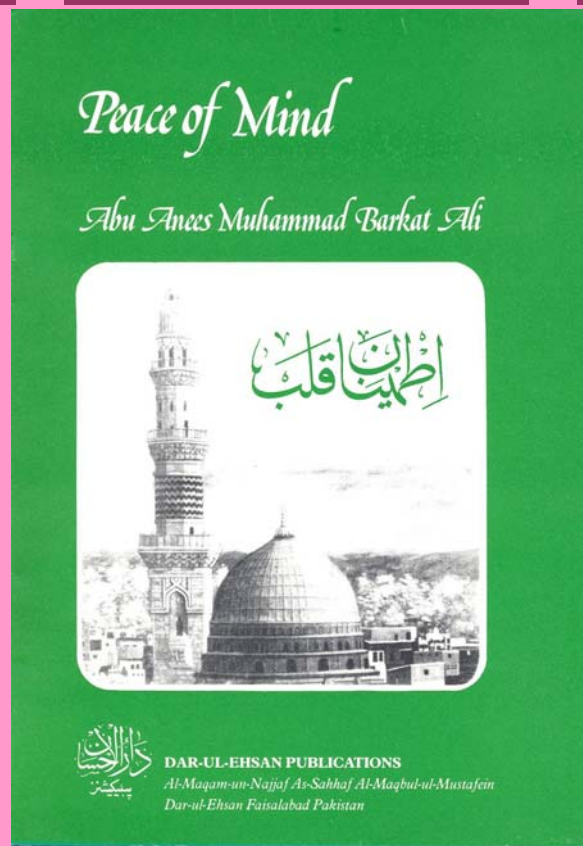
The life of the believer is governed by different phases of time, childhood, youth and old age. His life must essentially be planned in the light of this natural ageing process. What is possible in youth may not be possible to be achieved in old age. Discharging the Almighty Allāh's commands entail time and so do the natural processes we see around us. They follow a certain set pattern of life cycles that is followed by His creatures all except the insurgent mankind given to exigencies of time. The believer must, therefore, pay heed to the above *Qur'ānic* Verse and obey rather than infringe the immutable principle of the ever-changing nature of time. It is fleeting on. What is gone past cannot be recalled.

If the duties are performed at the correct and appropriate time, there is peace and security just as every creature is safe from any harm in the

precincts of the *Holy Ka'bah*, maintains the author. The Almighty Allāh's blessings, apparent or latent, on the believer are attracted by dint of co-ordination of his will with His Will which is clearly explained in that what is 'good' and what is 'evil'. Contrariwise, sooner or later, He takes the insubordinate to task. Then there is no escape to it.

Time being an important determinant in the performance of daily duties, it is imperative, therefore, that time is not wasted or spent on idle pursuits. The preacher of Islam, *Al-Muballigh*, must be mindful of his jobs in accordance with a prearranged time schedule. The man being in himself a microcosm should behave as His other

water down his throat. None of his doctors could help. At long last a *Darvaish* (wise man) came to him asking the prize if he would help him drink a bowl of water. Compelled by the thirst, Haroon promised him half of his kingdom. So he did help him drink a bowl of water. A few hours later the king could not pass water. The *Darvaish* who was called again asked for the reward. Overwhelmed by pain and discomfort, Haroon promised him the remaining half of his kingdom. The *Darvaish* treated and helped him to urinate but not without saying cryptically: "You washed your hands off your kingdom for the sake of a bowl of water. Seek lesson that you rather build in fear for Allāh the Almighty."



Allāho Ma'ee (Allāh Is with Me), S No. 7, pp 16:

The *Holy Qur'ān* has it;
And We send down
From the sky Rain
Charged with blessing. ...

-(*Al-Qur'ān* 50:9)

At the very outset the author exhorts in this magazine the reader to discover himself as the one created superior to the animal kingdom. And self-recognition is the pre-requisite to discovery of the Creator. He draws the attention to a female water buffalo that eats grass and drinks water and in the process provides with a white liquid that is a perfect diet for human subsistence and growth. Contemplation alone over them would unravel the secrets of the phenomena of Nature. Indeed, the man has followed this route and discovered the unlimited sources of energy, fossil as well as nuclear, harnessed the elements and controlled the human ailments. But

all this is nowhere near to the total knowledge though they are sufficient rationales to make us believe that there is One and Only Creator, Allāh the Almighty, of this Universe. Concomitant to this belief we need to seek His pleasure by learning the rules and regulations which have come by to us via the leader of the prophets, the Holy Messenger Al-Mustafā Al-Mujtabā صلی اللہ علیہ وسلم. Learning with practice is the requirement as the Holy Prophet صلی اللہ علیہ وسلم has claimed: "Knowledge without practice is calamitous and practice without knowledge is the route astray." For example, if all the knowledge of the *Holy Qur'ān* and *Summah* of the Holy

creatures do. "Those who uphold the Almighty Allāh's trust of forbearance, love, and mercy are assisted in their tasks by His Grace". Those who failed in this undertaking turn out to be hypocrites and unbelievers -(*Al-Qur'ān* 33: 72-73).

The author concludes the magazine, saying 'Allāh the Almighty created the World for the man and the man for Himself' so that he honours his commitments which is significant no doubt but could not equal to the immeasurable bounties he is likely to receive in lieu thereof. To prove, he relates: "Haroon Ar-Rashid has been a well-known just ruler in the political history of Islam. All of a sudden, he fell ill and as a result he could not swallow

Prophet ﷺ has not made us abandon telling lies, carrying tales,, jealousy and avarice what use would it be to have learnt it by rote like a parrot. Acquisition of knowledge in the circumstances would be futile. Practice of the Faith, indeed, is a must for the preacher, *Al-Muballigh*, who must have reformed himself before setting out to reform others. The author quotes the example of Ḥaḍrat Mu'in Al-Haq Wal-Dīn Hassan Sanjari *thumm* Al-Ajmeri (d. 1236 CE) رکن الدین came all alone from Madinah Al-Munawwarah to Ajmer (India), set himself up preaching in the capital city Ajmer of the powerful Hindu Raja Rai Pathor, ritually killed a cow and converted Hindu to Islam in many thousands. Fearless by virtue of his firm belief in and his indomitable practice of his Faith, he could not be brow-beaten or overawed by anyone. The author attributes the downfall of Muslim Nations in the past for the missing practice. Suppressed to the lowest ebb by the atrocities of the alien powers, they, however, had risen again only when they had shed all evils and marched on in practice and united together.

The Faith and its exemplars are inseparable from each other. "The law is the constitution for the man and the man the spokesperson of the law," Ḥaḍrat Abū Anees maintains, adding on, "*Ahl-e-Ḥaḍīth* and *Ahl-e-Sunnah* are two different names of the same entity i.e. *Sunnah* is *Ḥaḍīth* and *Ḥaḍīth* is *Sunnah*, because our Holy Messenger ﷺ has never said anything which he had not practised himself."

The beginners on the Path of *Da'wah-o-Tabligh Al-Islam* must first of all shun all the evils and practise the good conduct along with *Dhikrullāh*. Furthermore, he must seek directions from the one who is meticulous practitioner of the Faith, drowned in the complete *ittibā'* of the *Sunnah*. This should, *inshā Allāh*, guarantee smooth journeying in the field of *Da'wah-o-Tabligh Al-Islam*. The author quotes a *Ḥaḍīth* wherein a grave punishment is described for the preachers who do not practise what they say.

At the end, Ḥaḍrat Abū Anees prays most passionately for the Muslims to become an embodiment of the ideals and practices of Islam thus helping with realisation of a throbbing Muslim *Ummah* to be reckoned with.

Al-'Imu Nuqṭatun (Knowledge is the Point),

S No. 8, pp16:

The *Holy Qur'ān* comprising 6666 Verses and several hundreds of thousand sayings of the Holy Prophet Muḥammad ﷺ form the core knowledge for the Muslim. However prolific, nobody can claim to have a complete knowledge of them. To save effort, the author Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره reproduces a *Ḥaḍīth* that states: "The *Holy Qur'ān* is the microcosm of all the Heavenly Books. *Surah Al-Fātiḥah* is the microcosm of all the *Holy Qur'ān*. *Bismillā-hir Raḥmā-nūr Raḥīm* is the microcosm of *Surah Fātiḥah*." It is further narrated: "All that is contained in this formula is embedded (miraculously) in the letter *Bā* and then in the diacritical dot (or point) underneath the letter *Bā*."

Hallaj in his *Tawasīm*. Nearness to Allāh the Almighty is possible for everyone and there are as many ways as the individuals themselves. The most noteworthy route near the author that takes into account the fact that Allāh the Almighty listens to all what one says, He sees all that one does, and He knows entirely that one thinks. With this state of mind one is hard put to commit any sin in open or in secret. In order to reap the bestowed and earned knowledge, therefore, the seeker must as well perform the *dhikr* of **لَا إِلَهَ إِلَّا اللَّهُ** (*Lā ilahā ill Allāh!*) (there is no one worthy of worship except Allāh!) and that is the basic and most superior of all *dhkār*.

Simultaneously, the *dhākir* will in all earnestness regard Allāh the Only worthy of worship and believe in that nothing exists besides Him. His command is all-pervading. He is prevalent everywhere and in everything. It does not mean that everything is Allāh, but that by His Light (*Nūr*) alone is everything living and subsisting. Its *dhikr* is called *naḥī* (negation) of one's self and *athbāt* (affirmation) of the Divine *Dhāt* (Being). In other words, it helps the *dhākir* to negate himself and assert His permanence, thus incanting His immutability and immortality. Eventually, by contemplating over His attributes of All-Seeing, All-Perceiving, and All-Hearing, one begins to believe in one's living, livelihood, off-spring, riches, poverty, honour, disgrace all predestined and well looked after. Complete faith in this will bring one near to Allāh the Almighty Who is All-Wise, All-Loving. The servant must discard any speech, will of his own, and assertion before Allāh the Almighty lest that amounts correspondingly to insolence, disunity and duality.

Herein this magazine, the author has laid a great stress on the following vigil to incant:

اللَّهُ حَافِظِي - اللَّهُ نَاصِرِي - اللَّهُ حَاضِرِي - اللَّهُ نَاطِرِي - اللَّهُ مَعِي -
فَاللَّهُ خَيْرٌ حَافِظًا

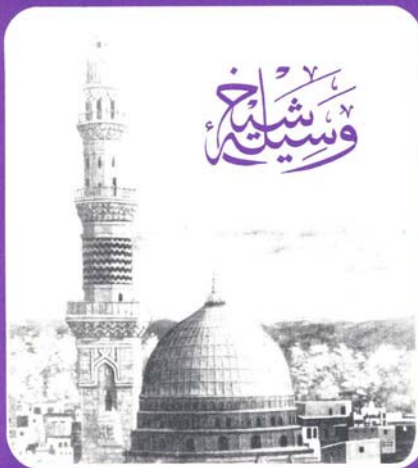
(Allāh is my Protector, Allāh is my Helper, Allāh is All-Around me, Allāh is All-Seeing, and Allāh is with me! Allāh is the Best Guardian!)

Lā Hawla wa lā Quwwata illā Billāh, S No. 9, pp16:

The *Holy Qur'ān* has the following:

Mediation of the Shaikh

Abu Anees Muhammad Barkat Ali



DAR-UL-EHSAN PUBLICATIONS
Al-Maqam-un-Najjaf, As-Sahhaf Al-Maqbul-ul-Mustafein
Dar-ul-Ehsan Faisalabad Pakistan

The sufi masters all have concentrated their attention round the same dot. The notable amongst them have been Abdul Karim Jili (d. between 1408 and 1417) رکن الدین and Hussain bin Mansūr Al-Hallaj (d. 922 CE) رکن الدین. "Finer still than that (i.e. circle) is the representation of the Primordial Point which is the Source that does not grow or decrease, nor does it consume itself," writes Al-

Say: "But in truth
He is the One God
And I truly am innocent
Of (your blasphemy of) joining
Others with Him."

-(Al-Qur'an 6:19)

Ḥaḍrat Abū Hurairah رضي الله عنه narrates the Holy Prophet صلى الله عليه وسلم, saying: "May I not tell you a formula (*kalimah*) that has descended from beneath the Exalted Throne! (It is) *Lā Hawla wa lā Quwwata illā Billāh*. When a servant incants it, Allāh the Almighty says, 'My servant has become the obedient and the most subservient to Me.'"

A strict belief in this formula amounts to a firm belief in Oneness of God as demonstrated in one's deeds and actions. This discipline is called *Tawhid-i-Af'ali* which, in other words, means that all that is happening around us is, in the strictest sense of the word, in accordance with the Almighty Allāh's Will and Wisdom.

This *kalimah* forms an important base for *Da'wah-o-Tabligh Al-Islam* and its daily recitation for a period of time will enlighten the heart, satisfy the soul and brighten the destiny. The *dhikr* of the *Kalimah* takes over, and the silence prevails. 'Whoever observed silence got delivered,' says the Holy Prophet صلى الله عليه وسلم. - (*Mishkāt Sharīf V2, p 478*)

There being no power and no strength except with Allāh the almighty, His servants are, therefore, very much dependent on the ability (*tawfiq*) that he has predestined for them. Addedly, Allāh the Almighty has bestowed upon His servants the natural instinct of differentiation between the 'good' and the 'evil'. The 'commandments' and 'prohibitions' have been further explained via the revelations to His prophets (peace be upon them all). He has also granted His servants with the checks and balances regarding the 'evil' and the 'good' in order to help avoid losses and reap profits correspondingly. Hence after, the servant's knowledge makes him visualise exactly what is real and what is profane. Therefore, the knowledge that is continually gained will in the long run help him to incline himself to do 'good'.

The Almighty Allāh's last and final Messenger صلى الله عليه وسلم to mankind was endowed with the complete and perfect revelations in the shape of the *Holy Qur'an* which abound in all knowledge. Thus the Faith of Islam is the discipline and the institution at once, the unquestioning belief in and continuous steadfastness at which helps to commit acts which are the index of the believer's heart, mind and vision. "The mind must be broad in vision and well aware of the end results of his actions, and devoid of meanness, blurred thoughts, short-sightedness and opportunism," says the author.

An uncontrolled speech abounds in evil whereas silence and thoughtful conversation would suppress evil. To remain silent at anyone's untoward remarks certainly disheartens the listener, but silence at this, which, in other words means patience, would in the long run make him humble and honourable. The author quotes the example of corals on the surface of the sea. The coral that receives the rain drops, shuts the mouth, drops into the bottom of the sea and becomes the precious stone.

The magazine as translated means 'there is no power or strength to do good or shun evil except with Allāh the Almighty' that asserts the absolute authority of the Divine *Dhāt*. This theme is pretty common to all the *Asmā' al-Husna*. Not only does this *kalimah* make it clear the principle of predestination, but also points to the Almighty Allāh's Will to change the servants' destinies as He pleases. He alone honours and dishonours His servants. Everything and every deed, good or bad, are operational subject to His Command. Nobody can dare object to it. The author tells the story of an admiral in order to illustrate this theme: "Once an admiral, pious and given to ascetic practices, sat by the sea that it began to rain. It occurred to his heart what use could this rain be at the sea surface! Had it rained on land, it would have grown the green. Allāh the Almighty got cross over this of his thought and stripped him off his spiritual status, saying, 'Who are you to object to My jobs?' Nonetheless, the

admiral had not lost sight of the fact that rain helped grow grass and vegetation on land alright, but it helped to give birth to corals and precious stones in sea.

"Be that as it may, the admiral had a friend who was an accepted friend of Allāh the Almighty, enjoyed nearness to Him, and came to know that his friend had been stripped off his spiritual powers. One day he spoke to his servant about this and expressed his amazement that the admiral was not even aware of this. The admiral was ever occupied in *dhikrullah* that the whole of his body had been enlightened by its *nūr* (light) that had masqueraded this of his deprivation. As soon as the servant spoke to the admiral about this deficiency, he took off his turban, wrapped it round his neck, extremely repentant, and asked him to drag him along on the Almighty Allāh's earth as he did not deserve to walk on it."

The author ends the magazine by citing Ḥaḍrat Farid-ud-Dīn Mas'ūd Shahr Ganj (d. 1265 CE) رحمته الله who in his life time talked little, practised such like *kalimahs* profusely, commanded a high spiritual position and promoted Islam to the highest degree.' (Regular recitation of) this *kalimah* is a cure for ninety nine ailments, the least amongst them being the 'anxiety', says the Holy Prophet صلى الله عليه وسلم.

In view of the fact that the author has written each *Rasala* (Epistle) in his own unique style and expression, developed a definitive logic characteristic of him, and constructed a chain of thought reflective of his share of *Ilm al-Ladunni*, it is not considered appropriate to go on with the abridged reviews as we have copied above. Rather, it would be only right to wait for an opportune time for their rendering in order to comprehend his analytical and philosophical mind and the wealth of knowledge to his credit. For now we have reproduced as we have relied heavily on his salient thoughts as above that we have included in his forthcoming biography as well.



Asmā' Al-Nabī Al-Karīm صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (The Bounteous Names of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Volumes I – V; English Translation: Volumes I – III, V)

Since the advent of Islam and till to date the believers have written on the life of the Holy Messenger Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the benefactor to the Universe, the oldest *sirat* (biography) by Ibn Ishaq (d. ca. 767 CE) رَضِيَ اللهُ عَنْهُ, translated in to English by Professor Alfred Guillaume of the University of Edinburgh titled The Life of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the most recent one *Muḥammad* in original English by Martin Ling (d. 2004 CE) who embraced Islam as a young man, adopted Siraj-ud-Dīn Ad-Darqawi Ash-Shadhiliyyah as his Muslim name and served Islam to the ripe age of 89. He has written many treatises on mystical dimensions of Islam. His *sirat Muḥammad* has also been translated in to many different languages of the World, the one in Urdu was acknowledged as the best book for the year and earned the author the President of Pakistan Book Award. Another masterpiece is the *sirat 'And Muhammad is His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ'* in English from the German original by Professor Annemarie Schimmel (d. 2003 CE), the most revered lady in the Muslim World who served the cause of Islam all her life and eventually embraced Islam.

As a great grandson of Prophet Ishmael عَلَيْهِ السَّلَام, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born on the morning of 22 April 571 CE to Abdullah, the son of Abdul Muṭṭalib, the head of the Quraish Tribe in Makkah Al-Mukarramah. For his truthfulness and praiseworthy conduct, he commanded the respect of his people and earned the title of *Al-Amīn* (the trusted one). At forty he had from Allāh the Almighty the first of the series of revelations which, during the next twenty three years, culminated in to *Al-Qur'ān*, the last and final message to the whole of mankind, wherein he has been addressed as *Tā-Hā, Hā-Mīm, Yāsīn* and the most

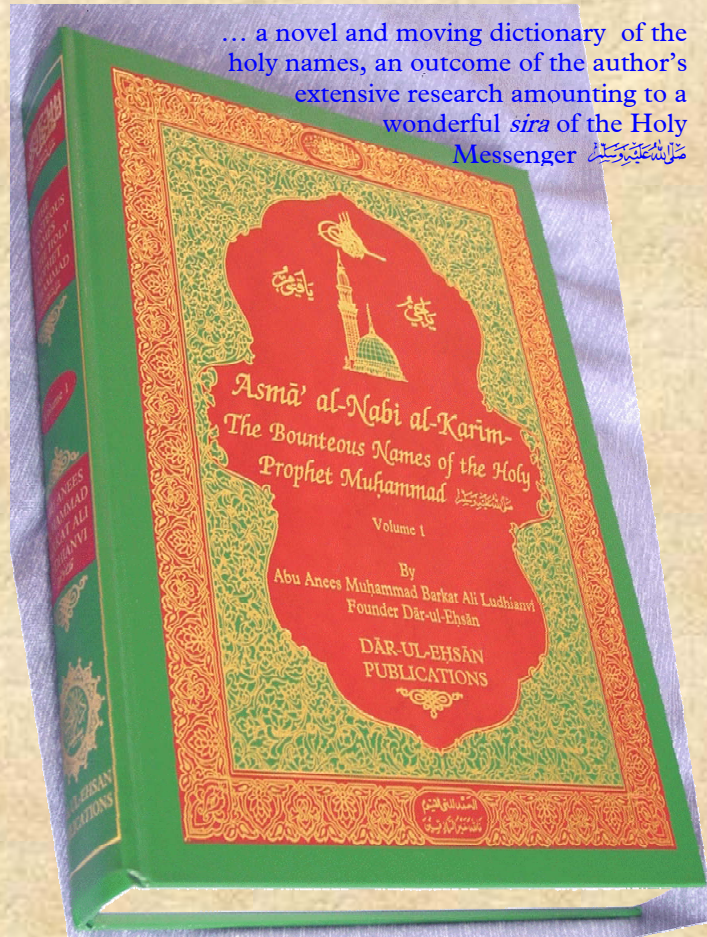
befitting and unique appellation of *Rahmat-un-lil-'Alāmin* (Mercy to the Worlds). Knowledgeable of both the apparent and the latent, he is the cherished exemplar, role model, the mentor of every Muslim, especially the *Ahl-i-Sulook*, thus helping them with realisation of the ultimate Reality. The condition laid down is the meticulous practice of *Sunnah*. The history bears witness that only the *fuqarā* (pl. for *faqīr*, the indigent) displayed complete commitment to Islam and realized the inner meanings of life. One such

of prophets, Muḥammad Al-Muṣṭafā Wal-Muḥtabā صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away on 12 Rabi Al-Awwal 11 AH (632 CE), the day he was also born, in Madinah Munawwarah where his tomb in *Masjid Al-Nabvi* is annually visited by millions of people from throughout the World. The *Ṭālibīn* (seekers of Truth) have all along been guided by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who is, *mā shā Allāh*, discharging his messengership continually. The *Ḥaḍīth* narrated by Ḥaḍrat Abū Huraira رَضِيَ اللهُ عَنْهُ has the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asking Ḥaḍrat

Jibril (Gabriel) عَلَيْهِ السَّلَام: "O Jibril! What is your age?" Ḥaḍrat Jibril عَلَيْهِ السَّلَام replied: "O the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I know nothing about it except that in the fourth curtain, a star used to shine after every seventy thousand years. I have seen it shining seventy two thousand times." Hearing this, the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "I swear by the honour of my Sustainer that I am that very star." – (*Tafsīr Rooh al-Biyān, Part I*). "Seventy thousand times seventy two thousand make five thousand and forty million years. May it be known that Ḥaḍrat Adam عَلَيْهِ السَّلَام descended to this World ninety to ninety five centuries ago," infers Ḥaḍrat Abū Anees – (*Maqālāt-i- Hikmat 633*).

The Holy Messenger married severally and had two sons who died in infancy. All those who claim to be his descendants are through his beloved daughter Fatima's (رَضِيَ اللهُ عَنْهَا) sons, Ḥaḍrat Hassan and Hussain (رَضِيَ اللهُ عَنْهُمَا).

The *Asmā'* as the title suggests is a compilation of many and various blessed names of the Holy Prophet of Islam, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, comprising one thousand four hundred and thirty seven of them altogether in five volumes. Previously Sayyed Abdul Qādir Al-Jilāni (d. 1166 CE) رَضِيَ اللهُ عَنْهُ had compiled some three hundred and Mawlāna Jalāl-ud-Dīn Sayuṭī (d. 911 AH) رَضِيَ اللهُ عَنْهُ compiled over eight hundred *Asmā' Al-Mubāarak*. In his



... a novel and moving dictionary of the holy names, an outcome of the author's extensive research amounting to a wonderful *sira* of the Holy Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

person in the Twentieth Century has been the author of these books, Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز who strived hard to emulate the austere life style of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Five Volumes of his masterpiece under review, *Asmā' Al-Nabī Al-Karīm صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* are yet another of the indicators of his intense love for the sacred benefactor to the mankind.

The leader and the last of the line

exploration, Ḥaḍrat Abū Anees has scanned commentaries on the mother of books, *Al-Qur'ān*, the books on *fiqh* (Islamic Jurisprudence), and *Sīrat-un-Nabi* ﷺ, and even treatises on many other World Faiths in many different languages. He has then appended the Urdu translation for the benefit of the Urdu speaking devotees. For the reasons of universality of his message *Dār-ul-Eḥsān Publications* has the honour of rendering the book in to English and presenting it to the English speaking World. To achieve this objective some British scholars with different linguistic and ethnic background have translated this unique work in to English thus supplementing the columns of the original Arabic and Urdu translation. These concerted efforts aim to help promote amongst some twenty five million Muslims in Europe alone, whose fast becoming first language is mainly English, the understanding of the person of the Holy Prophet ﷺ whose essential biographical notes have been penned down as above.

The reader would appreciate that it is customary with Muslim writers on religious affairs to begin their writings first with the glory (*Ḥamd*) of Allāh the Almighty followed by praise (*na'at*, in case of collection of poems) in honour of His Beloved ﷺ. The believers have hitherto been familiar with what are commonly known as ninety nine Beautiful Names (*Asmā' Al-Ḥusnā*) of Allāh the Almighty and the same number of the sacred names of the

Holy Messenger ﷺ. The author has for the labour of love and devotion to him, broken new ground and as a result compiled a dictionary of the holy names that amount to a comprehensive biography of his beloved. Babaji's role model has been none other than the Holy Messenger ﷺ and his conduct, the *raisin de'ter* of his life.

As the time roles on the lovers of the Holy Prophet ﷺ would continue to express their devotion and pen down biographies ever so more. As said above the texts of the biographies draw heavily on the earlier sources of *siras*, the history and teaching of the Holy Prophet ﷺ, particularly those of Ibn Hishām (d. 834 CE) and Muḥammad Ibn Umar Al-Wāqidi (d. 207 AH). Amongst the surfeit of biographies *Asmā'* is the *sīrat* with a difference and of exceptional intrinsic value, juridical and spiritual. Each page of the book is printed on embossed glossy art paper in full colours and the book is distributed free of charge for the benefit of Muslims and non-Muslims alike.

As the Holy Prophet Muhammad ﷺ is the most misunderstood Prophet of Allāh the Almighty amongst non-Muslims at whose hands the Muslims are having a raw deal and reaping a bad harvest in the media, this *sīrat* will, in *shā Allāh*, go a long way in dispelling their doubts and prejudices. Ḥaḍrat Abū Anees has warned members of his *Ummah* to refrain from dichotomy of his character and person that is only in the knowledge of Allāh the Almighty fully and cannot be

comprehended by man. The discussions are, therefore, uncalled for, and his position has most aptly been summed by Shaikh Sa'di Shirazi بعد از خدا بزرگ توئی قصه مختصر: "Ba'd az khuda buzurg tu'ee qissah mukhtasar (in short, after God, you are the greatest)"

Babaji has recorded in his diary for 23rd March 1989 that Lieutenant General (Retd.) Fazal Al-Haq took a set of *Asmā'* to Madinah Munawwarah and after attendance at the Holy Prophet's (ﷺ) shrine presented it to the Imam *Masjid-un-Nabi*, Mawlāna Aḥmad Mū'id, who received thankfully and showed due respect to the present. Soon after he showed his appreciation by reciting the total of one thousand four hundred and thirty seven blessed names sitting next to the grave thus presenting it ceremoniously to the Holy Prophet ﷺ after usual *salām* (greeting) and *darūd* (salutation). The honourable *Imam* also recorded it in his voice on 11th *Muharram Al-Ḥaram 1409 AH* on two audio cassettes of some three hours duration and passed them on to *Babaji* at *Al-Mustafid Dār-ul-Eḥsān*, Pakistan.

اللهم صل على محمد

Maqshoofāt Manāzal-e-Eḥsān Al-Ma'roof Maqālāt-i-Hikmat (Manifestations of the Stages of Blessing – The Words of Wisdom) Volumes I – XXX: English Translation by Dr Muhammad Iqbal; Volumes 1 – IX, XVI – XXI

Maqālāt-e-Hikmat (The Words of Wisdom) are at once the Ḥaḍrat Abū Anees's life story and sayings. The book has the accounts of his family living and upbringing, the heart rending eye witnessed massacre of Muslims during the independence and partition of the sub-Continent of India in to Bharat and Pakistan (East and West) in 1947, his allegoric narrations as a pilgrim on the path of *Salūk* (theopathy or journey in to *faqr*), the hitherto rare glimpse in to the lives of well known *sūfi* masters, the luminaries of Islam and fascinating tales of the not so well-known amongst

them, and most of all painful dispatches from the battlefields of major defenders of the early history of Islam, especially martyrdom of Imam Hussain رَضِيَ اللهُ عَنْهُ and tragedy of Karbala. These monumental writings are pristinely original, neither borrowed nor copied, the essence of his contemplations, and easy to read and digest. The orientalist have hailed these words as 'lessons of reality' which according to the author himself 'provide spotlights for research in to all fields and aspects of Islam.'

Ḥaḍrat Abū Anees has written a vivid account of the men behaving as

beasts, the man killing the man indiscriminately, during the partition whilst Muslims were migrating to cross the new borders to reach Pakistan. The account has it that he along with his mother and family set out in the Name of Allāh on to a long journey of migration to Pakistan when at a footbridge to a *nālah* (stream) he came across a group of Sikhs armed with swords, spears and bars, who insisted on him to stay on and embrace Sikhism. As he did not succumb to their suggestion, the Sikhs gave a smile and took to their heels. Ḥaḍrat Abū Anees addressed to his mother, saying:

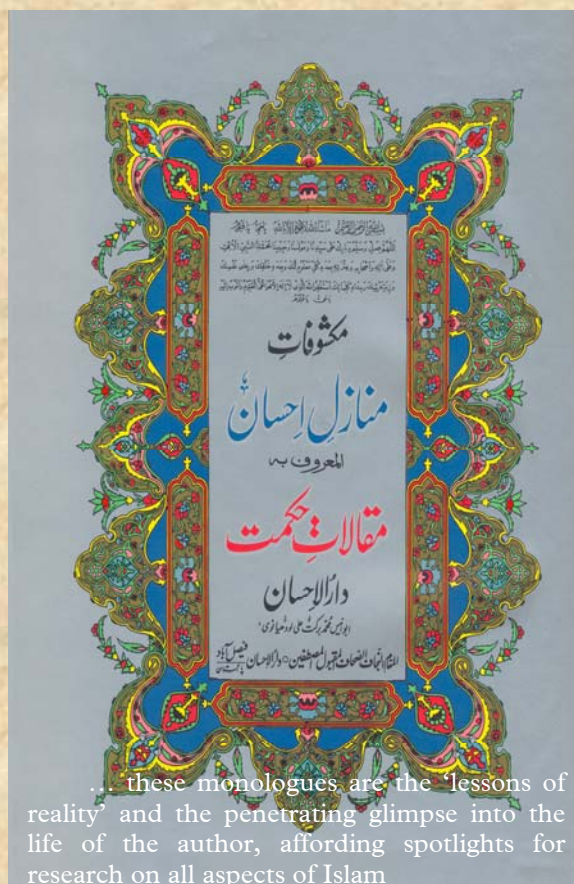
“Walk on in the trust of Allāh the Almighty. What is destined will happen.” He had taken only a step forward when unbeknown the Sikhs disappeared from there. He said to his mother: “There could be only two reasons for their running away. Either they have gone to fetch their other companions or we were appearing to them in a preponderant number.” They did not encounter any further incident of the kind till they reached their goal. All the same, the incidents of women being raped and dishonoured, the children held up on the sharp edge of spears, the elderly put to swords, and the caravans ransacked of their possessions afforded a cruel sight and a sad plight to a harmless man of God, Barkat Ali himself.

In his Volume VIII, Ḥaḍrat Abū Anees has included four extensive accounts of a great significance. Firstly, it is the Holy Messenger’s (ﷺ) Letter (*Kitāb Al-Nabi Al-Ummi* ﷺ) that is an unparalleled and unique supplication that was much needed by the early believers of the new found Faith amongst all ills of the society and the enemy hostilities and is preserved to date for use even today against the odds and encumbrances of life. Secondly, the author has researched and documented the microscopic details of the Muslims’ first Battle of Badr when three hundred and thirteen devoted believers with scanty arms and support faced thousands of the well-equipped enemy force, thus conquering and establishing the authority and rule of Islam till eternity. By the time of the Holy Prophet’s (ﷺ) demise a throbbing Muslim Community and the first ever Muslim State in the Arabian peninsula had been set up. Ḥaḍrat Abū Anees regarded this as such an important event in the history of Islam that he had resurrected them on to a minaret/stupa of some fifteen meters high and five meters in diameter erected and tiled with the names of the participants of the Battle on to the outside wall. Thirdly, Ḥaḍrat Abū Anees has paid his tributes to Ḥaḍrat Yāsir and Ḥaḍrat Sumiyyah, رضي الله عنهما the first martyrs of Islam, who laid down their lives in severe torture by the Makkan disbelievers, but they could not be weaned off their belief in Islam. Fourthly, the author affords an account of the austere life of the

Ashab-e-Suffah (Companions of the Bench) who pioneered the life of *faqr* and *dhikrullāh* and whose company the Holy Prophet (ﷺ) valued and felt honoured about. They laid the foundations of the science of *Tasawwuf* and demonstrated practically the Holy Prophet’s (ﷺ) saying:

“O the son of Adam عبد الله! You call this wealth as yours, (repeat) you call this wealth as yours! Your wealth, in fact, is only that what you have consumed for living; your wealth is only that what you have worn out; and your wealth is only that what you have given away in charity, hence saved for the afterlife.”

Dressed minimally and fed



... these monologues are the ‘lessons of reality’ and the penetrating glimpse into the life of the author, affording spotlights for research on all aspects of Islam

scantly, they remained ever engaged in *dhikrullah*. In his practice of *faqr*, the author had all along during his life emulated their stance, thus demonstrating that modernity and *taṣawwuf* can co-exist for eradication of poverty and illiteracy, introduction of fear of Allāh the Almighty and practice of just and honest living shorn of ill-gotten moneys. Not only that the author has in extrapolation concluded that the *Ashāb-e-Suffah* have been and those who copy them are, indeed, the beneficiaries of Divine powers for these of their exclusive practices. In this regard he has quoted the following of the *Ḥaḍīth* severally in his *Maqālāt*.

Ḥaḍrat Abū Huraira رضي الله عنه has narrated the Holy Messenger (ﷺ) saying: “I shall wage war unto him who bears a grudge against My friend. I have no better liking for a person who strives for nearness to Me this way 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 listens, the eye 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.” – (*Bukhari V3, p 325, No. 1418*)

The author has in his *Maqālāt* given the details of the Divine powers accrued to the lovers of Allāh the Almighty that have appeared in the *Kashf al-Mahjub* of Ḥaḍrat Ali Ibn Uthmān Al-Hujwiri *alias Data Ganj Baksh* (d. ca. 1079 CE) رحمته الله عليه. Ḥaḍrat Abū Anees writes: “The Holy Prophet taught two things: *Tawhīd* (One-ness of Godhead) and good deeds. The third of his teaching he imparted on the Day of Farewell Pilgrimage: “I am the final Prophet, you are the final *Ummah*. In other words, I am the last Prophet and you are the last *Ummah*. And no other *Ummah* had this noble privilege.” – (*Maqāla No.1872*). Then he goes on to say that in the whole of the world, He elected men with special relationship with Him, quoting the Holy Prophet Muḥammad (ﷺ):

“Amongst the creation, there are three hundred such servants, called *Akhyār*, whose hearts are like that of the Prophet Adam عبد الله; and there are forty such servants, called *Abdāl*, whose hearts are like that of the Prophet Moses عبد الله; and there are seven such servants, called *Abrār*, whose hearts are like that of the Prophet Ibrahim (Abraham) عبد الله; and there are five such servants, called *Awṭād*, whose hearts are like that of Archangel Gabriel (Jibril) عبد الله; and there are three such servants, called *Nuqabā’*, whose hearts are like that of Archangel Michael (Mekail) عبد الله; and there is one such servant whose heart is like that of the Archangel Israphael عبد الله (and is called *Quṭub*

Al-Aqtāb or *Ghawth*). When the one dies, one of the three is admitted in his stead. When one of the five dies, one of the seven is admitted in his stead. When one of the seven dies, one of the forty is admitted in his stead. When one of the forty dies, one of the three hundred is admitted in his stead. And when one of the three hundred dies, one of the general *Ummah* is admitted in his stead. In short, because of them, Allāh the Almighty brings about life, death, rain and produce and does away with misfortunes. The number of the elects of Allāh the Almighty three hundred and fifty six, His Synod so to say, remains for always. And when anyone dies, his place is filled by promoting one from this number. Then Allāh the Almighty chooses the lucky one from all His creation to make up the number of the three hundred servants. *Allāh! Allāh! Mā shā Allāh!* These people have appearances only like ours. And everything of the humanity is dependent upon the state of their hearts, not the shape and appearance.” - *Maqāla No. 1873*)

Ali Al-Hujwiri رحمۃ اللہ علیہ writes: “The *awliya* (saints) know one another and act only by mutual consent.”. Further, in his *Kashf Al-Mahjub* he offers some description of false Sufis on the other hand. They have the external form of a pious person, but they are wicked from within and he names them as *Mutasawwifeen* (false Sufis). They overshadow the real ones and the sincerely pious Sufis. The apt saying of Abū Ali Ḥasan Al-Baṣri (d. 782 CE) رحمۃ اللہ علیہ is: “Association with the wicked produces suspicion of the good.” Accordingly, Ḥaḍrat Abū Anees advises the seeker, thus: “Don’t aspire to be a saint, be the seeker of a saint ...” - (*Maqāla No. 518*)

Now then these hearts are not an ordinary run of the mill; they are special in many different ways that he has explained in his *Maqāla No.3831* most explicitly under the title ‘The *Wahīd Al-’Aṣr Dil* (The Unique Heart of the Time):

The **heart** that is pleasing to people is glorious.

The **heart** that is near to Allāh the Almighty is *wahīd* (unique).

The **heart** that is in mercurial unrest because of fear of Allāh the Almighty is *shahīd* (all-witnessing).

The **heart** that is independent of the world is rich.

The **heart** that is anxious in compliance with the *Holy Qur’ān* is unparalleled.

The **heart** that is paragon of *adab* (good etiquette) is *karīm* (bounteous)

The **heart** that is restless in search of the friend is great.

The **heart** that bears the grief for Hussain رحمۃ اللہ علیہ is innocent.

The **heart** that is awake in separation of the friend is rare.

The **heart** that is pleased under all circumstances is wise.

The **heart** that despises sins is perfect.

stage given an account of the conversion at heart of Ḥaḍrat Farid-ud-Din Attar (d.1229 CE) رحمۃ اللہ علیہ, the author of *Muntaq ut-Tayr* (Conference of Birds) and an alchemist by profession, that we are tempted to reproduce here under:

An abstracted faqir came along to his pharmacy and asked: “Give me something in the Name of Allāh the Almighty.”

Having said it three times and becoming annoyed over Farid-ud-Din’s inattention, he addressed him thus: “How would you die for all this heedlessness?”

Farid-ud-Din replied: “Only the way you would die!”

“Do you know how I would die?” muttering to himself, the faqir laid himself on the ground and said: “*Allāhu Akbar - Allāh is the Greatest!*”

Lo and behold, the man was dead spontaneously.

Farid-ud-Din was struck by the faqir’s *Tawakkal al-Allāh* and *Ghayriyyat*. He announced instantaneously: “Come along! Come along! Have what you want!”

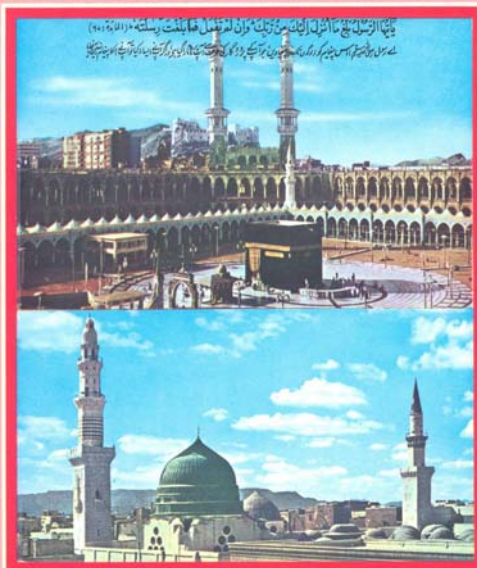
It is said the shop was cleared out by the poor and the needful in ten minutes time. This is an example of the realisation of the truth, the truth about the mortality and transitory nature of human life and everything around.

In a tape recorded speech of Ḥaḍrat Abū Anees he has claimed in rather muffled terms bringing about of such like conversions for the lucky ones once a month or so. *Mā shā Allāh!* May Allāh the Almighty preserve his secrets! Be

that as it may, ‘spirituality reigned high in his being’ as Katherine Ewing, Professor of Comparative Religions at Duke University, North Carolina (USA), puts it in her articles she had written post her visit to his seminary in Faisalabad.

The last *Maqāla* in the series is No. 12381 that occurs in Volume 28 with the soul refreshing news of the excellence of the Holy Prophet صلی اللہ علیہ وسلم who spoke to Prophet Moses عليه السلام, returning his greeting and uttering at the time of his *Mi’rāj*: “I have heard this voice before on the *Mount of Sanai!*” What a wonderful ending of the author’s Words! The remaining text of the Volume deals with the excellence and blessings of the *Holy Qur’ān* and a selection of Verses from different *Surahs* are delineated

Manifestations of the Stages of Blessing- The Words of Wisdom Volume 3 Abu Anees Muhammad Barkat Ali



The **heart** that is awaiting incarnate in the path of devotion is dear.

The **heart** that is sacrificed at the beauty is honourable.

The **heart** that is repulsive of foes is trustworthy.

The **heart** that insists on faithfulness and piety is great.

The **heart** that is reflective of the picture of the *Shaikh* is brilliant.

As Ḥaḍrat Abū Anees had refined his heart of the contaminations and enlightened with *dhikrullah*, thus elevating his soul from the stages of greed (*Nafs-i-Lawwama*) and devilish whispering (*Nafs-i-Ammara*) to the one satisfied with himself (*Nafs-i-Mutma’inna*), we regard him as the one bearer of the heart of the *Qutub al-Aqtāb* of the time. He has at another

herein. Earlier on in Volume 26, the author has written in equal measures more of his *Maqālāt* and a selection of verses from the *Holy Qur'ān* in Urdu which at some stage need to be appended with appropriate *Qur'ānic* references. The whole of Volume 29 has described different aspects of the daily prayers (*Ṣalāt*), for example to say prayers at home and or at the mosque, on one's own and or in congregation, the preparations and pre-requisites for prayers, women praying together or separately, the qualifications of the prayer leader (*Imām*), the factors that falsify, foul or flounder prayers. One could safely call this Volume as the author's *Kitāb Al-Salah*. Finally, Volume 30 affords a major event in the early history of Islam, i.e. Battle of Karbala, and an account of the life story of the most revered Prophet Jesus ('Isā) ﷺ, as described in the *Holy Qur'ān* (*Surah Maryam 19: 1-98*), other sporadic references, and the *Ḥaḍīth* of the Holy Messenger of Islam ﷺ. The book describes the Tragedy of Karbala and Martyrdom of Imām Hussain ﷺ and his *khutbāt* (sermons/addresses) which are also found in different issues of his *Dār-ul-Ehsān* Monthly. This title has been published separately for its intrinsic value in the synthesis of Islam during the early period after the rule of first five Purist Caliphs (*Khulafā-ur-Rāshidūn*) that we propose to review at the end.

The *Maqālāt* (monologues) have the intricate doctrines of Islamic theology explained most subtly. Some of them are related to *Tawhūd* and *Risālat*, *Waḥadat al-Wujūd al-'Aṭūf*, *Nafi-Ithbāt*, *Fanā fīsh-Shaikh*, *Fanā Fīr-Rasūl* and *Fanā Fi-Allāh*, *Shari'ah*, *Tariqat*, *Ma'rafat*, *Ḥaqiqat*, free will and predestination, the family unit and Muslim *Ummah viz-a-viz* basic tenets of Islam, esoteric and exoteric knowledge, shahādāt and eternal life, *faqr* and *ghanā*, *murāqabāt* and *mushāhidāt*, *mukaram al-akhlaq* and *makhārīj al-akhlaq* to name but a few of the doctrines.

As said elsewhere the *Maqālāt* treat many different aspects of the man's life, religious, social and cultural, but do not occur thematically in an orderly continuity or perpetuity. There is a good deal of repetition of the subject matter, but in a pleasantly benign manner, without any jarring or droning effect to the reader. The

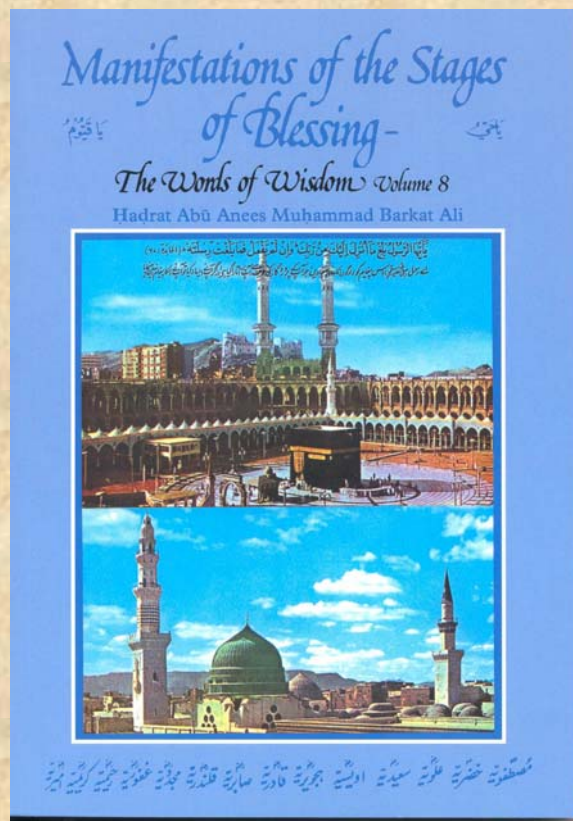
repetitions are intentional depending upon the importance of the subject. The author's adopted daughter, Ṣāhibzādi Anees Akhtar, an authoress in her own right of *Kanūz Al-Qur'ān Volumes I-IV*, a wonderful selection of the *Qur'ānic* Verses on multifarious themes, had realized long before the author's passing away and has organized the *Maqālāt* in to many of the following titles which are amply reflective of various important themes. Hopefully, the *Maqālāt* in the titles will at some later date have the *Maqālāt* therein appended with serial numbers

fascinating mosaics, the *kalāmāt* (formulas) in Arabic and Urdu, called *Anta Ḥabībī Yā Rasūl Allāh* ﷺ (My Most Beloved, O the Messenger of Allāh the Almighty, ﷺ), pp 452, Nisar Art Press, Lahore (Pakistan). The formulas are rare and unpublished hitherto and written in all earnestness, passion and intense love for Allāh the Almighty and His Beloved Messenger ﷺ and make a stunning reading. They are also found sparkling bright sporadically in the galaxy of the *Maqālāt*.

The *Maqālāt* are expressed in marvellously simple Urdu, fresh in their taste, easy to read and understand. They are penetratingly explicit in lyrical prose and the author's reflections on *Al-Qur'ān* and *Al-Ḥaḍīth* that speaks volumes of his knowledge and command over his comparisons and contrasts of Islam amongst the host of world faiths and life stances in contemporary society. His is the unique style, impossible to copy thus making them a compulsive reading.

The English translations of the first two Volumes have the forewords written by the author in addition to the translator's introductions. Because of his other and more important commitments, he did not write any more forewords for the other rendering, but insisted in writing to the translator to compose without fail his introductions which, to the translator's pleasure, always received a welcoming nod from him. Briefly, each introduction has tried to highlight and develop a major theme

of a particular interest in *Taşawwuf* running through the majority of the *Maqālāt* in the book with references to the author's own statements in his other books and the corresponding writings of the eminent *sūfī* masters of the past. The translations all have received favourable comments from the reviewers. 'I went through *The Words of Wisdom Volume 1* by Ḥaḍrat Abū Anees Muhammad Barkat Ali with great interest in readable modern English, realizing only when I read the title page that it was a translation of the Arabic and Urdu original,' writes Dr Yaqub Zaki, an English scholar convert to Islam, in his letter to the translator. Be that as it may, the revered Shaikh ever seemed to be pleased at a new publication and awaited anxiously for the forthcoming



for the ease of research scholars in future for indexing and cross references.

Khānqāhi Nizām (The Administration of Seminaries), pp 208; Eng tr. by Sadiq Sadiq, Jang (Pakistan)

Dhikr-o-Ta'at Wa Shan-i-Rasūl ﷺ (Recollection, Respect and Excellence of the Holy Messenger ﷺ), pp 628, 1420 AH.

Khidmat-i-Khalq (Service to Mankind), pp 232, 1422 AH.

Musalman se Khatāb aur Du'ā (Address to the Muslim and Supplication), pp 288, 1423 AH

Wasīla-i-Shaikh (Mediation of the Shaikh), pp 688, 1425 AH

Ta'mūr-i-Millat Reconstruction of the *Ummah*, pp 272, 1426 AH

The Ṣāhibzādi has recently published in full colours and on art paper the author's hand written, sometimes as calligraphically most

Ta'lim Al-Din (Teachings of Islam),

Eng tr. by Sajeda Maryam Poswal, pp 174, ISBN 0 905773 44 6

This book is basically an introduction to Islam, but with a difference. It explains the five fundamental principles of Islam within the realm of *Shari'ah* which can on no account be ignored or missed out in one's daily life practices. Hadrat Abū Anees does not content and dwell on to this echelon of the Faith only, but also warns the readers that its complete and

himself first to become a reformer eventually. According to Hadrat Abū Anees the preacher/reformer holds a higher rank near to Allāh the Almighty than someone who is engaged in worship alone. Shaikh Musleh-ud-Diin Sa'idi Shirāzi رحمۃ اللہ علیہ has summed this theme in his *Bustān* (the Orchard) thus:

شخصے بدرسہ آمد ز خانقاہ
بہکتہ عمد صحبت اہل طریق را
گفتم میان عالم و عابد چہ فرق بود
تا کردی اختیار از ایں فرق را
گفت او کلیم خویش بدرمی برد ز موج
ولیں جدمی نمائیکہ بچید غریق را

A worshipper left the seminary to take up preaching,

Came to the Madrassah (school) and started teaching!

I asked: "What is the difference between the worshipper and the teacher

That you broke the ties of companionship and became a preacher?"

He said: "The one carries through the waves his own gown

And the other endeavours at catching

from one to drown!"

For those who have a calling for exclusive additional practices, the author has listed several *ad'iyah* (formulas of supplication) as derived from the *Holy Qur'an* and the *Ḥadīth* along with their detailed graces and the accrued

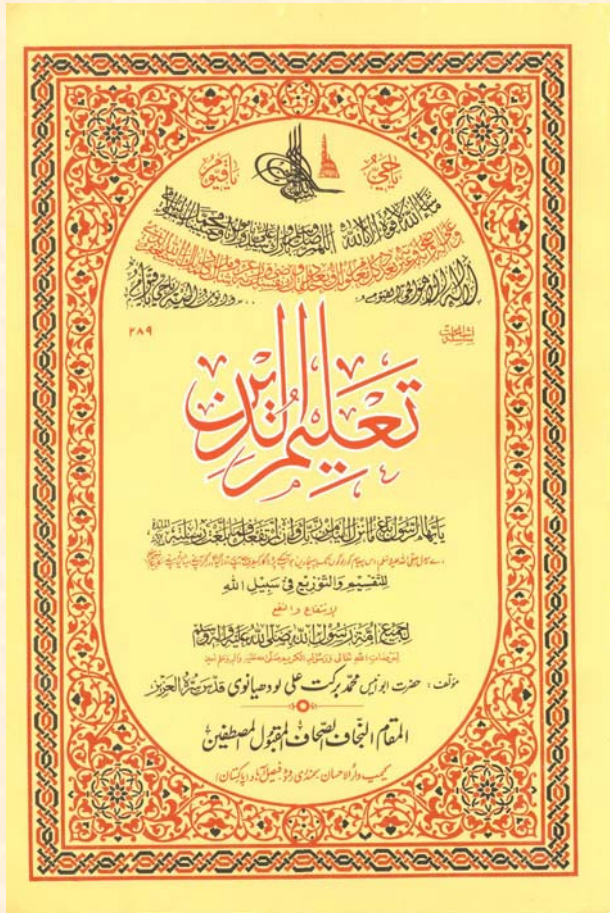
recompense. These make the litanies (*waḥā'if*) most beneficial spiritually if they are performed preferably after the *nawafil* prayers. There is a recommended recitation of the *Surah's* of the *Holy Qur'an* after the daily prayers. These sources which the author has defined as follows have no parallel whatever in their excellence and grandeur.

"The *Holy Qur'an* is the treasure of wisdom of the whole universe and there isn't anything outside the *Holy Qur'an*.

"All the principles of success are contained in the *Holy Qur'an*. Whoever succeeded in the past or will succeed in the future in the world has been or will be successful by following the *Holy Qur'an*.

"A saint is a person who has discarded the world, not the *Sunnah*. One who has discarded the *Sunnah* is a deviator, whoever he may be.

"The manifestation of the *Holy Qur'an* is the Holy Prophet صلی اللہ علیہ وسلم, and manifestation of the *Sunnah* is



meticulous practice and *ittibā'* (emulation) without question of the Holy Messenger's (صلی اللہ علیہ وسلم) life style would in all probabilities help the believer to his progression to the fields of *Tariqat*, *Ma'rafat* and *Haqiqat*.

... a comprehensive and most readable text book on Islam covering both the Law and the Way, an essential introduction to Islam

One may claim a high command in the field of spirituality, walk on the surface of water and fly in air, yet if he/she is not fulfilling the demands of *Shari'ah*, it is all a meaningless sorcery.

Hadrat Abū Anees insists on the need and efficacy of a Shaikh for the said progression as an individual is initially a learner and preacher of the faith in the making later. He reforms

Ta'lim Al-Din (Teachings of Islām)

Abu Anees Muhammad Barkat Ali Ludhianvi



Faqr-i-Haidri (Asceticism of Hadrat Ali رحمۃ اللہ علیہ)

Hadrat Abū Anees has in this book laid a great deal of stress on unity

amongst the believers. He terms it as 'the important call of the time'! This has been one of the salient feature of the Holy Messenger's (ﷺ) sermon (*khuṭbah*) on the day of the Farewell Hajj (*Hajjat-ul-Wadā'*) that is included in full in the Eng tr. along with the Arabic original and the author's commentary.

Ta'īm Al-Dīn is also available as the author's own abridged version

(namely *Talkhīs*) which he unfailingly gave to his newly affiliated *murids* (disciples). Towards the end of the booklet is also found a simple declaration of registration, indicative of one's *bai'at* to Ḥaḍrat Abū Anees قدس سره العزیز.

The translated version by Sajeda Maryam Poswal in the most readable English incorporates her comprehensive introduction that

discusses in detail many different paradigms to watch for a spiritual uplift. The book has been hailed as the one that essentially conveys the essence of Islam, popularly well received, and that its next impression is long over due.

Dhikr-i-Ilāhī (Recollection of Allāh the Almighty), Eng tr. by Dr Tahir Abbas & Sajeda Maryam Poswal, pp 154, ISBN 0 905773 53 5

Dhikrullāh has been Ḥaḍrat Abū Anees Muhammad Barkat Ali's (قدس سره العزیز) life long commitment that he likens in his foreword to the lamp that has by its light ever enlightened his heart and mind. It has been a routine practice at his *Zāwiyyah* where even today after his departure from this world it is kept alive day and night. Any breath without *dhikr* is near to the *dhākīr* the breath wasted as it cannot at all be recalled. Therefore, unlike the daily *Ṣalāh*, for example, there is no postponement of *dhikr*.

As such the book is not a dossier of the *awrād* (pl for *wird*), *waṣā'if* (pl for *waṣīfa*) and *adhkār* (pl. for *dhikr*), but it argues its necessity for purification of one's self (*tazkiyyah-i-nafs*) and self-mortification (*mujahidah*) to eventually progress to the state of having *nafs-i-muṭma'inna* (the satisfied self). The *kalamāt* to be incanted, silently or vociferously, are contained in his major publications as also in the booklet on his daily practice namely *Adkhār-i-Ḥamīl Fi Wujūd Al-Barkat*. The formulas pertain essentially to *tasbīh*, *taḥmīd*, *tamjīd* and *tahlīl* of Allāh the Almighty and *darūd* and *salām* on to the Holy Messenger ﷺ.

Dhikr-i-Ilāhī comprises three sections, the Commandments of Allāh the Almighty, Sayings of the Holy Messenger ﷺ, and observations on and contemplations over the subject by a well-known Muslim jurist Abū Al-Fad'l Abd-ur-Rahman Jalal-ud-Din As-Sayuti (849 – 911 AH) ر.ك.ه. There are many Divine Commandments listed in the book, but for sake of brevity we reproduce

only one in order to bring home the importance of *dhikrullāh*. Allāh the Almighty says:

When ye have performed
The prayers,
Remember Allāh,
Standing, sitting down,
Or lying down on your sides ...
-(*Al-Qur'ān* 4:103)

In one of the sayings included in

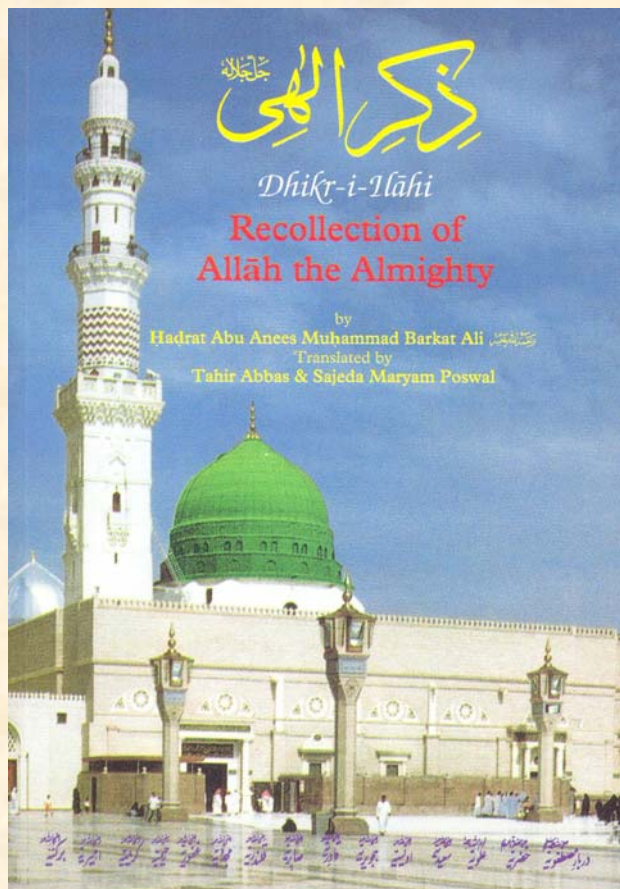
Allmighty would have the highest and exalted rank near to Him on the Day of Resurrection, he replied: "Those who remember Allāh the Almighty profusely." I asked him again; "O the Holy Messenger of Allāh the Almighty ﷺ! Will they be superior to even the one who fights for the sake of Allāh the Almighty?" He replied: "Those who profusely remember Allāh the Almighty, will be at a higher rank than even the one who fights in the cause of Allāh the Almighty, battles against the unbelievers and polytheists till his sword is broken, and is bathed in his own blood (i.e. martyred)." - (*Ḥamī' Al-Tirmidhi* V 2, p 174).

The third section entails a religious decree by Mawlānā As-Sayūṭī ر.ك.ه. on *Dhikr bil-Jahr* (Vociferous *Dhikr*) which Ḥaḍrat Abū Anees had all his life conducted at his seminary on several counts, the most fundamental reason being that it helps with de-scaling of the encrusted heart by worldly greed and mundane pursuits much faster than otherwise.

The translators have been careful in their own rendering of the sayings of the Holy Prophet ﷺ as they found the translations in circulation somewhat lacking. The translators have included towards the end of the book a brief but popular sitting of *dhikr* that the author has recommended to be adopted by

each and every Muslim family preferably before retiring to bed.

Sajeda Maryam Poswal has had extra run-ons of her section of the decree published separately as *Vociferous Dhikr*.



the book the Holy Messenger ﷺ has named the *dhākīrīn* as the martyrs. The saying has it: Ḥaḍrat Abū Sa'īd al-Khudrī ر.ك.ه. has narrated that when the Holy Messenger ﷺ was asked which servant of Allāh the

Finality of the Divine Revelations and Prophethood on Muhammad ﷺ

Eng tr. by Muhammad Iqbal, pp 56, ISBN 0 905773 11 X

As the title suggests this booklet comprises two sections, '*Finality of the Divine Revelations*' which is based on the author's letters to the questions posed by an American convert to Islam, and '*Finality of Prophethood on Muhammad ﷺ*', which is the translation from the author's extended Urdu article that appeared in the September 1971 issue of the *Dār-ul-Ehsān* Monthly.

In the very outset the author, Hadrat Abū Anees Muhammad Barkat Ali قدس سره العزیز, in an answer to the question 'the reality of mankind and its behaviour and conduct in the Universe', asserts that 'Islam alone represents the perception of Reality in its totality' whereas all other Faiths have dealt with it only partially.' Not only that, he has maintained that unlike the concepts of 'a specially chosen people in Judaism' and 'the Kingdom of God in Heaven and a separate kingdom of human rulers on Earth as propounded by Christianity', Islam is the Faith, a way of life, a nation and a state with a system of jurisprudence designed for the establishment of the sovereignty of our Creator on Earth. Accordingly, only Islam has laid down the most comprehensive system of beliefs and complete code of do's and don'ts for the regulation of conduct.

... it gives an insight into the *Dhār* and the *Shayrān* of Allah the Almighty, outlining an account of His last and final message and the Holy Messenger ﷺ.

This section has passages, explaining the purpose of creation and position of man as the *Khalīfatullāh* (Vicegerent of God), from the *Holy Qur'ān* which is the Divinely revealed book to His last and final Prophet and Messenger ﷺ, who was an *Ummī* (unlettered), and unadulterated hitherto in its textual content. If the man follows the code of conduct as has

been laid down in the *Holy Qur'ān* and explained by the Holy Prophet ﷺ, he can realise his full potential, hence becoming the God's Caliph on Earth with the endowed Divine powers. The author has further established most explicitly that 'music and dance do not lead to communion with God' which is rather possible through *Taşawwuf* only as 'Islam and Şufism are not incompatible with each other'. However, he has warned against the Indian Bhagati Movement of the 18th Century CE that has no place in Şufism. The Movement as initiated by Bhagat Kabir and his school was only an intellectual

even an *iota* of doubt by dichotomy of the *Āyah*, hence the *ijmā'* (consensus) of the *Ummah*, that Hadrat Muhammad ﷺ has been the last and final Prophet of God sent to mankind.

Muhammad is not
The father of any
Of your men, but (he is)
The Messenger of God
And the Seal of the Prophets:
And God has full knowledge
Of all things.

- (Al-Qur'ān 33:40)

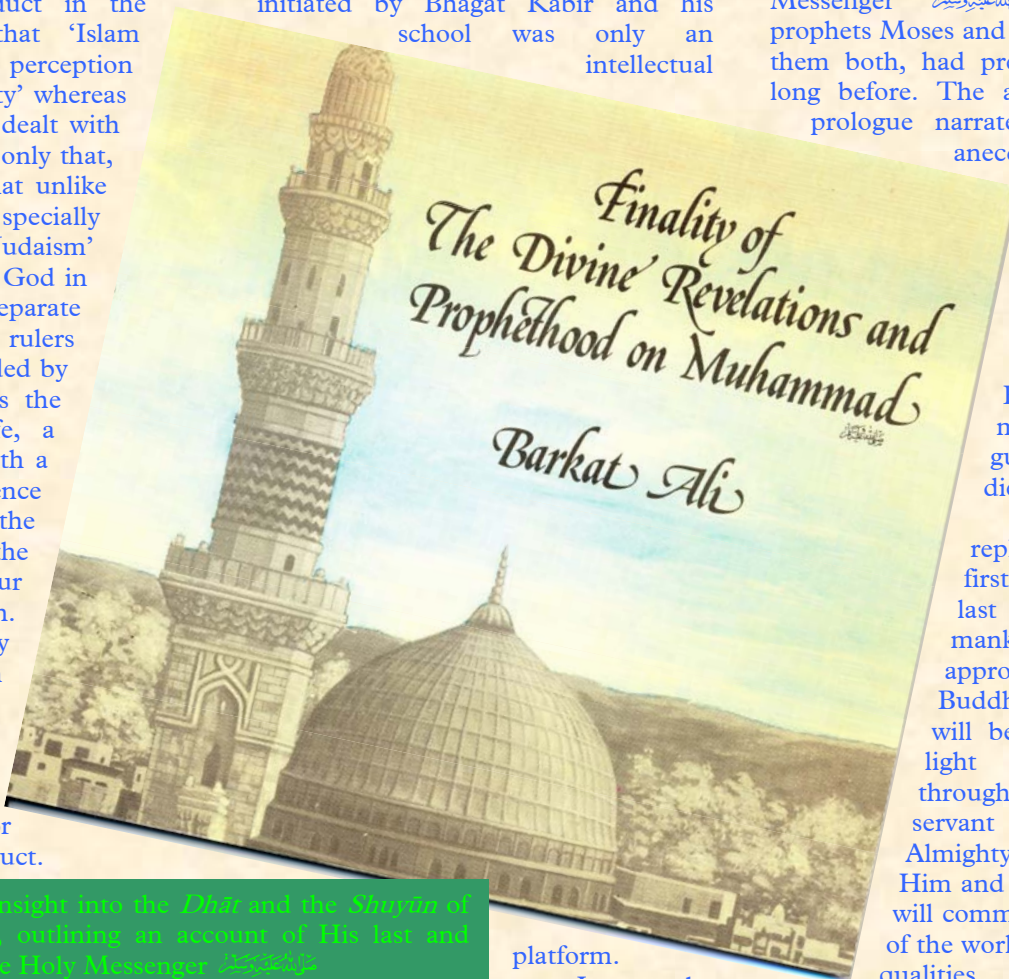
As to the on coming of the Holy Messenger ﷺ, the exalted prophets Moses and Jesus, peace be on them both, had predicted his arrival long before. The author has in his prologue narrated an interesting

anecdote of Lord Buddha who predicted the Prophet's (ﷺ) arrival:

Ananda, the disciple of lord Buddha, asked his master: "Who will guide us when you die?"

Lord Buddha replied: "I am not the first Buddha, nor the last sent to the mankind. At the appropriate time a Buddha is coming. He will be pious, holy and light through and through. He will be the servant of Allāh the Almighty with access to Him and the most wise. He will command all knowledge of the world and bear angelic qualities and be an

unparalleled leader and master of the people. He will reveal all the eternal truth which I have foretold you and will invite the whole world to his *Dīn* (Faith) which, in its purity and truthfulness, is majestic and worthy of praise. He will inspire the greatest esteem and his mission will be exalted. He will profess such a religious life as would be complete and perfect as I am



platform.

In the second section the author has quoted most importantly the following *Āyah* (Verse) of the *Holy Qur'ān* and delved deeply into the juridical interpretation of its key words as proffered by many scholars and commentators of the *Holy Qur'ān* during each and every century of the fourteen hundred years since the advent of Islam, thus proving beyond

proclaiming at this time.”

Ananda asked: “How will we recognise him?”

Lord Buddha replied: “He will be known by the title of *Mitriyyah*.”

The author goes on to explain the word *Mitriyyah* that literally means ‘merciful’, or ‘generous’, or ‘gracious’ and epistemologically the synonym of *Rahmat’un lil-‘Ālamīn*, the title accorded to the Holy Prophet Muhammad ﷺ in The *Holy Qur’an*, 21:107.

Also, Ḥaḍrat Abū Anees has quoted many *Aḥādīth* wherein it has been established assuredly that there will neither be any prophet nor any messenger, but only Caliphs, to succeed him ﷺ. The Caliphs in the main led mystique lives and were endowed with the Divine knowledge and authority. The *Ḥaḍīth* has the

Holy Prophet ﷺ saying: “The institute of messengership and prophethood has ended. After me there will be neither any messenger nor any prophet.”

In the end the author sums up his discussion with the following Persian couplet by Dr Muhammad Iqbal (d. 1938 CE), the poet philosopher of Islam ﷺ:

پس خدا بر ما شریعت ختم کرد

بر رسول ما رسالت ختم کرد

خدمت ساقی گرمی بر ما گذاشت

داد ما را آخری جامے کہ داشت

So, Allāh the Almighty completed Law on us;

He ended prophethood on the Prophet ﷺ of ours.

He entrusted the wine-service (preaching Islam) to us;

He gave the last goblet (the message) He had to us.

In the epilogue Ḥaḍrat Abū Anees has made some cogent references to the way the *Holy Qur’an* has been preserved and the authenticity of its text guarded conscientiously. And to those who refute the *Ḥaḍīth*, the body of the sayings of the Holy Prophet ﷺ as a whole he has endorsed the collections of *Aḥādīth* such as *Saḥāḥ Sittah* as most authentic and reliable, compiled by scholars whose piety and scholarship could not be doubted. The narrators have been subjected to rigorous checks and balances as desired by the science of *‘Ilm Al-Rijāl*.

Virtues of Ḥaḍrat Khawaja Uways Al-Qarani رَضِيَ اللهُ عَنْهُ

Eng tr. by Samina Iqbal, pp 44, ISBN 0 905773 51 9

Ḥaḍrat Abū Anees Muhammad Barkat Ali قدس سره العزیز has penned down in Urdu a brief life story of Ḥaḍrat Khawaja Uways Al-Qarani رَضِيَ اللهُ عَنْهُ who bore an intense love (*‘ishq*) for the Holy Messenger of Islam ﷺ. The casual accounts on his life are found in literature, but *Manāqib Ḥaḍrat Khawaja Uways Al-Qarani رَضِيَ اللهُ عَنْهُ* is the detailed and balanced attempt which has been acclaimed as the unique and most authentic short biography.

The booklet has it that the Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ spent all his life in the service of his mother who was infirm and disabled. He had not time off this duty to even reap the company of his most beloved ﷺ by way of his physical audience. Metaphysically, he had the pleasure of the Holy Prophet’s (ﷺ) association in that he knew the minutest details of his person, the knowledge of which came to light during the course of his dialogue with the exalted *Khulafā*, Ḥaḍrat Umar and Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ, whom the Holy Prophet ﷺ had at the time of his death advised to give his cloak to Uways رَضِيَ اللهُ عَنْهُ and request his prayers for

forgiveness of the *Ummah*. Such was the grandeur the Ḥaḍrat Khawaja

رَضِيَ اللهُ عَنْهُ enjoyed near to the Holy Prophet ﷺ. His love most

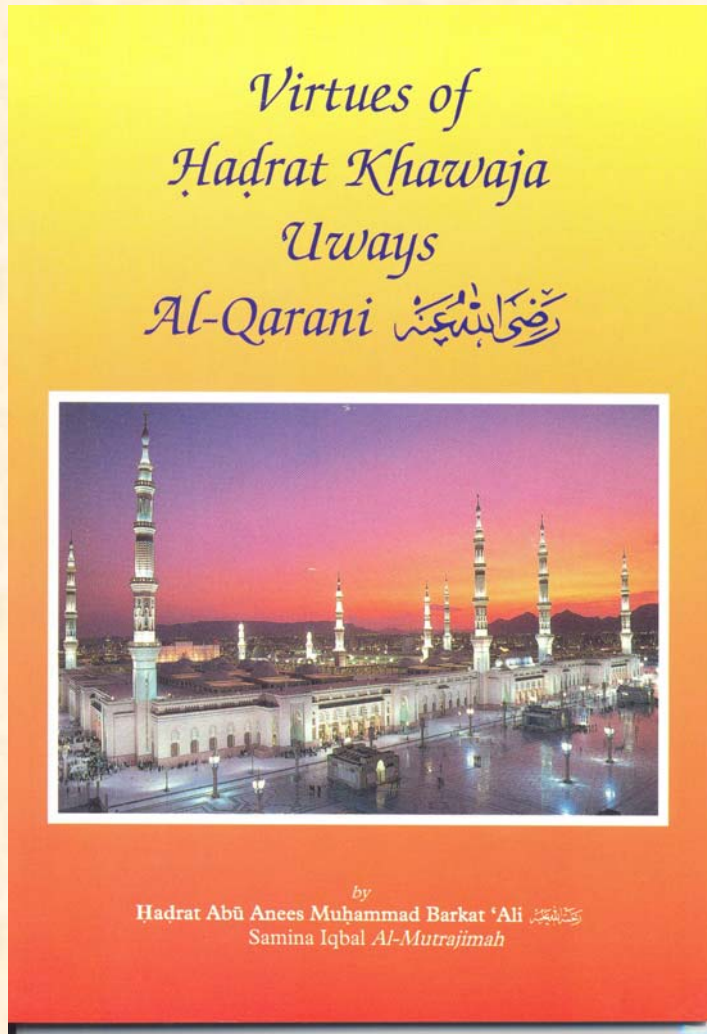
certainly fulfilled the Holy Messenger’s (ﷺ) thesis: “None amongst you can be a true believer unless he regards Allāh the Almighty and His Prophet (ﷺ) dearer to him than all others.” – (*Bukhari, al-Sahih, Iman, No. 14*)

This short biography has revealed that Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ lived in the Yemen contemporaneously to the Holy Prophet ﷺ. As said, although he never met him, he adored his *Sunnah* most meticulously.

The Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ led a life of indigence in solitude, away from the multitude. Notwithstanding, he prayed for their forgiveness day and night. In actual fact, he believed that his oft-repeated and much coveted litany *اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ* *Allāhum-Maghfir lil-Mo’minīna wal-*

... a brief but soul refreshing biography of the frenzied devotee of the Holy Messenger رَضِيَ اللهُ عَنْهُ

Mo’mināt (O Allāh the Almighty!



Forgive true believers, men and women!) afforded the recompense, a kind of invaluable *sadaqa* (charity), which an austere practitioner of the Faith of Islam could offer for forgiveness of the *Ummah* of the Holy Prophet ﷺ. To add, he sent profuse salutations (*darūd*) on to him. His composition, *Darūd Uwaysiyyah*, forms an important part of the daily time table of supplications of the devotees of the biographer of this booklet and founder of *Dār-ul-Ehsān*, Ḥaḍrat Abū Anees.

The Holy Prophet ﷺ was aware of Ḥaḍrat Khawaja's devotion and high rank near to Allāh the Almighty. A great *Muwahhid* (Unitarian) and *Āshiq Rasūl-Allāh* (frenzied lover of the Holy Messenger ﷺ), he is, like the Prophet Khidr عیسیٰ السلام, adopted directly, without any medium or mediation, as their *Shaikh* (spiritual mentor) by his

followers, the *Uwaysi* of the *Uwaysiyyah* Order.

The author enlists different accounts of Ḥaḍrat Khawaja's death. One of the traditions has it that he fought along side Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ during the *Battle of Saffin* and died a martyr in 38 AH.

The Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ is much loved and praised in literature by poets and prose writers alike. The Turkish poet Yunus Emre (d. 1321 AH, Anatolia) has written in his *Divān*, p 572, No. CCXLVI, an eulogy in the name of the Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ whose life has become a folk lore amongst the Turkish peasants. The song is on the tongues of the bards who sing it most passionately.

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 *Allāhu Akbar* he drives the camels

In the land of Yemen – Uways Al-Qarani.

-(Annemarie Schimmel tr.)

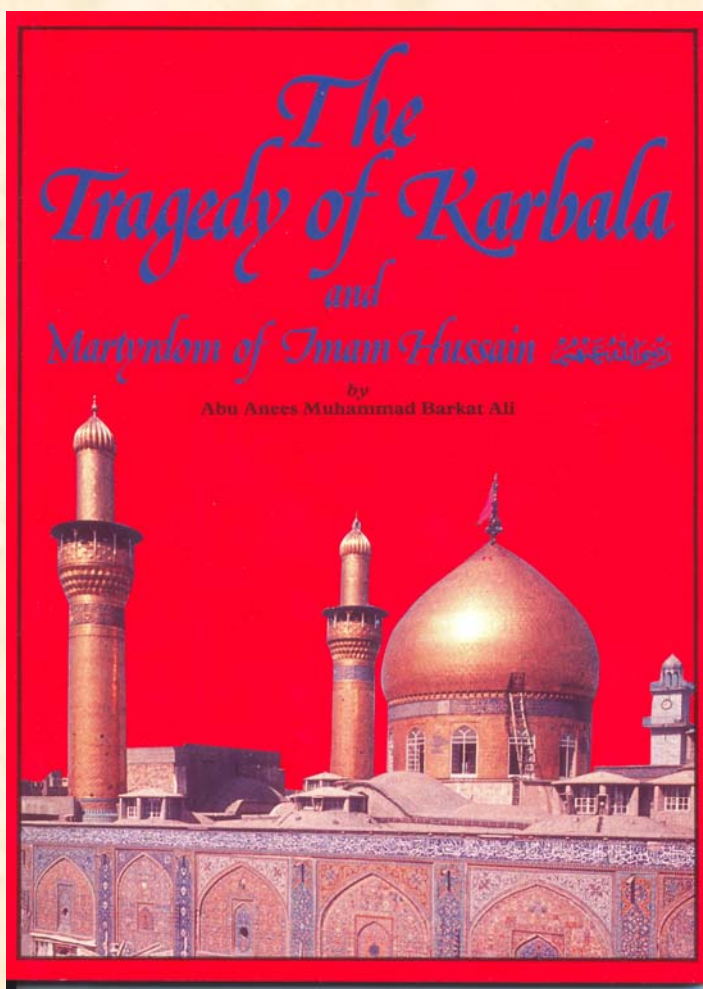
Virtues of Ḥaḍrat Khawaja Uways Al-Qarani رَضِيَ اللهُ عَنْهُ is a translation of the *Manaqib ...* by Samina Iqbal in simple and most readable English. The vocabulary is carefully chosen for the adults and children both to follow and enjoy equally the contents. The booklet is, at the same time, a humble token of our love for the Ḥaḍrat Khawaja رَضِيَ اللهُ عَنْهُ to share with the reader.

The Tragedy of Karbalā and Martyrdom of Imām Hussain رَضِيَ اللهُ عَنْهُ

Eng tr. by the Late Bashir Ahmad, pp 64, ISBN 0 905773 17 9

As the Holy Prophet ﷺ had prophesied, the period of thirty years rule of the Muslim Empire after his death would be by the *Khulafa ar-Rāshidūn* (the Rightly Guided Caliphs) who happened to be Ḥaḍrat Abū Bakr رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Umar رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Uthmān رَضِيَ اللهُ عَنْهُ, Ḥaḍrat Ali رَضِيَ اللهُ عَنْهُ, and Ḥaḍrat Al-Hasan ibn Ali رَضِيَ اللهُ عَنْهُ. The last Caliphs ruled only for six months to make, according to some historian, the total of their rule of three decades. He abdicated his regional rule of Iraq and part of Iran in favour of Ḥaḍrat Mu'āwiyah رَضِيَ اللهُ عَنْهُ. Thus ending the ten years of civil war in *Dār al-Islām* and helping his successor to expand the Muslim Empire towards Spain in the West and China in the East.

Though he was a companion of the Holy Prophet ﷺ and one of the scribes of the Divine revelations, Mu'āwiyah has



not been included amongst the *Khulafa ar-Rāshidūn* as he, contrary to all the previous traditions, made the Caliphate a hereditary institution by appointing as his successor his son Yazid. That was even despite his irreligiousness and enmity of the Holy Prophet's (ﷺ) household who wished to be left alone rather than take an oath of allegiance at his hands. Notwithstanding, he tried to elicit the oath forcibly in order to gain credibility to his caliphate and the Battle of Karbala ensued. The booklet under review affords an account of the battle and the martyrdom of Ḥaḍrat Imam Hussain رَضِيَ اللهُ عَنْهُ.

It was in the year 61 AH that the Imam Hussain رَضِيَ اللهُ عَنْهُ, the grandson of the Holy Prophet ﷺ was on the top of the list who had refused the

... a heart rending account of the battle between the truth and evil forces of falsehood, listing the martyrs, and the punishment meted out to the evil-mongering survivors

bai'at (allegiance) and the treacherous battle between the truth with scanty resources and falsehood with large army took place with a lot of bloodshed of the Holy Prophet's (ﷺ) household and loyal companions. It was treacherous because those who had encouraged the Imam to challenge the evil Yazid deserted him, leaving this tiny force to fight a losing battle at the place of Karbala, sacrificing their lives one by one.

The Tragedy of Karbala and Martyrdom of Imam Hussain (ﷺ), is a heart rending and hair raising account of the battle in the scorching desert where the pious women and the innocent children were denied water and the membership massacred ruthlessly, sparing unwittingly only the life of the young Zain al-'Ābidin (ﷺ). The Imam's torso and other dead bodies were trampled over under the hooves of the horses. The Imam Hussain died a martyr on 10th Muharram al-Haram 61 AH (10th October 680 CE) and his decapitated head was hoisted on the point of the lance and taken to the court in Damascus of the cursed Yazid.

The booklet abounds in the Imam Hussain's (ﷺ) *khutubāt* (pl.

for *khutubah*, the sermon) that he delivered periodically during the course leading right up to the battle. The author has listed the names of all those who helped and supported the *Ahl-e-Bai'at* and the misfortunes that befell afterwards on to the perpetrators. On the other hand, the author has paid rich tributes to the helpers, especially the one named Ḥurr (ﷺ). He writes: "Ḥurr was a soldier of the Yazid's army. He had no knowledge of the *Dīn* and stood on the verge of Hell ready to jump in to it. As soon as he felt in his heart a sparkle of love for my lord Hussain (ﷺ), he found himself sitting in the lap of the server of the eternal drink of *Kauthar*. Ḥurr lacked *Dīn*, but his love for Hussain (ﷺ) fulfilled this deficiency of the *Dīn* and took him out of Hell in to Heaven."

After the Battle of Badr, the Battle of Karbala is held as an epic making event in the early history of Islam. The details of the latter have in the subsequent history of Islam offered the inspiration and succour to the oppressed to fight against the oppressor and the cruel. Khawaja Mu'in-ud-Dīn Chishti al-Sanjari *thumm* al-Ajmeri (d. 1236 CE) (ﷺ), the founder of the mystical Order of

Chishtiyah has recounted the exalted position of the Imam Hussain (ﷺ), in the history of Islam in the following quatrain:

شاه است حسین بادشاه است حسین
دین است حسین دین پناه است حسین
سر داد نہ داد دست در دست یزید
حقا کہ بنائے لاله بہت حسین

Hussain is the leader, Hussain is the King,

Hussain is the *Dīn*; Hussain is the refuge of the *Dīn*.

He gave away his head, but did not give his hand (of allegiance) into the Yazid's hand;

By God! Hussain is the foundation of *Lā ilaha* (there is none except Allāh)!

Ḥaḍrat Abū Anees has equally been gracious in his homage to the Imam that is found spread through out his *Maqālāt*. The translation into idiomatic English by the late Bashir Ahmad of the author's Urdu original selected from many different issues of the *Dār-ul-Ehsān* Monthly is under revision for its next impression.



Kitāb Al-Tibb

The sum total of Ḥaḍrat Abū Anees Muhammad Barkat Ali's (قدس سره العزیز) teaching comprises (i) *Dhikrullāh*, (ii) *Da'wah-o-Tablīgh Al-Islam*, (iii) selfless service to mankind. It is in the context of selfless service that he claims the reward in unfailingly forthcoming. In the foreword to the *Book of Sufi Healing* by Shaykh Hakim Mo'inuddin Chishti, Ḥaḍrat Abū Anees writes: "Not even the highest degree of dedication to worship may earn anybody the claim of Divine forgiveness or recompense 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, that is the selfless service to the ailing humanity. There is no other human act more favourably acceptable to Allāh the Almighty than helping the sick and suffering creature of His."

In view of the above Ḥaḍrat Abū Anees had throughout his life treated the sick at his seminary in the system of Tibb al-Nabvi (صلی اللہ علیہ وسلم). He had a well-equipped pharmacy housing indigenous herbs, minerals and oils. Himself a prolific Hakim he had a full time Hakim working in tandem, offering the services free of charge to patients gracefully, even though soiled all over and turning up at any odd time of the day' as his *modus operandi* insisted.

Ḥaḍrat Abū Anees claims that *Tibb al-Nabvi* is the branch of knowledge, called *Kashf al-Warid* (Knowledge of Veins) which is the God given gift to be put to the service of the ailing humanity. To illustrate, during a blessed night of the Month of *Ramadan al-Mubarak*, he had the following Divine grace that is the elixir for all stomach ailments including evaporation or dehydration of the body

system:

Grind to powder the mixture of one part by weight of each of:

Sauf (aniseed),
Illicium grithii (alaichi kalan cardamom),
dhamia (coriander, *Coriandrum sativum Linn*)
and *Miṣri* (crystal sugar.) two parts

One tea spoon full to be taken *in vitro* with water after daily meals. He warns the patients that almost 99% ailments take birth in the human stomach.

Another of his recommended medicine is simply the finely pulverized dried *halila kalan fruit* (prunes, *Terminalin chebula*) to keep small amounts on the tongue and swallow the juices as if the lozenges or sweets in order to cure any and all forms of cancers.

Still another is the food recipe the author has prescribed; it is the glass of warm milk containing a tea spoonful each of almond oil and honey for a period of time in order to alleviate the after effects of stroke.

Reading through his *Maqālāt* the reader would find that Ḥaḍrat Abū Anees has prescribed many different formulas for different human ailments. But most importantly he has compiled a *Kitāb Al-Tibb*, the Messianic Almanac, incorporating some two hundred and sixty seven prescriptions covering almost all ailments related to human physique such as cancer, diabetes, hypertension, gastro-intestinal, respiratory. He had an expansive formulary where the herbs were especially replenished every now and then as their effective ingredients were likely to decompose in the

extreme heat of the sub-Continent.

Additionally, the *Maqālāt* include the holy litanies which add up as it were to spiritual healing for those suffering from depression, psycho- and psychiatric disorders. This along side the breathing exercises as a part of *dhikr* of *nafi-Ithbāt* and physical exercises are the guaranteed cures for freshness and stout body that is the pre-requisite for worship and spiritual enhancement.

Kitāb Al-Tibb is an essential reference book for the Hakim as long as he is able to make a proper diagnosis of the ailment and state of balance of the humours, bile, phlegm, blood and black bile. Failing that the formulas might not work, hence their desecration. As diagnosis is not an easy task, he has, therefore, not had this book printed, saving the sacred formulas from cowboys.

In his *Maqālāt* the author has paid rich tributes to Bū 'Ali Sina (d. 1073), well known as *Avicenna* to the West, a great physicist and philosopher whose works are still taught in the university courses, wrote his celebrated *Qānūn al-Tibb* wherein he has for the first time in the history of medicine propounded that arteries carried away the oxygenated blood from heart and the veins brought the deoxygenated one from the body back to it.

Last but not the least, the author has since 1976 had carried out six monthly eye camps in order to help with removing of cataracts of hundreds of thousand patients and offering treatment to other ailments at his hospitals at his seminaries. This practice has been redoubled to the benefit of larger numbers of patients.

Tadhkira Anwār-i-Ṣābiri –

An Account of Sabir's Enlightenment by Haji Muhammad Bashir Ambalvi; Eng tr. by Muhammad and Samina Iqbal, pp 86, ISBN 0 905773 22 5

The *Tadhkira Anwār-i-Sabiri* is primarily a collection of Ḥaḍrat Abu Anees Muhammad Barkat Ali's (قدس سره العزیز) accounts of Ḥaḍrat 'Ala-ud-Din 'Ali Ahmad As-Sabir Al-

Kalyari (d. 689 AH) رکن الدین کالیاری, one of the two spiritual luminaries, the other being Ḥaḍrat Nizam-ud-Din Awliya (d. 1325 CE) رکن الدین اویلیا, of Ḥaḍrat Baba Farid-ud-Din Mas'ūd Shakr

Ganj (d. 1265 CE) found scattered all over in his writings. Haji Muhammad Bashir Ambalvi, a disciple of their common Shaikh Ḥaḍrat Shah Walayat Syed Amir al-Hassan

Saharanpuri (d. 1955 CE) رحمۃ اللہ علیہ as well as a great devotee of Ḥaḍrat Abu Anees, gathered them together in to this compilation which contains events of As-Sabir's life as hitherto unknown to Muslim masses.

Baba Sahib رحمۃ اللہ علیہ brought up 'Ali Ahmad, his widowed sister's son, educated him in the knowledge of the apparent and the hidden, groomed him in to the fine subtleties of *Tasawwuf* in-as-much-as he honoured him with the title of *As-Sabir* (the patient) as also appointed him to the *Walayat* (spiritual kingdom) of the City of Kalyar in the now-a-days Uttar Pradesh (India). As the ill luck would have it, the City people refuted his authority, hence were burnt to ashes at the As-Sabir's majesty. Explaining the tragedy As-Sabir wrote to Baba Sahib who received the details by hand of his emissary 'Aleemullah the Abdal and commanded Nizam-ud-Din Badayūni to read it to all those present thus revealing and matching it to all as recorded in *Maktūb-i-Nitab Qurbat-ul-Wahdat* (Selected Writings on Nearness to the One) by the *Qutūb* and *Ghawth* of the Eternal Lord, Shaikh Muhiyy-ud-Din Syed Abdul Qādir Jilani (d. 1166 CE) رحمۃ اللہ علیہ, adding: "The Honourable, the Master, 'Ali Ahmad As-Sabir رحمۃ اللہ علیہ of the City of Hirat will be born in 592 AH and, having grown up, will become the successor of *Chishtiyyah Order* and take up residence in the city of idol worshippers."

The Holy Prophet صلی اللہ علیہ وسلم himself had predicted this account of our Master As-Sabir as a *Karamat-i-'Uzair* (the miracle of the Prophet 'Uzair عزیر علیہ السلام) in that As-Sabir's treasures would, in approximately 900 AH, come to the hands of the one Ḥaḍrat Abdul Quddūs Gangohi (d. 1538 CE) رحمۃ اللہ علیہ, who would be the descendant of Ḥaḍrat Imam Abū Hanaifa (d. 767 CE) رحمۃ اللہ علیہ and a grandmaster of the *Chishtiyyah* and *Ṣābirīyyah Orders* and *Mujaddad* of the time.

Not only that the *Maktūb-i-Nitab* has recorded in it to the effect

that during the advent of Fourteenth Century AH the evils will raise their ugly head and a man will be born who will succeed and inherit the offices held by Al-Gangohi and endeavour hard to dispel the disaffection prevalent. Haji Muhammad Bashir Ambalvi concludes that for all the astronomical and chronometric calculations and the circumstances of the *Din* and morality of the believers as described in *Maktūb-i-Nitab* point to Ḥaḍrat Abu Anees Muhammad Barkat Ali رحمۃ اللہ علیہ as *Mujaddad* of the time whose rule has flowed from the stars, *Saturn* and *Mercury*. Incidentally, Siddique Sādiq, a great

Be that as it may, the *Tadhkira* is a wonderful biography of an exalted ascetic whom Ḥaḍrat Abu Anees credits thus: "Although every feature of the story of devotion is, in its place, unique and unforgettable, whatever the eye of the firmament saw at Kalyar (near Roorkee, India) witnessed it there alone, and nowhere else.

"Practice and knowledge, abstraction and intoxication, absorption and rapture, and majesty and beauty, have all been combined together at rare places and occasionally. However, this beautiful, charming and inspiring combination was fully prevalent there. The restless eyes are searching for him, of whom it has been said:

"It is on the tongue of everyone in Kalyar,

An abstracted ascetic visits, and is regular.'

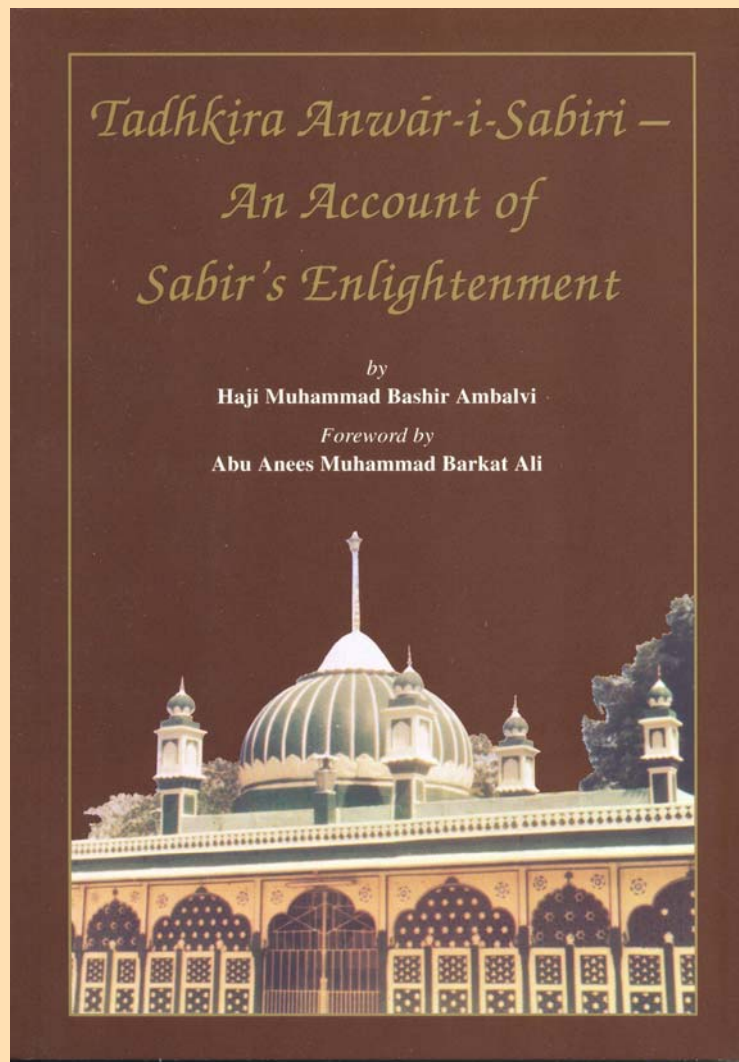
"This is perhaps the reason why (as the *Tadhkira* tells in its text) that whatever took place on the land of Kalyar had been kept secret from human intellect, understanding and comprehension until now.

"These wise men who have the secrets of clairvoyance and consciousness of Allāh the Almighty hidden in their chests, are the decorum of Your wine house. If there had been no wise men in Your World what charm would have it offered? No history would have been laden with any taste whatever. These wise men alone have made attractive the story of the descendants of the Prophet Adam عليه السلام."

Himself an Urdu speaking by birth, Haji Ambalvi's narrative of the biography makes it a fluent and compulsive reading,

printed on art paper in full colours throughout the book and the Header on each page decorated with the *Darūd Awaiyyah*. The English translation was undertaken at

Hadart Abū Anees's express command to the reviewer and corresponds to the second edition of the book published on 22 Ramadan al-Mubarak 1403 AH which he had helped Haji Ambalvi as exhaustively revised of the first.



... a magnificent biography of As-Sabir, the Hadrat Abu Anees's most beloved mentor par excellence, and the beacon light of the *Chishtiyyah Order* in the sub-continent

devotee of Ḥaḍrat Abu Anees, has in his *Mujaddad-i-Duran* rationalized the present day Muslim state of affairs and the role Ḥaḍrat Abu Anees has played and has consequently come to the same conclusion as of Haji Ambalvi's.

Anta Habībi Yā-Rasūl Allāh ﷺ

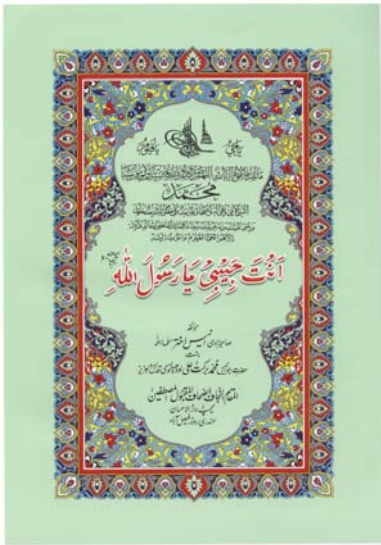
Selection by Sahibzadi Anees Akhtar, p 552

Sahibzadi Anees Akhtar *Sallamahu Ta'ālā*, the compiler of this of Ḥaḍrat Muhammad Barkat Ali's (قدس سره العزیز) unpublished handwritten monologues,

of these sects are the misguided leaders.” - (p.366)

As well as, he offers an advice: “Anything that runs against the spirit

assessed the situation as it prevailed then and allowed *samā'*, thus converting tens of thousands of them to the Faith of Islam and saving them

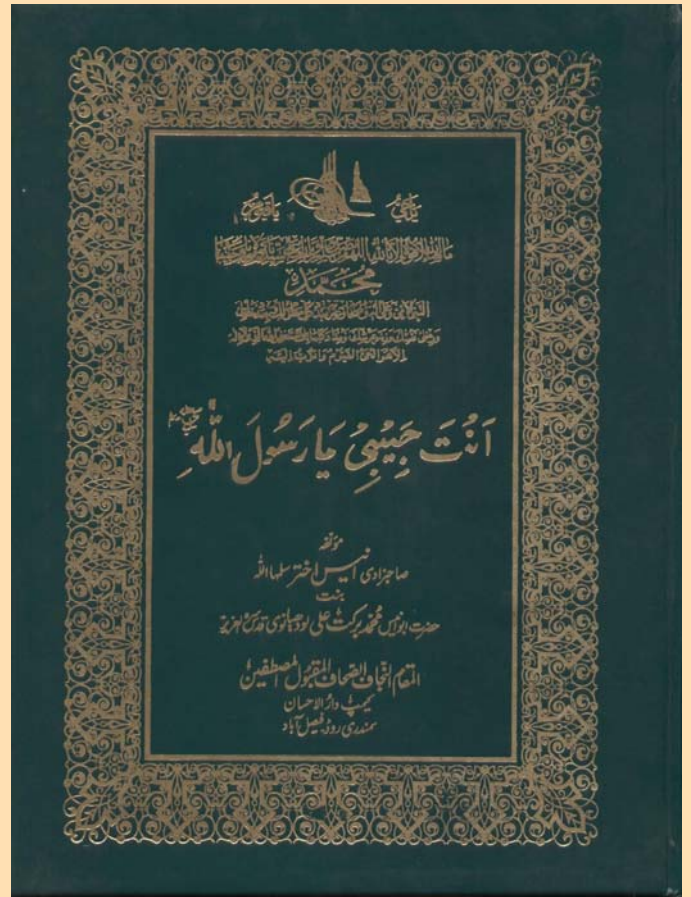


is the trustee of the author's archives and offices he had inherited from the leading *sūfi* masters of the various Orders of his lineage (*Shajrah*). Although most of the contents is found published in his *Maqālāt-i-Hikmat* and other publications, yet the abundantly transparent and opulence of passion and intense yearning in his love for Allāh the Almighty and His Beloved, Ḥaḍrat Muhammad ﷺ, herein is unparalleled and unique in its intensity. There is an apparent progression of his beseeching and entreaties for recognition of this of his trait by the Creator and His Beloved ﷺ, followed by expression of his gratitude and thankfulness after his elevation. As a result, he reaped the Divine grace of *itibā'* (emulation) of the *Summah* unquestionably.

Following on he has made a singular statement, hitherto unseen in print under his name, making it crystal clear that undue discussion regarding the person of the Holy Prophet ﷺ is totally uncalled for. No human being can ever fathom his highness! He writes: “As long as Islam confided in the Holy Prophet ﷺ, it was one and only. As soon as it became the target of debates and discussions, it got divided in to sects. O my dear! Take it that the founders

of the *Holy Qur'an* and the sacred *Summah* is outcast, indeed!” For this of his belief and practice, he claims to have been granted *Bismilla-hir Raḥmā-nir Raḥīm* (In the Name of Allāh, Most Beneficent Most Merciful) from the text of the Holy Qur'an, *Yā-Hayyu, yā-Qayyūm* (O the Living, O the Lasting) from the sacred scriptures, and *Salli wa sallam wa bārik al-ummi* (Greetings, salutations, and blessings on the Messenger ﷺ, the unlettered) along with all their virtues for the convenience of his sojourn to the grave.” – (pp. 368-9)

It took him for his recognition full twenty one years that were governed by renouncement of everything worldly and complete *ittibā'* of the *Summah*, the details of which are listed in the pages of this book. He has taken on board *samā'* (singing in praise of Allāh the Almighty and the Holy Prophet ﷺ accompanied by musical instruments) for it has neither been commanded nor is it the *dhikr* in the real sense of the word. It amounts to neither piety nor to self-mortification; it is rather a recreation arousing the sensory passions and only a mode of entertainment. Nor is it following the precept of Ḥaḍrat Khawaja Mu'in-ud-Din Chishti Al-Ajmeri *thumm* Al-Sanjeri who, unbeknown the inward reason, apparently introduced *samā'* for the sake of the poor and needful Hindu pilgrims given to centuries old traditions and culture of singing and dancing. The Khawaja



... the author's handwritten pronouncements on *faqr*, *'ishq*, and personal *mu'amlāt*, esoteric as also exoteric

from the Hellfire. Be that as it may, the author, Ḥaḍrat Abu Anees, had throughout his life contended to and preferred *Darūd (Sakwāt)* unto the Holy Prophet ﷺ over singing of poetical compositions in many different languages - commonly called *na'at or qasidah* - most often sung in accompaniment of musical instruments by professionals who earn their living the way. Notwithstanding, he has always held in high regard and esteem for their own merits and expression of convictions of the composers such like compositions in praise of the Holy Prophet ﷺ by his predecessors, such as the Khawaja himself, his mentor Uthman Haruni, 'Ala-ud-Din 'Ali Ahmad As-Sabir, Ḥaḍrat Amir Khusroe, Mawlana Abdul Rahman Jami and more

recently of Dr Allama Muhammad Iqbal.

Ḥaḍrat Abu Anees's declared approach, *modus operandi*, confined to pronouncements to the participants from the *Holy Qur'an* and the *Hadith* that preceded *dhikru Allāh*, interspersed by daily prayers and food at the communal kitchen at his *Zāwiyyah* that he named for his abode as follows for its acceptance by Allāh the Almighty and His Beloved ﷺ, hence its sanctity:

المقام النَّجَافِ الصَّحَافِ الْمَقْبُولِ الْمُصْطَفِينَ
Al-Maqām-un-Najjāf As-Sahāf Al-Maqbūl-ul-Mustafein

The words in the formula translate thus: *Al-Maqām* (the place); *Al-Najjāf* is the place visited in

accordance with the Almighty Allāh's Will by His loved and the beloved, the Prophets and the Holy Messengers in body or spirit; *Al-Ṣahāf* is the place the scholarship of which stretches from Heavens to the abyss and is the fountain of knowledge and wisdom, in the Arabic lexicon it is a 'sacred' place; *Al-Maqbūl* means the 'accepted' by Allāh the Almighty and His Beloved ﷺ, the place inhabited by many pious individuals; *Al-Mustafein* is the place inhabited by the pious personages. The chronicles have it and his biographers maintain that the Holy Messengers, the *Ahl-e-Bay'at*, the *awliyā'-Allāh* have paid and still pay visits to this sacred place. Ḥaḍrat Abu Anees calls this *Zawiyah* categorically as the Holy Messenger's (ﷺ)

Maktabah (rectory); neither his nor anyone else's at all (p. 495). It is at once the mosque where the discussion on worldly affairs is forbidden totally and nothing whatever against the *Shari'ah* is carried out. Its sanctity has been written down on the Divine Tablet by the Divine Pen; *Mā shā Allāh!* (p. 502). And it is the means of blessing for the dwellers and the visitors too.

In the end Ḥaḍrat Abu Anees's devotees owe a great debt of gratitude to his daughter for this candid selection and posthumous publication in full colours on art paper, befitting as always to the author's taste and tradition.

The Dār-ul-Eḥsān Monthly

The first issue of the *Dār-ul-Ehsan Monthly* was published in January 1971 wherein the Editor-in-Chief, Ḥaḍrat Abu Anees Muhammad Barkat Ali تدریس سنی العزیز put down as to 'who he was', 'what the magazine would aim to achieve' and 'by what means'. He was motivated to embark upon this task by the *Āya* of the *Holy Qur'an* as follows:

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

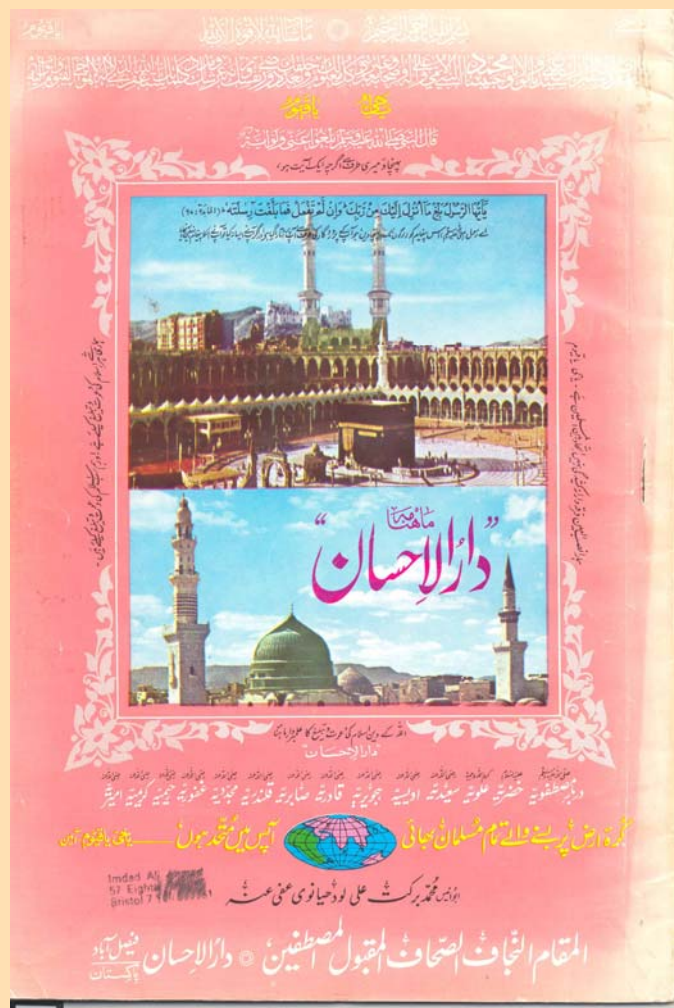
As a member of the Community (*Millat*) of Ḥaḍrat Ibrahim عليه السلام Ḥaḍrat Abu Anees had since his childhood and for long resolved to emulate the *Sunnah* of the Holy Prophet ﷺ, promoted practically without any exaggeration let alone any corruption of doctrines and the Almighty Allāh's commands, without any pretence of riches over austerity, but as a *faqir* with self esteem. This he avowed to carry out all over in the cities and towns and their conurbation regardless of any material gain and heedless of all sorts of politics. In order to fulfill this, the magazine undertook to publish installments of the translation in to Urdu of a commentary of the *Holy Qur'an*, namely *Ruh Al-Biyān*, by a prolific Turkish scholar of the Twelfth Century AH, Mawlvi Muhammad Ismail Haqqi رحمه الله عليه، a sage and gnostic of knowledge and

spirituality. This commentary in Arabic comprises ten huge volumes

and has achieved extremely well exposition

of intricate issues of philosophy, wisdom, *tasawwuf*, and spirituality. For this perfection, the editor has named the translation by Syed Muhammad Amin Naqvi from the Arabic original as *Takmil Al-'Arfan*. A considerable part of translation had been done but the rendering discontinued as another scholar Mawlāna Abu Sāleh Muhammad Faiz of Bahawalpur (Pakistan) through his tireless efforts translated this Commentary in to Urdu in Thirty Volumes and started publishing it as from 1980 vide the name *Fuyūz al-Qur'an*.

The magazine has over the years made use of the *Ṣahāḥ Sittah* as also other books of *Hadith* in order to help with *ittibā'* of the Holy Prophet ﷺ in all walks of the believer's life and even that with the examples from the lives of the *salf-Ṣālehīn* (the



...a novel magazine devoted to promote the teachings of the *Holy Qur'an*, the sacred *Sunnah*, the traditions of the *salf salehīn* and unity of Muslims, an important call of the time

... a messianic almanac containing rare prescriptions, the most effective elixirs, for the fatal and malignant human ailments

past of the past) who have over the centuries enriched the believers' mind and provided practical guidance all round.

Hadrat Abu Anees had struggled hard throughout his life in the field of selfless service to the needful and has published in the magazine some of his main activities in this respect purely for the guidance of the reader rather than for his self-aggrandizement.

With the above as the regular features of the contents, the editor published along side several *rasā'il* (epistles) on important *masā'il* (issues) and *fadā'il* (virtues). They included detailed

biographical sketches of *Umahāt al-Mo'menine*,

Khutubāt of the *Khulafā' ar-Rāshidūn*, virtues of the weekdays and months of the lunar calendar,

'ilm al-Hadith, *Adiy'a kathir al-barkat*, important events of the history of Islam, *ikhṭitam al-wahy* and *khatmi nabuwwah*,

preparation for and performance of the basic tenets of Islam, different parameters of *D'awah-o-Tabligh al-Islam*,

the accounts of the battles of Islam wherein the Holy Prophet ﷺ himself had participated as also the others

and also the Battle of Karbala, the Muslim feasts and festivals round the year, the rites and rituals, religious signs and symbols, Muslim institutions i.e. the basic family unit, the mosque and community, the holy shrines, *dargahs*, *madrasahs* and *darsghahs* to count but a few subjects. His occasional compositions in Urdu verses have been equally fascinating.

He often wrote in praise of and eulogized Hadrat Bilal رضی اللہ عنہ، the Imam Hussain رضی اللہ عنہ and the devoted Muslim warriors Hur رضی اللہ عنہ and Khalid bin Walid. His poem on *Ma'jūn-i-'Isyan* (the recipe to wash off sins) abounds in an elixir, an unailing remedy, for *tazkiyyah-i-nafs* (purification of soul). Periodically the magazines incorporated reports of the performance of his hospitals and the statements of the blinds by birth who had received their vision miraculously during the eye camps.

The magazine published articles by invited writers; the commentary of *Surah Ar-Rahmān (Al-Qur'an55:1-78)* by Nawab Iftikhar Ahmad 'Adni CSP (d. 2005 CE) in a series of articles was a scholarly attempt.

The other regular feature of the monthly has been the *Tibb al-Nabvi*, affording the detailed properties of fruits, herbs and minerals and food and herbal preparations for various physical diseases including the Arabic formulas from the *Holy Qur'an* and the sacred *Hadith* for spiritual healing in particular. Also, he published an extended article on daily physical

the Hadrat Abu Anees's words of insight that reflect his immense scholarship in his own words and style are rare diamonds, indeed. The very first monologue aims to awaken the believer who is these days rambling in the wonderland and lost in slumber, unaware of his/her heritage and own potential. It states:

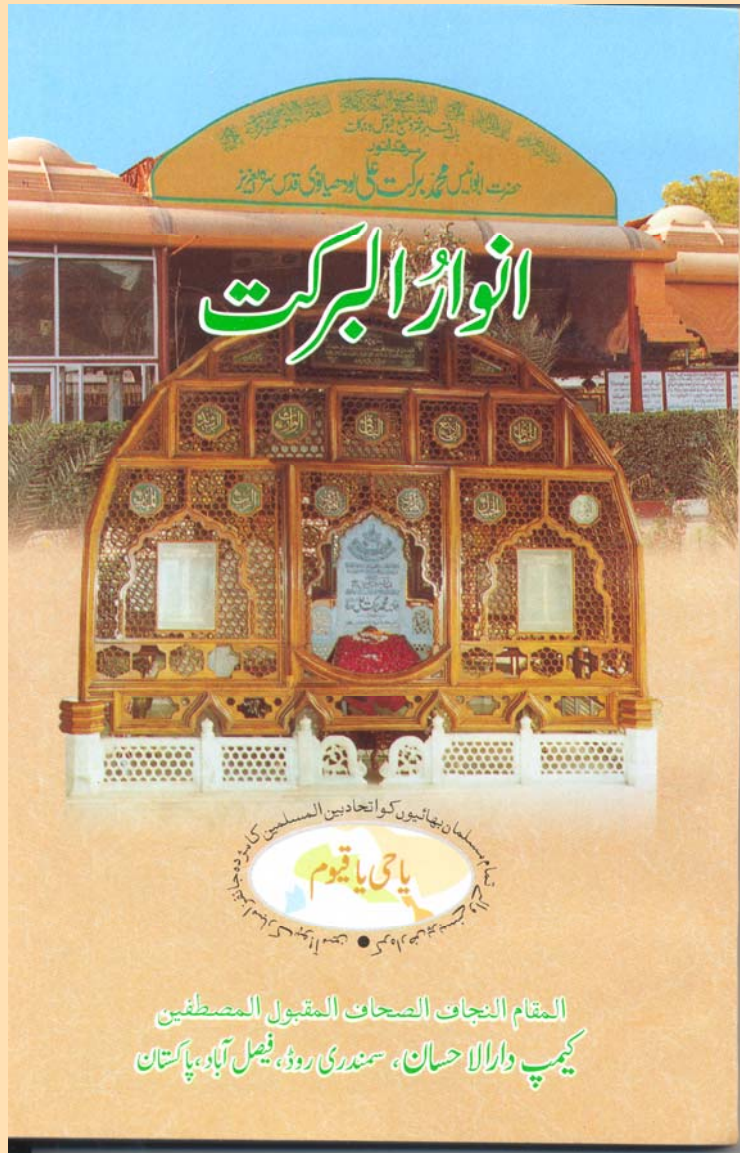
"In compliance with the *Qur'anic* injunction, to fear (death) is *kufr* (denial of the Truth), and to die is *shahadat* (martyrdom, i.e. to die in the Name and Way of Allāh the Almighty). No death is worse than that of a *Kāfir* (who denies the Truth), and no death is better than *shahadat*."

The author has prayed in writing for the Muslim to wake up, get united and equip themselves with the essential Muslim character-traits of chivalry and gallantry, thus building a sturdy Muslim *Ummah* and leading an honourable life among the international comity of nations. The unity of Muslims as an important call of the time has been his life long passion.

To add, he had printed in every issue his supplication in Arabic as also translated in Urdu for the welfare of Muslim *Ummah*, for the Pakistani Nation in particular. In the very second issue of the magazine, a glad tiding from him translated as follows:

"An ascetic collected twigs in a jungle, saying the while, 'The days are not far off when the decisions on issues by the international community would be taken at the express 'ye' and 'nay' of Pakistan. And this is not my call alone, it is on the tongue of every ascetic of the jungle as well.'" *Amin!*

Finally, the issues of the *Dār-ul-Eḥsān* Monthly became thinner during the last decade of his life because of his other commitments and extreme religious practices. After his death, it has been replaced with *Anwār al-Barkat* monthly, serialising his many and various books.



exercises duly illustrated by line drawings, explaining along with their usefulness for good health.

Hadrat Abū Anees's monologues, *Maqalat-i-Hikmat* (The Words of Wisdom), appeared every month for the eagerly awaiting readers and were all along published to make thirty volumes eventually as have been reviewed above. These of

Publishers

Ḥadrat Abu Anees Muhammad Barkat Ali قدس سره العزیز published all his books devoid of any proprietary brand, but at his *Zāwiyyah* (Seminary) singularly named as *Al-Maqām-un-Najjāf Aṣ-Ṣahhāf Al-Maqbūl-ul-Muṣtafein* that he prayed most fervently to become the International Centre for preaching and publishing of the *Dīn* of Islam throughout the

World. He had different printers to print his writings, but most of all he used Nisar Art Press (Lahore) who printed his books on good quality book prints, colours and designs with love and care, but none of the printers is to be mistaken as his publisher. To repeat his books have collectively been published only under the trade name *Dār-ul-Eḥsān Publications* as

solemnized with his clear understanding and approval previously in his Memorandum dated 11 September 1979 to Dr Muhammad Iqbal and registered in the trust deed dated 29 March 1984 currently dispensed from *Al-Barkat House*, Huddersfield HD5 8LY, United Kingdom.



Acknowledgements

The reviewer expresses his heartfelt gratitude first of all to the author for his all-abiding wisdom to seek lessons from, and pray most passionately for the good of his soul. He is equally thankful to the publishers and *Mutawalliān* (trustees) of his *Zawīyyah* especially Mian Muhammad Shafi Gondal, *Muhtamim al-Āla*, Camp Dār-ul-Eḥsān, for their good wishes and the literature that has so very profusely and liberally been consulted and reproduced here in this monogram.

Once more Haji Imdad Ali Ahmad Poswal has shown his unstinting help, indomitable will and

skilful craftsmanship of design and artwork and deserves our special thanks.

Also the reviewer records his acknowledgements for use of the computer and printing facilities at the School of Education and Professional Development of the University of Huddersfield, United Kingdom.

We commend this annotated bibliography of Ḥadrat Abū Anees Muhammad Barkat Ali's (قدس سره العزیز) writings to our readers who would assuredly find it intellectually beneficial and spiritually uplifting.

We record our thanks to Captain Zafar H Khan and pray for his long life

for preparation of CDs and DVDs. Interestingly enough when in a vision the author expressed to the reviewer to talk to him electronically, the Captain took upon himself to scan his writings all, hence making available this rare wealth of knowledge to his devotees and the common believers alike and also preserving them for posterity.

Finally, the reviewer has taken every care for the accuracy of facts and wishes the reader to inform him regarding any error of facts or judgment.

Al-Ḥamdu-lil-Ḥayy-ul-Qayyūm!



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About the Author

Born to a farming family in the town of *Barhami* in the District of Ludhiana on 27 April 1911, the author, Abū Anees Muḥammad Barkat Ali قدس سره العزیز, served as an army officer in the Royal Indian Engineers for 15 years. Because of his inextricable devotion to the Faith of Islam he was honourably boarded out in 1945 when 26 big nations including India were at war. Later he migrated during the partition of the sub-Continent in 1947 CE to Pakistan where he moved around but finally built a *katch'cha* mosque and a few thatched huts, the place now known as *Dār-ul-Eḥsān*, and lived there with his wife and children until the end of 1984. He moved again and lived on the bank of a canal in the outskirts of the city of Faisalabad until his death on 26 January 1997. He named this place as *Al-Mustafīd Dār-ul-Eḥsān*

At both *Dār-ul-Eḥsān* and the *Al-Mustafīd* ... he had built huge mosques, expansive libraries, school-seminaries and well-equipped hospitals, all set aside for free use by everyone.

Devoted as he has been to Islamic righteousness and the shunning of evil throughout his life, 'he is', to quote Dr Ghulam Mu'in-ud-Din Chishti, an American convert to Islam and *Shaikh Al-Chishtiyyah* of America, 'truly the embodiment of the heart and soul of the *Dīn* of Islam, and all people should strive to emulate him as he is one who comes so close to fulfilling the *Sunnah* of our beloved Prophet ﷺ.' To the seekers of *Truth* following some 14 Orders in Islamic Mysticism, he imparted knowledge that he had acquired during a half of a century through his own inner search, communications with Muslim divines, dead and alive, and from Nature.

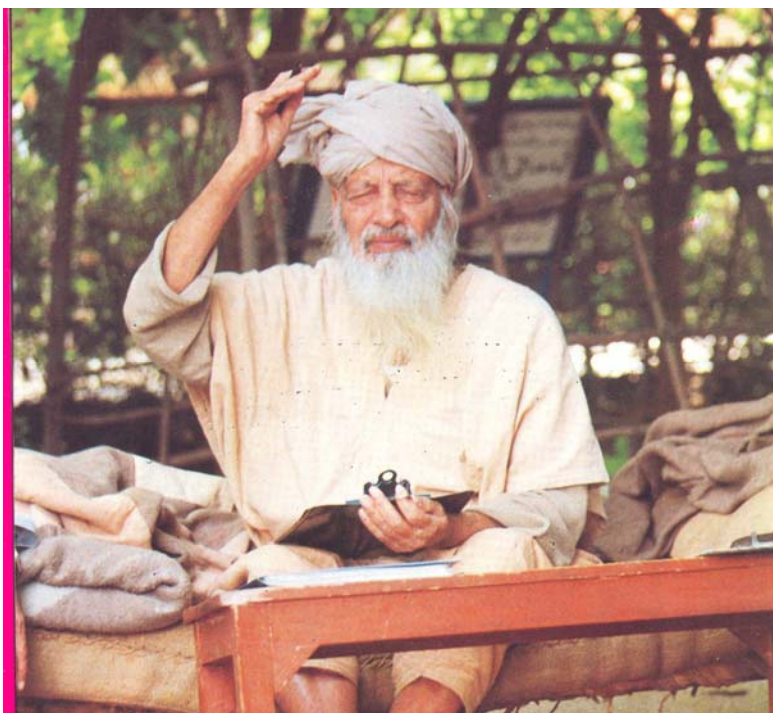
Besides 'these lessons of reality' enshrined in the monologues of these volumes, as an orientalist aptly summed it up, the author wrote and published some 400 books, all on different aspects of Islam. The books which run into thousands of pages are supplied free of charge for the benefit of the *Ummah* of the Holy Prophet Muḥammad ﷺ. A few titles are reviewed here for reference.

- Muḥammad Iqbal

What is Dār-ul-Eḥsān?

Dār-ul-Eḥsān, 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 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 *Dawah-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 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.

Sittings 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 a repository for the worn out copies of the *Holy Qur'ān* have been built, a school for destitutes and orphans and a well-staffed hospital have been established, administering their services free of charge.

Ḥaḍrat Abū Anees Muḥammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dār-ul-Eḥsān*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in to *Arabic*, *Persian* and *English*. *Kitāb-ul-A'mal bis Sunnah*, *Al-Ma'roof Tartīb Sharīf (Holy Succession)*, *Makshoofāt-e-Manāzal-e-Eḥsān (Manifestations of the Stages of Blessing)* and *Asma'un-Nabī al-Karīm (The Bounteous Names of the Prophet ﷺ)* are three voluminous works of unique religious importance. A monthly magazine, *The Dār-ul-Eḥsān*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'ān* and the *Ḥaḍīth*, medical cures prescribed by the Prophet Muḥammad ﷺ, and *Ḥaḍrat Abū Anees Muḥammad Barkat Ali's* own words of guidance and insight. The monologues have been put together in to thirty volumes titled *Makshoofāt-e-Manāzal-e-Eḥsān Al-Ma'roof Maqālāt-e-Hikmat (The Words of Wisdom)*.

In 1983 *Ḥaḍrat Abū Anees Muḥammad Barkat Ali* (d. 26 January 1997) migrated some thirty miles away to a place on Samundri Road now known as Camp *Dār-ul-Eḥsān* 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 in to thousands of pages.

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Yā-Ḥayyu, yā-Qayyūm!

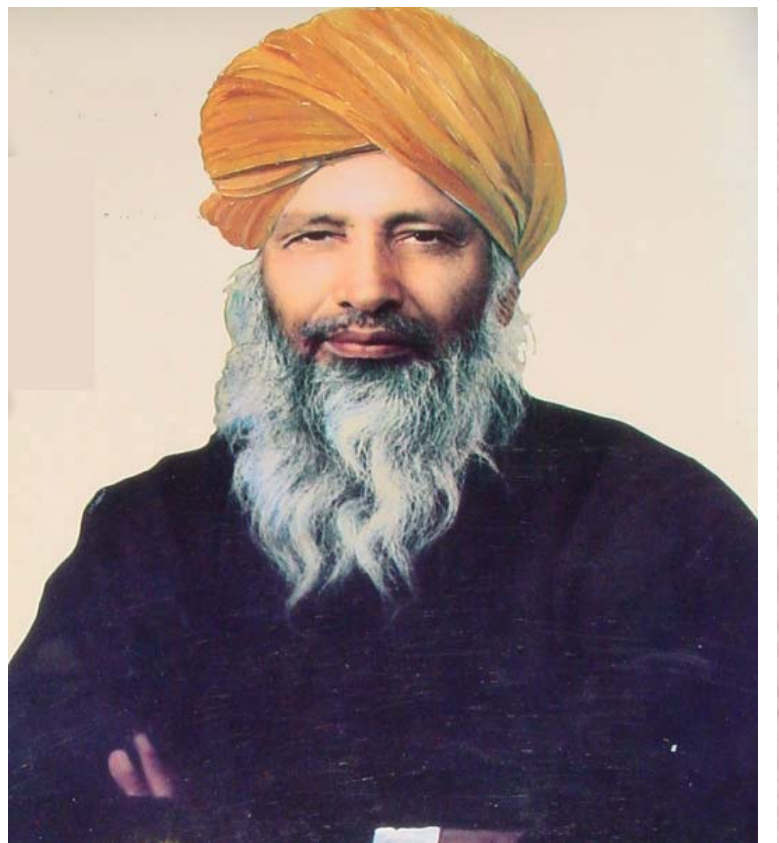
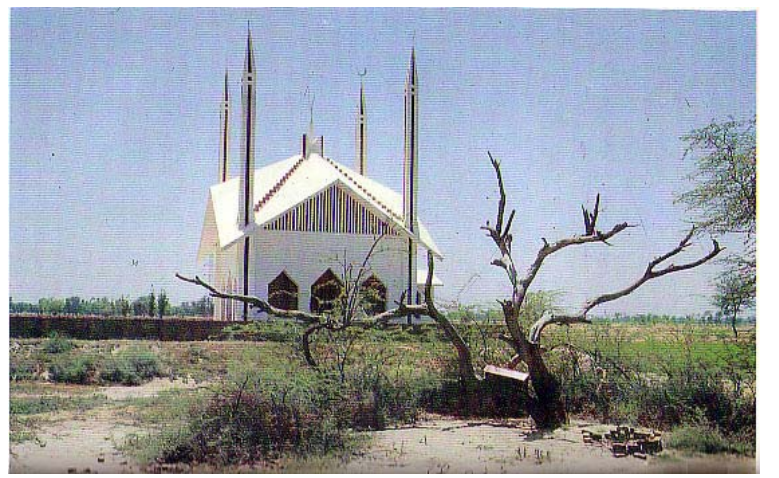
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Yā-Ḥayyu, yā-Qayyūm!

-*Muḥammad Iqbal*





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The spread of Islām to all people in the Way of Allāh the Almighty



Our Mission

*consists not of schools but Dīn.
 It seeks no fame, its purpose is to convey.
 It is concerned with the teachings not with the Sheikh-Disciple relationship.
 It is not a question of quantity but quality.*

Our Ideal (Nasb-ul-‘Ayn)

*is not to create sects but to bring unity among Muslims.
 It is not a mockery, rather it is to honour the Muslim.*

Our Faith (Dīn)

is none other than Islam.

Our Way (Ṭarīqah)

*is to follow the Sunnah of the Holy Messenger ﷺ.
 We must never step outside his Sunnah.*

Our Community (Millat)

is that of Ḥaḍrat Ibrahīm ؑ

Our Work

*is to spread Islam to Allāh the Almighty’s people in His Kingdom and for His sake.
 This has to be done right up to the last breaths of life.
 We must do this with complete Trust (Tawakkul) in Allāh the Almighty.
 We must spread Islam where it has not reached,
 going there where no one has gone before.
 What is decreed in Islam must not be changed
 or refuted in any way. Nor should there be self-invented interpretations.*

Our Habit

*is not extravagance but sufficing on bare-means.
 It is not a disgrace but self-respect.*

Our Path (Maslak)

*is to spread the religion of Islam to humanity.
 We are not at all interested in the politics
 and government of some particular area,
 settlement, village, district, city or country.
 It is not our objective to get involved in these.*

May Allāh the Almighty the Most Exalted guide us!

ذِكْرُ دَوَامٍ

يَا أَيُّهَا
يَا أَيُّهَا