

Dār-ul-Eḥsān Epistles

Volume 1 Issue 1 *Muḥarram al-
Ḥarām 1430 AH - 29 December 08*

This month's focus on:

The Love for Muḥammad ﷺ, the
Messenger of Allāh the Almighty

Sanctity of Muḥarram al-Ḥaram

The month of Muḥarram al-Ḥarām has ushered in for Muslims throughout the world a new lunar year thus affording two foci to scan, one that of the destruction of the Pharaoh and his army by the Prophet Moses ﷺ and the other of the martyrdom of the Imam Hussain ﷺ and the *Ahl-e-Ba'ayat* by the evil forces of Yazid, 10th Muḥarram 61 AH (10th October 680 CE).

To recollect the Pharaoh refused to listen to Prophet Moses ﷺ who insisted on him to believe in One God and worship Him only. Rather, he made the life of the Prophet and his followers, the Bani Israel, hell on earth and persecuted them indiscriminately. As per Divine command they ended up fleeing from their dear homeland, still chased by the Pharaoh, that the River Nile came up front. The Prophet threw his magic wand in to the River that miraculously split it in to two sections, leaving a dry corridor for him and his followers to cross through. They had hardly gone half the way through that unwittingly the Pharaoh entered the pathway to catch them, but got drowned along with his army midstream as the water filled in the tunnel and started flowing once again as soon as the Prophet and his followers had gone across.

Ever since, the Jews have celebrated this event of the 10th Muḥarram by fasting on the day, hence thanksgiving. Seeing the Jews' practice, the Holy Prophet Muḥammad ﷺ fasted as well as insisted on his followers to fast additionally either on the day before or after as a matter of distinction.

The Prophet Moses ﷺ has been one of the exalted messengers of Allāh the Almighty and features severally in the *Holy Qur'ān*. His own Holy Book, *the Torah*, inclusive of the Ten Commandments, is not available in the original form; some having been lost and the remaining having undergone the critical analyses with the time and as of today known as the Old Testament. Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi قدس سره العزیز claims to have in a vision received its copy in original, bound and deposited in his unknown archives. By and large Muslims are familiar with the fact that the Prophet Moses ﷺ used to have conversations with Allāh the Almighty on the Mount of Sinai and met with the Holy Prophet Muḥammad ﷺ during the latter's Night Journey to Heavens. Ḥaḍrat Abū Anees has reported something hitherto unknown regarding the conversation between the two exalted Messengers. He writes: "When Ḥaḍrat Moses ﷺ greeted to the Holy Prophet ﷺ, the latter remarked, 'I have heard this voice before on

the Mount of Sinai!" And this is the point for us to ponder over the excellence of the Holy Prophet ﷺ and his genesis and filial generations.

When Yazid, the morally corrupt and religiously enigmatic of practices, took over the reigns of the Umayyad Dynasty, he desperately wanted to seek allegiance of the Imam Hussain ﷺ, the grandson of the Holy Prophet Muḥammad ﷺ, to accord legitimacy and credibility to his office. The *Imam* could not ostensibly bargain his principles and a good majority of Muslims supported and promised to stand by him in his stance. The people from Kufa especially wrote to him bagsful of letters to contest Yazid. To measure the amount of their support, the *Imam* sent along to Kufa his trusted emissary/cousin, Muslim bin 'Aqil, who confirmed the situation as favourable as he gathered allegiance of a lot of kufis on behalf of the *Imam*. However, they changed their loyalties when Yazid appointed a tyrant governor 'Abdiadullah Ibn Ziyad who killed Muslim and his two sons and oppressed the kufis at large. The *Imam* received the sad news and also met in Iraq *Fardauque*, the *Ahl-e-Ba'ayat's* poet laureate, who said: "The Kufi hearts are with you, but swords with Yazid." By the time, the *Imam* and the *Ahl-e-Ba'ayat* had already reached Kufa where they were cornered at the battleground of Karbala and a ferocious fighting took place between seventy two of them and a large army of Yazid. They fought gallantly and laid their lives one by one, only a few escaping the cruelty and savage butchery. Thus this battle of truth against the falsehood hails in its wake 'renaissance of Islam' at the turn of each and every recurring Karbala, such as the intransigence that is rampant against the Muslims oppressed in Palestine and Kashmir etc. today.

Now then Nature has its own course to follow. She meted out to those who actually killed and trampled over the *Imam's* torso, hoisted his decapitated head at the point of a bar in jubilation, exemplary punishments and afflictions the account of which is found in '*The Tragedy of Karbala and Martyrdom of Imam Hussain* ﷺ' by Ḥaḍrat Abū Anees whose love for the *Ahl-e-Ba'ayat* and *modus vivendi* of life is derived from the following Arabic couplet:

continued overleaf ...

Asmā' al-Nabī al-Karīm ﷺ Volume 3 by

Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi قدس سره العزیز :
(extent: pp792, size A4, art paper, full colours – case bound)

The third of the five volumes of the book rendered in to English has along with the Urdu and Arabi/Persian original been published and is available from the publishers. Because of its weight and prohibitive postal charges the copies of the book are not mailed, but can be had free of charge personally from the Dār-ul-Eḥsān Centres in the UK and the Camp Dār-ul-Eḥsān (International), Pakistan.

Tadhkira Imam Hussain ﷺ by Ḥaḍrat Abū Anees

Muḥammad Barkat Ali Ludhianvi قدس سره العزیز (Selection by Sahibzadi Anees Akhtar), Camp Dār-ul-Eḥsān, Pakistan (in Urdu)

Forthcoming Events:

- 08 Jan 09 Martyrdom of the Imam Hussain ﷺ
- 26 Jan 09 Death Anniversary of Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi قدس سره العزیز (d. 16 Ramadan al-Mubarak 1417 AH)
- 29 Jan 09 Death Anniversary of Makhduma Dār-ul-Eḥsān, Barkat Bibi رَضْوَةُ الْعَزِيزِيَّةِ (d. 29 Muḥarram al-Ḥarām 1398 AH)

Dār-ul-Eḥsān Epistles ...

Focus on: *Hubb-i-Rasūl* ﷺ

***Hubb-i-Rasūl* ﷺ (The Love for Muḥammad ﷺ, the Holy Messenger of Allāh the Almighty) by Abū Anees Muḥammad Barkat Ali Ludhianvi**
قدس سره العزیز Dār-ul-Eḥsān Publications, Serial No. 10, pp24

Herein this magazine the author maintains that the hub of salvation, nearness to Allāh the Almighty and mystic experience, according to his revered preceptors, rests on the only axis of the complete *ittiba* (emulation) of the *Sunnah* that stems from a practical demonstration of love for the Holy Prophet ﷺ who is next to Him the most merciful to His creatures. We cannot fathom his ﷺ position, but he is beloved of Allāh the Almighty for sure. Ḥaḍrat Abū Anees quotes the example of a pious ruler, Sultan Maḥmud of Ghazna, who became greatly fond of one of his slaves, Ayyaz, whom he found a target of jealousy by the courtiers and reassured him thus: “Whose are the sultanate, the crown, the throne, the army and the treasury? Ayyaz replied, ‘The Sultan Maḥmud’s!’ To exacerbate the position, the Sultan poured further love on to his beloved, saying, ‘They are all mine and I am yours!’”

What could be the degree of Divine love for His Holy Prophet ﷺ is beyond all comprehension! Nor could it be imagined that Allāh the Almighty would punish, denigrate or dishonour anyone purely because one bore intense love for him ﷺ.

Allāh the Almighty has decorated His beloved with pretty appellations e.g. *Tā-Hā, Yā-Sīn, Hā-Mīm, Muzammil, Mudaththir* and above all *al-Karīm* meaning the bounteous, gracious and generous etc. Ḥaḍrat Abū Anees explains further what *al-Karīm* means! He says: “**He is the *al-Karīm* who grants: what is requested; more than what is asked for; without asking; to everyone; without expecting any return; without ever turning away anyone from his door; with doors for every beggar ajar and treasures ever full and never exhausting.**”

If the Holy Prophet ﷺ was not qualified of these attributes, how could Allāh the Almighty address him as such in the *Holy Qur’ān*!

Ḥaḍrat Abū Anees adds: “He is *al-Karīm*, the unique, the unparalleled, from eternity to eternity, and for all creatures, spiritual, fiery, earthly, or marine. He is, indeed, the means of the Almighty Allāh’s mercy that we can rely on, for sure, rather than any of our good deeds. Beseech Allah the Almighty for his love, the pure and blessed. Indeed, the hearts in the chests live on and sparkle because of his love alone. If you don’t believe, love him and see it for yourself. The formulas, the prayers, the fasts, the *Hajj*, the *Zakāt*, the commandments, the forbidden, the *Shari’ah*, the *Haqiqah*, the *Mar’afah* have but been taught by him ﷺ, the great teacher. What does it all mean, otherwise!”

The author has listed in the magazine the texts of the seven *darūds*, the one phonetically is as follows: *Allahumma salla ‘alā Sayyidūna Muhammad(in) nabī al-ummī wa ‘alā àlehi wa sallam* (O Allāh the Almighty! Shower mercy unto our leader Ḥaḍrat Muḥammad, the unlettered, and his offspring, and descend peace unto him!) “The profuse recitation of the *darūd* helps with the audience with the Holy Prophet ﷺ”, claims the Sultan al-Awliyā ‘Sayyid Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ in his monumental *Ghuny-at-Talibīn*.

Ḥaḍrat Abū Anees describes the creation of Ḥaḍrat Adam

ﷺ in that when Allāh the Almighty breathed in spirit, he saw the *Nūr* of Muḥammad ﷺ. He told the Prophet: “This is the *Nūr* of a Prophet from your offspring and take it ‘that had I not created him (ﷺ), I would not have created the Universe either!’”

As it were, everyone is the claimant of the Holy Prophet’s (ﷺ) love. The heart reflecting his love is the most pleased, intoxicated, happy, living, honoured and independent. When it comes it subsists in the heart, never parting. The heart that bears his love is all-abiding. Because of his love alone do hearts live on and remain awake.

In the end the author maintains: “The others may define love howsoever, the fact of the matter is that ‘the lover pervades in the beloved’. If one has everything of the world and not his love, he, in fact, has nothing to himself. If one has love for him ﷺ, he has, in fact, everything of the world. Love for him is overwhelming to everything, the goal of life, and capital for both the worlds.

Beware! The *Nūr* of the Holy Prophet ﷺ came into being, reflecting billions of years before the Universe was created. Can it not sparkle with the same brilliance even today? Yes, it can! When Ḥaḍrat Noah’s (ﷺ) boat got into a whirlpool on the Mount of Judi, he uttered his ﷺ name. As soon as he said, ‘O Allāh the Almighty! save me for the sake of Muḥammad ﷺ’, he was saved straightaway!

Ḥaḍrat Abū Anees has reproduced the *Ḥadīth*; “No true Muslim can be perfect until one becomes more loving to him ﷺ than the father, the son and everyone!”

– (Al-Bukhari/Muslim).

Sanctity of *Muḥarram al-Ḥarām* continued...

لِي خَمْسَةٌ أُطْفِي بِهَا حَرَّ الْوَبَاءِ الْخَاطِمَةَ
الْمُصْطَفَى وَالْمُرْتَضَى وَابْنَاهُمَا وَ الْفَاطِمَةَ

Li khamsatun ufi bihà harr al-wabà’ il-hàtima!

Al-Mustafa wal-Murtada, wa abnà humà wal-Fatima!

(I have the five to help me with freedom from affliction at once (hàtima);

Al-Mustafa, Wal-Murtada, their children – Hassan & Hussain - and Fatima!)

At the end we offer our good wishes and heartfelt greetings for the new years, both the Lunar and the Gregorian, to our readers!

Dār-ul-Eḥsān UK

Forthcoming Publication: *To My Shaikh with Love* will be available towards the middle of February either directly from Dār-ul-Eḥsān Publications or www.amazon.co.uk. It is the Biography of Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز whom Prof. Mark Halstead has described in his foreword as a Great Sufi Master of the Twentieth Century and hailed the book as a classic on Sufism.



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