

Dār-ul-Ehsān

Epistles

Volume 2 Issue 7 *Rajab Al-*
Murajab 1430 AH - 23 June 09

This month's focus on:
Manāzil-i-Sūlook (The Stages of Asceticism)

Ḥaḍrat Khawaja Mu'in-ud-Din Chishti Al-Sanjari *thum* Al-Ajmeri رَحْمَةُ اللَّهِ عَلَيْهِ

The Ḥaḍrat Khawaja, whom Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز has often addressed as *Wali Al-Hind Wal-Sindh*, was born on 01 *Rajab Al-Murajab 536 AH* at Chisht in the province of Sistan also cllled Sajistan (East Persia) and lived contemporaneously to Shaikh Ash-Shuyukh Sayyid Abdul Qadir Al-Jilani رَحْمَةُ اللَّهِ عَلَيْهِ (d. 1166 CE; buried in Baghdad).

Having been orphaned in his early life the Ḥaḍrat Khawaja gave away his inheritance and wandered all over Persia and Iraq in pursuit of knowledge and wisdom and ended up at the Holy Prophet's (ﷺ) tomb in Madina Munawwarah and greeted him, saying: "Assalamu Alaykum! Ya-Amjadi!" To this, the Holy Prophet ﷺ replied: "Wa Alaykum As-Salam! Ya-Waladi!" Thus having the seal of lineage stamped right to the Imams Hassan and Hussain رَضِيَ اللَّهُ عَنْهُمَا. The Holy Prophet ﷺ added: "Man tura Shahinshah-i-Hind mi kunum! (I appoint you as the Emperor of India!)"

For spiritual enlightenment the Ḥaḍrat Khawaja took *ba'yat* at the hands of a great sufi derwish, Ḥaḍrat Khawaja Usman Haruni رَحْمَةُ اللَّهِ عَلَيْهِ (510 – 617 AH; buried at Makkah Al-Mukarramah) in 561 AH in the town of Harwan or Harun enroute Baghdad. The Shaikh did not put his novice to any rigours of contemplation and self-mortification but engaged him in recitation of certain *Qur'anic* Verses, *tasbehat* and *darūd wa salams* for only a short period. One day he ordered the Khawaja to recite certain *Qur'anic Surahs* severally and *Darūd Sharif* and asked him to look upwards and then downwards. Thus the Ḥaḍrat Khawaja saw clearly the 'Arsh-i-Mu'alla (The Exalted Throne) and *Tahtas Sura* (the abyss) respectively. Then the Shaikh clenched his two fingers, asked the Khawaja to see betwixt the loop and tell what he had seen. The Khawaja complied with the command and said; "I have seen 18000 worlds!" Following this perfection in spiritual tuition, the Shaikh then ordered him to lift the brick nearby. Lo and behold, he picked some gold coins from underneath which he gave away to the poor as the Shaikh wished.

The Ḥaḍrat Khawaja spent some twenty years in attendance and in travels with his Shaikh whose miraculous life he watched closely and met eminent sufi master the while, e.g. Sayyid Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ, Shahab-ud-Din Suhrawardi رَحْمَةُ اللَّهِ عَلَيْهِ. In 582 AH the Shaikh conferred on the Khawaja *Khirqah-i-Khalafat* (the robes of succession) in Baghdad and gave him the Holy Prophet's (ﷺ) relics, a sacred staff, robe, a pair of wooden

sandals and a small prayer carpet, which he had been handed down by the *Khulafa'* in succession. At this they parted their ways, the Khawaja having ended up in Madina Munawwarah in 585 AH when the Holy Prophet ﷺ granted him the spiritual dominion of the whole of India where idol worship was the order of the day and he had to preach Islam thus saving them from the Hell Fire.

The Khawaja came back from the holy land to Kharqan and Heart in Persia and then to Sabzwar in Afghanistan, entered India in 587 AH via Fort Sandiman (200 miles in the South West of Quetta), Delhi, Multan and Lahore where he stopped and prayed for forty days and nights at the feet of the fore runner of the ascetics in India, Ḥaḍrat 'Ali Ibn 'Uthman Al-Hujwiri *alias* Data Ganj Bakhsh (d. ca. 1071 CE) رَحْمَةُ اللَّهِ عَلَيْهِ and composed the following couplet in his praise and excellence that is on the tongues of one and all.

گنج بخش فیض عالم مظہر نور خدا
ناقصان را پیر کامل کاملان را رہنما

He is generous to the world, the light Divine, and the distributor of treasures;

He is the perfect guide to the pilgrims, and to the perfect, the master in high measures.

The Khawaja faced several hostilities on his journey to and sojourn in Delhi, but they meant nothing in the face of his firm resolve and magnetic personality. By the time he left Delhi for Ajmer Sharif, he had converted some 700 Hindu families to the light of Islam who he entrusted to the custody of his trusted *Khalifah* Khawaja Qutub-ud-Din Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ. When he along with a few of his followers reached Ajmer, he camped under the shade of trees outside the City. Raja Prithviraj's camel-keepers forced them to move away, saying the place was meant as a stable for the camels. Lo and behold! The camels would not get up the following morning despite all efforts by the camel keepers who were perturbed and reported the matter to the annoyance of the Raja. In the event they were advised to humbly request the Khawaja to please spare the camels the freedom of movement.

The next encounter took place when Ḥaḍrat Khawaja was turned away from the lake that he sucked the whole lake of water to a leather skin, thus drying even the breast feeding mums and animals in the City. The generous Khawaja succumbed to the entreaties of the thirsty folk and returned the position as it were.

There followed several bouts and miracles by this servant of Allāh the Almighty, but the defeat of the Raja's chief sorcerer Ajaipal finally silenced him and the people in general accepting Islam in hundreds day in and day out. Ajaipal made sharp metal rings swirl in air cutting to pieces anything that came in their way, he himself gliding in air. The Ḥaḍrat Khawaja threw his sandals up in air that continuously beat Ajaipal's head and brought him to the ground to accept Islam and him as his mentor.

continued overleaf ...

Forthcoming Events:

- 11 July 09 Birthday of the Imam Nawawi رَحْمَةُ اللَّهِ عَلَيْهِ (d. 1277 CE)
- 17 July 09 Birthday of Sa'in Karam Elahi *alias* Kawan -Wala رَحْمَةُ اللَّهِ عَلَيْهِ, Gujrat, Pakistan
- 18 July 09 *Mi'raj an-Nabi* ﷺ (The Night of 27 RajabAl-Murajjab)
- 21 July 09 *Yaum al-Istiqamat (1364 AH)* of the Founder of Dār-ul-Ehsān Ḥaḍrat Abū Anees Muḥammad Barkat Ali Ludhianvi رَحْمَةُ اللَّهِ عَلَيْهِ,

Dār-ul-Eḥsān Epistles ...

Focus on: *Manāzil-i-Sūlook* (The Stages of Asceticism)

Focus on: *Manāzil-i-Sūlook* (The Stages of Asceticism) by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز Dār-ul-Eḥsān Publications, Serial No. 15, pp 36: 07 Shawal Al-Mukarram 1387 AH

Herein this magazine Ḥaḍrat Abū Anees Muḥammad Barkat Ali رَضِيَ اللهُ عَنْهُ maintains in the very outset that *Shari'at* is the pathway that helps the traveller to the City of *Tariqat* and ultimately to one's desired goal, nearness to Allāh the Almighty. Now the City is usually spread over miles and has an embryo of roads and districts, most difficult to find one's way through to the destination. It is extremely difficult to reach it without the guidance of a guide (Shaikh) who in the case of *Tariqat* happens to be the knowledgeable Ḥaḍrat 'Ali رَضِيَ اللهُ عَنْهُ who takes the seeker of Truth to the City of Knowledge, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself. Ḥaḍrat 'Ali رَضِيَ اللهُ عَنْهُ is the doorway that each and every Shaikh seeks help from just as lake lets water in to the river, the rivulet, the canal, the big and small distributaries, and eventually to the roots of the plant that grows in to the stem and foliage and to a big tree. The seeker receives guidance through emulation of the Shaikh, Ḥaḍrat 'Ali رَضِيَ اللهُ عَنْهُ and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in that order ultimately to the obedience of Allāh the Almighty, the Honoured and the Majestic.

The pathway is meant for everyone, the pious and the sinful, who are hopeful of the Almighty Allāh's mercy and the Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intercession provided one has made confession of his sins, big or small, and sincere repentance remorsefully. Indeed, Allāh the Almighty has no partner and is Merciful, Compassionate, All-Forgiving and Gracious. He would certainly accept the penitent's repentance and forgive him. *Yā-Hayyu yā-Qayyūm!* He is hundred times kinder than the mother is to her child. It is this stage of the mode of your travels in asceticism that is the first, the easiest and the best of all.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "When the servant makes confession of his sins and then repents, Allāh the Almighty accepts his repentance." – (*A'isha in Bukhari & Muslim*)

Ḥaḍrat Abu Anees Muḥammad Barkat Ali رَضِيَ اللهُ عَنْهُ quotes another Ḥadīth; the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has narrated Allāh the Almighty saying; "I will forgive the person who firmly believes that I have the complete power of forgiving sins as long as he does not ascribe any partner unto Me." – (*Ibn 'Abbas, Sharah as-Sunnah Mishkat Sharif VI, P353, No. 2214*)

The magazine has in it several *Aḥadīth* that describe the immensity of power and vast pleasure Allāh the Almighty has in forgiving the servants' sins, however big or small, intentional or unintentional, inward or outward, provided he repents sincerely and attributes no partner unto Him. There is an interesting story of a man from the Banu Israel, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has, narrated by Ḥaḍrat Abu Sa'id Khudri رَضِيَ اللهُ عَنْهُ: "There was a man in the tribe of Banu Israel who had killed ninety nine men. Therefore, he set out asking around in Banu Israel whether or not his repentance be granted. At long last he reached a pious man and questioned him if his repentance would be accepted. The pious man said, 'No.' He killed the pious man too and went along asking everyone similarly. A man told him to go to a village the name and address of which he was also told. And in this direction he went. On his way he realised that his death was well-nigh. (He had covered half the way and having felt his death near on hand, he pushed forward his chest towards the village. (That is, when death approached him, he lay down, crawled and advanced his chest thus covering more than half

the distance to the village). The angels, including both the ones carrying blessing and the ones carrying torture, swooned along in order to tear off the soul. And the dispute arose amongst them over who should take off the soul. Allāh the Almighty, in the mean time, ordered the village to which he was heading for repentance to near itself towards the dead man for the body to come closer to the village. He also ordered the village the deceased had set from to move away i.e. distance itself from him. Then He ordered the feuding angels to measure the distance (from both the villages to the dead). On measurement, it transpired that the distance to the village he was heading for was less by a palm of the hand. Consequently, Allāh the Almighty forgave him." – (*Bukhari & Muslim/Mishkat Sharif VI, P391, No. 2204*)

Ḥaḍrat Abu Anees claims that a sincere repentance is responsible for the grant of a *wilayat*. It was always met with acceptance. Whoever earned whatever station did so because of the sincere repentance. Along side one needs to shun telling-lies, back-biting, carrying tales and idle talks and adopt complete silence as it is the means of one's deliverance. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "A man's act of keeping complete silence with perseverance is superior to sixty year's worship."

Ḥaḍrat Abu Anees concludes the magazine that Allāh the Almighty is the Majestic and Honoured and these attributes/attainments are accrued to the pilgrim on the way for the following practices:

'Amal bil-Istiqamat (perseverance at one's deeds); recitation and understanding of the *Holy Qur'ān* is the most superior of all;

Ḥadūd: safeguarding the commandments ordered and forbidden;

Sabran Jamīlan (Perfect Patience) in all matters;

Istaghna' (Contentment/Independence);

Dhikr-i-Dawām (Continuous *Dhikr*) inclusive of prayers, recitation of the *Holy Qur'ān*, *Tasbihāt ar-Rahman* and *Da'awah-o-Tablīgh*;

Khayrāt/ Sadaqāt (charities and alms) in confidence; and

As-Sumt (Silence), until a salik (pilgrim on the way) adopts complete silence, his safety and security are most difficult to establish.

- *Dār-ul-Eḥsān UK*

Ḥaḍrat Khawaja Mu'in-ud-Din Chishti Al-Sanjari *thum* Al-Ajmeri رَضِيَ اللهُ عَنْهُ continued...

The Ḥaḍrat Khawaja, the great sufi master of the time and ever after, introduced *samā'* (audition), the means of his *Da'wah* programmes besides the usual worship and *dhikrullah*, as he knew very well that the indigenous Hindu populace were fond of singing and dancing and given to musical audition..

The Ḥaḍrat Khawaja married twice and had children whose descendents are to-date in-charge of his shrine. By the time he died on 05 Rajab 633 AH, he had some 120,000 Hindu families converted to Islam and laid the firm foundations of the *Chishtiyyah Order* in India. A month before his death the Ḥaḍrat Khawaja called his *Khalifah* Ḥaḍrat Khawaja Qutub-ud-Dīn Bakhtiyar Kaki (d. 1253 CE) رَضِيَ اللهُ عَنْهُ and spoke to him as summarized in the *Maqalāt-i-Hikmat* by Ḥaḍrat Abu Anees Muḥammad Barkat Ali قدس سره العزیز:

- Love all; do not hate anyone at all!
- Mere talk won't take you anywhere.
- Discarding the practice, you cannot march on to the path of success by talking alone about Allāh the Almighty and the *Dīn*.
- Bring forth your hidden talents and manifest fully your immortal soul.

- May you be completely full of love and peace! Wherever you go or live preach peace and security, happiness and joy. Become the sparkling flame of truth and sincerity, the bud of love and affection, and balm of peace and safety. Evaporate the darkness of ignorance with your spiritual light. Scatter the overcasting clouds of evil and dissent, war and fighting. Preach the good, mutual affection, love and harmony.
- Do not seek help from anyone except Allāh the Almighty. Neither should you accept alms and charities, nor wish for anyone's help.
- Never ever attend the courts of the rich and the powerful. But do not refuse to supplicate for them.
- If the needful, the indigent, the widows, the orphans come to you, you must help.
- May service to the Indian people, regardless of religious persuasion and ethnic origin, be your only aim and object! Carry on with this work as a matter of duty so that I as your religious mentor and guide do not feel ashamed on the Day of Judgment before Allāh the Almighty because of your negligence and heedlessness.

Source: The Holy Biography of Hadrat Khawaja Mu'in-ud-Din Chishti by W D Begg, 1977: Tucson (USA) & The Hague (Holland)

- Dār-ul-Ehsān UK

The Words of Wisdom by Ḥaḍrat Abū Anees Muḥammad Barkat Ali قدس سره العزیز *continued-*

7356. THE physical body is poorly because of the excess or deficiency.

The spirit body is normal, honoured with good health.

The candle of the desert remains lit day and night.

Yā-Ḥayyu yā-Qayyūm!

7357. THE sky is the natural canopy of the firmament, and the trees are for the earth.

Yā-Ḥayyu yā-Qayyūm!

7358. PREACHING and teaching about saving one's self from four utterly *Harām* (unlawful) items is going on continuously over the years. Nobody has discarded even the single one. Nay, you admit that you would never shun them as you do it right in this session.

Yā-Ḥayyu yā-Qayyūm!

7359. THE Doomsday means devastation. As we near the devastation as we are nearing the Doomsday. When there is no *dhirkrullah* performed, the world be there not any more, the Doomsday would prevail.

Yā-Ḥayyu yā-Qayyūm!

7360. WHOEVER died on this Path did so as if in *Jehād-i-Akbar* (The Greatest Holy War). By God! He never died. Rather, he transferred from one to the other world. Death could not annihilate him.

Yā-Ḥayyu yā-Qayyūm!

7361. THE energy is engendered in the body and soul with the *Nūr* (Light) of *dhirkrullah*; and peace of mind and contentment too.

When *dhirkrullah* is established, all the drinks of fear and grief are poured out, filling (the empty tumblers) to the brim with peace of mind.

Allāh the Almighty is the *Mu'ati* (Grantor) and my Master, may my soul be sacrificed for him ﷺ is the server. *Sayyiduna Karimun* ﷺ (Our Leader, the Gracious!)!

Yā-Ḥayyu yā-Qayyūm!

7362. IF not more, at least earn unflinchingly as much as for your living.

Yā-Ḥayyu yā-Qayyūm!

7363. ḤAḌRAT BILĀL رَضِيَ اللهُ عَنْهُ had saved some dates for the morrow. My master, may my soul be sacrificed for him رَضِيَ اللهُ عَنْهُ said: "Don't you fear that they may give way to a fever in the Hell Fire on the Doomsday? O, Bilāl رَضِيَ اللهُ عَنْهُ! Consume them, i.e. give them away, and do not fear of poverty and indigence from the Master of the Exalted Throne."

And we hoard everything in piles for months, nay for years!

Yā-Ḥayyu yā-Qayyūm!

7364. RICHES are never pleased, never satisfied. There is, therefore, hardly a trace of contentment and pleasure, always falls victim to one evil or another.

Yā-Ḥayyu yā-Qayyūm!

7365. THESE Words of Wisdom try hard to provide to a researcher spotlight on each and every research topic.

Yā-Ḥayyu yā-Qayyūm!

7366. SATAN settles down and around the throne of the world of heart.

As far as possible the spiritual creatures keep throwing chunks of fire at the Satan.

He gathers the smallest bad news, however a lie, blows it up and narrates to the denizens of the earth, thus making it a means of their anxiety.

Yā-Ḥayyu yā-Qayyūm!

7367. WE cheat people: "O People! Attend to Allāh the Almighty!"

Ourselves, we do not attend to Allāh the almighty. Rather, we attend to everything other than Allāh the Almighty.

The knowledge that is not put in to practice becomes a calamity.

Yā-Ḥayyu yā-Qayyūm!

7368. THE words that are uttered from the heart reverberate in the sky and the earth. And because of them alone there is decorum in the Universe. The withered trees begin to thrive and throb.

Yā-Ḥayyu yā-Qayyūm!

7369. *ḤAL* (the state) has nothing but *hal* to itself.

The state descends at the state.

The state is one of the signs of Allāh the Almighty.

The state is intoxicated in the state.

When the strings of the state are tightened, no hurdle remaining its way; it roots out each and every hurdle.

In the presentation of the state nothing is kept back. It is shown in the open market. The critic is then enabled to comment having seen both the hidden and the apparent and not without witnessing it.

Yā-Ḥayyu yā-Qayyūm!

7370. THANKS to the State!

..... *Al-ḥamdulillāhi 'ala kulli ḥālin!* (Praise be to Allāh in all states!)

Yā-Ḥayyu yā-Qayyūm!

7371. WHATEVER takes place does so at the state.

The state is not at all bound to any day and date; it is free.

Yā-Ḥayyu yā-Qayyūm!

7372. WHEN the state descends unto the heart, it does not stop short.

Ahlan wa Sahlan! Marhaba! May the memory be sweet, the remembrance of an erudite and knowledgeable of the Punjab, Mian Ghulam Rasūl 'Alampuri قدس سره العزیز, the author of *Aḥsan Al-Qisās* (The Sweet Tales), writes:

گزرن حال زبانی سوکھا
جے کر وارد ہوئے
دیکھ لوں میں لال مائی دا
جو کوئی جھل کھلوے

*It is easy to wade through a state verbatim!
Should it prevail, in fact, upon a pilgrim
Who, I shall see to believe the son of a mother;
Would stand fast and persevere at this bother.
Yā-Hayyu yā-Qayyūm!*

7373. WHEN any of the *dhàkir's dhikr* is firmly established to the point of perseverance, the lines of it are set up from abyss to the Exalted Throne, and everything of the Universe listens to the *dhàkir's dhikr: Mā shà Allāh!*

Yā-Hayyu yā-Qayyūm!

7374. THE powers of the firm intention, the Shaikh and my Master, may my soul be sacrificed for him ﷺ are one superior to the other that could not be comprehended by or subsumed in anybody's comprehension and understanding. The Almighty Allāh's power is most strong!

Yā-Hayyu yā-Qayyūm!

7375. HADRAT Farid-ud-Din Mas'ud Shagr Ganj رکن الدین، the prideful pious of the prophets, was passing by and saw some people who were lifting a beam. One amongst the crowd said: "Baba Sahib, O Grandsire! Would you please give us a hand?!"

Another remarked: "This thin and lean poor guy is only a handful skeleton of bones! What support could he muster?"

Hearing this *Baba Sahib* رکن الدین got excited, held the beam in his hand and lifted it up, saying: "This is my strength."

Then he let it fall on to the ground and simply gestured to it. Lo and behold! The beam rose high up on its own and remained suspended in air. He spoke again: "This is my Shaikh's strength!"

Yā-Hayyu yā-Qayyūm!

7376. O ALLĀH the Almighty! "Grant us not the knowledge but piety!"

Yā-Hayyu yā-Qayyūm!

7377. THERE has been a desire for a long time and the search over all along that a resort and a signal were to be found.

The resort was found, the resort of immensity.

The sign was found, the sign of infinity.

Yā-Hayyu yā-Qayyūm!

7378. THE best saying is only the one that is liked by Allāh the Almighty and the Holy Prophet ﷺ, may my soul be sacrificed for him.

Yā-Hayyu yā-Qayyūm!

7379. PAIN is indeed the expiation of sins!

Yā-Hayyu yā-Qayyūm!

7380. KNOWLEDGE is a dot, but the dot does not know itself; it is dependent on some other (digit) to go with.

Until it finds some other (digit), it remains thirsty.

One said: "The years have gone past, but I have not found that other one though everyone calls himself a critic (a knowledgeable)."

Yā-Hayyu yā-Qayyūm!

7381. THE world is searching after the dot.

It is indeed bestowed divinely at the recommendation of the wise.

The dot is the sum total of the knowledge as a whole, the summary of the struggle and effort and an abridged perfection of all the doors or chapters (of knowledge). *Mā shā Allāh!*

Yā-Hayyu yā-Qayyūm!

7382. PRACTICING the knowledge is also a hopeful point.

Yā-Hayyu yā-Qayyūm!

7383. THE critics of the whole world presented their viewpoints. No one presented the point *al-'ilm nuqtatum* (the knowledge is but the point)

Yā-Hayyu yā-Qayyūm!

My Mawla 'Ali al-Murtaḍa رضى الله عنه inherited this very point or dot. Whoever found it after him found it through his grace.

Yā-Hayyu yā-Qayyūm!

7384. THE ages were spent in search of this point. The question was raised why this point was not solved after all.

The jungle answered: "This is but *Faqr il-Allāh* (Indigence in Allāh the Almighty). If anyone says it differently, he/she should tell!"

Yā-Hayyu yā-Qayyūm!

7385. IF one finds out that when the servant performs *dhikrullah*, Allāh the Almighty also performs his/her *dhikr*; the soul and body all will ever remain occupied and absorbed in *dhikrullah!*

Yā-Hayyu yā-Qayyūm!

7386. IS it not sufficient for the servant that when he remembers Allāh the Almighty, Allāh the Almighty also remembers him?

When the servant repeats a *dhikr*, Allāh the Almighty also does so.

For the seeker of Truth this is the best way of all, the most beneficial, indeed.

Yā-Hayyu yā-Qayyūm!

7387. THE servant is a sinner. This is why he is unwell. This is why he is not satisfied.

Yā-Hayyu yā-Qayyūm!

7388. IN *dhikrullāh*, there are cure and satisfaction. This alone is Your Commandment!

Yā-Hayyu yā-Qayyūm!

7389. THE doors of *Al-Tariqat* consist of the human struggle.

The cure and satisfaction are, on the other hand, dependent upon Divine sanction.

Yā-Hayyu yā-Qayyūm!



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