



Hajj a't-ul-Wida'
The Farewell Hajj

خُطْبَةُ حَجَّةِ الْوِدَاعِ
مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Barkat Ali

The Farewell Hajj
Hajj a't-ul-Wida'

THE SIGNIFICANCE OF THE FAREWELL
ADDRESS BY THE HOLY PROPHET
OF ISLAM ﷺ

Barkat Ali

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah-hir Rahman-nir Rahim

In the Name of Allah, the Beneficent, the Merciful

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The Farewell Hajj *Hajj a't-ul-Wida'*

THE SIGNIFICANCE OF THE FAREWELL ADDRESS BY
THE HOLY PROPHET OF ISLAM صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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DAR-UL-EHSAN PUBLICATIONS, AL-MAQAM UN NAJJAF AS SAHHAF
AL-MAQBUL-UL-MUSTFEIN, DAR-UL-EHSAN, FAISALABAD, PAKISTAN

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ISBN 0 905773 02 0

1st Edition 1395 A.H. (1975 C.E.)

2nd Edition 1400 A.H. (1980 C.E.)

Published by:

Dar-ul-Ehsan Publications

Dar-ul-Ehsan, Faisalabad, Pakistan.

Phototypesetting and Origination by Armitage Typo|Graphics, Huddersfield.
and Printed by The Stanley Press Ltd, Dewsbury, United Kingdom.

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

Preamble

WHEN the head of a government department or a responsible officer of an organisation intends to move elsewhere, he gives a comprehensive account of his struggle for the guidance of those following him. He leaves certain instructions in order to point out and fix a sense of direction for his followers so that they may refrain from certain acts of commission and omission. These instructions constitute the essence and spirit of his high office.

The address delivered by our Holy Prophet ﷺ is, in a nutshell, the entire teachings of *Islam*. The revelation of the last *āyat* (verse) followed this address, and this historic fact denotes that the last address marked the culmination point of the *Deen* (Faith). The address encompasses each and every problem and potential problem of this world and Hereafter. In fact, nothing is left uncommunicated. As you read through this address and ponder over it you will discover new and hitherto unexplored facets of the Divine Wisdom guiding mankind. In effect this short address embodies the fountainhead of philosophy and wisdom.

The *Dar-ul-Ehsan* has humbly published the address in *Urdu* for the edification and spiritual uplift of Muslims. The present attempt to present this *Khutba* (Sermon) in the English language is made available for the first time with a view to passing on the great message of the Holy Prophet ﷺ to the

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Muslim readers and other seekers of Divine Guidance belonging to the territories of the United Kingdom, United States of America, Canada, Australia, Nigeria, and other countries of Asia, Africa and Europe, particularly those whose vehicle of thought and communication is English. It is hoped that the readers will pick up a wealth of Divine Wisdom from this treasure which is timeless and limitless.

The Departure of the Holy Prophet ﷺ towards the Plain of Arafat

THE Holy Prophet ﷺ was mounting a red coloured she-camel named *Qusva* whose nose strap was held by the respected *Bilal* رَضِيَ اللهُ عَنْهُ. And lo! this holy personage started towards the plain of Arafat where 144,000 loving followers were eagerly awaiting their beloved – the Holy Prophet of Islam

TEXT

The Holy Prophet ﷺ opened his address with these words:

يَا أَيُّهَا النَّاسُ إِنِّي لَا أَرِنُكُمْ نَجْتَمِعُ فِي هَذِهِ الْمَجْلِسِ أَبَدًا.

'O people I feel we may never meet again in such a gathering. This is our last meeting together.

EXPLANATIONS AND COMMENTS

The opening words of the address stunned and dumbfounded the great sea of men and women. Dear reader! just imagine how they would have wailed with woe and pangs of emotion. The very elements of Nature and all living creatures,

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animals, birds, flowers, the very grains of sand would have sobbed and wailed and turned pale with unspeakable sorrow on hearing these words. Stretch your imagination a little further, O reader, how the forces of Nature would have reacted to this shock! The winds slowed down and stopped, the waters in the rivers groaned with pain, the eyes of Nature were wet with tears. Each living and sensitive object shuddered at the very idea of separation from their dearest one. There was an absolute silence when these words rang through the air at *Arafat*.

TEXT

The Holy Prophet ﷺ continued:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَاسْتَلْفُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ. الْآفَالَا تَرْجِعُونَ بِنَدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

'O ye believers! your blood, property and honour are forbidden for one another just as this holy city is sanctified for you on this day of this month. You are to appear before Allah and you will have to account for your deeds before Him. I urge upon you not to go astray after my death and thereby cut one another's throats'.

EXPLANATIONS AND COMMENTS

A Muslim is strictly forbidden to shed the blood of a fellow Muslim, to usurp his property or to blemish his honour and chastity. These vices have been the only three principal causes of all riot and disorder in the world. Almost all murders are due either to usurping others' property or violating the chastity of womenfolk.

TEXT

The Holy Prophet ﷺ continued:

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أَلَا كُلُّ شَيْءٍ مِّنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ
مَوْضُوعَةٌ -
وَإِنْ أَوَّلَ دِمٍّ أَصَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ ابْنِ الْحَارِثِ كَانَ مُسْتَرَضِعًا
فِي بَنِي سَعْدٍ فَقَتَلَهُ هَذَا -

'O ye believers! (Keep in mind) I trample upon all the past deeds committed during the pre-Islamic period of Jahliat (ignorance). All the disputes arising out of murders committed during Jahliat stand written off and I disclaim the blood of the first murder (of a person) from my own family and declare that Hazeel who murdered Ibn-e-Rabeee Ibn-e-Harsa is pardoned and there is nothing against him'.

EXPLANATIONS AND COMMENTS

Customs and attitudes having no justification in an Islamic way of life spring from sheer ignorance of the *Divine Truth*. Our Holy Prophet ﷺ trampled all such customs and attitudes under his feet. We must follow the Prophet ﷺ and never allow such aberrations to rear their heads again. Loyalty demands this. The renunciation of claim for blood is an act of real gallantry. The Holy Prophet ﷺ showed us this path by forgiving the murderer of *Ibn-e-Rabeee*. Vengeance is not an act of valour. Truly forgiveness which wins over the heart of the wrong doer is chivalry.

TEXT

The Holy Prophet ﷺ continued:

وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلُ رَبًّا أَصَعُ رَبَانَا رَبَا عَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ
فَإِنَّهُ مَوْضُوعٌ كُلُّهُ -

'I annul the first usury of my family, namely the usury of Abbas Ibn-e-Abdul Matlab. That usury stands completely cancelled.'

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EXPLANATIONS AND COMMENTS

Hinting at the economic exploitation consequent upon usury the Holy Prophet ﷺ once remarked – not in this address: ‘Believers! Abstain from usury. Neither give nor demand it. Likewise do not involve yourself in any way in the transaction of usury and, as a clerk, do not write the deed of usury.’ On another occasion the Holy Prophet ﷺ observed, ‘One who utilises a single *dirham* of usury knowingly commits a sin of the magnitude of thirty-six acts of adultery.’

He also stated: ‘The flesh born out of ill-gotten money is liable to be thrown into *Hell*.’

Likewise, the Holy Prophet ﷺ condemned the usurer, the giver and the clerk who wrote the document of usury.

TEXT

The Holy Prophet ﷺ then said:

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَاتَّكُمُ أَخَذْتُمُوهُنَّ بِإِْمَانِ اللَّهِ وَاسْتَحَلَلْتُمُوهُنَّ فُرُوجَهُنَّ
بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوْطِئْنَ فَرْشَكُمْ أَحَدًا تَكْرَهُونَهُ
فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ وَلَهُنَّ عَلَيْكُمْ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ .

‘O ye believers! Stand in awe of Allah in taking care of your wives for they were solemnised as your wives in the Holy Name of Allah and it is the Divine Word which permitted your conjugal relationship with them. You have a claim upon your wives that they do not allow anyone else on your bed, the presence of any other person would be totally disagreeable to you. But if they fail to obey, you may chastise them to the level of invisible thrashing. Your wives have a reciprocal claim upon you to receive proper food and dress and living.’

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Abusing and chastising a wife is sternly forbidden in Islam. The noblest characteristic of a lady is modesty and if she has this, she must not be belaboured for mere impertinent talk or petty domestic foibles. A modest lady is the queen of her home. Finding faults in petty matters spoils the sweetness of home life. The *Light of Allah the Almighty* and *His Beauty* are manifested in all things of the Universe; in a fragrant rose as well as in a dry straw of grass. No creature has been endowed with that amount of *Divine Beauty* which is manifested in women. The *Beauty of Allah the Almighty* makes woman more charming than any other creature. All this is due to the fact that woman is the manifestation of *Allah the Almighty*. Though all things emanate from *Allah the Almighty*, Who is their *Creator*, yet woman is His agent and no creature was ever born without mother after the *Prophet Adam* (peace be on him). This high status of woman could warrant even a separate address from the Holy Prophet ﷺ. The words of the Holy Prophet ﷺ suffice the whole career of a women. All the 124,000 Prophets (peace be upon them) were mothered by women. Woman, therefore, has a secure and established status and ought to be offered all reverence and genuine respect which the distorted and artificial man-made social system has denied her. Woman was created out of a rib of the *Prophet Adam* (peace be on him) and a rib is always twisted in its form and is never straight. If, therefore, feminine impudence is comparable to twisted morality, shouldn't it be watched over?

TEXT

The Holy Prophet ﷺ further said:

وَمَنْ تَشْرَكَتُ فِيكُمْ مَالًا تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ
بِهِ كِتَابُ اللَّهِ .

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'O ye believers! Hold fast unto the legacy that I am bequeasting unto you and you shall never go astray if you remain attached to it, the Holy Qur'an'.

EXPLANATIONS AND COMMENTS

The asserted legacy is Allah's Book the *Holy Qur'an*. It is very essential for a Muslim to acquire knowledge of all things *Halal* (permissible) and all things *Harām* (prohibited), the do's and dont's from the *Holy Qur'an* and to act upon these commandments.

TEXT

The Holy Prophet ﷺ continued:

يَا أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ إِلَّا فَاغْبُدُوا
رَبِّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ
أَمْوَالِكُمْ طَيِّبَةً أَيَّمَا أَنْفُسِكُمْ وَتَحَجُّوا بَيْتَ رَبِّكُمْ وَ
أَطِيعُوا أَوْلِيَاءَ أَمْرِكُمْ - تَدْخُلُوا جَنَّةَ رَبِّكُمْ وَأَنْتُمْ تُسْئَلُونَ
عَنِّي فَمَا أَنْتُمْ قَائِلُونَ -
قَالُوا نَشْهَدُ أَنَّكَ وَتَدْبَلَّتْ وَآدَيْتَ وَنَصَحْتَ -

'There will be no prophet after me and no Ummah (religious community) after you. Listen! You must bow before Allah and pray five times a day. Keep fasts during the holy month of Ramadhan, pay Zakat willingly, perform Hajj of Bait'ullah (The House of God) and obey the orders of your saints and you shall be rewarded with entry into Paradise. Believers! You will be questioned about me also on the Day of Judgement. Tell me what shall you answer?'

All the believers replied in unison, 'Verily we bear testimony to the fact that you have performed the true

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office of 'Prophethood' and instructed us to discriminate truth from untruth and right from wrong.'

(They raised slogans:)

'You have communicated the message, O Messenger of Allah, you have communicated the message, O Messenger of Allah.'

And the air of *Arafat* resounded with these slogans. The Holy Prophet ﷺ raised his forefinger, pointing it first towards the sky and then slightly bending it towards the people. And the Holy Prophet ﷺ added:

فَقَالَ بِإِصْبَاحِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ — اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ.

'O Allah! Listen to what Your worshippers are saying. Bear Witness, O Allah, to what all these people are testifying. Bear Your Personal testimony, O Allah, to what all these humans are committing.'

Then continuing with his address the Holy Prophet ﷺ said:

أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يَبْلِغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ.

'Convey the message unto those who are not present here. It is quite likely that such people (who are not present here) may excel many listeners in memorising this statement and preserving it.'

EXPLANATIONS AND COMMENTS

As soon as the Holy Prophet ﷺ finished his address Allah the Almighty immediately proclaimed the communication

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and finality of *Islam* and the Archangel Gabriel brought this verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ
 رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ط
 (سورة العاشدة — ٣)

*'This moment have I perfected your religion for you and
 completed My Favour unto you and have chosen for you
 as (your) Religion, Al-Islam.'*

(Al-Qur'an: 5:4)

When the address was over, one hundred camels were offered for sacrifice at *Minā*. Of these, sixty seven were sacrificed by the Holy Prophet ﷺ and thirty three by the respected Ali (رضي الله عنه). From there the Holy Prophet ﷺ proceeded to *Mecca* and returned to *Medina* after performing *Tawaf* (circumambulation) of the *Kaāba*. On the way to *Medina* the Holy Prophet ﷺ delivered another historic address at *Khume Ghadeer* which was occasioned by the complaint of the respected *Buraida* رضي الله عنه that the respected Ali رضي الله عنه had committed some irregularities in the distribution of spoil while in the *Yemen*.

This address dealt with the characteristics of and respect owed to the *Ahl-e-Bait* (the descendants of the Holy Prophet ﷺ). Then the Holy Prophet ﷺ held Ali's رضي الله عنه hand in his own and said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ -

'Ali is the lord of one whose lord I am.'

Thus the whole excellence of the *Moula Ali* was illustrated. The word '*Moula*' signifies one who rules and is a sympathiser and helper. The Holy Prophet ﷺ elucidated the spiritual status of Ali رضي الله عنه by explaining that he who looked upon him as his *Moula* (overlord) should also look upon his Ali رضي الله عنه as

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his (believer's) *Moula* and pay homage to Ali رضي الله عنه with equal fervour.

When the respected Umar رضي الله عنه heard this address he congratulated Ali رضي الله عنه on having this highest esteem of the Holy Prophet صلى الله عليه وسلم. Subsequently the respected *Buraida* رضي الله عنه changed his attitude and remained a humble servant of Ali رضي الله عنه till he (Buraida) fell a martyr in the battle of *Jam'l*. The respected *Bará bin A'zib* رضي الله عنه narrated that when the Holy Prophet صلى الله عليه وسلم halted at *Khume Ghadeer*, a place between *Mecca* and *Medina*, he held Ali's رضي الله عنه hand in his and spoke thus:

'Do you know that the believers held me dearer than their own lives?'

The people said: 'Yes, we know that.'

The Holy Prophet صلى الله عليه وسلم then said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ - اللَّهُمَّ وَالِ مَنْ وَآلَهُ وَعَادِ مَنْ
عَادَاهُ.

'I am a friend to any person who befriends Ali and, O Allah, You make Friend with Ali's friends and consider Ali's enemy as Your enemy.'

After this, even the respected Umar رضي الله عنه said to Ali رضي الله عنه :

هَيْنَأَيَّا ابْنَ أَبِي طَالِبٍ أَصَحَّبْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ -

(مسند احمد بن حنبل ج ٣ ص ٢٤٤)

'Be happy, O son of Abu Talib, for thou art the most dearly beloved friend of all believers at all times and for all times to come.'

The Holy Prophet صلى الله عليه وسلم also said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا.

'I am the City of Divine Knowledge and Ali is its Gateway.'

— (Tirmidhi)

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The Holy Prophet ﷺ said to Ali (رضي الله عنه):

لَا يَحِلُّ لِأَحَدٍ يَجْنِبُ فِي هَذَا الْمَسْجِدِ عَيْرِي وَعَيْرِكَ .

'None (except you and I) has the permission to pass through this mosque when he is in need of a wash.'

—(Abu Saeed in Tirmidhi)

The Holy Prophet ﷺ had the doors of all the houses in the vicinity of *Masjid-an-Nabi* (The Prophet's Mosque) closed but the door of Ali's (رضي الله عنه) house was exempted from this order of closure.

The Holy Prophet ﷺ said:

لَا يُحِبُّنِي إِلَّا مُؤْمِرٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ .

'A Munafiq (hypocrite) cannot love Ali and a Momin or 'true believer' cannot have any rancour or ill will for Ali.'

—(Ahmad and Tirmidhi)

On another occasion the Holy Prophet ﷺ said:

مَنْ سَبَّ عَلِيًّا فَتَدَّ سَبِّي - عَلِيٌّ مَيِّتٌ وَأَنَا مِنْ عَلِيٍّ - وَلَا يُؤَدِّيهِ
عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ .
(رواه الترمذی)

'One who talks ill of Ali talks ill of me. Ali is from me and I am from Ali. No one is authorised to enter into any negotiation or contract except myself and Ali on my behalf.'

—(Habash bin Abada in Ahmad and Tirmidhi)

Finale

THE address of *Hajj't-ul-Wida'* was listened to by 144,000 ardent followers of the Holy Prophet ﷺ and as the address continued they felt all the more inspired and elated. It was the blessed result of the perfect vision of the Holy Prophet of Islam ﷺ that the moment he ended the address, he said to them:

فَلْيُبَلِّغِ الشَّاهِدُ النَّائِبِ فَرُبَّ مُبَلِّغٍ أَوْحَى مِنْ سَامِعٍ -
(صحيح البخارى)

'O ye who are present here communicate this message of mine to those who are not present here and then continue to transmit these dictates to others for all times to come.'

The people were so much inspired that they drew the reins of their camels at once and proceeded to all directions of the country to sow the seeds of Divine Wisdom far and wide throughout the world. Of these 144,000 believers only a few thousand were buried in *Janna't-ul-Baqee* because all the others travelled throughout the world and died martyrs' deaths while propagating Islam – *the Deen of Allah the Almighty* – and were buried at various other places.

Supplication

ALL Praise be to Allah. May Allah bless us with the same spirit of dedication to follow the path of *Islam* and to render all possible service to the *Deen*. *Amin! Ya-Hayyoo, ya-Qayyum!*

وَ اٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِينَ - وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُوْلِهِ الْكَرِيْمِ - رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ - سُبْحَانَ رَبِّكَ رَبِّ
الْعِزَّةِ جَمًّا يَصِفُوْنَ - وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ - وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ - اٰمِيْنَ -

Wa Ākhiro Da'wahna Anilhamdulillah-hay Rabb-il-'Alameen! Wassalat Wassalam-o A'la Rasul-e-hil-Karim! Rabbana Taqabbal Minna Innaka Antassamee-ul-'Aleem! Subhana Rabbeka Rabb-ul-Izzate 'Amma Yasefun! Wa Salamun 'Al-al-Mursaleen Wal-Hamdulillah-hay Rabb-il-'Alameen! Amin!

(In the end, our claim is that all praise be to Allah the Almighty, the Lord of the Worlds and the blessings and greetings to His honourable Prophet ﷺ. Our Lord! Accept from us (this duty)! Lo! Thou, only Thou, art the Hearer, the Knower! Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)! Peace be unto His Messengers! Praise be to Allah the Almighty, Lord of the Worlds! *Amin!*)

—*Abu Anees Muhammad Barkat Ali*

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