

I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan.
In the name of Allah, the Most Merciful, the Most Compassionate.
With Him and through His داعي (representative), I seek assistance in all matters.

The **Ikhwan al-Safa** mention that at the time of the birth of the Messenger of Allah ﷺ, all the stars in the heavens **cast down (bestowed)** their powers and virtues upon him.

In *Ikhwan al-Safa*, volume three, in the Epistle of Resurrection (رسالة القيامة), page 315, it is mentioned that at the time of the birth of the Messenger ﷺ, all the stars of the heavens poured their qualities upon him. They illustrate this with the following parable:

There was a **great and mighty king**, exalted in authority, vast in kingdom, and possessing many armies and servants.

A son was born to him, who resembled his father greatly in both form and nature.

When this son was raised and reached maturity, the king appointed him as **governor over a portion of his kingdom**, and commanded all the armies and servants to obey him.

He advised his son to govern better than all others and made all the blessings and enjoyments of the kingdom permissible for him — **except that he was forbidden from reaching the rank of his father.**

This son remained in that state for a long period — described metaphorically as **half a day** — enjoying all forms of نعمة (blessing) and لذة (pleasure).

However, he was somewhat **heedless and forgetful**.

Among the king's servants, some became jealous of him — particularly one who was a chief in that son's domain.

This servant said to him:

"You do not truly understand pleasure and enjoyment, because you have been restrained from the greatest desire.

If you act quickly and seek the kingdom itself, you will surpass all others."

The son accepted his words, due to his simplicity and slight heedlessness.

Before his appointed time, he **asked his father for that which was not meant for him**, and because of this:

- He fell from his rank
- His status diminished in the sight of his father
- His nakedness (fault/exposure) became apparent
- His sin became manifest

Out of fear of his father, he fled and hid somewhere within the kingdom.

After that:

- Hardships came upon him
 - He faced trials and difficulties
 - He fell into need and affliction
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One day, he remembered the blessings of his father.

This caused intense sorrow over what he had lost.

He began to weep in regret.

Eventually, he fell asleep.

Then he was taken and brought back toward his father.

The father said:

“Let him rest until Friday (Yawm al-Jumu‘ah).”

Then, the next day, the king was granted **another son**.

This second son resembled his brother even more closely in the eyes of the people.

He too was raised and brought to maturity.

However, this second son was:

- Gentle (حليم)
 - Dignified (وقور)
 - Grateful (شكور)
 - Patient (صبور)
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The king appointed this second son as governor over a portion of his kingdom and ordered all armies and servants to obey him.

He advised him to govern better than all others.

However:

- The servants and armies **did not obey him**
- They did not follow his commands
- They caused him harm

(This is indicated symbolically as him not having the “nature of Zuhā (Saturn)” — meaning not aligned with their temperament.)

Despite this, the son remained **patient for a long time**.

Eventually, he complained to his father about the people.

At this, the king became angry with them and:

- **Destroyed many of them by drowning**

When the son saw this, he became deeply grieved and sorrowful.

He grew tired and went to rest.

Then he too was taken back to his father.

The father said:

“Let him rest until Friday.”

Then, on the **third day**, that king was granted **a third son**.

This son, like the previous two, resembled his brothers even more closely in the eyes of the people, as was mentioned earlier.

He too was raised, nurtured, and brought to perfection.

This son was:

- Full of goodness and virtue
- Highly knowledgeable
- Possessed of honor and glory

The king placed him in the **مقام** (rank) of his two brothers and commanded the people to obey him, giving him the same instructions as he had given his brothers.

However:

- The people did not obey him
- They did not follow his command

This was because this son resembled **Jupiter (Mushtari)**.

The people went so far as to **strike him in the eye**.

Then this son went to his father.

For him, a **structure (temple/form)** was built, and offerings (sacrifices) were made.

He established rituals and called out among the people:

“Come! See what you have not seen,
and hear what you have not heard.”

After this, he rested, and he was taken back to his father.

The father said:

“Let him remain in rest until Friday.”

However, his call remained **in the ears of the people**.

That call continued as a **heritage (inheritance)** among them.

Even without seeing him, people continued to inherit it.

They continued to turn toward that structure (temple) and **observe its outward form**.

They saw it with their **physical eyes**, but **not with inner insight (basīrah)**.

They continued his rituals generation after generation,
but **did not understand their meanings**.

Because they were:

- Deaf
- Mute
- Blind

“They do not understand.”

“And O brother, I seek refuge for you — do not be among such people.

Use your intellect to perceive the spiritual meanings behind actions.

Perhaps what we are saying, you may come to understand,
and what we are indicating, you may come to recognize.”

Fourth Son

Then, on the **fourth day**, the king was granted **another son**.

He too was raised, nurtured, and brought to perfection.

This son was:

- Strong and powerful
- Courageous and resolute

The king placed him in the مقام of his brothers and commanded the people to obey him, advising him as he had advised the others.

This son:

- Called the people
- Commanded them
- Prohibited them from wrongdoing

But:

- The people did not listen
- They did not obey him

This was because he resembled **Mars (Mirrikh)**.

The people opposed him, and he opposed them.

They fought him, and he fought them.

However, he was **supported by the power of his father**, and thus:

- He overcame the people
- Their unity was broken
- Their gathering became scattered
- Their mutual love became divided

He cast them into **land and water**.

After that, he remained **alone, like a stranger**.

He continued calling them, but they did not respond.

He commanded them, but they did not care.

So he became:

- Grieved
- Sorrowful

He became tired and went to sleep.

Then he too was taken back to his father.

The father said:

“Let him also remain until Friday.”

Fifth Son

Then, on the **fifth day**, the king was granted **a fifth son**.

He resembled the **first son more than all the others**.

He too was raised, nurtured, and brought to perfection.

This son was:

- A guide (هَادٍ)
- Rightly guided (رَشِيدٍ)
- A healer (طَبِيبٍ)
- Gentle and compassionate (رَفِيقٍ)

The king placed him in the rank of his brothers, commanded the people to obey him, and advised him as before.

This son:

- Called the people
- Commanded and forbade them

But again:

- The people did not listen
- They did not obey

This was because he resembled **Venus (Zuhrah)**.

Then the people **attacked him**.

They **removed his shirt**, which had been sewn for him by his mother.

After that, he went to his father.

The king then set out toward the people with his army.

The father supported him with his own help.

This son then:

- Took vengeance and retribution from the souls of the people
- Issued judgment over them in the realm of **divinity (Lāhūt)**

Because the people had oppressed him in the realm of **humanity (Nāsūt)**.

Then he intended to **descend again**, but his father said:

“Let him also remain until Friday.”

Then, on the **sixth day**, the father (the king) said to the stars:

“Choose a day for my beloved son — the one who resembles **Mercury (‘Utārid)** — so that he may descend into the world of generation and corruption (عالم الكون والفساد), awaken his brothers from sleep, and call them all toward the right of their father. I am pleased with all of them.”

He then commanded the people to prepare for prayer and said:

“Tomorrow is the Day of Investigation, the Day of Festival, the Day of Friday (Jumu‘ah).”

On that day, judges would emerge and resolve the disputes among the people.

Then all the leaders of the stars gathered — the chiefs of the celestial bodies assembled in the house of **Mars (Mirrīkh)** and held consultation.

At that time, the chief of the planets and their king, the **Sun (Shams)**, said:

“For this son who will come on Friday, I will grant from my power and my عظيم virtues: leadership, sovereignty, honor, elevation, radiance, determination, preservation, trustworthiness, intellect, and vitality.”

Then the elder of the stars, **Saturn (Kaywān)**, said:

“From my power I will grant him:
حلم (forbearance), dignity, patience, firmness, foresight, high aspiration, preservation, trustworthiness, intellect, and steadiness.”

Then **Jupiter (Barjīs)**, the judge of justice among the stars, said:

“From my power I will grant him:
religion, piety, righteousness, justice, truth, correctness, sincerity, loyalty, safeguarding, and chivalry (muru’ah).”

Then **Mars (Bahrām)**, the lord of armies, said:

“From my power and virtues I will grant him:
resolve, bravery, greatness, courage, determination, simplicity, victory, love, affection, joy, and delight.”

Then **Venus (Nāhīd)**, the sister among the stars, said:

“From my power I will grant him, and from my virtues:
beauty, perfection, completeness, refinement, compassion, mercy, adornment, purity, love, affection, and pleasure.”

Then the **youngest brother among the stars** spoke —
though modest in outward appearance, he was the most elevated in knowledge, most radiant in craft, vast in sciences, and famous for his wonders.

He said:

“From my power I will grant him, and from my virtues:
eloquence, speech, discernment, intelligence, insight, subtlety, reading, blessings, knowledge, and wisdom.”

Then the **mother of the stars, the Moon (Qamar)**, said:

“I will nurse him and raise him.

From my power I will grant him, and from my virtues:

light, brilliance, growth, increase, movement across the three regions, travel from one place to another, attainment of goals, conduct, reports, and knowledge of appointed times.”

Then Allah clothed the heavens (aflāk), brought forth the spiritual forces, gave glad tidings to the inhabitants of the heavens, and sent that son down into the world of generation on the **Night of Decree (Laylat al-Qadr)** before sunrise.

This son remained in the womb for **forty days (according to the reckoning of the sun)**, and was nursed for **twenty days**, until he was raised, nurtured, and brought to perfection.

He resembled, among people, his **third brother**, because he resembled **Mercury**, which is the brother of Jupiter — so that balance and correspondence among them would be established.

This son was:

- The most complete among his brothers in stature
 - The most perfect in form
 - An educated one (adīb)
 - A scholar (‘ālim)
 - A wise man (ḥakīm)
 - A noble king
 - A just Imam
 - A sent prophet (nabī mursāl)
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Then his father entrusted him with the kingdom of himself and his brothers.

This son became:

- Manifest and dominant over his opponents
- Honored and elevated those who followed him

His kingdom lasted for **approximately thirty days (by the reckoning of the sun)**.

Then:

- He became self-admiring
- He was struck by the evil eye
- He became ill

He remained bedridden for approximately **one thousand days (by the reckoning of the moon)**:

- His body weakened
 - His soul became sick
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Then he was transferred to another place, where:

- He regained some health
 - Rose slightly from his bed
 - Became stronger
 - Regained energy
 - His temperament became simple again
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Then:

- He drank from the water of **love of the world, غرور (delusion), and desires**
- Became intoxicated with the wine of worldly passions

After that, he entered the **cave of his father** and rested there with his brothers for a long period.

Then, when the period of sleep passed and the time of awakening approached, the father called out to all his sons:

“Is it not yet time for you to awaken from your sleep?

Is it not near the time for you to rise from your heedlessness?

Remember your beginnings,

and return from your journey toward your final abode (ma’ād).

For every life there is فنا (ending),
and for every death there is awakening.

Return swiftly from your exile toward your return.

In six days, the creation of the seven heavens has been completed.

Tomorrow is the Day of Friday.

Your Lord will establish Himself upon the Throne,
and the Throne will be carried by **eight beings**.”

When this was heard, the brothers all **awoke from their sleep**.

It is said that they were **seven in number**, and the **eighth was their dog**.

They had slept for **three hundred years and nine (or forty-five) days**, after which they awoke.
This duration is according to the reckoning of the **sun and the moon**.

They asked one another:

“How long have we remained in this rest?”

Their father said to them:

“Do not dispute among yourselves about this matter,
and do not seek a ruling from anyone regarding it.”

Then they:

- Concealed their secrets
- Kept them hidden

It is said:

- They are not three, but the fourth is their companion
- They are not five, but the sixth is their companion

They may be more or fewer, but that companion is always with them wherever they are.

Then it is said that on the **Day of Resurrection (Qiyāmah)**, they will be informed of what deeds they performed.

So, O brother:

- Understand these **indications (ishārāt)** and **warnings (tanbīhāt)**
- Apply analogy (qiyās) in such matters
- Do not expose these secrets

Perhaps you will awaken from the **sleep of heedlessness**,
and become aware before the blowing of the trumpet (نفخ الصور),
before the call is made for the **Friday prayer**.

So hasten toward the remembrance of Allah,
and abandon distraction — this is **خير** (good) for you.

Before the criminals are driven toward Hellfire,
prepare provisions before departing from this world.

“Indeed, the best provision is taqwā (God-consciousness).”

O people of intellect:

- Have taqwā of Allah
- Do not seek corruption on earth

Whoever gives **zakāt from his wealth** is successful,
and whoever does not give zakāt becomes deprived and ruined.

May Allah grant success to us, you, and all our brothers upon the straight path.
Indeed, He is most kind and merciful to His servants.

End of the Epistle of Resurrection (Risālat al-Ba'th wa al-Qiyāmah)

May Allah Ta'ala grant
Mohammed Burhanuddin (T.U.S.)
all such virtues and powers, and manifest his greatness.

May the blessings of the Day of Friday be reserved for him.

To the داعي of the Messenger of Allah ﷺ,
Mufaddal Saifuddin (T.U.S.),

we present heartfelt congratulations on the occasion of the Mawlid of the Prophet ﷺ, along with سجود العبودية (prostrations of servitude).

Presented by:

Abd Sayyidna al-Mun'im (T.U.S.)

Servant of Al-Jamea al-Saifiyah, Surat

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