

Blessings of
Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي



Sunnah-Inspiring speech of
weekly Sunnah-Inspiring Ijtima

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Blessings of Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي

Excellence of reciting Salat-‘Alan-Nabi ﷺ

The Most Renowned and Revered Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Recite Salawaat abundantly upon me, it will be a means of cleanliness and purity for you.’ (Musnad Abi Ya’la, vol. 5, pp. 458, Hadis 6383)

کثرت سے دُرود اُن پہ پڑھو ربّ نے جو چاہا
سینے میں اُتر آئیں گے انوارِ مدینہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let’s make good intentions for attaining reward before listening to the Bayan. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’ “The intention of a believer is better than his action.” (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

- Lowering my eyes, I will listen to the Bayan attentively.
- Instead of resting against a wall etc., I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect to religious knowledge.
- I will make room for others by folding my hands and limbs and by moving slightly.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear تَوَبُّوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.

- After the Bayan, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make an intention that I would deliver the speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping rewards.
- I will deliver my speech (Bayan) by reading from a book of a Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

- I would follow these abovementioned commandments by calling people towards righteousness and forbidding them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage the people to travel with Madani Qafilahs, practice the Madani In’āmāt and to join the ‘Ilaaqa’i Daura for Nayki ki Da’wat’ (the area visit for calling towards righteousness).
- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of the speech (Bayan)

Dear Islamic brothers! I will be privileged to deliver biography & the way of living of Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي and the Madani pearls picked up from his life history. Firstly we shall listen to a parable which confirms his nobility & dignity in the court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ followed by an overview of his name, Nasab (lineage), Kunyah (epithet), Laqab (title or appellation), his journey to various cities for acquiring knowledge and about his virtuous attributes & characteristics, e.g., his aversion to worldliness, simplicity & humbleness and no aspiration towards name & fame. Thereafter, some Madani pearls in this course. In the end, I will also present Sunan and manners of talking. Let's now listen to a parable about a dream.

Nobility in the court of the Beloved Rasul ﷺ

It is stated on page 21 of the first volume of the 1124-page book 'Ihya-ul-'Uloom' publication of Maktaba-tul-Madinah: Sayyiduna Imam Rāghib Asfahaani قُدَسَ سِرُّهُ النُّورَانِي has mentioned in 'Muhādrāt' that the author of Hizb-ul-Bahr, Sayyiduna Abul Hasan 'Ali Bin 'Abdullaah Shaazili عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: In my dream I was in Masjidul Aqsa, I saw a throne placed in the courtyard of Masjidul Aqsa. A large number of people started filling into Masjidul Aqsa. I asked, 'Who are these multitudes of people?' I was replied to, 'These are Blessed Prophets and Rasools عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ who have come in the court of the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to seek intercession for Sayyiduna Husayn Hallaaj عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ as something has been disclosed by him,' I then looked towards a throne where the Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting and other Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ such as: Sayyiduna Ibrahim Khaleelullaah, Sayyiduna Musa Kaleemullaah, Sayyiduna 'Isaa Roohullaah and Sayyiduna Nooh عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were sitting towards the front. I began to see and listen to these Blessed Personalities.

In the meantime, Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ requested in the court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: You have stated, 'عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ' *The scholars of my Ummah (nation) are like the prophets of Bani Israel.* So, show me any of them, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured towards Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي. Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي a question, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي gave 10 answers in return, upon that, Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'You gave 10 answers, in return of only one question; your answer should be according to the question'. Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي said humbly: When Allah عَزَّوَجَلَّ asked you:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

Translation from Kanz-ul-Iman: O Musa! What is this in your right hand? (Part 21, Surah Ta-Ha, verse 17)

'This is my staff/stick'. It was sufficient to say that, but you described many qualities'.

(Fatawa Razawiyyah, vol. 28, pp. 410)

Respected scholars (may Allah عَزَّوَجَلَّ have mercy on them) say, it is as if Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is saying humbly in the court of Sayyiduna Musa Kaleemullaah عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ: Being overcome by the

love of Allah ﷺ while talking to Him, you prolonged your discussion in order to keep the conversation going as much as it could and this time, I received the opportunity to talk to you; I am privileged to converse with the Kaleem of Allah (Sayyiduna Musa عَلَيْهِ السَّلَام) so being overcome by this love and devotion, I prolonged my conversation. (*Kawsar-ul-Khayrat, pp. 40*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The eminence and greatness of Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي in the court of the Beloved and Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can easily be understood through the abovementioned parable. Sayyiduna Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is regarded as being amongst those who devoted their lives in acquiring 'Ilm-e-Deen for the sake of Allah ﷺ, alienating himself from these mortal pleasures and liveliness of the world and continued his services with the preaching of Deen-e-Mubeen (Islam). Each of his actions reflect his devotion to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and love for Allah ﷺ. His writings, full of contemplation & inspiration enlightened the hearts of people manifesting insight into Divine matters.

Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي accomplished such enormous tasks for the sake of the revival of Islam that he emerged as a reviver of the time, illuminating the teachings of Islam in the Muslim world, that even today with his scholarly brilliance and splendour of his most prestigious personality. His blessed life is a source of attaining the passion of obeying Allah ﷺ, adopting the Sunnah, leading a pious life and other many virtuous habits for the Muslim Ummah to follow. Let's listen to some concise aspects of his life for attaining blessings & mercy.

Name, Nasab (lineage) and blessed birth

The Kunyah (epithet) of Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is 'Abu Hāmid', his appellation is 'Hujjat-ul-Islam' (the proof of Islam) and blessed name is 'Muhammad bin Muhammad bin Muhammad bin Ahmad Toosi Ghazāli Shafi'ee رَحْمَةُ اللَّهِ تَعَالَى'. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was born in 450 A.H in Tābirān, district of Tūs, Khurāsān (Persia). (*Ithaf-us-Sadat-il- Muttaqeen, vol. 1, pp. 9*)

Khurāsān is a large province situated in the east of Iran. The present-day province 'Khurāsān' is not even half of the old area of Khurāsān comparatively. Some parts have become part of Afghanistan whilst other parts are now included in different countries. (*Ma'arif-e-Islamiyah, vol. 8, pp. 907*)

Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي passed away on a Monday, 14th Jumaadal Aakhir, 505 Hijri in Tābirān (Tūs), and his blessed shrine is also situated in the same location.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Initial stage of his life

The honourable father of Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was a wool spinner and ran the business of weaving in Khurāsān, (thread is called Ghazal in the Persian language), thus relative to this profession, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى retained his family

title Ghazāli (weaver). Sayyiduna Tājuddīn ‘Abdul Wahhaab Subki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: The father of Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was a pious and virtuous person. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى dealt in weaving and earned his livelihood; attended the gatherings of scholars; he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would behave gracefully towards them; he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would spend on them as much money as he could; he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would weep with the fear of Allah عَزَّوَجَلَّ in their gatherings and would make du‘aa, ‘Bless me with a son and make him a scholar’, furthermore, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would join their gatherings for sermons, there too, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would make du‘aa, ‘Bless me with a son and make him a preacher.’ Allah عَزَّوَجَلَّ answered both prayers. *(Tabqat Ash-Shafi‘a-tul-Kubra, vol. 6, pp.194)*

Though the father of Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was not formally a scholar himself, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى knew the significance of ‘Ilm-e-Deen. That’s why he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى wished for both of his sons, ‘Muhammad Ghazāli’ and ‘Ahmad Ghazāli’ عَلَيْهِمَا رَحْمَةُ اللَّهِ تَعَالَى to obtain knowledge of ‘Ilm-e-Sharee‘at and Tareeqah. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى passed away in 465 Hijri when both of his sons were just at a tender age. Before his death, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى announced his will to his mystic friend Sayyiduna Abu Hāmid Ahmad bin Muhammad Rāzkāni مُحَمَّدِ بْنِ سَيِّدَةِ النَّوْزِي, ‘Spend all of my wealth on the education of my sons’, therefore, according to his will, the wealth of his father was spent on their education and nurturing.

(Ithaf-us-Sadat-il-Muttaqeen, vol. 1, pp. 9)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen how passionate and eager the father of Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was for providing his children with ‘Ilm-e-Deen that he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى announced his will to his friend before his passing and on the other hand, we, in this advanced era, when it is extremely easy to seek ‘Ilm-e-Deen, despite that, neither do we try for it nor do we provide Deeni ‘Uloom to our children for their better training and improvement, we even a number of people who only teach worldly education (arts & sciences). If a child is intelligent, we are overcome by the desires of making him a doctor, engineer, professor, computer programmer etc., and for fulfilling this desire we feel no shame by providing education in the co-education system running under the representative institutions of western culture and by keeping them away from Deeni education even feeling no regret in sending him towards non-believers for the sake of higher education.

Remember! If we keep showing heedlessness towards the training of children, considering this responsibility a burden and drifting children away then Nafs & satan can likely make them his means. Lest the flow of carnal desires make them lost in the wilderness of sins and they might devote their short lives in improving their worldly lives instead of life in the Hereafter and thus reach death along with a stacks of sins.

If Allah عَزَّوَجَلَّ showers His Mercy upon us, we will be privileged to seek forgiveness before death; otherwise we would depart our lives and wringing hands with regret and would sleep in the pit of a grave in this state. Imagine that if children are left untrained & uncivilized then what role can they play for eliminating the deterioration of society.

Dear Islamic brothers! If we want to reform ourselves, provide Madani training to our children and give them a mindset of the contemplation of the Hereafter then associate yourselves with the Madani environment of Dawat-e-Islami. Enrol your children in Madrasa-tul-Madinah, Jaami'a-tul-Madinah and Dar-ul-Madinah for the best training for them. For acquiring useful information about Islamic training of your children, as soon as possible read two books 'Tarbiyat-e-Awlad' and 'Awlad kay Huqooq' publications of Maktaba-tul-Madinah, and in order to reform and train yourselves, act upon the Madani In'āmāt and travel with the devotees of the Beloved Rasul in Madani Qafilahs for three days every month. May Allah ﷻ grant us the passion to reform ourselves and our family.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Travel for education

Dear Islamic brothers! 'Ilm-e-Deen is an everlasting treasure. Indeed, having aspiration of acquiring knowledge or being desirous of it, attending the gatherings conducted for 'Ilm-e-Deen and having love for Scholars, are signs of good fortune. The Beloved and Blessed Prophet ﷺ has stated:

أَعْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُحِبًّا وَلَا تَكُنِ الْخَامِسَ فَتَهْلِكَ

'i.e., When you wake up in the morning, either be a scholar or a learner or one who listens to a scholar or the lowest status is that one who loves a scholar and do not be the fifth one otherwise you will be destroyed.' (Kashf-ul-Khifa, vol. 1, pp. 134, Hadis 437)

Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli رَحْمَةُ اللَّهِ الْوَالِي spent his entire life in acquiring knowledge travelling to many places to gain this knowledge. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received his early education in his own city where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ studied books of Fiqh under the guidance of Sayyiduna Ahmad Rāzkāni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ; he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ left for Jurjān (an eastern city of Iran) to seek further education, at this time, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was no more than 20 years old.

In 473 Hijri, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came under the patronage of Sayyiduna Imam-ul-Haramayn Imam 'Abdul Mulk Jawayni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Nīshāpūr (an ancient city in Iran) and learned 'Usool-e-Deen', 'Mantiq' and 'Hikmat' etc., Imam Muhammad Ghazāli رَحْمَةُ اللَّهِ الْوَالِي was appointed as the head of Madrasah Nizaamiyyah in 478 H. In 484 Hijri, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and was offered the designation of Shaykh-ul-Jaami'ah (vice chancellor), he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ accepted it and engaged himself in teaching and writing; he served there for four years then left for Makkah Shareef with the intention of performing the Hajj pilgrimage. According to the saying of 'Allaamah Ibn-e-Jawzi رَحْمَةُ اللَّهِ الْقَوِي: Renowned scholars would attend the gatherings of Imam Ghazāli رَحْمَةُ اللَّهِ الْوَالِي e.g., Sayyiduna Imam Abul Khattaab Mahfooz Hambali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and 'Aalim-ul-Iraq 'Ali Bin Aqeel Baghdadi Hambali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. These scholars would obtain blessings from Sayyiduna Imam Muhammad Ghazāli رَحْمَةُ اللَّهِ الْوَالِي, there were amazed by his speeches and would report his discourses in their own books.

(Al-Muntazim fi Tārikh-ul-Mulook, vol. 9, pp. 168)

After performing the Hajj pilgrimage, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached Damascus in 489 Hijri where he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed for a few days, spending time in Bayt-ul-Muqaddas then returning to Damascus and engaged himself in meditation and contemplation by the western minaret of Jaami'ah Damascus. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent most of his time in the Khanqah (monastery) of Sayyiduna Shaykh-ul-Islam Nasram Bin Ibraheem Qadami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; spent a span of ten years in Syria and authored famous books: 4 volumes of *Ihya-ul-'Uloom*, *Jawaahir-ul-Quraan*, *Tafseer Yaqoot-ut-Tāweel* (40 volumes) and *Miskaat-ul-Anwār* etc., then travelling to 'Hijaz', 'Baghdad' and 'Nīshāpūr'. Finally, he returned to his native city 'Tūs', and engaged himself in worshipping & devotion immersing himself in teaching, advising, addressing, worshipping & devotion whilst teaching mysticism (Sufism) till the end of his life.

(*Ithaf-us-Sadat-il-Muttaqeen*, vol. 1, pp. 9-11)

Dear Islamic brothers! Have you seen how dire and deep tribulations Imam Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ went through during his travels for seeking 'Ilm-e-Deen. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bore such troubles on the way of seeking knowledge for the sake of the pleasure of Allah عَزَّوَجَلَّ, in return, Allah عَزَّوَجَلَّ bestowed him with such a high status amongst the scholars & saints and people remember him even today with his title 'Hujjat-ul-Islam' and they reap the benefits from the books authored by him.

Introduction of *Ihya-ul-'Uloom*

Every book of Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ is a source of immense treasure of knowledge & wisdom but so far as '*Ihya-ul-'Uloom*' is concerned, it has no equal when compared to any moral book from all over the world. It is a unique book on the topic of ethics & morals. *Ihya-ul-'Uloom* is a source book of whatever has been written on the topic of 'ethics & morals' by the latter authors. A deep study of it and acting upon what is contained in it are a panacea of self-purification of the mind. Roughly, all aspects of daily life have been incorporated in this book with details. Zāhiri (exoteric) knowledge and Bāṭini (esoteric) knowledge are both discussed. This book is incredibly helpful to make any human a perfect human being. In every age, this book has been a focus of attention of the blessed Mashaikh, 'Aarifeen, Aqtaab, Awliya, scholars and mystics رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and these trustworthy and great personalities were found praising this book; everyone has praised it in his own manner.

Commenting on the significance of this book, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allaamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated: Where I attained the blessings of Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ in terms of strengthening beliefs & deeds, Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ has also granted me a great favour in reforming my Bāṭin (Inner self). While reading *Minhaaj-ul-'Aabideen* & *Ihya-ul-'Uloom*, repeatedly I have felt, as if Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ himself is making me understand, 'You consider yourself a highly virtuous person, check yourself; you have this fault; you have been suffering from that short coming.' Even every time, whenever I read it, it feels as if my soul is receiving new nutrition.

The books of Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ are not like some ordinary books but these are worth reading till our last breath. If I would not have read them, then perhaps I would have been destroyed. I swear by Allah عَزَّوَجَلَّ, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ has bestowed a huge favour upon the Ummah by writing *Ihya-ul-'Uloom*. It's my Madani request to all Jāmi'āt-ul-Madinah and Madāris-ul-Madinah teachers, Nāzimeen, Nāzimāt, students, all Muballigh Islamic brothers and Islamic sisters (Islamic preachers) even the viewers of Madani Channel to prioritise in reading this book. Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ was a follower of the Shaafi'ee

Mazhab (school of thought), therefore, Hanafi, Maaliki and Hambali followers should seek guidance from their own scholars in terms of Fiqh rulings described by Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي. May Allah عَزَّوَجَلَّ shower His blessings upon the shrine of Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي in Baghdad and may I be forgiven for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! We should read the books authored by Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي in order to purify our Bātin (Inner self), and in case we fail to understand anything, we should not show laziness in asking any Sunnī scholar who has correct beliefs and thereby gain pearls of knowledge by attending the gatherings conducted for ‘Ilm-e-Deen and by establishing the company of those who learn ‘Ilm-e-Deen and by the blessed company of the true scholars in Islam. Because acquiring knowledge is also the path of fortunate people; if possible, seek admission in Dars-e-Nizami and acquire ‘Ilm-e-Deen with sincerity and receive immense blessings from it; if it is not possible then at least travel with the Madani Qafilahs of Dawat-e-Islami.

Introduction of Jāmi’a-tul-Madinah

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Dawat-e-Islami has been working in more than 95 departments for the publication of ‘Ilm-e-Deen and for calling towards righteousness. One of these departments is also Jāmi’a-tul-Madinah. As a result of absolute persuasion for acquiring ‘Ilm-e-Deen by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat and Muballighin-e-Dawat-e-Islami, where millions of devotees of the Beloved Rasul travel with Madani Qafilahs, a large number of Islamic brothers and Islamic sisters have been acquiring ‘Ilm-e-Deen from Jāmi’a-tul-Madinah. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ In Jāmi’a-tul-Madinah, students are also trained morally & ethically for developing the habit of piety and abstinence along with enlightening their hearts with the light of ‘Ilm-e-Deen.

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has a deep affection for the students of Dawat-e-Islami’s Jāmi’āt and Madāris. He says that I also make Du’ā for my forgiveness through their sake. Although some of them are mischievous, after all they are children! No matter how mischievous children are, they are dear to their parents. A few mischievous children cannot represent all.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Our students offer Nawaafil Salaah in addition to the Fard Salaahs. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Many students offer Salāt-ut-Taubah, Tahajjud, Ishrāq and Chāsht Salaahs. Thousands of students also submit their Madani In’āmāt booklets and a large number of them travel with Madani Qafilahs. There are also numerous students who have responsibilities for the righteous Madani works of Dawat-e-Islami in nearby localities of these Jāmi’āt and Madāris. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, They are contributing their religious services in many Masājid. اَللَّهُمَّ زِدْ فَرْدًا ثُمَّ زِدْ (Yā Allah عَزَّوَجَلَّ, increase this, again increase this and then again increase this more).

Dear Islamic brothers! Jami’a-tul-Madinah for boys and girls have been established in various countries of the world e.g., Pakistan, India, South Africa, England, Nepal and Bangladesh, in which, tens of thousands Islamic brothers and Islamic sisters are doing Dars-e-Nizami (‘Ālim/‘Ālimah course). Free education is provided (along with accommodation, meals and other facilities according to the need).

Students (male & female) from Jāmi'āt of Dawat-e-Islami have been achieving remarkable success for many years now in the examinations held by Tanzeem-ul-Madāris, Pakistan the main nationwide organization for Madāris of Ahl-e-Sunnat. Sometimes, these students obtain 1st, 2nd and 3rd positions every year as well.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تری دھوم مچی ہو

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Dear Islamic brothers! The one who acquires 'Ilm-e-Deen for the pleasure of Allah ﷺ, Allah ﷺ bestows upon him with immense worldly favours and blessings in the Hereafter.

Sayyiduna Mu'aaz bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Acquire knowledge because acquiring knowledge for the pleasure of Allah ﷺ is actually Khauf (fear) and the worship of Allah ﷺ; repetition of knowledge is glorification of Allah ﷺ and teaching an uneducated person is Sadaqah [voluntary charity with the intention to please Allah ﷺ] and teaching family is a proximity i.e., virtue, because knowledge is a source of distinguishing Halāl and Harām; it is a mark of the way of the dwellers of Jannah and it is a source of relief in the era of corruption; it is a travel companion; it is a friend in loneliness; it is a guide in poverty & prosperity; it is a weapon against the enemy; it is an adornment in the sight of friends; by virtue of knowledge, Allah ﷺ grants success & supremacy to nations observing their goodness and making them guides & Imams, then their footsteps and deeds are followed and their opinions are considered final.

(Attarhib Wattarhib, Kitab-ul-'Ilm, vol. 1, pp.52)

When Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي learned Deeni knowledge and science & arts, he عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي was then appointed to a high designation. From 478 A.H to 484 A.H, he عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي served as an Imam-ul-Haramayn in Sartāj-e-Madāris-e-Islamiyah 'Madrasah Nizamiyah' 'Nishapur', from 484 A.H to 488 A.H, as a vice-chancellor in the Markaz 'Uloom-e-Islamiyah' 'Madrasah Nizamiyah' Baghdad. The ruler of the time and the scholars from all over the country were convinced by the in-depth & extensive knowledge of Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي. There was a time when he عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي became more authoritative than the ruler of the time.

The Prime Minister of the kingdom of Saljoqiyah 'Nizam-ul-Mulk Toosi' was a strong adherent of Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي and would consult him personally about the affairs of his kingdom. Upon the completion of all branches of knowledge and sciences, and despite being appointed to high positions like 'Imam-ul-Haramayn' and 'vice-chancellor', he عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي could not attain his desirable spirituality and inner peace & tranquillity. Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has himself stated, 'These responsibilities and other matters caused a stir in me and I decided to leave Baghdad abandoning all relations; my nafs (self) had not agreed to abandon these positions of power and influence because it was enjoying fame and grandeur. This idea came into my mind in the month of Rajab, 488 A.H but I could not materialize it due to the nafs overpowering me, and the state of mental & carnal uncertainty caused my illness which led to the disability of my tongue & bad digestion; physicians stated categorically that cure is of no use in this state; after all I intended

to travel. The rich of the time, members of the kingdom and the scholars tried to prevent me from travelling, showing great reverence & generosity but I refused to stay and left for Syria (and from there to his native city 'Tūs').' (*Ta'reef-ul-Ihya, vol. 5, pp. 365 to 368*)

Aversion to worldliness

In short! For the sake of spiritual contentment & tranquillity, Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي quit all high positions of imparting knowledge. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى alienated himself from different kinds of worldly activities, to such an extent that he would even wear a blanket instead of expensive clothing and tasty meals were replaced by vegetables. When Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي returned to his native city 'Tūs', he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى established a Madrasah for the seekers of knowledge as well as a Khaanqah (Islamic Spiritual Centre) for mystics and engaged himself in reciting incantations, worshipping & devotion, seclusion, teaching and mysticism (Sufism).

(*Mirat-ul-Jinan, vol. 3 pp. 137*)

Sayyiduna Abu Mansoor Sa'eed bin Muhammad عَلَيْهِ رَحْمَةُ اللَّهِ الصَّمَد has stated, 'The very first time when Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي entered Baghdad with scholarly grandeur, we evaluated his clothing and riding, it was 500 dinars then, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى attained piety & abstinence and left Baghdad, travelling to different places and when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى entered Baghdad again, we evaluated his clothing which was 15 Qirāt (i.e., few ordinary coins).'

(*Al-Muntazim fi Tārikh-ul-Muluk, vol. 9, pp. 170*)

پروردگارِ عالی دے جذبہٴ غزالی کر ہم کو خوشِ خِصالی کر یہ دُعا رہے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! Sayyiduna Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي travelled in the path of Allah عَزَّوَجَلَّ by associating himself with the knowledge of mysticism, while relinquishing his influential positions, facilities and privileges and spent his entire life in the mystical order. If we ponder over our lives we find that the majority of Muslims are intoxicated with worldliness and are devoid of the contemplation of the Hereafter.

Alas! We consume and spend all our energies just to improve our worldly standards of living, there is no attention and contemplation towards improving our Hereafter. Ponder over the fact that how many wealthy people there were in the past who were completely oblivious of the loneliness of the grave under the pretence of their riches, status & grandeur, transitory attachment of family, temporary company of friends and flattering service of servants but alas, at once, the cloud of destruction thundered, the windstorm of death blew and hopes of living long lives were dashed to the ground. Their lively houses which were full of pleasures and happiness turned into wilderness by death. Illuminated castles and royal palaces plunged into pitch darkness. Alas! Those who were happy and enjoying with their families yesterday are lying dejected & depressed in their terrifying and desolated graves today.

اَجَلْ نِي نِي كِسْرِيْ هِي چِهوڑا نِي دَارا
 بِر اِك لِيكِي كِيَا كِيَا نِي حَسْرَت سِدِهَارا
 اِسِي سِي سَكْنَدَر سا فَاتِح بِي هِي هَارا
 پڑا رِه كِيَا سَب يُونِهِي تُهَاتِه سَارا
 جِگِه جِي لِگَانِي كِي دُنْيَا نِي هِي بِي
 يِه عِبْرَت كِي جَا بِي تَمَاشَا نِي هِي بِي

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Wake up and understand before you meet your death! Believe me, it is the love of this world which caused destruction due to sins being committed in our society. Today, attachment and love of this world has drifted the people away from the Sunan. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'حُبِّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ' i.e., love of the world is the root of all sins.

(Zamm-ud-Dunya lil Imam Ibn Abid Dunya, vol. 5, pp. 22, Hadis 9)

Alas, We do not prepare ourselves for travelling in the way of Allah عَزَّوَجَلَّ even for a few days leaving ordinary domestic chores, for the sake of learning Sunan and for the acquisition of eternal blessings of Jannah, however we are ever ready and prepare ourselves to travel thousands of miles away from our families for a long period of time just to earn transitory wealth of this mortal world. There is a downward spiral of Muslims in terms of Deen, dominance of non-Muslims, desolated Masājid, crowded & bustling cinemas and places of pleasure, the invasion of western culture & civilization, TV sets in every house for watching dramas & movies, cable system, internet, misuse of mobile phones, sins are being committed in every nook and corner and majority of Muslims are of bad character. Is this state of Muslims not proclaiming that we need to travel with Madani Qafilahs to reform ourselves and people of the entire world? Certainly it does, there is a crying need of travelling with Madani Qafilahs and it is equally necessary to pledge allegiance to any perfect spiritual guide who implements the Sharee`ah (Islamic Sacred Law) in his life, as this is the blessed method of our pious predecessors.

Allegiance to a perfect spiritual guide

Sayyiduna Imam Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي pledged allegiance on the hands of Sayyiduna Shaykh Abu 'Ali Fadl bin Muhammad bin 'Ali Faaramadi Toosi عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي when he was 27 years old. Shaykh Abu 'Ali Faaramadi عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي was a distinguished scholar of Fiqh-e-Shaafi'ee, a prominent student of Imam-ul-Awliya Sayyiduna Abul Qasim 'Abdul Kareem Qushayri عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي and he was amongst the disciples of Sayyiduna Abul Qasim Gurragaani عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Ithaf-us-Sadat-il-Muttaqeen, vol. 1, pp. 26)

Dear Islamic brothers! Swearing allegiance to a perfect spiritual guide and seeking blessings from him is a usual custom & the way of our pious predecessors which continues from ages. That was the reason that the reviver of Islam, Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي swore allegiance on the hands of Sayyiduna Shaykh Abu Ali Faaramadi عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي. A Spiritual trainer is seriously needed for the reform of our 'Inner self' and 'Outer self'. Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated, 'The example of [the Shaykh's spiritual] training is just like that of a farmer who when looking after a crop sees the unnecessary grass that emerges, he pulls them out of the crop. Likewise, whatever weeds that grow in the farm, he (i.e. the farmer) uproots them from the crops and throws them away. The farmer then puts water and fertilizers to the crops so that the quality of the crop is [better].

Likewise, in every condition, the traveller on the Path of Allah has no cure or solution but to have a Murshid-e-Kaamil (a true Shaykh or a perfected spiritual guide). Because, Allah عَزَّوَجَلَّ, the Exalted, has sent the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to His servants (human beings) so that he proves to be an illuminated proof (guide) in the Way of Allah عَزَّوَجَلَّ and so that he brings people to the Way of Allah, the Exalted. When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ experienced his apparent demise from this world, he appointed his deputies and caliphs in his place so that they become a proof (Daleel) of the Way of Allah, the Exalted, until the Day of Judgement.

The blessed scholars state that one of the ways to protect your Iman (faith) is to become a disciple of any perfect spiritual guide. Allah عَزَّوَجَلَّ says:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

Translation from Kanz-ul-Iman: On the day when we shall summon every group along with its leader.

(Part 15, Surah Bani Israel, verse 71)

Those Islamic brothers who have not as yet pledged allegiance to any spiritual guide, it is requested to them that they become disciples of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and those who are already disciples of any spiritual guide then if they want they can seek the blessings of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ along with their own spiritual guide by taking the pledge allegiance and becoming a 'Taalib' of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

کیسے آقاؤں کا بندہ ہوں رضا بول بالے میری سرکاروں کے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Simplicity of Imam Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي

Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي was once sitting in Makkah Shareef as he was unconcerned about apparent glory & splendour, he was dressed in ordinary and simple clothing. Sayyiduna 'Abdur Rahmaan Toosi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly asked: Do you not have any other clothes except this; you are Imam of the time and spiritual guide of the nation; thousands of people are your disciples?' He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'It's of no use to look at the clothing of a person who is living in this world like a traveller who deems all these worldly activities mortal and transitory; when the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived in this world like a traveller and accumulated nothing then what sort of status & value should I desire'. (Muqaddamah Kimiya-e-Sa'adat, pp.31)

Refraining from name & fame

Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي was once sitting in the Jāmi' Masjid Umwi Damascus, a group of Muftis were also present in the courtyard. A villager came and asked the Muftis a question, they failed to answer it, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي remained silent and when he observed that no one could answer it making the villager displeased. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called this villager towards him but the villager started mocking, that if the Muftis had failed to answer then how

could that simple person answer. Those Muftis were seeing this entire spectacle. When the villager received his answer from Imam Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي and was leaving; the Muftis called him and asked about it. Having listened to the answer, they approached Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي, enquired about him and requested him to hold an educational session for them. Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي called them the next day but left the place on the same night.

(Tabqat Ash-Shafi'a-tul-Kubra, vol. 6, pp. 199)

Excellence of simple clothing

Dear Islamic brothers! Have you observed that, despite possessing a high spiritual status, Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي used to wear quite simple clothing, that even people had not been able to identify his dignity due to it. From this parable, we are also blessed with the lesson that it is an awful thing to consider anybody inferior due to his simple clothing; he could be (a jewel in rags) possessing a high status as well as remember that wearing simple clothing is not a condemnable act but its excellence has been mentioned in a blessed Hadis, the Beloved and Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Do you not listen? Do you not listen? Clothes being old is a sign of Iman, undoubtedly, clothes being old is Iman'. *(Sunan Abi Dawood, Hadis 4161, pp. 102)*

Commenting on the abovementioned blessed Hadis, Sayyiduna Shah 'Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Abandoning adornment & elegance is from the graceful manners of Iman, (i.e., an excellent habit). *(Ashi'a-tul-Lam'at, vol. 3, pp. 585)*

In the same way, it is stated in another blessed Hadis, 'He who abandons wearing beautiful garments when he is able to do so (out of humility, will be clothed by Allah عَزَّوَجَلَّ with the robe of Karaamah (i.e., Heavenly garment). *(Sunan Abi Dawood, vol. 4, pp. 326, Hadis 4778)*

Beware! O fashion lovers!

Dear Islamic brothers! Rejoice! You have wealth, you have ability to wear excellent clothes but listen carefully, despite being wealthy, he who wears simple clothes out of humility for the sake of the pleasure of Allah عَزَّوَجَلَّ, will receive Heavenly clothing and obviously will also enter Jannah. And we should refrain from wearing fine clothes for gaining fame.

Sayyiduna Ibn-e-'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated, the Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever wears a garment of pride and vanity in the world, will be made to wear the clothes of disgrace by Allah عَزَّوَجَلَّ on the Day of Judgement.' *(Sunan Ibn Majah, vol. 4, pp. 163, Hadis 3606)*

What is the garment of pride & vanity?

Commenting on the abovementioned Blessed Hadis, the renowned scholar of Islam, a Commentator of the Holy Quraan, Hakeemul Ummah Mufti Ahmad Yaar Khan عَلَيْهِ رَحْمَةُ الْعَمَّان has stated: 'Such a garment through which people consider him wealthy or such a garment through which people consider him virtuous & abstinent; both these types of garments are of pride and vanity. In short, any garment which is clothed with the intention of gaining honour is considered as a garment of pride & vanity. The author of Mirqaat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'Wearing unusual garments, which causes people to laugh, is also a garment of pride & vanity'. *(Mirat, vol. 6, pp. 109)*

Dear Islamic brothers! Indeed, it is a gruelling test; it is imperative that we carefully consider our clothing. May Allah ﷺ grant us the wealth of humility & simplicity and protect us from the destruction of pride and showing off.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

کِرْ إِخْلَاصِ إِيسَا عَطَا يَا إِلَهِي

مِرَا ہر عمل بس ترے واسطے ہو

بِجَا يَا إِلَهِي بِجَا يَا إِلَهِي

رِیَا کاریوں سے سیاہ کاریوں سے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of the Bayan (speech)

Dear Islamic brothers! We were privileged to listen to the biography of Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي and Madani pearls taken from his blessed life history. Virtuous habits and blessed characteristics of Sayyiduna Imam Muhammad Ghazāli عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي such as: His travels to different cities for acquiring knowledge, aversion to worldliness, wearing simple garments instead of expensive ones, eating simple food, teaching and delivering Dars day and night, remaining absorbed in contemplating over the Hereafter and despite being the revivalist and Imam of his time having no desire for name and fame, this was his personality.

May Allah ﷺ privilege us to rid ourselves of the love of this world. If only we become habitual in wearing simple clothes according to the Sunnah! If only we are blessed with Qul-e-Madinah of the stomach and we prefer simple foods rather than tasty & sumptuous ones overcoming by Nafs, only if we attain the passion of learning & teaching 'Ilm-e-Deen, if only we are blessed with contemplation of our grave & Hereafter.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Participate in the 12 Madani works

Dear Islamic brothers! If we want to lead a life following the footsteps of the blessed saints, then associate yourselves with the Madani environment of Dawat-e-Islami. The way our pious predecessors devoted their lives to the propagation & publication of the Deen, similarly, Dawat-e-Islami has been striving day and night to call towards righteousness with full zeal & fervour with the blessings of these noble personalities. Therefore, associate yourselves with the Madani environment of Dawat-e-Islami and take part in the 12 'Zayli Madani works' of Dawat-e-Islami with full enthusiasm. One of the 'Zayli works' is also a 'Masjid Dars' (delivering Dars in the Masjid), contains the message of the 'call towards righteousness' and 'forbidding evils'.

Sayyiduna Jalaaluddeen Suyooti Shaafi'ee عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported in *Sharh-us-Sudoor*: Allah عَزَّوَجَلَّ revealed to Sayyiduna Musa Kaleemullaah عَلَيْهِ السَّلَامُ وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, 'Learn goodness yourself and teach it to others; I shall illuminate the graves of those who learn goodness and teach it so that they do not become terrified.' (*Hilya-tul-Awliya, vol. 6, pp.05, Hadis 7622*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Strange traveller of Madani Qafilah

An Islamic brother from Bandra, Bombay India has stated, 'I was once walking along a roadside when my eye fell on a group of individuals standing at the side of the road. Upon getting closer, I saw that one of them was delivering a Dars from a book titled 'Faizān-e-Sunnat.' I also listened to the Dars and found it extremely convincing. Upon the conclusion of the Dars, one of the brothers approached me and greeted me in a very courteous manner. Making individual efforts, he then invited me to travel with a Madani Qafilah for 3 days. Delighted by what I listened to during the Dars, I spontaneously agreed to travel with the Madani Qafilah for 3 days in the company of the devotees of the Beloved Rasūl.

During the Madani Qafilah I attained such tranquillity that cannot be expressed in words. I could no longer conceal my secret and finally revealed to them that I was not a Muslim. Prior to joining the company of these devotees of the Beloved Rasūl, I was wandering in the pitched dark valley of ignorance & disbelief. The eye-opening Dars, the touching individual efforts, the travel in the Madani Qafilah and the superior character of Islamic brothers had all highly inspired me. I requested them to do me another favour and make me a Muslim.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I repented of my disbelief, recited the Kalimah and entered the folds of Islam.' The brother from India went on to say, 'This incident took place in December 2004, and now in March 2005 [at the time of writing this statement] I have grown a beard and adorned my head with a green turban. Currently, I am travelling in the 63-day Madani Qafilah with the devotees of the Beloved Rasūl to learn and adopt the Sunnah.'

Dear Islamic brothers! In conclusion I would love to mention the excellence of the Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سنت کا مدینہ بنے آقا جنت میں پڑوسی مجھے تم اپنا بنانا

Talking: 12 Madani Pearls

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, in addition to earning reward, you will hold a respectful status before them.

3. Conversing loudly as if you are shouting, as frank friends do with each other these days, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a newborn baby. Your manners will improve and the child will also learn good manners.
5. During conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with fingers, touching the nose or putting fingers into the ears and the nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet ﷺ never laughed.
8. Excessive talking and frequent laughing affect one's prestige.
9. The Beloved and Blessed Prophet ﷺ said, 'When you see someone blessed with disinterest in the world and (the attribute of) speaking less, adopt his nearness and company, as Hikmah (wisdom) is given to him.' (*Sunan Ibn-e-Mājaḥ, pp. 422, vol. 4, Hadis 4101*)
10. A blessed Hadis says, 'The one remaining silent received salvation.'

(Jāmi' Tirmizī, pp. 225, vol. 4, Hadis 2509)

Mirā-tul-Manājīḥ states: Hujja-tul-Islam Sayyiduna Imam Muhammad bin Muhammad bin Muhammad Ghazāli رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'There are four kinds of conversations: (1) completely harmful, (2) completely beneficial, (3) either beneficial or harmful, (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful; do speak if the conversation is completely beneficial. If the conversation falls in the third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of conversation. It is difficult to differentiate between the four types, so remaining silent is better.'

(Mirā-tul-Manājīḥ, pp. 464 vol. 6)

11. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.
12. Avoid foul and indecent talks. Refrain from vulgarity. Remember! Swearing at a Muslim without any Shar'ee permission is absolutely Harām, and Heaven is Harām on the one engaged in indecent speech. (*Kitāb-uṣ-Ṣamt, pp. 204, vol. 7, Hadis. 325*)

To learn various Sunan, buy and read the books *Bahar-e Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Adaab* comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet ﷺ.

تین دن ہر ماہ جو اپنائے مدنی قافلہ بے حساب اس کا خدایا! خلد میں ہو داخلہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima’ (congregation) of Da’wat-e-Islami:

1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘alaSayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(Afzal-us-Salawat ‘alaSayyid-is-Sadat, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’

(Al-Qaul-ul-Badi’, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

