



سانپ نمازین

# Jinn Resembling a Snake

(with some parables of Ghaus-e-Azam رحمۃ اللہ علیہ)



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

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**Muhammad Ilyas Attar Qadiri Razavi**



**M** Keep watching  
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سانپ تَما جِنّ

# JINN

## RESEMBLING SNAKE

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

### Translation

Yâ Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

*(Al-Mustafraf, Vol. 1, pp. 40)*

**Note:** Recite Şalât-‘Alan-Nabî once before and after the Du’a.

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# Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	ا	A/a
ح	Ḥ/ḥ	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ا	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

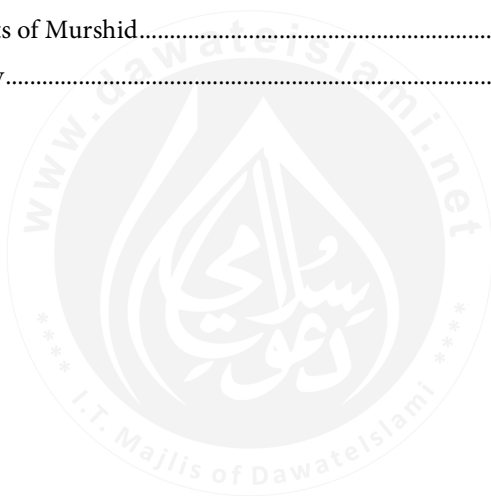
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## Jinn Resembling Snake

No matter how lazy Satan tries to make you feel, read this booklet in its entirety. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will feel immense pleasure.

### Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has stated, ‘Whoever writes Ṣalāt (with my name) in any book, the angels keep making Du‘ā of forgiveness for him, until my name remains in that book.’ (Mu‘jam Awsaṭ, Vol. 1, pp. 497, Ḥadīṣ 1835)

صَلُّوا عَلَى الْحَبِيبِ ﷺ  
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 1. Jinn resembling snake

Once Ghauṣ-e-A‘ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ was busy delivering a speech in an Ijtimā‘ at his Madrasah when a big snake fell onto him from the ceiling. The attendees got into a panic and stampeded but Ghauṣ-e-A‘ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ did not even move from his place. The snake wrapped itself around his blessed



body under his clothes. The snake then came out of his collar and wrapped itself around his blessed neck but our Murshid, the spiritual king of Baghdad, his honour, Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ neither became frightened nor discontinued his speech. The snake then jumped onto the ground, stood on its tail, uttered something and went away.

After the snake disappeared, people gathered around Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم and asked as to what it said to him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied that the snake said that it had tested many Auliya of Allah but had not found anyone as steadfast as him.

(Bahjat-ul-Asrār, pp. 168)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It came out that the snake was, in fact, a jinn that had come to test our Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم who remained steadfast by the grace of Allah عَزَّوَجَلَّ.

## 2. A big-eyed Man

Read another account of the same snake and admire the steadfastness of Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that once he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was busy offering Ṣalāh at Jāmi’ Masjid Manṣūr when the same snake came and placed its opened mouth at the place where he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was to perform Sajdah. Pushing the snake away, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ managed to perform Sajdah but it wrapped itself around his

neck. It then went under a sleeve of him and came out from the other. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ finished the Ṣalāh, the snake had disappeared.

The next day, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went to the same Masjid where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw a big-eyed man. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ realized that the man was not a human but a jinn. The jinn then told Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that he was the same snake that had bothered him. The jinn goes onto say that he, in the form of a snake, tested a lot of friends of Allah but none of them was as steadfast as our Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Having said that, the jinn repented of misdeeds in the blessed court of Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (Baḥjat-ul-Asrār, pp. 169)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How diligently our Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would offer his Ṣalāh! On the other hand, we are so heedless that if even a fly settles on our body while we are offering Ṣalāh, we lose our concentration. We can't even bear an itch. The foregoing parable also shows that even jinns are the devotees of our Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ.

### 3. Satan's dangerous attack

Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Once I went to a jungle where I stayed for many days without eating and drinking. I had become very thirsty. Suddenly, above my head, a cloud

appeared from which raindrops started falling which I drank. A bright face then appeared in the cloud, illuminating the sky. I heard a voice saying, ‘O ‘Abdul Qādir! I am your Creator and I have made all Ḥarām things Ḥalāl for you.’ Ghauṣ-e-A’ẓam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘I recited **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**, turning the brightness of the cloud into smoke.’ Then I heard a voice, ‘O ‘Abdul Qādir! Before this, I led seventy saints of Allah astray but your knowledge has saved you.’ Ghauṣ-e-A’ẓam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘I replied: O the accursed one, it is not my knowledge, it is the grace of my Allah عَزَّوَجَلَّ that has saved me.’ (*Bahjat-ul-Asrār*, p. 228)

### **Thief comes where he sees wealth**

Dear Islamic brothers! No doubt Satan is very cunning and tricky. He tries his best to trick us even by magic. Therefore, we should always be aware of his attack. We should not rely on our wisdom and intellect; instead, we should implore Allah عَزَّوَجَلَّ to help and save us from the tricks of Satan.

Remember! The thief steals from the person who has wealth; similarly, if someone has the wealth of Īmān, Satan will definitely try hard to snatch his Īmān. Further, if a person has strong faith and performs good deeds in abundance, Satan will also make every possible effort to lead him astray. As our Murshid Ghauṣ-e-A’ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم had very strong faith as well as a huge treasure of good deeds, Satan tried to trick him many times but he failed each time by the grace and mercy of Allah عَزَّوَجَلَّ.

#### 4. More tricks of Satan

Advising his disciples and devotees, Ghauš-e-A'zam Shaykh 'Abdul Qādir Jilānī قُدْسٌ سِرُّهُ الرَّبَّانِي said: 'During the days when I used to stay in jungle, frightening-faced troops of Satan, equipped with different dangerous weapons, would attack me. They would throw flames of fire at me. With the help of Allah عَزَّوَجَلَّ when I ran after them they would disperse. Sometimes, Satan would come alone and try to threaten and frighten me into going elsewhere but I would slap him, making him go away. I would then read لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ so he would burn.' (*Bahjat-ul-Asrār*, pp. 165)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 5. Hand from Ghayb (Unseen)

Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ said: Once a foul-smelling and extremely horrifying-faced person came and stood in front of me. He then said, 'I am Satan and I have come to serve you because you have exhausted me and my followers.' I said, 'I asked him to go away but he refused.' Suddenly, a hand from Ghayb (Unseen) appeared and struck such a blow on the head of Satan that he sank into the ground, but he still managed to attack me with a flame of fire. Meanwhile, a horse-man with his face covered came and handed me a sword. Seeing that, Satan ran away. (*Bahjat-ul-Asrār*, pp. 166)

## 6. Traps of Satan

Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Once I saw Satan sitting afar and throwing dust onto his head. Satan then said crying, 'O 'Abdul Qādir! I am disappointed to have failed to lead you astray. I replied, 'O the accursed one, shove off! I can never be heedless of you.' Satan said, 'This mindset of yours is the most troublesome for me.' He then revealed to me many traps and tricks. I asked him about them, he replied that those were the worldly traps whereby he hunted people like me.

In order to be safe from them, I kept striving for a whole year until all the traps broke. Then lots of things appeared to me. I asked as to what those things were, I was told that those were the things which caused heedlessness. I then strived for another year until all those traps also broke.' (*Bahjat-ul-Asrār*, pp. 166)

### Keep trying to rectify yourself

Dear Islamic brothers! Indeed it is very difficult to subdue Nafs and Satan. Our Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ had to struggle hard for many years so as to subdue Satan. Here, there is a great lesson for those who give up hope and utter such disappointing sentences as 'I have made many efforts staying in the company of Prophet's devotees in the Madanī environment, I travelled with Madanī Qāfilāh as well, but I could not yet overcome Nafs and Satan.' Such Islamic brothers and everyone else should keep struggling hard throughout their life for their rectification seeking help from Allah عَزَّوَجَلَّ.

## 7. Ghusl for forty times in a cold night

It is stated in Bahjat-ul-Asrār that Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I spent many years in the jungles of Karkh. I used to survive on tree leaves and herbs. Every year, a person used to come and give me a wool gown to wear. In order to get rid of the love of the world, I endured many hardships. I remained anonymous; people would consider me dumb, unwise and insane due to my silence. I used to walk on thorns barefoot, enter terrible caves and horrific valleys without any fear. The world used to appear to me in a beautiful form, but اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I never turned my attention towards it. My Nafs used to plead to me that it would obey whatever I liked and sometimes it used to argue with me. Allah عَزَّوَجَلَّ gave me victory over it.

For a long time, I stayed on the plains of Madyan and kept battling against my Nafs. For one year, I consumed the things lying on the ground and did not drink water. For the other year, I drank only water and did not eat anything. Then for one year, I neither ate nor drank anything. I would encounter extreme hardships. One night, I was tested in extremely cold weather, I would repeatedly fall asleep and Ghusl became obligatory on me (due to nocturnal emission). I would immediately go to the river and make Ghusl over there. On that night alone, I had to make Ghusl forty times (in icy cold water). (*Bahjat-ul-Asrār*, pp. 164-165)

## Hardship turns into ease

Quoting Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘Allāmah Imām Sha’rānī قُدِّسَ سِرُّهُ الثَّوْرَانِي has written in the book Ṭabqāt-ul-Kubrā, ‘At the beginning, I faced many hardships; when those hardships reached their peak, I lay on the ground and kept reciting verses 5 and 6 of Sūrah Alam Nashrah which are as follows:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ

So, without doubt, there is ease with hardship. Without doubt, there is ease with hardship.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Alam Nashrah, Verse 5 & 6)*

By the blessing of these verses of the Holy Qurān, all those difficulties were removed.’ (Ṭabqāt-ul-Kubrā, Vol. 1, pp. 178)

## We should also try

Dear Islamic brothers! Surely, one has to make sacrifices to achieve something. Our own Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also made many sacrifices and struggled hard in order to attain the closeness of Allah عَزَّوَجَلَّ and pleasure of His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, overcome his Nafs and Satan, remain safe from sins and distant from the love of the world, enjoin good and gain many rewards by preaching and thus bringing countless disbelievers into the fold of Islam.

Although we cannot bear as many hardships as our Ghauš Pāk رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did, we can at least make a little effort without giving up hope.

## 8. 25 Years in the jungle

O those who have utmost devotion for Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent twenty-five years in the jungles of Iraq enduring extreme hunger and thirst to gain the pleasure of Allah عَزَّوَجَلَّ. If only we also travel with the Madanī Qāfilahs of Dawat-e-Islami to propagate the Islamic teachings and Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ throughout the world!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 9. Picking bits of food from the floor and eating them

The king of Baghdad, Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: I would intend to pick up the fallen things, leaves and grass to eat, but I would leave them making self-sacrifice for others who would also be in search of those things. I would remain hungry. When I became extremely weak and was close to death, I found something lying on the floor near the flower market and picked it up. I sat at a corner to eat it. Suddenly, I saw a non-Arab youngster who had fresh bread and roasted meat, he sat and began to eat. When I saw him eating, my desire for food intensified. When he would take the morsel in



his hand to eat, I would spontaneously open my mouth so that he may put the morsel into my mouth. However, I rebuked my Nafs and asked it to be patient as Allah (عَزَّوَجَلَّ) is with me. I clarified to my Nafs that I would never ask the young man for anything to eat. All of a sudden, turning towards me, the youngster said, 'Brother! Please come and join me in this meal.' I refused but he insisted. My Nafs also insisted that I eat but I kept advising it to have patience. However, I ate a little due to the insistence of the young man. He then asked me, 'Where are you from?' I told him that I was from Jilān. He said that he was also from Jilān. He further asked me if I knew (Shaykh) 'Abdul Qādir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the grandson of the famous ascetic saint (Walī) of Allah, Sayyid 'Abdullah Sawma'ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I replied that I was the same person. Listening to that, he became a little anxious and said, 'When I was leaving for Baghdad, your mother gave me eight gold coins to give to you. Having reached Baghdad, I kept looking for you but no one gave me your whereabouts until all my money was spent. I have been hungry for three days. When I became helpless due to extreme hunger, I bought some bread and this roasted meat with some of your money.'

He then said, 'Your honour! Please eat this food without hesitation because you are its owner. Previously, you were my guest, now I am your guest.' Giving me the remaining money he said, 'I apologize to you, I bought this food in the state of helplessness due to extreme hunger.' (Shaykh said) I became very

happy when I heard that. I then gave him the remaining food and money; he accepted and left. (*Tabqāt-e-Ḥanābilāh*, Vol. 3, pp. 250)

## Great excellence of self-sacrifice

Dear Islamic brothers! The foregoing parable contains innumerable Madanī pearls for us. On the one hand, our beloved Ghauš-e-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم set an excellent example of self-sacrifice by giving food and money to the young man even in the state of extreme starvation and poverty, on the other, there are we, the so-called devotees of Ghauš-e-A'ẓam. Our condition is that even if we eat the meal of the Niyāz of Giyārḥwīn, we miss no opportunity to gobble food voraciously, depriving others of their share.

O admirers and devotees of Ghauš-e-A'ẓam! Whenever your Nafs tries to make you devour food in big morsels without chewing them properly while eating with others, recall the foregoing parable of Ghauš-e-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى as well as the following Ḥadīṣ of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Whoever gives the thing that he needs for himself to any other person, Allah عَزَّ وَجَلَّ will forgive him.' (*Iḥyā-ul-'Ulūm*, pp. 779, vol. 9)

It is stated in Faizān-e-Sunnat, Volume 1, Page 482 that Shaykh Abū Sulaymān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said, 'To refrain from satisfying any desire of Nafs is more beneficial to heart than even fasting for twelve months and worshipping at night.' (*Iḥyā-ul-'Ulūm*, Vol. 3, pp. 118)

## 10. A strange way of staying awake

Advising his disciples and devotees, Ghauš-e-A'zam عَلَيْهِ السَّلَامُ said, 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I spent 25 years of my life in the jungles of Iraq. I managed to offer 'Ishā and Fajr Ṣalāh with the same Wuḍū for 40 years. Similarly, I kept the routine of reciting the whole Qurān, for 15 years, in Nafl Ṣalāh after 'Ishā. At the beginning, I would fasten a rope around my waist and tie the other end of the rope to a hook in the wall so that I would not fall asleep. (Baḥjat-ul- Asrār, pp. 118)

One night, when I intended to perform my usual worship, my Nafs suggested that I take a little rest first and perform worship afterwards. At the very same moment and place where that thought occurred to me, I recited the whole Quran standing on one leg.' (Baḥjat-tul-Qādiriyyah)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O devotees of Ghauš-e-A'zam! Did you see how abundantly our Ghauš-e-A'zam عَلَيْهِ السَّلَامُ would perform worship! Allah عَزَّوَجَلَّ forbid, if we are lazy in offering even five times daily Ṣalāh, how can we be able to justify our claim of being his devotees?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 11. Help of a person in the grave

On Wednesday 27<sup>th</sup> Żul-Hijjah, 529 A.H., Shaykh ‘Abdul Qādir Jilānī قَدَسَ سِرُّهُ الرَّبَّانِي along with a Qāfilah of Islamic scholars and pious men visited the grave of his honourable teacher Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَادِ in the ‘Shūniziyaḥ’ cemetery. Ghaus-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى kept making supplication at the grave till it became scorching sunny. As he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى returned, his face showed signs of delight. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was asked as to why he made supplication for so long. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, ‘On Friday, 15<sup>th</sup> Sha’bān 499 A.H., I and my respected teacher Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى who is resting in this grave were on our way to Jāmi’-ur-Ruṣāfaḥ with a Qāfilah to offer Ṣalāt-ul-Jumu’ah. On the way, while crossing a bridge, Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَادِ suddenly pushed me, causing me to fall into a canal. It was very cold but I recited بِسْمِ اللَّهِ and made the intention for Friday bath. Having performed bath, I came out, squeezed the water from my woollen robe and joined the Qāfilah.

The disciples of Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَادِ began to laugh, but he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى rebuked them saying, ‘I did so just to test ‘Abdul Qādir and I found him as strong as a rock.’ Ghaus-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى further said, ‘While supplicating, I saw my respected teacher Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَادِ, in his grave, dressed in clothes embroidered with diamonds with a ruby crown on his head, golden bracelets around his hands and

golden shoes in his feet, but the odd thing was that his right hand was not moving. I asked him the reason for it, he replied, 'This is the hand whereby I shoved you, causing you to fall into the canal. Will you forgive me?' I forgave him. He then said, 'Please make supplication to Allah (عَزَّوَجَلَّ) so that He enables me to use my right hand.' I prayed to Allah عَزَّوَجَلَّ and five thousand saints of Allah said آمِينَ from inside their graves. By the grace of Allah عَزَّوَجَلَّ he became able to use his right hand. He then shook hands with me out of happiness.'

The news spread throughout Baghdad. Listening to it, the disciples of Shaykh Ḥammād عَلِيهِ رَحْمَةُ اللَّهِ الْوَدَادِ were somewhat offended and made their way to the court of Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى to enquire about it, but no one had the courage to do so. Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى got to know about their inner state and said, 'Choose two Shuyūkh for the solution to this problem.' The disciples of Shaykh Ḥammād عَلِيهِ رَحْمَةُ اللَّهِ الْوَدَادِ chose Shaykh Yūsuf Ḥamdānī and Shaykh 'Abdur Raḥmān Kurdī رَحْمَهُمَا اللَّهُ تَعَالَى who had spiritual insight and gave Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى two days' respite that both the chosen Shuyūkh should express their approval for what Ghauš-e-A'zam had said within two days. Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى said, 'إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, this problem will be solved even before you leave.' Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى then lowered his blessed head. Seeing that, all others present over there also lowered their heads. Suddenly, Shaykh Yūsuf Ḥamdānī قُدْسَ سِرُّهُ الثَّوْرَانِي entered barefoot and said, 'With Allah's command, I have just

seen Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ الْجَوَادِ who asked me to go to the Madrasah of ‘Abdul Qādir Jilānī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى and declare what Shaykh ‘Abdul Qādir Jilānī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said about him (Shaykh Ḥammād) is true.’ Meanwhile, Shaykh ‘Abdur Raḥmān Kurdī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي also arrived and said the same. Upon hearing that, the disciples of Shaykh Ḥammād apologized to Ghauṣ-e-A’ẓam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى. (*Bahjat-ul-Asrār*, pp. 107)

Dear Islamic brothers! The foregoing faith-refreshing parable contains many words of wisdom for us. If our Islamic teacher or Murshid ever carries out any such act whose logic we could not comprehend, we should not object to it as it may result in loss for our Hereafter. Instead, we should stick to patience, as our Ghauṣ-e-A’ẓam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى set an excellent example of patience when his respected teacher Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى pushed him, causing him to fall into the canal. He made the intention of Ghusl for Jumu’ah and did not utter even a word of complaint.

## Objecting to one’s Murshid leads to ruin

Undoubtedly, the Islamic student and the disciple objecting to his Islamic teacher and Murshid remain deprived of the blessings of knowledge and gnosis and fall into the abyss of ruin.

A’lā Ḥaḍrat, Imām of Aḥl-e-Sunnat, Reviver of Sunnah, Eradicator of Bid’ah, Scholar of Shari’ah, Guide of Tariqah, ‘Allamah, Maulana, Al-Ḥajj Al-Ḥafiz, Al-Qari Ash-Shah Imām Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has narrated: ‘A disciple must

not object to his Murshid as this is a deadly poison for him. There would hardly be any disciple that manages to attain salvation in spite of objecting to his Murshid. If he ever fails to comprehend the wisdom of any act on the part of his Murshid, he should recall the events of Sayyidunā Khidr عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ as he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ did such acts that apparently seemed to be highly objectionable (like damaging the ship of a destitute person and killing an innocent boy).

However, when he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ justified his acts, it would become clear what he did was right. Likewise, the disciple should have a firm belief that his Murshid has an irrefutable proof for the permissibility of the act that does not seem to be right to the disciple.’ Sayyidunā Imām Abul Qāsim Qushayrī رحمه الله تعالى has written in the booklet ‘Risāla-e-Qushairiyah’ that he رحمه الله تعالى heard Sayyidunā Abu ‘Abdur Raḥmān Sulamī عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ say, ‘His (Abu ‘Abdur Raḥmān Sulamī’s) Murshid, Abū Saḥal Sa’lūkī رحمه الله تعالى said to him, ‘Anyone who says ‘why’ in any matter to his Murshid will never be able to attain salvation.’ (*Risāla Qushairiyah*, p. 362) (*Fatāwā Razawiyyah*, Vol. 21, pp. 510-511)

## Perfect and imperfect Murshid

Dear Islamic brothers! The foregoing blessed Fatwa of A’lā Ḥaḍrat رحمه الله تعالى appertains to only a perfect Murshid. As for the so-called ‘Murshid’ who is not only a blasphemer of the Holy Prophet and his companions but also an apostate and a

religious bigot, it is impermissible and sin to become a disciple of such a person. Similarly, the person committing major sins with impunity or committing minor sins repeatedly is Fāsiq-e-Mu'lin (open sinner). For instance, the one committing such sins as missing Ṣalāh openly, taking drugs, abusing, meeting and talking with unveiled women freely, allowing women to kiss or press his hands or feet, watching films and dramas openly, shaving his beard or trimming it less than a fist-length – such a person is an absolute open sinner and, thus it is not permissible at all to become his disciple. One should be careful and cautious before becoming disciple.

Therefore, it is stated on page 278 of the first volume of Bahār-e-Sharī'at, a masterpiece of Ṣadr-ush-Sharī'aḥ, Badr-ut-Tarīqah, 'Allāmah Maulānā Mufti Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, 'There are four preconditions for a Murshid (spiritual guide). These preconditions must be fulfilled before Bai'at:

1. The Murshid must be a Sunni Muslim with correct Islamic beliefs.
2. He must have adequate Islamic knowledge that he can find out necessary rulings from books.
3. He must not be a Fāsiq-e-Mu'lin (an open sinner).
4. His spiritual order must be connected with the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Bahār-e Shari'at*) (*Fatāwā Razawiyyah*, Vol. 21, pp. 603)



If a Murshid fails to fulfil even a single of the foregoing four preconditions, it is not permissible to become his disciple. If someone unknowingly became a disciple of such a Murshid who is not of the above-mentioned calibre, it is mandatory for the disciple to break his Bai'at (i.e. no longer remain the disciple of such a person). For this, he does not have to inform that 'imperfect Murshid'. Instead, just saying that he has broken his Bai'at is enough.

Further, losing belief in one's Murshid automatically leads to the termination of Bai'at. He can now become a disciple of any perfect Murshid. Furthermore, it is also not necessary to inform the new perfect Murshid about the termination of previous Bai'at with so-and-so person.

### **The perils of terminating Bai'at of perfect Murshid**

By Shari'ah and Tariqah, it is strictly prohibited to break Bai'at of a perfect Murshid, without a valid Shar'i reason. In this regard, a number of sayings of saints have been narrated in different authentic books.

The reason of its prohibition in Shari'ah is that one should at least be grateful to the person who has shown benevolence to him. By virtue of doing Bai'at with a perfect Murshid, a disciple attains a lot of blessings such as spiritual link with the friends of Allah, ease in the path of Tariqah and, at times, occurrence of a complete Madani transformation in life. Breaking

Baī'at instead of being grateful to Murshid in return for such great blessings is nothing but an utter ungratefulness that is prohibited by Sharī'aḥ. Therefore, a Ḥadīṣ says:

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

**The one who has not expressed his gratitude to people,  
in fact, has not expressed his gratitude to Allah عَزَّوَجَلَّ.**

*(Jāmi' Tirmizī, Vol. 3, pp. 384, Ḥadīṣ 1962)*

Further, when a person becomes a disciple of a perfect Murshid, he attains many blessings, though sometimes, he may not observe it. So, when he is attaining blessings, he should let it continue as stated in the following Ḥadīṣ:

مَنْ رَزَقَ فِي شَيْءٍ فَلْيَلِمْهُ

**One should stick to the means whereby he gets sustenance.**

*(Shu'ab-ul-Īmān, Vol. 2, pp. 89, Ḥadīṣ 1241)*

It should also be kept in mind that the termination of the Baī'at of a perfect Murshid without Shar'ī reason usually leads the disciple to committing many sins. For instance, the disciple breaking his Baī'at usually looks down upon his former Murshid, which is an extremely Ḥarām act leading to one's ruin.

Similarly, the termination of Baī'at amounts to deliberately hurting one's Murshid, which is also Ḥarām. Likewise, those breaking Baī'at indulge in backbiting and having ill opinion

about their former Murshid, opening the door of many other sins. Therefore, it is better and safer to stick to only one court as it is fruitless to wander hither and thither on the path of Ṭarīqah.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Glad-tidings for the Qādirīs

It is stated in Bahjat-ul-Asrār that Ghauṣ-e-A'zam قُدْسٌ سِرُّهُ الرَّبَّانِي has said, 'I was given an extremely large register in which the names of my companions and those of my would-be disciples till the Judgement Day were inscribed. I was then told that those people have been blessed due to their spiritual link with me. I asked the angel of Hell whether any of my disciples was in Hell. He replied in the negative. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further said, 'I swear by the glory and greatness of my Creator عَزَّوَجَلَّ! My hand of protection is above my disciple as the sky is above the earth. Even if my disciple is not righteous, no matter, by the grace of Allah عَزَّوَجَلَّ, I am righteous. I swear by the glory and greatness of my Creator عَزَّوَجَلَّ! I will not leave the court of my Creator عَزَّوَجَلَّ unless I make each and every disciple of mine enter the Paradise.' (*Bahjat-ul-Asrār*, pp. 193)

Ghauṣ-e-A'zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further said, 'Allah (عَزَّوَجَلَّ) has promised me to make my disciples and friends enter Paradise. Therefore, the one who calls himself a disciple of mine, I initiate him into my Spiritual Order and pay attention towards him. I

have made the Munkar and Nakir promise that they would not frighten my disciples in their graves.’ (*Bahjat-ul-Asrār*, pp. 193)

## Sixteen rights of Murshid

A’lā Ḥaḍrat, Imām of Aḥl-e-Sunnat, Reviver of Sunnah, Eradicator of Bid’ah, Scholar of Shari’ah, Guide of Tariqaḥ, ‘Allamah, Maulana, Al-Ḥajj Al-Ḥafiz, Al-Qāri Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, ‘The Murshid has countless rights to be fulfilled by his disciple. Some of them are being mentioned here:

1. A disciple should remain as submissive to his Murshid as a dead person is helpless before a living one.
2. He should consider the pleasure of his Murshid as that of Allah عَزَّوَجَلَّ and his Murshid’s displeasure as Allah’s.
3. For himself, he should regard his Murshid the best of all the contemporary saints.
4. Even if a disciple attains a favour apparently from someone else, he should still consider it as a favour from his own Murshid.
5. A disciple should remain prepared to sacrifice his wealth, life, offspring and everything else for his Murshid.
6. Even if any act of Murshid appears to be contrary to Shari’ah or even a major sin, the disciple should not still object to it,

nor should he give way to any ill opinion. Instead, he must consider it as his own misunderstanding.

7. A disciple must not forsake his Murshid. He should consider even a mere thought of it as harmful as fire. He should not become anyone else's disciple even if the other person appears to be flying in the sky as it is like changing one's (spiritual) father.
8. He should avoid even talking while present in the court of his Murshid, let alone laughing.
9. He should keep his eyes, ears and heart completely attentive towards his Murshid.
10. If the Murshid ever asks the disciple about something, he should reply gently and reverentially and then become silent again.
11. The disciple should respect his Murshid's clothes, sitting place, offspring, house, area and city.
12. He should not say 'Why' to his Murshid's commands. In other words, he should never argue, nor should he delay in carrying out his Murshid's command. Instead, he should prefer it to all other things.
13. A disciple should not sit where his Murshid sits even in his Murshid's absence.

14. Even after the demise of the Murshid, the disciple should not marry his Murshid's widow.
15. If the Murshid is alive, the disciple should daily make supplication for his Murshid's protection and well-being. If the Murshid has passed away, the disciple should make Īṣāl-e-Šawāb<sup>1</sup> of Fātiḥaḥ and Ṣalāt to his Murshid.
16. A disciple should remain a friend of his Murshid's friend and an enemy of his Murshid's enemy. In short, after Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a disciple should wholeheartedly prefer his relation to his Murshid to everyone else's in the world and stick by him. When a disciple becomes devoted to his Murshid to this degree, he is blessed with the help of Allah عَزَّوَجَلَّ, His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and saints رَحِمَهُمُ اللهُ تَعَالَى in his life, at the time of death, in grave, on the Judgement Day, at the balance, the bridge Ṣirāṭ, the blessed pond and everywhere else. Even if the Murshid is not of a high spiritual rank, he will definitely lead his disciple to spiritually elevated Murshid as this Qādiriyyah Order is linked with Ghauṣ-e-A'ẓam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, from whom to Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم, from whom to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then finally to

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<sup>1</sup> Īṣāl-e-Šawāb refers to the act of spiritually conveying the reward of virtuous deeds to the deceased. See its detailed method in the booklet 'Method of Fātiḥaḥ' published by Maktaba-tul-Madina.

Allah ﷺ. However, it is imperative that the Murshid fulfils the four preconditions of Bai'at. Then, the disciple's firm belief may bring about fruitful results. (*Fatāwā Razawiyyah*, Vol. 24, pp. 369) *وَاللَّهُ تَعَالَىٰ أَعْلَمُ - إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*

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*صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَىٰ عَلَى مُحَمَّدٍ*

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## 7 Madanī pearls

Sayyidunā ‘Abdullaḥ Ibn ‘Abbās رضي الله تعالى عنه stated that a wise person should prefer seven things to seven other things:

1. He should prefer poverty to wealth.
2. He should prefer (worldly) disgrace to (worldly) respect.
3. He should prefer humility to self-esteem.
4. He should prefer hunger to eating to full stomach.
5. He should prefer sadness to happiness.
6. He should prefer the poor pious people to the rich people of the world.
7. He should prefer death to life.

*(Al-Munabbihāt lil ‘Asqalānī, pp. 85)*

# The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madinah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world"** اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.



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