



بیتے کی روش



Corpse of a Child

Parables of His Holiness Ghaus-ul-Azam رحمۃ اللہ علیہ

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مُنَّے کی لاش

Munnay kī Lāsh

CORPSE OF A CHILD

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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'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّ وَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

| | | | | | |
|---|-------|---|-------|-----------|------|
| ء | A/a | ژ | 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 | ه / ه / ة | Ĥ/ĥ |
| ث | Ṣ/ṣ | ض | Ḍ/ḍ | ی | Y/y |
| ج | J/j | ط | Ṭ/ṭ | ے | Y/y |
| چ | Ch | ظ | Ẓ/ẓ | َ | A/a |
| ح | Ḥ/ḥ | ع | ‘ | ُ | U/u |
| خ | Kh/kh | غ | Gh/gh | ِ | I/i |
| د | D/d | ف | F/f | و مدّه | Ū/ū |
| ڈ | Ḍ/ḍ | ق | Q/q | ی مدّه | Ī/ī |
| ذ | Ẓ/ẓ | ك | K/k | ا مدّه | Ā/ā |
| ر | R/r | گ | G/g | | |

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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CORPSE OF A CHILD

No matter how lazy Satan makes you feel, read this booklet completely, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, your devotion for Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ will increase immensely.

Blessings of Şalât-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘For as long as a believer recites Şalât (Durūd) upon me, the angels continue to send blessings upon him. Now, it is that person’s choice whether he recites more or less.’

(Sunan Ibn-e-Mājah, vol. 1, pp. 490, Ḥadīš 907)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A veiled woman who had her child cradled to her chest stood crying in a monastery (Darbār). A boy approached the woman and sympathetically asked her the reason for her crying. She

replied, 'Son! My husband passed away from this world with the desire to witness the beauty of his son. At that time, this child was in the womb and up until now he was the survivor of his father and the principal of my life. He had suddenly fallen ill so I brought him to this monastery for spiritual cure, but he died on the way. However, I have still presented myself here whilst maintaining great hope, because I know that the saint of this monastery is very close to Allah عَزَّوَجَلَّ and anything is possible via his blessed gaze, but the saint has advised me to observe patience and has gone inside.'

After saying this, the woman started weeping again, the boy's heart softened and he proclaimed the following merciful words, 'Your baby is not dead, he is still alive. Look! He is breathing.' Without any hesitation the saddened mother moved the blanket from her child's corpse and to her amazement, she found that he was alive and playing with his hands and feet. At that moment the saint of the monastery came out; witnessing the baby alive, he understood what had taken place. The saint got his stick and approached the boy and said, 'You have started revealing the secrets inscribed by the Holy Pen so early.'

The boy ran into the direction of the graveyard and the aged saint ran behind him. Upon entering the graveyard the boy shouted, 'O people of the graveyard! Please help me.' When the saint reached the graveyard he was shocked to see that 300 corpses had come out from their graves and had shielded the boy who

was stood with a smile on his moonlit face. The saint looked at the boy with great sorrow and said, ‘Son! I cannot achieve your rank and therefore I surrender myself before you according to your will.’

My dear Islamic brothers! Do you know who that boy was? The boy’s name was ‘Abd-ul-Qādir who later became famous through the title of Ghauš-ul-A’ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ and that saint was his maternal grandfather Sayyīdunā ‘Abdullah Sawma’ī.

(Al-Ḥaqāiq fil Ḥadāiq, vol. 1, pp. 42)

Kiyūn na Qāsim ḥo keḥ tu Ibn-e-Abī al-Qāsim ḥay

Kiyūn na Qādir ḥo keḥ Mukhtār ḥay Bābā tayrā

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7 Karāmāt (Marvels) related to his saintly childhood

My dear Islamic brothers! Our Ghauš-ul-A’ẓam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was a Walī by birth and this is evident from a number of Karāmāt manifested during his childhood.

1. When Ghauš-ul-A’ẓam’s mother used to say اَلْحَمْدُ لِلَّهِ after sneezing, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would reply from the womb saying بَرِحَ حَمْرُكَ اللَّهُ. *(Al-Ḥaqāiq fil Ḥadāiq, pp. 139)*

2. Sayyidunā Ghauš-ul-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ came into this world on Monday, the first of Ramaḍān-ul-Mubārak at the time of dawn. His lips were moving slowly and he was heard saying 'Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ.'

(Al-Haqāiq fil Ḥadāiq, pp. 139)

3. On the day of his birth, 1100 boys were born in Jilān Sharīf and all of them became Saints of Allah. *(Tarīkh-ul Khāfir, p. 15)*

4. Ghauš-ul-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ kept the first fast on the day he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was born. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى did not feed on his mother's milk until sunset. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى kept all the fasts of that month. *(Bahjat-ul-Asrār, pp. 172)*

5. When Ghauš-ul-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ was made to sit with a saint to practise his first recitation of 'بِسْمِ اللَّهِ' at the age of five years, he recited 'أَعُوذُ' and 'بِسْمِ اللَّهِ' and then recited from the first Paraḥ to the 18th Paraḥ of the Holy Qurān. The saint said, 'Son! Recite ahead.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, 'This is all what I memorized because my mother also memorized this much. When I was in my mother's womb, my mother would recite up to the 18th Paraḥ so I had memorized this much by listening to her.' *(Al-Haqāiq fil Ḥadāiq, p. 140)*

6. Whenever he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would intend to play, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would hear a divine voice, 'O 'Abd-ul-Qādir! We have not created you for playing.' *(Al-Haqāiq fil Ḥadāiq, p. 140)*

7. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to go to the Madrasah, a voice would be heard saying, ‘Give room to Allah’s friend.’

(Bahjat-ul-Asrār, p. 48)

Nabawī mīnāh ‘Alawī faṣl Batūlī gulshan

Ḥasanī phūl Ḥussainī ḥay mahāknā tayrā

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What is Karāmat (Marvel)?

Dear Islamic brothers! Sometimes when thinking about Karāmah manifested by the friends of Allah عَزَّوَجَلَّ, a person becomes victim to evil whispers by attempting to judge them according to his own intellect and therefore becomes misguided. Remember! A Karāmāt is such an exceptional manifestation which human intellect cannot comprehend i.e. which cannot be executed by physical means.

With the bestowment of Allah عَزَّوَجَلَّ, the saints رَحْمَةُ اللهِ تَعَالَى get the ability to manifest such wonders. Irhās is the manifestation of a prodigy atypical to norms through a Prophet before [the declaration of] his Prophethood; and if it is manifested after the declaration of Prophethood, then it is called Mu’jizah. If a similar unusual prodigy is manifested by a Walī, then it is called Karāmah. It is called Ma’ūnat if exhibited by a Mūmin (True Believer). If such a wonder happens to be performed by a Kāfir (unbeliever) or an open-sinner, then it is termed as Istidrāj.

(Bahr-e Sharī’at, vol. 1, pp. 56-58)

'Aqal ko tanqīd sey furṣat naḥī

'Ishq per a'māl kī bunṭiyād rakḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghauš-ul-A'zam eliminates Epilepsy

Once a man came into the honourable court of Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ and entreated that his wife was suffering from Epilepsy. Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ responded, “Whisper in her ear that Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ commands that depart from Baghdad.” As a result, she was cured in that instant. (*Bahjat-ul-Asrār*, pp. 140-141)

Epilepsy is a form of jinn

Dear Islamic brothers! A'lā Ḥaḍrat Imām of Aḥl-e-Sunnat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: Epilepsy is a very dreadful illness which is called Umm-uṣ-Ṣibyān (أُمُّ الصَّبِيَّانِ) (A disease resulting in a wild thrashing movement of the body) if children become victim of it, otherwise it is called Ṣar'a (Epilepsy). Experiences have proved that if the disease occurs amongst those aged under 25, it is more prone to cure; whereas, it will be next to impossible to rid of for those experiencing it at the age of 25 or above. However, it is possible for it to be diminished by the Karāmāt of a Walī or an amulet. Epilepsy, in fact, is a (mischievous jinn), a Satan who persecutes the human.

A prescription to protect children from Epilepsy

After a child is born, the delay in giving the Aẓān is often the cause of Epilepsy. Whereas having bathed the child, saying the Aẓān and Iqāmat in the child's ears instantly after the birth will protect him (from Epilepsy) for his entire life إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

(Malfūzāt-e-A'lā Haḍrat, pp. 417)

*Razā kay sāmnaḡ kī tāb kis maḡ
Falak wār is peḡ tayrā ḡil ḡay Yā Ghauṡ*

(Hadāiq-e-Bakhshish Sharīf)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The well of Ghauṡ-ul-A'ẓam

Once in Baghdad Sharīf, the disease of plague broke out and people began to die of it. The people of Baghdad Sharīf went to Ghauṡ-ul-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ and requested him for his help. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ advised them to 'Eat the grass of the fields around my Madrasaḡ, and drink the water from my well, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will be cured of every disease.' The grass and the water from the well began to cure the people to such an extent that the plague set off from Baghdad completely and it never broke out again. *(Tafrīḡ-ul Khāḡir, pp. 43)*

It is reported in ‘*Ṭabqāt-tul Kubrā*’ that Sayyidunā Ghauš-ul-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم has said: ‘Whoever walked past my Madrasah, his torment will be curtailed on the Day of Judgment.’

(Ṭabqāt-tul-Kubrā lil Sha’rānī, pp. 179)

May Allah عَزَّوَجَلَّ shower His mercy on him and for his sake, forgive us without any accountability!

*Gunāḥaun kay amrāz kī bhī dawā do
Mujḥay ab ‘aṭā ḥo shifā Ghauš-e-A’zam*

Marriage procession that drowned

Once Sayyidunā Ghauš-ul-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم was walking along the riverbank where he saw an old woman weeping. One of his disciples informed him that that the woman had an only child. She had just got him married, but while the marriage procession was returning home, the boat tipped over and sank drowning the bride and the groom with it. Although it has been 12 years today since that incident occurred, her misery has not reduced, she comes to this river everyday and weeps on not finding that procession.

Sayyidunā Ghauš-ul-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم felt sympathetic towards that woman and raised his hands in the court of Allah عَزَّوَجَلَّ, a few moments passed but nothing occurred. Feeling some concern, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى asked, ‘O Allah عَزَّوَجَلَّ why is there delay?’ It was said, ‘O my loved one! This delay is not against destiny

and fate, if we had desired, the earth and the sky would have been created with a single order, but due to wisdom they were created in six days. It has been 12 years since the procession drowned, the boat and the passengers are both non-existent, the sea creatures have eaten the flesh of the humans; the constituents of the bodies have been collected and put into the bodies and now it is time for their arrival.'

Those words had not yet been concluded when all of a sudden the boat appeared with all of its features, the bride, the groom and the rest of the wedding procession all soon sailed to the riverbank. All the passengers of the boat went home happily after taking well-wishes from Sayyīdunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللهِ الْاَكْرَم. On hearing the marvel a large number of non-believers embraced Islam on the blessed hands of Sayyīdunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللهِ الْاَكْرَم. (*Sulṭān-ul-Aẓkār fī Manāqib-e-Ghauš-ul-Abrār*)

*Nikālā ḥay peḥlay to dūbay ḥūaun ko
Aur ab dūbtaun ko bachā Ghauš-e-A'zam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Can a human revive the dead?

Dear Islamic brothers! Life and death are certainly under the authority of Allah عَزَّوَجَلَّ, but if Allah عَزَّوَجَلَّ wills to bestow the power of revival to His chosen servants then this is not difficult for

Him to do so. If we admit someone else bringing a dead person back to life by the bestowal of Allah عَزَّوَجَلَّ, it will not lose our faith. If someone, being overpowered by Satan, made up his mind that Allah عَزَّوَجَلَّ has not granted the ability and power to rise the dead back to life to anybody else, then this ideology and perception is contrary to the teachings of the Glorious Quran. It has been stated clearly in the Holy Qurān that Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ cured the sick and revived the dead. It is stated in Sūrah Āl-e-‘Imrān, Verse 49 that Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ said:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ

*“And I heal him who was born blind,
and the leper and I revive the dead by Allah’s command.”*

[Kanz-ul-Īmān (Translation of Quran) (Part 3, Sūrah Āl-e-‘Imrān, verse 49)]

Hopefully this evil thought would have perished out, because a Muslim has a firm belief about everything that is stated in the Holy Qurān and he does not accept anything which is contradictory to it. Allah عَزَّوَجَلَّ bestows His chosen servants with supernatural power and through them He reveals marvels which are beyond our intellect. No doubt, the intellect of worldly people cannot comprehend the magnitude of the power of the beloved ones of Allah عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Scientist's vision

Albert Einstein has been labelled as the most leading scientist and he has said, 'I have seen a galaxy through a radio telescope, which is 20 million light years away from us. Light which travels at a speed of 1 million and 86 thousand miles per second will reach there in 20 million years. I would not be able to find out where the border of the universe is even if I live for a million years.'

But look at the rank of Allah's friend, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. He رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has declared:

نَظَرْتُ إِلَى بِلَادِ اللّٰهِ جَمْعًا كَحَرْدَلَةٍ عَلَى حُصْمِ التِّصَالِ

'The cities of Allah عَزَّوَجَلَّ are in my sight just like mustard seed in the palm.'

My master A'la Hadrat has said humbly in the blessed court of Ghaus-e-Pak:

كَرَّوْجًا فِي بِلَادِ اللّٰهِ جَمْعًا وَرَفَعْنَا لَكَ ذِكْرَكَ
Boo balā hay tayrā zikr hay aūnchā tayrā

(Hadāiq-e-Bakhshish Sharīf)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Punishment to a heretic murderer

The following is an event which occurred in India, a long time after Ghauš-ul-A'zam's demise, read it and rejoice. At the time when *Ranjit Singh* ruled India, there was a so-called Muslim who did not have any belief in the powers of saints of Allah عَزَّوَجَلَّ.

He fell in love with a married Hindu woman. Once her husband was taking her to her parents' house when lust took over him and he started chasing them on a horse. Soon they came to a deserted place, with the couple on foot and the lover approaching on a horse. In an effort to express outward sympathy he asked them to sit behind him on the horse, but they refused.

The lover began to insist and said, 'At least permit your wife to sit behind otherwise the poor lady will get tired'. The Hindu man became aware of the man's bad intentions, so he asked him to provide some sort of surety that he would take his wife to her destination without any harm. He replied, 'Where could I get you a surety from in this jungle?'

The woman replied, 'Muslims have great faith in Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ, give him as a surety'. Even though he did not have faith in Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ, thinking to himself that nothing will be lost if he accepted, he gave his word. As soon as the woman mounted onto the horse, that tyrant cut off her husband's head with his sword and made the horse run as fast as he could.

The heartbroken woman was upset and kept turning and looking behind. The lover told her that she would not gain anything by looking behind as her husband could not come back. The woman replied, 'I am looking at the king of saints.' Upon hearing, the lover laughed and said, 'The king of saints died many years ago; how can you see him now?' As soon as he said this two elderly men appeared; one of whom beheaded the heretic lover. Then they brought the woman and the horse to the place where her husband was lying dead. One of the men picked up the head, put it back onto the shoulders and said, "Get up with the command of Allah عَزَّوَجَلَّ." At that very instant the man came back to life. Following that incident the elderly men disappeared.

The husband and wife rode back home on the horse. The relatives of the murdered lover recognised the horse, so they filed a suit in the court of Ranjīt Singh against the couple, on the basis that they had the horse and their man was missing so they most probably murdered him. The couple related the whole incident that took place in the jungle before the court. They said that one of the old men looked like the famous Majzūb¹ Gul Muhammad Shāh Ṣāhib. The court summoned Gul Muhammad Shāh to attend the court and when he arrived, he explained the incident word by word to the court.

¹ Majzūb is a person who is so much overwhelmed by remembrance of Allah عَزَّوَجَلَّ that he becomes unconscious of his surroundings.

Everyone at the court was amazed to hear the thriving marvel of Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ. The case was dismissed and both of them were set free and were rewarded with many favours and respects by Ranjīt Singh.

(*Al-Haqāiq fil Ḥadāiq*, pp. 95)

*Al-amān qaḥr ḥay Ay Ghauš woh tikha tayrā
Mar kay bhi chayn say sotā naḥin mārā tayrā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

70 Times wet dream

A disciple of Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ had 70 wet dreams due to a number of different women in a single night. After having the ritual bath in the morning, he went to see his Murshid, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ to tell him about the incident which took place last night. Before he could utter anything, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ himself said, 'Don't worry about the incident of last night.

I had a glance at *Lauḥ-e-Mahfūz* (the Secured Tablet); you were destined to commit fornication with 70 different women. I therefore prayed in the court of Allah عَزَّوَجَلَّ to change your destiny and save you from those sins. As a result, those incidents relayed in the form of wet dreams.' (*Bahjat-ul-Asrār*, p. 193)

Tayray hāth mayn hāth may nay diyā hay
Tayray hāth hay lāj Yā Ghauš-e-A'zam

(*Zauq-e-Na'at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayings of Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ

Dear Islamic brothers! From this we learn that we should become the disciple of a Murshid-e-Kāmil (A Perfect Saint). Afflictions are terminated by the attention of a Murshid and sometimes severe afflictions are turned into mild ones. It is narrated in *Bahjat-ul-Asrār* that the Saint of Saints, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ has said, 'I have been given a very big register which contains the names of all of my companions and my disciples to come until the Day of Judgement, and I have been told that all these people have been handed over to me.'

He عَلَيْهِ السَّلَام has said: I asked Sayyidunā Malik عَلَيْهِ السَّلَام, the gatekeeper of Hell, 'Is any of my disciples in the fire of Hell?' He عَلَيْهِ السَّلَام replied, 'No.' Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ further said, 'I swear by Allah عَزَّوَجَلَّ that my helping hand shelters my disciples in the same way as the sky shelters the earth. Even if my disciples are not virtuous, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I am virtuous and I swear by the One that created me that I will not leave the court of my Rab عَزَّوَجَلَّ until I make every disciple of mine enter into Heaven.' (*Bahjat-ul-Asrār*, pp. 193)

Murīdaun ko khaṭrah̄ nah̄īn baḥr-e-gham say
Keḥ bayṛay kay ḥayn nā khudā Ghauš-e-A'zam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Splendid Karāmāt

Abul Muẓaffar Hassan was a merchant who presented himself in the court of Sayyīdunā Sheikh Ḥammād رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said to him, 'Your honour! I am going with a caravan to Syria for trading. Please pray for me.' Sayyīdunā Sheikh Ḥammād رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, "Cancel your plans for this trip, for if you go robbers will take your goods and kill you." Hearing that, the merchant became very upset and as he returned home he met Sayyīdunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ who asked him, 'Why are you upset?' Abul Muẓaffar explained the whole incident. Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ replied, 'Do not worry, travel to Syria; إِنَّ بَشَاءَ اللَّهِ عَزَّ وَجَلَّ all will be fine.'

Therefore he set off on his journey to Syria, and the business turned out to be very profitable. He returned to Ḥalab (Aleppo), the city of Syria with a pouch full of 1000 gold coins. Unfortunately, he misplaced the pouch of coins and in that worry he fell asleep. He saw a very frightening dream in which robbers had attacked the caravan, taken all the goods and also murdered him. He then woke up terrified and saw that there was not any robber of any sort around him. Suddenly he recalled where he had left the pouch of coins; he went there immediately and found them.

On happily returning to Baghdad Sharīf, he wondered whether to first meet Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ or Sheikh Ḥammād رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Coincidentally on his journey back he met Sayyidunā Sheikh Ḥammād رَضِيَ اللَّهُ تَعَالَى عَنْهُ who upon seeing him advised, 'First go and meet Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ because he is the beloved of Allah عَزَّوَجَلَّ, he prayed for you seventeen times so Allah عَزَّوَجَلَّ changed your destiny from what I had prophesied about. Due to the blessings of Ghauš-ul-A'zam's prayers, Allah عَزَّوَجَلَّ replaced the incident that would have taken place with you in reality with a dream.' The merchant presented himself in the court of Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ. Upon seeing him, Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ informed, 'Indeed, I prayed for you seventeen times.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ added, 'I prayed for you seventy times; for each time I prayed seventeen times.'

(*Bahjat-ul-Asrār*, pp. 64)

*Gharz Āqā say karūn 'arz keh tayrī hay panāh
Bandā majbūr hay khātir pāh hay qabza tayrā*

(*Hadāiq-e-Bakhshish Sharīf*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saved from torment of the grave

Once an upset young man came to Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ and exclaimed, 'Your Honour! Last night, I saw my late father in a dream and he told me, 'Son! I am being tormented

in the grave; go present yourself in the court of Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ and ask him to pray for me.' Upon hearing, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ asked the young man, 'Did your father ever walk past my Madrasah?' He replied, 'Yes.' Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ became quiet and the young man returned home. The following day the young man happily returned and said, 'O friend of Allah عَزَّوَجَلَّ, I saw my late father again in my dream, he was wearing a green gown and was very happy, he told me, 'With the prayer of Sayyidunā Sheikh Abdul Qādir Jilānī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى the torment of the grave has been terminated and I have also been granted this green gown. My dear son! Remain in servitude to Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ.' Hearing that, Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, 'My Rab عَزَّوَجَلَّ has promised me that the torment of a Muslim who walked past my Madrasah will be reduced.' (*Bahjat-ul-Asrār, pp. 194*)

Naz'a mayn, gor mayn, mīzān peḥ sar-e-pul pah

Naḥ chūṭay ḥāth say Dāmān-e-Mu'alla tayrā

(Hadaiq-e-Bakhshish Sharif)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Screams and calls of a deceased

Once some people came to Sayyidunā Ghauš-ul-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ and said, 'O friend of Allah عَزَّوَجَلَّ, we heard screams

from a grave of a cemetery in Bāb-ul-Azj. Your Honour! Please shower your generosity in some way so his punishment is alleviated.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ asked the people, ‘Was he among my disciples?’

The people replied, ‘We don't know.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then asked, ‘Did he attend my court?’ They revealed their lack of knowledge on that.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ asked, ‘Did he ever eat my food?’ They revealed their lack of knowledge on that too. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then asked, ‘Did he ever offer Ṣalāh behind me?’ and again the people gave the same reply.

Sayyidunā Ghauṣ-e-A’zam عَلَيْهِ رَحِمَهُ اللهُ الْأَكْرَم bowed his blessed head and signs of his might and dignity could be witnessed. After a short while, he said the angels have informed me, ‘He has seen you and he had faith in you, hence Allah عَزَّوَجَلَّ has had mercy on him.’ اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the screams from the grave terminated thereof. (*Bahjat-ul-Asrār, pp. 194*)

Bad saḥī, chor saḥī, mujrim-o-nākārah saḥī
Aye woh kaysā hī saḥī ḥay to Karīmā tayrā

(*Hadaiq-e-Bakhshish Sharif*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

